



## 大智文殊師利菩薩 (續)

### Mañjuśrī : Bodhisattva of Great Wisdom (continued)

宣化上人講述於一九八六年九月二十四日金山聖寺  
國際譯經學院記錄

Lectured by the Venerable Master Hua on September 24, 1986  
at Gold Mountain Monastery

English Translated by the International Translation Institute

文殊師利菩薩已經和普賢菩薩、地藏菩薩、觀音菩薩，在中國這兒，教化中國的眾生很久了。所以在中國來說，說是「家家觀世音，戶戶阿彌陀。」在中國人來講，不管你信佛不信佛的，都會拜觀音菩薩，有的時候都會念阿彌陀佛，可是他都是食而不化，不知道究竟什麼意思，知道意思的很少。因為一般人先入為主，認為佛教是迷信的，又認為它太深了，又認為它對人生沒有什麼關係，所以人都忽略了。

其實你要是不明白佛教，就不明白做人；你不明白做人，就不會明白佛教。你真明白佛教了，才能懂得真正怎麼樣做人，怎麼樣處理事情。說是：「那我看見很多出家人，他對世間法完全不懂，那又怎麼講呢？」出家人哪，他若真是明白佛法，他也會明白世間法；真明白世間法的人，才能明白佛法。

Mañjuśrī Bodhisattva, along with the Bodhisattvas Universal Worthy, Earth Treasury, and Guanyin, have been teaching and transforming living beings in China for a long time. There is a Chinese saying,

*In every household, a Guanyin;  
On every family altar, an Amitabha.*

Most Chinese people, Buddhists and non-Buddhists alike, worship Guanyin Bodhisattva and on some occasions recite Amitabha Buddha's name. But they do it without knowing the meaning behind it. Very few of them understand what they are all about. In fact, most people think of Buddhism as superstitious, obtuse, and unrelated to daily life, and so they ignore it altogether.

Actually, if you don't understand Buddhism, then you don't know what it means to be a person. If you don't know how to be a person, you won't understand Buddhism, either. Only when you truly understand Buddhism will you know how to be a person and how to do things properly.

“Well,” you ask, “why are there many left-home people who seem to know nothing about worldly matters?” If a left-home person truly understands the Buddhadharmā, he will also understand worldly matters. Conversely, it takes someone who truly understands worldly affairs to understand the Buddhadharmā.

有個居士，他是一個學機械的，是一個機械學的教授。這個人雖然信佛，但是對佛法還沒有了解。他說是不求名、不求利了，可是總在那兒和人爭強論勝。尤其他有一種偏見，什麼偏見呢？他的見解說是「科學包括佛教」，我對他講的是「佛教包括科學」，我說：「佛教可以包括科學，科學不能包括佛教。」我和他在馬來西亞辯論很多次。那麼現在他是不是真懂了？我也不能確定。

為什麼說佛教包括科學呢？因為佛，是有根本智的，有一切智的，所以這一切的智慧，就包括所有的科學、哲學，乃至於數學，都包括在這裡。你若沒有智慧，什麼也不會懂；若有智慧，什麼都會懂。因為這個，所以我把這個佛教，很大膽的就改個名詞，叫什麼呢？叫「智慧教」。佛教就是學智慧，不是學什麼其他神通妙用。你有智慧了，你一切的問題，會迎刃而解，不學自通；你沒有智慧，你學到什麼時候，那也不是究竟的。為什麼佛教要改一個智慧教呢？因為佛是一個大覺，大覺就是智慧。所以人人不能反對智慧。為什麼你不能反對智慧？因為你自己不願意常常愚癡，所以這個智慧，是包羅萬有的，是包括一切的學問。

大智文殊師利菩薩，他是菩薩裡頭智慧最大的。菩薩，是半梵語，具足叫「菩提薩陞」。這「菩提薩陞」翻譯過來，就是「覺有情」。怎麼叫覺有情？他是覺悟一切有情的眾生。又叫「有情覺」，他是一切有情眾生裡邊的一個覺悟者，一個有大智慧者。中國人歡喜簡略省文，所以就叫「菩薩」。那麼這位菩薩叫「妙吉祥」，妙就是不可思議，吉祥就是很順利的，一切事情都很如意的。說如意吉祥，就很順的。

他在過去生中，在往昔劫裡頭，他曾經做七佛之師。七佛，就是毘婆尸佛、尸棄佛、毘舍浮佛、拘留孫佛、拘那含牟尼佛、迦葉佛、釋迦牟尼佛。七佛在過去，都是在我們中國杭州出世的，所以杭州那個地方是個佛地，這是在往昔劫裡頭，不是在這個劫。

☞待續

For example, a certain professor of mechanics believes in Buddhism, but he hasn't understood the Buddhadharma. He claims he's not out for fame or profit, but he's always debating and arguing with people. He harbors the misguided view that Buddhism is included within the scope of science. I told him, "Buddhism includes science, but science cannot include Buddhism." I debated this with him many times in Malaysia, but I don't know if he really understands.

Why do I say that Buddhism includes science? It's because the Buddha has fundamental wisdom, but his omniscient wisdom also encompasses science and philosophy, in its entirety, including the field of mathematics.

Wise people understand everything, while those who lack wisdom don't understand anything. That's why I've given Buddhism a new name; I call it the "Teaching of Wisdom." Buddhism is the study not of how to achieve spiritual powers, but of actualizing wisdom. With wisdom, problems are solved right away and everything is understood without having to be learned. Without wisdom, you may study all you want, but your learning will not be comprehensive or exhaustive.

Why have I changed "Buddhism" to the "Teaching of Wisdom?" Because the Buddha is greatly enlightened, and his great enlightenment is simply wisdom. Therefore, no one should object to wisdom since they do not wish to remain confused. The wisdom I'm talking about encompasses every kind of knowledge.

Mañjuśrī, the Bodhisattva of Great Wisdom, is foremost in wisdom. The Sanskrit word *Bodhisattva* means both "one who enlightens sentient beings" and "an enlightened sentient being." He is an enlightened being who possesses great wisdom, and he enables all living beings to become enlightened. The Chinese use the abbreviated *pusa* instead of the full transliteration *pu-ti-sa-duo*. Mañjuśrī translates as "wonderfully auspicious." Wonderful means inconceivable, and auspicious means everything goes exactly as one wishes.

Mañjuśrī Bodhisattva, in past lives during past kalpas (eons), was the teacher of the seven Buddhas: Vipashyin Buddha, Shikhin Buddha, Vishvabhu Buddha, Krakucchanda Buddha, Kanakamuni Buddha, Kashyapa Buddha, and Shakyamuni Buddha. These seven Buddhas were all born in Hangzhou, China, in past kalpas, hence Hangzhou was a Buddhist holy site. They were in past kalpas, not in the current kalpa.

☞To be continued