

七日七夜

Seven Days and Seven Nights

宣公上人開示於一九七二年冬季佛七開示

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An Instructional Talk by Venerable Master Hua during a Buddha Recitation Session in the Winter of 1972

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念佛七就是念「南無阿彌陀佛」，以七天做一個七。在這七天，可以念得一心不亂，得到念佛三昧，把這個癡暗的心滅除了，開大智慧。

為甚麼要七天？因為我們人的血液，在身體裡是「七日來復」，七日就這麼循環一大週。所以你在第一天念佛，這能換一換新鮮的氣血，氣也換新鮮了，血也換新鮮了。那麼一天新鮮，兩天新鮮，三天新鮮，你到七天都是這樣，把氣血都換新鮮了，那麼你就會開大智慧。所謂新鮮，就是不黑暗了，不打旁的妄想。

你一心念佛，阿彌陀佛或者來給你

The Buddha recitation session is meant for one to recite, “Homage to Amitabha Buddha,” for seven days. During these seven days, one is able to recite with single-minded concentration without a scattered mind, enter the Buddha-recitation samadhi, extinguish a stupid and dark mind, and obtain great wisdom.

Why are seven days necessary? This is because our blood circulates every seven days in our bodies. Every seven days, it finishes circulating once. When you start to recite the Buddha’s name on the first day, you are able to change your blood and breath. The breath becomes fresh and the blood becomes fresh as well. Thus, it is fresh on day one; it is fresh on day two; it is fresh on day three. All the seven days are like this. Your breath and blood become fresh. Therefore, you obtain great wisdom. What is meant by being fresh? It means that there is no longer any darkness and that you do not have any more delusions.

摩頂，或者你見著光，或者見著花，或者見著佛的相好，這都是有多少感應。雖然這不能說完全是好，但是這是有感應了，你念佛念得有多少相應的地方。你在這七天，你把氣血都換成了新鮮的氣血，沒有打妄想的那種氣血了，你就會開智慧，種深深的善根；也就是這個菩提的種子，你已經種下了。

各位，無論出家人、在家人，遇著這個打佛七的機會，都應該參加這個佛七，不要錯過這個機會。這是一個成佛的道場，成佛的一個機會。你們現在把這個金剛種子種下了，將來一定會結這個菩提果；也就好像你吃這個金剛，吃到肚裡頭，無論如何它都不會化的。你現在念佛，也就等於種下這個金剛種子一樣的，它甚麼時候不會壞了。你不要以為念佛就是這麼「南無阿彌陀佛、南無阿彌陀佛、南無阿彌陀佛……」，這能有甚麼益處呢？這個益處是說不能盡的！

你看釋迦牟尼佛，在一生之中他最讚歎的就是念佛法門！所以《彌陀經》就是佛不問而自說的——沒有人請問，他自己就說了《阿彌陀經》。由這一點看來，這念佛法門是特別重要的！念佛就能往生西方極樂世界，過去在中國，很多很多人都是念佛得到往生西方極樂世界的，這非常之多。

在這個國家，我又提倡叫人念佛，又提倡叫人參禪。為甚麼這樣子呢？因為我願意教化出一些個「帶角的老虎」，人人見著都很害怕的。這個虎本來就很厲害了，又帶上兩個犄角，就更厲害了。所以將來你們各位都要做帶角的老虎。這個老虎帶上角，不是叫你們去吃人，叫你們做甚麼呢？是叫你們到處去弘揚佛法，降伏這個天魔外道，令魔王一見著就都老實了。這是個比喻，你不要以為這就是真的老虎生了兩個角，滿山各處去跑。這是言其「有禪有淨土，猶如帶角虎」，你又參禪又念佛，這就好像老虎有了角似的。❀

If you are concentrating on reciting the Buddha's name, then Amitabha Buddha will come to rub the crown of your head, or you will see lights, or see flowers, or see the primary and secondary marks of the Buddha's body. This is more or less the Buddha's response. Although this can't be said to be completely good, it is a response. You recite the Buddha's name to such a degree that, more or less, you will receive responses. During these seven days, you will renew and freshen your breath and blood, which will be free from delusion. Thus, you will obtain wisdom and plant deep, good roots; in other words, you will have planted a Bodhi seed.

Everyone, whether you are a monastic or a lay person, when there is a Buddha recitation session, you should attend. You should not miss this opportunity. This is a place and an opportunity for you to attain Buddhahood. Now, you plant this Vajra seed, and in the future you will receive the Bodhi fruit. It is like eating this Vajra seed; no matter what, it will not disappear. Your recitation of the Buddha's name now can be compared to planting a Vajra seed, which will not become rotten at any time. You should not treat reciting the Buddha's name as simply reciting "Homage to Amitabha Buddha, homage to Amitabha Buddha, homage to Amitabha Buddha..." and think "what's the benefit?" The benefit is endless!

Look at Shakyamuni Buddha. Throughout his life, the thing he praised the most was the Dharma method of Buddha recitation. Therefore, the Buddha explained the *Amitabha Sutra* without any request. No one made such a request. He explained the *Amitabha Sutra* on his own. From this point of view, this Dharma method of Buddha recitation is especially important! If you practice this Dharma method, you can go to the Western Land of Ultimate Bliss. In the past, many people in China went to the Western Land of Ultimate Bliss by reciting the Buddha's name.

In this country, I promote both Buddha recitation and meditation. Why? Because I like to teach a few "horned tigers" that everyone is scared to see. This tiger is very powerful, and it is even more powerful with two horns. Therefore, in the future, you all have to be tigers with horns. I don't mean that, as a horned tiger, you should go eat people. What do I want you to do? I want you to go everywhere to promote the Dharma and to subdue the demons and non-Buddhists so that they become tame. This is just a metaphor. Don't think that this is a real tiger who has two horns and runs all over the mountain. This is to say that "there is a pure land of Zen, just like a horned tiger." If you practice meditation and recite the Buddha's name, then you will be like a tiger with horns. ❀