

萬佛殿的千手觀音有幾面？

How Many Faces Does CTTB's Guan Yin Bodhisattva Have?

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BODHI FIELD | 菩提田

不久前，臺北的師兄弟E-mail給我，要我幫忙拍照佛殿裡的這尊千手觀音；於是我拍了幾張，傳去臺北。結果回覆說：那並不是她們想要的。她們解釋說：其實她們是想要知道萬佛殿裡的千手觀音有幾個面？或者是幾個頭？。

現在考考各位，請問：有沒有人知道，臺上的這尊千手觀音有幾個面？或者是幾個頭？有人答對了！正確答案是十一個面。大殿裡這尊千手千眼觀音像是十一面千手千眼觀音。

我在《金剛菩薩海》月刊找到這尊觀音菩薩像的一點資料：佛殿中央供奉的千手千眼大悲觀世音菩薩，是上人特地從香港聘請當代中國佛像木雕大師王泰生居士前來雕塑的。王居士花費幾年的時間，終於完成千手千眼觀音菩薩的立像，這尊近20英尺高的木雕觀音像，「層層千手穿前後（朗朗慈目掌心現，巍巍佇立，法相莊嚴）」，往上還有十一個不同的面相。

關於這尊觀音菩薩的典故，上人說：「各位要知道，這觀音菩薩不是今天來的，很早以前就來了；不過你看不到，你就不知道他在這兒。現在這是一個木頭造的像，他來了，你們各位就說：『這個觀音菩薩來了。』其實有沒有這個像，千手千眼觀世音菩薩早就來了。你們沒有見著這個像，就不知道他已經來了。」一誠化百災，觀音菩薩的慈悲和感應是不可思議的；只要心誠，有求必應。所以，萬佛城觀世音菩薩的靈應事跡，也是多不勝數。

其實，十一面觀世音是有他特殊的象徵意義，十一面觀音有五層三面，前面、後面、左面、右面及頭頂。正面的三個慈悲的相是

A while ago, I received an e-mail from a Dharma sister in Taipei asking me to send them pictures of the big Guan Yin Bodhisattva statue in our Buddha Hall. I took a few pictures at a distance and sent them back to Taipei. They replied, "These are not what we wanted. They explained to me that they actually wanted these pictures so that they could find out how many faces or how many heads this big statue have in the City of Ten Thousand Buddhas (CTTB).

Let me give you a quiz. Does anyone know how many heads or faces are on the top of this Guan Yin Bodhisattva? Someone got it right. The correct answer is that our Guan Yin Bodhisattva statue at CTTB has eleven faces, and can be called the Thousand-Handed, Thousand-Eyed Guanshiyin Bodhisattva with eleven faces.

I found some information regarding this particular Guan Yin statue from our monthly journal, *Vajra Bodhi Sea*. "There is a nearly twenty-foot-high wooden statue of the Thousand-Handed, Thousand-Eyed Guanshiyin (Avalokiteshvara) Bodhisattva in the Hall of Ten Thousand Buddhas. The Venerable Master commissioned Layman Wang Taisheng, a master sculptor of wooden Buddhist statues from Hong Kong, to carve this statue. Layman Wang spent several years creating this Thousand-Handed, Thousand-Eyed Guan Shi Yin Bodhisattva statue. Majestic and towering, this adorned figure is crowned with transformation Buddhas. There are a thousand hands in the front and back, each with a compassionate eye in its palm. At the top, there are eleven different faces.

Regarding this statue of Guan Shi Yin Bodhisattva, the Venerable Master said, "All of you must know that Guanshiyin Bodhisattva didn't just arrive here today. He arrived a long time ago. It's just that you can't see him; therefore, you don't know he is already here. Now, when the actual wooden status arrives, you say, "Guan Shi Yin Bodhisattva is here!" In actuality, the Thousand-Handed, Thousand-Eyed Guan Shi Yin arrived long before this statue. Since you didn't see it, you didn't know he has arrived." One thought of sincerity can dispel myriad disasters. Guan Shi Yin Bodhisattva's compassion and her response to prayers are inconceivable. As long as one is sincere, one's wishes will be fulfilled. There are countless stories of responses received from Guan Shi Yin Bodhisattva

慈相，代表的是菩薩見到行善眾生時，生出十心的大慈與樂相（菩薩容）；左邊也是有三個面，是瞋相（忿怒相），代表的是見到行惡眾生時，生出悲心的大悲救苦相；右邊的三個面，是白牙上出相，代表的是見到淨業的眾生時，所發出的贊嘆、勸進相；那後面的是暴笑面，就是見到善惡雜穢的眾生，為使其改惡向善所生的怪笑相；表示教化事業需要有極大威嚴，和極大意志，方能無懈而有成就，頭頂上的是佛面，功德圓滿，代表的是為修習大乘的眾生，所作的說法相，使其究竟至佛道。最頂端的佛面，就是代表果，最下菩薩面是因；那十悲的面代表的是文，瞋面代表是武，表示文武雙全。雖然現十一面，但是本體不二。

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我們知道觀音菩薩是慈悲的，慈眼視眾生，那為何他會有瞋面呢？甚至還有青面獠牙的相呢？觀音菩薩是隨順世間，他有三十二應身的自在神力，為教化娑婆世界的眾生，現種種不同的身。在《普門品》裡提到：「應以天龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩侯羅伽、人非人等身得度者，即皆現之而為說法。」

觀世音菩薩大慈大悲的平等護育眾生。只要是能令有情善根成熟，攝諸勝福，菩薩就會以善巧方便觀機逗教，應病與藥，使令離苦得樂，究竟成佛。上人也曾經說過：「菩薩不止在佛教裡；菩薩也化身在其他宗教。例如天主教的聖母瑪麗亞，還有道教的媽祖娘娘，其實都是觀世音菩薩的化身。」

我們有幸來到萬佛城，在西方的觀音道場中遇到觀音法門，當懷難遭難遇想，珍惜這座寶山！

at the City of Ten Thousand Buddhas.

The eleven faces of Guan Yin Bodhisattva have special meanings. They are divided into five layers and three sides: the front, back, right, left, and the top. The three faces in the front are the appearance of compassion, which is the expression of kindness and happiness shown when Guan Yin Bodhisattva sees living beings doing wholesome deeds. The three faces on the left are the appearance of anger, which is shown when Guan Yin Bodhisattva see living beings engaging in evil deeds and is known as the "Appearance of Great Compassion to Save Those in Suffering." The three faces on the right are the appearance of praise, which is shown when Guan Yin Bodhisattva encourages living beings to create pure karma. The last face in the back is the appearance of grotesquery grinning, which is manifested when Guan Bodhisattva encounters living beings that have good and evil deeds are intertwined within, and wishes them to turn over a new leaf. This tells us that in order to successfully teach and transform living beings without weariness, one must have great awesome deportment and great determination. The face on the top of Guan Yin Bodhisattva's head is that of a Buddha who has perfected all merit and virtue. It represents speaking Dharma to living beings who practice the Mahayana Buddhism and exhorting them to ultimately realize Buddhahood.

The Buddha's face on the very top symbolizes fruition whereas the ones on the bottom symbolize the causes. The ten faces of compassion represent civil ability (stillness) and the single face of anger represents military ability (movement); combined, they symbolize the perfection of movement and stillness. Although there are eleven faces, the original substance is non-dual.

We know that Guan Yin Bodhisattva is compassionate and behold living beings with loving-kindness. Why would he have an angry face or even ferocious teeth-baring green faces? Guan Yin Bodhisattva accord with those in the sentient world. In order to cross over the living beings of the Saha World, Guan Yin Bodhisattva utilizes her effortless mastery of the thirty-two transformation bodies and various spiritual powers to teach and transform them. *The Universal Door* Chapter says: "If there is a living being in some country who can be liberated by a Buddha, Guan Shi Yin Bodhisattva appears as a Buddha and teaches him the Dharma. If someone can be liberated by a Pratyeka Buddha, he appears as a Pratyeka Buddha and teaches him the Dharma. If someone can be liberated by a god, dragon, yaksha, or gandharva, an asura, garuda, kinnara, or mahoraga, a human, nonhuman, and so forth, he appears accordingly and teaches him the Dharma."

Guan Shi Yin Bodhisattva protects and nurtures living beings impartially with his great loving-kindness. Anything that could help mature living beings' roots of goodness so that they can accumulate supreme blessings, Guan Shi Yin Bodhisattva would use expedient means to teach according to potential and dispense medicine according to the illness so that beings will leave sufferings, attain bliss and eventually realize Buddhahood. Once, the Venerable Master has also said that Bodhisattvas not only manifest in Buddhism, but in other religions as well. For instance, the Virgin Mary in Catholicism and Mazu in Taoism are all Guan Yin Bodhisattva's transformation bodies.

We are fortunate enough to come to the CTTB and encounter the Guan Yin Dharma-door in Guan Yin's Bodhimanda of the west, we should think that such combination is rare and difficult to encounter and cherish this mountain of jewels.