



法雨心燈照古今 (四)

念 佛

THE DHARMA-RAIN AND LAMP OF THE MIND
ILLUMINATES THE PAST AND PRESENT (Part IV)

ON MINDFULNESS OF THE BUDDHA

上宣下化老和尚於1974年冬至1975年春亞洲之行開示精華

SELECTED TALKS FROM THE VENERABLE MASTER HSUAN HUA'S VISIT TO ASIA

FROM WINTER

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比丘尼恆音 英譯 ENGLISH TRANSLATED BY BHIKSHUNI HENG YIN

若念佛沒有效，我們覺得念佛也沒什麼，就退心了；極樂世界的人就不會退心的，永遠都發菩提心。這菩提心，一天比一天大、一天比一天高，所以在那裡他就成佛了。

方才講阿彌陀佛是「無量壽」，又是「無量光」；這無量壽，就是他福德無量，所以他壽命也無量；無量光，是智慧無量，所以光明也無量。阿彌陀佛在十方佛裏邊，是最第一的。所以說「十方三世佛」，十方，就是方才所講的，上方、下方、東方、西方、南方、北方、東南方、西南方、西北方、東北方；「四方」加上「四隅」，再加「上、下」，這合起來叫「十方」。十方世界都有佛，這十方世界有多少佛呢？有無量無量的微塵數世界那麼多的佛。這佛，我再告訴你們，有多少人，就有多少佛，有多少眾生，就有多少佛；這佛是另外一個世界的，是我們凡夫肉眼看不見的。但是，你若開了五眼，隨時隨地都有佛；就在那一粒微塵裏頭，也有無量的佛在那兒說法。一粒微塵的裏邊，那麼小的一粒微塵裏頭，能有無量的佛在那兒轉法輪、教化眾生。這個「世界」有多少呢？也有微塵數麼多的世界，不是

When we don't get any immediate results from reciting the Buddha's name, we give up. The people in the Land of Ultimate Bliss don't give up. Their resolve for *bodhi* is forever, and it grows bigger day by day, taller day by day, until they become Buddhas.

Just now we explained "Amita Buddha" as meaning "Limitless Life" and "Limitless Light." Limitless life is just limitless blessings and virtue, which makes his life span limitless. Limitless light is limitless wisdom, which causes his radiance to be limitless. Amitabha Buddha is number one among all the Buddhas of the ten directions. Thus the verse says, "Among the Buddhas of the ten directions and the three periods of time..." The ten directions refer to above, below, east, west, south, north, southeast, southwest, northeast, and northwest. That is, the four cardinal directions, the four intermediate directions, plus above and below, comprise the ten directions. There are Buddhas in worlds throughout the ten directions. How many Buddhas are there? They are infinite and limitless, as numerous as the motes of dust in worlds. As I told you before, there are as many Buddhas as there are people. There are as many Buddhas as there are living beings. However, the Buddhas exist in a different realm which we ordinary beings cannot see with our physical eyes. However, if you were to open the Five Spiritual Eyes, you would see Buddhas everywhere and all the time. In a single dust mote, there are infinitely many Buddhas speaking the Dharma. In such a tiny space of a single dust mote, infinitely many Buddhas can be turning the Dharma wheel to teach and transform





就我們這一個「娑婆世界」。這個世界，就像打漁網似的。這個世界也有它一定的軌道、也有它一定的次第，不是亂的。所以世界是很多的，佛也是很多的，所以說「十方三世佛」。

三世，就是「過去世、現在世、未來世」。這三世都有佛，過去的佛是已成佛，現在的是今成佛，未來世是當成佛。那麼誰是當成佛呢？你、我、他一切眾生，都是未來的當成佛；未來的諸佛，就是你、我、他，這一切的眾生。所以我們修道的人，看一切的眾生都是過去生生世世的父母、未來的諸佛；你能這樣看，對一切眾生就都會恭敬了、都會愛護了。為什麼要恭敬？就因為他是未來的諸佛；為什麼要愛護他？因為他是我過去生生世世的父母。你若能這樣想，和所有的人都會有緣的、都會沒有怨仇的；所以你能這樣子來觀想，這是真正地信佛的。

「十方三世佛，阿彌陀第一」，阿彌陀佛他是最第一的，他用「九品」來教化眾生，昨天晚間已經講這個「九品」了，你們記住記不住啊？那是你們的事情，我已經講過了；你們若記不清楚，就問一問，本來很容易明白的。

「九品度眾生」，阿彌陀佛用九品蓮花——這九品，又每一品又分出九品，所以有八十一品；這八十一品蓮花，是來度眾生的。眾生生到極樂世界去，就都有上品上生的、有下品下生的。總而言之，有九九八十一品這麼多。「威德無窮極」，阿彌陀佛有大威德，他威德無窮。

又說：「我今大皈依」，我現在念阿彌陀佛、皈依阿彌陀佛，連我這個身心性命都皈依給阿彌陀佛。「懺悔三業罪」，我們念佛、拜佛的時候，要自己想我們在過去生中造了很多業障。就是「往昔所造諸惡業」，就是以前所造出來種種的惡業，為什麼造的惡業呢？「皆由無始貪瞋

living beings. How many worlds are there? Worlds are also as numerous as dust motes. This Saha world of ours is not the only world. This world is just like a fishnet. Every world has its own orbit and its own place in an orderly fashion—it's not chaotic. There are many worlds, and also many Buddhas, so we talk about the Buddhas of the ten directions and the three periods of time.

The three periods of time are the past, present, and future. There are Buddhas in all three periods of time. The Buddhas of the past have already become Buddhas, the Buddhas of the present are becoming Buddhas now, and the Buddhas of the future will become Buddhas later. Future Buddhas include, you, me, and all living beings. We who cultivate the Path should regard all beings as having been our parents in many past lives, and as Buddhas of the future. With this outlook, we will respect all beings, and cherish and protect them. Why should we respect them? They will be future Buddhas. Why should we cherish and protect them? They have been our parents in life after life. With this kind of attitude, we will have affinities with everyone and will not resent anyone. To make this contemplation is to have genuine faith in the Buddha.

The verse says, "Among the Buddhas of the ten directions and the three periods of time, Amitabha is number one." Amitabha Buddha is foremost. He teaches beings about the "nine grades of lotuses" and transform them. I explained the nine grades last night. Whether you remember them is your business. If you aren't clear, you can ask about them. They are pretty easy to understand.

"With nine grades, he saves living beings." Amitabha Buddha uses nine grades of lotuses, each of which is further subdivided into nine grades, making a total of eighty-one grades, all of which are for saving living beings. When beings are born in the Land of Ultimate Bliss, they may have an upper superior rebirth, or a lower inferior rebirth. In general, there are eighty-one grades. "His majestic virtue knows no limit." Amitabha Buddha's awe-inspiring virtue is inexhaustible.

"I now take the great refuges". I now recite Amitabha Buddha's name and take refuge in Amitabha Buddha with my body, mind, nature, and life. "I repent of the three kinds of karmic offenses." When we recite the Buddha's name and bow to the Buddha, we should reflect that we must have created many karmic obstacles in our past lives.

"All the bad karma created in the past..." Why did we create bad karma? It was "based on beginningless greed, anger, and delusion." We committed offenses since eons without beginning, based on thoughts of greed, anger, and delusion, "born of body, mouth, and mind." These offenses arose from the three karmas of body, mouth, and mind. "I now repent of them all." We must repent of all the karmic offenses created by the body, the mouth, and the mind. When the three types of karma are pure, our good roots will grow.

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癡」，就因為無始劫以來的貪心、瞋心、癡心所造的罪業。我們所造的諸惡業，都因為這個貪、瞋、癡，從身生出來的、從口生出來的、從意念生出來的，這叫「身口意三業」；所造的罪業，「從身語意之所生」。「一切我今皆懺悔」，所有的罪業都要懺悔；所以說懺悔三業罪——懺悔身所造的業、口所造的業、意所造的業，三業清淨，善根就會增長。

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慈航淨苑，我在十六、七年以前來過；來過也很忙的，沒有詳細看，連大殿都沒有進去過，以後就到美國去。我現在跟你說一說到美國之後的情形。最初到美國，因為在香港這兒住了十多年，我的名字叫「度輪」，這個「度輪」就像鬼那麼厲害；很多人不要說見著這個人的面，就聽見這個名字，頭都痛了。所以我到了美國之後，就不用「度輪」這個名字了。用什麼名字呢？叫「墓中僧」，已經到墳墓裏邊去的一個出家人。這個意思是什麼呢？就是不願意和所有的人來爭名奪利，與世無爭。用這個名字，用了有六年；在大學裏頭，常常請我去講演，他們問我叫什麼名字？也是這個「墓中僧」。這是我到美國的前六年大概的情形。

我並不太兇，我不願承認我自己好兇；因為我只是照實講，無論誰有毛病，我就要鬧你。我鬧人家，所以也有人鬧我；因為你鬧人，人家就會鬧你；你若不鬧人，也沒人鬧你。我到美國了，就改掉這個名，不要叫人聽到「度輪」就頭痛了，所以改名叫「墓中僧」。本來我也不鍾意有沒有事情，我就在墳墓裏頭這麼一坐，這是很好的；後來，就有人請我講《楞嚴經》。 待續



I came to the Cihang (Boat of Kindness) Monastery sixteen or seventeen years ago. At that time I came in haste and did not get to take a close look at it. I didn't even step inside the main Buddha hall. Later, I went to the United States. Now I'd like to tell you about the situation in the United States. During the ten years or so that I was in Hong Kong, I used the name Du Lun. Du Lun was as fierce as a ghost. Many people would get a headache just from hearing the name, without even seeing my face. And so I decided, after I arrived in the United States, to not use the name Du Lun. What name did I use? I called myself "The Monk in the Grave." I was a monk who was already in the grave. What did this mean? It meant that I wasn't willing to compete with anyone for fame or benefit. I refused to contend with the world. I used this name for six years. Many universities invited me to lecture, and when they asked my name, they were told it was "The Monk in the Grave." That's basically how it was during my first six years in the United States.

Actually I am not that fierce. I cannot say that I am fierce, because I am just telling the truth. Whether or not you have a problem, I will agitate you. Because I agitated others, they also agitated me. When you agitate people, they will agitate you back. If you don't agitate others, no one will agitate you. After I came to the United States, I changed my name because I didn't want people to hear "Du Lun" and get a headache. So I changed my name to "The Monk in the Grave." Since I didn't have anything to do, I sat in a grave and it was fine. Finally, some people asked me to lecture on the *Sburangama Sutra*. 待續

