

Guanyin Bodhisattva and I

觀音菩薩與我

A Dharma Talk Given by Bhikshuni Jin Xiang in the Online Sunday Evening Lecture Series on March 20, 2022

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張親法 中譯



This phrase “tying Dharma affinities” is a very smart way of saying when meeting and speaking with/to many people. I learned this phrase from other Dharma speakers after I arrived at the City of Ten Thousand Buddhas (CTTB). There is a lot of depth in this phrase. Whoever invented this phrase, I would say, knows how important it is to have affinities with people—not to take advantage of them, but to use the connection with them to share the principles of the Buddhadharma and possibly help and influence them in a positive way. Bodhisattvas cannot do their work of liberating beings without past affinities with beings.

Guanyin Bodhisattva is one of the most well-known Bodhisattvas in the world. This Bodhisattva encompasses many different traditions and cultures. I came to know about this Bodhisattva through my mother, a devotee of Guanyin Bodhisattva. She carried a statue of this Bodhisattva with her on the airplane when she flew from Myanmar to Hong Kong and then to the United States. She still has it with her.

與許多人會面交流時，「結法緣」是一種非常適切的說法。我到萬佛城後，從其他講法者那裡學到這個用詞，它的意義很深。我認為，創造這個詞的人知道與人結緣的重要性——不是利用人，而是透過與他人的聯繫來分享佛法，進而對他人產生幫助和正面的影響。菩薩如果沒有與眾生結緣，就無法做度脫眾生的工作。

觀音菩薩是世界上最廣為人知的菩薩之一，也涵蓋於許多不同的傳統與文化。我的母親信仰觀音菩薩，我是從母親那認識這位菩薩。她從緬甸搭機飛到香港，再飛到美國。一路上，她都帶著這尊菩薩像，到現在依然如此。

I myself relied on the Bodhisattva back in 2006 when I joined the Dharma Realm Buddhist Association (DRBA) Delegation to Asia. At that time, I had not traveled for a long while. I wasn't aware of the proper procedure to renew my passport within six months before it's expiration, so I went on the trip with a passport that was due to expire within less than six months. At the San Francisco airport, I was informed of that. They still let me go on the plane. However, when I arrived in Taiwan, I was held up at the airport due to this problem. Fortunately, a lay disciple in the delegation group went to the customs office to do the paperwork to allow me to enter Taiwan. Meanwhile, a few lay disciples worked behind the scenes to plan what to do for the next legs of the Asia trip, which included Hong Kong and Malaysia. Continuing onto Hong Kong went fine, but as I was leaving the Hong Kong airport, I was questioned there. The officer said if they allowed me to go on, I would have to sign paperwork to agree that they would not be responsible for anything that might happen to me at the airport in Kuala Lumpur. I heard from others that Malaysia has strict customs regulations.

During the wait at the airport, one Dharma Master kindly suggested that I recite the Great Compassion Mantra. I took her encouragement and started reciting the mantra, continuing to do it on the plane to Malaysia. Upon arrival, I went through customs without encountering any problems. At the same time, I saw others in the group were being delayed. When we got to the monastery, I heard that other people in the group had their trip shortened. Seeing that, one Dharma Master commented that I didn't have any problems at the airport because I was reciting the Great Compassion Mantra. This personal experience strengthened my faith in Guanyin Bodhisattva.

Many people throughout the ages also have had their own stories of connecting with Guanyin. Even sages like Chan Master Hānshān Déqīng 憨山德清 (1546-1623) of the Ming Dynasty and Master Xuanzang of the Tang Dynasty had connections with Guanyin Bodhisattva. In fact, the title of this talk is also about each of you in the audience. What is it that has drawn you to this great being? Why? How did you develop trust in this Bodhisattva? Do we know

我自己早在2006年參加法總亞洲訪問團時，就曾依靠菩薩的力量。那時我已久未遠行，不知道護照需要在到期前六個月內更新的規定。於是，我帶著一本在六個月內即將到期的護照出門。在舊金山機場，我被告知此事，他們讓我上了飛機。抵達台灣時，我因此被扣留在機場。幸好代表團裡有位居士到海關幫忙辦手續，讓我得以入境台灣。與此同時，幾位居士默默地開始為接下來的亞洲之行作準備，其中包括去香港和馬來西亞的因應事宜。前往香港很順利，但要離開香港機場時我被盤問。那個海關人員說，如果他們允許我繼續旅行，我必須簽署文件，同意他們不會對我在吉隆坡機場可能發生的任何事情負責。我從其他居士那裏聽說馬來西亞的海關規定相當嚴格。

在機場候機時，一位法師好心地建議我念〈大悲咒〉。受到她的鼓勵，我開始念咒，在飛往馬來西亞的飛機上也持續念咒。抵達之後，我順利通過海關，沒遇到任何問題。與此同時，團裡有幾位居士被扣留。到了道場，我聽說團裡其他居士的行程都被迫縮短了。見著這種情形，一位法師說我在機場之所以順利無礙是因為我念〈大悲咒〉。這段親身經歷更堅定了我對觀音菩薩的信心。

古往今來，許多人都有他們自己與觀音菩薩的故事。甚至像明代的禪宗大師憨山德清（1546-1623）和唐朝玄奘大師這樣的大德也與觀音菩薩有淵源。其實，這次結法緣的題目也與在座的各位有關。是什麼吸引您親近這

¹ Yü, Chün-fang, Kuan-yin: The Chinese Transformation of Avalokiteśvara (New York: Columbia University Press), 37. The name Guang-shi-yin was used by the translator Dharmarakṣa in his translation of "Universal Door Chapter" in *Proper Dharma Flower Sutra*.

¹ 于君方，《觀音：菩薩中國化的演變》（紐約：哥倫比亞大學出版社），37。光世音的名字在竺法護翻譯的《正法華經》〈普門品〉中有用到。

Guanyin Bodhisattva? This Bodhisattva is known by many different names that have been given by people from many different cultures¹:

Avalokitasvara or Avalokiteśvara Bodhisattva, Guanyin 觀音菩薩, Guanshiyin 觀世音, Guan Zi Zai 觀自在, 光世音(guāng shì yīn)¹, 闍音菩薩(kuīyīn púsà)², and so forth. What is her true identity? Do we know this Bodhisattva's intention for appearing in the Sahā world?

Teaching through Establishing Affinity

Guanyin Bodhisattva, like all beings, was originally a common person like us. He (or she) cultivated and realized Buddhahood, and became Buddha Light of Proper Dharma, as mentioned in the *Mahākaruṇā (citta) Dharani Sutra* and the Great Compassion Repentance. This Bodhisattva acts as a model for us, telling us without words that we can also do cultivate and become enlightened. However, the task of teaching one individual being is incredibly hard, not to mention teaching countless beings. How does Guanyin teach us? Through lecturing and preaching until we are bored? No. The Bodhisattva teaches us through stories that last for ages. We who have experienced miraculous responses are transformed gradually through our connections with the Bodhisattva. At the same time, when we tell these stories to others, we are like the Bodhisattva's assistants because we are helping spread the teachings of Guanyin Bodhisattva. These real-life stories attract people like a big magnet. The Bodhisattva skilled in creating real-life stories accomplishes two things at once—teaching and transforming us, and also propagating the Buddha's teachings for future generations.

Each being has his or her own personalities, inclinations, emotions, intentions, and habits. Each has their own unique karmic energy, vibrations, and frequency. It is said that our moods and emotions create vibrations. Even insentient objects have their own innate rhythmic frequency. Once, while researching Guanyin Bodhisattva, I came upon a section in a book that mentioned a bridge collapse. In 1940, the Tacoma Narrows Suspension Bridge (in the State of Washington) collapsed when hit by a forty mph wind, which matched the bridge's natural structural frequency. This is called an undesirable resonance.³

位菩薩？為什麼？是什麼讓您相信這位菩薩？我們認識觀音菩薩嗎？在不同的文化中，這位菩薩被賦予不同的稱號：Avalokitasvara或Avalokiteśvara Bodhisattva 阿縛盧枳帝濕伐邏，Guanyin觀音菩薩, Guanshiyin 觀世音菩薩，Guan Zi Zai 觀自在，光世音¹，闍音菩薩²等等。究竟哪個是真正的身份？我們明白菩薩到娑婆世界的本懷嗎？

結緣以教化衆生

在《大悲心陀羅尼經》和《大悲懺》文中提到，觀音菩薩最初就如同我們這些芸芸眾生，他/她修道成佛，成為正法明如來。菩薩以身作則，讓我們明白自己也能成佛。然而，教化一個人就已經很難，更何況是無數的眾生。觀音菩薩如何教導我們？是透過不斷講法和說教，讓我們感到厭煩嗎？不是的。菩薩以歷久彌新的故事來教導我們。經歷奇蹟般的感應後，我們通過與菩薩的連結而逐漸被感化。同時，當我們向他人分享這些感應時，我們就像菩薩的助手，幫助傳播觀音菩薩的教義。這些真實的故事像磁鐵般吸引著人們。菩薩的善巧在於能以現實生活中的感應來教化眾生，並為後代弘揚佛法。

每個人都有自己的個性、喜好、情感、意圖和習慣。每個人都有自己的業力、振動和頻率。據

² The name “Kuiyin” appears in *Dharma Mirror Sūtra* [Ugra(datta)paripṛcchā Sutra] (T0322) translated by An Xuan and in *Vimalakīrti Sūtra* (T0474) translated by Chih-ch'ien.

² 「闍音」出現在安玄翻譯的《法鏡經》(T0322)和支謙翻譯的《維摩詰經》(T0474)中。

³ Luce, *Sound and Hearing: A Conceptual Introduction*, 57. Other sources say that resonance was not the main cause of the bridge collapse, but resonance did cause the bridge to oscillate vertically.

³Luce, 聲音與聽覺：概念介紹，57. 其他消息來源說，共振不是橋樑倒塌的主要原因，但共振確實導致橋樑上下振動。

Likewise, a Bodhisattva or anybody who wants to persuade or teach others needs to learn how to conduct themselves in tune with the other's natural frequency. If we look at the thirty-two forms in which Avalokiteśvara Bodhisattva can manifest, the majority of them represent the ten dharma realms or simply all of the classes of living beings. Within these thirty-two manifestations, forty-one percent of them are human, thirteen out of thirty-two, the largest percentage out of all the categories of beings of this Bodhisattva's manifestations are human. This Bodhisattva's human manifestations includes youths and elders, female and male, commoners and royalty, householders and monastics, and Buddhists but also non-Buddhists.

The "Universal Door Chapter" describes the wonderful and brilliant skillful means which this Bodhisattva is capable of using in order to help many beings reach the other shore of liberation. Many people have, over the generations, come to accept without question that Avalokiteśvara Bodhisattva is whom they should go to when they are unable to have children. This may seem paradoxical compared to the Buddha's other teachings. The Buddha says we should get rid of attachment and desire, and yet here this Bodhisattva seems to be promoting it.

In this regard, someone might wonder, "Wouldn't that make the world's population grow?" In other words, if people were to start praying to Avalokiteśvara Bodhisattva for children and their prayers were answered, wouldn't the world's population increase? Besides causing people to be mindful of Avalokiteśvara Bodhisattva and making them happy, why would Avalokiteśvara grant them a child? Venerable Master Hua once made a comment that people who are mindful of this Bodhisattva are few. In reality, the "Universal Door Chapter" mentions that sons and daughters are granted to those who seek to be virtuous and wholesome. In a way, this is increasing goodness in the world through the presence of these virtuous children.

Teaching by Being a Model

In the *Heart Sutra*, Avalokiteśvara Bodhisattva is portrayed as someone who realized the emptiness of all phenomena through contemplating the five skandhas: the emptiness of form, as well as the emptiness of feeling, cognition, karmic

說，我們的情緒和感情會產生振動。即使是無情的物質也有其固有的節奏頻率。有一次，在研究觀音菩薩的過程中，我偶然看到一本書中的一段提到一座橋樑倒塌事件。1940年，塔庫馬懸索橋（位於華盛頓州）在每小時40英里的風速下倒塌。與自然結構頻率一致，被稱為不良共振³。同樣地，菩薩或任何人想要說服或教導他人都需要學習如何與他們的自然節奏或性格相應。如果我們看觀音菩薩化現的三十二相，其中大部分代表十法界，也就是一切眾生。在這三十二相中，人的比例最高：占了41%或三十二相中的十三相。人的分類從青年到老年，從女性到男性，從平民到皇室，從居士到僧眾，從佛教徒到非佛教徒。

〈普門品〉描述菩薩會使用善巧方便來幫助眾生到達解脫的彼岸。許多人因為世代相傳，毫無疑問地相信觀音菩薩可以幫助那些無有子嗣的人。但這似乎與佛陀的教導相悖。佛陀說，我們應該去除執著和欲望，而菩薩似乎在推動它。

對此，有人可能會想，「這豈不是讓世界人口增長嗎？」換句話說，如果人們因為想要孩子祈求觀音菩薩，而他們的祈求得到回應，那不就造成世界人口增加？除了讓人們心繫觀音菩薩，讓他們快樂之外，菩薩為什麼還要送子呢？上人曾經說過，「少人專念觀音。」實際上，〈普門品〉中提到，這些被菩薩送來的兒女都是宿植德本。在某種程度上，這就像是通過這些有德的孩子來促進世界的良善。

以身作則

在《心經》中，觀音菩薩是一位通過觀照五蘊一色空以及受想行識的空無而證得一切皆空。我們是五蘊和合而成，進而定義我們在世間的存在。我們如何知道自己的個性？別人如何知道我們的性格？第三和第四蘊——想陰和行陰——是決定我們的個性最重要的一環。為了說明這一

formation, and consciousness. These five define our ego and thus determine our existence in the world. How do we know our identity? How do others know our personality? The third and fourth skandhas—cognition/perception skandha and formation or activity skandha—are the most important ones that define our identity. To illustrate this, I'd like to mention this experience by an alumna of our girls' school here. She described her experience of being interviewed for admission to a university in Malaysia. It was not a typical interview, which is where they have the student sit down with a representative of the university in a room to answer questions. In this interview, the university interviewers really wanted to learn more about the students they were going to be accepting. They would gather a group of students and ask the students to work on a task as a team while the interviewers watched them. They would observe how the students worked in a group, and judge their perception and observable actions, which allowed the interviewers to see clearly the nature, personality, and potential of each student.

Our identities are ingrained in what we possess and how we live. We have our cars and houses, our own way of dressing, our own way of eating; and we have our health insurance, life insurance, and so forth. We put our names on things to mark our possessions—marking boundaries between ourselves and others, hoping that if we lose things that others might return them to us. After living in the CTTB community for a while, I discovered that though we put our names on our umbrellas, we still lose them often. This has made me more aware that this is not something to fret about. Eventually, the umbrella might be found, or one can always use one of the public umbrellas.

Another experience at the CTTB has helped me to overcome my sense of self. Before the pandemic, there was a tradition of speaking Dharma in the evenings. I used to be very nervous about speaking in front of an audience. After some time, my fear of public speaking has decreased, and I am now able to share the Dharma with more people.

The principle of emptiness in the *Heart Sutra* is not about nothingness or nihilism, but is pointing to the insubstantiality of the self and the interdependence of all things. Just like this talk, as an example, many things make it possible for me to speak the Dharma and for the audience to listen. In the present moment, there are Chinese and Vietnamese translators, technicians, the audience, and even the kitchen staff (by providing everyone with energy to do their part) have made this event come into being. In the past, people also have supported me to bring me to this moment including my parents, Venerable Master Hua, his practice and teachings, and the Venerable Master's disciples.

點，我想提一下我們一位女校校友的個人經驗，她申請馬來西亞大學的面試經歷。那不是典型的面試，一般面試是在一個房間裡提問。那些大學面試官需要了解那些是可以錄取的學生。他們將申請的學生集合起來，讓他們成為一個團隊通力完成一項任務。面試官藉此審核這些學生，觀察學生在小組中的工作方式——他們的理解力和各種可觀察到的行為——讓面試官能夠清楚地看到每個學生的本質、個性和潛力。

我們的身份深深根植於我們所擁有的物品和生活方式中：像是我們所擁有汽車、房屋、衣著風格和飲食方式，還有我們的醫療保險、人壽保險等等。我們將自己的名字寫在物品上以標記我們的財產——劃出我們與他人之間的界限，希望如果我們遺失這些物品，別人可能會將它們歸還給我們。在萬佛城生活一段時間後，我發現可以在自己的雨傘寫上名字，但經常掉雨傘讓我更加意識到這是微不足道的小事。最終，我可能會找回來，或者我可以使使用公共雨傘。

在萬佛城的另一次經歷，幫助我克服了自我定義的方式。在疫情之前，萬佛城有一個晚間講法的傳統。以前我在大眾面前講話總是非常緊張。一段時間後，我對公開演講的恐懼減輕了，我能夠與更多人分享佛法。

《心經》中的空性不是指虛無，而是指虛無的自我和萬物的相互依存性。正如這次講法一樣，有很多因緣成就了我可以講法給大眾聽。此刻，中文和越文的翻譯者、技術人員、聽眾、廚房工作人員共同促成了這次講法。在過去，許多人的支持成就了現在的我：我的父母，

So Guanyin Bodhisattva practiced the path of cultivation, deeply contemplating the illusoriness of forms—colors and shapes of things, as well as feelings (sensations), cognitions (perception, false thoughts), mental formations (intention, movement/[karmic] activities/reactions), and consciousness (distinction-making awareness.) Just like Shakyamuni Buddha used the three turnings of the four noble truths in his first turning of the Dharma wheel, this Bodhisattva utilized the same model (to exhort living beings to cultivate just as he did). The three turnings of the four noble truths are: the initial turning, the turning of revelation; the turning of exhortation; and the turning of certification. In other words, this Bodhisattva seems to be saying, “These are principles you should know. Secondly, after knowing them, you should practice them. Thirdly, I myself have practiced the contemplation of the five skandhas and realized complete awakening.”

Now we can turn to ourselves within and ask this question, which is from Chapter Twenty-four of the *Lotus Sutra*, Bodhisattva Wondrous Voice asks:

The Buddha Wisdom of Pure Flower Constellation King inquires after the World Honored One, “Is your practice peaceful and joyful?”

◆

上人以及他的修行和教導，還有上人的弟子們。

因此，觀音菩薩的修行之道，仔細觀照色的虛幻——事物的顏色和形狀，以及受（知覺），想（覺察、妄想），心行（意圖、行動/[業]行/反應）和意識（區分意識）。正如釋迦牟尼佛第一次轉法輪時使用三轉四聖諦一樣，菩薩也用了同樣的方式以勸導眾生像他/她那樣修行。四聖諦的三轉是：初轉，即示轉；教轉和證轉。換句話說，菩薩似乎在說：「這是你應該知道的道理。其次，你懂得道理後應該修行。第三，我已經修行了觀照五蘊，並完全證悟了。」

現在我們可以回頭問自己這個問題，這是出自《妙法蓮華經》第二十四品〈妙音菩薩品〉：

淨華宿王智佛問訊世尊——安樂行不？◆

佛陀十大弟子

The Ten Great Disciples of Shakyamuni Buddha

「密行第一」羅睺羅尊者

The Venerable Rahula—Foremost in Secret Practices

羅睺羅是梵文，翻譯過來叫覆障。蓋覆智慧，智慧就現不出來。

他知道自己的名字叫覆障，所以他盡量地直言直行，甚至於少說話，不遮覆一切的過失，也盡量不障礙其他人修道。

因為這樣，他所修的行門都是默默耕耘，沒有引起任何人的注意，可是他一時一刻也不懈怠，一時一刻也不放逸。都是自己韜光晦跡，自己不向人炫耀，那麼他才成就密行第一。

Rahula is a Sanskrit word which means “cover or obstruct.” If your wisdom is covered, then that wisdom can’t be revealed.

Even though Rahula knew his name meant “cover or obstruct”, he tried his best to speak and behave forthrightly. He did not talk too much, or cover his faults, nor did he obstruct other people’s cultivation of the Way.

Because of this, in all that he practiced and did, he always concealed his talents and never showed off to others. So no one noticed his method of cultivation. He inconspicuously cultivated the Dharma, and was never lax—even for a single moment.

Thus, he was foremost in secret practices, and they never knew which Dharma door he was practicing.

