



# 楞嚴咒句偈疏解

## The Shurangama Mantra with Verse and Commentary



### 五四二 般囉毗陀

#### 542. BUO LA PI TUO

宣化上人講解  
國際譯經學院記錄翻譯  
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#### 【頌】

智慧咒力縛衆魔  
佛母覺道化娑婆  
蓮華法部施法令  
經云死者變成活

#### Verse:

*The wisdom that comes from the Mantra's power can bind up the multitudes of demons.  
The Mother of the Buddhas is enlightened to the Path and transforms those in the Saha World.  
The Host of the Lotus Flower Division issues proclamations of Dharma.  
The Sutra says that those who are already dead can come back to life.*

#### 【解】：

「智慧咒力縛衆魔」：  
這句咒文就是說的你要有智慧，用這個法的人也要有智慧，這個咒也是有智慧，這個咒神也是有智慧，所以說「智慧咒力縛衆魔。」它能把衆魔都給抓住。

「佛母覺道化娑婆」：  
此句咒文又指佛母，亦有說準提咒佛母，這都是覺道，以覺道的方法來教導娑婆一切衆生。

「蓮華法部施法令」：  
蓮華部主在這裡他是爲法主。

#### Commentary:

*The wisdom that comes from the Mantra's power can bind up the multitudes of demons.* This line of Mantra indicates that you should have wisdom. People who use this Dharma should have wisdom. This Mantra as well as the spirit of this Mantra has wisdom. Thus, the verse says, "The wisdom that comes from the Mantra's power can bind up the multitudes of demons." It can capture the many demons.

*The Mother of the Buddhas is enlightened to the Path and transforms those in the Saha World.* This line of Mantra also refers to the Mother of the Buddhas. And it is also speaking about the Mother of the Buddhas with respect to the Cundī Mantra. Both are enlightened to the Path. They use the method for enlightening to the Path to teach and guide all living beings in the Saha World.

*The Host of the Lotus Flower Division issues proclamations of Dharma.* The Host of the Lotus Flower Division acts as a Dharma Host here.

「經云死者變成活」：在《法華經》上說死的人可令變成活。所以楞嚴咒此法門是不可思議的，不是一般凡夫的人所能完全瞭解。雖然這麼講，這還是講不出它所以然，還是稍微形容形容其力量而已。這個法是重重無盡，無盡重重。❀

*The Sutra says that those who are already dead can come back to life.* In the *Dharma Flower (Lotus Flower of the Wonderful Dharma) Sutra* it says that it enables those who had died to be able to come back to life. Therefore, the Dharma door of the Shurangama Mantra is inconceivable! It is not something that can be totally understood by common ordinary people. Although my explanation can't explain how the power of the mantra comes about, I can just describe a little bit of the power of the mantra, nothing more. This Dharma is layer upon layer without end and infinitely multi-layered.❀

## 高僧傳

## The Records of High Sangha

### 須跋陀羅尊者

### The Venerable Subhadra

須跋陀羅尊者是拘尸羅城的一個外道。他的名字翻譯為「善賢」。這位尊者是修苦行外道，已經得到五通了，可是他沒有得到漏盡。為什麼沒有得到漏盡通呢？就因為他脾氣古怪。他雖然到非非想處天這個定。可是雖有這境界，他驕慢的習氣還有，沒有完全斷，所以就不能得到究竟。

The Venerable Subhadra was an externalist from Kusinagara city. His name means “good and worthy.” He practiced asceticism and attained the Five Spiritual Powers. However, he had not attained the power of freedom from all outflows. Why not? Because his temperament was peculiar. He had obtained the Samadhi of the Heaven of Neither Perception nor Non-perception. Even though he had attained this state, the Venerable One still had not totally gotten rid of his arrogance. That is why he could not attain the ultimate samadhi.

他在這個時候，聽見佛將要入涅槃了，於是乎他就趕快到雙樹林那地方去請法。佛具一切智，他知道須跋陀尊者機緣成熟了，他就叫弟子把他叫進去，為他說八正道法：一者正見。二者正思惟。三者正語。四者正業，即正當行為。五者正命，即正當職業；六者正精進，即正當努力。七者正念。八者正定，即正禪定，而非邪定。

It was at this time that he heard that the Buddha was going to enter Nirvana. He quickly went to the Grove of Twin Trees (in Kusinagara) to request Dharma. The Buddha was endowed with complete wisdom. He recognized that Subhadra's conditions were ripe. So he bid his disciples to let Subhadra in, and he spoke the Dharma of the Eightfold Noble Path for him.

the Eightfold Noble Path are right view, right thought, right speech, right conduct, right livelihood, right vigor, right mindfulness, and right samadhi.

佛說完了，須跋陀羅尊者就開悟了；開悟了，他就入涅槃了。所以孔子說：「朝聞道，夕死可矣。」



After the Buddha finished speaking this Dharma, the Venerable One became enlightened. After his enlightenment, he paid no attention to anything whatsoever, and just entered Nirvana. Thus, Confucius said, “If I hear of the Way in the morning, I can die without regret in the evening.”