



謂之三壇。

以下詳述了祈求現證者，爲了達到三密相應的具體行持內容。

- 一、咒語壇。
- 二、心想壇。
- 三、手印壇。

第二部份解釋誦咒前的偈文

妙湛總持不動尊。
首楞嚴王世稀有。

.....

伏請世尊爲證明。
五濁惡世誓先入。
如一眾生未成佛。
終不於此取泥洹。

望讀者勿因這段偈文常見而忽視它。有了五會咒文對楞嚴大法密詮的譯釋，再來看這段偈文，我們會有新的見解。舉例而言：首楞嚴王四字。此云一切事究竟堅固。是大定之總名。能統攝一切三昧。其內容爲何？菩薩發心入世，在五濁惡世度生。三界中到底有些甚麼事發生。發心長劫行菩薩道，是怎樣任重道遠？

第三部份解釋咒文

在逐句解釋咒文之前，先釋咒名，接下來有一段長長的文字，題爲「譯咒微旨」，內容極爲豐富。其中大致包括：

1. 爲何不翻咒語？密咒力量從何而來？這是古來翻譯經咒的基本原則。並述引古代論書〈正脈、補遺〉，長水、孤山、幽溪諸位法師的話，具體講解不翻密咒的道理。現舉一例。

天臺宗提了四個理由，其中之一是：咒者：諸佛密語，惟聖

like snow melted by hot water. In the near future they will enlighten to patience with the non-existence of people and things.”

In brief, there must be a resonance among the Three Secret Practices. That is,

1. With the mouth, reciting the spiritual mantra,
2. With the mind, contemplating the Sanskrit letters, and
3. With the hand, making the mudras.

This is called the three platforms.

Then the author explained the details of the following three platforms.

1. the syllables of the mantra
2. the mental contemplation
3. the mudras

The second section explains the verse that precedes the mantra texts.

The wonderful deep *dharani*, the unmoving honored one,
The foremost Shurangama king is seldom found in the world.

.....

I pray that the World Honored One will now witness,
As I vow to first enter the five turbid evil realms.
As long as even a single being hasn't become a Buddha,
I will never seek for the attainment of nirvana.

We should not ignore these verses simply because we see them often. With the interpretation on the “Implicit Commentary on the Dharma of Great Buddha Summit,” we will gain new insight on these verses. For example, the foremost Shurangama King means ultimately solid and firm in everything. It is the general name of the great *samadhi*, which can encompass all other *samadhis*. What is its specific content? For those Bodhisattvas who enter the world of five turbidities, what really happens? If we vow to cross over living beings for *kalpas* while on the Bodhisattva Path, why is the burden heavy and the course long?

The third section explains the mantra text.

At first, Dharma Master Xu Fa explains the name of the mantra. Then he writes a long section called “The Subtle Principles of Mantra Translation” The content of the section is very rich. Roughly speaking it contains the following subjects:

1. What's the reason for not translating the mantra? Where does the power of mantra come from? Not translating mantras is one of the basic principles of Buddhist text translation since ancient times. Dharma Master Xufa explains this principle in detail by referring to the work of ancient commentaries (Zheng Mai, Bu Yi) and the views of several Dharma Masters (Changshui, Gushan, Youxi). Here we present one of the points.

According to the Tiantai school, there are four reasons for not translating a mantra. One is the following :

The mantra is ‘the secret language of all Buddhas, and only sages know about it. This is likened to when a king gives the





乃知，如王索仙陀婆，一名四寶，鹽、水、器、馬也，羣下莫曉，惟智臣知，咒祇一語，遍有諸力，病癘罪滅，生善合道，入理第一義，咒具四益，亦如是也。

上人在《楞嚴咒句偈疏解》中解釋說：咒是諸佛的秘密言語。只有佛才知道其道理。就好像國王要仙陀婆。仙陀婆是什麼？鹽、水、便器、馬都是仙陀婆。王要仙陀婆時沒人知道他要什麼。只有有智慧的臣子才知道。譬如國王在吃飯時要仙陀婆，智臣便知道是要鹽。吃過了飯要仙陀婆，便是要水洗手和漱口。等國王要出去旅行時要仙陀婆便是指馬。所以說四種東西同一個名稱。要看國王在什麼時候要什麼東西，要知機。所以說唯智臣知。

咒也是一樣，一句咒有很多意思，鬼神都知道。只一句咒含很多的義理，很多的力量。什麼力量呢？能使病好，解中毒，消除業障，還會生善，與道合一。恢復本有的天理。咒具有四益，也像仙陀婆一樣一語具有四義。

2. 古代法師亦有譯釋咒語之先例，如竺法護、金剛智三藏、不空上師、三藏求那，賢首國師等。由此可知，咒語可翻解也。

並指出〈楞嚴咒〉的結構。

踰姪哆以前，五會真言；唵字以後，纔是心咒。

3. 譯釋〈楞嚴咒〉的二十四種利益。若單就譯釋咒心另有六種利益。

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

order for *saindhava*, which is really one name for four things: salt, water, a vessel, and a horse. When the King calls for *saindhava*, the multitude does not know what he wants. Only the wise officials know.

The following explanation comes from *Shurangama Mantra Verses and Commentary* by Tripitaka Master Hua: When the king says he wants *saindhava*, what does he want? He might want salt, or water, or a chamber pot, or a horse. He just says, "I want a *saindhava*," and so most of the courtiers do not have the faintest idea what he wants. Only the wise officials can figure it out. How do they do it? Say, for instance, the king is eating, and he says, "I want some *saindhava*." "Probably the king would like some salt," his attendant decides. That's how the ones with wisdom figure it out. When the king is finished eating, he again calls for *saindhava*. After eating, of course, what the king really wants is some water to rinse his mouth with. The officials with wisdom can figure that out. After a while the king decides to go out, so he says, "All right, bring in the *saindhava*." Anyone with some brains would surmise, "The king wants to go out now. I should bring in a horse." Because this one name refers to four different things, one has to look at the situation that the king is in to figure out which one of the four things he wants. One has to know what the circumstances are in order to figure out what's appropriate to bring him.

This is an analogy to explain how just one phrase of the mantra can mean many different things. (The ghosts and spirits know what is meant in any given circumstance.) A single phrase of the mantra possesses many different powers: Curing an illness, destroying an offense, producing good in according with the Way and entering into the primary truth. Mantras have four benefits, just like *saindhava* has four meanings.

2. In ancient times, there were also Dharma Masters who translated mantras, including: Venerable Zhu Fa-hu, Venerable Tripitaka Master Vajra Wisdom, Master Bu Kong, Tripitaka Master Gunavridhi and National Master Xian Shou. Therefore, we know that mantra can be translated and understood.

Furthermore, Dharma Master Xu Fa pointed out the structure of the Shurangama Mantra.

In the Shurangama Mantra, prior to DWO JR TWO are the true words of the five sections. The heart of the Shurangama Mantra is after the character NAN.

3. There are 24 benefits of translating and explaining the Shurangama Mantra. If one just translates and explains the heart of the mantra, there are six benefits.

In brief, these are the 24 beneficial points of translating and explaining the mantra: (the explanation comes from *Shurangama Mantra Verses and Commentary* by Tripitaka Master Hua.)

1) We will know the names of all Buddhas, as in the section in the



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、咒誦：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。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。

對這一段，《楞嚴咒句偈疏解》的解釋如下：

以下說明翻譯的益處大約有二十四種。

一。知這一切諸佛的名號。好像前邊一段都是諸佛的名號，稱則常見佛身。你能常誦楞嚴咒便能常見諸佛的法身。二。知道佛法會三寶。仗持三寶的威德來加持我們。三。知道金剛將如跋闍羅、商羯羅等。所有的邪魔外道都來皈降。四。因你知道鬼神王，其下的部黨便會恭敬你了。

五。知五部。中央是佛部，以毗盧遮那佛為主。南方是寶部，以寶生佛為主。東方是金剛部，亦是阿?部，以阿?佛，也就是消災延壽藥師佛為主。西方蓮華部以彌陀佛為主。北方是羯磨部，以成就佛為主。知道五部佛咒為第一尊聖，是最妙的。六。知道這是佛頂光明摩訶薩怛多般怛囉無上神咒。你會念〈楞嚴咒〉十方諸佛都來給你灌頂。七。靈通感應不可思議。八。知道咒能生大智慧，又能放大光明。九。知〈楞嚴咒〉是咒中之王。

☞ 待續

beginning, which is filled with names of Buddhas. When these names are recited, we can constantly see the Buddha's body. If we constantly recite the Shurangama, we can constantly see the Dharma-Body of all Buddhas.

2) We will know of the original Triple Jewel--the Buddha Jewel, the Dharma Jewel, and the Sangha Jewel--and can rely on their awesome virtue for aid and support.

3) We will know of the Vajra Generals. We can know their names: BA SHE LA (Vajra); SHANG JYA LA (Shrinkhala)--these are all Vajra Generals. And all the deviant demons will take refuge and surrender--all the heavenly demons and external ways will return and come under control.

4) We will know of the Kings of Gods and Spirits. Their groups and divisions offer protection, and there will be no misfortune. If we know of the leaders of the ghosts and spirits, then their retinue will be respectful towards us. They won't dare to bother or harm you.

5) We will know the Mantras of the Buddhas, the foremost, honored, and Superior Ones of the Five Divisions. The five Divisions are: the Central Division is the Buddha Division with Vairochana Buddha as the host; in the South is the Jewel Division, with Jewel Production Buddha (Ratnasambhava) as the Host. In the east is the Vajra Division, with Akshobhya Buddha as the Host--this is Medicine Master Buddha, who dispels calamities and lengthens life; in the West is the Lotus Division, with Amitabha Buddha as the Host; in the North is the Karma Division, and the Buddha of Accomplishment (Amoghasiddhi) is the Host.

6) We will know the Summit Mantra. The sixth is to know that the light from the Buddha's summit is this unsurpassed spiritual mantra (MWO HE SA DAN DWO BWO DA LA). Upon reciting this, all Buddhas anoint the crowns of our heads. When we recite the Shurangama Mantra all the Buddhas of the ten directions come and anoint the crowns of our heads.

7) We will know the magical penetrations of this spiritual mantra. We receive strength from a response that is inconceivable.

8) We will know that this mantra gives rise to great wisdom and light.

9) We will know this King of Mantras is the King among all mantras.

☞ To be continued

