The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī, Volume One

Translated by Bodhiruci of the Tang Dynasty

Contents

The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī, Volume One

The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī, Volume One

Chapter One: The Ten Directions All Appear as Fire

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.

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?”

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.

Chapter Two: The Samādhi of Loving-Kindness

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?”

At that time, the Tathāgata merely reflected inwardly and did not reply.

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.”

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!”

Then each purified body and mind. Within a moment, they saw that the Tathāgata’s mind pervaded all sentient beings.

Chapter Three: The Excellence of Heart Esotericism

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?”

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.”

The Buddha said, “This is not an embracing through compassion.”

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.”

The Buddha said, “Vajras, this is not an embracing through strength.”

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.”

The Buddha said, “This is beyond the reach of your illusory powers.”

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?"

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."

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."

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.

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."

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."

Chapter Four: The Ten Upholdings of the Ground of Awakening

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."

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?”

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.

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.

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.

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.

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.

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.

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.

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.

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.

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."

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.

Chapter Five: One Mantra and Six Mudrās

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."

The Buddha said to the good men, "Since you wish to hear them, I shall speak. Listen carefully, listen carefully."

The Tathāgata again protected the great assembly with the bodhicitta mudrā, causing their minds to remain unmoving. He then spoke the mantra:

The Great Dhāraṇī of the Heart-of-Heart of All Buddhas:

(Mantra omitted.)

First: The Bodhicitta Mudrā

(Mudrā description omitted.)

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.

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.

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.

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.

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,

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.

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)

(Mudrā description omitted.)

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.

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.

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,

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.

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.

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)

(Hand mudrā omitted.)

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.

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.

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.

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.

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.

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.

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.

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.

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)

(Hand mudrā omitted.)

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.

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.

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?

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…

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.

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.

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.

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.

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.

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 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.

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.

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.

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.

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.

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.

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.

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.

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)

(Mudrā omitted.)

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,

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.

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.

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.

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.

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.

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.

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,

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.

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.

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.

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.

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.

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)

(Mudrā omitted.)

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.

"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,

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.

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

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.

Good men, if you uphold this Dharma, whether walking, sitting, standing, or lying down, first 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.

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.

Chapter Six: The Mudrā of Samādhi and Empowerment

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.

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.

At that time, the Tathāgata sat back down and addressed the great assembly: “I shall use the 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?”

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.”

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.”

Chapter Seven: The Adornment of the Maṇḍala

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?”

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?”

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.”

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?”

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.”

Arrange each according to the five directions. In the first enclosure, those seeking Buddhahood should seek it. In the second enclosure, seek the 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.”

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.”

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.”

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.

Each attendant transformed his own body into that of a bodhisattva. Lion’s Roar King Buddha, the King 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,

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.

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.

Chapter Eight: The Boy of Light

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.”

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?"

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."

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?"

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."

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 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."

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."

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."

"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."

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.

At that time, the great assembly, having received the power of this mudrā, joined their voices in praising the Buddha's virtues.

Excellent, Savior of the World, who universally reveals great spiritual powers.

In the minute, you manifest throughout the ten directions; all obtain great merit and virtue.

The Buddha's body is itself an ordinary body, yet its power of virtue equals the ten directions.

The subtle, wondrous, pure dharmakāya is certainly present even in the lowly and ignorant.

Relatives realize this fruition, and it pervades all the future.

May the voices of ordinary beings be no different from the Buddha's speech.

Then Mañjuśrī, the Dharma Prince, and the others again used spiritual powers to announce throughout the ten directions and praise the Buddha:

Excellent, holy lion-like teacher; your compassionate light pervades the world.

The subtle, wondrous, pure dharmakāya manifests rare and wondrous deeds.

Though cultivated for long without understanding, when light shines forth, it is bodhi.

Such bodies of the Buddhas are the power of my great teacher.

Know that for those on the path who are blind and deaf, no compassion surpasses this.

May those who awaken later likewise be as we are today.

Then the Tathāgata spoke these verses:

“Among all bodies, none surpasses the Buddha’s body.

Among all essential and wondrous dharmas, none surpasses the hearts of the Buddhas.

Showing this mind to sentient beings, sentient beings themselves become Buddha-bodies.

Bodhisattvas cannot comprehend the power of such great sages.

Only once in kalpas as numerous as the sands of the Ganges do I entrust it.

Those who are able to cultivate in accordance with it become like this body of mine.

To those who are utterly sincere, I bestow bodhi in dreams.

I will explain the causes that appear in dreams; all of you should listen carefully:

When one wishes to see the Dharma, one will surely see transformed towers and pavilions.

The Buddhas travel through the air; when they approach one’s crown, one is naturally at ease.

Or one sees oneself beside a great river, making a land-boat at will.

Or one sees oneself atop a high mountain, where one freely plants rootless plants.

Or one sees oneself building a stūpa, soaring through the air and coming and going freely.

If one sees an assembly where the Dharma is taught, one oneself becomes the Dharma King.

Or when one sees plain images, extending one’s hand adorns them at once.

Or when one sees sūtra scrolls, reaching out one’s hand one immediately takes and holds them.

If one sees towers and pavilions, one’s body naturally sits within them.

Or one sees great rivers, enters them, and is not submerged or drowned.

Such Dharma signs are causes for accomplishing and attaining the Dharma.

I universally reveal the light on which one should rely and uphold; one must rely on my awakening.

If one does not rely on this of mine, I have never seen there be bodhi.

Even if one has studied much in the sūtras, one will remain obstructed by many doubts.”

When the assembly heard this Dharma, they rejoiced, faithfully put it into practice, bowed to the Buddha, and withdrew.