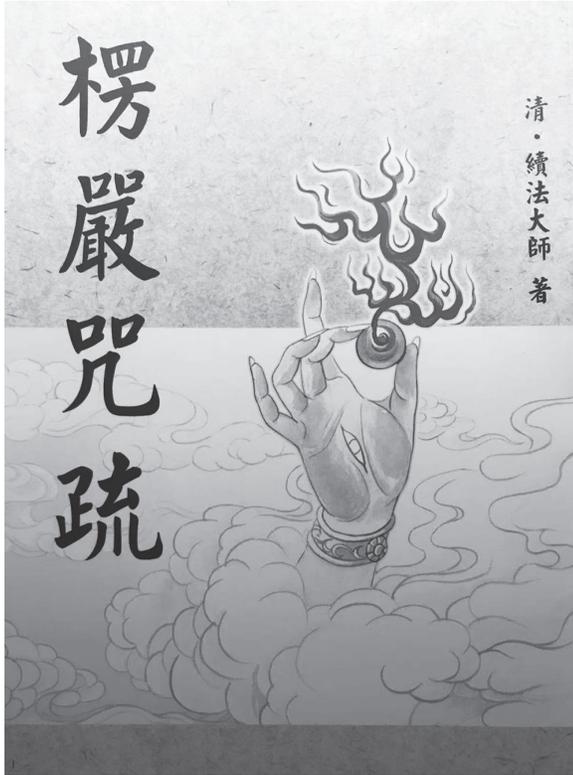


《楞嚴咒疏》序

Preface to the Commentary on the Śūraṅgama Mantra

宣公上人 講述 江波 英譯

By Venerable Master Hua English Translated by Jiang Bo



《楞嚴經》是正法的代表，續法大師，是一代華嚴宗匠，詳細解釋〈楞嚴咒〉的義理，獨步古今。一九三六年，宣公上人獲得《楞嚴咒疏》單行本，得未曾有，時時刻刻研究，頗窺得秘境。一九七四年春，上人在臺灣志蓮精舍講解〈普賢菩薩行願品〉時，展示這本將近絕版的咒疏。當時志蓮精舍主持人曹永德、曹金蕙芬，發願助印流通，上人隨喜讚歎。希望正法久住，邪說永息。人人手邊一書，同入究竟堅固大定。一九七九年至一九八七年，上人隨疏解咒，講解《楞嚴咒句偈疏解》。

—摘自《智慧之源》355期

The *Śūraṅgama Sūtra* is regarded as a representative of the Proper Dharma. Master Xu Fa, a great patriarch of the Huayan (Avatamsaka) School, gave a detailed and profound explanation of the Śūraṅgama Mantra, an achievement unparalleled throughout history. In 1936, the Venerable Master Hua obtained a rare edition of this *Commentary on the Śūraṅgama Mantra*. Considering it an extraordinary treasure, he studied it diligently day and night, and gradually gained insight into its profound mysteries.

In the spring of 1974, while lecturing on the Chapter of “The Practices and Vows of Samantabhadra Bodhisattva” at Chi Lien Vihara in Taiwan, the Master displayed this nearly out-of-

print commentary. Inspired, layman Cao Yongde and laywoman Jin Huifen vowed to help print and distribute it. The Master joyfully praised their resolve, expressing his hope that the Proper Dharma would long endure and wrong views would forever cease. With a copy of the text in hand, everyone could enter the supreme and unshakable samādhi.

From 1979 to 1987, the Venerable Master lectured on the Śūraṅgama Mantra with the *Commentary on the Śūraṅgama Mantra* as his guide.

—Excerpt from *Source of Wisdom*, Issue No. 355

佛說《楞嚴經》，其因緣為阿難被摩登伽女用先梵天咒所迷，姪躬撫摩，將毀戒體。

佛敕文殊，持咒往護，攝阿難還。故知〈楞嚴咒〉乃《楞嚴經》之主體，若無

The origin of the *Śūraṅgama Sūtra* was due to one of the Buddha’s disciples, the Venerable Ānanda. He was ensnared by a Matanga woman, who used the Mantra of the Brahmā Heaven to cloud Ānanda’s mind. When she began caressing him, he was on the verge of breaking his precepts and losing the essence of his precepts.

In that pivotal moment, the Buddha promptly directed Manjushri Bodhisattva to rush to Ānanda’s rescue by reciting the Śūraṅgama Mantra. With its supreme power, Manjushri instantly shattered the sorcery, liberated Ānanda

〈楞嚴咒〉，則不應有《楞嚴經》。

而Charles Luk（陸寬昱）所翻譯英文本《楞嚴經》，竟將〈楞嚴咒〉及敷設壇場等經文，武斷刪除。謂之西方人不會對咒發生興趣，此真大謬不然也。

正所謂以耳代目，以盲引盲，人云亦云，無知之至，可憐之至，可恥之至。既未請教於大善知識，以私人管見，獨裁經義。不畏果報，膽大包天。

而無識之士，竟從和之，更為莫名其妙。

復有魔王眷屬，畏懼楞嚴真理。破邪顯正，清淨明誨，返迷還覺。

輪（宣化上人）於三十八年前，獲《楞嚴咒疏》單行本。得未曾有，時刻研究，頗窺秘境，隨身攜帶，未嘗或離。

今者應臺灣志蓮精舍之請，講《華嚴經·普賢菩薩行願品》時，展示此疏。將近絕版。

主持人曹永德，曹金蕙芬兩檀越，發願影印流通。輪亦竭力隨喜讚歎，俾能正法久住，邪說永息。人手一編，同入堅固究竟大定，同得不退於無上正等正覺云爾。

時在大乘佛曆三千零一年
三月十五日

山僧度輪謹識于華嚴座室 ❀

from his delusions, and safely brought him back.

Because of this event, we know that the Śūraṅgama Mantra is the core of the Śūraṅgama Sūtra. Without this mantra, there would be no Śūraṅgama Sūtra at all. However, in Charles Luk's English translation, he made the arbitrary decision to cut out this very mantra and to exclude the section detailing how to set up the Śūraṅgama platform and the accompanying rituals. He claimed that Western readers would not be interested in mantras. That is a gravely mistaken view.

It is like the blind leading the blind, or like using the ears to see or the eyes to hear. He echoed the words of others, exposing his utmost ignorance and shamelessness.

Without seeking guidance from wise and insightful teachers, he exclusively relied on his short-sighted perspective, arrogantly assuming the authority to interpret the meaning of the sūtra. In doing so, he displayed blatant disregard for karmic retribution and an alarming degree of recklessness. What is even more bewildering is that some ignorant people willingly followed him.

Furthermore, the retainers of demonic kings also fear the true principles of the Śūraṅgama, because they expose the deviant, reveal the proper, deliver clear and pure teachings of Dharma, and guide the deluded back to awakening.

Thirty-eight years ago, I, Lun (Dulun, aka Hsuan Hua) happened to obtain a rare edition of the Commentary on the Śūraṅgama Mantra. Overjoyed, I studied it diligently day and night, delving into its profound mysteries. I carried it with me at all times, never letting it leave my side.

Now, at the invitation of Chi Lien Vihara in Taiwan, I am lecturing on the Chapter of "The Practices and Vows of Samantabhadra Bodhisattva" of the Avatamsaka Sūtra. When I presented the Commentary on the Śūraṅgama Mantra, which was nearly out of print, to Layman Cao Yongde and Laywoman Jin Huifen (his wife), they made a vow to reprint and distribute it. I wholeheartedly praised their resolve and rejoiced because the Proper Dharma may long endure and wrong teachings may be put to rest forever. May every reader, holding a copy of this commentary, together enter the supreme and unshakable samadhi and irreversibly make progress toward supreme, equal, and right awakening (Skt. anuttara-samyak-sambodhi).

Humbly inscribed by the mountain monk Dulun
in the Huayan (Avatamsaka) residence

On the fifteenth day of the third month, in the year 3001
of the Mahayana Buddhist Era ❀