

學習《彌陀要解》之心得

Reflecting upon the Essential Commentary of Amitabha Sutra



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今天想和大家分享，在法界佛教大學聽持法師《彌陀要解》的課。這門課是中英文同時進行的，中文採用近賦法師的講稿，持法師再繼續講自己在修行淨土法門的體驗與心得。雖然是在聖城法大的會議室講課，但我們連接到會議軟件GoToMeeting；在柏克萊佛寺院也有一組法師和學生；另外還有西雅圖的金峰寺，馬里蘭的華嚴精舍；加上澳洲金岸持法師那兒，一共是五組，其實加起來人蠻多的。

這個課程有很多大家可以發問的機會。很多時候自己覺得瞭解了，但經過別人提問題，才發現這個問題自己從沒想過，也沒有考慮過。

I would like to share some reflections on the class that was offered by DM Chih as part of DRBU community classes — the *Essential Commentary of Amitabha Sutra*. The classes are conducted in both Chinese and English. DM Jin Fu would lecture in Chinese and then DM Chih would translate, including her own commentaries on her own experiences in practicing the Pureland Dharma Door. The classes are held online via the Go-to-meeting tool, but residents in CTTB gather in the DRBU conference room. There are also groups joining from Berkeley Buddhist Monastery, Gold Summit Monastery in Seattle and Avatamsaka Vihara in Maryland, and including DM Chih's group from Australia,

並且很多問題都很實際的，跟我們日常的生活或平時的修行有很大的關聯。所以我覺得大家在課上提問是非常非常有益處的。

跟大家分享我們在課堂上講的一些內容：我們還在講五重玄義。現在講到的是第三重玄意。五重玄義——釋名、辨體、明宗、論用，還有判教相。我們現在講的是明宗。《彌陀經》的宗，講的就是信、願，還有持名，作為修行的法門。蕩益大師在《彌陀經要解》裏是這樣講的。

上個禮拜四，我們把第三個——信——講完了。講到願的時候，蕩益大師在他的《彌陀經要解》裏寫的是，「娑婆，即自心所感之穢而自心穢，理應厭離。極樂，即自心所感之淨而自心淨，理應欣求」。就是說，如果我們瞭解到自己心所感的結果是怎樣的，就會很自然而然地去厭離那些雜穢的，而欣求那些清淨的。

所以蕩益大師在《彌陀經要解》裏繼續講到覺林菩薩的那首偈頌——「應觀法界性，一切唯心造」。古德有云：「娑婆心險，感陵谷之深邃。極樂心平，致地平之如掌。」這些都是契理之事。

講到「娑婆心險，感陵谷之深邃。極樂心平，致地平之如掌」時，持法師就說，不知道你們在讀這段時有什麼感想，但是我覺得，我本人是非常喜歡山林的，也喜歡深谷。極樂世界這麼平坦，我可能會很想念娑婆世界的高山和深谷，這樣可能是我想求生極樂的一個很大的障礙。也有別的同学在講，對呀！為什麼極樂世界那麼平、那麼無聊、那麼沒有意思。所以在這一段，大家有很生動的討論。近賦法師講到，因為娑婆世界的人，做事情都是用第六識，所以分別心很重；分別心很重就會想，哎呀，這個高山真的是很好，這個深谷也很不錯！但是，如果不用分別心的話，那高山和深谷與平地，其實沒什麼區別的。

這時我就想起，蘇美度法師在一次講法中，因為有人問他輪迴的事情，很希望知道自己以前是哪一道的眾生或者是某某人。蘇美度法師就說，你不需要想你以前的輪迴是怎樣的，拿出你一天時間，就可以看到你自己是怎樣在這個輪迴中在轉。比如說，你在沒事的時候，突

there are five groups in total — not a small crowd.

There are many opportunities to raise questions during the class. Many times, it was not until someone else raised a question that I hadn't thought about, that I realized I really did not understand the topic. I think it is very important and beneficial to have questions raised in class, because, most of the time, these questions are very pragmatic in terms of everyday life and we can all use them to relate to our cultivation.

In order for everyone to see what we do in class, I would like to share some content of our in-class discussion. Right now we are on the third part of "Five Esoteric Meanings — explain the name, understand the substance, know the school of teaching, unravel the function and determine the teaching."

Last Thursday we finished the discussion on Faith and moved on to Vows. Master Ouyi stated in the commentary, "The Saha world is the response of the foulness in our mind, we should naturally detest it. Pureland is the response of the purity of your mind, we should naturally long for it." Therefore, if we understand what the responses are for the different states of the mind then we will logically and naturally want to stay away from what is foul and go for what is pure.

Master Ouyi further quoted Bodhisattva Forest of Enlightenment's famous verse — "Contemplate the Dharma Realm, Everything is made from the mind." The ancient sages said that "the treacherous minds in the Saha world gave rise to high mountains and deep valleys while the impartial minds in the Pureland caused the ground to be as level as one's palm." These are all phenomena that accord with principles.

When discussing this, DM Chih shared her own experience, she said, "I don't know what you all think of it when reading this part but personally I really like mountains and deep valleys. The Pureland is so flat I think I might miss the mountains and valleys in the Saha world - this might be a big obstacle for me!" she laughed. Then some other people also mentioned "That's right! Why is the Pureland so flat and so boring?!" We had a very lively discussion on this topic. DM Jin Fu said, "Well, people in the Saha world always view things with their 6th consciousness - this discriminating mind. Therefore we would say the mountains are majestic and the valleys are beautiful. However if we put down the discriminating mind, then mountains and valleys are not that different."

Now this reminded me of a talk given by Ajahn Sumedho. Being very eager to know about what or who he was in his previous life, somebody asked Ajahn Sumedho about it. Ajahn Sumedho said to him, "You don't even need to worry about your previous life, just look at one day of your current life. See the transmigration in all your actions — when you are not occupied, suddenly you want to

然覺得，「啊，我想去吃東西」，習氣就帶你吃東西。吃完了以後覺得，「我夠了，我不想再吃了，吃飽了」，然後你就去看電視、看電影。這個看完了，你覺得，「好了，我不想再看了」，習氣就繼續帶著你，去和家人、朋友聊天。這些都是六根上的刺激，外面的刺激，所以你的習氣就一直帶著你去享受不同的刺激。之後又覺得這些都厭倦了，怎樣呢？去睡覺。所以睡覺的時候就把所有的外在刺激全都斷掉了，什麼也不知道了。

我們講到喜歡高山深谷，不是很喜歡極樂的平地。就是因為，山谷讓我們的感官很受震撼，所以這是因為我們很想去享受這些外在的刺激，才會每天都在食色等之中打轉。累的時候，就把自己完全從這些隔離出來——去睡覺；或者有的人選擇喝酒，喝到不省人事；或者有的人會吃迷藥，吃到自己完全不明瞭是怎麼回事。記得有一個詞叫「塵勞」，這些都是很讓人勞累的事情。去睡覺、喝酒、吃迷藥等等都是因為我們凡夫的無知，不知道在這種情況下應該怎樣離開這種勞累。那麼蕩益大師在講解《彌陀經》時就是給大家指出一條路——既然這樣被外塵勞累的話，就應利用這種勞累，去嚮往離開這些外塵；同時呢，加上想要住於清淨的地方，這種對清淨的嚮往：用這種厭和欣，可以變成我們發願西方的一個根本。阿彌陀佛！

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eat something, then your karma will bring you to open the fridge and get something to eat. After a while you are sick of eating then your karma will bring you to go watch TV or movies. After a while, you are sick of watching entertainment then your karma will bring you to go chat with your family or friends. All of those above are excitements for the six sense organs. With the stimuli, your karma will then bring you to “enjoy” all these excitements. What happens after you are sick of all the excitements? You go to sleep and then cut off all the contact with the external world and go into the state of oblivion.

To come back to the fondness of mountains and valleys rather than the flat ground of the pureland, it is also because mountains and valleys are exciting for our sense organs that we would rather prefer those to the leveled ground in the pureland. Because of the mind's habituation to enjoy all the external excitements, people become lost in food, beautiful forms, fame etc, etc... When we are tired of those things, we try to pull ourselves out of it - some go to sleep, some drink themselves into oblivion, some take drugs. There is a phrase - the dust fatigue - to describe all these intrinsically tiring activities. Due to their ignorance, people fell into the trap of sleeping, drinking, taking drugs or other diversions. But in the *Essential Commentary of Amitabha Sutra*, Master Ouyi pointed a way out for us - since we do not want the fatigue from all the dust then we should detest it and long for purity. This can then become the basis of our vow to be born in the Land of Ultimate Bliss. Amitufo!

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