

《金剛經》上說：應無所住而生其心。

《無量壽經》教我們要念念唸佛，求生西方極樂世界。佛說要無所住，不要執著。又說要我們念茲在茲的唸佛，求生極樂。佛是不是自相矛盾？我們應該如何理解及融合這兩個觀念？

宣公上人曾說：「應如是住而生其心。」這句話和《金剛經》所言是否相反？您作何解釋？

請寄 [vbs@drba.org](mailto:vbs@drba.org) 分享您的想法。

The Vajra Sutra says, "Be everywhere engaged and nowhere attached."

The Infinite Life Sutra teaches us to be mindful of the Buddha in thought after thought and seek for rebirth in the Western Pure Land.

Buddha teaches us not to be attached and let the mind dwell no where. But he also says, in thought after thought, recite the Buddha's name. Is the Buddha contradicting himself with two seemingly conflicting principles? How should we understand these two teachings and reconcile these two principles?

Venerable Master Hsuan Hua once said, "Engage everywhere while abiding in thusness." Is this line contradictory to the line in the Vajra Sutra? How will you explain Master Hua's line?

Share your thoughts with [vbs@drba.org](mailto:vbs@drba.org).