



## 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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Commentary by Venerable Master Hua at Gold Mountain Monastery  
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文殊師利菩薩他靈驗的地方，很多很多的，說也說不過來那麼多。這都簡單地說一說。文殊師利菩薩他最注意的是般若，所以他在菩薩裡頭，智慧也是第一的。這個贊是這樣說的：

贊曰：

大智文殊 般若洪爐  
煉出諸佛 及歷代祖  
無量聖僧 皆從此出  
清涼妙藥 洗滌糊塗

「大智文殊」：說大智文殊師利菩薩，「般若洪爐」：他的智慧就像個大冶洪爐似的，在那兒「煉出諸佛」：他教化出來一切的諸佛，「及歷代祖」：歷代的祖師也都由他這個大冶洪爐教化出來。

「無量聖僧」：有不知多少賢聖僧，就是開悟證果的、有大神通的這些個聖僧，「皆從此出」：都從這個般若智慧裡頭產生出來。

The efficacious responses manifested by Mañjuśrī Bodhisattva are too many to be told. Since he emphasizes prajna wisdom above all else, he is the Bodhisattva foremost in wisdom.

**A verse in praise says:**

*Mañjuśrī of great wisdom,  
Like a blazing furnace of prajna,  
Forges all the Buddhas  
And the generations of Patriarchs.  
Limitless sages in the Sangha  
All emerge from this prajna-wisdom.  
Just like the pure, cooling, wonderful medicine  
Cleanses away the confusion.*

**Commentary:**

*Mañjuśrī of great wisdom, like a blazing furnace of prajna, forges all the Buddhas and the generations of Patriarchs.* Mañjuśrī Bodhisattva's wisdom is compared to a great furnace in which the Buddhas and Patriarchs are forged. He taught and transformed them all.

*Limitless sages in the Sangha.* This prajna-wisdom gave rise to countless numbers of Sangha members who became enlightened, certified sages possessed of great spiritual powers.

*All emerge from this prajna-wisdom. Just like the pure,*

「清涼妙藥」：清涼，就譬如一種妙藥似的，現在不是有清涼油，又有清涼水。「洗滌糊塗」：糊塗，就是無明。我們一有無明，就糊塗了。若沒有無明，人都有智慧了。煩惱，粗的來講，就煩惱；細的來講，就是無明。無明是障礙一切的智慧，我們若想要不糊塗了，一定要用智慧水，般若智慧水，來洗滌這個糊塗蟲，不要再作糊塗蟲了。

又說偈曰：

古佛乘願度娑婆 文殊大智演摩訶  
五臺接引恆沙衆 九華化導稻麻多  
百城煙水善財過 千祥雲集龍女佛  
妙德普現師子吼 華嚴常作不說說

「古佛乘願度娑婆」：這娑婆，不是沙婆，那個讀娑。娑婆也是梵語，翻譯過來就叫「堪忍」，就言其我們人呢，能堪忍這些痛苦。在這個世界上很痛苦的，因為它是五濁惡世。

什麼叫五濁呢？

劫濁，這個劫運是很邇邇的。你看文化大革命，邇邇不邇邇？犧牲那麼多的人命財產；這個黑白不分，是非不辨，曲直也不清楚，這都是劫濁。

見濁，我們這個見解也不乾淨，一見到那些個邪裡邪氣的东西，就歡喜了；見到正經的事情，就不注意。

煩惱濁，這煩惱也是邇邇。眾生濁，這個眾生啊，你看！人和一切的動物，都是很邇邇的。

命濁，我們這個生命都很不乾淨的，這就是不乾淨的因，就結不乾淨的果。因為我們做人哪，是由不乾淨的因來做的人，所以又結不乾淨的果，就這樣子糊里糊塗的。

☞待續

*cooling, wonderful medicine that cleanses away the confusion, just like our daily pure and refreshing medicinal ointment and water. Confusion is just ignorance that makes people muddled. Without ignorance, we would be wise. Ignorance is also afflictions. At a coarser level, we speak of afflictions. In a finer sense, we speak of ignorance, which is an obstacle to wisdom. If we don't wish to be muddled, we must wash the confusion away with the water of*

Another verse says:

*An ancient Buddha, riding on past vows, came to save the Saha world.  
Manjushri, the greatly wise, proclaims the Mahayana.  
On Five Peaks, he guides beings in numbers like sands of the Ganges.  
At Nine Flowers, he teaches multitudes numerous as grains and sesame.  
Over a hundred cities, Youth Good Wealth traveled.  
Copious auspicious clouds gather, Dragon Girl becomes a Buddha.  
Wonderful Virtue universally manifests his lion's roar.  
In the Flower Adornment Assembly, he ever speaks the ineffable.*

Commentary:

*An ancient Buddha, riding on past vows, came to save the Saha world.* Saha, a Sanskrit word, means “able to be endured.” It describes how human beings are able to endure the great suffering in this World of the Five Turbidities.

The first turbidity is the turbidity of time. This time is a very messy, chaotic one. For instance, wouldn't you say the Cultural Revolution in China was a mess? So many lives were lost and so much property was damaged. The mixing up of black and white, of right and wrong, of straight and crooked, is typical of the time (kalpa) turbidity.

The second turbidity is the turbidity of views. Our views are unclean. Whenever encountering what is improper or unwholesome, we feel delighted; and whenever encountering what is proper, we pay no attention to them.

Third, there is the turbidity of afflictions. Afflictions are also messy.

Fourth is the turbidity of living beings. Human beings and animals are all very filthy.

The fifth is the turbidity of life. Our lives are unclean. Having planted impure causes, we receive impure results. Our birth as human beings is the impure result of the impure causes we planted. And so we continue being muddled.

☞To be continued