

# 介紹一本研究 〈楞嚴咒〉的好書(三)

## Introducing a Good Book for Investigating the Shurangama Mantra (Part III)

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十。知道那段是咒心。常常誦念，又專一，能見性明心，開大智慧。

十一。知道咒印，三法印。誦持〈楞嚴咒〉最低限度在七世中都是世上最有錢的人。

十二。咒又翻爲訣。它的神通變化莫測。有人說：「我誦咒不爲求富貴」，你求神通得神通，求開悟得開悟，求智慧得智慧，隨你的意思。不是要教你一定求富貴。

十三。想求什麼，發什麼願都能成就。

十四。你念這咒願令旁人得福他便得福。願叫他得禍他便得禍。不過不要有給旁人災害之心。念咒叫旁人得到禍是不對的。

10) We know which part is the Heart of the Mantra. And, if we constantly recite this Mantra and become concentrated, we can see our nature and understand our mind and open up great wisdom.

11) We understand the seals of the mantra--the Three Dharma seals. If we can hold and recite the Shurangama Mantra from memory, at the very least we can, for seven lives, be one of the wealthiest people in the world.

12) The spiritual penetrations and transformations from this Mantra can transform the myriad things, and none can comprehend it. So some people say, "I recite this Mantra, but not for wealth and honor." If you don't want to recite this Mantra for wealth and honor, you can recite it to obtain spiritual powers, and you'll get those spiritual powers. If you recite it in order to obtain enlightenment and wisdom, you'll get wisdom. You will obtain whatever you want. It's not that you will only obtain blessings and wealth from it.

13) We will know the vow-power of the Mantra. The intent of this Mantra is whatever you seek. Whatever vows we make, we will be able to accomplish them.

14) We will know the spells cast by the Mantra, which bring about calamities or blessings. You can recite the mantra with the intent of bringing disaster down on someone, but you shouldn't have this kind of thought. If you recite this mantra to cast spells upon people in order to cause calamities, this is not right.

十五。你求什麼就如迴響一樣隨心滿願。

十六。咒法能開發你的智慧，令你辯才無礙。

十七。知根本的梵字。這是三藏文字的根本。三藏是由梵文翻譯過來的。

十八。知道一切顯教和密教的聖賢都從字母生出來的。

十九。字的義理包含無邊的理趣。

二十。梵字原是諸佛智慧之種。

二十一。知咒的音是佛天最先傳出的。

二十二。一切法的義理都該攝。

二十三。知道真言如所如說，都是真實，沒有一句妄語。

二十四。知道咒語好像軍中的口令，又像皇帝的聖旨一樣不可告知旁人。

前四項是限於五會真言，後面二十項也包括咒心在內，此則統示前後咒益。這是總括的說明譯咒之益。

若翻末後咒心，法益有六：一、一字含多法義，二、華梵音字圓通，三、表顯三藏三十心，四、示該三賢地等妙，五、迴歸三十七聖，六、經緯一切字母密部。

若翻譯咒心有六種益處。若翻末後咒心。按《楞嚴咒句偈疏解》解釋如下。

一。一個字包含很多很多的義理，無窮無盡的力量，無量無邊的威德。

二。字音皆翻譯成華文，又有梵文。二者皆知，互相應用，圓通無礙。

三。三藏是經律論。

四。三賢即十住、十行、十迴向。地即十地，等即等覺，妙即妙覺。

15) When we recite this mantra, the Buddhas and Bodhisattvas respond, just like an echo, so that everything is in accord with what we wish.

16) We will know the Dharma of the Mantra, so that we can open up wisdom and have unobstructed eloquence. The Dharma of the Mantra is that of opening our wisdom and bestowing unobstructed eloquence upon us.

17) We will know the original syllables, that is, the original syllables of the texts of the Tripitaka. We can know the original Sanskrit syllables upon which the texts of the Tripitaka are based.

18) We will be able to know the syllabary, the alphabet, from which come the Sages and Worthies of both the Manifest and the Secret Teachings.

19) We will know the meaning of the syllables, which contain limitless principles. The letters contain boundless principles and Intent.

20) We will know the seed-syllables. That is, we know the Sanskrit seed-syllables, which are the original seeds of wisdom of all Buddhas.

21) We will know the Sanskrit sounds, the sounds of the Mantra, which were first transmitted by Buddhas and Gods. They first transmitted those sounds of the Mantra.

22) We will know the universal holding dharma, which holds the meaning of all Dharma. The meanings of all Dharma are contained within this Mantra.

23) We will know that the function of True Words is the same as they are spoken without fraud. We know that the words are spoken in accord with truth, are spoken honestly, and are not lies.

24) We will know the Secret Language, like the passwords in the military, or the Emperor's decrees, which are not divulged. They can't be revealed to the enemy. You can't tell them to people who don't know them. They can't be just given out casually and betrayed.

The first four benefits mentioned above pertain only to the five sections. The last twenty apply also to the Heart of the Mantra. This then gives a comprehensive view of the benefits of mantra translation.

If we translate the Heart of the Mantra at the end, there are six Dharma benefits:

1) Each syllable includes many Dharma-meanings. A single syllable includes within it a great deal of principle. And its power is boundless--its awesomeness is often referred to as being without measure and boundless.

2) It makes a perfect interconnection between the sounds of the syllables in Chinese and Sanskrit. The second benefit is that the Sanskrit characters are transliterated into Chinese, so that the sounds are the same. And therefore, when we recite, we are using both the Sanskrit sounds and characters and the Chinese sounds and characters, and so their function is both perfect and unobstructed.

3) The Tripitaka (Three Storehouses) refer to Sutras, Vinaya, and Shastras.

4) It briefly reveals the Three Worthy Stages, the Grounds, and Equal and Wonderful Enlightenment. The Three Worthy Stages are: the Ten Dwellings, the Ten Practices, and the Ten Transferences of a Bodhisattva. The "Grounds" refers to the Ten Grounds of Bodhisattvas. The last makes reference to the equal enlightenment of a Bodhisattva and the wonderful enlightenment of a Buddha.

☞ 待續

☞ To be continued