

淨土法門說切願 (續)

Pure Land Dharma-door – Earnest Vows

(continued)

比丘近巖講於2012年12月26日萬佛城大殿
比丘尼近經 英譯

A talk by Bhikshu Jin Yan at Buddha Hall
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English Translation by Bhikshuni Jin Jing



他有這種悲願，為竭力挽救佛教的種種弊病，挽回劫運，他所付諸力行方面也非常的真，做到言行相顧，心口不相違。很多情況下，他常常是發願；發願後，就刺血或是燃香以銘志。有的時候是用自己的血來寫《佛名經》，或者寫一則發願文。我看他的發願文，很多發願，好比他發願身上燃香，如果加起來，都有上百炷。那麼，那些沒有記載在書上的燃香，次數就更多了——以此類推，他燃香的次數之多，用一個成語來說，幾乎「體無完膚」。這些是我之前看他的書所沒有注意的。

蕩益大師還有另外一個比較突出的貢獻，就是看了藏經——律藏、論藏、經藏這三藏之後，不僅能夠有自己的心得，而且還將讀經閱藏的方向，概貌寫成一本指南書，這就是我們現在看的：一本是《法海觀瀾》，一本是《閱藏知津》，告訴我們如何次第來閱讀《大藏經》，這是大師留給後世子孫一份非常寶貴的法寶。

講完這個之後，還有一點時間

He made these compassionate vows in order to salvage various ills of Buddhism and remedy the unfortunate situations. He genuinely contributed his strength and walked his talk. What he did never contradicted with what he said. More often than not, in many situations, he would make vows, pricked his skin to write in blood or burned incense on his skin to show his determination. Sometimes, he would write in blood *the Buddhas' names Sutra* or his passage of vows. I have read various passages of his vows, many of them in fact. The incense he used to burn on his skins every time he made vows would total up to 100 sticks with all the passages of vows recorded in his works. Those that were not recorded made the total number even higher. With the number of times he's burned incense on his skin, we could use one Chinese idiom to describe him, "not a single spot on his skin is left untouched." This is the one thing I didn't realize when I read his works previously.

Another remarkable contribution Great Master Ou Yi had was reading the Tripitaka — Vinayas, Shastras and Sutras. Not only did he have insights after studying the Tripitaka, he also wrote guidebooks to give directions on how to start reading the Tripitaka. These two pieces of work are known as *Looking at the Billows and Ripples in the Sea of Dharma* and *A Guide on Reading the Tripitakas*. Both books apprise us of information and outlines regarding how to read the Tripitaks. They are very precious Dharma Jewels that Master Ou Yi left for the generations to come.

After this, there is still a bit of time left. I would like to share one or two incidents I have seen and heard about Buddha recitation.

想跟大家分享我自己一兩則關於念佛的所見所聞。

我這次從香港回美國的路程，經過廈門看看父母親，途徑深圳，之後轉道去成都的昭覺寺、文殊院，以及西安的臥龍寺（在那兒隨喜他們一天的禪七），還到扶風的法門寺。

在深圳時，有兩位學生想要申請我們育良小學、培德中學，我把他們填的申請表帶回來。其中一位學生的家長姓何，她談到自己在佛法上如何的行持。她說她之前是個很躁動不安的人，但她一個好處就是，如果老師吩咐什麼，她一定如實去行。

據她講，她老師給她一天安排許多功課，她都能落實去做。每天起得很早，大概也是兩三點就起床，先是三百拜的拜佛，然後誦一部《無量壽經》，之後再誦阿彌陀佛聖號。老師給她的功課是一天五萬聲的佛號。她先是計數器，後來發現計數不是很管用，她就按時來念，以一小時七千聲的佛號來念，她每天這樣修行。功課基本上做完之後，才給她的先生和孩子準備早餐。我聽了之後很感動，看她身體很健康，精神很鏗鏘。像她一個在家居士還能夠這麼力行日課，誦念《無量壽經》，持佛號五萬聲，不打折扣，沒有放水的這樣來修持，我不常見，給我鼓勵很大，想一個居士都能這樣做，我還是個出家眾，那更應該認真在這個法門投入心力和時間。

第二個事例是在九華山，有位比丘尼大約是一百三十六歲了，也是得念佛三昧的。若有帶著病人找她；她也是給他念念「南無阿彌陀佛」，然後在頭上

On my way back to the U.S. via Hong Kong, I stopped by Xiamen to see my parents. I passed by Shenzhen and later visited Clear Awakening Monastery and Manjushri Garden in Chengdu and Lying Dragon Monastery in Xian, where I rejoiced a one-day Chan session with the monastics there. I have also visited the Dharma Gate Monastery in Fufeng.

When I was in Shenzhen, two students wished to apply to our Instilling Goodness Elementary School and Developing Virtue Secondary School. I brought back the application forms they had filled out. The last name of a student's parents is He and she shared with me how she practices the Buddha Dharma. She said she used to be a very irritable and restless person. But one of her good point is that whatever her master instructs her to do, she certainly follows them truthfully.

According to her, her master assigns her a lot of Dharma homework, all of which she can do. She gets up very early in the morning, probably around two or three in the morning. She bows to the Buddha three hundred times, then recites *the Infinite Life Sutra* once and Amitabha Buddha's name, which is 50,000 times per day as instructed by her master. She started out to use a counter to keep track of her recitation and later discovered that such device was not so useful. Now, instead, she would use time to keep track her recitation. She counted her recitation per hour. She recites 7,000 times per hour and keeps track of number of hours she recites. And that's how she counts 50,000 times. She practices like this every single day. After her basic homework is done, she prepares breakfast for her husband and children. Upon hearing this, I was very moved. She seems to be very healthy with vibrant energy. It is rare to see a lay person could apply her effects in doing her daily practices of reciting *the Infinite Life Sutra* and Buddha's name 50,000 times every day without any slippage. What she has done encourages me a lot. I thought if a lay person could do this, I, as a monk, should put in even more time and energy in practicing this Dharma-door.

The second story I heard about is a bhikshuni, who is now 136 years old and has attained the Buddha Recitation

摸一摸，那人的病就好了。因此很多人知道她有這種神跡，攜兒帶女地去尋訪她，求她幫助。很多記者也準備來採訪她，但被她拒絕。最重要的是，她從不講別人的過失和是非，如果有緣的，就作法上的開示，其餘的她都一概以「南無阿彌陀佛」把一些言不及義的，當下就堵住，還轉到這個法門上面。這個故事也是讓我印象很深的故事。

阿彌陀佛。



Samadhi. If a sick person goes to her for help, she just recites Amitabha Buddha's name and touches that person's head, he or she will be cured immediately. As a result, many people have know about her miraculous events and taken their sons and daughters to her for assistance. Many reporters came to interview her but were turned down. The most important thing is that she never discusses others' rights and wrongs or gossip. If people have affinities with her, she would give them a Dharma talk. Otherwise, she just recites Namu Amitabha Buddha to them. Any idle talks, she stops them right away and direct the visitors toward the Pure Land dharma-door.

This story has also impressed me a great deal. Amitabha!



宣化上人解惑篇 -- 禪問答

Resolving Doubts - Q&A on Chan by Ven. Master Hua

凌峰 英譯 English Translation by Ling Feng

問：坐禪的話頭「念佛是誰」、「誰在念佛」，不知該如何下手？如何用功？

上人：參「念佛是誰」、「誰在念佛」，要參才行，不是用問的，這是要參的。就像用錐子鑽窟窿，鑽透了就知道了；沒鑽透，你問也不明白。這是「言語道斷，心行處滅」的法門，誰也說不出來；旁人能告訴你，都是假的。

Q: How do I start investigating a Chan topic, such as “who is mindful of the Buddha?”

VM: Investigate “who is mindful of the Buddha?” in your mind, not with your mouth by asking the question. You have to investigate. It is like drilling a hole with an awl. Once you drill through, you will know. Before that, you will never know no matter how many questions you ask. This is the Dharma-door that “cuts off words and languages and where thoughts cease to be.” No one can describe it. Whatever others can tell you are all false.



宣化上人解惑篇 —— 禪問答

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問：禪坐的主要目的是什麼？

上人：禪坐的利益是多方面的。不論你是在讀書、工作，或整理家務，每日的禪坐，能增加你的集中力，及減少生活壓力和增進身體健康。如果你想啓發真正的智慧和解脫，就更應該養成習慣，持之以恆，才能真正達到所謂的了生脫死。

Q: What is the main purpose of sitting meditation?

VM: The benefits of sitting meditation are manifold. Whether you are studying at school, working or doing house work, sitting in meditation daily can help you focus, reduce stress and improve your health. If you want to obtain true wisdom and liberation, you should make it a habit and be persistent. Only then can you truly reach the state of ending birth and death.

問：參禪的法門是不是比較危險，容易著魔？

上人：這種情形有種種的因緣，不是一種的因緣。有的人修行，他自私心太重，我見太深，總是忘不了我，總是存了自私自利的心，修道是為自己。因為他有自私自利的心，所以就容易著魔。

Q: Is investigating Chan more dangerous and easier to fall into a demonic state?

VM: There are various causes and conditions for such a scenario. It is not just one kind of cause or condition. Some cultivators are too selfish, with a strong view of self. They can never forget about themselves and always want to benefit themselves. They cultivate solely for their own sake. Because of such selfish attitude, it is easier for them to fall into a demonic state.

問：師父，禪坐時進入情況後，即不想起坐，此時應以何種心境來保持這種境界？若欲突破此一層次，應以何種方法才不會著魔？

上人：著相頭頭錯，無為又落空。《金剛經》說：「凡所有相，皆是虛妄」，有什麼境界可著的？「若見諸相非相，即見如來」，盡在皮毛上摸索，摸索到什麼時候也都是在皮毛上。

Q: Master, I do not want to get out of meditation every time I am well into it. What kind of attitude should I have to maintain this kind of state? If I want to break through this level, what method should I use so that I will not fall into a demonic state?

VM: It is wrong to attach to appearances, yet doing nothing at all, one falls into nihilism. The “Vajra Sutra” says: “all appearances are false and illusory.” What state is there to be attached to? “If one sees that all phenomenon has no appearances, one sees the Tathagata”. If you keep searching at the superficial level, you will always stay there no matter how much time you spend.

