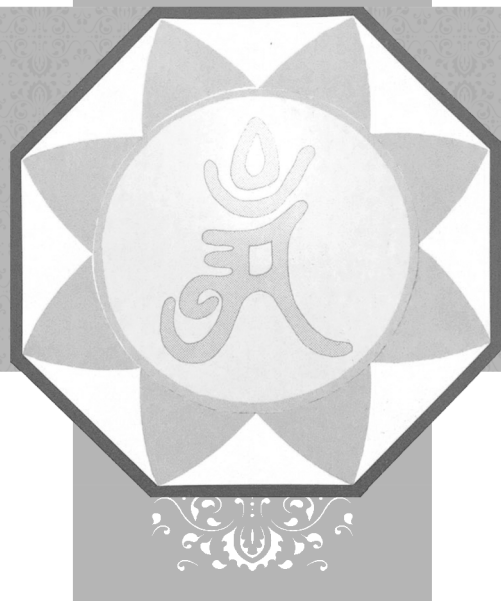


楞嚴咒句偈疏解

The Śūraṅgama Mantra with Verse and Commentary

宣化上人講解
國際譯經學院記錄翻譯
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爾時世尊，從肉髻中，
涌百寶光，光中涌出千葉寶
蓮，有化如來坐寶華中，頂
放十道百寶光明。

【白話解】：

「爾時世尊」：「爾時」，就是當時說〈楞嚴咒〉的時候，又是現在講這個〈楞嚴咒〉的時候。佛在說〈楞嚴咒〉的時候，是幾千年以前；那麼，我講〈楞嚴咒〉的時候，是幾千年以後；你們聽〈楞嚴咒〉的時候，就是現在，不是過去，也不是未來。為什麼？過去的已過去了，未來還沒有到，至於說現在，現在也沒有了，現在是不停的。你說這個是現在，這個又過去了；現在也不存在了，這個又過去了。為什麼這樣說呢？這就是：過去心不可得，現在心不可得，未來心也不可得，三心了不可得。那什麼是可得呢？只有這個〈楞嚴咒〉是可得的。

At that time, the World Honored One from the flesh mound at the crown of his head released a hundred-jeweled light, and a thousand petalled rare lotus arose from the midst of the light. Seated within the precious flower was a transformation body of the Thus Come One, whose crown, in turn, emitted ten rays of the hundred-jeweled effluence.

Explanation:

At the time when the Śūraṅgama Mantra was spoken, it was several thousand years ago. While the explanation of the mantra came much later, the time to truly listen to the Śūraṅgama Mantra is now. This moment is neither in the past nor the future. The past has already gone, and the future has not yet arrived. Someone might ask, “Isn’t now just now?” But the present doesn’t stand still. As soon as you say, “This is the present,” that moment has already passed. And when you say, “This is the present” again, that moment has also slipped away. In this way, the present doesn’t truly exist. Why do I say this? Because the past is beyond reach, the present cannot be grasped, and the future is unattainable. These three—past, present, and future—cannot be held onto. So what remains? Only the Śūraṅgama Mantra. The Śūraṅgama Mantra is something tangible, something that can truly be obtained.

The title “World Honored One” refers to the one revered both within and beyond the world. No one is more esteemed, and no one is more supreme. The World Honored One is the Buddha. What was the Buddha doing at that time?

From his flesh mound at the crown of his head released a hundred-jeweled light, and a thousand petalled rare lotus arose from the midst

「世尊」，是世出世之世尊，沒有再比這個再尊貴、再高超的了，所以世出世之尊就是佛。我們這個世尊，就是說的佛。在這個時候，佛怎麼樣呢？

「從肉髻中，湧百寶光，光中湧出千葉寶蓮」：肉髻，就是佛頂上有個肉髻。你也沒有肉髻，我也沒有肉髻，他也沒有肉髻，所以就不是佛。在這時候，佛從頂上肉髻中，湧出百寶的光明，光明中湧出千葉寶蓮。

這裏的「百寶」就是表百界，「千葉寶蓮」就是表千如，百界千如。什麼叫「千如」，你們記得嗎？有人可以替我做一個annotation，給我做一個註解嗎？

就是(百界各有十如)「性相體力作因緣果報本末究竟」——如是性，如是相，如是體，如是力，如是作，如是因，如是緣，如是果，如是報，如是本末究竟。

「究竟」，沒有可說的；「如是」，就是這樣。你如是，我如是，你我都如是。如是，你沒有可說的，如是如是close your mouth (閉上你的嘴) (眾笑)。

「百寶光明」是表示這百界，「光中湧出千葉寶蓮」是表示千如，雖然是這麼說，這並不是僅僅表示百界千如就夠了，而是無窮無盡的，無量無邊的。可以說三千大千世界沒有不是從這個無見頂相百寶光明所化成的、所造成的。

「有化如來坐寶華中」：光明湧出千葉寶蓮，在寶蓮上有一個佛的化身。化身是由無化有，是有化無，說它沒有，它又有了；說它有，它又沒有了。忽顯忽隱，忽有忽無，瞻之在前，忽焉在後，就這樣子，東望望西望望也看不見。化如來，就是佛的變化身，在千葉寶蓮的大寶華上坐著。

「頂放十道百寶光明」：在這化佛的頂上，又放十道百寶光明。「十道」又表十法界；「百寶光明」又是表示百界。

待續

of the light. The Buddha possesses a flesh mound at the crown of his head, a feature unique to the Buddha. You don't have a flesh mound, I don't have one, and neither do others. That's why we are not Buddhas. Only the Buddha has this distinguishing characteristic. From his flesh mound, he emitted a radiant, hundred-jeweled light. And from within this light emerged a thousand-petaled precious lotus.

The "hundred jewels" symbolize the hundred realms, while the "thousand-petaled precious lotus" represents the thousand Suchnesses. In each of the hundred realms, there are Ten Suchnesses: Suchness of Nature, Form, Substance, Power, Action, Cause, Condition, Effect, Retribution, and Ultimate Origin and End.

Suchness is ultimate. There's nothing more to say—it's just "thus." You are "thus," I am "thus," and we are all mutually "thus." There's nothing to explain; it's simply "thus." So, let's just close our mouths and accept it as it is.

The "hundred-jeweled light" represents the hundred realms, and the "thousand-petaled precious lotus" represents the thousand Suchnesses. Yet, even as we describe it this way, it's not so simple. It's not merely about a hundred realms or a thousand Suchnesses—it is inexhaustible and unending, measureless and boundless. Everything within the three-thousand great thousand worlds arises from the hundred-jeweled light and the thousand-petaled precious lotus atop the Buddha's crown.

Seated within the precious flower was a transformation body of the Thus Come One. "Transformation" means that from something, nothing arises, and from nothing, something appears. If we say it exists, it's not truly there, but if we say it doesn't exist, it seems to be! It's there one moment and gone the next. When we think it's in front of us, it suddenly appears behind us. It's like this—when we look to the east or the west, we still cannot see it clearly.

His crown, in turn, emitted ten rays of the hundred-jeweled effluence. From his summit came forth ten rays of the hundred-jeweled light. The transformation-body Buddha, seated atop the summit, emitted the hundred-jeweled light in all ten directions. The ten rays of light represent the Ten Dharma Realms, while the hundred-jeweled lights once again signify the hundred realms.

To be continued

【譯咒微旨】

上明古世元翻（无翻），下顯譯成多益；若開翻益，略列有二十四：

一、知諸佛號，稱則常見佛身；

二、知本三寶，仗憑威德加持；

三、知金剛將，邪魔盡來皈降；

四、知鬼神王，部黨迴護無殃；

五、知佛咒，五部第一尊勝；

六、知頂咒，念時諸佛灌頂；

七、神咒，靈通感應難思；

八、明咒，生大智慧光明；

九、知咒王，一切咒中總王；

十、知咒心，誦即見性明心；

十一、咒印，印信富貴無違；

十二、咒訣，變化萬物莫測；

十三、咒願，因果隨願圓成；

十四、咒詛，相要禍福無差；

十五、咒祝，祈禱佛天如響；

十六、咒法，發開智辯無礙；

十七、知字本，三藏文字根本；

十八、知字母，顯密聖賢從生；

十九、字義，含攝無邊理趣；

二十、字種，原為諸佛智種；

【Underlining Principles in Translating Mantras】

The texts mentioned above illustrate that mantras have historically remained untranslated. The following passages highlight the many benefits of translating mantras. If the benefits are to be summarized, they can be categorized into roughly twenty-four key points:

1. One learns the names of the Buddhas, and by reciting these names, one can consistently perceive the Buddha's form.
2. One gains knowledge of the Three Jewels, which form the foundation of practice. Through their awe-inspiring virtue, one finds aid and support.
3. One becomes familiar with the vajra generals, who subdue deviant demons and bring them to take refuge.
4. One understands the ghost-kings and spirit-kings, whose followers and retainers offer protection, ensuring freedom from calamities and misfortune.
5. One recognizes the Mantras of the Buddhas, the Foremost, Honored, and Superior Ones of the Five Divisions.
6. One knows the Summit Mantra, and upon reciting it, all Buddhas anoint one's crown.
7. One becomes aware of the mystical powers of the spiritual mantra, whose responses are inconceivable.
8. One discovers that this mantra gives rise to great wisdom and radiance.
9. One realizes that this King of Mantras is supreme among all mantras.
10. One understands the Heart of the Mantra and, by reciting it, can see one's true nature and comprehend the mind.
11. One learns the Seals of the Mantra. By having faith in these Seals, one gains wealth and honor, encountering no opposition.
12. One understands the gestures of the Mantra, which can transform the myriad phenomena in ways beyond comprehension.
13. One grasps the vow-power of the Mantra, fulfilling causes and effects according to one's wishes.
14. One understands the spells cast by the Mantra, which can invoke calamities or blessings with precision.
15. One learns the prayers of the Mantra, ensuring that when one invokes the Buddhas and Bodhisattvas, their responses are swift and resonant.
16. One gains insight into the Dharmas of the Mantra, unlocking wisdom and achieving unobstructed eloquence.
17. One recognizes the fundamental syllables—the root foundation of the Tripiṭaka texts.
18. One learns the syllabary, which has given rise to the sages and worthies of both the Manifest and Esoteric Teachings.
19. One understands the meaning of the syllables, which encapsulate limitless principles.

二十一、知梵音，佛天最先傳出；

二十二、知總持，一切法義總該；

二十三、知真言，如所如說不欺；

二十四、知密語，軍令聖旨無洩。

前四，局五會；後二十，通咒心。

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20. One becomes acquainted with the seed-syllables, the original seeds of wisdom for all Buddhas.

21. One becomes attuned to the Sanskrit sounds of the Mantra, first transmitted by Buddhas and deities.

22. One understands the principle of uniting and maintaining, which conveys the totality of all Dharmas.

23. One discerns the True Words, spoken without deceit.

24. One comprehends the Secret Language, akin to military passwords or imperial decrees, which must not be revealed.

The first four benefits pertain specifically to the Five Assemblies, while the remaining twenty apply equally to the Heart of the Mantra.

To be continued

荷普蘭小鎮附近的「阿彌陀佛」看板

從萬佛聖城上加州高速公路101往南，行駛15分鐘左右，即將抵達荷普蘭小鎮的路邊，

近月出現了大型的「阿彌陀佛」看板。設計清爽悅目，背景是有層次的天青色，右下角綻放著一朵蓮花，還有一朵花苞。看板正中則是「Namo Amitabha」與「阿彌陀佛」大字。

這是由宣公上人的兩位弟子自掏腰包，邀請佛友的親人在馬來西亞設計，並在加州製作完成。看板上沒有任何宗教團體的名稱，也沒有募款字樣，純粹就是讓「阿彌陀佛」的中英文進入大眾眼簾，將「阿彌陀佛」聖號，送入觀者八識田中。這座看板的設立，正是希望有緣見到的人，未來都能往生極樂世界，花開見佛，悟無生忍，畢竟成佛。若論弘揚佛法，這也是方便法之一。✿



The “Amitabha Buddha” Billboard near Hopland

From the City of Ten Thousand Buddhas, drive south on California Highway 101 for about 15 minutes, and you will see a large “Namo Amitabha” billboard on the roadside near Hopland. The design is refreshing and pleasing to the eye, with a layered sky blue background. In the lower right corner, a lotus flower and a flower bud bloom. At the center of the billboard are the words “Namo Amitabha” in both English and Chinese.

This was funded by two disciples of Venerable Master Hsuan Hua. They invited a Buddhist friend’s relative to design it in Malaysia, and it was produced in California. The billboard does not bear the name of any religious organization, nor does it have any fundraising text. It simply aims to present the name “Amitabha” in both English and Chinese to everyone who sees it, embedding the sacred name of “Amitabha” into the viewer’s consciousness. The hope is that those who see this billboard will, in

the future, be reborn in the Western Pure Land, see the Buddha when the lotus opens, realize the patience with the non-production of dharmas (Skt. Anutpattika-dharma-kṣānti,) and ultimately attain Buddhahood. When it comes to spreading the Dharma, this is also one of the expedient means. ✿

林世菊 文/譯

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