

楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary

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534. MO HE BO LA ZHANG QI LAN

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【頌】

智光普照度冥頑
蓮華螺索化慳貪
無事不辦成聖法
皆大歡喜返本原

Verse:

*The light of wisdom shines everywhere, saving those who are stubborn and confused.
Lotuses, conches, and lariats transform stinginess and greed.
With nothing left to be done, one realizes the Dharma of the Sages.
Everyone is happy and returns to the fundamental source.*

【解】：

此句咒文它正在結界的這個境界上，故偈說「智光普照度冥頑」，智光即智慧光，般若智慧能照破一切黑暗及冥頑不靈的衆生，因為他們的執著心大，故用種種感化力量來感化他們，他是不聽的，是最不容易度化的魔子魔孫。

「蓮華螺索化慳貪」：雖然他冥頑不靈，但用楞嚴咒蓮華界法寶，你有智慧光，大寶蓮華，寶螺，寶索，金剛索，這些法寶使令冥頑不靈的衆生改惡向善，慳貪的也都不慳貪了。

「無事不辦成聖法」：這個時候沒有事情是辦不

Commentary:

This line of the mantra describes the state of “establishing the boundary.” Thus, the verse goes: *The light of wisdom shines everywhere, saving those who are stubborn and confused.* The light of prajna-wisdom shines and obliterates the darkness of obstinate, foolish, and dull-witted living beings. Because the minds of these living beings have such strong attachments, one uses various ways to positively influence these disobedient children and grandchildren of demons, who are the most difficult to teach and save.

Lotuses, conches, and lariats transform stinginess and greed. Although they are stubborn, confused, and dull-witted, one still has the use of the Dharma jewel of the Shurangama Mantra and the Lotus Flower Realm. Having the light of wisdom, and the Dharma jewels of great precious lotuses, precious conches, precious lariats, and vajra lariats one causes stubborn, confused, and dull-witted living beings to change their evil ways and turn toward the good. Beings with stinginess and greed will no longer be stingy and greedy.

With nothing left to be done, one realizes the Dharma of the Sages. At this point, there is nothing left to be done (a common refrain in the sutras for arhats), because one has realized the Dharma of the multitude of enlightened sages.



到的，成就一切聖眾這種法。

「皆大歡喜返本原」：那麼人的災病皆消除，魔王也改惡向善，魔王也都歡喜，那一切人也歡喜了，作法者也歡喜，大家都回本有家鄉，常樂我淨寂光不動的這種境界，藉路回家，不在外飄蕩了。❀

Everyone is happy and returns to the fundamental source. All disasters and diseases of people are completely eradicated. Demon kings change their evil ways and turn toward the good. The demon kings are happy, all humans are happy, and those who use this Dharma are happy. Everyone returns to the home of their fundamental existence, which is an unmoving state of silent illumination that is characterized by permanence, happiness, self, and purity. One no longer wanders about outside.❀

佛陀十大弟子 The Ten Great Disciples of Shakyamuni Buddha

「神通第一」目犍連尊者

目犍連在大阿羅漢裡是神通第一。

目犍連對母親很孝順。他母親死後，他知道他母親應該墮地獄，因為他母親在生時不信三寶，毀謗、破壞佛教，顛倒是非，錯亂因果。他母親又歡喜殺生，歡喜吃魚卵，雖然魚卵還沒成魚形，這都是魚的因，都有生命。所以這個罪業更重，這能造成癌症之類等病痛。在活的時候不受苦，死了之後也會受苦的。

他勇猛精進修行，想要知道他母親死後的情形，有一天他剛剛得了六種神通，他用神通力觀察他母親已經墮落到餓鬼道裡，沒有東西吃。目犍連看自己雖有大神通，也無法救母親，於是哀泣跪求於佛。

佛說：你母親所犯的罪業不是你一個人的力量可以救得了。因為你母親的罪業深重，必須在七月十五佛歡喜日、僧自恣日，設盂蘭盆供上各種的飲食、臥具、湯藥供養十方賢聖僧，以十方賢聖僧為她迴向的力量，便可以超度你母親升天。

目犍連尊者依教奉行，按著這種方法設盂蘭盆供，並仗此功德救母出離地獄。

The Venerable Maudgalyayana— Foremost in Spiritual Powers

Among the great Arhats, Maudgalyayana was foremost in spiritual powers.

Maudgalyayana was extremely filial to his mother. After his mother died, he figured that she had fallen into the hells, because when she was alive, she did not believe in the Triple Jewel, but rather caused trouble and was very critical of Buddhism. She mixed up right and wrong, crooked and straight, and made mistakes in cause and effect. His mother was also fond of killing, and eating fish eggs. Although the fish eggs had not developed into fish, they were future fish and had life to them. She ate all these fish eggs before they had developed into fish, and so her karmic offenses were very heavy and could have led to illnesses such as cancer. Even if she didn't suffer when she was alive, she would suffer after death.

Maudgalyayana cultivated very vigorously hoping to find out how his mother was after she died. One day, after he had just attained the six spiritual powers, he used his spiritual powers and observed that his mother had fallen into the path of hungry ghosts and was extremely famished with nothing to eat every day. Maudgalyayana saw that although he had great spiritual powers, he had no way to save his own mother. Thus, he tearfully knelt before the Buddha to plead for help.

The Buddha said, "Your mother's offenses are such that you alone do not have enough power to save her. Because her karma is so heavy, on the fifteenth day of the seventh lunar month, the Day of the Buddha's Rejoicing and also the day of the Sangha's Pravarana, you must set up Ullambana basins with all kinds of food, drink, bedding, and medicines to offer to the holy Sangha of the ten directions. Relying on the strength of the transference of merit made by the holy Sangha of the ten directions on behalf of your mother, she will be liberated and be reborn in the heavens."

Maudgalyayana did as the Buddha instructed and established the Ullambana offerings, the merit and virtue of which enabled his mother to leave the hells.