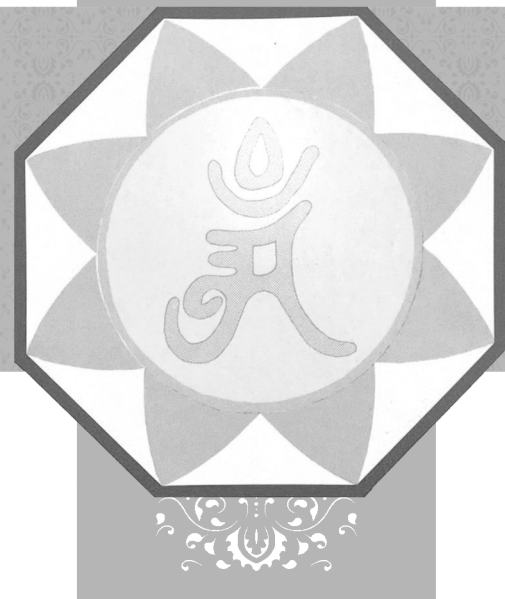


# 楞嚴咒句偈疏解

## 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



舜若多性可銷亡，爍迦羅心無動轉。

【白話解】：

「舜若多性可銷亡」：「舜若多」是空。這是空神。就是說這個虛空的性也可以沒有了。你們各位說一說，虛空的性沒有了，虛空會不會沒有了？不會的。因為它就是空，還銷個什麼？它根本就沒有什麼，有什麼可銷的呢！但是阿難尊者又說了「可銷亡」，這只是個假設之詞，假設不能銷亡的虛空也能銷亡。

「爍迦羅心無動轉」：但是我這個金剛不壞的心、堅固的心，不動轉，永遠都不會改變的；我這種的金剛菩提種子，我這個金剛菩提的大海，也不會改變的！金剛菩提海不會變的，什麼時候都是大海，所以說不動轉。虛空不能沒有，都可以沒有了，可是，我這個堅固的心不會沒有的，永遠都存在的，永遠都不動轉的！

待續

*And even could the nature of shunyata melt away, my vajra-like supreme resolve would still remain unmoved.*

**Explanation:**

Shunyata refers to emptiness. The spirit of emptiness. So, the meaning of this line, “*And even could the nature of shunyata melt away,*” expresses an impossibility. Can empty space actually disappear? Could it cease to exist? Since emptiness is simply nothing, how could it vanish? There’s nothing there to vanish. Yet Ananda proposes this hypothetical: what if even emptiness could disappear? Essentially, empty space can’t disappear, because it’s not there to begin with. But, let’s just suppose that it could disappear. Well, it can’t—but suppose it can.

“*My vajra-like supreme resolve would still remain unmoved.*” Even if it could, my indestructible Vajra mind—this steadfast and unwavering mind—would remain unmoved, will never change. My Vajra Bodhi seed, my great sea of Vajra Bodhi, will not change. Like a great ocean encompassing all, even if empty space itself, which cannot disappear, were somehow to vanish, my firm would not disappear. It will be here always and forever. It will never move; it will never change.

To be continued

【譯咒微旨】

又五不翻，『薄伽』翻聖尊，『閼浮』翻勝金，『阿耨菩提』翻無上覺，『般若』翻智慧；昔秘不翻，今何能知？

至於秘密諸咒，唐金剛智三藏，《略出

【Underlining Principles in Translating Mantras】

Moreover, although there are five instances in which terms remain untranslated, certain terms are rendered into English: Bhagavān as “Sagely Honored One,” Jambū as “supreme gold,” anuttarāṃ Bodhi as “unsurpassed enlightenment,” and Prajñā

念誦》中，翻譯咒語；不空上師，《仁王般若理趣釋》；宋三藏求那，譯神咒四十八名；賢首國師，解般若咒；西土龍樹菩薩，《持明藏》中，釋〈準提咒〉及諸密語。

《守護國主陀羅尼經》、《大悲空智》、《一字》等經，佛與菩薩，親口讚釋字種咒語。《涅槃》、《般若》、《華嚴》經中，佛與迦葉、善現、衆藝知識，解釋四十二字母義。則知諸部秘密真言，亦依密藏，可翻譯也。」

「又五不翻，『薄伽』翻聖尊，『閼浮』翻勝金，『阿耨菩提』翻無上覺，『般若』翻智慧」：又在五不翻裏，這個「薄伽梵」（梵Bhagavān），翻譯為「聖尊」；「阿耨菩提」（阿耨多羅三藐三菩提，梵anuttarāṃ-samyak-saṃbodhi），翻譯為「無上覺」；「般若」（梵Prajñā），翻譯為「智慧」；「閼浮」（閼浮檀金，梵Jambūnada-suvarṇa），翻譯為「勝金」。

「昔秘不翻，今何能知」：在以前本來是都不翻，這些「薄伽梵」、「閼浮樹」、「阿耨菩提」和「般若」本來都是秘密不翻的，現在怎麼又翻了呢？

「至於秘密諸咒」：談到這個秘密的所有諸咒，「唐金剛智三藏，《略出念誦》中，翻譯咒語」：在唐朝，有位金剛智（梵Vajrabodhi）三藏尊者，他在《金剛頂瑜伽中略出念誦經》裏邊已經翻譯咒語；還有，「不空上師，《仁王般若理趣釋》」：不空金剛（梵Amoghavajra）上師，他在《仁王般若理趣釋》也解釋過咒語。

「宋三藏求那，譯神咒四十八名」：劉宋三藏求那（梵Guṇabhadra）尊者，他也翻譯這個

as “wisdom.” If none of these secret languages had been translated in the past, how would we have knowledge of them today?

In discussing these esoteric mantras, the Venerable Tripiṭaka Master Vajrabodhi translated them in his work *A General Introduction to Being Mindful and Reciting*. Venerable Master Amoghavajra explained them in *The Principle and Intent of the Karuṇika-rāja-prajñāpāramitā Sūtra*. During the Song Dynasty, Tripiṭaka Master Qiunuo (Guṇabhadra) translated the forty-eight names in the spiritual mantra, while National Master Xianshou (Dharma Master Fazang) provided explanations of the Prajñā Mantra. In India, Dragon Tree (Nagarjuna) Bodhisattva explained the Chundi Mantra and the secret language in *The Treasury of Upholding Clarity*.

In texts such as *the Āryadhāraṇīśvara Sūtra*, *The Sūtra of the Wisdom of Great Compassion and Emptiness*, and *The Sūtra of the One Character*, the Buddhas and Bodhisattvas praise and elucidate the meanings and language of mantras. Similarly, in the *Nirvāṇa Sūtra*, *Prajñā Sūtra*, and *Avatamsaka Sūtra*, the Buddha, Patriarch Kashyapa, Venerable Subhuti, and the spiritual guide Youth of Many Skills interpret the meaning of the forty-two-character Avatamsaka Syllabary. Through these explanations, one can understand the secret language and true words found across the sūtras, and by following the principles of the Secret Store, one can translate and clarify them.

### Simple explanation:

In the five non-translatable situations are the terms Bhagavān translated to “Sagely Honored One,” anuttarāṃ Bodhi (Anuttarāṃ-samyak-saṃbodhi), translated to “unsurpassed enlightenment,” Prajñā translated to “wisdom,” and Jambūnada-suvarṇa translated to “supreme gold.”

In ancient times, these would all have remained untranslated; “Bhagavān,” “Jambūnada-suvarṇa,” “anuttarāṃ-Bodhi,” and “Prajñā” were all secret and should not have been translated, so why have they been translated now?

In discussing these esoteric mantras, the Venerable Tripiṭaka Master Vajrabodhi translated them in his work *An abridged Vajraśekhara Sūtra*. Venerable Master Amoghavajra also translated Mantras and explained them in *the Principle and Intent of the Karuṇika-rāja-prajñāpāramitā Sūtra*.

The Tripiṭaka Master Qiunuo (Guṇabhadra) of the Song Dynasty translated the forty-eight names in the spiritual mantra. National Master Xianshou (Dharma Master Fazang) also explained the Prajñā Mantra.

神咒四十八個名字。「賢首國師，解般若咒」：唐朝賢首國師，也有解釋這個般若的咒。

「西土龍樹菩薩，《持明藏》中，釋〈準提咒〉及諸密語」：在印度的龍樹（梵 Nāgārjuna）菩薩，他在這個《持明藏》（又作持名咒藏，梵 Vīdyā-dhara-pīṭaka）裏邊，也有解釋〈準提咒〉及一切秘密的這種言語。（編按：「金剛智三藏」，南天竺人，帶許多經典梵筵於唐開元年間來到中國，是弘傳密教的開元三大士之一，主要弘傳金剛界一系。「不空金剛三藏」，南天竺人，唐開元年間隨金剛智三藏來到中國，是弘傳密教的開元三大士之一，特別著力於金剛頂瑜伽部等法。「求那」是「求那跋陀羅」的簡稱，梵語 Guṇabhadra，翻譯為「功德賢」；尊者是中天竺人，劉宋時來到中國，是南北朝時期的譯經師。）

「《守護國主陀羅尼經》、《大悲空智》、《一字》等經，佛與菩薩，親口讚釋字種咒語」：那麼，在《守護國（界）主陀羅尼經》、《大悲空智經》、《一字經》等，佛與菩薩，都親口讚嘆這個咒的字種，和解釋這個咒的語意。

「《涅槃》、《般若》、《華嚴》經中，佛與迦葉、善現、眾藝知識，解釋四十二字母義」：在《涅槃經》、《般若經》、《華嚴經》中，佛與迦葉祖師、須菩提尊者、眾藝善知識，也都解釋「華嚴四十二字母」的義理。

「則知諸部秘密真言，亦依密藏，可翻譯也」：因為這個就知道一切佛經裏的秘密真言，也依照這個密藏的道理，是可以翻譯的。所以現在〈楞嚴咒〉也有翻譯的。

（編按：《守護國主陀羅尼經》，就是《守護國界主陀羅尼經》；《大悲空智經》，就是《大悲空智金剛大教王儀軌經》，梵名 Mahātantrārāja-māyākālpā；《一字經》，就是《一字頂輪王經》，梵名 Ekāksara-cakra-rāja-sūtra，是唐代不空金剛上師譯。「眾藝知識」是指眾藝童子善知識，為善財童子說四十二字母法門。）

待續

And in India, Dragon Tree (Nagarjuna) Bodhisattva, in *the Treasury of Upholding Clarity*, explained the Chundi Mantra, together with all the secret language.

(Editor's note: Tripiṭaka Master Vajrabodhi, a monk from southern India, brought numerous bamboo scrolls of sūtras to China during the Kaiyuan reign of the Tang Dynasty. He was one of the Three Bodhisattvas who paved the way for the widespread propagation of the Esoteric Lineage, primarily focusing on the Vajradhātu (Vajra World) teachings. Tripiṭaka Master Amoghavajra, also a monk from southern India, accompanied Vajrabodhi to China during the same period. Another of the Three Bodhisattvas instrumental in spreading the Esoteric Lineage, Amoghavajra emphasized teachings such as the Vajrasekhara (Vajra Summit Sūtra) and the Yoga Division.

In *The Sūtra of the Dhāraṇī of the Lord Who Protects His Country*, *The Sūtra of the Wisdom of Great Compassion and Emptiness*, and *The Sūtra of the One Character*, among others, the Buddhas and Bodhisattvas offer praise and explain the meanings and language of mantras.

In the *Nirvāṇa Sūtra*, *Prajñā Sūtra*, and *Avatamsaka Sūtra*, the Buddha, the Patriarch Kashyapa, the Venerable Subhuti, and the spiritual guide Youth of Many Skills elucidate the forty-two-character Avatamsaka Syllabary. Through these explanations, one gains access to the secret language and true words found throughout the sūtras, which can be translated and clarified according to the principles of the Secret Store.

Because they understand all of these sacred true words within the sūtras, they can translate the mantras based on the principles of the Secret Store of the Tathagata. For this reason, the Śūraṅgama Mantra also has some translations.

(Editor's note: *The Sūtra of the Dhāraṇī of the Lord Who Protects His Country* refers to *Āryadhāraṇīśvarāja Sūtra* in Sanskrit. *The Sūtra of the Wisdom of Great Compassion and Emptiness* refers to the *Sūtra of the Wisdom of Great Compassion and Emptiness of the Great Vajra Teaching's Noble Etiquette Sūtra*, known in Sanskrit as the *Mahātantrārāja-māyākālpā Sūtra*. *The Sūtra of the One Character* refers to the *Sūtra of the One Character Summit Wheel King*, or the *Ekāksara-cakra-rāja Sūtra* in Sanskrit, translated by Master Amoghavajra during the Tang Dynasty. The "spiritual mentor Youth of Many Skills" refers to the wise teacher Śilpābhijñāḥ, who speaks the Forty-Two Syllabary Dharma-door to Sudhana.)

To be continued