

佛七開示

Instructions During an Amitabha Buddha Recitation Session

宣化上人開示 Lectures by the Venerable Master Hsuan Hua

念一句佛，虛空裏便有一度光明。

**When we recite the Buddha's name even once,
a ray of bright light appears in the air.**

娑婆世界的人，都歡喜快樂，不歡喜苦惱；地獄的衆生，歡喜苦惱，不歡喜快樂；餓鬼道歡喜瞋恨，不歡喜慈悲；畜生道歡喜愚癡，不歡喜有智慧，所以牠才跑到畜生道去。

All the people here in the Saha World enjoy happiness and dislike suffering. Beings in the hells enjoy suffering and dislike happiness. Hungry ghosts enjoy hatred and anger, and dislike kindness and compassion. Animals enjoy stupidity and dislike wisdom. That's why they've descended to the destiny of animals.

我們人雖說歡喜快樂，不歡喜苦惱，但卻不知道怎樣才能沒有苦惱；天上的衆生，也是歡喜快樂，不歡喜苦惱。

Although we say that people enjoy happiness and dislike suffering, none of us really know how to end our troubles. Living beings who dwell in the heavens also prefer happiness to suffering.

在佛和菩薩的境界上，沒有苦惱，也沒有快樂，苦樂俱忘。衆生多數是顛倒，以是為非，以非為是；將黑作白，將白作黑。究竟他知不知道這是顛倒呢？知道的。雖然他知道，他仍然去做不對的事；明明知道不合法，可是他專門去做；知道什麼是對的，他卻不去做。

The state of Buddhas and Bodhisattvas is such that they are free of suffering, and they are also free of happiness. They've forgotten both joy and sorrow. Most of us living beings are inverted. We take right for wrong, and see wrong as right. We turn black into white and white into black. And yet, are we aware that this is inverted behavior? On the one hand, you might say we do know. But even though we know, we still insist on doing wrong things. We clearly know that something is not in accord with Dharma, yet we do these deeds more often than not. We know what's right, but we cannot bring ourselves to do it.

娑婆世界的衆生，一舉一動，都是貪，都是瞋，都是癡。世間法，他用貪瞋癡去修行；出世法，他還是用貪瞋癡去修行。修行，他貪著開悟，坐了兩天半禪，想要開悟；修了兩天半法，想要有神通；念了兩天半佛，便想得到念佛三昧！你看這貪心多大，都是貪心鬼的表現。

The deeds of living beings in the Saha World are, without exception, full of greed, hatred, and stupidity. We pursue worldly matters with that greed, hatred, and stupidity. We also use greed, hatred, and stupidity when we cultivate world-transcending dharmas. As we cultivate, we're greedy to get enlightened. We sit in meditation for two and a half days, and expect to get enlightened. We cultivate a Dharma for two and a half days, and want to gain spiritual powers. We recite the Buddha's name for two and a half days, and want to master the Samadhi of Buddha Recitation. Look at how huge that greed is! These are the thoughts of a greedy ghost!

修行，要把它看作各人的本分，不需要貪，久而久之，功德自會圓滿，菩提果也會成就。本來應該成功的，貪多卻嚼不爛，吃飯要一口一口吃，把一碗飯統統塞到嘴裏去，擠得口裏一點地方也沒有，你說這怎樣吃？嚼也嚼不動，更嚥不下去。吃飯是最簡單的比喻。這叫「貪多嚼不爛」。

We should see cultivation as our basic duty. There's no need to be greedy. Over time, our merit and virtue will naturally be perfected, and we'll accomplish the fruition of Bodhi. It may be that we were due to accomplish it, but then we bit off more than we could chew. We must eat one mouthful at a time. If we try to stuff too much food into our mouth at once, leaving no room for chewing, how can we eat it? We can neither chew nor swallow it. Eating is a very simple analogy. This is called "biting off more than you can chew."

修行，要行所無事，不要有貪心，不要想我要如何如何？我想開悟，我想得神通。哪會這樣快？把種子種到地下，要等它慢慢長出來；時間到了，它自然成熟。古人說：「鐵杵磨繡針，功到自然成。」但是你要不怕費事，時間久了，自然會磨成針。

When we cultivate, we should feel as if nothing special is going on. We shouldn't be greedy and calculate, "What's in it for me? Can I get enlightened? Can I get spiritual powers?" Who could expect results so quickly? A farmer plants the seeds in the ground and waits patiently until they sprout. When the time is right, they will ripen by themselves. The ancients had a saying, "Rub an iron pillar down to the size of a sewing needle. When your spiritual skill is mature, you will naturally succeed." You should not fear that you might be wasting effort. Over time, you will naturally rub the iron pillar down to the size of a needle.

所以修道，就要去毛病。什麼是毛病？你歡喜喝茶，這是毛病；歡喜喝牛奶，這是毛病；歡喜打妄想，也是毛病。如果你一切貪圖自在，用功便不相應。用功，是不怕苦、不怕難、不怕疲倦，才會有成就。

In our cultivation of the Way, we have to get rid of our faults. What are our faults? Liking to drink tea is a fault. Liking to drink milk is a fault. Liking to entertain idle thoughts is a fault. If you always crave comfort and ease, then your efforts will never evoke a response. If you don't fear suffering, difficulty or fatigue, you'll succeed in cultivation.

全世界都充滿天災人禍，黯淡無光，這表示人類的生命都有危險。這種殺人的戾氣，前所未有。我們知道有原子彈、氫氣彈、核子武器，現在還有雷射。這些殺人的利器，一旦使用起來，人類可能同歸於盡。所以，時到今日，全世界充滿黑氣，黑業瀰漫，唯有依照佛法修行，才能消滅災禍於無形。哪個地方真有修行人，哪個地方的災難就少一點，若是遇到很多人聚在一起修行，共同的力量，便能消災化劫，無形中把暴戾之氣，改為祥和之氣。可是必先要腳踏實地，躬行實踐，依照佛法去修行。

Calamities now fill the entire world. Our world has become a dark place without any light. The continued existence of humankind is seriously threatened. We are engulfed by a killing energy that has never existed before. We know about atomic bombs, hydrogen bombs, nuclear weapons, and even laser-cannons. If one of these lethal weapons were set off, the entire human race could easily be wiped out. In the present time, a black miasma covers the entire world, and this karma of black deeds surrounds every land. The only way we can avert calamity is to cultivate according to the Buddhadharma. In any location where there are genuine cultivators, the disasters will be slightly lessened. If many, many cultivators could gather together and unite their efforts, they'd be able to eradicate disasters, invisibly transforming the violent energy into a positive, beneficial atmosphere. To make it happen, however, we must do real work, take firm strides, and honestly cultivate according to the Buddhadharma.

大家拿出真心來念佛，念一句佛，虛空裏便有一度光明。若能懇切至誠地念佛，這光明便遍照三千大千世界，令三千大千世界的空氣化為吉祥，把染污、暴戾、災難的空氣改變過來。

So let us bring forth true minds and recite the Buddha's name! When we recite the Buddha's name even once, a ray of bright light appears in the air. If we can recite the Buddha's name with utmost sincerity, the light can shine throughout the trichiliocosm. It can transform the atmosphere of the entire cosmos into auspicious energy, neutralizing the energy of violence, pollution, and disasters.

現在打佛七，要一門深入，憑著真心、誠心、虔心，修念佛法門，不要空過一時一刻。要知道一寸光陰，是一寸命光，不用功，便增長罪業；真用功，便增長善根。要老老實實地念佛，才不致浪費光陰，生命才有點價值。

We are now holding a Buddha Recitation Session, and our goal is to concentrate intensively on this one method. We cultivate the method of reciting the Buddha's name with a true, sincere, earnest mind. We don't want to waste even a minute of time. We should realize that "an instant of time is an instant of life." If we fail to work hard, then our karmic offenses will increase. If we do work hard, then our good roots will increase. If we honestly recite the Buddha's name, then we can say we haven't wasted this time, and our lives will have some real value.