

# 楞嚴咒句偈疏解

## The Shurangama Mantra with Verse and Commentary

五三五 夜波突陀

535. YE BO TU TUO

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】

乃至護咒力士衆  
無上佛寶法中王  
警策生善滅諸惡  
是故此處最吉祥

### Verse:

*And there are the multitudes of mighty lords who guard the mantra,  
The unsurpassed Buddha Jewel, the King of Dharmas.  
Exhorting beings to practice good and destroy all evil,  
For this reason, this place is most auspicious.*

### 【解】：

「乃至護咒力士衆」：  
夜波突陀是警力士衆。  
他們是護持〈楞嚴咒〉，  
維護楞嚴壇場，保護誦持  
楞嚴咒的修行人，令其  
無魔難發生。

「無上佛寶法中王」：  
此句咒文亦是無上佛部  
佛寶，是法中之王。

「警策生善滅諸惡」：  
他們警策衆生令其生善  
心，種善根，而滅除一切  
諸惡，改惡向善。

「是故此處最吉祥」：  
〈楞嚴咒〉已講到五三五，  
五三六句就是吉祥現出來  
了，吉祥就是消災難，一  
切的災難從此無形無相

### Commentary:

*And there are the multitudes of mighty lords who guard the Mantra.* “Ye Bo Tu Tuo” refers to the ever-alert multitudes or assemblies of mighty lords. They protect and uphold the Shurangama Mantra, to safeguard the Shurangama platform, and to protect the cultivators who uphold the Shurangama Mantra so that no problems from demonic forces arise.

*The unsurpassed Buddha Jewel, the King of Dharmas.* This mantra line is also part of the unsurpassed Buddha Jewel of the Buddha Division, which is the King of Dharmas.

*Exhorting beings to practice good and destroy all evil.* They strongly urge living beings to bring forth wholesome minds, plant roots of good, and dispel all evil, so they all can change from the bad and go towards the good.

*For this reason, this place is most auspicious.* Our explanation has reached the 535<sup>th</sup> line, and the auspicious signs will appear in the 536<sup>th</sup> line. Auspiciousness means eradicating disasters and difficulties, so that all calamities will henceforth disappear. Thus, it is said, “This place is most auspicious.” The Buddhas of the past, present, and future from the ten directions, throughout the Dharma realm and to the ends of the reaches of space, come to protect and support this bodhimanda. They protect living beings so that everything is auspicious and goes as they wish.

了，故說「此處最吉祥」，盡虛空遍法界十方三世一切諸佛都到此來護持道場，保護衆生吉祥如意。

四句偈頌這就是把咒的意思說個掛一漏萬，說個大概的意思，故你們容易明瞭咒的意思，可知大概的意義。要是詳細地說，一句咒文有無窮無量的意思，是妙不可言，本來是沒有什麼解釋可說，不是人心所能想像得到。

我也不知怎麼樣會於三月十六日，跑到這個世界，我的師父（常智大師）於三月十五日也跑到這世界來，我的師伯（常仁大師）亦於三月十七日跑到這世界來，我出家亦於九月十六日出家，我的師父於九月十五日出家，而我的師伯於九月十七日出家，世間的事情不知怎麼搞的如此碰巧。

世間的事情有的事情是不期然而然，我怎麼也想不到會到美國講〈楞嚴咒〉，在中國有很多人要求我講〈楞嚴咒〉。我都說：「等一等」。大概我和你們這些紅髮綠眼的美國人有緣吧。❀

This four-line verse provides only a general overview of the mantra with much left out, so that you can understand its meaning more easily. If one were to explain it in great detail, every single line of the mantra contains inexhaustible and measureless meanings, and is wondrous beyond words. Basically, no explanation can describe it. The human mind is not able to conceive or fathom it.

I do not know how I came into this world on the sixteenth day of the third lunar month, or how my Master (Great Master Chang Zhi) came on the fifteenth day of the third lunar month, or how my Master's Dharma-brother (Great Master Chang Ren) came into it on the seventeenth day of the third lunar month. I renounced the householder's life to become a monk on the sixteenth day of the ninth lunar month, my Master did the same on the fifteenth day of the ninth lunar month, and my Master's Dharma-brother did this on the seventeenth day of the ninth lunar month. What a coincidence!

Some things in this world happen by chance. I never thought that I would come to the United States to lecture on the Shurangama Mantra. Many people asked me to lecture on the Shurangama Mantra when I was in China, but I always said, "Wait a while." I must have karmic affinities with you red-haired and green-eyed Americans! ❀

## BUDDHISM A TO Z

### 普賢菩薩

普賢，所謂「道遍宇宙曰普，遶鄰極聖曰賢」，意思是他的道遍滿宇宙，他的遶行和最高尚的聖人是一樣的，和最高尚的聖人作鄰居了。

佛教裏有四大菩薩，文殊菩薩在菩薩裏邊是智慧第一，地藏菩薩是願力第一，觀音菩薩是慈悲第一，普賢菩薩是行門第一。

### Samantabhadra Bodhisattva: Universal Worthy Bodhisattva

What is meant by "Universal"? It means he pervades everywhere. What does "Worthy" mean? It means that his virtue is close to that of ultimate enlightenment. His conduct is foremost among sages.

There are four great Bodhisattvas. Mañjusri Bodhisattva is foremost in wisdom. Guanyin Bodhisattva (the Bodhisattva Who Observes the Sounds of the World, Avalokitesvara) is foremost in great compassion. Earth Store (Ksitigarbha) Bodhisattva is foremost in vows. Universal Worthy (Samantabhadra) Bodhisattva is foremost in practice.

