

# Shurangama Mantra

*Commentary and Verses by Tripitaka Master Hsuan Hua  
verses translated By Bhikshuni Heng Tao  
Commentary translated by members of BTTS*

*Mantra: 6. Fwo Two Jyu Jr Shai Ni Shan*

*Verse:*

*A thousand million fine marks adorn his body.  
Great summit of the Buddha's crown in secret, magical writings.  
If one receives and upholds them with diligent vigor.  
In taking refuge with the Dharma Jewel, every day is new.*

*Commentary:*

FWO TWO translates as "enlightened one." Of enlightenment, there is:

1. self enlightenment;
2. enlightenment of others, and
3. the perfection of enlightenment and practice.

Self enlightenment is what those of the Two Vehicles accomplish. They are already enlightened and so are different from ordinary people who are unenlightened. Those of the Two Vehicles include the Sound Hearers and Those Enlightened to Conditions. Sound Hearers hear the Buddha's voice and awaken to the Way. Those Enlightened to Conditions cultivate the Twelve Causal Conditions and awaken to the Way. But, those of the Two Vehicles are self-ending people; that is, they are only concerned about their own enlightenment and do not enlighten others. They cannot take what they have awakened to and cause those who come after to awaken to it as well.

Bodhisattvas are different from those of the Two Vehicles in that they enlighten themselves and enlighten others. But, although they can do that, they still have not perfected their enlightenment and practice. They are still on the path to,

taking themselves across and taking others across;  
enlightening themselves and enlightening others;  
benefitting themselves and benefitting others.

They have not reached the fruition of Buddhahood.

The Buddhas are different from the Bodhisattvas in that they can enlighten themselves and enlighten others; and, in addition, they have perfected their enlightenment and

practice. Their awakening is total, and the myriad practices they cultivate are also perfected.

The three kinds of enlightenment perfected  
The myriad virtues fulfilled,  
He is therefore, called a Buddha.

JYU JR is Sanskrit and translates as "hundreds of millions," referring here to the hundreds of millions of adornments to his hallmarks and characteristics, which were cultivated on the cause-ground. It is said:

For three asamkhyeyas he cultivated  
blessings and wisdom.  
For a hundred aeons, he perfected  
the hallmarks and characteristics.

So, the first lines of the verse say: *A thousand million fine marks, adorn his body/ Great summit of the Buddha's crown in secret, magical writings/* The Shurangama Mantra is called a "secret magical writing." This is because when you recite the Shurangama Mantra, its magical effects are inconceivable and ineffable. This is the mantra that the transformation Buddha atop the Buddha's summit proclaimed. Its function and strength are both inconceivable and ineffable--something that ordinary people cannot know of. Common people cannot fathom this state. Common people cannot fathom that state.

*If one receives and upholds them with diligent vigor/* So, people should cultivate and uphold the Shurangama Mantra, or if you don't have much time, you can cultivate and uphold the Heart of the Mantra and never be lax or lazy about it.

*In taking refuge with the Dharma Jewel, every day is new/* The second sentence, composed of lines five and six of the Mantra, represents taking refuge with the Dharma Treasury of the entirety of the ten directions. SHAI NI SHAN translates as "Great Buddha Summit," which is a wonderful Dharma. So, first we take refuge with the Buddha Jewel; second, we take refuge with the Dharma Jewel.

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