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序

Preface

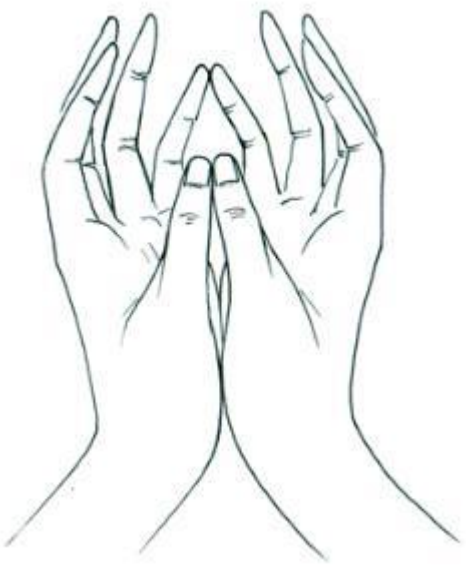
我们人的一生中，常有病苦缠身，或有忧郁愁闷，难以自拔自慰，有人甚至会出现各种恐怖、错乱，这全是由于心不安宁的缘故。	In the course of human life, we are often beset by the suffering of illness or by depression and distress, unable to free or console ourselves. Some people even experience various terrors and confusions. All this is because the mind is not at peace.
只要心安宁，心定就能生慧，慧开之后，再来察视世上一切成败、利钝、是非、得失、富贵贫贱、生死来去，都属空幻，若能进一步作空观，则一切恼怒不生，前因后果了了分明，思想不偏，人的一切愁苦就自然消除，病痛也会自然缓解以致痊愈。	As long as the mind is peaceful, meditative stability can give rise to wisdom. Once wisdom opens, one can examine all worldly success and failure, favorable and adverse conditions, right and wrong, gain and loss, wealth and poverty, birth and death, coming and going, and see that they are all empty and illusory. If one further contemplates emptiness, no afflictive anger will arise; causes and results will become clearly understood, one's thoughts will not be biased, and all human sorrow and suffering will naturally disappear. Illness and pain will also naturally ease and may even be healed.
以上关键全在一个“心”字，本法即是一个修心的方法，是观世音大士救苦救难的妙法，修此法的人，心有寄托，可以去病，可以得定力增智慧，有用于社会，有益于人类，对于学佛者，可以通佛法、明心性，了脱未来生死轮回，种无量福田，可以帮助人满足往生西方极乐世界的心愿。	The key to all this lies in the single word “mind.” This Dharma is a method for cultivating the mind; it is the wondrous Dharma by which Avalokiteśvara Bodhisattva relieves suffering and rescues beings from adversity. Those who practice it have something upon which to rely in their minds: it can cure illness, enable them to attain meditative stability and increase wisdom, benefit society and humankind, and enable Buddhist practitioners to comprehend the Dharma teachings, realize the nature of mind, be liberated from the future cycle of birth and death, plant immeasurable fields of merit, and help people fulfill their aspiration for rebirth in the Western Pure Land of Ultimate Bliss.
此法已传无数人，今特再明白开示，以利有志之士，使未发心者，得以发心，已发心者，得以精进，已精进者，得以修证；至于有病之人，仗观音大慈大悲之力，可以勿药而愈，其病已深邃寿缘有限者，亦可早种福田，使其	This Dharma has already been transmitted to countless people. I now explain it clearly once again for the benefit of those with aspiration, so that those who have not yet aroused the resolve may do so, those who have aroused it may advance diligently, and those who have advanced diligently may cultivate and realize it. As for those who are ill,

	relying on Avalokiteśvara's great compassion, they may recover without medicine. Those whose illnesses are already grave and whose lifespan is limited may also promptly plant fields of merit.
离恶道之苦，或可挽回万一；对于一些鬼迷邪祟等夙业者亦可以因此解除；还有一些因为修持静坐不得法而病者（如 念佛伤气、外道死坐、木定“腹胀”、癫迷等），唯有此法可治。	Through this, they may be freed from the suffering of the lower realms, and there may still be a chance of averting misfortune. Those afflicted by past karma involving ghosts, malignant spirits, and the like may likewise be released through this practice. There are also those who become ill because they practice seated meditation incorrectly—for example, Buddha-recitation that injures the vital energy, rigid sitting in non-Buddhist practices, wooden meditative absorption causing abdominal distention, or madness and confusion. Only this Dharma can cure them.
总之，人生百年弹指而过，及早觉悟回头，尚恐不及，借此一航用渡苦海，不独自利兼可度他。	In short, a human life of a hundred years passes in the blink of an eye. Even if one awakens and turns back early, one may still fear that there is too little time. With this vessel, one can cross the sea of suffering, benefiting oneself and helping others cross as well.

六字大明咒修法仪轨

Practice Manual for the Six-Syllable Great Bright Mantra

一、入座，合掌，念四皈依咒语 3—7 遍：	I. Take your seat, join your palms, and recite the Four Refuges Mantra 3–7 times:
“南无古鲁贝，南无布达雅，南无达尔嘛雅，南无僧嘎雅。”	“Namo Gurubhya, Namo Buddhaya, Namo Dharmaya, Namo Sanghaya.”
二、念三遍：	II. Recite three times:
“南无根本上师元音阿阇黎。”“南无十方三世诸佛、菩萨、金刚、护法神　。”	“Homage to Root Guru Acharya Yuanyin. Homage to all Buddhas, bodhisattvas, vajras, and Dharma protectors throughout the ten directions and the three times.”
三、念一遍：	III. Recite once:
祈求根本上师元音阿阇黎、祈求十方三世诸佛、菩萨、金刚、护法神　慈力加被，消我业障，使我安心入佛，虔修妙法，早日成就，救度众生。”	“I beseech Root Guru Acharya Yuanyin and all Buddhas, bodhisattvas, vajras, and Dharma protectors throughout the ten directions and the three times to bestow their compassionate

	blessings, remove my karmic obstacles, and enable me to settle my mind and enter the Buddha Way, cultivate the wondrous Dharma sincerely, attain realization soon, and liberate sentient beings.”
四、结大莲花手印（黄布盖手）：	IV. Form the Great Lotus mudrā (cover the hands with a yellow cloth):
掌根、拇指、小指，三点合，其余六指自然分开，置于胸前。即：合掌后，自然分开六指。	Join the bases of the palms, the thumbs, and the little fingers at three points; let the other six fingers part naturally, and hold the mudrā before the chest. That is, after joining the palms, naturally separate the six fingers.
	
念六字大明咒（心念耳闻）：“嗡（ong）嘛（ma）呢（ni）叭（bei）咪（mei） （hong）”。	Recite the Six-Syllable Great Bright Mantra (recite it mentally and listen with the ears): “Om Ma Ni Bei Mei Hong.”
结印时手要用黄布盖好，念咒速度不急不缓，（每分钟大约60至80遍），手印勿散，咒语不停，心念耳闻。要求每日都坐半小时以上，两小时更好。	When forming the mudrā, keep the hands covered with a yellow cloth. Recite the mantra neither too quickly nor too slowly (approximately 60–80 repetitions per minute). Do not let the mudrā come apart; keep the mantra unbroken, reciting it mentally and listening with the ears. Sit in meditation for at least half an hour every day; two hours is better.
五、修完毕回向：	V. Dedication after completing the practice:
将手印举至头顶，念六字大明咒15遍，发愿回向：“愿此生速开智慧成佛，救度众生，不求余果。”	Raise the mudrā above the crown of the head, recite the Six-Syllable Great Bright Mantra 15 times, and make this dedication: “May I swiftly open

	wisdom and attain Buddhahood in this very life, liberate sentient beings, and seek no other fruition.”
六、顶上散印，下座。	VI. Release the mudrā above the head and rise from the seat.

王骧陆上师关于六字大明咒修法的开示

Teachings by Master Wang Xianglu on the Practice of the Six-Syllable Great Bright Mantra

一、六字大明咒修法	I. Practice of the Six-Syllable Great Bright Mantra
我们人的一生中，常有病苦缠身，或有忧郁愁闷，难以自拔自慰，有人甚至会出现各种恐怖、错乱，这全是由于心不安宁的缘故。	In the course of life, we are often beset by illness and suffering, or by depression and melancholy from which it is difficult to free or console ourselves. Some may even experience various terrors and states of confusion. All this is due to the mind’s lack of peace.
只要心安宁，心定就能生慧，慧开之后，再来察视世上一切成败、利钝、是非、得失、富贵贫贱、生死来去，都属空幻，若能进一步作空观，则一切恼怒不生，前因后果了了分明，思想不偏，人的一切愁苦就自然消除，病痛也会自然缓解以致痊愈。	So long as the mind is peaceful, meditative stability can give rise to wisdom. Once wisdom has opened, one may examine all the world’s success and failure, favorable and adverse conditions, right and wrong, gain and loss, wealth and poverty, birth and death, coming and going, and see that they are all empty illusions. If one further contemplates emptiness, anger and vexation will no longer arise; causes and results will be clearly understood; one’s thoughts will not be biased; and all human sorrow and suffering will naturally dissolve. Illness and pain will likewise naturally be relieved and may even be cured.
以上关键全在一个“心”字，本法即是一个修心的方法，是观世音大士救苦救难的妙法，修此法的人，心有寄托，可以去病，可以得定力增智慧，有用于社会，有益于人类，对于学佛者，可以通佛法、明心性，了脱未来生死轮回，种无量福田，可以帮助人满足往生西方极乐世界的心愿。	The key to all this lies in the single word “mind.” This Dharma is a method for cultivating the mind, a wondrous practice by which the Great Being Avalokiteśvara relieves suffering and rescues beings from distress. Those who practice it have something upon which their minds may rely; it can dispel illness, enable them to attain meditative stability and increase wisdom, make them useful to society, and benefit humanity. For Buddhist practitioners, it can lead to an understanding of the Buddhadharma and of their own mind and nature, liberation from the cycle of birth and death in

	future lives, and the planting of boundless fields of merit. It can also help fulfill one's aspiration for rebirth in the Western Land of Ultimate Bliss.
此法已传无数人，今特再明白开示，以利有志之士，使未发心者，得以发心，已发心者，得以精进，已精进者，得以修证；至于有病之人，仗观音大慈大悲之力，可以勿药而愈，其病已深邃寿缘有限者，亦可早种福田，使其离恶	This Dharma has already been transmitted to countless people. I now set it forth clearly once again for the benefit of those with aspiration: so that those who have not yet aroused the resolve may do so, those who have aroused it may advance diligently, and those already diligent may cultivate and realize it. As for those who are ill, through the power of Avalokiteśvara's great compassion they may recover without medicine. Even those whose illness is grave and whose remaining lifespan is limited may plant fields of merit early.
道之苦，或可挽回万一；对于一些鬼迷邪祟等夙业者亦可以因此解除；还有一些因为修持静坐不得法而病者（如念佛伤气、外道死坐、木定“腹胀”、癫迷等），唯有此法可治。	This may free them from the suffering of the lower realms and perhaps avert misfortune, even if only in some measure. Those burdened by past karma involving ghosts, delusive influences, and malevolent spirits may likewise be freed through this practice. Only this Dharma can treat those who have become ill because they practiced seated meditation improperly—for example, those whose Buddha-recitation has injured their vital energy, who engage in the dead sitting of non-Buddhist paths, who fall into rigid absorption with abdominal distension, or who become deranged and confused.
总之，人生百年弹指而过，及早觉悟回头，尚恐不及，借此一航用渡苦海，不独自利兼可度他。	In short, a human life of a hundred years passes in the blink of an eye. Even if one awakens and turns back early, one may still fear that there is too little time. With this vessel, one can cross the sea of suffering, benefiting oneself and helping others cross as well.
（一）咒印功德	(I) The Merits of the Mantra and Mudrā
咒文：嗡（ong）嘛（ma）呢（ni）叭（bei）咪（mei） （hong）	Mantra: Om (ong), ma (ma), ni (ni), bei (bei), mei (mei), hong (hong)
此咒又名最胜观音大士心咒，其利益如下：（1）降魔、（2）治病、（3）免劫、（4）各种成就、（5）去障、（6）登佛位。（即明心见性）	This mantra is also called the Supreme Heart Mantra of the Great Being Avalokiteśvara. Its benefits are as follows: (1) subduing demons; (2) curing illness; (3) avoiding calamities; (4) attaining various accomplishments; (5) removing obstacles;

	and (6) ascending to the Buddha stage—that is, realizing the mind and seeing one's true nature.
此咒即是观世音菩萨微妙本心，观音菩萨自己就是持此咒而成佛的，名叫正法明如来。近几千年正法明如来化身来到娑婆世界，帮助释迦牟尼世尊救度众生，他慈爱如母，接引众生，离苦得乐。	This mantra is the subtle fundamental mind of Avalokiteśvara Bodhisattva. Avalokiteśvara Bodhisattva attained Buddhahood through maintaining this very mantra and is known as the Tathāgata of the Brightness of the True Dharma. In recent millennia, the Tathāgata of the Brightness of the True Dharma has manifested in the Sahā world to assist the World-Honored One Śākyamuni in liberating sentient beings. With a love like that of a mother, he guides sentient beings and enables them to leave suffering and attain happiness.
表像为四臂观音，有无量化身，如绿度母、白伞盖、准提母、不空绢索等，咒也有无数无量，统可称之为大悲咒，无一不是由大悲如意轮中而出。此咒又为一切咒之心，所以又叫大悲心咒，为大乘之精纯，而且只有六个字，便于持诵。持诵此咒之人，没有贫富男女老幼之分，皆可使七代祖先超升解脱，《大乘庄严宝王经》，专明此咒功德。	His manifest form is Four-Armed Avalokiteśvara, and he has innumerable emanations, such as Green Tārā, White Parasol, Cundī, and Amoghapāśa. There are also countless mantras, all of which may collectively be called the Great Compassion Mantra; not one fails to emerge from the wish-fulfilling wheel of great compassion. This mantra is also the heart of all mantras and is therefore called the Heart Mantra of Great Compassion. It is the pure essence of the Mahāyāna, and because it has only six syllables, it is easy to recite. Those who recite this mantra, regardless of wealth or poverty, gender, age, or youth, may enable seven generations of ancestors to ascend and attain liberation. The Kāraṇḍavyūha Sūtra specifically explains the merits of this mantra.
此咒在西藏只传六字咒音，不轻传手印，藏音读为“嗡马呢叭美　”；蒙古读为“嗡吗呢呗特麦　”，诺那大师又于“　”下加一个“舍”字，无手印，取其速成就之意；大愚阿阇黎正音为“嗡吗尼呗美　”，兼取蒙古读音短可速成之长处，同时传大莲华手印，此印即召请菩萨的手印，凡既持咒又结印契者，功力百倍。	In Tibet, only the pronunciation of the six-syllable mantra is transmitted; its mudrā is not readily transmitted. In Tibetan it is pronounced “Om Mani Peme Hung”; in Mongolian, “Om Mani Beite Mai Hung.” Master Nona further added the syllable “she” after “hung,” without transmitting a mudrā, in order to emphasize swift accomplishment. Acharya Dayu gave the correct pronunciation as “Om Mani Bei Mei Hung,” adopting the advantage of the shorter Mongolian pronunciation for swift accomplishment, while also transmitting the Great Lotus Mudrā. This mudrā is used to invoke the bodhisattva. For those who both maintain the mantra and form the mudrā, its efficacy is increased a hundredfold.

欲得定愈病，尤非手印不可。	For attaining meditative stability and curing illness, the mudrā is especially indispensable.
六字大明咒的表法，用六字表法即以六道轮回言之，“嗡”表天道，“嘛”表阿修罗道，“呢”表人道，“叭”表畜生道，“咪”表鬼道，“　”表地狱道，持诵此六字咒即能断轮回，出三界，证圣果。	The symbolic teaching of the Six-Syllable Great Bright Mantra uses its six syllables to represent the six realms of rebirth: “Om” represents the deva realm; “ma,” the asura realm; “ni,” the human realm; “bei,” the animal realm; “mei,” the ghost realm; and “hung,” the hell realm. By reciting this six-syllable mantra, one can sever cyclic rebirth, leave the three realms, and attain the fruition of sagehood.
以四圣表法，即：“嗡”字由菩萨心发生，初入十信位，由此增进，“嘛”字入十住位，由此增进，“呢”字入十行位，再进，“叭”字入十回向位，“咪”字入十地位，“　”字入金刚乘到大觉位。所以念此六字咒即能立超十地成无上正等正觉。	According to the symbolic teaching of the four noble stages: the syllable “Om” arises from the bodhisattva mind and first enters the stage of the ten faiths; advancing from there, the syllable “ma” enters the stage of the ten abodes; advancing from there, the syllable “ni” enters the stage of the ten practices; then “bei” enters the stage of the ten dedications; “mei” enters the stage of the ten bhūmis; and “hung” enters the Vajrayāna and reaches the stage of great awakening. Therefore, reciting this six-syllable mantra can enable one to swiftly transcend the ten bhūmis and attain unsurpassed, complete, perfect awakening.
（二）修法仪规	(II) Procedures for the Practice
先要请师灌顶传法后才可以修。得法后先将咒念熟，然后上座修持。	One must first request empowerment and transmission of the Dharma from a teacher before practicing. After receiving the Dharma, first become thoroughly familiar with the mantra, then sit down to practice.
上座前：（1）净手，（2）设备一切，（3）礼佛，不必焚香，尤忌好香多烟，坐在床上修为宜，如出门或不便，即行心拜点心香也可。	Before sitting: (1) wash your hands; (2) prepare everything needed; (3) bow to the Buddha. It is not necessary to burn incense; in particular, avoid fine incense that produces much smoke. It is preferable to practice seated on a bed. If you are away from home or this is inconvenient, you may simply bow mentally and offer incense of the heart.
上座有八忌：（1）忌风处坐，（2）忌饱后坐，饭后一个半小时为宜，（3）忌下座即解大小便，必须过十分钟后才可以解，（4）忌贪坐，一时高兴多坐，以后易退转，以每天一座，最多二座，每座一至二小时为宜，（5）	There are eight prohibitions when sitting in practice: (1) do not sit in a drafty place; (2) do not sit immediately after eating; wait an hour and a half after a meal; (3) do not relieve yourself immediately after rising from the seat; wait at least ten minutes;

	(4) do not be greedy for extended sitting. Do not sit excessively long merely because you are enthusiastic on one occasion, for this may later lead to regression. One session daily is suitable, with two sessions at most, each lasting one to two hours; (5)
忌大声持诵，免伤气，要金刚持（唇动无声，自己听见），（6）忌身体多动，必致腰疼，伸腰要慢，身体不必过于正直，（7）忌求见光见佛，（8）忌有幻象时执取生疑，如闻妙香妙音，生欢喜心等皆可致病。	do not recite loudly, lest you injure your vital energy. Use vajra recitation: move the lips without making sound, while hearing it yourself; (6) do not move the body excessively, as this will inevitably cause lower-back pain. Stretch slowly, and do not make the body excessively erect; (7) do not seek visions of light or Buddhas; (8) when illusory appearances arise, do not grasp at them or give rise to doubt. Experiencing wonderful fragrances or hearing beautiful sounds and becoming delighted by them, and similar reactions, can all cause illness.
此法有手印直证无相门，以心灵为主，不必观光观字，与藏密修法不同。	This Dharma uses a mudrā to directly realize the gate of the formless. It takes the mind as primary; there is no need to visualize light or letters. It differs from Tibetan esoteric practice.
修法三要：	There are three essentials in this practice:
一要在上座时手印不能散开，此是身密，以此戒杀、盗、淫身三恶业。	First, while sitting in practice, the mudrā must not be released. This is the mystery of body, and through it one refrains from the three evil bodily deeds of killing, stealing, and sexual misconduct.
二要口持咒勿停，不可说话，为口密，以此戒口四恶业。	Second, keep reciting the mantra without stopping and do not speak. This is the mystery of speech, and through it one refrains from the four evil deeds of speech.
三要心空如佛，自己即是四臂观音，观一切众生如醉、病之佛，一醒即愈，同体不二，此是意密，以此戒贪嗔痴的意三恶业。	Third, let the mind be empty like that of a Buddha. Regard yourself as Four-Armed Avalokiteśvara, and contemplate all sentient beings as Buddhas intoxicated or ill: once they awaken, they are healed. Self and others are of one substance and nondual. This is the mystery of mind, and through it one refrains from the three evil mental deeds of greed, anger, and ignorance.
此法中戒定慧三法具足，使三业清净。	In this Dharma, the three practices of precepts, meditative stability, and wisdom are complete, bringing purity to the three karmic activities.

修此法，于平时用功最为切要，时时注意：	In practicing this Dharma, diligent effort in ordinary daily life is especially essential. At all times, pay attention to the following:
（1）不许犯杀、盗、淫、妄诸罪业，改除习气，否则纵学法也无益。	(1) Do not commit such offenses as killing, stealing, sexual misconduct, or false speech. Reform and eliminate habitual tendencies; otherwise, even if you learn the Dharma, it will be of no benefit.
（2）不许起贪嗔痴诸邪见，时时求开智慧，处处观空、学习布施。	(2) Do not give rise to wrong views of greed, anger, and ignorance. Always seek to open wisdom; everywhere contemplate emptiness and learn to practice giving.
（3）不许轻慢他法及未修之人，应当平等慈视，不可求神通及名闻利养。	(3) Do not disparage other dharmas or those who have not practiced. Regard all with equal compassion. Do not seek spiritual powers, fame, reputation, or material gain.
（4）常念孝敬观世音菩萨及历代传法大师的慈悲，并尊重自己的佛性，知人人本可成佛，当发救度众生之愿，此便是最大供养。	(4) Often reflect gratefully upon the compassion of Avalokiteśvara Bodhisattva and of the Dharma-transmitting masters of successive generations. Respect your own Buddha-nature, knowing that everyone is inherently capable of becoming a Buddha. You should make vows to liberate sentient beings; this is the greatest offering.
（5）当尽孝悌忠义诸人伦道德，圆满世法，克尽人事，方可成佛。	(5) Fulfill the human virtues of filial piety, fraternal respect, loyalty, and righteousness. Perfect worldly dharmas and fulfill all human responsibilities; only then can one become a Buddha.
（6）修法者应供四臂观音像一尊，若无有观音，其他妙相也可以，如实无力，不供也可，因为有众生处即有佛。	(6) Practitioners should enshrine an image of Four-Armed Avalokiteśvara. If an image of Avalokiteśvara is unavailable, another excellent image may be used. If one truly lacks the means, it is also permissible not to enshrine an image, for wherever there are sentient beings, there is Buddha.
（7）修时手印要用黄布或其他净布盖上，勿与未修人、儿童结印嬉戏，念咒以音准为要。	(7) During practice, cover the mudrā with yellow cloth or another clean cloth. Do not make mudrās playfully with people who do not practice or children. Accurate pronunciation is essential in reciting the mantra.
修时杂念纷起，可能会觉得比平时还多些，此是好的，是进步的表现，不是坏，切勿疑而中止。只要不理，一心顾到咒，自然会心思安谧而心定。不可硬求无念，尤其是初学时，无念便是压迫，久之如同木石，也是一	When practicing, scattered thoughts may arise in profusion, perhaps seeming even more numerous than usual. This is good; it is a sign of progress, not something bad. Do not stop practicing out of

病。应当有念，只是不著不缘，如畅通大道，一切车马行人不是不来往，不是不见不闻，而是不留不住，这才叫作无念。	doubt. So long as you do not attend to them and keep your attention single-mindedly on the mantra, your thoughts will naturally become tranquil and the mind settled. Do not forcefully seek to be without thoughts, especially when first learning. Trying to eliminate thoughts at that stage amounts to repression; over time, one becomes like wood or stone, which is also an illness. Thoughts may arise; simply do not cling to them or follow after them. It is like an open highway: vehicles, horses, and people do not cease coming and going, nor is it that they are neither seen nor heard; rather, they are neither retained nor allowed to abide. This is what is called no-thought.
（三）本法去病种种	(III) The Various Ways This Dharma Dispels Illness
此法本不为治病开设，但心定则气和血旺，百病自可消解。此六字“嗡”字去除一切病，“嘛”字除热病，“呢”字除气病，“叭”字除痰病，“咪”除寒病，“ ”除胆病，从这个角度讲，病者修此也相宜，凡失眠、高血压、脑病、肝胃、心血管、怔忡、麻木以及妇科等诸症都有较显著效果，宜注意以下各方面：	This Dharma was not originally established for treating illness. Yet when the mind is settled, vital energy is harmonious and the blood flourishes, so all illnesses may naturally dissolve. Among these six syllables, “Om” eliminates all illnesses; “ma” eliminates heat disorders; “ni,” disorders of vital energy; “bei,” phlegm disorders; “mei,” cold disorders; and “hung,” gallbladder disorders. From this perspective, it is also suitable for the ill to practice it. It has relatively notable effects for insomnia, high blood pressure, brain disorders, liver and stomach ailments, cardiovascular conditions, palpitations, numbness, gynecological disorders, and other conditions. The following points should be noted:
（1）不问何病，总以保养心脏为主，其法可分开源节流二种，不动肝火，安心宁神，气和血旺，是谓开源；思虑少，恼怒不生，则气血不耗，是谓节流。	(1) Whatever the illness, the primary concern should always be to nourish the heart. This may be divided into two methods: opening the source and reducing expenditure. Do not stir up liver fire; settle the mind and calm the spirit. When vital energy is harmonious and the blood flourishes, this is called opening the source. When one has fewer anxious thoughts and no anger arises, vital energy and blood are not depleted; this is called reducing expenditure.
能开源节流，自然长寿，每日修此法，必可息心平气增长血球，但在坐时如身体感觉不适或老病复发，这是在	If one can open the source and reduce expenditure, one will naturally enjoy longevity. Practicing this Dharma daily will certainly calm the

拔除夙病伏根，有好处，这与发病不同。时间稍长自然会愈。	mind, pacify vital energy, and increase blood cells. Yet if, while sitting, the body feels unwell or an old illness recurs, this is the uprooting of the latent roots of past illness and is beneficial; it differs from becoming ill. Given a little time, it will naturally be cured.
切勿生疑而中止，应当发大愿，念曰：“我修此法为解一切夙业，旧病虽来我生欢喜，从此拔根，愿天下一切同病，我皆代受其苦，我如修法有成必普度一切众生，使皆明心成佛，永断诸病苦。”每日上座前发此大愿，切勿忘记。此法以一百天为期，必得奇效，修满千日，必证得三昧定。	Never stop practicing because doubts arise. Instead, make a great vow and recite: “I practice this Dharma to resolve all past karma. Though old illnesses may come, I rejoice; from now on, their roots are uprooted. May I bear the suffering of all in the world who share these illnesses. If I succeed in this practice, may I universally liberate all sentient beings, enabling them all to realize the mind and become Buddhas, forever cutting off every illness and suffering.” Make this great vow daily before sitting in practice, and do not forget it. Practice this Dharma for one hundred days, and extraordinary results will surely be attained. Complete one thousand days of practice, and you will surely attain samādhi.
（2）上座后要忘记自己是病人，不要想著自己的患病处，否则会气血凝聚，病难除去。	(2) After sitting down to practice, forget that you are an ill person. Do not think of the afflicted part of your body; otherwise, vital energy and blood will congeal there, making the illness difficult to remove.
（3）下座后以少气恼为主，忌食葱蒜，忌闻好香，因为此物易于动肝；鱼、肉也宜少食，此物易于动欲，心多思欲与法不相应；平时遇事以忍为贵，想到皆为自己夙业冤报，应当承受，通过修法予以解除，逢凶化吉。	(3) After each session, the main point is to minimize irritation and anger. Avoid eating scallions and garlic, and avoid smelling strong fragrances, as these can easily stir the liver. Fish and meat should likewise be eaten sparingly, as they can easily arouse desire; when the mind is filled with thoughts of desire, it is not in accord with the Dharma. In daily encounters, value forbearance above all. Reflect that these are all retributions for karmic grievances from one’s past karma, which should be accepted and dispelled through practice, thereby turning misfortune into good fortune.
（4）修此法不必择时择地择向，只要一心恭敬即可。妇女可日日修，不要间断。老人修此法更妙，患老年腰腿疼如法修持必可复原，并且无中风怔忡等病，首靠自己虔修之力，再靠菩萨加持之恩，血气自然易于打通。	(4) In practicing this Dharma, there is no need to select a time, place, or direction; it is sufficient to be wholeheartedly reverent. Women may practice it every day without interruption. It is even more beneficial for elderly people. If those suffering from

	age-related pain in the waist and legs practice in accordance with the Dharma, they will surely recover; they will also be free of such ailments as stroke and palpitations. First rely on the power of one's own devout practice, and then on the grace of the bodhisattvas' blessings; the circulation of blood and vital energy will naturally become unimpeded.
如法修满一百日后，如家中有病人，可结印念咒一百零八遍或千遍，加入净开水中使病人服下，皆能见效，若病人能自念予以配合，效果更好。	After practicing in accordance with the Dharma for a full hundred days, if there is an ill person at home, form the mudrā and recite the mantra 108 or 1,000 times over clean boiled water, then have the patient drink it. It will prove effective in every case. If the patient can recite it as well, the result will be even better.
二、修行要诀之（七）示要诀	II. Essential Instructions for Practice (7): Key Instructions
（一）凡夫与佛，本体不二，只是不明因果，故觉在后，觉在果地，并有始终不觉者。只要一觉，即是彼岸，故宜用一字诀曰阿。言心有所起时，此在因地动念，常常先自凛觉，想我今日如是因，将来必得如是果，则恐惧而勿入矣。久久纯熟，不致误入。此阿字即是凛觉，即是照见，即是转，即是空，即是无染，即是净土。	(I) Ordinary beings and Buddhas are nondual in their fundamental nature. It is only because people do not understand cause and effect that awakening comes later—awakening at the stage of fruition—and some remain unawakened from beginning to end. The moment one awakens, one has reached the other shore. Therefore, one should employ the one-character formula: "Ah." When something arises in the mind, it is a stirring of thought at the causal stage. One should first become vigilantly aware and reflect: "If I create such a cause today, I will certainly receive such a result in the future." Then, out of apprehension, one will not enter into it. After a long time, when this becomes thoroughly familiar, one will not mistakenly enter into it. This word ah is vigilant awareness; it is clear seeing; it is turning; it is emptiness; it is freedom from defilement; it is the Pure Land.
（二）把此心如在通衢大道，一切形形色色，了了见闻，过而不留，与我无染，此便是佛境。	(II) Regard this mind as though it were on a great thoroughfare: all manner of forms and appearances are clearly seen and heard, yet they pass without remaining and do not stain me. This is the realm of a Buddha.

（三）若有所接，只随缘应付，善恶分明而不起我见，常与自己脾气奋斗。情为我爱，转而疏之；见为我执，解而空之，久久自然自在。	(III) When encountering anything, simply respond according to conditions. Distinguish clearly between good and evil, yet do not give rise to a view of self. Continually contend with your own temperament. Emotion is self-love: turn from it and keep it at a distance. Views are attachment to self: resolve them and empty them. In time, one will naturally be at ease.
（四）辨轻重，言观世间无论千万最大事，都抵不过一个死；千万个死，还抵不过我一修；而千万个修，又抵不过我一觉。觉则心空，此是最上福德，轻重利害，不可比拟。当知众苦只缘不觉，极乐无过明心。	(IV) Discern what is weighty and what is light. Of all the greatest matters in the world, however many there may be, none outweighs a single death. Yet ten thousand deaths do not outweigh a single practice of mine, and ten thousand practices do not outweigh a single awakening of mine. With awakening, the mind is empty. This is the highest merit and blessing; no comparison can be made between what is weighty and light, beneficial and harmful. Know that all suffering arises solely from non-awakening, and that no bliss surpasses realizing the mind.
（五）勿忘记，但有时忘记，或虽不忘记而力不能转，又奈何？曰有二诀：一把未来之恐怖事先一想，二曰持咒，顿然可以觉转。	(V) Do not forget. But what if one sometimes forgets, or, though one does not forget, lacks the strength to turn? There are two key methods: first, contemplate in advance the frightening events that may occur in the future; second, recite a mantra. Then one can immediately awaken and turn.
诸仁真肯用功者，每日勿忘修法，念念在觉，方是念念在佛。时时修，时时照。每日将此七条看一次，再与人讲一次，一修一照，行之年半，不间断，如不证三昧见实相者，余即为妄为魔，并望回向一切众生，皆得成佛，此便是消灾延寿法。	Dear friends who truly wish to apply yourselves: do not forget to practice the Dharma every day. When every thought abides in awakening, every thought abides in the Buddha. Practice at all times; illuminate at all times. Each day, read these seven points once and explain them to someone once. Practice and illuminate; continue in this way for a year and a half without interruption. If you do not realize samādhi and see true reality, then I am speaking falsely and acting as a demon. I also hope that you will dedicate the merit to all sentient beings, so that all may attain Buddhahood. This is the method for dispelling calamities and prolonging life.

元音老人关于六字大明咒修法的开示

Master Yuanyin's Teachings on the Practice of the Six-Syllable Great Bright Mantra

一、元音上师一九九一年三月五日复湖南嘉鱼县祁文金居士书：	I. Letter from Master Yuanyin to lay practitioner Qi Wenjin of Jiayu County, Hunan, March 5, 1991:
“关于密法传习，概须灌顶传授，‘六字大明咒’亦不例外。	“With regard to the transmission and practice of Esoteric Buddhism, empowerment is generally required; the Six-Syllable Great Bright Mantra is no exception.
但因上师慈悲心切，以方便为究竟，将有些众所周知的、修法简易、修后不至发生偏差的密法，如大弥陀法、绿、白度母法、观音救度法与六字大明咒等法，公开传授，不须灌顶（尤其如远道或因病不能行者）只要至诚恭敬供养、顶礼本尊亦可修习。遇有问题，致函自己所熟知的大德，探讨研究，即不至步入歧途而安达彼岸矣。”	However, out of the master's deep compassion, and taking skillful means as ultimate, certain well-known esoteric practices that are simple to perform and unlikely to lead to deviations after practice—such as the Great Amitābha Practice, the Green and White Tārā Practices, the Avalokiteśvara Deliverance Practice, and the Six-Syllable Great Bright Mantra—may be transmitted openly and practiced without empowerment. This applies especially to those who live far away or are unable to travel because of illness. So long as one makes sincere and reverent offerings and pays homage to the yidam, one may practice them. Should questions arise, write to a virtuous teacher whom you know and consult with them; then you will not stray onto a mistaken path and may safely reach the other shore.”
二、元音上师一九九七年在美国灌顶传法时开示《心中心法修法程序》（录音整理）：	II. Teachings given by Master Yuanyin while conferring empowerment and transmitting the Dharma in the United States in 1997: “Procedures for Practicing the Heart-of-Heart Dharma” (transcribed from an audio recording):
……莲花印，表示我们的心像一朵莲花。这个手印非常简单，而且非常殊胜，功能非常大。消灾、除障、治病、事业成就等都可用，有观世音菩萨的护持，使我们都能成就。四臂观音，就是四个手臂的观世音菩萨。	...The lotus mudrā signifies that our minds are like lotus flowers. This mudrā is very simple, yet exceptionally sublime and highly efficacious. It may be used to dispel calamities, remove obstacles, cure illness, accomplish undertakings, and so forth. With the protection of Avalokiteśvara Bodhisattva, we can all attain accomplishment. Four-Armed Avalokiteśvara is Avalokiteśvara Bodhisattva with four arms.

咒也很重要，六个字：嗡、吗、呢、呗、咪、　。修这个法，打坐从半小时开始，以后慢慢地增加到一小时，一小时半，二小时。修心中心法至少要坐两个小时，有许多人刚开始吃不消，所以可先修这六字大明咒法。	The mantra is also important. It has six syllables: Om, Ma, Ni, Bei, Mei, Hong. In practicing this Dharma, begin meditation with half an hour, then gradually increase it to one hour, one and a half hours, and two hours. To practice the Heart-of-Heart Dharma, one must sit for at least two hours. Many people cannot manage this at first, so they may first practice the Six-Syllable Great Bright Mantra.
结印时，要用黄布把手印盖起来，原因有二：	There are two reasons for covering the mudrā with a yellow cloth while forming it:
第一、因为空中有佛、菩萨、神灵经过，佛是不会给我们顶礼的，菩萨、神灵看见了，认为这个手印是佛，就会给我们顶礼，但我们刚开始修法，还是凡夫，不是佛菩萨，不能接受他们的顶礼。所以我们用黄布把手印罩起来，过往的神灵看见我们罩着手印修法，就不顶礼了。	First, Buddhas, bodhisattvas, and spiritual beings may pass through the air. Buddhas will not bow to us, but when bodhisattvas and spiritual beings see the mudrā, they may regard it as a Buddha and bow to us. Yet when we have only just begun the practice, we are still ordinary beings, not Buddhas or bodhisattvas, and cannot accept their homage. Therefore, we cover the mudrā with a yellow cloth. When passing spiritual beings see that we have covered the mudrā while practicing, they will not bow.
第二、其他人看到我们这个手印，学着结印，盗窃佛法，就不好了。用黄布罩着修，别人看不见，就不会仿照着结手印，以免造罪！	Second, if others see us forming this mudrā, they may imitate it and steal the Buddhadharma, which would not be good. If we practice with it covered by a yellow cloth, others cannot see it and will not imitate the mudrā, thereby avoiding the creation of wrongdoing.
打坐时有几个禁忌：	There are several prohibitions to observe while meditating:
一、座上忌想心思动脑筋。因为平时想不起的念头，一上座都想起来了，噢！这件事情该怎么做，那件事情又该怎么做。这样不好！这样打坐没有用处。	1. While seated, avoid thinking things over or racking your brains. Thoughts that ordinarily do not come to mind all arise as soon as you sit down: “Oh! How should I handle this matter? And how should I handle that one?” This is not good. Meditating in this way is of no use.
我们上座时要死心踏地，好比死掉了，死了还能管什么事情呢？家里事情，工作事情，都不管了。座上妄念翻出来，就把咒提起来，用咒来转化自己的念头。	When we sit down to meditate, we must settle our minds as though we were dead. What affairs could a dead person still attend to? Do not concern yourself with family matters or work matters. When deluded thoughts arise during meditation, bring up the mantra and use it to transform your thoughts.

不是压念头，念头来了不压，不阻止，让它来，我就是不睬、不理，自然叫它化空，这就是转化。不是压制，压制是把念头压死，压到死水里去了，一个念头不起，死在那里，死水不藏龙，那样不能开悟。所以我们成道是要成活佛、要起妙用的，不要压念，念头尽管来，不睬就是。	This does not mean suppressing thoughts. When thoughts arise, do not suppress or stop them; let them come. Simply do not heed or attend to them, and they will naturally dissolve into emptiness. This is transformation. It is not repression. Repression means crushing thoughts into lifeless stillness, like a stagnant pool: not a single thought arises, and one remains stuck there. Dead water does not harbor dragons. In that way, one cannot awaken. Our realization of the Way is to become living Buddhas and give rise to wondrous functioning. Do not suppress thoughts. Let thoughts come as they will; simply do not heed them.
二、不能求神通，一点不能求！求神通非但不能成佛，成魔倒是有份。因为心有所求就是执着，执着就是成魔的因素。我们心中空净如洗，一点不著，一点不执，一点不求，那才能真正的成佛，就是自心是佛，自性成佛。	2. Do not seek spiritual powers—not in the least! Seeking spiritual powers will not only prevent you from becoming a Buddha; it will instead make you liable to become a demon. For whenever the mind seeks something, it is attached, and attachment is a factor in becoming a demon. When our minds are empty and pure, as clean as if washed, without the slightest clinging, attachment, or seeking, only then can we truly become Buddhas: one's own mind is Buddha, and one's own nature becomes Buddha.
心空净，才能成佛，心不空净，不能成佛。所以成佛是在心，不在神通。外道也有神通，怎么他们成了外道呢？成了魔王呢？就是因为他们太执着了，心不空净。心真正空净了，什么也不可得，一法不立，一丝不挂，一尘不染，这样才能成佛。所以说要开智慧成佛，不是发神通成佛。大家不要执着神通，这一点非常重要。	Only when the mind is empty and pure can one become a Buddha; if the mind is not empty and pure, one cannot become a Buddha. Thus Buddhahood lies in the mind, not in spiritual powers. Non-Buddhist paths also possess spiritual powers; why, then, do their followers become adherents of non-Buddhist paths, even demon kings? It is because they are too attached and their minds are not empty and pure. When the mind is truly empty and pure, nothing can be obtained: not establishing a single dharma, utterly bare, unstained by a single speck of dust. Only then can one become a Buddha. Therefore, one becomes a Buddha by opening wisdom, not by developing spiritual powers. Do not be attached to spiritual powers. This is extremely important.
三、吃饱了饭不能马上上座，对胃不好，要隔开一到一个半小时，才能打坐。	3. Do not sit to meditate immediately after a full meal. It is harmful to the stomach. Wait one to one and a half hours before meditating.

四、心情不愉快、烦恼时，不要打坐，因这样压制了肝气不通，会生病。所以心情不愉快时，可以出外散散心，把不愉快的心情消化掉，再来打坐。	4. Do not meditate when you are unhappy or afflicted. Suppressing the vital energy of the liver so that it cannot circulate may cause illness. When you are unhappy, you may go out for a walk and work through those feelings before returning to meditate.
五、尤其要注意的是夫妻同房的事情。因为夫妻同房伤害身体很厉害，打坐之后，不能马上夫妻同房，要隔开5-6小时；同样的，同房之后也不能马上打坐，须经过5－6个小时休息后再打坐，如果立刻打坐很容易生病！	5. One should be especially attentive to sexual relations between husband and wife. Such relations are very taxing on the body. After meditating, do not have sexual relations immediately; wait five to six hours. Likewise, after sexual relations, do not meditate immediately. Rest for five to six hours before meditating again. If you meditate at once, you may easily fall ill.
六、女人月经来不要紧，可以打坐，但是不能双盘，双盘容易造成血崩的危险，所以月经期要注意。怀孕时还可以继续打坐，但是四个月之后就不要盘腿坐了，可以躺着修；到八、九个月快要临盆时，就不要修了，可以躺在床上念六字大明咒，有观世音菩萨加持，对修法没有妨碍。	6. Menstruation is not a problem; women may meditate, but they should not sit in the full lotus posture, as it may easily create a risk of severe bleeding. Therefore, take care during menstruation. During pregnancy, one may continue meditating, but after four months one should not sit cross-legged; one may practice lying down. When eight or nine months pregnant and close to delivery, do not practice meditation; one may lie in bed and recite the Six-Syllable Great Bright Mantra. With the blessing of Avalokiteśvara Bodhisattva, this poses no obstacle to practice.
（编者按：根据印光大师《普劝全球同胞同念观音圣号文》开示，妇女临产疼痛难忍时,可出声念观世音菩萨圣号或心咒,不宜默念）	(Editor's note: According to teachings in Master Yinguang's "Essay Urging Compatriots Throughout the World to Recite the Sacred Name of Avalokiteśvara Together," when women suffer unbearable pain in childbirth, they may audibly recite the sacred name or heart mantra of Avalokiteśvara Bodhisattva; silent recitation is not advisable.)
问：修法的地方要有佛像吗？打坐面向何方为好？	Question: Must there be an image of the Buddha in the place where one practices? Which direction is best to face when meditating?
答:不一定,家里没有佛像也不要紧,方向也不一定,因为方方都有佛,佛不一定都在西方。	Answer: Not necessarily. It does not matter if there is no Buddha image at home, and the direction does not matter either, because Buddhas are present in every direction; Buddhas are not necessarily all in the West.

问：打坐什么时间好?	Question: What time is best for meditation?
答：时间每个人可以自己安排，最好是在早上。因为刚睡了一夜，体力充足，坐起来有精神；如果晚上坐，一天工作疲劳，坐起来容易打瞌睡，所以还是早上坐最好。	Answer: Each person may arrange the time according to their own circumstances. Morning is best. After sleeping through the night, your physical strength is restored, and you will be alert when you sit. If you sit in the evening, you may be tired after a day of work and easily become drowsy. Therefore, morning meditation is best.
问：先拜佛，后打坐，行吗?	Question: Is it all right to pay homage to the Buddha first and then meditate?
答：那很好！先拜拜佛，提提神，把心清净下来，再来打坐，这样很好。	Answer: That is very good! First pay homage to the Buddha, refresh your spirit, and settle the mind into purity; then meditate. This is very good.
问：是不是念咒念到不想念时，就不念了?	Question: When one no longer wishes to recite the mantra, should one stop reciting it?
答：不对，不想念，还是有妄想啊！要念到不能念时，念到咒念不出来时，自然就不念了。	Answer: No. If you do not wish to recite it, deluded thoughts are still present! Recite until you are unable to recite, until the mantra can no longer be brought forth. Then recitation will naturally cease.
问：身体不适应，还要打坐吗?	Question: Should one still meditate when the body is unwell?
答：小小的不适应，还可以打坐。假如病得很厉害，不能打坐了，可以躺着修。年纪太大的人，坐着不行，也可以躺着修。	Answer: If the discomfort is minor, you may still meditate. If you are seriously ill and cannot sit in meditation, you may practice lying down. Elderly people who cannot sit may also practice lying down.
问:大小便时可以念咒吗？会不会不恭敬呢?	Question: May one recite the mantra while urinating or defecating? Would that not be irreverent?
答:大小便可以念咒,但不要出声念,这样就不会不恭敬。	Answer: You may recite the mantra while urinating or defecating, but do not recite it aloud; then it will not be irreverent.

齐志军老师关于六字大明咒修法的开示

Teachings by Teacher Qi Zhijun on the Practice of the Six-Syllable Great Bright Mantra

一、修心密六字明与心密有何关系?	I. What is the relationship between the Six-Syllable Mantra as practiced in the Heart-of-Heart tradition

	and the Heart-of-Heart Dharma?
问：如果自己没法坐两小时，又想修心中心，怎么办?	Question: If one is unable to sit for two hours but wishes to practice the Heart-of-Heart Dharma, what should one do?
答：那就先修六字明，待能坐够两小时，再修心中心法可也。	Answer: First practice the Six-Syllable Mantra. Once you can sit for a full two hours, you may then practice the Heart-of-Heart Dharma.
问：请问老师，修六字大明咒多长时间才可以修心中心密法?	Question: Teacher, how long must one practice the Six-Syllable Great Bright Mantra before one may practice the Heart-of-Heart Dharma?
答：哦！只是说灌顶前可以先修六字明。并没有规定修多少六字明才可以修心中心法。所以，六字明并不是心中心法的前行，心中心法没有前行。	Answer: Oh! It is only said that, before empowerment, one may first practice the Six-Syllable Mantra. There is no stipulation concerning how much one must practice the Six-Syllable Mantra before being permitted to practice the Heart-of-Heart Dharma. Therefore, the Six-Syllable Mantra is not a preliminary practice of the Heart-of-Heart Dharma; the Heart-of-Heart Dharma has no preliminary practices.
二、心密六字明，不需灌顶就可以修吗?	II. Can the Six-Syllable Mantra of the Heart-of-Heart tradition be practiced without empowerment?
问： “佛法心中心”网页的六字大明咒修法是否算是普传法？是否不需要经过灌顶和传承就可以自己修？这样 的普传法是否还可以教别人?	Question: Is the Six-Syllable Great Bright Mantra practice on the “Buddhadharma Heart-of-Heart” webpage a practice that is taught openly? May one practice it independently without receiving empowerment and lineage transmission? May one also teach such an openly taught practice to others?
答：六字明原本也是灌过顶才可以修的。当年师公王骧陆上师怜悯大家当面求法不易，曾设坛为将来所有的有 缘众生都灌了顶。虽不使用“普传法”这个词，然六字明 可以辗转相传。我向师尊元音老人求心中心法时，老人嘱 我先修六字明。咒语和手印是信里邮来的。修了半年后， 才去上海灌顶。	Answer: Originally, the Six-Syllable Mantra too could be practiced only after one had received empowerment. In those days, my master’s teacher, Master Wang Xianglu, out of compassion for those for whom it was difficult to request the Dharma in person, established an altar and conferred empowerment upon all karmically connected sentient beings of the future. Although he did not use the term “universally transmitted practice,” the Six-Syllable Mantra may be transmitted from one person to another. When I requested the Heart-of-Heart Dharma from my teacher, Master Yuanyin, he instructed me first to practice the Six-Syllable Mantra. The mantra and mudrā were mailed to me

	in a letter. After practicing for half a year, I went to Shanghai to receive empowerment.
——摘自《心坛撷英》	—Excerpted from Selections from the Mind Altar

诺那祖师开示

Teachings of Patriarch Nona

六字大明咒为观音菩萨微妙心印，有无量无边不可思议功德，为十方诸佛所赞叹。书六字大明如书三藏法宝。 通六字大明三世业障悉得清净，了脱生死，究竟成就，且 能断无明。	The Six-Syllable Great Bright Mantra is the wondrous Mind-Seal of Avalokiteśvara Bodhisattva. It possesses immeasurable and boundless, inconceivable merit and virtue, and is praised by all Buddhas throughout the ten directions. To write the Six-Syllable Great Bright Mantra is equivalent to writing the Three Baskets of the Dharma Treasury. Through penetrating the Six-Syllable Great Bright Mantra, all karmic obstacles of the three times are completely purified; one is liberated from birth and death, ultimately attains realization, and can also cut off ignorance.
开智慧，消灾延寿，增富救贫，救百千苦难， 摧灭贪　痴，闭塞轮回路，历代眷属俱得超生，腹肠诸虫 亦得证果。又具无量三昧法门，日日得具足六波罗蜜功德， 一切金刚护法天龙八部无不欢喜拥护。	It opens wisdom, dispels disasters and prolongs life, increases wealth and rescues the poor, relieves hundreds of thousands of hardships, destroys greed, anger, and ignorance, and closes off the path of rebirth. Family members throughout the generations may all transcend rebirth, and even the worms within one’s abdomen and intestines may attain fruition. It also contains immeasurable dharma gates of samādhi. Each day, one may fully possess the merit and virtue of the six pāramitās, and all Vajra Dharma protectors, devas, dragons, and the eight classes of beings rejoice and offer their protection.
欲生何佛土均如愿 成就。	Whichever Buddha-land one wishes to be born in, one’s aspiration will be fulfilled.
不但持诵书写与观想有功德，只要此真言着于身， 触于手，耳闻目见，或藏于家中，或书于门上，或展旗扬 幡，凡沾此法味者，任何众生亦得生死解脱之因，同证菩 提道果之德，逢凶化吉，遇难呈祥。	Not only are there merits in reciting, writing, and visualizing it; so long as this true mantra is worn on the body, touched by the hands, heard by the ears, or seen by the eyes; whether it is kept in the home, written upon a door, or displayed on banners and flags, any sentient being who partakes of the flavor of this Dharma gains the cause for liberation from

	birth and death, the virtue of jointly realizing the fruition of the bodhi path, and the transformation of misfortune into good fortune and adversity into auspiciousness.
凡未成佛者，求寿求 子，求消灭一切地水火风空灾难危险，以及一切所求，无 不如摩尼宝珠，各满其愿。总而言之，六字大明咒之功德， 就是以佛之智慧来讲，亦穷劫难尽。若以现在藏经所载功 德来讲亦要讲三年方能讲完。	For all who have not yet attained Buddhahood, whether they seek long life, children, the elimination of all dangers and disasters involving earth, water, fire, wind, and space, or anything else they seek, all their wishes will be fulfilled like those granted by a wish-fulfilling jewel. In short, even if one were to speak of the merit and virtue of the Six-Syllable Great Bright Mantra with the Buddha's wisdom, one could not exhaust it through kalpas. Even to expound the merits recorded in the present Buddhist canon would require three years to complete.
又，大悲咒是观音菩萨长咒，六字大明咒是观音菩萨心咒，亦为大悲咒之心咒。	Moreover, the Great Compassion Mantra is Avalokiteśvara Bodhisattva's long mantra, while the Six-Syllable Great Bright Mantra is Avalokiteśvara Bodhisattva's heart mantra and also the heart mantra of the Great Compassion Mantra.
——摘自《诺那呼图克图密宗功法修习开示录》	—Excerpted from Record of Esoteric Buddhist Practice Instructions by Nona Hutuktu

相关佛经摘录

Selected Excerpts from Buddhist Sūtras

《莲花藏经》： “若持圣观音之明咒，能获得财富、 粮食等受用，能免遇怨敌、传染病、毒、兵器、监狱以及 非时横死，并能从中获得解脱。”	The Lotus Treasury Sūtra: “If one upholds the sacred mantra of Avalokiteśvara, one can obtain wealth, food, and other necessities; avoid encounters with enemies, infectious diseases, poisons, weapons, imprisonment, and untimely accidental death; and be liberated from them.”
《千手千眼经》： “食物饮料若被下毒，至心持诵大 悲观音咒，则食此物反成胜妙天食。”	The Thousand-Armed and Thousand-Eyed Sūtra: “If food or drink has been poisoned, and one single-mindedly recites the Great Compassion Mantra of

	Avalokiteśvara, then consuming it will instead become the enjoyment of excellent celestial food.”
《十一面经》： “若诵此咒，则被千眼垂视，千手救 护。若以此咒加持水，则凡喝此水者，业障定得清净。凡 听闻此咒者或被咒声随风所触之人，亦能清净业障。”	The Eleven-Faced Sūtra: “If one recites this mantra, one will be watched over by a thousand eyes and protected by a thousand hands. If water is blessed with this mantra, whoever drinks it will certainly have their karmic obstacles purified. Anyone who hears this mantra, or whom the sound of the mantra touches as it is carried by the wind, can likewise purify karmic obstacles.”
《六字大明咒经》： “何人若诵若作意‘嗡嘛呢叭咪 ’之明咒，能避免一切疾病之损害，并能从中获得解脱， 清净一切业障，获得长寿，且受用财富增上。”	The Sūtra of the Six-Syllable Great Bright Mantra: “Whoever recites or brings to mind the mantra ‘Om Mani Padme Hum’ can avoid the harm of all illnesses and be liberated from them, purify all karmic obstacles, obtain long life, and increase their enjoyment of wealth.”
《自在轮经》： “若每日念诵一千八百遍六字大明咒 者，清净一切罪业及障碍，并从病、魔等违缘中解脱。”	The Sūtra of the Wheel of Sovereignty: “If one recites the Six-Syllable Great Bright Mantra 1,800 times each day, one purifies all evil karma and obstacles and is liberated from adverse conditions such as illness and demons.”
《一百零八名号经》： “若诵嗡嘛呢叭咪　者，不堕 三恶趣，不感染由其业力所感之麻风病、黄水疮之皮肤病、 疮疽、肺气肿等一切疾病，并从中解脱，能忆念一切宿世，命终时往生极乐刹土。”	The Sūtra of the One Hundred and Eight Names: “Those who recite Om Mani Padme Hum will not fall into the three lower realms; will not contract leprosy, skin diseases such as yellow-water sores, abscesses, emphysema, or any other illnesses brought about by their karma; and will be liberated from them. They will be able to remember all past lives and, at the end of life, be reborn in the Land of Ultimate Bliss.”
《佛说大乘庄严宝王经》：“彼观自在菩萨摩诃萨。 有六字大明陀罗尼难得值遇。若有人能称念其名。当得生 彼毛孔之中不受沉沦。出一毛孔而复往诣入一毛孔。于彼 而住乃至当证圆寂之地。”	Kāraṇḍavyūha Sūtra: “That Mahāsattva Avalokiteśvara: the six-syllable great dhāraṇī is difficult to encounter. If anyone can recite his name, they will be born within his pores and will not undergo sinking into the cycle of rebirth. Emerging from one pore, they will again proceed to enter another pore, abiding there until they attain the ground of perfect cessation.”
《宝箧经》：“凡听闻六字真言‘嗡嘛呢巴美　’者，命 终时由十二佛陀、八大菩萨所引路而往生极乐世界。”	The Precious Casket Sūtra: “Whoever hears the six-syllable true words, ‘Om Mani Padme Hum,’ will, at the end of life, be guided by twelve Buddhas and

	eight great bodhisattvas to be reborn in the Land of Ultimate Bliss.”