

# 「有」的基本要義、 佛教與念佛（續）

## *Existence's Fundamental Issue, Buddhism, and Buddha-Recitation (Continued)*

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According to Buddhism, a human being is made up of a mind living in a body. The mind consists of Four Mental Components, which are, (1) consciousness, (2) mental activity, (3) perception, and (4) feeling, which characterize a sentient being. The body is called form, and is made up of Four Elements, namely, air, water, fire and earth. The Four Mental Components together with form constitute the Five Aggregates which manifest as a human being. Therefore, a human being is not an eternal entity but just a collection of the Five Aggregates which are all impermanent in nature. Consciousness is the component that goes for rebirth from one life to another and gives rise to the other four components when it takes birth in the next life.

The forms that the consciousness can give rise to are recognized as the beings that are reborn. The Buddha has described for us the Six Realms of Rebirth where a sentient being may be reborn upon its death. The Six Realms are (1) the Heavenly Realm, (2) the Asura Realm, (3) the Human Realm, (4) the Animal Realm, (5) the Hungry Ghost Realm, and (6) the Hells Realm. The first three realms are called the wholesome realms and the last three realms, the unwholesome ones.

### What is the Fundamental Issue about Existence?

Upon his Perfect Enlightenment, the Buddha saw not only the endless rebirth of the sentient beings in the Six Realms of Rebirth, but also the Suffering connected with their rebirth and existence in the Six Realms. There are many types of suffering, and basically there are the following eight types: suffering of (1) birth, (2) old age, (3) sickness, (4) death, (5) separation from what one loves, (6) meeting what one hates, (7) not getting what one seeks, and (8) the pains associated with the Five Aggregates.

The Buddha pointed out in his teaching of the Four Noble Truths that this is the fundamental issue of existence, i.e. Suffering. Out of great compassion, the Buddha has come to the world to liberate all beings from

佛教講人的身心，心是受想行識四蘊，屬有情特徵，身是色蘊，地水火風四大合成。色受想行識五蘊，表之為人。因此一個人不是永恆的個體，只是五陰的結集，所以本性都是無常。只有意識會從一生轉到另一生，在下一生再與其他四個要素一起出現。

當形有了意識的重生，即是眾生的重生。佛陀教導我們有情眾生往生時有六法界：天界，阿修羅界，人界，畜牲界，餓鬼界和地獄界。前三界稱之為三善道，後三界稱之為三惡道。

### 什麼是有的基本要義？

在佛陀證道時，看到有情眾生無止盡的六道輪迴和生死中受盡苦楚。苦惱有多種，基本上分成八種：生、老、病、死、愛別離、怨憎會、求不得、五蘊熾盛苦。

佛陀在他的教化中指出四諦法是「有」的基本要義，也就是苦惱。世尊慈悲降世來使眾生從煩惱中得到解脫，教導大家如何了生脫死，因為眾生皆有佛性，皆堪做佛。

suffering by teaching them how to end birth and death and attain the bliss of enlightenment which every being can achieve because everyone has the Buddha Nature.

### What can we do about this fundamental issue of existence?

The best thing we can do is to study the Buddhadharma and to cultivate our mind until we attain enlightenment, and end birth and death and suffering. There are Four Stages of Enlightenment and the Four corresponding Sagely Realms where there is no rebirth but only bliss. They are (1) the Buddha Stage and Realm, (2) the Bodhisattva Stage and Realm, (3) the Pratyekabuddha Stage and Realm, and the Arhat Stage and Realm. These Four Sagely Realms and the Six Realms of Rebirth together constitute the Ten Dharma Realms, which are not apart from one thought of our mind. That is why if we don't cultivate our mind we will wander in the Six Realms of Rebirth without end, but if we cultivate according to the innumerable dharma doors taught by the Buddha out of his great compassion, we will get enlightened and be able to go to one of the Four Sagely Realms where we are liberated from rebirth and suffering.

### What is the best way to deal with this fundamental issue?

Among the innumerable dharma doors or methods of cultivation taught by the Buddha to end suffering is the dharma door of Buddha-recitation.

The Buddha tells us in the *Flower Adornment (Avatamsaka) Sutra* and the *Amitabha Sutra* that Buddha-recitation is the foremost dharma door, which is praised by himself and all the other buddhas in all directions. The Buddha repeatedly urges us to have faith in this method and practice it vigorously so that we can be reborn, for the last time, in Amitabha Buddha's Western Pure Land of Ultimate Bliss and attain Buddhahood in the shortest possible period of time with that one final lifetime in the Pure Land—no more rebirths in the Six Realms.

By reciting Amitabha Buddha's name with great faith and making the vow to be reborn in the Western Pure Land of Ultimate Bliss, cultivators of this dharma door will eventually be taken by Amitabha Buddha and a great assembly of sages to his Pure Land in an instant at the time of death. Then, in the Pure Land, we will continue to cultivate until we attain Buddhahood.

People of all intellectual capacity and dispositions, at any age, can practice this dharma door just by reciting Amitabha Buddha's name constantly. Thus, Buddha-recitation is the simplest, shortest and surest way to end birth and death and to attain Buddhahood.

The following is our Venerable Master's verses praising this dharma door:

“Amitabha” the name is

The King of Ten Thousand Dharmas,  
Which exhaustively contains  
the Five Periods and the Eight Teachings.  
A cultivator needs only to hold and  
recite it single-mindedly,  
And he will certainly reach  
The still, bright, and unmoving field.”

### 我們對有的基本要義要如何呢？

我們最好的作法是學習佛法，並且修行心地法門，直達到覺悟，斷生死輪迴的苦惱。達到覺悟境界的四聖法界分別為佛、菩薩、辟支佛、和羅漢，和無法斷生死的六凡法界組成十法界，十法界不離一念心。所以我們如果不修心，就會在六道生死輪迴無有止盡，假使我們學習佛陀慈悲教導無量的法門，可以證悟四聖道，得以了生脫死。

### 什麼是對應基本要義最好的方法？

在佛陀教導無數的修行行門中，念佛法門是可以斷盡煩惱的。

在《華嚴經》和《阿彌陀經》中佛陀告訴我們，他與十方諸佛皆讚歎念佛是無上法門。佛陀再次告訴我們，要對此法門生信心，精進修行，所以我們可以往生阿彌陀佛西方極樂淨土，在最短時間內成佛，並且最後一生是在淨土，從此不在六道輪迴。

誠信稱念阿彌陀佛聖號，發願往生西方極樂淨土，臨命終時，阿彌陀佛與諸聖眾前來接引我們至西方淨土，繼續修行終至成佛。念佛法門適合各類利頓眾生，不論任何年紀，都能持念彌陀聖號。因此念佛法門是最簡單便捷，可以斷生死的成佛法門。

以下是師父上人讚歎這個法門的偈頌。

阿彌陀佛萬法王，五時八教盡含藏；  
行人但能專持誦，直入寂光不動場。

念佛也是修習菩薩道六度波羅蜜很好的方法。

真能念佛，放下身心世界，即大布施（第一波羅蜜）。

不復起貪瞋癡，即大持戒（第二波羅蜜）。

不計人我是非，即大忍辱（第三波羅蜜）。

It is also said that Buddha-recitation is a great way to practice the Six Paramitas in the Bodhisattva Path as follows: “If one can truly be mindful of the Buddha, and renounce one’s body, mind, and the world, then this is great Giving (1<sup>st</sup> Paramita); if one is mindful without giving rise to greed, hatred and delusion, then this is great holding of Precepts (2<sup>nd</sup> Paramita ); if one is mindful without paying attention to right and wrong of people and self, then this is great Patience (3<sup>rd</sup> Paramita ); if one is mindful without any break, then this is great Vigor (4<sup>th</sup> Paramita ); if one is mindful without chasing after false thoughts, then this is great Samadhi (5<sup>th</sup> Paramita ); if one is mindful without being confused by other divergences, then this is great Wisdom ( 6<sup>th</sup> Paramita ).”

May this talk inspire you to bring forth the Bodhi Resolve and make Buddha-recitation your primary or the only dharma door of cultivation so that you will achieve rebirth in the Land of Ultimate Bliss.

不稍間斷夾雜，即大精進（第四波羅蜜）。

不妄想馳逐，即大禪定（第五波羅蜜）。

不為他歧所惑，即大智慧（第六波羅蜜）。

希望這個演說能夠激勵各位菩提增長，將念佛法門作為您們修行的不二法門，早日往生西方極樂淨土。

