



觀音菩薩 在不在呢？

Is Guanyin Bodhisattva Here or Not?

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A talk given by Shramanerika Jin Lian on October 9, 2010
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今晚輪到沙彌尼近廉和大眾結法緣；如果所講的法，有不合佛法的地方，請大家慈悲指正。

三月，我們慶祝了觀世音菩薩的生日；七月，慶祝了觀世音菩薩的成道日；兩個星期以後，將慶祝觀世音菩薩的出家日。一年中有三個觀音七法會，每個周末有大悲咒法會，每天有大悲懺法會；即便是現在，當你擡起頭來，觀音菩薩就在你的眼前；如果環顧四周，你會發現更多的觀音菩薩在你的身邊。我們和觀音菩薩是那樣的接近；但是為什麼有的時候，又會覺得觀音菩薩離我們那樣的遙遠，甚至懷疑菩薩到底還在不在。

菩薩到底還在不在呢？這個問題總讓我想起曾經看到過一段很有意思的對話：小魚對溪流說：「如果我哭泣，你不會知道，因為我在水裡」；小溪對小魚說：「如果你哭泣，我知道；因為你在我的心裡。」

第一次參加觀音法會，是在我住進廟裡之後。很奇怪，那時每當踏進大殿，總覺得疲憊不堪，心想那是因為還沒有適應廟上的生活。不管怎麼樣，我還是努力堅持在法會裏保持清醒；但是大多數的時間，還是被周公招去了。一位法師對我說，參加觀音法會能消除很多的業障，即便在法會過程中睡着了，觀音菩薩一

Tonight it is novice nun Jin Lian's turn to create a Dharma affinity with the assembly. If anything I say during the talk is not in accord with the Dharma, please compassionately correct me.

In March, we celebrated Guanyin Bodhisattva's birthday. In July, we had the celebration of Guanyin Bodhisattva's Enlightenment, and two weeks later we will have the celebration of Guanyin Bodhisattva's Leaving Home. We have three Guanyin Sessions a year, the Great Compassion Mantra Recitation on the weekend, and the Great Compassion Repentance daily. Even now when you look up, Guanyin Bodhisattva is right there in front of you, and if you look around, you will find more. We are very close to Guanyin Bodhisattva; however, sometimes it seems that she is far, far away from us, and we wonder whether she is here or not.

When I have doubts as to whether Guanyin Bodhisattva is here or not, I am always reminded of a very inspiring conversation: A little fish speaks to a little creek, "If I am crying, you will not know, because I am in the water." The little creek replies, "If you are crying, I know, because you are in my heart." The first Guanyin session I attended was after I moved into the monastery. Strangely, when I stepped into the Buddha Hall, I would feel extremely exhausted. I thought it was because my body could not adjust to the monastic lifestyle. Anyway, I did my best to stay awake, but most of the time, I failed. A Dharma Master told me that attending the Guanyin sessions could eradicate tremendous karmic offenses, and that even if I dozed off in the Buddha Hall during the session, Guanyin Bodhisattva would still bless me. I didn't know whether that was true or not, or if she just wanted to comfort me, but after that session, I was very surprised to find that my body was fully refreshed and I had lots of energy. Was I blessed? I am not sure.

樣會加被你的。我不知道那是真的還是假的，或者法師只是想安慰我；但是在那次的觀音法會之後，很驚奇地發現，身體好像被充電了，充滿了活力。我被菩薩加被了嗎？不能確定。

我學科學多年，但在修行上，是一個初學者；所以，有時不禁要懷疑觀音菩薩到底有沒有尋聲救苦的能力。如果菩薩真有那樣的神通，那麼她又是如何得到的呢？在學習《楞嚴經》的過程中，我得到了答案。

正如觀音菩薩對釋迦牟尼佛所說的：「爾時觀世音菩薩，即從座起，頂禮佛足，而白佛言。世尊，憶念我昔，無數恆河沙劫，於時有佛出現於世，名觀世音。我於彼佛發菩提心。彼佛教我從聞思修，入三摩地。初於聞中，入流亡所。所入既寂，動靜二相瞭然不生。如是漸增，聞所聞盡。盡聞不住，覺所覺空。空覺極圓，空所空滅。生滅既滅，寂滅現前。忽然超越世出世間，十方圓明。」

從菩薩自己的話裏，可以知道她的神力不是白白得來的，也是花了恆河沙數的時間，沒有休息，沒有間斷地修行耳根圓通的法門，漸漸地，一步一步地，才超越了世出世間，十方圓明。那麼，菩薩在自己的修行過程中，經歷了多少的困難，多少的阻礙，多少的痛苦？沒人知道。也許，這也就是菩薩為什麼發願要尋聲救苦的原因吧，因為菩薩不願意眾生受她曾經受過的苦。

在廟上住了三個月後，我很幸運有機會去北方另一座寺廟參加建設，每天都和黃沙、水泥、鐵鍬為伍。這對於做慣辦公室工作的我，是很有意思，很具挑戰性的新經驗。也許是因為過於投入新的工作，忘記了修行；很多的境界在那個時候發生，而我也完全被轉了。

一天晚上，我對自己說：好吧，明天就和當家法師說，我要回去了。然後會很高興地忘記在這裡所有的一切，重新過回我原來的生活。在離開之前，只想和一個人說聲再見，那就是每天在工地旁邊坐着，看着我工作的觀音菩薩。悄悄離開自己的房間，我走向工地。

那天的晚上很安靜，沒有一絲的噪音，只有雪花打在玻璃上叮叮的響聲。當我走到三樓，被眼前的美景震撼了。窗外，在暗夜中下着大雪，明亮的月光在每一片雪花上閃爍，銀色的世界中，一切都在放光。「這是真的嗎？」我問自己。為什麼，在這五濁的惡世，還能欣賞

I studied science for many years, and as a beginner in my practice I would sometimes doubt that Guan Shi Yin Bodhisattva really had the spiritual power to contemplate all living beings' voices. How could she get that power? In studying the *Shurangama Sutra*, I got the answer.

Guanyin said to Shakyamuni Buddha, "World-Honored One, I can recall the time when a Buddha named He Who Hears the Cries of the World was in this world, as many eons ago as there are sand grains in the River Ganges. Before this Buddha I made the resolution to become fully awakened, and he instructed me to enter samadhi through a practice of hearing and contemplating. I began with a practice based on the enlightened nature of hearing. First I redirected my hearing inward in order to enter the current of the sages. Then external sounds disappeared. With the direction of my hearing reversed and with sounds stilled, both sounds and silence ceased to arise. So it was that, as I gradually progressed, what I heard and my awareness of what I heard came to an end. Even when that state of mind in which everything had come to an end disappeared, I did not rest. My awareness and the objects of my awareness were emptied, and when that process of emptying my awareness was wholly complete, then even that emptying and what had been emptied vanished. Coming into being and ceasing to be themselves ceased to be. Then the ultimate stillness was revealed. All of a sudden I transcended the worlds of ordinary beings, and I also transcended the worlds of beings who have transcended the ordinary worlds. Everything in the ten directions was fully illuminated."

Regarding Guanyin Bodhisattva's own words, she did not obtain the power for free. She herself spent eons and eons of time practicing the dharma door of hearing and contemplating without resting. Gradually, step by step, she attained the ultimate stillness and transcended the worlds, until the ten directions were clearly illuminated in front of her. How many difficulties, obstacles, and sufferings had she overcome to get to that point during her own practice? No one knows. Maybe that is the reason why she will help and save all the beings by according with their voices, because she would not want beings to experience the hardships that she suffered.

After living in the monastery for three months, I had an opportunity to help construct another monastery in the north. Every day I worked with sand, cement, and shovels. The experience was very interesting and challenging, because I was used to working only in an office. Maybe I became too indulgent in my construction work, because I forgot about cultivating. So, many things happened during that time, and I was totally turned by them. One night, I told myself: Okay, tomorrow I will tell the manager that I am leaving. I would love to forget all of these messy things and enjoy a happy life again. But before I leave, I would like to say goodbye to a Guanyin Bodhisattva statue that was placed by the construction site, who watched me work every day.

到如此的美景？「汝猶未明，一切浮塵，諸幻化相，當處出生，隨處滅盡，幻妄稱相。」世尊的話在我耳邊繚繞。是啊，這都是假的；明天當太陽升起，這一切都會消失。為了這一份虛幻的美麗，我究竟在人世間輪轉了多久？

窗外，是五欲的生活，美麗、快樂、有趣；但是最終，將把我引向墮落。窗內，黃沙、水泥、塵土，一堆剪不斷，理還亂的人我是非；但是真正的出籠之計也正在其中。該何去何從？該走那一條路呢？

最終，站在菩薩面前，我對菩薩說：「好吧，我留下；但是，您要知道修行真的很難啊！不知道還能堅持多久。不過我答應您，會盡力好好修行三十年；等我老了，就要休息了，您看怎麼樣？」觀音菩薩沒有回答我，還是那樣坐着，微微地笑着，酷酷的樣子。不過，既然菩薩也沒有反對，所以就認為她是同意了；所以我就開開心心回房間，睡了一個好覺。

第二天，所有的事情都變了。應該說是我變了；確切地講，是我的心變了。即便是看到平時很不喜歡的人，都能平靜地面對。人心真是最奇妙的東西，我能深深體會到覺林菩薩所說的「一切唯心造」的意義。那天快結束的時候，在工地上收拾工具，準備去做晚課，突然有個居士走到我面前，很生氣地對我說：「修行不是二十、三十年的事情，那是盡未來際的！」

就在那一瞬間，覺得我的身體像一塊木頭一樣不能動彈，心臟像是被一隻無形的手緊緊地捏住了，不能呼吸；耳朵能清晰地聽到心跳的聲音；太陽穴能感到脈搏的跳動……。在那一刻，第一次感受到了心臟病突發的所有症狀。等我恢復自制的時候，在工地上又只剩下觀音菩薩和我，菩薩還是那樣靜靜地坐在那裏，微微地笑着，酷酷的樣子，像是什麼都沒有發生過。

觀音菩薩在不在呢？芸芸衆生都在菩薩的心裡啊！但是，我們的心裡是不是有菩薩呢？兩個星期後的觀音法會，正好給我們一個機會，好好地念菩薩名號，好好地將菩薩放進我們的心裡，生生世世，在在處處，盡未來際都不捨離。

So I sneaked out of my room and walked towards the construction site. The night was quiet except for the ding-ding sounds of the snowflakes hitting the windows. When I reached the third floor, I was surprised by what I saw – an extremely beautiful scene. Outside the windows, in the snowy darkness, the light of the moon was reflecting on every snowflake. Everything was white and glistening. I felt I had stepped into a silver world. Was it real? How, in this world of five turbidities, could I enjoy this marvelous scene? “You have not yet understood that the objects we perceive are unreal and illusory. They are subject to change, appearing here and there and disappearing here and there,” the World Honored One’s words echoed in my ears. I continued to think: Yes, that is true. Tomorrow morning when the sun rises, everything will disappear. How much of my life have I spent pursuing illusory beauty?

Outside the window is the life of five desires – beauty, happiness, amusement – but in the end they will lead me to fall. Inside the window – with sand, cement, and dust – everything was messed up and difficult to sort out. But the method of escaping and transcending is also inside it. Which way to go?

At last, when I stood in front of the Guanyin Bodhisattva statue, I told her, “All right, I will stay. But you know, practicing the Path is so difficult; I do not know how long I can last. Anyway, I will do my best to cultivate for thirty years. When I am old, I would like to enjoy my life. Okay?” Guanyin Bodhisattva did not answer me. She sat quietly, slightly smiling and cool. I thought she had no objection. Then I went back to my room and slept soundly.

The next day, everything changed, probably because I had changed. Actually, it was my mind that had changed. Even the people I didn’t like were fine with me. I deeply understood the meaning of the verse: ‘Everything is made from the mind alone.’ Our mind is a very interesting thing indeed. At the end of that day, on the construction site, when I was arranging all the tools and preparing to attend the evening recitation, a lay person suddenly stood in front of me and very angrily said, “You know, practicing is not a twenty- or thirty-year task. It is a thing that you have to do till the end of the future.”

I could not move at that moment. Standing there like a piece of wood, I felt something tightly grasping my heart. I could not breathe. Hearing the sound of the beating of my heart, feeling the blood running towards my head, I felt dizzy. I experienced the symptoms of a heart attack. When I finally recovered, there were only the Guanyin Bodhisattva statue and me on the site and she was still sitting in that posture, still cool like nothing happened...

Is Guanyin Bodhisattva here or not? Yes, all beings are right in her heart. In two weeks we will have the Guanyin Session. I hope we will also be sincerely mindful of Guanyin Bodhisattva, put her deeply into our hearts, and never ever be apart from her.