



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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「文殊大智演摩訶」：說文殊菩薩在這裡演大乘的佛法。摩訶就是大。

「五臺接引恆沙衆」：在五臺山那個地方，每年去朝山哪，拜文殊菩薩哪，這有無量眾生到那兒發菩提心。

「九華化導稻麻多」：九華山，文殊菩薩也常到那兒幫著地藏菩薩去教化眾生。

在四十多年以前，有一個小孩子，十三歲，離九華山那裡三百多里路，就在一天下午，他看見一個人趕著一群鴨子，他就問：「你這麼下午的天，你趕這個鴨子到什麼地方去？」說：「我到九華山去。」「九華山，唉！可惜我不能去。我也想到九華山拜拜地藏菩薩。」這個人說：「喔！你要到九華山嗎？我可以送你去。」他說：「你能送我去？我沒有錢。」「你不用什麼錢，我送你去，你趴到我身上，我揹著你去。」那麼這個小孩子十三、四歲，就趴到趕鴨子這個人的身上。這個人跟他說：「你把

Mañjuśrī, the greatly wise, proclaims the Mahayana. Mahayana refers to Great Vehicle Buddhism. Manjushri Bodhisattva proclaims the Buddhadharma of the Great Vehicle.

On Five Peaks, he guides beings in numbers like sands of the Ganges. Every year, countless pilgrims travel to Wutai Mountain to pay homage to Mañjuśrī Bodhisattva, and there they bring forth the resolve for Bodhi.

At Nine Flowers, he teaches multitudes numerous as grains and sesame. Mañjuśrī Bodhisattva often goes to Jiuhua (Nine Flowers) Mountain to help Earth Store Bodhisattva teach and transform living beings.

Forty some years ago, a thirteen-year-old boy saw a man herding a flock of ducks over one hundred miles away from Jiuhua Mountain.

“Where are you going with this flock of ducks?” asked the little boy.

“I’m heading for Jiuhua Mountain,” the man replied.

“Jiuhua Mountain? Aw, I’d also like to go and pay homage to Earth Store Bodhisattva; but too bad I can’t go.”

“You want to go? I can take you there,” said the man.

“But I don’t have any money,” said the boy.

“That’s okay. Just climb on my back. I’ll carry you there.”

So the boy climbed on the man’s back. Then the man said, “Close your eyes, and don’t open them till I tell you.” The boy obediently closed his eyes, and the sound of the wind blowing past his ears made him feel as if he were flying through the clouds. Soon the man said, “You can open your eyes now.” The boy did so and saw that they were

眼睛閉上，什麼時候我叫你睜眼睛你再睜。」他閉上眼睛了，就覺得好像騰雲駕霧似的，耳邊那個風直響，過了沒有好久，「你可以睜開眼睛了。」他睜開眼睛一看，四外都是大山，他說：「這是什麼地方啊？」說：「這就是九華山啊！」小孩說：「那我也沒有錢，怎麼辦呢？」這個人就給他一點錢，說：「你到山上，現在到各處要吃飯、住宿都要一點錢，你把這個錢用完了，你就可以回家了。」

揹著這小孩子，送這小孩子的這個人，就是文殊師利菩薩。文殊師利菩薩來行菩薩道，介紹這個小孩去朝拜地藏菩薩。

這小孩到山上拜完地藏菩薩，把這錢也用了，以後就要飯回到家去。回到家去以後，覺得自己遇到這麼奇怪的事情，於是乎就跑到江西雲居山，跟著虛雲老和尚去出家。那麼出家呢，虛雲老和尚叫他讀《楞嚴經》，他二十一天就把十卷《楞嚴經》都能背得出，這個人就有這麼大的智慧。可是以後，啊！大概被環境逼迫的，十年浩劫啊，是怎麼樣？聽說也還了俗了。雖然根機這麼好的人，能以這麼聰明，可是還受不了這個劫運的淘汰，受不住的。

「百城煙水善財過」：在百城都是有煙有水的，親自去參訪五十三個善知識；善財童子那麼誠心，所以以後也證果。

「千祥雲集龍女佛」：那麼他又度這個龍女，八歲就成佛了，所以這都是很不可思議的。因為這個，所以「妙德普現師子吼」：他到處現這個獅子吼，來教化眾生。

「華嚴常作不說說」：在《華嚴經》，本來這若說起來，是沒有什麼可說的，無法可說。可是無法可說嘛，他還示現說法，來教化眾生；這就是因為菩薩他的悲心切切，他念念都是要使令一切眾生離苦得樂，早成佛道。✿

surrounded by great mountains.

“Where are we?” he asked.

“This is Jiuhua Mountain,” said the man.

“What should I do? I don’t have any money,” said the boy.

The man gave him some money and said, “You’ll need this to pay for food and lodging on the mountain. When you have used up all the money, you can go home.”

The man who carried the child on his back was in fact Mañjuśrī Bodhisattva. Mañjuśrī Bodhisattva, in practicing the Bodhisattva path, manifested as a man in order to take the boy to worship Earth Store Bodhisattva. After the boy had paid homage to Earth Store Bodhisattva and had spent all the money, he set out for his home, begging for food along the way. After he got home, he reflected on his unusual experience and decided to go to Yunju (Cloud Abode) Mountain in Jiangxi province, where he left the home-life under the Venerable Master Xuyun. After he left home, Venerable Master Xuyun asked him to study the *Shurangama Sutra*. He memorized all ten rolls of the Sutra in just twenty-one days. This shows how intelligent he was. Later, however, it seems that he was forced by the difficult and oppressive circumstances during the Cultural Revolution to return to lay life. Despite his sharp faculties and keen intelligence, he was unable to pass the test of time. He was unable to take this hardship.

Over a hundred cities, Youth Good Wealth traveled. The Youth Sudhana went to over a hundred cities and visited fifty-three teachers. Because he was so sincere, he later realized the fruition of sagehood.

Copious auspicious clouds gather, Dragon Girl becomes a Buddha. Mañjuśrī took across the Dragon Girl, so that she was able to realize Buddhahood at the age of eight. These are inconceivable events. **Wonderful Virtue universally manifests his lion’s roar.** He manifests the lion’s roar everywhere to teach and transform living beings.

In the Flower Adornment Assembly, he ever speaks the ineffable. In the fundamental sense, there is nothing that can be spoken in the *Avatamsaka Sutra*; there’s not a single Dharma that can be discussed. Nevertheless, Mañjuśrī Bodhisattva still manifests and speaks the Dharma in order to teach and transform living beings. That’s because a Bodhisattva’s heart is full of compassion. His every thought is directed toward helping living beings to leave suffering, attain bliss, and quickly realize Buddhahood. ✿