





禪觀來理解一切經典。想到四種清淨明誨的戒規這樣嚴格，就冒出一句，師父，很嚴那。上人看了我一眼，甚麼也沒講。好像在說，太沒志氣了。轉眼十二年過去了。對楞嚴經我也有了新的一層體認。

我們知道楞嚴咒蘊藏著天地間的奧密秘。而咒語屬五不翻之一。當年翻譯楞嚴經時亦未譯楞嚴咒。歷史上解楞嚴經的著作中解釋楞嚴咒的可以說很少。清朝的灌頂大師，號續法，又名柏亭法師。精研密法著《楞嚴經灌頂疏》二十六卷。對楞嚴咒進行了詳細譯釋。後人將其中解楞嚴咒之章節及它書中譯釋大悲尊勝準提藥師往生出定等陀羅尼等九章合成一冊，定名為《楞嚴咒疏》。而這補充的九章譯釋亦多半出自續法大師之手。這裡要向大家介紹的就是這本書。從下面上人所做作的序中，我們知道，故知楞嚴咒。乃楞嚴經之主體。朦朧之中，我有個不成熟的想法。如不知咒意，學習楞嚴經時，有些內容從教理上講似都不夠完整。比如經名中的，菩薩萬行四個字俱體內容如何等問題都似應進一步發揮才是。看了這本楞嚴咒疏，讀者自會驚嘆此四個字之豐富內容。藕益大師在《楞嚴經文句》中，引述完咒文後也說，「此一心咒…即是密詮大佛頂法與前顯說，力用是均。」

留意法總書籍出版流通的讀者，大概會發現《上宣下化老和尚偈讚歌詠專輯》這本書。其中可以找到上人對講解楞嚴咒的全部偈頌。除了第三會重複的咒文外，每句都有偈頌。上人的偈頌重在咒語之功用，與《楞嚴咒疏》對照著研究，讀者會發現許多奧密。這裡附上上宣下化老和尚為本書所做的序，做為研究的指南。

concerning the Four Unalterable Instructions on Purity, I dared to utter a remark, "Master, it is too strict!" The Venerable Master looked at me without saying anything. His expression seemed to say that I did not have enough determination. In the blink of an eye, twelve years have passed; I also gained a new understanding of the *Shurangama Sutra*.

We all know that the Shurangama Mantra holds in store the secrets of heaven and earth. Mantras fall within the Five Kinds of Terms Not Translated. In the past when the *Shurangama Sutra* was translated, the Shurangama Mantra was not translated. Throughout history, works explaining the *Shurangama Sutra* rarely contained explanations of the Shurangama Mantra. The Great Master Guan-ding of the Qing Dynasty, generally known as Xu-fa and also known as Dharma Master Bo-ting, intensively investigated the tantric Dharma and contributed *Guan-ding's Annotation on the Shurangama Sutra*, consisting of 26 rolls, which engages in detailed interpretations of the Shurangama Mantra. Later generations compiled his explanation on the Shurangama Mantra along with other commentaries on the mantras of Great Compassion, *zhusben*, Cundi, Medicine Master, Rebirth, Exiting Samadhi into one volume of nine sections, and named it *Annotation on the Shurangama Mantra*. Most of the supplementary commentaries were contributed by Great Master Xu-fa. This is the book that is going to be introduced to everyone here. From the following Preface written by the Venerable Master, we know that the Shurangama Mantra is the main theme of the *Shurangama Sutra*. In my haziness, I had an immature thought: If we do not understand the meanings within the Shurangama Mantra, we will not gain a complete comprehension of the doctrines of the *Shurangama Sutra*. For example, let's examine the four words, "Myriad Practices of Bodhisattvas," that appear in the title of the *Shurangama Sutra*. Readers will be astonished by the abundant content contained in these four words after reading the *Annotation on the Shurangama Mantra*. In *Sentences and Text of the Shurangama Sutra*, Master Ouyi says: "this heart mantra... is an esoteric commentary on the dharma of the great Buddha summit. Its power and function is the same as previous exoteric teachings."

Those who have paid attention to the publications by the Dharma Realm Buddhist Association will probably notice a [Chinese] book titled *Anthology of Verses by Venerable Master Hua*. In this book one can find the complete verses explaining the Shurangama Mantra composed by the Venerable Master. Except for the repeated mantra lines in the third section, each line of mantra has a verse dedicated to it. These verses point out the functions of the mantra. Studying these verses while referring to the *Annotation on the Shurangama Mantra* at the same time, readers will be able to explore many profound mysteries.

The following is the Preface to the *Annotation on the Shurangama Mantra* composed by the Venerable Master as the guideline for our study.



佛說楞嚴經。其因緣為阿難。被摩登伽女。用先梵天咒所迷。姪躬撫摸。將毀戒體。佛敕文殊。持咒注護。攝阿難還。故知楞嚴咒。乃楞嚴經之主體。若無楞嚴咒。則不應有楞嚴經。亦 CHARLES LUK 所翻譯。英文本楞嚴經。竟將楞嚴咒。及敷設壇場之經文。武斷刪除。謂西方人。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。以私人之管見。獨裁經義。不畏果報。膽大包天。亦無識之士。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。清境明誨。返迷還覺。

輪於三十八年前。獲楞嚴咒單行本。得未曾有。時刻研究。頗窺秘境。隨身攜帶。未嘗或離。今者應台灣。志蓮精舍之請。講華嚴經。普賢行願品時。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。輪亦隨喜讚歎。俾能正法久住。邪說永息。人手一編。同入堅固大定。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

山僧度輪謹識於華嚴座室

☞ 待續

The reason the Buddha spoke the *Shurangama Sutra* was that Ananda was waylaid by a powerful artifice. Wielding a spell that Kapila had obtained from a Brahma Heaven, a young Matanga woman seduced Ananda and caressed him lasciviously, until the power of his vows was on the verge of being broken.

The Buddha commanded Manjushri to take the mantra and provide protection, lend support, and encourage Ananda to return to where the Buddha was.

Therefore, we must know that the Shurangama Mantra is the main focus of the *Shurangama Sutra*. If the Shurangama Mantra did not exist, then the *Shurangama Sutra* would not exist either. Nevertheless, much to our astonishment, the Sutra text concerning the Shurangama Mantra and the establishment of the platform were arbitrarily left out in the English version of the *Shurangama Sutra* translated by Charles Luk, who claimed that Westerners would not be interested in studying the mantras. This is totally erroneous. This is exactly what is known as going on hearsay, the blind leading the blind, and repeating what others say. He is ignorant, pitiful, and shameful to the extreme. Failing to consult with wise spiritual teachers, he used his personal narrow-minded views to arbitrarily decide the meanings of the sutras. This shows he is ignorant about cause and effect; he is audacious to the extreme. Nonetheless, without knowing any better, people echoed what he said. This really is something inexplicably odd. Still there are retinues of the demon king who are afraid of the truth of the Shurangama. They also fear its power of breaking through the deviant and revealing the proper, the Four Unalterable Instructions on Purity, and the possibility of living beings returning from confusion to enlightenment.

Thirty-eight years ago, I was fortunate enough to obtain the *Annotation on the Shurangama Mantra*. I felt I had attained what I never had before and studied it at all times until I gained considerable understanding of the esoteric states within. I kept it with me every moment and was never apart from it for a second. Today at the invitation of Zhi-lian Hermitage of Taiwan, I displayed this Annotation while I was lecturing on the Chapter of "The Conduct and Vows of Universal Worthy Bodhisattva" in the *Avatamsaka Sutra*. Since this title is again on the verge of being out-of-print, donors Cao Yong-de and Cao Jin Hui-feng vowed to reprint and circulate it. I rejoiced and encouraged them to do so. This definitely can enable the orthodox Dharma to abide forever in the world and wrong teachings to be put to rest eternally. Hopefully, each person will have in their hands a copy of this book, and we can together enter the solid great Samadhi and become irreversible in unsurpassed, proper, equal and right enlightenment.

March 15, 3001, in the Mahayana Buddhist Calendar  
Respectfully submitted by mountain monk Du-lun  
during the Avatamsaka Lecture

☞ To be continued

