

# Shurangama Mantra

commentary and verses by Tripitaka Master Hsuan Hua

Verses translated by Bhikshuni Heng Tao

Commentary translated by members of BTTS

Reviewed and Edited by Bhikshuni Heng Ch'ih

MANTRA: SA DWO PI BI (line #9)

*Verse:*

*Above, seeking the Buddha path to wisdom;*

*Below, using compassion to transform beings by being of the  
same substance.*

*Well regulating and subduing body, mouth, and mind,*

*Broadly explain the supreme, discourse on greed, anger, and stupidity.*

Commentary:

SA DWO means "Bodhisattva," a living being with a great mind for the Way. PI BI sometimes translates as "regulate well," and sometimes as "subduing." The general meaning is that when you cultivate, you have to get rid of your faults.

ABOVE, SEEKING THE BUDDHA PATH TO WISDOM; BELOW, USING COMPASSION TO TRANSFORM BEINGS BY BEING OF THE SAME SUBSTANCE. They become one with all living beings. WELL REGULATING AND SUBDUING BODY, MOUTH, AND MIND, BROADLY EXPLAIN THE SUPREME DISCOURSE OF GREED, ANGER, AND STUPIDITY. When they cultivate the Way, they well regulate and subdue the karma made from body, mouth, and mind. They get rid of the ten evil deeds. They explain for living beings in detail the harm that greed, hatred, and stupidity bring about. Over and over they repeat this message: greed, hatred, and stupidity are harmful. These lines, seven, eight, and nine represent taking refuge with the saints and sages of the Sangha.

The translation of these lines altogether reads: TAKE REFUGE WITH ALL THE GREAT BODHISATTVAS, AND WITH A SINCERE MIND SERVE ALL THE SAINTS AND SAGES. The explanation says that SA PE means "all." BWO TWO MWO TWO means "Buddha." BWO DI, sometimes MWO DI and PU TI, translates as "Enlightened Way"--Bodhi. The Bodhisattvas on the First Ground have well-penetrated the Buddha's Path. This refers to the Ten Sagely Positions. SA DWO is sometimes SA DAN FEI. The *Chih Tu Shastra* says, "SA DWO means 'bringing living beings to accomplishment.' Dharma Master Chao says, 'In the Chin, it was known as 'Those of Great Mind Who Seek the Way.'" The Hsien Shou School says, "The function of wisdom is to seek the Buddha Way above; the function of compassion is to teach living beings below." As to PI BI, Master Kumarajiva says, "PI NI in the Ch'in Dynasty was known as 'well regulating.'" This refers to well regulating the faults of the body, mouth, and mind karma. The *Tzu Shu* says, "PI NI CHYE means 'subduing.'" PI NI CHYE is another transliteration of PI BI. Another Shastra named *Pi Pe Sha* says, "It's translated as 'vast understanding' and 'supreme explanation.'" Those are other meanings of PI BI. PI YAU (also PI YEH) in the Secret Division is translated as "most superior in many ways," the

meaning being that in the Three Vehicles and the Five Vehicles, the Bodhisattva Vehicle is the most superior. This refers to the Three Worthy Positions. This is taking refuge with the Sangha Jewel, the multitude of the Great Bodhisattva Vehicle.

*-continued next issue*