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The Buddha-Heart Center Seal Chapter: Lower Fascicle of the Middle Volume

法身妙明品第九	Chapter Nine: Wondrous Brilliance of the Dharmakāya
尔时阿难处大众中潜然忧愁，于其中间诸有经律、一切藏门俱然掩闭，诸大金刚及诸菩萨，一切所有灵　游世界者，乃至诸大龙神仙众，及百千万亿世界四天王等，乃至释梵诸天，悉皆迷闷，顿失精光。唯有诸佛能知广大因起，各各安坐，皆自于身及心，放微细光，自想慰问。	At that time, Ānanda, among the great assembly, was silently distressed. In their midst, all the gateways of sūtras, vinaya, and the entire treasury were suddenly closed. All the great vajras and bodhisattvas, all spiritual beings roaming through the worlds, and even the great nāgas, deities, immortals, and the Four Heavenly Kings of hundreds of thousands of millions of worlds, as well as the heavens of Śakra and Brahmā—all were confused and bewildered, suddenly losing their radiance. Only the Buddhas could know the vast arising of causes. Each remained seated, and each emitted from body and mind a subtle light, contemplating it and offering reassurance.
尔时毗卢遮那如来，复于身分更开异色无量威德大端严光，其光普照乃至有罪无罪等。如是，众生皆得无怖。复于光中演说微细音声，告诸佛言：诸大圣众，此威光难知，此威光难测。	At that time, Vairocana Tathāgata again emitted from his body a boundless, majestic, splendidly adorned light of a different color. This light universally illumined all, whether guilty or guiltless. Thus, all sentient beings became free from fear. Then, within the light, he uttered a subtle voice and addressed the Buddhas: “All great noble ones, this majestic light is difficult to know and difficult to fathom.”
唯有大圣与我力等，与我心等，与我慈等，与我悲等，与我解等，与我知等，与我辨等，乃至世界所有知量，能尽知者即能知此光明。所谓因缘而得种种知见。	“Only great noble ones whose power equals mine, whose mind equals mine, whose loving-kindness equals mine, whose compassion equals mine, whose understanding equals mine, whose knowledge equals mine, and whose discernment equals mine—who can fully know the measure of all knowledge in the worlds—can know this light. It is through causes and conditions that the various kinds of knowledge and vision arise.”
尔时阿难于其闷中，心有少省，强自意持，即起问毗卢遮那言：世尊，其此光者唯说诸佛耶？佛言：是，善男子，唯佛能知。虽有菩萨，未同佛见。	At that time, amid his bewilderment, Ānanda regained a little awareness. Steadying himself with effort, he arose and asked Vairocana: “World-Honored One, is this light spoken of only in relation to the Buddhas?” The Buddha said: “Yes, good man.

	Only Buddhas can know it. Although there are bodhisattvas, their vision is not yet the same as that of the Buddha.”
其时阿难前礼佛足，五体投地，眼中垂泪，以偈问曰：	Ānanda then came forward, bowed at the Buddha’s feet, prostrated himself with all five parts of his body touching the ground, and, with tears streaming from his eyes, asked in verse:
世界有菩萨，现身得为佛。世界有菩萨，能化无边身。	In the worlds are bodhisattvas who manifest in bodily form and become Buddhas. In the worlds are bodhisattvas who can transform into boundless bodies.
世界有菩萨，能知佛所知。世界有菩萨，能解众生缚。	In the worlds are bodhisattvas who can know what the Buddhas know. In the worlds are bodhisattvas who can release sentient beings from their bonds.
世界有菩萨，遍入诸佛刹。世界有菩萨，种种示方便。	In the worlds are bodhisattvas who enter universally into the Buddha-lands. In the worlds are bodhisattvas who demonstrate diverse skillful means.
世界有菩萨，堪忍入诸苦。世界有菩萨，摄众于己身。	In the worlds are bodhisattvas able to endure and enter into every kind of suffering. In the worlds are bodhisattvas who gather sentient beings into themselves.
如是诸菩萨，皆是灌顶主。示同诸佛身，应念现诸境。	Such bodhisattvas are all masters of empowerment. Manifesting bodies like those of all Buddhas, they make every realm appear in response to a thought.
神通波罗蜜，其实不思议。能于急难中，无畏大自在。	Their perfection of spiritual powers is truly inconceivable. Amid urgent danger and hardship, they are fearless and greatly at ease.
我观如是等，与佛亦无异。若具受持者，同佛不思议。	I see that such beings are no different from Buddhas. Those who fully receive and uphold them are likewise inconceivable, like Buddhas.
诵持佛法藏，一一皆遍了。即此法云顶，皆是满足位。	They recite and uphold the treasury of the Buddha-Dharma, comprehending every part of it completely. Having reached this summit of the Dharma-cloud, they have all attained the stage of fulfillment.
云何此人等，不知此因缘。若此不知者，下愚何能了。	Why do such persons not know these causes and conditions? If they do not know them, how could those of inferior understanding comprehend them?

尔时毗卢遮那佛，于光明中出大音声，叹阿难言：善哉，佛子以是等菩萨虽有大慈，慈不遍故，所以不知；虽有大悲，悲不遍故，所以不知；虽有大忍，忍不遍故，所以不知；虽有大通，通亦不遍；虽有大力，力亦不遍；虽有示现，示现不遍；虽有无碍，无碍不遍。	At that time, Vairocana Buddha uttered a great sound from within the light and praised Ānanda: “Excellent, son of the Buddha! Although such bodhisattvas possess great loving-kindness, their loving-kindness is not all-pervading, and therefore they do not know. Although they possess great compassion, their compassion is not all-pervading, and therefore they do not know. Although they possess great forbearance, their forbearance is not all-pervading, and therefore they do not know. Although they possess great spiritual powers, those powers are not all-pervading. Although they possess great strength, their strength is not all-pervading. Although they manifest themselves, their manifestations are not all-pervading. Although they are unobstructed, their unobstructedness is not all-pervading.”
如是不遍，一一菩萨皆悉有之。若得遍者，了见佛性，即能知我。此事佛性犹故未了，云何能知如来量处?	“Every bodhisattva possesses these ways in which he is not all-pervading. If one attains all-pervasiveness, one clearly sees Buddha-nature and can then know me. Since this matter of Buddha-nature has not yet been fully understood, how can one know the scope of the Tathāgata?”
阿难白佛言：世尊，如是菩萨犹故不知，一切众生云何得解此理?	Ānanda said to the Buddha: “World-Honored One, if even such bodhisattvas still do not know, how can all sentient beings understand this principle?”
佛言：汝我此亲承第七佛释迦牟尼，次当宣说，一切众生自然得了。能奉持者，一切众生自然得解我之所说。	The Buddha said: “Śākyamuni, the seventh Buddha whom you and I have personally received and served, will next expound it. Then all sentient beings will naturally understand. Those able to receive and uphold it will naturally understand all that I have taught.”
如来量处品第十	Chapter Ten: The Scope of the Tathāgata
尔时阿难即问释迦牟尼佛言：世尊，此事云何？我自亲承供养已经劫数，唯愿为我示现，及诸法要。我欲修行流注众生心际。	Ānanda then asked Śākyamuni Buddha: “World-Honored One, what does this mean? I have personally received and made offerings to you through kalpas beyond count. I only pray that you will reveal it to me, together with the essential points of the Dharma. I wish to cultivate it and let it flow into the minds of sentient beings.”
尔时如来告阿难言：阿难，我今示现如是神力，汝等递相告语，慎勿惊怖。阿难即受如来语，告大众言：大众	At that time, the Tathāgata said to Ānanda: “Ānanda, I shall now manifest such spiritual power.

当知！大众当知！高声三告。其时阿难不觉身腾处虚空中。大众仰观，见阿难身，谓是阿难得无碍通。其时音声遍至阿迦尼吒天，所有世界尽皆知闻。阿难白佛言：世尊，遍告已讫，唯愿示现。	You and the others should inform one another: do not be alarmed or afraid.” Ānanda received the Tathāgata’s words and announced to the great assembly: “Great assembly, you should know! Great assembly, you should know!” He proclaimed this loudly three times. At that moment, Ānanda unknowingly rose into the air. Looking up, the assembly saw Ānanda’s body and thought that Ānanda had attained unobstructed spiritual powers. Then the sound spread throughout the Akaniṣṭha Heaven, and all worlds heard of it. Ānanda said to the Buddha: “World-Honored One, the announcement has been made everywhere. I only pray that you will now manifest it.”
尔时，世尊即以四十齿俱时齐密入慈愍定，计念心中心咒。作是念已，复以右手中指指于南方，以足大指案于地。其时所有世界及非世界，所有地狱，涌出虚空。复于上方世界所有诸雨，雨宝莲华，破此地狱。	At that time, the World-Honored One brought all forty teeth together evenly and closely, entered the samādhi of loving compassion, and contemplated the Heart-of-Heart mantra. Having formed this thought, he pointed southward with the middle finger of his right hand and pressed his great toe upon the ground. At that time, the hells throughout all worlds and non-worlds surged up into empty space. Then, from the worlds above, every kind of rain rained down jeweled lotuses, breaking open those hells.
其时世界无有一人受诸苦者，秽恶都尽俱得法眼见于如来。复有示现一切世界诸大药叉及罗刹王护梵帝释四天王等一切饿鬼及阿修罗王，如是之身，皆得神通。所谓通者，善通慈愍，普覆众生，如佛无异。	At that time, there was not a single person in the worlds who suffered any pain. All filth and evil were entirely exhausted, and all attained the dharma eye and beheld the Tathāgata. There were also manifested in every world great yakṣas and rākṣasa kings, protectors, Brahmā, Śakra, the Four Heavenly Kings, all hungry ghosts, and asura kings. All such beings attained spiritual powers. Such powers meant being well versed in loving compassion and universally sheltering sentient beings, no different from the Buddha.
复有大通于虚空中雨微细雨，所有一切起愿求者皆得满足。缨重疾病，承此闻力，皆得除差。饿者饱满，热者清凉。复有大通遍十方界所有众生，当尔之时，一一皆论说佛心地。	There were also great spiritual powers that caused a subtle rain to fall in empty space, so that all who aroused aspirations and sought anything had their wishes fulfilled. Those afflicted with severe illnesses, through the power of hearing this, were all cured. The hungry were filled; those suffering from heat were cooled. There were also great spiritual powers extending throughout the ten

	directions, and at that time every sentient being discoursed on the Buddha’s mind-ground.
复有大通，若有众生在母腹者，处胎孕者，为儿者，即能忆识过去心地，知所生处本所经事，并能记持。复有大通，十方世界诸恶灾毒永劫不起。	There were also great spiritual powers whereby sentient beings in their mothers’ wombs, while abiding in gestation as children, could recall and recognize the mind-ground of the past, know the places of their birth and what they had formerly experienced, and retain it in memory. There were also great spiritual powers through which all evil disasters and poisons in the worlds of the ten directions would not arise for countless kalpas.
复有大通，其通光明遍十方界，一一界量是佛及诸菩萨，乃至声闻四果等类，俱得明见，无有疑滞，俱时皆能明遍三界，尽诸苦际，同佛寿劫。复有大通，其通光明，现五种色。	There were also great spiritual powers whose luminous radiance pervaded the worlds of the ten directions. In every world, Buddhas and bodhisattvas, as well as śrāvakas of the four fruits and others, all attained clear vision without doubt or obstruction. Simultaneously, all could clearly pervade the three realms, reach the end of all suffering, and share the Buddha’s lifespan of kalpas. There were also great spiritual powers whose luminous radiance displayed five colors.
一一色中五百万亿那由他　伽沙化佛，俱将眷属大菩萨众升空而来。所是眷属，皆能论说佛心中心所有法要，即自明解。复有大通，其通光明，遍十方刹。	Within each color were five million koṭis of nayutas of Buddhas, as numerous as the sands of the Ganges, all ascending through the air with their retinues of great bodhisattvas. All these retinues could discourse on the essential points of the Buddha’s Heart-of-Heart Dharma and understand them clearly for themselves. There were also great spiritual powers whose luminous radiance pervaded the Buddha-lands of the ten directions.
其时大地动摇三十六遍，星宿日月应时堕落，遍于八方；所有魔及魔民，皆舍魔业，退其威神，即得佛通；佛通已，俱能忆识本所受业，即生悔恨，求哀忏悔，自求出家，无有一人心不定者。	At that time, the great earth shook thirty-six times. The constellations, sun, and moon fell at once throughout the eight directions. All Māras and their retinues abandoned their demonic deeds, relinquished their mighty powers, and immediately attained the Buddha’s spiritual powers. Having attained those powers, all could recall and recognize the karma they had formerly received. They then felt remorse, sought mercy and repentance, and of their own accord wished to leave home. There was not a single person whose mind was not settled.

佛告诸善男子，其此通光遍十方界，有大威德，三明六通，具八解脱。如法修者，直至佛身，更无异身。	The Buddha said to the good men: “This luminous power of spiritual penetration pervades the worlds of the ten directions. It possesses great majestic virtue, the three insights and six supernormal powers, and the eight liberations. Those who cultivate in accordance with the Dharma proceed directly to the Buddha-body, with no other body remaining.”
何以故？以诸佛心同时证故，以诸如来同印可故；我卢遮那者是佛母，常于此中自住持故；所有愿求自印可故，自满愿故，自观察故；自与一切为灌顶师，所有学者自来证故；能知佛心者，广遣诸天来供养故；令诸金刚藏王密迹	Why is this so? Because the minds of all Buddhas are realized simultaneously, and all Tathāgatas give the same seal of approval. I, Vairocana, am the mother of the Buddhas, for I constantly abide and uphold this within myself. All aspirations and requests receive their own seal of approval, fulfill themselves, and are observed by themselves. I myself serve all as the master of empowerment, and all learners come of themselves to realization. Those who know the Buddha’s mind broadly dispatch the devas to make offerings, and cause the Vajra Treasury Kings and Secret-Trace Bodhisattvas
菩萨为绝灾变常覆阴故，又遣一切诸天不可识者求围绕故；乃至世界所有化形者、变形者，种种伏匿者，潜隐世间者，常来护卫故；上至释梵诸天药叉天众来从伏故。四海跋陀、鬼子、魔母、恶鬼、药叉等，一切非人，乃至如是等众无不顺伏者，必当如法依我佛心取佛心法。必当证效，更无异法，而能成我此心事者。	to continually provide sheltering protection that cuts off disasters and calamities. They also dispatch all unrecognized devas to seek and gather round them. Thus, all beings in the worlds who assume forms, transform their forms, conceal themselves in various ways, or hide within the world, come constantly to guard and protect them. Even the heavens of Śakra and Brahmā, the devas, yakṣas, and heavenly hosts come and submit. The bhadras of the four seas, ghost-children, demon mothers, evil ghosts, yakṣas, and all nonhuman beings, indeed all such multitudes, submit without exception. They must certainly, in accordance with the Dharma, rely on my Buddha-mind and take up the Buddha-mind Dharma. They must certainly attain its verification. There is no other Dharma by which the work of accomplishing this mind of mine can be achieved.”
顿超觉地品第十一	Chapter Eleven: Sudden Transcendence to the Ground of Awakening
尔时阿难白佛言：世尊，如此心法佛自依持，以大神通即得如法也。乃诸菩萨金刚久处佛行，亦至佛所即能学	Ānanda said to the Buddha: “World-Honored One, this Dharma of mind is upheld by the Buddha

佛坚固住，决定不退得菩提证。如诸下愚欲乐求者云何得至？佛力广大，威德玄旷，志行深邃，住大忍力，然始得成。	himself and, through great spiritual powers, is realized in accordance with the Dharma. Even bodhisattvas and vajras, long abiding in the Buddha's practice, can reach the Buddha and learn to dwell firmly in Buddhahood, decisively never regressing and attaining the realization of bodhi. How can ordinary persons of inferior understanding, who wish to seek it, arrive there? The Buddha's power is vast, his majestic virtue profound and far-reaching, his resolve and conduct deep, and he abides in the power of great forbearance; only then has he accomplished it."
今者云何欲令众生修学此法？云何得如法？云何证验？云何能了见众生心事？当见之时有何法则得辨邪正？复有何法令诸魔王等、一切诸大恶王诸余变怪即自调伏？复有何法立证佛心？我闻契经所说，久受勤苦，具修诸度，犹未即证。我今不知所趣，唯愿为我解说一切所有法要，证验成佛及世间所知。	"How, then, do you wish sentient beings to cultivate and learn this Dharma? How can they accord with the Dharma? How can they verify it? How can they clearly perceive the workings of sentient beings' minds? When they see them, by what Dharma can they distinguish what is deviant from what is correct? What Dharma can cause the demon kings, all great evil kings, and all other transformations and strange phenomena to submit of themselves? What Dharma can immediately verify the Buddha-mind? I have heard the sūtras say that, even after long enduring hardship and fully cultivating all the pāramitās, one may still not attain realization at once. I now do not know where to turn. I only pray that you will explain to me all the essential points of the Dharma, the verification of Buddhahood, and what is known in the world."
佛赞阿难：善哉！善哉！汝欲知者听受思惟，我今当说。阿难，其此佛心，世间有谁能识，有谁自知？有谁行行一无差失？有谁能知尽生死际？实无有知。唯佛与佛能知此事。	The Buddha praised Ānanda: "Excellent! Excellent! Listen, receive, and contemplate what you wish to know; I shall now explain it. Ānanda, who in the world can recognize this Buddha-mind? Who can know it for themselves? Who can perform every practice without the slightest error? Who can know the very end of birth and death? In truth, no one can know. Only a Buddha together with a Buddha can know this matter."
阿难，我此心咒，但行慈悲，日持千遍，得满千日，佛力自成，所作自成，十地愿力不能回也。复有一法，欲知验者，持十万遍外，含一口水，心诵百遍，应有所作，以水　之，诸苦除灭。若得除者，必定大验。	"Ānanda, as for this mantra of my mind, simply practice loving compassion. Recite it a thousand times each day until a thousand days have been completed. Then the Buddha's power will naturally be accomplished, and whatever one undertakes will naturally be accomplished; even the power of

	vows of the ten bhūmis cannot reverse it. There is another method for those who wish to know its verification: after reciting it one hundred thousand times, hold a mouthful of water and recite the mantra in the mind one hundred times. When something is to be done, sprinkle the water over it, and all suffering will be eliminated. If it is eliminated, this is certainly great verification.”
持至百万遍，　山得倒，众罪得灭。诸有灾疫障即灭。于世间作不祥者，于晨朝日　一口水，得满三日，灾疫即灭，能护大千世界地及虚空。欲定邪正者，取一铜镜，无问大小，咒经万遍，持行乃至，邪正必定决了。	“Having recited it a million times, one may sprinkle water upon a mountain and cause it to topple; all offenses may be extinguished. All disasters, epidemics, and hindrances will be eliminated. When there is an inauspicious occurrence in the world, sprinkle a mouthful of water toward the morning sun for three full days, and the disasters and epidemics will be eliminated. One can protect the ground and empty space of a great thousandfold world-system. To determine what is deviant and what is correct, take a bronze mirror, regardless of its size, recite the mantra over it ten thousand times, and carry it with you; then deviance and correctness will certainly be decisively known.”
若欲知此心彼心、诸佛心、菩萨心、金刚心、诸天心、四果圣人心、四海龙藏心及龙王心、天王心、日月星宿心、药叉罗刹心、一切鬼神王，乃至世间隐形伏匿心及世间众生心，并知所缘之处，案《法华经》庄严六根功德从此而生，佛子必定，凡夫必定，菩萨必定，金刚必定能作此法。余无能者。	“If one wishes to know this mind or that mind—the minds of Buddhas, bodhisattvas, vajras, devas, noble persons of the four fruits, the nāga treasuries of the four seas and the nāga kings, heavenly kings, the sun, moon, and constellations, yakṣas and rākṣasas, all kings of ghosts and spirits, and even the minds of those in the world who are invisible or concealed, as well as the minds of worldly sentient beings—and to know the objects upon which they rely, then, according to the Lotus Sūtra, the merits of adorning the six sense faculties arise from this. Sons of the Buddha can certainly do this Dharma; ordinary beings can certainly do it; bodhisattvas can certainly do it; vajras can certainly do it. No others can.”
阿难复白佛言：世尊，如修此法，有何坛界？有何药木？有何供养？有何香花？有何彩色？有何知识？用何处所？请具说之。	Ānanda again said to the Buddha: “World-Honored One, if one cultivates this Dharma, what altar boundary is required? What medicines and woods? What offerings? What incense and flowers? What colors? What spiritual friends? What place should be used? Please explain all this in full.”

佛告阿难：汝为颠倒为是正问？若是正问，即此颠倒。若正者不应问。此如来心从色生，邪执法像、法事、法我都不为，唯有心法至心实际。阿难，无有一法攀缘至如来处，心无异境，唯一是实。	The Buddha said to Ānanda: “Is your question confused, or do you consider it proper? If you consider it proper, that itself is confusion. If it were truly proper, you would not ask whether this Tathāgata-mind arises from form. I do not engage in practices based on attachment, images, or external observances. Only the Dharma of mind reaches the ultimate reality of mind. Ānanda, no dharma that you grasp can bring you to the Tathāgata’s state. There is no other realm apart from mind; only this is real.”
阿难，若一切事法能作佛者，何不于事放大光明于身心。若于身心当知事法一无事立。	“Ānanda, if all dharmas of phenomena could make one a Buddha, why do they not emit great light upon body and mind? If they do so upon body and mind, know that among dharmas of phenomena not a single thing is established.”
何以故？我昔凡夫时，往尼　罗山，见诸咒仙作种种法，我于彼时近得此咒，才经七日，其诸咒仙，不识我身，为此恶人，作种种恶术，欲降伏于我。尽其神力，以经七日，殊无所获，唯自焦枯。	“Why is this so? When I was formerly an ordinary person, I went to Mount Nikela and saw mantra-practicing immortals performing various rites. At that time I had recently obtained this mantra. After only seven days had passed, those mantra immortals, not recognizing who I was, regarded me as an evil man and performed various malicious spells in an attempt to subdue me. They exhausted their spiritual powers for seven days, yet gained nothing and only withered away themselves.”
我时怜念，即语诸仙，当知如汝力者，纵尽大劫，不能害我。若害得者，无有是处。诸仙齐来即语我言：汝得他心智耶，知我有害？我即告言：我得。	“Then, out of compassion, I said to the immortals, ‘Know that with powers such as yours, even if you exhausted a great kalpa, you could not harm me. That you could harm me is impossible.’ The immortals all came and said to me, ‘Have you obtained knowledge of others’ minds, that you know we intended harm?’ I replied, ‘I have.’”
诸仙问言：既是得者，我有何害？我即告言：汝等并隈平章，此是恶人，宜作某法。在并隈处作彼人形，以刀刻之，其人即死，不复前进，传说我辈。其时诸仙闻说此事，心即憔悴，即来顶礼于我。	“The immortals asked, ‘Since you have obtained it, what harm do I intend?’ I replied, ‘You all gathered in a secluded corner and discussed the matter: “This is an evil man; we should perform such-and-such a rite. In that secluded place, make an image of that man and carve it with a knife; then that person will die and no longer go forth to spread accounts of us.”’ When the immortals heard this, their hearts became dejected, and they came to bow at my feet.”

复问我言，圣者云何知耶？我即答言：仙众，汝等是妄，我即是真。汝即是邪，我即是正。汝即见有，我即见空。汝即是枝叶，我即是根本。汝即是虚，我即是实。汝即是谄佞，我即是直信。汝之有法，从我而生。	“They further asked me, ‘Holy One, how do you know this?’ I replied, ‘Assembly of immortals, you are false, whereas I am true. You are deviant, whereas I am upright. You see existence, whereas I see emptiness. You are branches and leaves, whereas I am the root. You are unreal, whereas I am real. You are flattering and deceitful, whereas I am straightforward and faithful. Whatever dharmas you possess arise from me.’”
云何儿子反害父母？岂有枝叶相害于根？岂有虚伪害得真实？岂有萤火害得日光？岂有微土能竭大流？岂有毒药气能破甘露味？岂有罗刹损得佛身？岂有蚁子撼须弥山？尔时诸仙闻我此语，心生嗔怒，共我角力，以诸星术怖胁于我。	“How can children instead harm their parents? Can branches and leaves harm their root? Can falsehood harm truth? Can the glow of fireflies harm the sunlight? Can a little dust exhaust a great current? Can the vapor of poison destroy the flavor of ambrosia? Can rākṣasas injure the Buddha’s body? Can ants shake Mount Sumeru? When the immortals heard these words, anger arose in their hearts. They competed in power with me, using astral arts to threaten me.”
我时须臾忆念定，即在心以气嘘天诵咒七遍，黑云遍空，星宿不现，日月无光。我复吹地，其地动摇不安经七日。我复以心召唤十方佛，十方同时来至我顶，应时我身边所有与我同类。唯我能知，诸佛亦不觉。	“Then, for a moment, I recollected samādhi. In my mind, I breathed toward the sky and recited the mantra seven times. Black clouds filled the sky; the stars could not be seen, and the sun and moon gave no light. I again blew upon the earth, and it shook restlessly for seven days. I again summoned the Buddhas of the ten directions with my mind. The Buddhas of the ten directions simultaneously came to the crown of my head; at that moment, all those around me were of my own kind. Only I knew this; even the Buddhas did not perceive it.”
我复以眼视于十方，其时仙众惶怖无计，求哀顶礼，依附于我。复重忏悔，唯愿救护，令我无畏。我即以佛心观之，即得无畏。即于我所受佛心中心法，便得神通。阿难，我此心法与十方所有诸恶心法为主。若人求一切事法及非事法，是世谛法，出世谛法，不依我此心法别得神通者，无有是处。	“I again looked in the ten directions. At that time the assembly of immortals was terrified and at a loss. They begged for mercy, bowed at my feet, and relied upon me. Again they repented, praying only that I protect them and make them free of fear. I contemplated them with the Buddha-mind, and they immediately became fearless. They then received from me the Heart-of-Heart Dharma of the Buddha-mind and at once obtained spiritual powers. Ānanda, this mind-dharma of mine is the master of all evil mind-dharmas in the ten directions. If anyone seeks all dharmas of phenomena and non-phenomena, worldly-truth dharmas or supramundane-truth dharmas, and

	obtains spiritual powers apart from reliance on this mind-dharma of mine, that is impossible.”
尔时阿难复问佛言：如上所说，有定印者，其印如何？愿为宣说定印轨则？	At that time Ānanda again asked the Buddha: “As stated above, there is a samādhi mudrā. What is this mudrā like? I pray that you explain the procedure for the samādhi mudrā.”
佛告阿难：善听。先以结跏趺坐，念我心咒一七遍。咒手然结定印。先仰左手搭于交脚，即以右手仰安左手上，以十指与脘骨齐，以右手中指捻大指上文，成。	The Buddha said to Ānanda: “Listen well. First sit in the full lotus posture and recite my heart-mantra seven times. Recite the mantra over the hands, then form the samādhi mudrā. First place the upturned left hand upon the crossed legs; then place the upturned right hand upon the left, with the ten fingers level with the wrist bones. Touch the middle finger of the right hand to the upper joint of the thumb. Thus it is formed.”
若人诵咒一百八遍，三度，踊身乃至地下、虚空，及三十三天，皆悉抚心生善。一切诸大恶王，能害人者、能障道者，皆使念佛，令不谤佛。令诸众生得佛菩萨，永不退转，识宿命智。如来常以此印召慕有缘，令其大地三十六种震动者，常用此印。此印功力，不可具说。所有持者，但自知之。	“If a person recites the mantra one hundred and eight times, three times over, and leaps bodily even to the earth below, into empty space, or to the Heaven of the Thirty-three, all will touch their hearts and give rise to goodness. All great evil kings —those able to harm people and obstruct the Way —will be caused to recollect the Buddha and will be prevented from slandering the Buddha. Sentient beings will attain the Buddha and bodhisattvas, never regress, and know their former lives. The Tathāgata always uses this mudrā to summon and draw those with affinities. Whenever the earth is made to shake in thirty-six ways, this mudrā is used. The power and efficacy of this mudrā cannot be fully described. Those who uphold it know it for themselves.”
尔时阿难白佛言：世尊，如来所持能如是，其未得佛心者云何持耶？我见诸药或香或臭，我见诸水或浊或清，我见日月或明或暗，我见所修或凡或圣、或佛或魔、或想或像、或有或无、或安或危、或是或非，如上事者乃有无量。	At that time Ānanda said to the Buddha: “World-Honored One, the Tathāgata can uphold it in this way; but how can those who have not attained the Buddha-mind uphold it? I see that medicines may be fragrant or foul; waters may be turbid or clear; the sun and moon may be bright or dark; and what is cultivated may be ordinary or holy, Buddha or Māra, thought or image, existent or nonexistent, safe or perilous, right or wrong. Matters such as these are immeasurable.”
先后定境，像颠倒幻化不一，云何如来以诸凡夫同佛持耶？若得佛持一一佛业，若非佛持即是魔业。云何如来	“The earlier and later meditative states, their inverted and illusory images, are not the same.

以诸凡夫同一佛心?	How can the Tathāgata have all ordinary people uphold [this] together with the Buddha? If it is upheld by the Buddha, each and every deed is a Buddha-deed; if it is not upheld by the Buddha, it is a Māra-deed. How can the Tathāgata have all ordinary people share the one Buddha-mind?”
佛言：阿难，善哉！善哉！一切凡夫能受持戒我此心者，实同我心，即同我力。若不得者，我受轮回六道生死。所说言教并是虚妄，坠堕众生。当知我即是魔非如来也。阿难，汝当有疑。阿难，汝更听我所说。	The Buddha said: “Ānanda, excellent! Excellent! All ordinary people who can receive, uphold, and keep the precepts of this mind of mine truly share my mind and thus share my power. If they cannot attain this, then may I undergo birth and death in the six realms of saṃsāra. All the teachings I have spoken would then be false and deceptive, leading sentient beings to fall. Know that I would then be Māra and not the Tathāgata. Ānanda, you must still have doubts. Ānanda, listen again to what I shall say.”
若有众生能持此法，即如来心，如来心藏。此人守掌，当知此人即如来眼，所有胆、脉与佛齐等。当知此人如是求，手掌上安置是人故；当知是人是如来顶，如来顶上安置此人故；当知是人是如来心，如来心藏付嘱是人故。	“If any sentient being can uphold this Dharma, that is the Tathāgata-mind, the treasury of the Tathāgata-mind. If this person guards it in the palm, know that this person is the Tathāgata’s eye; all his gall and vessels are equal to those of the Buddha. Know that this person is thus sought and placed in the palm of the hand. Know that this person is the Tathāgata’s crown, for this person is placed upon the Tathāgata’s crown. Know that this person is the Tathāgata’s mind, for the treasury of the Tathāgata-mind is entrusted to this person.”
善男子，当知是人是如来依，久远过去诸佛，依护此人广救世谛故。当知此人即是佛树，即是佛日，永劫不灭，当知此人是佛金刚山也。	“Good man, know that this person is one upon whom the Tathāgata relies. The Buddhas of the distant past rely upon and protect this person in order to bring widespread aid within the conventional world. Know that this person is the Buddha-tree, the Buddha-sun, never extinguished throughout eternal kalpas. Know that this person is the Buddha’s vajra mountain.”
假使世界千万亿恒河沙数，诸恶灾祥同时出现，大地倾覆，一切山河、大海、目真邻陀山、铁围山、大铁围山，及十宝山，一时倾覆。龙藏浩沸，天地变灭，星宿堕落，众生都尽。此人不畏灭没破坏，无有一切诸恶能得其便。	“Suppose that evil calamities and ominous portents as numerous as the sands of countless hundreds of millions of Ganges rivers should all appear at once; that the earth should overturn; and that all mountains and rivers, great seas, Mount Mujilinda, the Iron Encircling Mountains, the Great Iron Encircling Mountains, and the ten jeweled

	mountains should all collapse at once. Suppose the dragon treasury should boil violently, heaven and earth should change and perish, the stars should fall, and all sentient beings should be destroyed. This person would not fear annihilation or destruction; none of all evils could find an opening against them.”
何以故？佛日护故，于佛衣下自藏隐故，菩萨盖中自安身故，一切金刚得佛所敕卫此人故，一切所有自恭敬故。若常持者．当知此人必得佛身不错谬故。阿难，若有众生持我此法不得佛者，我即退位入阿毗狱更无寿生。	“Why? Because the Buddha-sun protects them; because they conceal themselves beneath the Buddha’s robe; because they settle themselves within the bodhisattvas’ canopy; because all vajras, by the Buddha’s command, guard this person; and because all beings pay them reverence. If one constantly upholds it, know that this person will certainly attain the Buddha-body without error. Ānanda, if any sentient being upholds this Dharma of mine and does not attain Buddhahood, then I shall relinquish my rank and enter the Avīci hell, never again to have life.”
心法无著品第十二	Chapter Twelve: The Mind-Dharma of Non-Attachment
佛誓以一切众生，及阿难身遍体血流，大地坏裂，日月不现，星宿隐没。其时为阿难有疑心故，现如是事。尔时阿难唯身及心莫知所守。其时如来见阿难心悔，即为阿难说除疑偈：	After the Buddha had made this vow, blood flowed from the entire bodies of all sentient beings and of Ānanda, and the earth broke apart, the sun and moon did not appear, and the stars vanished. Because Ānanda then harbored doubt, these events manifested. At that time Ānanda knew not what could sustain either body or mind. Seeing repentance arise in Ānanda’s mind, the Tathāgata spoke verses to dispel his doubts:
诸佛境界中，小根所不及。久远诸佛语，菩萨不能知。	Within the realm of the Buddhas, those of lesser capacity cannot reach. The words of Buddhas from distant kalpas even bodhisattvas cannot know.
诸佛神通中，是境见非境。久远诸如来，同我此一心。	Among the Buddhas’ spiritual powers, this realm is seen, yet is not a realm. The Tathāgatas of distant kalpas share with me this one mind.
此心非诸心，此心即是佛。若行此心事，无不离世间。	This mind is not among other minds; this mind itself is Buddha. If one carries out the affairs of this mind, there is none who does not leave the world.

过去诸佛心，未来及现在，中及菩萨等，及于诸天身，	The minds of Buddhas of the past, of the future, and of the present; those in between, the bodhisattvas and the hosts of devas—
下愚凡夫类，能持我此心。速证无生忍，更不住世间。	Even the lowest and most foolish kinds of ordinary beings, if they can uphold this mind of mine, swiftly realize the patience of the unborn and no longer abide in the world.
菩萨声闻众，及余四果等。上及于诸佛，无不由是生。	The assemblies of bodhisattvas and śrāvakas, and the other four fruits—all the way up to the Buddhas—none is not born from this.
持戒得圆满，信施有得报。存念常不退，在在所生处。	By upholding the precepts, one attains perfection; offerings made in faith bear fruit. Mindfulness remains ever without regression in every place of rebirth.
常喜得逢迎，所说诸言教。皆是佛心智，念念得果报。	One always rejoices in being welcomed. All teachings that one speaks are the wisdom of the Buddha-mind; in every thought one receives karmic fruition.
皆亦由是生，一一诸如来；说量无穷尽，一一佛神力；	All likewise arise from this—each and every Tathāgata. Their exposition is measureless and inexhaustible; each Buddha's spiritual power—
复有无量方，一一方面中；复有无量佛，一一佛神足；	Again, there are immeasurable regions, and in each region there are immeasurable Buddhas; each Buddha has spiritual powers—
皆从佛心起，一一佛心中；摄入心中心，如此心中心，	All arise from the Buddha-mind. Within each Buddha-mind, they are gathered into the Heart-of-Heart; thus is this Heart-of-Heart.
说佛不可说，一一不可说．斯亦由是生，世间非世间。	To speak of the Buddha is inexpressible; each and every one is inexpressible. This, too, arises from this: the worldly is not worldly.
出世非出世，善巧诸方便。言说诸记论，秘密陀罗尼。	The transcendent is not transcendent; these are skillful means of every kind. Spoken teachings and doctrinal treatises, secret dhāraṇīs.
他心自在定，过去现在智。未来得成果，斯亦由是生。	Samādhi with mastery of others' minds, knowledge of past and present, and the future attainment of fruition: these too arise from this.
魔王转轮王，梵天自在等。一切诸有力，从佛心所转。	Māra kings, wheel-turning kings, Brahmā, Īśvara, and the like—all who possess power are turned by the Buddha-mind.

邪术与正印，见闻即辨了。如是圣心力，广达众境界。	Deviant arts and proper mudrās are distinguished upon seeing and hearing them. Such is the power of the sage’s mind, reaching broadly through all realms.
斯亦由是生，如来印众道。降魔度非人，神变及自在。	These too arise from this: the Tathāgata’s mudrās and manifold paths, subduing Māras and liberating nonhuman beings, spiritual transformations and mastery.
视入诸非境，为众断苦缚。震动诸世界，视入一缘中。	It sees into all non-realms, cuts the bonds of suffering for the multitudes, shakes all worlds, and sees into a single condition.
大慈满十方，斯亦由是生。一切众生类，种诸福业等。	Great compassion fills the ten directions; this too arises from this. All classes of sentient beings plant various roots of merit and karma.
成熟不成熟，他心自在智。决了所生地，一一遍十方。	Whether mature or immature, the wisdom of mastery of others’ minds decisively knows the places of their rebirth, each one throughout the ten directions.
一切诸众生，闻音皆信佛。是广长舌相，斯亦由是生。	When all sentient beings hear the sound, they all have faith in the Buddha. This mark of the broad and long tongue also arises from this.
十方诸国土，天上及下方，乃至万刹土，一一刹土中，	In the lands of the ten directions, above in the heavens and below, even throughout ten thousand Buddha-lands, in every Buddha-land—
皆有万世界，众生不可量。闻音皆信佛，如是舌相等。	There are ten thousand worlds, with sentient beings beyond measure. Hearing the sound, all have faith in the Buddha; such are the marks of the tongue.
斯亦由是生，光音遍净天；或及非世界，有形无形等。	These too arise from this: the heavens of Radiant Sound and Universal Purity; and also non-worlds, whether with form or without form.
俱能含佛性，有流及无光。虚空影响类，堕形中夭中。	All can contain Buddha-nature—those with outflows and those without light, echoes in empty space, those who fall into forms and those who die young.
承佛即归念，不信及阐提。斯法不断等，俱得因缘者。	Receiving the Buddha, they return to mindfulness. The faithless and icchantikas, and those for whom this Dharma is unbroken, all obtain causes and conditions.

如是诸众生，承光得离世。此亦由是生，下愚凡夫等。	Such sentient beings, receiving the light, are freed from the world. This, too, arises from this, for ordinary beings of inferior understanding and the like.
能持佛心咒，即同佛心地。具六波罗蜜，当获大神通。	If they can uphold the Buddha-mind mantra, they are one with the ground of the Buddha-mind. Endowed with the six pāramitās, they shall attain great spiritual powers.
遍照诸佛界，即具六神通。所说如诸佛，举足及下足，	They illuminate all Buddha-realms and thereby possess the six supernormal powers. What they say is like the Buddhas; whether lifting or setting down their feet,
皆得大神变。是语及非语，皆悉一音同。纵是佛非身，	They accomplish great spiritual transformations. Speech and nonspeech alike are all of one sound. Even if it is a Buddha without a body,
所说佛正智。凡夫及圣行，发念等菩提。一切果位中，	What is spoken is the Buddha’s correct wisdom. The practices of ordinary beings and sages, and the arising of the resolve, are all equal to bodhi. Among all stages of fruition,
皆是佛心力。	All are the power of the Buddha-mind.
佛告阿难：我此句偈如虚空花，以佛神力，即便住虚空中成菩萨盖，其此盖下，复有百亿　伽沙那庾多不可说不可说世界无边量化佛。复有如是不可说量法身佛，复有不可说量报身佛，一一眷属皆是菩萨唱导之首。	The Buddha told Ānanda: “This verse of mine is like flowers in empty space. By the Buddha’s spiritual power, it at once remains in empty space and becomes a bodhisattva canopy. Beneath this canopy are further boundless, incalculable worlds—numberless as the sands of the Ganges—filled with transformation Buddhas beyond all expression. There are also immeasurable, inexpressible numbers of Buddhas of the dharmakāya (Dharma body) and Buddhas of the sambhogakāya (reward body). The retinues of each and every one are all foremost leaders among bodhisattvas.”
复有不可说量菩萨，一一菩萨复有无量眷属，皆是人中唱导之师，皆是三地、四地及八地等而共围绕。	“There are also inexpressible numbers of bodhisattvas, and each bodhisattva in turn has an immeasurable retinue. All are teachers and leaders among humans, surrounded by beings of the third, fourth, and eighth bhūmis, and so forth.”
如是等佛及菩萨、声闻、缘觉四果圣人，一切诸天仙无量世界四天王、梵王帝释及阿修罗，及一切罗刹、夜叉、鬼神众，一切大威德者、大神通者、大护念者、大	“All such Buddhas and bodhisattvas, śrāvakas, pratyekabuddhas, noble ones of the four fruits, all devas and immortals, the Four Heavenly Kings of

慈悲者、大自在者，皆共围绕此盖，持心不退，受佛心中心法。	countless worlds, Brahmā kings, Indras, asuras, and all rākṣasas, yakṣas, hosts of spirits and ghosts—every being of great virtue, great spiritual powers, great mindfulness, great compassion, and great sovereignty—surround this canopy together. With minds that do not retreat, they receive the Heart-of-Heart Dharma of the Buddha.”
其时即有大不可说不可说数地神，各持一千叶莲华，承此如上持咒人足，游腾十方，现光明身，其光皆现紫磨黄金色。一一众生见此光者，即断有流得入佛定，即见大千世界所起因缘、所作事业，皆悉明了，无不获果。其时阿难以偈叹佛：	At that time there appeared an immeasurable, inexpressible number of earth spirits, each holding a thousand-petaled lotus and supporting the feet of the mantra practitioners described above. They moved freely through the ten directions, manifesting light-bodies, all their light appearing the color of refined purple-gold. Whenever any sentient being saw this light, the outflows were immediately cut off, and that being entered the Buddha’s samādhi. They then saw clearly and completely the causes and conditions giving rise to the great thousandfold world and all the deeds performed within it; none failed to attain fruition. At that time Ānanda praised the Buddha in verse:
善哉我师释迦文，一音遍了大千界。	“Excellent, my teacher Śākyamuni: with one sound, you completely reach the great thousandfold world.
以一微音度脱了，众生身分不觉知。	With one subtle sound, you liberate all; yet sentient beings do not realize it within themselves.
善哉如来自在光，是臭非臭皆照触。	Excellent, the Tathāgata’s light of sovereign freedom: it shines upon and touches both the foul and the non-foul.
自心涌出甘露水，灌洗得净不觉知。	From one’s own mind wells forth the water of ambrosia, cleansing and purifying without one’s knowing it.
善哉无畏自在心，能以无畏怖诸虎。	Excellent, the fearless mind of sovereign freedom, able through fearlessness to terrify all tigers.
野象毒龙皆自伏，自然生慈不觉知。	Wild elephants and venomous dragons all subdue themselves and naturally give rise to compassion, without knowing it.
善哉无畏神通王，出语大千皆震动。	Excellent, fearless king of spiritual powers: when you speak, the great thousandfold world is shaken.

动以自然来归伏，伏以其心不觉知。	When shaken, beings naturally come and submit; when they submit, their own minds do not know it.
善哉无量慈悲心，能以慈悲流诸趣。	Excellent, mind of immeasurable compassion, able through compassion to flow through all destinies.
一切德慈修佛法，所修慈者不觉知。	All cultivate the Buddha Dharma through virtuous compassion, yet those who cultivate compassion do not know it.
善哉无量善藏王，广付善财与众生。	Excellent, king of immeasurable treasuries of goodness, widely bestowing wholesome wealth upon sentient beings.
所持善者得善定，持善之人不觉知。	Those who uphold goodness attain wholesome samādhi, yet those who uphold goodness do not know it.
善哉无量宝幢王，将此幢光阴世界。	Excellent, king of immeasurable jeweled banners, whose banner-light shades the worlds.
众生蒙咒脱苦缚，得离苦者不觉知。	Sentient beings, sheltered by the mantra, are freed from the bonds of suffering, yet those freed from suffering do not know it.
善哉无量大法树，能与大千作阴凉。	Excellent, immeasurable great Dharma tree, able to provide shade and coolness for the great thousandfold world.
所有住阴离热恼，得离恼者不觉知。	All who dwell in its shade are freed from the heat of affliction, yet those freed from affliction do not know it.
善哉无量大法镜，照破一切黑冥暗。	Excellent, immeasurable great Dharma mirror, illuminating and dispelling every dark obscurity.
得明心中出智慧，具智慧者不觉知。	When the mind is illumined, wisdom arises; yet those endowed with wisdom do not know it.
善哉如来一音声，所闻持者得一味。	Excellent, the Tathāgata’s single voice: those who hear and retain it attain a single flavor.
如是一味遍众生，尔乃名为大慈悲。	This single flavor pervades sentient beings; this is what is called great compassion.
我今下愚凡夫智，若欲叹佛无穷尽。	Now, with the understanding of a foolish and lowly ordinary person, even if I wished to praise the Buddha, it could never be exhausted.
具以微心少叹耳，愿佛慈悲纳受之。	I can only offer this slight praise with my humble mind; may the Buddha compassionately accept it.”

尔时阿难偈叹佛已，白佛言：世尊，我今愚浅，虽以叹佛，佛神德故，我不能宣。世尊如是因缘，如是神力，如是自在，如是决定，我未闻见。如来因何今乃说尔？如来久知众生根性浅深皆不等学，何故昔时不说此智普及众生，而令有来往耶？	After Ānanda had praised the Buddha in verse, he said to the Buddha: “World-Honored One, my understanding is now foolish and shallow. Though I have praised the Buddha, because of the Buddha’s spiritual virtue I am unable to express it. World-Honored One, such causes and conditions, such spiritual power, such sovereignty, and such certainty are things I have never heard or seen. Why does the Tathāgata speak of them only now? The Tathāgata has long known that sentient beings differ in the shallowness and depth of their capacities and learning. Why did you not formerly expound this wisdom universally to sentient beings, instead allowing them to come and go?”
佛告阿难：我此心中心，常于我前，我未出世，此心出世；我未受生，此心受生；我未得定，此心先定。如是定慧力，是佛住处、是佛行处、是佛定处、佛思惟处、佛觉悟处、佛行道处、佛决定处。	The Buddha told Ānanda: “This Heart-of-Heart of mine is always before me. Before I appeared in the world, this mind appeared in the world; before I received birth, this mind received birth; before I attained samādhi, this mind had already attained samādhi. Such is the power of samādhi and wisdom. It is the Buddha’s dwelling place, the Buddha’s sphere of action, the Buddha’s place of samādhi, the Buddha’s place of contemplation, the Buddha’s place of awakening, the Buddha’s place of practicing the Way, and the Buddha’s place of certainty.”
阿难，一切菩萨、金刚、诸天、下凡夫、诸余神鬼、夜叉罗刹、星宿诸天、幻术魔王，如是等能行我心，即得我通。若不行我此心法者，欲贪我通，无有是处。	“Ānanda, all bodhisattvas, vajra beings, devas, lesser ordinary beings, other spirits and ghosts, yakṣas and rākṣasas, astral deities, and illusion-working demon kings who can practice my mind will attain my spiritual powers. Without practicing this Dharma of my mind, however much they covet my spiritual powers, they cannot attain them.”
佛心相貌品第十三	Chapter Thirteen: The Characteristics of the Buddha-Mind
阿难白佛言：世尊，如来心十地菩萨犹不能知。纵有知者，从佛退位然始知之。今众生欲修，皆是下浅。而心不了，愿决相貌。	Ānanda said to the Buddha: “World-Honored One, even tenth-bhūmi bodhisattvas cannot know the Tathāgata’s mind. Even if there are those who know it, they know it only after withdrawing from the Buddha’s rank. Now those sentient beings who wish to practice are all of inferior and shallow capacities, yet they do not understand the mind. I pray that you will determine its characteristics.”

佛告阿难：我与汝说心中心相貌，不离一切众生。有十二种心，是佛心中心事。何者是耶？	The Buddha told Ānanda: “I shall explain to you the characteristics of the Heart-of-Heart. It is not separate from any sentient being. There are twelve kinds of mind; these are matters of the Buddha’s Heart-of-Heart. What are they?”
一者、自身相苦而不辞苦，自心处苦而见一切众生受非苦时，念念称说大悲愍生决定心，自身不见苦于法无所得，能见众生苦救护以命，彻到得出离者，是名第一心。	“First, though one’s own body experiences suffering, one does not shrink from it. When one’s own mind abides in suffering and sees all sentient beings undergoing what is not suffering, thought after thought one proclaims and speaks of the decisive mind of great compassion that pities living beings. One does not see suffering in oneself, and with respect to dharmas one obtains nothing; yet, seeing the suffering of sentient beings, one rescues and protects them even at the cost of one’s life, until they thoroughly attain liberation. This is called the first mind.”
二者、观一切苦如现前想而不动转，观一切苦作不定想，自身有苦如入三昧想，有诸恼乱来相及者作入四禅想，一切怨家来作父母想，欲救诸苦观此苦人如孝顺子向父母想，是名第二心。	“Second, one contemplates all suffering as though it were present before one, yet does not waver. One contemplates all suffering as impermanent; if one has suffering oneself, one regards it as entering samādhi; if afflictions and disturbances come to confront one, one regards them as entering the fourth dhyāna; all enemies are regarded as one’s parents; and when seeking to rescue all who suffer, one regards these suffering people as parents, with the devotion of a filial child. This is called the second mind.”
三者、将自心事同他心行，将他心事同自心行，乃至一切身分与己身分等；一切所欲与己所欲等；一切邪心与正相等；世间一切法宝重如己命等；世间三光如己眼光等；乃至所有食饮妙药差身病等，是名第三心。	“Third, one treats the affairs of one’s own mind as one treats the minds of others, and the affairs of others’ minds as one treats one’s own mind; even all bodily parts are regarded as equal to one’s own bodily parts; all desires as equal to one’s own desires; all deviant minds as equal to what is right; all Dharma treasures in the world as weighty as one’s own life; the three lights of the world as one’s own eye-light; and even all food, drink, and excellent medicines as remedies for one’s own bodily illness. This is called the third mind.”
四者、于佛念处作成佛想，我当住持常不放舍，如毗沙门王掌舍利塔，如十金刚藏共持一金刚珠，如十世界跋折罗神共持一跋折罗杵，如十世界观一日光，亦如十方众生同一世界，是名第四心。	“Fourth, with respect to recollection of the Buddha, one forms the thought of becoming a Buddha: ‘I shall uphold this constantly and never relinquish it.’ It is like Vaiśravaṇa, king, guarding a stūpa of relics

	in his palm; like ten vajra treasuries jointly holding one vajra jewel; like vajra deities of ten worlds jointly holding one vajra pestle; like ten worlds contemplating the light of one sun; and like sentient beings of the ten directions sharing one world. This is called the fourth mind.”
五者、能于诸佛一一言句辨论，一一说法一一法树，一一印契一一神通及大小力用而叹己身于法堪作下劣想；一一思惟不入睡眠决定生心，为大千界是信非信，但无所损，是名第五心。若能如是者，即得五眼清净，明见世界。	“Fifth, one can distinguish and discuss every word and phrase of all Buddhas, every teaching and every Dharma tree, every seal and every spiritual power, and the applications of great and small powers; yet one praises oneself while regarding oneself as lowly and inferior with respect to the Dharma. In every contemplation, one does not enter sleep, but decisively gives rise to the mind that, whether the great thousandfold world has faith or lacks faith, there will be no loss. This is called the fifth mind. Whoever can be thus attains the purity of the five eyes and clearly sees the worlds.”
六者、于六度中摄诸心，入慈定门摄毗那夜迦为六种善知识：第一、毗那夜迦名为无喜。此人来时令人心中喜怒不定，多行杀法，师即以羼提波罗蜜，摄入慈忍定作慈忍王。第二、毗那夜迦名为幻惑。	“Sixth, within the six perfections one gathers in all minds. Entering the gate of compassionate samādhi, one gathers in the Vināyakas and makes them six kinds of spiritual friends. First, there is the Vināyaka named ‘Without Joy.’ When this being comes, it causes people’s minds to fluctuate between joy and anger and to engage much in acts of killing. The teacher then uses kṣānti-pāramitā to gather it into the samādhi of compassion and forbearance, making it a king of compassion and forbearance. Second, there is the Vināyaka named ‘Delusive Bewilderment.’”
此人来时心所动乱令人不定，于众法中亦不印受，于动乱时即以禅波罗蜜摄入，号为不动智。第三、毗那夜迦名为妄说。	“When this being comes, it agitates and unsettles the mind, causing people to be indecisive; amid all dharmas, they are unable to give assent. At the time of agitation, one gathers it in through dhyāna-pāramitā and calls it ‘Immovable Wisdom.’ Third, there is the Vināyaka named ‘False Speech.’”
此人来时多喜，于绮言中生决定心，于诳语中生直信，于清净中生贪欲心、生染污心令人颠倒，即以尸罗波罗蜜摄入，号为善巧方便主，即令此人无所能为。第四、毗那夜迦名为执缚。	“When this being comes, it causes people to take great delight in seductive words and become convinced by them, to trust deceptive speech implicitly, and to give rise to desire and defiled thoughts amid purity, leading them into confusion. One then gathers it in through śīla-pāramitā and

	calls it the Lord of Skillful Means, thereby rendering this being unable to act. Fourth, there is the Vināyaka named ‘Binding Attachment.’”
此人来时即令行者翻礼魔王，其此毗那夜迦常与一切魔王共为伴侣，所以现魔大身令归依，摄入信心转动惑乱。既觉知已，即以毗梨耶波罗蜜摄，号名为大方便王。第五、毗那夜迦名为可意。	“When this being comes, it causes practitioners to bow in reverence to demon kings. This Vināyaka constantly keeps company with all demon kings, and so manifests a great demonic body to induce people to take refuge in it, winning their trust and then agitating and confusing them. Once one recognizes this, one gathers it in through vīrya-pāramitā and calls it the King of Great Skillful Means. Fifth, there is the Vināyaka named ‘Pleasing.’”
此人来时令人希望心成就．专行劫剥，广求财物，将为粗用。先以财心，后乃方施其人。常与饿鬼王居野，令此人常无厌足。无厌足已，此一切法力俱失，即以檀波罗蜜所摄，号为大施主王。从此摄已，贪心亦尽。	“When this being comes, it causes people to hope for the fulfillment of their wishes. It specializes in plundering and robbery, extensively seeking wealth for coarse use. It first arouses thoughts of wealth, and only afterward gives it to people. It constantly dwells in the wilderness with the king of hungry ghosts, causing people never to be satisfied. Once there is no satisfaction, all the powers of the Dharma are lost. One then gathers it in through dāna-pāramitā and calls it the King of Great Giving. Having thus gathered it in, greedy thoughts are also exhausted.”
第六、毗那夜迦名为作伪，其人来时纯辨非法不得正智，多见过患，妄生法相，无利求利，广行异说，为众导首，于正法中起谤法心，即以般若波罗蜜所摄，号为智慧藏王。	“Sixth, there is the Vināyaka named ‘Deception.’ When this being comes, people discuss only what is contrary to the Dharma and fail to attain right wisdom. They see many faults, imagine characteristics of dharmas, seek profit where there is no benefit, spread divergent teachings, and become leaders of the multitude. Amid the true Dharma, they give rise to thoughts that slander it. One gathers it in through prajñā-pāramitā and calls it the King of the Treasury of Wisdom.”
复有毗那夜迦名为断修，此人来时一切念心，俱时都尽，昏昏重睡，复生众病，发动外魔，为作内障，令人怖惧，多起妄见，念异法想。如是诸想即以无畏所摄，但行大悲，愿为眷属，其人即自臣伏。得臣伏已，物非呵责。是为第六心。	“There is also a Vināyaka named ‘Cutting Off Practice.’ When this being comes, all thoughts are entirely exhausted at once; one becomes dull and deeply sleepy, various illnesses arise again, external demons are stirred up to create internal hindrances, people become fearful, many false views arise, and they entertain thoughts of other teachings. Such thoughts are gathered in through

	fearlessness: one need only practice great compassion and vow that they become one's retinue, and they will submit of themselves. Once they have submitted, do not rebuke them. This is the sixth mind."
七者、于七菩提分我常勤求，所修功德常施一切，摄一切众生苦，我身待受，令一切得见闻觉知，令一切众生去离魔境，是名第七心。	"Seventh, with respect to the seven factors of awakening, I always diligently seek them. I constantly dedicate the merit and virtue I cultivate to all, gather in all the suffering of sentient beings, and await receiving it in my own body. I enable all beings to see, hear, awaken, and know, and enable all sentient beings to depart from the realm of demons. This is called the seventh mind."
八者、于八圣道中常无厌足，常生十信，存十善行，不说非人过，不自赞，不毁他，无想施，不望报，常行施，誓持法，无疲厌，如愿教行，不失本心。是名第八心。	"Eighth, one is never complacent in cultivating the Noble Eightfold Path. One constantly gives rise to the ten faiths, maintains the practice of the ten wholesome deeds, does not speak of the faults of nonhumans, does not praise oneself or disparage others, gives without calculation, does not seek recompense, constantly practices giving, vows to uphold the Dharma, never grows weary, practices according to the teaching and one's vows, and does not lose one's original mind. This is called the eighth mind."
九者、不欺众，不嫌法，不我慢，不增上，不执著，不诳他，常行质直，所修行愿，一一记持。佛及僧宝，接足承事。所礼尊像，不轻慢礼，一一如法，是名第九心。	"Ninth, one does not deceive the assembly, does not disparage the Dharma, is not arrogant, does not presume superiority, does not cling, and does not deceive others. One constantly conducts oneself honestly and straightforwardly, remembers each and every vow one has cultivated, bows at the feet of the Buddha and the jewel of the saṅgha and serves them, and when bowing to revered images does not bow carelessly but does each act in accordance with the Dharma. This is called the ninth mind."
十者、须存十信具足：一者、信佛常住，在世有大神通；二者、信法深远，具大方便力，有决定力；三者、信佛慈愍，广施法要，拔济众苦；五者、信佛于五垢中常现慈光；六者、信佛于六贼中如父母；七者、信佛于七孔常出佛	"Tenth, one must maintain and fully possess the ten faiths: first, faith that the Buddha is ever-abiding and, while in the world, possesses great spiritual powers; second, faith that the Dharma is profound and far-reaching, possesses great powers of skillful means, and has decisive power; third, faith that the Buddha compassionately pities beings, widely bestows essential Dharma teachings,

	and rescues the multitude from suffering; fifth, faith that amid the five defilements the Buddha constantly manifests compassionate light; sixth, faith that amid the six thieves the Buddha is like one's parents; seventh, faith that from the Buddha's seven apertures there constantly issues the Buddha's—
音；八者、信佛于六十二见无爱憎想；九者、信佛于五浊世常度众生，说无碍心，无有边际；十者、信佛菩萨及诸金刚常现神力，能化众生一一成佛。若如是者名第十心。	—voice; eighth, faith that amid the sixty-two views the Buddha has no thought of love or hatred; ninth, faith that in the world of the five turbidities the Buddha constantly liberates sentient beings, teaches the unobstructed mind, and has no boundaries; tenth, faith that Buddhas, bodhisattvas, and all vajra beings constantly manifest spiritual power and can transform sentient beings, each and every one, into Buddhas. If one is thus, this is called the tenth mind."
第十一心者、于诸法中一切言论义辨慎勿自赞。不赞己善，不近豪贵，不舍众善，深观菩萨如在目前，一切怖惧渐自降摄，章佛菩萨自然除尽。是名第十一心。	The eleventh mind is this: Among all dharmas, in all discussions and discriminations of meaning, be careful never to praise yourself. Do not praise your own goodness, do not associate with the powerful and wealthy, do not abandon the many wholesome deeds, and deeply contemplate the bodhisattvas as if they were before your eyes. All fears will gradually be subdued and gathered in, and hindrances from Buddhas and bodhisattvas will naturally be entirely removed. This is called the eleventh mind.
第十二心者、深观自身若有少慢，自当加持；若有怠惰，自当舍身；若有粗横，舍豪贵友；若有多慢，自须调伏；若有多诳，观利刀境；若有多贪，执火而居；若有多欲，当观臭肉；若行污秽，先观牢狱。若能如是者，是佛心中心法决定，佛心更无疑也。是名第十二心。	The twelfth mind is this: Deeply examine yourself. If there is even slight arrogance, you should apply a blessing to yourself; if there is laziness, you should relinquish yourself; if there is coarseness and violence, abandon wealthy and powerful friends; if there is much arrogance, you must tame it; if there is much deceit, contemplate the realm of sharp swords; if there is much greed, dwell holding fire; if there is much desire, contemplate putrid flesh; if your conduct is defiled, first contemplate prison. If one can do thus, it is certain that one has attained the Buddha-Heart-of-Heart Dharma, and there can be no further doubt concerning the Buddha mind. This is called the twelfth mind.

尔时阿难白佛言：世尊，如佛心中心，直是佛境界耶，及众生境界耶？若有众生境界同此十二心者，此心非众生行处。若众生行得如上事，即无有疑。云何众生能行此心？	At that time Ānanda addressed the Buddha: “World-Honored One, is the Buddha-Heart-of-Heart solely the realm of the Buddha, or is it also the realm of sentient beings? If sentient beings possess a realm corresponding to these twelve minds, then this mind is not within the sphere of sentient beings’ practice. If sentient beings can practice the matters described above, then there is no doubt. How can sentient beings practice this mind?”
佛告阿难：但自持之，十方冥证，非汝所测。汝若能测，何名佛心中心耶？	The Buddha told Ānanda: “Simply uphold it yourself; the ten directions silently verify it—this is not something you can fathom. If you could fathom it, how could it be called the Buddha-Heart-of-Heart?”
随求自在品第十四	Chapter Fourteen: Freely Fulfilling Wishes
尔时阿难复白佛言：世尊，如是法契，言不虚妄。今欲所问，佛当许不？	At that time Ānanda again addressed the Buddha: “World-Honored One, this Dharma teaching is true and not false. I now wish to ask a question. Will the Buddha permit it?”
佛言：汝欲何问？任汝所言。	The Buddha said: “What do you wish to ask? Speak as you wish.”
阿难问佛言：世尊，其有众生，欲求脱苦，欲求降魔，欲求摄持，为有余法，为用心中心耶？若用此心中心，未见法则。	Ānanda asked the Buddha: “World-Honored One, if sentient beings wish to escape suffering, subdue māras, or obtain protection and support, is there some other Dharma, or should they use the Heart-of-Heart? If they use this Heart-of-Heart, they have not yet seen its method of practice.”
佛告阿难：汝欲知法，善听，复当为汝更说随心陀罗尼。即说咒曰：（略）	The Buddha told Ānanda: “If you wish to know this Dharma, listen carefully. I shall again teach you the Wish-Fulfilling Dhāraṇī.” He then spoke the mantra: (omitted).
若受持者不须择日，不择星宿日月，不问斋与不斋。于如来前，或于像前，或于净室，或舍利塔前，随心所持香花，尽心供养。于白月十五日，洗浴清净，著新净衣，随力所办供养。	Those who uphold it need not select an auspicious day, distinguish the constellations, sun, or moon, or ask whether it is a fasting day. Before a Tathāgata, before an image, in a clean room, or before a stūpa containing relics, offer incense and flowers according to your means, with all your heart. On the fifteenth day of the bright fortnight, bathe and cleanse yourself, put on new, clean clothing, and prepare offerings according to your means.

为护法故，须三种白食，作一方坛，随心作之。幡灯随力办。诵心中心及随心咒各一千八十遍。于像足下便取睡眠，于晨朝时如来即为现身，及圣者金刚亦为现身，十方菩萨诸天即来围绕，一切行愿皆悉满足。	For the sake of protecting the Dharma, three kinds of white food are required. Make a square altar according to your means, and provide banners and lamps according to your means. Recite the Heart-of-Heart mantra and the Wish-Fulfilling mantra 1,080 times each. Then sleep at the feet of the image. At dawn, the Tathāgata will manifest in person, as will the sacred vajra beings; bodhisattvas and devas from the ten directions will come and surround you, and all practices and vows will be completely fulfilled.
若身自知犯触及有诸罪，诵至万遍，自得现佛清净光明之身，乃至一切诸法。但诵百万遍，无不尽知。无有别持之法。	If one knows that one has committed transgressions or has other offenses, recite it ten thousand times, and one will naturally see the Buddha's pure, luminous body, as well as all dharmas. If one merely recites it one million times, there is nothing one will not fully know. There is no other method of upholding it.
若有一切难伏怖畏之像，能怖人者，但以右手中指屈入掌中，以大指押中指节上，阴诵随心咒，不过百遍，自然降伏。毒害火灾，以气吹之，自然除灭。难灭能灭，难除能除。	If there are any fearsome and difficult-to-subdue apparitions capable of frightening people, bend the middle finger of the right hand into the palm and press the joint of the middle finger with the thumb. Silently recite the Wish-Fulfilling mantra no more than one hundred times, and they will naturally be subdued. In cases of poison, harm, or fire disaster, blow upon them with the breath, and they will naturally be eliminated. What is difficult to extinguish can be extinguished; what is difficult to remove can be removed.
若有一切障难之事，但以二手合掌，以头指、无名指掌中相钩，小指、大指、中指掌中相著合，面向四方，各诵一百八遍，罪垢消除，障难并尽。	If there are any obstructions or difficulties, join the palms of both hands. Hook the index fingers and ring fingers together within the palms, and join the little fingers, thumbs, and middle fingers within the palms. Face the four directions, and recite one hundred and eight times in each direction. Karmic defilements will be removed, and all obstructions and difficulties will be exhausted.
若有上毗那夜迦，欲令降伏者，应声降伏；不伏者，以右脚大母指按地，诵咒百八遍，其时毗那夜迦七孔流血，自然降伏。十方世界所有通虚及持咒仙，及四跋陀及八龙藏界，所有秘法，一切诸有情类，应心呼召，无不顺伏。	If there are powerful Vināyakas whom one wishes to subdue, they will be subdued at once upon the sound of the mantra. If they are not subdued, press the ground with the great toe of the right foot and recite the mantra one hundred and eight times. At that time, the Vināyakas will bleed from their seven

	apertures and will naturally submit. All those with supernatural powers and mantra-holding immortals in the worlds of the ten directions, the four bhadras, the eight dragon-treasury realms, and all secret methods therein—all classes of sentient beings—when summoned in accordance with one's intention, will submit without exception.
唯除恶法，不入此中。若欲所求诸天香供养者，仰面看天，诵咒一百八遍，其香即下。若欲往十方佛刹菩萨境界，但以中指指天，呼摩醯首罗相随天处不入。临命终时十方诸佛临顶自迎将己世界。欲求现身不死必佛世界者，但诵至十亿遍即得。必此天地更不改颜，除不至心。若有至心不应此者，我即妄语，所有经教并是魔说，非佛说之。	Only evil dharmas are excluded from this. If one wishes for fragrant offerings from the devas, look up at the sky and recite the mantra one hundred and eight times; the fragrance will then descend. If one wishes to go to the Buddha-lands of the ten directions and the realms of bodhisattvas, simply point the middle finger toward the sky and call upon Maheśvara; no celestial realm that accompanies him will remain inaccessible. At the time of death, Buddhas from the ten directions will come before one's crown and personally welcome one to their own worlds. If one wishes to attain, in one's present body, an undying Buddha-world, simply recite it one billion times and one will attain it. Heaven and earth will certainly no longer change one's countenance, unless one is not wholehearted. If there is anyone wholehearted for whom this does not occur, then I am speaking falsely, and all the sūtras and teachings are the words of māras rather than the words of the Buddha."
神用无尽品第十五	Chapter Fifteen: Inexhaustible Spiritual Functions
复有一法：欲求钱财者，取一熟钱开字当中节，密咒一百八遍，即展指，指彼人心，其人开意，任意多少，口道即随。若欲召呼臣、公主、妃后、诸宰贵者，但取美香一颗，抄彼人名，内相指下咒一千八十遍，即自奔来。	There is another method: If one wishes to obtain money and wealth, take a used coin, with its character kai ( ) aligned with the middle joint, and secretly recite the mantra one hundred and eight times. Then extend the finger and point at that person's mind; that person will open their intention, and whatever amount is spoken of will be granted. If one wishes to summon ministers, princesses, consorts, empresses, or noble officials, take one grain of fine incense, write that person's name on it, place it beneath the corresponding finger, and recite the mantra 1,080 times. They will then come running of their own accord.
若须谷麦，取所须者三颗，复安中指下，依前作法，即得称心。若欲令一切欢喜者，屈中指入口，咒一百八	If grain or wheat is needed, take three grains of what is needed and place them beneath the middle

遍，将指指前人，随顺不逆，悉皆欢喜。	finger. Perform the method as before, and one will obtain what one desires. If one wishes to make everyone joyful, bend the middle finger into the mouth and recite the mantra one hundred and eight times. Then point the finger at the person before you; they will comply without opposition, and all will be joyful.
复有一法：欲召诸龙，但取井水一碗，咒经一千遍，写著有龙水中，其龙自来从伏敬事。	There is another method: If one wishes to summon the dragons, take a bowl of well water, recite the mantra one thousand times over it, and pour it into a body of water where dragons dwell. The dragons will come of their own accord, submit, and reverently serve.
复有一法：若天无雨，取龙脑及井水一碗，咒经一千遍，置于日中，即白龙从碗而出，应时雨下。若雨多时，取金色赤土，于纸上画作一龙，咒一千八十遍，放著井中，即有赤龙腾天，应时即止。	There is another method: If the heavens give no rain, take borneol and a bowl of well water, recite the mantra one thousand times over them, and place them in the sun. A white dragon will emerge from the bowl, and rain will fall at once. If there is too much rain, take red earth of a golden color and draw a dragon on paper. Recite the mantra 1,080 times and place it in a well. A red dragon will then rise into the sky, and the rain will cease at once.
复有一法：谷麦一切苗稼不滋茂者，苏一斤，咒一千遍，随风烧，一切皆悉润，随时成就。	There is another method: If grain, wheat, or any seedlings and crops do not flourish, take one catty of clarified butter, recite the mantra one thousand times over it, and burn it in the wind. Everything will be moistened and will mature in due season.
复有一法：若世间疾病流行者，于赤纸上画取慧星形，咒一千八十遍，其病即除。其星形有六个小星，合成一星，如木揭形。	There is another method: If disease is prevalent in the world, draw the shape of a comet on red paper and recite the mantra 1,080 times. The disease will then be eliminated. Its shape has six small stars combined into one star, resembling the form of a wooden tablet.
复有一法：若国家刀兵娆乱，四边不宁，取一宾刀子，咒一千遍，随方所指，即现神兵，无亿世界，所有外难，自然退散。	There is another method: If a country is troubled and disturbed by warfare and its four borders are unsettled, take a knife and recite the mantra one thousand times over it. Point it in whatever direction is required, and divine troops will appear. Throughout immeasurable worlds, all external calamities will naturally withdraw and disperse.
复有一法：若习一切伎艺、文笔、工巧、内绝外曲、尽世幻术及佛菩萨、金刚所行之处、所缘境界者，每日晨	There is another method: If one studies any arts or skills, literary composition, crafts, inner mysteries

朝持千遍，经一百日，无不尽知。	and outer arts, all worldly magical arts, or the spheres of activity and objects of attention of Buddhas, bodhisattvas, and vajra beings, recite it one thousand times every morning. After one hundred days, there will be nothing one does not fully know.
复有一法：若欲得海龙王宝、诸佛如来所付龙藏要记者，但烧五种香，所谓檀、沉、薰、陆及龙脑毕力迦等，于夜静时诵咒，面向四方，各诵一千八十遍，其时即有四方龙王，所主藏物，即自奉送。	There is another method: If one wishes to obtain the treasures of the dragon kings of the ocean or the essential records of the dragon treasuries entrusted by all Buddhas and Tathāgatas, burn five kinds of incense—sandalwood, aloeswood, frankincense, borneol, and bilijia ( )—and, during the stillness of night, face the four directions and recite the mantra 1,080 times in each direction. At that time, the dragon kings of the four directions will personally offer the treasures under their charge.
复有一法：若须地藏中宝，所修功德，但言：我要此宝修营如是功德。以足踏地，诵咒一千遍，其时十方地神发世诸物，来送行人，供其所用。若为名利恶用，即不果遂。	There is another method: If one needs treasures stored in the earth in order to cultivate merit and virtue, simply say, “I need this treasure to establish such-and-such merit and virtue.” Stamp the ground with the foot and recite the mantra one thousand times. At that time, earth spirits from the ten directions will bring forth worldly goods and deliver them to the practitioner for use. If they are used evilly for fame and profit, the result will not be attained.
复有一法：若一切人相憎者，取五木花，咒一百八遍，书其佛字，各付一本，即自和敬，永不相憎。	There is another method: If people all hate one another, take flowers from five kinds of trees, recite the mantra one hundred and eight times over them, write the character for Buddha on them, and give one to each person. They will naturally become harmonious and respectful, and will never again hate one another.
复有一法：若人先持一切法无功效者，但取自身所著上盖衣，咒经千遍，与佛敷坐，满其七日，即取将著，或复持行持法要，即有效验。一切菩萨及金刚藏自然臣伏，驱策迅速，所索无滞。	There is another method: If a person has previously upheld all kinds of Dharma practices without effect, take the outer garment that one wears, recite the mantra one thousand times over it, and spread it as a seat for the Buddha. After seven full days, take it and wear it, or again uphold and practice the essential Dharma methods, and there will be efficacy. All bodhisattvas and vajra treasury beings will naturally submit; they will be swiftly directed,

	and whatever one seeks will be obtained without delay.
复有一法：若有病疫劫起流行，取七味毒药，所谓乌头、附子、狼毒、芭豆、虎珀、光明沙、龙脑香、肉豆蔻，贪来咒一千遍，以水渍之，取水洒病者身，无病不除。若有率跛，咒刀一千遍，将指患处，应时舒展，永劫不加，尽报无病。	There is another method: If epidemics arise and spread, take seven kinds of poisonous medicines—aconite, prepared aconite, wolfsbane, croton seeds, amber, bright sand, borneol, and nutmeg—recite the mantra one thousand times over them, soak them in water, and sprinkle the water over the bodies of the sick. There will be no illness that is not removed. If there is lameness, recite the mantra over a knife one thousand times and point it at the afflicted place; it will immediately straighten, and throughout endless kalpas no further illness will occur, so that one will remain free of illness for the remainder of one's karmic recompense.
佛告阿难：若我说此法要，穷劫不尽所有所求者，依我上法求之，无不果遂。诸有所作一切事业，无问大小，尽皆成就，满足无缺。若能常持，直至菩萨，得不退转。若能日日作此法者，持此心者，能与世间作大树王，荫诸众生得离诸苦，能令一切皆得佛心。一切众生得不退者，皆犹此人持诵威力。	The Buddha told Ānanda: "If I were to explain these essential methods, I could not exhaust them through the end of a kalpa. Whatever one seeks, seek it according to the methods I have taught above, and there will be no result that is not attained. In all undertakings and every kind of activity, whether great or small, all will be accomplished completely and without lack. If one can uphold this constantly, one will proceed directly to bodhisattvahood and attain non-retrogression. If one performs these methods daily and upholds this mind, one can become a great king of trees for the world, shading sentient beings so that they may leave all sufferings behind, and enabling all to attain the Buddha mind. All sentient beings who attain non-retrogression do so through the majestic power of such a person's upholding and recitation."
尔时如来说咒法及功能已，一切菩萨及诸金刚天仙身光悉不现，惟有佛光遍阎浮提。其时诸天住虚空中自然回转，一切魔宫倾覆，须臾之间，散灭无余，乃至大地六反震动。其时十方世界，所有菩萨持诸花幡，供养释迦牟尼佛。	At that time, after the Tathāgata had expounded the mantra methods and their functions, the bodily radiance of all bodhisattvas, vajra beings, devas, and immortals was no longer visible; only the Buddha's light pervaded Jambudvīpa. Then the devas abiding in space naturally turned back, and all the palaces of māras toppled and, within a moment, scattered and vanished without remainder. The great earth shook six times. At that time, bodhisattvas from the worlds of the ten

	directions held flowers and banners and made offerings to Śākyamuni Buddha.
其诸花中所有音声，皆说佛心中事，诸佛心中应现，随心所用，不可思议。所持花香，皆不可说，亦现不可说音声，所现神力，皆亦不可说。其诸菩萨以佛心中心力亦不可说变现。其时十方菩萨，见佛光明遍阎浮提，各于心藏以偈叹佛：	All the sounds arising from those flowers spoke of matters within the Buddha's mind. The manifestations within the minds of all Buddhas, according to what the mind employs, are inconceivable. The flowers and fragrances offered were all inexpressible; they also manifested inexpressible sounds, and the spiritual powers they manifested were likewise inexpressible. The transformations manifested by those bodhisattvas through the power of the Buddha-Heart-of-Heart were also inexpressible. At that time, seeing the Buddha's light pervade Jambudvīpa, the bodhisattvas of the ten directions each praised the Buddha in verse from within the treasury of their minds:
善哉此光明，是佛心中力，魔王虽睹见，散灭无形身。	Excellent is this radiance— it is the power within the Buddha's mind. Though the Māra King beholds it, his body scatters and vanishes without a trace.
善哉此光明，是佛无碍力，魔王自殄灭，十方菩萨来。	Excellent is this radiance— it is the Buddha's unobstructed power. The Māra King naturally perishes, and bodhisattvas from the ten directions come.
善哉此光明，是佛随心力，其力及菩萨，次及凡夫身。	Excellent is this radiance— it is the Buddha's power that accords with the mind. This power reaches the bodhisattvas and then the bodies of ordinary beings.
婆　婆楼那，鬼子及神母，诸天夜叉众，同时来供养。	Vasava and Varuṇa, the sons of ghosts and spirit mothers, and the hosts of devas and yakṣas all come together to make offerings.
一切金刚众，及与自在天，香积诸梵王，皆悉来归依。	All the vajra hosts, together with Maheśvara, Fragrant Accumulation and all the Brahmā kings, all come to take refuge.

一切诸星宿，风火电嫚神，四天龙藏等，持花来供养。	All the constellations, the spirits of wind, fire, lightning, and mist, the four heavenly dragon treasuries, and the rest, bring flowers to make offerings.
四维上下界，虚空及水际，横流于十方，皆叹心中心。	The four quarters, the upper and lower realms, space and the edge of the waters, flowing across the ten directions— all praise the Heart-of-Heart.
如来心中心，尽劫说不尽，假使百千海，不与一毫等；	The Tathāgata's Heart-of-Heart could not be fully spoken of through the end of a kalpa. Even a hundred thousand seas are not equal to a single hair.
假使千世界，不及七毛端。满足萨婆若，不及佛心际。	Even a thousand worlds are not equal to the tip of seven hairs. Even omniscience in its fullness does not reach the bounds of the Buddha's mind.
我等广修愿，已经无量劫。所有诸如来，未悟心中心。	We have extensively cultivated vows through immeasurable kalpas. Yet all the Tathāgatas have not awakened to the Heart-of-Heart.
如来心中心，唯佛乃能了。菩萨虽赞叹，不及一毛光。	The Tathāgata's Heart-of-Heart— only a Buddha can fully comprehend it. Though bodhisattvas praise it, they do not equal the light of a single hair.
十方现化事，皆是心中心。乃至于有顶，亦是随心生。	All manifestations throughout the ten directions are the Heart-of-Heart. Even the Peak of Existence arises in accordance with the mind.
诸佛说随心，我亦随心学。我既修学已，愿佛存记之。	All Buddhas teach in accordance with the mind; I too learn in accordance with the mind. Having cultivated and studied, may the Buddha keep this in mind.
若得随心成，俱时成正觉。	If one attains accomplishment in accordance with the mind, all will simultaneously attain perfect awakening.
如法受持品第十六	Chapter Sixteen: Receiving and Upholding the Dharma

尔时大众闻佛所说，一一合掌，持佛心中心。如来见，即以舒金色臂，普为印顶授菩萨记。其时大众得佛授记，欢喜奉修，礼佛而去。	At that time, having heard what the Buddha had taught, the assembly joined their palms one by one and upheld the Buddha's Heart-of-Heart. When the Tathāgata saw this, he extended his golden arm and, for all of them, sealed their crowns and conferred bodhisattva predictions upon them. The assembly then received the Buddha's prophecies, joyfully practiced them in reverence, paid homage to the Buddha, and departed.