



法雨心燈照古今(十)

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

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

1974 TO SPRING 1975

沙彌尼近經 英譯 ENGLISH TRANSLATED BY SHRAMANERIKA JIN JING

所以我們要發願生到極樂世界去，就沒有這麼多的麻煩、沒有這麼多煩惱！娑婆世界是「五濁惡世」，極樂世界是「無有眾苦，但受諸樂」；所以我們每一個人要好好念佛，求生極樂世界去，不要再留戀這個世界了！這個世界是一切是苦的，所以說：「弟子眾等，現是生死凡夫，罪障深重，輪迴六道，苦不可言。」你看看！這話說得多懇切！「今遇知識」，今天遇到善知識了！「得聞彌陀名號、本願功德」，能以聽到阿彌陀佛的本願功德。

我們大家現在打佛七，就要求生極樂世界；所以在晚間就說，「各人代為父母師長，暨歷劫冤親，禮佛三拜，現在者增福延壽，過去者求生淨土！」願我們過去的父母，也都早生極樂世界；我們自己也要發願生極樂世界去，不要在這個世界上。在這個世界太苦了，你不要掛著你這個宅；你掛著它幹什麼？你要自己發願求生極樂世界，真正地發願，什麼也都不掛了，那才算！你不要那麼留戀這個世界，這個世界太苦了！要趕快發願，我幫助你們，把你們送到極樂世界去！

我到什麼地方，都是叫人很忙的，沒有

Therefore, we should make vows to be reborn in the Western Pure Land where there is no trouble and no afflictions. The Saha World is a place with the five turbidities, whereas the Western Pure Land has no suffering and is full of bliss.

Every one of us should recite the Buddha's name to seek rebirth in the Western Pure Land. Do not be reluctant to leave this world where everything is considered suffering. It is said "We disciples are common people, subject to birth and death, burdened by deep and heavy karma and obstacles, revolving in the cycle of the six destinies. We suffer unspeakable pain." You see, these words are so sincere. "But now we have met a good teacher. We have heard Amitabha's name and the merit of his vows." This refers to the merit and virtue from Amitabha's original vows. The reason we are participating in the Buddha recitation session is to seek rebirth in the Western Pure Land. That is why we say this verse at night, "On behalf of our fathers, mothers, teachers, elders, and relatives and enemies from kalpas past, we bow three times to the Buddha. We wish that the living will gain blessings and long life and that deceased will be born in the Pure Land." We pray that our parents in our past lives will also be born quickly in the Western Pure Land. And we ourselves should make vows to be born in that land. Do not stay around in this world because there is too much suffering here. Do not keep thinking about your house. What is the use of thinking about it? All that matters is that you vow to be born in the Western Pure Land without worrying about anything. You should not be





時間得閒；我在美國，美國人被弄得忙得不得了，手忙腳亂的。到香港，又把這個中國人弄得手忙腳亂的，也是忙得不得了。你要知道，我們學佛，就要忙一點，不怕辛苦；你若不忙，就是天天閒得不知精進的學佛人！你們現在念過六天了，念得都不錯，比以前念佛都正經、都好多了，也少講了很多話。

以前打佛七，念念佛，有點心，有點心大家就食。點心就是炭(粵語「享用」)杯咖啡囉、或者食一點什麼囉！今年這個習氣毛病都少好多了。還有，不能望你們沒習氣，不斷的食、無好的食，總有少少的在肚裏頭，想要拱出來、拱出來，但是也沒拱出來，太重了！就好像有「細路個」(粵語「小孩子」)似的，你那個細路個在肚裏跳啊跳的，要跑出來的樣子。我講，你們思想：習氣毛病還真有十樓高！我講這個譬喻，你們自己回答，是不是這樣？——尤其各個老年人，像有了「細路個」，總以為肚裏頭有個仔呢！

所以今年的佛七打得很圓滿的，我在旁邊這麼觀察，比以前打佛七加一倍都不止，最低限度沒講那麼多話、沒打麼多妄想！天天念佛，坐坐行行、行行坐坐，這麼樣很好的，這就是修道。

我禮拜天就走了，禮拜天大約下午兩點半鐘，就到泰國去，到曼谷那個地方。11月2號在那兒停留一天，3號或者到印度去；到印度去一個禮拜，然後就到錫蘭。錫蘭以後，就到新加坡、馬來西亞，然後到西貢；在11月15，就農曆十月初十，大約就會到台灣了。等到十月十五，就講〈淨行品〉；這〈淨行品〉，就是講出家人要怎麼樣守規矩、要怎麼樣修道。在臺灣講完《華嚴經》的這一品，我看情形，時間如果許可的話，或者再到香港來一轉；如果不許可呢？就無法了！

☸待續

so sentimentally attached to this world. It is simply too miserable here. You should make vows quickly. I will help send you to the Western Pure Land.

Everywhere I go, I make people so busy that they have no leisure time. When I was in the United States, I made my American disciples so busy to the point they were frantic. When I arrived in Hong Kong, I did the same to my Chinese disciples. You should know that those who learn the Buddhadharma should keep themselves busy. Don't be afraid of any hardship. If you are not busy, you will have nothing to do and you won't know how to be vigorous. Up until now, you have recited the Buddha's name for six days. All of you are doing a good job of it. Your recitation is better and more serious than before. You also are talking much less this time. In the past, when we held a Buddha recitation session, you would crave for something to drink like a cup of coffee or desire some snacks. Regarding this habit, you have improved this year. I cannot expect you to be free of habits. You keep craving snacks or good food. This is like harboring something inside you. It is like there is a baby waiting to be delivered. But it didn't come out. The baby is jumping around as if it is coming out of you. Let me tell you, our habits could pile up to be ten stories tall. Tell me, does the analogy I gave apply to you—especially the elders? It was as if you were conceiving a kid; you thought there was a kid in your stomach!

This year's Buddha recitation session is quite perfect. I have observed you and you are more than twice as good when compared to the past. At the very minimum, you were not talking and false-thinking as much as before. We recited the Buddha's name everyday and did both walking and sitting recitation and that made the session fairly nice. This is considered cultivation.

I am leaving for Bangkok, Thailand, at two-thirty on Sunday afternoon. I will stay there for a day, which is November 2nd. I might go to India on the 3rd for a week. After that, I will arrive at Ceylon followed by Singapore and Malaysia. Then I will head toward Saigon on November 15th. On the 10th day of the tenth lunar month, I will be in Taiwan. On the 15th, I will start lecturing on the Pure Conduct Chapter, which instructs monastics on how they should behave, follow the rules and cultivate the Way. After lecturing this chapter in Taiwan, I may come back to Hong Kong depending on the schedule. Should the time not work out, then there is nothing I can do about it.

☸To be continued

