



法雨心燈照古今(十一)

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

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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我們念佛要捨出個真心來念，不要一邊念、一邊打妄想，無論做什麼，都要有真心；你無真心，就無感應。你有真心，就有感應；真心是沒有自私的，是大公無私的。你們以後大家都發心為佛教，台灣有幾個居士都好好的，真正為佛教去做事情；你們也要真心來為佛教，不要盡在小方面，為自己家庭子女做著想。好像果方，一天到晚盡掛著女兒。你若真心放得下，她就好了、那就沒事了。這就是你的魔頭，來磨你的性呢！你自己過去做好多錯事，所以有那麼一個業障來纏你，看你有什麼本事。你們天天念，說是「願生西方淨土中」，願，就是「發願」。你要發願說：「我就願意生到極樂世界去，其他的世界，什麼世界我都不去了，我就鍾意極樂世界！我就鍾意阿彌陀佛！阿彌陀佛就是我的父親，我就是阿彌陀佛的子女，我一定要常常親近我的父親！」你就這麼發願。

所以說，「願生西方淨土中」，我願意生在西方極樂世界那個淨土裏去。「九品蓮華為父母」，這九品蓮華，你可以說「上品蓮華為父母」，願意生到上上品，不是這個中品、下品；我生到上上品，以上品蓮華做我

When we recite the Buddha's name, we must bring forth our true mind. Do not recite and have false-thinking at the same time. Whatever we do, we must be sincere. If you are not sincere, there will be no response. If you are sincere, there will be a response. Sincerity means being unselfish and impartial. In the future, you should resolve to devote yourself to Buddhism. There are a few good laypeople who earnestly work for Buddhism. You should also work sincerely for Buddhism. Do not get involved in petty affairs with your family and children. Take Gwo Fang as an example. You worry about your daughter everyday. You should let her go; then she will be fine. Your daughter is just training your patience. You have made many mistakes in the past. Therefore, she is your karmic obstacle that entangles you to see what talents you possess. We recite everyday and say we vow to be reborn in the Western Pure Land. Making vows means to make a resolve. This resolve refers to the willingness to only be born in the Land of Ultimate Bliss – not wishing to go to any other world. I am only fond of the Land of Ultimate Bliss of Amitabha Buddha, who is my father and of whom I am the child. I must draw near my father – this is the kind of vow you should make.

A verse says: "We vow to be born in the Western Pure Land..." I make vows to be born in the Pure Land in the West, the Land of Ultimate Bliss. "With the nine grades of lotus flowers as parents." You could change it to say, "with the uppermost grade of lotus as parents." You wish to be born in a lotus of the uppermost grade, not the medium or lower grades. "When the flowers open, we will





的父親母親。「華開見佛悟無生」，等到這蓮華開了，我就見到阿彌陀佛了；見到阿彌陀佛了，我就悟了無生法忍。悟無生法忍，就是不見有少法生，也不見有少法滅，忍可於心；那個時候好快樂的，這叫「無生法忍」。「不退菩薩為伴侶」，那時有好多的菩薩，都同來和我做朋友、同我是親戚，在那裡大家共同跟著阿彌陀佛來學習佛法。

你們現在每天打佛七，晚間不是念「弟子眾等，現是生死凡夫」？這「弟子眾等」，就是所有的人都有了；眾等，就是大眾。「現是生死凡夫」，現，就是現在；現在我們都是有生死的一種凡夫——凡夫，就沒有開悟的，就是普通的眾生。「罪障深重」，我們所造的罪，是沒形相的；若有形相，早把這個虛空都擠爆了。因為它沒形相，所以它就有多多，你都看不到。這個罪業太重了，由無量劫以來到現在。我講「現在」有的人又不懂，廣東話叫「亦嘎」。「罪障深重」：罪，就是造罪業；障，有煩惱障、業障、報障。你有煩惱，也障著你發菩提心；業障，就是你前生所造的業，今生障著你修行；報障，就是你身應該受的果報。你時時都應該生大慚愧：「以前所行所做都很不對喔！現在我要改過自新囉！無論什麼，我都要往好的做！往對的做！」要求哀懺悔。

罪障深重，就好像海那麼深似的；好深好深的，你們知道多深？重，就好重的，這個業障好重的。怎麼樣業障好重呢？你怎麼知道你業障好重呢？就是你若煩惱多，就是業障重，這都是互相幫助的；你有煩惱就有業障，有業障就有報障，這麼輪著團團轉的。所以你報障重，你業障就重；業障重，你的煩惱就多；煩惱多，無明就總有。

什麼叫「無明」？就很不明白，不知怎麼了；不知怎麼了，這就是無明。不知怎麼我的老公死了、不知怎麼我的兒子不見了、不知怎麼我的女兒又失蹤了，這都叫「不知怎麼了」；你若知道怎麼了，沒事情嘛！就

see the Buddha and awaken to the unborn.” This means when the lotus blooms, I will see Amitabha Buddha and realize the state of patience where no dharmas (phenomena) arise. Awakening to the unborn refers to a state where dharma neither comes into being nor ceases to be and yet one is able to endure this state in one’s mind. One is very blissful in this state. Therefore, it’s called the “unborn”. “When the flowers open, we will see the Buddha and awaken to the unborn, and irreversible Bodhisattvas will be our companions.” Then I will have many Bodhisattvas as friends and relatives. We will learn the Buddhadharma together with Amitabha Buddha.

We are participating in the Buddha recitation session right now. Didn’t we recite “We disciples are common people, subject to birth and death”? “We disciples” refers to all the people and the great assembly. The verb “are” in the present tense refers to right now. We are all common people subject to birth and death. Common people are not enlightened yet; they are ordinary living beings. “Burdened by heavy and deep karma and obstacles.” The offenses we create have no form and shape or else they would fill up all of space. Because they have no shape and form, you cannot see the amount of offenses you have created. The offenses are so heavy because they have accumulated since time without beginning. “Deep and heavy karma and obstacles” Karma refers to the offenses we create and obstacles are the hindrances that arise from having afflictions. If you have afflictions, they will obstruct you from bringing forth the Bodhi mind. There is also the obstacle of karma, the offenses created from past lives, which hinders you from cultivation. The other category is the obstacle of retribution, which results from your karma. You should feel great shame at all times, because what you did in the past was very wrong. You should reflect, “I want to change and start anew.” Regardless of what it is, I want to do what is wholesome and right. I wish to seek sympathy to repent and reform.

“Deep and heavy karma and obstacles” are as deep as the sea. We don’t know how deep the sea is. “Heavy” refers to the weight. How do you know you have heavy obstacles? If you have a lot of afflictions, it means you have heavy obstacles. Afflictions and obstacles reciprocate and grow. If you have afflictions, you have karmic obstacles that bring the obstacles of retribution. They keep you in a cycle, turning you around and around. Therefore, if you have heavy karmic retribution, you will have equally heavy afflictions, which refers to the amount of ignorance you have.

What is ignorance? Ignorance is a lack of understanding. For no particular reason, you just don’t comprehend. This is ignorance. You don’t know what is going on. You can’t comprehend why your husband dies and your son or daughter is missing. You have no





是這樣子嘛！也沒什麼好怪的。所以「罪障深重」。

「輪迴六道」，我們在這六道輪迴裏轉來轉去。今生還在做人，來生做狗去了；再來生又做個貓了、再來生又做老鼠、再來生又做蛇去了、再來生又做螞蟻了；做了螞蟻、做蚊蟲，它這麼小，儘去食人的血。蚊蟲的心好毒的，每日這麼想：我喝著你的血！我吃著你的血！因為一天到晚想食人家的血，所以今生就去做蚊蟲了，一天到晚都還吃血的；就是這麼樣的，它瞋心好重的，蚊蟲、螞蟻、蜂子，這都瞋心好重的。蛇的瞋心更重！

你做做畜生，然後又做餓鬼。那個餓鬼，好久好久的時間，也吃不到東西；沒東西吃，他的頸子就像個針尖那麼細，那個肚子大得就好像鼓似的，吃多少東西都不飽的。他幾個大劫，也找不到一點東西吃；所以就餓得不得了，餓得肚裏頭發火，總冒火。做畜生、做餓鬼，然後是地獄；下了地獄，那個苦太大了，說不完那麼多！又做修羅，什麼叫「修羅」呢？阿修羅就好鬥的，鬥爭堅固；人好同人鬥爭、好同人吵架，這都是阿修羅。有的時候，又昇到天上去了，然後又來做人，所以這叫「輪迴六道」。「苦不可言」，好苦的，說不出這個苦。

「今遇知識」，我們今生遇到這個善知識了，善知識告訴我們念「南無阿彌陀佛」。這個法門是最高的、最無上的，所以大家都應該一起念「南無阿彌陀佛」；念佛，就可以了生脫死。現在遇到善知識，「得聞彌陀名號」，明白怎麼樣念佛了。你看在家人這麼多，會識得念佛的有多少個？無幾多嘛！就是學佛的人才識得念佛。「本願功德」，本願，就是阿彌陀佛在因地那時候——因地，就是阿彌陀佛沒成佛以前——也是做一個出家人；這個出家人，他就發了四十八願，每一願，他都接引眾生。他說：我若成佛了，十方世界的一切眾生，只要他們念我的名，我就接他到我這個國土裏來成佛；如果他們不成佛，我也不成佛。「不取正覺」，就是不成佛。

clue at all. If you understand why, then everything is fine. That's the way it is. There's nothing strange about it. So, this is the meaning of "deep and heavy karma and obstacles".

"Revolving in the cycle of the six destinies." We transmigrate round and round in the six paths of rebirth like being on a revolving wheel. This life, we are born as a human. Next life, we are reborn as a dog and the life after that, we are a cat. In our future lives, we become a mouse, and then turn into a snake, become an ant or a tiny insect that sucks people's blood. Such an insect is malicious, always wanting to drink our blood. It thinks about living on people's blood everyday. Consequentially, it becomes a mosquito that sucks people's blood all day long. Insects such as mosquitoes, ants and bees, have a lot of anger. Snakes have even more anger.

One can be reborn as an animal, and then turn into a hungry ghost, who will not have any food to eat for the longest time. Since hungry ghosts have no food to eat, their necks shrink to become as thin as needles but their bellies are as big as drums. No matter how much they eat, the ghosts are never full. They can't find anything to eat for many great kalpas. As a result, they become so hungry that fire flames out of their stomachs. The suffering of being animals, hungry ghosts and hell beings is too great and too much to talk about. Or one could become an *asura*. What's an *asura*? *Asuras* love to fight. Those who like to contend and quarrel with people are all considered *asuras*. Sometimes, they ascend to the heavens, and at times, they descend from the heavens to become human beings. This phenomenon is called "Revolving in the cycle of the six destinies, we suffer unspeakable pain." The suffering is too tremendous to be expressed in words.

"Now we have met a good teacher." Now we have encountered a wholesome teacher who instructs us to recite "Namo Amitabha Buddha". This is the highest and most supreme Dharma. Therefore, we should recite Amitabha's name together. When we recite the Buddha's name, we can end birth and death. Now we have met a good teacher and "we have heard Amitabha's name and the merit of his vows." Now we understand how to recite the Buddha's name. Take a look around. There are so many laypeople. However, how many know how to recite the Buddha's name? Not very many. Only those who have learned the Buddhadharma know how. "The merit of his vows" – the vows refer to the forty-eight vows Amitabha made at the formative stages of his cultivation in a past life as a monk before becoming a Buddha. This monk made forty-eight vows, every one of which was to rescue living beings. He vowed that if he becomes a Buddha, he will take any living being in the worlds of the ten directions who recites his name to his land so that they can become Buddhas. If those living beings don't become Buddhas, he himself





所以我們十方的眾生，不論是誰念「南無阿彌陀佛」，阿彌陀佛就來接引你；接引你，就去成佛去；所以我們因為這種因緣，大家發心念佛、打佛七。打佛七，你念佛來種善根；這善根種下去了，菩提芽將來就生出來了。生出來，一路一路就長大了；長大，就結果成佛了。所以我現在教你們，就是教你們成佛的法門，教你們不要留戀這個娑婆世界了；把什麼都看空了、什麼都放下了。這個世界沒有什麼好貪的，都是逢場做戲呢！好像我現在教你們念佛、學佛法，這也是做戲；你不要執著，不要以為這是真的、什麼也真的。世界沒真的，沒什麼是真的，都是假的，你做鏡裏的佛事。那麼沒什麼執著，你的心就沒憂愁；沒憂愁，就沒什麼掛慮了；沒什麼掛慮了，你就得到真正自在了！自在，就是真正快樂，懂嗎？

所以不好盡要假面子，不好有人說我一句不對，我就好怒的，不好有一個人讚歎我一句、讚歎我一句，我就高興得不得了。人說我一個「好」，抱著這個「好」就跑了；人說我一個「不好」，這好比臭得十萬八千里，噁著嘴，很難看的樣子。所謂「八風吹不動」，就人家讚歎你，你也無動於衷；人家毀謗你，也無動於衷。你說我不好，我就不好了，你好算了；你說我不對，我就不對了——但是我自己要往對的做、我自己要往好的做，不論你講我好不好，那我不理那麼多。若你這麼樣，就有定力了；有定力，就不被這境界轉。好像你們現在，如果有修行，都開悟了；開悟了，頭髮白的都變成黑的。你看我頭髮白變成黑的了，你試一試！

☞待續

will not become a Buddha. He will not attain the Proper Enlightenment, which refers to becoming a Buddha.

Regardless of who you are in the worlds of the ten directions, as long as you recite Amitabha Buddha's name, he will take you to his land to become a Buddha. Due to these causes and conditions, we should resolve to recite the Buddha's name and participate in the Buddha recitation session. When one joins the session, one will plant wholesome seeds and good roots. The seeds will sprout the shoots of Bodhi some day. When the seeds sprout, they will grow everyday and eventually bear the fruition of becoming a Buddha. What I am teaching you now is the Dharma to become a Buddha. This is an instruction teaching you not to linger in this world. One should see through and put down everything. There is nothing worthy of your greed here. Everything is like a play. My teaching you how to recite the Buddha's name and learn the Buddhadharma is also a play. Don't be attached to it and think this is real or everything is real. Nothing in this world is real. It's all illusory. It's like you are doing the Buddha's work in a mirror, which means it's nothing but a reflection. There is nothing to attach to. When there is no attachment, there will be no worry in your mind. Where there is no worry, there is no attachment. Free from attachment, one is truly liberated and happy. We are talking about true happiness, do you understand?

Therefore, don't seek to have a false "face". If someone makes a negative comment about you, you just get angry. If someone praises you, you hold on to this praise. If someone criticizes you, you pout and become angry. You should "not be moved by the eight winds", which means your mind doesn't move if people praise you. When people slander you, you are also not influenced. You have the attitude that if someone thinks you are not good, then you are not good and that is quite all right. If you think I am wrong, then I am wrong. But you yourself have to do what's good. As long as you seek to improve yourself, regardless of how other people criticize you, you do not mind. That's the attitude you should have. If you behave like this, then you have some *samadhi* and will not be influenced by external states. Like now, if any of you have any cultivation, your white hair will turn black. Just take a look at how my white hair has become black. Why don't you try it?

☞To be continued

