



楞嚴咒句偈疏解

The Shurangama Mantra with Verse and Commentary

五四一 槃曇迦嚧彌

541. PAN TAN JIA LU MI

宣化上人講解
國際譯經學院記錄翻譯
比丘恒順 修訂

Commentary by the Venerable Master Hua
English Translated by the International Translation Institute
Revised by Bhikshu Heng Shun



【頌】

禁縛諸惡魔鬼神
莫入界內擾害人
法筵壇開聖賢會
轉教妙輪貫古今

Verse:

*Constraining and binding up all evil, including demons, ghosts, and spirits.
None can enter within the boundary to trouble or harm people.
The Dharma banquet is set up for the Sages and Worthy Ones to gather together,
To turn the wondrous wheel of the teachings from ancient times to the present.*

【解】：

〈楞嚴咒〉快講完了，已講完了五百四十條偈頌；這個偈頌，也就是說的這個咒的力量、作用和功能，所以〈楞嚴咒〉很要緊。我們一個禮拜講一次，講了多少禮拜我也不記得了。

「禁縛諸惡魔鬼神」：這一句咒文就是說禁縛。禁，是禁止；縛，就是束縛。把它綁縛起來了。諸惡，這就是包括三界一切的天魔外道，這一些邪神惡鬼都在內。這個魔也不能放肆。怎樣禁縛他們呢？就是不准他

Commentary:

We will soon be finished with the explanation of the Shurangama Mantra. We have already finished 540 verses. These verses describe the Mantra's powers, functions, and capabilities. Thus, the Shurangama Mantra is of great importance. We explain the Mantra once a week and I do not know how many weeks we have spent explaining it thus far.

Constraining and binding up all evil, including demons, ghosts and spirits. This line of the Mantra is talking about constraining and binding up. Constraining means to forbid or ban. Binding up means to tie up or fetter. All evil includes all the celestial demons and those on heterodox paths of the Three Realms of Existence. This includes all deviant spirits and evil ghosts. Demons are not allowed to act without restraint. How does one constrain and bind them up? That is not allowing them to come into our sacred boundary. Within the boundary, the infinite numbers of the Three Jewels of the Buddha, the Dharma, and the Sangha in the ten directions and three periods of time throughout the reaches of space and pervading the Dharma

們進入到我這個結界之內。我這個結界之內，是十方三世盡虛空徧法界，無盡無盡那麼多的佛法僧三寶都到這兒鎮衛，監護這個壇場，都到這兒來清理這個地方。

「莫入界內擾害人」：所以這一結界，十方如來皆降臨壇場，就是不准界外的一切妖魔鬼怪，邪神惡鬼，這一些的天魔外道到結界之內，所以說「莫入界內擾害人。」莫入，就是不准它進來。誰想要進來都先把他綁起來，都先把它抓起來。

「法筵壇開聖賢會」：為什麼不准一切妖魔鬼怪進到這個結界之內？因為無數的聖賢在這個壇場聚會。聚會做什麼呢？

「轉教妙輪貫古今」：轉就是轉大法輪，即是轉法輪。教就是教、行、理三趣。為什麼轉教呢？就為了要教化衆生，為了令衆返迷歸覺，捨邪歸正。所以從古來到現在都是在轉法輪，皆是在教化衆生，晝夜不停地在轉法輪。書寫經典也是在轉法輪。凡是有關佛教的活動，這都叫轉法輪。法輪常轉是晝夜不停地在轉法輪，我們肉眼看不見，諸佛菩薩也是在那兒常轉法輪，在虛空中諸佛菩薩都是在那晝夜不停地在轉法輪，所以亙古亙今，貫古貫今皆是在轉法輪。

這一結界，誰用這種法，這個人也就是法主，他能支配這個法，能令法活動起來，有一種感應道交，這都叫轉法輪。誦持〈楞嚴咒〉這個人也是在那兒轉法輪。所以這幾句：「毗陀耶槃曇迦嚧彌，帝殊，槃

Realm all come to guard and protect this mandala platform. They all come to clean up this place.

None can enter within the boundary to trouble or harm people. Therefore, once the sacred boundary has been established, the Tathagatas of the ten directions all come to the mandala platform. They keep all the strange demons and ghosts, deviant spirits, evil ghosts, celestial demons, and those of heterodox paths from coming into the boundary. Therefore, it's said, "None can enter within the boundary to trouble or harm people." They are prohibited from entering. Whoever amongst them wishes to come into the boundary will be captured and tied up.

The Dharma banquet is set up for the Sages and Worthy Ones to gather together. Why are all these strange ghosts and demons not allowed to come into the sacred boundary? It is because innumerable Sages and Worthy Ones are meeting together in this mandala platform. What are they doing when they gather together?

To turn the wondrous wheel of the teachings from ancient times to the present. "Turn" means to turn the wheel of the great Dharma. "Teachings" includes the Three Divisions of the Teachings, the Practices, and the Principles. Why does it say to "turn the wheel of the teachings?" It is just for teaching and transforming living beings to enable them to turn away from delusion and return to enlightenment, and to renounce the deviant to return to the proper. Therefore, from ancient times to the present, the Wheel of Dharma is turned. For the sake of teaching and transforming living beings, the Wheel of Dharma is turned day and night unceasingly. Our giving lectures and speaking the Dharma is turning the Wheel of Dharma.

Printing sutras is turning the Wheel of Dharma. Reciting and upholding sutras is turning the Wheel of Dharma. And writing out sutras is also turning the Wheel of Dharma. All activities related to Buddhism are considered turning the Dharma Wheel. The Wheel of Dharma turning constantly means to turn the Dharma Wheel day and night unceasingly. But this cannot be seen with our flesh eyes. All Buddhas and Bodhisattvas are constantly turning the Wheel of Dharma, too. All Buddhas and Bodhisattvas are turning the Dharma Wheel in space without stopping. Therefore, from ancient times to the present, the Dharma Wheel is always turning.

Once the sacred boundary is established, whoever can use this Dharma will be considered to be the Dharma Host. He can employ this Dharma and activate it so that the influences and responses can occur. These are all said to be turning the Wheel of Dharma. Those who recite and uphold the Shurangama Mantra are also turning the Dharma

曇迦嚧彌，般囉毗陀，槃曇迦嚧彌」，這是很要緊，很要緊的，它裡頭降伏法也有，息災法也有，增益法、成就法都有，這幾句咒文裡頭包括著很廣很廣的法義。❀

Wheel. Therefore, these lines of Mantra, “Pi Tuo Ye, Pan Tan Jia Lu Mi, Di Shu, Pan Tan Jia Lu Mi, Buo La Pi Tuo, Pan Tan Jia Lu Mi” are especially important. These include the Dharma of Subduing, the Dharma of Quelling Disasters, the Dharma of Increasing Benefits as well as the Dharma of Accomplishing. These lines of Mantra contain tremendously expansive meanings on Dharma. ❀

萬佛城是講老的，在這兒跟萬佛城有淵源的，跟萬佛城時間久的這些護法居士，是真正擁護萬佛城的。那麼時間短短的，那是新來的，要看一看你是不是有那一份真心。

The City of Ten Thousand Buddhas is concerned about the old-timers who have deep affinities with the City of Ten Thousand Buddhas. Those lay Dharma protectors who have been with the City of Ten Thousand Buddhas for a long time are the ones who truthfully support the City of Ten Thousand Buddhas. So, for those who have just recently joined the City of Ten Thousand Buddhas for a short while, the newcomers, we need to see if you have that sincerity.

所以萬佛聖城都不分出家人、在家人，是時間愈久這個萬佛聖城就愈重視你。不是談有某一個大護法，或者有某一個人拿錢多，這就是大護法了，不是的。必須要跟萬佛聖城有深刻的淵源，有淵源很深的。

Therefore, regardless of whether you are a monastic or layperson, the longer the time you have been with the City of Ten Thousand Buddhas, the more the City of Ten Thousand Buddhas values you. As a result, there is never a specific significant Dharma protector, nor is someone with more money regarded as the great Dharma protector. But instead, you must have a deep affinity with the City of Ten Thousand Buddhas.

所以在萬佛城你這個時間愈久的、愈老的，做為萬佛城真正的護法，那麼這個所謂「薑是老的辣」。我們這護法是老的才是真的，那麼人爹是老的才值錢。

That is, the true Dharma protector of the City of Ten Thousand Buddhas is the old timer, someone who has been long in the City of Ten Thousand Buddhas. “The old ginger is spicier,” as the saying goes. Only those Dharma protectors who are old timers are considered truthful. It is similar to ginseng, which is only valuable when aged. Dharma Master Renzhou is now seventy-four years old and still energetic. He will talk to you all in Cantonese.

今天這仁舟法師是七十四歲了，他這個精神還很充足的，所以跟你們大家講講廣東話。

Tomorrow, the City of Ten Thousand Buddhas will celebrate Guanyin Bodhisattva's birthday. Don't be as if entering a mountain of jewels and returning empty-handed because you have all come to the Way Place of Guanyin Bodhisattva. Because we do not dwell on emotions here, don't socialize or be affectionate.

那明天是萬佛聖城慶祝觀音菩薩的誕辰，你們各位到了觀世音菩薩的道場，不要「如入寶山，空手而回」。也不是一種特殊的、優良的，或者交際，或者有感情，都沒有的，我們這些人沒有感情的。

—Excerpted from the *Lives of the Patriarchs*, commentary by Venerable Master Hua

—摘自《佛祖道影白話解》

