



# 楞嚴咒句偈疏解

## The Shurangama Mantra with Verse and Commentary

### 五四六 阿那隸

#### 546. E NA LI

宣化上人講解  
國際譯經學院記錄翻譯  
比丘恒順 修訂

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#### 【頌】

豎窮三際妙高天  
峻極無上廣無邊  
難滅順教富有義  
佛法僧寶施令權

#### 【解】：

阿那隸是十句咒心的第一句。這句咒的意思是豎高義，是豎門關上。下面咒文是毗舍提，即是橫面的，是橫遍義，是橫門關上。這是把天地間都設上守衛了，妖魔鬼怪無法逃跑，再高也跑不出這咒的力量，再橫遍也跑不出此咒的範圍，故此咒有此大威神力。

「豎窮三際妙高天」：三際就是過去、現在、未來。妙高天就是形容詞，形容妙高天。哪個天叫做妙高天？沒有。妙高天也是表示高的意思，沒有再比它高了。

「峻極無上廣無邊」：「峻極無上」，是不是像一條線可

#### Verse:

*In the three periods of time, it extends vertically upward to wondrously high heaven.*

*Reaching unsurpassed heights and having a breadth that is without bounds.*

*Conforming to the teachings that are full of meaning and cannot be extinguished.*

*The Jewels of the Buddhas, Dharma, and Sangha have the authority to issue these orders.*

#### Commentary:

“E Na Li” is the very first line of the Heart of the Mantra. This line means extending vertically upwards as well as closing all gateways. The next line of the Mantra, “Pi She Ti,” means its width or breadth (horizontally) pervades everywhere as well as closing all gateways. These two lines together mean guarding and protecting heaven and earth, so that no evil demons or weird ghosts can escape. No matter how high they go, they cannot escape the power of the Mantra. And they also cannot go beyond the range of the Mantra, whose breadth pervades everywhere. This Mantra has such great awe-inspiring spiritual power.

*In the three periods of time, it extends vertically upward to wondrously high heaven.* The three periods of time are the past, the present and the future. “Wondrously high heaven” is a way of describing how high heaven is. Which heaven in particular is called the “wondrously high heaven?” There isn’t any. Again, wondrously high heaven is just an expression of how high heaven is. Nothing is higher than heaven.

以通到上面去？不是的，就是再高的地方，也無所不包，沒有比這更高了。「廣無邊」，有多粗呢？下面咒文意思本來是橫遍義，這句咒雖說是豎高義，但亦是橫遍義。下句咒亦是橫遍，亦是豎高，故兩者合起來，一切妖魔鬼怪是無路可走，因為天地的門皆關上了，所以叫「廣無邊」。

「難滅順教富有義」：這種道理是無滅的，你這一切的妖魔鬼怪、旁門外道皆要順而承教，順受教化，你要是不順教，就遭懲罰，不順是不行的。這真是一個大權力。

「佛法僧寶施令權」：誰有這大權力？佛法僧寶有這權力，有這種大威神力。管著所有一切的天魔外道，一切的牛鬼蛇神，一切的魑魅魍魎都管著了。故你誦此楞嚴咒，一切皆老老實實了。

你能天天念〈楞嚴咒〉，最低限度於七世會作員外，大富長者，衣食無缺，一切一切皆是現成的。若要往賢聖的果位上來說，你讀誦〈楞嚴咒〉就是發無上的大菩提心，最高無上的大悲心、菩提心。你發大菩提心，將來一定會成佛。故阿難尊者說：「不歷僧祇獲法身」，不需要經過三大阿僧祇劫才能獲法身，故說：「妙湛總持不動尊，首楞嚴王世稀有。」

由阿難尊者這幾句話，可以知道我們能念〈楞嚴咒〉，那比賺多少錢都有價值。你不要以為你現在無錢，但你

*Reaching unsurpassed heights and having a breadth that is without bounds.* Does “reaching unsurpassed heights” indicate that is like a string that extends all the way to heaven? No. It means there is no place higher than this. It also encompasses everything. There is nothing that is as high. “Spread out without bounds.” How thick is it? The next line of the Mantra says that its width or breadth pervades everywhere.

Although this line of the Mantra says that it extends vertically upward, it also means that its width or breadth (horizontally) pervades everywhere. The next line also carries both meanings of height and breadth. When we put both lines together, it means that all evil demons and weird ghosts have no way to escape. For all the gateways (by which they could escape) between heaven and earth are closed. Therefore, we say it has a “breadth that is without bounds.”

*Conforming to the teachings that are full of meaning and cannot be extinguished.* These principles and truths cannot be extinguished. All evil demons and weird ghosts, as well as all beings on improper and heterodox paths must conform to and uphold the teachings. They must accept and conform to the proper teachings. If you do not conform to the teachings, you will be punished. Not conforming to the teachings is impermissible. This is truly having great authority.

*The Jewels of the Buddhas, Dharma, and Sangha have the authority to issue these orders.* Who has this kind of tremendous authority? The Jewels of the Buddhas, Dharma, and Sangha have this great awe-inspiring spiritual power. They can control all celestial demons, those on heterodox paths, cow-ghosts, snake-spirits, as well as all Chih Mei ghosts, and Wang Liang ghosts. Therefore, when you recite the Shurangama Mantra, all of them are well-behaved.

If you can recite the Shurangama Mantra every day, at the very minimum for your next seven lives you will be a wealthy person or elder and you will have plentiful food and clothes. Absolutely everything will be available for you. If you wish to go towards the fruits of the enlightened sages, reciting the Shurangama Mantra will enable you to bring forth the unsurpassed Great Bodhi Mind and the supreme, unsurpassed Heart of Great Compassion. If you bring forth the Great Bodhi Mind, you will become a Buddha for sure.

Therefore, the Venerable Ananda said, “I needn’t endure countless kalpas to attain the Dharma-body.” I don’t have to pass through three asamkhyeya great kalpas to attain the Dharma-body.

The Venerable Ananda also said, “The wonderfully deep Dharani, the Unmoving Honored One. The foremost Shurangama King is seldom found in the world.”

已經把將來的基礎打好了。你天天讀誦〈楞嚴咒〉，你可以七世作大富長者，有大威德、大勢力，能令一切人來擁護你，來聽從你。你能念〈楞嚴咒〉就有此大益處，所以現在台灣印經會，幾個不識字的人現在也學會念〈楞嚴咒〉，亦學得會背〈楞嚴咒〉。但我告訴你們，不可欠人家錢。你若欠人家錢，人家作大富長者，而你要去做工人，所以因果是不可以錯的。無論哪一個，不可以無緣無故向人家借錢而不還，否則，將來要做牛做馬來還債。你不要以為：「我已出家了，可以受人的供養。」受人供養你沒有德行，所謂「地獄門前僧道多」，你不修行，將來一定下地獄。地獄在等著你，你一去那兒，地獄就說：「阿彌陀佛，你回來了。」

From what Venerable Ananda said, we know that no matter how much money we earn it is not as valuable as reciting Shurangama Mantra. Although you might be poor right now, by reciting the mantra, you will have already built a good foundation for the future. If you recite the Shurangama Mantra every day, for your next seven lives you will be a wealthy elder with great awe-inspiring virtue and authority. You can summon people who will support you and listen to you. These are the great benefits you will have from reciting the Shurangama Mantra.

Therefore, in the Buddhist Book Distribution Society in Taiwan, there are some illiterate people who learned to recite the Shurangama Mantra, and some have even memorized it. But I tell you, don't owe people money. If you owe people money, they might become wealthy people in the future, and you will become their laborer. Therefore, don't make mistakes in the law of cause and effect. No one can borrow money for no reason without paying back. Otherwise, in future you may become a horse or an ox to pay back your debts.

You can't say, "I am a monastic now, so I can accept others' offerings." You cannot receive offerings when don't have virtuous conduct. As it is said, "At the entrance to the hells, there are many Sanghans and Taoists." If you don't cultivate, you will certainly fall into the hells. The hells are waiting for you. Once you get there, those in the hells will say, "Amitabha Buddha! You have come back!"

### 薄拘羅尊者

薄拘羅譯為善容，慈眉善目，貌容端正，和藹可親，令人肅然起敬。尊者於無量劫前，曾以一果供養病僧，感九十一劫無病。又持不殺生戒，故有五種不死之果報。所謂五不死者：（一）火燒不死。（二）湯煮不死。（三）水淹不死。（四）魚吞不死。（五）刀割不死。尊者於往昔為比丘時，曾發「不見女人面，不受女人供」之願。一日，其母思子心切，至寺中探子，尊者遣母出寺。母小瞋，發惡願，生生為養母，而報復之，不幸有此感報，年長投佛出家，少欲知足，身不重衣。世壽一百六十歲，為壽命第一。

### The Venerable Vakkula

Vakkula in Sanskrit means fine appearance: kind, handsome, congenial and inspiring reverence. Countless kalpas ago, Vakkula offered a fruit to a sick monk. Consequently, his karmic reward was to be free from sickness for ninety-one kalpas. Moreover, he upheld the precept against killing, and thus would not have to undergo the retribution of the five kinds of death—by burning, boiling, drowning, knife, and of being eaten by fish.

When the Venerable One was a bhikshu in the past, he had made a vow that he would not meet any women or receive offerings from them. One day, his mother who missed him very much visited him in the temple, but the Venerable One sent her away. This really angered her and she vowed to be the mother who would raise him life after life to avenge this slight. Consequently, in this life, he had to undergo the unfortunate retributions of many attempts on his life -- being burned, boiled, drowned, killed by knife, fed to a fish. Later in his life, he went forth and renounced the house-holder's life under the Buddha. He was always content and had few needs —e.g., he never wore more than the basic attire. He lived to be one hundred and sixty, and was foremost in lifespan.