

淨土法門說切願

Pure Land Dharma-door – Earnest Vows

比丘近巖講於2012年12月26日萬佛城大殿
比丘尼近經 英譯

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BODHI FIELD | 菩提田

我們打佛七，已經是禮拜三；從禮拜天開始到今天，應該是漸漸上軌道了，不知道大家有沒有這種感覺。我們體會一下，在誦《阿彌陀經》、唱彌陀贊、誦念六字洪名，四字名號，以及靜坐——所有這些念誦之中，我們可以總結是哪些地方比較得力，然後在此基礎上，再慢慢地切入這個法門。

淨土法門不離三個方面：信、願、行。祖師大德一而再、再而三地苦口婆心地教導我們；信要深，願要切，行要真——就是信深、願切、行真。

個人感觸比較深的是「願切」。這個「切」字是右邊是帶刀部的，也就是說：「願」不容易發；發了，也不切——沒有一種迫切感。所以為什麼上人在以前教導弟子的時候，有時候就舉以前的例子說，好比你現在是文革期間批鬥你，叫你跪玻璃，你那個時候就會知道發這個懇切之願。我們此時安逸，不容易發迫切的願。加上平時如果對淨土法門修不夠深的話，信心也不容易發得深；信不深，願就不切，行也就不真，就不容易構成三足鼎

We are in the Buddha Recitation session and it is already Wednesday. From Sunday to today, we should already be on track gradually. I don't know if you have this kind of feelings. We could pay attention to our recitation of *The Buddha Speaks of Amitabha Buddha Sutra*, Amitabha Praises, the six-character holy name (note: Na Mo A Mi Tuo Fo), the four-character name (note: A Mi Tuo Fo) and the silent recitation during the sitting periods. From these recitations, we could conclude where we have more strength and build our skills on these bases to get ourselves into this Dharma-door.

Pure Land Dharma-door does not depart from three aspects: faith, vows and practices. The patriarchs and the great virtuous ones earnestly instructed us again and again that we shall have deep faith, earnest vows, and genuine practices.

Regarding these three aspects, I personally have deeper feelings about “earnest vows (願切).” If one takes a look at the Chinese character of “切(qiè)” for being earnest, it has a knife radical on the right side, which symbolizes the difficulty in making vows (for rebirth in the Pure Land). Even if one has made a vow for such purpose, one is not earnest enough since there is no sense of imminent urgency. Therefore, that was why Ven. Master used the following example to teach his disciples about this particular issue previously. He said, “If it were the Cultural Revolution in China right now, you would be the one being criticized and denounced in public. When asked, you would kneel on broken glass. At that point, you would know how to make earnest vows. Nowadays, life is smooth and cozy so it is not that easy to make imminent and earnest vows. Additionally, if we do not have deep practices in the Pure Land Dharma-door at ordinary times, our faith would not be rooted deeply, either. Without deep faith, vows will not be earnest and consequently, practices will not be genuine, either.

立的穩固法門。

所以今晚想跟大家一起再來瞻仰一位淨土中的祖師，回顧他的生平及著作，以此自利利他，自勉勉他。這位法師我們都很熟悉——淨土宗九祖，蕩益大師。

蓮池大師、憨山大師、紫柏大師及蕩益大師，是明末四大師；兩位偏禪，兩位偏淨。蓮池大師早，蕩益大師晚，兩位一前一後，但都注重淨土法門，亦身列於淨土宗八祖和九祖。憨山大師與紫柏大師，兩位差不多同一時代，比較偏於禪宗，在《佛祖道影》裡，他們兩位都是被納入於禪門祖師。上人也特別提到的還有兩位，一位是憨山大師，一位是蕩益大師。

蕩益大師對淨土法門極力提倡與弘揚。他說：「禪是佛心，教是佛語，律是佛行，同歸一念。」這一念就是「南無阿彌陀佛」這一聖號。這也是上人所說的「無不從此法界流，無不還歸此法界」，用蕩益大師的話，就是「禪教律密，無不從淨土流，無不還歸淨土」。蕩益大師的著述相當豐富，蕩益大師全集共有二十冊，但全指歸於淨土。

平時我們聽上人的開示較多，個人如果有一些缺點或錯誤，通常會在讀法語和聽開示的過程中，馬上被上人痛下針砭，即刻指出。除此之外，個人還沒有碰到其他類似的情況。但是看蕩益大師的開示，也會有被鞭子抽的感覺——照見自己一切習氣毛病、缺點錯誤。所以讀《靈峰宗

In that case, the Pure Land Dharma-door is unformed, and will not be solid like a tripod with three supporting legs (of faith, vows and practices).

Tonight, I would like to revere with you a patriarch in the Pure Land School as well as reviewing his life events and his writings so that we receive mutual benefits and encouragements. We are very familiar with this Dharma Master – Great Master Ou Yi, the ninth patriarch of the Pure Land School.

Master Lian Chi, Han Shan, Zi Bo and Ou Yi were four great masters living in the end of the Ming Dynasty; two of them gravitated toward the practice of Chan and the other two toward Pure Land. Great Master Lian Chi came at an earlier time than Great Master Ou Yi. Both of them emphasized the Dharma-door of Pure Land practices and were also honored as the 8th and the 9th patriarchs of Pure Land School respectively. Great Master Han Shan and Zi Bo were contemporary, favored Chan meditation and were also honored as Chan patriarchs in the *Lives of the Patriarchs*. Ven. Master Hua specifically mentioned two patriarchs, Great Master Han Shan and Great Master Ou Yi.

Great Master Ou Yi strongly advocated and propagated Pure Land Dharma-door. He said, “Chan is the Buddha’s mind; the Teachings are the Buddha’s words and Vinaya is the Buddha’s conducts, all of which return to one single thought – the Holy name of Namó Amitabha. Ven. Master said once, “There is nothing that does not flow out of this Dharma Realm. There is nothing that does not return to this Dharma Realm.” Using Great Master Ou Yi’s words, it means “Chan, Teachings, Vinaya and Secret schools, none of which does not flow out from the Pure Land School and all of which return to the Pure Land.” This Great Master’s writings and compositions are rich and abundant. *The Complete Collection of Great Master Ou Yi* totaled up to twenty volumes, all of which direct toward and return to the Pure Land.

We listened to Ven. Master’s instructional talks frequently at ordinary times. If I have made any mistakes or have some shortcomings, Ven. Master usually would point them out to me and offered me sound advices during the process of reading Dharma talks or listening to the recordings. Nonetheless, I have not met a master like Great Master Ou Yi – reading his instructional talks made me feel like I got a whipping from him as well. I see my own habitual patterns, shortcomings and mistakes. Hence, reading

論》，這對個人修行的收益是非常之大的。

《靈峰宗論》有十卷，整部像是蕩益大師的文鈔，或是開示錄彙總。看了之後，真的是有汗流浹背之感，看得很心虛。為什麼？就是自己的所行所做不真，很多違反戒律之處都被指出來。雖然他是給某居士、某位法師，或某個場合之下講的，但是讀了之後都覺得在講自己，所以這部書我覺得非常好。弘一大師也很贊嘆這部書，他更把《靈峰宗論》裡邊一些警誡之語彙編，三易其稿，然後定名成《寒笈集》。

對了，靈峰就是在杭州北天姥山那邊。蕩益大師在那裡終老；往生之後，弟子就在那給他建塔紀念，所以後人也稱他為「靈峰大師」。

蕩益大師生於明末清初；從明朝萬曆年間到清代順治這段期間，歷經改朝換代，當時的兵荒馬亂與瘟疫饑饉，往往一天就餓死上千人，目睹這世間之苦，激發起他的憫世悲心。其次，期間也歷經家道變故，在朝中當官的舅父驟然過世，及正成長的年幼姪兒也突然夭折，種種的變故，激發起他的出世之志。出家之後，看到佛教門中的諸多流弊，更激發起他匡扶正法的大願。如是種種，使他出家後發願發得非常真切，修行非常精進——最讓我感動的是，他對自己要求非常之高。他曾發三個願：一、如果沒有證得無生法忍，不收徒眾；二、不登高座；三、寧可餓死、凍死、窮死，也不趕經懺。

Master Ou Yi's work, *Discourse of Principle by Master Ling Feng (Ou Yi)*, gave me the greatest benefits in my personal cultivation.

Discourse of Principle by Master Ling Feng (Ou Yi) has ten volumes, which are likened letters from Great Master Ou Yi or a compilation of his instructions. After reading them, I perspired profusely and felt guilty. Why? It is because my conducts are not genuine and the places where I violate the precepts are pointed out to me. Although these instructions were given to a lay person, a Dharma master or to a group of audience at certain circumstances, I feel that the talks were directed toward me and for me. Therefore, in my opinion, I think these books are really great. Great Master Hong Yi also spoke highly of these books. He also selected Master Ou Yi's talks and advices, refined it for three times and then compiled them into an abridged version known as *The Hanqie Collection*.

By the way, Efficacious Peak, located at the North Tian Mu Mountain in Hangzhou, was where Great Master Ou Yi spent his last days. After passing away, his disciples built a memorial stupa for him. After that, people of the later generations started to address him as Great Master Ling Feng (Efficacious Peak) a posthumous name.

Great Master Ou Yi was born in the late Ming Dynasty and the beginning of Qing Dynasty. From the Wanli reign of Ming to Shunzhi reign of Qing, a change of regime and tumult brought turmoil of the wars. The country was plagued with epidemics and famine with which a thousand people could die in a day. Witnessing such suffering in the mundane world, it inspired Great Master Ou Yi to compassion. Moreover, he also experienced upheaval in his family. His maternal uncle, a royal government officer, passed away suddenly and his young nephew came to an untimely death all of the sudden. All these changes in life inspired him to leave the home-life. After becoming a monk, he observed many pitfalls in the monastic system and this evoked his great vows of rectifying the system to support the proper Dharma. All these events and instances helped him made extremely earnest vows and practiced vigorously after entering the monastic life. The most touching thing to me is that he had very high expectation for himself and had made the three following vows: first, I will not take any disciples as my students if I am not certified to Patience of Non-production; second, I will not ascend to high seats; third, I would rather die from starvation, freezing cold and poverty than paddle sutras recitation and repentance ceremonies.

待續

To be continued