# 六字大明咒

三藏法师宣化上人．讲述于一九七一年

LECTURE GIVEN BY TRIPITAKA MASTER HSUAN HUA, 1971

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OM MANI PADME HUM

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**你能常诵持这〈六字大明咒〉，就有六道光明能把六道轮回的黑暗变成光明。**

**If you are able to constantly recite the Six-Character Great Bright Mantra, there will be six paths of light changing the darkness of the six destinies into brightness.**

这六个字，叫〈六字大明咒〉，每一个字都会大放光明。

These six characters together make up the Six Character Great Bright Mantra; each one individually is able to emit brilliant light.

密宗是专门研究咒语和它的意思。佛教分成五宗：禅，教，律，密，净。禅宗就是参禅打坐；教宗就是讲经说法；律宗就是严净毗尼，弘范三界，就是专持戒律的；密宗，密就是秘密的，彼此互不相知；净土宗，就是专持名号，念这个“南无阿弥陀佛”

这六字洪名，这叫净土宗。

Mantras and their meanings are studied in the Secret School, one of the five schools into which the principles of the Buddha's teachings are divided:

1) the Dhyana School;
2) the Teaching School;
3) the Vinaya School;
4) the Secret School;
5) the Pure Land School.

The Dhyana School teaches constant investigation of dhyana meditation; the Teaching School, lecturing sutras and speaking dharma; the Vinaya School, exclusive maintenance of moral prohibitions: "awesome, majestic, and pure in vinaya, great models for the three realms". Then there is the Secret School. Secret means " no mutual knowing". The Pure Land School teaches the exclusive mindfulness and recitation of "Na Mo A Mi T'o Fo", the "Vast Six Character Name".

这五宗里边，有的人就说禅宗最高，有的人就说教宗最高，有的人又说律宗最高，修密宗的，就说我密宗最高，修净土法门的，就说净土法门这是最第一了、最高了。实际上，这个法是平等的，没有高下——是法平等，无有高下。所谓高，就是个人私见，自己欢喜哪一种，就说哪一种是高。

Some people say the Dhyana School is highest of the five. Others claim that the Teaching School, or the Vinaya School, is highest. Cultivators of the Secret School say, "The Secret School is supreme". Practicers of the Pure Land Dharma-door say, "The Pure Land Dharma-door is first, it is superior". Actually, Dharma is equal; there is no high or low. "Highest" is everyone's own personal opinion; whatever school you like you claim it to be the highest.

现在我们讲这个密宗。一般人所知道的密宗，就是喇嘛教。其实密宗不是秘密的，在这个显教里头，显密圆通——显教里头也有密宗，好像〈大悲咒〉、〈六字大明咒〉都是密，〈楞严咒〉那更是密。所谓“密”，就是彼此不知道。

Now I will explain the Secret School. What most people understand to be the Secret School is actually Lamaism. In fact, the Secret School is not secret. Within the "explicit" teaching, the manifest and secret perfectly penetrate. The "explicit" teaching also includes the Secret School; for example, the Great Compassion Mantra, and the Six-Character Great Bright Mantra both belong to the Secret School. The Shurangama Mantra is even more secret. " Secret" is just "no mutual knowing".

那么，不明白的人就认为这个秘密的东西是最好的，因为它不是公开地传。有一些不懂佛法的人，就更神乎其神，说：“这不能讲给你听了，我这密宗啊，密宗不能讲给你听。”你不能讲给人听，为什么你又要说呢？为什么又要说“我不能讲给你听”啊？你根本就是密宗，就是不说就好了，为什么又要说我不能说给你听——我不能讲给你听，你不能讲这又是讲了。你不能讲这是不是讲？这也是讲。这为什么他要这样说呢，就因为他不明白佛法，根本就不知道什么叫“密宗”。

Ignorant people say that secret things are the best. Why? Because they are secret, and not publicly transmitted. So people who don't understand the Buddhadharma speak of the supernatural and mysterious saying, "Oh! I can't tell this to you! It's from the Secret School, and it can't be spoken for you to hear!" If they can't speak of it to others, why mention it? Why do they say they can't talk about it? If it's really the Secret School, and it's best not to speak of it, why do they say, "I can't tell you"? Their "not talking" is just talking about it. Is this "refusal to speak of it" speaking of it or not? Yes, it's

speaking of it. Why do they talk this way? Because they don'tunderstand the Buddhadharma, and are completely unaware of whatthe Secret School is.

所谓“密宗”，我现在告诉你们，这个咒啊，并不密。所谓密宗，就是你念这个咒啊，有你的灵感，我不知道；我念这个咒呢，就有我的灵感，你不知道。这彼此互不相知它的功能——它的功能和它的力量，不知道，这叫密宗。并不是这个咒是密宗，那个咒的力量才是密。这是密宗的意思。

Now I will tell you about the Secret School. Mantras are not secret. The Secret School is the magical response which comes from your recitation of mantras; I can't know your response. I recite mantras and have my magical response, and you do not know of it. This is "no mutual knowing". The ability and power are unknown, and therefore are called the Secret School. It's not mantras, but the power of mantras that is the Secret School. This is the meaning of the Secret School.

那个咒，既然是密了，你就不应该传给人。你传给另外一个人，这已经不密了。同样的，六祖和惠明有这么一番对答：

惠明：“上来所说，密意，若有秘密嘛，还有比这秘密的吗？”

六祖：“与汝说者。即非密也。汝若返照。密在汝边。”

If mantras are really secret, they should not be transmitted to other people; for if you transmit a mantra to someone else, it is no longer secret. It is the same as the Sixth Patriarch's answer to Hui Ming's question:

"He (Hui Ming) further asked, 'Apart from the above secret speech and secret meaning, is there yet another secret meaning?'

Hui Neng said, 'What has been spoken to you is not secret. If you reverse the illumination, the secret is on your side."'

你看，这说的明明白白的嘛，你能说出来的就不密了，能传给你已经不密了。你要是密就不应该传。密在汝边嘛，密在你那个地方。这就是说的这个秘密。

Speak it and it is not secret. Take a look; he said it very clearly. Once spoken, it is no longer secret. The "secret" is that which is not transmitted. If it can be transmitted, it is not "secret". The "secret" can not be transmitted; it is on your side; it is where you are.

我相信就是密宗的法师，他也对这个密宗怎么样解释法他不知道，他只以为这咒是秘密的。但是什么咒都可以传给人，什么咒都可以说，没有不可说的咒；要不可说的他就没有法子传给你，是不是啊？我们讲这个真理，因为它可以传给你，这就不是密宗了，这就不是密了。

I don't believe that Secret School Dharma Masters understand how validly explain "secret" dharma. They simply think that mantras are secret, but all mantras can orally transmitted to people; there are no mantras, which cannot be spoken. If they couldn't be spoken, there would be no way to transmit them. Isn't that right? We are now speaking true principle. If it is transmittable, it is not secret--it is not the Secret School.

密，没有法子传的。那个密就是那个力量。没有人有法子告诉你说这个咒有什么力量，你念怎么样怎么样的；如人饮水，冷暖自知，所以你自知，旁人不知道，所以这叫做“密”。那个力量是个密，那个感应是个密，那个功能是个密，并不是那个咒是个密。现在你们大家都明白了吗？

Because the "secret" is un- transmittable, I say that the "secret" is the mantra's power, and there is no way anyone can tell you about it. No one can say, "This mantra has this power, and when you recite it such and such will happen." There is no way to tell you. It is like a man drinking water; he himself knows whether it is hot or cold. The "

secret" is that which you know and others don't. The strength issecret, the response is secret, the function is secret; it is not themantra that is secret. Now does everyone understand?

那些不明白佛法的人，一定认为我说的不对。我说的不对，我也要这么样说；你说的对，你就没有法子这么样说，你根本不懂你怎么会这么样说。我更不懂，我更糊涂，不过以前我师父教我教得很明白的，所以把我这个糊涂人也变成会说密宗的〈六字大明咒〉了。

Those who don't understand the Buddhadharma must have thought that I have spoken incorrectly about this dharma. Incorrect or not, I will still speak this way. Say I am right...there is no way for you to say that. Since you fundamentally do not understand this dharma, how can you say that I understand. I don't understand; I'm even more muddled. Previously, however, I had a teacher who taught me with great clarity so that I understood, and this confused person changed into one who could speak and explain the Six-Character Great Bright Mantra according to the Secret School.

这个密宗，分成五部──东西南北中。东方是金刚部，是护持正法的；宝生部是南方；莲花部是西方；羯磨是北方；佛部是中央。要有时间哪，这个〈楞严咒〉讲这五部讲得最详细。

The Secret School is separated into five divisions, East, West, North, South, and Center. In the East is the Vajra Division, which protects and maintains the proper Dharma. In the South is the Jeweled Birth Division; the West, the Lotus Flower Division; the North, the Karma Division; and in the Center the Buddha Division. If there were more time...the Shurangama Mantra explains these five divisions in great detail.

所以世界上，要有一个念，会念〈楞严咒〉，这个魔王也不敢出现的；要没有人会念〈楞严咒〉了，这个三千大千世界这个魔王啊就都会到世界上来了。为什么呢？没有人管他了，这五部就都不工作了，所以魔王就出世了。要有一个人会诵〈楞严咒〉，魔王也不敢出世，所以我们希望多一点人念〈楞严咒〉。我们第一个暑假班，我第一个考试就要考〈楞严咒〉，看看谁把〈楞严咒〉能先背得出。结果就有两个人考上合格了，后来又有许多人会诵咒了。那么现在讲这个〈六字大明咒〉。

If there is one person who can recite the Shurangama Mantra, the demon kings cannot manifest in the world. If no one is able to recite it, demons can enter all of the three thousand great thousand world systems. Why? Because no one watches over them; no one works in the five divisions, so the demons are able to enter the world. If one person, however, can recite the Shurangama Mantra, demons do not dare enter. It is just because of this that we hope more people will learn to recite the Shurangama Mantra. During the first summer session, the first test was to recite the Shurangama Mantra from memory, and in fact two people were able to do so. Later, many more were able to recite the mantra. It was just for this reason. Now I will talk about the Six Character Great Bright Mantra.

第一个是“唵”。你诵这“唵”字的时候，一切鬼神都要合起掌来了，都要这样子。合起掌干什么呢？守规矩啊，要循规蹈矩。你诵这一个字，一切鬼神就都不敢捣乱了，他们都不敢不听命了。这叫“引申”义，就是引起来以下所说的这个咒，所以凡是说咒的时候，先说这字。

The first character is "nan (Sanskrit: om)". When you recite "nan" once, all ghosts and spirits must place their palms together. Why do they put their palms together? To maintain the rules and regulations. Conforming to the regulations, they follow the correct way. Recite this one character and all ghosts and spirits do not dare rebel and

create confusion; they do not dare disobey orders. This has themeaning of leading, i.e. lead to the mantra to be mentioned below.This is the first sound in the mantra.

“嘛呢”，就是牟尼。这个牟尼是梵语，翻译过来叫“智寂”，以这个智慧来明白这一切的道理，还要寂灭无生。又有一个翻译，叫“离垢”，离开这一切的尘垢。这个好像一个如意宝珠似的，最清净，没有一切的染污。这个如意宝珠能生长一切的功德，可以随心满愿，就有这么好处。

"Ma ni (Sanskrit: mani)" means "wisdom silence". Using wisdom one is able to understand all principles, and thus is able to be silently extinguished, without production. It is also defined as "separating from filth" which means leaving all dust and filth. It can be compared to the "precious as-you-will pearl" which is extremely pure, with no defilement. Whatever excellence you wish to bring forth, if you have the "precious as-you-will pearl" it can be done. It can also fulfill your wishes in accord with your thoughts. Every vow you make will be fulfilled. These are its benefits.

“叭弥”，本来那个应该读叭特弥。翻译过来是光明圆觉，又翻译成莲花开，就是观世音菩萨的妙心，能以圆满俱足、无碍，这是叭弥。

"Pa mi (Sanskrit: padme) actually should read "pa t'e mi". It means "light perfectly illuminating", and is also defined as "the opening of the lotus". It is analogous to the wonderful lotus flower, which can complete, perfect, and fulfill, without obstruction. It is the wonderful mind of Avalokitesvara Bodhisattva. This is "pa mi".

“吽”字，是“出生”义，什么都可以从这个吽字生出来。又是“拥护”义，念这个字那护法善神就来拥护你了；又有这个“消灾”义，你有什么灾难，诵这个字就能免了。又有这个“成就”义，你无论求什么，都可以成就的。

Next comes "hung ( Sanskrit: hum) which means "put forth". Anything at all can be born from this character "hung". It also means " to protect and support". Recite this character and all Dharma protectors and good spirits come to support and protect you. It also means "eradicating disasters". Recite this character and whatever difficulties there are will be eradicated. It also means "success"; whatever you cultivate can be accomplished.

一念这个〈六字大明咒〉，无量诸佛、无量菩萨、无量护法金刚，都常常拥护你。所以观音菩萨说完这〈六字大明咒〉之后，就有七亿那么多的佛来拥护围绕。这个〈六字大明咒〉的力量是不可思议，这种功能也不可思议，这种的感应道交也不可思议，所以这叫密宗。要是详细说，那是无量无边的意思，说不完。那么简单地今天晚间给大家讲一讲。

Recite the Six-Character Great Bright Mantra once, and the immeasurable Buddhas, Bodhisattvas, and Vajra Dharma protectors constantly support and protect you. Therefore, when Avalokitesvara Bodhisattva finished saying this Six-Character Great Bright Mantra, there were seven million Buddhas who came to support, protect, and surround him. The strength and function of the Six-Character Great Bright Mantra are inconceivable, the intertwining of the response and way unimaginable; therefore it is called the Secret School. If one were to explain in detail, the meanings would be immeasurable and unlimited; they cannot be completely spoken. So tonight I will just make a simple explanation for everyone.

我可以告诉你一点，不可说的秘密神力。为什么我说这不可说呢？根本我说的，这万分之一也没有。是什么呢？你能常诵持这〈六字大明咒〉，就有六道光明能把六道轮回的黑暗变成光明。那么这种的力量，是要你专心去诵念才得到这种的三昧。不单六道轮重播大光明，在这个十法界，也变光明藏。我希望每一个人都忙里偷闲的来诵持这〈六字大明咒〉。

Now I will tell you a little of that which cannot be told of the Secret School's strength. Why do I say "of that which cannot be told"? Because my talking does not even contain one ten—thousandth part of it. What is it? If you are able to constantly recite and maintain the Six-Character Great Bright Mantra, there will be six paths of light changing the darkness of the six paths into brightness. It is necessary that you turn your mind to one when reciting this mantra to obtain this type of samadhi. Then, not only will the six paths put forth light, but all of the ten dharma realms will become the "great light bright treasury". So now we know that the Six-Character Great Bright Mantra has great strength. I hope that everyone will set aside time from his or her activities to recite the Six-Character Great Bright Mantra.