



印光大師介紹觀世音菩薩

Great Master Yin Guang

Talks about Guan Yin Bodhisattva

比丘近湛講於2015年4月5日星期日晚 萬佛城大殿

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English Translation by Lotus Lee

今天想要跟各位來研究一下印光大師所提到的觀世音菩薩。我們都知道，印光大師實際上是「大勢至菩薩」的化身，所以由大勢至菩薩的化身來介紹觀世音菩薩是最恰當不過了。今天要跟各位分享的是印光大師文鈔的《覆鄺隱叟書》裡面節錄出來的。印光大師這一篇書信是很長的，提到觀世音菩薩是其中的一段。

這封書信實際上是這個居士有一些問題問印光法師；印光法師當然就是指示這位居士念佛法門的好處，順便提到觀世音菩薩。

印光大師是這樣寫的：「觀世音菩薩於往劫中久已成佛，號正法明。但以慈悲心切，雖則安立常寂光土，而復垂形實報、方便、同居三土。雖則常現佛身，而復普現菩薩、圓覺、聲聞及人天六道之身。雖則常侍彌陀，而復普於十方無盡法界，普現色身。所謂但有利益，無不興崇。應以何身得度者，即現何身而為說法。普陀山者，乃菩薩應機之處，欲令眾生投誠有地，示跡此山。豈菩薩唯在普陀，不在他處乎？一月麗天，萬川影現，即小而一勺一滴水中，各各皆現全月。若水昏而動，則月影便不分明矣。眾生之心如水，若一心專念菩薩，菩薩即於念時，便令冥現獲益。若心不志誠，不專一，則便難蒙救護矣。此義甚深，當看印光《文鈔》中《石印普陀山志序》自知。」

這個可以說是第一個部分，接下來，他就講觀世音菩薩跟《普門品》這個部分。這段話就是說，觀世音菩薩在很久很久以前，就已經成佛了，佛號叫做正法明，即正法明如來。

Today I would like to discuss what Great Master Yin Guang wrote about Guan Yin Bodhisattva. We all know that Great Master Yin Guang was the transformation body of Great Strength Bodhisattva, and it couldn't be more fitting to have Great Strength Bodhisattva's transformation body talk about Guan Yin Bodhisattva. More specifically, I will be using material from *A Letter written in reply to the old hermit Li*. This letter from Great Master Yin Guang is very long, and in one part he talks about Guan Yin Bodhisattva.

This letter was written by Great Master Yin Guang to answer a layperson's questions. In the correspondence, Great Master Yin Guang, who is an excellent writer, tells the layperson the benefits of the Pure Land Dharma door, and also mentions Guan Yin Bodhisattva.

Great Master Yin Guang wrote: "Guan Yin Bodhisattva attained Buddhahood many kalpas ago, and his name was Light of Proper Dharma. But because of his compassion, although he already dwells in the eternal realm of rest and light [in other words, entered nirvana], he returns to appear in the temporary realms, the realms where all classes dwell, and the realms of permanent reward and freedom. Although he continues to appear as a Buddha, he also manifests as Bodhisattvas, pratyekabuddhas, śrāvakas, humans, devas, and other beings of the six paths. Although he serves as the attendant of Amitabha Buddha, he also appears everywhere in the limitless Dharma Realm in the ten directions. He would go anywhere and do anything for the sake of benefiting and taking living beings across. He manifests whatever body is necessary to take living beings across. Mount Potola is an expedient manifestation of Guan Yin Bodhisattva's, made for the purpose of giving living beings a place to convey their sincerity. But is it that Guan Yin Bodhisattva only dwells at Mount Potola and not anywhere else? When the moon shines in the sky, it is reflected in all bodies of water, even in the tiniest drops of water. If the water is murky or turbid, then the reflection of the moon will not be clear. The minds of living beings are like the surface of the water. If they can be completely mindful of Guan Yin Bodhisattva, then Guan Yin Bodhisattva will silently appear

但是，因為慈悲心切，他倒駕慈航，為了救度眾生。所以，他再恢復菩薩身，來救度一切的眾生。因為他已經成佛了，所以，「雖則安住常寂光土，而復垂行實報、方便、同居三土」。

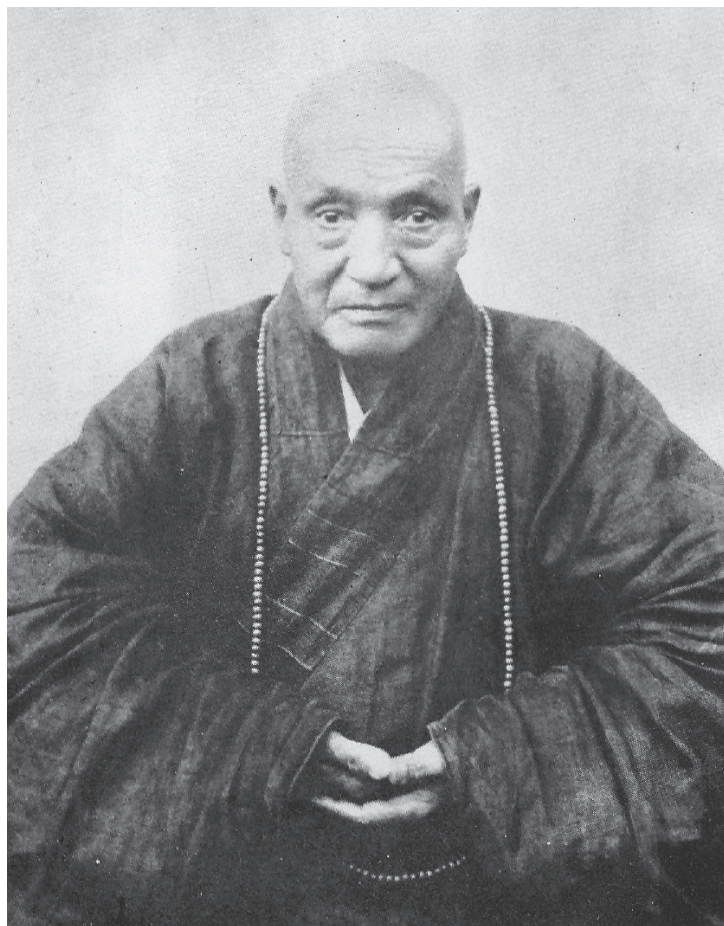
。雖然他是成佛的正法明如來，實際上是安住在常寂光土，但是他又常常回到實報莊嚴土、方便有餘土、凡聖同居土三土來救度眾生。

接下來就說，「雖則常現佛身，而復普現菩薩、圓覺、聲聞及人天六道之身。雖則常侍彌陀，而復普於十方無盡法界，普現色身。」這邊就是講，雖然他是常常示現佛身，但是他還是一樣會示現菩薩、圓覺、聲聞，人天六道不同的這些身形來救度眾生。

雖然他常常侍奉在阿彌陀佛的身邊，但是他實際上又在十方無盡法界現身來救度一切的眾生。

「所謂但有利益，無不興崇。應以何身得度者，即現何身而為說法。」這句在《普門品》上所講的，所以，他就說只要看到對眾生有利的，他就在那邊現身；看到眾生應該示現什麼樣的身來度眾生，他就會現那樣子的身來救度一切的眾生。

「普陀山者，乃菩薩應機之處，欲令眾生投誠有地，示跡此山。豈菩薩唯在普陀，不在他處乎？」這邊就講到，雖然我們都知道，中國的普陀山是觀世音菩薩的道場，實際上這只是觀世音菩薩的應機之處。只是說他方便住在那邊，就是讓我們有一個地方可以去朝聖，知道菩薩在那邊。但實際上呢，觀世音菩薩並不是



印光大師德相

The Great Master Yin Guang

to help them. If their minds are scattered or not sincere, then it will be difficult for Guan Yin Bodhisattva to help them. The meaning behind this is quite deep, and to find out more, you can read the *Preface to the Lithographic Annals of Mount. Potola in the Selections of Yin Guang's Writings.*

In the first part, he says that Guan Yin Bodhisattva attained Buddhahood a long time ago. His name was "Light of Proper Dharma Buddha." However, because of his compassion, he took on the form of a Bodhisattva again and returned to the Saha World in order to save living beings. Although he resided in the eternal realm of rest and light, he returned to appear in the temporary realms, the realms where all classes dwell, and the realms

of permanent reward and freedom. Technically, he is the Buddha Light of Proper Dharma and resides in the eternal realm of rest and light, but he again returns to the realms of permanent reward and freedom, the temporary realms, and the realms where all classes of beings dwell in order to save living beings.

Although Guan Yin Bodhisattva appears as a Buddha, he also manifests as Bodhisattvas, pratyekabuddhas, śrāvakas, humans, devas, and other beings of the six paths in order to save living beings. Although he serves as Amitabha Buddha's attendant, he appears everywhere in the limitless Dharma Realm in the ten directions to save living beings.

Guan Yin Bodhisattva would go anywhere and do anything just for the sake of benefiting living beings. He manifests whatever body is necessary to save living beings. This comes from the *Universal Door Chapter*, and it means that as long as Guan Yin Bodhisattva sees something that is of benefit to living beings, he will manifest it and appear in whatever form is needed to cross over living beings.

"Mount Potola is an expedient manifestation of Guan Yin Bodhisattva's Bodhimanda, made for the purpose of giving living beings a place to convey their sincerity. But is it that Guan Yin Bodhisattva only dwells at



只有住在普陀山，而不在其他的地方。實際上並不是這樣子的。

接下來，印光大師的一個譬喻，他說：「一月麗天，萬川影現，即小而一勾一滴水中，各各皆現全月。若水昏而動，則月影便不分明矣。眾生之心如水，若一心專念菩薩，菩薩即於念時，便令冥現獲益。若心不志誠，不專一，則便難蒙救護矣。」「一月麗天」的這個「月」就是指觀世音菩薩，萬川影現，所以說只要月亮在天上，任何地上所有的水；只要有水，都會現出月亮的影子。就算是一滴水，一個小的勺子裡面的水，都會現出整個的月亮來。

「若水昏而動，則月影便不分明矣。」但是這個水若是渾濁，或是在晃動的，這個月亮的影子便看不清楚。眾生之心如水，這個水呢，就好像我們眾生的心；有多少眾生，就有多少的水，每一個水實際上都會現出觀世音菩薩。但是這個水如果昏而動，就現不出來。如果「一心專念菩薩，菩薩即於念時，便令冥現獲益。若心不志誠，不專一，則便難蒙救護矣。」就說我們念觀世音菩薩，一定要專心地念，一定要至誠懇切地念；這樣念的話，就好像大地上所有的水一樣，任何一個眾生的心裡面都會現出這個月

Mount Potola and not anywhere else?” Most of us know that Mount Potola in China is Guan Yin Bodhisattva’s Bodhimanda, but actually, it is just an expedient manifestation, a place where we know the Bodhisattva resides and where we can visit and go on pilgrimages. It is not that Guan Yin Bodhisattva only lives at Mount Potola and not anywhere else.

Great Master Yin Guang then gives an analogy: “When the moon shines in the sky, it is reflected in all bodies of water, even in the tiniest drops of water. If the water is murky or turbid, then the reflection of the moon will not be clear. The minds of living beings are like the surface of the water. If they can be completely mindful of Guan Yin Bodhisattva, then Guan Yin Bodhisattva will silently appear to help them. If their minds are not sincere or unfocused, then it will be difficult for Guan Yin Bodhisattva to help them.” Here, the moon is an analogy for Guan Yin Bodhisattva. As long as there are bodies of water, no matter how small, the moon will be reflected on their surfaces, even if it is a tiny drop of water in a small spoon.

However, if the water is murky or turbid, then the reflection of the moon will not be clear. The surface of the water can be compared to the minds of living beings; Guan Yin Bodhisattva will appear in each one of them, but if their minds are not clear or scattered, it will not work. When we recite Guan Yin Bodhisattva’s name, if we can do so sincerely and singlemindedly, then Guan Yin Bodhisattva will appear in our minds just like the moon’s reflection appearing on the surface of every single body of water. In other words, we will definitely obtain a response. Dharma Master Yin Guang then states, “This meaning is very profound, and you can read the *Preface to the Lithographic Annals of Mount Potola* in the *Selections of Yin Guang’s Writings* to find out more.” Great Master Yin Guang wrote more in-depth explanations in the *Preface to the Lithographic Annals of Mount Potola*.

“His name is ‘He Who Observes the Sounds of the World’ because

亮，都會現出觀世音菩薩的影像，就是說都會有感應的。接下來就是「此義甚深，當看印光《文鈔》中《石印普陀山志序》自知。」印光大師就說，他在《石印普陀山志序》裡，有更加詳細的說明。

接下來就是：「名觀世音者，以菩薩因中有觀聞性而證圓通，果上由觀眾生稱名之音聲而施救護，故名為觀世音也。普門者，以菩薩道大無方，普隨一切眾生根性，令其就路還家，不獨立一門。如世病有千般，則藥有萬品。不執定一法，隨於彼之所迷，及彼之易悟處，而點示之。如六根、六塵、六識、七大，各各皆可獲證圓通。以故法法頭頭，皆為出生死、成正覺之門，故名普門也。若菩薩唯在南海，則不足以為普矣。」

接下來就談到觀世音菩薩為什麼叫做「觀世音菩薩」。因為他在因地中修行的過程中，是觀聞性而證得圓通；這個在《楞嚴經》上講得很清楚。「果上由觀眾生稱名之音聲而施救護，故名為觀世音也」，所以，現在他已經成了菩薩了，就是修成圓通；在因地上他是修觀聞性，所以在果地上他就有觀眾生稱名的音聲。就是我們念觀世音菩薩或向他祈求，觀世音菩薩就會救苦救難來施救。所以，這個，就是說他因地是這樣修行，現在果地已經成就了，所以就叫觀世音菩薩。

「普門者，以菩薩道大無方，普隨一切眾生根性，令其就路還家，不獨立一門。如世病有千般，則藥有萬品。不執定一法，隨於彼之所迷，及彼之易悟處，而點示之。」「普門」為什麼叫「普門」呢？因為就是觀世音菩薩道大無方，他的法力跟他的道力是沒有邊際的。「普隨一切眾生根性，令其就路還家。」他就看一切眾生需要什麼樣的根性來救度，他就用什麼樣的法門來救度他，「令其就路還家」。這個「還家」，當然就是指令眾生能夠脫離苦海；甚至可以說了生脫死，往生西方極樂世界，或者成佛都可以。

「不獨立一門。如世病有千般，則藥有萬品。」所以，觀世音菩薩救度眾生並不是用單單的一個法門，而是說看眾生需要什麼樣的法門，他就用什麼樣的法門。就好像世界上的病有百千萬種的病，世界上治這些病的藥就有百千萬種。所以，觀世音菩薩「不執定一法，隨於彼之所迷，及彼之易悟處，

on the causal ground, he attained perfect penetration by observing and contemplating the nature of hearing, and after attaining perfect penetration, he listens to those living beings who recite his name and saves them. That is why he is named 'He Who Observes the Sounds Of the World.' The *Universal Door Chapter* is so named because Guan Yin Bodhisattva's power and skill in cultivation is limitless. He does not use only a single Dharma method to benefit living beings, but instead does so in accord with their needs and abilities, just as there are ten thousand kinds of medicine to cure the one thousand kinds of illnesses in the world [this is meant figuratively]. Not adhering to just one Dharma, he gives instruction by observing what living beings are confused about and what would cause them to get enlightened easily. For example, one can attain perfect penetration by way of the six faculties, the six sense-objects, the six consciousnesses, and the seven elements. Because each Dharma door serves the purpose of leading one to attain liberation from birth and death and equal and proper enlightenment, it is called the 'Universal Door.' If the Bodhisattva dwelled only at the South China Sea [on Mount Potola], it could not be called universal."

Guan Yin Bodhisattva is so named because of his cultivation on the causal ground and the fruition that he attained. When Guan Yin Bodhisattva was cultivating on the causal ground, he attained perfect penetration by contemplating the nature of hearing. *The Shurangama Sutra* talks about this very clearly. After he became a Bodhisattva and attained perfect penetration, he observed the sounds of living beings and saved those who recite his name; consequently, his name is "He Who Observes the Sounds Of the World." In other words, when we are mindful of Guan Yin Bodhisattva or ask him to fulfill our wishes, Guan Yin Bodhisattva will definitely come to our aid.

It is called the 'Universal Door' because Guan Yin Bodhisattva's power and skill in cultivation is limitless. He does not use only a single Dharma door to benefit living beings, but instead does so in accord with their needs and abilities so that they can follow the path to return home, just as there are ten thousand kinds of medicine to cure the one thousand kinds of illnesses in the world. Not adhering to just one Dharma, he gives instruction by observing what living beings are confused about and what would cause them to get enlightened easily and "go back home," thus helping them leave suffering, attain liberation from birth and death, be reborn in the Pure Land, or even attain Buddhahood.

Guan Yin Bodhisattva does not use only one method to save living beings, but instead uses whatever Dharma door they need and gives instruction in the way that would help them become enlightened easily, just as there are as many kinds of medicines to

而點示之。」所以，觀世音菩薩並不一定會執著說，他一定用什麼樣的方法來救度眾生；他看眾生迷的是什麼地方，要怎樣才比較容易令眾生開悟，他從這些地方下手，來點示這個眾生。

「如六根、六塵、六識、七大，各各皆可獲證圓通。以故法法頭頭，皆為出生死、成正覺之門，故名普門也。」觀世音菩薩在度化眾生的時候，看眾生從哪個地方比較容易開悟，怎樣點示他是比較容易開悟的，他就從那邊下手。「如六根、六塵、六識、七大」，這都是跟《楞嚴經》上面二十五聖各述圓通那邊出來的。所以，觀世音菩薩不會只限定說一定要用耳根圓通，就是最好的；他會看眾生不同的根性，看哪一個眾生他修什麼樣的方法，比較容易成就，比較容易早得解脫，他就用什麼樣的方法。因為這每一個法門，六根、六塵、六識、七大，每一個都可以獲證圓通。

「以故法法頭頭，皆為出生死、成正覺之門。」所以，每一個法門，「法法頭頭」，意思就是說，每一種法門、每一種不同的方式，都是出生死，成正覺的法門。觀世音菩薩都會用這些不同的方式來救度眾生，讓眾生修行比較容易，比較容易能夠離開自己的執著。「故名普門也」，因為這樣子，所以才叫「普門」。「若菩薩唯在南海，則不足以為普矣。」就是說，如果觀世音菩薩只在南海普陀山那邊的話，就不能夠叫做「普門」了。接下來就又回到淨土法門，所以，有關觀世音菩薩的部分，印光大師就寫到這邊。

從這邊我們可以看出來，印光大師這個文，都是一直在兩邊寫的。他指出菩薩雖然已經成佛了，但是又倒駕慈航，普門示現，到處都來救度眾生。那眾生要怎樣才能夠跟觀世音菩薩相應呢？就是要能夠一心稱念（菩薩名號），就像這個水裡面能夠現出菩薩的影子，但是你要專一。上人給我們講是，我們念這個菩薩的名號，要念到打成一片，要專一其心才有感應。阿彌陀佛！✽

cure as many kinds of illnesses in the world. Therefore, Guan Yin Bodhisattva will not insist on using just one method to save living beings, but approaches each one according to how or why they are confused, and teaches them using the easiest way for them to understand and become enlightened.

“For example, one can attain perfect penetration by way of the six faculties, the six sense-objects, the six consciousnesses, and the seven elements. Because each Dharma door serves the purpose of helping one attaining liberation from birth and death and attaining equal and proper enlightenment, it is called the *Universal Door*. If the Bodhisattva only dwelled at the South China Sea [on Mount Potola], it could not be called universal.” When Guan Yin Bodhisattva teaches living beings, he observes what would help them attain enlightenment more easily, and starts from there. The reference to the six faculties, the six sense-objects, the six consciousnesses, and the seven elements is from the section “The Twenty-Five Sages Speak of Attaining Perfect Penetration” from the *Shurangama Sutra*. When Guan Yin Bodhisattva is teaching living beings, he will not insist that attaining perfect penetration by means of the ear faculty is the best and only use that method; instead, he will observe which method is suitable for each living being and use the one that is best for them and will help them attain liberation sooner, because one can attain perfect penetration by way of each of the six faculties, the six sense-objects, the six consciousnesses, and the seven elements.

This is because each method, each Dharma door, is a way to attain liberation from birth and death and attain equal and proper enlightenment. Guan Yin Bodhisattva uses these different methods to save living beings, to make cultivation easier for them and help them leave behind their attachments. That is why it is called the *Universal Door*. If Guan Yin Bodhisattva only resides at Mount Potola in the South China Sea, then it could not be called Universal. At this point, Great Master Yin Guang goes back to talking about the Pure Land, so this is all we have about his thoughts on Guan Yin Bodhisattva.

We can see that Dharma Master Yin Guang writes this from two points of view. He points out that Guan Yin Bodhisattva has already attained Buddhahood, but out of compassion, returns to the Saha World to save living beings; he appears everywhere and uses all kinds of Dharma doors to teach living beings. What should living beings do to obtain a response from Guan Yin Bodhisattva? As long as they can singlemindedly recite his name, Guan Yin Bodhisattva will appear in their minds just like the moon is reflected on the surface of the water. The Venerable Master said that when we recite Guan Yin Bodhisattva's name, we will obtain responses only if we can recite to the point that our minds and Guan Yin Bodhisattva's name have become one. Amitabha! ✽