



THE RITUAL
OF
SIX-SYLLABLE
MANTRA MEDITATION

心密所传六字大明咒
修法仪轨

TRANSLATED BY
OVERSEA YIN XIN VIHARA
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海外印心精舍 · 翻译委员会 翻译

六字大明咒修法

The Ritual of Six-Syllable Mantra Meditation

海外印心精舍翻译委员会翻译

Translated by Oversea Yin Xin Vihara Translation Committee

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Acharya Dayu

The First Acharya of the Mind Seal Dharma



Acharya Renzhi

The Second Acharya of the Mind Seal Dharma



Acharya Yuanyin

The Third Acharya of the Mind Seal Dharma

六字大明咒修法

The Ritual of Six-Syllable Mantra Meditation

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齐志军老师

By Master Qi Zhijun

汉传佛教印心宗，自大愚祖师开山以来，历经仁知、元音诸祖，确立了以印心为宗，般若为用，总持为法，净土为归之宗旨，力倡明心见性，其修证方法简明易行，受到海内外广大佛子的欢迎。

Mind Seal Dharma (also called Mind-in-Mind Dharma) is one of the Dharma Schools of Chinese Buddhism that was established by the first Acharya Dayu, and then passed down by the second Acharya Renzhi, then the third Acharya Yuanyin. The Dharma's main purpose is to take the realization of the Buddha nature as the principle; take prajna as the function; take Dharani as the method; take the returning to the Pure Land as the goal. This school of Dharma highly promotes the realization of one's Buddha nature. Because it's easy to practice, the Mind-in-Mind Dharma is widely welcomed by many Dharma followers.

今机缘成熟，大教西渐，学人慕法而思修者亦日渐增多。唯文字不通，义理难明，诚为修习的一大障碍。今海外印心精舍同仁发心，将六字大明咒修法仪轨以及其他印心宗文集陆续译成英文，此实为海外学人闻思之方便，证悟之宝筏，因缘殊胜难得。

Today, the opportunity comes as the great Dharma is gradually known by the world, and it is admired and sought after by many Western Dharma followers. However, because of the language difference between Chinese and English, which creates a great barrier for those who are trying to practice, the core teachings of Mind-in-Mind Dharma are not clearly delivered nor understood. Therefore, Dharma followers of Oversea Yin Xin Vihara determined to translate the ritual of Six-Syllable Mantra Meditation and Buddha's Heart Sutra, and gradually translates other teachings from Chinese to English. The purpose of these translations is to facility the learning and understanding of this Dharma. This Dharma is the special path to Enlightenment and has a great cause that is rare to come by.

愿天下佛子普获法益，修而证之，速开智慧成

佛，救度众生！

May all Dharma seekers benefit from the Mind Seal Dharma, may they swiftly unearth their wisdom and achieve enlightenment; may they achieve their goal in order to deliver sentient beings!

印心宗弟子 齐志军
公元二零一六年七月二十五 于北京

Mind Seal Dharma Disciple, Qi Zhijun
July 25, 2016 in Beijing China

大愚阿阇黎略传

A Brief Biography of Acharya Dayu

元音老人
By Acharya Yuanyin

大愚阿阇黎，武汉李氏子，俗名叔倍（宗唐），号时谥。参政于军阀割据时期，目睹诸军阀为争霸称王，抢夺地盘，互相残杀，掳掠民财，置国家危亡，生灵荼炭于不顾，于痛心疾首之余，乃奋而弃官出走，至庐山东林寺出家。

Acharya Dayu was born in Wuhan. His family name is Li, also called Shubei (Zongtang) and his nickname is Shian. He worked for a warlord government and participated in political affairs during the military clique period. He witnessed warlords looting households, snatching land, fighting for powers, killing each other, and ignoring the reality that China was in great danger and people were losing their lives. He felt agony deep inside, so he gave up his political position and became a monk in Dong Lin Temple.

初修净土法门，后拜经，大病几死，继遇盗又

几死，虽屡遭厄难，曾不稍懈。

At the beginning, he practiced Pure Land Dharma. Later, he switched to bowing to the sutras practice. He got seriously ill and almost died several times. He also encountered robbers and came close to losing his life a few times. Even though he faced many adversities and calamities he never stopped cultivating.

嗣感人生苦短，佛法难遇，乃发奋修“般舟三昧”（译为“佛立三昧”，修法以七日或九日为一期，日夜经行，不可坐卧，能于空中感十方诸佛在其前立。）

He realized that life is bitter and short, and that the opportunity of practicing Buddhism is so rare, that he was determined to cultivate “Buo Zhou Samadhi”, also known as “Standing Buddha Samadhi”. This practice incorporates seven or nine days per session, walking day and night without sitting or lying down. As a result of this metaphysical experience, the Buddha of the ten directions will appear right in front of the cultivator.

三、五日后，双腿浮肿，寸步难移，师为贯彻初衷，决不后退，咬紧牙关，用手爬行。

After walking nonstop for three to five days and nights, his legs started to swell, and he couldn't move an inch. To fulfill his initial vow, Acharya Dayu was determined to go on by crawling on his hands and knees with unshakable will.

一、二日后，两手也相继浮肿，每进一步，须付莫大艰巨的努力，个中苦难实非常人所堪忍受。故近代净宗行人绝少修此三昧，即修亦不能坚持到底。

After another one to two days, his hands were swollen; he became paralytic, and could barely move. The pain and suffering he experienced was beyond anyone's capacity. Since the practice is so hard, in recent times there were very few Pure Land Dharma cultivators who practiced this kind of Samadhi, and most people who dared to try had given up.

师于力尽爬不动时，立誓除死方休，以身滚动前进，经此一番艰苦卓绝的奋斗，偷心死尽，泯然深入大定，感普贤菩萨现身，为之灌顶，授以心中心密法。

At the time when Acharya Dayu was too exhausted to crawl, he vowed: "I won't stop unless I die!" He moved forward by rolling his whole body. After being

challenged by such arduous struggles and extreme difficulties, all of his worldly desires became extinguished, and he achieved a high level of Samadhi. While he was in Samadhi, moved by his devotion, the Bodhisattva Samantabhadra appeared in front of him, and empowered him with the Mind-in-Mind Tantric Dharma (the Mind-in-Mind Dharma).

并谓《大藏经》中原有此法，甚为善巧，可检而参学。师检之果然，乃按菩萨所授与《大藏经秘密仪轨佛心经品亦通大随求陀罗尼》（二卷，唐菩提流志译）所说之六印一咒修持。经七年苦行，成就下山，开印心法门，为印心宗之初祖。

Bodhisattva Samantabhadra also told him that this tantric practice was recorded originally in *Tripitaka*, and it is a wonderful Dharma that he can refer and study for his practice. Sure enough, Acharya found the sutra in the *Tripitaka* named “*The Tripitaka's Secret Rituals Buddha Heart Sutra, of Which Some Sections Consistent with the Great Demand Dharan Sutra*”, (two volumes, translated by Bodhi Liuzhi, in Tang Dynasty). He followed what the Bodhisattva Samantabhadra taught him, and what was written in the *Tripitaka's* sutra. It contains six mudras and one mantra. After diligent cultivation for seven years, he

achieved enlightenment. He left the mountain, started teaching this Dharma, and was respected as the first Acharya of the Mind Seal Dharma.

师下山后，为使世知有此善巧方便法门，所到之处，略显神通，大江南北无不为之轰动，当时求法者不下五、六万人，入室弟子近二百人。

After departing from the Monastery, Acharya showed a bit of his paranormal abilities in order to make this wonderful Dharma practice known to the world. As a result of the manifestation of his great power he caused uproar throughout the country. Around fifty to sixty thousand people sought the dharma from him, and 200 of them became his close apprentices.

嗣之广大信众重神通而不重道，师乃易装归隐四川成都，嘱得其心髓之弟子王骧陆老居士嗣法传道，后人尊为印心宗第二祖。

Knowing that the majority of them were only after him for his paranormal abilities rather than for the cultivation of mind, Acharya disguised himself, and retreated to Chengdu in Sichuan Province. He told Wang Xianglu who mastered the quintessence of the dharma to receive the honor of to be the descendant

of Mind Seal Dharma and spread the dharma. Later on Acharya Wang Xianglu was revered as the second Acharya of the Mind Seal Dharma.

师约于 50 年代在其成都弟子家留诗一首：

Sometime in the 1950s, Acharya Dayu left a poem to his disciple whom he lived with in Chengdu:

拈花怎么传，不妨密且禅，
归隐扬眉际，相逢瞬目边。
一期从古棹，三界任横眠，
临行无剩语，珍重一声○。

How to convey the dharma by holding up a flower?
Let's try Tantra and Chan.

To live in seclusion while raising your eyebrows,
with a blink of the eye it reunites.

Once you follow the ancient boat, you can sleep in
any of the three realms freely.

There is nothing to say while I am departing;
“○”signifies my best wishes to you all.

置于砚间，不辞而别，至今不知所终。师说法，贵直指心要，不立文字，其留传后世之著述，除早期所著《解脱歌》外，只此告别诗一首。

He put his poem in an ink slab and left without saying goodbye. Even now, no one knows where he went. The teaching style of Acharya Dayu was pointing directly to the essence of our mind without establishment of words. Other than this poem and “The Song of Liberation”, which he wrote in his early years, he didn’t leave any other written material.

癸酉初冬弟子元音敬叙

Conveyed with Respect in winter of 1993

By Disciple Yuanyin

无相密心中心法二祖仁知阿阇黎略传
**A Brief Biography of Acharya Wang
Xianglu the Second Acharya
of the Mind Seal Dharma**

徐恒志

By Acharya Xu Hengzhi

王骧陆阿阇黎，讳宰基，字骧陆，号仁知居士。祖籍浙江省海盐县，生于一八八五年三月二日，圆寂于一九五八年十二月十六日，乃二十年代崛起之“印心宗”——无相密乘心中心法第二代传人，世人尊称“印心宗二祖”。

Acharya Wang Xianglu, his given name is “Zai Ji,” also called “Xianglu,” known as “Kulapati Renzhi” He was originally from Haiyan County, Zhejiang Province. Acharya was born on March 2, 1885, and passed away on December 16, 1958. He was known as the second successor of Markless Tantric Dharma ——Mind Seal Dharma which sprang up in 1920s. He was revered as “the Second Acharya of the Mind Seal Dharma”.

阿阇黎为海宁县望族王公欣甫之六子，父因守正而去官。母蒋氏笃信佛教，乐善好施，善国画，尤擅兰花，号称砚香老人。

Acharya is the sixth son of Wang Xinfu from a prominent family in Haining County. Being righteous and truthful his father resigned his official position in the government. His mother, with a maiden name Jiang, is very kind and charitable. She was a devoted Buddhist, and was good at painting Chinese traditional arts, especially fond of painting orchids so she was also known as Elder Ink-Stone Incense.

阿阇黎天资聪颖，孩提时即能读《金刚经》。及长，发奋读书，熟于经史，十八岁中晚清秀才，后入上海圣约翰大学攻英文。

Acharya was gifted since he was a child, and he was able to recite “The Diamond Sutra” at a young age. He studied diligently as he grew older, and became proficient in Confucian classics and history. He was conferred a certified scholar at the age of eighteen in the late Qing Dynasty. Later on he was accepted to Saint John's University in Shanghai and majored in English.

一九〇七年（光绪三十三年）赴印度、南洋一

带考察，遂一一朝拜释迦世尊圣迹，并谒高僧，求佛法，立志弘扬正法。

He toured India and Southeast Asia as an official delegate in 1907 (Guangxu thirty-three years of the Qing Dynasty); worshiped the holy sites of Buddha Sakyamuni, visited eminent monks, and pursued Buddha Dharma; and he was determined to spread Buddha's true teachings.

回国后，供职北洋政府交通部，皈依霞光和尚，布施济贫，广结善缘。当时虽禅净兼修，不敢自信有把鼻。

He served for the Department of Transportation of Beiyang government after his trip, took refuge in the Buddha through the Buddhist monk, Xianguang. Acharya was compassionate and charitable also made a lot of friends. He practiced both Chan and Pure land Dharma simultaneously, but he was not sure if he had hooked the nose of the essence of Buddha dharma.

二十年代任五省邮政督办，设衙门于成都，目睹军阀战乱，荼害黎民，深觉宦海浮沉，实无是处，乃离川，拜庐山东林寺高僧大愚阿阇黎为师，虔修无相密乘中心大法，得悟心要，为大

愚祖师入室弟子。

In 1920s Acharya was appointed as a government official of Postal Service and managed five provinces. He established his office in Chengdu. After witnessing warlords fighting and people being slaughtered during the warlord period, he deeply felt the ups and downs of the Bureaucrat career really worthless. He left Sichuan, and took the discipleship of Acharya Dayu in Dong Lin Temple in Mountain Lu. He started to devoutly practice markless Tantra, Mind-in-Mind dharma. He achieved enlightenment and became the close disciple of Acharya Dayu (the first Acharya of Mind-in-Mind Dharma).

心中心法是本世纪二十年代行世之密法，可直证心地，融通禅净，仪规简炼，易于下手。

Mind-in-Mind Dharma belongs to Tantra that sprang up in 1920s with the essences of both Chan and Pure Land practices. It shows us the direct way to achieve realization. The ritual for this Dharma is very simple and it is easy to get started.

阿阇黎明悟后，在天津、上海创办印心精舍，灌顶传法，大悲利生。

After achieving enlightenment, Acharya set up Yin

Xin Vihara (Yin Xin are Chinese characters which means Mind-Seal; Vihara is a place for Buddha Dharma teaching and practice) in Tianjin and Shanghai where Acharya performed empowerment, transmitted the Dharma and benefited society with great compassion.

仅 1934、1935 两年，在天津开讲座四百余次，学法同仁，得悟本体者不可胜数。

Within only two years, 1934 and 1935, he lectured over 400 times, and countless Dharma seekers became enlightened because of his teachings.

阿阇黎著述甚丰，写有《金刚经分段贯释》、《圆觉经抉隐》、《大鉴禅师法宝坛经述旨》、《佛说阿弥陀经分段正义》、《乙亥讲演录》、《入佛明宗答问》、《六字大明咒修法》、《印心语录》等，共数百万字。

Acharya also wrote large amounts of teaching materials and books related to Buddhism: “The Sectional Explanations of The Vajra Prajna Paramita Sutra”, “The Profound Meanings of Complete Enlightenment Sutra”, “The Cores of The Sixth Patriarch's Dharma Jewel Platform Sutra”, “The Sectional Explanations of The Amitabha Sutra”, “The

Speech Recordings Of the 1935”, “The Questions and Answers of becoming a Buddhist and Understanding the Essence of Buddha Dharma”, “The Practice of The Six Syllables Mantra”, and “Yin Xin Teachings”, etc. There are millions of words in total from all the books listed above.

一九五八年，阿闍黎现病相于沪寓，谆淳开示学人：“要弘扬大法，济世度人。”热泪盈眶，再三叮嘱。

In 1958, Acharya showed signs of illness in Shanghai. He told his disciples repeatedly, in tears with great sincerity, that they should spread this great Dharma for the salvation of all sentient beings and emphasized the significance of continuing passing on this dharma.

病笃，手结随心陀罗尼印契数日，右侧吉祥卧，安然而终。谨为铭曰：

Then he held the Wishes Fulfilling Dharani Mudra for several days while lying on his right side, and passed away in peace. The words to commemorate Acharya are as follows:

大法崛起，印心是宗。
承先启后，威德靡穷！
利乐含识，德业綦丰。
祝师再来，广济迷蒙。

The purpose of the great dharma's manifestation is to realize the true mind.

Continuing from the past into the future, its' great merit is immeasurable.

Benefiting sentient beings, its' virtues know no bounds.

Wishing Acharya comes again to widely save the ignorant and the lost.

菩萨戒弟子徐恒志和南敬撰
公元二〇〇一年农历四月初八

The Bodhisattva Precepts Disciple, Xu Hengzhi
Lunar April 8, 2001

心密三祖元音老人传略

A brief Autobiography of Acharya Yuanyin the Third Acharya of Mind Seal Dharma

元音老人

By Acharya Yuanyin

我原名李钟鼎，一九〇五年生于安徽合肥市，行年九十一岁。幼就当地塾师读孔孟遗教。

I was born in Hefei, Anhui province, in 1905, with the name Li Zhongding. I am 91 years of age (as of 1996—noted by translator). When I was a child, I studied Confucius and Mencius teachings in the local private school.

尝思世人生从何来，死往何所？百思不得其解。于极端迷闷时，人恍惚失其所在，因惧而不敢再思考此问题。

I used to contemplate the origin of life upon birth and the destination upon death but none of my contemplation revealed the answer. When my bewilderment reached its extreme, I would be so preoccupied that surroundings and myself dreamily

disappeared. I didn't dare to continue with this question due to my apprehension.

稍长改读市办高等小学，同父读《金刚经》，似曾相识，但莫明所以，就问父。

When I was a little older, I was transferred to the municipal senior elementary school. Reading the Diamond Sutra with my father, I had an inexplicable sense of deja-vu but really didn't know why. I asked my father.

父曰：此圣人言，非尔幼童所知，但勤读书，日后再精研此宝典，自得无穷真实受用。

He said: "These are words from the sages, not something that young children could comprehend. Just study hard, when you study this piece of treasure deeply in the future, you will naturally gain infinite and genuine benefit at once."

一九一七年父就任江苏镇江市招商局襄办，乃随之就读镇江中学。

In 1917, my father took office as the assistant manager for China Merchants Steamship Company in Zhenjiang city, Jiangsu province. I moved with him and went to Zhenjiang Middle School.

镇江乃佛教胜地，寺院众多，高僧辈出，其间尤以金山江天寺与扬州高旻寺并称禅学祖庭。

Zhenjiang was a Buddhist holly destination with numerous monasteries and a great number of eminent monks. Among these destinations, the Jiangtian Temple of Jinshan and Gaomin Temple of Yangzhou were particularly known as two ancestral home of Chan Buddhism.

暇时常与同学结伴去佛寺随喜，去时，少年气盛，奔跑跳跃，嬉笑打闹，意气风发，不可一世，忽闻一棒钟声，闹心顿息，静如止水，清凉愉悦而莫知所以！

In my spare time, I often visited the monasteries with my classmates for rejoicing the merits and virtues. At that time, we were young and energetic. We ran along with such a spring in our steps, laughing and playing with each other. Our spirits were as free as the wind and we felt like we were bigger than the world. But upon hearing the sound of the temple bell, my boisterous mind suddenly came to rest, as calm as still water. The cool, refreshing and joyous feelings were indescribable.

其时，金山有一位悟道高僧，众皆尊为活佛。

At that time, there was an eminent monk who had attained enlightenment in the Jinshan Temple, revered by all as a living Buddha.

惜余年幼无知，不知叩请上下，只见众人团团围住他争相问话，乃使劲挤进人群，跪拜僧前。

Unfortunately I was too young and ignorant to know how to pay the proper homage. He was surrounded by a big crowd and everybody tried to ask him questions. I squeezed with all my might into the crowd and kneeled down before the monk.

僧亦不问短长，拿起大雄宝殿内的敲木鱼的大槌敲余头曰：好好用功学习，后福无穷！一众惊愕，余亦赧颜而退。

Without a single question, the monk picked up the large mallet which is used to beat the wooden fish (when chanting a sutra) in the great shrine hall and knocked my head with it, and said “Study diligently and you will receive endless reward in the future”. The crowd was shocked at this and I withdrew with shyness.

一九二三年，父调任上海招商局工作，余亦随

之迁居上海，考入上海沪江大学读书。

In 1923, my father was relocated to the Shanghai Office of China Merchants Steamship Company. I also moved with him to Shanghai. I was admitted into Shanghai Hujiang University.

一九二五年，父因工作辛劳，不幸罹伤寒重症，经医治无效，与世长辞。余于悲痛之余，除发奋读书外，为奉养老母，尚须觅一工作。

In 1925, my father was struck with a severe case of typhoid fever from overwork. Medical treatment was ineffective and he passed away. Bearing great grief, I needed to look for a job to provide for my elderly mother while working hard on my study.

但余性内向，不善交际，更不愿向亲友求助。适逢邮局登报招考邮务员，报名应试，侥幸录取。

But I was an introvert and unskilled at socializing with others. What's more, I was reluctant to seek help from relatives and friends. At that time, the Post Office happened to be recruiting postmen in the paper. I registered for the qualification exam and was fortunate enough to be hired.

乃一边工作，一边读书，虽较紧张，亦不觉其苦。当时邮局工作只六小时，时间不长而读大学是学分制，

Although working and studying at the same time was stressful, I didn't feel like any suffering. At that time, the job at the Post Office only required a moderate six hours a day. And universities followed a credit system.

不似现在须整天住校读书，可以选几门相应的课程，读满学分，即可毕业。

Unlike today's students who have to live on campus and study full-time, we could select a few courses accordingly and accumulate enough credits for graduation.

在工作与读书的过程中，经历了一段人生的旅程，尝到一些人生的况味。

During the process of working and studying, I experienced a journey of life and had a taste of what it looks like.

深觉世人的纷扰与斗争，皆因金钱与爱情的矛盾而起；而人生如朝露，转瞬即逝，寿命无常。

I had a profound realization that all of troubles and struggles of human beings derive from money and love. Yet life itself is like the morning dew, fleeting and impermanent.

纵殫精竭力，辛劳一生，亦毫无所得，最后只落得个空苦、悲切与失落忧伤的情怀抱憾终去。

Even if a person toils away his entire life and exhausts his body and soul, he will end up with nothing in return and leave this world with a heart filled with emptiness, bitterness, misery, loss, melancholy and regret.

真太冤苦，太不值得。同时因遭父丧之痛，又研读了先父留下的佛经与禅录，粗粗地理解了一些佛说的妙理与诸大祖师所发挥的精辟玄微言论，

How undeserving and bitter! How unworthy! At the same time, I suffered the grief of losing my father and I restarted the study of the Buddhist scriptures and Chan literatures left by my father. I gained a rough understanding of some of Buddha's wondrous teachings and the insightful, esoteric and detailed interpretations by various masters.

深感世人为满足一己物欲之私，贪得无厌地追逐抟取，造业受报，冤冤枉枉地受六道轮回之苦，实在太愚蠢、太悲苦！

I deeply felt that it was too foolish, sad, and bitter for human being to insatiably chase and grasp to satisfy their selfish desires for material gratifications, which led to the accumulation of bad karma and retribution, undeservingly condemning them to the sufferings of the six realms of samsara.

应及早回头，舍弃一切空幻的求取，集中心力，择一适合自己个性的法门，勤恳修习以恢复光明的本来佛性而脱离生死苦海。从而唤醒世人的迷梦，同出苦轮，才是人生的真义，才是人生的价值所在。

One should turn back as quickly as possible, let go of all the illusory grasping, focus one's attention on choosing a practice that is most appealing to one's personality, work hard to restore the glorious true mind and traverse the sea of suffering through birth and death. Only awakening all beings and helping them out of wheel of suffering together is the true meaning of life and the real value of human existence.

因发心学佛，立誓不事婚娶。

Since I aspired to dedicate myself to Buddhism, I vowed to never marry.

为奉养老母故，虽拟出家，但责无旁贷，不能远离膝下而去。迨文革劫难当头，余因代师传法授徒，被目为四旧迷信头目，毒害青年的坏分子，

Although I had planned to become a monk, I had to take up the responsibility of looking after my mother and I couldn't just leave her alone. During the Cultural Revolution, disasters fell upon me, I was labeled the superstitious leader of "The Four Olds" (old ideas, old culture, old customs, and old habits) and the evil element poisoning the youth, because I transmitted the Dharma and taught the students on my Master's behalf.

被隔离审查二年有半，经审查无有不法行为，方始释放。

I was kept in isolation and placed under investigation for two and half years. I wasn't released until the investigation failed to prove any illegal behavior on my part.

文革期间，因多次被抄家搜查，老母受惊病故。其时四众蒙难，余虽欲披剃，亦无由矣，因之孑然一身直至于今。

During the Cultural Revolution, my home was raided many times. My mother was so terrified that she fell ill and passed away. At the time, the four groups of Buddhist practitioners (monks, nuns, laymen and laywomen) all went through great sufferings. As much as I wished to receive the tonsure, I had no means to achieve it. Thus I remain alone by myself until today.

余初学佛，由同事介绍，随台宗大德兴慈老法师习台教，修净土。每日除研习台教纲宗外，执持弥陀圣号，不敢稍懈。

At the beginning of my Buddhist study, with the introduction of my colleague, I followed the great Master Xingci from Tiantai School to study the Tiantai doctrines and practice the Pure Land. In addition to studying the principles of Tiantai, I chanted the Amitabha holy name each day with unremitting endeavor.

课余，复随范古农老居士学习唯识。冬季并随众打净土七。

After school, I studied Mind-only Buddhism from senior lay Buddhist, Fan Gunong. In the winter time I joined the group to participate in seven-day Pure Land retreat.

继经道友介绍，依华严座主应慈老和尚学华严，习禅观。

Later, with the introduction of a fellow practitioner, I followed the leading senior monk Yingci of Avatamsaka Sect to study Avatamsaka principles and perform Chan practice.

当时能续华严遗教者，唯常州天宁寺冶开老禅德与其高徒月霞和应慈二法师。

At that time, venerable Chan Master Yekai of Tianning Monastery in Changzhou and his two renowned disciples, Master Yuexia and Master Yingci, were the only two monks who could carry forward the Avatamsaka teachings.

迨月霞法师圆寂杭州后，只应老硕果仅存，独掌华严大宗，弥觉尊贵。老人教法精严，慈悲尤甚，

After Master Yuexia passed away in Hangzhou, Master Yingci was the only proficient teacher left. He

single-handedly led the Avatamsaka sect and was a person of the highest esteem. Master's teaching was very accurate and precise, and his compassion was exceptional.

尝因余工作缠身，不能按时随众听讲，特于星期日，单独为余开讲华严三观与法界玄境。

Sometimes I couldn't join the class to listen to the Master's lecture due to work responsibilities and he would hold private sessions for me on Sundays on the three contemplations of the Avatamsaka teaching and the profound state of dharma realm.

并勉余曰：国内倡导一宗一教者，只此一家，余外弘禅者不习教，研教者不参禅，似不无偏颇。

And the Master encouraged me with these words: Within the entire country, this is the only place where it is proposed that dharma teaching and meditation practice go hand in hand. Everywhere else, meditation teachers don't teach dharma and dharma scholars don't practice meditation, which seems to be biased.

尔应于此好好学习，深入禅观，莫负吾心。

You should study dharma diligently and practice deep meditation here. Please do not disappoint me.

余随应老习教参禅似有入处。一日听讲罢，忽然人身顿失，光明历历，透体清凉，轻松无比。

I seemed to have a brief glimpse of enlightenment when I was studying dharma and practicing meditation with Master Ying. One day after class, suddenly my mind and body disappeared immediately , but fully awareness appears. I was taken over by a clear and cool, gentle and relaxed sense which is beyond any description.

禀之于师，师曰：此虽不无消息，但犹是过路客人，非是主人。莫睬他，奋力前进，直至大地平沉，虚空粉碎，方有少分相应。

When I reported this to the Master, he said: Although this is somewhat good news it is still a passenger passing by, not the host. Don't pay any attention to it and keep working hard until the earth sinks under your feet and the sky shatters. Only then can you correspond to the original nature a little bit.

因此更加用功打坐。腊月随众打禅七，第因工作关系，未能善始善终，直至三七期满，亦未得

更进一步之消息。

So I worked even harder on my meditation. In the twelfth month of the lunar calendar, I participated in a seven-days meditation with the practitioners, but I couldn't complete the practice due to my work duties. I didn't obtain any further realization even after the completion of the third seven-day session.

随后经一至交道友介绍，往圣寿寺听密宗大阿阇黎王骧陆大师讲《六祖坛经》，颇多契悟。

Later, at the recommendation from one of my close fellow practitioners, I went to Shengshou Temple to listen to the lecture on the Platform Sutra given by the great Acharya Wang Xianglu of Esoteric School and attained much understanding.

乃于会后随师至其住所印心精舍请益。师问余习何宗？余具实以告曰：参禅。

So after the lecture I followed the Master to his residence, Yin Xin Vihara, to ask for his teachings. The Master asked me which school I was following. I answered honestly that I was practicing Chan Buddhism.

师问：打开本来，亲见本性否？余惭愧嗫嚅

曰：尚未得见。师曰：何不随我学密？！

The Master asked: Have you unfolded the original face and realized the original nature? I was mumbled in shame: “Not yet.” Master said: “Why don’t you follow the Vajrayana tradition with me?!”

余曰：密法仪轨繁复，而我性喜简洁、纯朴，于密不甚相容。

I said: “The rituals of Esoteric School are quite complicated and I prefer things that are simple and clear in nature so Esoteric School might not be a good fit for me.”

师曰：我中心法乃密宗之心髓，属上上乘无相密法，修之可收事半功倍之效，能直下见性，不和其他有相密法相共，名虽为密，实际即禅。

The Master said: “The Mind-in-Mind practice represents the essence of Esoteric School, the absolute top level of markless esoteric methods. With this practice, one could achieve twice the result with half the effort. It leads to direct realization of your original nature, so it is completely different from other types of esoteric methods that focus on the forms. Although it is called an esoteric method, it is

in fact Chan.

既无加行与前行的繁琐仪轨，更无观相成功后再行化空之烦劳。

There is no tedious ritual for the foundational and preliminary practices nor do you need to go through the trouble of dissolving forms into emptiness after successfully visualized the forms.

而且也与净土宗相通，可以之往生西方与其他诸方佛净土，实合禅、净、密为一体之大法也。

It is interlinked with the Pure Land tradition. The practice can lead to the reborn in the Western Pure Land or pure realms of Buddha in other directions. It is actually a great practice that integrates Chan, Pure Land and Esoteric School in one.

释迦文佛在此宗法本《佛心经亦通大随求陀罗尼》上说：此法为末法众生了生脱死最当机之法，仗佛密咒与手印之慈力加持，修之既能迅速消障开慧，圆证菩提。

In the Buddha Heart Sutra of Which Some Sections Consistent with the Maha-Pratisaravidya Dharani Sutra, Buddha Sakyamuni said: This is the most suitable method for the sentient beings living in

the Dharma Ending Age. Relying on the blessing from the compassionate power of the Buddha's mantras and mudras, the practitioners could quickly remove hindrances and unearth wisdom, and reach full enlightenment.

也可假第四印之功力往生西方极乐净土，还可随愿往生诸方佛土。

They could also choose to reborn in the western Pure Land with the power of the fourth Mudra or reborn to other Buddha realms as they wish.

可见此法乃以禅为体、密为用、净土为归，摄三宗为一体，适合末法众生修习成道之大法。

Thus this is a great practice that takes Chan as its body, esoteric methods as its application and Pure Land as its destination. It combines the three Buddhist schools into one and is a suitable practice for sentient beings in the Dharma Ending Age to practice for the goal of achieving enlightenment.”

师又道：参禅全凭自力，学人须起疑情，全力参究，方有入处。

Master continued to say: “Chan practice relies solely on your own power. Practitioners must let

internal questions rise and dedicate themselves to the questions before they enter the Path.

如疑情难起，即不得力。而且现代人工作忙碌，空闲时间不太多，不能象古人那样花二十至三十年的时间来专心致志的参究话头。

If these internal questions fail to rise, then the practice will lead to nothing. What's more, people today are so busy with work and don't have much spare time. They cannot spend two or three decades concentrating on penetrating a Hua Tou like their ancestors.

所以参禅悟道者少，因而导致禅宗不振。如学心中心法，假佛力加持修行，那就大不一样了。

As a result, only a few have achieved enlightenment through the Chan practice which leads to a decline of the Chan tradition. If you follow the Mind-in-Mind Dharma and leverage the power of the Buddha's blessings, it will be completely different.”

余以师言词恳切而有理，乃受法归依。

Master's words were so sincere and reasonable that I took refuge in his practice. After the empowerment I started the practice at home.

经灌顶后回家修习，坐第一印第一座，即全身飞起，如直升飞机直冲霄汉，因惊怖而出定。方知此法果与他法不同，乃潜心循序修习，不再见异思迁，改修他法。

At the first session in the first mudra, my body took flight like a helicopter soaring into the sky. My terror took me out of concentration. At that moment I realized the uniqueness of this Dharma. I started to devote myself to the practice and I was never irresolute and looked back at other practices.

此法有六个印与一则咒，修法简练易学，既不用修加行与前行，更不须观想或观相，如禅宗一样从第八识起修，且有佛力加持，故易直下见性。

The practice consists of six mudras and one mantra. It is easy to learn and requires no foundational and preliminary work, nor does it require visualization of the form or contemplating images of Buddha. Just like the Chan tradition, we start practicing from the eighth consciousness and with the blessings of the Buddha, it is easy to lead to the direct realization of our original nature.

闻师言，密咒为佛、菩萨于禅定中将自己的心化作的密语，如吾人打电报时用的密电码；手印如重要文件加盖的印信，又如电视机上的天线。

According to the Master, the mantra represents the secret speech converted from the hearts of the Buddha and Bodhisattvas in Samadhi. It is just like the cipher codes used in telegrams. The mudras are like the seals on important documents or TV antennae.

以之沟通学人与佛、菩萨之心灵，打成一片，故加持力大，证道迅速。

It connects the hearts of the practitioners, the Buddha and bodhisattvas into a whole. That's why the blessings are so powerful and the progress towards enlightenment is so rapid.

净土宗念佛名号同样也是假佛力修行，但念佛名号属外来，不及持佛心咒力大。

In the Pure Land tradition, the practice of chanting the name of Buddha is also a method relying on Buddha's blessing. However, chanting Buddha's name uses external powers and is not as powerful as chanting the mantra from Buddha's heart.

所以憨山大师曾说，如念佛不得力，可改持

咒，即是此理。

That's why Master Hanshan once said, if chanting Buddha's name is not effective, you can switch to mantras.

心密之所以有六个手印，因每个手印作用不同。

The reasons why there are six mudras in the Mind-in-Mind Dharma are because each one has its own function.

第一印为菩提心印。乃教学人立大志、发大愿，上求佛道，下化众生，巩固修道之初心也。

The first mudra is Bodhicitta Mudra. It is to teach dharma seekers to be determined, and take the great vow of achieving Buddhahood and awakening all sentient beings. It is for strengthening the beginners' mind of cultivating.

如造百丈高楼，须先打牢墙脚，筑好基础一样，基础不固，楼要倒塌。学道不立大志，不发大愿，势必遇难而退，遭挫即止，绝不能百折不挠地艰苦奋斗到底，证成圣果。

Just as the sky-scraper begins with building a solid

foundation, otherwise the building will collapse if the foundation is not stable, without great vows and real determination, we tend to give up when facing challenges, and it is absolutely impossible to make painstaking efforts and never yield in spite of reverses until the end: achieving the Buddhahood.

所以此印最为重要。在密宗中手印有一万多种，以此印为诸印之王。

So this mudra is the most important one. There are over ten thousand kinds of mudras in Esoteric School, but this mudra is the king of all mudras.

第二印为菩提心成就印。可以消除宿障，治疗诸病，为开慧之前奏。

The second mudra is Bodhicitta Achievement Mudra. It can eliminate bad karmas from the past, cure various diseases, and it is the prelude of unearthing wisdom.

我于修此印后，即腹泻三次，身心颇觉轻、利、明、快，盖得此印加持之力，将宿世污、染、垢、秽尽从大便排出故也。

After practicing this mudra, I had diarrhea three times, my body and mind was lighter, cleaner, and

sharper due to the blessings of this mudra. Because the pollution, contamination, dirt and filth from the past incarnations was all eliminated with the stool.

第三印为正授菩提印。乃诸佛、菩萨放光加持学人，推之前进，迅速入定之要印，亦为医治他人疾病之妙着。

The third mudra is Bodhi Solemnly Instruction Mudra. It is the essential mudra for dharma seekers to move forward, enter deep concentration quickly and heal other people's illness due to the blessings of the light shining on the practitioners by Buddha and bodhisattvas.

我于修法时期，偶而事烦心乱，加持此印，即能迅速改观而深入禅定。

When I occasionally got annoyed facing difficult situations during my practice, I changed my mood and entered deep concentration quickly using this mudra.

并蒙诸佛、菩萨慈悲加持，为远方友好治病数次，亦能于修法后痊愈。

With the blessings of Buddha and bodhisattvas, I treated my friends from far away several times and

they recovered from illness thoroughly after the practice.

第四印为如来母印。为开慧、成道与往生净土之大印。

The fourth mudra is the Tathagata Mother Mudra. It is the essential key mudra for unearthing wisdom, achieving Buddhahood, and going to the Pure Land.

故于从一至六印修完二轮后，专修第二与第四印时，第二印只修一天而第四印须修六天，可见此印之重要。

After practicing two rounds with the mudras from the number one to the number six, we focus on practicing the second and the fourth mudras, but the second mudra we only use one day each week and the fourth mudra six days. From this you can see why this mudra is so important.

很多同仁均于修此印时，打开本来，得见真性。

Many fellow practitioners unearthed the original face and realized the original nature when practicing this mudra.

第五印为如来善集陀罗尼印。此印乃集合诸佛

密咒之功德、威力与妙用于一体之印。

The fifth mudra is Tathagata Virtue Collecting Dharani Mudra. This mudra gathers all the merits, powers and marvelous functions from all the Buddhas' tantric mantra.

其力至大，其势飞猛，能降伏恶魔，破除外道邪法，并能移山倒海，消除翻种子等的烦恼。

Its power is tremendous, and its effect is overwhelming. It can subdue the demons, destroy heretics' black magic, move the mountain, turn over the sea, and eliminate the sufferings from turning over the karmic seeds, etc.

故修心中心法无入魔之恶，亦无受外道邪法困扰之患。

So practicing this Dharma (Mind-in-Mind Dharma) not only can avoid becoming a demon, but also can be free from the interruptions from heretics' black magic.

第六印为如来语印。所有佛所说之经与菩萨所造之论，于修此法后均能一目了然，通达理解，无稍疑惑；并能召请诸佛、菩萨，得诸加持，发大神通。

The sixth mudra is Tathagata's Words Mudra. After practicing this mudra, you will be able to comprehend all the words from sutras taught by Buddhas and understand all the teachings from bodhisattvas thoroughly without any doubts. You will be able to invite all the Buddhas and bodhisattvas, and attract blessings from them, as well as gain supernatural power.

此六个印须循序连贯修习，不可跳跃、躐等而修，更不可断断续续、进进停停地修。

When practicing these six mudras, do them in order consistently. No jumping by breaking the order, or even worse, if your practice is on and off, doing and stopping.

我遵师嘱每天按时上座，每座坐足二小时，勤勤恳恳地按师所说口诀心念耳闻地修习，从不间断。于坐满一百座后，即加座猛修，从每天坐四小时逐渐增至六小时、八小时，乃至十八小时。

I practiced diligently according to the requirements of my master, sat at the same time every day, two consecutive hours each sitting, no stopping, recited the mantra taught by my master continuously from my mind and heard the mantra with my ears. After

one hundred sittings, I started to add more sittings to practice fiercely and increased the intensity of my practice from four hours to six hours, eight hours, even eighteen hours each day.

每逢星期日及例假日，整天在家习坐，不外出游乐。师因之常勉余代为说法，嘉勉同参。

Each Sunday or holiday, I meditated without going out to play. Because of my dedication to the practice, my master often let me teach dharma on behalf of him to set an example for fellow practitioners.

余于修第四印时，一夜于睡梦中忽闻老母一声咳嗽，顿时身心、世界一齐消失而了了分明灵知不昧。

At the time I was meditating with the fourth mudra, one night, when I suddenly heard my mother's cough, my body and mind and the world all disappeared together in a sudden, fully awareness appears without a little bit confusion.

晨起请益于师，师曰：虽是一则可喜的消息，但尤欠火候在，更须努力精进，不可稍懈。

I visited my master after I got up and asked him what the state was. My master said: "It is good news

but your effort was not great enough, you need to work harder and move forward without any slacking off.”

一日，修法毕，步行赴邮局上早班，途经四川北路，忽然一声爆炸，身心、马路、车辆与行人当下一齐消殒而灵知了了，一念不生，亦不觉人在走路。

One day, after practicing, I walked to my job at the post office, passing through North Sichuan Road, with a sudden sound of explosion, my body and mind, roads, cars and passengers all disappeared suddenly, only awareness shined independently, and I was not conscious of walking on foot.

及至到了邮局门前，忽生一念：到了。果于眼前出现邮局大门。

When arriving at the front door of the post office, a thought arose: I had arrived. Sure enough, the post office gate appeared in front of me.

脚步未动，人已到了邮局，身轻松而心透脱，有如卸却千斤重担相似，欢欣鼓舞，不胜雀跃！

I didn't move my feet but I had arrived. My body was so light and my mind was so clear. I felt like that

I had dropped a thousand pounds of weight, and my heart leaped with overjoy!

佛法之妙有如是乎！此情此景岂笔墨所能形容？！

The Buddha dharma is so amazing! How could I use words to describe what was happening?!

一日晏坐中见佛前来托一曰轮与我，刚伸手接时，日轮忽然爆炸，佛、我、日轮、世界与虚空一时并消，妙明真心朗然现前！

One day I was sitting and saw the Buddha handing a sun-wheel to me. I reached out to hold it and the sun-wheel exploded suddenly; the Buddha, me, the sun-wheel, the world and space, all disappeared together, and the marvelous true mind brightly appeared!

佛恩浩大，加持、接引众生无微不至！余感恩之余，不觉大哭一场！我等后生小子诚粉身碎骨难报深恩于万一也。

How vast is Buddha's blessings ! Buddha's guidance and reception of all sentient beings are so tender! I was so grateful that I can't help and crying aloud! Inexperienced disciples like us, even

sacrificing our whole body, could not pay back one of the ten thousands of Buddha's kindness and blessings.

又一日打坐中见一老太太安坐在盘龙椅上，旁立一童子，召余曰：来来来，我有一卷《心经》传授与你。

One day when I was meditating I saw an old lady sitting on a dragon chair at ease with a kid standing next to her, calling to me: "Come, come, come, I have a volume of Heart Sutra to teach you."

余应曰：这卷无字《心经》深妙难思，您老怎么传授？老太太乃下座，余亦礼拜而退。

I said: "This wordless Heart Sutra is mysterious and hard to understand. How do you teach me?" She got off her seat, and I bowed to her and withdrew too.

偶于修六印时，神忽离体，方于室内巡行间，道友来访扣门，复与身合。

One time when I was practicing with the sixth mudra, my spirit left my body and walked in the room, my dharma friend knocked on my door and my spirit came back to me.

此等琐事，皆如梦幻，本不足道，简列一二，

为请诸方指正云。

These kinds of things were like dreams or illusions, not worth mentioning. I simply listed a few, wishing you all could correct me.

我师公大愚阿阇黎为敦促我等师兄弟上上升进故，常设难考问我等。

In order to urge us to make further progress, Grandmaster Acharya Dayu always tested us Dharma brothers by using some questions.

如问：一千七百则公案，一串串却时如何？

For instance, he asked: “There were one thousand seven hundred Chan koans, how about stringing them together?”

一师兄答：苦！

One dharma brother answered: “Bitter!”

师公追问：谁苦？

Acharya Dayu followed up: “Who feels bitter?”

师兄不能答，余从旁掩耳而出。

The dharma brother couldn't answer; I walked out with two hands covering my both ears.

师公曰：有人救出你了。

Acharya Dayu said (to the dharma brother):
“Someone rescued you.”

又如，一师兄拿了师公的扇子道：这是愚公的。

Again, one brother took Grandmaster's
(Grandmaster refers to Acharya Dayu) fan and said:
“This is Grandmaster Yu's.”

愚公后问曰：大愚的，为什么在你手里？

Grandmaster's then asked: “Why is the Dayu's fan
in your hands?”

余代答曰：请问什么在我手外？公首肯。

I answered on behalf of the brother: “Let me ask
you, what is outside of my hand?” Acharya
acknowledged my answer.

又如，愚公问：你们观心观到了没有？

Another example, Acharya Dayu asked: “Have you
successfully observed your mind?”

师兄答：观到了。

One brother answered: “Yes, I have.”

愚公进问：在什么处？

Acharya asked: “Where is it?”

余从旁伸出手掌云：和盘托出。

Standing beside Acharya, I stretched both of my hands and said: “All are here.”

此等家丑，本不值外扬，聊供阅者一笑而已。

Such Master and disciple talks mentioned above indeed don't worth mentioning and publicizing, it is only to show a little humor to the readers.

光阴荏苒，一忽数十年。其间虽经不懈努力勤修并多次打七与打九座专修，奈根浅障重，毫无所得，实不敢向人前吐露只字片语，有污视听。

Time flies, more than ten years had gone by. During this period, though I made tireless efforts to cultivate assiduously, including seven-day per session retreats and nine sitting meditation retreats, I actually dare not reveal a word to anyone as I felt that I had gained nothing due to shallow roots and big karmic obstacles, and feared to pollute others' mind.

第因先师圆化时，法席后继无人，勉召余暂代讲席。不得已，勉为其难。于一九五八年受阿阇

黎灌顶后忝列师位。

Later because of my Master passed away that no successor to continue transmitting the Dharma, I was asked as his substitute. Reluctantly, I accepted the Acharya Empowerment, became a Master in 1958.

应诸方召唤，赴各地寺院、精舍与协会开讲楞严、法华、楞伽、华严、金刚、圆觉、心经、弥陀与六祖坛经等，并赴各地禅学讲座与禅学同仁研讨禅录。

On invitation of various regions, I went to temples, Viharas, and Buddhist associations in various regions to give Dharma lectures and teachings, such as: Shurangama Sutra, Lotus Sutra, Lankavatara Sutra, Avatamsaka Sutra, Diamond Sutra, Sutra of Perfect Enlightenment, Heart Sutra, Amitabha Sutra and Platform Sutra; I also traveled various regions to give talks on Chan and discussed Chan records with fellow Chan cultivators in lectures on Chan.

足迹东自辽、吉、黑三省，西到云南、四川，南始广东、海南，北迄甘、宁、青等省，几走遍全国各地。

I traveled from the three Eastern provinces (of

China) — Liaoning, Jilin, Heilongjiang, to the Western — Yunnan, Sichuan, to the Southern — Guangdong, Hainan, to the Northern — Gansu, Ningxia, Qinghai, etc. almost all around China.

受法弟子除国内外，海外如美国、德国、法国、加拿大与日本等国亦有少数闻风来归者。

Disciples who were empowered by me not only included the four groups of Buddhist practitioners in China, but also a few from overseas including America, Germany, France, Canada and Japan, etc. who heard about me and came to take refuge in the Dharma.

关于著作方面，因水平有限，复因弘法事务烦多，无多空余时间写作。

Regarding my writings, due to knowledge limitation, and because of the busy schedules of transmitting the Dharma, I haven't much free time to write.

只从一九七八年开始应各地同参之请，为辅导后进进修、释疑、除惑，草缀了几篇不像样的陋文，如《略论明心见性》、《〈悟心铭〉浅释》、

Upon the requests of fellow practitioners from

various regions, for the purpose of helping new dharma seekers to make progress, answering their questions, and removing their doubts, I drafted several poor and unpresentable writings from 1978, such as, Brief Discussion on Enlightenment, Brief Explanation on Motto of the Enlightenment,

《碧岩录讲座》、《禅海微澜》、《往生西方的关键问题》、禅七和灌顶授法开示录等，已先后在各种佛教刊物、杂志上发表。

Lectures on The Records on the Blue Rock, Ripples in the Chan Ocean, Key Problems about Reborn in the Pure Land, writings also include Chan Meditation and Records of Lectures in Empowerment and Practice Guidance, etc. which have been published in various Buddhist publications and magazines.

另外尚有《心经抉隐》，《楞严经要解》与《大手印浅释》等，正在筹备印刷中，未及与广大佛教同仁见面。

In addition, The Profound Meanings of the Heart Sutra , The Discussion on the Essence of Shurangama Sutra and The Brief Explanation of the Great Mudra, etc. are still in press, so they aren't accessible

to the vast fellow Buddhists now.

总之，数十年如一日，代师弘化，为佛宣扬，奔驰各地，兢兢业业，未敢稍懈。

In short, I've carried forward the Dharma a few decades on behalf of my Master. To propagate Buddha Dharma, I was busy running to various places tirelessly, not daring to slack off a little bit.

幸蒙佛慈垂佑，四众匡护，未堕先师盛德，辜负诸佛深恩。

Luckily, for Buddha's kindness and the assistance from the four groups of Buddhist practitioners, I haven't degenerated prior Master's merits, I haven't disappointed Buddha's deep kindness.

余深深感谢诸佛、菩萨与广大信众扶持、呵护之厚德外，又不胜侥幸、惭愧之至也。

I deeply thank Buddhas , Bodhisattvas and mass practitioners for the great kindness of support and care; yet I felt extremely lucky and ashamed at the same time.

一九九六年二月二十八日

February 28, 1996

六字大明咒修法仪轨

Six-Syllable Mantra Meditation Ritual

一、入座，合掌，念四皈依咒语 3—7 遍：“南无古鲁贝，南无布达雅，南无达尔嘛雅，南无僧嘎雅。”

1. Sitting cross-legged, palms joined, and then reciting the Four Refuges 3-7 times:

“Namo Guru Bei, Namo Buddhaya, Namo Dharmaya, Namo Sengaya.”

二、念三遍：

“南无根本上师元音阿阇黎。”“南无十方三世诸佛、菩萨、金刚、护法神祇。”

2. Recite the following 3 times:

“Namo Root Guru Acharya Yuanyin, Namo Buddhas, Bodhisattvas, Vajras Dharma Protecting Deities from the three times in the ten directions.”

三、念一遍：

“祈求根本上师元音阿闍黎、祈求十方三世诸佛、菩萨、金刚、护法神祇慈力加被，消我业障，使我安心入佛，虔修妙法，早日成就，救度众生。”

3. Read the following one time:

“I sincerely ask Namō Root Guru Acharya Yuanyin, Namō Buddhas, Bodhisattvas, Vajras, Dharma Protecting Deities from the three times in the ten directions to kindly bless me, eliminate my karma, let me enter the Buddhist path peacefully, sincerely cultivate this great practice. May I swiftly achieve and deliver sentient beings.”

四、结大莲花手印（黄布盖手）：

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。

4. Form lotus mudra (covering your hands with yellow cloth):

The lower ends of the two hand, two thumbs, two little fingers, join together at these three positions, the remaining six fingers naturally separated, placed in front of the chest. In other words, after joining your palms, naturally separate the rest six fingers.



念六字大明咒（心念耳闻）：

“嗡（ong）嘛（ma）呢（ni）叭（bei）咪（mei）吽（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 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。

Read Six-Syllable mantra (reciting from heart while listening):

“Ong ma ni bei mei hong”

Covering your hands with yellow cloth while forming the mudra, reciting not too fast or too slow in speed (about 60 times per minute), no releasing of the hand mudra. Recite the mantra from heart without stopping while listening. It is required to sit at least half an

hour every day. It is even better if one can sit for two hours.

五、修完毕：将手印举至头顶，念六字大明咒十余遍，发愿回向：

5. After finished, lift the mudra on top of your head, recite “Ong ma ni bei mei hong” more than 10 times. Then recite the vows:

“愿此生速开智慧成佛，救度众生，不求余果。”

“May I swiftly unearth my wisdom and achieve Buddhahood in this life, may I swiftly achieve the goal of delivering sentient beings, not expecting other thing in return.”

六、顶上散印，下座。

6. Release the mudra on top of your head, and then finish sitting.

王骧陆上师关于六字大明咒修法的开示

The opening statement of Six-Syllable Mantra Meditation by Acharya Wang Xianglu

一、六字大明咒修法

1. Six-Syllable Mantra Meditation Practice

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，

During the lifetime, we are often troubled by sufferings , sicknesses, worries , or feelings of depression that are difficult to extricate ourselves from. We can hardly console ourselves as people are filled with fears and some even go insane.

这全是由于心不安宁的缘故，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，

The root problem is due to the lack of inner peace.

With calmness, we can focus and concentrate, and concentration leads to wisdom. When wisdom is unearthed and we observe all worldly affairs afresh, we will treat them as illusions: success or failure, being smart or stupid, being right or wrong, gains or losses, being rich or poor, being noble or lowly, birth or death, and coming or going.

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。

If we can go deep and see through all of these illusions as they are essentially empty, then we will be free of worries and anger. All causes and effects will be clear and distinct, our thinking will not deviate, all the sufferings and worries will naturally go away, and sickness will naturally decrease or even totally disappear.

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，

The key to all the above is “mind.” This dharma is just for training of the mind. It was Bodhisattva Avalokiteshvara’s marvelous Dharma for saving us from sufferings and freeing us from difficult

situations.

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，

People practicing this meditation will have spiritual sustenance, and diseases can be cured. It brings us concentration and wisdom, which will benefit society and mankind.

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。

For Buddhists, it can help us have a thorough knowledge of Buddha dharma and realize the true nature of our mind, free from the cycles of reincarnation, accumulate immeasurable merits, and fulfill the wishes of going to the Western Pure Land.

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；

Even though this dharma had been transmitted to countless people, I will repeat clearly today, in order to benefit those who are motivated to study dharma; to make people who haven't determined to practice

make determination; to help people who have made determination be devoted to the practice; and to make devoted meditators attain enlightenment.

至于有病之人，仗观音大慈大悲之力，可以勿药而愈，其病已深遽寿缘有限者，亦可早种福田，使其离恶道之苦，或可挽回万一；

This meditation can heal the sickness without medicine, due to the blessings from the great compassion of Avalokiteshvara, and it can cultivate the field of merits as early as possible for terminally ill people and help them free from sufferings in evil paths, and even survive from their sickness.

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”、癡迷等），唯有此法可治。

It can also get people out from believing in ghosts and black magic, and heal people who get sick due to incorrect meditation practice (such as energy depletion due to Mantra reciting, heretics sitting like the dead, stomach bloating due to meditating like wood, insanity and so on). Only this dharma can heal these kinds of sicknesses.

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, our life, around one hundred years, passes as quickly as a blink of an eye. Even though we want to get awakened as soon as we can, we may not have enough time. Practicing this meditation leads to traversing the sea of suffering, not only benefiting ourselves, but also saving others.

（一）咒印功德

(1) The Merit of Mantra and Mudra

咒文：唵（ong）嘛（ma）呢（ni）叭（bei）
咪（mei）吽（hong）

The words of this mantra are: Om ma ni bei mei 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 known as the Greatest Heart Mantra of Avalokiteshvara. Here are the benefits of reciting this mantra:

- (1) Subduing the demons.
- (2) Healing diseases.
- (3) Avoiding disasters.
- (4) Making all kinds of achievements.
- (5) Eliminating bad karmas.
- (6) Achieving Buddhahood (i.e. awakening to the original nature of mind).

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。

This mantra is the supreme original mind of Avalokiteshvara. Avalokiteshvara becomes a Buddha called Zheng Fa Ming Tathagata (Zheng Fa Ming means clearly understanding the true Dharma) just by reciting this mantra.

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。

For the last thousands of years, Zheng Fa Ming Tathagata has been manifesting in this Sahaland as a Nirmanakayas, and helping the World Honored One Shakyamuni to save sentient beings. He is as kind as

a loving mother, guiding sentient beings to escaping suffering and attaining 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。

The representative portrait of Avalokiteshvara has four arms. Avalokiteshvara has endlessly Nirmanakayas, for example: Tara Green, Sitatapatra, Cundhi, Vilokite, etc. His mantras are also countless, and generally named Benevolent Mantras, all coming from the wheel of benevolent wish-granting.

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。

This mantra is the essence of all mantras, thus it is also called Benevolent Heart Mantra and it is the elite of the great vehicle of Buddhism. With only six syllables it is easy to recite.

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。

Anyone, rich or poor, male or female, old or young,

can practice this mantra, and reciting this mantra can help the ancestors of seven generations release from sufferings and attain enlightenment. The merits of reciting this mantra are listed in the sutra The Mahayana Sublime Treasure King Sutra.

此咒在西藏只传六字咒音，不轻传手印，藏音读为“唵马呢叭美吽”；

In Tibet, only the sounds of the six syllables have being descended, but the hand mudras are not readily descended. The Tibetan sounds are “om ma ni bei me hum.”

蒙古读为“唵吗呢呗特麦吽”，诺那大师又于“吽”下加一个“舍”字，无手印，取其速成就之意；

In Mongolia, the sounds are “om ma ni pa te ma hum.” In Tibetan, Acharya Nuona added a “sei” sound after “hum”, which means achieve quickly, and no hand mudras were added.

大愚阿阇黎正音为“唵嘛呢呗咪吽”，兼取蒙古读音短可速成之长处，同时传大莲华手印，

Acharya Dayu tuned it to “ong ma ni bei mei hong”, taking advantage of the Mongolian, which

uses shorter syllables to indicate achieving quickly and he also taught the lotus hand mudra along with the mantra.

此印即召请菩萨的手印，凡既持咒又结印契者，功力百倍。

This lotus mudra is able to attract Bodhisattvas, so reciting this mantra with the lotus hand mudra is hundreds of times more powerful than that of reciting the mantra alone.

欲得定愈病，尤非手印不可。

The hand mudra is essential especially for entering Samadhi and curing diseases.

六字大明咒以六字表法，就六道轮回言之，“嗡”表天道，“嘛”表阿修罗道，“呢”表人道，“叭”表畜生道，“咪”表鬼道，“吽”表地狱道，

The Six-Syllable Mantra uses six syllables as representations of Dharma. From the angle of six realms of reincarnations, “ong” signifies path of heaven; “ma”, path of asuras; “ni”, path of human; “bei”, path of animals; “mei”, path of ghost; “hong”, path of hell.

持诵此六字咒即能断轮回，出三界，证圣果。

So by reciting this mantra you can cut off the endless reincarnations, transcend the three realms, and obtain enlightenment.

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，“吽”字入金刚乘到大觉位。

As for the representations of the four sacred, the meanings of the six syllables are: “ong” is from the heart of Bodhisattva representing initially entering ten stages of faith, and then going further, “ma”, entering the stages of the ten abodes, and then going further, “ni”, entering the stages of ten practices, “bei”, entering the stages of ten dedications of merit, “mei”, entering the stages of ten grounds, “hong”, entering the stage from the vajrayana to great enlightenment.

所以念此六字咒即能立超十地成无上正等正觉。

So you can go beyond the stages of ten grounds immediately and obtain unsurpassed enlightenment

by reciting this Six Syllables Mantra.

（二）修法仪规

(2) The Practice Ritual

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。

You can only practice the Six Syllables Meditation after being empowered by a master. After being empowered, recite the mantra until you are familiar with it, and then start sitting meditation.

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 the start of sitting meditation:

(1) Wash your hands (2) Prepare necessities (such as meditation cushion, blanket to cover legs, spittoon etc.- noted by the translator)(3) Bow to the Buddha. You don't need to burn incense, especially avoid good ones which generate lots of smoke. It is suitable to sit on the bed while meditating. When traveling or in inconvenient situation, you can bow to the Buddha and burn incense in your imagination.

上座有八忌：（1）忌风处坐，（2）忌饱后坐，饭后一个半小时为宜，

Eight taboos for this sitting meditation: (1) No sitting in the ventilated places. (2) No sitting with a full stomach. It is suitable to sit one and half hour after mea

（3）忌下座即解大小便，必须过十分钟后才可以解，

(3) No going for a bathroom break immediately after meditation, do it after ten minutes.

（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，

(4) No overdoing it. If you try to do more when you are in a good mood, you may get burned out, and may not want to do it again later. It is suitable to meditate one sitting per day, or two maximum per day, and one to two hours with each sitting.

（5）忌大声持诵，免伤气，要金刚持（唇动无声，自己听见），

(5) Avoid reciting the mantra aloud to prevent

consumption of breath. Use the method of diamond reciting (move your lips without making any sound but you can hear it in your mind).

(6) 忌身体多动，必致腰疼，伸腰要慢，身体不必过于正直，

(6) Avoid moving your body too much, otherwise it will result in a backache. Stretch your back slowly, and your back does not need to be very straight when meditating.

(7) 忌求见光见佛，

(7) Avoid seeking to see lights or the images of Buddha.

(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。

(8) Avoid attaching or being suspicious when having illusions, otherwise you will get sick: e.g. being overjoyed when smelling some nice fragrance or hearing a beautiful melody.

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。

With a hand mudra together this Dharma can help

achieve markless enlightenment directly. This Dharma focuses on the mind, and there is no need to visualize any lights or characters, so the practicing method of this Dharma is different from that of Tibetan Tantra Way.

修法三要：

Three essential points of 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；

No releasing of the and mudra during meditation. This is a body tantra that can dispel three bad physical karmas : 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；

Reciting the mantra must be continuous and with no talking. This is a speech

tantra that can dispel four kinds of bad karmas caused by improper speaking.

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。

Empty your mind as Buddha. Imagine yourself as a Bodhisattva with four arms, treating all sentient beings as Buddha being drunk or sick. Once aware, all of us will recover, because we are the same in essence, no difference from each other. This is the mind tantra that can dispel three kinds of bad mental karmas caused by greed, hatred, and ignorance.

此法中戒定慧三法具足，使三业清淨。

This meditation contains the practice of morality, meditation, and wisdom that can purify the three karmic activities.

修此法，于平时用功最为切要，时时注意：

The most important thing for this meditation is you should practice during the activities of everyday life. Be cautious about the following disciplines all the time:

不许犯杀、盗、淫妄诸罪业，改除习气，否则纵学法也无益。

Do not commit any sins like killing, stealing, or

sexual misconduct. Make the most effort to change and eliminate habituated tendencies otherwise there will be no benefit in practicing this meditation.

不许起贪嗔痴诸邪见，时时求开智慧，处处观空、学习布施。

Control the arising of thoughts of greed, hatred, and ignorance. Seek to open up the doors of wisdom all the time. Meditation on emptiness everywhere and learn to be charitable to others.

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。

Don't disdain other dharmas and non-practitioners, and treat everyone equally and be kind to everyone. Do not seek paranormal powers, fame, or wealth.

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。

Remember and respect the kindness of Avalokiteshvara and all the Acharya from the past who transmitted the Dharma. Respect our own

Buddha nature and know that everyone can become a Buddha originally. Vow to save and awaken all sentient beings. This is the greatest offering.

当尽孝悌忠义诸人伦道德，圆满世法，克尽人事，方可成佛。

Follow the morals of human beings: Filial piety towards your parents, respect your elder brother, be faithful to your friends, and be righteous. You can't become a Buddha until you do everything you ought to do and reach perfection of mundane affairs.

(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。

Prepare a statue of Avalokiteshvara to worship. Use another statue of a Buddha or bodhisattva if you don't have a statue of Avalokiteshvara. It is ok not having a statue if you can't afford one, because wherever there are sentient beings there are Buddhas.

(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。

Cover your hands with yellow cloth or another kind of clean cloth while forming this mudra; no playing with non-practitioners or kids while you are forming this mudra; correct pronunciation of the mantra is important when reciting.

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。

During the sitting meditation, if you notice lots of distracting thoughts, possibly more than usual, it is a good sign. That means that you are progressing. Not bad at all. Keep doing the meditation and do not let doubts stop you.

只要不理，一心顾到咒，自然会心思安谧而心定。

You will be calm and reach concentration naturally by focusing on your mantra and ignoring distracting thoughts.

不可硬求无念，尤其是初学时，无念便是压迫，久之如同木石，也是一病。

Don't force yourself to get into a thoughtless state.

The thoughtless state means suppressing thoughts, especially for beginners. You will be like wood or stone if you suppress your thinking for a long time and it is a kind of sick state.

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。

You should have thoughts but no attaching or chasing after them, just like watching all cars, horses, and people move smoothly on a wide road, we see them or hear their voices but not let them remain in mind or attached to them. Only this kind of non-remaining or non-attachment can be called “no thought”.

（三）本法去病种种

3. The illnesses that can be cured with this meditation

此法本不为治病开设，但心定则气和血旺，百病自可消解。

This practice is not meant to cure diseases, but all kinds of diseases and ailments can be cured naturally because the vital energy is clear and blood is

exuberant with a peaceful mind.

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，“吽”除胆病，

The sound, “ong”, heals all kinds of illnesses; “ma”, cures illnesses caused by heat; “ni”, heals sicknesses caused by vital energy disharmonies; “bei”, eliminates illnesses caused by phlegm; “mei”, heals the sicknesses caused by cold; “hong”, heals gallbladder disorders.

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，

From this point of view, it is also suitable for people who have illnesses to practice this meditation. It has relatively remarkable effect on all the following diseases : insomnia, high blood pressure, brain problems, liver and stomach disorders, heart and blood vessel problems, palpitation, numbness and gynecologic problems in women, etc.

宜注意以下各方面：

Be cautious about the following:

(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；

Generally speaking, it is essential to protect the heart no matter what kind of diseases we have. There are two ways of protecting the heart: one is opening up the source, and the other one is reducing the outflow. Controlling angry outbursts, calming the spirit and mind, smoothing the vital energy and blood, all of these practices are called opening up the source.

思虑少，恼怒不生，则气血不耗，是谓节流。

Minimize too much consideration and not give rise to worries, anger or frustrations, and this can prevent depleting energy and blood, so it is called reducing the outflow.

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，这是在拔除夙病伏根，有好处，这与发病不同。时间稍长自然会愈。切勿生疑而中止，

Opening the source and reducing the outflow will naturally increase the life span. With daily practice, you will be calm and peaceful, so your blood count

will go up. If you feel worse or your old illnesses reappear during the sitting meditation, it is a sign of thorough healing of the old accumulated illnesses. It is a good sign and different from incidence of illnesses. The sickness will go away naturally as time goes by. Don't stop the meditation due to doubts arising.

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，

You should take the great vows: “I practice this meditation in order to release all my bad karmas. I am happy if my old sickness comes back, because it can be eliminated from the root. I am willing to take the place of all sentient beings with the same illnesses to endure the suffering.

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。

If I succeed with this practice, I am willing to deliver all sentient beings, make them awaken to enlightenment, reach Buddhahood, and end all sufferings and sickness forever.” Remember to take

this great vow before you start each session. Be sure not to forget it.

此法以一百天为期，必得奇效，修满千日，必证得三昧定。

Each cycle of this meditation is 100 days, and one cycle will surely bring miraculous effect. After practicing 1000 days, you will be sure to enter Samadhi.

(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。

During the sitting meditation, forget the fact that you are a sick person. Do not focus on your infected area while meditating, otherwise, you will get vital energy or blood stagnated and then the disease will be difficult to cure.

(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；

After the sitting meditation, avoid getting angry or frustrated, and no scallions or garlic in your food, and no smelling of nice incense, otherwise it will be apt to trigger the anger. Eat less fish or other kinds of meats

because these foods are prone to arousing your desires and too many thoughts of desires are obstacles of dharma practice.

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。

Take tolerance as the cherished value when problems crop up in daily life, think all the problems are your own karmic debts that should be paid off and will be resolved through practicing and all negative karmas will be transformed to benign ones.

(4) 修此法不必择时择地择向，只要一心恭敬即可。

You don't have to choose special time, places or directions when practicing this meditation, all you need to do is to be respectful wholeheartedly.

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，

Women can practice daily without stopping. This practice is especially beneficial for the elderly. Practicing according to the rules can help the elderly recover from backaches or leg pain caused by old

age, and there is no danger of causing a stroke, palpitation or other illnesses.

首靠自己虔修之力，再靠菩萨加持之恩，血气自然易于打通。

First relying on the power accumulated from your devoted practice and then the blessings of the Bodhisattvas, the channels of vital energy and blood will be easy to be opened naturally.

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 sitting 100 days according to the rules of this meditation, when someone in your family is sick, you can recite the mantra 108 or 1000 times to bless the clean water, and then let the patient drink the water, and the disease will be cured. The result will be even better if the person who is sick recites the mantra himself or herself.

二、示要诀

The keys of the practice

(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。

The original nature of sentient beings and Buddha are the same, and the only difference between them is that sentient beings are not aware of the laws of cause and effect, they are enlightened later and they are aware at the effect stage. There are even some people can't awaken from beginning to end.

只要一觉，即是彼岸，故宜用一字诀曰阿。

Once aware, we are on the other shore immediately, so one syllable “a” is suitable for us to correctly observe.

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。

When a distracting thought appears, it is still in the field of cause, you should always be alert from the beginning. You should think the thought is a cause and you will have to bear the corresponding effect in the future, so this awareness will stop you to go further.

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。

Later on you will be more and more familiar with the practice of mindfulness, and you will not accidentally follow your distracting thoughts. The syllable “a” is a method of keeping alert at all time, a way of observing correctly, a method of transforming thoughts and it is emptiness, no defilements – 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。

Keeping your mind just like it is on a wide road observing all things going by, seeing and listening clearly, but not letting them remain and not attaching to all the phenomena. This is the Buddha state.

（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。

When encountering certain situations, just handle them according to the conditions, distinguish good from bad without discriminating views of yourself and focus on changing your own bad temper constantly.

情为我爱，转而疏之；见为我执，解而空之，久久自然自在。

The attachment of affections is self-love, and you should turn around and distance them; self-view is self-attachment, let it go and meditate on emptiness. Later on you will be more and more unimpeded naturally.

（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。

Weigh the important things from the minor ones. Among all thousands and millions of important things in the world, nothing is more important than that of facing death; thousands and millions of deaths are not as important as that of cultivating dharma; but thousands and millions of times of cultivating is not as important as being aware.

觉则心空，此是最上福德，轻重利害，不可比拟。

Being aware, your mind will be empty, and this is the unsurpassed and incomparable merit.

当知众苦只缘不觉，极乐无过明心。

You should know that all the sufferings are only rooted in not being aware, and as for the ultimate joy, nothing can surpass awakening to the original nature of mind.

（五）勿忘记，但有时忘记，或虽不忘记而力不能转，又奈何？

Although we know we should remember to observe correctly, but sometimes we forget to do so, or we remember to do it but we don't have enough power to empty our minds, what should we do?

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。

Here are the two keys: The first one is thinking of scary events in the future ahead of time, and the second one is reciting the mantra, and then the distracting thoughts will disappear immediately.

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。

As a sincere practitioner, don't forget to cultivate daily. Being aware at each thought can be called being a Buddha at each thought. Cultivate at all time and be aware at all time.

每日将此看一次，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，

Read these 5 key points and explain them to someone once a day. Meditating along with being aware, practicing diligently for one and half years without stopping, you will reach Samadhi and realize the Buddha nature. If not, you can say I told lies or call me a demon.

并望回向一切众生，皆得成佛，此便是消灾延寿法。

I also expect you to transfer the merit to all sentient beings and wish all of them become Buddha. This meditation practice can also be the real way of eliminating your bad karma and prolonging your life.

元音老人关于六字大明咒修法的开示

The Opening Statement of the Six-Syllable Mantra Meditation Practice by Yuanyin Acharya

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：

1. The letter in reply from Yuanyin Acharya to Mr. Qi Wenjin from Jia Yu county, Hu Nan province on March 5, 1991:

“关于密法传习，概须灌顶传授，‘六字大明咒’亦不例外。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、

“All tantric meditation practices need to be empowered before starting, and so is for ‘Six-Syllable Mantra Meditation.’ Because our master(Acharya Renzhi) was very kind and took skillful means in order to benefit the sentient being as supreme attainment, publicly descended those tantric mediations that are not only well-known but also easy

to practice, and will not deviate after practicing, such as Great Amitabha Method, White Tara Method, Green Tara Method,

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，二祖曾庄严设坛多日，为有缘者提前灌了顶）。只要至诚恭敬供养、顶礼本尊亦可修习。

Avalokiteshvara Bodhisattva Rescuing Method and the Six-Syllable Mantra Meditation, so it is not necessary to be empowered before practicing,(especially for people who are far away or too sick to travel to be empowered, Acharya Renzhi had set up Mandala several days solemnly to empower the people who want to practice this meditation in the future in advance) and all the practitioners need to do is to make offerings to Yidam with sincerity and full of respect, and bow to Yidam.

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。”

If there are any concerns, you can write to the masters whom you know very well to discuss the issues you have, so you won't go astray and can reach the other shore safely.”

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）：

2. The opening statement for “The Procedures of Mind-in-Mind Practice” during empowering ceremony by Yuanyin Acharya in 1997, U.S.(from recorded lectures).

.....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。

.....The Lotus Mudra symbolizes that our heart looks like a lotus flower. This mudra is very simple but most superior, and it has enormous power.

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。

It can eliminate calamities, clear bad karmas, cure diseases, and achieve successes in undertakings, etc. With the blessings of Avalokiteshvara Bodhisattva, we can all achieve great results.

四臂观音，就是四个手臂的观世音菩萨。

Four Arms Guan Yin means Avalokiteshvara Bodhisattva with four arms.

咒也很重要，六个字：嗡、嘛、尼、呗、美、吽。

The mantra is also very important. It has six syllables: ong, ma, ni, bei, mei, hong.

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。

For this meditation, sit for half an hour each sitting at the beginning, and gradually increase to one hour, one and one half hour, and two hours.

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。

As for Mind-in-Mind Dharma, the minimum requirement for each sitting is two hours. Many people find that two hours of sitting is challenging, so they can start the Six-Syllable Meditation first.

结印时，要用黄布把手印盖起来，原因有二：

Cover your hands with yellow cloth while forming the hand mudras, for the following two reasons:

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，

(1) In space, Buddhas, bodhisattvas and sacred spirits are passing by. Seeing this mudra, Buddhas

won't bow to us, but bodhisattvas and sacred spirits may do so because they think that this mudra is that of Buddhas.

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。

But we are ordinary (unenlightened) sentient beings, just beginning our cultivation, and are not Buddhas yet, so we can't accept their bows. When we meditate with our mudras covered, the sacred spirits who are passing by won't bow to us.

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。

2. If other people see us forming these mudras, they may try to imitate the mudras, and imitating mudras is stealing dharma, so it is bad.

用黄布罩着修，别人看不见，就不会仿照着结手印，以免造罪！

By covering our hands with yellow cloth, other people can't see and imitate the mudras, so they won't be able to create bad karmas due to stealing

dharma, so this should be avoided!

打坐时有几个禁忌：

The taboos when practicing this meditation:

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，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. Try not to ponder over something during meditation. Lots of thoughts that normally don't appear will come up during meditation. Oh! What should I do with this thing or that? This is not good, and we will not get anywhere if we meditate in this way.

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。

When meditating, be hell-bent on it as if we were dead. If we were dead, nothing would really matter to us, right?! Who cares about the family concerns or work related issues?

座上妄念翻出来，就把咒提起来，用咒来转化

自己的念头。

If some deluded thoughts are turned out, focus on the mantra, and the mantra will 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，

Don't try to suppress your thoughts. When thoughts appear, don't stop them or suppress them. Let them arise, ignore them and leave them alone. Thoughts will naturally disappear. This is called thought transformation, not suppressing the thoughts.

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。

Suppressing thoughts is killing thoughts, putting them into the stagnant water with not a single thought coming up, just being dead there. No dragons can hide in the stagnant water, and you can't awaken if you kill your thinking or suppress your thoughts.

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。

To attain enlightenment is to become a living Buddha and to perform marvelous functions. Let the thoughts come, don't suppress them, and all we need to do is to ignore 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。

2. Don't seek supernatural power, not a bit! Seeking supernatural power not only stops you from becoming Buddha, but also possibly makes you a demon.

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，

Seeking is attaching, and attaching is the main factor of becoming a demon. Only when our mind is clear and free from attaching as if it is washed clean, absolutely no attaching, clinging, or seeking anything, can we really achieve Buddhahood.

就是自心是佛，自性成佛。心空净，才能成佛，心不空净，不能成佛。

Our own original mind is Buddha, and our original nature is Buddha. We can become Buddha only if our

mind is completely empty, otherwise, we can't become Buddha.

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？

So becoming Buddha means becoming Buddha in the mind, not in the supernatural power. Heretics (people who seek dharma outside the mind) also have supernatural power. Why do they become heretics? Why do they become mara kings?

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。

It is because they are too attached (to the supernatural power), and their mind is not completely empty. Only if your mind is really purified, free from attachment and there is nothing to get, not a dharma to attain, not a little bit to care about, and spotlessly clean, can you become Buddha.

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。

So becoming Buddha is through unearthing wisdom, not through getting supernatural power. It is

extremely important that you are not attached to supernatural power.

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. No sitting after a full meal, otherwise, meditation will not do good to your stomach, wait one hour to one and half hours after eating.

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. No sitting when annoyed or unhappy, otherwise, meditation will cause liver-Qi stagnation and result in sicknesses. When you are in a bad mood, go out and relax. After the bad feelings dissolved, then you can start meditating.

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. Pay particular attention to the issues about sex, because sex can damage a body really badly, no sex immediately after meditation, wait 5-6 hours. For the same reason, no meditating immediately after sex, rest for 5-6 hours before starting meditation. Meditating immediately after sex can easily cause sicknesses.

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。

6. Women can meditate during menstruation but do not sit in full lotus position because sitting in this position has a potential of causing heavy bleeding, so be careful.

怀孕时还可以继续打坐，但是四个月之后就不要再盘腿坐了，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。

Women can meditate during pregnancy but don't sit cross-legged after four months of pregnancy, lie down to meditate, instead. Stop meditating at eight or nine months of pregnancy (due to give birth), recite six-syllable mantra while lying on the bed.

With the blessings from Avalokiteshvara Bodhisattva, pregnancy won't hinder your spiritual cultivation.

（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）

(The editor's note: according to the opening statement by Master Yinguang in "Announcement On Advising Fellow Citizens In The World To Recite The Sacred Name Of Avalokiteshvara Bodhisattva Together", women who are in severe pain during labor can recite the sacred name of Avalokiteshvara Bodhisattva or heart mantra aloud, and it is not suitable to recite silently.)

问：修法的地方要有佛像吗？打坐面向何方为好？

Q: Do we need a Buddha statue where we meditate? Which direction should we 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。

A: Not really. It doesn't matter if you don't have a Buddha statue in your home. The sitting direction is not fixed, because Buddha is in all directions, not just in the west.

问：打坐什么时间好？

Q: What is the best time to sit?

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。

A: Everyone can choose his or her own time to meditate, but the best time is in the morning because your physical strength will be adequate after a full night sleep and you will feel energetic during meditation. If you sit at night after a whole day's work, you may feel sleepy during meditation, so the best time for meditating is in the morning.

问：先拜佛，后打坐，行吗？

Q: Is it good if we bow to the Buddha first before meditating?

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。

A: Yes, very good! Bowing to Buddha first can refresh yourself and calm your mind, and then you can start to sit.

问：是不是念咒念到不想念时，就不念了？

Q: Is it the best time to stop reciting the mantra when we don't want to?

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。

A: No. That is wrong. You must continue reciting the mantra because you still have deluded thoughts of "don't want to"! When you recite until naturally you can't recite it anymore, you will naturally not recite it (it is the sign of entering concentration).

问：身体不适应，还要打坐吗？

Q: Should we meditate when our body is not feeling well?

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。

A: Continue your meditation if you have some minor discomforts. If you are too sick to sit for meditation, then you can lie down to meditate. People, who are too old to sit, can also lie down to meditate.

问：大小便时可以念咒吗？会不会不恭敬呢？

Q: Can we recite the mantra during the bathroom breaks? Is it disrespectful?

答:大小便可以念咒,但不要出声念,这样就不会不恭敬。

A: Yes, you can recite the mantra during the bathroom breaks, but don't recite it aloud, in this way, it will not be disrespectful.

诺那祖师开示

Norna Acharya's Opening Lecture

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。

Six-Syllable Mantra is the marvelous mind seal of Avalokiteshvara with limitless , countless and inconceivable merits, which are praised by Buddhas from the ten directions. The merits of writing Six-Syllable Mantra are the same as that of writing Tripitaka, known as the dharma treasure.

通六字大明三世业障悉得清静，了脱生死，究竟成就，且能断无明。开智慧，消灾延寿，增富救贫，救百千苦难，

Being proficient in Six-Syllable Mantra will purify all karmas from the past, present and future, liberate from cycles of birth and death, attain final enlightenment, break up ignorance, unearth wisdom, destroy any misfortunes, increase life span, save the poor, accumulate wealth, and be free from hundreds and thousands of sufferings.

摧灭贪瞋痴，闭塞轮回路，历代眷属俱得超生，腹肠诸虫亦得证果。

This mantra can also destroy our greed, hatred, and ignorance, and close the path of reincarnation. With this mantra our relatives of all generations can be transcended and the worms in our abdomen and intestines can also attain enlightenment.

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。欲生何佛土均如愿成就。

Through this mantra you can reach boundless Samadhi, and six merits of Paramita are sufficient every day. All the vajras, dharma protectors, and eight divisions of Gods and dragons will guard you with joy, and you can reborn in any Buddha lands you desire.

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，

Merits of the Six-Syllable Mantra come not only from reciting, writing and visualizing it, but also from wearing, touching, hearing and seeing it. Six-Syllable

Mantra can be kept at home, carved on the doors, written on the flags and banners, etc.

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，

All sentient beings that touch its dharma flavor will also attain a cause toward being liberated from birth and death, and they will be able to attain the merits of enlightenment together on the path of Bodhi.

逢凶化吉，遇难呈祥。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。

Moreover, this mantra can bring auspiciousness and transform negative karmas into benign ones. The praying for longevity and yearning for children, the wish to eliminate dangers and disasters caused by earth, water, fire, wind, space, all these wishes and any other wishes of people who haven't become Buddha will be granted respectively just like the miraculous power of precious Mani Pearl.

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。

In short, the infinite merits of Six-Syllable Mantra can't be described in entire eons even with Buddha's wisdom. It would take three years to describe even if they are described with the merits recorded by the current Buddhist Canon.

又大悲咒是观音菩萨长咒，六字大明是观音菩萨心咒，亦为大悲咒之心咒。

The Great Compassion Mantra is the long mantra of Avalokiteshvara, and the Six-Syllable Mantra is the mind mantra of Avalokiteshvara, and it is also the mind mantra of the Great Compassion Mantra.

相关佛经摘录

Related Excerpts from Various Sutra

《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 Canon Sutra: “Practicing the Six-Syllable Mantra will bring benefits such as wealth and grains, etc. and will be protected from hostility, infectious diseases, poisons, weapons, prisons and irregular death at inappropriate times, as well as attaining liberation by reciting the mantra.”

《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 Thousands-eyes and Thousands-hands Avalokiteshvara Sutra: “If foods and drinks are poisoned, practicing the Six-Syllable Mantra sincerely will turn poisoned things into holy heavenly meal.”

《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。”

Eleven-face Avalokiteshvara Sutra: “Practicing the Six-Syllable Mantra, one will be looked down graciously by the one thousand eyes of Avalokiteshvara and be rescued by the one thousand hands of Avalokiteshvara. If water is consecrated with this mantra, karmic hindrances will be purified by drinking the mantra blessed water.

凡听闻此咒者或被咒声随风所触之人，亦能清净业障。”

Should anyone hear this mantra or be touched by the wind that contains sound of this mantra, his karmic hindrances will also be purified.”

《六字大明咒经》：“何人若诵若作意‘嗡嘛呢叭咪吽’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 Six Syllable Mantra Sutra: “Anyone who practices or contemplates the Six-Syllable Mantra will be protected from damage of all diseases, attain liberation, be purified all the karmic obstacles, gain longevity and accumulate wealth.”

《自在轮经》：“若每日念诵一千八百遍六字大

明咒者，清淨一切罪业及障碍，并从病、魔等违缘中解脱。”

Free Wheel Sutra: “If one practices the Six-Syllable Mantra one thousand and eight hundred times daily, all of his bad karmas and obstacles will be purified, and he will be liberated from the hostile conditions such as sickness, demons, etc.”

《一百零八名号经》：“若诵嗡嘛呢叭咪吽者，不墮三恶趣，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。”

One Hundred and Eight-name Sutra: “Anyone who practices the Six-Syllable Mantra, will never fall into three evil paths, never infected by leprosy, impetigo, skin diseases, sore, carbuncle, emphysema and other diseases resulted from his karmas. The person will be able to be liberated by practicing the Six-Syllable Mantra, recall all previous incarnations, and reborn in the Pure Land at the end of his life.”

《佛说大乘庄严宝王经》：“彼观自在菩萨摩訶萨。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。”

The Mahayana Sublime Treasure King Sutra: “Bodhisattva Avalokiteshvara has Six-Syllable Mantra which is rare to be encountered. Should anyone read the name of the Bodhisattva, he can be reborn in the pores of Bodhisattva Avalokiteshvara and not descend, and he will come out of one pore and reenter another, remain there until achieving perfect parinirvana.”

《宝篋经》：“凡听闻六字真言‘唵嘛呢巴美吽’者，命终时由十二佛陀、八大菩萨所引路而往生极乐世界。”

The Casket Sutra: “Should anyone hear the Six-Syllable Mantra, at the end of his life, he will be led by twelve Buddhas and Eight Great Bodhisattvas to be reborn into the Pure Land.”

回向偈

愿以此功德 庄严佛净土
上报四重恩 下济三涂苦
若有见闻者 悉发菩提心
尽此一报身 同生极乐国

Verse of Transference

May the merit and virtue accrued from this work,

Adorn the Buddha's Pure Lands,

Repaying the four kinds of kindness above,

And aiding those suffering in the paths below.

May those who see and hear of this,

All bring forth the resolve for Bodhi,

And when this retribution body is over,

Be born together in ultimate bliss.



Dharma Protector Veda Bodhisattva