

聞信佛願生起本末， 達成出世本懷

學徒飛翔



本師本佛的阿彌陀佛創造了大宇宙之寶的結晶，那就是「南無阿彌陀佛」的「名號」。那麼，彌陀為什麼會創造「南無阿彌陀佛的名號」呢？

承繼了親鸞聖人的教義，蓮如上人簡明易懂地說明了此事的原委：

所有的人，「既沒有繫念之心，也沒有相信之心，沒有任何得救之緣」，都是被大宇宙中諸佛所拋棄的極重惡人。

對於這樣的我們，唯有本師本佛的阿彌陀佛挺身而出——「這樣的極惡之人，更不能捨棄，我要來拯救」，為此，立下了崇高的大願。

為了實現自己的誓言，阿彌陀佛歷經極為久遠漫長的艱苦辛勞，製成了具有拯救連諸佛都捨棄了的極惡之人的力量的名號（南無阿彌陀佛）。

就這樣，彌陀終於做好了無條件地將這名號的大功德賜予所有的人、拯救所有的人的一切都萬事俱備了。

以下是其文證：

十惡五逆之罪人、——乃至——皆是漏於十方三世諸佛之悲願，被拋棄的我等凡夫。

然此，稱彌陀如來者，乃是三世十方諸佛之本師本佛，——乃至——唯有彌陀發下「我一人」救的超世大願，發起要平等拯救一切眾生的無上誓願，已成阿彌陀佛。

（御文章 第二帖第八通）

阿彌陀佛為了拯救一切眾生（所有的人），

經過不可思議、兆載永劫的修行，將無形無色的大宇宙廣大無邊的功德，製作成我們能夠完全領受的「南無阿彌陀佛」這六字名號。所以，在「南無阿彌陀佛」這六字之中，有著無論什麼樣的惡人都能夠被拯救，得到絕對幸福的摩訶不思議的力量。

對此，蓮如上人這樣告訴我們：說到「南無阿彌陀佛」，因為字數只有六個字，大概沒有人會認為其中有什麼了不起的力量吧。然而，就像俗語中說的給貓金幣、給豬珍珠一樣，那是因為我們沒有智慧，不知道「南無阿彌陀佛」（名號）的真正價值而已。

真正的事實是，在「南無阿彌陀佛」這六字之中，蘊含著無論什麼樣的極重惡人，都能夠得到無上的幸福，釋迦牟尼佛終其一生都講不完道不尽的不可稱、不可說、不可思議的力量。

以下是其文證：

所謂「南無阿彌陀佛」，其字數不過六字，表面看來，似覺無何功能，但這六字名號之中，所含無上甚深的功德利益之廣大，卻無極無限。

若廣說者，百千萬劫不能窮盡。
(御文章 第五帖第十三通)
(大無量壽經 下卷)

對於想要通過物質分析來鑒定事物價值的科學至上的來說，這些都只是無稽之談吧。

據說，19世紀著名的化學家，英國的法拉第曾經這樣對學生說過：母親的眼淚如果用化學方法分析的話，不過是一點點鹽分和水分而已。然而，我們卻必須知道，在這淚水中包含著通過化學分析無法得知的深厚的母愛。

一說到種牛痘，人們就會聯想到愛德華·

琴納。他的故事家喻戶曉。

琴納本來潛心於研究鳥類，但是當看到很

多人因為天花而痛苦的時候，他就產生了「無論如何都想要拯救這些患者」的一大悲願。

琴納首先確認了一個事實，那就是，得過一次天花的人終生都不會再被感染。之後，在名醫亨特的鼓勵下，他進行了嚴密周到的考察與反覆實驗。在這期間，他還曾在自己的孩子身上嘗試預防天花的方法。

後來，他又從感染了牛痘的擠奶女工的手上提取了膿液，移植到一位八歲兒童的手臂上。

經過這些實驗，琴納帶著堅定的自信向全世界發表了自己的研究成果，卻備受世人的非

佛願 = 阿彌陀佛的本願 { 摄取不捨真言 { 超世稀有正法

聞信

生起 = 本願是為了什麼樣的人建立的。

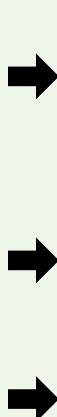
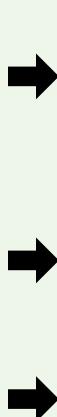
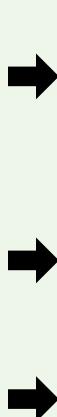
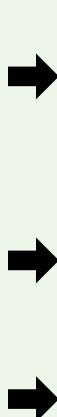
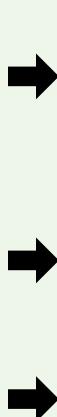
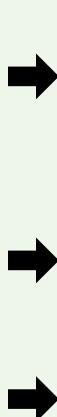
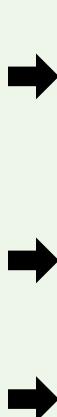
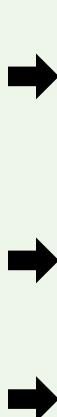
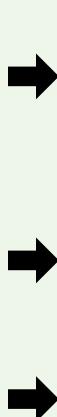
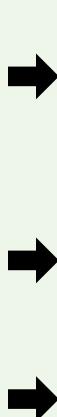
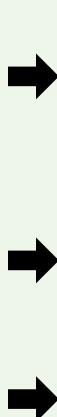
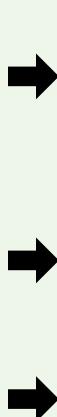
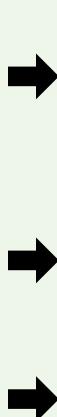
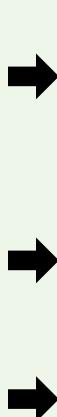
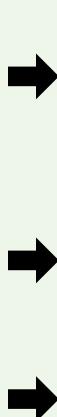
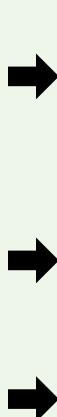
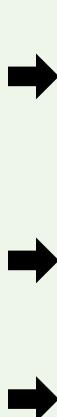
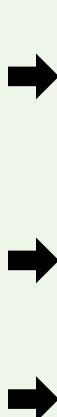
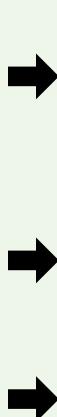
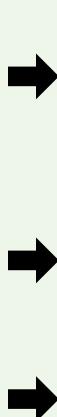
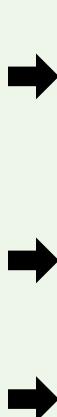
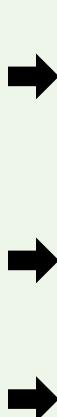
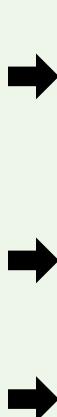
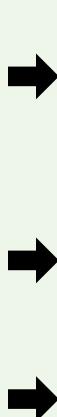
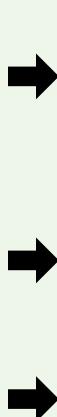
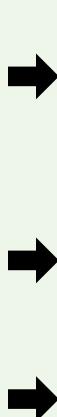
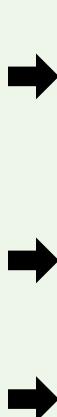
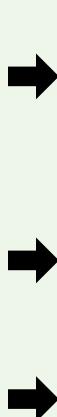
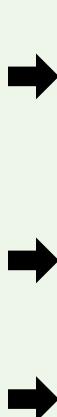
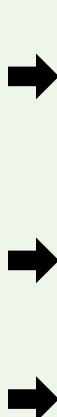
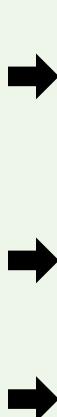
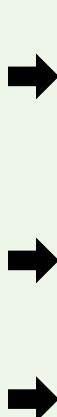
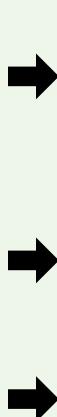
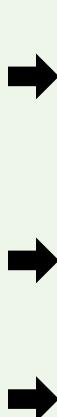
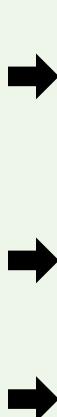
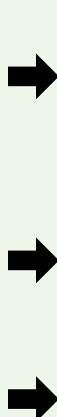
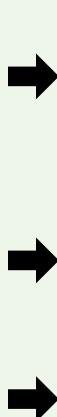
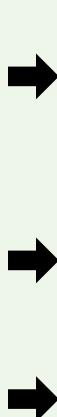
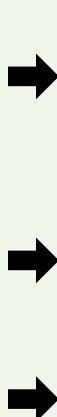
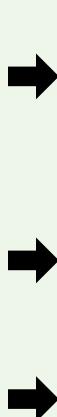
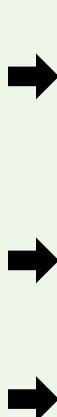
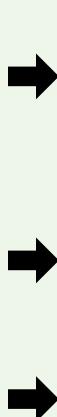
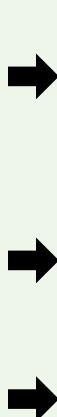
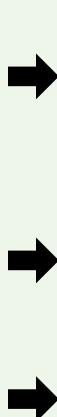
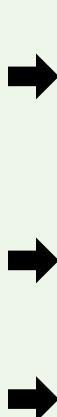
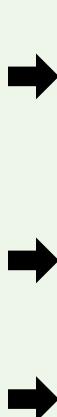
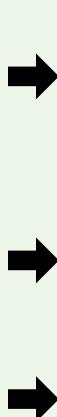
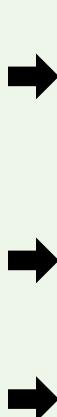
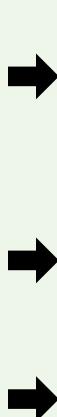
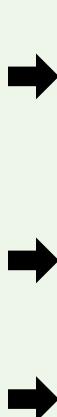
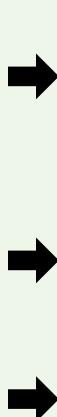
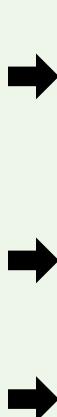
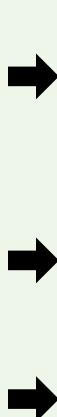
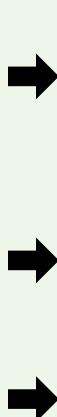
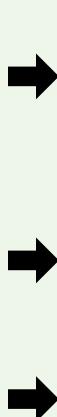
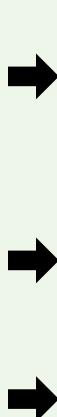
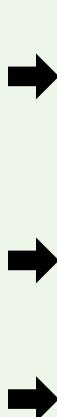
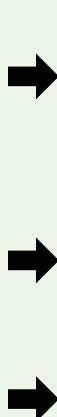
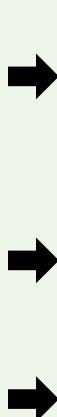
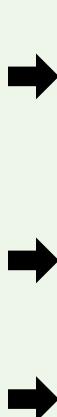
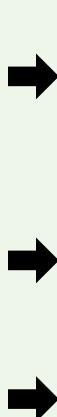
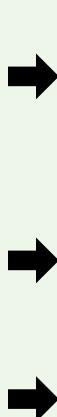
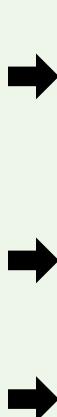
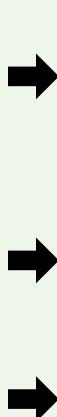
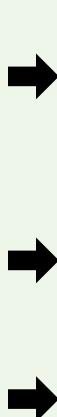
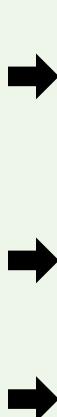
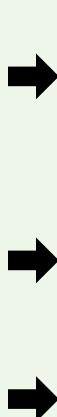
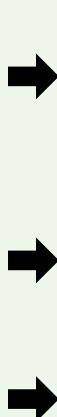
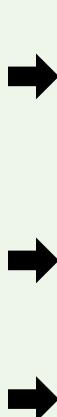
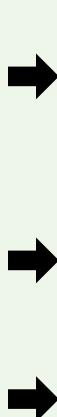
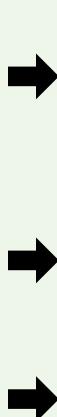
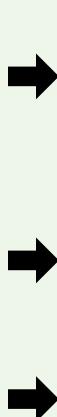
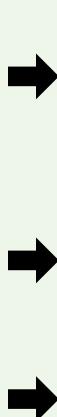
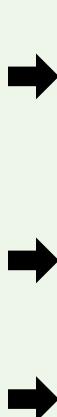
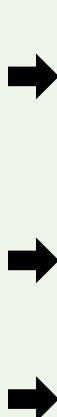
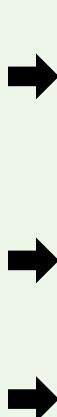
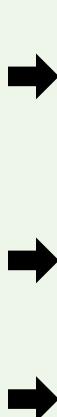
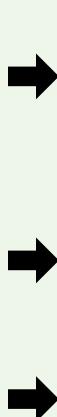
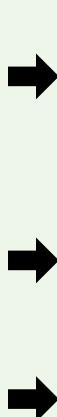
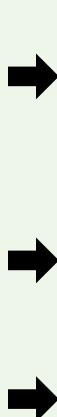
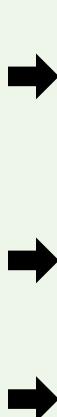
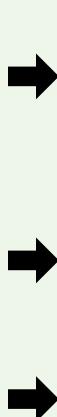
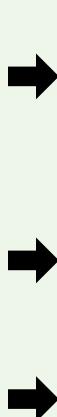
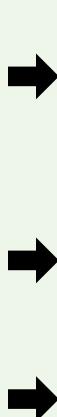
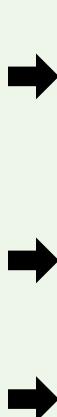
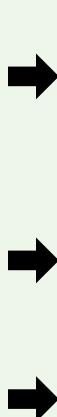
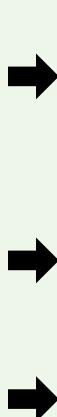
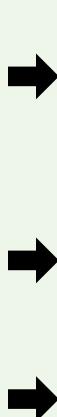
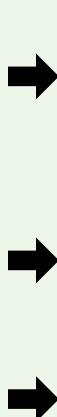
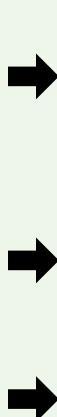
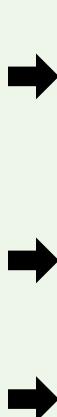
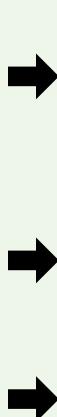
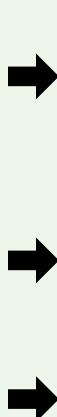
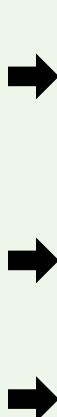
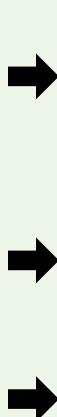
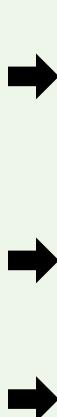
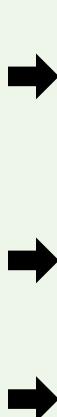
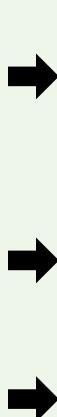
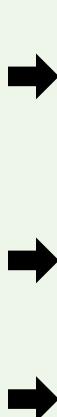
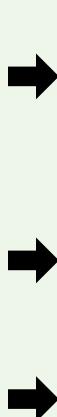
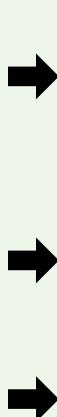
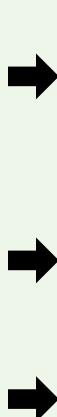
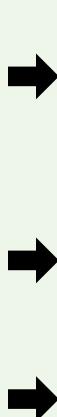
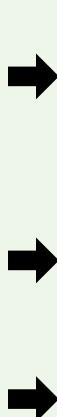
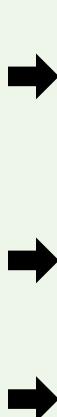
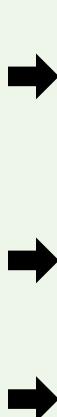
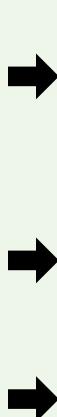
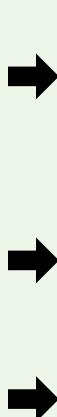
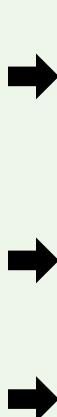
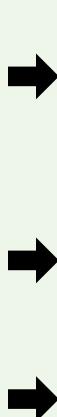
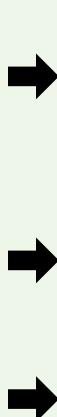
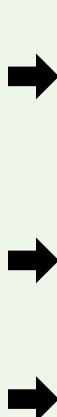
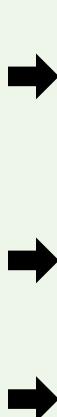
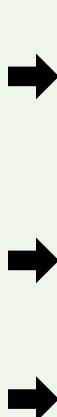
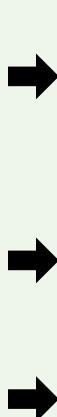
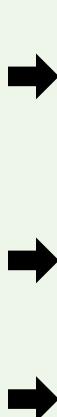
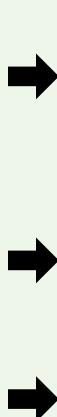
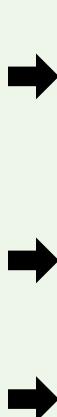
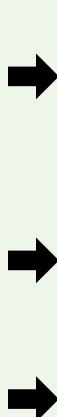
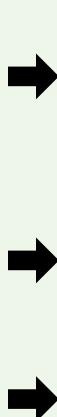
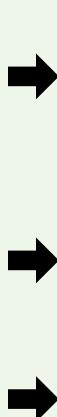
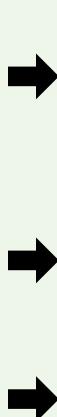
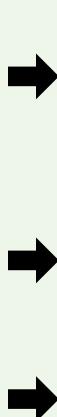
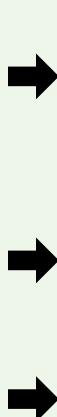
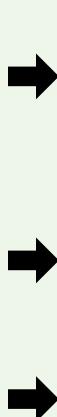
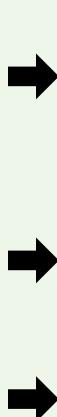
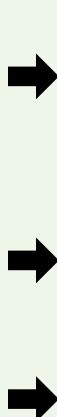
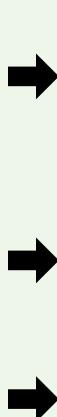
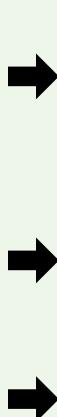
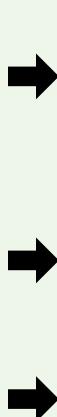
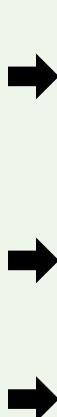
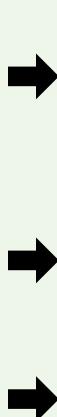
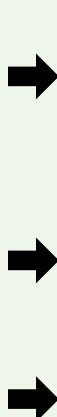
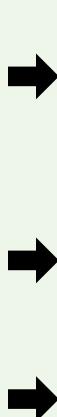
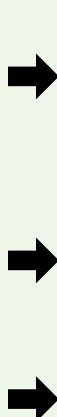
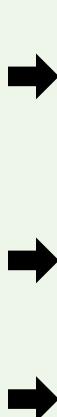
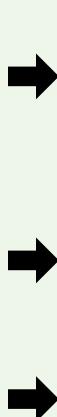
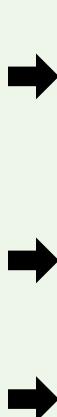
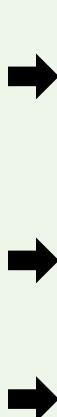
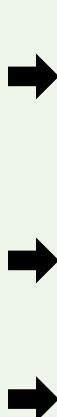
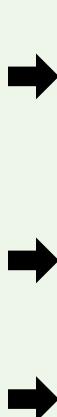
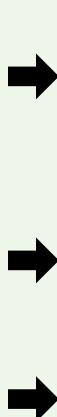
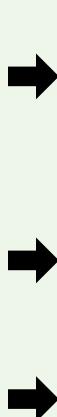
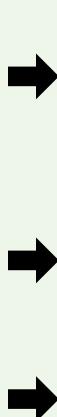
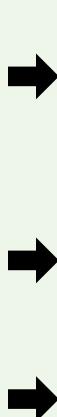
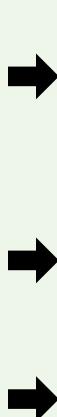
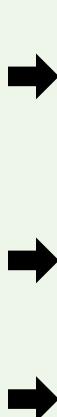
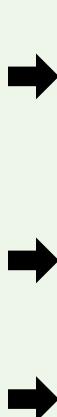
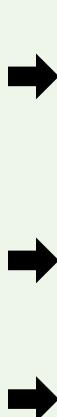
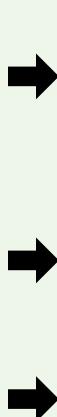
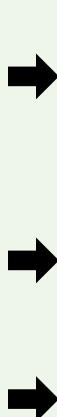
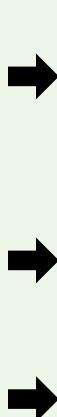
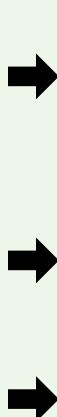
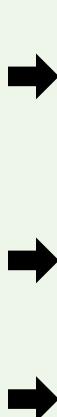
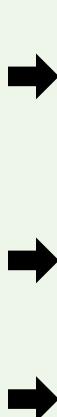
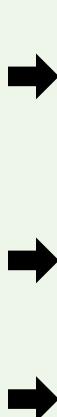
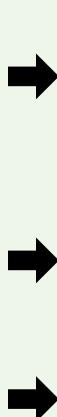
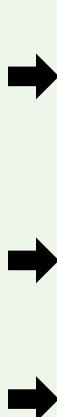
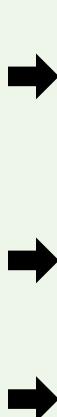
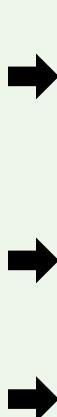
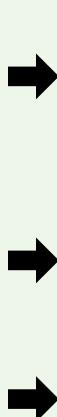
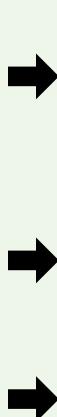
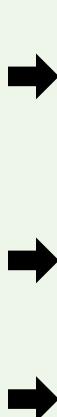
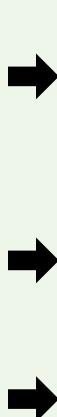
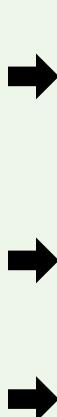
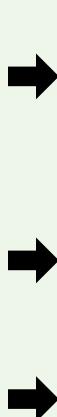
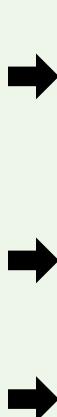
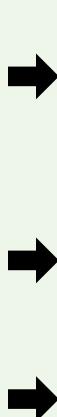
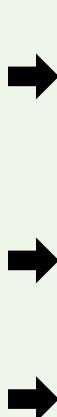
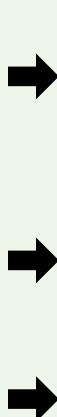
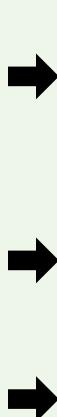
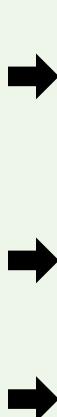
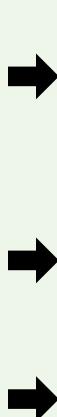
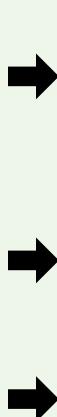
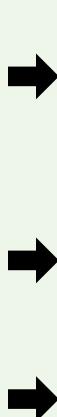
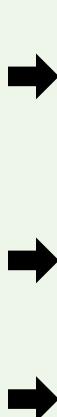
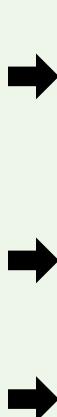
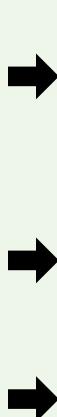
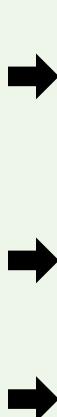
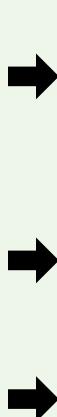
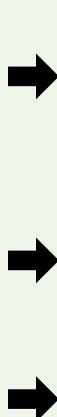
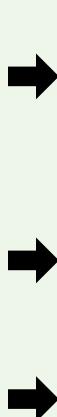
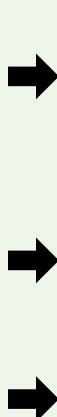
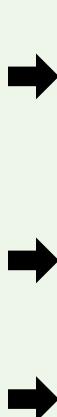
本 = 怎樣建立的。

末 = 其結果如何。

一切眾生
極重惡人
苦惱有情

五劫的思惟
兆載永劫的修行

成就名號



產生出幸福的善行——布施 ③

日常的細小用心很重要

心。
為對方考慮，懷著體貼關愛之心所行的善，無論多麼微不足道，都是尊貴的布施行。佛教告訴我們，重要的是這種良苦用心。

佛教被稱為「自利利他」的教義，讓我們通過各種各樣的漫畫故事，一起來學習和領會佛教的精神吧！

看漫畫學佛法



六度萬行

布施——親切

持戒——言行一致

忍辱——忍耐

精進——努力

禪定——反省

智慧——修養

喜捨
(惦念著對方的幸福
而歡喜地施捨)布施
(自利利他)

自私自利

拾丟落的垃圾、擦拭髒污、
收拾整理凌亂的地方等，
日常生活中非常細小的用
心，正是為了結出幸福果
實的重要播種。

另外，這位中學生能
意識到對素未謀面的人體
貼之心的重要，真了不起
啊。

晚上去串門子，離開
的時候，如果玄關外的燈
很快就被關掉了，心裡的
確會感到一些失落。為了
不讓結束一天工作後的快
遞員感受到這樣的失落，
盡量亮著室外的燈，直到
他離開。我希望自己能學
會這份體貼。

晚上串門子的時候，
如果玄關外的燈很快就被關掉了，心裡的確會感到一些失落。為了不讓結束一天工作後的快遞員感受到這樣的失落，盡量亮著室外的燈，直到他離開。我希望自己能學會這份體貼。

某中學生在一篇以「看不見的體貼」為題的作文裡，寫了這樣一個故事

每次去附近超市的廁所……





七高僧傳

龍樹菩薩 ①

釋迦牟尼佛的預言

他，充滿著自信。
這種自信洋溢在他的全身。

這位青年向著南印度的大地高聲呼喊：
「我已學成了天下間的學問！已經沒有什麼
再可以學的了！」

青年的年齡也就是二十歲左右。如果聽到他的呼喊，別人一定會覺得他傲慢至極。

這位年輕人的名字叫做龍樹。

他出生在南印度拘薩羅國的一個婆羅門家庭裡，從小就是一個天才兒童。

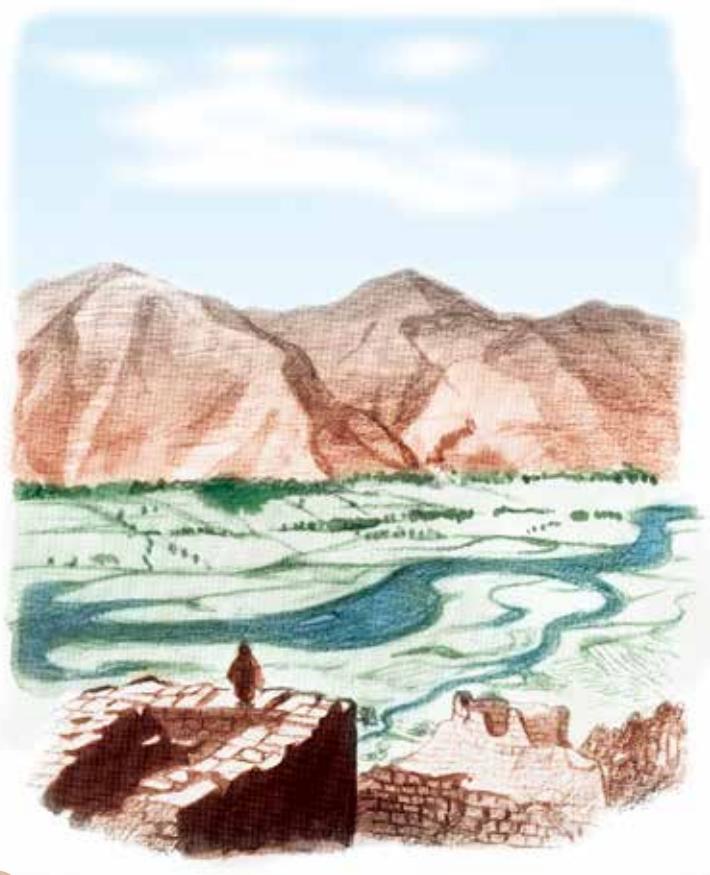
由於天性聰慧，在孩提時代他就已經熟記婆羅門教四吠經的所有經文，也理解了全部的教義。

在他的少年時代，更是為了追尋嶄新的知識，走遍了全印度。無論是天文學、醫藥學，還是煉金術、易學……只要是接觸得到的學問知識，全都已掌握精通。

所有遇到龍樹的人，都對他深邃的學問感到震驚，為之瞠目結舌。到他二十歲的時候，他已成為不世天才聲名遠播，整個印度都沒有能與之比肩的學者。

正如釋尊的預言，
龍樹菩薩誕生了。

然而，在他得知真



實的佛法，如佛所預言的那樣作為破邪顯正的鬥士奮勇弘法之前，還有一段迂迴曲折的過程。

(待續)

七高僧

是指將彌陀的本願正確地傳承下來的印度、中國以及日本的七位高僧。親鸞聖人尊稱他們為「七高僧」。

此時正是佛陀滅度七百年後。自大聖釋尊入滅之後，佛教由大迦葉等七賢聖僧護持傳承。而到了龍樹菩薩的時代，佛教已經開始逐漸衰退，九十五種外道相繼興起，宗教界混亂至極。

釋尊早已預見到這種時代的變遷，在《楞伽經》中，他於眾人面前預言說：

「未來世當有

持於我法者
南天竺國中
大名德比丘

厥號為龍樹
能破有無宗

世間中顯我
無上大乘法
得初歡喜地
往生安樂國」

生於距今大約一千九百年前，印度人。今天，龍樹菩薩為佛教的各宗派所尊敬，甚至被稱為「小釋迦」。《御文章》中也說「八宗之祖師龍樹菩薩」（第一帖第十四通）。

教學說

教學聖典 第二冊

• 真實之經

解說

問(5) 請寫出親鸞聖人說「《大無量壽經》是唯一一部真實之經」的話語及出處。

答(5) ○夫顯真實教者，則《大無量壽經》
(教行信證)



• 《大無量壽經》

講說了本師本佛阿彌陀佛之本願的佛經。也被稱為《大經》、《無量壽經》。

釋迦牟尼佛的出世本懷經。親鸞聖人稱之為「真實教」。佛經中講說的是教義，所以「經」和「教」是一樣的意思。

「凡八萬四千之法門，皆是淨土方便之善也」
(一念多念譯文)
釋迦牟尼佛一生的教義皆為對彌陀的方便，其目的在於將十方眾生引入彌陀的真實。

佛教中所說的「方便」，是相對於「真實」而使用的詞語。如果沒有真實，也就沒有方便，而如果有真實就必然會有方便。佛教中所說的「真實」，是無論任何時代都不會改變、任何地點都通用的唯一絕對的事物。

在日本，人們常說「說謊也是為了方便」，其含義是指對謊言的掩飾，與佛教所說的「方便」完全不同。

方便與真實是絕對不可分割的，所以「只要聽真實就可以了，不需要方便」的妄言。

解說

問(6)

佛教所說的方便是怎麼回事？

○為使我們接近真實、獲得真實而絕對必要的事物。

●親鸞聖人多次引用在著作中的《無量壽如來會》、《平等覺經》、《大阿彌陀經》、《無量壽莊嚴經》等，都是《大經》的異譯本（不同翻譯者翻譯的佛經）。

●佛教所說的方便，梵語原詞為「漚波耶」，意為「接近」目的。因此，「為使我們接近目的而存在的手段」被稱為方便。

