

BUDDHA'S
HEART SUTRA
OF
WHICH SOME SECTION
CONSISTENT WITH THE
MAHA-PRATISARAVIDYA-DHARANI
(THE UPPER VOLUME)

佛心经品亦通大随求陀罗尼
(卷上)

CHINESE TRANSLATED BY
BODHIRUCI FROM THE TANG DYNASTY
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海外印心精舍·翻译委员会 英译

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Published and Translated by: Oversea Yin Xin Vihara Translation Committee

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美国佛罗里达州奥兰多市

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开 经 偈

无上甚深微妙法

百千万劫难遭遇

我今见闻得受持

愿解如来真实义

Verse for Opening the Sutra

The unsurpassed, profound, and wonderful Dharma,
is difficult to encounter in hundreds of millions of eons,

I now see and hear it, receive and uphold it,
and I vow to fathom the Tathagata's true meaning

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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 I have heard. At one time the Tathagata, dwelling at the Diamond Peak of Kausambi, looked at the ten directions where all appeared with the flame color.

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, Tathagata uttered a deep sigh, seeing all the sentient beings have no path to free themselves. Well, how could sentient beings 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。

As he finished contemplating, all the Buddhas' worlds and Bodhisattvas' realms, from the upper Tavatinsa, down to ten Vajras' Kingdoms and the Palaces of Demons, were all shaking.

其时即有过、现、未来一切诸佛，应念正思。

Simultaneously, all past, present, and future Buddhas were responding with the same contemplation.

复有诸菩萨等，住自心中而复不动。

Meanwhile, all Bodhisattvas also resided in their unmovable minds.

复有诸金刚领诸眷属执金刚事，不安座，游行十方。复有诸天仙魔众，怖走无处。

In the meantime there also came all the Vajras leading their family dependents who were Vajra Dharma Protectors, disturbed on their seats, and wandering in the ten directions. In the meantime various celestials, angels, and demons were also terrified and had nowhere to escape.

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, ten Bodhisattva Vajragarbhas tidied up their attires, moved forward and asked: “World Honored One, is today’s phenomenon an auspicious sign or a dismal one?”

尔时如来但自思念而复不答。

But the Tathagata was only contemplating and did not answer.

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, the Compassion Vajra Bodhisattva from the assembly replied to Bodhisattva Vajragarbha: “This is not an encouraging sign. Out of compassion, Buddha is residing in Samadhi of Kindness now, which cannot be called a good sign. Let’s purify our minds, and wait for Buddha’s declaration. ”

尔时复有德藏菩萨，问金刚愍言：云何名为慈悲三昧？

Furthermore, at the time the Virtue Treasure Bodhisattva asked the Compassion Vajra Bodhisattva: “Why is it called Compassion Samadhi?”

即金刚愍告言：正是救摄之处，善哉善哉。

The Compassion Vajra Bodhisattva answered:
“Because it is the very method that Buddha
saves and protects sentient beings. How wonderful!
How wonderful!”

其时各净身心，在须臾之间，见如来心遍诸众生。

Then, all the Bodhisattvas purified their bodies and minds. In a moment, they saw the Tathagata's mind pervaded every sentient being.

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？

Then, all the Bodhisattvas purified their bodies and minds. In a moment, they saw the Tathagata's mind pervaded every sentient being. Then, the Tathagata broke the silence and said, “Good men! Well, Well! Sentient beings are all falling, did you all know?”

我今诸众生不解我法，不知我心，不到我际，被魔所持。

Nowadays, sentient beings don't understand my dharma, don't know my mind, can't reach my realm, and are subdued by demons.

如何救得？谁有方计护得众生？谁有方计摄得此毒？

How to save them? Who has the way to shield sentient beings? Who can extinguish the 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。佛言：此非慈摄。

Thereupon, twenty thousand trillion Bodhisattvas, all were great Dharma-princes with empowerment and unrestrained capabilities, spoke to the Buddha: "World Honored One, we have the Bodhisattva's compassion." Buddha said, "This cannot be resolved by 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。佛言：金刚，此非力摄。

Secret-Trace Vajras were also coming from the worlds, which were as many as the sands of hundreds of trillions of Ganges Rivers, each being like Hercules holding four heavenly worlds, came forward and said to Buddha: “World Honored One, we can subdue it by power!” Buddha said: “Vajras, this cannot be subdued by power.”

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。佛言：非汝幻惑所知。

Then, there were again Mahesvaras of all the worlds, who can transform their appearances, replied to Buddha, “World Honored One, we can control by transformation.” Buddha said, “This is beyond your magic illusions.”

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？

A Bodhisattva named Real Virtue in the assembly, replied to Buddha: “World Honored One, if such Bodhisattvas, Vajras, and celestials are not able to help, how can Buddha help sentient beings escape from such suffering?”

尔时如来告实德菩萨言：唯有如来心中心余不能及。

Then, the Tathagata told Bodhisattva Real Virtue: “No dharma works except Tathagata’s Mind-in-Mind.

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，

Why? It can make Demons generate kindness, manifest all things upon request, make all Buddhas accompany all the time, make Bodhisattvas be family dependents,

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，

let Vajras exert strength and power, draw support and
protection from celestials, turn all Yaksa and
Rakshasa into dharma protectors,

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，

bring great joy to ghosts and spirits, and allow those
who uphold and recite it have the same power as
Buddha, same mind as Buddha, same wisdom as
Buddha, same might as Buddha.

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，

It can also fulfill wishes of those who hold it,
eradicate all sufferings and obstacles, make Sakra-
devanam-Indra and Mahabrahman assist and protect,
ensure everyone not to retreat until achieving
Enlightenment,

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。

let all worldly undertakings be understood easily, and make all beings from all worlds in past, present, and future surrender no matter whether they have super power, wisdom, virtues, or not.”

尔时大会闻说此已，咸欲听受。于大众中忽起光明过百千日。

Then, once heard these, the assembly was eager to hear and learn more. Suddenly great lights rose from the assembly, more brilliant than hundreds of thousands of suns.

尔时实德菩萨问佛言：此是何光？何等因缘？

Bodhisattva Real Virtue asked Buddha: “What kind of lights is it? What cause is this?”

答言：此欢喜光，从心中心生。

Tathagata answered: “It is the lights of joy, emanating from Mind-in-Mind.

世尊当知此光不可量不可称，不可赞叹，亦无印可。

Only Buddha is able to comprehend the unmeasurable and inexplicable lights that are beyond the words of praise and seal of approval.

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，

Why? Because it is the same as Buddha’s, no need to be verified (which is beyond verification), and it is the same as the Tathagata’s, which cannot be obtained. It has no form to manifest.

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。

Keeping the senses free from confusion, be insusceptible to the activities of demons and resentful spirits, and block the paths of Demon King. For such reasons, it is called Mind-in-Mind.”

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，

Then the assembly asked, “World Honored One, ever since we started cultivating according to causal conditions and learning Buddha’s wonderful teachings, we have never heard you praise something with such great virtue and awesome power.

唯愿如来为我等辈，宣说此句证修觉地，唯愿使我于中修行。

We sincerely hope that the Tathagata can instruct us in this enlightening practice, so that we can cultivate accordingly.

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？

Then the Tathagata told the Bodhisattvas and good men in the assembly, “Now I shall proclaim. There are ten upholdings towards the Buddha stage. If one engages in the cultivation of the ten upholdings, he will be sure to achieve Enlightenment. What are they?

第一持心。于法无碍，于佛生信，于心平等，于众生生慈，于色无著。

First, keep the mind to be unimpeded to all kinds of dharmas without preconception, have faith in Buddha, have an impartial mind, raise kindness to sentient beings and have no attachment to forms.

第二持戒不缺。常摄在定，修不妄语，好施众生，断除骄慢。

Second, uphold precepts completely without misconduct, constantly keep the mind calm, practice

no lying, contribute to charity and enjoy offering to the sentient beings, and cut off arrogance.

第三莫行恶。修不杀戒，勿食恶食；慎莫自赞，莫见他过。

Third, no evil conducts. No killing, no eating poisoned or spoiled foods, no self-praising, no picking on others' wrong-doings.

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 ridicule and dislike Dharma seekers, do not criticize practitioners, protect dharma from injuring, regard dharma teachers and Sangha as your own 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, never forget the original vow and Buddha's teachings, observe the rich and the poor with

impartial mind, respect worldly principles and adjust yourself to emotions and needs of others.

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 alert of Buddha's verses, upholding all Dharmas you practice any time and any place, bestowing to the beings' demand with markless mind, be careful not to observe people's capacities to divide them into inferior, middling and superior faculties.

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, when upholding mudras, there should be no improper behaviors. Uphold mudras only during appropriate time, do not use this Dharma to meet one's selfish desire for fame and fortune, and during the dharma practice, do not abandon non-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, no stealing of others' belongings, no irrational or immoral behaviors, never lavishing or flattering on others, protect Buddha dharma as guarding your own life, and treat the noble and the inferior with equality.

第九所救诸苦际不至诚者，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, do not give up when the suffered ones don't show their sincerity; do not slight dharma or let others slight; stop slandering dharma and also stop others from doing so; must be straight forward, talk pleasantly, encourage the cultivation of kindness and raise great compassion.

第十断除邪行，莫损虚空；志信坚固，不辞疲苦，常劝不舍慕善知识；或于林泉清净之处发广弘愿；

Tenth, cease evil behaviors. Do not attempt to disturb the unmovable mind. Hold the belief firmly and practice tirelessly. Advise others not to give up following the wise advisors or making great vows at a clean and quiet place in the forest or near a spring.

慎莫怯弱，念念存摄，勿令邪见，常住大乘，有善知识，承迎礼拜。

Do not be intimidated. Keep your mind not scattered all the time. Never take vicious views, and constantly reside in the Big Vehicle. Greet and worship wise advisors.

如是十事能断除者，是持法证，决定直至无上菩提，更不退转。

Following the ten vows is upholding the Dharma seal and it ensures you to achieve the Supreme Enlightenment without regression.

欲修菩萨及金刚身，满足不难。

For those who want to obtain Bodhisattvas and Vajras body, their wishes can also be easily fulfilled.

尔时诸菩萨闻说此已，白佛言：世尊，如此愿行，我今修学。

Then all Bodhisattvas heard what Buddha had said and replied: “World Honored One, we’d like to follow such practices and vows.

唯愿如来起大悲心，说此神妙章句，大众欣仰，今欲受持。

We hope the Tathagata, out of the great compassion, can explain these wonderful teachings, and we all anxiously look forward to learn and uphold it.”

佛告诸善男子：乐说便说，谛听谛听。

Buddha told the kind men, “As you wish, I will proclaim it, now listen attentively as I recite.”

尔时如来复以菩提心，契护于大众，令心不动，即说咒曰：

一切佛心中心大陀罗尼：

（略）

Then the Tathagata protected the assembly with his Bodhi-mind and made their mind clear and unmoved, Tathagata then started reciting the mantra:

All Buddhas' Great Mind-in-Mind Dharani:
(Dharani is intentionally omitted)

第一、（菩提心契）
（手印略）

First mudra: (Bodhicitta Mudra. The mudra is intentionally 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。

One who upholds and practices this mudra will not only gain perfect Bodhicitta, but also gain

Bodhisattva's wisdom, all Paramita doors can be contained in the mind.

所有诸佛菩提及诸秘门，是此印摄。

All Buddhas' Bodhi mind and their secret dharma doors are contained in this mudra.

于净室授持此契，经七日间，所有法要，即现目前。

Learn and practice this mudra in a quiet room. After seven days, the essence of all dharma practices will appear right in front.

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。

All demon paths, mundane paths, and ghost paths that were generally invisible will reveal themselves naturally. Demons and ghosts will not be able to transform even if they want to.

诸善男子，若得此契，应念即有十方诸佛云集其顶，

All kind men, once obtain this mudra, shall know that upon a thought, Buddhas from the ten directions will gather above your heads,

应念即有十方菩萨求为侍者，应念即有十方金刚求为给事，应念即有十方诸天侍卫供养。

upon a thought Bodhisattvas from the ten directions ask to be waiters, upon a thought Vajras from the ten directions ask to be servants, and upon a thought celestials from the ten directions provide offerings and protections.

诸魔眷属，悉舍本土，来助法威。一切毗那夜迦求来供养。

All demons and their family leave their lands and come to cheer for the power of the dharma. All Lord Ganeshas seek to 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，左转一匝。

All kind men, who want to subdue resented demons and heretics, shall form this mudra and recite mantra twenty one times, hold the mudra in front of the heart, stand up and rotate one circle left turn.

其时大地震烈，其魔诸众陷入下方，永不复出。纵有出者，是佛慈愍。

Then, the earth will shake mightily and crack; all demons will fall into the ground and never return. Only due to Buddha's compassion, can some of them get out.

然始得出，慎莫生嗔。持此咒者，若生嗔者，十方浩沸，非欢喜时十方始安。

Please be careful not to get angry when seeing them out. Do not get angry when practicing this mudra otherwise the world in ten directions will be turbulent due to your anger. Only when you turn to be happy

and peaceful, the world in the ten directions can settle down.

诸善男子，当佛之首，诸法之母，诸契之王，十方诸佛，从此而生。

All kind men, this mudra is Buddha's head, mother of all dharmas, king of all mudras, and Buddhas of the ten directions were born from it.

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。

Nothing can surpass it just like no one can surpass Buddhas and World Honored One. Since it is unsurpassable, do not use this mudra carelessly. One shall carefully use it depending on the importance of the matters.

若持诸法，先以此契为首。不得此契，诸法无主。

When practicing various dharmas, one shall start with this mudra first, otherwise all dharmas will lose their base.

纵有成就，所有身心，亦不决定。诸神不卫，所作诸法，多诸障碍。

Even one may attain certain achievements, the body and mind will not settle. Furthermore, dharma protectors won't come to protect and all dharma practices will encounter many obstacles and difficulties.

慎之！慎之！莫不净用。

Be careful! Be careful! Do not use this mudra with polluted mind.

第二，菩提心成就契（一名十方如来同印顶契，用前咒）

（手印略）

Second, Bodhicitta Achievement Mudra (also named Tathagata from the Ten Directions Empowerment Together Mudra, using the same mantra as above)
(The mudra is omitted intentionally)

若善男子善女人，得此契持者，转业消障，速证无上正等菩提。

If kind men and women uphold this mudra, their prior karma and obstacles will be eliminated, they can achieve unsurpassed Samyak Sambodhi swiftly.

常持此契，得闻持不妄，于诸法要自然通达。

Practice this mudra often, one will obtain the power of remembering what was heard, and will automatically be able to understand the essence of all dharmas.

从久远来所未持者，应心所作，皆悉契合。

Dharmas which have never been upheld long before will be corresponded to as soon as thoughts arise.

持法之时，有诸外道及魔波旬，来欲恼者，举心即退。

When practicing this dharma, heretics and Papiyan, who come to disturb can be expelled with a single thought.

欲有所须，点契即来。

Any needs can be satisfied once upholding this mudra.

乃至千变万化，能惑人法，结契持心，即现本形。

Underground Terma and treasures in dragon palaces, when needed, are also brought in momentarily just by pointing at them with this mudra.

地中伏藏龙宫宝处，若有所须，以契指之，应时即至。

Even when encountering tens of thousands of deceptive dharmas that confuse people, if one holds this mudra and keeps the mind, then the original forms of all illusions will be revealed.

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。

When wishing to achieve the essence of all dharmas from the worlds of ten directions, one can, during night time, form this mudra and recite the mantra, after which one can sleep without leaving the seat, and then these dharmas' essentials will come as desired.

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（不过七日，佛自然就会加持保护你所修的大通的功力）。

Ordinary spiritual power can be obtained in less than three days, and superior power in no more than seven

days. In the dream, Buddha will empower over one's head and protect one's power of practice.

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。

If one wants to see Buddhas, Bodhisattvas, celestials, ghosts, angels, Vajras, etc., form this mudra, point it towards the eyes, and recite the mantra one thousand and eighty times, he/she will see all he/she wants to see.

必须安心，勿使恐动令人失心。

When practicing this mudra, one must be calm and do not lose mindfulness due to fear and turmoil.

若诸恶灾害及本土者，以契咒之一百八遍，将契指天画成佛字，其灾即灭，更不复生。

If evils and disasters arrive in the land, hold this mudra and recite the mantra one hundred and eight times, and point to the sky with this mudra and draw

a word: “Buddha”, then all disasters will be eliminated and never happen again.

若持此契时，被诸魔恼，但言小贼，不经再三，其魔即退。

If devils come to annoy when one practices this mudra, just say: “Little thief!” In less than three times those devils will disappear.

世间小小诸病及难治不可识者，但结契咒满一日，癩病亦除，除不至心。

To cure worldly various minor illnesses or difficult unknown illnesses, one should uphold this mudra and recite mantra for a whole day. The disease will be cured, unless one is not sincere or focused.

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。

If dharma hidden by the dragon king is needed, one can hold the mudra and recite the mantra, call dragon

king's name, for less than one night, the dharma will appear by itself, once seeing it, which is unable to be recited, one will never forget.

若得此法，但自秘之，勿传非人，慎之慎之。

When obtaining this dharma practice, one should keep it as a secret and do not show it to inappropriate people. Be careful! Be careful!

欲用此契，量事大小，大事行，小事莫行，用损其灵验，记之，记之。

When using this mudra, one must carefully consider the importance of the matter, and only apply it when the situation is critical. Otherwise, the effectiveness will be lessened. 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）
（手印略）

Third, Bodhi Solemnly Instruction Mudra (This mudra is also known as Containing All Secret

Dharma Door Mudra, and Summit Wheel Mudra, whose function is the same as all of the Buddhas’)

(The mudra is omitted intentionally)

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，

If a good man wishes to uphold the adamant mind of Buddha and the Bodhisattvas, relying on this mudra he can immediately obtain the unmovable wisdom that spreads in all the ten directions.

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。

The minds of sacred or non-sacred, demons or non-demons, all the heavenly beings and the sacred of four stages, all the powerful gods or ghosts, will be attuned together with their original mind instantly.

世间所有事业，世辨非世辨，从此即和合同佛心。

All the worldly undertakings, worldly or non-worldly wisdom, will all be accorded with Buddha's mind.

何以故？得佛三昧门故，诸佛秘藏从此摄故，诸佛顶轮(可以从藏密的顶轮概念翻译)从此成故，

Why? Because the following reasons: by practicing this mudra, one can attain Buddha's Samadhi, all the Buddhas' secret treasures are contained in it, the Buddhas' top dharma can be achieved from it,

一切金刚依从住故，十方众圣来归命故，一切诸恶回向善故，

all Vajras will abide and reside in it, all sages from the ten directions will come and take refuge naturally, all evils will be changed into virtues;

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，

all minds of evil spirits will be controlled; all the karmic hindrances will be eliminated; Papiyan will surrender; The tainted women of Nirgrantha will beg for mercy;

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，

all treasures of dragon will become available; all hidden Terma spirits will make offerings; the dragon king's precious jewel will appear by itself; all the kings of the five realms of existence will come ask for forgiveness;

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，

all the hidden dharmas will reveal themselves with this mudra; all the Buddhas and Bodhisattvas' subduing and merciful dharmas will be understood naturally;

一切菩薩威光不能遮此行人身故，大小愿求皆果遂故。

even the powerful ray of Bodhisattvas is not sufficient to cover this practitioner's body; and all wishes, big or small, will be 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。 Good men and good women who practice this mudra should be pure-minded and should not be distracted by chaos or confusion. Be calm and focused. First recite the verse of threefold refuge in the Triple Gem, vow to follow the precepts, and then form the mudra.

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。

When forming this mudra, earth deities from the ten directions will hold incense burning as their offering to the practitioner, Sakra-devanam-Indra and Mahabrahman will appear in front longing to learn this mudra.

大神立在左右，为作证明。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（天空）雨大宝华安慰行者。

The great spirits will stand on each side to prove. The empowering king and the Vajra-wielding gods will stand in front and at the back holding the Buddha armor over the practitioner, and Vajra Treasures standing in space will comfort the practitioner by showering precious flowers.

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。

Tathagata from the ten directions will illuminate white hair light between the eyebrows over the practitioner. Nirmanakayas in the light will certify the practitioner with the great dharma wheel.

得印顶已，所有佛法自然了达。

Before practicing this mudra, one should burn three kinds of incenses, sandalwood, aromatic tree powder, and fragments of aloe-wood. Burn them separately. Buddhas from all three times will appear in front.

欲作此契，烧三种香：一檀香，二薰陆，三沉香，各别烧，三世诸佛同现其前。

Once sealed by Buddha on the head, the practitioner will comprehend all the Buddha dharma naturally.

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，经三遍逆，一切即至。

If one wants to call Buddhas, Bodhisattvas, Vajras, heaven and earth deities, gods of sun, moon, and all stars, the inspectors of five realms, Yama and supervisors, just form this mudra and recite the mantra twenty one times, contemplating all the ten directions for three times, then all called will appear.

欲召十方宝藏及龙藏伏藏神等，以契指天，即现其前。

To call spirits of treasure store, dragon-store and hidden store of the ten directions, just point this mudra toward the sky, and they will appear immediately.

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。

To commander ghosts, Vajras, heavenly spirits, Bodhisattvas, or even all others who have the spiritual power, form this mudra, recite the mantra silently seven times or twenty one times, all will show up immediately and be ready to serve.

每日无问夜及晨朝，结契诵至千遍，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。

At any time of the day, morning or night, form the mudra and recite the mantra a thousand times, Tathagata from the ten directions will assist

automatically, let alone other Buddhist practitioners or non-Buddhist practitioners, or those who have spiritual or delusory power.

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。

Anything will be broken as desired by a single thought. If one, out of great compassion, wishes to save and protect beings with various diseases, he can form this mudra, and the beings will be cured with no doubts and obstacles.

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。

If one cannot go to see the patient in person, just form this mudra and say, “Cure the patient.” Immediately, there will be transformed sages going to help and cure the patient.

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。

When using this mudra, one must remember it by heart and uphold it privately, don't apply for foul purpose, otherwise, the power will be obstructed and nothing can be achieved.

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。

If the desired result is not achieved when practicing other mudras and dharmas, using this mudra and reciting the mantra a thousand times a day, within seven days, all dharmas will be achieved without any hindrance. Remember it! Remember it! And don't pass this mudra to inappropriate people.

勤苦愿求，经三七日，得佛菩萨。

By practicing diligently with sincere vows in twenty one days, one will enter the realm of Buddha 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, Tathagata Mother Mudra (This mudra is known by other names: Vajra Mother, Bodhisattva Mother, Mother of All Buddhas' Teachings ,Mother of All Dharmas, Mother of All Mudras, Mother of Mahesvara, Mother of Mudra Upholding, and Mother of Dharanis)

（手印略）

其座须结跏，亦得验，小声阴诵前咒。

(The mudra is omitted intentionally)

It is effective with a full lotus position if possible while quietly reciting the mantra.

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。

If good men or women wish to practice this mudra, they will need to recite Buddhas of the ten directions seven times, and then form this mudra.

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。

On the fifteenth day (full moon) of a big month (month that has thirty days in the lunar calendar), practice this mudra and recite the mantra ten thousand times, all dharmas in the ten directions aiming for liberation, even those in Tavatinsa, will appear as desired immediately without any obstruction.

诸佛长生，我亦长生；诸佛成道，我亦成道；

With this mudra, Buddha lives forever, so do I;
Buddha attains enlightenment, so do I;

诸佛度人，我亦度人；诸佛无碍，我亦无碍；

Buddha saves sentient beings, so do I; Buddha is free, so am I;

诸佛化身，我亦化身；诸佛法身，我亦法身；

Buddha manifests Nirmanakayas, so do I; Buddha takes dharma as its body, so do I;

诸佛放光，我亦放光；诸佛寂定，我亦寂定；

Buddha illuminates light, so do I; Buddha enters into nirvana, so do I;

诸佛三昧，我亦三昧；诸佛说法，我亦说法；

Buddha is in Samadhi, so am I; Buddha teaches dharma, so do I;

诸佛不食，我亦不食；乃至种种诸佛所作之事，皆悉能为能作。

Buddha fasts, so do I. Whatever Buddha can do, I can do, too.

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。

Why? Because this mudra contains eight kinds of mothers and eight kinds of freedoms that Buddha is talking about all the time.

我从此而生，更无别处。

I was born from this mudra, not from any other place.

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。

With this mudra one is able to take in unrestrained powers from eight directions. Every realm has eight directions, and every direction has eight kinds of at-wills.

何等为八？一变化随心，二慈悲随心，三救苦随心，四说法随心，

What are they? 1. Transform at will. 2. Be compassionate at will. 3. Rescue sentient beings from sufferings at will. 4. Preach dharma at will.

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；

5. Unrestrained at will regardless of favorable or unfavorable situations. 6. Take in essential mudras to respond the situations at will. 7. Turn evil into kind one until achieving Buddhahood without retreat at will.

八世间所有果报福德，能施即施、能割即割、能修即修、须成即成、须破即破随心。

8. Give, detach, cultivate, achieve, destroy all worldly karmic retribution, virtue and good fortune at will.

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。

You good men, each of the “at-will” contains countless “at-will” things that cannot be explicated completely.

若有求者，但于晨朝，结契求之，无不可逐。若不果者，诸佛妄语。

If anyone is willing to obtain them, he/she shall form this mudra and make request in dawn, all wishes will come true. Otherwise, Buddha is telling lies.

若有善男子善女人，欲持此契者，欲求佛位者，欲求菩萨位者，

If good men and women who uphold this mudra aim to achieve the Buddhahood, the state of Bodhisattva, 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，

Vajra, heavenly celestials, or wish to manifest in the ten directions, to reborn in the Western Pure Land, to reborn freely in the underneath realms, to reborn

freely in any of the ten directions, or attain worldly perfect wisdom without any deficiency,

唯当至心思惟自念事，日持千遍，七日之间，即能得至。一离世界，更不往来。

just contemplate the desired goals, recite the mantra a thousand times per day, within seven days, the desired result can be achieved, and no more returning once they leave this world.

何以故？为同佛身得佛神通故，为同佛心得佛慈故，

Why? Because one has the same body as Buddha and obtains Buddha's spiritual power; one has the same mind as the Buddha and obtains Buddha's compassions;

为同佛眼得佛见故，为同佛力得佛持故，为同佛行行世间故，

one has the same eye as Buddha and obtains Buddha's view; one has the same strength as Buddha and obtains Buddha's undertaking; one acts the same way as Buddha when living in the worldly realms;

为得佛印亲印受故，为得诸佛同变化故，为得法身诸魔外道自降伏故。

one gains Buddha's certification as sealed by Buddha himself; one gains the same dharma body as Buddha and has the same transforming power; one gains the Dharmakaya so that all devils and heretics surrender voluntarily.

何以降伏？见无二身唯见一身，(注：句中“无”字《大藏经》没有，为译者根据上下文所加)见无二佛唯见一佛故。

Why do they surrender? Because there is only one dharma body, not two; there is only one Buddha, not two.

善男子当知此契，唯佛与佛，乃能记持，非诸圣也；

Good men, you should know that this mudra is remembered and upheld only among Buddhas, not sages.

唯诸菩萨愿力满者乃能记持，非初心也，非诸金刚。

Bodhisattvas who fulfilled their great vows can also remember and uphold this mudra, but not the beginners, nor Vajras.

佛受与者然始忆持，非小通也。

Only those taught by the Buddha can remember and uphold this mudra, not ones who have ordinary 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。

When good men form this mudra, not any sentient beings from the ten directions who have spiritual

power can't be recognized, can't be subdued, will not bow down, will not follow guidance, will not bless and protect the practitioners and no Tathagata from all the ten directions will not come to provide certification.

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。

Even if in countless worlds, as many as hundreds of trillions of sands in the Ganges River, all the lands had been destroyed and disappeared, all the Sumeru kings had been crushed into powders, and Buddhas' bodies had shifted anywhere without stability, one should know this mudra could not be described as no stability.

何以故？岂有诸佛迁转身也？当知此契诸佛执持，非菩萨手。

Why? How could Buddhas shift their bodies without stability? It should be known that this mudra is upheld only by Buddha, not by Bodhisattvas' hands.

若有菩萨不从佛受，能行此契，无有是处。若有金刚，不从佛受，能得此契，亦无是处。

Bodhisattvas without empowerment from Buddha will not be able to practice this mudra. The same is true for Vajras.

尽于世界虽有诸天不得见闻。何以故？佛不受故。

Even heavenly celestials all over the world could not see or hear this mudra. Why? Because they are not empowered by Buddha.

善男子当知此契，欲同诸力无有较量。

Good men should know there is no power that is comparable to this mudra.

若能至诚持经三日，大地震动，如佛出世，日月光明，自然不现。

If one can hold this mudra for three days with deep sincerity, the earth will quiver as if Buddha is born, and lights from the Sun and the Moon will be dimmed.

何以故？为此力故。

Why? It is because of the power coming from this mudra.

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, I pass this mudra onto the following people: who serve me since long time ago; who share my beliefs; who have great compassion; who constantly protect the dharma nature;

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。

who can save sentient beings until they achieve Bodhi, who follow my teachings and uphold them in their hearts, who are able to guide sentient beings to take right paths, who can make sentient beings firmly observe precepts, restrict all evil deeds and avoid any backslide from dharma practice, I entrust.

善男子当知此契，佛额上光，结持之百遍举至额际，即能放光。

Good men, you should know this mudra is the lights from Buddha's forehead. When one holds this mudra and recites the mantra for a hundred times and then raises it to the forehead, lights will illuminate.

善男子当知此契如来心，结契持百遍，自得佛心。

Good men, this mudra is the mind of the Tathagata. Holding this mudra a hundred times, one will obtain Buddha's mind.

善男子当知此契如来眼，持契百遍，举至左眼，即同佛见；

Good men, this mudra is also Buddha's eyes. Holding this mudra a hundred times and lift it to the left eye, one will see what Buddha sees;

举至右眼，即同菩萨见；举至眉间，即同金刚不坏神通自在见。

lifting it to the right eye, one will see what Bodhisattvas see; and lifting it between two eyebrows, one will obtain Vajra's indestructible and unrestrained spiritual power of seeing.

善男子当知，此印如来神通变化。

Good men, you should know, this mudra is the spiritual power and transformation of the Tathagata.

结契持之百遍，举至左膊，即同如来无边身，神通化自在，观见众生在于身中；

After holding this mudra and reciting the mantra one hundred times, lifting it to the left arm, one will have

the boundless body as the Tathagata, gain the unlimited power of transformation, and see all sentient beings are inside his body.

举至右膊，即运转大地在于身中。

Lifting the mudra to the right arm, one can revolve the earth inside his body.

善男子当知此契，即是如来神足无碍故，
Good men, you should know, this mudra is the
Tathagata's great deva-foot ubiquity.

结契持百遍，上下八方应时示现，皆有七步踪迹。

Holding this mudra and reciting the mantra one hundred times, realms in all the upper, lower, and eight directions will appear at the same time, each having Buddha's footprint of seven steps.

善男子当知，此契同于如来语，

Good men, you should know, this mudra is the same as the Tathagata's words.

持契百遍，举至于口，所说法要同如来音，无有碍滞，皆合契经。

Holding it and reciting the mantra a hundred times, and then lifting it over the mouth, one will be able to teach the dharma as fluently as the Tathagata without any difficulties, and his teaching will be consistent with the Buddhist sutras.

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。

Good men, you should know, this mudra is the top dharma of Buddha. Holding it and reciting the mantra a hundred times can help sentient beings with evil karma accumulate great fields of merits, and can help those with good karma to obtain prophecy of enlightenment.

当知此契，假使一切诸佛同时出生，此契神力如诸佛力。

You should know that if all Buddhas are born at the same time, the power of this mudra is the same as the total of all Buddhas’.

善男子当知此契不可思议。若于愿持者必须珍重，勿妄宣传与诸非人。

Good men, you should know that this mudra is inconceivable. Those who are willing to practice should treasure it and take it seriously, not to advertise everywhere carelessly and show it to evil.

何以故？我自保护故。若传非人，即同谤我；若谤我者，必无出离；

Why? I protect the sentient beings automatically. Teaching this mudra to evil people is the same as slandering me, and such slander will certainly not result in liberation.

若不出离，云何得见十方诸佛？

Without liberation, how can one see Buddhas of all the ten directions?

云何得闻十方诸佛名字？更何得见诸佛法身？

How can one hear Buddhas' names of all the ten directions? How can one see the Dharmakaya of Buddhas?

诸佛永劫更无护念，一落地狱，过十恒河沙劫始得出生。

There will be no Buddha's blessings for endless kalpas, and once falling into the hell, one will not be free until as many kalpas as the sands of ten Ganges Rivers passes.

虽得出生，经百千劫，受无目身。当知此契，必须记持，勿轻用也。

Even one might get out eventually, he will have a body without eyes for hundreds of thousands of

kalpas. Remember to use it carefully and don't use it hastily.

受法忏悔，除难救苦，摄障度人，降魔止毒用。

Only use it to help people who want to repent and practice dharma, to save sentient beings from suffering and calamity, to overcome obstacles and liberate people, or to subdue devils and eliminate poisons.

纵有轻小事意用此法者，多不成就，自当失验。

If one uses it for minor issues, it will mostly not be successful and will lose effectiveness spontaneously.

若能依此，诸验自成，不假别持。

By following the aforementioned principles, all effectiveness will naturally appear, and there will be no need to depend on anything else.

使我广说，句义重叠，遍于大地，犹亦不尽，记之不轻。

Even if I speak extensively and cover the whole earth with overlapping sentences, the function of this mudra is still beyond description. Keep this in mind and value it!

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）
（手印略）

The fifth, Buddha Virtue Collection Dharani Mudra. (also named Bodhisattva Collection Mudra, Upholding The Dharmakaya Of All Vajra Treasury King Mudra, Collection Of All Dharani Gods And Store Mudra, Collection Of All Power And Ease Mudra).

（The mudra is omitted intentionally）

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，清静澡手嗽口，然结此契，闭心静坐。

If good men and good women want to practice this mudra, firstly, in the dawn, they should pray to all Buddhas from three times sincerely, recite the verse of threefold refuge facing the ten directions, clean hands and wash mouth, and then form this mudra, meditate with concentrated mind.

十方佛语心中自了，一一思惟证诸佛心，诸佛言音从此而出。

Then all instructions of Buddhas of the ten directions will be understood naturally, all thoughts will be reflecting Buddhas' mind, and Buddhas' voice will also come forth from it.

言音既出，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、百万亿世界菩萨摩訶萨，

As soon as the voice comes out, all Dharani methods of the worlds in the ten directions, all Dharani gods, hundreds of trillions of Vajra treasury kings, Bodhisattvas of hundreds of trillions of worlds,

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，

and the Dharani store of all Buddhas, the dragon store, the sun store, the moon store, the earth store, the asura store, the hidden store, the treasure store, the Buddhas secret store,

乃至诸佛所有一切慈悲藏等，自然开发，皆自现前，如云王雨花，遍彻十方世界。

and even all Buddhas' compassion store, etc. naturally open and all appear themselves, and it looks as if the Cloud King is raining flowers all over the worlds of the ten directions.

所有陀罗尼藏即自了达。

Immediately all Dharani store is thoroughly and clearly understood.

得了达已，一切陀罗尼法取用无滞。

After the realization, all Dharani methods are readily accessible without obstacles.

若善男子等欲持此法，须烧檀香、薰陆香、沉香等，须净衣服。所发誓言：我今持此契法，普为一切众生。

Good men who want to uphold and practice this dharma, should burn sandalwood, frankincense, and agilawood, wear clean clothes and vow as such: now I uphold and practice this mudra for the sake of benefiting all sentient beings.

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，

Then, form this mudra and recite the mantra one hundred and eight times. Instantly, all Buddhas, manifest as trillions of gods holding ritual instruments, and surrounded by their family dependents,

咒者及百亿神军、百亿鬼军、百亿诸天仙众，一切水火风天，所有精祇变怪无不来集。既云集已，问言：何欲所作？

also mantra reciters and trillions of god armies, trillions of ghost armies, trillions of heavenly immortals, all spirits and demons from the water, fire, wind and sky all assemble, upon the gathering, the crowd ask: What do you want to do?

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，

We will not disobey what you intend to do, and will offer as much as we can for your needs, the seven treasures and thousands sons, and invisible magic rituals, even the great powers of four heavens.

所至之方自然调伏。

Furthermore, all beings are subdued wherever one goes.

若有不顺之者，以契指之，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。

If anyone does not obey, points towards him with the mudra, immediately there will be armies appearing from the mudra, holding fire, lighting up the worlds of the ten directions. Every warrior is uniformly one thousand feet in length and the parade is in square formation.

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。

If Chakravartin (the Wheel-Turning Sage Kings) of four heavens want to use this mudra to gain the secret dharma, just form this mudra and uphold it in mind, the king of Dharani will explain the essence of

dharmā clearly and it will be comprehended naturally.

若降惡獸，以契指之，應時契上即有五獅子現，惡獸自然弭伏。

To tame the evil beasts, just point at them with this mudra, there will be five lions appearing on the mudra and the beasts will be subdued naturally.

如來昔于摩訶陀羅國，降護財狂象，用此契力。

The Tathagata once used this mudra to tame the mad treasure-protecting elephant in Mahakhala kingdom.

若欲移動山岳，結此契，咒一千遍，以契指山三遍，指地三遍，于時地藏及金剛際，遍其山下涌出。

If one wants to move a mountain, just form the mudra, recite the mantra for a thousand times, then point it at the mountain three times, the earth three times, the Ksitigarbha and Vajras will gush out from the bottom of the mountains.

金剛擲著他方，一切众生无觉知者。如来放光动地，当用此契。

Vajras will move the mountain to other place unnoticeable to all the sentient beings. The Tathagata also use this mudra to illuminate lights or shake the earth.

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。

If there are disasters and epidemic diseases, endless hurricane and rainstorm, one can form this mudra, recite the mantra seven times, rotate three circles, then all disasters and epidemic diseases will stop.

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。

If one recites all other Dharanis for a long time but there is no effect, he should form this mudra on top of his head, then the best results will be achieved, and

the power can be obtained immediately. The Dharani will become effective without any impediment.

善男子等，如来神力从此而生，如来契法住此而出。

Good men, the Tathagata's power originates from this mudra, and the Tathagata's mudra methods reside in it and come out from it.

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。

The collection of all mudras and dharma treasury of the Buddhas since long time ago are collected from it, the reason that Buddhas can command Bodhisattvas and Vajras who have great powers, and tame all celestials or heretics as servants, is all because of this mudra.

若一切法有诸众生不决了者，亦结此契，指此人心，自然了达。

If anyone is unable to comprehend any dharma, also form this mudra, point it towards one's heart, then one will naturally be able to comprehend the dharma thoroughly.

诸佛菩萨金刚所行神通，人不知者，皆用此契。

All spiritual power of Buddhas, Bodhisattvas, and Vajras, which is unknown to ordinary people, also comes from this mudra.

善男子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。

For those good men who see all kinds of Dharanis, and try to verify their power and move the great chiliocosm, it is impossible to comprehend the Dharani clearly without using this mudra.

如我此契纵持诸法多有犯触，但得此契不惧犯触，亦无退散。

Upholding this mudra, even one violated the principles of other dharmas that he is practicing, he

will be free from the fear of violation, nor will he regress in practice.

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。

All the Sages, starting from the Buddhas down to all kinds of invisible or illusive spirits, will always make offerings. Always practicing this mudra, one's fortune and power will be equivalent to Buddhas'.

若修无上菩提之人，当持用有力，诸余贪诈小心勿妄宣传。

Anyone intending to achieve the ultimate enlightenment, should uphold and use this mudra with care, do not let greedy and dishonest people know this mudra.

纵传无效，即起谤法。

Even if they are taught, the mudra will lose its power and this will cause them to slander the dharma.

善男子当知此契是诸佛之身，能摄诸法自宣通故。

Good men, you should know that this mudra is the body of Buddhas, which contains all dharmas that can be mastered automatically.

善男子当知此契以如来身，能摄诸圣来作辅故。

Good men, you should know this mudra is the body of the Tathagata, since it can order all Sages to come to assist and protect.

善男子当知此契如来心，摄诸藏门在意中故。

Good men, you should know this mudra is the mind of Tathagata, since it holds all secret dharma doors in mind.

善男子当知此契如来身，能摄一切菩萨金刚护世间故。

Good men, you should know this mudra is the body of Tathagata, since it can command 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。

Good men, you should know this mudra is the body of Tathagata, since it makes all the great spirits spread all over the world.

善男子，我此契即始一付嘱，我此契即流注贫下诸众生手，

Good men, once I begin to instruct this mudra, this mudra will be passed down to the hands of all sentient beings even to those who are poor and lowly.

其此众生是我菩萨随念所生，得菩萨记，我始付嘱。

Those sentient beings are born in accordance with Buddha and Bodhisattva's minds, and they will

receive certification of becoming Bodhisattva, thus I entrust so.

善哉，善哉，善男子，宁说诸佛同淫欲身，莫轻此契，必须护持。

Well! Well! Kind men, one would rather say all Buddhas share a lust body than disrespect this mudra, he must protect and uphold it.

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。

Why? Is it possible for Buddhas to have lust? If Buddha has no lust, you should know this mudra is the same as all Buddhas.

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。

Once upholding it, even if someone falls into the hell due to causality, he will make sentient beings in the

hell reborn in the heaven immediately with a single thought, and no one would be in the hell and suffer.

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。

Tathagata Shakyamuni once appeared to be sick, entered into the hell to save sentient beings by using this mudra. There is no other mudra as powerful as this one.

若使我说，劫劫相续，说不可尽，记之不轻异。

If I have to tell, even if I speak kalpas and kalpas of time continuously, I am still unable to list all of its functions. Just remember, do not underestimate it and think it strange!

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）

The sixth, the Tathagata's Words Mudra. (also known as Commanding Gods Mudra, Commanding Devils And Heretics Mudra, Upholding And Never Forgotten Mudra, Mudra Of Secret Approach Of Being Good At Speaking, Consonant To All Sentient Beings' Voice Mudra, No Violation Of Dharma Regardless Of Speaking In Favorable Or Unfavorable Ways Mudra, or Non-Mistaken Speech And Voice Mudra.)

(手印略)

(The mudra is omitted intentionally)

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。

If good men and good women obtain this mudra, or hear it, or see it, their heavy karma and obstacles accumulated from prior countless kalpas will be eliminated naturally. All the essence of dharmas or non-dharmas, once praised by words, will come true.

所出言音敕召诸事，告令十方，应时十方同知闻故。

Any words or voice of commanding or calling that are wished to be sent to the ten directions will be immediately heard and understood in all the ten directions.

心中所须诸法，但口告言：我须此法，我须此力，我须此宝，我须此药，我须此食。

Any desired dharma can be obtained by just saying: I need this dharma, I need this power, I need this treasure, I need this medicine, or I need this food. 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。

For anything that is needed, just form this mudra, recite the mantra with pure mind for one thousand and eighty times, corresponding to your order, it will become available immediately and be offered by its guardian spirits voluntarily.

善男子等若有三十三天闻此语音，谓如来语，即来供养。

Good men, if the devas in Tavatimsa hear the speech, considering as the Tathagata's words, they will come to make offerings.

十方药叉罗刹鬼神等恶心殄害者，闻此言音，毒心即除。

If the beings who have evil and harmful mind such as Yakshasa, Rakshasas, ghosts and spirit, etc. hear the words, their evil minds will be eliminated.

虽在十方，即自求哀，发弘誓愿，我乘佛教更不敢作恶。

From the ten directions, they will pray for forgiveness and make a great vow: we will follow Buddha's teaching and never again perpetrate evil deeds.

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。

When Vajra Treasuries from the underneath world hear this, they will jump off Vajrasana (Diamond Throne), and help the one who uphold this mudra to sit on it instead.

维摩诘取东方金刚座用此契力，多宝如来从下方发来用(此)契力。

Vimalakirti got Vajrasana of the East by using this mudra; Prabhutaratna Tathagata came from the underneath world by using this mudra.

出言即得更无疑滞。

Anything can be obtained with the power of the mudra without any doubts and impediment by just speaking the thing out.

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；

Why? Because Buddha's words spread all over the ten directions, because these words are the same as those of all Buddhas', because these words are the same as Buddha's decisions at any time,

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缺故；

Because all the dharmas spoken out are remembered and upheld without any mistakes, because all the dharmas do not fade from the mind just like they are from Buddha's memory that will never miss any meanings,

言所出音一切众生若得闻者皆解了故；

Because these words and voices, once heard, will be comprehended by all sentient beings;

是语非语口所说者如诸法音，一切众生皆信受故；所说言音无违越故。

because regardless of verbal or nonverbal language, whatever spoken out will be the same as the voice of dharmas, and it will be accepted and trusted by all sentient beings;

所说教令众生记持不忘失故；

Because the teachings spoken will be remembered and upheld and never be forgotten by sentient beings;

纵有非语使诸众生，将为正法能护持故；

Because even if there are nonverbal expressions to prompt sentient beings; they will urge sentient beings to guard and protect Buddha dharma;

有诸众生失念失心说错教命，我此言音能令得本心正定故；

because if there are people who lose their mind and give wrong teachings, my words and voices will enable them to realize their true mind and obtain the right Samadhi;

所习法要能令众生乐听闻故，

Because it can make sentient beings willingly hear the essence of the dharma they have learned, and because these words and voices don't violate Buddha dharma.

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。

Good men who practice this dharma, while walking, sitting, standing, or lying, first recite the verse of threefold refuge, and then form the mudra, after one hundred days, they will understand all languages. 若能至心不解了者，一切诸佛便为妄语。

If one was sincere and dedicated to upholding this dharma but failed to understand all languages, all Buddhas would have been lying.

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。

If I have to analogize the power of this mudra, there is nothing analogous or comparable. Even none of the sages from the past, the present, and the future, know the power of this mudra. One can practice it and gain spiritual power, not knowing the origin of its source.

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。

Today, though I speak out and teach you this mudra, I don't know where its origin is, either. You should know that the Buddha power has been taught, passed on, certified, and predicted successively since a long time ago.

如上之事，从自在心中语契出生，不可轻用。记之，慎之！慎之！

All of the above are born from this free mind word mudra, and do not use this mudra recklessly. Keep in mind, be careful! Be careful!

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。

Do not let beginners see the mudra and dharma as above, because it is hard for them to see the true meaning, and do not use it for minor issues recklessly.

若有用者，令人失验。纵欲用时，量事大小。

Doing so will lose the effectiveness. Use it only with consideration of the importance of matters.

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。

When World Honored One finished speaking, all Bodhisattvas and kings of Vajra store, along with

their family dependents were eager to cultivate this Dharma.

其时天地大黑，日月星宿失却精光，诸有神灵忽然沉没。

At that time, the world darkened and the sun, moon, and stars all lost their glorious lights and all the deities sank and disappeared suddenly.

佛视此已，便即微笑，以其语契指十方界，天地大明。

When Buddha saw this, he smiled and pointed at the ten directions with the word mudra, and then the worlds were all illuminated again.

时诸菩萨各自现身，各各动摇，天地大动，尽其神力，亦不能止。

Then, Bodhisattvas appeared and swayed respectively, and the worlds were shaking acutely.

Even though Bodhisattvas exerted all their powers to stop it, they couldn't.

其时如来却后安坐，告大众言：我用定契，此能安不？

Meanwhile, Buddha sat back serenely and asked the assembly, "If I use mudra of Samadhi, would the worlds stop shaking?"

即舒左手四指向前，拓大指横著掌中，右手亦如左手，安右膝上。

Then, Buddha unfolded four fingers of his left hand and pointed forward, folded the thumb to the center of the palm, perpendicular to the four fingers, and rested the hand on his left knee. His right hand did the same as the left hand, resting on his right knee. 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。

Immediately, the assembly and the earth stopped shaking. Well, every one! You should know that all

Buddhas since long time ago have this incredible power.

一切菩薩心中始可安立。

With this all Bodhisattvas can calm down their minds.

如上诸法决定加持，若无决定，纵尽劫修，有何成益？

The one who practices the aforementioned dharma will certainly receive blessings of decision from Buddha. If there aren't blessings of decision from Buddha, even one practices for countless kalpas, how will he be able to have any accomplishments?

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, Bodhisattva Real Virtue asked Buddha: “World Honored One, what blessing power does this

Samadhi mudra has? Why Buddha not telling us? If it remains unspoken, it is just like the illness showing, but we still don't know how to cure it. ”

尔时佛告实德菩萨：我此定契，一一诸佛从此得定。

Then Buddha told Bodhisattva Real Virtue, “All Buddhas obtained Samadhi by using this mudra.

久远以来，唯诸佛有此定契。若诸菩萨、一切金刚无此契也。

Since long time ago, only Buddhas have this Samadhi mudra. Neither Bodhisattvas nor Vajras have it.

若有此契，即同诸佛。

If someone had this mudra, he would have been the same as Buddha.

其此定力，有言宣不？实无言宣。

Can we describe the Samadhi power of this mudra by words? No, it is indescribable.

若无言宣，如上诸法亦无言宣。

As such, the other dharmas mentioned above are also indescribable.

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。

Then who can receive them and use words to thoroughly describe them? Only current and past Buddhas can understand.

其诸菩萨能解了者，即同我身，非菩萨也。

Bodhisattvas who can understand this dharma would be the same as Buddha, they are not Bodhisattvas anymore.”

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，嘿然而坐，所有宝座，皆不现前。唯自长叹，不赞叹佛。

After Buddha finished his sermon, a Bodhisattva named Unhindered Power emerged in front of Buddha from underneath, sat silently full of worry and concerns. All the thrones disappeared. He only uttered a deep sigh instead of praising Buddha.

其时，大众甚以惊愕。大众问佛，佛即答言：此人普遍，所以长叹。

The assembly was stunned and queried Buddha. Buddha said, “Unhindered Power knows all beings’ sufferings, and therefore he sighs here.”

佛告无碍通菩萨：今有何事，唯自嘘嗟？

Buddha asked Bodhisattva Unhindered Power, “What’s going on and why are you so troubled?”

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：

Bodhisattva Unhindered Power began to cheer up. All the thrones appeared again and there were magnificent lights covering the assembly. Bodhisattva Unhindered Power arose from his seat, tidied up his clothes, stood in front of Buddha, and said:

世尊，我于下方闻说佛心中心及如上契等，便即说持。

“World Honored One, I heard about the Mind-in-Mind Dharma and the aforementioned mudras underneath, so I practiced immediately.

今得此通，今来至此，善哉世尊，然我悲愍，当知不？

Now, I have obtained the power and been able to come here. Well, World Honored One, I, however, feel sad, do you know?”

佛言：我以知竟，汝当听受付与众生。

Buddha said, “Of course I’ve already known. You should deliver what you’ve learned to the sentient beings.

我所持以佛心持。若佛心持即曼荼罗也。

What I uphold is Buddha’s mind. Upholding Buddha’s mind is mandala.”

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 Unhindered Power said: “World Honored One, if some people do not realize the Buddha nature, not gain certainty with Buddha nature, have much of attachments, and not have compassion, but they want to practice this dharma, can I deliver it to them?”

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。

Buddha said: “No problem, and what I preach here is for beings with inferior capacity. If they desire to seek this path, they should set up a sun wheel mandala with three courtyards, which are set up opposite to the direction of the sun track. No other offerings are required, except for three good incenses and three halberds.

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，各如五方法。

If there are no halberds available, three knives will do. There should also be three incenses, three mirrors and three bowls of water. This mandala should be eight feet in length and width. The first courtyard is white, the second is red, and the third is cyan, each of them locates just like the five Buddhas of five directions method.

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；

The first courtyard is for those who want to practice dharma to attain Buddhahood, the second is for those who want to practice dharma of Bodhisattvas, and the third is for those who want to practice dharma of Vajras.

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。

Those who pursue the achievement of dharmas of celestials, ghosts and spirits, or gods of earth and so on, should practice outside the Mandala. Their wishes will come true upon a single thought, rather than needing days of practice.

余有功，契不得传，凡现微功能。

This dharma should not be passed on to those who have other desires, otherwise it will demonstrate little power.

今且略说。但有勤修，诸有功法，自然证得。

Today I only explain this dharma's power briefly. As long as one practices this dharma diligently, all of his wishes will come true easily. ”

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？

Then, the assembly asked Buddha: “World Honored One, from whom can we obtain and uphold this dharma? Who will give the empowerment? Who will provide support and protection?”

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。

If the power is obtained, it will be all over the ten directions and it could subdue all the beings and reveal all dharmas naturally.

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。

Who have learned this dharma from Buddha and obtained the great power mentioned above after practice? Who have obtained the power with testimony from Buddha? We would like to regard them as our masters. ”

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 Buddha told the assembly: “If you have questions, please wait for a moment, and then you will see them, to whom you can ask for verification.”

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。

Then, the Tathagata formed the word mudra in his mind, and told all the cultivators of the Mind-in-Mind Dharma in the ten directions, “Hurry up, the assembly wants to meet you all!”

尔时多罗菩萨持菩萨心契，眷属围绕，从东方来，变身为佛。

Then Bodhisattva Tara, upholding the Bodhisattva Mind Mudra and surrounded by his family, came from the east, and transformed himself into Buddha.

一切大众作菩萨像身而现佛前。

All his family dependents appeared as the Bodhisattvas in front of Buddha.

坚意菩萨从南方来，持菩萨成就契，化身作佛，一一眷属皆自变身作菩萨。

A Bodhisattva named Consolidated Mind came from the south, upholding the Bodhisattva Achievement Mudra, and manifested as Buddha. All his family dependents transformed themselves into Bodhisattvas.

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，总皆成佛。有远闻者得菩萨记。

Mind-King Lion-Roaring Buddha came from the west, upholding Bodhi Solemnly Instruction Mudra. Along the way, he pointed this mudra at the sentient beings, regardless whether they had intention of being Buddha or not, were all became Buddha and even those who heard this from far away were certified to become Bodhisattvas in the future.

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、大黑鬼军、吐火神军、大黑风窟及蛇男。

A boy under the Most Honored Tathagata, 14 years old, came from the north, upholding Tathagata Mother Mudra. He passed many realms where there were troops of big Yakshasa, big black ghosts, spitting fire ghosts, the dark wind cave and snake men.

如是等男，以佛母契指之，皆发慈心，随送童子得至佛所。

When he pointed to them with the Tathagata Mother Mudra, they all brought forth compassion and convoyed the boy to Buddha's place.

如是恶兽，并得佛心，受菩萨记。

All these evil beasts obtained Buddha's mind and were certified to become Bodhisattvas in the future.

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。

Lion-Sound Buddha came from the underneath, upholding Virtue Collection Dharani Mudra and accompanied by hundreds of trillion of retinue of Dharani gods, flew through the sky to testify spontaneously.

上方香积如来下一童子身，并香世界一童子身，持佛语契，从上方飞空徐语而来。

A boy under Fragrance Accumulating Tathagata, and a boy from the Fragrance Realm, upholding Buddha's

Words Mudra, flew down from above while talking softly.

下方众谓是香积如来、普光如来下阎浮提，各白賚花供养，下至佛前，乃是童子。

The assembly thought the Fragrance Accumulating Tathagata and the Universal Illumination Tathagata came down to Jambu-dvipa, so all of them rushed about telling each other to make flower offerings to Tathagata. When they came down in front of the Buddha, the assembly found they were boys.

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。

Then Tathagata told the assembly, “Listen carefully! Those who just came all accepted Buddha’s teaching. They have inherited the power from Buddha and have gained great abilities and achieved enlightenment since long time ago.

即未可为证，汝等善听，更唤一人。佛即告言：光明童子善来。

If you still have not yet believed it, listen carefully, I will call another person.” Then Buddha called, “Brightness Boy, please come.”

其时童子住在雪山，闻佛唤声即来，至于我所。

At that time, the Brightness Boy was living in the snow mountain. Hearing Buddha’s calling, he came to the assembly.

其时童子至大众中，大众讥诮：如来唤汝，今眷属何在，堪为我师？

When he arrived, the assembly ridiculed and blamed him, “Buddha called you to come here, but where are your family dependents and how could you be our teacher?”

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？

The boy replied, “You are all just my family dependents.” The assembly said, “We never know each other, how could you say that we are your family dependents?”

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。

Then, the boy held the Buddha’s Words Mudra secretly and pointed to the assembly. All the Bodhisattvas bowed to the boy except Buddha Nirmanakaya.

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。

The assembly did this unconsciously. When having completed the ritual, the four groups said to the boy voluntarily, “Kind One, please be our teacher.” The boy replied, “The Buddha’s Words Mudra is actually not false.

汝等大众一心持之，如我无异。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？

If you cultivate it with full concentration, you would be as the same as me.” Then the assembly asked Buddha in unison: “World Honored One, how long has this boy been practicing this mudra? Why does he have such a power to kindly take in us as his family dependents at will?”

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。

Buddha said, “You are subdued because your Bodhisattva mind is not yet sufficient. Just listen carefully and I will tell you about its cause.

我昔初住雪山修道，多有诸恶兽等，无有善心，皆欲食人。

I once practiced dharma in the snow mountain where there were lots of evil beasts who bore no kindness and only desired to eat people.

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，渐次忆念。

In Samadhi I recalled this mantra taught by my teacher Emptiness King Tathagata and recited it once, then all the evil beasts and bugs realized their Buddha mind and no longer tried to harm me, and they also gradually started reciting this mantra.

其时虫兽得菩萨戒，皆食草菜。

Then all the evil breasts and bugs accepted the Bodhisattva precepts and started to eat grasses and vegetables.

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，盗我印本结。

Afterward, this boy heard I was in the mountain and came to provide offering to me. He stayed with me

one night, heard the mantra I recited and stole my mudras the next day, then started to practice.

将即便出山，更不事我。经七日间，得如是力。

After that, he left the mountain and stopped serving me. After seven days, he obtained the great power like this.

后过于我，即以神通欲摄于我，为我持故，二不相摄。

Later when he passed by my place, he wanted to subdue me using his spiritual power. Because I also practiced this mantra, we could not subdue each other.

汝等当知。盗法中犹有如是大力，何况正授？

You should know, even someone who stole this dharma could get such power, let alone those who had formally empowerment.”

尔时大众闻佛说已，愿赐我法同此童子威神自在。

Hearing Buddha's speaking, the assembly asked Buddha to empower them to practice the dharma so that they can attain the great power and be free as the boy.

佛言：汝等却后七日当得此通。非人不信，即当忘失。

Buddha said, "You would get the power as the boy in seven days. If people do not believe what I said, they will forget the dharma right away."

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，

At that time, there were some heretics hiding in the assembly. Buddha knew if he didn't prevent them from learning this dharma, they would use this mudra to control Bodhisattvas in the future.

为恶心故，结契之时，烧却身心，自法亦失。

Due to their evil mind, when they form this mudra, their bodies and mind would be burned and the dharma they have learned would be lost as well.

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。

“Be mindful! As long as not cultivating this dharma with an evil mind, all the undertakings will not be left uncultivated. However, practicing this dharma with evil and jealous mind, all efforts will be in vain.

若无恶妒心，速证不难。善哉，世尊唯愿印可！唯愿印可！速证佛地，得如佛身。

Otherwise, enlightenment will be achieved fast.”
“Good indeed! World Honored One! Desire to get certified! Desire to get certified! We expect to reach Buddha stage as soon as possible and have a body as Buddha!”

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。

In order to seal the assembly, using the Bodhi Solemnly Instruction Mudra, Buddha pointed at the ten directions for three times. Then all Bodhisattvas were blown down to the ground by a gust of strong dark wind.

诸菩萨等从地而起，即有赤色云现，雨诸一切细末栴檀之香，洒大众身。次雨香水浴诸大众。

When they got up from the ground, red clouds appeared and showered the powder incense of Candana on the assembly followed by showering them with perfume.

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。

As soon as the bath was completed, everyone in the assembly achieved the unimpeded power of cultivating the dharma. After obtaining unimpeded

minds, they all practiced this dharma, and after seven days, they all attained a body like Buddha.

佛初涅槃，所授供养，诸来化佛，是此契力。

Buddha attaining Nirvana, receiving offerings, and manifesting Nirmanakayas was all because of the power of this mudra.

时大众得此契力，即同声赞叹佛德：

At that time, the assembly gained the power of the mudras, and then praised Buddha's virtues simultaneously:

善哉救世者，普示大神通。

What a wonderful Savior!

You manifest the great spiritual power universally.

微小现十方，俱获大功德。

You tiny body appear in all over the worlds of the ten directions,
and all the sentient beings gained great merits and virtues.

佛身即凡体，德力等十方。

Buddha's body is the same as those of ordinary people,
but his virtues and power are as vast as the worlds of the ten directions.

微妙净法身，下愚决定有。

The wonderful and pure Dharmakaya is definitely owned even by inferior sentient beings.

亲族证此果，咸遍于未来。

Kinsmen in Buddha's family tree who gain the same achievement will be countless in the future.

当愿凡夫音，同佛语无异。

May the voices of all ordinary people be the same as Buddha's.

尔时文殊师利法王子等，复以神通遍告十方而赞叹佛：

Then Manjusri Bodhisattva and others, with their great spiritual power, spoke to the entire worlds of the ten directions and praised Buddha:

善哉圣师子，慈光遍世间。

What a great Holy Master! Your compassion light pervades the whole world.

微妙净法身，显现希有事。

Your wonderful and pure Dharmakaya manifests things what we have never experienced before.

修而不了，放光即菩提。

Those who have practiced so long without achievement will obtain Bodhi immediately once touching Buddha's light.

如此诸佛身，是我大师力。

Such Buddhas' body manifests the power of my great master.

当知盲聋道，无过此慈悲。

You should know any compassion in the deaf and blind path cannot be compared with this.

唯愿后觉人，亦同我今日。

Wish people who attain enlightenment in the future will be the same as us today.

尔时如来说偈曰：

Then Buddha recited a verse:

一切诸身中，莫过于佛体。

Nobody can surpass Buddha's body.

所有要妙法，无过诸佛心。

No wonderful great dharma can surpass Buddha's mind.

将心示众生，众生即佛体。

Once Buddha shows his mind to sentient beings, sentient beings will realize that they have the same Buddha nature.

如此大圣力，菩萨不能知。

Such great holy power is even beyond Bodhisattvas' knowledge.

有劫恒河沙，我始一付嘱。

I teach these words once as many kalpas as the sands of the Ganges-River.

若能依修者，即同我此身。

If one can cultivate this dharma accordingly, he will achieve the right body as mine.

若有至诚者，梦授与菩提。

For devoted dharma seekers I will convey Bodhi to them in a dream.

我说梦中因，汝等当善听。

I am telling you the encounters in the dream. Please listen carefully.

若欲见法时，必见化楼阁。

When desiring to see the dharma, one will see illusory pavilions.

诸佛乘空往，临顶即自安。

All Buddhas flying in the sky, you will spontaneously feel calm when Buddha is over your head.

或见临大河，陆船随手造；

Or you will see a big river in front of you, and you can make a boat easily by hands.

或见高山上，通自无根栽；

Or you will see you are on the top of a big mountain, and you can go over through plants without roots.

或见作浮图，腾空自往来；

Or you will see a stupa and you fly freely in sky.
若见说法会，身自为法王；

Or you will see a dharma gathering and you are the dharma king.

或见素像时，舒手即严饰；

Or you will see the undecorated images of Buddha and you can decorate them magnificently just by stretching out your hands.

或见诸经卷，引手即执持；

Or you will see sutras and you can hold and recite them just by putting out your hand.

若见诸楼阁，其身自安坐；

Or you will see the pavilions and you sit there peacefully and gracefully.

或见大江河，入里无没溺。

Or you will see a great river and you dive in freely without being drown.

如是诸法相，即成得法因。

Such scenes are the signs of receiving Buddha dharma.

普示依持光，必须依我觉。

All these originate from the light of Buddha, and the practitioners must follow Buddha's teachings to attain enlightenment.

若不依我此，未见有菩提。

Otherwise, it is impossible to achieve Bodhi.

纵于契经中，所习多疑滞。

Even when studying sutras, there will be some full of doubts and impediments.

尔时大众闻此法已，欢喜奉行，礼佛而退。

At that time, upon hearing these dharma teachings given by Buddha, the assembly was all inspired with joy and sincerely promised to practice with faithful compliance. Then, they bid farewell to Buddha.

回向偈

愿以此功德 庄严佛净土

上报四重恩 下济三涂苦

若有见闻者 悉发菩提心

尽此一报身 同生极乐国

Verse of Transference

May the merit and virtue accrued from this work,

Adorn the Buddha's Pure Lands,

Repaying the four kinds of kindness above,

And aiding those suffering in the paths below.

May those who see and hear of this,

All bring forth the resolve for Bodhi,

And when this retribution body is over,

Be born together in ultimate bliss.



Dharma Protector Veda Bodhisattva