

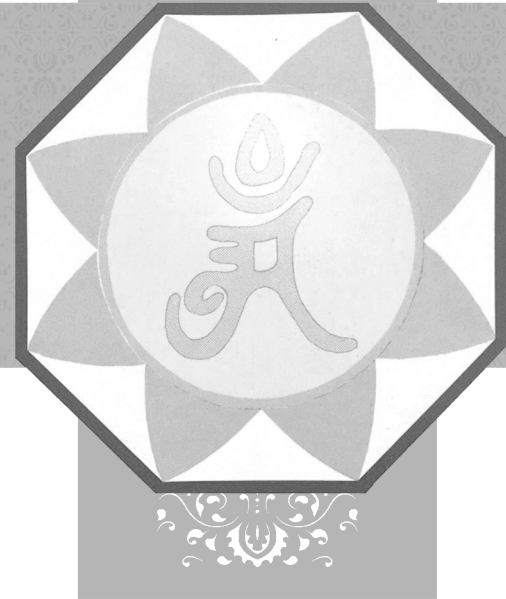


# 楞嚴咒句偈疏解

## 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

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大雄大力大慈悲，  
希更審除微細惑；  
令我早登無上覺，  
於十方界坐道場。

*O Great in courage, great in power, great compassionate one!  
I pray would now uncover and dispel my subtlest doubts.  
Thus cause me quickly to attain supreme enlightenment,  
And sit within the Bodhimandas of the tenfold realms.*

### 【白話解】：

「大雄大力大慈悲」：「大雄」，就是個大英雄；這其中也就包括大智、大慧、大行、大願。「大力」，再沒有比這種力量更大了。「大慈悲」，既然有大英雄這種大的力量、大的誓願，又有大的慈悲；用這種大雄大力，來支持大慈悲心。「慈」就是能給眾生一切的樂，「悲」就能拔眾生一切的苦，是愛護眾生無微不至，滿眾生的一切願；眾生對佛有什麼要求，佛都滿他的願，佛對人都是有一種大慈悲心。

「希更審除微細惑」：「希」是希望，「更」就是再一次。前面已經請佛「銷我億劫顛倒想」，那是銷這個見惑、思惑。那麼，現在更銷這個塵沙惑。塵沙惑是一種微細惑，在你覺察不到的地方，是沉到你心底下，那種微細微細的妄念、無明。希望大雄大力佛世尊，更把我這種微細的迷惑也給除去！

### Explanation:

“*Great in courage*” refers to someone with great courage, wisdom, knowledge, practice, and vows. “*Great in power*” means there is no power stronger than this. The “*Great Compassionate One*” is a noble hero with immense strength, yet he also embodies kindness and compassion. Great courage and great power are regulated by great compassion. “Kindness” brings happiness to living beings, while “compassion” can relieve their suffering. This means doing everything to care for, protect, and fulfill the wishes of living beings. Whatever they seek from the Buddha, he grants, as his great compassion embraces all people.

*I pray would now uncover and dispel my subtlest doubts.* Previously, when Ananda said, “Extinguishing deluded thoughts from countless kalpas past,” he was referring to the eradication of delusions of view and thought. Now, he seeks to eliminate the most subtle delusions—like dust and sand—those imperceptible, deeply hidden false thoughts that linger at the most subtle level of consciousness, rooted in fundamental ignorance. I hope the greatly courageous, powerful, and compassionate Buddha, The World Honored One, will reveal and remove these most subtle doubts.

*Thus cause me quickly to attain supreme enlightenment.* Cause me to hurry up and realize the Way of the Buddha!

「令我早登無上覺」：能使令我早成佛道。

「於十方界坐道場」：在這十方界，都能建立大道場，弘揚佛法。

有的人就說：「阿難啊，他發的這個願都很矛盾的，前邊就說『如一眾生未成佛，終不於此取泥洹』，在後邊他又希望早成佛道，於十方界坐道場。這個願豈不是矛盾嗎？」不是的。他前邊說的「終不於此取泥洹」，是把眾生度盡了才取泥洹，若沒有度盡就不取正覺。那麼現在，請佛加被他，令他粗惑斷了，細惑也斷了，眾生也度盡了，令他的願力早得成就。所以這不是說「令」嘛，「令」就是使令我早登無上覺，早成佛道，也就是請佛幫助他度一度他要度的眾生。

那麼度眾生，說是「如一眾生未成佛」，是指和他有緣的眾生：是在他那個法會裏頭的眾生，是和他有一種的因緣的眾生，他都要度盡。如果跟他沒有關係的眾生呢，當然那又要等著另外一個人去度了。不然的時候要那麼多佛做什麼？不然就他一個阿難都去度盡眾生了，那旁的菩薩都沒有用了，都可以失業了，對不對，你們說？所以說就是和他有緣的，譬如阿難講經的時候，在他那個法會裏聽過經的，與他有一種法緣的，他要度，度盡了；所謂和他沒有法緣的，沒有緣的那個眾生就等著另外人去度。

不是我給阿難尊者作辯護律師，的確是這樣的。如果這個世界上，所有的眾生都等著阿難尊者去度才能度完，那麼，其他的菩薩在那兒做什麼？就等著受香煙嗎？沒有這個道理的！

佛菩薩也都是要分工合作的，各辦其事的。好像我們這裏有馬來西亞來的這麼多位居士，和我們城裏邊的人，大家也都分工合作，這個安安床，那個掃掃地；那個撿撿樹葉，這個剪剪草。這都是各辦其事，就是這個意思。

*And sit within the Bodhimandas of the tenfold realms. I will establish Way-places in the worlds of the ten directions, places to propagate the Buddhadharma.”*

One might question Ananda's vows, thinking they seem contradictory. He stated, “If yet a single being has not accomplished Buddhahood. Accordingly, I must also renounce Nirvana's bliss.” Yet now, he's asking to quickly realize the Buddha Way and sit in the Bodhimanda in the worlds of the ten directions. Doesn't that conflict with his original vow? In truth, it doesn't. Ananda vowed to only enter Nirvana once all beings have attained Buddhahood, and as long as they haven't, he won't fully realize enlightenment. Now, he's requesting the Buddha's help in clearing away his coarse and subtle delusions, so he can more swiftly help beings and fulfill his vow. The phrase “cause me” means “help me” in ascending to enlightenment. He's asking the Buddha to empower him to save the living beings he's destined to help.

When Ananda says, “If yet a single being has not accomplished Buddhahood,” he is referring to the living beings with whom he shares affinities — those who attend his Dharma Assembly. He vowed to save all the beings with a karmic connection with him. Naturally, those with no affinities with him will have to wait for another teacher or Buddha to guide them. Otherwise, why would there be so many Buddhas? If Ananda could save everyone on his own, there wouldn't be a need for other Bodhisattvas — they'd have no role to play! So, it's clear that Ananda is speaking about saving those connected to him, such as the beings who heard his Dharma lectures and participated in his Assembly.

I'm not acting as Ananda's defense lawyer — I genuinely believe what I'm saying. What would all the other Bodhisattvas do if Ananda were responsible for saving all living beings? Just sit around all day sniffing incense? That doesn't make sense.

Even the Buddhas and Bodhisattvas divide their responsibilities, with each doing their part. It's just like the people at the City of Ten Thousand Buddhas — some prepare the beds, others sweep the floors, rake leaves, or cut the grass. Everyone takes care of their own tasks. It works the same way.

We shouldn't think, “Oh, Ananda's vow is full of contradictions.” If we criticize it enough, we might end up treating Ananda like a criminal. He started by vowing to save us, but we're the ones indicting him, accusing him of being illogical. Instead, we should be careful not to contradict ourselves. Even

所以你不要以為阿難尊者這個發願太矛盾了。你這麼一批評，把阿難也弄得一身罪過了。阿難想要度你，你卻給他下了一個大的批評，說阿難矛盾；阿難矛盾就算他矛盾，你自己不矛盾不就得了？你們各位想一想，是不是啊？你不要以凡夫測聖智，以小人之心度君子之腹，亂加批評，這是不可以的！這不是Everything's Okay!（一切都沒問題！）

待續

if he were contradicting himself, it would be enough for us to ensure that we don't contradict ourselves. So, let's reflect. We shouldn't try to understand the wisdom of a sage with the mind of an ordinary person or judge the thinking of a superior individual from the perspective of someone petty. Criticism without understanding doesn't work. If we take that approach, nothing will turn out well. Everything's not okay.

To be continued

### 【譯咒微旨】（續651期）

〈補遺〉云：「聖地密語，凡豈能解？縱翻華言，義亦莫曉。例如『典語、名物』，物實不異，後人莫知。其猶『大武、柔毛』以召牛羊，『清滌、清酌』以召水酒，而庸俗者，不了此為何語。顯密之談，亦若此也。」

「〈補遺〉云」：這個〈補遺〉上就說了，（編按：〈補遺〉是指明代憨山大師所寫筆記《楞嚴經通議》的補遺一卷。）「聖地密語，凡豈能解」：在聖人的果位上，秘密的這種密語，我們凡夫俗子怎能明白呢？不能明白！「縱翻華言，義亦莫曉」：縱然把它翻譯成華文，也不能懂得它的義理。「例如『典語、名物』，物實不異，後人莫知」：例如這個「典語（典故的語）」和「名物（物件）」，東西本來不是兩樣，可是後人聽了典語，就不知道指的是什麼。

好像什麼呢？「其猶『大武、柔毛』以召牛羊」：這就好像人講文雅的話，叫牛「一

### 【Underlining Principles in Translating Mantras】 (Continued from issue #651)

In the Supplement (to the General Commentary on the *Śūraṅgama Sūtra*), *Buyi* says, “How can ordinary people possibly grasp the secret languages of sages who have attained various levels of spiritual realization? Even if these languages are translated into Chinese, their meaning remains unclear. It's like using allusions to describe something—the thing itself doesn't change, but people of later generations fail to understand the terminology.

It's similar to saying ‘bovine’ for cow, ‘fuzzy wool’ for sheep, ‘clear beverage’ for water, or ‘inebriating liqueur’ for wine—ordinary people are unfamiliar with such language. The teachings of both the Manifest and Esoteric Schools are much the same in this regard.”

#### *Simple explanation:*

The Supplement *Buyi* says, (Editor's Note: *Buyi* is the name of a chapter in the book *The General Commentary on the Śūraṅgama Sūtra* by Great Master Hanshan of the Ming Dynasty) **How can ordinary people possibly grasp the secret languages of sages who have attained various levels of spiritual realization?** Regarding the secret language used by those who have reached saagehood, how could we, as ordinary people, understand? We simply cannot. **Even if these languages are translated, their meaning remains unclear to most.** Even when translated into Chinese, their meanings still elude us. **It's like using allusions to describe something—the thing itself remains unchanged, but people of later generations fail to understand the terminology.** For example, *Dian yu* (classical allusions) and *Ming wu* (objects) were originally not two separate things, but when later generations hear these allusions, they no longer understand what they mean.

元大武」，叫羊「柔毛」，「『清滌、清酌』以召水酒」：清滌，他說「我要清滌，滌洗一下」，就是說的這個水，清酌就是說的酒；他不叫酒而叫「清酌」，也不叫水而叫「清滌」。說「清滌」指的是水，說「清酌」指的是酒。「而庸俗者，不了此爲何語」：這個庸俗的人，沒有學問、沒有智慧的人，就不明白這是說什麼。好像現在我講了，你們才知道，如果我沒講，平時對你說「一元大武、柔毛」，你就「什麼？」就不懂了；對你說「清滌、清酌」，你就「我不知道，I don't know!」「顯密之談，亦若此也」：顯密種種講話，也好像這樣似的。

上敘諸解秘密不翻。今家釋云：「考諸古德，亦有翻者。晉竺法護，《正法華》中，陀羅尼咒，翻字又翻音也；《持心梵天所問經》中，咒句字音，亦並翻也。」

「上敘諸解秘密不翻」：前面所說的一切一切的解釋，本來都是秘密不翻的用意。「今家釋云」：現在又有人把它解釋了：「考諸古德，亦有翻者」：說古德也有翻譯咒語的。「晉竺法護，《正法華》中，陀羅尼咒，翻字又翻音也」：好像在晉朝的時候，竺法護尊者在《正法華經》中的陀羅尼咒，翻字又翻音；「《持心梵天所問經》中，咒句字音，亦並翻也」：又在《持心梵天所問經》中，咒語也都翻譯成中文。不過這個譯本並沒有正式流通，所以知道的人還是很少的。

待續

**It's similar to saying "bovine" for cow, "fuzzy wool" for sheep, "clear beverage" for water, or "inebriating liqueur" for wine.** It's like using refined and elegant language, such as referring to cows as "great valor" and sheep as "soft wool." Similarly, *Qing di* literally means "to cleanse with water," but it refers to water itself, while *Qing zhuo* means "clear toasting," yet it signifies wine. Rather than calling it simply water, they use the term *Qing di*, and instead of saying wine, they call it *Qing zhuo*. So, when they speak of *Qing di*, they refer to water; when they talk of *Qing zhuo*, they mean wine. **Ordinary people are unfamiliar with such language.** Ordinary people, lacking knowledge and wisdom, will not understand what is being said. It's just like now—everyone understands only after I've explained it to you. If I hadn't explained it and simply said "great valor" or "soft wool," you would have been confused and wondered, "What does that mean?" Similarly, if I had said "*Qing di*" or "*Qing zhuo*," your response would have been, "I don't get it; I don't know!" **The teachings of both the Manifest and Esoteric Schools are much the same in this regard.** The teachings of the Manifest and Esoteric Schools are much the same. The terms in these secret languages are just like this—challenging for the uninitiated to comprehend.

**All of the explanations above are not translated because they are considered esoteric. However, present-day experts offer this interpretation:** "Upon further research into the virtuous ancients, we find that some of them did translate these esoteric texts. During the Jin Dynasty, Venerable Dharmarakṣa translated the Dhāraṇī Mantra within the *Lotus Sūtra*. He translated not only the characters but also the sounds. Similarly, in *The Sūtra of the Inquiries of the Heart-Maintaining Brahma God (Brahma-viśeṣa-cintī-paripṛcchā Sūtra)*, both the characters and the sounds of the Mantra were translated.

**Simple explanation:** Everything that was explained above originally had esoteric meanings and was not meant to be translated. However, modern scholars have noted: "There were some exceptions where certain Mantras were translated. For example, during the Jin Dynasty, Venerable Dharmarakṣa translated both the meanings and the phonetic intonations of the Dhāraṇī Mantra in the *Lotus Sūtra*. In *The Sūtra of the Inquiries of the Heart-Maintaining Brahma God (Brahma-viśeṣa-cintī-paripṛcchā Sūtra)*, the Mantras were also translated into Chinese. However, these translations were not widely circulated, so very few people knew about them.

To be continued