


為什麼要念佛？

Why Do We Recite the Buddha's Name?

宣化上人講 A TALK BY VENERABLE MASTER HUA
比丘尼恆君 彙編 COMPILED BY BHIKSHUNI HENG JYUN
楊若欣 英譯 ENGLISH TRANSLATED BY JOSHIN YANG



我們為什麼平時要念佛呢？平時念佛，是預備臨終的時候所需要的。說：「臨終的時候需要，我們為什麼不等臨終的時候再念佛，平時為什麼要念佛呢？」因為一切一切都是由習慣而來的，你平時沒有這種習慣，等到臨命終的時候就想不起來念佛了，所以在平時要學著念佛，修淨土法門；等臨命終的時候，就會往生極樂世界。

為什麼要往生西方極樂世界？因為阿彌陀佛在因地，他做法藏比丘的時候，曾發四十八大願，他說：「我成佛之後，十方所有的眾生，若有稱念我名號者，我一定接引他到我的世界來，將來成佛。在我的世界裏，眾生都是由蓮華化生，故身體清淨無染。」因為阿彌陀佛發這種大願，所以一切眾生都應該修念佛法門，這是很對機，很容易修的一個法門。

在經上又說：「末法時代，一億人修行，罕一得道，唯依念佛得度。」說在末法時代，就是有一億人在那裏修行，一個得道的也沒有；只有念佛才能往生極樂世界而得度。尤其現在末法時代，念佛正與一般人的根機相應。

可是這個西方，現在不是末法時代，可以說是正法時代。怎麼說是正法

Why do we have to recite the Buddha's name regularly in ordinary times? In ordinary times, we recite the Buddha's name to prepare for the time when we are dying. People say, "Since it is in preparation for the time when we are dying, then why don't we wait until when we are actually dying to recite the Buddha's name? Why we do have to recite the Buddha's name in ordinary times?" It is because everything arises out of habit. If you haven't developed the habit in daily life, then when you are dying, you won't remember to recite the Buddha's name. So it is necessary to recite the Buddha's name in ordinary times, to cultivate the Pure Land dharma door, so when we are dying, we will be reborn in the Land of Ultimate Bliss. Why will we be reborn in the Land of Ultimate Bliss? Because when Amitabha Buddha was still cultivating as the Bhikshu Dharma Treasury, he made 48 Great Vows, and he said, "When I become a Buddha, if any living being in the ten directions calls my name...if any living being recites my name, Amitabha Buddha, then I will welcome him to my country and in the future he will become a Buddha. In my country, people are born from lotus flowers, so their bodies are pure and clean." Because Amitabha Buddha made this great vow, nowadays living beings cultivate the dharma door of mindfully reciting the Buddha's name, which is the easiest dharma door.

The sutras say that in the Dharma-Ending Age, one billion people may cultivate, but not even one person will attain enlightenment; not one person will attain the Way. Only those who mindfully recite the Buddha's name will be crossed over; only by reciting the Buddha's name will one be reborn in the Land of Ultimate Bliss and get crossed over. Now in the Dharma-Ending Age, people are suited to practice the dharma door of reciting the Buddha's name. But in the West, it is not the Dharma-Ending Age; it could be said to be the Proper Dharma Age. Why can we say that? The Buddhadharma has only recently arrived to the West, so it is flourishing now. Therefore now in the United States, many people like to practice Chan meditation, which is a manifestation of the Proper Dharma Age. During the Proper Dharma

時代呢？佛法剛剛傳到西方這國家來，正是興旺的時候，所以現在在美國，很多人歡喜參禪，歡喜打坐，這是正法的一個表現。在正法的時期裏，也可以修這個念佛法門，在末法的時候也可以修念佛法門，念佛的法門在什麼時代都可以修行；如果其他的功夫用不上，可以修這個念佛的法門。

永明壽禪師說：「有禪有淨土，猶如戴角虎；現世為人師，將來作佛祖。」就是說又參禪、又念佛，好像老虎有犄角似的，現世可以做人的師表，將來可以成佛，可以作祖師。真正參禪的人，也就是真正念佛；真正念佛的人，也就是真正參禪。再往深的一層講，真正持戒的人也就是真正參禪，真正參禪的人也是真正持戒；真正講經說法的人，他只為講經而講經，也就是真正參禪。前幾天我講過：「宗亦通，說亦通，定慧圓明不滯空。」又會參禪、又會講經，這叫宗說兼通；參禪也明白，講經說法也明白。再往深的講，你真正參禪的人，也就是真正持咒；真正修密宗的人，也就是真正參禪。這個禪、教、密、律、淨、雖然說是五宗，歸根結蒂，說到究竟處，都是一個，沒有兩個的；不單一個，連一個也沒有。

「現在怎麼會有了五個呢？」我們真正學佛法的人，在這個地方應該明白。有的人說念佛法門最高，參禪法門不對；有的說參禪法門最高，念佛是

Age, people can cultivate this dharma door of mindfully reciting the Buddha's name, but in the Dharma-Ending Age, people can also practice this dharma door of mindfully reciting the Buddha's name. The dharma door of mindfully reciting the Buddha's name can be practiced in any period; if people don't practice other skills and dharma doors, they can always practice this dharma door of mindfully reciting the Buddha's name.

Chan Master Yong Ming Shou (Forever Bright Longevity) also said, "If one practices Chan along with Pure Land, one is like a tiger with horns; in this life, one can become a master; in the future one can become a Buddha." That is, if one cultivates Chan meditation and also mindfully recites the Buddha's name, one is like a tiger with horns; in this very life one can become a master and in the future one can become a Buddha or a Patriarch. The one who truly practices Chan meditation is also the one who is truly mindfully reciting the Buddha's name; the one who truly mindfully recites the Buddha's name is also the one who is truly practicing Chan meditation. Let's discuss it at yet a deeper level, the one who is truly upholding the moral precepts is also the one who is truly practicing Chan meditation, and the one who is truly practicing Chan meditation is also the one who is truly upholding the Precepts. The one who truly speaks the Dharma and lectures on the sutras only knows that he is speaking the Dharma for the sake of speaking the Dharma, which is true Chan meditation. A few days ago, I talked about: "Once one penetrates Chan, one penetrates the Teachings. The complete perfection of Samadhi and Wisdom does not stagnate in emptiness." One who knows how to practice Chan meditation and how to expound the sutras penetrates both Chan and the Teachings; when one understands Chan meditation, one naturally speaks Dharma and expounds the sutras clearly. At a deeper level, if you truly cultivate Chan meditation, then you also truly uphold the mantras; the one who truly cultivates the Esoteric School is also the one who truly practices Chan meditation. Although these schools of Chan, Teaching, Esoteric, Vinaya, and Pure Land are five separate traditions, if you trace back to their roots, ultimately, they are all one, non-dual. In fact, there isn't even one—not even one is there.

"Why are there five now?" you might ask. We who truly learn the Buddhadharma should be clearest about this subject. Some people say that the



錯誤的，這都是沒有明白佛法。真正明白佛法的人，一切法皆是佛法，皆不可得，沒有一個法可得，所以既然沒有法可得，何必又頭上安頭呢？何必又沒事找事情來幹呢？所以你要真明白法了，無法可得。可是在不明白法的人，你對他說根本沒有，什麼也沒有，他就失望了；所以佛說權法為著實法，權智就為著實智，實智是一個什麼樣子？實智是歸無所得，實相、無相、無所不相，所以這是真實的智慧。

我們現在念南無阿彌陀佛，這就是每一個人造就我們自己的極樂世界，每一個人莊嚴我們自己的極樂世界，每一個人成就我們自己的極樂世界。這個極樂世界並沒有十萬億佛土那麼遠，這個極樂世界也真是有十萬億佛土那麼遠。雖然有十萬億佛土那麼樣子遠，但是也沒有出去你我現前這一念心；因為它沒有出去你我現前一念心，所以說也就沒有十萬億佛土那麼遠，也就是在我們心裏邊。這個極樂世界，就是你我眾生本來的真心。你得到你本來的真心，你就生在極樂世界。

我們雖然念佛，卻一天憂愁這個、憂愁那個，憂愁太陽幾時掉下來，憂愁火星什麼時候沒有了，又憂愁天什麼時候塌了、地什麼時候陷了；我媽媽死了，會不會墮地獄？我爸爸亡了，到極樂世界沒有？你就是在念佛，那也摻了很多垃圾，想東想西、想南想北、想上想下、想入非非，這樣子極樂世界也不樂了。你要怎麼樣呢？你要「方寸無憂」，什麼也不憂不愁，一心念佛，那一定生到極樂世界，一定得到往生。所以念佛的法門，你要無憂無愁，也不哭也不笑，也不老也不少，也不吵也不鬧，如此而已。

highest dharma door is that of mindfully reciting the Buddha's name, that it isn't Chan meditation. Some argue that only the dharma door of Chan meditation is the most supreme, that reciting the Buddha's name is incorrect. All these people who say so haven't understood the Buddhadharma. The people who truly understand the Buddhadharma know that all dharmas are the Buddhadharma, that there is nothing to attain, that there is no Dharma to attain; since there is no Dharma to attain, then why do you put a head on top of a head? Why do you look for things to do when there is really nothing to do? Hence, if you truly understand the Buddhadharma, then there is no Dharma to attain. But for one who does not understand the Buddhadharma, when you tell him that there is nothing fundamentally, that there is really nothing, then he becomes disappointed. Therefore, the Buddha explained the Provisional Dharmas for the sake of the Actual Dharma. Provisional wisdom is for the sake of true wisdom. True wisdom returns to a state of nonattainment. True wisdom is knowing that the True Mark is markless, yet there is nothing not marked by it.

As we are now reciting "Namo Amitabha Buddha," we are creating our own Land of Ultimate Bliss, adorning our own Land of Ultimate Bliss, and realizing our own Land of Ultimate Bliss. This Land of Ultimate Bliss is not as far as ten thousand billion Buddhalands away, but this Land of Ultimate Bliss is truly as far away as ten thousand billion Buddhalands. Although the Pure Land is ten thousand billion Buddhalands away, it is not apart from the present thought. Since it is not apart from the present thought, it is said to be not too far; it is in our hearts and minds. The Land of Ultimate Bliss is living beings' true mind. When you have reached your true mind, you are born in the Land of Ultimate Bliss.

Although we are mindful of the Buddha, all day long we are worried about this matter, concerned about that matter, worried about when the sun will fall down, when the planet Mars will vanish, when the sky will fall, when the earth will cave in beneath us. We worry, "When my mother dies, will she fall into the hells? My father has passed away already; has he arrived at the Land of the Ultimate Bliss yet?" Even when we're reciting the Buddha's name, we're mixing it with a lot of garbage—we think about the east and the west, ponder about the south and the north, dreaming about up and down—in fantasizing, the Land of the Ultimate Bliss is not blissful anymore. So what should we do? We must attain "that square inch free of worries." Be free from worries and concerns as we single-mindedly recite the Buddha's name; then we will most certainly be reborn in the Land of the Ultimate Bliss. Hence, to enter the dharma door of being mindful of the Buddha, we must be without concerns and worries, neither weeping nor laughing, acting neither old nor young, not making a ruckus or being rowdy—that's all it takes.