

The Cover Verse

The Shurangama Mantra: An Explanation

Verses and Prose Commentary by Tnpitaka Master Hua

Mantra: 91. DI PYAU

Verse :

*The hook grabs the hosts of creepy demons,
The bright light shines everywhere, bringing the dead back to life;
Vairochana is the lord who anoints the crown of one's head.
The Supreme Vajra Master is the Buddha's transformation.*

Commentary:

The section of mantra beginning with DI PYAU is a hooking Dharma. The lines before DI PYAU are Dharmas for Eradicating Disasters. The Hooking Dharma includes the section called the Five Great Heart Mantras, which are used exclusively to destroy demons and break up their dharmas. *The hook grabs the hosts of creepy demons.* It breaks up deviant dharmas. No matter how great the spiritual powers of the heavenly demons and outside ways are, and regardless of what mantras they use, if you recite this section of the Five Great Heart Mantras, you can break them up. Their mantras won't work. They won't be able to hide their form, and their original shape will manifest. You will be able to see them for what they are. The passage beginning with DI PYAU is a Hooking Dharma. It means these kinds of creatures are hooked, they are commanded; they cannot refuse because you have a "warrant" for them. You can catch them and take them by force.

You need to know the meaning of the Shurangama Mantra. Each passage has its own use. Each sentence has its own use. But you can't understand it in a day and a night. You have to keep steeping yourself in your study of it, and gradually you'll understand it. At first, no matter how smart or educated you are, you won't understand it because it's all new to you and you haven't gotten in to it.

DI PYAU means "bright light shining everywhere." So the verse says, *Bright light shines everywhere, bringing the dead back to life.* Meeting up with these good causes and conditions and receiving this brilliant light, even the dead can come back to life. The Shurangama Mantra is indeed that powerful and we can believe in it.

Vairochana is the lord who anoints the crown of one's head. The Pure Dharma Body Vairochana Buddha is the head of the Vajra Anointing the Crown Division. His light pervades all places. Right before someone becomes a Buddha, one arrives at the position of being anointed on the crown of the head. After being anointed on the crown of the head, one is then a Dharma Prince and soon to become a Buddha. *The Supreme Vajra Master is the Buddha's transformation.* This is a Buddha transformed from the Buddha. In Buddhism this is called the Supreme Triple Jewel, the Vajra High Master.

I am explaining this Hooking Dharma, but you can't just casually employ this Dharma. If you can't control yourself, you can't casually try to control the good spirits of the various divisions. If you don't have enough virtuous practice, they won't respect you. Not only will you fail to get a response, but you'll invite disaster upon yourself. These aren't things you can use as you feel like it.

Not every person at the City of Ten Thousand Buddhas is necessarily here to cultivate the Way. Some are here just to visit, and some are here to investigate. Not everyone is a cultivator of the Way. But whether you cultivate or not, at the City of Ten Thousand Buddhas the most important thing is that you are not allowed to make trouble for other people. You can't give other people afflictions. No one is allowed to get angry at anyone else. I have said this before, but I repeat: whoever gets angry has to walk behind the person now behind him in line. That's not just for one time, but for every time you get angry you have to move back one place in line. You can't think that because you moved back one place you can get mad all you want. If you keep getting angry, giving other people trouble, breaking other people apart, and making up gossip, you should be ashamed and go back a place in line. If you get angry again, then move back another step. Otherwise you'll just keep giving people trouble.

And you can't be shameless and refuse to move back in line even though you got angry, pretending you didn't hear it. That's just being shameless and having skin on your face as thick as a tire. In that case you should go be a tire. Don't be a person. Tires are good for cars, but they aren't all that attractive as faces. Regardless of who you are, you have to move back a place in line every time you get angry. If you think, "I want to be at the very end of the line," fine, then keep getting angry and moving back. You'll look really humble, but as far as cause and effect goes, it's very bad. You should not let your anger get away from you and casually get angry and give people trouble. Whoever has this fault, you should examine yourself. I am saying it. Listening is up to you. If you want to gain an unretreating Bodhi heart, then don't make mistakes in cause and effect. If you make mistakes in cause and effect, it's not known when you will be able to attain enlightenment. I am saying these things for the good of Buddhism. I am not taking sides with anyone. If you think it's wrong, bring it up and we'll investigate it. I would never insist that things be my way. If you feel it's inconvenient for you, you can change it. If you want to listen to it, then listen. If not, pretend it's the wind blowing in one ear and out the other—forget it.