

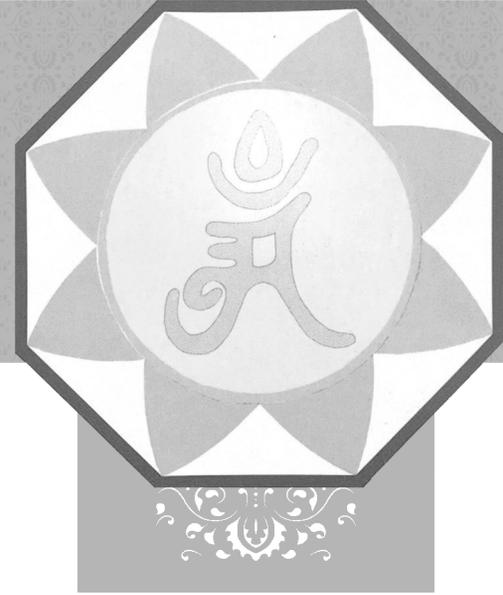


楞嚴咒句偈疏解

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



一、南無薩怛他

皈命敬投義南無
三業清淨薩怛他
煩惱菩提唯心現
迷時凡夫覺佛陀

【白話解】

「南無」，翻譯為「皈命」；或者翻譯為「信從」；或者翻譯為「敬依」，就是恭恭敬敬地皈依；又可以翻譯作「皈禮」；又可以翻譯為「度我」，求佛度我。

「薩怛他」也就是「薩哩縛」，這是「梵音賒切」。梵音和梵音之間互相多少有一點出入，有一點點不同，就好像「薩怛他」和「薩哩縛」的梵音，這都是一樣的。翻譯為「一切」，一切就包括盡虛空徧法界了，十方虛空法界，就是普徧的意思。

這第一句就是，皈依十方盡虛空徧法界，無盡無盡常住佛寶。這是第一句〈楞嚴咒〉的意思。所以「南無薩怛他」這個偈頌就是說：

1. *Na mo sa dan tuo*

Returning our lives, bowing in reverence, is the meaning of na mo. All three karmas made pure is sa dan tuo. Affliction and bodhi appear only from the mind. Confused, one is a common person; enlightened, one is a Buddha.

Explanation:

Na mo — translates as “to return one’s life” and as “to faithfully follow,” “to respectfully rely on,” “to return and bow.” It also means “to take me across.”

Sa dan tuo — also transliterated as *Sa li wa* (there’s a slight difference in the sound of one transliteration, but they refer to the same word) which translates as “all:” that is, universally pervading the Dharma Realms and the realms of empty space throughout the Dharma Realm.

This is the first to take refuge with the Buddha-jewel. It says, “Take refuge with all the Buddhas of the ten directions throughout the entirety of empty space.” So, the first lines of the Śūraṅgama Mantra mean to take refuge with the inexhaustible, unending, everlasting Buddha-jewel throughout the ten directions to the ends of empty space and the Dharma realm.

Returning our lives, bowing in reverence, is the meaning of na mo. The first line of the Śūraṅgama Mantra *Na mo sa dan tuo* means to be most respectful, most reverent, and most believing. It means to be without the slightest bit of doubt. It means we return and rely, respectfully offer ourselves — our own bodies, minds, and lives. We believe in the Buddhas unconditionally, knowing that the Buddhas will save us. “*Na mo*” means returning one’s life and respectfully offering oneself up. It means returning in your mind and respectfully submitting.

「皈依敬投義南無」：把自己的身心性命都皈依給佛了；也就是沒有條件的信仰佛，知道佛會度我的。「南無」為梵語，意思是皈命敬投，也有信從、敬禮的意思。

「三業清淨薩怛他」：「薩怛他」為梵語，譯為一切。這一切，包括身口意。身不犯殺、盜、淫；口不犯妄言、綺語、兩舌、惡口；心沒有貪、瞋、癡。身口意都清淨，就叫薩怛他。

「煩惱菩提唯心現」：煩惱與菩提，猶如手掌的兩面；此面是煩惱，翻過來是菩提。往光明的路走，就是菩提；往黑暗的路走，就是煩惱。所謂唯心所現。就像冰是水一樣，水可不是冰；話又說回來，冰不是水，水也不是冰。但冰是水成的，水也是冰成的；二者相因相襲，互相由藉。冷時水變成冰，熱時冰化成水。也就是說，如果你向光明路上走，煩惱就變成菩提；如果你向黑暗路上走，菩提就變成煩惱。就像水和冰是一樣的道理，看你如何去做。

「迷時凡夫覺佛陀」：迷時是凡夫，覺悟就成佛；佛是由眾生而成的，不是本來就是佛。一切眾生皆有佛性，本來是佛，眾生因為迷了才叫眾生，如果覺悟了就會成佛。天堂與地獄，一念之間。一念覺，地獄就變成天堂；一念迷，天堂就變成地獄。所以覺迷只在一念間。何謂覺？就是有大智慧者，不糊塗。何謂迷？就是大愚癡的人。這點每個人要注意！

☞待續

It also means to “follow in faith,” and to “be reverent and rely upon.” It also means “take me across.”

All three karmas made pure is Sa dan tuo. Sa dan tuo is Sanskrit for “all.” Here the “all” can include the karma of body, mouth, and mind. It refers to the purification of each of the three karmas. With the body, one does not violate the precepts of killing, stealing, or sexual misconduct. With the mind, one does not transgress into greed, hatred, and delusion. With the mouth, one does not lie, slander, gossip, or use harsh speech. When the three karmas of body, mouth, and mind are purified, that is called “all are made pure.”

Affliction and bodhi appear only from the mind. We may give rise to afflictions or to bodhi. It’s just like a flip of our hand: the back of our hand is affliction; the palm is bodhi. Flip it one way and it’s affliction; flip it the other and it’s bodhi. All we have to do is turn it over. If we walk down the path of light, that’s just the road to bodhi. If we walk toward darkness, that’s just the road of afflictions. Afflictions and bodhi, then, are only states of mind. What happens in a single thought of our mind is what determines its state.

Affliction and bodhi are also like ice and water. Ice is just water; water is just ice. But, we can also say that water is not ice and ice is not water. We can also say that ice is just water transformed, and water just helps to form ice. They are interconnected; they pertain to each other. When it’s cold, the water becomes ice; when it’s hot, ice melts and becomes water. It is just the same as when we go down a bright path, all the afflictions will then become bodhi. If we walk down a road that leads into darkness, then our bodhi will become affliction. It is the same principle as water and ice. It only depends on what we do.

Confused, one is a common person; enlightened, one is a Buddha. Buddhas had been living beings. They didn’t start out being Buddhas. Buddhahood is accomplished by ordinary living beings. All living beings have the Buddha nature, and all living beings can become Buddhas, but because they are confused, they’re just ordinary people. If we can become enlightened, we are Buddhas. It is said, “Heaven and hell are but the difference of one thought.”

With one thought of awakening, the hells become the heavens. With one thought of confusion, the heavens become hells. In the space of a thought lies enlightenment or confusion. In one enlightened thought, living beings are just Buddhas; in one thought of confusion, we remain an ordinary person despite our potential to become Buddhas. And what is enlightenment? Enlightenment is the embodiment of great wisdom and the absence of confusion. What is confusion? It refers to tremendous delusion. Everyone should pay attention to this point.

☞To be continued