

不可思議的〈楞嚴咒〉

The Inconceivable Śūraṅgama Mantra

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編按：本文摘自於《楞嚴咒句偈疏解》之彙整

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〈楞嚴咒〉是釋迦牟尼佛從頭頂上現出大寶蓮華，寶蓮華上邊又有一個化身佛，來宣說這〈楞嚴咒〉。

〈楞嚴咒〉裏邊包括四果阿羅漢、一切的天神衆、天將衆、功曹衆、一切的天王聖賢和佛菩薩。

〈楞嚴咒〉分為五部：金剛部、寶生部、蓮華部、羯磨部、

The Śūraṅgama Mantra was spoken by a transformation Buddha who appeared from a great precious lotus on top of Shakyamuni Buddha's head.

The Śūraṅgama Mantra includes the four stages of Arhats, all celestial beings, celestial generals, officials, celestial kings, sages, Buddhas, and Bodhisattvas.

The Śūraṅgama Mantra is divided into five parts: the Vajra division, the Jewel-Production division, the Lotus division, the Karma division, and the Buddha division. The light emitted from the eastern Vajra division is blue; the light from the southern

佛部。東方的金剛部所放的光，就是青色青光；南方的寶生部所放的光，就是紅色紅光；中央的佛部所放的光，就是黃色黃光；西方的蓮華部所放的光，就是白色白光；北方的羯磨部所放的光，就是黑色黑光。這五部五方，有五佛管著世界五大魔軍。無論哪一種的魔，〈楞嚴咒〉都可以來管著他們。所以〈楞嚴咒〉這個法門是按著五方、五部、五佛來說的。

〈楞嚴咒〉包羅萬有，上自十方諸佛，下至阿鼻地獄，四聖六凡都要遵從〈楞嚴咒〉的法；無論十法界的哪一法界，都在〈楞嚴咒〉裏頭包括著：有的講菩薩應遵從的靈文，有的講聲聞、緣覺應遵守的，有的是命令阿修羅遵守，有的是人類應遵守的，有的是一切畜生、餓鬼都要遵守。就像皇帝的詔書一樣，皇帝發出來聖旨詔書，一切大臣、老百姓都要遵守。

這個〈楞嚴咒〉，是破魔羅網的一個最好的咒。因為這些咒都是鬼神王的名字，你一念〈楞嚴咒〉，所有的天魔都要叩首皈依，更不用說外道，沒有法子不降伏的。〈楞嚴咒〉裏頭又有降伏法、鉤召法、息災法、增益法、成就法，有這種種的法；所以你一念〈楞嚴咒〉，一切妖魔鬼怪就都老老實實了！

天地間這奧妙就在〈楞嚴咒〉，天地間不可思議的事情也是在〈楞嚴咒〉。這是一種根本的三昧法，是一種最究竟的密法，不過這種密法沒有人懂得、沒有人認識。一般人都是食而不化，只知道念誦，而不知道它的意義。本來這個咒根本不需要知道它的意義，只要知道它是不可思議的靈文就已經夠了！

如果你能躬行實踐、受持讀誦，那個妙處是說不完的。受持〈楞嚴

Jewel-Production division is red; the light from the central Buddha division is yellow; the light from the western Lotus division is white; and the light from the northern Karma division is black. These five divisions of the five directions are managed by five Buddhas who govern the five major demon armies of the world. No matter what kind of demons they are, the Śūraṅgama Mantra can subdue them. Therefore, the Śūraṅgama Mantra is explained according to the five directions, five divisions, and five Buddhas.

The Śūraṅgama Mantra encompasses everything, from the Buddhas of the ten directions above to the Avici (Unrelenting) Hells below, covering all of the Four Sagely Realms and Six Common Realms. All must comply with the Dharma of the Śūraṅgama Mantra. Every one of the ten Dharma realms is included in the Śūraṅgama Mantra: some lines are the spiritual texts Bodhisattvas should follow, some are rules for Śrāvakas and Pratyekabuddhas, some are commands for asuras, some are rules for humans, and some are rules that all animals and hungry ghosts must follow. The mantra is like an imperial decree issued by the emperor, with which all officials and common people must comply.

The Śūraṅgama Mantra is the best mantra for breaking through the net of demons. Because the mantra includes the names of ghost and spirit kings, when you recite it, all celestial demons must bow and take refuge. Those practicing heterodox paths have no way of resisting it. The Śūraṅgama Mantra contains various dharmas, such as eradicating disasters, subduing, accomplishing, benefiting, and hooking and summoning. Thus, when you recite the Śūraṅgama Mantra, all demons, ghosts, and monsters will behave.

The profound wonders and inconceivable occurrences in this world lie within the Śūraṅgama Mantra. Though no one understands or recognizes it, it is a fundamental samadhi, the ultimate esoteric Dharma. Generally, people chant it without understanding its meaning. However, one does not need to know its meaning. Recognizing it as an inconceivable spiritual text is sufficient.

If you can personally practice, uphold, and recite it, the benefits are indescribable. Upholding the Śūraṅgama Mantra helps reduce all disasters in the world, such as water, fire, or wind-related natural disasters, earthquakes, and the suffering of birth, aging, sickness, and death. This does not necessarily have to apply to oneself; disasters can be reduced for all of humanity, with major disasters turning into minor ones and minor disasters disappearing altogether.

These are only the practical benefits of the Śūraṅgama Mantra. Actually, learning it transforms one into a Buddha's transformation

咒〉，無形中就幫助這個世界減少一切的災難，減少水難、火難、風難、地震的難、生老病死的難。這都不一定是為了自己，這是令這個世界上，人類減少災難，大的災難能化小了，小的災難就能化沒有了。

這只是說說〈楞嚴咒〉的好處，實際上，學了〈楞嚴咒〉，那就是佛的化身；不單是佛的化身，而且還是佛的頂上化佛！化佛中的化佛！所以〈楞嚴咒〉的妙處是不可思議的。如果有人持〈楞嚴咒〉，在周圍四十由旬之內，沒有一切的災難，都是化凶為吉。

你們不要以為這是很平常的事！我們現在講〈楞嚴咒〉，可以說是驚天動地的一件大事，可以說是魔王恐怖毛豎的一件大事，可以說是魔王眷屬都不高興的一件大事。他們雖然不高興，但到這個時候，我也還是要把這個咒講一講；講了，有人領會到這個義理，更往深了去研究，能得到〈楞嚴咒〉的三昧——這是我講〈楞嚴咒〉的希望！

這〈楞嚴咒〉奧妙無窮，從來也沒有人講過；即使有人講，也是依照這《楞嚴灌頂疏》，依文解義，沒有人用偈頌來形容它。現在值末法時代，天魔外道橫行無忌。所以，我想把這個〈楞嚴咒〉給大家說得更清楚一點、更明顯一點，令所有的人能以明白楞嚴的法，依法來修行。多持誦〈楞嚴咒〉，就能把天魔外道多降伏一點，所以我才對《楞嚴咒疏》做這樣的解釋。如果用文字來解釋，就需要很多文字才能把它說明白，所以就簡而賅之，用四句偈頌來表明咒的意義。我作這偈頌，字也不太多，也不太少，二十八個字，作出來又不要有重字。

我用很淺顯的偈頌，來表達它萬分之一分的意思。雖然萬分之一

body, and not just any transformation body, but the transformation Buddha atop the Buddha's crown! Therefore, the wonderful aspects of the Śūraṅgama Mantra are inconceivable. There will be no disasters within forty yojanas of one who upholds the Śūraṅgama Mantra; all misfortune will be transformed into good fortune.

Do not think this is an ordinary matter. Discussing the Śūraṅgama Mantra is a significant event, causing the heavens and earth to shake and the demon kings and their retinues to become upset and terrified. Despite their displeasure, I must still explain this mantra. If someone understands the principles behind it and studies it deeply, they will attain the Śūraṅgama Mantra Samadhi, which is my hope in explaining this mantra.

The Śūraṅgama Mantra's profound wonders are endless and have never before been discussed. Even if anyone has, it would have been interpreted literally from "The Explanation of the Śūraṅgama Sutra." No one has described it with verses. In the Dharma-ending age, celestial demons and those practicing heterodox paths run rampant. Therefore, I wish to make the Śūraṅgama Mantra clearer and more evident, so that everyone can understand the Śūraṅgama Dharma and practice it accordingly. By reciting the Śūraṅgama Mantra more frequently, we can subdue more celestial demons and those practicing heterodox paths. This is why I explain "The Explanation of the Śūraṅgama Mantra" in this way. To explain it fully with text would require many words, so I have simplified it and used four-line verses to convey the mantra's meaning. These verses, each of twenty-eight characters, are concise yet comprehensive.

I have used simple verses to express a fraction of the Śūraṅgama Mantra's profound meaning. Although it is only a fraction, understanding this little bit allows for greater comprehension. Discussing the Śūraṅgama Mantra in this manner has never been done before, and I hope more people will understand its wonderful aspects, bringing peace to the world. Explaining the Śūraṅgama Mantra now is a way to shift the world's disasters.

Reciting the Śūraṅgama Mantra and understanding its principles makes bringing forth faith and the Bodhi resolve easier. I have explained the Śūraṅgama Mantra with four-line verses for each phrase to help people grasp the general meaning. Understanding this general meaning helps one to uphold and recite it frequently, thereby realizing the wisdom derived from samadhi.

Do not think it is easy to hear about the Śūraṅgama Mantra! Though the verses are simple, they come from my inherent nature, not borrowed from other texts. They are like my blood and sweat,

只有一分，你不妨舉一知十；因為這一點點，你就可以明白很多。所以講〈楞嚴咒〉，這個講法是從來沒有的，希望多一點人能知道〈楞嚴咒〉的妙處，將來世界就會平安。我們現在講〈楞嚴咒〉，也就是轉移世界災難的一種行為。

如果我們誦持〈楞嚴咒〉，明白這個道理，就容易發菩提心，容易生一種信心。我解釋〈楞嚴咒〉，每一句用四句很淺顯的話來形容它，也就是希望人看了，對這一句咒文的大意會明白一點。明白這個大意了，才能常常受持讀誦，就會得到三昧相應的智慧和。

你們聽了〈楞嚴咒〉，不要以為這是很簡單的！這四句偈頌雖然是很淺，但卻是由我自己的心性裏所流露出來的，並不是尋章摘句在其他書本上抄來的。也可以說，等於我的血，等於我的汗，我用我的真心來解釋〈楞嚴咒〉！希望你們各位聽了以後，能明白多一點，能真正了解這咒的義理，比我明白得更深、更多、更廣。這是我的意思，所以拋磚引玉，把你們的智慧都現出來，能照了經藏，智慧如海。

我們天天找法，想學妙法，等這個妙法現前的時候，我們卻不認識法！不認識法，所以就當面錯過，交臂失之。〈楞嚴咒〉每一句都是妙法，每一個字都是三昧。因為我們人不了解，也不知道它的尊貴，也就好像我們人不認識金子，以為黃銅就是金子。這個〈楞嚴咒〉，你若誠心誦持它，常有八萬四千金剛藏菩薩來護持你；但你一定要誠心，要拿出真心來誦持。沒有真心，沒有誠心，是沒有感應的！

因為咒的意義是無量無邊的，能說出來的是有限的，而咒的威力是無限度的。雖然如此，但為了循循善誘，令人有一個方向，認識〈楞嚴咒〉的

as I explain the Śūraṅgama Mantra with my true heart. I hope everyone, upon hearing this, will strive to understand the mantra more deeply and comprehensively than me. This is my intention, humbly attempting to bring out your wisdom so that you can illuminate the scriptures and gain ocean-like wisdom.

We constantly seek Dharma, desiring to learn the wondrous Dharma, yet fail to recognize it when it appears. Not recognizing the Dharma, we miss it when we are face to face with it. Each sentence of the Śūraṅgama Mantra is wondrous Dharma; each character is samadhi. Due to our ignorance, we do not recognize its value, mistaking brass for gold. If you sincerely recite the Śūraṅgama Mantra, eighty-four thousand Vajra Treasury Bodhisattvas will always protect you. However, you must be sincere; without genuine sincerity, there will be no response.

The mantra's meaning is boundless and what can be explained is limited, but its power is infinite. Nevertheless, to guide and inspire others, I use my limited, haphazard understanding—a drop of water from the ocean—to explain this mantra. If you can truly enter the Śūraṅgama Mantra, each phrase is supremely subtle and wonderful, and its inconceivable power will be revealed. Achieving this power requires, at the minimum, to be true, true, and more true. If you are false, false and more false, you are not aligned with such power. You must be true, true, and more true.

Practicing the Śūraṅgama method requires genuine sincerity and wholehearted dedication. True sincerity means losing track of time and space: not knowing whether it's day or night, whether you've eaten or not, and whether you've slept or not. Everything is forgotten and simply gone; one thought continues for infinite eons, and infinite eons are compressed into one thought. If you have such a spirit, forgetting about eating and sleeping, and can single-mindedly practice the Śūraṅgama Mantra, you will achieve the Śūraṅgama Samadhi. If you can't do that, you cannot be considered a true practitioner of the Śūraṅgama method. This level of dedication applies to any Dharma method: unaware whether one is walking or sitting, thirsty or hungry.

The Śūraṅgama Mantra is long, but each phrase has its unique function and power. With knowledge of its functions and powers, a few phrases suffice in times of need. We must deeply familiarize ourselves with the Śūraṅgama Mantra and understand each segment's function. Only then are we true upholders of the Śūraṅgama Mantra and truly learning always from the Buddha.

重要性；所以，我以我這個少學無聞、一知半解的見解，用好像大海裏頭的一滴水，來解釋〈楞嚴咒〉這麼多的意思。你要真入到〈楞嚴咒〉裏，每一句都是無上微妙的靈文，這種不可思議的力量就會顯現出來。那麼如何才能得到這種力量呢？最低限度，要真、真、真。你要是假、假、假，那就不相應了。一定要真、真、真！

修習楞嚴法門，必須要拿出真心來修行，拿出誠心來修持。甚麼叫真心？你為了修〈楞嚴咒〉、誦持〈楞嚴咒〉，把時間也忘了，把空間也沒了。是日間、是夜間？不知道；吃飯、沒吃飯？不知道；睡覺、沒睡覺？不知道。甚麼都忘了，甚麼都沒有了，一念像無量劫那麼長，無量劫又縮為一念。你若有這一種的精神，把吃飯、睡覺甚麼都忘了，只一個心來修〈楞嚴咒〉，那你一定能成就楞嚴三昧的；不能這樣子，那你就談不到是一個真正修楞嚴法門者。不單修〈楞嚴咒〉是這樣，就是修哪一種法門都要這樣：行不知行，坐不知坐，渴不知渴，餓不知餓。

〈楞嚴咒〉是很長的一個咒，但是這個咒，每一句都有它的用途，都有它的力量。你知道它的用途和力量，當境界來的時候，單單的念這幾句，已經夠了。我們要深深的來熟讀〈楞嚴咒〉，然後再明白哪一段是甚麼作用的，這才是一個真正受持〈楞嚴咒〉的人，真正常隨佛學；不過若你不熟〈楞嚴咒〉，你也不會用，那就談不到常隨佛學。

這個〈楞嚴咒〉，從開始的「南無薩怛他·蘇伽多耶·阿羅訶帝·三藐三菩陀寫」到「南無因陀囉耶」。這二十九句，就是我們修道的人要皈命頂禮所有的諸佛、諸菩薩、諸阿羅漢、聖賢、天仙等等。那麼，這二十九句的咒文，一念起來啊，就會現出一個境界，這個境界本來可以說是真的，也可以說是幻的。怎麼說呢？在這一天的天魔外道看來，這個境界是真的。在修道的人自己知道，這都是咒力一種感應所現的，並不是自己的力量；這是一種三昧的力量，是咒的力量，所以也可以說是幻的，幻妄的。你在誦持這二十九句咒文的時候，現出甚麼境界呢？你

If you are not familiar with the Śūraṅgama Mantra, you cannot use it properly and cannot constantly follow the Buddha's teachings.

From the beginning of the Mantra: “*Namo Sa Dan Tuo Su Qie Duo Ye E La He Di San Miao San Pu Tuo Xie*” up to the twenty-ninth line, “*Namo Yin Tuo La Ye,*” these lines of the Mantra are for practitioners to bow to and worship all Buddhas, Bodhisattvas, Arhats, sages, celestial beings, and so on. Reciting these twenty-nine phrases manifests a state that can be said to be real or illusory. For celestial demons and those practicing heterodox paths, it is real; for practitioners, it is a response from the mantra, not from one's own power but from the mantra's samadhi power, so it is illusory. When these twenty-nine phrases are recited, a Dharma body appears, surrounded by countless red lotuses, to protect and support the person reciting. This display of awe-inspiring virtue and power causes demons, ghosts and monsters to flee.

In the Song dynasty, Venerable Jigong often used this section of the mantra to subdue very effectively celestial demons and those practicing heterodox paths. Therefore, before learning the Śūraṅgama Mantra, we must first understand its applications. These twenty-nine lines drive away evil forces; reciting them makes those practicing heterodox paths and evil ghosts behave.

However, although it can drive away celestial demons, you must have cultivation and virtue for the mantra to be effective. Without cultivation and virtue, even the most powerful mantras are useless, because the mantra-protecting spirits will not listen to you. No matter what mantra you recite, they will pretend that they didn't hear your recitation and will not obey your commands.

For example, the line “*E Shai Zha Nan*” (line 125) is a Dharma of the Vajra Fist. If you can often uphold this Dharma, you can subdue celestial demons and control those practicing heterodox paths with your own strength. Your own strength is just the strength of the mantra; the strength of the mantra becomes your own strength.

With their various methods, including verbal admonishments, the vajra spirits subdue all kinds of demons and monsters. Their purpose is to drive away evil practices and support the Right Dharma. If you can practice the

這個誦咒的行者，就會顯現出來一種法身，四面八方有很多很多的紅蓮華，來擁護你這個持咒的人。因為有這種威德相現出來，妖魔鬼怪一見你這種的威德相好，就往遠跑去了。

當初在宋朝，濟顛和尚就常常用這一段咒文來降伏天魔，制諸外道，很靈感的。因為這個，我們現在學〈楞嚴咒〉，我們要知道它的用途。這一段的〈楞嚴咒〉，總共二十九句，就是一種驅逐法；你一誦這個咒，能令旁門外道、惡鬼邪神都不敢作怪了，都老實了。

不過雖然是這樣說，它能驅除天魔鬼怪，但還要你這個人有修行、有道德，你誦持這個咒才靈驗呢！你若沒有修行、沒有道德，你就誦甚麼靈驗的咒，它也不一定靈驗。為甚麼呢？因為你這個人不修行、沒有德行，一切咒神就不聽你的招呼；所以你誦甚麼咒啊，一切咒神都好像沒有聽見似的，也不會依教奉行的。

就像「阿瑟吒南」一樣，它是個金剛拳的法；若能常受持這種法，以你自己本身的力量，就能降伏天魔，制諸外道。你本身的力量，也是咒的力量；咒的力量，也就變成你本身的力量。

金剛神以他種種言語的訶責，用各種的法，來降伏一切的妖魔鬼怪。他的宗旨是把邪法給驅除出去，把正法給扶植起來。如果你修行，能修楞嚴法，他就來保護你，令你得到平安。所以，修持〈楞嚴咒〉這個法的人，都有八萬四千那麼多的金剛藏菩薩常常跟隨你，保護你，令你得道，一切都吉祥如意。

我們各位想一想，這〈楞嚴咒〉是救阿難尊者的難。阿難尊者被摩登伽女所迷，幾幾乎就要毀戒體，放光如來宣說這個神咒把他救回來。所以我們就應該知道這個咒的力量，是多麼不可思議。

修〈楞嚴咒〉，首先要沒有自私心，其次要沒有自利的心。你必須要存大公無私的心，要存至正不偏的心，要存捨己為人的心，要存普度一切眾生的心。還有，你修持這個咒的法，必須要具足「慈悲喜捨」四無量心，對任何人都慈悲，對任何人都喜捨。如果你能有以上所說這樣的心，學〈楞嚴咒〉，成就也就會

Śūraṅgama Dharma, they will protect you and ensure your safety. Thus, those who uphold the Śūraṅgama Mantra are constantly accompanied and protected by 84,000 Vajra Treasury Bodhisattvas, ensuring your attainment of the Path and the auspicious fulfillment of all your wishes.

Think about it: the Śūraṅgama Mantra saved Venerable Ananda from calamity. Venerable Ananda was captivated by the Matanga woman and nearly lost the essence of his precepts. Shakyamuni Buddha spoke the Śūraṅgama Mantra to save him. Therefore, we should understand how inconceivable the power of this mantra is.

To practice the Śūraṅgama Mantra, one must first be without a selfish mind, and second be without a mind seeking self-benefit. You must maintain a completely selfless heart, an upright and impartial heart, a heart willing to sacrifice oneself for others, and a heart to universally save all living beings. Furthermore, to practice this mantra, you must possess the four boundless hearts of “kindness, compassion, joy, and equanimity,” displaying these qualities towards everyone. If you can have the mindset mentioned above, your achievement in learning the Śūraṅgama Mantra will come quickly.

You also need to observe a vegetarian diet, precepts and keeping the body clean as well as keep your body and mind pure. A pure mind means not having deluded thoughts that are impure; a pure body means not engaging in impure practices. You must always maintain your purity, without any behavior that breaks the rules. If you break the rules, the response to your practice will be lessened. It is not that the mantra is unresponsive, but that your rule-breaking behavior drives away the Dharma-protecting spirits, who then will not care about your matters. Therefore, anyone reciting the Śūraṅgama Mantra must not have a deceitful heart or create offenses. They must constantly be upright and honest, only know how to benefit others and not oneself, and embody the heart and carry out the actions of a Bodhisattva. Hence, achieving spiritual responses from practicing the Śūraṅgama method is not easy. Everyone must pay close attention and be very careful, and strictly observe the Five Precepts and practicing the Ten Wholesome Deeds. These are the minimum requirement to maintain.

很快的。

你還需要齋戒沐浴，心也清淨，身也清淨。心清淨，不打染污的妄想；身也清淨，不行染污的法門。你要時時刻刻保持清淨自己，不可以有絲毫不守規矩的行為；你要有不守規矩的行為，你修這個法，它就沒有那麼大的感應力。不是這個咒沒有感應，而是你不守規矩，護法諸天就離你遠遠的，你有甚麼事情他也不管。所以凡是讀誦〈楞嚴咒〉的人，不要有一種詭譎的心，不要有一種造罪業的行為，甚麼時候都要正大光明，只知道利他而不知道利益自己，存菩薩心腸，行菩薩行。所以修楞嚴法，說是靈感，也不是那麼容易的。各位要很注意，很小心，你一定要守持五戒，奉行十善，這是你最低限度應該要遵守的一種規則。

那麼修習楞嚴法，這是百千萬劫難遭遇的一種法門。我們知道一句咒的力量，就要照著一句去修行；若每一句都明白了，我們就要依照每一句的咒去修行。受持、讀誦、書寫〈楞嚴咒〉，或者為他人說，這都是功德無量的。如果你修楞嚴法門，又不好好守規矩，就會發生很大的問題。這一點，我們在座的人都應該明白。不要一邊修咒法，一邊在造罪業；要是這樣的話，那始終是會受果報的，這罪業是不容易逃避的。

這個〈楞嚴咒〉是支持天地沒有毀滅的一種靈文！這個〈楞嚴咒〉是支持這個世界不到末日的一個靈文！為甚麼叫靈文呢？因為你念〈楞嚴咒〉，它這個靈驗是不可思議的，是凡夫所不能知道的。這是佛頂上化佛所宣說的神咒，它的功能和力量，是不可思議的，是凡夫所不能知道的，是凡夫達不到的境界。所以我常對你們說，世界上要有一個人會念〈楞嚴咒〉，這個世界就不會毀滅，這個法也不會歿的。等這個世界上沒有人會念〈楞嚴咒〉了，那時候，佛法就該滅了。

因為這個，我主張每一個佛教徒都要把〈楞嚴咒〉念熟，天天受持〈楞嚴咒〉，這就是保持正法不滅，就是正法住世。末法的時候，沒有人會念〈楞嚴咒〉的。所以你們各位要知道這個重要性！沒有〈楞嚴咒〉，就沒有佛法；有〈楞嚴咒〉，那就是正法住世。沒有〈楞嚴咒〉，正法就不現前了！ ❀

The Śūraṅgama Dharma is a Dharma method hard to encounter even in billions of kalpas. If we understand the power of one line of the mantra, we should practice accordingly; if we understand every line of the mantra, we should practice them all accordingly. Upholding, reciting, writing out, and explaining the Śūraṅgama Mantra to others bring boundless merit. However, if you practice the Śūraṅgama Dharma but do not follow the rules properly, significant problems can arise. Everyone here should understand this point. Do not commit offenses while practicing the mantra. If you do, you will inevitably undergo retribution; the results of these offenses are not easily avoided.

The Śūraṅgama Mantra is a spiritual text that supports heaven and earth from destruction! The Śūraṅgama Mantra is a spiritual text that prevents the world from reaching its end! Why is it called a spiritual text? Because when you recite the Śūraṅgama Mantra, its efficacy is inconceivable, beyond the understanding of ordinary people. This mantra was spoken by the transformation Buddha on top of the Buddha's crown. Its functions and powers are inconceivable, beyond the reach of ordinary people. Therefore, I often say that if there is one person in the world who can recite the Śūraṅgama Mantra, the world will not be destroyed and the Dharma will not perish. When no one in the world can recite the Śūraṅgama Mantra, that is when the Dharma will end.

For this reason, I urge every Buddhist to memorize and uphold the Śūraṅgama Mantra daily, which ensures the right Dharma to remain in the world and not be destroyed. In the Dharma-ending age, no one will be able to recite the Śūraṅgama Mantra. So, everyone must understand its importance! Without the Śūraṅgama Mantra, there is no Buddhadharma; with the Śūraṅgama Mantra, the right Dharma exists in the world. Without the Śūraṅgama Mantra, the right Dharma will not manifest. ❀