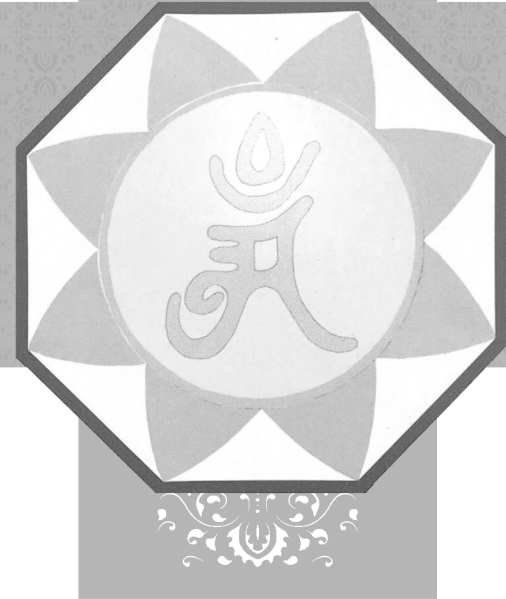




楞嚴咒句偈疏解

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 Hsuan Hua
English Translated by the International Translation Institute

編按：以下之「頌」為宣公上人所作；「疏」出自續法大師所著之《楞嚴咒疏》，由宣公上人講解。

Editor's Note: The verse below was composed by Venerable Master Hsuan Hua. Great Master Xu Fa wrote an explanation for the Shurangama Mantra. Venerable Master Hua made a commentary on Great Master Xu Fa's explanation.

【頌】

奧妙無窮實難猜
金剛密語本性來
楞嚴咒裡有靈妙
五眼六通道凡開

Verse:

*With infinite esoteric wonders, so hard to appraise,
These vajra secret phrases come from our inherent nature.
The Shurangama Mantra is endowed with the efficacy
To help one open the five eyes and attain the six powers.*

【疏】：

密部三咒，隨念成壇。初念法界真言，曰：「唵·嚩日囉·馱覩鉞」。次念清淨真言，曰：「唵·嚩·莎訶」。後念三壇真言，曰：「唵·啞·吽」。

Explanation:

The three mantras of the esoteric division, which establish a platform upon recitation. First, recite the True Words of the Dharma Realm: "Nan Wa Dz La Two Du Wan." Next recite the True Words of Purification: "Nan Lan Swo He." Finally, recite the True Words of the Three Platforms: "Nan Ya Hung."

唵 嚩 日囉 馱 覩 鉞

Nan Wa Dz La Two Du Wan

唵 嚩 莎 訶

Nan Lan Swo He

唵 啞 吽

Nan Ya Hung

【白話解】：

你若是不會這個手印，密宗裡頭有三個咒，你念了也能隨念成壇。這三個咒是什麼？第一個，就是法界真言：「唵·嚩日囉·馱覩鏝」，你念個七遍，也成壇了，把法界都清淨了。第二個，念清淨的真言：「唵·嚩·莎訶」，你也念七遍。第三個，就是三壇的真言：「唵·啞·吽」，三壇就是佛壇、法壇、僧壇。

放箴口時不也唸「唵·啞·吽」？這個「唵」字，就是毗盧頂上作佛壇；這個「啞」字，就是彌陀口中作法壇；那個「吽」，就是阿闍心內作僧壇。就是三壇。一唸這個咒，這也是三壇相應。

所以你念〈楞嚴咒〉的時候，先唸唸這三個咒是最好的：第一先念法界真言「唵·嚩日囉·馱覩鏝」，第二再念清淨真言「唵·嚩·莎訶」，第三再念三壇真言「唵·啞·吽」。這三個咒，每一個都念七遍也能三密相應。念咒前先念這三個咒也是最好的。

【譯咒微旨】（續645期）

孤山曰：「諸經密咒，例皆不翻。自古人師，多有異說；天臺會之，不出四悉：

一云咒者，鬼神王名，稱其王號，部落敬主，不敢為非，此世界歡喜益也。

二云咒者，如軍中密號，相應無所訶問，不相應即執治，是為人生善益也。

三云咒者，密默遮惡，餘無識者，如賤人奔他國，詐稱王子，妻以公主，多瞋難事；人來剖明，假一僞言，默然自歎，即對治破惡益也。

Commentary:

If you do not know how to form the mudras, you could recite three mantras of the Esoteric School and also be able to establish a platform. What are these three mantras? First recite the True Words of the Dharma Realm: “*Nan Wa Dz La Two Du Wan.*” By reciting this seven times, you will purify the Dharma realm and establish a platform. Next recite the True Words of Purification: “*Nan Lan Swo He.*” You also recite it seven times. Finally, recite the True Words of the Three Platforms: “*Nan Ya Hung.*” The Three Platforms are the Buddha Platform, the Dharma Platform, and the Sangha Platform.

“*Nan Ya Hung*” is also recited during the ceremony for liberating hungry ghosts. “*Nan*” represents the Buddha Platform, established above the crown of Vairochana Buddha. “*Ya*” is the Dharma Platform, established inside the mouth of Amitabha Buddha. “*Hung*” is the Sangha Platform, established within the mind of Akshobhya Buddha. These are the Three Platforms. Once you recite these mantras, the Three Platforms are in harmony with one another.

So, it’s best to recite these three mantras prior to reciting the Shurangama Mantra. The first one is the True Words of the Dharma realm: “*Nan Wa Dz La Two Du Wan.*” The second is the True Words of Purification: “*Nan Lan Swo He.*” The third is the True words of the Three Platforms: “*Nan Ya Hung.*” When you recite these three mantras seven times each, the three esoteric practices will be in harmony. It is the best to first recite these three mantras before the Shurangama Mantra.

【Underlining Principles in Translating Mantras】
(Continued from #645 issue)

Gushan says, “By convention, esoteric mantras in sūtras are not translated. As for the reason, spiritual teachers since ancient times have given various explanations, but the teachers of the Tiantai School summarized them all into the Four Siddhāntas:

1. Mantras list the names of various ghost kings and spirit kings. Just like a tribe’s people respecting their chief, when the names of these leaders are called out, their retinues show respect and dare not misbehave. This is the Siddhāntas of delighting the world.

2. Mantras are like secret communication codes in the military. No one will question or cause trouble to those who utter the correct passwords, but those who don’t know the passwords will be caught and punished. This is the Siddhāntas of inspiring goodness in people.

四云咒者，諸佛密語，惟聖乃知，如王索仙陀婆，一名四寶，鹽、水、器、馬也，群下莫曉，惟智臣知；咒只一語，遍有諸力，病癒罪滅，生善合道，入理第一義。

咒具四益，亦如是也。」

【白話解】：

「孤山曰」：「孤山」是一位法師的名號，（編按：「孤山」是宋代比丘智圓因居西湖孤山而得此號；他是天台宗山外派大師，造楞嚴經等十經之疏，後人號稱為十本疏主。）

他說：

「諸經密咒，例皆不翻」：所說的諸經密咒，就是照著規矩都不應該翻的。「自古人師，多有異說」：古來所有的法師，都有很多不同的說法；「天臺會之，不出四悉」：天臺把這些說法，會歸到一起，總括起來不出四悉檀。這四悉檀，是說什麼呢？（編按：「悉檀」為梵語Siddhānta的音譯，又作悉談、悉曇。悉檀，成就之義也。《大智度論》說：「有四種悉檀：一者、世界悉檀，二者、各各為人悉檀，三者、對治悉檀，四者、第一義悉檀。四悉檀中總攝一切十二部經八萬四千法藏，皆是實，無相違背。」）

「一云咒者，鬼神王名」：第一種就說這個咒，是鬼神王的名字。好像〈楞嚴咒〉裡有很多都是鬼神王的名字，如鳩槃荼、毗舍遮等，這都是鬼神王的名字。「稱其王號，部落敬主，不敢為非」：你稱那個大鬼的名字，小鬼因為恭敬鬼

3. Mantras secretly prevent wrongdoing without anyone knowing. For example, a lower-class man flees to another country and, falsely claiming to be a prince, successfully marries the country's princess. Afterward, he develops a short temper and becomes difficult to deal with. Someone comes to reveal his identity and exposes him with one verse, rendering him speechless and foiling his deception. This is the Siddhāntas of counteracting and dispelling evil.

4. Mantras are the Buddhas' secret words, understood only by sages, like the king asking for saindhava. This one term contains four meanings: salt, water, a vessel, and a horse. None of the king's subjects, except his wisest ministers, understood what the king wanted. Similarly, one phrase of a mantra contains many powers: it can cure illnesses, eradicate offenses, generate goodness, and enable one to accord with the Way and realize the primary truth. [This is the Siddhāntas of realizing the primary truth.]

Just as the word *saindhava* has four meanings, the Mantra has these Four Siddhāntas.

Simple explanation:

Gushan says. Gushan is the name of a Dharma Master. (Editorial note: Gushan refers to Mount Gu at Xihu (West Lake), where Bhikshu Zhiyuan of the Song Dynasty used to dwell. Thus, he became known as Master Gushan. Master Gushan is a great master of Tiantai School's Off-Mountain Lineage, and he composed commentaries on over ten sūtras, including the *Śūraṅgama Sūtra*. Therefore, he was also called Master of Ten Commentaries.)

Master Gushan says, **“By conventions, esoteric mantras in sūtras are not translated. Conventionally, mantras as appeared in sūtras should not be translated.** As for the reason, spiritual teachers since ancient times have given various explanations, but the teachers of the Tiantai School summarized them all into the Four Siddhāntas. What are the Four Siddhāntas? (Editorial note: “Siddhānta” means established end, final aim, or final purpose, or accomplishment. *The Śāstra of Perfection of Great Wisdom* says that there are four kinds of accomplishments: one, accomplishment of the material world; two, accomplishment of each individual; three, accomplishment of diagnosis and corrections; and four, accomplishment of the primary truth. These four encompass all the twelve sutra divisions and 84,000 dharmas in the Buddhist Canon, none of which conflict with ultimate reality.)

1. Mantras list the names of various ghost kings and spirit kings. For example, the Śūraṅgama Mantra contains the names of many kings of ghosts and spirits, such as kumbhāṇḍa and piśāca. Just like members of a tribe respecting their chief, when the names of these leaders are called out, their retainers show respect and dare not misbehave. When you call the

王的緣故，所以就不敢撒野了，就要守規矩了，不敢作怪了。「此世界歡喜益也」：這是世界悉壇，這叫歡喜益，人得到歡喜。

「二云咒者，如軍中密號」：第二種就說這個咒，就好像軍中一個口號似的。軍隊中每一天都有一個口號，是司令官發出來的，所有下邊的兵都知道這個口號。晚間來回走路時見到不認識的人就問他口令，對方就回答一個什麼什麼的，或者回答「天」，或者回答「地」，答上了那就沒事，如果答錯了那就要開槍了。這軍中的密號，「相應無所訶問，不相應即執治」：問你的時候，你不能再問問旁人口令是什麼，這是不行的！即刻就要知道。「相應」就是你答得對了，就「無所詢問」，不責罰你，不把你抓起來；若你答得不相應，答得不對，「即執治」，就把你抓起來治罪。「是為人生善益也」：這是為人悉壇，這叫生善益。

「三云咒者，密默遮惡，餘無識者」：第三種就說這個咒，能秘密的把罪業都消除了，人都還不知道，「如賤人奔他國，詐稱王子，妻以公主，多瞋難事」：好像一個賤人逃奔他國似的，欺騙人說我是某某國的王子，人人都相信，國王也相信就把公主嫁給他了，他在這國家很大脾氣的，這樣也不對，那樣也不對，就所謂的「窮人乍富，填腰塞肚」這麼驕滿，周身都是積氣，很難侍候，很不容易相處的；「人來剖明，假一偈言」：有一個知道他來歷的人來了，就假借用一個偈頌來說他，他就老實了。

這個「假一偈言」，「假」是假借，假借著這一首偈頌。這偈頌我以前講過，你們誰記得嗎？一定是不記得；若有人記得，那是很出奇了。沒有人記得，我也不記得，我可以現作一首偈給你們聽一聽：「無德去他國，欺誑一切人；本是貧窮者，何勞復作瞋？」你沒有德行，跑到其他的國家去，欺誑世間所有

name of any of these great ghost kings, the small ghosts will dare not act out of order or in mischievous ways. They will behave in accord with the rules, due to their respect for their kings. **This is the Siddhānta of delighting the world.** This is the Worldly Siddhānta, which brings the benefit of happiness — everyone feels happiness (because of the mantra).

2. Mantras are like the secret communication codes in the military. In the military, a new password is set by a commander or high-ranking officer every day, which will be conveyed to the rest of the soldiers. During nighttime patrol, when they encounter someone who they haven't seen before, they will ask that person for the password, be it "sky" or "earth." If that person answers correctly, everything will be fine, but if that person answers incorrectly the soldiers will open fire.

No one will question or cause trouble to those who utter the correct passwords, but those who don't know the passwords will be caught and punished. When you are asked what the password is, you cannot inquire from people around you. You must know it immediately! If you answer correctly, then you will not be punished, but if you answer wrongly, then you will be arrested and sentenced. **This is the Siddhānta of inspiring goodness in people.** This is Siddhānta for individual people, which brings the benefit of generating goodness in people.

3. Mantras secretly prevent wrongdoing without anyone knowing. Mantras can secretly eradicate unwholesome karma without anyone knowing. For example, a lower-class man flees to another country and, falsely claiming to be a prince, successfully marries the country's princess. Afterward, he develops a short temper and becomes difficult to serve. Let's say a person from a low caste escapes to another country and claims that he is a certain kingdom's prince. Everyone believes him, even the king, so the king marries his daughter to this man. He then develops a huge temper, always complaining that this is not right and that is not right. As the saying goes, "A poor man who suddenly becomes rich will stuff his waist and fill his stomach." That is how prideful he was, putting on airs and becoming very difficult to serve or interact with. But then, **someone comes to reveal his identity and exposes him with one verse.** Someone with knowledge of his past exposes him with a verse, keeping him honest.

I have shared this verse before. Do any of you remember? Of

的人；你本來就是一個窮人，你何必發這麼大的脾氣呢？

「默然自歇」：這一個偈頌給他這麼一唸，他知道你都認識他了，怕人家給說穿了，怕人家告訴其他人；他就老實了，就默然停止了，就不發脾氣了。

「即對治破惡益也」：這是對治人的一種惡習慣，把他惡的習慣給破了。

「四云咒者，諸佛密語，惟聖乃知」：第四種就說這個咒，是諸佛的秘密一種言語，只有佛才知道這種道理。「如王索仙陀婆」：「王」是國王，就好像國王要「仙陀婆」仙陀婆是什麼？「一名四實，鹽、水、器、馬也」：一個名字四種東西，這是個什麼？鹽也是仙陀婆，水也是仙陀婆，馬桶（便器）也是仙陀婆，馬也是仙陀婆。

「群下莫曉，惟智臣知」：國王要仙陀婆的時候沒有人知道他要什麼，也不知道他是要鹽呢？也不知道他是要水啊？也不知道他是要大小便那個馬桶啊？也不知道他是要騎馬？王說：「我要仙陀婆。」群下就問：「要什麼？」群下沒有人知道王要什麼，只有有智慧的臣子才知道。智臣，他怎麼知道的呢？

譬如國王正在吃飯呢，他說要仙陀婆，這個愚癡的人就給他拉了一匹馬來，你說王吃飯的時候怎麼會要馬呢？這是不對的。又有的人一聽國王要仙陀婆，他就拿一個馬桶來，國王一看大發雷霆：「你這笨蛋！我在吃飯，你拿那麼邇邇的東西來！」那個拉馬的被國王大罵一頓。有的人給國王拿來了一點水，國王說不對。這有智慧的人一看，王吃飯的時候要仙陀婆，那一定是要鹽，就給拿一點鹽來，這國王就很高興。

course not. If someone did, that would be incredible. Since nobody remembers, myself included I will come up with a verse right now:

Lacking virtue, you've traveled to another country

And deceived everyone there.

Originally someone in poverty,

Why are you getting so hot-tempered now?

Rendering him speechless and foiling his deception. The moment he heard that verse, he knew the person who spoke it knew who he was. Afraid of being publicly exposed, he stopped making a fuss and became well-mannered. **This is the Siddhānta of counteracting and dispelling evil.** It specifically cures people's bad habits, effectively ending them.

4. Mantras are the Buddhas' secret words, understood only by sages. Mantras are a kind of secret language among the Buddhas; only they understand the principles within. **Like the king asking for *saindhava*.** What is *saindhava*? **This one term contains four meanings: salt, water, a vessel, and a horse.** Salt is *saindhava*, water is *saindhava*, a toilet bowl (chamber pot) is *saindhava*, and a horse is *saindhava*.

None of the king's subjects, except his wisest ministers, understood what the king wanted. When the king wanted a *saindhava*, no one understood what he really wanted. Did he want salt? Water? The toilet bowl? To ride a horse? When the king said, "I want *saindhava*," his subjects would reply, "What do you want, your Majesty?" None of his subjects, except for the wisest ministers, understood what he wanted. How did the wisest ones know, then? How did they figure out what the king wanted?

For instance, when the king was eating and said he wanted *saindhava*, a foolish person would bring him a horse. The king was eating, so why would he want a horse? That was not right. Another person heard that the king wanted *saindhava*, so he brought a toilet bowl to the king. Seeing this, the king became furious: "You fool! I'm eating, and you bring something so dirty into my sight!" The person who brought a horse was also scolded by the king. Someone else brought some water, but the king said "No!" The wise person took a look and realized that the *saindhava* the king really wanted when eating must be salt, so he brought some salt, which made the king very happy.

After the king finished the meal, he wanted *saindhava* again. This time, someone brought salt to him, and again the king blew up: "I've already finished eating, and you brought me salt? You brought me this *saindhava* for what?" This time, salt was the wrong choice. The wise person, seeing that the king had finished his meal and wanted

吃完飯了，國王又要仙陀婆，有的人又給拿一罐鹽來，這國王又大發脾氣：「我吃完飯了，你給我拿鹽？拿這個仙陀婆來幹什麼！」這個也不對了。這有智慧的人一看，國王吃完了飯，要仙陀婆，這是要水呢！吃完飯了要什麼呢？要一點水來漱口，喝一點茶，喝一點水，這樣才對的。

等國王用完水，想到廁所去，又要仙陀婆。啊，這個人你說怎麼樣啊，就給拉了一匹馬來。這國王大不高興：「我要到廁所，你給我拉一匹馬來幹什麼？」到廁所，給他拿馬桶就對了。那麼有智慧的人，他一看，哦！王吃完飯用完水要仙陀婆，那一定是要馬桶，就給拿馬桶來，這國王就很高興。

那麼，國王要出去旅行的時候，說把我仙陀婆拿來，就是指馬。有愚癡的人就趕快拿馬桶來，啊！國王又大發脾氣：「我要去旅行，你給我拿這麼個東西來幹什麼！我旅行怎麼會帶一個廁所去旅行？」這有智慧的人一看，哦！國王要旅行，給拉一匹馬來，國王這就很高興。他正想旅行的時候要仙陀婆，你給他拿來很多鹽、很多水，他也很不高興的嘛！

所以說，一句咒有很多的意思，那個鬼神都知道。這一個「仙陀婆」名詞是四種東西，你必須要看這國王在什麼時候要什麼東西，要知道這個機，知道他所需要的。愚癡人就不知道，有智慧的人就知道國王要什麼。

「咒只一語，遍有諸力」：這個咒也就是一句話，咒含很多的義理，有很多很多的力量。什麼力量呢？「病癒罪滅」：你誦這個咒，病就好了；你中毒，毒也解了；你有業障，業障也消除了。「生善合道，入理第一義」：這個咒還能生善，能與道合一，能合乎道，能入理義，能入第一義。

「咒具四益，亦如是也」：咒具有四益，這個咒也就像「仙陀婆」一樣一語具有四益。四益是對治悉壇、破惡悉壇、入理悉壇、生善悉壇，如上面所說的。

☞待續

saindhava, knew that it was water that the king wanted. What would someone want after finishing a meal? Some water to rinse the mouth or some tea. Water was the correct choice this time.

After the king was done with the water and wanted to go to the toilet, he said he wanted *saindhava* again. Ah, what do you think the foolish person did? He brought a horse. The king got really upset, “I want to use the toilet, so why did you bring me a horse?” The wise person knew that when the king wanted *saindhava* after his meal and drink, it had to be the toilet, so he brought the toilet bowl to the king, and the king was very happy.

Then, when the king wanted to travel, he said, “Bring me a *saindhava*,” which would mean a horse. A foolish person would hurry and bring him a toilet bowl. Ah! The king became furious once more, “I want to travel, so why would you bring me that? Why would I take a toilet bowl on my journey?” The wise person knew that since the king wished to travel, the *saindhava* must mean a horse, so he brought a horse to the king, and the king was very happy. If you were to bring him salt or water when he asked for *saindhava* for traveling, he would also be very upset!

All in all, one line in a mantra has many meanings, all of which the ghosts and spirits know. The term *saindhava* has four meanings, and you must know what the king wants and when. You must be aware of the circumstances and the king's needs. Foolish people would not know, but wise people do.

Similarly, one phrase of a mantra contains many powers. One line of a mantra contains many principles and thus many powers. What powers? **It can cure illnesses, eradicate offenses, generate goodness, and enable one to accord with the Way and realize the primary truth.** This is the Siddhānta of realizing the primary truth. By reciting this mantra, illnesses will be cured; if you are poisoned, the poison will be neutralized; and if you have karmic obstructions, they will be eradicated. Mantras can also generate goodness as well as enable one to accord with the Way and realize the primary truth.

Just as *saindhava* has four meanings, the Mantra has these Four Siddhāntas. The four benefits are: the Siddhāntas of counteracting affliction, the Siddhāntas of dispelling evil, the Siddhāntas of realizing the primary truth, and the Siddhāntas of inspiring goodness, as discussed above.

☞To be continued