



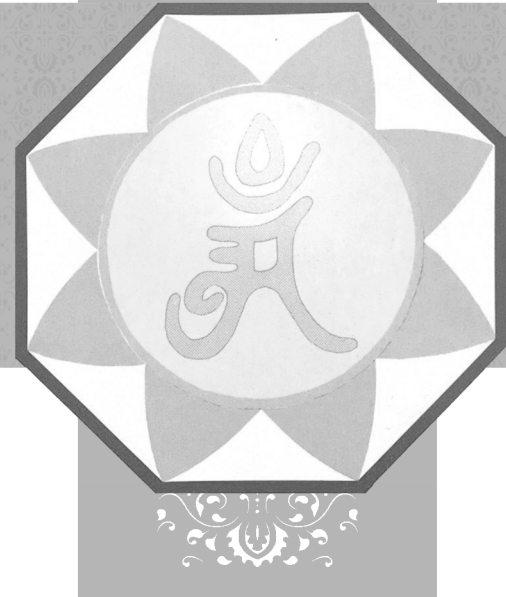
正法印  
PROPER DHARMA SEAL

# 楞嚴咒句偈疏解

The Śūraṅgama Mantra  
with Verse and Commentary

宣化上人講解  
國際譯經學院記錄翻譯  
比丘尼近證校訂

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南無常住十方佛  
南無常住十方法  
南無常住十方僧  
南無釋迦牟尼佛  
南無佛頂首楞嚴  
南無觀世音菩薩  
南無金剛藏菩薩

**Namo Eternally Abiding Buddhas of the Ten Directions.**  
**Namo Eternally Abiding Dharma of the Ten Directions.**  
**Namo Eternally Abiding Sangha of the Ten Directions.**  
**Namo Shakyamuni Buddha.**  
**Namo Supreme Śūraṅgama of the Buddha's Summit.**  
**Namo Guanshiyin Bodhisattva.**  
**Namo Vajra Treasury Bodhisattva.**

【白話解】：

「南無常住十方佛，南無常住十方法，南無常住十方僧」：這是皈依三寶。我們都皈依十方諸佛，又皈依諸佛所說的法，又皈依十方三世一切的賢聖僧。賢聖僧就是大菩薩、大阿羅漢都包括在內。

「南無釋迦牟尼佛」：這是皈依十方常住三寶之後，然後再皈依本尊，本尊就是釋迦牟尼佛。「釋迦牟尼」是梵語，翻譯成中文就是「能仁寂默」；「能仁」就是普度眾生，「寂默」就是寂然不動。能仁，也就是感而遂通，能以仁慈施予眾生。這就是動靜不二，能仁就是

*Explanation:*

**Namo Eternally Abiding Buddhas of the Ten Directions. Namō Eternally Abiding Dharma of the Ten Directions. Namō Eternally Abiding Sangha of the Ten Directions.** This is taking refuge with the three jewels. “I take refuge with all the Buddhas of the ten directions. I take refuge with the Dharma spoken by all the Buddhas in the ten directions. I take refuge with the Worthy Sages of the Sangha in the ten directions.” “Worthy Sangha” refers to all the Great Bodhisattvas and Arhats.

**Namo Shakyamuni Buddha.** Having taken refuge in the eternally dwelling three jewels of the ten directions, one has also taken refuge in one's teacher, Shakyamuni Buddha. The name “Shakyamuni” is derived from Sanskrit and translates to “Capable of Humaneness” and “Still and Silent.”

To be “capable of humaneness” refers to his ability to universally save all living beings, while being “still and silent” signifies his unwavering composure. “Humaneness” highlights his compassionate responsiveness and his capacity

動，寂默就是靜，動靜一如，動裏就是靜，靜裏又是動；動不礙靜，靜不礙動；動中也就是靜，靜中也就是動。你修道修得動靜一如，這個時候，就沒有什麼妄念了，到那個本體了。

「南無佛頂首楞嚴」：再皈依佛無見頂相首楞嚴這個堅固的大定。

「南無觀世音菩薩」：再皈依觀世音菩薩。

「南無金剛藏菩薩」：再皈依八萬四千金剛藏王菩薩。你念〈楞嚴咒〉，就有八萬四千金剛王菩薩常常保護著你，常常隨侍你左右。

所以你能念〈楞嚴咒〉，這不是一生一世所種的善根，而是在無量百千萬億劫以前種諸善根，你才能遇到這個〈楞嚴咒〉，學習〈楞嚴咒〉，誦念〈楞嚴咒〉，受持〈楞嚴咒〉。你這不是於一佛二佛三四五佛而種善根，已於無量千萬佛所種諸善根，你才能遇著這個〈楞嚴咒〉，才能聽講這個〈楞嚴咒〉。

有人說：「師父！你昨天說，『不要明白，這就是妙』，那為什麼又要講給我們聽？」你可以把耳朵堵上，不要聽嘛！我講我的，你不聽是你的事。你可以在那兒睡覺啊，那就更妙了。你入了睡覺三摩地，在那「呼——」，一睡就去見周公了，周公就說：「啊，歡迎歡迎，歡迎你來，和你下一盤棋。」就在那裏擺上這個棋盤，和你下起棋來了。等〈楞嚴咒〉講完了，你棋也下完了，說：「哦，什麼？」我也不知道。

to bestow kindness upon living beings. Together, these qualities embody the non-duality of movement and stillness.

The ability to express humaneness corresponds to movement, while being still and silent reflects stillness. Movement and stillness are not separate; they are one in essence. Within movement, there is stillness, and within stillness, there is movement. The two interpenetrate without hindering one another: stillness is present amidst movement, and movement arises within stillness.

When one cultivates the Way to the point where movement and stillness merge into the same thusness, false thoughts cease. At this stage, one returns to the fundamental, unconditioned substance.

**Namo Supreme Śūraṅgama of the Buddha's Summit.** One takes refuge in the invisible summit atop the Buddha's crown—the Great Śūraṅgama, the durable samadhi.

**Namo Guanshiyin Bodhisattva. Namō Vajra Treasury Bodhisattva.** One takes refuge in Guanyin Bodhisattva and in the eighty-four thousand Vajra Treasury King Bodhisattvas. Those who recite the Śūraṅgama Mantra are constantly accompanied by these eighty-four thousand Vajra King Bodhisattvas, who surround and protect them.

The ability to recite the Śūraṅgama Mantra signifies that you possess deep roots of goodness that are not the result of a single lifetime. It reflects the planting of virtuous seeds over countless hundreds of thousands of myriads of millions of kalpas in the past. Only through such extensive past efforts can one encounter the Śūraṅgama Mantra, hear its explanation, recite it, and uphold it. This also means that you have cultivated roots of goodness not just with one, two, three, four, or five Buddhas, but in the presence of innumerable Buddhas—countless millions upon millions of them.

Upon hearing this explanation, someone may ask, “Master, yesterday you said that something truly wonderful is beyond understanding. So why are you explaining it to us?” “Well, if that’s how you feel, then plug your ears and don’t listen. I’ll give the lecture, and you can simply ignore it. Perhaps you’ll doze off—that would be even more wonderful. You could enter the sleep-samadhi, start snoring, and go pay a visit to the Duke of Zhou. He’ll warmly welcome you, saying, ‘Ah, welcome, welcome! How wonderful to see you.’ He might even set up a chessboard to play a game with you.

Meanwhile, the lecture on the Śūraṅgama Mantra will have reached its conclusion, and your chess game with the Duke will have ended in checkmate. At that moment, you’ll wake up and exclaim, ‘What happened?’ Well, I wouldn’t know either.”

有一位居士要求我給你們各位灌灌頂，我也願意滿你們的願，現在我用這個觀音大法來給你們灌頂。你們每一個人就坐在座位上，合起掌來，心裏邊念南無觀世音菩薩。我現在給你們每一個人這麼集體來灌頂，不用一個人一個人的。你們最好把眼睛閉上，拿出你的真誠的心，不要有一種懷疑心，也不要有一種試驗的性質，要一心一意地來接受這個灌頂的法。

現在學的這個四十二手眼，希望你們誠心一點，好好修這種法。修這種法啊，將來都得到千手千眼了，能像觀音菩薩來教化眾生，這是我對你們的一種期望。修這種法，必須要有正當的行為，要有好的心地；你不可以有貪心，不可以有染污心，不可以去欺騙人，不可用這種法去向人家來攀緣。這要實實在在的，老老實實的，不可以有絲毫這種不正當的行為，這是很要緊的！

待續

A layperson came asked that I bless everyone. I am happy to fulfill this request, so I will now bless you as a group using the great Dharma of Guanyin. All of you remain seated, place your palms together, and sincerely recite, Namo Guanshiyin Bodhisattva. It's best to close your eyes and focus your mind with utmost sincerity.

Do not approach this with doubt or treat it as an experiment. Instead, concentrate fully as you receive this anointment. Be earnest in your practice of the Forty-two Hands and Eyes Dharma. Cultivate it diligently. By practicing this Dharma, you can aspire to manifest the thousand hands and thousand eyes of Guanyin Bodhisattva, guiding and teaching living beings. This is my hope for you.

To cultivate this Dharma, your conduct must be upright, and your heart pure. Avoid greed, defilements, and never use this practice with malicious intent or to deceive others. Do not exploit relationships or misuse this Dharma for personal gain. Instead, be honest, kind, and disciplined in your actions. This is of utmost importance.

To be continued

### 【譯咒微旨】

今〈楞嚴咒〉，「跢姪」已前，五會真言；「唵」字已後，才是心咒。並依唐循州懷迪法師譯釋，出《大藏》「深」字函。

### 【白話解】

「今〈楞嚴咒〉，『跢姪』已前，五會真言；『唵』字已後，才是心咒」：所以現在〈楞嚴咒〉也有翻譯。〈楞嚴咒〉在「跢姪他」以前是五會的真言，在「唵」字以後才是心咒，這是〈楞嚴咒〉的咒心。

「並依唐循州懷迪法師譯釋，出《大藏》『深』字函」：並且依照唐朝循州這位懷迪法師所翻譯和解釋的〈楞嚴咒〉，在《大藏經》的「深」字函裏邊有這個咒的翻譯。（編按：古代藏經刻印有函卷數目，是以〈千字文〉的文字作為編號；〈千字文〉是一篇由一千個不重複的漢字組成的四言長詩。）

待續

### 【Underlining Principles in Translating Mantras】

**In the Śūraṅgama Mantra, prior to “dan zhi tuo” are the True Words of the Five Assemblies. Phrases after the character “nan” is the Heart of the Śūraṅgama Mantra. Moreover, we can rely on the translation of this mantra by Tang Dynasty Dharma Master Huaidi of Xunzhou. The translation and commentary of Master Huaidi is under the catalog-character of Shen (of the Thousand Character Classic) within the Dragon Tripiṭaka Buddhist Canon.**

### 【Simple explanation】：

In the Śūraṅgama Mantra, the phrases preceding “dan zhi tuo” are the true words of the five assemblies, while the lines following the character “nan” is the heart of the Śūraṅgama Mantra. Therefore, as it stands, the Śūraṅgama Mantra has been translated. We can also refer to the translation and commentary on this mantra by Dharma Master Huaidi of Xunzhou during the Tang Dynasty. Master Huaidi's translation and commentary is included in the Dragon Tripiṭaka Buddhist Canon under the catalog character Shen (深, meaning “deep”) from “the Thousand Character Classic.” (Editorial Note: In ancient times, boxes containing Buddhist scriptures were labeled with individual characters from “the Thousand Character Classic,” a poetic composition of 1,000 unique characters arranged in four-character phrases.)

To be continued