



# 大悲首句，靈應全該

## Fully Efficacious: The First Line of the Great Compassion Mantra

摘自宣公上人《大悲咒句解》

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An Excerpt from *the Explanation of Great Compassion Mantra* by Venerable Master Hua  
English Translated by the Early Bird Translation Group

《大悲咒出相圖》

(一) 南無喝囉怛那哆囉夜耶

此是觀世音菩薩本身，大須慈悲用心誦讀，勿高聲神性急。

*The Great Compassion Mantra Illustrated Commentary*

(1) Na Mo He La Da Nuo Duo La Ye Ye

The very embodiment of Guanyin (Avalokitesvara) Bodhisattva.

One should recite it with a compassionate and mindful heart, without raising one's voice or becoming impatient.

### 南無喝囉怛那哆囉夜耶

我們人會念「南無阿彌陀佛」、  
「南無本師釋迦牟尼佛」；念都會  
念，究竟「南無」兩個字是怎樣講  
法呢？很少人知道。我前幾年，曾  
經問過「南無」兩個字是怎麼講？  
就沒有人有滿意的答覆，都不知道。

「南無」：是梵語；翻譯過來，  
就是「皈依」的意思，也就是「皈  
命敬投」。皈命，把我的生命交給  
佛，我自己不要了；佛叫我生我就  
生，叫我死我就死，聽佛的指揮。  
敬，是恭敬；投，是投靠。敬投，  
就是恭敬地投靠給佛。我們「皈  
命」，這就是我們身也皈依給佛，  
心也皈依給佛；身心都皈依給佛。

「喝囉怛那哆囉夜耶」：總而言

### Na Mo He La Da Nuo Duo La Ye Ye

We all can recite “Namo Amitabha Buddha” and “Namo Fundamental Teacher Shakyamuni Buddha.” When we recite them, what exactly does “Namo” mean? Very few people know. A few years ago, I asked about the meaning of the two characters “Na Mo,” but no one could provide a satisfactory answer; they simply didn't know.

“Namo” is a Sanskrit word that means ‘taking refuge,’ or more precisely, ‘devoting oneself fully with respect’ or ‘entrusting one's life with reverence.’ ‘Taking refuge’ means giving one's life to the Buddha, and no longer keeping it for oneself. If the Buddha were to tell me to live, I would live, and even if the Buddha were to tell me to die, I would follow the Buddha's instructions. This aspect of reverence implies deep respect (and worship), and to take refuge means to rely on the Buddha wholeheartedly. By ‘entrusting our lives,’ we are taking refuge with our entire being—both body and mind—turning them over to the Buddha.

皈依佛，不墮地獄；皈依法，不轉餓鬼；皈依僧，不墮畜牲。這是皈依三寶的最淺近道理。可是皈依，要眾善奉行才可以。要是還像以前那麼樣子殺、盜、淫、妄、酒無所不做——儘量去殺生，儘量去偷盜，儘量去邪淫，儘量的打妄語，儘量的去飲酒；還是躲不了這三惡道。因為在佛法裏邊，沒有什麼人情講。

**By taking refuge in the Buddha, one will not fall into the hells. By taking refuge in the Dharma, one will not be reborn as a hungry ghost. By taking refuge in the Sangha, one will not fall into the realm of animals. This is the most basic principle behind taking refuge in the Three Jewels. However, after taking refuge, you must earnestly practice all good deeds. If you continue acting as before—indulging freely in killing, stealing, sexual misconduct, lying, and drinking—doing them as you please without restraint, you won't be able to escape the three evil destinies.**

之，就是十方無量無盡的三寶；（大悲咒出相圖上）說是觀世音菩薩的本身，須慈悲用心誦讀，勿高聲性急。雖然是觀世音菩薩的本身，這也就是皈依十方諸佛——過去諸佛，現在諸佛，未來諸佛。

這一句咒念出來，不是單單叫我自己皈依十方無盡常住三寶，也是令一切眾生，都皈命敬投給十方三世無盡無盡的常住三寶。

三寶，你知道，是佛寶、法寶、僧寶。你們要知道，世間上最高貴的，也就是佛寶；最高貴的，也就是法寶；最高貴的，也就是僧寶。再沒有比這三寶再高貴的。不但世界上，就是出世界，乃至於非想非非想處天，也不能高貴過佛、法、僧三寶；所以在十法界裏面，佛法界是最高的。最高的是三寶，我們就該要皈依、要恭敬、要信受，不要有絲毫的懷疑心；要生一種深信心，深深的信受。

皈依三寶有什麼好處呢？皈依佛，就不墮地獄；皈依法，就不轉餓鬼；皈依僧，就不墮畜牲。這是皈依三寶的最淺近道理。

可是你皈依，要眾善奉行才可以。你要是還像以前那麼樣子殺

“He La Da Nuo Duo La Ye Ye” represents, in summary, the limitless and boundless Three Jewels of the ten directions. According to the Great Compassion Mantra Illustrated Commentary, this phrase is said to be the very embodiment of Guanyin (Avalokitesvara) Bodhisattva. One should recite it with a compassionate and mindful heart, without raising one's voice or becoming impatient. Even though it is the embodiment of Guanyin Bodhisattva, it still symbolizes taking refuge with the Buddhas of the ten directions of the past, present, and future.

Reciting this line with devotion invokes not only taking refuge in the boundless and ever-abiding Three Jewels of the ten directions, but also allows all sentient beings who hear this esoteric phrase to entrust their lives with reverence to the boundless, ever-abiding Three Jewels throughout the ten directions and three periods of time—past, present, and future.

The Three Jewels, as you know, are the Buddha, the Dharma, and the Sangha. Nothing in this world is more noble than the Three Jewels. Not only in this world, but even beyond it—reaching as far as the highest heavens, even up to the Heaven of Neither Thought Nor Non-Thought — nothing surpasses the nobility of the Buddha, Dharma, and Sangha. Therefore, among the ten Dharma realms, the Buddha realm is the highest. Since the Three Jewels are supreme, we should take refuge, revere, and believe in them without the slightest doubt. We must develop a deep, unwavering faith.

What are the benefits of taking refuge in the Three Jewels? By taking refuge in the Buddha, one will not fall into the hells. By taking refuge in the Dharma, one will not be reborn as a hungry ghost. By taking refuge in the Sangha, one will not fall into the realm of animals. This is the most basic principle behind taking refuge in the Three Jewels.

人、放火，殺、盜、淫、妄、酒無所不做——儘量去殺生，儘量去偷盜，儘量去邪淫，儘量的打妄語，儘量的去飲酒；你還是躲不了這三惡道。因為在佛法裏邊，沒有什麼人情講。不是說：「啊！你皈依佛了，皈依法了，皈依僧了。皈依佛，不墮地獄；皈依法，不轉餓鬼；皈依僧，不墮畜牲。那麼你就隨便可以什麼都做了，不是的，你要改惡向善，永遠不做壞事情才可以。你還做壞事，一樣墮地獄。不像其他外道所說的：「啊！你只要信了主，你就是造罪業，也上天堂；你不信主，你就做功德，也墮地獄。」不是這個道理。你就是信佛，你若造罪業，也一定一樣墮地獄的；你甚至於不信佛，你若做功德，也一樣升天的。佛法不是一種迷人的道理，說：「啊！你要信我，就什麼都可以了。」不是這樣的。你信佛，也要不造罪業才可以；你造罪業，一樣墮地獄。既然一樣墮地獄，為什麼還要皈依三寶呢？皈依三寶，你就是要改惡向善，改過自新；從此之後，只做好事，不做壞事，這才能得到利益。所以這一句，就是皈依十方無盡無盡三寶。

你念這句咒，也能給你消災。你有什麼災難，常念「南無喝囉怛那哆囉夜耶」，你的災難就解除——大的災難，就會變成小的災難；小的災難，也能變成沒有災難。所以是消災法。

「南無喝囉怛那哆囉夜耶」，又是個增益法。增益法，就是你本來已經有善根了，你念這個咒，你的善根又增加了，得到的益處更多了，所以就叫做增益法。

你能念大悲咒，就單單念「南無喝囉怛那哆囉夜耶」這一句，

However, after taking refuge, you must earnestly practice all good deeds. If you continue acting as before—indulging freely in killing, stealing, sexual misconduct, lying, and drinking—doing them as you please without restraint, you won't be able to escape the three evil destinies. This is because within Buddhism, there is no favoritism. It is not the case that: "Oh, since you have taken refuge in the Buddha, Dharma, and Sangha—well since taking refuge in the Buddha means you won't fall into the hells, taking refuge in the Dharma means you won't turn into a hungry ghost, and taking refuge in the Sangha means you won't become an animal—now you can do whatever you like." That's not how it works. You must turn away from doing wrong and move towards doing good, never again committing evil. If you still do evil, you will fall into the hells all the same.

This differs from certain other external (non-Buddhist) paths that say, "As long as you believe in God, even if you sin, you'll still go to Heaven. If you do not believe in the Lord, no matter how many good deeds you do, you'll still go to Hell." Buddhism doesn't have those kind of principles. Even if you believe in the Buddha, but commit evil acts, you will surely fall into the hells. Conversely, even if you don't believe in the Buddha, if you perform good deeds, you can still ascend to the heavenly realms.

The Buddhadharma does not have a fancy doctrine which misleads others, saying, "As long as you believe in me, you can do whatever you want." It's not like that. Even if you believe in the Buddha, you must refrain from creating evil karma. If you create evil karma, you will still fall into the hells.

Now, if one can still fall into the hells, why take refuge in the Three Jewels at all? By taking refuge in the Three Jewels, you resolve to correct your faults and reform yourself, to abandon doing wrong and practice only good from now on. This is how you gain true benefit. Therefore, this phrase signifies taking refuge in the infinitely vast Three Jewels of the ten directions.

Reciting this phrase can also help avert misfortunes. Whatever calamities you may be facing, by frequently reciting "Na Mo He La Da Nuo Duo La Ye Ye," your troubles will be alleviated or removed. Large catastrophes will be reduced to minor difficulties; minor difficulties will disappear entirely. In this way, it is a Dharma which quells calamities.

"Namo He La Da Nuo Duo La Ye Ye" is also a Dharma of enhancement (increasing benefits). What does that mean? It means that if you already possess good roots, chanting this phrase will

不要說多，無論你想什麼，希望什麼，你所求如意，所願遂心；這就是成就法，你求什麼都會成功的。譬如沒有兒子的，想求兒子，那你念「南無喝囉怛那哆囉夜耶」，就會得兒子了。沒有朋友的，你想找一個好朋友，那你就念「南無喝囉怛那哆囉夜耶」，也會得到好朋友。但你要誠心，不是唸一天、二天的；最低限度，你要先唸三年。懂嗎？你若能全唸更好，不能全唸，就唸「南無喝囉怛那哆囉夜耶」這一句，也是成就不可思議的功德。

好像在北方，有一種外道叫理門；這個理門，不念旁的，就是念這一句。最高的領袖，坐在那地方受人的禮拜，人人都向他叩頭頂禮；他的心裏就專念什麼呢？就念「南無喝囉怛那哆囉夜耶」這一句，這就是理門的靈應法。有人像他裝模作樣的，坐在那法座上；正中間的叫「領正」，旁邊的叫「幫正」，三個人坐在那個地方，就像放餞口似的。啊！這個就是理門。

若有人去「在理」，他傳什麼呢？就傳一個密法。他這個密法，叫你伸出手來，就這麼樣「觀、世、音、菩、薩」幾個字；在理完了，這就算是篆上了。篆上了以後，就不要出口念；要念，在心裏念：「觀世音菩薩，觀世音菩薩」，不出口。這個法，「父子不過，妻子不傳」——父親和兒子也不能說的，就夫婦也不能講的。得到這五個字了，就叫「五字真言」。然後就再告訴

increase them, granting you even more benefits. Therefore, it is called a Dharma of enhancement.

If you can recite just this single line of the Great Compassion Mantra, “Namo He La Da Nuo Duo La Ye Ye,” without reciting any other lines, no matter your wishes or aspirations, they will be fulfilled. This is known as the Dharma of accomplishment, meaning that whatever you seek, you will achieve. For example, if you have no son but wish for one, by reciting “Na Mo He La Da Nuo Duo La Ye Ye,” you will obtain a son. If you have no friends and want a good friend, by reciting this phrase, you will also gain a good friend. But, you must be sincere—it’s not enough to recite for only one or two days. At a minimum, you should recite for three years. Understand? If you can recite the entire mantra, that’s even better. If not, just reciting “Na Mo He La Da Nuo Duo La Ye Ye” can still enable you to accomplish inconceivable merit and virtue.

For example, in Northern China, there is an external path called Zailiism. The followers of Zailiism do not recite anything else but this single phrase. The highest leader sits there accepting bows from others—everyone prostrates before him. What does he recite in his mind? Just this phrase: “Na Mo He La Da Nuo Duo La Ye Ye.” This is the Dharma of efficacious response in Zailiism. Beside the supreme leader, there are others who also imitate this style of mystique. They sit on a Dharma seat, with three people in total: the one in the center is called the ‘Chair Mentor,’ and those on either side are called ‘Assistant-Mentor,’ resembling a Flaming Mouth Ceremony (referring to the Water Land Air Ceremony). This is what Zailiism looks like.

If someone comes to ‘zaili — accord with Principle (lǐ 理),’ what do they transmit? An esoteric Dharma. First, they would ask you to reach out your hands, and they would write the characters ‘Guān 觀, Shì 世, Yīn 音, Pú 菩, Sà 薩 (Guanyin Bodhisattva)’ onto them. Once the initiation is done, this is considered as having had the ‘seal’ placed on you. After receiving this ‘sealed’ Dharma, you must not recite it aloud. If you do recite, you do so silently, in your heart: “Guanshiyin Pusa, Guanshiyin Pusa,” without voicing the words. This method is so secret that ‘it is prohibited to pass between father and son, nor between wife and husband’—even discussion between a father and a son, or a husband and a wife is not allowed. Once you have these five characters, you are considered having received the ‘Five Character True Words.’

They further instruct you that, within Zailiism, you must recite like this: ‘close your mouth and curl your tongue until the tip touches the palate; use your qi energy to boost your mindfulness; the Dharma

你，在理不這麼念，要「閉口藏舌」，把口閉上，舌頭藏起來；「舌尖頂上顎」。

「氣托心念」，在心裏念；「意根法現」。這講得好妙、好神秘的。

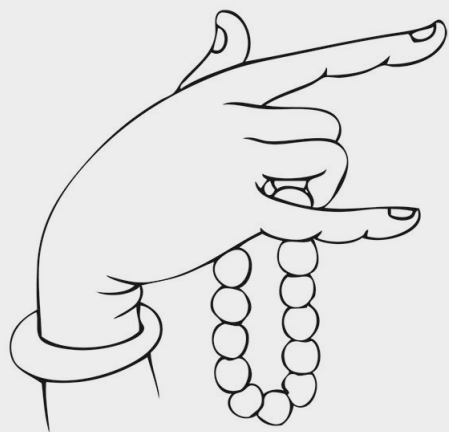
在北方有一個「戒煙酒會」，是怎樣呢？主要是不喝酒、不抽煙，就叫「在理公所」。在中國近一百多年以來，公所是很盛行的道；他所仗的是什麼呢？就是這一句。做法師的，坐在正座的座裏，就念「南無喝囉怛那哆囉夜耶」。因為在以前，這些門徑我都走過，所以我都知道。

這一句也就是「降伏法」，能降伏天魔，制諸外道。一切的天魔外道，聽見這一句咒，都亡命而逃。但是它可不是「鉤召法」；鉤召法，就是一念這個咒，就把妖魔鬼怪捉來。所以「南無喝囉怛那哆囉夜耶」這一句咒，就有不可思議的功能；要是往多來講，那是無窮無盡的。什麼叫無盡呢？過去諸佛沒有窮盡，現在諸佛沒有窮盡，未來的諸佛也沒有窮盡；這叫無盡無盡的三寶。❀

will manifest within the mind faculty.' They make it sound so wondrous and mysterious.

In Northern China, there is also a Quit Smoking and Drinking Association that helped people cut off addiction to alcohol and tobacco. This group is referred to as the Zaili Lodge. Over the past hundred years in China, these lodges were quite widespread. What did they rely on? It's precisely this single phrase from the Great Compassion Mantra. The ritual masters, sitting in the main seat, recite "Na Mo He La Da Nuo Duo La Ye Ye." Since I explored all these different paths in the past, I know them well.

This phrase is also a Dharma of subduing, capable of vanquishing celestial demons and restraining adherents of external paths. All celestial demons and adherents of external paths, upon hearing this phrase, flee for their lives. However, it is not a Dharma of hooking and summoning, which would involve reciting a mantra to forcibly seize or capture demons, ghosts, or any other evil spirits. In short, "Na Mo He La Da Nuo Duo La Ye Ye" possesses inconceivable abilities, and if we were to explain it in full detail, its merit and functions would be infinite. What does 'infinite' mean? It means there is no end to the Buddhas of the past, no end to the Buddhas of the present, and no end to the Buddhas of the future. This is what is meant by the infinitely vast Three Jewels. ❀



「南無喝囉怛那哆囉夜耶」：南無，是「皈命敬投」；喝囉怛那，是「寶」字；哆囉夜，是「三」字；耶，是個「禮」字。這合起來，意思就是說，用我們的身心性命，都皈依給十方三世無盡無盡的三寶，我們向三寶來叩頭頂禮。—— 宣公上人

"Na Mo He La Da Nuo Duo La Ye Ye" can be broken down as follows:

"Na Mo" means to entrust one's life with reverence, to respectfully take refuge.

"He La Da Nuo" represents "Jewel."

"Duo La Ye" signifies "Three."

"Ye" stands for "Reverence."

Combined, the phrase signifies that we entrust our entire being—body, mind, and life—to the infinitely vast Three Jewels of the ten directions and the three periods of time, bow and pay homage to them with utmost reverence.

—By Venerable Master Hua