

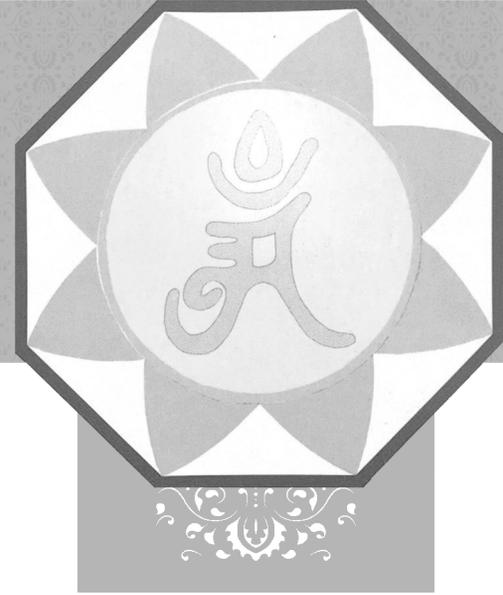


楞嚴咒句偈疏解

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



二、蘇伽多耶

無來無去鏡中華
非空非色水月斜
離塵絕相有何住
頭上安頭演若達

【白話解】

「蘇伽多耶」，梵語有兩種意思：一個意思是「阿伽陀」（梵語Tathāgata），在秦言（中文）翻譯為「如來」，也就是「阿識多」。又有一個意思，就是「修伽陀」（梵語Sugata），在中文翻譯為「善逝」，也就是「素識多」。這是如來十號中的二個。

「無來無去鏡中華」：「蘇伽多耶」，翻譯為「如來」。何謂如來？《金剛經》說的「如來者，無所從來，亦無所去，故名如來。」不來不去，好像來又好像沒來。所以說「無來無去鏡中華」，也沒有從來，也沒有所去，就好鏡中的花一樣。你說鏡裏的花從哪裏來的，又到什麼地方去？

2. *Su qie duo ye*

*Not coming, not going, the illusion of flowers in a mirror.
Neither emptiness nor form, the obliqueness of moonlight in water.
Apart from dust, cut off from marks, where does one dwell?
Adding a head on top of a head is to be like Yajnadatta.*

Explanation:

There are two Sanskrit words that commonly apply to “*su qie duo ye*.” One is “*e qie duo*” which was translated to mean Thus Come One and transliterated as “*e ye duo*” in Chinese. The other is “*xiu qie tuo*” which was translated to mean “Well Gone One” and transliterated as “*su ye duo*” in Chinese. Among the ten titles (of a Buddha), these are two of them.

Not coming, not going, the illusion of flowers in a mirror. “*Su qie duo ye*” translates as the “Thus Come One.” Why is the Buddha called the Thus Come One? The *Vajra Sutra* said, “The Thus Come One does not come from anywhere, nor does he go anywhere. Therefore, he is called the Thus Come One.” It seems that he comes, and yet it seems that he does not come. Thus he comes; thus he does not. With no place which he comes from and no place which he goes to, he is just like a flower reflected in a mirror. Now you tell me—where do flowers reflected in a mirror come from? Where does the reflection come from? And, where does it go to?

「非空非色水月斜」：它也不是空，也不是色，就好像水中月沒有一個真實的體，只是影子照在水裏。

「離塵絕相有何住」：「離塵」，若能離開一切染污，塵即染污；「絕相」，就是沒有一個執著相。「有何住」，有什麼可執著的？什麼執著都沒有了。離塵絕相，還有什麼可執著的？

「頭上安頭演若達」：不要學演若達多。演若達多一早起來照鏡子時，見到鏡裏有一個頭，自己怎麼沒有頭？他就跑到大街上，到處問人：「你看到我的頭嗎？」人家也不明白他說什麼。如果你頭上安頭，這就像演若達多一樣了，所以你不要那麼顛倒、那麼狂！

☸待續

Neither emptiness nor form, the obliqueness of moonlight in water. The moon in water doesn't have any substance of its own. It's just a reflection shining on the water.

Apart from dust, cut off from marks, where does one dwell? You must leave all defilements and sever the appearance of all attachments. What can you be attached to, anyway? What is there to be attached to, I ask you? Be free of all attachments. If there is no appearance, to what can you be attached?

Adding a head on top of a head is to be like Yajnadatta. Don't imitate Yajnadatta. One morning he got up and looked in the mirror and exclaimed, "Hey! There is a head in that mirror, but where is my own head?" He could see a head in the mirror and wondered why he couldn't perceive his own head. So, he ran out on the streets and asked everyone he met, "Have you seen my head?" People didn't have any idea what he was talking about. If you add a head on top of a head, that's to be like Yajnadatta. Don't be so upside-down. Don't be so crazy.

☸To be continued

BUDDHISM A TO Z

八萬四千法門

修行有八萬四千法門……這八萬四千法門當中到底哪個法門第一呢？這八萬四千法門當中，八萬四千法門都是第一。這是什麼意思呢？意思是，如果一個法門適合你，那麼它就是第一法門。如果它不適合你，那麼它對你來說就不是第一。然而，如果它不適合你，它可能適合其他人。任何法門只要它適合那個人，對那個人來說就是第一。因此，它們全都是第一法門；全部都是不二法門。

Eighty-Four Thousand Dharma-Doors

In cultivation there are 84,000 Dharma-doors.... Of those 84,000 Dharma-doors, ultimately which Dharma-door is number one? Of the 84,000 Dharma-doors, 84,000 are number one. What does that mean? It means, if a Dharma suits your potentials, then it is the number one Dharma. If it doesn't suit your potentials, then it is not number one for you. However, if it doesn't suit your potentials, it may suit someone else's potentials. Any Dharma that suits anyone's potentials is number one for that individual. Therefore, they are all number one Dharma-doors; all are non-dual Dharma-doors.