

The Shurangama Mantra

An Explanation of this Issue's Cover Verse Mantra: 107. Bwo Li Dan La Ye

Verse and Commentary by Tripitaka Master Hua

Verse:

*The As-You-Will pearl is wonderful and inconceivable.
In the Southern Division of Transformation Birth, it bestows
fearlessness.
When the Heart Mantra is received and upheld, things reveal their
original shape.
Li Mei and Wang Liang are drawn by its magnetic power.*

Commentary:

The As-You-Will pearl is wonderful and inconceivable. This is the Wonderful Jewel Heart Mantra, which is like the inconceivable As-You-Will precious pearl. *In the Southern Division of Transformation Birth, it bestows fearlessness.* The south is the Production of Jewels Division where there are inconceivable transformations and the giving of fearlessness. With the As-You-Will pearl, one universally gives to all living beings so they obtain all the jewel treasuries.

When the Heart Mantra is received and upheld, things reveal their original shape. If you recite the Five Great Heart Mantras, no matter how fierce the goblins or demons, they must appear in their original form so that you can know them for what they are.

Li Mei and Wang Liang are drawn by its magnetic power. Whether it is a *Li Mei*, a *Wang Liang*, or any other weird creature, as soon as you recite the Mantra, it's stuck--like being stuck to a magnet. Such creatures can't undergo their transformations anymore. This Mantra is hard to meet in a hundred, thousand, ten thousand eons.

Only Sincerity Obtains a Response

In cultivating all Dharma doors one must be sincere. It is said:

*Be clear and pure in body and mind;
fast, maintain morality and cleanse the body.*

You should eradicate all false thinking as you cultivate Dharma doors. Then you can obtain a response with the Way, like an echo following a sound. That is called "having a response." If you aren't sincere, no matter how efficacious the Mantra is, it won't work. So we say:

*When the mind is sincere, then it's efficacious.
If your mind is not sincere, it isn't magical.*

What is sincerity? It means having no doubts and instead having true faith in the inconceivable power of the Mantra--faith that its power will never fail. If you can be truly sincere, then your cultivation will succeed. Sometimes people may cultivate for a long time and get no response. Then they may start to think, "Is the Buddhadharma not efficacious? What's going on? I'm not getting a response. "It's not that the Mantra is not efficacious. You are not succeeding because you are not sincere. You are merely bumbling your way through it, going through the motions. You are cheating on materials--gold bricking--following the crowd. You have not brought forth true sincerity. So those who recite the Shurangama Mantra must be sincere and have true faith.

*Supreme, profound, wonderful Dharma
Is hard to encounter in a million eons;
I now see and hear it, receive and uphold it,
And vow to understand the genuine meaning of samadhi.*

Question: If we suppress *Li Mei* and *Wang Liang* with the Shurangama Mantra, and those ghosts and goblins have a vengeful nature, won't they create bad energy and counter the effect of the Mantra by making one come down with strange illnesses or some such?

Answer: That's called adding a head on top of a head. You shouldn't be false-thinking about suppressing *Li Mei* and *Wang Liang* all day long. It's true that those ghosts and goblins have their own weird magic and mantras and when they recite them, they can give one a headache, or make one ache all over, or even drive one crazy. However, you should not false-think all day long about subduing them. If you do, they will certainly show up. Why? It is because they will hear you false-thinking: "Why don't you show up? I have just the right mantra for you." You are, in essence, sending them an invitation card and they will turn up for certain.

When you recite a mantra, you have to recite and hold it every day--just like holding the Great Compassion Mantra, you have to do it constantly. It's not for the sake of wanting to subdue anything that you recite and uphold a mantra. Rather you just do it for its own sake, and you do it very naturally. In such a way you will get a response to the point that you will be reciting it even when not reciting it. It will become that natural—that much a part of you. Then you will obtain the power of the mantra, and it will protect and guard you. If you cultivate well in your everyday practice, then when a state comes, whether you recite or not at that time, you still get a response and the problem will be solved very naturally.

When People Don't Like You

In cultivating the Way, sometimes you may find that you are unable to find the path, that you don't know how to go about cultivating. You may run into a fork in the road and you

don't know which way to go. At that time, you need to have wisdom and samadhi power. You must also hold the precepts.

As to relationships with people, sometimes you may be especially good to some people but they return your kindness with dislike. The better you are to them, the worse they will be to you. When this state manifests, you must break your attachment. What attachment? Your attachment to being good to people! When the better you are to people the worse they are to you, they are being your "reverse" good knowing advisors. They are helping you learn to take it easy when the going gets rough. This is based on experience in my own cultivation. Step by step, I have encountered these types of abuse and these sorts of tests. Abuse and tests are just to see whether you will still go forward or whether you'll retreat. If you really understand, then in opposing and according states, you will be vigorous. There is a saying:

If your ideas aren't working, look within yourself;

If you are kind to people and they don't reciprocate, take a look at your kindness.

If you give people orders and they don't follow them, take a look at your orders.

If you pay respect to people and they don't return it, take a look at your manners.

Say you are very good to someone, but they won't get near you. In that case, you have to return the light to see if your kindness is really adequate. If it is, eventually you will influence them towards the good. If people don't follow your instruction, return the light and think, "Could I be oppressing people?" If you nod or do a half bow when you see people, but they act as if they didn't even see you, once again, return the light: Do you really feel respectful towards them? If you can always return the light, you won't be too far away from the Path. You'll be on your way. This is very easy to talk about but very difficult to do!