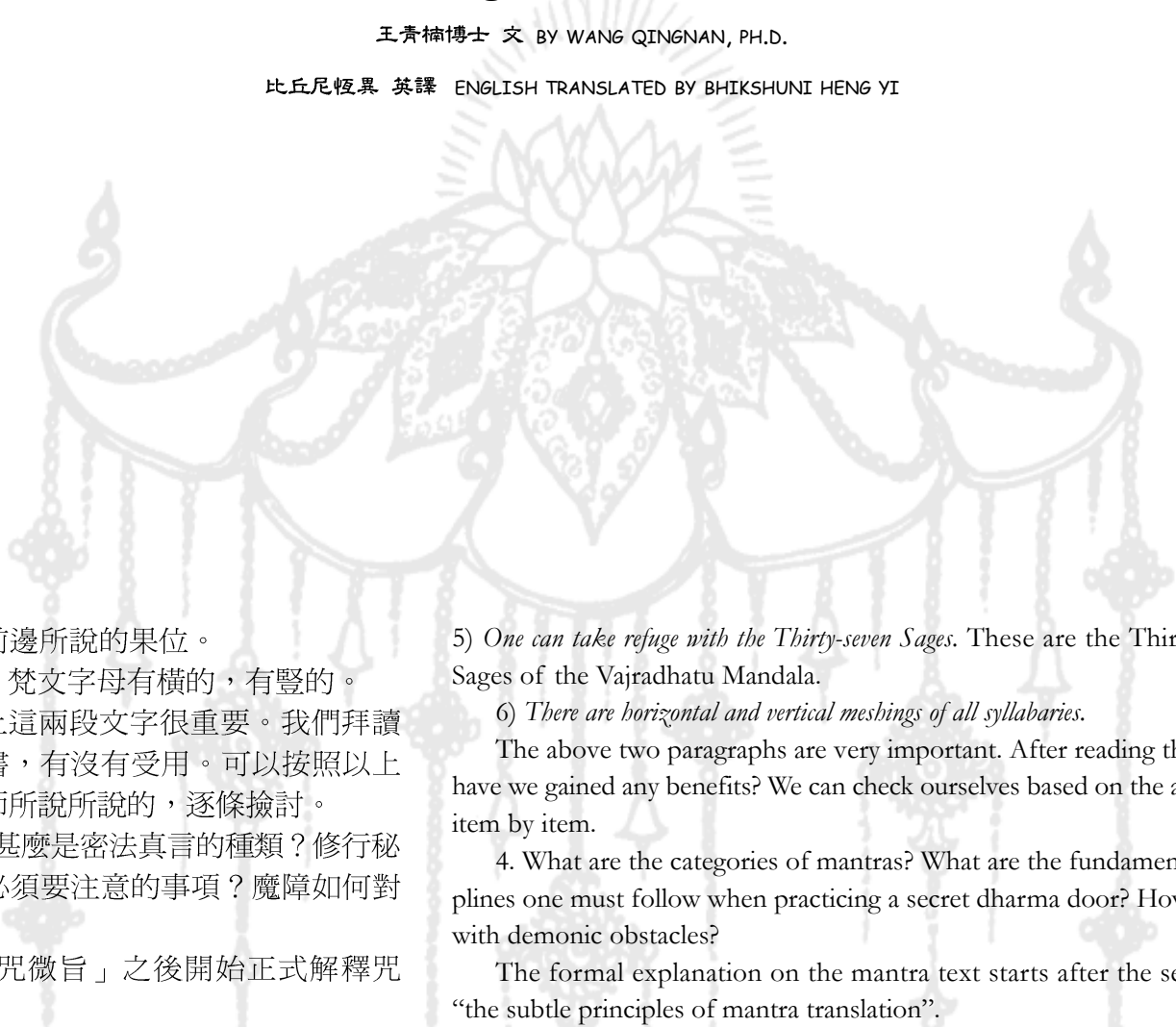


介紹一本研究 〈楞嚴咒〉的好書(四)

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

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五。即前邊所說的果位。

六。梵文字母有橫的，有豎的。

以上這兩段文字很重要。我們拜讀了這本書，有沒有受用。可以按照以上續法大師所說所說的，逐條檢討。

4. 甚麼是密法真言的種類？修行秘密法門必須要注意的事項？魔障如何對治？

「譯咒微旨」之後開始正式解釋咒文。

本書將全咒，分為我們常見的五會。每會依咒文內容，將若干句組成一段。大體上每一段咒文對應著一段法〔有例外〕。

每一會末尾，都對這一會的內容做一番總結。比如對初會的總結是：

初會咒中密開十二。初薩怛下三寶三乘。二。提婆下三界梵釋。三。嚧陀

5) *One can take refuge with the Thirty-seven Sages.* These are the Thirty-seven Sages of the Vajradhatu Mandala.

6) *There are horizontal and vertical meshings of all syllabaries.*

The above two paragraphs are very important. After reading this book, have we gained any benefits? We can check ourselves based on the above list item by item.

4. What are the categories of mantras? What are the fundamental disciplines one must follow when practicing a secret dharma door? How to deal with demonic obstacles?

The formal explanation on the mantra text starts after the section of “the subtle principles of mantra translation”.

The mantra text is divided into five sections, which is the same as what we ordinarily see. Each section is divided into several subsections. Basically each subsection corresponds to a dharma (there are exceptions).

In the end of each section, there is a summary. For example, the summary for the first section is:

The secret dharma in the first section can be expanded into 12 subsections.

1. *Triple Jewel; Three Vehicles (na mwo sa dan two - di bwo dwo nwo nan)*

2. *Three Realms; Brahma, Shakra (na mwo ti pe li shai nan - na mwo yin two la ye)*

3. *Five categories of gods (na mwo pe chye pe di - na mwo pe chye pe di)*

下五大諸天。四。多他下五部種族。五。阿彌下六方諸佛。六。帝瓢下五部咒心。七。羯囉下折攝天神。八。阿般下七大諸聖。九。摩禮下五部法將。十。稅多下三宮天眾。十一。商羯下五壇界神。十二。娑鞞下十佛印成。

以此楞嚴壇法咒義同諸瑜伽教中。孔雀。隨求。大悲。施食。尊聖。如意等儀。理無異也。設有見聞覺知之者。現證藏心即入三摩。頓圓悉地。成正覺果。如是無漏不思議恆河沙性德。惟佛能盡非凡心妄擬所可度也。

從這裏我們知道，第一會可分為十二段法。修楞嚴壇法，其儀軌與其中幾部經典中的內容一致。以下第二會分八段法，第三會分四段法，第四會分六段法，第五會分八段法〔不含咒心〕。讀了這本書，想來讀者定會對全咒的總體內容有個通盤的瞭解。

書中對每一句咒文都做了編號。《上宣下化老和尚偈讚歌詠專輯》的楞嚴咒偈頌編號，與本書一致。請注意這個編號與萬佛城課誦本的編號不同。

每句咒文都有翻譯與解釋。讀來很有意思。比如第一會第四法，稱為五部種族。〈原文過長，下文有刪節〉

- (49) 南無娑伽婆帝。
- (50) 多他伽跢俱囉耶。
- (51) 南無般頭摩俱囉耶。
- (52) 南無跋闍囉俱囉耶。
- (53) 南無摩尼俱囉耶。
- (54) 南無伽闍俱囉耶。
- (55) 南無娑伽婆帝。
- (56) 帝唎茶。
- (57) 輸囉西那。
- (58) 波囉訶囉拏囉闍耶。
- (59) 跢他伽多耶。

【譯】多句。如來種族眾。般句。蓮花王種族菩薩眾。跋句。金剛族眾。摩句。寶王族眾。伽句。地祇族眾。帝下。各持器仗大力猛將，此即

- 4. Those belonging to the Five Divisions (dwo two chye dwo jyu la ye - na mwo pe chye pe di)
- 5. Buddhas of Six Directions (na mwo e mi dwo pe ye - san myau san pu two ye)
- 6. Heart Mantras of Five Divisions (di pyau - shr di nan)
- 7. Divine Spirits who Exhort and Gather in (jye la he - wu two jya la rau she)
- 8. Sages of the Seven Elements (e bwo la shr dwo jyu la - shr pe pi she ye)
- 9. Five Divisions' Dharma Generals (ba she la mwo li di - su mwo lu bwo)
- 10. Divine Clusters in Three Palaces (mwo be shwei dwo - mwo he pe la e bwo la)
- 11. Territory Spirits of Five Platforms (ba she la shang jye la jr pe - jye na)

12. Ten (Directions) Buddhas Seal and Certify (swo pi la chan - yin tu na mwo mwo sye)
In the teachings of the Yogacharya School, there are many dharma such as: Peacock, Wish-fulfillment, Great Compassion, Food Offering, Honored Sages, As-you-will. Comparing them with the Shurangama Dharma in terms of the rites of practice, the mantra platform and the meaning of the mantra, we found no difference in their principles. After seeing, listening to, being aware of and knowing this dharma, if one realizes the Thus Come One's treasury mind personally, one enters the samadhi. Immediately one perfects the secret practices and attains the fruit of proper enlightenment. These inconceivable, non-outflowing virtues of the nature are as many as the sands of the Ganges River. Only Buddhas can realize it completely, for it is far beyond the ability of ordinary people to understand it.

From here we know there are 12 subsections of dharma in the first session. The rites and practices of the Shurangama are similar to content to several other sutras. In the following sessions, there are 8, 4, 6 and 8 dharmas associated with the second, third, fourth, and fifth sections (excluding the heart of the mantra). After reading this book, I am sure that you will have an overall view of the whole mantra text.

There is a number associated with each mantra line. This number system is used in the *Anthology of Verses by Venerable Master Hua*, but a different system is used in the *Daily Recitation Book of the City of 10,000 Buddhas*.

You can find the translation and explanation for each mantra line in the *Annotation on the Shurangama Mantra*. It is very interesting to read. For example, the 4th dharma in the first section is called "Those belonging to the Five Divisions" (the original text is very long, the following is a part of it)

- 49. NAMWO PE CHYE PE DI
- 50. DWO TWO CHYE DWO JYU LA YE
- 51. NAMWO BE TOU MWO JYU LA YE
- 52. NAMWO BA SHE LA JYU LA YE
- 53. NAMWO MWO NI JYU LA YE
- 54. NAMWO CHYE SHE JYU LA YE
- 55. NAMWO PE CHYE PE DI
- 56. DILI CHA
- 57. SHU LA SYINA
- 58. BWOLA HE LANALASHE YE
- 59. DWO TWO CHYE DWO YE

Translation: (50) the retinues of the Thus Come One, (51) the retinues of the Lotus King and Bodhisattvas, (52) the retinues of the vajra assembly, (53) the retinues of the Jewel King, (54) the retinues of lords of lands. After (56), brave generals carry heavenly dharma implements. This means universally paying respect to all sages and worthies.

Interpretation: The first line means holy venerable, which applies to the following five divisions.

普禮一切賢聖。

【釋】初句。聖尊，貫下五部。

多他：如來也，即佛部。中方，毗盧佛主，三十七聖，皆從流出。

俱囉：翻種族眾。

般頭：蓮華部，西方彌陀佛主，觀音、法波羅蜜菩薩，為伴侶眾。

跋闍：金剛部，東方阿閼佛主，金剛手、波羅蜜菩薩為伴侶眾。

摩尼：寶部，南方寶生佛主，虛空藏、寶波羅蜜菩薩為伴侶眾。

伽闍：羯磨(葛栗末。翻作法辦事)部，北方成就佛主，地藏、業波羅蜜菩薩為伴侶眾。.....

比較一下翻譯與解釋的內容，意思非常一致，易於瞭解。這個法是說，

『五方如來種族眾，各持器仗大力猛將。普禮一切賢聖眾。』

再比如第二會中多次出現虎(合牛)都嚧雍，這是甚麼意思呢？這一句在本會初次出現為第193句。

其解釋之一為：

- 虎者...，彌陀字種。
- (合牛)...，阿閼字種。
- 都者...，成就字種。
- 嚧者...，寶生字種。
- 雍者...，毗盧字種。

以此冠於首者，三部五部咒法皆此引領，法界三寶皆此出生故。由此可知一句「虎(合牛)都嚧雍」包括了全部五方佛的字種。怪不得上人對這句偈頌中有一句，「十方賢聖從此生」。

DWO TWO means Thus Come One. It is the Buddha Division. In the central division, the host is Vairochana Buddha. All of the 37 kinds of sages come from here.

JYU LA means retinue.

BE TOU means the Lotus Division. The western Amitabha Buddha is the host. Guanyin and Dharma Paramita Bodhisattvas are the followers.

BA SHE means the Vajra Division. The eastern Akshobhya Buddha is the host. Vajra Hands and Paramita Bodhisattvas are the followers.

MWO NI means the Jewel Division. The Southern Jewel Production Buddha is the host. Empty Space Treasury and Jewel Paramita Bodhisattvas are the followers.

CHYE SHE means the Karma Division. The northern Accomplishment Buddha is the host. Earth Treasury and Karma Paramita Bodhisattvas are the followers.

Comparing the translation and interpretation parts, they are consistent with each other and easy to understand. This dharma implies

“both the retinues of Thus Come Ones in the five directions and brave generals carrying heavenly dharma implements, pay respect to all sages and worthies universally.”

The second example is HU SYIN DU LU YUNG, which appears many times in the second section. What does it mean?

In this section, it appears for the first time in line 193.

One of its explanations is:

HU is the seed-syllable of Amitabha Buddha;

SYIN is the seed-syllable of Akshobhya Buddha;

DU is the seed-syllable of Accomplishment Buddha;

LU is the seed-syllable of Production of Jewels Buddha;

YUNG is the seed-syllable of Vairochana Buddha.

From here we learn that this single mantra line encompasses the seed-syllables of Buddhas of all the five directions. No wonder the Venerable Master wrote this line of verse for it: “All sages and worthies of the ten directions come forth from these.”



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