



當生成就

Accomplishment in This Very Life

比丘近梵 講於2009年12月28日萬佛城大殿

A talk by Bhikshu Jin Fan on Dec. 28, 2009 in Buddha Hall at the CTTB

培德中學男校12年級張博智 / 7年級呂明賜 英譯

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今天是一週佛七的第二天，一般來講，我們打七的時候，頭三天會比較辛苦。今晚由近梵跟各位結法緣，首先我講一則公案，這公案並不是有關淨土或是往生的公案，是禪宗的，目的是讓大家輕鬆一下。

有一位禪師叫俱胝。有一天，實際比丘尼沒有事先預約就冒雨來訪，她戴着斗笠直接到禪堂，繞著禪師的禪床三匝，問禪師說：「如果你說得有道理，我就把斗笠給脫下來。」這表示說，她是有一點來問難的。

實際比丘尼一連問了三次，俱胝禪師都答不出來，他覺得很慚愧。這時候天已經晚了，禪師就很禮貌的留這個比丘尼說：「你是不是在這裡住一宿？」實際比丘尼又說：「如果你說得有道理，我就留下來。」禪師這下又不知道怎麼回答。以後他就為此而耿耿於懷。

後來杭州有一位天龍禪師，來到俱胝禪師這裡。他就把這件事情告訴天龍禪師，並問說：「如果你碰到這種情形，你會怎麼辦呢？」天龍禪師就豎起一根手指頭。俱胝禪師當下就大悟了。因此往後他遇到有人到這裡來請法時，他就豎起一根手指頭。每個來參訪的人看見禪師豎起一根手指頭以後，都會明白禪師的道理，他們都會有所領悟。

俱胝禪師有一個徒弟是沙彌，那麼他也學師父這一招。如果禪師出去，有人來請法，這沙彌就擅自代替師父，也用這個方法——豎起一根手指頭。禪師知道了，很不以為然。有一天就把這沙彌給找過來，問他說：「你懂得佛法嗎？」這沙彌就回答說「懂得！」禪師又問：「如何是佛？」他連考慮都不考慮就豎起一根手指頭。禪師就拿了

Today is the second day of the two-week Amitabha Session. Usually, the first three days are the most difficult ones of the session. Tonight, I would like to create affinities in the Dharma by telling a story, not one about the Pure Land or rebirth, but actually a story from the Chan School; its purpose is to help everyone relax a bit.

There was once a Dhyana Master called Ju Zhi. One rainy day, a bhikshuni named Shi Ji came to this Dhyana Master's monastery without an appointment. Wearing a straw hat atop her head, she went directly into the Chan Hall, circled the Master three times, asked him a question, "If you can answer my question sensibly, then I will take off my straw hat [as a sign of respect]." This meant that she had come to make some trouble.

Bhikshuni Shi Ji asked her question three times consecutively, but the Dhyana Master couldn't answer the question and thus felt very ashamed. At this time, it was already dark outside, and so the Dhyana Master politely asked the bhikshuni to stay for the night. Bhikshuni Shi Ji said again, "If you answer my question sensibly, then I will stay." However, the Dhyana Master still did not know how to answer her question, and afterwards he often felt moody and troubled.

Sometime later, there was a Dhyana Master from Hangzhou by the name of Heavenly Dragon who came to Dhyana Master Ju Zhi's temple. Master Ju Zhi told this Dhyana Master about the bhikshuni's question and asked, "If you were to encounter this situation, what would you do?" In reply, Dhyana Master Heavenly Dragon stuck up a single finger. When Master Ju Zhi saw this, he instantly became enlightened. After this, whenever someone would request the Dharma from him, he would just raise a single finger, and they would all understand his meaning. They would all have some sort of new understanding.

Dhyana Master Ju Zhi had a disciple who copied his way of teaching. If someone came request the Dharma while the Master was out, then the disciple would, in his Master's stead, raise a single finger. When the Master found out, he did not do anything. Then one day, the Master called him and asked, "Do you understand the Buddhadharmas?" The little disciple said, "Yes, I understand!" So Dhyana Master Ju Zhi asked again, "What is the Buddha?" Automatically, the disciple raised one of

一把剪刀，把他的手指給剪斷了。這個沙彌痛得哇哇大叫。禪師又緊緊追問著說：「如何是佛？」這個沙彌忘記了痛，一個本能的動作又豎起他的手指頭。可是這一下，他看到自己的手指頭不見了，這沙彌因而開悟了。

在禪宗，每個人體驗不同，開悟的方法也不一樣。所以上人說：「不是說我們學虛雲老和尚那樣，把杯子打破了就會開悟！」那麼反過來看，是不是有一個法門說你的手指頭不用被剪斷，你跟著師父學，師父怎麼教、怎麼做，你只要跟著做就可以開悟的法門？當然有！這就是淨土法門。你只要跟師父一樣念「南無阿彌陀佛」，就能往生西方極樂世界。到極樂世界，等花開見佛後，你可以證到無生法忍；在那邊的壽命無量，所以也會證到阿鞞跋致（不退轉）的境界；也不須捨身，就可達到一生補處之位階，就像彌勒菩薩一樣，你就等著成佛。所以是一生成就的法門。這個法門你手指頭會好好的，不會不見的，而且是很容易修行的法門。

修行的目的，就是要了生脫死，離苦得樂，得到究竟的解脫。釋迦牟尼佛在世間說了八萬四千個法門，每一個法門都可以讓我們了生脫死，離苦得樂。但是這些法門有難的，有易的，所以在〈十住婆沙論〉裡面，就把佛講的法分成難行道跟易行道兩種。

即使在我們世間，你要到一個地方去，也有不同的道路。我舉在中國東晉的法顯法師為例，他從中國長安到印度去取經，同行的約有二十個人。那麼在古代，最原始的交通工具是兩條腿——用走路的。所以他們要經過沙漠，也要經過高山，還要經過激流，還要經過很寒冷的地方。因此同行的人有些渴死了，有些餓死了，有些凍死了，有些從懸崖上掉下來死了，最後只有法顯法師他一個人到達了印度。

後來法顯法師在印度的寺廟，他在一個供桌上看見一把扇子，這把扇子是中國製的，那表示說有中國的商人到印度來了。因此法顯法師回國的時候，他坐船了，這次他不需要這麼辛苦冒著生命危險再走回中國。雖然在海上遇到颶風，但是至少比

his fingers in reply. The Dhyana Master then used a pair of scissors and cut off the finger, causing the disciple to cry out in pain. Immediately, the Dhyana Master asked again, "What is the Buddha?" The disciple forgot his pain and stuck up his finger, but this time he saw that his finger was not there, and thus became enlightened.

In the Chan school, everyone's experience is different, and everyone's method of enlightenment is also different. That is why the Venerable Master said, "Learning from the Venerable Master Xu Yun does not mean learning to become enlightened by breaking a cup!" You might ask if there is another way to become enlightened without getting your finger cut off, where you can just learn and follow your Master and become enlightened. Of course there is! It is called the Pure Land practice. All you have to do is recite "Namo Amitabha" along with your master, and you will be reborn in the Western Pure Land. In the Pure Land, once the lotus flower blooms and you see the Buddha, you will attain the Patience with the Nonarising of Dharmas. There, the length of your life will be limitless, and you will also attain the state of Avaiartika (irreversibility). You will not need to give up your body, and you can attain the position of Buddhahood in one lifetime. You will be like Maitreya Bodhisattva, just waiting to become a Buddha. Therefore, it is a way to succeed in just one lifetime. It is a dharma practice where you won't lose your finger, and it is also a very easy dharma to cultivate.

The goal of cultivating is to end birth and death, end suffering and attain bliss, and attain ultimate liberation. Shakyamuni Buddha spoke of 84,000 different dharma methods, and every single one of them can help us end birth and death, end suffering and attain bliss. Some are difficult while others are easy, so in the *Ten Dwelling Vibhava Shastra*, the methods that the Buddha taught are divided into those which are hard to practice and those which are easy to practice.

This is just like if you want to go a place, there are different paths to get there. For example, there was a Dharma Master Fa Xian during the Eastern Jin Dynasty who went from Chang'an to India to bring back sutras. Twenty-some people accompanied him. During ancient times, the simplest way of traveling was by foot. There were deserts, high mountains, turbid waters, and freezing places. Some people died of thirst and hunger, some fell off the high mountains, and some froze to death, and so by the time Dharma Master Fa Xian made it to India, he was the only one left.

Some time later, on the offering table at an Indian monastery, Dharma Master Fa Xian spotted a fan that was made in China so he realized that some businessmen from China had also come to India. On the journey back, he took a boat instead of walking and avoided the dangers of going on foot. Even though there were some hurricanes, all and all, it was still much better than walking. Similarly, in cultivating, there are many different paths, and when we do not know an easy and simple dharma method, we might choose a path that is difficult to cultivate. This is like Dharma Master Fa Xian, who risked his life and went on foot to India, but in the end he found out that he could reach China by boat.

One of the easiest dharma practices is the Pure Land practice, also called

他來的時候順利又快捷多了。這個也可以譬喻說我們修行有不同的道路，可是當我們不知道有一個既方便又容易的法門時，也許我們只會走一條難走的修行路。就像法顯法師一樣，他用走路冒著九死一生的危險才到達印度，其實他坐船從海上一樣可以更安全地回到中國的。

那麼所說的易行道就是淨土法門，也就是念佛法門。我們要念佛，當然我們需要知道念佛的方法。我們都聽到法師講過了，念佛有四種方法。其實近代的祖師，甚至明朝的蕩益大師都特別推薦持名念佛是最便捷、最穩當、最圓頓的一個法門。如果我們修這個法門，一樣可以到極樂世界。那麼你要修這個法門當然要有資糧，就是信願行。修任何一個法門，我們都需要有竅門，你才知道怎樣去修。雖然每個人都知道念佛；但是如果你念得不得當，可能你也不能往生。就像我們都知道石頭裡面有火，木頭裡面也有火，所以你可以從石頭或木頭來取火，就是用打火石取火或是鑽木取火。但是如果你方法不得當，你把這個石頭敲爛了，這木頭鑽碎了，這個火一樣生不出來的！

我把信願行三資糧反過來講。這個行就是持名念佛，持「南無阿彌陀佛」六字洪名；我們要如蓮池大師的教導：「老實念佛，莫換題目。」這個願分成兩個重點：就是要離娑婆，欣求極樂。蕩益大師說厭離娑婆要捨到究竟，欣求極樂也要取到究竟，這樣才會有成效。所以如果你對娑婆世界還有一絲一毫的眷戀的話，你要求生極樂就很危險了。如果你覺得萬佛聖城這個佛七很好，你想明年再來打佛七，這表示你的厭離心還不夠，最好是明年這個時候你已經在極樂世界了。

第三個是信。我們知道要信淨土法門，不是這麼容易的！雖然易行，但是難信。我要跟各位推薦，如果你對淨土法門有疑問的話，你應該去看天臺智者大師所講的〈淨土十疑論〉，裡面的內容非常的精闢，而且大師舉了很多譬喻，很容易懂的。因為時間不夠了，我舉一個最簡短的，就是有人問說：「我們從無始劫以來造了這麼多的罪業，然後今生又造了惡業，為什麼臨終十念就可以超出三界往生呢？」那麼智者大師用了這個比喻，他說：「如果有一個萬年的暗室，現在有日光暫時透進來，它的暗頓時就不見，馬上就大放光明了！這個暗室豈會因為積暗過久而滅不了暗呢？」一樣的道

the practice of Reciting the Buddha's Name. If we want to recite the Buddha's name, we obviously have to know the method of reciting. We always hear from Dharma Masters that there are four ways to recite the Buddha or Amitabha's name. Many contemporary Dharma Masters, including Dharma Master Ou Yi of the Ming Dynasty, recommended just reciting the Buddha's name because it is the most powerful, easiest, and most complete dharma method. If you want to cultivate this dharma method, you need three requisites in order to be reborn in the Pure Land: faith, vows, and practice. Every dharma method is a way of cultivating, so we can practice according to it. We all know that when we recite the Buddha's name, we sometimes can't get the hang of it. If it is difficult to recite the Buddha's name, then we might not be able to reborn in the Pure Land. That is how we know there is potential for fire in stone and wood, but if we don't use the correct method of igniting the fire, then even if we break the stone and shred the wood, we still wouldn't be able to start a fire.

So let's talk about faith, vows and practicing in another way. To practice is to constantly recite the Buddha's name "Namo Amitabha," these six powerful syllables. We should follow Great Master Lian Chi's teachings, "Recite the Buddha's name honestly; don't change the topic!" This "vow" is divided into two important points: vowing to leave this Saha World and joyfully yearning for ultimate bliss. Dharma Master Ou Yi said that if you ultimately get tired of this world and ultimately want to be reborn in the Pure Land, then it will be effective. But, if we have even the tiniest bit of desire for the Saha World, then attaining rebirth in the Pure Land will be dangerously difficult. So you should not think, "Oh, this year's Amitabha Session in the City of Ten Thousand Buddhas went well; I want to continue reciting next year," because if you have this thought, then you have not gotten tired enough of this world yet. What you should hope for is to already be in the Pure Land.

The third and last requisite is faith. As we all know, it is not easy to have faith in the Pure Land. It is easy to practice the Pure Land dharma, but hard to have faith in it. I want to recommend to everyone, if you doubt this dharma method, you should read Master Tiantai Zhi Zhe's talk about the "Ten Kinds of Confusion regarding the Pure Land," in which he explains this dharma very precisely and gives many examples so it is easy to understand. Due to the lack of time, I am only going to give one of the simplest examples. There was once a person who asked, "For limitless eons of time we have created much evil karma, and this life we have done the same. Why is it that at the last moment of life, if we recite the Buddha's name ten times, then we can be reborn in the Pure Land?" Great Master Zhi Zhe said, "If a room is engulfed in darkness for ten thousand years, but suddenly light shines in the room, it will penetrate the darkness and fill the room with light. Will the darkness not be vanquished just because it accumulated there for a long time?" In the same way,

理，如果我們念佛的話，每一聲佛就有一道光明，把我們無始劫來所造惡業的黑暗都給穿破了。所以經上說念佛一聲，能滅八十億劫生死重罪。

念佛法門是萬修萬人去，每個人念每個人都有份。你念佛，西方極樂世界就有一朵蓮花，往生後從蓮花化生，在極樂世界繼續修行就能當生成就佛果。印光祖師為了鞭策自己，寫了四個字「念佛待死」掛在齋房。印祖每天念佛等死的來臨，是何等自在灑脫！可是一般人都會想說：「等我老了或是快死了再念佛。」這是不一定的，而且是很危險的！到時候你可能已經念不出來了。比較穩當就是平常把它念習慣了，那麼你隨時都能面對死亡，心裡面也不會有恐懼。這樣我們臨命終的時候，可以明明白白的知道我們要去那裡；因為我們來的時候是糊里糊塗的，現在知道念佛就不再糊塗了。所以我們要打起精神，繼續努力地念佛。南無阿彌陀佛！

reciting the Buddha's name is just like a ray of light that destroys all the darkness of evil karma created through limitless eons until now. That is why a sutra says that reciting the Buddha's name once will eliminate eighty billion eons' worth of karmic offenses.

Reciting the Buddha's name is a dharma practice where if ten thousand people recite, all ten thousand will get reborn in the Pure Land; everyone has a share. If you recite the Buddha's name, then a lotus flower will be waiting for you in the Western Pure Land; once you are reborn by transformation, you will continue cultivating there until you reach Buddhahood in the same life. In order to encourage himself, Patriarch Yin Guang put up the words, "Reciting the Buddha's name while waiting for death," in his study room. Patriarch Yin Guang recited the Buddha's name and waited for his death; he was so at ease! So you might think, when I get old, then I will start reciting the Buddha's name. However, you don't know when death will come. When the time comes for you to die, you won't have time to recite anymore. You should be reciting every day so once you get used to reciting, then when you face death in the last moments of your life, you will understand where you will be going in the future and not be frightened. When you arrived in the Saha world, you did not understand how you came, but now you know how to recite the Buddha's name and will no longer be confused. So, we should strike up our spirits and continue vigorously upholding the Buddha's name. Namó Amitabha!