

Praise of the True Incense of Precepts and Samādhi

戒 定 眞 香 讚

The true fragrance of precepts and samādhi soars to the heavens.

戒 定 眞 香 。 焚 起 衝 天 上 。
jiè dìng zhēn xiāng fén qǐ chōng tiān shàng

As we disciples reverently light it in the golden censer.

衆 等 虔 誠 。 爇 在 金 爐 放 。
zhòng děng qián chéng rè zài jīn lú fàng

Fragrance immediately fills the air throughout the ten directions.

頃 刻 氤 氲 。 即 遍 滿 十 方 。
qǐng kè yīn yūn jí biàn mǎn shí fāng

Yaśodharā thus avoided disaster long ago.

昔 日 耶 輸 。 免 難 消 災 障 。
xí rì yē shū miǎn nàn xiāo zāi zhàng

Namo Incense Cloud Canopy Bodhisattva Mahāsattva!

(3 bows)

南 無 香 雲 蓋 菩 薩 摩 訶 薩 (三拜)
ná mó xiāng yún gài pú sà mó hē sà (3 x)

Incense Praise

爐香讚

Incense in the censer now is burning; all the dharma realm receives the fragrance.

爐香乍爇。法界蒙熏。
lú xiāng zhà rè fǎ jiè méng xūn

From afar the sea vast host of Śūraṅgama all inhale its sweetness.

楞嚴海會悉遙聞。
lèng yán hǎi huì xī yáo wén

In every place auspicious clouds appearing.

隨處結祥雲。
suí chù jié xiáng yún

Our sincere intention thus fulfilling, as all Buddhas now show their perfect body.

誠意方殷。諸佛現全身。
chéng yì fāng yīn zhū fó xiàn quán shēn

Namo! Incense Cloud Canopy Bodhisattva Mahāsattva!

南無香雲蓋菩薩摩訶薩 (3 bows)
ná mó xiāng yún gài pú sà mó hē sà (3 x)

The Practice Dharma and Repentance of Śūraṅgama Samādhi

首楞嚴三昧修持懺儀

恭聞。大佛頂首楞嚴王。具足
gōng wén dà fó dǐng shǒu lèng yán wáng jù zú

萬行。十方如來。一門超出妙
wàn hàng shí fāng rú lái yī mén chāo chū miào

莊嚴路。佛頂神咒。妙用無
zhuāng yán lù fó dǐng shén zhòu miào yòng wú

窮。十方如來。乘此咒心。
qióng shí fāng rú lái chéng cǐ zhòu xīn

得成正覺。降魔制外。攝物
dé chéng zhèng jué xiáng mó zhì wài shè wù

利生。三慈普運。四智圓融。
lì shēng sān cí pǔ yùn sì zhì yuán róng

Listen attentively: The samādhi called ‘The Great and Royal Śūraṅgama that is Spoken from above the Crown of the Buddha’s Head and that is the Perfection of the Myriad Practices’ is a wondrous and magnificent Path, the unique portal through which the Buddhas in all ten directions have passed in order to transcend the conditioned world. By means of this mantra of the mind, the Thus Come Ones of the ten directions have gained supreme, right, and universal wisdom. Wielding this mantra of the mind, they subdue all demons and show the right way to all who are on a wrong path, gather in and benefit sentient beings, employ universally the Three Kinds of Compassion and perfect completely the Four Kinds of Wisdom.

讀誦受持。有求皆遂。如來

功德。悉與莊嚴。配戴供養。

無妄不消。末法宣揚。有罪

皆溶。地獄苦因。轉爲極樂。

四棄八棄。五篇七聚。十波

羅夷。四八輕垢。七遮八難。

All the wishes of those who read, recite, and uphold this mantra will be fulfilled.

The Tathāgata will transfer his own merit and virtue to them, giving them a dignified air.

All the previous wrongdoings of those who keep this mantra on their person or who make offerings to it will be eradicated.

All the offenses of those who proclaim this mantra during the Dharma-ending Age will melt away,

At the same time all of the seeds of suffering in the hells planted by the aforementioned people will be transformed into seeds of rebirth in the Land of Ultimate Bliss.

五逆無間。大小惡業。積劫

重罪。未經懺悔。誦此經咒。

是等積罪。如風吹沙。猶湯

消雪。不久皆得。悟無生忍。

經咒功德。歎莫能窮。仰惟

三寶加持。不違本願。俾得

Of these people, some male monastics may have broken the four major precepts and some female monastics the eight major precepts, making themselves worthy of expulsion from the Sangha.

Of these people, some Bodhisattva preceptees may have broken the ten major precepts or may have defiled their precept purity by breaking the forty-eight minor precepts.

Of these people, some may even have committed the five or seven unnatural crimes, crimes like patricide or matricide, which warrant retribution in the relentless hells.

But all of these, whether they have committed great or small offenses, and even if they have accumulated offenses over countless eons which they have

罪滅福生。惑消慧朗。三覺
zuì miè fú shēng huò xiāo huì lǎng sān jué

早圓。萬德速備。四恩總報。
zǎo yuán wàn dé sù bèi sì ēn zǒng bào

三有均資。法界衆生。同圓
sān yǒu jūn zī fǎ jiè zhòng shēng tóng yuán

種智。
zhǒng zhì

not had the opportunity to repent and thereby renew themselves, if they can recite this Sūtra and mantra from memory, all of their accumulated offenses will be eradicated: they will vanish like a sand dune blown away in a whirlwind or like snow over which boiling liquid is poured. Soon they will attain patience when experiencing the state of mind in which no mental objects arise.

One can never succeed in expressing or stop extolling the inexhaustible merit and virtue of this Sūtra and this mantra. We now respectfully rely on the protection of the Three Treasures and pray that the Buddhas or Bodhisattvas do not forsake their original vows so that they will bless us. May all our offenses be eradicated; may all our blessings grow; may all our delusions be brought to an end so that bright wisdom may appear. May we soon perfect the Three Kinds of Awakening and be replete with the myriad virtues. May we repay the Four Kinds of Kindness and benefit those in the Three Kinds of Existence. May all sentient beings in the Dharma Realm together succeed in perfecting Omniscient Wisdom.

Announcing that Samantabhadra Bodhisattva riding on an elephant is here spiritually:

普賢王菩薩象駕光臨 (眾和)
pǔ xián wáng pú sà xiàng jià guāng lín

There exists a Bodhisattva, seated in full lotus posture,

有一菩薩 結跏趺坐
yǒu yī pú sà jié jiā fū zuò

known as Samantabhadra, with a body of white jade.

名曰普賢 身白玉色
míng yuē pǔ xián shēn bái yù sè

Emanates fifty kinds of light, made of fifty different colors.

五十種光 五十種色
wǔ shí zhǒng guāng wǔ shí zhǒng sè

Composed as an aura, from every hair pore,

以爲項光 身諸毛孔
yǐ wéi xiàng guāng shēn zhū máo kǒng

golden light comes pouring forth; at each tip of golden light,

流出金光 其金光端
liú chū jīn guāng qí jīn guāng duān

appear countless transformation Buddhas and Bodhisattvas,

無量化佛 諸化菩薩
wú liàng huà fó zhū huà pú sà

all as his retinues, together they stroll around peacefully,

以爲眷屬 安詳徐步
yǐ wéi juàn shǔ ān xiáng xú bù

as precious flowers shower down, Samantabhadra descends before the cultivator.

雨大寶華 至行者前
yù dà bǎo huā zhì xíng zhě qián

His elephant trumpets and on top of its tusks,

其象開口
qí xiàng kāi kǒu

於象牙上
yú xiàng yá shàng

Appear ponds where maidens as exquisite as jade, singing and playing melodious music.

諸池玉女
zhū chí yù nǚ

鼓樂絃歌
gǔ yuè xián gē

Their voices and sounds wonderful and subtle,

其聲微妙
qí shēng wéi miào

讚歎大乘
zàn tàn dà chéng

in praise of the Mahāyāna, and the path of One Reality.

一實之道
yì shí zhī dào

行者見已
xíng zhě jiàn yǐ

Aware of this, we cultivators rejoice and bow in worship.

歡喜敬禮
huān xǐ jìng lǐ

復更讀誦
fù gèng dú sòng

We further read and recite the profound Sūtras. We universally bow to the ten directions.

甚深經典
shèn shēn jīng diǎn

遍禮十方
biàn lǐ shí fāng

Myriad transformation Buddhas, the Stūpa of Many Jewels Tathāgata,

無量諸佛
wú liàng zhū fó

禮多寶佛塔
lǐ duō bǎo fó tǎ

Śākyamuni Buddha, Samantabhadra Bodhisattva,

及釋迦牟尼
jí shì jiā móu ní

並禮普賢
bìng lǐ pǔ xián

and all great Bodhisattvas. We now make this vow:

諸大菩薩
zhū dà pú sà

發是誓願
fā shì shì yuàn

If I have planted blessings, I can surely see Samantabhadra Bodhisattva.

若我宿福
ruò wǒ sù fú

應見普賢
yīng jiàn pǔ xián

So may this Venerable Universally Auspicious One manifest before me.

願尊者遍吉
yuàn zūn zhě biàn jí

示我色身
shì wǒ sè shēn

Namo Samantabhadra Bodhisattva Mahāsattva

(3 bows)

南無普賢王菩薩摩訶薩
ná mó pǔ xián wáng pú sà mó hē sà

(三稱)
(3 x)

Let all be respectful and reverent

一切恭敬
yí qiè gōng jìng

(維那白)
(recite by the cantor)

Single-mindedly, we bow to the eternally abiding Buddhas of the Dharma Realm throughout the ten directions

(bow)

一心頂禮十方法界常住佛
yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fó

(拜)

Single-mindedly, we bow to the eternally abiding Dharma of the Dharma Realm throughout the ten directions

(bow)

一心頂禮十方法界常住法
yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fǎ

(拜)

Single-mindedly, we bow to the eternally abiding Sangha of the Dharma Realm throughout the ten directions

(bow)

一心頂禮十方法界常住僧
yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù sēng

(拜)

May all kneel, reverently hold up incense and flowers, and offer them in the proper manner.

是 諸 衆 等 各 各 胡 跪
shì zhū zhòng děng gè gè hú guì

嚴 持 香 華 如 法 供 養
yán chí xiāng huā rú fǎ gòng yàng

May this incense and flowers pervade the ten directions,

願 此 香 華 遍 十 方
yuàn cǐ xiāng huā biàn shí fāng

creating a wondrous radiant altar.

以 爲 微 妙 光 明 臺
yǐ wéi wéi miào guāng míng tái

Music, precious incense,

諸 天 音 樂 天 寶 香
zhū tiān yīn yuè tiān bǎo xiāng

foods, and fine garments from the heavens.

諸 天 餽 膳 天 寶 衣
zhū tiān yáo shàn tiān bǎo yī

From the particles of inconceivably wondrous Dharmas,

不 可 思 議 妙 法 塵
bù kě sī yì miào fǎ chén

Every particle sends out myriad particles,

一 一 塵 出 一 切 塵
yī yī chén chū yí qiè chén

each of which in turn sends out all Dharmas.

一 一 塵 出 一 切 法
yī yī chén chū yí qiè fǎ

They rotate freely, adorn each other,

旋 轉 無 礙 互 莊 嚴
xuán zhuǎn wú ài hù zhuāng yán

and arrive before the Three Jewels throughout the ten directions.

遍 至 十 方 三 寶 前
biàn zhì shí fāng sān bǎo qián

Before the Three Jewels in the Dharma Realms throughout the ten directions,

十 方 法 界 三 寶 前
shí fāng fǎ jiè sān bǎo qián

I appear in person to make offerings to every one of them.

悉 有 我 身 修 供 養
xī yǒu wǒ shēn xiū gòng yàng

All of my bodies pervade the Dharma Realm,

一 一 皆 悉 遍 法 界
yī yī jiē xī biàn fǎ jiè

and yet they neither mix nor obstruct each other.

彼 彼 無 雜 無 障 礙
bǐ bǐ wú zá wú zhàng ài

To the end of future lives, I shall do the Buddha's work.

盡 未 來 際 作 佛 事
jìn wèi lái jì zuò fó shì

Living beings throughout the Dharma Realm will be
thus imbued;

普熏法界諸衆生
pǔ xūn fǎ jiè zhū zhòng shēng

They will set their minds on attaining Bodhi,

蒙熏皆發菩提心
méng xūn jiē fā pú tí xīn

And altogether realize Non-birth and the Buddha's knowledge.

同入無生證佛智
tóng rù wú shēng zhèng fó zhì

May this cloud of incense and flowers, pervade the worlds throughout the
ten directions.

願此香華雲遍滿十方界
yuàn cǐ xiāng huā yún biàn mǎn shí fāng jiè

As an offering to all Buddhas, all Dharma, and all Bodhisattvas,

供養一切佛尊法諸菩薩
gòng yàng yí qiè fó zūn fǎ zhū pú sà

as well as to the multitudes of Hearers and devas,

無邊聲聞衆及一切天仙
wú biān shēng wén zhòng jí yí qiè tiān xiān

making a tower of subtle, wonderful light that extends boundlessly into all
realms.

以起光明臺過於無邊界
yǐ qǐ guāng míng tái guò yú wú biān jiè

May beings in boundless Buddhalands, enjoy them and do the Buddhas'
work.

無邊佛土中受用作佛事
wú biān fó dù zhōng shòu yòng zuò fó shì

May the fragrances permeate all beings, so they bring forth the Resolve for
Bodhi.

普熏諸衆生皆發菩提心
pǔ xūn zhū zhòng shēng jiē fā pú tí xīn

His appearance, how wonderful and rare, His light, illumining all ten
directions!

容顏甚奇妙光明照十方
róng yán shèn qí miào guāng míng zhào shí fāng

To whom I had made offerings in the past, to whom I am now drawing near.

我適曾供養今復還親近
wǒ shì céng gòng yàng jīn fù huán qīn jìn

A sage leader he is, a king, divine among the divine, with the voice of
Kalaviṅka,

聖主天中王迦陵頻伽聲
shèng zhǔ tiān zhōng wáng jiā líng pín qié shēng

Taking great pity on all beings, to him we now pay our reverence.

哀愍衆生者我等今敬禮
āi mǐn zhòng shēng zhě wǒ děng jīn jìng lǐ

Namo Precious Uḍumbara Flower Bodhisattva Mahāsattva (3 bows)

南無寶曇華菩薩摩訶薩 (三拜)
ná mó bǎo tán huā pú sà mó hē sà (3 x)

Commencement of the Repentance – Roll One

上卷入懺文

恭聞。一佛出世。開八萬四
 gōng wén yì fó chū shì kāi bā wàn sì
 千之法門。一月在天。破大
 qiān zhī fǎ mén yí yuè zài tiān pò dà
 地九幽之昏暗。廓一乘之妙
 dì jiǔ yōu zhī hūn àn kuò yí chéng zhī miào
 道。懺一切之愆尤。仰啓七
 dào chàn yí qiè zhī qiān yóu yǎng qǐ qī
 佛世尊。十方慈父。舒毫相
 fó shì zūn shí fāng cí fù shū háo xiàng
 光。鑒茲虔懇。今則奉爲求
 guāng jiàn zī qián kěn jīn zé fèng wèi qiú

One Buddha appears in the world and proclaims eighty-four thousand Dharmas; One moon in the sky shatters the darkness of the nine underworld realms; He vastly proclaims the wonderful Way of the One Vehicle. While, we repent of all of our transgressions. We beseech the Seven Buddhas of Antiquity, World-Honored Ones, Compassionate Fathers of the Ten Directions, to radiate brilliant light from your white hair tufts. May you verify our sincerity.

We in this assembly who seek to repent and eradicate calamities reverently

懺消災衆等。恭對金蓮座下。
 chàn xiāo zāi zhòng děng gōng duì jīn lián zuò xià

熏修首楞嚴三昧法門。今當
 xūn xiū shǒu lèng yán sān mèi fǎ mén jīn dāng

第一卷。入壇緣起。我諸行
 dì yī juàn rù tán yuán qǐ wǒ zhū xíng

人。於其壇內。三業清淨。
 rén yú qí tán nèi sān yè qīng jìng

一念精專。燒香散華。胡跪
 yí niàn jīng zhuān shāo xiāng sàn huā hú guì

合掌。頂禮十方三寶。皈依
 hé zhǎng dǐng lǐ shí fāng sān bǎo guī yī

大覺金仙。懇切投誠。發露
 dà jué jīn xiān kěn qiè tóu chéng fā lù

懺悔。伏念消災衆等。一性
 chàn huǐ fú niàn xiāo zāi zhòng děng yí xìng

dedicate ourselves to practice this Dharma-door of Śūraṅgama Samādhi before your golden lotus thrones. We now come to Roll One. With all conditions fulfilled, we enter the Repentance Platform.

We cultivators in this Platform, our three karmas pure, now with single-minded vigor and focus, burn incense and present flowers as offerings. Kneeling with palms together we prostrate before the Three Treasures of the ten directions. We take refuge with the Greatly Awakened Golden Immortals. Let us all now earnestly confess, repent and renew with utmost sincerity.

沉 迷 。 汨 沒 於 四 生 之 內 。 一
chén mí gǔ mò yú sì shēng zhī nèi yī

真 昏 昧 。 輪 轉 於 六 趣 之 中 。
zhēn hūn mèi lún zhuǎn yú liù qù zhī zhōng

由 是 恣 身 口 意 。 縱 貪 瞋 癡 。
yóu shì zì shēn kǒu yì zòng tān chēn chī

謬 作 妄 爲 。 造 無 邊 之 罪 障 。
miù zuò wàng wéi zào wú biān zhī zuì zhàng

隨 邪 逐 惡 。 起 多 種 之 愆 尤 。
suí xié zhú è qǐ duō zhǒng zhī qiān yóu

故 如 來 啓 方 便 之 教 門 。 然 我
gù rú lái qǐ fāng biàn zhī jiào mén rán wǒ

等 投 誠 而 懺 悔 。 仰 憑 清 衆 。
děng tóu chéng ér chàn huǐ yǎng píng qīng zhòng

We in this assembly silently contemplate:

Confused about the One Nature, we have been drowning in the sea of the four births. Obscured about the One Reality, we have been revolving in the wheel of the Six Paths.

We have therefore recklessly given free rein to our body, speech, and mind, thus indulging ourselves in greed, anger, and delusion. We have acted wantonly, boundlessly creating all manner of karmic obstructions. We follow along with what is deviant and pursue evils, committing an enormous number of mistakes and offenses. For these reasons, the Tathāgatas introduced this Dharma of skillful means.

披 誦 靈 文 。 洗 滌 愆 尤 。 資 嚴
pī sòng líng wén xǐ dí qiān yóu zī yán

淨 戒 。 我 願 如 斯 。 佛 必 哀 憐 。
jìng jiè wǒ yuàn rú sī fó bì āi lián

懇 叩 洪 慈 。 冥 熏 加 被 。
kěn kòu hóng cí míng xūn jiā bèi

Hence, with earnest obeisance, we repent and renew. Respectfully relying on this pure assembly, we solemnly recite this efficacious text to cleanse our mistakes and offenses while we strictly uphold the precepts purely. These are our vows; may the Buddhas take pity on us. We respectfully bow to the Greatly Compassionate Ones. May you invisibly bless and protect us!

天 上 天 下 無 如 佛
tiān shàng tiān xià wú rú fó

十 方 世 界 亦 無 比
shí fāng shì jiè yì wú bǐ

世 間 所 有 我 盡 見
shì jiān suǒ yǒu wǒ jìn jiàn

一 切 無 有 如 佛 者
yí qiè wú yǒu rú fó zhě

啓 運 楞 嚴 道 場 懺 法
qǐ yùn lèng yán dào chǎng chàn fǎ

一 心 皈 命 三 世 諸 佛
yì xīn guī mìng sān shì zhū fó

In the heavens above, in all that is below, nothing compares with the Buddha.

Throughout the worlds of the ten directions, he alone is peerless.

Of all I have seen in the world,

There in none compare to the Buddha.

We now begin the Repentance Dharma of Śūraṅgama Bodhimaṇḍa.

We single-mindedly return to, and rely on all Buddhas of the three periods of time.

Namo Buddha of the past, Vipāśyin Buddha

南 無 過 去 毗 婆 尸 佛
ná mó guò qù pí pó shī fó

Namo Śikhin Buddha

南 無 尸 棄 佛
ná mó shī qì fó

Namo Viśvabhū Buddha

南 無 毗 舍 浮 佛
ná mó pí shè fú fó

Namo Krakucchanda Buddha

南 無 拘 留 孫 佛
ná mó jū liú sūn fó

Namo Kanakamuni Buddha

南 無 拘 那 含 牟 尼 佛
ná mó jū nà hán móu ní fó

Namo Kāśyapa Buddha

南 無 迦 葉 佛
ná mó jiā shè fó

Namo Śākyamuni Buddha, our founding teacher

南 無 本 師 釋 迦 牟 尼 佛
ná mó běn shī shì jiā móu ní fó

Namo Maitreya, the honored future Buddha

南 無 當 來 彌 勒 尊 佛
ná mó dāng lái mí lè zūn fó

Namo Unconditioned-Mind Buddha

南 無 無 爲 心 佛
ná mó wú wéi xīn fó

Namo Founding teacher Śākyamuni Buddha (3 bows)

南 無 本 師 釋 迦 牟 尼 佛 (三稱)
ná mó běn shī shì jiā móu ní fó (3 x)

Verse for Opening a Sūtra
開 經 偈

Supreme and wondrous Dharma,

無 上 甚 深 微 妙 法
wú shàng shèn shēn wéi miào fǎ

Subtle and profound, rarely is encountered,

百 千 萬 劫 難 遭 遇
bǎi qiān wàn jié nán zāo yù

Even in a million eons. But now we see it, hear it, and accept it reverently,

我 今 見 聞 得 受 持
wǒ jīn jiàn wén dé shòu chí

May we truly understand the Buddha's Repentance Dharma.

願 解 如 來 懺 法 義
yuàn jiě rú lái chàn fǎ yì

The Practice Dharma and Repentance of
Śūraṅgama Samādhi – Roll One
首 楞 嚴 三 昧 修 持 懺 儀 卷 上

惟 願 釋 迦 本 師、彌 陀 慈 父，
wéi yuàn shì jiā běn shī mí tuó cí fù

十 方 三 世，盡 空 遍 界，一 切
shí fāng sān shì jìn kōng biàn jiè yí qiè

諸 佛，不 移 本 際，平 等 慈 熏，
zhū fó bù yí běn jì píng děng cí xūn

光 照 道 場，俯 垂 哀 愍，受 我
guāng zhào dào chǎng fǔ chuí āi mǐn shòu wǒ

懺 悔。大 佛 頂 首 楞 嚴 經，如
chàn huǐ dà fó dǐng shǒu lèng yán jīng rú

來 無 見 頂 相，無 爲 心 佛，從
lái wú jiàn dǐng xiàng wú wéi xīn fó cóng

We sincerely hope that our Founding teacher Śākyamuni Buddha, our compassionate father Amitābha Buddha, and all Buddhas of the ten directions and three periods of time, who pervade empty space and the Dharma Realm will, without having to leave their fundamental Suchness, kindly and equally permeate beings with their teachings. May their brilliance illuminate the places for enlightenment as they compassionately receive our repentance.

The Śūraṅgama Sūtra says that an unconditioned mind Buddha appears on the invisible crown of Śākyamuni Buddha's head, seated within the precious lotus flower, and from the top of his head proclaims the spiritual heart-mantra while emitting a wonderful effulgent light. May you, the

頂發輝，坐寶蓮華，所說心
dǐng fā huī zuò bǎo lián huā suǒ shuō xīn

咒，顯現道場，受我供養。
zhòu xiǎn xiàn dào chǎng shòu wǒ gòng yàng

神咒加持，頓消三障。大智
shén zhòu jiā chí dùn xiāo sān zhàng dà zhì

文殊師利菩薩、大悲觀世音
wén shū shī lì pú sà dà bēi guān shì yīn

菩薩、大行普賢菩薩、大勢
pú sà dà hèng pǔ xián pú sà dà shì

至菩薩、彌勒菩薩等，諸大
zhì pú sà mí lè pú sà děng zhū dà

菩薩摩訶薩，摩訶迦葉，諸
pú sà mó hē sà mó hē jiā shè zhū

大聲聞，陳說圓通二十五聖，
dà shēng wén chén shuō yuán tōng èr shí wǔ shèng

Buddha, manifest within this site of awakening, receive our offerings, and bless us with your spiritual mantra, so that our three hindrances will be removed at once.

Greatly Wise Mañjuśrī Bodhisattva, Greatly Compassionate Guan Shi Yin Bodhisattva, Great Conduct Samantabhadra Bodhisattva, Mahāsthāmaprāpta Bodhisattva, Maitreya Bodhisattva, and all the Bodhisattva Mahāsattvas, as well as Mahākāśyapa, the great Śrāvakas, and the rest of the twenty-five sages who speak of enlightenment, will all together exercise their compassion and, because of their compassion, take pity on and gather us in.

We hope that the brahmās, śakras, four heavenly kings, and spiritual beings of the eightfold division will compassionately grace us with their presence,

同運慈悲，哀憐攝受。梵釋
tóng yùn cí bēi āi lián shè shòu fàn shì

四王、天龍八部，悉蒙憫念，
sì wáng tiān lóng bā bù xī méng mǐn niàn

惠然光臨，堅守道場，擁護
huì rán guāng lín jiān shǒu dào chǎng yōng hù

行者，卻諸魔障，示現吉祥，
xíng zhě què zhū mó zhàng shì xiàn jí xiáng

令我所修，不違本願。仰惟
lìng wǒ suǒ xiū bù wéi běn yuàn yǎng wéi

一切諸佛，愍念衆生，爲說
yí qiè zhū fó mǐn niàn zhòng shēng wèi shuō

首楞嚴妙法。良以一切衆生，
shǒu lèng yán miào fǎ liáng yǐ yí qiè zhòng shēng

無始妄動，一念不覺生三細，
wú shǐ wàng dòng yí niàn bù jué shēng sān xì

safeguard the monastery, support practitioners, ward off demonic obstacles, and visit us with good fortune so that we are able to practice in accord with our past vows.

We sincerely hope that all Buddhas will show great concern for living beings and teach them the wonderful Dharma of the Śūraṅgama Sūtra. Since time without beginning, each and every living being has been disturbed by delusion: a single unenlightened thought brings the three subtle aspects of delusion into being. Then, conditioned by phenomena, the six coarse aspects of delusion arise. As the Sūtra states,

If you think that an understanding must be added to your inherent enlightenment, you are falsifying the true understanding, the true

境界爲緣長六粗，如經云：性
jìng jiè wéi yuán zhǎng liù cū rú jīng yún xìng

覺必明，妄爲明覺。覺非所
jué bì míng wàng wéi míng jué jué fēi suǒ

明，因明立所。所既妄立，
míng yīn míng lì suǒ suǒ jì wàng lì

生汝妄能。無同異中，熾然
shēng rǔ wàng néng wú tóng yì zhōng chì rán

成異。異彼所異，因異立同。
chéng yì yì bǐ suǒ yì yīn yì lì tóng

同異發明，因此復立，無同
tóng yì fā míng yīn cǐ fù lì wú tóng

無異。如是擾亂，相待生勞。
wú yì rú shì rǎo luàn xiāng dài shēng láo

勞久發塵，自相渾濁。由是
láo jiǔ fā chén zì xiāng hún zhuó yóu shì

enlightenment. That is, nothing need be added to true enlightenment, but once an understanding is added nevertheless, that understanding must understand something. Once the category of “something understood” is mistakenly established in the mind, the category “that which understands” is mistakenly established as well.

At first there is neither sameness nor differentiation, but then that which is differentiated is clearly distinguished. That which differs from what is differentiated is distinguished as being uniform. Because the category of what is differentiated and the category of what is uniform have been established, the category of what is neither uniform nor differentiated is further established. The turmoil of this mutual complementarity gives rise

引起塵勞煩惱。起爲世界，
yǐn qǐ chén láo fǎn nǎo qǐ wéi shì jiè

靜成虛空。虛空爲同，世界
jìng chéng xū kōng xū kōng wéi tóng shì jiè

爲異。彼無同異，真有爲法。
wéi yì bǐ wú tóng yì zhēn yǒu wéi fǎ

由是而成世界、衆生、業果，
yóu shì ér chéng shì jiè zhòng shēng yè guǒ

三種相續。如是地獄、餓鬼
sān zhǒng xiāng xù rú shì dì yù è guǐ

畜生，人及神仙，天洎修羅，
chù shēng rén jí shén xiān tiān jì xiū luó

七趣昇沉。造十習因，感六
qī qù shēng chén zào shí xí yīn gǎn liù

交報。
jiāo bào

to mental strain, and as the mental strain is prolonged, grasping at objects of mind begins. Mental strain and grasping at objects together create a turbidity of mind, out of which the afflictions are generated. Motion becomes the world of perceived objects, and stillness is distinguished as space. In addition to space, which is undifferentiated, and the world, which is differentiated, are conditioned phenomena, which are neither differentiated nor the same.

This brings about the world, living beings, karmic results, and their continuation, resulting in the seven destinies of hell beings, hungry ghosts, animals, humans, immortals, gods, and asuras. All of these are the consequences of intentional acts, which are classified into ten causes based on the latent habitual energies of living beings, and lead in turn to their undergoing six kinds of results.

Namo Vairochana Buddha

南 無 毗 盧 遮 那 佛
ná mó pí lú zhē nà fó

Namo Śākyamuni Buddha, our founding teacher

南 無 本 師 釋 迦 牟 尼 佛
ná mó běn shī shì jiā móu ní fó

Namo Amitābha Buddha

南 無 阿 彌 陀 佛
ná mó ā mí tuó fó

Namo Unconditioned-Mind Transformation Buddha Manifesting
from the Light Shining Forth from the Crown of the Head

南 無 頂 光 現 化 無 爲 心 佛
ná mó dǐng guāng xiàn huà wú wéi xīn fó

Namo Supreme and Venerable Dragon King Buddha

南 無 龍 種 上 尊 王 佛
ná mó lóng zhǒng shàng zūn wáng fó

Namo Samantabhadra King Bodhisattva

南 無 普 賢 王 菩 薩
ná mó pǔ xián wáng pú sà

Namo Great Strength Bodhisattva

南 無 大 勢 至 菩 薩
ná mó dà shì zhì pú sà

Namo Maitreya Bodhisattva

南 無 彌 勒 菩 薩
ná mó mí lè pú sà

Namo Upholding Earth Bodhisattva

南 無 持 地 菩 薩
ná mó chí dì pú sà

Namo Empty Space Treasury Bodhisattva

南 無 虛 空 藏 菩 薩
ná mó xū kōng zàng pú sà

Namo Moonlight Bodhisattva

南 無 月 光 菩 薩
ná mó yuè guāng pú sà

Namo Medicine King Bodhisattva

南 無 藥 王 菩 薩
ná mó yào wáng pú sà

Namo Medicine Supreme Bodhisattva

南 無 藥 上 菩 薩
ná mó yào shàng pú sà

Namo Sa Dan Duo Bo Da La Unsurpassed Spiritual Mantra

南 無 薩 怛 多 般 怛 囉
ná mó sà dān duō bō dá là

無 上 神 咒
wú shàng shén zhòu

Namo Great Buddha's Summit Śūraṅgama Sūtra

南無大佛頂首楞嚴經
ná mó dà fó dǐng shǒu lèng yán jīng

Namo Venerable Ānanda

南無阿難陀尊者
ná mó ā nán tuó zūn zhě

Namo Multitudes of Non-Outflow Great Arhats

南無無漏諸大阿羅漢
ná mó wú lòu zhū dà ā luó hàn

Namo Multitudes of Beyond-Study Pratyeka and Worthy,
Sagely Sangha

南無辟支無學諸賢聖僧
ná mó pì zhī wú xué zhū xián shèng sēng

Namo millions of Vajra Treasury King Bodhisattva

南無俱胝金剛藏王菩薩
ná mó jù zhī jīn gāng zàng wáng pú sà

Namo Bodhisattvas Mahāsattva of Ten Directions

南無十方菩薩摩訶薩
ná mó shí fāng pú sà mó hē sà

Namo Guan Shi Yin Bodhisattva

南無觀世音菩薩
ná mó guān shì yīn pú sà

禮諸佛已，消災衆等，今日
lǐ zhū fó yǐ xiāo zāi zhòng děng jīn rì

所以懺悔者，正如經云：如
suǒ yǐ chàn huǐ zhě zhèng rú jīng yún rú

是惡業，本自發明，非從天
shì è yè běn zì fā míng fēi cóng tiān

降，亦非地出，亦非人與，
jiàng yì fēi dì chū yì fēi rén yǔ

自妄所招，還自來受，菩提
zì wàng suǒ zhāo huán zì lái shòu pú tí

心中，皆爲浮虛妄想凝結，
xīn zhōng jiē wéi fú xū wàng xiǎng níng jié

亦皆虛妄業之所招引。若悟
yì jiē xū wàng yè zhī suǒ zhāo yǐn ruò wù

Having bowed to the Buddhas, this assembly, wishing in this way to dispel disasters, now repents - for, as it says in the Sūtra, “They themselves created their evil karma. It did not descend upon them from the heavens, nor did it emerge from the earth. No other human being imposed it on them. Their own delusion brought about their karma, and they themselves must undergo its retributions. Yet all this (karmic retributions) consists merely of illusions and delusions that manifest within the fully awakened mind.”

If they were to become fully awakened, then with their wondrous and perfect understanding, they would know that, fundamentally, these retributions are not real at all.

Unfortunately, living beings are heavily tainted. They leave open the door to the six kinds of thieves, who rob them of their inherent treasures. Even if they seek the truth, they cannot distinguish the proper from the improper. As a result, from time to time they go astray. If the mind that comes into

菩提，則妙圓明，本無所有。
pú tí zé miào yuán míng běn wú suǒ yǒu

無奈衆生垢重，開六賊門，
wú nài zhòng shēng gòu zhòng kāi liù zéi mén

自劫家寶，即欲求真，不辨
zì jié jiā bǎo jí yù qiú zhēn bú biàn

邪正，每墮歧途。以生滅心，
xié zhèng měi duò qí tú yǐ shēng miè xīn

爲本修因，而求佛乘，不生
wéi běn xiū yīn ér qiú fó chéng bù shēng

不滅，無有是處。因地不真，
bú miè wú yǒu shì chù yīn dì bù zhēn

果招紆曲。是以阿難尊者，
guǒ zhāo yū qū shì yǐ ā nán zūn zhě

增上大悲，權現聲聞，示墮
zēng shàng dà bēi quán xiàn shēng wén shì duò

being and ceases is the basis of one's practice, then one will not be able to ride the Buddha's vehicle to where there is nothing that comes into being or ceases to be. If one's direction is not true at the start, one will veer away from the goal. For this reason, Venerable Ānanda deepened his great compassion. Assuming the appearance of a Śrāvaka as an expedient, he manifested being lured into the bedroom of a courtesan. This was the occasion for the arising of the great Teaching.

First the World Honored One told Ānanda, "All beings have been undergoing death and rebirth over and over simply because they have not been aware of the pure understanding that is the essential nature of the everlasting true mind." The Buddha then proclaimed the name of the great samādhi, saying that it should be regarded as the fundamental essence of principles and practices.

淫室，啓發大教，而世尊首
yín shì qǐ fā dà jiào ér shì zūn shǒu

告之曰：一切衆生，生死相
gào zhī yuē yí qiè zhòng shēng shēng sǐ xiāng

續，皆由不知常住真心，性
xù jiē yóu bù zhī cháng zhù zhēn xīn xìng

淨明體。懸示大定之名，以
jìng míng tǐ xuán shì dà dìng zhī míng yǐ

爲理行之本。由是七處破妄，
wéi lǐ xíng zhī běn yóu shì qī chù pò wàng

點示真心，別明二種根本，
diǎn shì zhēn xīn bié míng èr zhǒng gēn běn

以彰正軌。十番辨見，顯見
yǐ zhāng zhèng guǐ shí fān biàn jiàn xiǎn jiàn

即心。會陰、入、處、界、七大性
jí xīn huì yīn rù chù jiè qī dà xìng

Thereafter, by means of the seven proposed locations of the mind, the Buddha guided Ānanda in his quest for the true mind, until he broke through his delusions and the true mind was revealed. Then, the Buddha expounded the two fundamentals in order to elucidate the proper method of practice. The discourse on visual awareness in ten lines of reasoning leads to the understanding that visual awareness is the true mind. In their fundamental nature, the five skandhas, the six sense faculties, the twelve sites, the eighteen constituents, and the seven primary elements are perfectly interfused; all are one with the Tathāgatagarbha.

Furthermore, the Buddha brought to light the three distorted continuations and exhaustively explained their causes. The Buddha then revealed the Tathāgatagarbha, which is empty of dependent arising yet not empty of dependent arising. Through this process of negation and affirmation, the

眞圓融，本如來藏。更明三
 zhēn yuán róng běn rú lái zàng gèng míng sān
 種相續，深窮生起之由。詳
 zhǒng xiāng xù shēn qióng shēng qǐ zhī yóu xiáng
 示如來藏如實空不空，遮照
 shì rú lái zàng rú shí kōng bù kōng zhē zhào
 同時，使悟圓理，而起圓行。
 tóng shí shǐ wù yuán lǐ ér qǐ yuán hành
 故又明二決定義，初審因地
 gù yòu míng èr jué dìng yì chū shěn yīn dì
 發心，次審煩惱根本。示六
 fā xīn cì shěn fán nǎo gēn běn shì liù
 根優劣，令揀圓根。擊鐘驗
 gēn yōu liè lìng jiǎn yuán gēn jí zhōng yàn
 常，綰巾示結。陳述圓通，
 cháng wǎn jīn shì jié chén shù yuán tōng

Buddha led Ānanda to perfect realization, which brought his practice to perfection. The Buddha guided Ānanda on how to initiate his practice and advance towards perfection.

Therefore, the Buddha went on to teach two definitive principles: first, that one must examine the resolve that is the basis of one's practice, followed by carefully examining the source of one's afflictions. The Buddha showed Ānanda the degree of efficacy of each of the faculties of perception, guiding him to choose one sense faculty by which to realize his breakthrough.

The Buddha told Ānanda to strike the bell as an illustration of the essential, everlasting nature of the true mind. He also tied six knots in a scarf to indicate the delusions created through the six sense faculties. After the twenty-five sages spoke of their enlightenment, the Buddha recommended

敕選耳門。說四明誨，建立
 chì xuǎn ěr mén shuō sì míng huì jiàn lì
 道場，頂光神咒，悉是圓修。
 dào chǎng dǐng guāng shén zhòu xī shì yuán xiū
 更明三增進，善能成就五十
 gèng míng sān zēng jìn shàn néng chéng jiù wǔ shí
 五位眞菩提路，乃至妙覺果
 wǔ wèi zhēn pú tí lù nǎi zhì miào jué guǒ
 海，圓滿菩提，歸無所得。
 hǎi yuán mǎn pú tí guī wú suǒ dé
 圓成果地，以契因心，正如
 yuán chéng guǒ dì yǐ qì yīn xīn zhèng rú
 所謂：得元明覺，無生滅心，
 suǒ wèi dé yuán míng jué wú shēng miè xīn
 然後圓成果地修證。
 rán hòu yuán chéng guǒ dì xiū zhèng

to Ānanda the practice of the faculty of hearing. He also taught the four clear and definitive instructions on purity as well as the establishment of a place of awakening through the use of the spiritual mantra spoken from the crown of the Buddha's head: these, too, are perfect practices.

Furthermore, the Buddha explained that the three gradual steps can lead to the fifty-five stages, the true path to Bodhi, all the way up to arrival at the ocean of wondrous awakening, in which Bodhi is perfected and one thereby returns to where there is nothing to attain. Having tallied with the resolve as the basis of practices, the practitioner has thus perfectly realized the fruition of cultivation. The process is well described when the Sūtra says "The original enlightened understanding, which neither comes into being nor ceases to be, must be the basis of one's practice. By means of that, one will attain awakening as a result of one's former practice."

Namo Vairochana Buddha

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ná mó pí lú zhē nà fó

Namo Śākyamuni Buddha, our founding teacher

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ná mó pǔ xián wáng pú sà

Namo Great Strength Bodhisattva

南 無 大 勢 至 菩 薩
ná mó dà shì zhì pú sà

Namo Maitreya Bodhisattva

南 無 彌 勒 菩 薩
ná mó mí lè pú sà

Namo Upholding Earth Bodhisattva

南 無 持 地 菩 薩
ná mó chí dì pú sà

Namo Empty Space Treasury Bodhisattva

南 無 虛 空 藏 菩 薩
ná mó xū kōng zàng pú sà

Namo Moonlight Bodhisattva

南 無 月 光 菩 薩
ná mó yuè guāng pú sà

Namo Medicine King Bodhisattva

南 無 藥 王 菩 薩
ná mó yào wáng pú sà

Namo Medicine Supreme Bodhisattva

南 無 藥 上 菩 薩
ná mó yào shàng pú sà

Namo Sa Dan Duo Bo Da La Unsurpassed Spiritual Mantra

南 無 薩 怛 多 般 怛 囉
ná mó sà dān duō bō dá là

無 上 神 咒
wú shàng shén zhòu

Namo Great Buddha's Summit Śūraṅgama Sūtra

南 無 大 佛 頂 首 楞 嚴 經
ná mó dà fó dǐng shǒu lèng yán jīng

Namo Venerable Ānanda

南 無 阿 難 陀 尊 者
ná mó ā nán tuó zūn zhě

Namo Multitudes of Non-Outflow Great Arhats

南 無 無 漏 諸 大 阿 羅 漢
ná mó wú lòu zhū dà ā luó hàn

Namo Multitudes of Beyond-Study Pratyeka and Worthy,
Sagely Sangha

南 無 辟 支 無 學 諸 賢 聖 僧
ná mó pì zhī wú xué zhū xián shèng sēng

Namo millions of Vajra Treasury King Bodhisattva

南 無 俱 胝 金 剛 藏 王 菩 薩
ná mó jù zhī jīn gāng zàng wáng pú sà

Namo Bodhisattvas Mahāsattva of Ten Directions

南 無 十 方 菩 薩 摩 訶 薩
ná mó shí fāng pú sà mó hē sà

Namo Guan Shi Yin Bodhisattva

南 無 觀 世 音 菩 薩
ná mó guān shì yīn pú sà

禮 諸 佛 已，消 災 衆 等，前 已
lǐ zhū fó yǐ xiāo zāi zhòng děng qián yǐ

略 解 經 義。阿 難 尊 者，又 復
lüè jiě jīng yì ā nán zūn zhě yòu fù

代 爲 請 示 經 名，以 符 名 實 相 稱。
dài wéi qǐng shì jīng míng yǐ fú míng shí xiāng chèn

猶 恐 行 因 未 盡，更 示 內 外 情
yóu kǒng xíng yīn wèi jìn gèng shì nèi wài qíng

想，七 趣 昇 沉，十 因 六 報，
xiǎng qī qù shēng chén shí yīn liù bào

因 果 理 微，俾 消 惑 業。廣 述
yīn guǒ lǐ wéi bì xiāo huò yè guǎng shù

五 陰 魔 境，使 於 禪 那 覺 悟 無
wǔ yīn mó jìng shǐ yú chán nà jué wù wú

惑，直 進 無 上 菩 提，中 無 紆
huò zhí jìn wú shàng pú tí zhōng wú yū

Having bowed to the Buddhas, this assembly, wishing to dispel disasters, have gained some understanding of the Sūtra. Venerable Ānanda asked about the name of the Sūtra, so that the title of Sūtra will match its contents.

For fear that he had not fully explained the causes of practice, the Buddha, wishing to help us dispel delusion, introduced the roles of the inner-outer divisions of emotion and aspiration (thought), which lead to the unfolding of the seven destinies, and the subtle relationship between the ten causes and their six results. The extensive elaboration of the fifty demonic states of mind associated with the five skandhas help meditative practitioners attain awakening and freedom from delusion so that they can proceed straight to the realization of Unsurpassed Bodhi, without deviating in the least.

曲之相。是故世尊，叮嚀囑
 qū zhī xiàng shì gù shì zūn dīng níng zhǔ
 累，汝等必須將如來語，於
 lèi rǔ děng bì xū jiāng rú lái yǔ yú
 我滅後，傳示末法，遍令衆
 wǒ miè hòu chuán shì mò fǎ biàn lìng zhòng
 生，開覺斯義，無令天魔，
 shēng kāi jué sī yì wú lìng tiān mó
 得其方便，保持覆護，成無
 dé qí fāng biàn bǎo chí fù hù chéng wú
 上道。乃至結示：能以一念
 shàng dào nǎi zhì jié shì néng yǐ yí niàn
 將此法門，於末法中開示未
 jiāng cǐ fǎ mén yú mò fǎ zhōng kāi shì wèi
 學，是人罪障應念消滅，變
 xué shì rén zuì zhàng yìng niàn xiāo miè biàn

Therefore, the World-Honored One earnestly urged, “After my parinirvāṇa, you must explain my teachings and transmit them to beings of Dharma-Ending Age so that all beings everywhere will understand what I have taught. Do not allow the heavenly demons to have their way. Protect these practitioners and lend them support so that they can realize supreme enlightenment.”

Finally, the Buddha concluded, “Suppose one were to explain this Dharma, even for just a moment, to beings who in the time of the Dharma-Ending Age had not learned about this teaching. Then as a consequence of that one moment of explanation, that person’s offenses would vanish, and the hells in which he had deserved to suffer would be transformed into lands of peace and delight (the Land of Ultimate Bliss).”

其所受地獄苦因，成安樂國。
 qí suǒ shòu dì yù kǔ yīn chéng ān lè guó
 又曰：若有衆生，能誦此經，
 yòu yuē ruò yǒu zhòng shēng néng sòng cǐ jīng
 能持此咒，如我廣說，窮劫
 néng chí cǐ zhòu rú wǒ guǎng shuō qióng jié
 不盡，依我教言，如教行道，
 bú jìn yī wǒ jiào yán rú jiào xíng dào
 直成菩提，無復魔業。弟子
 zhí chéng pú tí wú fù mó yè dì zǐ
 衆等，念無始來，無明障蔽，
 zhòng děng niàn wú shǐ lái wú míng zhàng bì
 失卻本心，妄認塵緣，分別
 shī què běn xīn wàng rèn chén yuán fēn bié
 影事，何心何慮，今幸逢此
 yǐng shì hé xīn hé lǜ jīn xìng féng cǐ

Furthermore, the Buddha said, “Even for an infinite number of eons I could not fully describe the benefit that beings will gain from reciting this Sūtra and from upholding this mantra. By relying on this teaching that I have given you, and by practicing just as I have instructed you, you will go directly to full awakening without creating any more karma that would lead to entanglement in the demonic karma.”

We disciples realize that since time without beginning, being covered by ignorance, we have strayed from the fundamental, true mind. We have been mistaken about the conditioned objects of perception and have made distinctions about what are in fact nothing but shadowy mental events. How could we have known and imagined that we would meet the ultimate

圓頓大乘至道之法，如失乳

兒，忽遇慈母。仰念十方如

來，諸大菩薩，憐愍衆生，

猶如一子，拔濟無懈，利益

靡窮，大雄大力，滅除三惑，

大慈大悲，教證三德，普度

有情，同成正覺。以是因緣，

今日至心，皈命頂禮。

truth of the perfect, sudden Great Vehicle Dharma? We are like a lost child suddenly reunited with its beloved mother.

We sincerely hope that all Tathāgatas throughout the ten directions and all great Bodhisattvas will have sympathy for living beings and will regard us as your only children. Please save us tirelessly and bring us endless benefits. Great in courage and great in power, please dispel the three kinds of delusion. Great in compassion and great in kindness, please teach us to realize the three virtues and universally save all living beings so that we can all realize perfect awakening together. For these reasons, we now, with utmost sincerity, take refuge with you and bow to you in reverence.

Śūraṅgama Mantra Heart

楞嚴咒心

路姪他。唵。阿那隸。

毗舍提。鞞囉。跋闍囉。

陀唎。槃陀槃陀你。

跋闍囉謗尼泮。

虎𪔐都嚧甕泮。莎婆訶。(三遍)

(3 x)

The True Words of Seven Buddhas for Eradicating Offenses
七佛滅罪真言

離 婆 離 婆 帝。 求 訶 求 訶 帝。
lí pó lí pó dì qiú hē qiú hē dì
陀 羅 尼 帝。 尼 訶 囉 帝。
tuó luó ní dì ní hē lā dì
毗 黎 你 帝。 摩 訶 伽 帝。
pí lí nǐ dì mó hē qié dì
眞 陵 乾 帝。 娑 婆 訶。 (三遍)
zhēn líng qián dì suō pó hē (3 x)

The True Words for Patching Flaws in Recitation
補闕真言

南 謨 喝 囉 怛 那 哆 囉 夜 耶。
ná mó hē lā dá nā duō lā yè yē
佉 囉 佉 囉。 俱 住 俱 住。
qiè lā qiè lā jù zhù jù zhù
摩 囉 摩 囉。 虎 囉 吽。
mó lā mó lā hǔ lā hōng
賀 賀 蘇 怛 拏。 吽。
hè hè sū dá ná hōng
潑 抹 拏。 娑 婆 訶。 (三遍)
pō mǒ ná suō pó hē (3 x)

Praise
讚

On seven occasions the Buddha helps Ānanda shatter his delusions,
Awakening him ten times by revealing the essence of visual awareness.

七處破妄。十番顯見。

The twenty-five sages proclaim their Dharmas far and wide,

二十五聖廣開演。

Guan Yin's Dharma of the ear faculty being the most efficacious.

聞性大士詮。

Passing through the three sequential stages,
One attains the fruition of Bodhi.

三種增進。菩提果上圓。

Namo Śūraṅgama Assembly of Buddhas and Bodhisattvas (3 bows)

南無楞嚴會上佛菩薩 (三拜)

Dedication of Merit
迴向功德

願以此功德

普及於一切

我等與衆生

皆共成佛道

May the merit from this practice,

Benefit each and every being.

May we together with all beings,

Realize Buddhahood.

The Ritual of Śūraṅgama Samādhi
Repentance Dharma – Roll Two
首 楞 嚴 三 昧 懺 儀 卷 中

(You are encouraged to sit in full lotus posture for this section.)
[此段修持最好結雙跏趺坐]

南 無 楞 嚴 會 上 佛 菩 薩 (三稱)
ná mó lèng yán huì shàng fó pú sà

妙 湛 總 持 不 動 尊
miào zhàn zǒng chí bú dòng zūn

首 楞 嚴 王 世 希 有
shǒu lèng yán wáng shì xī yǒu

銷 我 億 劫 顛 倒 想
xiāo wǒ yì jié diān dǎo xiǎng

不 歷 僧 祇 獲 法 身
bú lì sēng qí huò fǎ shēn

Namo Śūraṅgama Assembly of Buddhas and Bodhisattvas (3 x)

O Deep and Wondrous Dharani Unmoving Honored One,
Supreme Śūraṅgama appears most rarely in the world.
Extinguishing deluded thoughts from countless kalpas past,
I needn't pass through aeons till the Dharma body's gained.

願 今 得 果 成 寶 王
yuàn jīn dé guǒ chéng bǎo wáng

還 度 如 是 恒 沙 衆
huán dù rú shì héng shā zhòng

將 此 深 心 奉 塵 刹
jiāng cǐ shēn xīn fèng chén chà

是 則 名 爲 報 佛 恩
shì zé míng wéi bào fó ēn

伏 請 世 尊 爲 證 明
fú qǐng shì zūn wéi zhèng míng

五 濁 惡 世 誓 先 入
wǔ zhuó è shì shì xiān rù

如 一 衆 生 未 成 佛
rú yī zhòng shēng wèi chéng fó

I wish to now attain the Way: and as the Dharma king,
I'll then return to rescue beings more than Ganges' sands.
This deep resolve I offer to the myriad Buddhas' lands,
And thus endeavor to repay the Buddhas' boundless grace.
I now request the Bhagavan to certify my quest:
To enter first the evil world – the five turbidities;
If yet a single being's not accomplished Buddhahood,

終 不 於 此 取 泥 洹
zhōng bù yú cǐ qǔ ní huán

大 雄 大 力 大 慈 悲
dà xióng dà lì dà cí bēi

希 更 審 除 微 細 惑
xī gèng shěn chú wēi xì huò

令 我 早 登 無 上 覺
lìng wǒ zǎo dēng wú shàng jué

於 十 方 界 坐 道 場
yú shí fāng jiè zuò dào chǎng

舜 若 多 性 可 銷 亡
shùn ruò duō xìng kě xiāo wáng

爍 迦 羅 心 無 動 轉
shuò jiā luó xīn wú dòng zhuǎn

Accordingly I also must renounce Nirvāṇa’s bliss.
O great in courage, great in power, great compassionate one!
I pray would now uncover and dispel my subt’lest doubts.
Thus cause me quickly to attain supreme enlightenment,
And sit within the Bodhimaṇḍas of the tenfold realms.
And even could the nature of Śūnyatā melt away.
My Vajra-like supreme resolve would still remain unmoved.

南 無 常 住 十 方 佛
ná mó cháng zhù shí fāng fó

南 無 常 住 十 方 法
ná mó cháng zhù shí fāng fǎ

南 無 常 住 十 方 僧
ná mó cháng zhù shí fāng sēng

南 無 釋 迦 牟 尼 佛
ná mó shì jiā móu ní fó

南 無 佛 頂 首 楞 嚴
ná mó fó dǐng shǒu lèng yán

南 無 觀 世 音 菩 薩
ná mó guān shì yīn pú sà

南 無 金 剛 藏 菩 薩
ná mó jīn gāng zàng pú sà

Namo Eternally abiding Buddhas of the ten directions.
Namo Eternally abiding Dharma of the ten directions.
Namo Eternally abiding Sangha of the ten directions.
Namo Śākyamuni Buddha.
Namo Supreme Śūraṅgama of the Buddha’s summit.
Namo Guan Shi Yin Bodhisattva.
Namo Vajra Treasury Bodhisattva.

爾時世尊，從肉髻中，湧百
 寶光，光中湧出，千葉寶蓮，
 有化如來，坐寶華中，頂放
 十道。百寶光明，一一光明，
 皆遍示現，十恒河沙。金剛
 密跡，擎山持杵，遍虛空界。
 大眾仰觀，畏愛兼抱，求佛
 哀佑，一心聽佛，無見頂相
 放光如來，宣說神咒。

At that time, the world honored one 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 awe and admiration, seeking 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.

1st assembly

第一會 毗盧眞法會

- | | |
|--------------------------------------|-----------|
| 1. na mo sa dan tuo | 南無薩怛他 |
| 2. su qie duo ye | 蘇伽多耶 |
| 3. e la he di | 阿羅訶帝 |
| 4. san miao san pu tuo xie | 三藐三菩陀寫 |
| 5. na mo sa dan tuo | 南無薩怛他 |
| 6. fo tuo ju zhi shai ni shan | 佛陀俱胝瑟尼釤 |
| 7. na mo sa po | 南無薩婆 |
| 8. bo tuo bo di | 勃陀勃地 |
| 9. sa duo pi bi | 薩跢鞞弊 |
| 10. na mo sa duo nan | 南無薩多南 |
| 11. san miao san pu tuo | 三藐三菩陀 |
| 12. ju zhi nan | 俱知喃 |
| 13. suo she la po jia | 娑舍囉婆迦 |
| 14. seng qie nan | 僧伽喃 |
| 15. na mo lu ji e luo han duo nan | 南無盧雞阿羅漢跢喃 |
| 16. na mo su lu duo bo nuo nan | 南無蘇盧多波那喃 |
| 17. na mo suo jie li tuo qie mi nan | 南無娑羯唎陀伽彌喃 |
| 18. na mo lu ji san miao qie duo nan | 南無盧雞三藐伽跢喃 |
| 19. san miao qie bo la | 三藐伽波囉 |
| 20. di bo duo nuo nan | 底波多那喃 |
| 21. na mo ti po li shai nan | 南無提婆離瑟赧 |

22.	na mo xi tuo ye	南無悉陀耶
23.	pi di ye	毗地耶
24.	tuo la li shai nan	陀囉離瑟赧
25.	she bo nu	舍波奴
26.	jie la he	揭囉訶
27.	suo he suo la mo tuo nan	娑訶娑囉摩他喃
28.	na mo ba la he mo ni	南無跋囉訶摩尼
29.	na mo yin tuo la ye	南無因陀囉耶
30.	na mo po qie po di	南無婆伽婆帝
31.	lu tuo la ye	嚧陀囉耶
32.	wu mo bo di	烏摩般帝
33.	suo xi ye ye	娑醯夜耶
34.	na mo po qie po di	南無婆伽婆帝
35.	nuo la ye	那囉野
36.	na ye	拏耶
37.	pan zhe mo he san mu tuo la	槃遮摩訶三慕陀囉
38.	na mo xi jie li duo ye	南無悉羯唎多耶
39.	na mo po qie po di	南無婆伽婆帝
40.	mo he jia la ye	摩訶迦囉耶
41.	di li bo la na	地唎般剌那
42.	qie la pi tuo la	伽囉毗陀囉
43.	bo na jia la ye	波拏迦囉耶
44.	e di mu di	阿地目帝

45.	shi mo she nuo ni	尸摩舍那尼
46.	po xi ni	婆悉尼
47.	mo dan li qie na	摩怛唎伽拏
48.	na mo xi jie li duo ye	南無悉羯唎多耶
49.	na mo po qie po di	南無婆伽婆帝
50.	duo tuo qie duo ju la ye	多他伽跢俱囉耶
51.	na mo bo tou mo ju la ye	南無般頭摩俱囉耶
52.	na mo ba she la ju la ye	南無跋闍囉俱囉耶
53.	na mo mo ni ju la ye	南無摩尼俱囉耶
54.	na mo qie she ju la ye	南無伽闍俱囉耶
55.	na mo po qie po di	南無婆伽婆帝
56.	di li cha	帝唎茶
57.	shu la xi na	輸囉西那
58.	bo la he la na la she ye	波囉訶囉拏囉闍耶
59.	duo tuo qie duo ye	跢他伽多耶
60.	na mo po qie po di	南無婆伽婆帝
61.	na mo e mi duo po ye	南無阿彌多婆耶
62.	duo tuo qie duo ye	跢他伽多耶
63.	e la he di	阿囉訶帝
64.	san miao san pu tuo ye	三藐三菩陀耶
65.	na mo po qie po di	南無婆伽婆帝
66.	e chu pi ye	阿芻鞞耶
67.	duo tuo qie duo ye	跢他伽多耶

68. e la he di	阿囉訶帝
69. san miao san pu tuo ye	三藐三菩陀耶
70. na mo po qie po di	南無婆伽婆帝
71. pi sha she ye	鞞沙闍耶
72. ju lu fei zhu li ye	俱盧吠柱唎耶
73. bo la po la she ye	般囉婆囉闍耶
74. duo tuo qie duo ye	跢他伽多耶
75. na mo po qie po di	南無婆伽婆帝
76. san bu shi bi duo	三補師毖多
77. sa lian nai la la she ye	薩憐捺囉刺闍耶
78. duo tuo qie duo ye	跢他伽多耶
79. e la he di	阿囉訶帝
80. san miao san pu tuo ye	三藐三菩陀耶
81. na mo po qie po di	南無婆伽婆帝
82. she ji ye mu nuo ye	舍雞野母那曳
83. duo tuo qie duo ye	跢他伽多耶
84. e la he di	阿囉訶帝
85. san miao san pu tuo ye	三藐三菩陀耶
86. na mo po qie po di	南無婆伽婆帝
87. la dan na ji du la she ye	剌怛那雞都囉闍耶
88. duo tuo qie duo ye	跢他伽多耶
89. e la he di	阿囉訶帝
90. san miao san pu tuo ye	三藐三菩陀耶

91. di piao	帝瓢
92. na mo sa jie li duo	南無薩羯唎多
93. yi tan po qie po duo	翳曇婆伽婆多
94. sa dan tuo qie du shai ni shan	薩怛他伽都瑟尼釤
95. sa dan duo bo da lan	薩怛多般怛嚩
96. na mo e po la shi dan	南無阿婆囉視耽
97. bo la di	般囉帝
98. yang qi la	揚歧囉
99. sa la po	薩囉婆
100. bo duo jie la he	部多揭囉訶
101. ni jie la he	尼羯囉訶
102. jie jia la he ni	揭迦囉訶尼
103. ba la bi di ye	跋囉毖地耶
104. chi tuo ni	叱陀你
105. e jia la	阿迦囉
106. mi li zhu	密唎柱
107. bo li dan la ye	般唎怛囉耶
108. ning jie li	儻揭唎
109. sa la po	薩囉婆
110. pan tuo nuo	槃陀那
111. mu cha ni	目叉尼
112. sa la po	薩囉婆
113. tu shai zha	突瑟吒

114. tu xi fa	突悉乏
115. bo na ni	般那你
116. fa la ni	伐囉尼
117. zhe du la	赭都囉
118. shi di nan	失帝南
119. jie la he	羯囉訶
120. suo he sa la ruo she	娑訶薩囉若闍
121. pi duo beng suo na jie li	毗多崩娑那羯唎
122. e shai zha bing she di nan	阿瑟吒冰舍帝南
123. na cha cha dan la ruo she	那叉剎怛囉若闍
124. bo la sa tuo na jie li	波囉薩陀那羯唎
125. e shai zha nan	阿瑟吒南
126. mo he jie la he ruo she	摩訶羯囉訶若闍
127. pi duo beng sa na jie li	毗多崩薩那羯唎
128. sa po she du lu	薩婆舍都嚧
129. ni po la ruo she	你婆囉若闍
130. hu lan tu xi fa	呼藍突悉乏
131. nan zhe na she ni	難遮那舍尼
132. bi sha she	毖沙舍
133. xi dan la	悉怛囉
134. e ji ni	阿吉尼
135. wu tuo jia la ruo she	烏陀迦囉若闍
136. e bo la shi duo ju la	阿般囉視多具囉

137. mo he bo la zhan chi	摩訶般囉戰持
138. mo he die duo	摩訶疊多
139. mo he di she	摩訶帝闍
140. mo he shui duo she po la	摩訶稅多闍婆囉
141. mo he ba la pan tuo la	摩訶跋囉槃陀囉
142. po xi ni	婆悉你
143. e li ye duo la	阿唎耶多囉
144. pi li ju zhi	毗唎俱知
145. shi po pi she ye	誓婆毗闍耶
146. ba she la mo li di	跋闍囉摩禮底
147. pi she lu duo	毗舍嚧多
148. bo teng wang jia	勃騰罔迦
149. ba she la zhi he nuo e zhe	跋闍囉制喝那阿遮
150. mo la zhi po	摩囉制婆
151. bo la zhi duo	般囉質多
152. ba she la shan chi	跋闍囉擅持
153. pi she la zhe	毗舍囉遮
154. shan duo she	扇多舍
155. pi ti po	鞞提婆
156. bu shi duo	補視多
157. su mo lu bo	蘇摩嚧波
158. mo he shui duo	摩訶稅多
159. e li ye duo la	阿唎耶多囉

160. mo he po la e bo la	摩訶婆囉阿般囉
161. ba she la shang jie la zhi po	跋闍囉商羯囉制婆
162. ba she la ju mo li	跋闍囉俱摩唎
163. ju lan tuo li	俱藍陀唎
164. ba she la he sa duo zhe	跋闍囉喝薩多遮
165. pi di ye	毗地耶
166. qian zhe nuo	乾遮那
167. mo li jia	摩唎迦
168. ku su mu	崛蘇母
169. po jie la duo nuo	婆羯囉跢那
170. pi lu zhe na	鞞嚧遮那
171. ju li ye	俱唎耶
172. ye la tu	夜囉菟
173. shai ni shan	瑟尼釤
174. pi zhe lan po mo ni zhe	毗折藍婆摩尼遮
175. ba she la jia na jia bo la po	跋闍囉迦那迦波囉婆
176. lu she na	嚧闍那
177. ba she la dun zhi zhe	跋闍囉頓稚遮
178. shui duo zhe	稅多遮
179. jia mo la	迦摩囉
180. cha che shi	刹奢尸
181. bo la po	波囉婆
182. yi di yi di	翳帝夷帝

183. mu tuo la	母陀囉
184. jie na	羯拏
185. suo pi la chan	娑鞞囉懺
186. jue fan du	掘梵都
187. yin tu na mo mo xie	印兔那麼麼寫
2 nd assembly 第二會 釋尊應化會	
188. wu xin	烏訢
189. li shai jie na	唎瑟揭拏
190. bo la she xi duo	般刺舍悉多
191. sa dan tuo	薩怛他
192. qie du shai ni shan	伽都瑟尼釤
193. hu xin du lu yong	虎訢都嚧雍
194. zhan po na	瞻婆那
195. hu xin du lu yong	虎訢都嚧雍
196. xi dan po na	悉耽婆那
197. hu xin du lu yong	虎訢都嚧雍
198. bo la shai di ye	波囉瑟地耶
199. san bo cha	三般叉
200. na jie la	拏羯囉
201. hu xin du lu yong	虎訢都嚧雍
202. sa po yao cha	薩婆藥叉
203. he la cha suo	喝囉刹娑

204. jie la he ruo she	揭囉訶若闍
205. pi teng beng sa na jie la	毗騰崩薩那羯囉
206. hu xin du lu yong	虎訖都嚧雍
207. zhe du la	者都囉
208. shi di nan	尸底南
209. jie la he	揭囉訶
210. suo he sa la nan	娑訶薩囉南
211. pi teng beng sa na la	毗騰崩薩那囉
212. hu xin du lu yong	虎訖都嚧雍
213. la cha	囉叉
214. po qie fan	婆伽梵
215. sa dan tuo	薩怛他
216. qie du shai ni shan	伽都瑟尼釤
217. bo la dian	波囉點
218. she ji li	闍吉唎
219. mo he suo he sa la	摩訶娑訶薩囉
220. bo shu suo he sa la	勃樹娑訶薩囉
221. shi li sha	室唎沙
222. ju zhi suo he sa ni	俱知娑訶薩尼
223. di li e bi ti shi po li duo	帝嚧阿弊提視婆唎多
224. zha zha ying jia	吒吒嬰迦
225. mo he ba she lu tuo la	摩訶跋闍嚧陀囉
226. di li pu po na	帝唎菩婆那

227. man cha la	曼荼囉
228. wu xin	烏訖
229. suo xi di	莎悉帝
230. bo po du	薄婆都
231. mo mo	麼麼
232. yin tu na mo mo xie	印兔那麼麼寫
3 rd assembly 第三會 觀音合同會	
233. la she po ye	囉闍婆夜
234. zhu la ba ye	主囉跋夜
235. e qi ni po ye	阿祇尼婆夜
236. wu tuo jia po ye	烏陀迦婆夜
237. pi sha po ye	毗沙婆夜
238. she sa duo la po ye	舍薩多囉婆夜
239. po la zhao jie la po ye	婆囉斫羯囉婆夜
240. tu shai cha po ye	突瑟叉婆夜
241. e she ni po ye	阿舍你婆夜
242. e jia la	阿迦囉
243. mi li zhu po ye	密唎柱婆夜
244. tuo la ni bu mi jian	陀囉尼部彌劍
245. bo qie bo tuo po ye	波伽波陀婆夜
246. wu la jia po duo po ye	烏囉迦婆多婆夜
247. la she tan cha po ye	刺闍壇荼婆夜

248. nuo qie po ye	那伽婆夜
249. pi tiao dan po ye	毗條怛婆夜
250. su bo la na po ye	蘇波囉拏婆夜
251. yao cha jie la he	藥叉揭囉訶
252. la cha si jie la he	囉叉私揭囉訶
253. bi li duo jie la he	畢唎多揭囉訶
254. pi she zhe jie la he	毗舍遮揭囉訶
255. bu duo jie la he	部多揭囉訶
256. jiu pan cha jie la he	鳩槃荼揭囉訶
257. bu dan na jie la he	補丹那揭囉訶
258. jia zha bu dan na jie la he	迦吒補丹那揭囉訶
259. xi qian du jie la he	悉乾度揭囉訶
260. e bo xi mo la jie la he	阿播悉摩囉揭囉訶
261. wu tan mo tuo jie la he	烏檀摩陀揭囉訶
262. che ye jie la he	車夜揭囉訶
263. xi li po di jie la he	醯唎婆帝揭囉訶
264. she duo he li nan	社多訶唎南
265. jie po he li nan	揭婆訶唎南
266. lu di la he li nan	嚧地囉訶唎南
267. mang suo he li nan	忙娑訶唎南
268. mi tuo he li nan	謎陀訶唎南
269. mo she he li nan	摩闍訶唎南
270. she duo he li nu	闍多訶唎女

271. shi bi duo he li nan	視比多訶唎南
272. pi duo he li nan	毗多訶唎南
273. po duo he li nan	婆多訶唎南
274. e shu zhe he li nu	阿輸遮訶唎女
275. zhi duo he li nu	質多訶唎女
276. di shan sa pi shan	帝鈇薩鞞鈇◎
277. sa po jie la he nan	薩婆揭囉訶南
278. pi tuo ye she	毗陀夜闍
279. chen tuo ye mi	瞋陀夜彌
280. ji la ye mi	雞囉夜彌
281. bo li ba la zhe jia	波唎跋囉者迦
282. qi li dan	訖唎擔
283. pi tuo ye she	毗陀夜闍
284. chen tuo ye mi	瞋陀夜彌
285. ji la ye mi	雞囉夜彌
286. cha yan ni	茶演尼
287. qi li dan	訖唎擔
288. pi tuo ye she	毗陀夜闍
289. chen tuo ye mi	瞋陀夜彌
290. ji la ye mi	雞囉夜彌
291. mo he bo shu bo dan ye	摩訶般輸般怛夜
292. lu tuo la	嚧陀囉
293. qi li dan	訖唎擔

294. pi tuo ye she	毗陀夜闍
295. chen tuo ye mi	瞋陀夜彌
296. ji la ye mi	雞囉夜彌
297. nuo la ye na	那囉夜拏
298. qi li dan	訖唎擔
299. pi tuo ye she	毗陀夜闍
300. chen tuo ye mi	瞋陀夜彌
301. ji la ye mi	雞囉夜彌
302. dan tuo qie lu cha xi	怛埵伽嚧茶西
303. qi li dan	訖唎擔
304. pi tuo ye she	毗陀夜闍
305. chen tuo ye mi	瞋陀夜彌
306. ji la ye mi	雞囉夜彌
307. mo he jia la	摩訶迦囉
308. mo dan li qie na	摩怛唎伽拏
309. qi li dan	訖唎擔
310. pi tuo ye she	毗陀夜闍
311. chen tuo ye mi	瞋陀夜彌
312. ji la ye mi	雞囉夜彌
313. jia bo li jia	迦波唎迦
314. qi li dan	訖唎擔
315. pi tuo ye she	毗陀夜闍
316. chen tuo ye mi	瞋陀夜彌

317. ji la ye mi	雞囉夜彌
318. she ye jie la	闍耶羯囉
319. mo du jie la	摩度羯囉
320. sa po la tuo suo da na	薩婆囉他娑達那
321. qi li dan	訖唎擔
322. pi tuo ye she	毗陀夜闍
323. chen tuo ye mi	瞋陀夜彌
324. ji la ye mi	雞囉夜彌
325. zhe du la	赭咄囉
326. po qi ni	婆耆你
327. qi li dan	訖唎擔
328. pi tuo ye she	毗陀夜闍
329. chen tuo ye mi	瞋陀夜彌
330. ji la ye mi	雞囉夜彌
331. pi li yang qi li zhi	毗唎羊訖唎知
332. nan tuo ji sha la	難陀雞沙囉
333. qie na bo di	伽拏般帝
334. suo xi ye	索醯夜
335. qi li dan	訖唎擔
336. pi tuo ye she	毗陀夜闍
337. chen tuo ye mi	瞋陀夜彌
338. ji la ye mi	雞囉夜彌
339. na jie na she la po na	那揭那舍囉婆拏

340. qi li dan	訖唎擔
341. pi tuo ye she	毗陀夜闍
342. chen tuo ye mi	瞋陀夜彌
343. ji la ye mi	雞囉夜彌
344. e luo han	阿羅漢
345. qi li dan	訖唎擔
346. pi tuo ye she	毗陀夜闍
347. chen tuo ye mi	瞋陀夜彌
348. ji la ye mi	雞囉夜彌
349. pi duo la qie	毗多囉伽
350. qi li dan	訖唎擔
351. pi tuo ye she	毗陀夜闍
352. chen tuo ye mi	瞋陀夜彌
353. ji la ye mi	雞囉夜彌
354. ba she la bo ni	跋闍囉波你
355. ju xi ye ju xi ye	具醯夜具醯夜
356. jia di bo di	迦地般帝
357. qi li dan	訖唎擔
358. pi tuo ye she	毗陀夜闍
359. chen tuo ye mi	瞋陀夜彌
360. ji la ye mi	雞囉夜彌
361. la cha wang	囉叉罔
362. po qie fan	婆伽梵

363. yin tu na mo mo xie	印兔那麼麼寫
4 th assembly 第四會 剛藏折攝會	
364. po qie fan	婆伽梵
365. sa dan duo bo da la	薩怛多般怛囉
366. na mo sui du di	南無懺都帝
367. e xi duo na la la jia	阿悉多那囉剌迦
368. bo la po	波囉婆
369. xi pu zha	悉普吒
370. pi jia sa dan duo bo di li	毗迦薩怛多鉢帝唎
371. shi fo la shi fo la	什佛囉什佛囉
372. tuo la tuo la	陀囉陀囉
373. pin tuo la pin tuo la	頻陀囉頻陀囉
374. chen tuo chen tuo	瞋陀瞋陀
375. hu xin hu xin	虎訕虎訕
376. pan zha pan zha pan zha pan zha pan zha	泮吒泮吒泮吒 泮吒泮吒
377. suo he	娑訶
378. xi xi pan	醯醯泮
379. e mo jia ye pan	阿牟迦耶泮
380. e bo la ti he duo pan	阿波囉提訶多泮
381. po la bo la tuo pan	婆囉波囉陀泮
382. e su la	阿素囉

383. pi tuo la	毗陀囉
384. bo jia pan	波迦泮
385. sa po ti pi bi pan	薩婆提鞞弊泮
386. sa po na qie bi pan	薩婆那伽弊泮
387. sa po yao cha bi pan	薩婆藥叉弊泮
388. sa po qian ta po bi pan	薩婆乾闥婆弊泮
389. sa po bu dan na bi pan	薩婆補丹那弊泮
390. jia zha bu dan na bi pan	迦吒補丹那弊泮
391. sa po tu lang zhi di bi pan	薩婆突狼枳帝弊泮
392. sa po tu si bi li	薩婆突澀比犁
393. qi shai di bi pan	訖瑟帝弊泮
394. sa po shi po li bi pan	薩婆什婆唎弊泮
395. sa po e bo xi mo li bi pan	薩婆阿播悉摩犁弊泮
396. sa po she la po na bi pan	薩婆舍囉婆拏弊泮
397. sa po di di ji bi pan	薩婆地帝雞弊泮
398. sa po dan mo tuo ji bi pan	薩婆怛摩陀繼弊泮
399. sa po pi tuo ye	薩婆毗陀耶
400. la shi zhe li bi pan	囉誓遮犁弊泮
401. she ye jie la	闍夜羯囉
402. mo du jie la	摩度羯囉
403. sa po la tuo suo tuo ji bi pan	薩婆囉他娑陀雞弊泮
404. pi di ye	毗地夜
405. zhe li bi pan	遮唎弊泮

406. zhe du la	者都囉
407. fu qi ni bi pan	縛耆你弊泮
408. ba she la	跋闍囉
409. ju mo li	俱摩唎
410. pi tuo ye	毗陀夜
411. la shi bi pan	囉誓弊泮
412. mo he bo la ding yang	摩訶波囉丁羊
413. yi qi li bi pan	乂耆唎弊泮
414. ba she la shang jie la ye	跋闍囉商羯囉夜
415. bo la zhang qi la she ye pan	波囉丈耆囉闍耶泮
416. mo he jia la ye	摩訶迦囉夜
417. mo he mo dan li jia na	摩訶末怛唎迦拏
418. na mo suo jie li duo ye pan	南無娑羯唎多夜泮
419. bi shai na bei ye pan	毖瑟拏婢曳泮
420. bo la he mo ni ye pan	勃囉訶牟尼曳泮
421. e qi ni ye pan	阿耆尼曳泮
422. mo he jie li ye pan	摩訶羯唎曳泮
423. jie la tan chi ye pan	羯囉檀持曳泮
424. mie dan li ye pan	蔑怛唎曳泮
425. lao dan li ye pan	勞怛唎曳泮
426. zhe wen cha ye pan	遮文茶曳泮
427. jie luo la dan li ye pan	羯邏囉怛唎曳泮
428. jia bo li ye pan	迦般唎曳泮

429. e di mu zhi duo	阿地目質多
430. jia shi mo she nuo	迦尸摩舍那
431. po si ni ye pan	婆私你曳泮
432. yan ji zhi	演吉質
433. sa tuo po xie	薩埵婆寫
434. mo mo yin tu na mo mo xie	麼麼印兔那麼麼寫

5 th assembly	第五會 文殊弘傳會
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435. tu shai zha zhi duo	突瑟吒質多
436. e mo dan li zhi duo	阿末怛唎質多
437. wu she he la	烏闍訶囉
438. qie po he la	伽婆訶囉
439. lu di la he la	嚧地囉訶囉
440. po suo he la	婆娑訶囉
441. mo she he la	摩闍訶囉
442. she duo he la	闍多訶囉
443. shi bi duo he la	視毖多訶囉
444. ba liao ye he la	跋略夜訶囉
445. qian tuo he la	乾陀訶囉
446. bu shi bo he la	布史波訶囉
447. po la he la	頗囉訶囉
448. po xie he la	婆寫訶囉
449. bo bo zhi duo	般波質多

450. tu shai zha zhi duo	突瑟吒質多
451. lao tuo la zhi duo	嚧陀囉質多
452. yao cha jie la he	藥叉揭囉訶
453. la cha suo jie la he	囉剎娑揭囉訶
454. bi li duo jie la he	閉隸多揭囉訶
455. pi she zhe jie la he	毗舍遮揭囉訶
456. bu duo jie la he	部多揭囉訶
457. jiu pan cha jie la he	鳩槃荼揭囉訶
458. xi qian tuo jie la he	悉乾陀揭囉訶
459. wu dan mo tuo jie la he	烏怛摩陀揭囉訶
460. che ye jie la he	車夜揭囉訶
461. e bo sa mo la jie la he	阿播薩摩囉揭囉訶
462. zhai que ge	宅祛革
463. cha qi ni jie la he	荼耆尼揭囉訶
464. li fo di jie la he	唎佛帝揭囉訶
465. she mi jia jie la he	闍彌迦揭囉訶
466. she ju ni jie la he	舍俱尼揭囉訶
467. mu tuo la	姥陀囉
468. nan di jia jie la he	難地迦揭囉訶
469. e lan po jie la he	阿藍婆揭囉訶
470. qian du bo ni jie la he	乾度波尼揭囉訶
471. shi fa la	什伐囉
472. yin jia xi jia	堙迦醯迦

473. zhui di yao jia	墜帝藥迦
474. dan li di yao jia	但隸帝藥迦
475. zhe tu tuo jia	者突託迦
476. ni ti shi fa la	呢提什伐囉
477. bi shan mo shi fa la	毖釤摩什伐囉
478. bo di jia	薄底迦
479. bi di jia	鼻底迦
480. shi li shai mi jia	室隸瑟密迦
481. suo ni bo di jia	娑你般帝迦
482. sa po shi fa la	薩婆什伐囉
483. shi lu ji di	室嚧吉帝
484. mo tuo pi da lu zhi jian	末陀鞞達嚧制劍
485. e qi lu qian	阿綺嚧鉗
486. mu que lu qian	目佉嚧鉗
487. jie li tu lu qian	羯唎突嚧鉗
488. jie la he	揭囉訶
489. jie lan jie na shu lan	揭藍羯拏輸藍
490. dan duo shu lan	憚多輸藍
491. qi li ye shu lan	迄唎夜輸藍
492. mo mo shu lan	末麼輸藍
493. ba li shi po shu lan	跋唎室婆輸藍
494. bi li shai zha shu lan	毖栗瑟吒輸藍
495. wu tuo la shu lan	烏陀囉輸藍

496. jie zhi shu lan	羯知輸藍
497. ba xi di shu lan	跋悉帝輸藍
498. wu lu shu lan	鄔嚧輸藍
499. chang qie shu lan	常伽輸藍
500. he xi duo shu lan	喝悉多輸藍
501. ba tuo shu lan	跋陀輸藍
502. suo fang ang qie	娑房盎伽
503. bo la zhang qie shu lan	般囉丈伽輸藍
504. bu duo bi duo cha	部多毖跢茶
505. cha qi ni	茶耆尼
506. shi po la	什婆囉
507. tuo tu lu jia	陀突嚧迦
508. jian du lu ji zhi	建咄嚧吉知
509. po lu duo pi	婆路多毗
510. sa bo lu	薩般嚧
511. he ling qie	訶凌伽
512. shu sha dan la	輸沙怛囉
513. suo na jie la	娑那羯囉
514. pi sha yu jia	毗沙喻迦
515. e qi ni	阿耆尼
516. wu tuo jia	烏陀迦
517. mo la pi la	末囉鞞囉
518. jian duo la	建跢囉

519. e jia la	阿迦囉
520. mi li du	密唎咄
521. da lian bu jia	怛斂部迦
522. di li la zha	地栗刺吒
523. bi li shai zhi jia	毖唎瑟質迦
524. sa po na ju la	薩婆那俱囉
525. si yin qie bi	肆引伽弊◎
526. jie la li yao cha	揭囉唎藥叉
527. dan la chu	怛囉芻
528. mo la shi	末囉視
529. fei di shan	吠帝釤
530. suo pi shan	娑鞞釤
531. xi dan duo bo da la	悉怛多钵怛囉
532. mo he ba she lu	摩訶跋闍嚧
533. shai ni shan	瑟尼釤
534. mo he bo lai zhang qi lan	摩訶般賴丈耆藍
535. ye bo tu tuo	夜波突陀
536. she yu she nuo	舍喻闍那
537. bian da li na	辯怛隸拏
538. pi tuo ye	毗陀耶
539. pan tan jia lu mi	槃曇迦嚧彌
540. di shu	帝殊
541. pan tan jia lu mi	槃曇迦嚧彌

542. bo la pi tuo	般囉毗陀
543. pan tan jia lu mi	槃曇迦嚧彌
544. da zhi tuo	跢侄他
545. nan	唵◎
546. e na li	阿那隸
547. pi she ti	毗舍提
548. pi la	鞞囉
549. ba she la	跋闍囉
550. tuo li	陀唎
551. pan tuo pan tuo ni	槃陀槃陀你
552. ba she la bang ni pan	跋闍囉謗尼泮
553. hu xin du lu yong pan	虎訖都嚧甕泮
554. suo po he	莎婆訶

(一遍或多遍)
(recite one time or many times)

阿難，是佛頂光聚，悉怛多
ā nàn shì fó dǐng guāng jù xī dān duō

般怛囉，秘密伽陀微妙章句，
bō dá là mì mì qié tuó wéi miào zhāng jù

出生十方一切諸佛。
chū shēng shí fāng yí qiè zhū fó

十方如來因此咒心，得成無
shí fāng rú lái yīn cǐ zhòu xīn dé chéng wú

上正遍知覺。
shàng zhèng biàn zhī jué

十方如來執此咒心，降伏諸
shí fāng rú lái zhí cǐ zhòu xīn xiáng fú zhū

魔，制諸外道。
mó zhì zhū wài dào

Ānanda, all Buddhas throughout the ten directions are born from the esoteric lines of this Mantra of the White Canopy Syi Dan Dwo Bwo Da La (pinyin: xi dan duo bo da la), with its subtle and wonderful phrases and sections spoken by the Buddha seated within the light at the crown of Thus Come One's head.

By means of this mantra of the mind, the Thus Come Ones of the ten directions have gained supreme, right, and universal wisdom.

Wielding this mantra of the mind, the Thus Come Ones of the ten directions subdue all demons and show the right way to all who are on a wrong path.

十方如來乘此咒心，坐寶蓮
shí fāng rú lái chéng cǐ zhòu xīn zuò bǎo lián

華，應微塵國。
huā yìng wéi chén guó

十方如來含此咒心，於微塵
shí fāng rú lái hán cǐ zhòu xīn yú wéi chén

國，轉大法輪。
guó zhuǎn dà fǎ lún

十方如來持此咒心，能於十
shí fāng rú lái chí cǐ zhòu xīn néng yú shí

方摩頂授記。自果未成，亦
fāng mó dǐng shòu jì zì guǒ wèi chéng yì

於十方蒙佛授記。
yú shí fāng méng fó shòu jì

Conveyed by the power of this mantra of the mind, the Thus Come Ones of the ten directions, each seated upon a magnificent lotus flower, appear in response to the needs of beings in numerous lands.

Holding fast to this mantra of the mind, the Thus Come Ones of the ten directions appear in numberless lands to turn the great Wheel of the Dharma.

Employing this mantra of the mind, the Thus Come ones of the ten directions bestow predictions upon beings universally, each one circling his right hand over the crown of the head of each of these beings. They even bestow predictions upon beings who have not yet become enlightened.

十方如來依此咒心，能於十
 shí fāng rú lái yī cǐ zhòu xīn néng yú shí
 方，拔濟群苦。所謂地獄、
 fāng bá ji qún kǔ suǒ wèi dì yù
 餓鬼、畜生，盲聾喑啞，怨
 è guǐ chù shēng máng lóng yīn yǎ yuàn
 憎會苦，愛別離苦，求不得
 zēng huì kǔ ài bié lí kǔ qiú bù dé
 苦，五陰熾盛，大小諸橫，
 kǔ wǔ yīn chì shèng dà xiǎo zhū hèng
 同時解脫。賊難兵難，王難
 tóng shí jiě tuō zéi nán bīng nán wáng nán
 獄難，風火水難，飢渴貧窮，
 yù nán fēng huǒ shuǐ nán jī kě pín qióng
 應念消散。
 yīng niàn xiāo sǎn

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 major and minor 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.

十方如來隨此咒心，能於十
 shí fāng rú lái suí cǐ zhòu xīn néng yú shí
 方事善知識，四威儀中，供
 fāng shì shàn zhī shì sì wēi yí zhōng gòng
 養如意。恒沙如來會中，推
 yàng rú yì héng shā rú lái huì zhōng tuī
 爲大法王子。
 wéi dà fǎ wáng zǐ
 十方如來行此咒心，能於十
 shí fāng rú lái xíng cǐ zhòu xīn néng yú shí
 方攝受親因。令諸小乘，聞
 fāng shè shòu qīn yīn lìng zhū xiǎo chéng wén
 秘密藏，不生驚怖。
 mì mì zàng bù shēng jīng bù

In harmony with this mantra of the mind, the Thus Come Ones of the ten directions, in the four aspects of their comportment, have served good and wise teachers and have made appropriate offerings to them. They have been chosen as great Dharma Princes among the disciples of as many Thus Come Ones as there are sand grains in the River Ganges.

By putting into practice this mantra of the mind, the Thus Come Ones of the ten directions gather together beings with whom they have strong affinities and ensure that any of the beings who are adherents of the Lesser Vehicle will not be alarmed upon hearing the esoteric teachings of the Matrix of the Thus Come One.

十方如來誦此咒心，成無上
shí fāng rú lái sòng cǐ zhòu xīn chéng wú shàng

覺，坐菩提樹，入大涅槃。
jué zuò pú tí shù rù dà niè pán

十方如來傳此咒心，於滅度
shí fāng rú lái chuán cǐ zhòu xīn yú miè dù

後，付佛法事，究竟住持，
hòu fù fó fǎ shì jiù jìng zhù chí

嚴淨戒律，悉得清淨。
yán jìng jiè lǜ xī dé qīng jìng

Through reciting this mantra of the mind, the Thus Come ones of the ten directions realize supreme enlightenment and enter the Great Nirvāṇa as they sit beneath a bodhi tree.

By transmitting this mantra of the mind, the Thus Come Ones of the ten directions pass on the work of the Buddha's Dharma so that after their nirvāṇa the Dharma can endure ensuring all can remain pure by following the precepts strictly and flawlessly.

若我說是佛頂光聚，般怛囉
ruò wǒ shuō shì fó dǐng guāng jù bō dān là

咒，從旦至暮，音聲相聯，
zhòu cóng dàn zhì mù yīn shēng xiāng lián

字句中，間，亦不重疊，經恒
zì jù zhōng jiān yì bù chóng dié jīng héng

沙劫終不能盡。亦說此咒，
shā jié zhōng bù néng jìn yì shuō cǐ zhòu

名如來頂。汝等有學，未盡
míng rú lái dǐng rǔ děng yǒu xué wèi jìn

輪迴，發心至誠取阿羅漢，
lún huí fā xīn zhì chéng qǔ ā luó hàn

不持此咒，而坐道場，令其
bù chí cǐ zhòu ér zuò dào chǎng lìng qí

身心，遠諸魔事，無有是處。
shēn xīn yuǎn zhū mó shì wú yǒu shì chù

Were I to continue speaking of the virtues of this Mantra of the White Canopy, which is proclaimed from within the rays of light at the crown of the Buddha's head, I could continue to explain it from morning to night without interruption, without repeating myself and yet still not finish, even if I were to keep on speaking for as many eons as there are sand grains in the River Ganges.

This mantra may also be called 'The Mantra that is Spoken from above the Crown of the Thus Come One's Head.'

All of you who still need instructions and have not yet escaped from the cycle of death and rebirth, but have vowed with great sincerity to become Arhats, must be certain to practice this mantra if you wish to remain free of demonic influences while you are seated in your place of awakening.

Namo Vairochana Buddha

南 無 毗 盧 遮 那 佛
ná mó pí lú zhē nà fó

Namo Śākyamuni Buddha, our founding teacher

南 無 本 師 釋 迦 牟 尼 佛
ná mó běn shī shì jiā móu ní fó

Namo Amitābha Buddha

南 無 阿 彌 陀 佛
ná mó ā mí tuó fó

Namo Unconditioned-Mind Transformation Buddha Manifesting
from the Light Shining Forth from the Crown of the Head

南 無 頂 光 現 化 無 爲 心 佛
ná mó dǐng guāng xiàn huà wú wéi xīn fó

Namo Supreme and Venerable Dragon King Buddha

南 無 龍 種 上 尊 王 佛
ná mó lóng zhǒng shàng zūn wáng fó

Namo Samantabhadra King Bodhisattva

南 無 普 賢 王 菩 薩
ná mó pǔ xián wáng pú sà

Namo Great Strength Bodhisattva

南 無 大 勢 至 菩 薩
ná mó dà shì zhì pú sà

Namo Maitreya Bodhisattva

南 無 彌 勒 菩 薩
ná mó mí lè pú sà

Namo Upholding Earth Bodhisattva

南 無 持 地 菩 薩
ná mó chí dì pú sà

Namo Empty Space Treasury Bodhisattva

南 無 虛 空 藏 菩 薩
ná mó xū kōng zàng pú sà

Namo Moonlight Bodhisattva

南 無 月 光 菩 薩
ná mó yuè guāng pú sà

Namo Medicine King Bodhisattva

南 無 藥 王 菩 薩
ná mó yào wáng pú sà

Namo Medicine Supreme Bodhisattva

南 無 藥 上 菩 薩
ná mó yào shàng pú sà

Namo Sa Dan Duo Bo Da La Unsurpassed Spiritual Mantra

南 無 薩 怛 多 般 怛 囉
ná mó sà dān duō bō dá là

無 上 神 咒
wú shàng shén zhòu

Namo Great Buddha's Summit Śūraṅgama Sūtra

南無大佛頂首楞嚴經
ná mó dà fó dǐng shǒu lèng yán jīng

Namo Venerable Ānanda

南無阿難陀尊者
ná mó ā nàn tuó zūn zhě

Namo Multitudes of Non-Outflow Great Arhats

南無無漏諸大阿羅漢
ná mó wú lòu zhū dà ā luó hàn

Namo Multitudes of Beyond-Study Pratyeka and Worthy,
Sagely Sangha

南無辟支無學諸賢聖僧
ná mó pì zhī wú xué zhū xián shèng sēng

Namo millions of Vajra Treasury King Bodhisattva

南無俱胝金剛藏王菩薩
ná mó jù zhī jīn gāng zàng wáng pú sà

Namo Bodhisattvas Mahāsattva of Ten Directions

南無十方菩薩摩訶薩
ná mó shí fāng pú sà mó hē sà

Namo Guan Shi Yin Bodhisattva

南無觀世音菩薩
ná mó guān shì yīn pú sà

阿難！若諸世界，隨所國土
ā nán ruò zhū shì jiè suí suǒ guó dù

所有衆生，隨國所生樺皮、
suǒ yǒu zhòng shēng suí guó suǒ shēng huà pí

貝葉、紙素、白氎，書寫此咒，
bèi yè zhǐ sù bái dié shū xiě cǐ zhòu

貯於香囊，是人心昏，未能
zhǔ yú xiāng náng shì rén xīn hūn wèi néng

誦憶，或帶身上，或書宅中，
sòng yì huò dài shēn shàng huò shū zhái zhōng

當知是人盡其生年，一切諸
dāng zhī shì rén jìn qí shēng nián yí qiè zhū

毒所不能害。阿難，我今爲
dú suǒ bù néng hài ā nán wǒ jīn wèi

汝更說此咒，救護世間，得
rǔ gèng shuō cǐ zhòu jiù hù shì jiān dé

大無畏，成就衆生出世間智。
dà wú wèi chéng jiù zhòng shēng chū shì jiān zhì

Ānanda, the people of any country in any world can write out this mantra on birch bark, palm leaves, papyrus, or white cotton cloth — any material native to their region — and can keep the written mantra in a fragrant pouch. You should know that even if these people are dull-witted and cannot recite or memorize the mantra, they can still wear the pouch or keep it in their dwellings. If they do this, then throughout their lives, no poison will ever be able to harm them.

Ānanda, I will now tell you more about how this mantra can protect beings of the world and rescue them from danger, how it can deliver them from every fear and help them attain transcendent wisdom.

若我滅後，末世衆生，有能
ruò wǒ miè hòu mò shì zhòng shēng yǒu néng

自誦，若教他誦，當知如是
zì sòng ruò jiào tā sòng dāng zhī rú shì

誦持衆生，火不能燒，水不
sòng chí zhòng shēng huǒ bù néng shāo shuǐ bù

能溺，大毒小毒，所不能害。
néng nì dà dú xiǎo dú suǒ bù néng hài

如是乃至龍天鬼神，精祇魔
rú shì nǎi zhì lóng tiān guǐ shén jīng zhī mó

魅，所有惡咒，皆不能著，
mèi suǒ yǒu è zhòu jiē bù néng zháo

心得正受。一切咒詛、厭蠱、
xīn dé zhèng shòu yí qiè zhòu zǔ yàn gǔ

毒藥、金毒、銀毒、草木蟲蛇，
dú yào jīn dú yín dú cǎo mù chóng shé

萬物毒氣，入此人口，成甘
wàn wù dú qì rù cǐ rén kǒu chéng gān

You should know that, after my Nirvāṇa, in the time of the Dharma's ending, people who can recite this mantra or teach others to recite it will not be in danger of being burned, drowned, or harmed by mild or strong poisons.

Further, when they are absorbed in Samādhi, no evil spell will have the power to ensnare them, whether the spell be cast by gods, dragons, ghosts, or spirits, including terrestrial or celestial spirits, demonic ghosts, and nightmare ghosts. Any substance made venomous by spell, curse, or sorcerer's hex, any poisonous herb, any potion made toxic by the admixture of metals such as gold or silver, any noxious vapor derived from plants, trees, insects, or

露味。一切惡星，並諸鬼神，
lù wèi yí qiè è xīng bìng zhū guǐ shén

殛心毒人，於如是人不能起惡。
chěn xīn dú rén yú rú shì rén bù néng qǐ è

頻那、夜迦，諸惡鬼王並其
pín nà yè jiā zhū è guǐ wáng bìng qí

眷屬，皆領深恩，常加守護。
juàn shǔ jiē lǐng shēn ēn cháng jiā shǒu hù

阿難當知，是咒常有八萬四
ā nán dāng zhī shì zhòu cháng yǒu bā wàn sì

千那由他恒河沙俱胝金剛藏
qiān nà yóu tā héng hé shā jù zhī jīn gāng zàng

王菩薩種族，一一皆有諸金
wáng pú sà zhǒng zú yī yī jiē yǒu zhū jīn

剛衆而爲眷屬，晝夜隨侍。
gāng zhòng ér wéi juàn shǔ zhòu yè suí shì

snakes, indeed any of the countless kinds of poisonous substances — all these will transform into ambrosia upon entering the mouths of people who recite this mantra.

No evil spirit dwelling in a celestial body, nor any other ghost or spirit that harbors malice toward people, will have the power to work its evil on them. They will always be guarded and protected by Vināyaka and by other once hostile ghost kings who have been tamed by deep kindness.

Ānanda, this mantra is always attended, day and night, by Bodhisattvas in the lineage of the Bodhisattva-King Vajra-Treasury. Their numbers are eighty-four thousand ten billion trillion times the number of sand grains in the River Ganges. Each of them is accompanied by a vast retinue of vajra-brandishing followers.

設有衆生，於散亂心，非三
 shè yǒu zhòng shēng yú sàn luàn xīn fēi sān
 摩地，心憶口持，是金剛王
 mó dì xīn yì kǒu chí shì jīn gāng wáng
 常隨從彼諸善男子，何況決
 cháng suí cóng bǐ zhū shàn nán zǐ hé kuàng jué
 定菩提心者！此諸金剛菩薩
 dìng pú tí xīn zhě cǐ zhū jīn gāng pú sà
 藏王，精心陰速，發彼神識，
 zàng wáng jīng xīn yīn sù fā bǐ shén shì
 是人應時，心能記憶八萬四
 shì rén yīng shí xīn néng jì yì bā wàn sì
 千恒河沙劫，周遍了知，得
 qiān héng hé shā jié zhōu biàn liǎo zhī dé

These Bodhisattvas, in the lineage of the Bodhisattva-King Vajra-Treasury, will always be present to protect beings who recite this mantra and who are resolved to become enlightened. Indeed they will even protect beings whose minds are scattered and disorderly and lack Samādhi, but who can nevertheless recite the mantra from memory. Working imperceptibly, all these Bodhisattvas in the lineage of the Bodhisattva-King Vajra-Treasury will focus their minds upon hastening these beings toward developing spiritual awareness. These beings will then promptly recall clearly everything that happened to them during eighty-four thousand times as many eons as there are sand grains in the River Ganges. They will understand these past events thoroughly and with complete certainty.

無疑惑。從第一劫，乃至後
 wú yí huò cóng dì yī jié nǎi zhì hòu
 身，生生不生藥叉、羅刹，
 shēn shēng shēng bù shēng yào chā luó chà
 及富單那、迦吒富單那、鳩
 jí fù dān nà jiā zhā fù dān nà jiū
 槃荼、毗舍遮等，並諸餓鬼、
 pán chá pí shè zhē děng bìng zhū è guǐ
 有形、無形、有想、無想，如
 yǒu xíng wú xíng yǒu xiǎng wú xiǎng rú
 是惡處。
 shì è chù

From that time onward until their last rebirth they will never be born in inauspicious places where there are yakṣas, rākṣasas, Pūtanā, kaṭaPūtanās, kumbhāndas, piśācas, pretas, and other ghosts, some of whom are visible and some of whom are not, some of whom are intelligent and some of whom are not.

Śūraṅgama Mantra Heart
楞嚴咒心

跢 姪 他。 唵。 阿 那 隸。 。

毗 舍 提。 鞞 囉。 跋 闍 囉。 。

陀 唎。 槃 陀 槃 陀 你。 。

跋 闍 囉 謗 尼 泮。 。

虎 訩 都 嚧 甕 泮。 莎 婆 訶。 (三遍)

The True Words of Seven Buddhas for Eradicating Offenses
七佛滅罪真言

離 婆 離 婆 帝。 求 訶 求 訶 帝。 。

陀 羅 尼 帝。 尼 訶 囉 帝。 。

毗 黎 你 帝。 摩 訶 伽 帝。 。

真 陵 乾 帝。 娑 婆 訶。 (三遍)

The True Words for Patching Flaws in Recitation

補闕真言

南 謨 喝 囉 怛 那 哆 囉 夜 耶。
ná mó hē lā dá nā duō lā yè yē

佉 囉 佉 囉。俱 住 俱 住。
qiè lā qiè lā jù zhù jù zhù

摩 囉 摩 囉。虎 囉 吽。
mó lā mó lā hǔ lā hōng

賀 賀 蘇 怛 拏。吽。
hè hè sū dá ná hōng

潑 抹 拏。娑 婆 訶。(三遍)
pō mǒ ná suō pó hē (3 x)

Praise

讚

Even within a new Bodhimāṇḍa, practitioners already uphold the precepts rigorously.

壇 場 肇 建。毗 尼 卓 堅。
tán chǎng zhào jiàn pí ní zhuó jiān

The summit's light shines throughout numberless worlds.

頂 光 神 咒 照 大 千。
dǐng guāng shén zhòu zhào dà qiān

As the wondrous Mantra is proclaimed;

妙 湛 總 持 篇。
miào zhàn zǒng chí piān

Our offenses are swept away, as we bow earnestly during this Śūraṅgama Repentance.

懺 罪 除 愆。虔 禮 首 楞 嚴。
chàn zuì chú qiān qián lǐ shǒu lèng yán

Namo Śūraṅgama Assembly of Buddhas and Bodhisattvas (3 bows)

南 無 楞 嚴 會 上 佛 菩 薩 (三拜)
ná mó lèng yán huì shàng fó pú sà

Dedication of Merit
迴向功德

願 以 此 功 德
yuàn yǐ cǐ gōng dé
普 及 於 一 切
pǔ jí yú yí qiè
我 等 與 衆 生
wǒ děng yǔ zhòng shēng
皆 共 成 佛 道
jiē gòng chéng fó dào

May the merit from this practice,
Benefit each and every being.
May we together with all beings,
Realize Buddhahood.

The Practice Dharma and Repentance of
Śūraṅgama Samādhi – Roll Three
首楞嚴三昧修持懺儀卷下

奧 妙 無 窮 實 難 猜
ào miào wú qióng shí nán cāi
金 剛 密 語 本 性 來
jīn gāng mì yǔ běn xìng lái
楞 嚴 咒 裏 有 靈 妙
lèng yán zhòu lǐ yǒu líng miào
五 眼 六 通 道 凡 開
wǔ yǎn liù tōng dào fán kāi
啓 運 楞 嚴 道 場 懺 法
qǐ yùn lèng yán dào chǎng chàn fǎ
今 當 皈 命 三 世 諸 佛
jīn dāng guī mìng sān shì zhū fó

Profound, wonderful and hard to fathom,
The secret vajra words come from our inherent nature.
Śūraṅgama Mantra is wondrously efficacious enabling,
Both enlightened and unenlightened beings to open the Five Eyes and attain
the Six Penetrations.
We now begin the Repentance Dharma of Śūraṅgama Bodhimaṇḍa.
We shall now return to and rely on all Buddhas of the three periods of time.

Namo Vairochana Buddha

南 無 毗 盧 遮 那 佛
ná mó pí lú zhē nà fó

Namo Śākyamuni Buddha, our founding teacher

南 無 本 師 釋 迦 牟 尼 佛
ná mó běn shī shì jiā móu ní fó

Namo Amitābha Buddha

南 無 阿 彌 陀 佛
ná mó ā mí tuó fó

Namo Unconditioned-Mind Transformation Buddha Manifesting
from the Light Shining Forth from the Crown of the Head

南 無 頂 光 現 化 無 爲 心 佛
ná mó dǐng guāng xiàn huà wú wéi xīn fó

Namo Supreme and Venerable Dragon King Buddha

南 無 龍 種 上 尊 王 佛
ná mó lóng zhǒng shàng zūn wáng fó

Namo Samantabhadra King Bodhisattva

南 無 普 賢 王 菩 薩
ná mó pǔ xián wáng pú sà

Namo Great Strength Bodhisattva

南 無 大 勢 至 菩 薩
ná mó dà shì zhì pú sà

Namo Maitreya Bodhisattva

南 無 彌 勒 菩 薩
ná mó mí lè pú sà

Namo Upholding Earth Bodhisattva

南 無 持 地 菩 薩
ná mó chí dì pú sà

Namo Empty Space Treasury Bodhisattva

南 無 虛 空 藏 菩 薩
ná mó xū kōng zàng pú sà

Namo Moonlight Bodhisattva

南 無 月 光 菩 薩
ná mó yuè guāng pú sà

Namo Medicine King Bodhisattva

南 無 藥 王 菩 薩
ná mó yào wáng pú sà

Namo Medicine Supreme Bodhisattva

南 無 藥 上 菩 薩
ná mó yào shàng pú sà

Namo Sa Dan Duo Bo Da La Unsurpassed Spiritual Mantra

南 無 薩 怛 多 般 怛 囉
ná mó sà dān duō bō dá là

無 上 神 咒
wú shàng shén zhòu

Namo Great Buddha's Summit Śūraṅgama Sūtra

南無大佛頂首楞嚴經
ná mó dà fó dǐng shǒu lèng yán jīng

Namo Venerable Ānanda

南無阿難陀尊者
ná mó ā nàn tuó zūn zhě

Namo Multitudes of Non-Outflow Great Arhats

南無無漏諸大阿羅漢
ná mó wú lòu zhū dà ā luó hàn

Namo Multitudes of Beyond-Study Pratyeka and Worthy,
Sagely Sangha

南無辟支無學諸賢聖僧
ná mó pì zhī wú xué zhū xián shèng sēng

Namo millions of Vajra Treasury King Bodhisattva

南無俱胝金剛藏王菩薩
ná mó jù zhī jīn gāng zàng wáng pú sà

Namo Bodhisattvas Mahāsattva of Ten Directions

南無十方菩薩摩訶薩
ná mó shí fāng pú sà mó hē sà

Namo Guan Shi Yin Bodhisattva

南無觀世音菩薩
ná mó guān shì yīn pú sà

是善男子，若讀若誦，若書
shì shàn nán zǐ ruò dú ruò sòng ruò shū

若寫，若帶若藏，諸色供養，
ruò xiě ruò dài ruò cáng zhū sè gòng yǎng

劫劫不生貧窮下賤，不可樂
jié jié bù shēng pín qióng xià jiàn bù kě lè

處。此諸衆生，縱其自身，
chù cǐ zhū zhòng shēng zòng qí zì shēn

不作福業，十方如來，所有
bú zuò fú yè shí fāng rú lái suǒ yǒu

功德，悉與此人。由是得於
gōng dé xī yǔ cǐ rén yóu shì dé yú

恒河沙阿僧祇不可說不可說
héng hé shā ā sēng qí bù kě shuō bù kě shuō

劫，常與諸佛同生一處，無
jié cháng yǔ zhū fó tóng shēng yí chù wú

Good people who, in eon after eon, read this mantra, recite it from memory, write it out, wear it on their bodies, or keep it in a safe place, making various offerings to it, will not be reborn into poverty or into lowly circumstances or in unpleasant places. If they themselves have not earned any karmic rewards, the Thus Come Ones of the ten directions will transfer their own merit to them.

Therefore, for an inexpressibly great number of uncountable eons as many as the sand grains in the River Ganges, they will be born in the same generation in which a Buddha has been born. Their merit will be immeasurably great, and they will be as close to the Buddhas as the seeds of the akṣa are to each other. They will become permeated with the fragrance of spiritual practice.

量功德，如惡叉聚，同處熏
 liàng gōng dé rú è chā jù tóng chù xūn
 修，永無分散。是故能令破
 xiū yǒng wú fēn sàn shì gù néng lìng pò
 戒之人，戒根清淨；未得戒
 jiè zhī rén jiè gēn qīng jìng wèi dé jiè
 者，令其得戒；未精進者，
 zhě lìng qí dé jiè wèi jīng jìn zhě
 令得精進；無智慧者，令得
 lìng dé jīng jìn wú zhì huì zhě lìng dé
 智慧；不清淨者，速得清淨；
 zhì huì bù qīng jìng zhě sù dé qīng jìng
 不持齋戒，自成齋戒。阿難！
 bù chí zhāi jiè zì chéng zhāi jiè ā nàn
 是善男子持此咒時，設犯禁
 shì shàn nán zǐ chí cǐ zhòu shí shè fàn jìn

They will never be separated from the Buddhas. Furthermore, the mantra can enable people who have broken their precepts to regain their purity. It can enable people who have not received precepts to become precepted; it can enable people who have not been vigorous to become vigorous. It can enable people who are lacking in wisdom to become wise. It can enable people who are impure to quickly become pure. It can enable people who do not follow the precepts concerning a pure diet to succeed in following such precepts.

Ānanda, suppose good people who recite this mantra violated precepts before the mantra has been given to them; then, when they begin to recite

戒於未受時，持咒之後，衆
 jiè yú wèi shòu shí chí zhòu zhī hòu zhòng
 破戒罪，無問輕重，一時銷
 pò jiè zuì wú wèn qīng zhòng yì shí xiāo
 滅。縱經飲酒，食噉五辛，
 miè zòng jīng yǐn jiǔ shí dàn wǔ xīn
 種種不淨，一切諸佛、菩薩、
 zhǒng zhǒng bú jìng yí qiè zhū fó pú sà
 金剛、天仙、鬼神，不將爲過。
 jīn gāng tiān xiān guǐ shén bù jiāng wéi guò
 設著不淨破弊衣服，一行一
 shè zhuó bú jìng pò bì yī fú yì xíng yí
 住，悉同清淨。縱不作壇，
 zhù xī tóng qīng jìng zòng bú zuò tán
 不入道場，亦不行道，誦持
 bú rù dào chǎng yì bù xíng dào sòng chí

the mantra, that karma from their precept-breaking offenses, whether grave or slight, will be immediately erased. These people may have taken intoxicants, or they may have eaten plants of the onion family or other impure foods, but the Buddhas, Bodhisattvas, vajra-brandishing warriors, gods, immortals, ghosts, and spirits will not consider that a transgression.

These people may wear old and tattered clothes or clothes that have not been washed, but they will still be pure, whatever they do and wherever they are. Even if they do not set up a place for awakening, or do not enter a place for awakening, or do not follow the practice regimen, still, if they

此咒，還同入壇行道功德，
 cǐ zhòu hái tóng rù tán xíng dào gōng dé
 無有異也。若造五逆無間重
 wú yǒu yì yě ruò zào wǔ nì wú jiàn zhòng
 罪，及諸比丘、比丘尼，四
 zuì jí zhū bǐ qiū bǐ qiū ní sì
 棄、八棄，誦此咒已，如是
 qì bā qì sòng cǐ zhòu yǐ rú shì
 重業，猶如猛風吹散沙聚，
 zhòng yè yóu rú měng fēng chuī sàn shā jù
 悉皆滅除，更無毫髮。阿難，
 xī jiē miè chú gèng wú háo fǎ ā nán

recite this mantra, their merit will be the same as if they had entered the place for awakening and had followed the practice regimen. They may even have committed the five unnatural crimes, which are deserving of the Unrelenting Hell; or they may be monks who have committed the four major offenses deserving of expulsion or nuns who have committed the eight major offenses deserving of expulsion; yet their grave karma will be wiped away without a trace remaining, like a sand dune that has been scattered in a gale.

若有衆生從無量無數劫來，
 ruò yǒu zhòng shēng cóng wú liàng wú shù jié lái
 所有一切輕重罪障，從前世
 suǒ yǒu yí qiè qīng zhòng zuì zhàng cóng qián shì
 來，未及懺悔，若能讀誦、
 lái wèi jí chàn huǐ ruò néng dú sòng
 書寫此咒，身上帶持，若安
 shū xiě cǐ zhòu shēn shàng dài chí ruò ān
 住處、莊宅園館，如是積業，
 zhù chù zhuāng zhái yuán guǎn rú shì jī yè
 猶湯銷雪，不久皆得悟無生忍。
 yóu tāng xiāo xuě bù jiǔ jiē dé wù wú shēng rěn

Ānanda , there may be beings who, either in their present life or in their previous lives, have never repented of the serious and minor offenses they have committed during countless, innumerable eons in the past. But if they can read, recite from memory, or write out the mantra, or wear it on their person, or keep it in their place of dwelling, either in their homes or where they are staying temporarily, then their accumulated karma will melt away as snow is melted by boiling liquid. Before long they will gain patience with the state of mind in which no mental objects arise.

復次阿難！若有女人，未生
 fù cì ā nàn ruò yǒu nǚ rén wèi shēng
 男女，欲求孕者，若能至心
 nán nǚ yù qiú yùn zhě ruò néng zhì xīn
 憶念斯咒，或能身上帶此悉
 yì niàn sī zhòu huò néng shēn shàng dài cǐ xī
 怛多般怛囉者，便生福德智
 dān duō bō dá là zhě biàn shēng fú dé zhì
 慧男女。求長命者，即得長
 huì nán nǚ qiú cháng mìng zhě jí dé cháng
 命。欲求果報速圓滿者，速
 mìng yù qiú guǒ bào sù yuán mǎn zhě sù
 得圓滿。身命色力，亦復如
 dé yuán mǎn shēn mìng sè lì yì fù rú
 是。命終之後，隨願往生十
 shì mìng zhōng zhī hòu suí yuàn wǎng shēng shí

Moreover, Ānanda, if women who do not have children, and who wish to conceive, can recite the mantra sincerely and from memory, or if they wear this Mantra of the White Canopy, they will bear sons and daughters who are blessed with virtue and wisdom. If people who recite the mantra from memory wish for a long life, they will live a long life. What they wish to accomplish they will quickly accomplish. In the same way, they will also have good health, good fortune, beauty, and strength. At the end of their lives, they will be reborn into whatever country in the ten directions they wish. They will certainly not be reborn among uncivilized people or at a lower level of society. By no means will they be born into any form that is less than human.

方國土。必定不生邊地下賤，
 fāng guó dù bì dìng bù shēng biān dì xià jiàn
 何況雜形！阿難！若諸國土，
 hé kuàng zá xíng ā nàn ruò zhū guó dù
 州縣聚落，飢荒疫癘，或復
 zhōu xiàn jù luò jī huāng yì lì huò fù
 刀兵，賊難鬥爭，兼餘一切
 dāo bīng zéi nán dòu zhēng jiān yú yí qiè
 厄難之地，寫此神咒，安城
 è nán zhī dì xiě cǐ shén zhòu ān chéng
 四門，並諸支提，或脫闍上，
 sì mén bìng zhū zhī tí huò tuō dū shàng
 令其國土所有衆生，奉迎斯
 lìng qí guó dù suǒ yǒu zhòng shēng fèng yíng sī
 咒，禮拜恭敬，一心供養，
 zhòu lǐ bài gōng jìng yì xīn gòng yàng

Ānanda, suppose that in a village, a district, a province, or in an entire country, there is famine or plague, or perhaps in that place there is war, or the marauding of bandits, or the strife of rebellion, or other calamities, then the spiritual mantra should be written out and placed on the four city gates, or in caityas or on banners. The citizens of the country should be instructed to come to welcome the mantra with honor, to venerate it respectfully, and to sincerely make offerings to it. The citizens should also be instructed to wear the mantra on their bodies and place it in their homes. Then all the disasters will disappear.

令 其 人 民， 各 各 身 佩， 或 各
 lìng qí rén mín gè gè shēn pèi huò gè
 各 安 所 居 宅 地， 一 切 災 厄，
 gè ān suǒ jū zhái dì yí qiè zāi è
 悉 皆 銷 滅。 阿 難！ 在 在 處 處
 xī jiē xiāo miè ā nán zài zài chù chù
 國 土 衆 生， 隨 有 此 咒， 天 龍
 guó dù zhòng shēng suí yǒu cǐ zhòu tiān lóng
 歡 喜， 風 雨 順 時， 五 穀 豐 殷，
 huān xǐ fēng yǔ shùn shí wǔ gǔ fēng yīn
 兆 庶 安 樂。 亦 復 能 鎮 一 切 惡
 zhào shù ān lè yì fù néng zhèn yí qiè è
 星， 隨 方 變 怪， 災 障 不 起，
 xīng suí fāng biàn guài zāi zhàng bù qǐ
 人 無 橫 夭， 杻 械 枷 鎖 不 著 其
 rén wú hèng yāo chǒu xiè jiā suǒ bù zhuó qí
 身， 晝 夜 安 眠， 常 無 惡 夢。
 shēn zhòu yè ān mián cháng wú è mèng

Ānanda, in any country and in any place where this mantra exists among the people, the celestial dragons are pleased, the weather is clement, the harvests are abundant, and all the people are happy and at peace. Furthermore, the mantra can prevent disasters indicated by the positions of inauspicious celestial bodies. People will not suffer untimely deaths, nor will they be bound, fettered, or shackled. Day or night they will sleep peacefully, free from evil dreams.

Namo Vairochana Buddha

南 無 毗 盧 遮 那 佛
 ná mó pí lú zhē nà fó

Namo Śākyamuni Buddha, our founding teacher

南 無 本 師 釋 迦 牟 尼 佛
 ná mó běn shī shì jiā móu ní fó

Namo Amitābha Buddha

南 無 阿 彌 陀 佛
 ná mó ā mí tuó fó

Namó Unconditioned-Mind Transformation Buddha Manifesting from the Light Shining Forth from the Crown of the Head

南 無 頂 光 現 化 無 爲 心 佛
 ná mó dǐng guāng xiàn huà wú wéi xīn fó

Namo Supreme and Venerable Dragon King Buddha

南 無 龍 種 上 尊 王 佛
 ná mó lóng zhǒng shàng zūn wáng fó

Namo Samantabhadra King Bodhisattva

南 無 普 賢 王 菩 薩
 ná mó pǔ xián wáng pú sà

Namo Great Strength Bodhisattva

南 無 大 勢 至 菩 薩
 ná mó dà shì zhì pú sà

Namo Maitreya Bodhisattva

南 無 彌 勒 菩 薩
ná mó mí lè pú sà

Namo Upholding Earth Bodhisattva

南 無 持 地 菩 薩
ná mó chí dì pú sà

Namo Empty Space Treasury Bodhisattva

南 無 虛 空 藏 菩 薩
ná mó xū kōng zàng pú sà

Namo Moonlight Bodhisattva

南 無 月 光 菩 薩
ná mó yuè guāng pú sà

Namo Medicine King Bodhisattva

南 無 藥 王 菩 薩
ná mó yào wáng pú sà

Namo Medicine Supreme Bodhisattva

南 無 藥 上 菩 薩
ná mó yào shàng pú sà

Namo Sa Dan Duo Bo Da La Unsurpassed Spiritual Mantra

南 無 薩 怛 多 般 怛 囉
ná mó sà dān duō bō dá là

無 上 神 咒
wú shàng shén zhòu

Namo Great Buddha's Summit Śūraṅgama Sūtra

南 無 大 佛 頂 首 楞 嚴 經
ná mó dà fó dǐng shǒu lèng yán jīng

Namo Venerable Ānanda

南 無 阿 難 陀 尊 者
ná mó ā nán tuó zūn zhě

Namo Multitudes of Non-Outflow Great Arhats

南 無 無 漏 諸 大 阿 羅 漢
ná mó wú lòu zhū dà ā luó hàn

Namo Multitudes of Beyond-Study Pratyeka and Worthy,
Sagely Sangha

南 無 辟 支 無 學 諸 賢 聖 僧
ná mó pì zhī wú xué zhū xián shèng sēng

Namo millions of Vajra Treasury King Bodhisattva

南 無 俱 胝 金 剛 藏 王 菩 薩
ná mó jù zhī jīn gāng zàng wáng pú sà

Namo Bodhisattvas Mahāsattva of Ten Directions

南 無 十 方 菩 薩 摩 訶 薩
ná mó shí fāng pú sà mó hē sà

Namo Guan Shi Yin Bodhisattva

南 無 觀 世 音 菩 薩
ná mó guān shì yīn pú sà

阿難！是娑婆界，有八萬四千
 ā nán shì suō pó jiè yǒu bā wàn sì
 災變惡星，二十八大惡星
 qiān zāi biàn è xīng èr shí bā dà è xīng
 而爲上首。復有八大惡星以
 ér wéi shàng shǒu fù yǒu bā dà è xīng yǐ
 爲其主，作種種形，出現世
 wéi qí zhǔ zuò zhǒng zhǒng xíng chū xiàn shì
 時，能生衆生種種災異。有
 shí néng shēng zhòng shēng zhǒng zhǒng zāi yì yǒu
 此咒地，悉皆消滅，十二由
 cǐ zhòu dì xī jiē xiāo miè shí èr yóu
 旬成結界地，諸惡災祥，永
 xún chéng jié jiè dì zhū è zāi xiáng yǒng
 不能入。是故如來宣示此咒，
 bù néng rù shì gù rú lái xuān shì cǐ zhòu

Ānanda, among the eighty-four thousand inauspicious heavenly bodies that indicate the coming of disasters in the Sāha world, twenty-eight major heavenly bodies are the more inauspicious among them, and among these, eight are the most influential. These heavenly bodies appear in a variety of forms. Their appearance can augur the visitation of calamities upon living beings and the occurrence of uncanny events. But in any place where this mantra exists, all such calamities are prevented. An area of eighty-four miles (Skt. twelve yojanas, Ch. shi er you xun 十二由旬). A yojana was the distance a bullock could be driven before it had to be relieved of its yoke — about seven miles [eleven kilometers]) around such a place will be safeguarded so that no calamitous influence will ever be able to enter.

於未來世，保護初學諸修行
 yú wèi lái shì bǎo hù chū xué zhū xiū xíng
 者，入三摩地，身心泰然，
 zhě rù sān mó dì shēn xīn tài rán
 得大安隱，更無一切諸魔鬼
 dé dà ān yǐn gèng wú yí qiè zhū mó guǐ
 神，及無始來冤橫宿殃、舊
 shén jí wú shǐ lái yuān hèng sù yāng jiù
 業陳債，來相惱害。汝及衆
 yè chén zhài lái xiāng nǎo hài rǔ jí zhòng
 中，諸有學人，及未來世，
 zhōng zhū yǒu xué rén jí wèi lái shì
 諸修行者，依我壇場，如法
 zhū xiū xíng zhě yī wǒ tán chǎng rú fǎ

These are the reasons why the Thus Come One proclaimed this mantra. In the future it will protect all who have just begun their spiritual practice so that they can enter samādhi and have peace and great tranquility in body and mind. Furthermore, they will not be harmed or vexed by any demon, ghost, or spirit, nor by any enmity, vulnerability to disaster, or karmic debt incurred in previous lives since time without beginning.

持戒，所受戒主，逢清淨僧，
chí jiè suǒ shòu jiè zhǔ féng qīng jìng sēng

持此咒心，不生疑悔，是善
chí cǐ zhòu xīn bù shēng yí huǐ shì shàn

男子，於此父母所生之身，
nán zǐ yú cǐ fù mǔ suǒ shēng zhī shēn

不得心通，十方如來，便爲
bù dé xīn tōng shí fāng rú lái biàn wéi

妄語。
wàng yǔ

Supposing that, besides you and others in the assembly who still need instruction, spiritual practitioners in the future establish a place of awakening and keep the precepts in accord with the instructions; supposing that they have received precepts from precept masters who have maintained purity as members of the Sangha; and supposing that they harbor no doubts as they uphold this essential mantra; then if these good people do not gain a spiritual awakening while in this present body given them by their parents, the Thus Come Ones of the ten directions have not spoken the truth.

說是語已，會中無量百千金
shuō shì yǔ yǐ huì zhōng wú liàng bǎi qiān jīn

剛，一時佛前合掌頂禮，而
gāng yì shí fó qián hé zhǎng dǐng lǐ ér

白佛言：如佛所說，我當誠
bái fó yán rú fó suǒ shuō wǒ dāng chéng

心保護如是修菩提者。爾時
xīn bǎo hù rú shì xiū pú tí zhě ěr shí

梵王，並天帝釋、四天大王，
fàn wáng bìng tiān dì shì sì tiān dà wáng

亦於佛前同時頂禮，而白佛
yì yú fó qián tóng shí dǐng lǐ ér bái fó

言：審有如是修學善人，我
yán shěn yǒu rú shì xiū xué shàn rén wǒ

當盡心至誠保護，令其一生
dāng jìn xīn zhì chéng bǎo hù lìng qí yì shēng

When these words had been spoken, countless hundreds of thousands of vajra-brandishing warriors placed their palms together and bowed before the Buddha all at the same time, saying respectfully, “In accord with what the Buddha has said, we will devote ourselves to protecting all those who undertake this practice on their path to enlightenment. Then the King of the Brahmā Heaven, the Lord Śakra, and the Four Celestial Kings bowed together before the Buddha, also saying respectfully, “If indeed there are good people who undertake spiritual practice in accord with this Dharma, we will devote all our efforts to protect these people so that all their wishes will be fulfilled in this very life.

所作如願。復有無量藥叉大
suǒ zuò rú yuàn fù yǒu wú liàng yào chā dà

將，諸羅刹王、富單那王、
jiàng zhū luó chà wáng fù dān nà wáng

鳩槃荼王、毘舍遮王、頻那、
jiū pán chá wáng pí shè zhē wáng pín nà

夜迦、諸大鬼王，及諸鬼帥，
yè jiā zhū dà guǐ wáng jí zhū guǐ shuài

亦於佛前合掌頂禮：我亦誓
yì yú fó qián hé zhǎng dǐng lǐ wǒ yì shì

願護持是人，令菩提心速得
yuàn hù chí shì rén lìng pú tí xīn sù dé

圓滿。
yuán mǎn

Then Vināyaka and countless ghost kings and ghost generals, including great yakṣa generals and kings of rākṣasas, Pūtanās, kumbhāṇḍas, and piśācas, also placed their palms together, bowed before the Buddha, and said to him respectfully, “We too vow to protect these people and to lead them to quickly fulfill their resolve to become enlightened.”

Namo Vairochana Buddha

南無毗盧遮那佛
ná mó pí lú zhē nà fó

Namo Śākyamuni Buddha, our founding teacher

南無本師釋迦牟尼佛
ná mó běn shī shì jiā móu ní fó

Namo Amitābha Buddha

南無阿彌陀佛
ná mó ā mí tuó fó

Namo Unconditioned-Mind Transformation Buddha Manifesting from the Light Shining Forth from the Crown of the Head

南無頂光現化無爲心佛
ná mó dǐng guāng xiàn huà wú wéi xīn fó

Namo Supreme and Venerable Dragon King Buddha

南無龍種上尊王佛
ná mó lóng zhǒng shàng zūn wáng fó

Namo Samantabhadra King Bodhisattva

南無普賢王菩薩
ná mó pǔ xián wáng pú sà

Namo Great Strength Bodhisattva

南無大勢至菩薩
ná mó dà shì zhì pú sà

Namo Maitreya Bodhisattva

南 無 彌 勒 菩 薩
ná mó mí lè pú sà

Namo Upholding Earth Bodhisattva

南 無 持 地 菩 薩
ná mó chí dì pú sà

Namo Empty Space Treasury Bodhisattva

南 無 虛 空 藏 菩 薩
ná mó xū kōng zàng pú sà

Namo Moonlight Bodhisattva

南 無 月 光 菩 薩
ná mó yuè guāng pú sà

Namo Medicine King Bodhisattva

南 無 藥 王 菩 薩
ná mó yào wáng pú sà

Namo Medicine Supreme Bodhisattva

南 無 藥 上 菩 薩
ná mó yào shàng pú sà

Namo Sa Dan Duo Bo Da La Unsurpassed Spiritual Mantra

南 無 薩 怛 多 般 怛 囉
ná mó sà dān duō bō dá là

無 上 神 咒
wú shàng shén zhòu

Namo Great Buddha's Summit Śūraṅgama Sūtra

南 無 大 佛 頂 首 楞 嚴 經
ná mó dà fó dǐng shǒu lèng yán jīng

Namo Venerable Ānanda

南 無 阿 難 陀 尊 者
ná mó ā nán tuó zūn zhě

Namo Multitudes of Non-Outflow Great Arhats

南 無 無 漏 諸 大 阿 羅 漢
ná mó wú lòu zhū dà ā luó hàn

Namo Multitudes of Beyond-Study Pratyeka and Worthy,
Sagely Sangha

南 無 辟 支 無 學 諸 賢 聖 僧
ná mó pì zhī wú xué zhū xián shèng sēng

Namo millions of Vajra Treasury King Bodhisattva

南 無 俱 胝 金 剛 藏 王 菩 薩
ná mó jù zhī jīn gāng zàng wáng pú sà

Namo Bodhisattvas Mahāsattva of Ten Directions

南 無 十 方 菩 薩 摩 訶 薩
ná mó shí fāng pú sà mó hē sà

Namo Guan Shi Yin Bodhisattva

南 無 觀 世 音 菩 薩
ná mó guān shì yīn pú sà

復有無量日月天子、風師、
 雨師、雲師、雷師，並電伯等，
 年歲巡官，諸星眷屬，亦於
 會中頂禮佛足，而白佛言：
 我亦保護是修行人，安立道
 場，得無所畏。復有無量山
 神、海神，一切土地、水陸

Furthermore, innumerable sun lords, moon lords, rain lords, cloud lords, thunder lords, lightning lords, and other such lords, together with monitoring gods of the year, and the retinues of the lords of the heavenly bodies, all bowed to the Buddha from their places in the midst of the assembly. They said to him respectfully, “We too will protect all these people in their spiritual practice so that they will be free of fear and will be secure and at peace in the places for awakening that they have established.”

空行萬物精祇，並風神王、
 無色界天，於如來前同時稽
 首，而白佛言：我亦保護是
 修行人，得成菩提，永無魔事。

Moreover, countless mountain spirits and sea spirits, and myriads of other spirits that move on land, through water, and in the air, together with the wind kings of the air and the gods on the four planes of formlessness paid obeisance to the Thus Come One at the same time. They said to him respectfully, “We too will protect these people in their spiritual practice so that they can become enlightened without ever being troubled by demonic influences.”

爾時八萬四千那由他恒河沙
 俱胝金剛藏王菩薩，在大會
 中，即從座起，頂禮佛足，
 而白佛言：世尊！如我等輩，
 所修功業，久成菩提，不取
 涅槃，常隨此咒，救護末世
 修三摩地正修行者。世尊！

Then Bodhisattvas in the lineage of the Bodhisattva-King Vajra-Treasury, numbering eighty-four thousand million billion times the number of sand grains in the River Ganges, stood up in the midst of the great assembly, bowed before the Buddha, and said to him respectfully, “World-Honored One, like the others, we all became enlightened long ago, but we have chosen not to enter Nirvāṇa. Instead, we continue in our meritorious work of constant attendance upon those whose practice is centered on this mantra, and during the time of the Dharma’s ending, we will protect all who correctly practice this samādhi.

如是修心求正定人，若在道
 場，及餘經行，乃至散心，
 遊戲聚落，我等徒衆，常當
 隨從，侍衛此人。縱令魔王、
 大自在天求其方便，終不可
 得。諸小鬼神，去此善人十
 由旬外，除彼發心，樂修禪

World Honored One, these beings who cultivate their minds by correctly practicing this samādhi may be seated in their place of awakening, or they walking about, or their minds may not be focused while they are relaxing in their villages, but in any case we and our followers will constantly attend upon them and stand guard over them. Even if the demon king who presides over the Heaven of Pleasure Derived from What Others Create should seek to have his way with these beings, he will be utterly unable to do so. Lesser ghosts and spirits will be able to approach no closer than seventy miles from these good people — unless these ghosts and spirits also resolved to become enlightened and joyfully practice meditation in stillness.

者。世尊！如是惡魔，若魔
zhě shì zūn rú shì è mó ruò mó

眷屬，欲來侵擾是善人者，
juàn shǔ yù lái qīn rǎo shì shàn rén zhě

我以寶杵，隕碎其首，猶如
wǒ yǐ bǎo chǔ yǔn suì qí shǒu yóu rú

微塵，恒令此人所作如願。
wéi chén héng lìng cǐ rén suǒ zuò rú yuàn

World Honored One, with our gem-encrusted vajra implements we will smash to bits the skulls of evil demons if ever they or members of their retinues should seek to intrude upon these good people in order to disrupt their practice. We will always help these good people fulfill their wishes.

Śūraṅgama Mantra Heart
楞嚴咒心

跢姪他。唵。阿那隸。
dā zhí tuō nān ē nà lì

毗舍提。鞞囉。跋闍囉。
pí shě tí pí là bá shé là

陀唎。槃陀槃陀你。
tuó lì pán tuó pán tuó nǐ

跋闍囉謗尼泮。
bá shé là bàng ní pàn

虎𤙖都嚧甕泮。莎婆訶。
hǔ xìn dū lú yōng pàn suō pó hē

(三遍)
(3 x)

The True Words of Seven Buddhas for Eradicating Offenses
七佛滅罪真言

離 婆 離 婆 帝。 求 訶 求 訶 帝。
lí pó lí pó dì qiú hē qiú hē dì
陀 羅 尼 帝。 尼 訶 囉 帝。
tuó luó ní dì ní hē lā dì
毗 黎 你 帝。 摩 訶 伽 帝。
pí lí nǐ dì mó hē qié dì
眞 陵 乾 帝。 娑 婆 訶。 (三遍)
zhēn líng qián dì suō pó hē (3 x)

The True Words for Patching Flaws in Recitation
補闕真言

南 謨 喝 囉 怛 那 哆 囉 夜 耶。
ná mó hē lā dá nā duō lā yè yē
佉 囉 佉 囉。 俱 住 俱 住。
qiè lā qiè lā jù zhù jù zhù
摩 囉 摩 囉。 虎 囉 吽。
mó lā mó lā hǔ lā hōng
賀 賀 蘇 怛 拏。 吽。
hè hè sū dá ná hōng
潑 抹 拏。 娑 婆 訶。 (三遍)
pō mǒ ná suō pó hē (3 x)

Praise 讚

Lords of clouds and lightning, celestial officials,

雲師電伯。功曹諸天。
yún shī diàn bó gōng cáo zhū tiān

Multitudes of vajra knights — all follow the Buddha's command.

金剛部衆遵佛宣。
jīn gāng bù zhòng zūn fó xuān

To vigorously protect anyone who upholds the Mantra,

護咒意拳拳。
hù zhòu yì quán quán

Bestowing vast benefits on innumerable beings, and protecting practitioners from harm.

利益無邊。行者悉周全。
lì yì wú biān xíng zhě xī zhōu quán

Namo Śūraṅgama Assembly of Buddhas and Bodhisattvas (3 bows)

南無楞嚴會上佛菩薩 (三拜)
ná mó lèng yán huì shàng fó pú sà

Exiting the Repentance – Roll Three 下卷出懺文

恭聞。香雲結界。如來放五
gōng wén xiāng yún jié jiè rú lái fàng wǔ

色之光明。寶燭吐華。菩薩
sè zhī guāng míng bǎo zhú tǔ huā pú sà

現優曇之瑞相。三轉法輪於
xiàn yōu tán zhī ruì xiàng sān zhuǎn fǎ lún yú

座上。三身圓現於光中。圓
zuò shàng sān shēn yuán xiàn yú guāng zhōng yuán

滿勝因。證明功德。上來奉
mǎn shèng yīn zhèng míng gōng dé shàng lái fèng

爲求懺消災衆等。恭對覺皇
wéi qiú chàn xiāo zāi zhòng děng gōng duì jué huáng

Listen carefully! Clouds of incense consecrate the sacred space for the ceremony.

The Tathāgatas radiate a five colored brilliance.

Exquisite candles flicker, their flames like flowers.

Auspiciously, Bodhisattvas make an appearance as rare as the uḍumbara flower.

On his throne, the Buddha turns the Dharma wheel three times.

Within the light, his three bodies appear, perfect and complete.

We now plant this supreme and perfect cause,

as Buddhas and Bodhisattvas bear witness to our act of merit and virtue.

On behalf of the assembly seeking to repent and dispel disasters, we reverently cultivate the treasure of proper Dharma vision at the foot of the throne of the King of Enlightenment. Now the merits have been perfected and made abundant. Here on this platform of repentance, we practitioners

座下。熏修正法眼藏。功德
zuò xià xūn xiū zhèng fǎ yǎn zàng gōng dé

周隆。我諸行人。於其壇內。
zhōu lóng wǒ zhū xíng rén yú qí tán nèi

從始至終。謹依科範。行道
cóng shǐ zhì zhōng jǐn yī kē fàn xíng dào

繞旋。諷經持咒。宣懺頂禮。
rào xuán fēng jīng chí zhòu xuān chàn dǐng lǐ

唱佛皈依。獻心華於諸佛菩薩
chàng fó guī yī xiàn xīn huā yú zhū fó pú

薩前。雪罪愆於衆眞座下。
sà qián xuě zuì qiān yú zhòng zhēn zuò xià

所集殊勳。先伸回向。樂邦
suǒ jí shū xūn xiān shēn huí xiàng lè bāng

無量壽。華藏釋迦尊。冥陽
wú liàng shòu huá zàng shì jiā zūn míng yáng

strictly follow the ritual manual from beginning to end, whether we are practicing, circumambulating, reciting the Sūtra, upholding the mantra, chanting the repentance text, bowing, taking refuge with the Buddhas, or reciting the Buddhas' names.

Before their images, we offer the flowers of sincerity to all Buddhas and Bodhisattvas.

At the foot of the seat of all sages, we eradicate our karmic offenses.

All the supreme merit we have accumulated, we dedicate:

First, to the Buddha of Infinite Life of the Land of Ultimate Bliss;

Next, to the Honored Śākyamuni Buddha of the Lotus Treasury World;

Next, to the awe-inspiring gods and spirits in this world and in the world below, and to true lords beyond number in regions near and far alike.

兩界之威靈。遠近無邊之眞
liǎng jiè zhī wēi líng yuǎn jìn wú biān zhī zhēn

宰。以此殊勝善因。敬爲求懺
zǎi yǐ cǐ shū shèng shàn yīn jìng wèi qiú chàn

消災衆等。洗空微細罪愆。
xiāo zāi zhòng děng xǐ kōng wēi xì zuì qiān

成就無邊福利。伏願。百千化
chéng jiù wú biān fú lì fú yuàn bǎi qiān huà

佛。共興一子之悲心。三世
fó gòng xīng yì zǐ zhī bēi xīn sān shì

如來。稟受七支之具戒。三
rú lái bǐng shòu qī zhī zhī jù jiè sān

無漏學宣明。回光返照。反
wú lòu xué xuān míng huí guāng fǎn zhào fǎn

聞聞自性。性成無上道。業
wén wén zì xìng xìng chéng wú shàng dào yè

By means of this supreme cause, we seek to repent on behalf of all living beings.

We the assembly seeks to dispel disasters, eradicate subtle offenses, and bring about boundless benefit. We bow and plead with the hundred thousand transformation Buddhas to all give rise to a compassionate mind like the compassion parents feel for their only son; and we bow and plead also with the Tathāgata of the three periods of time: may you enable us to receive the full set of precepts regulating the seven aspects (of unwholesome physical and verbal acts); may you elucidate for us the three disciplines free of outflows. May you enable us to turn our light within by turning our hearing around to listen to our inherent nature, we will perfect the unsurpassed Path, and empty our karmic consciousnesses all at once. Thereafter, we will fully repay the four kinds of our benefactors, and universally aid beings of the Three Realms of Existence. May all beings of the Dharma Realm,

識 頓 空。 四 恩 普 報。 三 有 均
shì dùn kōng sì ēn pǔ bào sān yǒu jūn

資。 法 界 冤 親 咸 沾 利 樂。 國
zī fǎ jiè yuān qīn xián zhān lì lè guó

泰 民 安。 正 法 住 世。 風 調 雨
tài mín ān zhèng fǎ zhù shì fēng tiáo yǔ

順。 世 界 和 平。 雖 則 依 文 懺
shùn shì jiè hé píng suī zé yī wén chàn

悔。 猶 恐 發 露 未 誠。 再 勞 尊
huǐ yóu kǒng fā lù wèi chéng zài láo zūn

衆。 重 求 懺 悔。
zhòng chóng qiú chàn huǐ

whether they be our enemies or our friends, impartially receive benefit and bliss.

May our country be prosperous and its people at peace; may the wind and rain be favorable and timely, may the Proper Dharma be long-abiding and peace prevail in the world. Although we have repented in accordance with the liturgy, we nevertheless fear our expressions have not been sincere enough. Therefore, may all participating in this honored assembly continue to repent on their own afterwards.

Namo Seeking Repentance and Reform Bodhisattva Mahāsattva (3 bows)

南 無 求 懺 悔 菩 薩 摩 訶 薩 (三稱)
ná mó qiú chàn huǐ pú sà mó hē sà (3 x)

首楞嚴三昧修持懺儀 (終)

The Practice Dharma and Repentance of Śūraṅgama Samādhi (The End)

Dedication of Merit

迴向功德

We dedicate this supreme boundless blessing and,

禮 懺 功 德 殊 勝 行
lǐ chàn gōng dé shū shèng hèng

The exceptional merit from bowing this Repentance to all living beings,

無 邊 勝 福 皆 迴 向
wú biān shèng fú jiē huí xiàng

Praying that all those who are drowning in saṃsāra will.

普 願 沉 溺 諸 衆 生
pǔ yuàn chén nì zhū zhòng shēng

Be reborn soon in the Land of Infinite Light Buddha.

速 往 無 量 光 佛 刹
sù wǎng wú liàng guāng fó chà

All Buddhas throughout the ten directions and the three times.

十 方 三 世 一 切 佛
shí fāng sān shì yí qiè fó

All Bodhisattvas, Mahāsattvas,

一 切 菩 薩 摩 訶 薩
yí qiè pú sà mó hē sà

Mahā prajñā Pāramitā.

摩 訶 般 若 波 羅 蜜
mó hē bō rě bō luó mì

楞嚴咒：究竟堅固定中王 ◎宣公上人

有德行才能遇得到這個法；無德行的人就算遇到了也不明白。

究竟堅固定中王 直心修學至道場
身口意業須清淨 貪瞋癡念要掃光
誠則感應獲現證 專能成就大神通
有德遇斯靈妙句 時刻莫忘紹隆昌

楞嚴為梵語，譯為一切事究竟堅固，亦即「定」之義，此定為一切定中之王。

【究竟堅固定中王】：楞嚴為定中之王。

【直心修學至道場】：修道要用直心，不要用彎曲心。直心才能達到目的地。若你儘用委曲婉轉的心修佛法是修不成的。

【身口意業須清淨】：修這個法，口不打妄語、不說假話、不綺語、不兩舌，也不惡口。身不殺生、不偷盜、不邪淫。

【貪瞋癡念要掃光】：意念裏不要有貪瞋癡。那麼身口意三業清淨了即是總心。

【誠則感應獲現證】：要有誠心才能有大感應，現在就證得咒的力量不可思議。

【專能成就大神通】：若你專心，心不旁騖，沒有雜念，便能成就大神通，楞嚴咒裏有五會，有三十幾段法。咒裏又有降伏法、勾召法、息災法、增益法、成就法、吉祥法等等很多種法。

【有德遇斯靈妙句】：有德行才能遇得到這個法。無德行的人就算遇到了也不明白，這種甚深不可思議的神妙章句。

【時刻莫忘紹隆昌】：時時刻刻不要忘了這個法，能誠心專一便是紹隆佛法。以上為簡單的說明楞嚴咒的大概，詳細的說是說不完的。你們要明白便要自己詳細的研究。這是百千萬劫難遭遇的妙法，不要錯過機會。

- * 楞嚴咒每一句都有無量意義，每一義都有無量功能。想學楞嚴咒，持誦楞嚴咒的人最好能發大心，為全世界誦持，把所有的功德迴向給全世界。
- * 人有人的病，地有地的病，天也有天的病。不過我們在地上，不知道天的病。常誦楞嚴咒也會幫助天地，治天地的戾氣和病痛。你只是誦持，無形中對天、地，對一切一切都有幫助和感應的。
- * 我們一念楞嚴咒，那麼把世界染污的空氣都清淨了，我們一念楞嚴咒，把虛空裡的瘟疫傳染病也都消滅了。本來空中有毒，一念楞嚴咒就把毒給解除了，就有這麼大的好處。
- * 不論修什麼法門都要首先注重德行，如果德行不夠，會發生魔障。要立功立德。立功就是護持道場，任勞任怨。立德即是不要妨礙別人，令其他的人生煩惱。不論修什麼法門，脾氣若不改，煩惱若不斷，就不得其益。修道人先立功立德。有了功德，然後修什麼法門都容易。所謂「緊了繃，慢了鬆，不緊不慢才成功」，修行勇猛之心易發，永久之心難持，要發恒遠之心、不退之心。
- * 咒語不能幫助你恢復清淨，咒語只是你持咒語，你自己的心裡頭就沒有染污了。咒幫助你清淨，那咒也可以，你一唸咒就可以不吃飯就飽了，那才能幫助你清

淨。如果你持咒，不吃飯還是一樣餓，那就證明那個持咒，它不是那個咒的力量幫助你清淨，是你要自己心裡常常持咒，常常懺悔，你才能清淨。

- * 《楞嚴咒》是驚天地，泣鬼神，最有效的靈文，所以我們學會《楞嚴咒》，就要時時刻刻存慈悲心，舉心動念都不要去傷害人。旁人就是對自己怎麼不好，也不怪他，也不去傷害他。心量要有三千大千世界那麼大，把所有森羅萬象都包括在裡面，這才是佛教徒的本份。
- * 心咒，心咒，就是你心裡要有咒語，要乾淨，什麼都沒有，到要用時自然有靈驗。受持並非為著降伏妖魔鬼怪，這是好像誦持大悲咒，就是念，久而久之，甚至到時候，你誦不誦咒都有感應。因你平時修得好，所以境界來時，自然迎刃而解，什麼問題也沒有了。
- * 楞嚴咒叫佛頂光明，是佛的頂上化身所說，所以是微妙不可思議的。每一句有每一句的用途，每一字有每一字的奧妙，都具足不可思議。「佛頂光明」就是表示咒的力量能破除一切黑暗，能成就一切功德。
- * 楞嚴咒是全體大用的，可以說是包括佛教所有的教義，若能明白楞嚴咒，就能將佛教秘密精華都明白。天地間的奧妙、天地間不可思議的事情，也是在楞嚴咒內。若會楞嚴咒，則不必學密宗，白教、黑教、黃教、紅教，什麼教也不需要學。這是根本的三昧法，最究竟的密法。不過這種密法沒有人懂得，也沒有人認識。一般人都是學而不化，只知道念，卻不知它的意義。本來咒不必知道意義，只要知道它是不可思議的靈文就夠了。

Śūraṅgama Mantra: King of the Ultimately Durable and Solid Samadhi

© Venerable Master Hua

Only those with virtue can encounter this Dharma. Those without virtue will not understand it even if they encounter this Dharma.

Ultimately Firm is this King among Samadhis.

Practice and study with a straightforward mind, one reaches the bodhimanda.

The karmas of body, mouth, and mind must be kept pure.

Sweep clean the thoughts of greed, hatred, and delusion

A response to our sincerely enables us to reach certification now.

Through successful concentration, we can realize great spiritual powers.

Those with virtue may encounter these efficacious, wonderful phrases.

At all times, never forget to carry on and flourish this Dharma.

Śūraṅgama is Sanskrit. Translated, it means ultimately firm and solid. It also carries the meaning of samadhi, which is the king of all samadhis.

Ultimately Firm is this King among Samadhis – Śūraṅgama is the king of samadhis.

Practice and study with a straightforward mind, one reaches the bodhimanda - when cultivating the Way, use the straightforward mind, instead of the crooked mind. Only with a straightforward mind could one reach one's destination. If you use the crooked, manipulated mind to cultivate, you will not success in your cultivation.

The karmas of body, mouth, and mind must be kept pure - when cultivating the Dharma, one refrains from telling lies, gossiping, speaking frivolous words, divisive words and harsh speech. The body will not engage in killing, stealing or sexual promiscuity.

Sweep clean the thoughts of greed, hatred, and delusion - without any thoughts of greed, anger and delusion, the three karma of body, mouth and mind is pure. Then this is considered uniting and upholding all Dharmas.

A response to our sincerely enables us to reach certification now – only sincerity brings great response, which allows one to realize the inconceivable power of the mantra.

Through successful concentration, we can realize great spiritual powers

– If you concentrate without being distracted, without discursive thoughts, you can accomplish the great spiritual powers. There are five assemblies in the Śūraṅgama mantra, which has more than thirty sub-sections. The mantra includes Dharma of subduing, Dharma of hooking, Dharma of benefit, Dharma of accomplishment, Dharma of auspiciousness and etc.

Those with virtue may encounter these efficacious, wonderful phrases

– Only the virtuous ones can encounter this Dharma. Those without virtue will not understand even if they meet up with this Dharma, which is the inconceivable, efficacious and wonderful chapters and phrases.

At all times, never forget to carry on and flourish this Dharma – Do not forget this Dharma in any moment of time. If one can concentrate on this Dharma sincerely, this is flourishing the Buddhadharma. This is the simple and general explanation on the Śūraṅgama mantra. If I were to speak about it in details, I'd never finish. If you wish to understand this Dharma, you shall study it in details. This is the wonderful Dharma that is very difficult to encounter. Do not miss this opportunity.

- * Every line of Śūraṅgama Mantra contains immeasurable meanings and every meaning has boundless functions. If one wishes to learn and uphold the Śūraṅgama mantra, it's best to make great resolves. Recite on behalf of the entire world; dedicate the meritorious virtues to the whole world.
- * People get sick; earth and heavens do, too. However, we are on Earth and unaware of the Heaven's sickness. Upholding the Śūraṅgama mantra frequently will help cure the ruthless energy, sickness and pain of Heaven and Earth. Even if you just recite the mantra, there is tremendous help and responses for the Heaven, the Earth and all beings.
- * When we recite the Śūraṅgama mantra, all polluted air is purified in the world. When we recite the Śūraṅgama mantra, plagues and contagious disease will disappear. The poison in the air will be neutralized. That's how great the benefits are when reciting this mantra.

- * Whatever Dharma-doors we practice, we pay attention to cultivating virtue first. Without sufficient virtue, demonic obstacles will appear. We must create merit and cultivate virtue. Creating merit means protecting and supporting monasteries and working hard without complaints. Cultivating virtue means not obstructing or afflicting others. Regardless of the Dharma-doors one practices, if one's temper is not tamed and afflictions are not transformed, one attains no benefit in cultivation. It is said, "Too tight, it'll break. Too slack, it'll be loose. Neither tight nor slack, it will turn out just right." It is easy to be courageously vigorous when we start cultivating. Being persistent and consistent in our practice is difficult. Therefore, we must bring forth a persevering and a non-retreating mind.
- * The mantra in and of itself cannot help you return to purity. It is the case that when you recite mantras, your mind is without defiled thoughts. If the mantra could help you become pure, the mantra could also fill you up without your eating any food. If that were the case, then the mantra could help you be pure. If you recite the mantra and still get hungry without eating, it proves that it is not the power of the mantra that makes you pure. You yourself must recite the mantra frequently, repent and reform yourself often, then, your mind becomes pure.
- * As for Śūraṅgama Mantra, it is said, "Heaven and earth are shocked; ghosts and spirits wail." It is the most effective, spiritual text. Therefore, when we learn the Śūraṅgama Mantra, we must always be compassionate and not hurt people with our intentions. Even when others treat us poorly, we don't blame them or hurt them. Our mind must be as vast as the trichiliocosm, which includes myriad phenomena. This is what Buddhists do.
- * Heart mantra or mantra heart means you are mindful of the mantra in your heart, immaculate without anything. When you need to use the mantra, it is naturally efficacious. Upholding the mantra is not for the purpose of subduing demons and goblins. It is like reciting the Great Compassionate Mantra. Just recite. Over time, you will naturally have responses even if you don't recite at the very moment. It is because the mind must be pure without any attachment.
- * Śūraṅgama Mantra is called "the Light on the Crown of the Buddha", and is spoken by the transformation Buddha on top of the crown. It is subtle and inconceivable. Every line of the mantra has its own functions and every character has its own esoteric wonder – all are ineffable and inconceivable. "The Light on the Crown of the Buddha" can break through any kind of darkness and can bring to fruition people's merit and virtue.
- * The entire substance and great function of the Śūraṅgama Mantra are all-encompassing. It can be said that within the mantra can be found the entirety of Buddhism's teachings and meanings. If you can understand the Śūraṅgama Mantra, then you have understood the essence of Buddhism's esoteric teachings. All the inconceivable wonders and esoteric phenomena in the universe are contained in the Śūraṅgama Mantra. If you master the Śūraṅgama Mantra, then you don't need to study the esoteric school's white teaching, black teaching, yellow teaching, red teaching or any other teaching. This is the ultimate method of samadhi and the ultimate, esoteric Dharma. Unfortunately, no one really understands this esoteric Dharma; no one even recognizes it. Most people study it but cannot absorb it; they can only recite it but do not know its meanings. Basically, it is not necessary to know the meanings of mantras, you need only realize that they are an ineffable efficacious language.

I 懺本緣起

古今眾多流傳的懺法中，以《楞嚴經》為根本懺悔法門者有三：

- 一、北宋華嚴宗高僧淨源法師所著《首楞嚴壇場修證儀》分十門，誦咒在六，懺悔在八，止觀結尾。惜乎此懺流傳不廣，僅見載於南宋臨安府傳賢首教觀比丘淨照於此懺之寥寥跋語中。
- 二、明朝雲南雞足山沙門禪修所著兩卷《依楞嚴究竟事懺》，罪相剝微縷細，辭富而詳，情懇且切。
- 三、上世紀國共內戰初期（1946年），民不聊生，天災頻仍，有鑑於此，虛雲老和尚在廣東的弟子比丘尼寬如法師，仿古編撰了《大佛頂首楞嚴懺悔行法》。

寬如法師的懺本，也就是我們目前懺本的藍本。根據觀察拜懺的實際情況，斟酌良久，將寬如法師的懺本略加調整，分為上、中、下卷；將長串的佛、菩薩、聖人名號整理，以利隨文入觀。我們也將持誦神咒的妙用與利益根據經文全文錄入，並名此懺本為：《首楞嚴三昧修持懺儀》。流通此懺本，能讓大眾更輕鬆簡易地瞭解並修持此楞嚴大法，是所至盼。

寬如法師編撰楞嚴懺本的時候，中華大地上正值天旱且瘟疫流行，目睹芸芸眾生之苦海中的掙扎，激發了她編撰楞嚴懺本的悲心。今逢世界面臨空前未有的新冠肺炎疫情肆虐，多國進入高警戒危險區域。願以流通此懺本之功德迴向以補天地正氣的不足，迴向人心積極向善，疫情早日消弭。

懺本編委會 謹識

佛曆 三〇四七年（2020）陽月

I How This Repentance Text Came About

Among the many repentance texts in circulation, three are based on the Śūraṅgama Sūtra, which is the fundamental Dharma text used when practicing repentance.

- 1) Venerable Master Jing Yuan, who was a Patriarch of the Avataṃsaka School in the Northern Song Dynasty, composed the Ritual of Practice and Spiritual Realization Based on the Śūraṅgama Platform (Shou leng yan tan chang xiu zheng yi). This Repentance text has ten sections: the sixth is Śūraṅgama Mantra recitation. The eighth, the actual repentance text; and the final section is about contemplation of ultimate Reality by means of insight mediation. Unfortunately this Repentance text was not widely circulated as it was only mentioned in the postscript written by Master Jing Zhao, who also belonged to the Avataṃsaka School, and lived in Hangzhou during the Southern Song dynasty.
- 2) Dharma Master Chan Xiu of Rooster Foot Mountain (Ji Zu Shan), who lived in Yunnan Province during the Ming Dynasty, composed the two volume Ultimate Repentance Ritual Based on the Śūraṅgama (Yi Leng Yan Jiu Jing Shi Chan). In this text, the Master thoroughly analyzed karmic offenses. The literary style is rich and elegant and the author's earnestness can be readily felt.
- 3) In the 1940s, civil war ravaged China like a conflagration, causing indescribable suffering; people's misery was further aggravated by a widespread epidemic. When she witnessed this agony and distress, Master Kuan Ru's heart was deeply pained. As a disciple of Venerable Master Hsü Yün, she was moved to follow in the footsteps of the ancients and composed a repentance text in the same manner as they did, titled the Great Buddha Summit Śūraṅgama Repentance Dharma (Da fo ding shou leng yan chan hui xing fa).

Master Kuan Ru's repentance text is the blueprint for our current repentance. After many years of observing how Master Kuan Ru's text was received by participants in the repentance ceremony, we deliberated for a long time and decided to make some practical changes. One change we made was to divide the repentance into three parts, one of which was a bowing period. Another was to reorganize

the names of the Buddhas, Bodhisattvas, and sages, so that when they are bowing, reading, and reciting this text, participants will find it easier to visualize and contemplate their meanings. Third, we decided to include, in its entirety, the Śūraṅgama Sūtra's detailed description of how wonderfully effective the mantra is and the many benefits a practitioner can attain by upholding it. We titled this repentance text "The Ritual of Śūraṅgama Samādhi Practice Repentance Dharma." We earnestly hope that everyone will find it more accessible, especially those who are new to the Dharma, so that they can understand and put into practice the great Dharma of the Śūraṅgama.

At the time Master Kuan Ru composed this repentance text, China was being ravaged by both war and plague. She witnessed the real suffering they caused people, and gave rise to deep empathy: this was the condition from which her work came into being. Similarly and perhaps coincidentally, we are now facing an unprecedented pandemic, one that is global in scale: Covid-19, and many countries have raised the alert level to purple, which is the highest of all. Thus we would like to sincerely dedicate the merit and virtue derived from circulating this repentance text, so that we can increase the good energy desperately needed by the world, so that people will turn away from wrongdoing and develop ever greater virtue, with the hope that this pandemic will be quickly overcome and disappear altogether.

.....
The Repentance Text Committee

In the Tenth Month of the Three Thousand and Forty Seventh Year of the
Mahayana Calendar (2020)

II 附錄一：藏源檢索

北宋・淨源法師《首楞嚴壇場修證儀》x1477

(CBETA 大正藏・續藏)

明朝・禪修法師《依楞嚴究竟事懺》(2 卷)x1478

(CBETA 大正藏・續藏)

J19nB055 (嘉興藏續藏)

II Appendix I: The Tripiṭaka text sources

1. Jing Yuan (Dharma Master), Northern Song, Ritual of Practice and Spiritual Realization Based on the Śūraṅgama Platform (Shou leng yan tan chang xiu zheng yi) x1477, CBETA
2. Chan Xiu (Dharma Master), Ming Dynasty, Actual Repentance Ritual Based on the Śūraṅgama (Yi Leng Yan Jiu Jing Shi Chan), two vol, x1478, CBETA

J19nB055 Jiaxing Canon

II 附錄二：寬如法師 楞嚴懺本跋

時值大戰後天旱，災疫流行，民不聊生。敬集古德聖言，
謹撰《大佛頂首楞嚴懺法》。仰藉洪慈俾消同分妄業，
并作日常自修，以為滅罪增福之階云爾。

丙戌 (1946) 年四月 比丘尼寬如 謹誌

II Appendix II: Afterword

After World War II, a severe drought struck the land, the plague was rampant, and people suffered miserably. [To help alleviate the suffering,] I have respectfully compiled sacred teachings from ancient sages and sincerely composed this Ritual of the Repentance Dharma Based on The Great Buddha's Summit's Śūraṅgama Sūtra.

I pray reverently to the Three Jewels: Out of your vast kindness, may you help dispel beings' unwholesome shared karma. I also take this Dharma as my own daily practice, which will serve as the path of diminishing my offenses and increasing my blessings.

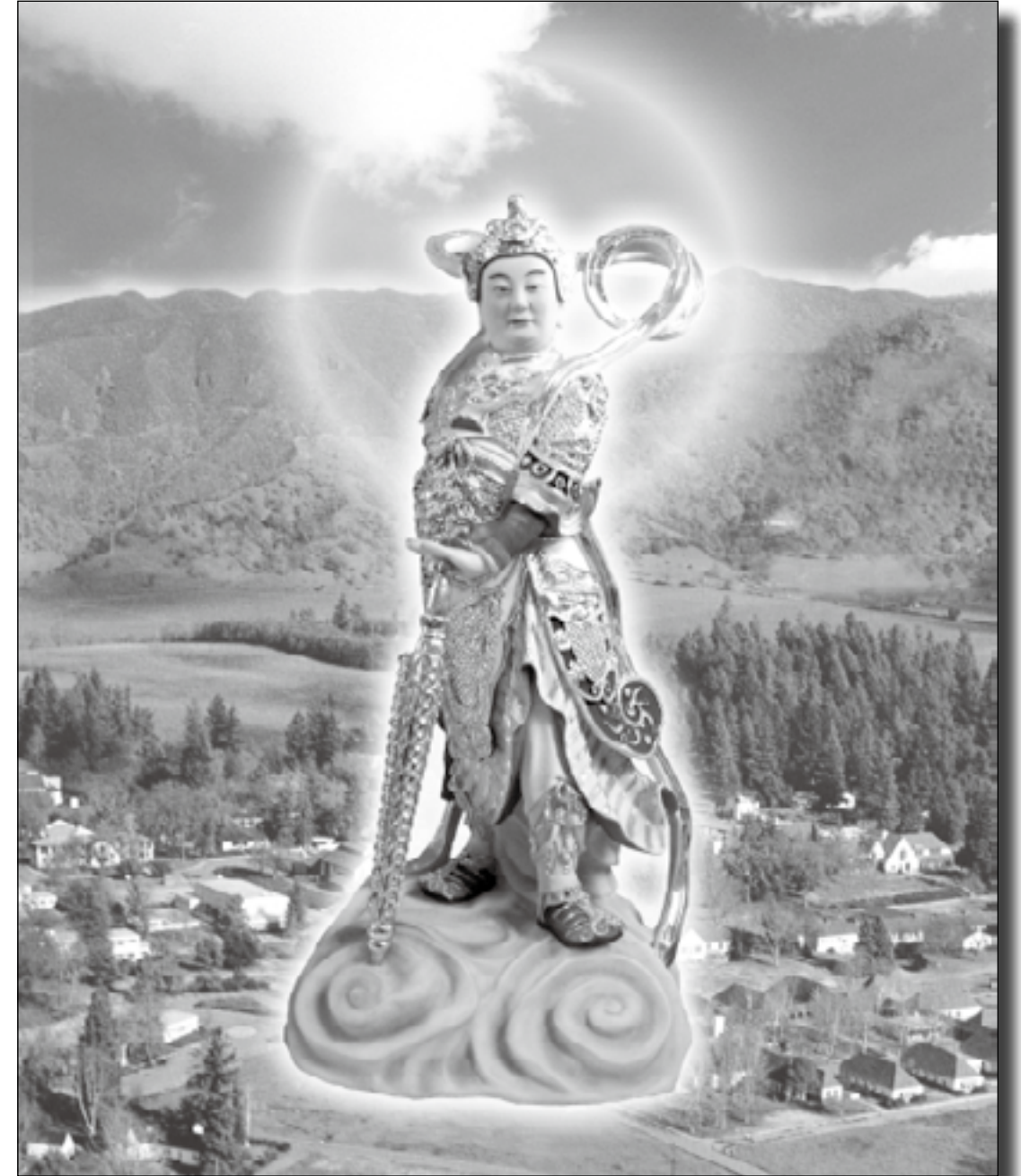
Bhikṣuṇī Kuan Ru

Respectfully composed

In the fourth lunar month of the cyclical year of Bing Xu (1946)

Namo Dharma Protector Wei Tuo Bodhisattva

南 無 護 法 韋 陀 菩 薩



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