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佛心经品亦通大随求陀罗尼 卷上 *The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī, Volume One*

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十方如火品第一	Chapter One: The Ten Directions All Appear as Fire
如是我闻。一时。佛住俱焰弥国金刚山顶。遍观十方皆如火色。	Thus have I heard. At one time, the Buddha was staying on the summit of Vajra Mountain in the country of Juyemi. Surveying the ten directions, he saw them all as the color of fire.
尔时如来即嘘长叹。普视众生。都无差途。善哉众生。当何所救?	At that time, the Tathāgata sighed deeply. Looking upon all sentient beings, he saw no distinction among their paths. “Alas, sentient beings! By what means may they be saved?”
思惟已讫。一切诸佛世界及诸菩萨境界。上至三十三天。下至十金刚际。及魔宫殿悉皆震动。其时即有过。现。未来一切诸佛。应念正思。复有诸菩萨等。住自心中而复不动。复有诸金刚领诸眷属执金刚事。不安其座。游行十方。复有诸天仙魔众。怖走无处。	When the Tathāgata had finished reflecting, all the Buddha worlds and the realms of all bodhisattvas trembled, from the Heaven of the Thirty-Three above to the ten vajra limits below; the palaces of Māra also shook. At that time, all Buddhas of the past, present, and future turned their thoughts to right contemplation. There were also bodhisattvas who remained unmoving while abiding in their own minds. There were vajras who, leading their retinues and wielding vajra implements, could not remain seated but traveled throughout the ten directions. There were also devas, immortals, and Māra’s hosts, who fled in terror with nowhere to go.
慈心三昧品第二	Chapter Two: The Samādhi of Loving-Kindness
尔时即有十金刚藏菩萨。前整衣服。白佛言：世尊！今者此瑞为恶相耶。为善相耶。	At that time there were ten Vajra-Treasury Bodhisattvas. They straightened their robes before the Buddha and said, “World-Honored One, is this auspicious sign an evil omen or a favorable omen?”
尔时如来但自思念。而复不答。	At that time, the Tathāgata merely reflected inwardly and did not reply.
其时会中有菩萨名金刚愍。告金刚藏菩萨言。是相不善。佛今悲愍入慈心三昧。不名为善。且自净心。待佛所宣。	Then a bodhisattva in the assembly named Vajra Compassion said to Vajra-Treasury Bodhisattva, “This sign is unfavorable. The Buddha, out of compassion, has entered the samādhi of loving-kindness; it cannot be called favorable. Purify your

	own minds and wait for the Buddha's proclamation."
尔时复有德藏菩萨问金刚愍言：云何名为慈悲三昧。金刚愍即告言：正是救摄之处。善哉善哉。	Then another bodhisattva, Virtue-Treasury, asked Vajra Compassion, "What is called the samādhi of loving-kindness and compassion?" Vajra Compassion replied, "It is precisely the means of saving and embracing beings. Excellent, excellent!"
其时各净身心。在须臾之间。见如来心遍诸众生。	Then each purified body and mind. Within a moment, they saw that the Tathāgata's mind pervaded all sentient beings.
心密殊胜品第三	Chapter Three: The Excellence of Heart Esotericism
尔时如来从三昧起。告言：诸善男子。善哉善哉！众生没尽。汝悉知不？我今诸众生不解我法。不知我心。不到我际。被魔所持。如何救得。谁有方计。　得众生。谁有方计。摄得此毒。	The Tathāgata then arose from samādhi and said, "Good men, excellent, excellent! Sentient beings are wholly submerged. Do you all know this? The sentient beings of today do not understand my Dharma, do not know my mind, and do not reach my realm. They are held by Māra. How can they be saved? Who has a skillful means to protect sentient beings? Who has a skillful means to contain this poison?"
其时即有二十千万亿菩萨皆是灌顶大法王子。威德自在。来白佛言：世尊！我有菩萨慈。	At that time, twenty thousand million bodhisattvas, all great Dharma princes consecrated by empowerment and endowed with sovereign majesty and virtue, came before the Buddha and said, "World-Honored One, I possess a bodhisattva's compassion."
佛言：此非慈摄。	The Buddha said, "This is not an embracing through compassion."
复有百千万亿恒河沙数世界金刚密迹。一一密迹。持四天下力士前白佛言：世尊！我能力摄。	There were also hundreds of thousands of millions of vajra esoteric guardians from worlds as numerous as the sands of the Ganges. Each guardian, bearing the strength of a strongman capable of holding the four continents, came before the Buddha and said, "World-Honored One, I can embrace them through strength."
佛言：金刚。此非力摄。	The Buddha said, "Vajras, this is not an embracing through strength."
其时复有一切世界大自在天能变身为佛。来白佛言：世尊！我有自在变化所摄。	Then Mahādevas from all worlds, capable of transforming themselves into Buddhas, came before the Buddha and said, "World-Honored One,

	I possess the means of embracing beings through sovereign transformations.”
佛言：非汝幻惑所知。	The Buddha said, “This is beyond the reach of your illusory powers.”
于众会中有一菩萨名曰实德。白佛言：世尊！如是金刚菩萨天仙。皆悉不能摄持。佛今如何令诸众生得脱此难。	Among the assembly was a bodhisattva named True Virtue, who said to the Buddha, “World-Honored One, if such vajra bodhisattvas and celestial immortals are all unable to embrace and uphold them, how will the Buddha now enable sentient beings to escape this difficulty?”
尔时如来告实德菩萨言：唯有如来心中心，余不能及。何以故？能令诸魔生大慈故。能令诸法随应现故。能令诸佛常不离故。能令诸菩萨为眷属故。能令诸金刚施威力故。能令诸天众常拥护故。诸大药叉。罗刹成助法众故。	The Tathāgata said to True Virtue Bodhisattva, “Only the Tathāgata’s Heart-of-Heart can do this; nothing else can equal it. Why? Because it can cause all Māras to give rise to great compassion; it can cause all dharmas to appear in response; it can cause all Buddhas never to depart; it can cause all bodhisattvas to become its retinue; it can cause all vajras to exercise their majestic powers; it can cause all celestial hosts constantly to protect it; and it can cause great yakṣas and rākṣasas to become members of the Dharma-supporting assembly.”
能令一切诸大鬼神生欢喜故。能令所持诵者。等佛力故。等佛心故。等佛智故。等佛威故。能令持者。心所为作无不办故。能令所有障难皆断绝故。帝释梵王常扶持故。能令一切直至菩提无退转故。世间所有事业自明了故。乃至过去未来现在一切世界有通无通。有智无智。有贤无贤。尽归伏故。	It can cause all great ghosts and spirits to rejoice. It can cause those who uphold and recite it to equal the Buddha’s power, the Buddha’s mind, the Buddha’s wisdom, and the Buddha’s majesty. It can cause whatever its holders intend to accomplish to be accomplished without fail. It can cause all obstructions and difficulties to be cut off. Śakra and Brahmā constantly support them. It can cause all beings to proceed directly to bodhi without retrogression. All worldly affairs become clear of themselves. Even all beings throughout all worlds of the past, future, and present—whether possessed of powers or not, wisdom or not, virtue or not—will all submit to it.”
尔时大会闻说此已。咸欲听受。于大众中忽起光明过百千日。	When the great assembly heard this, they all wished to listen and receive the teaching. Suddenly, amid the great assembly, light arose brighter than a hundred thousand suns.
尔时实德菩萨问佛言：此是何光。何等因缘？世尊答言：此欢喜光。从心中心生。	True Virtue Bodhisattva then asked the Buddha, “What light is this? From what causes and conditions does it arise?” The World-Honored One

	replied, “This is the light of joy, arising from the Heart-of-Heart.”
当知此光不可量不可称不可赞叹。亦无印可。何以故。为同诸佛无印可故。同诸如来无所得故。一切诸相亦无见故。守慎诸根无舍离故。使诸魔怨不得便故。能遮魔王诸道路故。以是因缘。名心中心。	You should know that this light cannot be measured, weighed, or praised, nor can it be certified. Why? Because, like all Buddhas, it has no certification; like all Tathāgatas, it has nothing to attain; and among all appearances, nothing is seen. It safeguards the sense faculties without abandoning them, prevents Māras and enemies from finding an opening, and blocks all the paths of the Māra king. For these reasons, it is called the Heart-of-Heart.”
觉地十持品第四	Chapter Four: The Ten Upholdings of the Ground of Awakening
尔时一切大众白佛言：世尊！我从所修因缘。及佛妙教。未曾闻有如是赞叹功德大威神力。唯愿如来。为我等辈宣说此句。证修觉地。唯愿使我于中修行。	Then the entire assembly said to the Buddha, “World-Honored One, in the causes and conditions of our cultivation and in the Buddha’s wondrous teachings, we have never heard of such praise for merits, virtue, great majesty, and spiritual power. We only pray that the Tathāgata will explain these words for us, so that we may cultivate and realize the ground of awakening. May we practice within this teaching.”
尔时如来告诸菩萨诸善男子。今当宣说证修佛地有十种持。必定成就。何等为十。	The Tathāgata then said to the bodhisattvas and good men, “I shall now explain the ten upholdings for cultivating and realizing the Buddha-ground. One who possesses them will certainly attain accomplishment. What are these ten?”
第一持心于法无碍。于佛生信。于心平等。于众生慈。于色无着。	First, uphold the mind so that it is unobstructed with regard to dharmas; have faith in the Buddha; be impartial in mind; be compassionate toward sentient beings; and be unattached to forms.
第二持戒不阙（同：缺）。常摄在定。修不妄语。好施众生。断除　慢。	Second, uphold the precepts without deficiency. Always gather the mind in samādhi; cultivate freedom from false speech; delight in giving to sentient beings; and eliminate arrogance.
第三莫行恶。修不　戒。勿食恶食。慎莫自赞。莫见他过。	Third, do not commit evil. Cultivate the precept against killing. Do not eat improper food. Take care not to praise yourself, and do not look for others’ faults.

第四于诸求法。莫生讥嫌。于诸佛教遮护过恶。于师僧中如父母想。	Fourth, do not give rise to ridicule or disdain toward those who seek the Dharma. In all the Buddha's teachings, guard against and protect from faults and evils. Regard teachers and the saṅgha as you would your parents.
第五若行愿教。慎莫遗失。于诸贫富等心观察。须怀世谛而顺诸人。	Fifth, if you practice the teachings of vows, take care not to lose them. Regard rich and poor with an equal mind. You must keep worldly conventions in mind and accord with all people.
第六于佛句偈。常须警察。所修诸法必须遍持。有所乞求应心即施。慎莫观察上中下根。	Sixth, always be attentive to the Buddha's sentences and verses. You must thoroughly uphold all dharmas you cultivate. Whenever there is a request, give according to your means without delay. Take care not to discriminate among superior, middling, and lesser capacities.
第七所持契印莫不净行。莫非时结。莫为名闻利养而用。有所行法亦不得舍非众生。	Seventh, do not engage in impure conduct with the mudrās you uphold. Do not form them at improper times. Do not use them for fame, reputation, or gain. In practicing any dharma, do not abandon sentient beings.
第八于一切所有莫生偷窃。断非理恶。莫行谄佞。于佛法要护如己命。乃至良贱。莫存二心。	Eighth, do not steal anything belonging to anyone. Put an end to evil that is contrary to principle. Do not act deceitfully or ingratiatingly. Protect the essentials of the Buddha-Dharma as you would your own life. Do not treat people differently according to whether they are noble or lowly.
第九所救诸苦。除不至诚者。实莫退心。莫自轻法。莫使他轻。须断己谤莫使他谤。必须质直。常行软语。劝存善道。起大慈悲。	Ninth, in relieving all suffering, except in the case of those who are not sincere, truly do not allow your resolve to retreat. Do not disparage the Dharma yourself, nor let others disparage it. Refrain from slandering the Dharma, and do not allow others to slander it. You must be straightforward and sincere, always speak gently, encourage the preservation of the wholesome path, and give rise to great loving-kindness and compassion.
第十断除邪行。莫损虚空。志信坚固。不辞疲苦。常劝不　。慕善知识。或于林泉清净之处发广弘愿。慎莫怯弱。念念存摄。勿令邪见。常住大乘。有善知识。承迎礼拜。	Tenth, eliminate improper conduct. Do not harm empty space. Let your aspiration and faith be firm. Do not shrink from weariness or hardship. Always encourage others not to abandon the path. Admire good spiritual friends. Perhaps in a pure place amid forests and springs, make vast and expansive vows. Take care not to be timid or weak. In thought after

	thought, maintain the resolve to embrace and guide beings; do not allow wrong views to arise. Always abide in the Mahāyāna. When there are good spiritual friends, receive them, welcome them, and pay homage to them.”
如是十事。能断除者。是持法证。决定直至无上菩提。更不退转。欲修菩萨及金刚身。满足不难。	Those who can eliminate these ten matters possess the verification of upholding the Dharma. They will certainly proceed directly to unsurpassed bodhi and never again regress. To cultivate the body of a bodhisattva or vajra, and bring it to perfection, is not difficult.
一咒六印品第五	Chapter Five: One Mantra and Six Mudrās
尔时诸菩萨闻说此已。白佛言：世尊！如此愿行。我今修学。唯愿如来起大悲心说此神妙章句。大众欣仰。今欲受持。	When the bodhisattvas heard this, they said to the Buddha, “World-Honored One, we shall now cultivate and learn such vows and practices. We pray only that the Tathāgata, moved by great compassion, will speak these wondrous and sublime phrases. The great assembly looks up to them with joy and now wishes to receive and uphold them.”
佛告诸善男子：乐说便说。谛听谛听。	The Buddha said to the good men, “Since you wish to hear them, I shall speak. Listen carefully, listen carefully.”
尔时如来复以菩提心契护于大众。令心不动。即说咒曰：	The Tathāgata again protected the great assembly with the bodhicitta mudrā, causing their minds to remain unmoving. He then spoke the mantra:
一切佛心中心大陀罗尼：	The Great Dhāraṇī of the Heart-of-Heart of All Buddhas:
（咒语略）。	(Mantra omitted.)
第一、（菩提心契）	First: The Bodhicitta Mudrā
（手印略）。	(Mudrā description omitted.)
若人修持此契法者。得菩提心具足。菩萨智具足。一切波罗蜜门具摄在心。所有诸佛菩提及诸秘门。是此印摄。于净室授持此契。经七日间。所有法要即现目前。于诸魔道。及众生道。及诸鬼神道。如是隐形伏匿。持此印契。自然知处。更欲变形。变亦不得。	Those who cultivate and uphold this mudrā method will attain the full perfection of bodhicitta and the full perfection of bodhisattva wisdom. The gateways of all pāramitās are gathered within their minds. The bodhi of all Buddhas and all secret gateways are encompassed by this mudrā. If one receives and upholds this mudrā in a pure room for seven days, all essential dharmas will appear before one. Among the paths of Māra, sentient

	beings, ghosts, and spirits, wherever beings hide themselves or conceal their forms, those who uphold this mudrā will naturally know their whereabouts. Even if they wish to change their forms, they will be unable to do so.
诸善男子若得此契。应念即有十方诸佛云集其顶。应念即有十方菩萨求为侍者。应念即有十方金刚求为给事。	Good men, when you obtain this mudrā, all Buddhas of the ten directions will immediately gather above your crown; all bodhisattvas of the ten directions will immediately seek to become your attendants; and all vajras of the ten directions will immediately seek to serve you.
应念即有十方诸天侍卫供养。诸魔眷属悉舍本土来助法威。一切毗那夜迦求来供养。	All devas of the ten directions will immediately attend, guard, and make offerings. The retinues of all Māras will abandon their native lands and come to support the majesty of the Dharma. All vināyakas will seek to come and make offerings.
诸善男子。欲降伏魔怨外道。先结此契。咒三七遍。举在心上。回身起立。左转一　。其时大地震烈。其魔诸众。陷入下方。求不得出。纵有出者。是佛慈愍。然后始得出。	Good men, if you wish to subdue Māra, hostile forces, and non-Buddhist practitioners, first form this mudrā and recite the mantra twenty-one times. Raise it above your heart, turn your body, rise to your feet, and turn once to the left. At that time, the great earth will quake and split, and the hosts of Māra will fall into the regions below, unable to escape. If any do escape, it is only through the Buddha's compassion that they are afterward able to emerge.
慎莫生嗔。持此咒者。若生嗔者。十方浩沸。（除）非欢喜时。十方始定。诸善男子当佛之首。诸法之母。诸契之王。十方诸佛从此而生。如诸佛世尊无有过者。若不过者。必须记持。勿轻用也。量事大小用之。若持诸法。	On no account give rise to anger. If those who uphold this mantra give rise to anger, the ten directions boil tumultuously. Only when they become joyful will the ten directions settle again. Good sons, this is the foremost of Buddhas, the mother of all dharmas, and the king of all mudrās. The Buddhas of the ten directions are born from this. Just as the World-Honored Buddhas are without fault: if there is no fault, one must retain and uphold it. Do not use it lightly. Use it according to the magnitude of the matter. If one upholds all dharmas,
先以此契为首。不得此契。诸法无主。纵有成就。所有身心亦不决定。诸神不卫。所作诸法。多诸障难。慎之慎之！莫不净用。	first make this mudrā its chief. Without this mudrā, all dharmas have no master. Even if there is accomplishment, body and mind will not be firmly established. The spirits will not protect one, and the dharmas one performs will encounter many

	obstacles and difficulties. Be cautious, be cautious! Do not use it impurely.
第二、菩提心成就契（一名十方如来同印顶契用前咒）	Second: The Mudrā for Accomplishing Bodhicitta (also called the Mudrā by Which the Tathāgatas of the Ten Directions Jointly Seal the Crown; use the preceding mantra)
（手印略）。	(Mudrā description omitted.)
若善男子善女人得此契持者。转业消障。速证无上正等菩提。常持此契。得闻持不忘于诸法要自然通达。从久远来所未持者应心所作皆悉契合。持法之时。有诸外道及魔波旬来欲恼者。举心即退。	If good men or good women obtain and uphold this mudrā, they will transform karma and eliminate karmic obstacles, swiftly realizing unsurpassed perfect enlightenment. By constantly upholding this mudrā, they will attain retention and never forget; they will naturally comprehend all essential dharmas. Whatever they have not upheld since beginningless time will accord with whatever they intend to do. When upholding the Dharma, if non-Buddhists or Māra Pāpīyān come wishing to cause disturbance, they will withdraw as soon as one raises the mind.
欲有所须点契即来乃至千变万化能惑人法。结契持心即现本形。地中伏藏。龙宫宝处。若有所须以契指之应时即至。十方世界所有法要欲得成者于初夜间结契持诵不离本坐便取睡眠。十方世界所有要法。心所欲者。即自教来。	If one needs anything, merely point with the mudrā and it will come. Even if there are a thousand transformations or ten thousand changes—arts capable of deluding people, once one forms the mudrā and maintains the mind, their original forms will appear. If one requires treasures hidden in the earth or treasures in the dragon palaces, point with the mudrā and they will immediately arrive. If one wishes to accomplish any essential dharma in the worlds of the ten directions, then during the first watch of the night, form the mudrā and uphold the recitation without leaving one’s original seat, then go to sleep. All essential dharmas throughout the worlds of the ten directions, whatever one desires in one’s heart, will come and teach themselves.
若求小通不经三日。若求大通。不过七日。于梦寐中佛自印顶自护功力。若欲得见诸佛菩萨神鬼精灵金刚等每结印之时。将印印眼至一千八十遍即见。必须安心勿使恐动令人失心。若诸恶灾害及本土者。	If one seeks minor supernormal powers, they will be attained within three days; if one seeks great supernormal powers, they will be attained within seven days. In dreams, the Buddha himself seals the crown of one’s head and protects one’s spiritual efficacy. If one wishes to see Buddhas, bodhisattvas, spirits, ghosts, essences, vajras, and the like, each time one forms the mudrā, apply it to the eyes one thousand and eighty times, and one

	will see them. One must settle the mind and not allow fear or agitation, lest it cause one to lose one's mind. As for all evil calamities and those of one's native land,
以契咒之一百八遍将契指天画成佛字。其灾即灭更不复生。若持此契时被诸魔恼。但言小贼。不经再三。其魔即退。世间小小诸病及难治不可识者。但结契咒满一日癫病亦除。除不至心。若于龙藏所须法要。结契诵咒。呼龙王名。不经一宿。其法自现。当见之时。诵持不得。更不忘失。	By reciting the mantra for this mudrā one hundred and eight times, use the mudrā-fingers to write the character for "Buddha" in the air toward heaven. Then the disaster will be extinguished and will not arise again. If, while maintaining this mudrā, one is troubled by various demons, simply say, "Petty thieves." Before saying it a second or third time, the demons will retreat. For minor worldly illnesses and difficult, unidentifiable ailments, merely form the mudrā and recite the mantra for a full day; even madness will be eliminated—unless one is not wholehearted. If one needs essential Dharma instructions from the dragon treasury, form the mudrā, recite the mantra, and call the Dragon King's name. Before a night has passed, the Dharma will appear of itself. When it appears, recite and retain it, and do not forget it again.
若得此法。但自秘之。勿传非人。慎之慎之。欲用此契。量事大小。大事行。小事莫行。用损其灵验。记之记之。	If you obtain this Dharma, keep it secret yourself; do not transmit it to unsuitable persons. Be cautious, be cautious. When wishing to use this mudrā, assess the magnitude of the matter: use it for great matters, not for small ones, lest its efficacy be diminished. Remember this, remember this.
第三、正授菩提契（一名摄授诸秘门契。亦名顶轮契。同一切佛用）	Third: The Directly Transmitted Bodhi Mudrā (also called the Mudrā for Gathering and Transmitting All Secret Gates; also called the Crown-Cakra Mudrā; used alike by all Buddhas)
（手印略）。	(Hand mudrā omitted.)
若有善男子等欲持佛菩萨金刚心法者。依从此契应念即得不动智。遍十方界。是圣非圣。是魔非魔及诸天仙四果圣等。诸大鬼神等。同时即将本心。共同契合。世间所有事业。世辨非世辨从此即和合同佛心。何以故。得佛三昧门故。诸佛秘藏从此摄故。诸佛顶轮。从此成故。一切金刚依从住故。十方众圣来归命故。一切诸恶回向善故。	If good men and others wish to uphold the heart Dharmas of Buddhas, bodhisattvas, and vajras, then, in accordance with this mudrā, they will obtain unwavering wisdom as soon as they give rise to the thought. Throughout the realms of the ten directions, whether sages or non-sages, demons or non-demons, as well as devas, immortals, saints of the four fruits, and all great spirits and deities, will at once bring forth their original minds and join them together in accord. All worldly undertakings,

	and discriminations of the worldly and supramundane, will thereby be harmonized with the Buddha's mind. Why? Because one obtains the gate of the Buddha's samādhi; because the secret treasury of the Buddhas is thereby gathered in; because the crown-cakra of the Buddhas is thereby perfected; because all vajras abide accordingly; because all sages of the ten directions come to take refuge; and because all evils turn toward goodness.
所有诸恶自摄心故。一切诸障自消除故。天魔波旬自降伏故。裸形外道成过之女自求哀故。一切龙藏自开发故。诸伏藏神自布施故。龙王宝珠自现前故。阎罗天子五道开闭所有主当自来忏悔故。一切诸法不得现前依从此契即得现前故。一切诸佛菩萨逆顺诸门自了知故。一切菩萨威光不能遮此行人身故。大小愿求皆果遂故。	All evil beings naturally restrain their minds; all obstacles naturally disappear; Māra Pāpīyas is naturally subdued; naked non-Buddhists and women who have committed transgressions naturally seek mercy; all dragon treasuries naturally open; all gods guarding hidden treasures naturally bestow them; the Dragon King's precious jewel naturally appears before one; and Yama, lord of the underworld, together with those responsible for the opening and closing of the five paths, naturally come to repent. All dharmas that could not appear before one appear at once in accordance with this mudrā. One naturally understands all the gates, favorable and adverse, of all Buddhas and bodhisattvas. The majestic radiance of all bodhisattvas cannot obstruct the body of one who practices this. Great and small wishes alike are fulfilled.
若有善男子善女人得此契持者。于净心中慎莫惑乱。收心在定。先念三归。发受戒心。然结此契。当结之时。即有十方地神执持香炉供养此人。帝释梵王现其人前。为说愿教。持印大神立在左右为作证明。	If good men and good women obtain and maintain this mudrā, they must not allow confusion to arise in their purified minds. Gather the mind in samādhi; first recite the Three Refuges and arouse the resolve to receive the precepts. Then form this mudrā. When it is formed, earth deities from the ten directions will hold incense burners and make offerings to that person. Śakra and Brahmā will appear before that person and expound teachings on vows. Great deities who maintain the mudrā will stand at either side as witnesses.
灌顶轮王及执金刚神立在前后。手扶佛甲在行者身。诸金刚藏位立虚空雨大宝华。安慰行者。十方如来纵住十方放白毫光照行者身。光中化佛执大法轮印行者。得印顶已。所有佛法自然了达。欲作此契。烧三种香。一檀香。	The Empowerment Wheel-King and vajra-wielding deities will stand before and behind, placing their hands upon the Buddha's armor on the practitioner's body. The vajra-treasury deities will stand in space and rain down great jeweled flowers, comforting the practitioner. The

	Tathāgatas of the ten directions, abiding throughout the ten directions, will emit white hair-mark rays to illumine the practitioner's body. Transformational Buddhas within the light will hold a great Dharma wheel and seal the practitioner. Once the crown has received this seal, the person will naturally comprehend all Buddhadharma. When wishing to perform this mudrā, burn three kinds of incense: first, sandalwood incense.
二熏陆。三沉香各别烧。三世诸佛同现其前。欲召十方诸佛菩萨金刚诸天地神日月星宿。五道巡官。司命。司察。结此契咒三七遍。运心遍十方。经三遍　一切即至。欲召十方宝藏及龙藏伏藏神等。以契指天即现其前。	Second, frankincense; third, aloeswood incense—burn each separately. The Buddhas of the three times will all appear before one. To summon the Buddhas, bodhisattvas, vajras, devas, earth deities, sun, moon, stars, officials who patrol the five paths, the Director of Fate, and the Inspector of Fate of the ten directions, form this mudrā and recite the mantra twenty-one times. Extend the mind throughout the ten directions; after making three invitations, all will arrive. To summon the precious treasuries of the ten directions, as well as dragon treasuries and the deities of hidden treasures, point the mudrā toward heaven, and they will appear before one.
欲使神鬼及诸金刚天神菩萨乃至一切道力。欲使令者。以契印口阴诵七遍或三七遍。应时现前。任意使役。每日无问夜及晨朝结契诵至千遍。	To summon and command spirits, ghosts, vajras, devas, bodhisattvas, and indeed all powers of the Way, seal the mouth with the mudrā and silently recite seven times, or twenty-one times. They will immediately appear and may be employed at will. Every day, whether at night or in the morning, form the mudrā and recite until one thousand repetitions have been completed.
十方如来自助其力。何况诸余一切外道及以内道有诸法术。有幻惑者。欲令破者举心即破。种种诸病于大悲心中欲作救护无有疑滞。诸有病苦来求救者。身不能去。但结此契。口言检校。其病人边。即有圣者自变化身救彼病苦。还得除差。	The Tathāgatas of the ten directions will themselves aid one's power. How much more so will all other non-Buddhist paths, as well as those within the Buddhist path who possess various arts and practices of illusion. If one wishes to dispel such illusions, they are dispelled as soon as the thought arises. For all kinds of illnesses, if one wishes, with great compassion, to offer rescue and protection, there will be no doubt or hindrance. If sufferers come seeking aid but one's body cannot go to them, simply form this mudrā and say, "Attend to this"; then a sage will manifest an emanation

	beside the sick person, relieve that person's illness and suffering, and bring about recovery.
欲用此法。必须消息记持。莫不净用。若不净用一切滞碍无有成者。若诸印法久持不得成者。结此契日持千遍不经七日无法不成。所用即无滞碍。记之记之。勿传非人。勤苦愿求。经三七日得佛菩萨。	To use this Dharma, one must carefully study and retain it; do not use it impurely. If it is used impurely, everything will be obstructed and nothing will be accomplished. If one has long upheld various mudrā-dharmas without attaining accomplishment, form this mudrā and recite it one thousand times daily. Within seven days, there will be no Dharma that is not accomplished, and whatever one employs will be free of obstruction. Remember this, remember this. Do not transmit it to unsuitable persons. If one diligently and arduously seeks it, within twenty-one days one will obtain Buddhas and bodhisattvas.
第四、如来母契（又名金刚母。亦名菩萨母。又名诸佛教母。亦名诸法母。亦名诸印母。又名自在天母。又名契持母。亦名总持母）	Fourth: The Tathāgata-Mother Mudrā (also called Vajra Mother, Bodhisattva Mother, Mother of the Teachings of All Buddhas, Mother of All Dharmas, Mother of All Mudrās, Mother of Maheśvara, Mother Who Maintains Mudrās, and Mother of Dhāraṇī)
（手印略）。	(Hand mudrā omitted.)
其座须结跏亦得验。小声阴诵前咒。若有善男子善女人欲持此契者。心念十方诸佛七遍。然后当结此契。其契每于大月十五日结此契。持得万遍。十方世界所有自在法门应身即现。乃至三十三天须至即至。更无滞碍。诸佛长生。	One must sit in the lotus posture for this mudrā in order to obtain a response. Recite the preceding mantra quietly in a low voice. If good men and good women wish to uphold this mudrā, they should mentally invoke the Buddhas of the ten directions seven times, and then form this mudrā. On the fifteenth day of a thirty-day lunar month, form this mudrā and recite it ten thousand times. Then all gates of sovereign freedom throughout the worlds of the ten directions will manifest in one's very body. Even the Heaven of the Thirty-Three may be reached whenever one wishes, without further obstruction. The Buddhas are long-lived.
我亦长生。诸佛成道。我亦成道。诸佛度人。我亦度人。诸佛无碍。我亦无碍。诸佛化身。我亦化身。诸佛法身。我亦法身。诸佛放光。我亦放光。诸佛寂定。我亦寂定。诸佛三昧。我亦三昧。诸佛说法。我亦说法。诸佛不食。	I too am long-lived. The Buddhas realize the Way; I too realize the Way. The Buddhas liberate people; I too liberate people. The Buddhas are unobstructed; I too am unobstructed. The Buddhas manifest transformation bodies; I too manifest transformation bodies. The Buddhas have the dharmakāya (Dharma body); I too have the dharmakāya. The Buddhas emit light; I too emit

	light. The Buddhas abide in quiescent samādhi; I too abide in quiescent samādhi. The Buddhas possess samādhi; I too possess samādhi. The Buddhas teach the Dharma; I too teach the Dharma. The Buddhas do not eat.
我亦不食。乃至种种诸佛所作之事皆悉能为能作。何以故。为于此中是八种母故。及八自在故。诸佛常说八自在故。我从此而生。更无别处有此契即能摄八方自在之力。一一方界皆有八方。一一方皆有八种随心。何等为八。	I too do not eat. Indeed, I can do all the various things done by the Buddhas. Why? Because within this are the eight mothers and the eight freedoms. The Buddhas constantly teach the eight freedoms. I am born from this; there is no other source. This mudrā can gather in the powers of sovereign freedom from the eight directions. Each realm has eight directions, and each direction has eight kinds of accordance with the mind. What are these eight?
一变化随心。二慈悲随心。三救苦随心。四说法随心。五逆顺自在随心。六摄诸要契自来相逐随心。七所有诸毒令向善得至佛身无退转随心。八世间所有果报福德能	First, transformation in accordance with the mind. Second, compassion in accordance with the mind. Third, relieving suffering in accordance with the mind. Fourth, teaching the Dharma in accordance with the mind. Fifth, freedom in favorable and adverse circumstances in accordance with the mind. Sixth, all essential mudrās naturally gather and follow in accordance with the mind. Seventh, all poisons are turned toward goodness, so that one reaches Buddhahood without regression, in accordance with the mind. Eighth, the karmic rewards and blessings of the world may...
施即施。能割即割。能修即修。须成即成。须破即破随心。善男子等如是随心事中一一皆有百十恒河沙随心事不可具说。若有求者但于晨朝结契求之无不可逐（注：疑为“遂”字）。若不果者。诸佛妄语。	Give when it is time to give; cut off when one is able to cut off; cultivate when one is able to cultivate; accomplish when accomplishment is required; break through when breakthrough is required—follow the mind. Good men and the like, in each and every matter that follows the mind, there are as many as one hundred and ten Ganges sands of such matters; they cannot all be fully described. If anyone seeks something, they need only form the mudrā and make the request in the morning; there is nothing that will not be fulfilled. If it is not fulfilled, then the Buddhas have spoken falsely.
若有善男子善女人欲持此契者欲求佛位者。欲求菩萨位者。欲求金刚位者。欲求天神位者。欲求现十方者。欲求生西方者。欲求下方自在生者。欲求十方自在生者。欲求世辨无缺短者。唯当至心思惟自念事。	If good men and good women wish to uphold this mudrā—if they wish to seek the rank of Buddha, the rank of bodhisattva, the rank of vajra, the rank of deity, manifestation in the ten directions, rebirth in the West, sovereign rebirth below, sovereign

	rebirth in the ten directions, or worldly discrimination without deficiency—they need only contemplate wholeheartedly and think upon the matter themselves.
日持千遍七日之间即能得至。一离世界更不往来。何以故？为同佛身。得佛神通故。为同佛心得佛慈故。为同佛眼得佛见故。为同佛力得佛持故。为同佛行。行世间故。为得佛印。亲印受故。为得诸佛同变化故。为得法身。	Recite it one thousand times daily, and within seven days one can attain it. Having departed one world, one will not return again. Why? Because one has the same body as the Buddha and obtains the Buddha's spiritual powers; because one has the same mind as the Buddha and obtains the Buddha's compassion; because one has the same eyes as the Buddha and obtains the Buddha's vision; because one has the same power as the Buddha and obtains the Buddha's support; because one has the same conduct as the Buddha and acts in the world; because one obtains the Buddha's seal and personally receives its seal; because one obtains the shared transformations of all Buddhas; and because one obtains the dharmakāya.
诸魔外道自降伏故。何以降伏见（无）二身唯见一身。见无二佛唯见一佛故。善男子当知此契。唯佛与佛乃能记持。非诸圣也。唯诸菩萨愿力满者乃能记持。非初心也。非诸金刚佛受与者然始忆持，非小通也。	Demons and non-Buddhist paths naturally submit. Why do they submit? Because they see no two bodies, but only one body; they see no two Buddhas, but only one Buddha. Good men, you should know that only a Buddha together with a Buddha can retain this mudrā; it is not within the capacity of other sages. Only bodhisattvas whose vow-power is complete can retain it; it is not for beginners. Vajras can retain it only after receiving it from a Buddha; it is not a minor spiritual power.
善男子等若将此契十方世界所有通灵无不识知。无不摄受。无不顶礼。无不归从。无不加护。十方如来无不印可。宁于百亿恒河沙数世界诸有大地尽皆灭没。诸须弥山王末为微尘。复有佛身迁转不定。当知此契不可说无有定相。	Good men and others, if you employ this mudrā, all numinous beings throughout the worlds of the ten directions will know and recognize it, receive it, bow to it, submit to it, and protect it. All Tathāgatas of the ten directions will approve it. Even if the great earth in hundreds of millions of Ganges-sand worlds were entirely destroyed, all the Sumeru mountains, the kings of mountains, were ground into minute dust, and Buddha-bodies were to shift and change without constancy, know that it cannot be said that this mudrā has no fixed characteristic.
何以故。岂有诸佛迁转身也。当知此契诸佛执持。非菩萨手。若有菩萨不从佛受能行此契无有是处。若有金刚	Why? How could the bodies of the Buddhas shift and change? Know that this mudrā is held by the Buddhas, not by the hands of bodhisattvas. If a

不从佛受能得此契。亦无是处。尽于世界虽有诸天。不得见闻。何以故。佛不受故。	bodhisattva who has not received it from a Buddha can practice this mudrā, that cannot be. If a vajra who has not received it from a Buddha can obtain this mudrā, that also cannot be. Although there may be devas throughout the worlds, they cannot see or hear it. Why? Because the Buddha has not transmitted it to them.
善男子。当知此契欲同诸力无有校量。若能至诚持经三日。大地震动如佛出世。日月光明自然不现。何以故。为此力故。善男子我此印契久事我者即来付嘱。同我心者。我亦付嘱。具大慈悲我亦付嘱。长养法性我亦付嘱。	Good men, know that if one wishes to compare the powers of this mudrā with others, there can be no measure. If one upholds it with utmost sincerity for three days, the great earth will shake as when a Buddha appears in the world, and the light of sun and moon will naturally no longer appear. Why? Because of this power. Good men, I entrust this mudrā of mine to those who have long served me; I also entrust it to those whose minds accord with mine, to those endowed with great compassion, and to those who nurture dharmatā.
能度众生。直至菩提。我亦付嘱。依我经教记持在心。我亦付嘱。能为众生作决定者。我亦付嘱。能使众生修行戒行。所有魔事为作制约。不令退失。我亦付嘱。善男子当知此契。佛额上光。结持之百遍。举至额际。即能放光。	I also entrust it to those able to liberate sentient beings directly to bodhi; to those who retain my scriptural teachings in their hearts; to those able to provide certainty for sentient beings; and to those able to make sentient beings cultivate practice and uphold the precepts, restraining all demonic hindrances so that they do not retreat or lose their way. Good men, know that this mudrā is the light upon the Buddha's brow. Form and maintain it one hundred times, then raise it to the brow, and one will be able to emit light.
善男子当知此契如来心。结契持百遍自得佛心。善男子当知此契。如来眼持契百遍举至左眼。即同佛见。举至右眼。即同菩萨见。举至眉间即同金刚不坏神通自在见。善男子当知此印如来神通变化结契持之百遍举至左膊。	Good men, know that this mudrā is the Tathāgata's mind. Form and maintain it one hundred times, and one will naturally obtain the Buddha's mind. Good men, know that this mudrā is the Tathāgata's eye. Maintain the mudrā one hundred times and raise it to the left eye, and one will have vision like the Buddha's. Raise it to the right eye, and one will have vision like a bodhisattva's. Raise it between the eyebrows, and one will have the indestructible, spiritually powerful, sovereign vision of a vajra. Good men, know that this seal is the Tathāgata's spiritual transformations. Form and maintain it one hundred times, then raise it to the left shoulder.

即同如来无边身身通（变）化自在观见众生在于身中。举至右膊。即运转大地在于身中。善男子当知此契即是如来神足无碍故。结契持百遍。上下八方应时示现。皆有七步踪迹。善男子当知此契同于如来语持契百遍举至于口。	One will thereby have, like the Tathāgata, the spiritual power of boundless bodily transformations, sovereignly seeing sentient beings within one's body. Raise it to the right shoulder, and one will move the great earth within one's body. Good men, know that this mudrā is the Tathāgata's unobstructed spiritual power. Form and maintain it one hundred times; above, below, and in the eight directions, it will immediately manifest, each with the traces of seven steps. Good men, know that this mudrā is like the Tathāgata's speech. Maintain the mudrā one hundred times and raise it to the mouth.
所说法要同如来音。无有碍滞皆合契经。善男子当知此契。如来顶轮结契持之百遍能与恶业众生作大福田。善业众生证果受记。当知此契。假使一切诸佛同时出生。此契神力。如诸佛力。善男子当知此契不可思议。	The essential Dharma one speaks will be like the Tathāgata's voice: without obstruction or stagnation, it will all accord with the sūtras. Good men, know that this mudrā is the Tathāgata's crown-cakra. Form and maintain it one hundred times, and one can become a great field of merit for sentient beings with evil karma, while sentient beings with wholesome karma attain fruition and receive predictions. Know that even if all Buddhas were born simultaneously, the spiritual power of this mudrā would be like the power of all Buddhas. Good men, know that this mudrā is inconceivable.
若于愿持者。必须珍重。勿妄宣传与诸非人。何以故。我自保护故。若传非人。即同谤我。若谤我者。必无出离。若不出离。云何得见十方诸佛。云何得闻十方诸佛名字。更何得见诸佛法身。诸佛永劫更无护念。	Those who wish to uphold it must cherish it greatly. Do not recklessly publicize it or give it to unsuitable persons. Why? Because I myself protect it. To transmit it to unsuitable persons is the same as slandering me. Those who slander me will certainly have no liberation. Without liberation, how can they see the Buddhas of the ten directions? How can they hear the names of the Buddhas of the ten directions? How, further, can they see the dharmakāya of the Buddhas? Throughout endless kalpas, the Buddhas will no longer protect or watch over them.
一落地狱过十恒河沙劫。始得出生。虽得出生。经百千劫受无目身。当知此契必须记持勿轻用也。受法忏悔。除难救苦。摄障度人。降魔止毒用。纵有轻小事。意用此法者。多不成就。自当失验。若能依此诸验自成。不假别持。使我广说句义。重叠遍于大地。犹亦不尽记之不轻。	Once one falls into hell, one passes through kalpas as numerous as the grains of sand in ten Ganges rivers before being born again. Though one is born again, one endures a body without eyes for hundreds of thousands of kalpas. Know that this mudrā must be memorized and retained; do not use it lightly. It is used for receiving the Dharma,

	repentance, removing difficulties and relieving suffering, subduing obstacles and liberating people, subduing demons, and stopping poisons. Those who use this Dharma for trivial matters often fail to attain accomplishment and will naturally lose its efficacy. If one can follow this, all its signs of efficacy will naturally arise, without need of any other observance. Were I to explain its meanings at length, piling phrase upon phrase until they covered the whole earth, I still could not exhaust them. Remember it: do not treat it lightly.
第五、如来善集陀罗尼契（亦名摄菩萨契。亦名摄一切金刚藏王法身契。亦名集一切陀罗尼神藏契。亦名集一切威力自在契）	Fifth: The Tathāgata's Mudrā for Skillfully Gathering Dhāraṇīs (also called the Mudrā for Gathering Bodhisattvas; also called the Mudrā of the Dharma Body of the King of the Treasury of All Vajras; also called the Mudrā for Gathering the Spiritual Treasuries of All Dhāraṇīs; also called the Mudrā for Gathering All Mighty Powers and Sovereignty)
（手印略）。	(Mudrā omitted.)
若善男子善女人等欲持此契。先当于晨朝时。至心称念三世诸佛。面向十方说三归依法。清净澡手嗽口。然结此契。闭心静坐。十方佛语心中自了。一一思惟证诸佛心。诸佛言音从此而出。言音既出。	If good sons, good daughters, and others wish to uphold this mudrā, they should first, in the early morning, wholeheartedly invoke the Buddhas of the three times, face the ten directions, and recite the Dharma of the Three Refuges. Having cleanly washed their hands and rinsed their mouths, they should then form this mudrā, quiet the mind, and sit in stillness. They will naturally understand in their hearts the words of the Buddhas of the ten directions. Reflect upon them one by one and realize the minds of the Buddhas. The spoken sounds of the Buddhas emerge from this. Once the spoken sounds emerge,
十方世界所有陀罗尼法门及一切陀罗尼神及百万亿金刚藏王百万亿世界菩萨摩诃萨。及诸佛陀罗尼藏。龙藏。日藏。月藏。地藏。阿修罗藏。伏藏。宝藏。诸佛秘藏。乃至诸佛所有一切慈悲藏等。自然开发。皆自现前。如云玉雨华。遍彻十方世界。所有陀罗尼藏。即自了达。得了达已。一切陀罗尼法取用无滞。	all dhāraṇī Dharma gates in the worlds of the ten directions; all dhāraṇī deities; the kings of the treasury of vajras in hundreds of millions of worlds; hundreds of millions of bodhisattva mahāsattvas; and the treasuries of the Buddhas' dhāraṇīs, dragon treasuries, sun treasuries, moon treasuries, earth treasuries, asura treasuries, hidden treasuries, jewel treasuries, the Buddhas' secret treasuries, and even all treasuries of compassion possessed by the Buddhas—all naturally open and manifest before one. Like clouds, jade, rain, and

	flowers, they pervade the worlds of the ten directions. One naturally comprehends all dhāraṇī treasuries. Having comprehended them, one may employ all dhāraṇī teachings without obstruction.
若善男子等欲持此法。须烧檀香。熏陆香。沉香等。须净衣服。所发誓言：我今持此契法。普为一切众生。设此誓已。即结此契持至一百八遍。即有一切诸佛。化身为百亿神。各严器仗。及诸眷属围绕咒者。及百亿神军。	If good men and good women wish to uphold this Dharma, they must burn sandalwood, frankincense, aloeswood, and the like. Their clothing must be clean. They should make this vow: “I now uphold this mudrā-Dharma universally for the sake of all sentient beings.” Having made this vow, they should then form this mudrā and maintain it for one hundred and eight repetitions. Then all the Buddhas will transform themselves into one hundred billion spirits, each bearing solemn weapons, together with their retinues, surrounding the mantra-holder, as well as one hundred billion spirit armies.
百亿鬼军。百亿诸天仙众。一切水火风天。所有精　变怪。无不来集。既云集已。问言何欲所作我不违逆。能为即为。所须七宝千子隐形法式。及王化四天。得大威力。所至之方。自然调伏。若有不顺之者。以契指之。	one hundred million armies of ghosts, one hundred million hosts of devas and immortals, and all deities of water, fire, and wind. All spirits, deities, transformations, and strange beings will gather without exception. Once they have assembled, they will ask: “What do you wish to do? We shall not oppose you. Whatever we can do, we shall do.” Should one require the seven precious treasures, a thousand sons, methods of invisibility, or sovereignty over the four heavens, one will obtain great mighty power. Wherever one goes, all will naturally be subdued. If there are any who are disobedient, point at them with the mudrā.
应时契上化出兵众。身持火焰。前后照彻过十方世界。一一兵身皆长千尺。纵广正等。转轮圣王四天下用此契。欲得法藏。持契在心。即有持陀罗尼王为说法要。自然开解。若降恶兽以契指之。应时契上即有五师子现。	At once, troops will transform forth above the mudrā, their bodies bearing flames, illuminating before and behind throughout worlds beyond the ten directions. Each soldier’s body is a thousand feet tall, with equal length and breadth. If a wheel-turning sage king of the four continents uses this mudrā and wishes to obtain the Dharma treasury, he should hold the mudrā at his heart; then a king who upholds dhāraṇīs will expound the essential Dharma to him, and he will naturally awaken to understanding. If one wishes to subdue evil beasts, point at them with the mudrā. At once, five lions will appear above the mudrā.

恶兽自然弭伏。如来昔于摩诃陀罗国降护财狂象用此契力。若欲移动山岳。结此契咒一千遍。以契指山三遍。指地三遍。于时地藏及金刚际遍其山下涌出金刚掷着他方。一切众生无觉知者。如来放光动地当用此契。	The evil beasts will naturally submit. In the past, when the Tathāgata subdued the mad elephant Hucai in the land of Mahādhāra, he used the power of this mudrā. If one wishes to move mountains, form this mudrā and recite the mantra one thousand times; point the mudrā at the mountain three times and at the ground three times. Then the Earth Treasury and the Vajra Boundary will emerge throughout the base of the mountain, and vajras will surge forth and cast it into another direction, without any sentient being being aware of it. When the Tathāgata emits light and causes the earth to tremble, this mudrā should be used.
若有灾疫流行。恶风暴雨难禁制者当结此契。咒经七遍。轮转三匝。灾疫停息。若有持一切陀罗尼久用功夫。不得效者。当结此契在于顶上。得至最胜。其力即成。更无拥滞。善男子等。如来神力从此而生。如来契法住此而出。	If calamities or epidemics are spreading, or if evil winds and violent rains cannot be controlled, form this mudrā, recite the mantra seven times, and turn around three times. The calamities and epidemics will cease. If anyone has long practiced all dhāraṇīs without attaining efficacy, they should form this mudrā above their head. They will attain the highest excellence, its power will immediately be accomplished, and there will no longer be any obstruction. Good men, the Tathāgata’s spiritual power arises from this, and the Tathāgata’s mudrā Dharma proceeds from this.
过去诸佛所有契集法藏从此集。诸佛所摄菩萨金刚神力。及诸天仙一切外道能为伏事者。皆以此契摄持。若一切法有诸众生不决了者。亦结此契。指此人心自然了达。诸佛菩萨金刚所行神通人不知者。皆用此契。善男子。	The Dharma treasury of mudrās collected by all Buddhas of the past is gathered from this. The spiritual powers of the bodhisattvas and vajras embraced by the Buddhas, as well as all devas, immortals, and non-Buddhists who can be subdued into service, are all gathered and sustained by this mudrā. If, in any dharma, there are sentient beings who cannot reach a clear understanding, one should form this mudrā and point toward that person’s heart; the person will naturally understand. The supernormal powers practiced by Buddhas, bodhisattvas, and vajras that people do not know are all effected by this mudrā. Good sons,
各见所有一切陀罗尼自证功力动大千界。不得此契能了知者无有是处。如我此契纵持诸法多有犯触。但得此契。不惧犯触。亦无退散。一切诸圣。上及诸佛。下至种种隐形。种种幻化。常来供养。常持此契。所有福力共诸佛等。	each may see the power of realization of all dhāraṇīs they possess, shaking the great thousandfold world-system. Without obtaining this mudrā, there is no possibility of understanding it. Even if, in upholding various teachings, one commits many violations or transgressions, once

	one obtains this mudrā, one need not fear such transgressions, nor will one retreat or scatter. All noble beings, from the Buddhas above down to various invisible beings and various magical transformations, will always come to make offerings. By constantly upholding this mudrā, one's blessings and powers equal those of the Buddhas.
若修无上菩提之人。当持用有力。诸余贪诈小心。勿妄宣传。纵传无效。即起谤法。	Those cultivating unsurpassed bodhi should uphold and use it with strength. Do not recklessly publicize it to others of greedy, deceitful, petty minds. Even if it is transmitted to them, it will have no effect, and they will then give rise to slander of the Dharma.
善男子：当知此契是诸佛之身。能摄诸法自宣通故。善男子：当知此契以如来身能摄诸圣来作辅故。善男子：当知此契。如来心。摄诸藏门在意中故。善男子：当知此契如来身能摄一切菩萨金刚护世间故。	Good men, know that this mudrā is the body of the Buddhas, for it can gather in all dharmas and make them proclaim and communicate themselves. Good men, know that this mudrā, through the Tathāgata's body, can gather in all noble beings to serve as assistants. Good men, know that this mudrā is the Tathāgata's mind, for it gathers all treasury gates within the mind. Good men, know that this mudrā, through the Tathāgata's body, can gather in all bodhisattvas and vajras to protect the world.
善男子：当知此契如来身能令一切大神布世间故。善男子：我此契即始一付嘱我此契即流注贫下诸众生手。其此众生是我菩萨随念所生得菩萨记。我始付嘱。善哉善哉！善男子：宁说诸佛同淫欲身。莫轻此契。必须护持。	Good men, know that this mudrā, through the Tathāgata's body, can cause all great deities to spread throughout the world. Good men, I now first entrust this mudrā; this mudrā will flow into the hands of poor and lowly sentient beings. Such sentient beings are born from the recollection of my bodhisattvas and receive the bodhisattva prediction. I first entrust it. Excellent, excellent! Good men, one might sooner say that all Buddhas alike possess bodies of sexual desire than treat this mudrā lightly. It must be protected and upheld.
何以故。岂有诸佛成淫欲行不。诸佛若无淫欲当知此契必同诸佛。若持此契。纵造地狱因堕于地狱。令地狱内诸受罪者应念生天。无有一人及受罪苦。释迦如来现病入于地狱救诸众生当用此契更无余契能与此等。若使我说。劫劫相续说不可尽。记之不轻异。	Why is this so? Could there be Buddhas who engage in sexual desire? If the Buddhas are without sexual desire, know that this mudrā must be the same as the Buddhas. If one upholds this mudrā and, though creating causes for hell, falls into hell, then the beings within hell undergoing punishment will, at the very thought of it, be born in heaven; not a single person will continue to undergo the

	suffering of punishment. When Śākyamuni Tathāgata manifested illness and entered hell to rescue sentient beings, he used this mudrā; no other mudrā can equal it. If I were to speak of it, kalpa after kalpa in unbroken succession, I could not exhaust it. Remember this and do not treat it lightly.
第六、如来语契（亦名敕令诸神契。亦名敕令魔王外道契。亦名闻持不忘契。亦名善说语秘门契。亦名同一切众生言音契。亦名一切逆顺而说无能违契。亦名一切言音无错谬契）	Sixth: The Tathāgata's Speech Mudrā (also called the Mudrā for Commanding All Deities; also called the Mudrā for Commanding Demon Kings and Non-Buddhist Practitioners; also called the Mudrā of Hearing, Retaining, and Not Forgetting; also called the Mudrā of the Secret Gate of Skillful Speech; also called the Mudrā of Speech in Common with All Sentient Beings; also called the Mudrā of Speaking to All Favorable and Adverse Circumstances Without Any Being Able to Defy It; also called the Mudrā of All Speech Without Error)
（手印略）。	(Mudrā omitted.)
若善男子善女人得此契时或得闻时。或得见时。其人身上所有积劫重障难。自然消灭。一切法要及非法要出语赞叹。即成实故。所出言音敕召诸事告令十方应时十方同知闻故。心中所须诸法但口告言：我须此法。我须此力。	When good men and good women obtain, hear, or see this mudrā, all grave obstacles and difficulties accumulated over kalpas upon their bodies naturally disappear. All essential teachings and even nonessential teachings, when uttered in praise, immediately become true. The sounds they utter command and summon all matters and issue instructions to the ten directions; at once, the ten directions all know and hear them. Whatever teachings are needed in the mind may simply be stated aloud: "I need this Dharma. I need this power.
我须此宝。我须此药。我须此食。若有一切所须。但净心结契。诵咒至一千八十遍。所须之物应令即有。所持物神自然奉送。善男子等。若有三十三天闻此语音谓如来语。即来供养。十方药叉罗刹鬼神等恶心磣害者闻此言音。	"I need this treasure. I need this medicine. I need this food." If there is anything at all that one needs, one need only purify the mind, form the mudrā, and recite the mantra one thousand and eighty times; the needed object should then immediately appear. The spirits of the objects sought will naturally present them. Good sons and others, if the gods of the Heaven of the Thirty-Three hear these spoken sounds and regard them as the words of the Tathāgata, they will come to make offerings. When yakṣas, rākṣasas, ghosts, spirits,

	and others of evil mind who inflict harm hear these words,
毒心即除。虽在十方。即自求哀。发弘誓愿：我乘佛教更不敢作恶。下方世界诸金刚藏闻此言音。踊出金刚座。扶持此人安其座上。维摩诘取东方金刚座用此契力。多宝如来从下方发来用契力出言即得。更无疑滞。	will have their poisonous minds removed. Though they may be in the ten directions, they will seek mercy of their own accord and make this great vow: “Relying on the Buddha’s teaching, I will never again dare to do evil.” Vajra treasuries in the worlds below, hearing this speech, will spring forth with vajra seats and support this person, placing them upon such a seat. When Vimalakīrti took the vajra seat from the east, he used the power of this mudrā. When the Tathāgata Prabhūtaratna came forth from below, he used the power of this mudrā; once words are spoken, it is obtained, without any further doubt or obstruction.
何以故以佛言音遍十方故。以此言音同诸佛言音无有二故。以此言音同佛常决定故。所有诸法口所宣说即同记持无错谬故。念念不退同佛记持常不阙（阙=缺）故。言所出音一切众生若得闻者。皆解了故。是语非语口所说者。	Why is this so? It is because the Buddha’s speech pervades the ten directions; because this speech is no different from the speech of all Buddhas; because this speech is constantly decisive like the Buddha’s; because all dharmas proclaimed by the mouth accord with what is retained in memory and are free of error; because, thought after thought, one does not retreat and, like the Buddha, retains without ever lacking; and because all sentient beings who hear the sound of speech that is uttered understand it. Speech and non-speech uttered by the mouth
如诸法音。一切众生皆信受故。所说教令众生记持不忘失故。纵有非语使诸众生将为正法能护持故。有诸众生失念失心说错教命。我此言音能令得本心正定故。所习法要能令众生乐听闻故。所说言音无违越故。	are like the sounds of all dharmas, and all sentient beings therefore have faith in and accept them. The teachings and commands that are spoken are retained by sentient beings and not forgotten or lost. Even non-speech may cause sentient beings to take it for true Dharma and uphold it. If sentient beings lose mindfulness or lose their minds and speak mistaken teachings and commands, the sound of my speech can cause them to regain their original mind and right samādhi. The essential teachings they have learned can cause sentient beings to delight in hearing them. The sounds of the words spoken are without contradiction or transgression.
善男子若持此法。若行若坐或住或卧先念三归然后结持此契。得满百日一切语言无不解了若能至心不解了者。	Good men, if you uphold this Dharma, whether walking, sitting, standing, or lying down, first

一切诸佛便为妄语。若使我喻此契力。无喻可喻。无比可比。乃至过去未来现在一切诸圣无有能知此契力者。持之得通不知根际。我今虽说而有付嘱。亦不知根际。当知久远佛力递相付嘱。递相承受。递相印可。递相授记。	recollect the Three Refuges and then form and maintain this mudrā. After a full hundred days, there will be no speech that you do not understand. If anyone is utterly sincere and still does not understand, then all Buddhas would be speaking falsely. If I were to compare the power of this mudrā, no analogy could be made; it has no equal. Among all noble beings of the past, future, and present, none can know the power of this mudrā. Those who uphold it gain penetration, yet do not know its source or limit. Although I now speak of it and entrust it, I too do not know its source or limit. Know that the power of Buddhas from the distant past has been passed down through mutual entrustment, mutual reception, mutual confirmation, and mutual prediction.
如上之事。从自在心中语契出生。不可轻用。记之。慎之慎之！初心众生勿令见我。如上印法。难可度量消息。不得轻用。小小之事。若有用者。令人失验。纵欲用时量事大小。	The matters described above arise from the speech mudrā within the self-mastering mind. Do not use it lightly. Remember this. Be careful, be very careful! Do not let sentient beings of initial aspiration see the mudrā methods described above. Their significance is difficult to measure. Do not use them lightly. If they are used for trivial matters, people will lose their efficacy. Even when wishing to use them, assess the magnitude of the matter.
定契加持品第六	Chapter Six: The Mudrā of Samādhi and Empowerment
尔时世尊说此法已。一切菩萨及诸金刚藏王诸眷属等。即欲修持。其（时）天地大黑。日月星宿失却精光。	At that time, after the World-Honored One had spoken this Dharma, all the bodhisattvas, kings of the vajra treasuries, and their retinues wished to practice and uphold it. Then heaven and earth became utterly dark, and the sun, moon, and stars lost their radiance.
诸有神灵忽然沉没。佛视此已。便即微笑。以其语契指十方界。天地大明。时诸菩萨各自现身。各各动摇天地大动。尽其神力。亦不能止。	All spirits and deities suddenly sank away. Seeing this, the Buddha smiled slightly and pointed the Speech Mudrā toward the realms of the ten directions. Heaven and earth became brilliantly illuminated. Then the bodhisattvas each manifested their bodies and each shook, causing heaven and earth to quake greatly. Even exerting all their spiritual powers, they could not stop it.
其时如来却后安坐告大众言：我用定契。此能安不。即舒左手四指向前。拓大指横着掌中。右手亦如左手安右	At that time, the Tathāgata sat back down and addressed the great assembly: “I shall use the

膝上。应时一切大众及大地等并悉得定。善哉诸大众等。当知久远诸佛有如是力不可思议。一切菩萨心中始可安立。如上诸法。决定加持。若无决定。纵尽劫修有何成益。	Samādhi Mudrā. Can this bring stability?" He then extended the four fingers of his left hand forward, bent the thumb across into the palm, and placed the right hand in the same manner upon his right knee. At once, the entire great assembly and the great earth were all stabilized. "Excellent, all of you in this great assembly! Know that Buddhas of the distant past possess such inconceivable power. Only then could the minds of all bodhisattvas become settled. The Dharma methods described above certainly require empowerment. Without certainty, even if one cultivated through the end of kalpas, what benefit could there be?"
尔时实德菩萨白佛言：世尊！如此定契。有何加持。佛何不说。如若不说。如病露现。莫知方救。	At that time, True Virtue Bodhisattva addressed the Buddha: "World-Honored One, what empowerment does this Samādhi Mudrā possess? Why does the Buddha not explain it? If it is not explained, it is like an illness openly manifesting, while no one knows the means of cure."
尔时佛告实德菩萨。我此定契。一一诸佛从此得定。久远以来。唯诸佛有此定契。若诸菩萨一切金刚无此契也。若有此契。即同诸佛。其此定力有言宣不。实无言宣。若无言宣。如上诸法。亦无言宣。谁人得到。谁能言宣。唯我此身。能为解了。唯过去诸佛能为解了。其诸菩萨能解了者。即同我身非菩萨也。	At that time, the Buddha said to True Virtue Bodhisattva: "This Samādhi Mudrā of mine is the means by which every Buddha attains samādhi. Since the distant past, only Buddhas have possessed this Samādhi Mudrā. Bodhisattvas and all vajras do not possess this mudrā. If they possess this mudrā, they are then the same as Buddhas. Can the power of this samādhi be expressed in words? In truth, it cannot be expressed in words. If it cannot be expressed in words, then the Dharma methods described above likewise cannot be expressed in words. Who can attain them? Who can express them in words? Only this body of mine can explain and understand them; only the Buddhas of the past can explain and understand them. Any bodhisattvas who can understand them are the same as my body and are no longer bodhisattvas."
坛城庄严品第七	Chapter Seven: The Adornment of the Maṇḍala
尔时如来说此语已。下方有一菩萨名无碍通。从下方来佛前诵出。心住忧愍。嘿（嘿=默）然而坐。所有宝座皆不现前。唯自长叹不赞叹佛。其时大众甚以惊愕。大众问佛。佛即答言：此人普遍。所以长叹。佛告无碍通菩萨。今有何事。唯自嘘嗟。	After the Tathāgata had spoken these words, a bodhisattva named Unobstructed Penetration came up from below and recited before the Buddha. His mind abiding in compassion, he sat silently. None of the jeweled seats appeared before him. He merely sighed deeply and did not praise

	the Buddha. The assembly was greatly astonished and asked the Buddha. The Buddha replied, “This person pervades everywhere; therefore he sighs deeply.” The Buddha said to Bodhisattva Unobstructed Penetration, “What matter is there now, that you only sigh and lament?”
无碍通菩萨心始欢悦。宝座始现。有大威光影闭大众。即下宝座。整履衣服。住立佛前。白佛言：世尊！我于下方闻说佛心中心及如上契等便即说持。今得此通。今来至此。善哉世尊！然我悲愍当知不。	Bodhisattva Unobstructed Penetration then became joyful at heart, and a jeweled seat appeared. A great, awe-inspiring radiance overshadowed the assembly. He descended from the jeweled seat, adjusted his shoes and robes, stood before the Buddha, and said, “World-Honored One, below I heard the teaching of the Buddha’s Heart-of-Heart and seals such as those described above, and immediately received and upheld them. I have now attained this penetration and have come here. Excellent, World-Honored One! Yet do you know of my compassion?”
佛言：我以（以=已）知竟。汝当听受。付与众生。我所持以佛心持。若佛心持。即曼荼罗也。	The Buddha said, “I have already known it completely. You should listen and receive this, and transmit it to sentient beings. What I uphold is upheld by means of the Buddha-heart. If it is upheld by the Buddha-heart, it is a maṇḍala.”
无碍通菩萨言：世尊！未得佛者。无决定者。攀缘多者。无慈悲者。其此众生欲入此中。可得不耶。	Bodhisattva Unobstructed Penetration said, “World-Honored One, may sentient beings who have not attained Buddhahood, who lack resolve, who are much given to grasping at conditions, and who lack compassion, enter this?”
佛言：无碍。我本说法。只缘下劣。如有下劣欲得求者结日轮坛。其坛三院。逆日结之无诸供养。唯有美香。戟羌三个。若无戟羌。三刀亦得。三盏香。三面镜。三盆水。其坛纵广八尺。第一院白。第二院朱。第三院青。	The Buddha said, “Unobstructed One, I originally taught this Dharma solely for those of inferior capacity. If one of inferior capacity wishes to seek it, construct a solar-disc altar. The altar has three enclosures. Construct them counter to the course of the sun, with no offerings other than fine incense: three halberds, or, if halberds are unavailable, three knives; three censers; three mirrors; and three basins of water. The altar should measure eight feet in both length and width. The first enclosure is white, the second vermilion, and the third blue.”
各如五方法。第一院中求佛位者。求之。第二院中菩萨法求之。第三院中金刚求之。余一切诸天仙神鬼地神等法于坛外求之。举心即成。不假多日。余有功契不得	Arrange each according to the five directions. In the first enclosure, those seeking Buddhahood should seek it. In the second enclosure, seek the

传。凡现微功能。今且略说。但自勤修。诸有功法自然证得。	bodhisattva Dharma. In the third enclosure, seek the vajra Dharma. All other dharmas concerning devas, immortals, spirits, ghosts, earth deities, and the like should be sought outside the altar. As soon as one gives rise to the intention, it is accomplished; there is no need for many days. Other efficacious seals may not be transmitted. As for the manifestation of minor powers, I have only briefly explained them for now. Simply cultivate diligently; all efficacious dharmas will naturally be realized.”
尔时大众问佛言：世尊！其此法契。从谁授持。得谁灌顶。得谁加护。今得此通。遍满十方。能令一切尽皆降伏。能令一切诸法自然露现。谁人于佛修持此法。得如说通。谁人得通。佛自证见。我等今者。欲请作其师范。	Then the assembly asked the Buddha, “World-Honored One, from whom was this Dharma seal received and upheld? From whom was empowerment received? From whom was protection received? Having now attained this penetration, one pervades the ten directions, can cause all beings to submit, and can cause all dharmas to reveal themselves naturally. Who cultivated and upheld this Dharma under the Buddha and attained the powers as described? Who attained these powers? The Buddha himself has directly realized and seen this. We now wish to request that such a one serve as our model and teacher.”
尔时佛告大众言：汝等今有疑。且待须臾。自当得见。汝自证问。	Then the Buddha said to the assembly, “You now have doubts. Wait a little while, and you will see for yourselves. You may verify it and ask.”
尔时如来于自心中结持语契。遍告十方一切心中心者。急来大众欲见。尔时多罗菩萨持菩萨心契。眷属围绕。从东方来。变身为佛。一切大众作菩萨像身而现佛前。坚意菩萨从南方来持菩萨成就契化身作佛。	Then the Tathāgata formed and maintained the speech seal within his own mind, announcing it throughout the ten directions to all those of the Heart-of-Heart: “Come quickly; the assembly wishes to see you.” At that time, Bodhisattva Tārā came from the east, holding the bodhisattva-heart seal and surrounded by attendants. Transforming her body into that of a Buddha, she appeared before the assembly, while all her attendants manifested bodies in the form of bodhisattvas. Bodhisattva Firm Resolve came from the south, holding the seal for the accomplishment of bodhisattvahood and transforming his body into that of a Buddha.
一一眷属皆自变身作菩萨。心王师子吼王佛从西方来持正授菩萨契。从彼国来。在路众生是心非心以契指之。	Each attendant transformed his own body into that of a bodhisattva. Lion’s Roar King Buddha, the King

总皆成佛。有远闻者。得菩萨记。最胜如来下有一童子。年十四岁。从北方来。持如来母契。所经诸国有大夜刹军。	of Mind, came from the west holding the seal of the proper transmission to bodhisattvas. As he came from that land, he pointed with the seal at sentient beings along the way—whether minded or mindless—and all became Buddhas. Those who heard of him from afar received bodhisattva predictions. Beneath the Supreme Tathāgata was a boy of fourteen years, who came from the north holding the seal of the Mother of the Tathāgatas. In the countries through which he passed were great armies of yakṣas,
大黑鬼军。吐火神军。大黑风窟及蛇男。如是等男。以佛母契指之。皆发慈心。随送童子得至佛所。如是恶兽并得佛心受菩萨记。师子音佛从下方来持善集陀罗尼契。百万亿陀罗尼神眷属飞腾虚空自来为证。上方香积。	armies of great black demons, armies of fire-breathing spirits, great black wind caves, and serpent-men. Pointing to beings such as these with the Buddha-Mother seal, he caused them all to arouse compassionate minds. They accompanied the boy and saw him safely arrive before the Buddha. Such vicious beasts also received the Buddha-heart and received bodhisattva predictions. Buddha Lion's Voice came from below, holding the seal of the Well-Gathered Dhāraṇī. Hundreds of billions of dhāraṇī spirits and attendants flew through empty space and came of themselves as witnesses. Above was Fragrant Accumulation.
如来下一童子身并香世界一童子身持佛语契从上方飞空。徐语而来。下方众谓是香积如来普光如来下阎浮提各白赍花供养。下至佛前。乃是童子。	A boy beneath the Tathāgata and a boy from the Fragrant World, holding the Buddha's speech seal, flew through the air from above. Speaking slowly, they came down. The assembly below thought that Fragrant Accumulation Tathāgata and Universal Radiance Tathāgata were descending to Jambudvīpa, and each brought flowers as offerings. When they descended before the Buddha, they were in fact boys.
光明童子品第八	Chapter Eight: The Boy of Light
尔时如来告大众言：善听。如前所来。并承受师。俱承佛力。皆有大通。久远成就。即未可为证。汝等善听。更唤一人。佛即告言：光明童子善来。	Then the Tathāgata said to the assembly, "Listen carefully. Those who came before have all received transmissions from teachers and all rely on the Buddha's power. They all possess great penetrations and were accomplished long ago; therefore, they cannot yet serve as proof. Listen carefully. I shall summon one more person." The Buddha then called out, "Boy of Light, welcome."

其时童子住在雪山。闻佛唤声。即来至于我所。其时童子至大众中。大众讥诃。如来唤汝。今眷属何在。堪为我师。童子答言：我等眷属汝即是也。大众答言：我等共汝久不相识。云何当言是汝眷属。	At that time the boy was dwelling in the Snow Mountains. Hearing the Buddha's summons, he immediately came to where I was. When the boy arrived among the assembly, the assembly mocked and reproached him: "The Tathāgata has summoned you. Where are your attendants now? How can you be fit to serve as our teacher?" The boy replied, "You yourselves are my attendants." The assembly answered, "We have long been strangers to you. How can you say that we are your attendants?"
其时童子密持语契指于大众除佛化身。诸余菩萨尽皆礼此童子。其时大众无觉知者。四众礼讫。皆自告言：仁者！我等今者。请仁者为师。童子答言：如来语契实无虚妄。汝等大众一心持之。如我无异。	Then the boy secretly held the speech seal and pointed it toward the assembly. Except for the Buddha's transformed bodies, all the other bodhisattvas bowed to this boy. No one in the assembly was aware of what had happened. After the fourfold assembly had finished bowing, they all said to him, "Benevolent one, we now ask you to be our teacher." The boy replied, "The Tathāgata's speech seal is truly without falsehood. All of you in the assembly should uphold it with one mind, no differently from me."
尔时。大众同声白佛言：世尊！其此童子修此契法几久。当有如是力摄我。满足之仁！	Then the assembly spoke to the Buddha with one voice: "World-Honored One, how long did this boy cultivate this seal-Dharma before acquiring such power to draw us in, O one perfected in virtue?"
佛言众等：汝等今者。菩萨心未足。所以被摄。大众善听。我为汝等说此因缘。我昔初住雪山修道多有诸恶兽等。无有善心。皆欲食人。我时在定。忆念我师空王如来所说此咒始宣一遍。其时诸恶虫兽。皆得佛心不害于我。	The Buddha said to the assembly, "Your bodhisattva minds are not yet complete; therefore you were drawn in. Listen carefully, assembly, while I explain these causes and conditions. Long ago, when I first dwelt in the Snow Mountains cultivating the Way, there were many vicious beasts, all without wholesome minds and all wishing to eat people. While I was in samādhi, I recollected the mantra taught by my teacher, King of Emptiness Tathāgata, and recited it once. Then all the vicious insects and beasts received the Buddha-heart and did me no harm."
渐次忆念。其时虫兽得菩萨戒。皆食草菜。于后有此童子闻我山中供给于我始经一宿。因我持次。听得我咒。复经明日。盗我即（即=印）本结。将即便出山。更不事我。经七日间得如是力。后过于我。即以神通欲摄于	As I gradually continued recollecting it, the insects and beasts received the bodhisattva precepts and all ate grass and vegetables. Later, this boy heard that I was in the mountains and came to provide for me. After only one night, because he heard my

我为我持故二不相摄。汝等当知盗法中犹有如是大力。何况正授。	mantra as I recited it in sequence, he stayed until the next day, stole my seal pattern, formed the seal, and left the mountain, never again serving me. Within seven days he attained such power that he later surpassed me. By means of spiritual powers, he wished to draw me in, but because I too upheld it, neither could draw in the other. You should know that even stealing the Dharma brings such great power; how much more so proper transmission.”
尔时大众闻佛说已。愿赐我法同此童子威神自在。	Having heard the Buddha’s words, the assembly said, “May you grant us this Dharma, so that we may have spiritual power and mastery like this boy.”
佛言：汝等却后七日当得此通。非人不信。即当忘失。当尔之时。有诸外道隐形众中。佛知不制。于后欲持此契降诸菩萨。为恶心故结契之时烧却身心。自法亦失。善哉此法。勿妄持之。一切事业俱不废置。唯止恶心妒心。持即无效。若无恶妒心。速证不难。	The Buddha said, “Seven days from now, you will attain this penetration. Those unfit to receive it, who lack faith, will immediately forget it.” At that time, some non-Buddhist practitioners concealed themselves among the assembly. The Buddha knew this but did not restrain them. Later, wishing to use this seal to subdue the bodhisattvas, they formed the seal with evil minds and burned away body and mind; they also lost the Dharma itself. “Excellent is this Dharma. Do not uphold it carelessly. None of one’s undertakings need be abandoned; only evil-mindedness and jealousy must cease. If one upholds it with such minds, it will have no effect. If one is free of evil and jealousy, swift realization is not difficult.”
善哉世尊！唯愿印可。唯愿印可。速证佛地。得如佛身。	“Excellent, World-Honored One! We only pray that you confirm us. We only pray that you confirm us, that we may swiftly realize the Buddha stage and attain a body like the Buddha’s.”
尔时如来为欲印可一切诸大众故即以正授菩萨契指于十方。以经三遍。即有黑风吹诸菩萨皆悉倒地诸菩萨等从地而起。即有赤色云现。雨诸一切细末　檀之香洒大众身。次雨香水浴诸大众。浴大众已。应时即得此通自在。得自在已。具修此法。经七日已。普同佛身。佛初涅盘所授供养诸来化佛是此契力。	Then, wishing to confirm the entire assembly, the Tathāgata used the seal of the proper transmission to bodhisattvas and pointed it toward the ten directions. After this had been done three times, a black wind blew, and all the bodhisattvas fell to the ground. When they rose from the ground, red clouds appeared, raining down the fragrant powder of fine sandalwood upon the bodies of the assembly. Next, fragrant water rained down to bathe the entire assembly. After the assembly had

	been bathed, they immediately attained this penetration and mastery. Having attained mastery, they fully cultivated this Dharma. After seven days, they all became like the Buddha in body. The offerings bestowed at the Buddha's first nirvāṇa, and all the Buddhas who came in transformed form, were brought about through the power of this seal.
尔时大众得此契力。即共同声赞叹佛德。	At that time, the great assembly, having received the power of this mudrā, joined their voices in praising the Buddha's virtues.
善哉救世者 普示大神通	Excellent, Savior of the World, who universally reveals great spiritual powers.
微小现十方 俱获大功德	In the minute, you manifest throughout the ten directions; all obtain great merit and virtue.
佛身即凡体 德力等十方	The Buddha's body is itself an ordinary body, yet its power of virtue equals the ten directions.
微妙净法身 下愚决定有	The subtle, wondrous, pure dharmakāya is certainly present even in the lowly and ignorant.
亲族证此果 咸遍于未来	Relatives realize this fruition, and it pervades all the future.
当愿凡夫音 同佛语无异	May the voices of ordinary beings be no different from the Buddha's speech.
尔时文殊师利法王子等复以神通遍告十方而赞叹佛：	Then Mañjuśrī, the Dharma Prince, and the others again used spiritual powers to announce throughout the ten directions and praise the Buddha:
善哉圣师子。慈光遍世间。	Excellent, holy lion-like teacher; your compassionate light pervades the world.
微妙净法身。显现希有事。	The subtle, wondrous, pure dharmakāya manifests rare and wondrous deeds.
久修而不了。放光即菩提。	Though cultivated for long without understanding, when light shines forth, it is bodhi.
如此诸佛身。是我大师力。	Such bodies of the Buddhas are the power of my great teacher.
当知盲聋道。无过此慈悲。	Know that for those on the path who are blind and deaf, no compassion surpasses this.

唯愿后觉人。亦同我今日。	May those who awaken later likewise be as we are today.
尔时如来说偈曰：	Then the Tathāgata spoke these verses:
一切诸身中。莫过于佛体。	“Among all bodies, none surpasses the Buddha’s body.
所有要妙法。无过诸佛心。	Among all essential and wondrous dharmas, none surpasses the hearts of the Buddhas.
将心示众生。众生即佛体。	Showing this mind to sentient beings, sentient beings themselves become Buddha-bodies.
如此大圣力。菩萨不能知。	Bodhisattvas cannot comprehend the power of such great sages.
有劫恒河沙。我始一付嘱。	Only once in kalpas as numerous as the sands of the Ganges do I entrust it.
若能依修者。即同我此身。	Those who are able to cultivate in accordance with it become like this body of mine.
若有至诚者。梦授与菩提。	To those who are utterly sincere, I bestow bodhi in dreams.
我说梦中因。汝等当善听：	I will explain the causes that appear in dreams; all of you should listen carefully:
若欲见法时。必见化楼阁。	When one wishes to see the Dharma, one will surely see transformed towers and pavilions.
诸佛乘空往。临顶即自安。	The Buddhas travel through the air; when they approach one’s crown, one is naturally at ease.
或见临大河。陆船随手造。	Or one sees oneself beside a great river, making a land-boat at will.
或见高山上。通自无根栽。	Or one sees oneself atop a high mountain, where one freely plants rootless plants.
或见作浮图。腾空自往来。	Or one sees oneself building a stūpa, soaring through the air and coming and going freely.
若见说法会。身自为法王。	If one sees an assembly where the Dharma is taught, one oneself becomes the Dharma King.
或见素像时。舒手即严饰。	Or when one sees plain images, extending one’s hand adorns them at once.
或见诸经卷。引手即执持。	Or when one sees sūtra scrolls, reaching out one’s hand one immediately takes and holds them.

若见诸楼阁。其身自安坐。	If one sees towers and pavilions, one’s body naturally sits within them.
或见大江河。入里无没溺。	Or one sees great rivers, enters them, and is not submerged or drowned.
如是诸法相。即成得法因。	Such Dharma signs are causes for accomplishing and attaining the Dharma.
普示依持光。必须依我觉。	I universally reveal the light on which one should rely and uphold; one must rely on my awakening.
若不依我此。未见有菩提。	If one does not rely on this of mine, I have never seen there be bodhi.
纵于契经中。所习多疑滞。	Even if one has studied much in the sūtras, one will remain obstructed by many doubts.”
尔时大众闻此法已。欢喜奉行。礼佛而退。	When the assembly heard this Dharma, they rejoiced, faithfully put it into practice, bowed to the Buddha, and withdrew.