



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
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他在《處胎經》曾經說過這樣子，說「昔為能仁師」：這個能仁，也就是佛；一切佛都叫能仁者，不是單單釋迦牟尼佛叫能仁。這是他過去做諸佛的導師。「今為佛弟子」：說現在做佛的弟子了，為什麼呢？就因為「二尊不並立」：二尊就是兩位佛，兩位佛不能同時出世，「一佛出世，千佛護持。」

這講起來，也就好像在我們這個世界作戲似的，說是：「您怎麼把佛法講成作戲了呢？」世界什麼事情不是在作戲的？什麼都是在成住壞空，都是像演電影這麼一幕幕地演，哪個是真的？哪個是究竟的？「萬里長城今猶在，誰見當年秦始皇？」你搞這個，我搞那個，搞來搞去的，也都是一場空。不過是空，為什麼又來搞呢？諸佛搞，是來作戲，是要眾生明白；眾生作戲，是越做越糊塗，越做就業越重。

In the *Sutra of Dwelling in the Womb*, he says, “I was the teacher of ‘Able to Be Humane’ in the past.” “Able to Be Humane” [能仁 néng rén is the Chinese interpretation of “Shakyamuni”] refers to all Buddhas, not only Shakyamuni Buddha. This Bodhisattva taught many Buddhas of the past. “And I am presently that Buddha’s disciple. Since two Honored Ones cannot appear in the world at the same time, I now manifest as a Bodhisattva.” Two Buddhas will not manifest in the world during the same period. It is said, “When one Buddha is born in the world, a thousand Buddhas come to support him.”

Now, isn’t this just like coming to the world to put on a play? “How can you speak of the Buddhadharma as a play?” you ask. Is there anything in the world that isn’t a play? Everything is going through the four stages of formation, dwelling, decay, and emptiness, just like scenes in a movie flashing across the screen. What is real? What is ultimate? There’s a saying, “The Great Wall is still there, but has anyone seen Emperor Shi of the Qin dynasty (the emperor who built the Great Wall) around?” We get caught up in our busy activities, but in the end, all our efforts are in vain. Everything is empty, ultimately, so why do we still do it?

The Buddhas put on plays in order to wake up living beings. When living beings stage plays, they just become more and more confused, and their offenses get heavier and heavier. As the saying goes:

所謂「君子上達，小人下達。」君子就往上走，小人就往下流走。諸佛來教化眾生，也都是逢場作戲；就是逢場作戲令我們所見所聞要覺悟，說這個因果報，循環報應，令我們每一個人都不要在這個世界生大執著。要見事省事出世界，見事迷事就會墮沉淪的。所以諸佛作戲和我們凡夫所作的戲，一樣是戲，可是意義不同。

那麼他互相為師，互相為弟子，所以今為佛弟子，「故我為菩薩」：他說現在做菩薩了。那麼做菩薩為著是什麼呢？就為著助佛揚化，所以他就乘願再來，乘著他的本願再來到這個世界上。

在他出生的時候，有十種的祥瑞現出來。這十種的祥瑞：

第一，就是「光明滿室」：他出生的房間，大放光明。

第二「甘露盈庭」：就是外邊所下的雨，都是像甘露那麼甜，也都下得很清潔的，很甜的。

第三「地湧七珍」：因為它甘露盈庭，把這個地大概也都泡軟了；泡軟了，所以這個七寶在地裡就地湧出來了。七寶是什麼？金、銀、琉璃、玻璃、磲磔、赤珠、瑪瑙，這七種寶物。

第四，就「神開伏藏」：因為地湧七珍，所以一種神力把這個地，把過去人所藏的寶貝也都現出來了，神開伏藏。

第五，就是「雞生鳳子」：那個雞本來就生雞的，可是牠孵出鳳凰來了，所以這都是很奇怪的，很特別的。

第六，「豬誕龍豚」：豬生的豬不像豬，像龍似的，所以也是一種奇特、祥瑞。

☞待續

☞To be continued

*The superior person aims high,
While the petty person sinks low.*

A superior person strives to ascend, but a petty person follows the downward trend.

When the Buddhas come into the world, they put on plays to cause living beings to become enlightened by what they see and hear. They speak of cause and effect, retribution, and transmigration, warning us not to become attached to the world. If we contemplate matters with proper awareness, we can transcend the world; if we are confused by what happens, we will fall. The Buddhas put on plays just as ordinary people do, but they do so with a different purpose.

In this life, Mañjuśrī Bodhisattva appears as the Buddha's disciple, although he was the Buddha's teacher in the past. He says, "I now manifest as a Bodhisattva." He does so in order to help the Buddha propagate the Dharma. He came into the world again based on the power of his former vows.

Ten auspicious signs occurred at his birth. They were:

1. Bright light filled the room in which he was born.
2. There was a rain of sweet dew. The rain falling outside was as pure, clean and sweet as sweet dew.
3. The seven precious things welled up from the earth. The earth was probably soaked and softened by the rain of sweet dew, enabling the seven precious things to come forth. The seven precious things are gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls, and carnelian.
4. The treasures in the earth were revealed. By means of a divine power, the treasures that people had buried in the ground in the past were now revealed.
5. Chickens gave birth to phoenixes. Hens are supposed to hatch chicks, but in this case, they hatched phoenixes. This is a very strange and rare sign.
6. Pigs gave birth to dragons. The offspring of the pigs resembled dragons instead of piglets. That was also a rare and auspicious portent.

修行用功，疲倦也能忍受，這就是用功的一種誠心。

— 摘自《世紀末警鐘》宣公上人法語彙編

When you are diligent in your cultivation, you can even endure fatigue; this comes from sincerity in your hard work. —Excerpt from Warnings at the End of the Century, a compilation of the Venerable Master Hsuan Hua's Instructional talks.