



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
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(續上期)

二、心想壇。佛說此咒，名「摩訶薩怛多般怛囉陀羅尼咒」。

(Continued from last issue)

II) The platform of mental consideration. The Buddha said that this mantra was called, “Mo He Sa Dan Tuo Buo Da La Tuo Luo Ni”/ Mahasitatapatradharani.

म ह स त त न ग त न ड ल ष ड ष

摩 訶 薩 怛 多 般 怛 囉 陀 羅 尼 咒

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·虎訶都嚧甕泮·莎婆訶

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.

今錄咒心梵字，以資觀想。須字字印入心內，開眼閉眼；一一明了，方成三昧。

The Siddham syllables of the heart of the mantra are printed here to assist with contemplation. One should imprint every syllable in one's mind, so that whether one's eyes are opened or closed, each syllable appears clearly in one's vision. Only then will one attain samadhi.

ॐ ह्र बा ॐ श्र वा ल नी स र ती न वा क्षी ष नी

踰 姪 他 唵 阿 那 隸 毗 舍 提 鞞 囉 跋 闍 囉 陀 唎

ॐ ष न ष ष नि वा क्षी गा णि त न ड ड वा ड ड हा न वा हा

槃 陀 槃 陀 你 跋 闍 囉 謗 尼 泮 虎 訶 都 嚧 甕 泮 莎 婆 訶

【白話解】：

第二是心想壇。你誦這個楞嚴咒心時，就觀想這每一個梵字。

說到梵字，有的時候事情，你不一定要明白，明白了就洩氣了，你就覺得已經夠了。你不明白時，總覺得有一點意思在裡頭，因為你還沒有明白呢！就像我們吃東西，沒有吃那東西的時候，總覺得它是好吃的。你吃過了之後，喔，也不過是這樣；沒有吃到總想吃，吃到了之後，把酸甜苦辣鹹都嚐過了，你也就把貪食的心給停止了。修道也是這樣子。若你不知道這個咒的意思、不知道這個梵字的意思，你總覺得它妙不可言，心心念念想要認識它；若你知道了，認識這個字了，啊！你又不注意了。

那麼，觀想梵字也是一樣。因為梵字我們沒學過，不知道它是什麼意思，不知道！不像中國字，這個「大」字就是「大」意思，這個「菩薩」字就是「菩薩」意思。這梵字，有學過梵文當然懂它的意思，一般沒有學過梵文的就不懂了，所以你要觀想梵字。

觀想這個梵字，能怎樣子呢？能得五眼六通。你就觀這個梵字，一個個的把它觀得清清楚楚的——睜著眼睛、閉著眼睛，觀看這梵字都觀得清清楚楚的，久而久之，因為你不懂，所以它這個妙就生出來了，你就會開了五眼六通；那麼得了五眼六通之後，你就通因達果了，明白因果了。

那麼這個梵字，也就因為我們不明白它，它就有一股妙的力量在裡頭，所以我們最好來觀想這個梵字。觀想梵字也是一個鎖心的方法，你一觀想梵字，心就不打旁的妄想了；你把這每一個梵字都印入你的心裡頭，你睜開眼睛、閉著眼睛，這梵字都在這兒明明了了的，都看得見——閉著眼睛也看這梵字，睜開眼睛也看這梵字。你這樣久而久之，就得定了，得到這三昧的力量。

Commentary:

The second is the platform of mental consideration. While reciting the heart of the mantra, you visualize the Siddham script.

Speaking of the Siddham script, there are some things that you don't need to understand. If you were to understand, then you would lose interest. If you don't understand, then you become intrigued, because there's something you don't know yet. It's just like before we eat something, we always anticipate that it will taste good. But after we've eaten it, tasting all of its flavors—sweet, sour, bitter, spicy, or salty—we say, "Oh, it's just like that," and our craving for that food wanes. Cultivating the Way is also like this. If you do not know the meaning of the mantra, i.e. the Siddham syllables, you always feel they're ineffably wonderful and want to learn more about them. But once you understand the syllables' meaning, you're apt to no longer pay attention to them.

Visualizing the Siddham syllables is like this as well, because we do not know what they mean. It's not like with your native language, where you know that the word "big" just means big and the word "Bodhisattva" just means Bodhisattva. Of course, those who know Siddham will understand what these syllables mean, but those who have not will want to contemplate them.

By contemplating the Siddham syllables, you can obtain the five eyes and the six spiritual powers. You need to be able to clearly contemplate each and every Siddham syllable, regardless of whether your eyes are open or closed. With time, despite you not understanding their meaning, the characters' wonder will manifest, and you'll open your five eyes and obtain the six spiritual powers. Afterwards, you will thoroughly understand the law of cause and effect.

Because we don't understand the Siddham syllables, they have a wondrous strength contained within them, so it's recommended that we visualize the syllables. This is one method to cultivate your mind. When you contemplate the Siddham syllables, your mind will not be distracted by other thoughts. If you imprint all the syllables in your mind, they will be clearly visible whether your eyes are open or closed. With time, this will lead to samadhi and the power of concentration.

【譯咒微旨】（續上期）

真言咒願，超凡入聖，如詔敕繼極。長水亦云：「自古不翻，略有五意：一、諸佛密語，餘聖難通；二、諸佛密印，如王印信；三、總持法門，婆伽六義；四、鬼神王名，呼敕守護；五、不思議力，赦罪受職。」

【白話解】：

「真言咒願」：就是我們念的那個真言，給人咒願。說願你怎麼樣吉祥如意，如意吉祥，又是說你一切都平安啊。這很吉祥的，吉祥如意。這個祝願，給你祝願念這個真言。「真言」，它因為不打妄語啊，這裡頭沒有妄語，所以叫真言。所以「咒願」，念這個真言就是給你咒願。好像我們修四十二手，就有真言，那都是咒願。

「超凡入聖」：他祝願，願你超凡入聖，願意你早成聖果。

「如詔敕繼極」：這就好像這個真言咒願，這個咒就像什麼？就像皇帝的那個詔書似的，或者敕諭、敕旨似的；敕諭，就是叫你做什麼做什麼。「繼極」就是承繼，承繼什麼呢？就是做皇帝；承繼王位做皇帝，這叫作繼極。

「長水亦云」：「長水」是一位法師。（編按：「長水」是宋代秀州比丘長水子璿，號長水，依《楞嚴經》開悟，講此經三十遍，宋真宗賜楞嚴大師之號。）長水大師說了，「自古不翻，略有五意」：古來不翻譯的，大略有五種意思：

【Underlining Principles in Translating Mantras】 (Continued from last issue)

True Words, mantras, and vows can help one to transcend the stage of ordinary beings and join the ranks of sages; they are like an imperial decree to inherit the throne. Master Changshui says, “Since ancient times, there are five underlying reasons for not translating a certain passage:

1. **The secret words of the Buddhas are beyond the grasp of other sages.**
2. **The secret seal of the Buddhas is like a seal-stamped letter of a king.**
3. **The passage is part of the Dharma door of total upholding and retention, such as the six meanings of “Bhagavān.”**
4. **The names of ghost kings and spirit kings: Upon hearing you summoning them through your recitation of the mantra, they will rush to protect you.**
5. **The passage has inconceivable powers, such as an amnesty pardon [of one’s crimes] or an order of appointment.**

Simple explanation:

True Words, mantras, and vows are what we recite to grant other people’s wishes. We wish them auspiciousness, good fortune, prosperity, and peace. That is the purpose of reciting True Words. True Words get their name because they do not lie; nothing about them is false. The Forty-Two Hands also have True Words, and those are about granting wishes as well. These words can help **one to transcend the stage of ordinary beings and join the ranks of sages**. That is what the mantra reciter wishes for—to realize the fruition of sagehood faster. As an analogy, mantras **are like an imperial decree to inherit the throne**. They are like an edict from the emperor, an order telling you what to do, and in that edict is the directive to assume the throne and become the next emperor.

Master Changshui (Editorial note: Changshui is Dharma Master Zixuan of Changshui from the Song 宋 Dynasty, who attained enlightenment from studying the *Śūraṅgama Sūtra*. He lectured on that sūtra a total of thirty times, and the Emperor Zhen of the Song Dynasty conferred upon him the title of Great Master Śūraṅgama) **says, “Since ancient times, there are five underlying reasons for not translating a certain passage:**

「一、諸佛密語，餘聖難通」：第一，諸佛密語，其餘的聖人都不明白。難通，就是不明白。

「二、諸佛密印，如王印信」：第二，諸佛的秘密的心印法門，好像國王的玉璽印信。

「三、總持法門，婆伽六義」：第三，能總一切法，持無量義，這個法門是什麼呢？就是「薄伽梵六義」。薄伽梵的那個六義，自在、熾盛、端嚴、吉祥、尊貴，還有一個什麼？名稱。因為我不好名，所以這個「名稱」總是忘了！唉！也要學著好點名。

「四、鬼神王名，呼救守護」：第四，這鬼神王的名字，呼救守護，叫他來守護這個持咒的人。

「五、不思議力，赦罪受職」：第五，把不思議力，不思議的力量，赦罪受職，把那個罪業都赦了，赦免他的罪業。又授職，又叫他擔任一點這個職務，或者做一點什麼事情。

☞待續

1. The secret words of the Buddhas are beyond the grasp of other sages. All other types of sages do not understand the Buddhas' secret words. "Beyond the grasp" means that they do not comprehend.

2. The secret seal of the Buddhas is like a seal-stamped letter of a king. The Buddhas' esoteric Dharma-door of the mind-seal is like the jade seal of a king.

3. The passage is part of the Dharma door of total upholding and retention, such as the six meanings of "Bhagavān." What is the Dharma-door that upholds all Dharmas and retains infinite meanings? The Dharma of dhāraṇī, as in the instance of "Bhagavān." The six meanings of Bhagavān are: self-mastery, prosperity, majesty, auspiciousness, and nobility. What is the last one? Renown. Because I am not keen on being renowned, I always forget this meaning. Ah! I'd better learn how to build up a reputation for myself.

4. The names of ghost kings and spirit kings: Upon hearing you summoning them through your recitation of the mantra, they will rush to protect you. When the names of the ghost kings and spirit kings are uttered, they will come to protect the person upholding the mantra.

5. The passage has inconceivable powers, such as an amnesty pardon [of one's crimes] or an order of appointment. The mantra not only has the inconceivable power of pardoning someone, thereby freeing them from their offenses and karmic results, but also the power to appoint someone to a position and assign them duties.

☞To be continued



其實山妖水怪這回事，絕非空泛之談；但話又說回來，淨治其心，不存邪念，時刻都有天龍護身。牢守心頭，不留空隙，魔障從何入手？

——宣公上人法語

Mountain goblins and water spirits do exist; they are not merely mythological beings. However, if you purify your mind and rid yourself of wrong thoughts, gods and dragons will constantly protect you. How can demonic obstacles get the better of you if you closely watch your mind all the time?

—By Venerable Master Hua