



淨土釋疑

Questions & Answers on Pure Land Practice

宣公上人答問

RESPONSES GIVEN BY THE VENERABLE MASTER HUA

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問：念佛時，應以什麼心來念？

答：無心！無心而念。凡所有心，皆是妄心，了不可得，應離心緣相。若見諸相非相，即見如來。

問：念佛的人應該發願往生西方極樂世界。我很難發這個願，一方面自己對這個世界還有執著；同時，如果自己夠程度往生極樂世界，那時我也可以在這裏幫助其他人。如果飛到那邊去而不在這裏利生，是不是錯了？希望上人慈悲解決我的難題。

答：在佛教裏頭，是有願必成的。你發願生極樂世界，就會生到極樂世界；你發願到極樂世界再回來教化眾生，也會滿你的願。願意在極樂世界那兒長住也可以，願意回來也可以，可是在極樂世界回來，就是乘願再來，和現在不同。現在迷多於覺，你乘願再來就覺多於迷，覺勝於迷。所以願意在這兒幫助人、教化人念佛也可以，這是菩薩發心；菩薩發心，自己就在這兒先幫助人。這世界是眾苦交煎，是很多苦的；你不怕苦，也可以在這兒幫著佛教化眾生。佛法是圓融無礙的，怎麼講怎麼有道理，只要你自己歡喜怎麼樣子，就怎麼去做去，不要有執著就可以了。

問：爲什麼我要唸南無阿彌陀佛？南無

Q: What mind shall we apply when reciting the Buddha's name?

A: No mind! Recite without any mind. All minds are false minds that we shouldn't have. We should be apart from the minds and marks. If one sees all marks as non-marks, then one sees the Thus-Come-One.

Q: Those who recite the Buddha's name should vow to be reborn in the Land of Ultimate Bliss. However, it's difficult for me to bring forth the vow. On one hand, I'm still attached to this world; on the other hand, if I'm qualified to be born in the Land of Ultimate Bliss, then I can actually help other people here. Is it wrong that I just fly there without benefiting beings here? I hope the Venerable Master can kindly solve my dilemma.

A: In Buddhism, you can definitely accomplish what you vow for. You will be reborn in the Land of Ultimate Bliss if you make the vow. You can also realize your vow if you vow to be reborn in the Land of Ultimate Bliss and then return to teach and transform beings here. It is also okay to vow to live in the land of Ultimate Bliss forever, or to return. However, it's different if you return on the power of a vow. At the present time, one is more confused than awakened. If one returns based on a vow, one will be more awakened than confused. One's awakening will be greater than the confusion. Therefore, it is okay if one is willing to stay here to help others, and to teach and transform others to recite Buddha's name. This is the Bodhisattva mind. If one brings forth the Bodhisattva mind, one will help others here first. This is a world with lots of burning sufferings. If you are not afraid of sufferings, you can be here to help the Buddha to teach and transform living beings. The Buddha Dharma is perfect and unobstructed. It all makes sense however you explain it. Do whatever you like as long as you are not attached to it.



阿彌陀佛爲什麼不唸我呢？

答：因爲你沒有發願叫眾生唸你。

問：打佛七天天念佛，這叫做什麼呢？

答：這叫種佛的種子。你念一句佛就種下一個佛種，念十句佛就種下十個佛種，我們天天念百千萬聲佛，就種百千萬這麼多佛的種子。

問：請問兩個問題，

(一) 我們經常看淨土聖賢錄，裡面常常有許多修行證果的人，可以看到佛菩薩。請問這個境界跟《楞嚴經》裏五十種陰魔的陰魔境界有什麼不同？是不是仍然落入陰魔的境界？

(二) 有的人修行得很好，自認爲他已經可以見到諸天佛菩薩向他說法，但是看他的行徑呢，卻好像是有點落入狂慧的境界。可是他自己不以爲自己是這種落入狂慧。那如何去點醒他；或者是假如我們也犯同樣的毛病，如何能自救？

答：你這兩個問題非常之好，非常之對機！第一個《楞嚴經》〈五十種陰魔〉，和修淨土法門見光、見華、見佛、見瑞相有什麼分別，是不是這個？

答：是！

答：這個修淨土法，不妨見佛、見法、見光、見華，而不是一種陰魔的境界。因爲這是阿彌陀佛的願力所成就，明白了嘛！而《楞嚴經》〈五十種陰魔〉那是他自己的色受想行識所變化，是自己這種陰氣所變的。陰氣所現，也就是因爲你有爭心、貪心、求心、自私心、自利心，才有這五十種陰魔；你若沒有這五個條件，那五十種陰魔都不能作怪了。

第二個問題，你說他自命開悟，是不是有一種狂慧，或者說是自己是怎麼樣了不起了。怎麼樣點醒他？「摩訶薩不管他，彌陀佛各顧各」，自己點醒自己已經夠了；你點醒他，永遠都點不醒！

問：若眾生修淨土法門，除了念佛，在彌陀經上有一句話說：「不可以少善根福德因緣

Q: Why do I have to recite 'Namo Amitabha Buddha'? Why doesn't Amitabha recite my name?

A: It's because you didn't make a vow for beings to recite your name.

Q: What is the point of reciting the Buddha's name every day during the Amitabha session?

A: It's planting Buddha seeds. You plant one Buddha seed each time you recite the Buddha's name. You plant ten Buddha seeds if you recite Buddha's name ten times. We plant a million Buddha seeds when we recite Buddha's name a million times every day.

Q: I have two questions to ask:

- 1) We often read the record of sages and worthies cultivating Pure Land Dharma Door. It often mentioned many cases of enlightened cultivators seeing Buddhas and Bodhisattvas. Are these states different from the 50 skandha-demon states in *Shurangama Sutra*? Do they also fall into demonic states?
- 2) Some people are advanced in their practice and think they can see Brahmans, Buddhas and Bodhisattvas speaking Dharma to them. However, it seems like they have fallen into the state of 'wild wisdom' without realizing it. How should we point it out to them so they are aware of it? How can we help ourselves if we have the same problem?

A: You asked two excellent questions, both very timely! The first question is—is there any difference between the 50 demonic states in *Shurangama Sutra* and seeing lights, flowers, Buddhas, and auspicious signs while practicing the Pure Land dharma? Is that right?

A: Yes!

VM: In the course of practicing the Pure Land dharma, seeing a Buddha, lights, or flowers is not considered a demonic state because it was accomplished by the vow power of Amitabha. Get it? The 50 demonic states were created by one's own form, feeling, cognition, formation and consciousness. They were all constituted from one's own negative energy because one had thoughts of fighting, greed, seeking, selfishness, and self-benefit. If you don't have these five conditions, then the 50 demonic states cannot trouble you.

As for the second question of how to awaken a person who thinks he is enlightened, who is demonstrating some kind of 'wild wisdom', or who thinks he is extraordinary, "the Mahasattva doesn't mind others' business; Amitabha only minds his own business." It's good enough if you can awaken yourself. You may never be able to wake another person up!



而生彼國」，這句話除了念佛之外，請開示？
 答：除了念佛之外，沒有第二個法門，能以修善根的；只有念佛才能增加你的善根。

問：我們修念佛的人，最重要就是臨終那一刻，除了我們自己知道以外，還要告訴家人說我們臨終那一刻，不要讓人家來搬動身體，不要換我的衣服，洗我們的身體，儘量不要觸動我們的身體。那麼現在另外一個就是說，有的人想把身體上有用的器官割下來，譬如眼角膜或腎臟，給與需要的病人，來換到他的身上去。那麼這兩種事情，我應該怎麼做，才能講得通，才不會衝突。

答：這是一個很好的問題，Very good question！可是魚與熊掌不可得兼，你想吃魚就不能吃熊掌，因為一口不能吃兩種，你口沒有那麼大。你既然願意行菩薩道，把你的器官身體捐獻出來，這是利他；這是行菩薩道的，這談不到說是往生或者不觸身體。這當然是痛苦，不過痛苦，你發這種心，願意以你有用的身體捐獻出來，這是行菩薩道的一部份，不是修淨土法門的那個法門。

若修淨土法門，那不可以動的，因為他神識沒有離體，你一動他，他或者覺得有什麼不舒服的感覺，會生瞋恨之類的，就不能往生了。那麼你行菩薩道和那個是兩件事，所以這是不同性質的。你願意捐器官呢，自己痛苦一點也可以；你若不捐器官，自己往生也好；兩者都是有意義的。這是我的答覆，不知道你滿意、不滿意？

Q: Please explain what this sentence in the *Amitabha Sutra* means: “One cannot be reborn in that land without good roots, blessings and virtues.”

A: There is no dharma practice for cultivating good roots other than the recitation of Buddha’s name. Only through reciting Buddha’s name can one increase one’s good roots.

Q: In cultivating the Pure Land dharma, it’s important that we ourselves know and we also inform our family not to move our bodies, change our clothes, wash our bodies, and to try not to touch our bodies at the time of death. However, some people may want to donate their useful body parts or organs, like the canthus membrane or kidney to patients in need. How should I communicate in order to prevent conflict between these two perspectives?

A: A very good question! However, one cannot have one’s cake and eat it, too. If you are willing to walk the Bodhisattva Path and donate your body parts, you can benefit others. Then you cannot avoid having people touch your body at the time of death. There definitely will be pain, but if you make such a vow to donate your body, you are practicing the Bodhisattva Path, not the Pure Land dharma.

In cultivating the Pure Land dharma, one should not move the body of the deceased right away because the consciousness has not left the body yet. When your body is moved, you may feel uncomfortable and give rise to hatred which obstructs you from being reborn [in the Pure Land]. Walking Bodhisattva Path is different from this. It’s okay for you to take the pain and donate the organs. You can also choose to be reborn without donating the organs. They are both meaningful. That’s my answer. I wonder if you are satisfied with it.



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