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

Translated by Bodhiruci of the Tang Dynasty

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Chapter Nine: Wondrous Brilliance of the Dharmakāya

At that time, Ānanda, among the great assembly, was silently distressed. In their midst, all the gateways of sūtras, vinaya, and the entire treasury were suddenly closed. All the great vajras and bodhisattvas, all spiritual beings roaming through the worlds, and even the great nāgas, deities, immortals, and the Four Heavenly Kings of hundreds of thousands of millions of worlds, as well as the heavens of Śakra and Brahmā—all were confused and bewildered, suddenly losing their radiance. Only the Buddhas could know the vast arising of causes. Each remained seated, and each emitted from body and mind a subtle light, contemplating it and offering reassurance.

At that time, Vairocana Tathāgata again opened from his body a boundless, majestic, greatly adorned light of a different color. This light universally illumined all, whether guilty or guiltless. Thus, all sentient beings became free from fear. Then, within the light, he uttered a subtle voice and addressed the Buddhas: “All great noble ones, this majestic light is difficult to know and difficult to fathom.”

“Only great noble ones whose power equals mine, whose mind equals mine, whose loving-kindness equals mine, whose compassion equals mine, whose understanding equals mine, whose knowledge equals mine, and whose discernment equals mine—who can fully know the measure of all knowledge in the worlds—can know this light. It is through causes and conditions that the various kinds of knowledge and vision arise.”

At that time, amid his bewilderment, Ānanda regained a little awareness. Steadying himself with effort, he arose and asked Vairocana: “World-Honored One, is this light spoken of only in relation to the Buddhas?” The Buddha said: “Yes, good man. Only Buddhas can know it. Although there are bodhisattvas, their vision is not yet the same as that of the Buddha.”

Ānanda then came forward, bowed at the Buddha’s feet, prostrated himself with all five parts of his body touching the ground, and, with tears streaming from his eyes, asked in verse:

In the worlds are bodhisattvas who manifest in bodily form and become Buddhas. In the worlds are bodhisattvas who can transform into boundless bodies.

In the worlds are bodhisattvas who can know what the Buddhas know. In the worlds are bodhisattvas who can release sentient beings from their bonds.

In the worlds are bodhisattvas who enter universally into the Buddha-lands. In the worlds are bodhisattvas who demonstrate diverse skillful means.

In the worlds are bodhisattvas able to endure and enter into every kind of suffering. In the worlds are bodhisattvas who gather sentient beings into themselves.

Such bodhisattvas are all masters of empowerment. Manifesting bodies like those of all Buddhas, they make every realm appear in response to a thought.

Their spiritual powers and pāramitās are truly inconceivable. Amid urgent danger and hardship, they are fearless and greatly at ease.

I see that such beings are no different from Buddhas. Those who fully receive and uphold them are likewise inconceivable, like Buddhas.

They recite and uphold the treasury of the Buddha-Dharma, comprehending every part of it completely. Having reached this summit of the Dharma-cloud, they have all attained the stage of fulfillment.

Why do such persons not know these causes and conditions? If they do not know them, how could those of inferior understanding comprehend them?

At that time, Vairocana Buddha uttered a great sound from within the light and praised Ānanda: “Excellent, son of the Buddha! Although such bodhisattvas possess great loving-kindness, their loving-kindness is not all-pervading, and therefore they do not know. Although they possess great compassion, their compassion is not all-pervading, and therefore they do not know. Although they possess great forbearance, their forbearance is not all-pervading, and therefore they do not know. Although they possess great powers, their powers likewise are not all-pervading.

Although they manifest themselves, their manifestations are not all-pervading. Although they are unobstructed, their unobstructedness is not all-pervading."

"Every bodhisattva possesses these ways in which he is not all-pervading. If one attains all-pervasiveness, one clearly sees Buddha-nature and can then know me. Since this matter of Buddha-nature has not yet been fully understood, how can one know the scope of the Tathāgata?"

Ānanda said to the Buddha: "World-Honored One, if even such bodhisattvas still do not know, how can all sentient beings understand this principle?"

The Buddha said: "Śākyamuni, the seventh Buddha whom you and I have personally received and served, will next expound it. Then all sentient beings will naturally understand. Those able to receive and uphold it will naturally understand all that I have taught."

Chapter Ten: The Scope of the Tathāgata

Ānanda then asked Śākyamuni Buddha: "World-Honored One, how is this matter? I have personally received and made offerings to you through kalpas beyond count. I only pray that you will reveal it to me, together with the essential points of the Dharma. I wish to cultivate it and let it flow into the minds of sentient beings."

At that time, the Tathāgata said to Ānanda: "Ānanda, I shall now manifest such spiritual power. You and the others should inform one another: do not be alarmed or afraid." Ānanda received the Tathāgata's words and announced to the great assembly: "Great assembly, you should know! Great assembly, you should know!" He proclaimed this loudly three times. At that moment, Ānanda unknowingly rose into the air. Looking up, the assembly saw Ānanda's body and thought that Ānanda had attained unobstructed spiritual powers. Then the sound spread throughout the Akaniṣṭha Heaven, and all worlds heard of it. Ānanda said to the Buddha: "World-Honored One, the announcement has been made everywhere. I only pray that you will now manifest it."

At that time, the World-Honored One brought all forty teeth together evenly and closely, entered the samādhi of loving compassion, and contemplated the Heart-of-Heart mantra. Having formed this thought, he pointed southward with the middle finger of his right hand and pressed his great toe upon the ground. At that time, all worlds and non-worlds, and all hells, surged up into empty space. Then, from the worlds above, every kind of rain rained down jeweled lotuses, breaking open those hells.

At that time, there was not a single person in the worlds who suffered any pain. All filth and evil were entirely exhausted, and all attained the dharma eye and beheld

the Tathāgata. There were also manifested in every world great yakṣas and rākṣasa kings, protectors, Brahmā, Śakra, the Four Heavenly Kings, all hungry ghosts, and asura kings. All such beings attained spiritual powers. Such powers meant being well versed in loving compassion and universally sheltering sentient beings, no different from the Buddha.

There were also great spiritual powers that caused a subtle rain to fall in empty space, so that all who aroused aspirations and sought anything had their wishes fulfilled. Those afflicted with severe illnesses, through the power of hearing this, were all cured. The hungry were filled; those suffering from heat were cooled. There were also great spiritual powers extending throughout the ten directions, and at that time every sentient being discoursed on the Buddha's mind-ground.

There were also great spiritual powers whereby sentient beings in their mothers' wombs, while abiding in gestation as children, could recall and recognize the mind-ground of the past, know the places of their birth and what they had formerly experienced, and retain it in memory. There were also great spiritual powers through which all evil disasters and poisons in the worlds of the ten directions would not arise for countless kalpas.

There were also great spiritual powers whose luminous radiance pervaded the worlds of the ten directions. In every world, Buddhas and bodhisattvas, as well as śrāvakas of the four fruits and others, all attained clear vision without doubt or obstruction. Simultaneously, all could clearly pervade the three realms, reach the end of all suffering, and share the Buddha's lifespan of kalpas. There were also great spiritual powers whose luminous radiance displayed five colors.

Within each color were five million koṭis of nayutas of Buddhas, as numerous as the sands of the Ganges, all ascending through the air with their retinues of great bodhisattvas. All these retinues could discourse on the essential points of the Buddha's Heart-of-Heart Dharma and understand them clearly for themselves. There were also great spiritual powers whose luminous radiance pervaded the Buddha-lands of the ten directions.

At that time, the great earth shook thirty-six times. The constellations, sun, and moon fell at once throughout the eight directions. All Māras and their retinues abandoned their demonic deeds, relinquished their mighty powers, and immediately attained the Buddha's spiritual powers. Having attained those powers, all could recall and recognize the karma they had formerly received. They then felt remorse, sought mercy and repentance, and of their own accord wished to leave home. There was not a single person whose mind was not settled.

The Buddha said to the good men: "This luminous power of spiritual penetration pervades the worlds of the ten directions. It possesses great majestic virtue, the

three insights and six supernormal powers, and the eight liberations. Those who cultivate in accordance with the Dharma proceed directly to the Buddha-body, with no other body remaining."

Why is this so? Because the minds of all Buddhas are realized simultaneously, and all Tathāgatas give the same seal of approval. I, Vairocana, am the mother of the Buddhas, for I constantly abide and uphold this within myself. All aspirations and requests receive their own seal of approval, fulfill themselves, and are observed by themselves. I myself serve all as the master of empowerment, and all learners come of themselves to realization. Those who know the Buddha's mind broadly dispatch the devas to make offerings, and cause the Vajra Treasury Kings and Secret-Trace Bodhisattvas

to continually provide sheltering protection that cuts off disasters and calamities. They also dispatch all unrecognized devas to seek and gather round them. Thus, all beings in the worlds who assume forms, transform their forms, conceal themselves in various ways, or hide within the world, come constantly to guard and protect them. Even the heavens of Śakra and Brahmā, the devas, yakṣas, and heavenly hosts come and submit. The bhadras of the four seas, ghost-children, demon mothers, evil ghosts, yakṣas, and all nonhuman beings, indeed all such multitudes, submit without exception. They must certainly, in accordance with the Dharma, rely on my Buddha-mind and take up the Buddha-mind Dharma. They must certainly attain its verification. There is no other Dharma by which the work of accomplishing this mind of mine can be achieved."

Chapter Eleven: Sudden Transcendence to the Ground of Awakening

Ānanda said to the Buddha: "World-Honored One, this Dharma of mind is upheld by the Buddha himself and, through great spiritual powers, is realized in accordance with the Dharma. Even bodhisattvas and vajras, long abiding in the Buddha's practice, can reach the Buddha and learn to dwell firmly in Buddhahood, decisively never regressing and attaining the realization of bodhi. How can ordinary persons of inferior understanding, who wish to seek it, arrive there? The Buddha's power is vast, his majestic virtue profound and far-reaching, his resolve and conduct deep, and he abides in the power of great forbearance; only then has he accomplished it."

"How, then, do you wish sentient beings to cultivate and learn this Dharma? How can they accord with the Dharma? How can they verify it? How can they clearly perceive the workings of sentient beings' minds? When they see them, by what Dharma can they distinguish what is deviant from what is correct? What Dharma can cause the demon kings, all great evil kings, and all other transformations and strange phenomena to submit of themselves? What Dharma can immediately verify the Buddha-mind? I have heard the sūtras say that, even after long enduring

hardship and fully cultivating all the pāramitās, one may still not attain realization at once. I now do not know where to turn. I only pray that you will explain to me all the essential points of the Dharma, the verification of Buddhahood, and what is known in the world."

The Buddha praised Ānanda: "Excellent! Excellent! Listen, receive, and contemplate what you wish to know; I shall now explain it. Ānanda, who in the world can recognize this Buddha-mind? Who can know it for themselves? Who can perform every practice without the slightest error? Who can know the very end of birth and death? In truth, no one can know. Only a Buddha together with a Buddha can know this matter."

"Ānanda, as for this mantra of my mind, simply practice loving compassion. Recite it a thousand times each day until a thousand days have been completed. Then the Buddha's power will naturally be accomplished, and whatever one undertakes will naturally be accomplished; even the power of vows of the ten bhūmis cannot reverse it. There is another method for those who wish to know its verification: after reciting it one hundred thousand times, hold a mouthful of water and recite the mantra in the mind one hundred times. When something is to be done, sprinkle the water over it, and all suffering will be eliminated. If it is eliminated, this is certainly great verification."

"Having recited it a million times, one may sprinkle water upon a mountain and cause it to topple; all offenses may be extinguished. All disasters, epidemics, and hindrances will be eliminated. When there is an inauspicious occurrence in the world, sprinkle a mouthful of water toward the morning sun for three full days, and the disasters and epidemics will be eliminated. One can protect the ground and empty space of a great thousandfold world-system. To determine what is deviant and what is correct, take a bronze mirror, regardless of its size, recite the mantra over it ten thousand times, and carry it with you; then deviance and correctness will certainly be decisively known."

"If one wishes to know this mind or that mind—the minds of Buddhas, bodhisattvas, vajras, devas, noble persons of the four fruits, the nāga treasuries of the four seas and the nāga kings, heavenly kings, the sun, moon, and constellations, yakṣas and rākṣasas, all kings of ghosts and spirits, and even the minds of those in the world who are invisible or concealed, as well as the minds of worldly sentient beings—and to know the objects upon which they rely, then, according to the Lotus Sūtra, the merits of adorning the six sense faculties arise from this. Sons of the Buddha can certainly do this Dharma; ordinary beings can certainly do it; bodhisattvas can certainly do it; vajras can certainly do it. No others can."

Ānanda again said to the Buddha: “World-Honored One, if one cultivates this Dharma, what altar boundary is required? What medicines and woods? What offerings? What incense and flowers? What colors? What spiritual friends? What place should be used? Please explain all this in full.”

The Buddha said to Ānanda: “Is your question inverted, or is it a proper question? If it is a proper question, then this very inversion is it. If it were proper, there would be no need to ask. This Tathāgata-mind arises from form; it does not adhere wrongly to dharma-images, dharma-affairs, or dharma-self. There is only the mind-dharma, reaching the ultimate reality of mind. Ānanda, there is not a single dharma to which one may cling in order to reach the Tathāgata’s state. The mind has no other realm; the One alone is real.”

“Ānanda, if all dharmas of phenomena could make one a Buddha, why do they not emit great light upon body and mind? If they do so upon body and mind, know that among dharmas of phenomena not a single thing is established.”

“Why is this so? When I was formerly an ordinary person, I went to Mount Nikela and saw mantra-practicing immortals performing various rites. At that time I had recently obtained this mantra. After only seven days had passed, those mantra immortals, not recognizing who I was, regarded me as an evil man and performed various malicious spells in an attempt to subdue me. They exhausted their spiritual powers for seven days, yet gained nothing and only withered away themselves.”

“Then, out of compassion, I said to the immortals, ‘Know that with powers such as yours, even if you exhausted a great kalpa, you could not harm me. That you could harm me is impossible.’ The immortals all came and said to me, ‘Have you obtained knowledge of others’ minds, that you know we intended harm?’ I replied, ‘I have.’”

“The immortals asked, ‘Since you have obtained it, what harm do I intend?’ I replied, ‘All of you, at Pingwei Zhang, said: “This is an evil man; we should perform such-and-such a rite. At Bingwei, make an image of that man and carve it with a knife; then that person will die and no longer go forth to spread accounts of us.”’ When the immortals heard this, their hearts became dejected, and they came to bow at my feet.”

“They further asked me, ‘Holy One, how do you know this?’ I replied, ‘Assembly of immortals, you are false, whereas I am true. You are deviant, whereas I am upright. You see existence, whereas I see emptiness. You are branches and leaves, whereas I am the root. You are unreal, whereas I am real. You are flattering and deceitful, whereas I am straightforward and faithful. Whatever dharmas you possess arise from me.’”

“How can children instead harm their parents? Can branches and leaves harm their root? Can falsehood harm truth? Can the glow of fireflies harm the sunlight? Can a little dust exhaust a great current? Can the vapor of poison destroy the flavor of ambrosia? Can rākṣasas injure the Buddha’s body? Can ants shake Mount Sumeru? When the immortals heard these words, anger arose in their hearts. They competed in power with me, using astral arts to threaten me.”

“Then, for a moment, I recollected samādhi. In my mind, I breathed toward the sky and recited the mantra seven times. Black clouds filled the sky; the stars could not be seen, and the sun and moon gave no light. I again blew upon the earth, and it shook restlessly for seven days. I again summoned the Buddhas of the ten directions with my mind. The Buddhas of the ten directions simultaneously came to the crown of my head; at that moment, all those around me were of my own kind. Only I knew this; even the Buddhas did not perceive it.”

“I again looked in the ten directions. At that time the assembly of immortals was terrified and at a loss. They begged for mercy, bowed at my feet, and relied upon me. Again they repented, praying only that I protect them and make them free of fear. I contemplated them with the Buddha-mind, and they immediately became fearless. They then received from me the Heart-of-Heart Dharma of the Buddha-mind and at once obtained spiritual powers. Ānanda, this mind-dharma of mine is the master of all evil mind-dharmas in the ten directions. If anyone seeks all dharmas of phenomena and non-phenomena, worldly-truth dharmas or supramundane-truth dharmas, and obtains spiritual powers apart from reliance on this mind-dharma of mine, that is impossible.”

At that time Ānanda again asked the Buddha: “As stated above, there is a samādhi mudrā. What is this mudrā like? I pray that you explain the procedure for the samādhi mudrā.”

The Buddha said to Ānanda: “Listen well. First sit in the full lotus posture and recite my heart-mantra twenty-one times. Then form the samādhi mudrā with the hands that recite the mantra. First place the upturned left hand upon the crossed legs; then place the upturned right hand upon the left, with the ten fingers level with the wrist bones. Touch the middle finger of the right hand to the upper joint of the thumb. Thus it is formed.”

“If a person recites the mantra one hundred and eight times, three times over, and leaps bodily even to the earth below, into empty space, or to the Heaven of the Thirty-three, all will touch their hearts and give rise to goodness. All great evil kings —those able to harm people and obstruct the Way—will be caused to recollect the Buddha and will be prevented from slandering the Buddha. Sentient beings will attain the Buddha and bodhisattvas, never regress, and know their former lives. The

Tathāgata always uses this mudrā to summon and draw those with affinities. Whenever the earth is made to shake in thirty-six ways, this mudrā is used. The power and efficacy of this mudrā cannot be fully described. Those who uphold it know it for themselves."

At that time Ānanda said to the Buddha: "World-Honored One, the Tathāgata can uphold it in this way; but how can those who have not attained the Buddha-mind uphold it? I see that medicines may be fragrant or foul; waters may be turbid or clear; the sun and moon may be bright or dark; and what is cultivated may be ordinary or holy, Buddha or Māra, thought or image, existent or nonexistent, safe or perilous, right or wrong. Matters such as these are immeasurable."

"The earlier and later meditative states, their inverted and illusory images, are not the same. How can the Tathāgata have all ordinary people uphold [this] together with the Buddha? If it is upheld by the Buddha, each and every deed is a Buddha-deed; if it is not upheld by the Buddha, it is a Māra-deed. How can the Tathāgata have all ordinary people share the one Buddha-mind?"

The Buddha said: "Ānanda, excellent! Excellent! All ordinary people who can receive, uphold, and keep the precepts of this mind of mine truly share my mind and thus share my power. If they cannot attain this, then may I undergo birth and death in the six realms of saṃsāra. May all the teachings I have spoken be false and deceptive, leading sentient beings to fall. Know that I would then be Māra and not the Tathāgata. Ānanda, you must still have doubts. Ānanda, listen again to what I shall say."

"If any sentient being can uphold this Dharma, that is the Tathāgata-mind, the treasury of the Tathāgata-mind. If this person guards it in the palm, know that this person is the Tathāgata's eye; all his gall and vessels are equal to those of the Buddha. Know that this person is thus sought and placed in the palm of the hand. Know that this person is the Tathāgata's crown, for this person is placed upon the Tathāgata's crown. Know that this person is the Tathāgata's mind, for the treasury of the Tathāgata-mind is entrusted to this person."

"Good man, know that this person is one upon whom the Tathāgata relies. The Buddhas of the distant past rely upon and protect this person in order extensively to save the world of truth. Know that this person is the Buddha-tree, the Buddha-sun, never extinguished throughout eternal kalpas. Know that this person is the Buddha's vajra mountain."

"Suppose that evil calamities and ominous portents as numerous as the sands of countless hundreds of millions of Ganges rivers should all appear at once; that the earth should overturn; and that all mountains and rivers, great seas, Mount Mujilinda, the Iron Encircling Mountains, the Great Iron Encircling Mountains, and

the ten jeweled mountains should all collapse at once. Suppose the dragon treasury should boil violently, heaven and earth should change and perish, the stars should fall, and all sentient beings should be destroyed. This person would not fear annihilation or destruction; none of all evils could find an opening against them."

"Why? Because the Buddha-sun protects them; because they conceal themselves beneath the Buddha's robe; because they settle themselves within the bodhisattvas' canopy; because all vajras, by the Buddha's command, guard this person; and because all beings pay them reverence. If one constantly upholds it, know that this person will certainly attain the Buddha-body without error. Ānanda, if any sentient being upholds this Dharma of mine and does not attain Buddhahood, then I shall relinquish my rank and enter the Avīci hell, never again to have life."

Chapter Twelve: The Mind-Dharma of Non-Attachment

The Buddha swore [that], as the blood flowed from the entire bodies of all sentient beings and of Ānanda, the earth broke apart, the sun and moon did not appear, and the stars vanished. Because Ānanda then harbored doubt, these events manifested. At that time Ānanda knew not what could sustain either body or mind. Seeing repentance arise in Ānanda's mind, the Tathāgata spoke verses to dispel his doubts:

Within the realm of the Buddhas, those of lesser capacity cannot reach. The words of Buddhas from distant kalpas even bodhisattvas cannot know.

Among the Buddhas' spiritual powers, this realm is seen, yet is not a realm. The Tathāgatas of distant kalpas share with me this one mind.

This mind is not among other minds; this mind itself is Buddha. If one carries out the affairs of this mind, there is none who does not leave the world.

The minds of Buddhas of the past, of the future, and of the present; those in between, the bodhisattvas and the hosts of devas—

Even the lowest and most foolish kinds of ordinary beings, if they can uphold this mind of mine, swiftly realize the patience of the unborn and no longer abide in the world.

The assemblies of bodhisattvas and śrāvakas, and the other four fruits—all the way up to the Buddhas—none is not born from this.

By upholding the precepts, one attains perfection; faith and offerings receive their recompense. Mindfulness remains ever without regression in every place of rebirth.

One always rejoices in being welcomed. All teachings that one speaks are the wisdom of the Buddha-mind; in every thought one receives karmic fruition.

All likewise arise from this—each and every Tathāgata. Their exposition is measureless and inexhaustible; each Buddha's spiritual power—

Again, there are immeasurable regions, and in each region there are immeasurable Buddhas; each Buddha has spiritual powers—

All arise from the Buddha-mind. Within each Buddha-mind, they are gathered into the Heart-of-Heart; thus is this Heart-of-Heart.

To speak of the Buddha is inexpressible; each and every one is inexpressible. This, too, arises from this: the worldly is not worldly.

The transcendent is not transcendent; these are skillful means of every kind. Spoken teachings and doctrinal treatises, secret dhāraṇīs.

Samādhi with mastery of others' minds, knowledge of past and present, and the future attainment of fruition: these too arise from this.

Māra kings, wheel-turning kings, Brahmā, Īśvara, and the like—all who possess power are turned by the Buddha-mind.

Deviant arts and proper mudrās are distinguished upon seeing and hearing them. Such is the power of the sage's mind, reaching broadly through all realms.

These too arise from this: the Tathāgata's mudrās and manifold paths, subduing Māras and liberating nonhuman beings, spiritual transformations and mastery.

It sees into all non-realms, cuts the bonds of suffering for the multitudes, shakes all worlds, and sees into a single condition.

Great compassion fills the ten directions; this too arises from this. All classes of sentient beings plant various roots of merit and karma.

Whether mature or immature, the wisdom of mastery of others' minds decisively knows the places of their rebirth, each one throughout the ten directions.

When all sentient beings hear the sound, they all have faith in the Buddha. This mark of the broad and long tongue also arises from this.

In the lands of the ten directions, above in the heavens and below, even throughout ten thousand Buddha-lands, in every Buddha-land—

There are ten thousand worlds, with sentient beings beyond measure. Hearing the sound, all have faith in the Buddha; such are the marks of the tongue.

These too arise from this: the heavens of Radiant Sound and Universal Purity; and also non-worlds, whether with form or without form.

All can contain Buddha-nature—those with outflows and those without light, echoes in empty space, those who fall into forms and those who die young.

Receiving the Buddha, they return to mindfulness. The faithless and icchantikas, and those for whom this Dharma is unbroken, all obtain causes and conditions.

Such sentient beings, receiving the light, are freed from the world. This, too, arises from this, for ordinary beings of inferior understanding and the like.

If they can uphold the Buddha-mind mantra, they are one with the ground of the Buddha-mind. Endowed with the six pāramitās, they shall attain great spiritual powers.

They illuminate all Buddha-realms and thereby possess the six supernormal powers. What they say is like the Buddhas; whether lifting or setting down their feet,

They accomplish great spiritual transformations. Speech and nonspeech alike are all of one sound. Even if it is a Buddha without a body,

What is spoken is the Buddha's correct wisdom. The practices of ordinary beings and sages, and the arising of the resolve, are all equal to bodhi. Among all stages of fruition,

All are the power of the Buddha-mind.

The Buddha told Ānanda: "This verse of mine is like flowers in empty space. By the Buddha's spiritual power, it at once remains in empty space and becomes a bodhisattva canopy. Beneath this canopy are further boundless, incalculable worlds —numberless as the sands of the Ganges—filled with transformation Buddhas beyond all expression. There are also immeasurable, inexpressible numbers of dharmakāya Buddhas and sambhogakāya Buddhas. The retinues of each and every one are all foremost leaders among bodhisattvas."

"There are also inexpressible numbers of bodhisattvas, and each bodhisattva in turn has an immeasurable retinue. All are teachers and leaders among humans, surrounded by beings of the third, fourth, and eighth bhūmis, and so forth."

"All such Buddhas and bodhisattvas, śrāvakas, pratyekabuddhas, noble ones of the four fruits, all devas and immortals, the Four Heavenly Kings, Brahmā kings, Indras, asuras, and all rākṣasas, yakṣas, hosts of spirits and ghosts—every being of great virtue, great spiritual powers, great mindfulness, great compassion, and great

sovereignty—surround this canopy together. With minds that do not retreat, they receive the Heart-of-Heart Dharma of the Buddha.”

At that time there appeared an immeasurable, inexpressible number of earth spirits, each holding a thousand-petaled lotus and supporting the feet of the mantra practitioners described above. They moved freely through the ten directions, manifesting light-bodies, all their light appearing the color of refined purple-gold. Whenever any sentient being saw this light, the outflows were immediately cut off, and that being entered the Buddha’s samādhi. They then saw clearly and completely the causes and conditions giving rise to the great thousandfold world and all the deeds performed within it; none failed to attain fruition. At that time Ānanda praised the Buddha in verse:

Excellent, my teacher Śākyamuni: with one sound, you completely reach the great thousandfold world.

With one subtle sound, you liberate all; yet sentient beings do not realize it within themselves.

Excellent, the Tathāgata’s light of sovereign freedom: it shines upon and touches both the foul and the non-foul.

From one’s own mind wells forth the water of ambrosia, cleansing and purifying without one’s knowing it.

Excellent, the fearless mind of sovereign freedom, able through fearlessness to terrify all tigers.

Wild elephants and venomous dragons all subdue themselves and naturally give rise to compassion, without knowing it.

Excellent, fearless king of spiritual powers: when you speak, the great thousandfold world is shaken.

When shaken, beings naturally come and submit; when they submit, their own minds do not know it.

Excellent, mind of immeasurable compassion, able through compassion to flow through all destinies.

All cultivate the Buddha Dharma through virtuous compassion, yet those who cultivate compassion do not know it.

Excellent, king of immeasurable treasuries of goodness, widely bestowing wholesome wealth upon sentient beings.

Those who uphold goodness attain wholesome samādhi, yet those who uphold goodness do not know it.

Excellent, king of immeasurable jeweled banners, whose banner-light shades the worlds.

Sentient beings, sheltered by the mantra, are freed from the bonds of suffering, yet those freed from suffering do not know it.

Excellent, immeasurable great Dharma tree, able to provide shade and coolness for the great thousandfold world.

All who dwell in its shade are freed from the heat of affliction, yet those freed from affliction do not know it.

Excellent, immeasurable great Dharma mirror, illuminating and dispelling every dark obscurity.

When the mind is illumined, wisdom arises; yet those endowed with wisdom do not know it.

Excellent, the Tathāgata's single voice: those who hear and retain it attain a single flavor.

This single flavor pervades sentient beings; this is what is called great compassion.

Now, with the understanding of a foolish and lowly ordinary person, even if I wished to praise the Buddha, it could never be exhausted.

I can only offer this slight praise with my humble mind; may the Buddha compassionately accept it."

After Ānanda had praised the Buddha in verse, he said to the Buddha: "World-Honored One, my understanding is now foolish and shallow. Though I have praised the Buddha, because of the Buddha's spiritual virtue I am unable to express it. World-Honored One, such causes and conditions, such spiritual power, such sovereignty, and such certainty are things I have never heard or seen. Why does the Tathāgata speak of them only now? The Tathāgata has long known that sentient beings differ in the shallowness and depth of their capacities and learning. Why did you not formerly expound this wisdom universally to sentient beings, instead allowing them to come and go?"

The Buddha told Ānanda: "This Heart-of-Heart of mine is always before me. Before I appeared in the world, this mind appeared in the world; before I received birth, this mind received birth; before I attained samādhi, this mind had already attained

samādhi. Such is the power of samādhi and wisdom. It is the Buddha's dwelling place, the Buddha's sphere of action, the Buddha's place of samādhi, the Buddha's place of contemplation, the Buddha's place of awakening, the Buddha's place of practicing the Way, and the Buddha's place of certainty."

"Ānanda, all bodhisattvas, vajra beings, devas, lesser ordinary beings, other spirits and ghosts, yakṣas and rākṣasas, astral deities, and illusion-working demon kings who can practice my mind will attain my spiritual powers. If they do not practice this Dharma of my mind, there is no possibility that they can desire and obtain my spiritual powers."

Chapter Thirteen: The Characteristics of the Buddha-Mind

Ānanda said to the Buddha: "World-Honored One, even bodhisattvas of the ten bhūmis cannot know the Tathāgata's mind. Even if there are those who know it, they know it only after withdrawing from the Buddha's rank. Now those sentient beings who wish to practice are all of inferior and shallow capacities, yet they do not understand the mind. I pray that you will determine its characteristics."

The Buddha told Ānanda: "I shall explain to you the characteristics of the Heart-of-Heart. It is not separate from any sentient being. There are twelve kinds of mind; these are matters of the Buddha's Heart-of-Heart. What are they?"

"First, though one's own body experiences suffering, one does not shrink from it. When one's own mind abides in suffering and sees all sentient beings undergoing what is not suffering, thought after thought one proclaims and speaks of the decisive mind of great compassion that pities living beings. One does not see suffering in oneself, and with respect to dharmas one obtains nothing; yet, seeing the suffering of sentient beings, one rescues and protects them even at the cost of one's life, until they thoroughly attain liberation. This is called the first mind."

"Second, one contemplates all suffering as though it were present before one, yet does not waver. One contemplates all suffering as impermanent; if one has suffering oneself, one regards it as entering samādhi; if afflictions and disturbances come to confront one, one regards them as entering the fourth dhyāna; all enemies are regarded as one's parents; and when seeking to rescue all who suffer, one regards these suffering people as filial children before their parents. This is called the second mind."

"Third, one treats the affairs of one's own mind as one treats the minds of others, and the affairs of others' minds as one treats one's own mind; even all bodily parts are regarded as equal to one's own bodily parts; all desires as equal to one's own desires; all deviant minds as equal to what is right; all Dharma treasures in the world as weighty as one's own life; the three lights of the world as one's own eye-light; and

even all food, drink, and excellent medicines as remedies for one's own bodily illness. This is called the third mind."

"Fourth, with respect to recollection of the Buddha, one forms the thought of becoming a Buddha: 'I shall uphold this constantly and never relinquish it.' It is like Vaiśravaṇa, king, guarding a stūpa of relics in his palm; like ten vajra treasuries jointly holding one vajra jewel; like vajra deities of ten worlds jointly holding one vajra pestle; like ten worlds contemplating the light of one sun; and like sentient beings of the ten directions sharing one world. This is called the fourth mind."

"Fifth, one can distinguish and discuss every word and phrase of all Buddhas, every teaching and every Dharma tree, every seal and every spiritual power, and the applications of great and small powers; yet one praises oneself while regarding oneself as lowly and inferior with respect to the Dharma. In every contemplation, one does not enter sleep, but decisively gives rise to the mind that, whether the great thousandfold world has faith or lacks faith, there will be no loss. This is called the fifth mind. Whoever can be thus attains the purity of the five eyes and clearly sees the worlds."

"Sixth, within the six perfections one gathers in all minds. Entering the gate of compassionate samādhi, one gathers in the Vināyakas and makes them six kinds of spiritual friends. First, there is the Vināyaka named 'Without Joy.' When this being comes, it causes people's minds to fluctuate between joy and anger and to engage much in acts of killing. The teacher then uses kṣānti-pāramitā to gather it into the samādhi of compassion and forbearance, making it a king of compassion and forbearance. Second, there is the Vināyaka named 'Delusive Bewilderment.'"

"When this being comes, it agitates and unsettles the mind, causing people to be indecisive; amid all dharmas, they are unable to give assent. At the time of agitation, one gathers it in through dhyāna-pāramitā and calls it 'Immovable Wisdom.' Third, there is the Vināyaka named 'False Speech.'"

"When this being comes, it gives rise to much delight; amid seductive words it produces a decisive mind, amid deceptive speech it produces straightforward trust, and amid purity it gives rise to desire and defiled thoughts, causing people to become inverted. One then gathers it in through śīla-pāramitā and calls it the Lord of Skillful Means, thereby rendering this being unable to act. Fourth, there is the Vināyaka named 'Binding Attachment.'"

"When this being comes, it causes practitioners to bow in reverence to demon kings. This Vināyaka constantly keeps company with all demon kings, and so manifests a great demonic body to induce refuge and draws people into faith, stirring up confusion and delusion. Once one recognizes this, one gathers it in through vīrya-

pāramitā and calls it the King of Great Skillful Means. Fifth, there is the Vināyaka named ‘Pleasing.’”

“When this being comes, it causes people to hope for the fulfillment of their wishes. It specializes in plundering and robbery, extensively seeking wealth for coarse use. It first arouses thoughts of wealth, and only afterward gives it to people. It constantly dwells in the wilderness with the king of hungry ghosts, causing people never to be satisfied. Once there is no satisfaction, all the powers of the Dharma are lost. One then gathers it in through dāna-pāramitā and calls it the King of Great Giving. Having thus gathered it in, greedy thoughts are also exhausted.”

“Sixth, there is the Vināyaka named ‘Deception.’ When this being comes, it discerns only what is not Dharma and cannot attain right wisdom. It sees many faults and troubles, falsely produces Dharma-characteristics, seeks profit where there is no benefit, widely promotes divergent teachings, and becomes a leader of the multitude. Within the true Dharma it gives rise to a mind that slanders the Dharma. One gathers it in through prajñā-pāramitā and calls it the King of the Treasury of Wisdom.”

“There is also a Vināyaka named ‘Cutting Off Practice.’ When this being comes, all thoughts are entirely exhausted at once; one becomes dull and deeply sleepy, various illnesses arise again, external demons are stirred up to create internal hindrances, people become fearful, many false views arise, and they entertain thoughts of other teachings. Such thoughts are gathered in through fearlessness: one need only practice great compassion and vow that they become one’s retinue, and they will submit of themselves. Once they have submitted, do not rebuke them. This is the sixth mind.”

“Seventh, with respect to the seven factors of awakening, I always diligently seek them. I constantly dedicate the merit and virtue I cultivate to all, gather in all the suffering of sentient beings, and await receiving it in my own body. I enable all beings to see, hear, awaken, and know, and enable all sentient beings to depart from the realm of demons. This is called the seventh mind.”

“Eighth, within the Noble Eightfold Path one is never satisfied. One constantly gives rise to the ten faiths, maintains the practice of the ten wholesome deeds, does not speak of the faults of nonhumans, does not praise oneself or disparage others, gives without calculation, does not seek recompense, constantly practices giving, vows to uphold the Dharma, never grows weary, practices according to the teaching and one’s vows, and does not lose one’s original mind. This is called the eighth mind.”

“Ninth, one does not deceive the assembly, does not disparage the Dharma, is not arrogant, does not presume superiority, does not cling, and does not deceive others. One constantly conducts oneself honestly and straightforwardly, remembers each

and every vow one has cultivated, serves the Buddha and the jewel of the saṅgha by receiving them at one's feet, and when bowing to revered images does not bow carelessly but does each act in accordance with the Dharma. This is called the ninth mind."

"Tenth, one must maintain and fully possess the ten faiths: first, faith that the Buddha is ever-abiding and, while in the world, possesses great spiritual powers; second, faith that the Dharma is profound and far-reaching, possesses great powers of skillful means, and has decisive power; third, faith that the Buddha compassionately pities beings, widely bestows essential Dharma teachings, and rescues the multitude from suffering; fifth, faith that amid the five defilements the Buddha constantly manifests compassionate light; sixth, faith that amid the six thieves the Buddha is like one's parents; seventh, faith that from the Buddha's seven apertures there constantly issues the Buddha's—

—voice; eighth, faith that amid the sixty-two views the Buddha has no thought of love or hatred; ninth, faith that in the world of the five turbidities the Buddha constantly liberates sentient beings, teaches the unobstructed mind, and has no boundaries; tenth, faith that Buddhas, bodhisattvas, and all vajra beings constantly manifest spiritual power and can transform sentient beings, each and every one, into Buddhas. If one is thus, this is called the tenth mind."

The eleventh mind is this: Among all dharmas, in all discussions and discriminations of meaning, be careful never to praise yourself. Do not praise your own goodness, do not associate with the powerful and wealthy, do not abandon the many wholesome deeds, and deeply contemplate the bodhisattvas as if they were before your eyes. All fears will gradually be subdued and gathered in, and hindrances from Buddhas and bodhisattvas will naturally be entirely removed. This is called the eleventh mind.

The twelfth mind is this: Deeply examine yourself. If there is even slight arrogance, you should apply a blessing to yourself; if there is laziness, you should relinquish yourself; if there is coarseness and violence, abandon wealthy and powerful friends; if there is much arrogance, you must tame it; if there is much deceit, contemplate the realm of sharp swords; if there is much greed, dwell holding fire; if there is much desire, contemplate putrid flesh; if your conduct is defiled, first contemplate prison. If one can do thus, it is certain that one has attained the Buddha-Heart-of-Heart Dharma, and there can be no further doubt concerning the Buddha mind. This is called the twelfth mind.

At that time Ānanda addressed the Buddha: "World-Honored One, is the Buddha-Heart-of-Heart solely the realm of the Buddha, or is it also the realm of sentient beings? If sentient beings possess a realm corresponding to these twelve minds,

then this mind is not within the sphere of sentient beings' practice. If sentient beings can practice the matters described above, then there is no doubt. How can sentient beings practice this mind?"

The Buddha told Ānanda: "Simply uphold it yourself; the ten directions silently verify it—this is not something you can fathom. If you could fathom it, how could it be called the Buddha-Heart-of-Heart?"

Chapter Fourteen: Freely Fulfilling Wishes

At that time Ānanda again addressed the Buddha: "World-Honored One, this Dharma teaching is true and not false. I now wish to ask a question. Will the Buddha permit it?"

The Buddha said: "What do you wish to ask? Speak as you wish."

Ānanda asked the Buddha: "World-Honored One, if sentient beings wish to escape suffering, subdue māras, or obtain protection and support, is there some other Dharma, or should they use the Heart-of-Heart? If they use this Heart-of-Heart, they have not yet seen its method of practice."

The Buddha told Ānanda: "If you wish to know this Dharma, listen carefully. I shall again teach you the Wish-Fulfilling Dhāraṇī." He then spoke the mantra: (omitted).

Those who uphold it need not select an auspicious day, distinguish the constellations, sun, or moon, or ask whether it is a fasting day. Before a Tathāgata, before an image, in a clean room, or before a stūpa containing relics, offer incense and flowers according to your means, with all your heart. On the fifteenth day of the bright fortnight, bathe and cleanse yourself, put on new, clean clothing, and prepare offerings according to your means.

For the sake of protecting the Dharma, three kinds of pure food are required. Make a square altar according to your means, and provide banners and lamps according to your means. Recite the Heart-of-Heart mantra and the Wish-Fulfilling mantra 1,080 times each. Then sleep at the feet of the image. At dawn, the Tathāgata will manifest in person, as will the sacred vajra beings; bodhisattvas and devas from the ten directions will come and surround you, and all practices and vows will be completely fulfilled.

If one knows that one has committed transgressions or has other offenses, recite it ten thousand times, and one will naturally see the Buddha's pure, luminous body, as well as all dharmas. If one merely recites it one million times, there is nothing one will not fully know. There is no other method of upholding it.

If there are any fearsome and difficult-to-subdue apparitions capable of frightening people, bend the middle finger of the right hand into the palm and press the joint of the middle finger with the thumb. Silently recite the Wish-Fulfilling mantra no more than one hundred times, and they will naturally be subdued. In cases of poison, harm, or fire disaster, blow upon them with the breath, and they will naturally be eliminated. What is difficult to extinguish can be extinguished; what is difficult to remove can be removed.

If there are any obstructions or difficulties, join the palms of both hands. Hook the index fingers and ring fingers together within the palms, and join the little fingers, thumbs, and middle fingers within the palms. Face the four directions, and recite one hundred and eight times in each direction. Karmic defilements will be removed, and all obstructions and difficulties will be exhausted.

If there are powerful Vināyakas whom one wishes to subdue, they will be subdued at once upon the sound of the mantra. If they are not subdued, press the ground with the great toe of the right foot and recite the mantra one hundred and eight times. At that time, the Vināyakas will bleed from their seven apertures and will naturally submit. All those with supernatural powers and mantra-holding immortals in the worlds of the ten directions, the four bhadras, the eight dragon-treasury realms, and all secret methods therein—all classes of sentient beings—when summoned in accordance with one's intention, will submit without exception.

Only evil dharmas are excluded from this. If one wishes for fragrant offerings from the devas, look up at the sky and recite the mantra one hundred and eight times; the fragrance will then descend. If one wishes to go to the Buddha-lands of the ten directions and the realms of bodhisattvas, simply point the middle finger toward the sky and call upon Maheśvara; no celestial realm that accompanies him will remain inaccessible. At the time of death, Buddhas from the ten directions will come before one's crown and personally welcome one to their own worlds. If one wishes to attain, in one's present body, an undying Buddha-world, simply recite it one billion times and one will attain it. Heaven and earth will certainly no longer change one's countenance, unless one is not wholehearted. If there is anyone wholehearted for whom this does not occur, then I am speaking falsely, and all the sūtras and teachings are the words of māras rather than the words of the Buddha."

Chapter Fifteen: Inexhaustible Spiritual Functions

There is another method: If one wishes to obtain money and wealth, take a coin that has been used, split it at the center of its inscription, and secretly recite the mantra one hundred and eight times. Then extend the finger and point at that person's mind; that person will open their intention, and whatever amount is spoken of will be granted. If one wishes to summon ministers, princesses, consorts, empresses, or

noble officials, take one grain of fine incense, write that person's name on it, place it beneath the corresponding finger, and recite the mantra 1,080 times. They will then come running of their own accord.

If grain or wheat is needed, take three grains of what is needed and place them beneath the middle finger. Perform the method as before, and one will obtain what one desires. If one wishes to make everyone joyful, bend the middle finger into the mouth and recite the mantra one hundred and eight times. Then point the finger at the person before you; they will comply without opposition, and all will be joyful.

There is another method: If one wishes to summon the dragons, take a bowl of well water, recite the mantra one thousand times over it, and write "there are dragons" in the water. The dragons will come of their own accord, submit, and reverently serve.

There is another method: If the heavens give no rain, take borneol and a bowl of well water, recite the mantra one thousand times over them, and place them in the sun. A white dragon will emerge from the bowl, and rain will fall at once. If there is too much rain, take red earth of a golden color and draw a dragon on paper. Recite the mantra 1,080 times and place it in a well. A red dragon will then rise into the sky, and the rain will cease at once.

There is another method: If grain, wheat, or any seedlings and crops do not flourish, take one catty of clarified butter, recite the mantra one thousand times over it, and burn it in the wind. Everything will be moistened and will mature in due season.

There is another method: If disease is prevalent in the world, draw the shape of a comet on red paper and recite the mantra 1,080 times. The disease will then be eliminated. Its shape has six small stars combined into one star, resembling the form of a wooden tablet.

There is another method: If a country is troubled and disturbed by warfare and its four borders are unsettled, take a guest knife and recite the mantra one thousand times over it. Point it in whatever direction is required, and divine troops will appear. Throughout immeasurable worlds, all external calamities will naturally withdraw and disperse.

There is another method: If one studies any arts or skills, literary composition, crafts, inner mysteries and outer arts, all worldly magical arts, or the spheres of activity and objects of attention of Buddhas, bodhisattvas, and vajra beings, recite it one thousand times every morning. After one hundred days, there will be nothing one does not fully know.

There is another method: If one wishes to obtain the treasures of the dragon kings of the ocean or the essential records of the dragon treasuries entrusted by all Buddhas and Tathāgatas, burn five kinds of incense—sandalwood, aloeswood, fragrant resin, frankincense, borneol, and pippalika—and, during the stillness of night, face the four directions and recite the mantra 1,080 times in each direction. At that time, the dragon kings of the four directions will personally offer the treasures under their charge.

There is another method: If one needs treasures stored in the earth in order to cultivate merit and virtue, simply say, “I need this treasure to establish such-and-such merit and virtue.” Stamp the ground with the foot and recite the mantra one thousand times. At that time, earth spirits from the ten directions will bring forth worldly goods and deliver them to the practitioner for use. If they are used evilly for fame and profit, the result will not be attained.

There is another method: If people all hate one another, take flowers from five kinds of trees, recite the mantra one hundred and eight times over them, write the character for Buddha on them, and give one to each person. They will naturally become harmonious and respectful, and will never again hate one another.

There is another method: If a person has previously upheld all kinds of Dharma practices without effect, take the outer garment that one wears, recite the mantra one thousand times over it, and spread it as a seat for the Buddha. After seven full days, take it and wear it, or again uphold and practice the essential Dharma methods, and there will be efficacy. All bodhisattvas and vajra treasury beings will naturally submit; they will be swiftly directed, and whatever one seeks will be obtained without delay.

There is another method: If epidemics arise and spread, take seven kinds of poisonous medicines—aconite, prepared aconite, wolfsbane, croton seeds, amber, bright sand, borneol, and nutmeg—recite the mantra one thousand times over them, soak them in water, and sprinkle the water over the bodies of the sick. There will be no illness that is not removed. If there is lameness, recite the mantra over a knife one thousand times and point it at the afflicted place; it will immediately straighten, and throughout an entire kalpa no further illness will occur, so that one will remain free of illness for the remainder of one’s karmic recompense.

The Buddha told Ānanda: “If I were to explain these essential methods, I could not exhaust them through the end of a kalpa. Whatever one seeks, seek it according to the methods I have taught above, and there will be no result that is not attained. In all undertakings and every kind of activity, whether great or small, all will be accomplished completely and without lack. If one can uphold this constantly, one will proceed directly to bodhisattvahood and attain non-retrogression. If one

performs these methods daily and upholds this mind, one can become a great king of trees for the world, shading sentient beings so that they may leave all sufferings behind, and enabling all to attain the Buddha mind. All sentient beings who attain non-retrogression do so through the majestic power of such a person's upholding and recitation."

At that time, after the Tathāgata had expounded the mantra methods and their functions, the bodily radiance of all bodhisattvas, vajra beings, devas, and immortals was no longer visible; only the Buddha's light pervaded Jambudvīpa. Then the devas abiding in space naturally turned back, and all the palaces of māras toppled and, within a moment, scattered and vanished without remainder. The great earth shook six times. At that time, bodhisattvas from the worlds of the ten directions held flowers and banners and made offerings to Śākyamuni Buddha.

All the sounds arising from those flowers spoke of matters within the Buddha's mind. The manifestations within the minds of all Buddhas, according to what the mind employs, are inconceivable. The flowers and fragrances offered were all inexpressible; they also manifested inexpressible sounds, and the spiritual powers they manifested were likewise inexpressible. The transformations manifested by those bodhisattvas through the power of the Buddha-Heart-of-Heart were also inexpressible. At that time, seeing the Buddha's light pervade Jambudvīpa, the bodhisattvas of the ten directions each praised the Buddha in verse from within the treasury of their minds:

Excellent is this radiance—
it is the power within the Buddha's mind.
Though the Māra King beholds it,
his formless body scatters and vanishes.

Excellent is this radiance—
it is the Buddha's unobstructed power.
The Māra King destroys himself,
and bodhisattvas from the ten directions come.

Excellent is this radiance—
it is the Buddha's power that accords with the mind.
This power reaches the bodhisattvas
and then the bodies of ordinary beings.

Vasava and Varuṇa,
the sons of ghosts and spirit mothers,
and the hosts of devas and yakṣas
all come together to make offerings.

All the vajra hosts,
together with Maheśvara,
and all the Brahmā kings of the Fragrant Accumulation,
all come to take refuge.

All the constellations,
the spirits of wind, fire, lightning, and mist,
the four heavenly dragon treasuries, and the rest,
bring flowers to make offerings.

The four quarters, the upper and lower realms,
space and the edge of the waters,
flowing across the ten directions—
all praise the Heart-of-Heart.

The Tathāgata's Heart-of-Heart
could not be fully spoken of through the end of a kalpa.
Even a hundred thousand seas
are not equal to a single hair.

Even a thousand worlds
are not equal to the tip of seven hairs.
Even omniscience in its fullness
does not reach the bounds of the Buddha's mind.

We have extensively cultivated vows
through immeasurable kalpas.
Yet all the Tathāgatas
have not awakened to the Heart-of-Heart.

The Tathāgata's Heart-of-Heart—
only a Buddha can fully comprehend it.
Though bodhisattvas praise it,
they do not equal the light of a single hair.

All manifestations throughout the ten directions are the Heart of the Heart. Even the Peak of Existence arises in accordance with the mind.

All Buddhas teach in accordance with the mind; I too learn in accordance with the mind. Having cultivated and studied, may the Buddha keep this in mind.

If one attains accomplishment in accordance with the mind, all will simultaneously attain perfect awakening.

Chapter Sixteen: Receiving and Upholding the Dharma

At that time, having heard what the Buddha had taught, the assembly joined their palms one by one and upheld the Buddha's Heart-of-Heart. When the Tathāgata saw this, he extended his golden arm and, for all of them, sealed their crowns and conferred prophecies of Buddhahood upon the bodhisattvas. The assembly then received the Buddha's prophecies, joyfully practiced them in reverence, paid homage to the Buddha, and departed.