

The Shurangama Mantra

ORIGINAL VERSES AND COMMENTARY BY Venerable Tripitaka Master Hua

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Moreover we can rely on the translation of this mantra by the T'ang Dynasty Dharma Master Huai-ti of Hsun Chou, who also translated it. His translation is located in the shen character section of the Tripitaka. Before that time, it hadn't been translated. Many benefits come about from translating this mantra. So the text goes on to say, Above, it makes clear that the ancient generations had not translated it; below, it made appear the many benefits from translation. In order to reveal the benefits of translating, twenty-four divisions are made. There are twenty-four beneficial points from making such translations.

1) *One knows the names of all Buddhas, as in the section in the beginning, which is filled with the names of Buddhas. When these names are recited, one can constantly see the Buddha's body. If one constantly recites the Shurangama Mantra, one can constantly see the Dharma-Body of all Buddhas.*

2) *One knows of the original Triple Jewel--the Buddha Jewel, the Dharma Jewel, and the Sangha Jewel--and can rely on their awesome virtue for aid and support.*

3) *One knows of the Vajra Generals. One can know their names: BA SHE LA (Vajra); SHANG JYA LA (Shrinkhala)--these are all Vajra Generals. And all the deviant demons will take refuge and surrender--all the heavenly demons and those of external ways will return and come under control.*

4) *One knows of the Kings of Gods and Spirits. Their groups and divisions offer protection, and there will be no misfortune. If one knows of the leaders of the ghosts and spirits, then their retinue will be respectful towards one. They don't dare to bother or harm you.*

5) *One knows the Mantras of the Buddhas, the foremost Honored, and Superior Ones of the Five Divisions. the Five Divisions have been discussed before.*

6) *One knows the Summit Mantra. The sixth is to know that the light from the Buddha's summit is this unsurpassed spiritual mantra--MWO HE SA DAN DWO BWO DA LA--Upon reciting this, all Buddhas anoint one's crown. When you recite the Shurangama Mantra, all the Buddhas of the ten directions come and anoint the crown of your head.*

7) *One knows the magical penetrations of this spiritual mantra. The response is difficult to conceive of. One receives strength from a response which is inconceivable.*

8) *One knows that this mantra give rise to great wisdom and light.*

9) *One knows this King of Mantras is the King among all mantras.*

10) *One knows the Heart of the Mantra.* You know which part is the Heart of the Mantra. *And when one recites it, one can see one's nature and understand one's mind.* If you constantly recite this Mantra and become concentrated, you can see your nature and understand your mind and open up great wisdom.

11) *One knows the Seals of the Mantra.* You understand the seals of the Mantra--The Three Dharma Seals. *And, by believing in these Seals, one obtains wealth and honor and is without opposition.* If you can hold and recite the Shurangama Mantra from memory, at the very least you can, for seven lives, be one of the most wealthy people in the world.

12) *One knows the gestures of the Mantra--recite this Mantra and hold the Vajra gesture--which can transform the ten thousand things in a way none can fathom.* The spiritual penetrations and transformations from this Mantra can transform the myriad things, and none can comprehend it. So, some people say, "I recite this Mantra, but not for wealth and honor." If you don't want to recite this Mantra for wealth and honor, you can recite it to obtain spiritual powers, and you'll get those spiritual powers. If you recite it in order to obtain enlightenment and wisdom, you'll get wisdom. You will obtain whatever you want. It accords with all your wishes. It's not that you will only obtain blessings and wealth from it.

13) *One knows the vow-power of the Mantra.* The intent of this Mantra is whatever you seek. *The causes and effects, according to your wishes, will be fulfilled.* Whatever vow you make, you will be able to accomplish it.

14) *One knows the spells cast by the Mantra, which bring about calamities or blessings.* You can recite the mantra with the intent of bringing disaster down on someone, but you shouldn't have this kind of thought. You don't want to bring trouble to others, you should only transfer many blessings to them. If you recite this mantra to cast spells upon people in order to cause calamities, this is not right. And, the way the Mantra works, it won't be off by a hair--if you want them to obtain blessings, they will obtain blessings; if you want disasters to come down upon them, then disasters will come down upon them. But the best thing is not to cast spells upon people so as to cause them disasters.

15) *One knows the prayers of the Mantra, and when one beseeches the Buddhas and Bodhisattvas, they respond like an echo.* When you recite this mantra, the Buddhas and Bodhisattvas respond, just like an echo, so that everything is in accord with what you wish.

16) *One knows the Dharmas of the Mantra, so that one opens up wisdom and has unobstructed eloquence.* The Dharma of the Mantra is that of opening your wisdom and bestowing unobstructed eloquence upon you.

17) *One knows the original syllables, that is, the original syllables of the texts of the Tripitaka.*³⁷ You can know the original Sanskrit syllables upon which the texts of the Tripitaka are based.

18) *One knows the syllabary.* You are able to know the syllabary, the alphabet, *from which comes the Sages and Worthies of both the Manifest and the Secret Teachings.* All the worthy Sages of the Manifest Teaching and the worthy Sages of the Secret Teaching come from this syllabary.

19) *One knows the meaning of the syllables which contain limitless principles.* The letters contain boundless principles and intent.

20) *One knows the seed-syllables.* That is, one knows the Sanskrit seed-syllables, *which are the original seeds of wisdom of all Buddhas.*

21) *One knows the Sanskrit sounds, the sounds of the Mantra, which were first transmitted by Buddhas and Gods.* They first transmitted those sounds of the Mantra.

22) *One knows the uniting and maintaining, which is the total meaning of all Dharmas.* The meanings of all Dharmas are contained within this Mantra.

23) *One knows the True Words. As things are, so are they spoken, without fraud.* You know that the words are spoken in accord with principle, are spoken correctly and are not lies.

24) *One knows the Secret Language, like the passwords in the military, or the Emperor's decrees, which are not divulged.* They can't be revealed to the enemy. You can't tell them to people who don't know them. They can't be just given out casually and betrayed.

The first four benefits mentioned above pertain only to the five sections. The last twenty apply also to the Heart of the Mantra. This, then, gives a comprehensive view of the mantra's benefits for those who come before and after. This describes the advantages of translating the mantra for people who have recited or will recite the Shurangama Mantra.

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