

念佛法門解答

——宣公上人於1989年開示

Questions & Answers on Recitation of the Buddha's Name

—A Talk from the Venerable Master Hsuan Hua in 1989



DHARMA TALK DHARMA RAIN | 法語法雨

多說一句話，就少念一聲佛，這是對的；少說一句話，多念一聲佛，這也是對的。要是能把這個理論會通了，「行也彌陀，坐也彌陀」，行路也是彌陀，坐著也是彌陀，站著也是彌陀，臥著也是彌陀。

你念茲在茲，念得念而無念，無念而念，念得風也吹不透，雨也打不漏了，只有念佛這一念，旁的什麼都忘了。所以說：

「念佛能念無間斷」：你念佛念得沒有間斷了。

「口念彌陀打成片」：一片的意思就是接念連連不斷了，沒有停止的時候，沒有間斷的時候。

「雜念不生得三昧」：你雜念不生就是正念，就是正受，那就是三昧了。

「往生淨土定有盼」：你決定往生。你只要能念得這個樣子，念而無念，不念而念，你颳風也是阿彌陀佛，下雨也是阿彌陀佛，那個鐘響的聲音，也聽它在那兒「阿彌陀佛！」，在那兒念佛！無論什麼水流風動都是衍摩訶，都是念南無阿彌陀佛。

你能這個樣子，我保證不生而生，生而無生。上品上生也忘了，下品下生也不記得了，因為你不記得，你應該得到的，你一定得到；你不應該得到的，你想得到也得不到。所以一切唯心造，不

When we speak one sentence more, it follows that we will recite the Buddha's name one time less. When we speak one sentence less, it also follows that we will recite the Buddha's name one time more. If we understand this principle, then "Walking, Amitabha; sitting, also Amitabha." That is, when we are walking, we are mindful of Amitabha; when seating, we are also mindful of Amitabha. When standing, we are mindful of Amitabha, and when reclining, we are also mindful of Amitabha.

We recite constantly without the thought of reciting, and without the thought of reciting and yet reciting to the point that the wind cannot blow through and the rain cannot leak through; rather there is only the thought of reciting the Buddha's name and nothing else.

Therefore it is said,

Recite the Buddha's name continuously, reciting without a break.

The mouth recites Amitabha and makes things of a piece. This happens when one's recitations continue one after another, without stopping.

When extraneous thoughts do not arise, one attains samadhi. If you don't give rise to false thoughts, there is proper mindfulness, or proper perception. That is samadhi.

For rebirth in the Pure Land, your hope is not in vain. You will definitely be reborn there. All you have to do is recite without the thought of reciting, not reciting yet reciting, reciting Amitabha's name through the storms until even the sounding of the bell is reciting, "Amitabha Buddha!" When the waters flow and the wind blows, they proclaim the Mahayana. They are reciting "Homage to Amitabha Buddha."

If you can recite like this, I guarantee that you will be reborn in the Pure Land as if not being reborn, not being reborn and yet being reborn there. You will even forget about what grade of lotus you will be reborn in.

Since you do not remember, you certainly will attain what you deserve. What you do not deserve, you cannot attain even if you wish to. Thus, everything is made from the mind alone.

However, this does not mean everything you think will come true. You must

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中國明代四大高僧之一，蓮池大師臨終的時候，將他一生對四眾弟子們教導的精華，濃縮再濃縮，在他的遺囑之中諄諄告誡弟子們，大家要「老實念佛」。

今天結法緣的時間到此，最後希望所有見聞者，悉發菩提心，盡此一報身，同生極樂國。阿彌陀佛！

In Ming Dynasty China, the four great Sanghans of the age included Great Master Lian-chi. When he was passing away, he condensed all the teachings from his life for his students into the instruction: "Sincerely and honestly recite the Buddha's name."

Today's time is up. May all those who see and hear this make the resolve for *Bodhi*, and after this life is over, may we all be reborn in the Western Pure Land. Amitabha!

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是說我想什麼就是什麼，要功夫到了；功夫到，你念佛把一切一切的都放下了。

「終日厭煩娑婆苦」：我們每天覺得五濁惡世——劫濁、見濁、煩惱濁、眾生濁、命濁，這麼多東西都是濁惡的，我們厭煩娑婆這個濁惡的苦。

「纔將紅塵心念斷」：所謂紅塵是什麼呢？就是男女的淫欲，把淫欲先要斷了，這可以說是看破紅塵了。

「求生極樂意念重」：你求生極樂世界這個意念把它看重了，注重它。

「放下染念歸淨念」：你染污的念沒有了，就是淨念，就是淨土法門。

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have adequate skill. If your skill is sufficient and you recite the Buddha's name, you let go of absolutely everything.

If all day you detest the sufferings of the Saha world. Everyday we experience the Evil Age of the Five Turbidities —that is, the kalpa turbidity, the view turbidity, the affliction turbidity, the living beings turbidity, and the life turbidity. These are turbid things. We are vexed by these sufferings in the Saha World.

One cuts off thoughts of mundane defilements. Mundane defilements refer to lust between men and women. Once we cut off lust, we can say that we have given up mundane defilements.

Make rebirth in Ultimate Bliss your mind's essential aim. You must regard the wish to be reborn in the Land of Ultimate Bliss as extremely important.

Renounce defiled thoughts and pure thoughts you will find. The absence of defiled thoughts is pure thought. That's the Pure Land practice.



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