

# Shurangama Sutra Chapter 7

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Good morning! Welcome to the International Buddha Dharma Society for Cosmic Law to listen to today's Dharma talk. This is the last week of our first subject Repentance. In the first three weeks, we have recited **Buddha Pronounces the Repentance Sūtra in Response to Śāriputra, Great Repentance before the Eighty-Eight Buddhas Sutra, the Ākāśagarbha Sūtra**, and today we will recite another sutra, **the Shurangama Sutra**. We will recite Chapter 7 and we will listen to the Buddha proclaiming the Shurangama Mantra and the benefits of it.

## Verse for Opening a Sutra

The unsurpassed, profound, subtle and wondrous dharma is difficult to encounter, even in a hundred, thousand, million kalpas.

Now we see and hear it, and are able to receive and maintain it.

We vow to understand the Tathagata's true meaning.

Homage to all buddhas and bodhisattvas!

## The Shurangama Sutra

"Ananda, you asked about collecting one's thoughts; I have now begun to explain the wonderful method of cultivation for entrance into samadhi. Those who seek the Bodhisattva Way must first be as pure as glistening frost in keeping these four rules of deportment. If one is able to never give rise to anything superfluous, then the three evils of the mind and the four of the mouth will have no cause to come forth.

"Ananda, if one does not neglect these four matters, and, further, if one does not pursue forms, fragrances, tastes, or objects of touch, then how can any demonic deeds arise?

"If there are people who cannot put an end to their habits from the past, you should teach them to single-mindedly recite my 'light atop the Buddha's summit' unsurpassed spiritual mantra, mwo he sa dan dwo bwo da la.

"It is the invisible appearance atop the summit of the Thus Come One. It is the spiritual mantra proclaimed by the Buddha of the unconditioned mind who comes forth from the summit in a blaze of light and sits upon a jeweled lotus flower.

"What is more, your past lives with Matangi's daughter created accumulated kalpas of causes and conditions. Your habits of fondness and emotional love go back not just one life, nor even just one kalpa. Yet, as soon as I proclaimed it, she was freed forever from the love in her heart and accomplished Arhatship.

"That prostitute, who had no intention of cultivating, was imperceptibly aided by that spiritual power and was swiftly certified to the position beyond learning; then what about you Sound-Hearers in the assembly, who seek the most supreme vehicle and are resolved to accomplish Buddhahood? For you it should be as easy as tossing dust into a favorable wind. What, then, is the problem?

”Those in the final age who wish to sit in a Bodhimanda must first hold the pure precepts of a bhikshu. To do so, they must find as their teacher a foremost Shramana who is pure in the precepts. If they do not encounter a member of the Sangha who is truly pure, then it is absolutely certain that their department in precepts and rules cannot be accomplished.

”After accomplishing the precepts, they should put on fresh, clean clothes, light incense in a place where they are alone, and recite the spiritual mantra spoken by the Buddha of the Mind one hundred and eight times. After that, they should secure the boundaries and establish the Bodhimanda.

”In the countries within them, they should seek for the unsurpassed Thus Come Ones throughout the ten directions to emit a light of great compassion and anoint the crowns of their heads.

”Ananda, when any such pure bhikshus, bhikshunis, or white-robed donors in the Dharma-ending Age who can rid their minds of greed and lust hold the Buddha’s pure precepts, and in a bodhimanda make the vows of a Bodhisattva and can bathe upon entering each time, and day and night for three weeks without sleep continue this practice of the Way, I will appear before these people in a physical form and rub the crowns of their heads to comfort them and enable them to become enlightened.”

Ananda said to the Buddha, “World Honored One, enveloped in the Thus Come One’s unsurpassed, compassionate instruction, my mind has already become enlightened, and I know how to cultivate and be certified to the Path Beyond Learning. But for those who cultivate in the final age and want to establish a bodhimanda: how do they secure the boundaries in accord with the rules of purity of the Buddha, the World Honored One?”

The Buddha said to Ananda, “If there are people in the Dharma-ending Age who wish to establish a bodhimanda, they should first find a powerful white ox in snowy mountains, one which eats the lush and fertile sweet-smelling grasses of the mountain. Since such an ox also drinks only the pure water of the snowy mountains, its excrement will be very fine. They can take that excrement, mix it with chandana, and plaster the ground with it.

”If it is not in the snowy mountains, the ox’s excrement will stink and cannot be used to smear on the ground. In that case, select a level place, dig down five feet or so, and use that yellow earth.

Mix it with chandana incense, sinking-in water incense, jasmine incense, continuously permeating incense, burnished gold incense, white paste incense, green wood incense, fragrant mound incense, sweet pine incense, and chicken-tongue incense. Grind these ten ingredients to a fine powder, make a paste, and smear it on the ground of the platform. The area should be sixteen feet wide and octagonal in shape.

”In the center of the platform, place a lotus flower made of gold, silver, copper, or wood. In the middle of the flower set a bowl in which dew that has collected in the eighth lunar month has been poured. Let an abundance of flower petals float on the water. Arrange eight circular mirrors in each direction around the flower and the bowl. Outside the mirrors place sixteen lotus flowers and sixteen censers, so that the incense-burners are adorned and arranged between the flowers. Burn only sinking-in-water incense, and do not let the fire be ‘seen.’

”Place the milk of a white ox in sixteen vessels, along with cakes made with the milk, rock-candy, oil-cakes, porridge, turushka, honeyed ginger, clarified butter, and filtered honey. These sixteen are set around the outside of the sixteen flowers as an offering to the Buddhas and great Bodhisattvas.

”At every mealtime and at midnight, prepare a half-pint of honey and three tenths of a pint of clarified butter. Set up a small incense burner in front of the platform. Decoct the fragrant liquid from the turushka incense and use it to cleanse the coals. Light them so that a blaze bursts forth, and toss the clarified butter and honey into the flaming censer. Let it burn until the smoke disappears, and present it to the Buddhas and Bodhisattvas.

”About the four outside walls one should suspend flags and flowers, and within the room where the platform is located, one should arrange on the four walls images of the Thus Come Ones and Bodhisattvas of the ten directions.

”In the most prominent place, display images of Vairocana Buddha, Shakyamuni Buddha, Maitreya Bodhisattva, Akshobhya Buddha, Amitabha Buddha, and all the magnificent transformations of Guan Yin Bodhisattva. To the left and right, place the Vajra-Treasury Bodhisattvas. Beside them display the lords Shakra and Brahma, Ucchushma, and the Blue Dirgha, as well as Kundalin and Bhrukuti and all Four Heavenly Kings, with Vinayaka to the left and right of the door.

”Then suspend eight mirrors in the space around the platform so that they are exactly opposite the mirrors on the platform. This will allow the reflections in them to interpenetrate ad infinitum.

”During the first seven days, bow sincerely to the Thus Come Ones of the ten directions, to the great Bodhisattvas, and to the names of the Arhats. Throughout the six periods of the day and night, continually recite the mantra as you circumambulate the platform. Practice the way with a sincere mind, reciting the mantra one hundred and eight times at a stretch.

”During the second week, direct your intent by making the vows of a Bodhisattva. The mind should never be cut off from them. In my vinaya, I have already taught about vows.

”During the third week, one holds the Buddha’s mantra, Bwo Da La, for twelve hours at a time, with a single intent; and on the seventh day, the Thus Come Ones of the ten directions will appear simultaneously. Their light will be mutually reflected in the mirrors and will illumine the entire place; and they will rub one on the crown of one’s head.

”If one cultivates this samadhi in the Bodhimanda, then even in the Dharma-ending Age one can study and practice until one’s body and mind are as pure and clear as Vaidurya.

”Ananda, if any one of the bhikshu’s precept transmitting masters or any one of the other bhikshus practicing with him is not pure, the Bodhimanda as described will not be successful.

”After three weeks, one sits upright and still for a hundred days. Those with sharp faculties will not arise from their seats and will become Shrotaapannas. Although their bodies and minds have not attained the ultimate fruition of sagehood, they know for certain, beyond exaggeration, that they will eventually accomplish Buddhahood.

"You have asked how the Bodhimanda is established. This is the way it is done."

Ananda bowed at the Buddha's feet and said, "After I left the home-life, I relied on the Buddha's affectionate regard. Because I sought erudition, I still have not been certified to the unconditioned.

"When I encountered that Brahma Heaven Mantra, I was captured by the deviant spell; though my mind was aware, I had no power to free myself. I had to rely on Manjushri Bodhisattva to liberate me. Although I was blessed by the Thus Come One's spiritual mantra of the Buddha's summit and imperceptibly received its strength, I still have not heard it myself.

"I only hope that the greatly compassionate one will proclaim it again to kindly rescue all the cultivators in this assembly and those of the future who undergo the turning wheel, so that they may become liberated in body and mind by relying on the Buddha's secret sounds."

At that moment, everyone in the great assembly bowed as one and stood waiting to hear the Thus Come One's secret divisions and phrases.

At that time, a hundred brilliant rays sprang from the mound of the flesh on the crown of the World Honored One's head. A thousand-petalled precious lotus arose from amidst those rays. Upon the precious flower sat the Thus Come One's transformation.

From the crown of its head, in turn, he emitted ten beams, each composed of a hundred rays of precious light. Every one of those glowing rays shone on lands as many as the sands of ten Ganges Rivers, while throughout empty space there were Vajra Secret- Traces Spirits, each holding aloft a mountain and wielding a pestle.

The great assembly, gazing upward, felt fearful admiration and sought the Buddha's kind protection. Single-mindedly they listened as the Thus Come One in the light at the invisible appearance on the crown of the Buddha's head proclaimed the **spiritual mantra**:

1.

na mwo sa dan two  
su chye dwo ye  
e la he di  
san myau san pu two sye  
na mwo sa dan two  
fwo two jyu jr shai ni shan  
na mwo sa pe  
bwo two bwo di  
sa dwo pi bi  
na mwo sa dwo nan  
san myau san pu two  
jyu jr nan  
swo she la pe jya  
seng chye nan

na mwo lu ji e lwo han dwo nan  
na mwo su lu dwo bwo nwo nan  
na mwo swo jye li two chye mi nan  
na mwo lu ji san myau chye dwo nan  
san myau chye be la  
di bwo dwo nwo nan  
na mwo ti pe li shai nan  
na mwo syi two ye  
pi di ye  
two la li shai nan  
she pwo nu  
jye la he  
swo he swo la mwo two nan  
na mwo ba la he mwo ni  
na mwo yin two la ye  
na mwo pe chye pe di  
lu two la ye  
wu mwo bwo di  
swo syi ye ye  
na mwo pe chye pe di  
nwo la ye  
na ye  
pan je mwo he san mwo two la  
na mwo syi jye li dwo ye  
na mwo pe chye pe di  
mwo he jya la ye  
di li bwo la na  
chye la pi two la  
bwo na jya la ye  
e di mu di  
shr mwo she nwo ni  
pe syi ni  
mwo dan li chye na  
na mwo syi jye li dwo ye  
na mwo pe chye pe di  
dwo two chye dwo jyu la ye  
na mwo be tou mwo jyu la ye  
na mwo ba she la jyu la ye  
na mwo mwo ni jyu la ye  
na mwo chye she jyu la ye  
na mwo pe chye pe di  
di li cha  
shu la syi na  
bwo la he la na la she ye  
dwo two chye dwo ye  
na mwo pe chye pe di  
na mwo e mi dwo pe ye  
dwo two chye dwo ye  
e la he di

san myau san pu two ye  
na mwo pe chye pe di  
e chu pi ye  
dwo two chye dwo ye  
e la he di  
san myau san pu two ye  
na mwo pe chye pe di  
bi sha she ye  
jyu lu fei ju li ye  
bwo la pe la she ye  
dwo two chye dwo ye  
na mwo pe chye pe di  
san bu shr bi dwo  
sa lyan nai la la she ye  
dwo two chye dwo ye  
e la he di  
san myau san pu two ye  
na mwo pe chye pe di  
she ji ye mu nwo ye  
dwo two chye dwo ye  
e la he di  
san myau san pu two ye  
na mwo pe chye pe di  
la dan na ji du la she ye  
dwo two chye dwo ye  
e la he di  
san myau san pu two ye  
di pyau  
na mwo sa jye li dwo  
yi tan pe chye pe dwo  
sa dan two chye du shai ni shan  
sa dan dwo bwo da lan  
na mwo e pe la shr dan  
bwo la di  
yang chi la  
sa la pe  
bwo dwo jye la he  
ni jye la he  
jye jya la he ni  
ba la bi di ye  
chr two ni  
e jya la  
mi li ju  
bwo li dan la ye  
ning jye li  
sa la pe  
pan two nwo  
mu cha ni  
sa la pe

tu shai ja  
tu syi fa  
bwo na ni  
fa la ni  
je du la  
shr di nan  
jye la he  
swo he sa la rau she  
pi dwo beng swo na jye li  
e shai ja bing she di nan  
na cha cha dan la rau she  
bwo la sa two na jye li  
e shai ja nan  
mwo he jye la he rau she  
pi dwo beng sa na jye li  
sa pe she du lu  
ni pe la rau she  
hu lan tu syi fa  
nan je na she ni  
bi sha she  
syi dan la  
e ji ni  
wu two jya la rau she  
e bwo la shr dwo jyu la  
mwo he bwo la jan chr  
mwo he dye dwo  
mwo he di she  
mwo he shwei dwo she pe la  
mwo he ba la pan two la  
pe syi ni  
e li ye dwo la  
pi li jyu jr  
shr pe pi she ye  
ba she la mwo li di  
pi she lu dwo  
bwo teng wang jya  
ba she la jr he nwo e je  
mwo la jr pe  
bwo la jr dwo  
ba she la shan chr  
pi she la je  
shan dwo she  
pi ti pe  
bu shr dwo  
su mwo lu bwo  
mwo he shwei dwo  
e li ye dwo la  
mwo he pe la e bwo la  
ba she la shang jye la jr pe

ba she la jyu mwo li  
jyu lan two li  
ba she la he sa dwo je  
pi di ye  
chyan je nwo  
mwo li jya  
ku su mu  
pe jye la dwo nwo  
pi lu je na  
jyu li ye  
ye la tu  
shai ni shan  
pi je lan pe mwo ni je  
ba she la jya na jya bwo la pe  
lu she na  
ba she la dwun jr je  
shwei dwo je  
jya mwo la  
cha che shr  
bwo la pe  
yi di yi di  
mu two la  
jye na  
swo pi la chan  
jywe fan du  
yin tu na mwo mwo sye

II.

wu syin  
li shai jye na  
bwo la she syi dwo  
sa dan two  
chye du shai ni shan  
hu syin du lu yung  
jan pe na  
hu syin du lu yung  
syi dan pe na  
hu syin du lu yung  
bwo la shai di ye  
san bwo cha  
na jye la  
hu syin du lu yung  
sa pe yau cha  
he la cha swo  
jye la he rau she  
pi teng beng sa na jye la  
hu syin du lu yung  
je du la

shr di nan  
jye la he  
swo he sa la nan  
pi teng beng sa na la  
hu syin du lu yung  
la cha  
pe chye fan  
sa dan two  
chye du shai ni shan  
bwo la dyan  
she ji li  
mwo he swo he sa la  
bwo shu swo he sa la  
shr li sha  
jyu jr swo he sa ni  
di li e bi ti shr pe li dwo  
ja ja ying jya  
mwo he ba she lu two la  
di li pu pe na  
man cha la  
wu syin  
swo syi di  
bwo pe du  
mwo mwo  
yin tu na mwo mwo sye

III.

la she pe ye  
ju la ba ye  
e chi ni pe ye  
wu two jya pe ye  
pi sha pe ye  
she sa dwo la pe ye  
pe la jau jye la pe ye  
tu shai cha pe ye  
e she ni pe ye  
e jya la  
mi li ju pe ye  
two la ni bu mi jyan  
bwo chye bwo two pe ye  
wu la jya pe dwo pe ye  
la she tan cha pe ye  
nwo chye pe ye  
pi tyau dan pe ye  
su bwo la na pe ye  
yau cha jye la he  
la cha sz jye la he  
bi li dwo jye la he

pi she je jye la he  
bu dwo jye la he  
jyou pan cha jye la he  
bu dan na jye la he  
jya ja bu dan na jye la he  
syi chyan du jye la he  
e bwo syi mwo la jye la he  
wu tan mwo two jye la he  
che ye jye la he  
syi li pe di jye la he  
she dwo he li nan  
jye pe he li nan  
lu di la he li nan  
mang swo he li nan  
mi two he li nan  
mwo she he li nan  
she dwo he li nyu  
shr bi dwo he li nan  
pi dwo he li nan  
pe dwo he li nan  
e shu je he li nyu  
jr dwo he li nyu  
di shan sa pi shan  
sa pe jye la he nan  
pi two ye she  
chen two ye mi  
ji la ye mi  
bwo li ba la je jya  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
cha yan ni  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
mwo he bwo su bwo dan ye  
lu two la  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
nwo la ye na  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
dan two chye lu cha syi

chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
mwo he jya la  
mwo dan li chye na  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
jya bwo li jya  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
she ye jye la  
mwo du jye la  
sa pe la two swo da na  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
je du la  
pe chi ni  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
pi li yang chi li jr  
nan two ji sha la  
chye na bwo di  
swo syi ye  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
na jye na she la pe na  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
e lwo han  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
pi dwo la chye  
chi li dan  
pi two ye she

chen two ye mi  
ji la ye mi  
ba she la bwo ni  
jyu syi ye jyu syi ye  
jya di bwo di  
chi li dan  
pi two ye she  
chen two ye mi  
ji la ye mi  
la cha wang  
pe chye fan  
yin tu na mwo mwo sye

#### IV.

pe chye fan  
sa dan dwo bwo da la  
na mwo tswei du di  
e syi dwo na la la jya  
bwo la pe  
syi pu ja  
pi jya sa dan dwo be di li  
shr fwo la shr fwo la  
two la two la  
pin two la pin two la  
chen two chen two  
hu syin hu syin  
pan ja pan ja pan ja pan ja pan ja  
swo he  
syi syi pan  
e mu jya ye pan  
e bwo la ti he dwo pan  
pe la bwo la two pan  
e su la  
pi two la  
bwo jya pan  
sa pe ti pi bi pan  
sa pe na chye bi pan  
sa pe yau cha bi pan  
sa pe chyan ta pe bi pan  
sa pe bu dan na bi pan  
jya ja bu dan na bi pan  
sa pe tu lang jr di bi pan  
sa pe tu sz bi li  
chi shai di bi pan  
sa pe shr pe li bi pan  
sa pe e bwo syi mwo li bi pan  
sa pe she la pe na bi pan  
sa pe di di ji bi pan

sa pe dan mwo two ji bi pan  
sa pe pi two ye  
la shr je li bi pan  
she ye jye la  
mwo du jye la  
sa pe la two swo two ji bi pan  
pi di ye  
je li bi pan  
je du la  
fu chi ni bi pan  
ba she la  
jyu mwo li  
pi two ye  
la shr bi pan  
mwo he bwo la ding yang  
yi chi li bi pan  
ba she la shang jye la ye  
bwo la jang chi la she ye pan  
mwo he jya la ye  
mwo he mwo dan li jya na  
na mwo swo jye li dwo ye pan  
bi shai na bei ye pan  
bwo la he mwo ni ye pan  
e chi ni ye pan  
mwo he jye li ye pan  
jye la tan chr ye pan  
mye dan li ye pan  
lau dan li ye pan  
je wen cha ye pan  
jye lwo la dan li ye pan  
jya bwo li ye pan  
e di mu jr dwo  
jya shr mwo she nwo  
pe sz ni ye pan  
yan ji jr  
sa two pe sye  
mwo mwo yin tu na mwo mwo sye

V.

tu shai ja jr dwo  
e mwo dan li jr dwo  
wu she he la  
chye pe he la  
lu di la he la  
pe swo he la  
mwo she he la  
she dwo he la  
shr bi dwo he la

ba lyau ye he la  
chyan two he la  
bu shr bwo he la  
pwo la he la  
pe sye he la  
be bwo jr dwo  
tu shai ja jr dwo  
lau two la jr dwo  
yau cha jye la he  
la cha swo jye la he  
bi li dwo jye la he  
pi she je jye la he  
bu dwo jye la he  
jyou pan cha jye la he  
syi chyan two jye la he  
wu dan mwo two jye la he  
che ye jye la he  
e bwo sa mwo la jye la he  
jai chywe ge  
cha chi ni jye la he  
li fwo di jye la he  
she mi jya jye la he  
she jyu ni jye la he  
mu two la  
na di jya jye la he  
e lan pe jye la he  
chyan du bwo ni jye la he  
shr fwo la  
yin jya syi jya  
jwei di yau jya  
dan li di yau jya  
je tu two jya  
ni ti shr fa la  
bi shan mwo shr fa la  
bwo di jya  
bi di jya  
shr li shai mi jya  
swo ni bwo di jya  
sa pe shr fa la  
shr lu ji di  
mwo two pi da lu jr jyan  
e chi lu chyan  
mu chywe lu chyan  
jye li tu lu chyan  
jye la he  
jye lan jye na shu lan  
dan dwo shu lan  
chi li ye shu lan  
mwo mwo shu lan

ba li shr pe shu lan  
bi li shai ja shu lan  
wu two la shu lan  
jye jr shu lan  
ba syi di shu lan  
wu lu shu lan  
chang chye shu lan  
he syi dwo shu lan  
ba two shu lan  
swo fang ang chye  
bwo la jang chye shu lan  
bu dwo bi dwo cha  
cha chi ni  
shr pe la  
two tu lu jya  
jyan du lu ji jr  
pe lu dwo pi  
sa bwo lu  
he ling chye  
shu sha dan la  
swo na jye la  
pi sha yu jya  
e chi ni  
wu two jya  
mwo la pi la  
jyan dwo la  
e jya la  
mi li du  
da lyan bu jya  
di li la ja  
bi li shai jr jya  
sa pe na jyu la  
sz yin chye bi  
jye la li yau cha  
dan la chu  
mwo la shr  
fei di shan  
swo pi shan  
syi dan dwo bwo da la  
mwo he ba she lu  
shai ni shan  
mwo he bwo lai jang chi lan  
ye bwo tu two  
she yu she nwo  
byan da li na  
pi two ye  
pan tan jya lu mi  
di shu  
pan tan jya lu mi

bwo la pi two  
pan tan jya lu mi  
da jr two  
nan  
e na li  
pi she ti  
pi la  
ba she la  
two li  
pan two pan two ni  
ba she la bang ni pan  
hu syin du lu yung pan  
swo pe he.

“Ananda, this cluster of light atop the crown of the Buddha’s head, the secret gatha, **Syi Dan Dwo Bwo Da La**, with its subtle, wonderful divisions and phrases, gives birth to all the Buddhas of the ten directions. Because the Thus Come Ones of the ten directions use this mantra-heart, they realize unsurpassed, proper, and all-pervading knowledge and enlightenment.

”Because the Thus Come Ones of the ten directions take up this mantra-heart, they subdue all demons and control all adherents of outside ways.

”Because the Thus Come Ones of the ten directions avail themselves of this mantra-heart, they sit upon jeweled lotus-flowers and respond throughout countries as numerous as motes of dust.

”Because the Thus Come Ones of the ten directions embody this mantra-heart, they turn the great dharma wheel in lands as numerous as fine motes of dust.

”Because the Thus Come Ones of the ten directions hold this mantra-heart, they are able to go throughout the ten directions to rub beings on the crowns of their heads and bestow predictions upon them. Also, anyone in the ten directions who has not yet realized the fruition, can receive a Buddha’s prediction.

”Because the Thus Come Ones of the ten directions are based in this mantra-heart, they can go throughout the ten directions to rescue beings from such sufferings as being in the hells, being hungry ghosts, being animals, or being blind, deaf, or mute, as well as from the suffering of being together with those one hates, from the suffering of being apart from those one loves, from the suffering of not obtaining what one seeks, and from the raging blaze of the five skandhas. They liberate beings from both large and small accidents. In response to their recitation, difficulty with thieves, difficulty with armies, difficulty with the law, difficulty with imprisonment, difficulty with wind, fire, and water, and difficulty with hunger, thirst, and impoverishment are all eradicated.

”Because the Thus Come Ones of the ten directions are in accord with this mantra-heart, they can serve good and wise advisors throughout the ten directions. In the four aspects of awesome deportment, they make wish-fulfilling offerings. In the assemblies of as many Thus Come Ones as there are sands in the Ganges, they are considered to be great Dharma

Princes.

"Because the Thus Come Ones of the ten directions practice this mantra-heart, they can gather in and teach their relatives in the ten directions. Causing those of the Small Vehicle not to be frightened when they hear the secret treasury.

"Because the Thus Come Ones of the ten directions recite this mantra-heart, they realize unsurpassed enlightenment while sitting beneath the Bodhi tree, and they enter Parinirvana.

"Because the Thus Come Ones of the ten directions transmit this mantra-heart, those to whom they have bequeathed the Buddhadharma can, after their Nirvana, dwell in it completely and uphold it. Being strict and pure about the precepts and rules, they can all obtain purity.

"If I were to explain this mantra, Bwo Da La, of the cluster of light atop the crown of the Buddha's head from morning till night in an unceasing sound, without ever repeating any syllable or phrase, I could go on for as many kalpas as there are sands in the Ganges and still never finish.

"I also will tell you that this mantra is called 'The crown of the Thus Come One.'

"All of you with something left to study who have not yet put an end to the cycle of rebirth and yet have brought forth sincere resolve to become Arhats, will find it impossible to sit in a Bodhimanda and be far removed in body and mind from all demonic deeds if you do not hold this Mantra.

"Ananda, let any living being of any country in any world copy out this mantra in writing on materials native to his region, such as birch bark, pattra, plain paper, or white cotton cloth, and store it in a pouch containing incense. If that person wears the pouch on his body, or if he keeps a copy in his home, then you should know that even if he understands so little that he cannot recite it from memory, he will not be harmed by any poison during his entire life.

"Ananda, I will now tell you more about how this mantra can rescue and protect the world, help people obtain great fearlessness, and bring to accomplishment living beings' transcendental wisdom.

"You should know that, after my extinction, if there are beings in the Dharma-ending Age who can recite the mantra themselves or teach others to recite it, such people who recite and uphold it cannot be burned by fire, cannot be drowned by water, and cannot be harmed by mild or potent poisons.

"And so it is in every other case, such that they cannot be possessed by any evil mantra or any heavenly dragon, ghost, or spirit, or by any essence, weird creature, or demonic ghost. These people's minds will attain proper reception, so that any spell, any paralyzing sorcery, any poison or poisoning gold, any poisoning silver, any plant, tree, insect, or snake, and any of a myriad kinds of poisonous vapors will turn into sweet dew when it enters their mouths.

"No evil stars, and no ghost or spirit that harbors malice in its heart and that poisons people can work its evil on these people. Vinayaka as well as all the evil ghost kings and their retainers will be led by deep kindness to always guard and protect them.

"Ananda, you should know that eighty-four thousand nayutas of Ganges' sands of kotis of Vajra Treasury-King Bodhisattvas and their descendants, each with vajra multitudes as retinue, are ever in attendance, day and night, upon this mantra.

"If living beings whose minds are scattered and who have no samadhi remember and recite the mantra, the vajra kings will always surround them. Therefore, good men, that is even more true for those who are decisively resolved upon Bodhi. All the Vajra Treasury-King Bodhisattvas will regard them attentively and secretly hasten the opening of their spiritual consciousness.

"When that response occurs, those people will be able to remember the events of as many kalpas as there are grains of sand in eighty-four thousand Ganges Rivers, knowing them all beyond any doubt.

"From that kalpa onward, through every life until the time they take their last body, they will not be born where there are yakshas, rakshasas, putanas, kataputanas, kumbhandas, pishachas and so forth; where there is any kind of hungry ghost, whether with form or lacking form, or with thought or lacking thought, or in any such evil place.

"If these good men read, recite, copy, or write out the mantra, if they carry it or treasure it, if they make offerings to it, then through kalpa after kalpa they will not be poor or lowly, nor will they be born in unpleasant places.

"If these living beings have never accumulated any blessings, the Thus Come Ones of the ten directions will bestow their own merit and virtue upon these people.

"Because of that, throughout asamkhyeyas of ineffable, unspeakable numbers of kalpas, as many as the Ganges' sands, they are always together with the Buddhas. They are born in the same place, due to their limitless merit and virtue, and, like the amala fruit-cluster, they stay in the same place, become permeated with cultivation, and are never parted.

"Therefore, it can enable those who have broken the precepts to regain the purity of the precept-source. It can enable those who have not received the precepts to receive them. It can cause those who are not vigorous to become vigorous. It can enable those who lack wisdom to gain wisdom. It can cause those who are not pure to quickly become pure. It can cause those who do not hold to vegetarianism to become vegetarians naturally.

"Ananda, if good men who uphold this mantra violated the pure precepts before they received the mantra, their multitude of offenses incurred by violating the precepts, whether major or minor, can simultaneously be eradicated after they begin to uphold the mantra.

"Even if they drank intoxicants or ate the five pungent plants and various other impure things in the past, the Buddhas, Bodhisattvas, vajras, gods, immortals, ghosts, and spirits will not hold it against them.

"If they are unclean and wear tattered, old clothes to carry out the single practice and single dwelling, they can be equally pure. Even if they do not set up the platform, do not enter the Bodhimanda, and do not practice the Way, but recite and uphold this mantra, their merit and

virtue will be identical with that derived from entering the platform and practicing the Way.

"If they have committed the five rebellious acts, grave offenses warranting unintermittent retribution, or if they are bhikshus or bhikshunis who have violated the four parajikas or the eight parajikas, such heavy karma as this will disperse after they recite this mantra, like a sand dune that is scattered in a gale, so that not a particle remains.

"Ananda, if living beings who have never repented and reformed any of the obstructive offenses, either heavy or light, that they have committed throughout countless kalpas past, up to and including those of this very life, can nevertheless read, recite, copy, or write out this mantra or wear it on their bodies or place it in their homes or in their garden houses, then all that accumulated karma will melt away like snow in hot water. Before long they will obtain awakening to patience with the non-production of dharmas.

"Moreover, Ananda, if women who do not have children and want to conceive can sincerely memorize and recite this mantra or carry the mantra, Syi Dan Dwo Bwo Da La, on their bodies, they can give birth to sons or daughters endowed with blessings, virtue, and wisdom.

"Those who seek long life will obtain long life. Those who seek to quickly perfect their reward will quickly gain perfection. The same is true for those who seek something regarding their bodies, their lives, their appearance, or their strength.

"At the end of their lives, they will gain the rebirth they hope for in whichever of the countries of the ten directions they wish. They certainly will not be born in poorly endowed places, or as inferior people; even less will they be reborn in some odd form.

"Ananda, if there is famine or plague in a country, province, or village, or if perhaps there are armed troops, brigands, invasions, war, or any other kind of local threat or danger, one can write out this spiritual mantra and place it on the four city gates, or on a chaitya or on a dhvaja, and instruct all the people of the country to gaze upon the mantra, to make obeisance to it, to revere it, and to single-mindedly make offerings to it; one can instruct all the citizens to wear it on their bodies or to place it in their homes; and then all such disasters and calamities will completely disappear.

"Ananda, in each and every country where the people accord with this mantra, the heavenly dragons are delighted, the winds and rains are seasonal, the crops are abundant, and the people are peaceful and happy.

"It can also suppress all evil stars which may appear in any of the directions and transform themselves in uncanny ways. Calamities and obstructions will not arise. People will not die accidentally or unexpectedly, nor will they be bound by fetters, cages, or locks. Day and night they will be at peace, and no evil dreams will disturb their sleep.

"Ananda, this Saha World has eighty-four thousand changeable and disastrous evil stars. Twenty-eight great evil stars are the leaders, and of these, eight great evil stars are the rulers. They take various shapes, and when they appear in the world they bring disaster and weird happenings upon living beings.

"But they will all be eradicated wherever there is the mantra. The boundaries will be secured

for twelve yojanas around, and no evil calamity or misfortune will ever enter in.

”Therefore, the Thus Come One proclaims this mantra as one which will protect those of the future who have just begun to study, as well as all cultivators, so that they can enter samadhi, be peaceful in body and mind, and attain great tranquility.

”Even less will any demon, ghost, or spirit, or any enemy, calamity, or misfortune due from former lives that reach back to beginningless time, or any old karma or past debts come to vex and harm them.

”As to you and everyone in the assembly who is still studying, and as to cultivators of the future who rely on my platform, hold the precepts in accord with the dharma, receive the precepts from pure members of the Sangha, and hold this mantra-heart without giving rise to doubts: should such good men as these not obtain mind-penetration in that very body born of their parents, then the Thus Come Ones of the ten directions have lied!.

When he finished this explanation, measureless hundreds of thousands of vajra power-knights in the assembly came before the Buddha, placed their palms together, bowed, and said, “With sincere hearts we will protect those who cultivate Bodhi in this way, according to what the Buddha has said.”

Then the Brahma King, the God Shakra, and the four great heavenly kings all came before the Buddha, made obeisance together, and said to the Buddha, “If indeed there be good men who cultivate and study in this way, we will do all we can to earnestly protect them and cause everything to be as they would wish throughout their entire lives.”

Moreover measureless great yaksha generals, rakshasa kings, putana kings, kumbhanda kings, pishacha kings, vinayaka, the great ghost kings, and all the ghost commanders came before the Buddha, put their palms together, and made obeisance. “We also have vowed to protect these people and cause their resolve for Bodhi to be quickly perfected.”

Further, measureless numbers of gods of the sun and moon, lords of the rain, lords of the clouds, lords of thunder, lords of lightning who patrol throughout the year, and all the retinues of stars which were also in the assembly bowed at the Buddha’s feet and said to the Buddha, “We also protect all cultivators, so that their Bodhimandas are peaceful and they attain fearlessness.”

Moreover, measureless numbers of mountain spirits, sea-spirits, and all those of the earth - the myriad creatures and essences of water, land, and the air - as well as the king of wind spirits and the gods of the Formless Heavens, came before the Thus Come One, bowed their heads, and said to the Buddha, “We also will protect these cultivators until they attain Bodhi and will never let any demons have their way with them.”

Then Vajra-Treasury-King Bodhisattvas in the great assembly, numbering as many as eighty-four thousand nayutas of kotis’ worth of sands in the Ganges, arose from their seats, bowed at the Buddha’s feet, and said to the Buddha, “World Honored One, the nature of our deeds in cultivation is such that, although we have long since accomplished Bodhi, we do not grasp at Nirvana, but always accompany those who hold this mantra, rescuing and protecting those in the final age who cultivate samadhi properly.

"World Honored One, such people as this, who cultivate their minds and seek proper concentration, whether in the bodhimanda or walking about, and even such people who with scattered minds roam and play in the villages, will be accompanied and protected by us and our retinue of followers.

"Although the demon kings and the god of great comfort will seek to get at them, they will never be able to do so. The smaller ghosts will have to stay ten yojanas' distance from these good people, except for those beings who have decided they want to cultivate dhyana.

"World Honored One, if such evil demons or their retinues want to harm or disturb these good people, we will smash their heads to smithereens with our vajra pestles. We will always help these people to accomplish what they want."

Then Ananda arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "Now that we who are stupid and slow, who are fond of erudition but have not sought to cease the outflows of our minds, have received the Buddha's compassionate instructions and have attained the proper means to become infused with cultivation, we experience joy in body and mind and obtain tremendous benefit.

"World Honored One, for one who cultivates in this way and is certified as having attained the Buddha's samadhi, but who has not yet reached Nirvana, what is meant by the level of 'dry wisdom'? What are the 'forty-four minds'? What is the sequence in which one cultivates till one reaches one's goal? What place must one reach to be said to have 'entered the grounds'? And what is meant by a Bodhisattva of 'equal enlightenment'?"

Having said this, he made a full prostration, and then the great assembly single-mindedly awaited the sound of the Buddha's compassionate voice as they gazed up unblinking with respectful admiration.

At that time the World Honored One praised Ananda, saying, "Good indeed, good indeed, that you can for the sake of the entire great assembly and those beings in the final age who cultivate samadhi and seek the great vehicle, ask to have explained and revealed the unsurpassed proper path of cultivation that takes one from the level of an ordinary person to final Parinirvana. Listen attentively, and I will speak about it for you." Ananda and everyone in the assembly placed their palms together, cleansed their minds, and silently waited to receive the teaching.

The Buddha said, "Ananda, you should know that the wonderful nature is perfect and bright, apart from all names and appearances. Basically there is no world, nor are there any living beings.

"Because of falseness, there is production. Because of production, there is extinction. The names 'production' and 'extinction' are false.

"When the false is extinguished, there is truth, which is called the Thus Come One's Unsurpassed Bodhi and Great Nirvana: those are names for two kinds of turning around.

"Ananda, you now wish to cultivate true samadhi and arrive directly at the Thus Come One's parinirvana. First, you should recognize the two upside-down causes of living beings and the world. If this upside-down state is not produced, then there is the Thus Come One's true samadhi.

"Ananda, what is meant by the upside-down state of living beings? Ananda, the reason that the nature of the mind is bright is that the nature itself is the perfection of brightness. By adding brightness, another nature arises, and from that false nature, views are produced, so that from absolute nothingness comes ultimate existence.

"All that exists comes from this; every cause in fact has no cause. Subjective reliance on objective appearances is basically groundless. Thus, upon what is fundamentally unreliable, one sets up the world and living beings.

"Confusion about one's basic, perfect understanding results in the arising of falseness. The nature of falseness is devoid of substance; it is not something which can be relied upon.

"One may wish to return to the truth, but that wish for the truth is already a falseness. The real nature of true suchness is not a truth that one can seek to return to. By doing so one misses the mark.

"What basically is not produced, what basically does not dwell, what basically is not the mind, and what basically are not dharmas arise through interaction. As they arise more and more strongly, they form the propensity to create karma. Similar karma sets up a mutual stimulus. Because of the karma thus generated, there is mutual production and mutual extinction. That is the reason for the upside-down state of living beings.

"Ananda, what is meant by the upside-down state of the world? All that exists comes from this; the world is set up because of the false arising of sections and shares. Every cause in fact has no cause; everything that is dependent has nothing on which it is dependent, and so it shifts and slides and is unreliable. Because of this, the world of the three periods of time and four directions comes into being. Their union and interaction bring about changes which result in the twelve categories of living beings.

"That is why, in this world, movement brings about sounds, sounds bring about forms, forms bring about smells, smells bring about contact, contact brings about tastes, and tastes bring about awareness of dharmas. The random false thinking resulting from these six creates karma, and this continuous revolving becomes the cause of twelve different categories.

"And so, in the world, sounds, smells, tastes, contact, and the like, are each transformed throughout the twelve categories to make one complete cycle.

"The appearance of being upside down is based on this continuous process. Therefore, in the world there are those born from eggs, those born from wombs, those born from moisture, those born by transformation, those with form, those without form, those with thought, those without thought, those not totally endowed with form, those not totally lacking form, those not totally endowed with thought, and those not totally lacking thought.

“Ananda, through a continuous process of falseness, the upside-down state of movement occurs in this world. It unites with energy to become eighty four thousand kinds of random thoughts that either fly or sink. From this there come into being the egg kalalas which multiply throughout the lands in the form of fish, birds, amphibians, and reptiles, so that their kinds abound.

”Through a continuous process of defilement, the upside-down state of desire occurs in this world. It unites with stimulation to become eighty four thousand kinds of random thoughts that are either upright or perverse. From this there come into being the womb arbudas, which multiply throughout the world in the form of humans, animals, dragons, and immortals until their kinds abound.

”Through a continuous process of attachment, the upside-down state of inclination occurs in this world. It unites with warmth to become eighty-four thousand kinds of random thoughts that are vacillating and inverted. From this there come into being through moisture the appearance of peshis, which multiply throughout the lands in the form of insects and crawling invertebrates, until their kinds abound.

”Through a continuous process of change, the upside-down state of borrowing occurs in this world. It unites with contact to become eighty-four thousand kinds of random thoughts of new and old. From this there come into being through transformation the appearance of ghanas, which multiply throughout the lands in the form of metamorphic flying and crawling creatures, until their kinds abound.

”Through a continuous process of restraint, the upside-down state of obstruction occurs in this world. It unites with attachment to become eighty-four thousand kinds of random thoughts of refinement and brilliance. From this there come into being the ghanas of appearance that possess form, which multiply throughout the lands in the form of auspicious and inauspicious essences, until their kinds abound.

”Through a continuous process of annihilation and dispersion, the upside-down state of delusion occurs in this world. It unites with darkness to become eighty-four thousand kinds of random thoughts of obscurity and hiding. From this there come into being the ghanas of formless beings, which multiply throughout the lands as those that are empty, dispersed, annihilated, and submerged until their kinds abound.

”Through a continuous process of illusory imaginings, the upside-down state of shadows occurs in this world. It unites with memory to become eighty-four thousand kinds of random thoughts that are hidden and bound up. From this there come into being the ghanas of those with thought, which multiply throughout the lands in the form of spirits, ghosts, and weird essences, until their kinds abound.

”Through a continuous process of dullness and slowness, the upside-down state of stupidity occurs in this world. It unites with obstinacy to become eighty-four thousand kinds of random thoughts that are dry and attenuated. From this there come into being the ghanas of those without thought, which multiply throughout the lands as their essence and spirit change into earth, wood, metal, or stone, until their kinds abound.

”Through a continuous process of parasitic interaction, the upside-down state of simulation

occurs in this world. It unites with defilement to become eighty-four thousand kinds of random thoughts of according and relying. From this there come into being those not totally endowed with form, who become ghanas of form which multiply throughout the lands until their kinds abound, in such ways as jellyfish that use shrimp for eyes.

"Through a continuous process of mutual enticement, an upside-down state of the nature occurs in this world. It unites with mantras to become eighty-four thousand kinds of random thoughts of beckoning and summoning. From this there come into being those not totally lacking form, who take ghanas which are formless and multiply through out the lands, until their kinds abound, as the hidden beings of mantras and incantations.

"Through a continuous process of false unity, the upside-down state of transgression occurs in this world. It unites with unlike formations to become eighty-four thousand kinds of random thoughts of reciprocal interchange. From this there come into being those not totally endowed with thought, which become ghanas possessing thought and which multiply throughout the lands until their kinds abound in such forms as the varata, which turns a different creature into its own species.

"Through a continuous process of enmity and harm the upside-down state of killing occurs in this world. It unites with monstrosities to become eighty-four thousand kinds of random thoughts of devouring one's father and mother. From this there come into being those not totally lacking thought, who take ghanas with no thought and multiply through out the lands, until their kinds abound in such forms as the dirt owl, which hatches its young from clods of dirt, and the Pou Jing bird, which incubates a poisonous fruit to create its young. In each case, the young thereupon eat the parents.

"These are the twelve categories of living beings."

Amitabha! Recite sutras and your wisdom will be like the ocean. Thank you! See you next week!

### **Verse of Transference**

May the merit and virtue accrued from this work,  
Adorn the Buddhas' Pure Lands,  
Repaying four kinds of kindness above,  
And aiding those suffering in the paths below.

May those who see and hear of this,  
All bring forth the resolve for Bodhi.  
And when this retribution body is over,  
Be born together in ultimate bliss.