

# Saptakoṭibuddhamātr Cundī Dhāraṇī Sūtra

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At one time the Buddha was staying in the Jeta Grove, in Anāthapiṇḍada's park. At that time, the Bhagavān was contemplating and observing the sentient beings of the future. Out of pity for them, he spoke the teaching of the Great Cundī Dhāraṇī, the heart-mother of seven koṭīs of perfectly enlightened buddhas. Thus he spoke the mantra:

namaḥ saptānāṃ samyakṣambuddha koṭīnāṃ tadyathā  
oṃ cale cule cunde svāhā

“If there are bhikṣus, bhikṣuṇīs, upāsakas, or upāsikās who memorize and recite this dhāraṇī 800,000 times, their deadly karma in every place, created over innumerable eons, will be completely annihilated. In every place where they are born or reside, they will always meet buddhas and bodhisattvas. They will always have adequate resources and abilities to do as they wish. In any birth, they will always be able to leave the home life, and will have the ability to maintain the pure precepts of a bodhisattva. They will be born in human or heavenly realms, they will not fall into evil destinies, and they will always be protected by all the heavenly guardians. If there are virtuous house-holding men or women who recite and maintain it, their households will not encounter harm caused by disasters or suffering caused by unexpected illness. Everything spoken to others will be truthful and accepted by them.

“If the dhāraṇī mantra has been recited a total of 100,000 times, you will see buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas in a dream, and see a dark substance vomited from your mouth. If you have committed serious offenses, you should recite it a total of 200,000 times. Then in a dream you too will see buddhas and bodhisattvas, and also see a dark substance vomited from your mouth. If you have committed any of the five cardinal sins, you may still not yet have this auspicious dream. Then you should then recite more, a total of 700,000 times to attain such a sign. In a dream you may even see a white substance vomited from your mouth, like rice paste, in the similar way. These are signs of purity and cleanliness indicating that the karma has been extinguished.

“Moreover, I will now teach what may be accomplished with this great dhāraṇī. Standing before an image of the Buddha, or on clean ground before a stūpa, spread gomaya on the ground to create a square maṇḍala, large or small. Set up offerings of flowers, incense, banners, canopies, food, drinks, lamps, and candles, according to your abilities. While reciting the mantra, spray perfume in the four directions, and in the Zenith and Nadir, to seal the boundary of the maṇḍala. In the four corners of the maṇḍala and in the center, place one perfume bottle. You, the mantrin, should be at the center of the maṇḍala, facing East, and kneeling on your right knee. Recite the mantra 1080 times, and the perfume bottles will automatically rotate. Holding a bunch of various flowers as an offering, recite the mantra 1080 times, and then scatter the flowers over the surface of a mirror. Looking straight at the mirror, recite the mantra 1080 times, and you will see images of buddhas and bodhisattvas. You should then mantra with flowers 108 times, and then scatter them as offerings, and the questions you ask will be answered.

“If there is an illness caused by a ghost, mantra with kuśa grass, and then brush the sick person with it, and he or she will be healed. If there are young children possessed by ghosts, have a maiden twist together a multi-colored string using five threads. Then mantra one time for each knot you tie, for total of 21 knots, and fasten the knotted string around the neck of the child. Mantra with mustard seeds a total of seven times, and then scatter them over the face of the child, and it will be removed. Moreover, there is a method in which you stand before a sick person with an ink drawing of him or her. Mantra with a neem branch and strike the drawing, and the illness will be easily removed. There is also a method if there is a sick person who is affected by ghosts, but is in a distant place. You should mantra with a neem branch a total of seven times, and then send another person with the stick, and the illness may also be removed.

“Moreover, there is a method when one is traveling. Recite this mantra, and you will have no fear of meeting thieves, bandits, wild beasts, and so on. Moreover, there is a method for disputes. If you always maintain this mantra, you will never be without victory. If you wish to sail across great rivers and oceans, recite this mantra, and you will not have difficulties with wild sea creatures. Moreover, there is a method if your body is has been bound and imprisoned. Recite this mantra, and you will be liberated.

“Moreover, there is a method for a country that is suffering from flooding, droughts, or epidemics. You should prepare an even mixture of sesame seeds and non-glutinous rice. Use three fingers to obtain a pinch of this mixture. Then mantra with it, and place it in the fire to burn. Continue this for seven days and seven nights, in the six periods of the day and night, uninterrupted. Every disaster and epidemic will

be annihilated.

“Moreover, there is a method for the sand near a river bank. By means of a stamp, imprint an image of a stūpa in the sand. Recite the mantra one time with the completion of each stūpa, for a total of 600,000 times. Then you may see Avalokitasvara Bodhisattva, Tārā Bodhisattva, or Vajrapāṇi Bodhisattva. You will freely attain everything you are searching for. You may also be granted siddhi medicine, or receive the prediction of Bodhi.

“Moreover, there is a method for circumambulating an image of a bodhi tree clockwise. After reciting the mantra a total of ten million times, you will see a bodhisattva expounding the Dharma. You will be able to follow this bodhisattva if you wish.

“Moreover, there is a method if you beg for food often. Maintain this mantra, and no malevolent person or malevolent dog will cause you harm. If you are before a stūpa, before a buddha image, or before a reliquary, recite and maintain this mantra for a total of 300,000 times. Return on the fifteenth day of the month when the moon is bright, and arrange a great offering. For one day and one night, do not eat, and recite the mantra with correct mindfulness. Then you may be able to see Vajrapāṇi Bodhisattva, and this bodhisattva will approach and invite you to go to his palace.

“Moreover, there is a method if you are standing before the stūpa where the Dharma Wheel was first turned, or the stūpa where the Buddha was born, or the stūpa where the Buddha descended the jeweled steps from Trāyastriṃśa Heaven, or a reliquary stūpa. Before a stūpa such as this, recite the mantra while circumambulating clockwise. Then Aparājitā Bodhisattva and Hāritī Bodhisattva will appear, and your wishes will all be fulfilled. If necessary, you will be given siddhi medicine, and then they will instruct you on the Bodhisattva Path. Although one who recites this dhāraṇī may not have yet sat in a bodhimaṇḍa, all bodhisattvas are his skillful teachers.

“Moreover, this great dhāraṇī of Cundī is a great brilliant mantra teaching that is spoken by all buddhas of the past, all buddhas of the future, and all buddhas of the present time. I also now speak it thusly to benefit all sentient beings, causing them to attain Anuttarā Samyaksambodhi. If there are sentient beings with little merit, who lack good roots, natural ability, and the Factors of Bodhi, if they obtain hearing of this dhāraṇī method, they will quickly realize the attainment of Anuttarā Samyaksambodhi. If there are people who are always able to remember, recite, and maintain this dhāraṇī, they will all obtain immeasurable good roots.”

When the Buddha had spoken this Great Cundī Dhāraṇī teaching, innumerable sentient beings left the dust and dirt far behind, and attained the great merit of the Great Cundī Dhāraṇī. Now able to see the vast multitude of buddhas and bodhisattvas of the ten directions, they paid their respects and departed.