

# 介紹一本研究 〈楞嚴咒〉的好書(五)

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

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不過，書中有的地方也不那麼容易讀，譬如第五會第525句「肆引伽弊」此句譯為「虎狼毒鬼」。

此句的解釋部份我們可以看到以下幾種意思：釋迦，能仁，直林，佛部主。

比較一下翻譯與解釋的內容，意思相差甚遠。虎狼毒鬼。該如何將它們聯繫在一句之中呢？或許這裏的情形就如同前面講到不翻咒理由時，所說的仙陀婆一名四實，一樣。一句咒文有很多種意思，在哪種場合，採用哪種意思，不易知道。

很幸運我們還有上人對這一句的偈頌：

兇猛殘暴賽虎狼  
以力欺人鬼霸王  
能仁慈悲方便度  
直樹林中獲安康

這短短的四句將以上幾方面似乎矛盾的意思聯成了一體。

However, there are also sections that are difficult to read in this book. For example, line # 525 in session 5 “SZ YIN CHYE BI”. The translation of this line is “tigers, wolves and poisonous ghosts”.

However, in the interpretation section of this line we find the following meanings: Shakya, Humane One, forest of erect trees, the host of the Buddha division.

Comparing the content of the translation and interpretation, we find that they are far apart. How can we relate these meanings within a single mantra line? Maybe the situation is the same as when we discussed the reasons for not translating mantras. One term “saindhava” can have four different meanings. One mantra line can have many different meanings. It is not easy for us to find the mantra’s meaning associated with a specific situation. Fortunately we have the verses of the Venerable Master for this mantra line.

Their ferocity and violence surpass those of tigers and wolves,  
Using their power to bully people, they are ghostly aggressors.  
Employing compassion, the Humane One expediently rescues,  
In the forest of erect trees, one attains peace and good health.

In just four short lines, we found a harmonic integration of these four

其大意是說，一個兇猛殘暴賽虎狼，以力欺人的眾生，現遇釋迦牟尼佛所說的楞嚴咒，能仁用方便法來教化他。令他住在直樹林，而得到平安。在萬佛城聽經時，我還聽到上人說，這裡的方便法就是楞嚴咒。直樹林也是楞嚴咒。

還有些問題，我們從字面上永遠找不到答案。學習背誦楞嚴咒，我們會發現第三會和第五會有一段很像很容易背混，現列表如下：

(251) 藥叉揭囉訶 守魂鬼
(452) 藥叉揭囉訶 吞火鬼
(252) 囉叉私揭囉訶 守宮婦女鬼
(453) 囉刹婆揭囉訶 吞水鬼
(253) 畢唎多揭囉訶 守屍鬼
(454) 閉隸多揭囉訶 交手鬼
(254) 毗舍遮揭囉訶 守穀鬼
(455) 毗舍遮揭囉訶 交足鬼
(255) 部多揭囉訶 大神鬼
(456) 部多揭囉訶 交身鬼
(256) 鳩槃荼揭囉訶 騎坐鬼
(457) 鳩槃荼揭囉訶 分形鬼

爲什麼會這麼不同，我不知道。但有一點可以肯定，本書並非普通的學術著作，其中包含有定中才能得到的智慧。咒文釋譯的內容，我想就談到這裏。

現在讓我們回到本文開頭的問題，爲何四種清淨明誨會這樣嚴格？這在本書「譯咒微旨」，中也可找到答案。

《妙臂菩薩所問經》云：行人若欲持誦，速得悉地，義利成就者，所有儀法，不得纖毫缺犯，使諸魔障而得其便。是故行人，當心持誦，長時無間，使觀想真言字種，一一精熟，事事相應，方成瑜伽無作妙行。又持誦者，不得心緣異境，與人雜語，誦若間斷，悉地不成。（下接第 37 頁）

different meanings which seemingly contradict one another.

The main idea of these four verses is the following: A living being who is more fierce and violent than a tiger or wolf, who bullies people with his power, now encounters the Shurangama Mantra spoken by Shakyamuni Buddha. The Humane One teaches and crosses him over in various expedient ways. Let him live in a forest of erect trees, gaining safety and peace. During the sutra lecture in the City of 10,000 Buddhas, I heard the Venerable Master explain this point further. Both the expedient ways and forest of erect trees refer to the Shurangama Mantra.

There are some other questions that you will never find the answers to from the apparent meaning of the mantra text. When committing the Shurangama Mantra to memory, we often confuse part of the third section with part of the fifth section. Please take a look at the following table.

(251) YAU CHA JYE LA HE	ghost that guards the soul
(452) YAU CHA JYE LA HE	ghost that swallows fire
(252) LA CHA SZ JYE LA HE	ghost that guards women of families
(453) LA CHA SWO JYE LA HE	ghost that swallows water
(253) BI LI DWO JYE LA HE	ghost that guards dead bodies
(454) BI LI DWO JYE LA HE	ghost with clasped hands
(254) PI SHE JE JYE LA HE	ghost who guards crops
(455) PI SHE JE JYE LA HE	ghost with crossed feet
(255) BU DWO JYE LA HE	mighty spirit ghosts
(456) BU DWO JYE LA HE	ghost with twisted bodies
(256) JYOU PAN CHA JYE LA HE	ghost that sits on others
(457) JYOU PAN CHA JYE LA HE	ghost that divides its body

I don't know the reason for such a difference. However, I am sure that this book is not an ordinary intellectual thesis. Many points of this book came from the wisdom light of samadhi. I'd like to stop here in the explanation for the mantra text.

Now let's return to the question in the beginning of this article. Why are the rules in the "Four Clear and Unalterable Instructions on Purity" so strict? We can find the answer in the section "Subtle Guidelines in the Translation of Mantra Text".

*The Sutra of the Inquiries of Wonderful Arms Bodhisattva says that if a practitioner wishes to maintain this mantra, he or she will quickly obtain the benefit of the spiritual mantra. However, one who achieves these benefits cannot have any flaws whatsoever in his or her deportment, for it would open a way for demonic obstacles to operate. For that reason, the practitioner should continually hold and recite the mantra without cease. Then one should contemplate the Sanskrit Letters of the true words until one is thoroughly familiar with every one of them. Every aspect should be in mutual accord. Then one will realize the wonderful yogic practice of non-doing. Moreover, the person who holds and recites this Dharma should not conjure up strange states of mind. If one talks with others and interrupts one's recitation, then one will not be able to gain a thorough grounding.*

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