



正法印
PROPER DHARMA SEAL

楞嚴咒句偈疏解

The Śūraṅgama Mantra with Verse and Commentary

宣化上人講解
國際譯經學院記錄翻譯
比丘尼近證校訂

Commentary by the Venerable Master Hsuan Hua
English Translated by the International Translation Institute
Revised by Bhikshuni Jin Zheng



願今得果成寶王，
還度如是恒沙衆；
將此深心奉塵刹，
是則名為報佛恩。
伏請世尊為證明，
五濁惡世誓先入；
如一衆生未成佛，
終不於此取泥洹。

【白話解】：

阿難尊者前面說「銷我億劫顛倒想，不歷僧祇獲法身」，現在又說，「願今得果成寶王」：說我現在發願，願意先成佛。先成佛就是成寶王，「得果」就是得佛果，「寶王」就是佛。

「還度如是恒沙衆」：我成佛不是為自己，我還要倒駕慈航，回入娑婆世界，再來教化像恒河沙數那麼多的眾生，所有的眾生我都要度他們。

「將此深心奉塵刹」：「深心」就是一種般若的智慧。「奉塵刹」，就是我變化到十方的世界去教化眾生。我願意用我這個願力，普遍到十方微塵刹土那麼多的世界去教化眾生。

「是則名為報佛恩」：我是這樣去做，用這種至誠懇切的心，來報答佛

*I wish to now attain the way; and as the Dharma king.
I will then return to rescue beings more than Ganges' sands.
This deep resolve I offer to the myriad Buddhas' lands.
And thus endeavor to repay the Buddha's boundless grace.
I now request the Bhagavan to certify my quest.
To enter first the evil world—the five turbidities.
If yet a single being has not accomplished Buddhahood.
Accordingly, I must also renounce Nirvana's bliss.*

Explanation:

Ananda said, “Extinguishing deluded thoughts from countless kalpas. I needn’t pass through eons till the Dharma body’s gained.” Now, he said, “*I wish to now attain the way; and as the Dharma king.*” He expresses his wish to attain the Way and become a Dharma King—a Buddha. He is making a vow, first and foremost, to achieve Buddhahood and become the Dharma King.

I will then return to rescue beings more than Ganges' sands. I seek Buddhahood not for myself but so that I may navigate the boat of compassion back to the Saha world to teach and guide all living beings to the number of sand grains in the Ganges River. I will rescue them all.

This deep resolve I offer to the myriad Buddhas' lands. “This deep resolve” reflects Prajna wisdom. Through countless transformations, I will travel to *kshetras* as numerous as motes of dust, journeying to the worlds of the ten directions. By the power of my vows, I will return to lands as numerous as the dust motes in all directions.

教化我的這種恩德。

「伏請世尊為證明」：我又很虔誠的請求世尊，為我阿難來證明這種的願力：「五濁惡世誓先入」：這個世界的眾生，在這五濁惡世是最難度的；可是最難度的，我要先度這個五濁惡世的眾生。在這劫濁、見濁、煩惱濁、眾生濁、命濁的五濁中，這種難調難伏的剛強眾生，我要先到這個罪惡的娑婆世界來度眾生。

「如一眾生未成佛」：假設有一個眾生還沒有成佛，我這個願力啊，「終不於此取泥洹」：我始終不會在取到阿羅漢的果位——初果須陀洹，二果斯陀含，三果阿那含，四果阿羅漢——我不會取這種的果證。我也不會取佛的涅槃果位；只要有一眾生沒有成佛，我就在這兒等著來教化他，令他們都成佛之後，然後我才取泥洹。「泥洹」就是涅槃，在二乘是阿羅漢果，在佛就是涅槃的佛位，也就是無上正等正覺。這是阿難發的這種願，來助佛揚化，幫助釋迦牟尼佛來教化這一切的眾生。

To repay the kindness shown me by the Buddha. I will repay the Buddha's teachings with my utmost sincerity.

I now request the Bhagavan to certify my quest. I humbly request that the Buddha, the World Honored One, certify my vow. Ananda is asking the Buddha to certify his vow. *To enter first the evil world—the five turbidities.* It is most difficult to save living beings in the five turbid evils, but I still vow to do so. During the turbidity of the Kalpa, the turbidity of views, the turbidity of afflictions, the turbidity of living beings, and the turbidity of life—in the evil worlds of the five turbidities—living beings are extremely stubborn and hard to teach. Yet, I vow to return here first, to the Saha world, and save them.

If yet a single being has not accomplished Buddhahood. Accordingly, I must also renounce Nirvana's bliss. According to my vow, if just one being remains unenlightened, I will not seek the fruit of Arhatship. I will not attain any of the four stages of Arhatship—the first stage of Shrotaapanna, the second of Sakridagamin, the third of Anagamin, or the fourth of Arhatship. Nor will I enter the Buddha's Nirvana. As long as there are living beings who have not become Buddhas, I will remain in this world, waiting for the opportunity to guide them. Only after leading all beings to Buddhahood will I enter Nirvana and attain the fruit.

Those of the Two Vehicles seek Arhatship, while the Buddha Fruit is the great Nirvana—Utmost, Right, and Perfect Enlightenment. Ananda makes this vow to assist Shakyamuni Buddha in teaching and transforming living beings.

【譯咒微旨】（續649期）

長水亦曰：「『踰姪他』前，諸句咒語，俱是皈命諸佛、菩薩、眾賢聖等，及敘咒願加被，離諸惡鬼病等諸難；至『唵』字下，方說咒心。然此即是秘密首楞嚴也，自古不翻。」

【白話解】

「長水亦曰」：這位長水法師

【Underlining Principles in Translating Mantras】

(Continued from issue #649)

Changshui also explains, “All the phrases of the mantra preceding ‘Da Zhi Tuo’ signify that one returns one’s life to all Buddhas, Bodhisattvas, and the multitudes of sages and virtuous beings.” These phrases also express the mantra’s powers of blessings and vows, which protect beings from harm caused by malicious spirits, serious illnesses, and other dangers. The heart of the mantra begins with the character 唵 (nan). As the esoteric and supreme Śūraṅgama Mantra, it has remained untranslated since ancient times.

(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，皇上賜楞嚴大師之號。)也說，「『跢姪他』前，諸句咒語」：最後的「跢姪他」前（即咒心前），一切的句，一切的咒語，「俱是皈命諸佛、菩薩、衆賢聖等」：在那個咒心以前，就是「跢姪他」前，都是令所有的眾生，皈命諸佛，皈命菩薩，皈命聖賢；「及敘咒願加被，離諸惡鬼病等諸難」：或者是咒願加被這個人，令這個人離苦得樂，把一切的惡鬼病等諸難滅除了，都離開了。

「至『唵』字下，方說咒心」：到這個「唵」字以後，才正是咒心，就是「唵·阿那_鞞待_嚩舍提·鞞囉跋闍囉陀唎·泮陀泮陀你·跋闍囉·泮你泮·虎合牛都嚩雍泮·娑婆訶」，這就是咒心。「然此即是秘密首楞嚴也，自古不翻」：這個咒心就是秘密首楞嚴的大定，自古以來都是秘密不翻的。

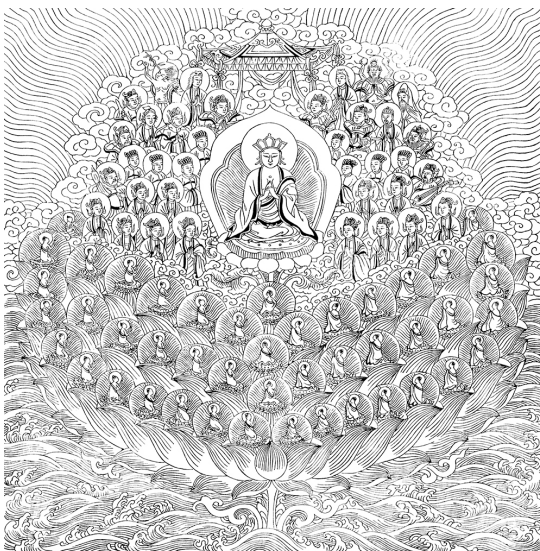
☞待續

Simple explanation:

Dharma Master **Changshui** (Editorial note: Changshui is Dharma Master Zirui of Changshui from the Song Dynasty who attained enlightenment from the *Śūraṅgama sūtra*. He lectured on that sūtra a total of thirty times, and the Emperor bestowed upon him the title of Great Master Śūraṅgama) **also says, “All the phrases of the mantra preceding ‘Dan zhi Tuo’ signify that one returns one’s life to all Buddhas, Bodhisattvas, and the multitudes of sages and virtuous beings... All the phrases before the heart of the Mantra and preceding “Da Zhi Tuo” enable all beings to return their lives to all Buddhas, Bodhisattvas, the multitudes of sages and worthy ones. These phrases also express the mantra’s powers of blessings and vows, which protect beings from harm caused by malicious spirits, serious illnesses, and other dangers. One who recites the mantra receives its blessings through the vows of the Buddhas and Bodhisattvas. They will transcend suffering, attain happiness, and be free from evil spirits and sickness. No harm from malevolent ghosts or spirits will trouble them.**

From the character 唵 nan onward is the heart of the Mantra. That is, *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 puo he.* **Since it is the esoteric, foremost Śūraṅgama Mantra, it has not been translated since ancient times.** The heart of the mantra is the great Śūraṅgama samādhi of the esoteric and supreme Śūraṅgama mantra, which has remained untranslated since ancient times.

☞To be continued



〈楞嚴咒〉就是佛的化身；不但是佛的化身，還是佛的頂上化佛，化佛中的化佛，所以〈楞嚴咒〉的妙處是不可思議的。有人真能持〈楞嚴咒〉，在周圍四十由旬之內，沒有一切災難，化險為夷。
——宣公上人

The Śūraṅgama Mantra is a transformation body of the Buddha. Not only is it a transformation body of the Buddha, it is a transformation Buddha on the crown of the Buddha’s head, a transformation Buddha among transformation Buddhas. Thus, the wonderful advantage of upholding the Śūraṅgama Mantra is inconceivable. If one is able to truly uphold the Śūraṅgama Mantra, within a radius of forty yojanas there will be no disasters, and danger will turn into safety.
—By Venerable Master Hua