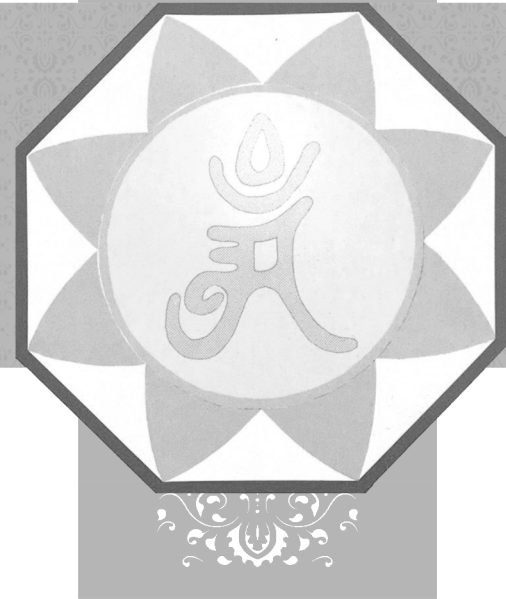




# 楞嚴咒句偈疏解

## The Shurangama Mantra with Verse and Commentary



宣化上人講解  
國際譯經學院記錄翻譯  
比丘恒順 修訂

Commentary by the Venerable Master Hua  
English Translated by the International Translation Institute  
Revised by Bhikshu Heng Shun

一、咒語壇。每時先持全咒一遍，後持咒心一百八遍（踰姪他至莎訶止）；或晨早持全咒一遍，或單持咒心一百八遍，亦獲福無量。

### 【白話解】

「一、咒語壇」：三密相應，第一就是咒語壇；你持這個咒啊，自然就結成壇了。

「每時先持全咒一遍，後持咒心一百八遍」：這是說，每天或每個時候，首先要念〈楞嚴咒〉一遍，然後再持咒心一百零八遍。咒心就是從「踰姪他·唵」開始的後邊那一小段：「踰姪他·唵·阿那隸·毗舍提·鞞囉·跋闍囉·陀唎·槃陀槃陀你·跋闍囉·謗尼泮·虎鉢都嚧甕泮·莎婆訶」。這就成咒語壇。

這個咒心，是妙不可言。假如天地間沒有人會

**The platform of syllables of the mantra. Each time one practices, one should uphold the entire mantra once, and then uphold the “heart of the mantra” one hundred and eight times. Or one can uphold the entire mantra once in the early morning or simply uphold the “heart of the mantra” one hundred and eight times. In this way one can still attain immeasurable blessings.**

### Commentary:

**1. The platform of syllables of the mantra.** As to the interaction of the Three Secret Practices: the first is the platform of the mantra. When you uphold the mantra, a platform will naturally be formed.

**Each time one practices one should uphold the entire mantra once, and then uphold the “heart of the mantra” one hundred and eight times.** Perhaps you do this practice early each day. Or, you do it several times a day. In any case, you should first recite the entire mantra once, and then the “heart of the mantra” one hundred and eight times. The “heart of the mantra” begins with “*Da Zhi Tuo Nan*”—it is the last few lines of the last section:

*Da Zhi Tuo Nan E Na Li Pi She Ti Pi La Ba She La Tuo Li Pan Tuo Pan Tuo Ni Ba She La Bang Ni Pan Hu Xin Du Lu Yong Pan Suo Po He.*

The “heart of the mantra” is wonderful beyond words! If no one in this world is able to recite the Shurangama Mantra and afterwards recite the “heart of mantra,” the hordes of demons and weird ghosts will all appear in the world. But, because there are people who are able to recite the Shurangama Mantra, and the “heart of the mantra”—especially the two lines “*E Na Li, Pi She Ti*”—the heavenly demons and those of heterodox paths have no place to escape

念〈楞嚴咒〉，這一切的妖魔鬼怪就都會出世了。因為有人誦〈楞嚴咒〉，這後邊咒心「阿那隸·毗舍提」這兩句，一句是豎高義，一句是橫遍義；豎高是豎窮三際，橫遍是橫遍十方。這兩句咒一念，天魔外道就都沒有地方可逃跑了，他們都要停在那兒老老實實聽招呼。只這二句咒的力量，就是不可思議的！

「或晨早持全咒一遍，或單持咒心一百八遍，亦獲福無量」：那麼，或者你在早晨念全〈楞嚴咒〉一遍，然後你再單持誦這個咒心一百零八遍，這也能獲得福報無量無邊的。所以說，你能這樣持誦〈楞嚴咒〉啊，等到來生七世就能得到大富大貴的果報。這是說你想求富貴的話，如果你想求出世的果報，也能達到你的目的。你誦〈楞嚴咒〉就會七生都得到人天最大的福報，你想求人天的福報就會得到，你不想求，當然就不需要了。

### 【譯咒微旨】（續上期）

《正脈》云：顯教，如授方顯說；密咒，如授藥密治。義開三力：一、理法力；以一字含無邊妙理，如「元亨利貞」。二、威德力；三寶神聖，名德力大，如王臣聲勢。三、實語力。

### 【白話解】：

「《正脈》云」：《正脈》就是《楞嚴正脈疏》（交光大師著），它上面說，「顯教，如受方顯說」：經就好像是一個藥方，很明顯地來告訴你；「密咒如授藥，密治」：密咒就好像是給你抓了一副藥，你把它煲好了，治你的病；哪一味藥治哪一個病，藥到那個地方自然有它那個力

to or run away. Once these two lines are recited, they stop (their mischief) and become very well-behaved and obedient.

**Or one can uphold the entire mantra once in the early morning or simply uphold the “heart of the mantra” one hundred and eight times. In this way one can still attain immeasurable blessings.** Perhaps in the morning you recite the entire Shurangama Mantra once and then afterwards you just recite the “heart of mantra” one hundred and eight times. You will be able to obtain blessings that are measureless and boundless. That’s why it is said, if you are able to recite the Shurangama Mantra like this, then in seven lives to come you’ll have a reward of great blessings and honor. That’s if you are seeking for blessings and honor. However, if you want to seek the reward of transcending the world, then you will also be able to obtain your goal. If you recite the Shurangama Mantra, then for seven lives you can obtain the reward of the blessings of humans and gods. If you seek for them, you will attain them. If you don’t seek for them, then of course you won’t need them.

### 【Underlining Principles in Translating Mantras】

(Continued from last issue)

**The Proper Pulse says: The Apparent Teachings are like medical prescriptions, which are clearly stated. The Esoteric Mantras are like prescribed medicines, effecting cures secretly. The meanings of the mantras, when revealed, carry three kinds of power:**

1. **Power of Principles: one word contains boundless wondrous principles, such as 元 yuán, 亨 hēng, 利 lì, and 貞 zhēn (the four characteristics of heaven).**
2. **Power of Awe-Inspiring Virtue: The Three Jewels are sacred, their names and virtues replete with great powers, just like the names of kings or high ministers.**
3. **Power of True Words (Dharani).**

### Simple explanation:

*The Proper Pulse says. The Proper Pulse refers to The Commentary on the Śūraṅgama Sūtra (by Dharma Master Jiao Guang) — The Proper Pulse. It says that **the Apparent Teachings are like medical prescriptions, which are clearly stated.** Sūtras are like prescriptions of medicine that very clearly explain and tells you the teachings. On the other hand, **Esoteric Mantras are like prescribed medicines, effecting cures secretly.** Once the (herbal)*

量，這你不容易知道的，所以叫作「密治」。

「義開三力」：密咒意思又開有三種的力量：「一、理法力」：第一是「理法力」，道理沒有邊際，所以說，「以一字含無邊妙理」：因為它一個字裡邊，就包含著很多很多微妙不可思議的道理，「如『元亨利貞』」：就好像《易經》所講的「元亨利貞」四個字，每個字就包括八卦裡邊很多的義理，很多的道理都在裡邊藏著的。

「二、威德力」：第二是「威德力」。好像大眾威德力，有的人當他只有在兩三個人的時候，他就呱呱呱，像機關槍那麼說個不停，等人多的時候，叫他在大眾前講一講演，他一句話也說不出來。為什麼？這就是大眾的威德畏把他給嚇住了，嚇得他那機關槍也不敢放了。這是大眾威德的力量。這是什麼呢？「三寶神聖，名德力大，如王臣聲勢」：佛法僧三寶神聖，名稱普聞，功德也大，力量也大，就好像國王大臣具有聲勢似的。

「三、實語力」：第三是「實語力」，就是真實語言的力量。

☞待續

medicine is well simmered, it can be used to cure your illness. Specific medicines cure specific illnesses. Once it reaches the area of the illness, it naturally has the power to cure it. Such an effect is not something you can easily understand, which is why it says that cures secretly.

**The meaning of mantras, when revealed carry three kinds of power.** The meanings of mantras contain three kinds of power.

**1. Power of Principles.** First is power of principles. The principles are limitless, so **one word contains boundless wondrous, inconceivable principles, such as** the single character of qián 乾 has the following four meanings, 元 yuán, 亨 hēng, 利 lì, and 貞 zhēn (the four characteristics of heaven), which are found in the Book of Changes. Each of these four characters encompasses many principles in the eight hexagrams.

**2. Power of Awe-Inspiring Virtue.** Second, the power of awe-inspiring virtue. This is like the awesome power of great assembly. For some people, when there are only two or three other people present, they talk loudly and freely without any restraint, like a machine gun going off non-stop. But, when in the presence of the great assembly, if you tell them to give a speech before the crowd, they may not even be able to utter a single word. Why? Because they are scared of the awesome virtue of the great assembly, so much so that they no longer dare to fire off their 'machine gun.' Such is the awesome power of the great assembly. However, what about the case of this text? **The Three Jewels are sacred, their names and virtues replete with great powers, just like the names of kings or high ministers.** The Buddha, Dharma, and Sangha, the Three Jewels, are sacred. Their names spread far and wide, their merit and virtue is tremendous, and their power is great. It is similar to how kings and high ministers possess the great authority and influence.

**3. Power of True Words.** The third is the power of True Words. This is just speaking of power of these true and actual words.

☞To be continued

## BUDDHISM A TO Z

### 道場

道場是修道的場所；最早的道場是菩提樹下佛陀成道之處。道場包括寺廟及其他吉祥的地方，人們單獨或多人一起修行佛法的場所。

### Way-place

A Way-place is a place where one cultivates the Way, or one's spiritual Path. The original Way-place was the spot under the Bodhi tree where the Buddha became fully enlightened. The term "Way-place" includes monasteries and other auspicious sites where people, either singly or together, put the Buddhadharma into practice.