



上人  
一言  
一行  
常能  
感化

眾生於無形，即使他已捨壽入滅十四年，他的恩澤仍在世上。在2007年5月浴佛節前，有二處修補佛像因緣出現——香港佛教講堂（詳見本刊2008年12月號第45頁）及美國南加州金輪寺（見下文）。令人稱奇的是，當時上人化身分別在二寺幫助、加被使事情順利成就。所謂「眾生若干種心，如來悉知悉見。」本文特摘錄上人1970年代有關造佛像的開示，以饗讀者。

寧波這地方造佛像造得最好。王泰生居士，他是上海寧波人，所以他造的佛像非常莊嚴、非常的好。現在他到美國來，想要把造佛像的這種藝術流傳到西方，這是一個很好的機會。所以將來在西方會有很多人學這種藝術，來造很多的佛像。這個佛像是像法的主，正法時代也不一定需要這個像。後來因為眾生業障太重了，所以就變成像法了，這時代就是要有佛像。那麼等像法時代過去，就是末法時代了。

我們現在是正法時代，正法時代也有像法，不過不是以像法為主，為甚麼呢？這個地方像沒有人認識。佛教是有很多人知道，但是佛像還很少人見過，所以這雖然有像法，像法還沒有令人人都知道。所以我們現在尚是正法時代。

因為研究正法的人，就不執著佛像。但是眾生要是沒有佛像，他沒有所依，無所依；無所依，他就又落空了。所以說「著相頭頭錯，無為又落空」。

## Why Do We Make Images of the Buddhas?

# 為何要造佛像？

摘錄自宣化上人《華嚴經疏懸談》淺釋

Excerpt from the commentary on the *Avatamsaka Sutra Prologue*

by the Venerable Master Hua

編輯部 英譯 Translated into English by Editorial Staff

Venerable Master has invisibly influenced many people with his speech and actions. Even though he had passed away fourteen years ago, his kindness and virtue are still in the world. In May 2007 right before the Buddha's birthday, the Buddha statues in two places were in need of repair. One was at the Buddhist Lecture Hall in Hong Kong (see *Vajra Bodhi Sea*, December 2008, page 45), the other one was at Gold Wheel Monastery in southern California (see next article). Amazingly, the Venerable Master was able to provide aid in both places to ensure the successful completion of both projects. As it is said, "The Thus Come One knows all the various thoughts of living beings." The article below is excerpted from the Ven. Master's lecture in 1970 about his reasons for making Buddha images.

Ningbo is the place where the most skillful sculptors live. Mr. Wang Tai-Sheng, a Buddhist layperson, is from Ningbo. That's why the Buddha images he creates are so adorned and wonderful. Now he is coming to America. And he is planning to pass on the art of making Buddha images to the western world. This is a good opportunity. In the future many people will have the chance to learn the skill and make many Buddha images. Buddha images are of great importance in the Dharma Image Age. In the Proper Dharma Age, images are not really necessary. However, as the karmic obstructions of living beings got heavier, the Dharma Image Age arrived. During that period, images became indispensable. But the decline of the Image Age will cause a descent into the Dharma Ending Age.

Currently we are maintaining the Proper Dharma Age. Although the Dharma Image Age also exists within the Proper Dharma Age, it is not dominant. Why not? It is partly because most people in the West don't recognize Buddha images. Many people have heard about Buddhism but few people have ever seen a Buddha image. Therefore even though we have the Dharma Image Age happening, the images are not widely known to everyone. And in that way we can be considered to still be in the Proper Dharma Age.

People who investigate the Proper Dharma do not attach to any form or image. But ordinary beings will feel empty and lost if they are not provided certain forms to rely on. A verse said as well, "If you are attached to appearances, then you are going the wrong direction, but if you don't try anything at all, you will never go anywhere." Living beings are such that if something is markless, without a form, they will think that there is nothing there at all. There isn't a tangible substance for them to rely on. Thus when

眾生，你讓他無形無相，他會覺得很空虛，沒有一個實體，所以在像法時代就提倡造佛像。

因為佛到天上去說法，這個佛的弟子都想念佛，想佛怎麼辦呢？想造一個佛像；結果造一個也不像佛的樣子，再造一個也不像佛的樣子，造了很多也都不像佛的樣子。因為造像的人一見著佛的真身，他就睜不開眼睛了，沒有法子能把佛的本來面目造出來。以後就請佛慈悲，坐到海邊上，讓佛的像照到水裏去。那麼造像的人就看見水裏這個佛像，依照這個樣子來造。因為看見水裏這個佛像，他的眼睛就可以睜得開。由此之後各處就都造佛像。因為眾生想要見佛，所以造佛像。

it comes to the Dharma Image Age, people are exhorted to make Buddha images.

The first Buddha image was made at one time when the Buddha ascended to the heaven to speak Dharma, and his disciples missed him very much. They missed him so badly that they decided to make an image of the Buddha. They tried to make one, but it didn't look like the Buddha. They tried to make another one and it still didn't resemble the Buddha. They made many statues, but not one of them looked like the Buddha. That was because when the sculptor tried to look at the Buddha, his eyes couldn't open; he was blinded by the Buddha's true body; thus he wasn't able to copy the exact features of the Buddha. Later on, the disciples asked the Buddha to be compassionate and sit by the seashore so that his body would be reflected on the water. The sculptor then could see what the Buddha looked like in the reflection that didn't dazzle his eyes. After that event, images of the Buddha started to be created everywhere. Because living beings always wish to see Buddha, they make Buddha images.