



楞嚴咒句偈疏解

The Shurangama 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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妙湛總持不動尊，
首楞嚴王世希有。

【白話解】：

「妙湛總持不動尊」：怎麼叫「妙湛」呢？這個「妙」就是不可思議，也就是你不能想像的；若你能想像，能以知道，這都談不到妙。「妙」是出乎你意料之外，是你思想達不到的，所以說不可思議。「湛」是湛深，不但妙而且還妙得非常湛深，非常的不可思議，妙了又妙，這是「妙湛」。

「總持」是總一切法，持無量義。總一切法，就是包括所有的法；持無量義，也是受持無量的義理，無量義都在這裡邊包括著。所以說，顯密圓融是「妙湛」，隨緣普應是「總持」。隨緣普應，就是所有的盡虛空遍法界，有感斯通，無求不應，這種的境界就叫「總持」。「不動」，本體常寂這叫不動；本體是寂然不動，感而遂通。

妙湛、總持、不動，這三種都是「妙湛」，所以就三而一；又這三者都是「總持」，這是一而三。這三者都是「不動」；「妙湛」也

**O deep and wondrous Dharani unmoving honored one.
Supreme Śūraṅgama appears most rarely in the world.**

Explanation:

What is **wonderfully deep**? “Wonderfully” means inconceivable and ineffable. It means that we can’t even imagine it. If we could imagine it, then we would understand it, and it wouldn’t be called wonderful. What is wonderful? It is beyond our expectations. It is impossible to reach by thought. Therefore, it’s inconceivable. “Deep” refers to its profundity. Not only is it highly wonderful, but it’s extraordinarily inconceivable, wonderful, and deep.

Dharani contains the meaning of “uniting and holding.” Unite all Dharmas. Hold all meanings. When we unite all Dharmas, we include all of them. When we hold all those meanings, we accept and maintain them. It is “wonderful” because both the hidden and the apparent are perfect and interpenetrating. “Dharani” means “universally responding in accord with conditions,” that is, throughout all of empty space and the entire Dharma Realm.

Where there is a need,

It will naturally come through.

No request will go unanswered.

Unmoving. Its fundamental substance is eternally tranquil. Its basic makeup is:

Tranquil and unmoving, yet

Penetrating everywhere.

The three aspects of “wonderfully deep,” “dharani,” and “unmoving” are all wonderfully deep. The three are one. All three — wonderfully

不動，「總持」也不動，「不動」更不動，所以這非三非一，亦三亦一，也就是三也就是一。若要詳細分析，「妙湛」是妙湛，「總持」是總持，「不動」是不動，在每一個意思裡，都有這三個意思，所以說三而一，一而三；非三非一，也是三也是一。

「尊」，是世出世間的一個尊稱、尊號，也就是「不動尊」，是佛的另外一個名字。

「首楞嚴王世希有」：這是讚歎這個楞嚴大定，說修行第一種的大定，就是楞嚴王。因為這種定能生一切的定，一切的定沒有不從這種定生出來的，所以叫「首楞嚴王」。「世希有」，就是世間上不容易有的這種法，這是最難遭難遇的。這兩句偈頌，就是阿難尊者被文殊師利菩薩用這個〈楞嚴咒〉把他救回來了；他感謝佛的這種深恩，所以用偈頌來形容他這種的感受。

deep, dharani, and unmoving — are the dharani. So this one is also three, and all three are unmoving. That which is wonderfully deep is unmoving. That which is dharani is unmoving. That which is unmoving is, of course, unmoving. So they're neither three nor one; they're one and also three. Each of them has its own particular meaning, but each can also be defined by the two others. So it's said that the three are one, and the one is three. They're neither one nor three, but they are one and three.

Honored One refers to the one honored in the world and beyond the world. This is one of the titles of the Buddha. **The foremost Śūraṅgama King is seldom found in the world.** This line praises the Great Śūraṅgama Samadhi. To cultivate this great King of Samadhis is to cultivate the Śūraṅgama King, because this samadhi can produce all samadhis. There is no samadhi that does not arise from this samadhi — the “Foremost Śūraṅgama King.” It is “seldom found in the world.” It is rare. It's difficult to encounter this Dharma in the world. After Mañjuśrī Bodhisattva had used the Śūraṅgama Mantra to rescue Ananda and bring him back, Ananda was grateful for the Buddha's profound kindness. To express his gratitude, he spoke this verse.

【譯咒微旨】（續647期）

幽溪云：「初曰，鬼神王名，如毗舍遮、鳩槃荼、揭囉訶等。又初會，婆伽婆帝等，皆諸佛菩薩名，此使聞感其恩。又初會末，跋闍囉、商揭囉制婆等，皆金剛密跡號，此使聞畏其威，皆歡喜益。又每會末，或如軍中密令，或如密默遮惡，或是諸佛密語；無非欲令聞持誦者，歡喜、生善、滅惡、入理而已。故顯密說，義利一也。」

【白話解】

「幽溪云」：「幽溪」，是一個出家人的名字。（編按：「幽溪」，是明代比丘傳燈因住幽溪高明寺，立天台祖庭，世稱幽溪大師。）幽溪大師說：

【Underlining Principles in Translating Mantras】 (Continued from issue #647)

Youxi says, “In regard to the first Siddhānta (the Worldly Siddhānta), there are the names of ghost-kings and spirit-kings, such as *Pi she zhe*, *Jiu pan cha*, and *Jie la he*, among others. Also, in the first assembly, there are *Po qie po di* and others, which are the epithets of the Buddhas and Bodhisattvas, and this causes all those who hear to feel the effect of their kindness. What's more, at the end of the first assembly, the names *Ba she la*, *Shang jie la zhi po*, and the others are the titles of secret-trace vajra spirit warriors, which causes all who hear their names to be in fear of their awesome might, bringing forth the Siddhānta of happiness. At the end of each assembly of the mantra, there are lines that are like secret passwords in the army, or lines that invisibly ward off evil, or lines that are the Buddhas' secret words. All these are intended to cause all those who either hear, uphold, or recite the mantra to be happy, to bring forth goodness, to eliminate evil, and to gain an understanding of the principles. Whether expounded in the Manifest School or the Esoteric School, the benefit is the same.

「初曰，鬼神王名，如毗舍遮、鳩槃荼、揭囉訶等」：就第一世界悉檀而言，鬼神王的名字，如毗舍遮、鳩槃荼（是個甕形鬼）、揭囉訶等。這都是鬼王的名字，等到我們講到咒時會詳細講的，現在不要在這兒詳細講。

「又初會，婆伽婆帝等，皆諸佛菩薩名」：又第一會的婆伽婆帝等，這都是佛的名字、菩薩的名字；「此使聞感其恩」：這令一切聽見佛菩薩名字的人，都感佛菩薩的恩。

「又初會末，跋闍囉、商揭囉制婆等，皆金剛密跡號」：又第一會的末，婆跋闍囉、商揭囉制婆等，這都是金剛密跡的名字；「此使聞畏其威，皆歡喜益」：令一切的天魔外道，一切的魑魅魍魎，聞見了這金剛王密跡的名字，就生一種畏懼的心。這些都是（世界）歡喜益。

「又每會末，或如軍中密令，或如密默遮惡，或是諸佛密語」：又每會末，或者好像軍中秘密的號令，或者是默默中就把惡給遮住了，或者是諸佛秘密之語；「無非欲令聞持誦者，歡喜、生善、滅惡、入理而已」：這都無非是想要令聽見〈楞嚴咒〉的，或持誦〈楞嚴咒〉的這個人，那麼生大歡喜、生善、滅除他們的惡業，恢復本有的天理。

「故顯密說，義利一也」：所以或者顯說，或者密說，它利益眾生的用，都是一樣的。

☞待續

Simple explanation:

Great Master **Youxi** says, “Youxi” is the name of a monk. (Editorial Note: Youxi refers to Great Master Chuandeng [Master Transmission of the Lamp], a monk from the Ming Dynasty who dwelt at Gaoming Monastery at Youxi, Tiantai County, Zhejiang province, where he established and spread the Tiantai teachings.) He says:

In regard to the first Siddhānta (the Worldly Siddhānta), there are the names of ghost-kings and spirit-kings, such as *Pi she zhe*, *Jiu pan cha* (the *kumbhanda*, a barrel-shaped ghost), and *Jie la he*, among others in the Śūraṅgama Mantra. When we get to that point in the mantra, we’ll discuss them in detail; we don’t need to go into it deeply here.

Also, in the first assembly, there are *Po qie po di* and others, which are the epithets of the Buddhas and Bodhisattvas, and this causes all those who hear to feel the effect of their kindness. All people who hear the names of the Buddhas and Bodhisattvas obtain a response, in that they receive the kindness of the Buddhas or Bodhisattvas.

What’s more, at the end of the first assembly, the names *Ba she la*, *Shang jie la zhi po*, and others are the titles of secret-trace vajra spirit warriors, which causes all who hear their names to be in fear of their awesome might, bringing forth the Siddhānta of happiness. *Ba she la*, *Shang jie la zhi po*, and others are the names of the vajra secret traces of Dharma protectors. All celestial demons, adherents of non-Buddhist teachings, and various ghosts such as *chi*, *mei*, and *wang-liang* become fearful when they hear the names of these secret-trace vajra spirits. This is the Siddhānta of making the world happy (by pacifying those mentioned above).

At the end of each assembly of the mantra, there are lines that are like secret passwords in the army, or lines that invisibly ward off evil, or lines that are the Buddhas’ secret words. At the end of each assembly of the mantra, the lines are like the secret passwords in the army, or evil beings invisibly warded off, or the secret words of all Buddhas. **All these are intended to cause all those who either hear, uphold, or recite the mantra to be happy, to bring forth goodness, to eliminate evil, and to gain understanding of the principles.**

It literally says in the text that none of the functions is intended to cause those who hear the Śūraṅgama Mantra, who maintain it or recite it to become happy and bring forth good. It helps them eliminate evil karma and enter the principle, causing beings to recover their inherent divine principle of nature.

Whether expounded in the Manifest School or the Esoteric School, the benefit is the same. Whether something is confidential or public knowledge, the benefit is identical.

☞To be continued