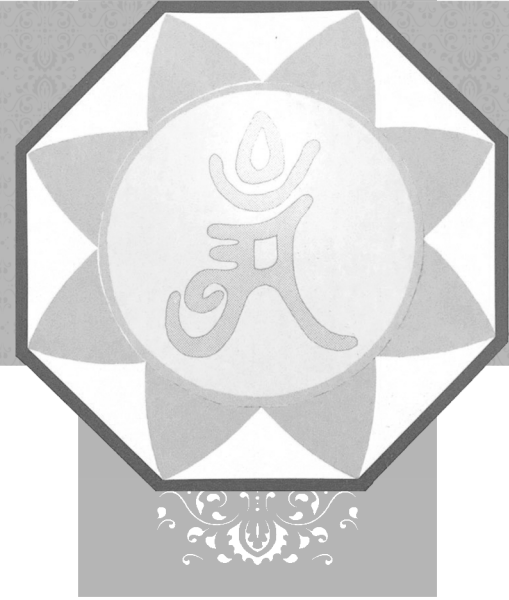




楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary



宣化上人講解
國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua
English Translated by the International Translation Institute

持咒方便

建立壇儀，為祈求現證者設；若緇素發心散持，則專主誠敬。

《楞嚴經》言：「設有衆生，於散亂心，非三摩地，心憶口持。是金剛王常隨從彼諸善男子，何況決定菩提心者！」

又云：「縱不作壇，不入道場，亦不行道；誦持此咒，還同入壇行道，功德無有異也。乃至讀誦書寫此咒，身上帶持，若安住處莊宅園館，如是積業，猶湯消雪，不久皆得悟無生忍。」

要而論之，必須要三密相應，所謂：口誦神咒，心裡想梵字，手結印相，謂之三壇。

【白話解】

「持咒方便」：「持」就是受持，受之於心，持之於身，也就是持念。本來「持」就好像用手拿著

The Expedients of Holding the Mantra

The purpose of setting up the ceremonial rites of a platform is for the sake of those who seek for certification in this life. If there are left-home and lay people who hold the mantra at random (without a Way place or a platform), then it is most important for them to be sincere and reverent.

The *Shurangama Sutra* says, “*These Bodhisattvas in the lineage of the Bodhisattva-King Vajra-Treasury will always be present to protect beings who recite this mantra and who are resolved to become enlightened. Indeed they will even protect beings whose minds are scattered and disorderly and lack samadhi, but who can nevertheless recite the mantra from memory.*”

Moreover, the *Sutra* says, “*Even if they do not set up a place for awakening, or do not enter a place for awakening, or do not follow the practice regimen, still, if they recite this mantra, their merit will be the same as if they had entered the place for awakening and had followed the practice regimen. But if they can read, recite from memory, or write out the mantra, or wear it on their person, or keep it where they are dwelling, either in their homes or where they are staying temporarily, then their accumulated karma will melt away as snow is melted by boiling liquid. Before long they will gain patience with the state of mind in which no mental objects arise. (anutpattika-dharma-kṣānti)*”

In brief, there must be interactions of the three secret practices. That is; 1) With the mouth holding the spiritual mantra; 2) with the mind contemplating the Sanskrit letters; 3) with the hand making the mudras. This is called the three platforms.

Commentary:

The Expedients of Holding the Mantra. “Holding” means that your mind

東西似的，但在這裡的「持」是持念這個咒，就是你不要把它丟了、忘了，你要念茲在茲的，時時刻刻都誦持這個咒。

「建立壇儀」：誦持這個咒，應該有一個壇場，建立一個咒的壇，好像傳戒需要有個戒壇。誦咒有個咒壇，這個壇要清淨，不准閒雜人進到這壇上來，只有持咒的人在裡邊修這個法。所以持咒的前方便，就是要建立壇儀。「建」，就是建造；「立」，是設立；「壇」，設立壇場本來就有一定的規矩，在《楞嚴經》裡邊就有說明建立壇場的方法；「儀」，就是儀則、儀規，是這個規矩。

「為祈求現證者設」：這個壇儀，是為誦經行道這樣祈求現證的人來設立的。「現證」，就是今生就得到這種咒的利益。

「若緇素發心散持」：「緇」是出家人，「素」就是在家人；「散持」，是在沒有壇場、沒有道場，這麼來持念。「則專主誠敬」：這樣，你就更要專心一志，專一其心，虔誠又恭敬，才能專注誠敬。

「《楞嚴經》云」：《楞嚴經》裡邊說了，「設有衆生，於散亂心，非三摩地，心憶口持」：假設有衆生，在這個散亂心，而不是在這個定中，可是你心裡記著〈楞嚴咒〉，口裡誦持〈楞嚴咒〉；

「是金剛王常隨從彼諸善男子，何況決定菩提心者」：這樣就有八萬四千金剛王的護法，常常地隨著護持你，護持像你這種散亂心持誦〈楞嚴咒〉的這一切善男子，更何況你是決定發大菩提心的人呢！

「又云」：《楞嚴經》裡邊又說，「縱不作壇，不入道場，亦不行道」：雖然你不造個壇，也不在道場裡邊，也不需要怎麼樣修行；

receives the mantra, and your body upholds it. It also refers holding it with your mind, just like holding something in your hand. When you hold the mantra, you recite it in your mind, and you shouldn't lose it or forget it. At all times you have your mind on what you're doing as you recite and hold the mantra.

Setting up the Ceremonial Rites of a Platform. When you recite the mantra, you should set up a platform just like there is a precept platform when precepts are transmitted. In reciting the mantra, you have the mantra platform. When you're reciting your mantra, the platform should be pure. You should not let just anybody come onto the platform. It should only be the person who holds the mantra, who cultivates the Dharma at that place. So the expedient of holding the Mantra is setting up the ceremonial rites of a platform. There are rules for setting up the platform. The *Shurangama Sutra* explains the method for erecting this platform.

The purpose of setting up the ceremonial rites of a platform is for the sake of those who seek for certification in this life. For those who seek certification in this life, benefits can be obtained by using the platform. That is, one is able to certify to the benefits of the mantra in a lifetime.

If there are left-home and lay people who hold the mantra at random—without a Way place or platform, but just recite it—Then it is most important for them to be sincere and reverent.

The *Shurangama Sutra* says,

“These Bodhisattvas in the lineage of the Bodhisattva-King Vajra-Treasury will always be present to protect beings who recite this mantra and who are resolved to become enlightened. Indeed they will even protect beings whose minds are scattered and disorderly and lack samadhi, but who can nevertheless recite the mantra from memory.”

If there are living beings who have scattered minds, who do not possess samadhi, but who recollect the mantra with their minds and hold it with their mouths, then the Vajra Kings will constantly attend upon these good people. The Vajra Kings will constantly be with you. This means there will be the eighty-four thousand Dharma protectors, Vajra Kings, who will constantly accompany you and all such good people. The Vajra Kings will constantly protect all such good people. How much more will this be so for those who are firmly resolved on Bodhi.

Moreover, the Sutra says, *Even if they do not set up a place for awakening, or do not enter a place for awakening, or do not follow the practice regimen, still, if they recite this mantra, their*

「誦持此咒，還同入壇行道，功德無有異也」：但是，你能誦持這個〈楞嚴咒〉，這種功德就如同你入壇行道，到壇上修行那種的功德是一樣的。

「乃至讀誦書寫此咒，身上帶持」：乃至於，或者你讀、誦、書寫這個〈楞嚴咒〉，或者你身上帶著它，「若安住處莊宅園館」：你若安在住處或村莊上，或在你的屋宅裡、花園子裡、亭子裡；「如是積業，猶湯消雪」：你這個人生生世世所有的積業（夙業），就像熱湯來消雪似的，一點都不會存在的，「不久皆得悟無生忍」：很快的時間，你就會得到悟無生忍了！

「要而論之，必須三密相應」：那麼很簡單、很扼要來講，這必須要有「三密相應」才能得到感應。三密是什麼？「所謂」：就所說的，「口誦神咒」：什麼叫神咒呢？就是因為它不可思議、妙不可言，所以叫神咒。口裡誦念這個神咒；「心想梵字」：心裡就想那個梵字，就是觀想後邊咒心的每一個梵字；「手結印相」：手上結這個印相；「謂之三壇」：這就叫三密相應，是持咒的前方便。

【譯咒微旨】（續上期）

又有五種不翻：一、秘密，諸咒是也；二、多含，薄伽六義；三、本無，如閻浮樹；四、順古，阿耨菩提；五、生善，般若尊重。今屬第一。

merit will be the same as if they had entered the place for awakening and had followed the practice regimen. But if they can read, recite from memory, or write out the mantra, or wear it on their person, or keep it where they are dwelling, either in their homes or where they are staying temporarily, then their accumulated karma will melt away as snow is melted by boiling liquid. Before long they will gain patience with the state of mind in which no mental objects arise (anutpattika-dharma-kṣānti).

Even if such people did not establish a Way place, nor did they practice the Way, but were to recite and hold this mantra, their merit and virtue would be no different from that of those entering the platform and practicing the Way. So it is that reading, reciting, copying, or writing out this mantra; or holding it on their bodies; or placing it in their homes, villages, farmhouses, gardens, or lodges will be effective in dispersing all their accumulated karma just like snow melted by hot water. In the near future, they will enlighten to the patience of non-production of dharmas.

In brief, there need to be the interaction of the three secret practices. To put it in a nutshell, only when these three secrets are in accord, will you have a response.

1) With the mouth holding the spiritual mantra. Why is it called “spiritual”? Because it is inconceivable, wonderful beyond words.

2) With the mind contemplating the Sanskrit letters.

3) With the hand making the mudras.

Your hands make gestures, “seal gestures,” or mudras. This is known as the interaction of the Three Secret Practices. This is called the three platforms. This is the initial expedient of holding the mantra.

【Underlining Principles in Translating Mantras】

(Continued from last issue)

Also, there are five instances of terms that are untranslatable:

1. Terms with esoteric meanings, such as mantras.
2. Terms with multiple meanings, such as “Bhagavān” with six meanings.
3. Terms not found in the target language, such as “jambū tree.”
4. Terms that follow ancient usage, such as “anuttarāṃ-samyaksaṃbodhi.”
5. Terms that generate goodness and command respect, such as “prajñā.”

The following text has terms that fall under the first category of untranslatables.

【白話解】

「又有五種不翻」：所以翻譯經咒，又有五種的不翻，是什麼呢？

「一、秘密，諸咒是也」：第一種，秘密不翻；旁人不知道，很秘密的，怎麼可以翻呢？翻出來就不秘密了嘛！所以一切咒都是秘密不翻的，因為它很秘密的。怎麼秘密呢？它一句裡頭含著多義，很多的意思在裡頭，很多的力量，很多的用，所以不翻。

「二、多含，薄伽六義」：第二種，多含不翻；就是一句裡頭含著多種的意思，所以不翻。好像「般若」，有文字般若、觀照般若、實相般若，有這三個意思，所以不翻。

多含不翻，又好像這個「薄伽六義」。什麼叫「薄伽梵」？（弟子：「薄伽梵」是梵音，是佛。）對的。「薄伽梵六義」，有六種的義理，有人知道嗎？（弟子：自在、熾盛、端嚴、名稱、吉祥、尊貴。）

對的。第一是「自在」；就是不打妄想，一打妄想，心就跑了，就不自在了。第二是「熾盛」：什麼熾盛呢？這不是五陰熾盛的熾盛，這是光明熾盛的熾盛。第三是「端嚴」：端是端正，嚴是威嚴，非常端正威嚴、莊嚴。第四是「名稱」。第五是「吉祥」。第六是「尊貴」。因為「薄伽梵」有六種意思，所以這不翻，沒有翻譯出來。

「三、本無，如閻浮樹」：第三種，本無不翻；在中國本來沒有的。好像「閻浮樹」，閻浮檀金樹是中國沒有的；因為在中國沒有，翻譯出來沒有人懂，所以「閻浮樹」還是翻譯為「閻浮樹」，本無不翻。

「四、順古，阿耨菩提」：第四種，順古不翻；順古就是古人這麼樣子翻，翻譯得都很不錯的。「阿耨菩提」，是「阿耨多羅三藐三菩提」，就是無上正等正覺，這也不翻。這也順古，因

Simple explanation:

Also, there are five instances of terms that are untranslatable. In translating sūtras and mantras, there are five kinds of terms that are untranslatable. What are they? They are:

First, terms with esoteric meanings, such as mantras. Terms that have esoteric meanings are not translated. Because their meanings are esoteric and not known to others, how can they be translated? If they were translated, they would not be esoteric anymore! Thus, all mantras are not translated as they are esoteric. How so? Each line contains many meanings, many powers, and many applications.

Second, terms with multiple meanings, such as “Bhagavān” with six meanings. When a term contains multiple meanings, it is not translated. An example would be “prajñā,” which has three meanings: literary prajñā, contemplative prajñā, and prajñā of ultimate reality. Hence, it is not translated.

Another example is “Bhagavān.” What is it? (Disciple: Bhagavān is Sanskrit for Buddha). Correct! “Bhagavān” has six meanings. Does anyone know? (Disciple: self-mastery, prosperity/brilliance/intensity, majesty, renown, auspiciousness, and nobility). Correct! The first is “self-mastery,” which means not having false and discursive thoughts. The moment a discursive thought arises, the mind runs away and self-mastery will be absent. The second is “prosperity/brilliance/intensity,” which is not the prospering/intensity of the five skandhas but rather the prospering of the Buddha’s radiance. The third is “majesty,” which describes the Buddha’s upright dignity and magnificence. The fourth is “renown.” The fifth is “auspiciousness.” The sixth is “nobility.” Because the term “Bhagavān” has these six meanings, it is not translated.

Third, terms not found in the target language, such as “jambū tree.” These are terms that China originally did not have. One example is the jambūnada-suvarna tree, which is not found in China. Even if it were translated, no one would understand it, so this term is rendered as “jambū tree” with its meaning untranslated.

Fourth, terms that follow ancient usage, such as “anuttarāṃ-samyaksambodhi.” Some terms are untranslated to follow what past translators did, since their translation works are exceptional. Anuttarāṃ-samyak-sambodhi means “unsurpassed, perfect, and right enlightenment,” which is not translated out of respect for ancient tradition. Past translators dedicated much

為尊古不翻，尊重古人；人家費了很多心血翻譯出來了，我們不要再用一個特別的標異現奇說我超過古人了，不要這樣！

「五、生善，般若尊重」：第五種，生善不翻。生善，就是能生出種種的善法，所以不翻。這「般若」為什麼不翻？就是尊重它，尊重也生善；尊重也不翻，生善也不翻。

「今屬第一」：現在這個〈楞嚴咒〉，就是屬第一「秘密不翻」。這「今屬第一」和那個「今當第四」是一樣的意思。

卐待續

卐To be continued

金佛寺歲末迎佛七

今年的阿彌陀佛誕恰巧落在耶誕假期，想來這24日到30日，全球各個寺院應該佛光普照吧！拜假期之賜，九位善男子，善女人決定掛單打佛七。七天下來大眾行行坐坐，佛聲不絕於耳，所謂「佛號入於亂心，亂心不得不佛。」一行人，共修一同，出坡一同，彼此借光，正如上人說的：比吃糖果還甜。

一天午齋後，李居士一如往常擦起飯桌，她指指一旁正在拖地的哥哥，說：「法師，一場疫情，把我和哥嫂周日的情感聚餐弄亂了，人疏遠了，身體也壞了，真不知日子怎麼過？所幸，佛堂一開，我就來，我跟佛菩薩保持緊密聯繫。今年，手不抖，也不會擦不完一張桌子就得停下來，雖然膝蓋還不能彎，但是，我現在可以跟大家跑西方啦。」

歲末得承上人福蔭圓滿佛七，祈求佛力加被，地球戰火下的人們平安，火焰化紅蓮。✿

Gold Buddha Monastery Holds Seven-Day Buddha Recitation Session at End of 2023

This year, Amitabha's birthday coincided with the Christmas holiday, so I believe that from the 24th to the 30th, Buddhist temples around the world glow with Buddha's light! The holiday provided the perfect opportunity for nine virtuous men and women to participate in a seven-day session of reciting the Buddha's name. Throughout the seven days, the assembly, which included both monastics and laypeople, devoted their time to sitting and walking recitation, with the continuous sound of the Buddha's name filling the air. As the saying goes, When the Buddha's name enters a confused mind, the confused mind will certainly focus on a Buddha's name. A group of people, cultivating together, doing community work together, blending in with the crowd. Just as the Master Hua said, "Reciting the Buddha's name is sweeter than eating candies."

One day after lunch, laywoman Li, as usual, wiped the dining table. She pointed to her brother who was mopping the floor and said, "Dharma Master, in the pandemic, my brother, sister-in-law, and I messed up our Sunday dinners. The family became separated, and our health worsened. I really don't know how to live the day. Fortunately, when the temple is open, I come and keep close contact with the Buddha and Bodhisattva. This year, my hands do not shake, and I can finish wiping a table without having to stop. Although my knees cannot bend yet, I can now join "Run to the West" with the assembly.

At the end of the year, we were blessed by the Master for completing the Buddha recitation session. We prayed for the Buddha's blessings, the peace of the people who suffer from war on earth, and the transformation of the flames into a red lotus. ✿