

Buddhanusmṛti: Mindfulness of the Buddha

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I. What is Buddhanusmṛti (Mindfulness of the Buddha)?

To understand mindfulness (smṛti / 念), one only needs to examine the structure of the Chinese character 念 (Niàn). It is composed of 今 ("the present/now") and 心 ("the mind"). In other words, wherever your mind resides in the present moment—that is precisely what you are mindful of.

Buddhanusmṛti (念佛, Mindfulness of the Buddha) means that your present mind is mindful of the Buddha's merit and virtue (guṇa), the Buddha's power, the Buddha's vows (praṇidhāna), and all aspects of the Buddha, striving to accord and align with the Buddha in complete resonance.

When we observe closely, we can realize the following truth:

Not only do you currently lack the capacity to practice mindfulness of the Buddha, but across countless kalpas, life after life, you have never learned it, never trained in it, and did not even know how supreme mindfulness of the Buddha is—nor how unfortunate one is without it.

Even if you see others reciting the Buddha's name and follow along for three or five recitations, a thought immediately arises: "Why recite this? It cannot be eaten, drunk, or used for entertainment, so why recite it?" During mindfulness of the Buddha, random thoughts continuously drift through your head. You cannot control your mind at all; your entire body and mind are in a state of chaos and distraction. If you seek to accord with the Buddha's power in such a state, it is as impossible as trying to inflate a fishing net into a balloon.

What should be done about such distraction? You must first rectify your mental state

before reciting; only then can actual results be achieved. If you are like a broken net, full of holes—engaging in random thoughts (vikalpa), reckless speech, and unwholesome actions—you are in a state of "leaking" (sāsrava). If you do not change, if you do not transform the fabric of the net into the fabric of a balloon, you will never be able to fill it. The fabric of a balloon represents "leaklessness" (anāsrava). Having "leaks" means having affliction and defilement (kleśa). Just like a net with holes everywhere—where the holes are larger than the mesh lines—it can never be filled. That is why many people practice mindfulness of the Buddha yet never accomplish Buddhahood. Why? Because everything leaks away.

Consider what is stated in the Chapter on Mahāsthāmaprāpta Bodhisattva's Perfect Penetration through Buddhanusmṛti (大勢至菩薩念佛圓通章): Is your current, present mind mindful of the Buddha? If it is, then you are practicing mindfulness of the Buddha. If it remains so continuously, that is true Buddhanusmṛti. If your mind harbors thoughts of eating, drinking, and entertainment while your mouth recites the Buddha's name, that is not mindfulness of the Buddha. Furthermore, some people turn their prayer beads for countless rounds while watching television, remembering every plot detail vividly, and yet claim their daily task of Buddha recitation is complete—calling it "mindfulness of the Buddha." That is deception. With no Buddha in the mind, while remembering everything on TV, that is not mindfulness of the Buddha; it is self-deception.

Why did the ancient sages and high masters achieve realization? Because their faith (śraddhā) was exceedingly pure. In their minds, there were no thoughts of sensory indulgences or entertainment—this point is paramount.

In contrast, modern people are daily saturated in sensory indulgences and entertainment. Once thoroughly saturated, they become polluted. After being polluted, they seek sensory indulgences every day; the mind searches incessantly, the body follows to search, and the mouth searches as well. Body, speech, and mind (tridvāra) never cease seeking physical and mental pleasures. Why? Because they define sensory entertainment as good and pleasurable. Yet, all these notions of "goodness" are self-defined; things that have never been defined simply do not exist as "good." Therefore, human habits, tendencies, and habitual actions (vāsanā) are well-trained only after initial definition; from then on, people relentlessly chase these sensations and continuously believe their own false concepts (vikalpa). That is, one thinks, "I am thinking," but in reality, that false thought is not "you" thinking. Many times, you do not wish to think, yet you cannot control it, and the thoughts continue. If it were truly yours, you would be able to control it—just like your hand. The hand is yours, so you can control what your hand does. If your thoughts cannot be controlled by you, and you are unable to hold them, then they are out of control. If a person's mind, mouth, hands, and feet are out of control, what kind of person are they? If the mind and brain are out of control, what state is that? Can we truly control ourselves now, or are we entirely out of control? This is a grave issue.

We ought to test ourselves carefully and verify repeatedly: Can we maintain focused practice for 24 hours? 12 hours? 6 hours? 3 hours? Through this self-examination, we will discover that we are in a state of lost control. If your body, speech, and mind are all out of control, can you be called a normal person? A normal person possesses self-control; one who has lost control is no longer a normal person.

What kind of illness causes loss of control? Mental derangement easily leads to loss of control; Parkinson's disease causes loss of control. Some people's speech is also out of control: they forget what ought to be said, while words that should not or must not be said slip out uncontrollably. Even when clearly knowing that certain words are harmful, they feel compelled to say them—as if keeping them in would suffocate them. To avoid feeling suffocated, they say them anyway.

II. Initial Mental Application and Sustained Observation (Vitarka & Vicāra)

What exactly is causing this feeling of being suffocated? Is it the words? Is it the sound? Observe yourself closely; awaken to yourself. Detailed observation and self-awakening mark the entry into the first dhyāna, known as possessing initial mental application and sustained observation (savitarka-savicāra / 有覺有觀).

If one cannot awaken to oneself, cannot observe oneself, and lacks the power of meditative concentration (dhyāna-samādhi), then one is a distracted person. Distraction means the inability to unify or concentrate. For instance, if a family of five each thinks about their own separate affairs, that is distraction. The inability to exert control is called chaos. When one is both distracted and chaotic, is it possible to achieve unity of thought and behavior? It is destined to be a case of "sharing the same bed while dreaming different dreams."

This phenomenon prevails throughout the world. Why is it so? Because continuous saturation has accumulated into pollution, staining into firm consciousness (vijñāna) and habitual tendencies (vāsanā) that become impossible to alter. "What I like to eat, what I dislike eating; what I like to wear, what I dislike wearing; what I like to play with, what I dislike playing with." Consequently, people use their own habitual tendencies to bind themselves to arbitrary concepts and definitions that have no intrinsic reality. From these, they judge right and wrong, true and false, good and bad. Traced back to the very beginning, there were only your conceptual definitions and nothing intrinsic at all. Whatever you defined gave rise to that concept; in reality, it is nothing whatsoever. Humans define within this inherent nothingness, forming stubborn concepts that become solidified and unchangeable, ultimately losing faith forever.

Why do people lose faith? Because they discover that nothing is reliable: outsiders are unreliable, family members are unreliable, and finally, they discover that even they themselves are unreliable. "Whom can I trust? Whom can I rely on?" Why are outsiders, family members, and oneself all unreliable? Because they are all people who cannot control themselves; they are all out of control. Therefore, how could they be reliable? Upon realizing that even one oneself is out of control, one recognizes one's own unreliability. After discovering this truth, where can faith be placed, and what is there to believe?

Thus, it can only be said that all beings perceive according to their karmic conditions (sva-karman). Those who created past karma to become officials become officials; having had that past karma, they now encounter such circumstances—nothing more. They are just like you: individuals incapable of controlling their own body, speech, and mind. They know full well that none of this is trustworthy; they are utterly confused and bewildered, not knowing what to do. Bewildered sentient beings are soaked in the vast, boundless sea of suffering (duḥkhasāgara).

The foundation of the ancient sages consisted of at least the Five Spiritual Faculties (indriya) and Five Powers (bala), fully equipped with faith—and that faith was entirely pure. Because their faith was pure, their cause (hetu) was also pure and genuine. They clearly understood that this is a matter of life and death: “I must not fall ill like ordinary sentient beings, producing uncontrollable or even uncontrollable diseases. Because a state of lost control is the most critical juncture within the ocean of birth and death; therefore, I must not lose control, but must learn to precisely govern myself.”

How can one precisely govern oneself? It is actually very simple: if you wish to leave suffering behind and attain happiness (離苦得樂), you can easily and precisely govern yourself.

Consider the simplest matter: we all desire happiness and do not wish for suffering. This desire is inherent in everyone. Why, then, is everything we create full of suffering? It is simply because you dare to act rashly without clear observation; hence, failure occurs repeatedly, and failure naturally brings suffering. Without thoroughly awakening to and observing the detailed process of change, you prematurely act, leading to inevitable failure and subsequent suffering. You will realize that this is a matter of investigation and observation—a matter of vitarka and vicāra, a matter of awakening and awareness. We ought to observe clearly and thoroughly.

For example, if I wish to plant flowers, I must learn to observe what conditions are needed for the seeds to germinate, and what conditions best facilitate the growth of stems, branches, leaves, flowers, and fruit. By precisely providing the necessary conditions, caring for it, and nurturing it according to its needs, it will inevitably grow well, bloom, and bear fruit. This is the effect produced by possessing initial application and sustained observation (savitarka-savicāra).

Take cooking as another example: what ingredients are needed, how much seasoning is required, what temperature is appropriate, and at what moment each item should be added—when you can precisely master the entire process, that is called having vitarka and vicāra.

Similarly, the Buddha taught non-killing (ahiṃsā). Do you know what non-killing truly entails and why one should not kill? When you study this thoroughly, you will understand that it involves a multitude of karmic cause-and-effect relationships (hetu-phala), all of which the Buddha clearly explained. If you lack the capacity for direct realization (yathābhūta-jñānadarśana), you can memorize according to the Buddha's teachings regarding the retribution of killing. For instance, the Sūtra on the Ten Good Deeds of Karma (Daśakuśalakarmapaṭhasūtra) operates on a higher

dimension than basic precepts and provides a comprehensive explanation: killing not only causes ultimate suffering to yourself, but at the very moment of killing, it inflicts acute suffering upon other beings. All the suffering you inflict on them will eventually be experienced by you personally in the future—that is karma. This is merely one aspect; the Buddha expounded upon the vast network of cause and effect, even explaining three-dimensional cause and effect.

If you are willing to accept the karmic retribution, you may act as you wish; if you are unwilling to accept it, you may refrain. The choice is yours. With vitarka and vicāra, you understand what the retribution will be: if you want it, you act; if you do not want it, you refrain.

Beyond killing itself, if the objective is to eat meat—such as slaughtering a chicken—the Sūraṅgama Sūtra states: “Eating the flesh of a being creates a binding condition with that being.” For instance, if you eat a sheep, you establish a physical connection with that sheep. Subsequently, after the sheep dies, it may be reborn as a human; after you die, you may be reborn as a sheep, and it will slaughter and eat you in return. Thus the cycle continues endlessly. In essence, whatever you consume, that you shall become. If you eat a sheep, you become a sheep. Are you willing? If you are willing, then indulge freely in eating, drinking, and entertainment—the ultimate consequences must be borne by yourself.

Even worldly novels, despite being fictional, embody this underlying principle. Why do the demons in Journey to the West always seek to eat Tang Sanzang? Because they desire to attain his high spiritual level. Although those are fictional representations, the principle relies on the doctrine of the Buddhadharma to illustrate the reality.

Have we all mastered this fundamental principle and karmic formula? Apply it to every single detail of daily life. When applied, you possess initial application and sustained observation; when unapplied, you remain in a state of distraction, chaos, and lost control.

Beginning practice from a state of distraction means recognizing distraction as a sickness and taking the appropriate medicine. As you take the medicine, the illness gradually heals, distraction ceases, and initial application and sustained observation (vitarka-vicāra) gradually become established, expand, and occupy your entire body and mind. This is the process of cultivation (bhāvanā), through which this diseased state is cured. This is precisely how the ancients achieved realization.

Ultimately, after entering vitarka and vicāra and attaining thorough awakening, one realizes that all these phenomena are nothing more than one's own definitions. These things possess no intrinsic good or bad, right or wrong, true or false, gratitude or resentment—they are all results of self-definition. All external conditions (pratyaya) are mere definitions; without my definition, these things do not exist, and thus all vanish.

III. The Buddhanusmṛti Effect

People are like blocks of ice—solid, angular, constantly harming others. Yet now, beneath the warm sunlight and under the intense light of wisdom (prajñā-prabhā), these "thousand-year-old ice blocks" and "ten-thousand-year-old ice blocks" gradually melt away.

The supreme light is the Buddha's light (buddha-prabhā). If you maintain yourself well, clinging only to this light and discarding everything else, the Buddha's light will illuminate and transform your entire being.

Maintain well your current thought of mindfulness of the Buddha. It is like the most extraordinary ancient sword: wherever it touches, that area instantly dissolves. Try practicing mindfulness of the Buddha right now; it truly produces this effect. Examine whether you are mindful of the Buddha: only when thought after thought is awakened can it be called Buddhanusmṛti. When reciting Amitābha Buddha—what is Amitābha? He is the Buddha of Infinite Light (Amitābha), the Buddha of Infinite Life (Amitāyus), the Buddha of Unobstructed Light (Apritiḥata-prabha)...

If you realize that all of this is nothing but your own definitions—that notions of good and bad are merely your definitions that formed rigid concepts, keeping you trapped within those concepts for a lifetime while stubbornly believing in "good" and "bad"—in reality, there is neither good nor bad. It was merely your daily saturation from the beginning, which over time formed stubborn habitual tendencies (vāsanā).

As mentioned before regarding stinky tofu: if you offer stinky tofu to a British person, he might be infuriated, considering it inedible and harmful. Yet European fermented stinky fish is even stronger than stinky tofu, and if you offer that to him, he will thank you for giving him such fine food. Both are malodorous; why is one accepted and the other rejected? It is purely due to habitual saturation, creating a rigid stereotype that defines good and bad, right and wrong, true and false, gratitude and resentment.

When you truly awaken, none of these exist anymore. It is like the legendary Tai'a Sword: whatever it touches vanishes, for those things have no intrinsic reality. Moreover, these definitions—just like the entire physical world—originated from a single wave of thought (eka-kṣaṇa-citta) and developed through continuous waves of thought. Combined with your observation, they form particles, increase in density, and collapse into the forms of all phenomena. It is merely this and nothing more; do you truly believe there is a substantial entity?

Therefore, when you truly practice mindfulness of the Buddha, that is awakening, that is enlightenment (bodhi). You realize that your original nature (svabhāva) is Amitābha Buddha, capable of creating all things. Furthermore, with the power of awakened observation, all your current points of confusion are penetrated without obstruction. You become absolutely clear that whatever a person is saturated with, that is what they become. Take one's native language, for example: it is spoken so fluently because it was absorbed through saturation from childhood. Try doing that with something you haven't been saturated with! Everything is acquired through saturation; these definitions and concepts resulting from saturation are merely definitions and concepts—they do not possess intrinsic reality. Once you awaken, all of this becomes

instantly clear in your mind; only this deserves to be called Buddhanusmṛti.

Mindfulness of the Buddha is like a great wheel of fire: whatever comes into contact with it is immediately reduced to ashes. It destroys all evil karma (akuṣāla-karman) and afflictions (kleśa); it destroys everything, leaving nothing able to persist before it. It can destroy all things, and it can establish all things. This signifies the subduing of afflictions, the eradication of all evil, and achieving total ease and liberation (vaśitā) like a great wheel of fire.

Practicing mindfulness in this manner, where every phenomenon is observed and awakened to, you will gradually transcend and elevate continuously. Naturally, there will be nothing you cannot completely break through. When everything is broken through, you attain complete ease and autonomy in all things. Why grasp at things that never existed in the first place? Is it worth getting angry, agitated, and anxious every day over a bit of food? It is utter nonsense—getting all worked up over meaningless affairs. When truly awakened, one lives with unconstrained freedom and ease (muktā)—what a wonderful existence!

This is the supreme divine method, the most ingenious skill—like a crash of thunder breaking through all obstacles, like brilliant light dispelling all darkness.

念佛

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何為念佛

念，看這個字的寫法就知道，‘今、心’，也就是你當下的心在哪裡，就是念哪裡。

念佛，就是你的心在念佛功德、佛能力、佛願力、佛的一切，力求與佛相應。

我們仔細觀察，可以發現：

念佛的事，不僅是你現在沒有能力念，多劫以來，生生世世你都沒有學習過，沒有訓練過，甚至都不知道念佛有多好，不念佛有多倒霉。

即使是看到別人念自己也跟著念，念個三兩聲就會想，‘念這幹什麼呢？不當吃喝玩樂，念他幹什麼呢？’念佛的時候還會胡思亂想，滿腦子飄，根本就控制不住自己的心，整個身心都是混亂的，散亂的，這種狀態你想求與佛的力量相應，就如同相幫網吹成氣球，不可能的。

如此散亂怎麼辦呢？先把狀態搞好，再去念，才能達到效果。如果你這個破網，漏洞百出，胡思亂想，胡說八道，胡作非為，那就是‘漏網’的狀態。你不改變，不把網的質地改成氣球的質地，你就永遠吹不滿，氣球的質地就是無漏。有漏，就是有煩惱。如同網一樣，到處都是洞，而且洞比網線還大，那是永遠吹不滿的。所以很多人去念佛，就永遠也念不成個佛。為什麼，就是都漏掉了。¹

想想大勢至菩薩念佛圓通章是怎麼說的，你現在當下的心有沒有念佛？有，你就是念佛；一直都有，就叫念佛。如果你心裡想吃喝玩樂的，嘴上念佛，那不是念佛。還有的人，數珠轉了無數圈了，眼睛看電視呢，電視劇情節記得清清楚楚，還說自己念佛的任務完成了，美其名曰，念佛了，那叫欺騙，心上無佛，把電視都記

¹ 要知此一聲佛，非但今生不能念，逆而求之，由向多劫沉滯苦輪，未曾蹉口念著，所以至今日此念不能純熟，方將勉強念得兩三聲，則疑心頓起，雜慮橫生，虛煩頰舌之動搖，徒使精神之馳散，欲求與佛相應，不異吹網之欲滿也。因甚如斯？蓋根本不深，操志無定，雖曰念佛，其實此念不與佛俱也。《中峰三時係念》

住了，那不叫念佛，那叫欺騙自己。²

古人，成就的那些高人聖人，為什麼他們成就了？因為他們的信心非常純淨，他心裡沒有吃喝玩樂，這個很重要。

現在的人，一旦天天熏吃喝玩樂，熏就了就被污染了，被污染之後就天天去尋找吃喝玩樂，心不停在尋找，身體也隨之去尋找，口上也去尋找，身口意不停地在尋找吃喝玩樂。為啥？他認為吃喝玩樂好，感覺好，這個好都是自己定義的，沒定義過的東西就不存在認為好。所以，人的習氣習慣，習行都是定義之後訓練有素，從此不停地去追這些感覺，不停地去相信自己妄想，就是我在想，實際那個妄想不是你在想，很多時候你不想，但是你控制不了，它還是要想。如果是你的，你就能控制，就如同你的手，手是你的，所以你能控制你的手去做什麼，你的想如果不能被你控制，你控制不住，那就是失控了。如果你的心失控，嘴巴失控，手失控，腳失控了，這是什麼人？如果心大腦失控了，那是什麼樣呢？我們現在真都能控制嗎？都失控了？這是個嚴重問題。

我們要仔細去試驗，反復驗證，看看24小時學習可以不，12小時，6個小時，3個小時，由此檢驗自己，發現結果是失控的。如果說你的身口意都失控，那是正常人嗎？正常人是可控，失控的就不是正常人了。

什麼病會出現失控？神經錯亂容易失控，帕金森是失控的，有些人說話也是失控的，該說的話想不起來該說什麼，不該說不能說的出溜出溜都出來了，話明明白白知道是有害的，非要說，不說就憋死了，為了不憋死，還是要說。

² 《大佛頂如來密因修證了義諸菩薩萬行首楞嚴經》卷5：「譬如有人，一專為憶一人專忘，如是二人若逢不逢、或見非見，二人相憶二憶念深，如是乃至從生至生，同於形影不相乖異，十方如來憐念眾生如母憶子，若子逃逝雖憶何為？子若憶母如母憶時，母子歷生不相違遠，若眾生心憶佛念佛，現前當來必定見佛去佛不遠，不假方便自得心開，如染香人身有香氣，此則名曰香光莊嚴。我本因地以念佛心入無生忍，今於此界攝念佛人歸於淨土。佛問圓通，我無選擇，都攝六根，淨念相繼得三摩地斯為第一！」（CBETA, T19, no. 945, p. 128a25-b6）

有覺有觀

什麼東西在慳？是話嗎？是聲音嗎？仔細觀察自己，覺悟自己，詳細觀察，覺悟就進入初禪了，叫有覺有觀。

如果不能覺悟自己，觀察自己，沒有禪定的能力，那就是散亂的人。散，就是不能集中在一起。比如一家五個人，各想各的事，那就是散的。控制不住，叫亂。既散且亂，你想思想統一，行為統一，可能嗎？註定了同床異夢。

滿天下人都是這樣的現象，為什麼會這樣？因為一直熏，熏成了污染，染成堅固的識，習氣，就改變不了了。我愛吃啥，不愛吃啥，愛穿啥，不愛穿啥，愛玩啥，不愛玩啥。從而用自己的習氣綁定了根本沒有的那些概念定義。從中去判定對錯是非好壞。推演到最初，僅僅是你的概念定義，啥都沒有，是你定義什麼，概念就形成了什麼，實際它什麼都不是。人就在這什麼都不是裡面去定義，形成了頑固的概念，從而就固化下來，不能改變。永遠永遠喪失信心。

為什麼會喪失信心？因為他發現，啊，沒有一個可靠的，外人都不可靠，家人都不可靠，最後發現自己都不可靠。這我信誰，靠誰啊？為什麼說，外人不可靠，家人不可靠，自己不可靠？他們都是控制不了自己的人，都是失控的，所以說，怎麼可靠呢？最後發現自己也是失控的，那就是自己也是不可靠的。發現真相以後，信心放在哪裡，信什麼。所以，所有的人只能說是循業發現，過去造的業該當官就去當官了，過去有這個業，現在發現這個事，僅此而已，他們跟你一樣，是控制不了自己身口意的人。他們十分清楚，這都是不可信的，都很迷茫，都很困惑，都不知道怎麼辦。茫茫苦海中泡著茫茫然的茫茫眾生。

古聖人的基礎，至少有五根五力，具足信，而且是純淨的信。因為他純淨，所以他的因也是純正的，清清楚楚知道，生死攸關啊，‘我不能也去跟眾生一樣去發病，去製造，難以控制，甚至不可控制的病，，因為失控狀態就是在生死苦海當中最重要節點，所以說不能失控，要學會精確地把控自己。’

怎麼樣才能精確地把控自己？其實很簡單，你想離苦得樂，你很容易精準地把控自己。

就說一個最簡單的事，我們都想得到樂，不想得到苦，這個是人人本有的，為什

麼創造出來的又都是苦呢？只是你沒有觀察清楚就敢冒然去做，所以總出現失敗的情況，失敗了當然苦了。沒有覺悟清楚它的詳細變遷過程，就冒然去發揮，所以總會出現失敗的情況，當然就苦了。就會發現，這是一個覺觀的問題，觀察的問題，覺悟的問題，我們就應該清清楚楚去觀察。

比如我想種花，學習觀察這個花需要什麼條件才能發言，什麼條件最容易長枝幹葉子花果，精準的按著它所需要的條件給與它，關懷它，呵護它，它必然就長得好，開花結果，這就是有覺有觀產生的效果。

比如炒菜，需要什麼材料，需要多少作料，需要多少溫度，在什麼時間放什麼東西，完整的過程你都能精確的把握，這叫有覺有觀。

比如，佛講不殺生，你是否知道什麼是不殺生，為什麼不殺生，你學習透徹了，就會知道這裡面牽扯到眾多的因果關係，佛也都講清楚了，你沒有如實見的能力，你可以按著佛說的去記，殺生的果報都有什麼，比如《十善業道經》，它的維度就比一般戒律的維度要高，說的比較全面，不僅是結果你痛苦，就在殺生當下也給眾生帶來痛苦，你給它帶來的所有痛苦都是你將來要親自感受到的，那就叫因果。這僅僅是其中一條，縱橫因果，佛都說到了，甚至三維的因果佛也說到了。

你願意接受果報你可以隨便啥，不願意接受果報，你可以不啥，由你選擇。有覺有觀，你就知道果是什麼，你想要就去做，不想要就不去做。

除了殺以外，目的是想吃肉，比如殺雞，《楞嚴經》裡講，‘食彼身分，皆為彼緣。’比如你吃了羊，就建立了這種身體的緣，之後，羊死之後變成人，你死了之後變成羊，它會把你殺了再吃。就這樣永遠循環不已。也就是你吃什麼，就做什麼。你吃了羊，就成為羊。你願意嗎？如果你願意，就放開自己去吃喝玩樂，最後的結果都是自己要承受的。

甚至世間的小說，即使是瞎編的也都有這種個概念，為什麼《西遊記》裡面那些妖精總要吃唐僧呢？就是想成為他這麼高的水平。雖然他那個是瞎編亂造的形象，但是原理還是依據佛法的原理在說明這個事。

我們是不是都掌握了這個原理，因果的公式？套用在現實生活的每一點一滴。套用上去，你就是有覺有觀；沒套用上去，就是既散且亂，失控的狀態。

從散亂開始去學習修行，散亂是病，吃藥，對應的藥去吃，吃多了這個病就一點點好了，就不會散亂下去，覺觀逐步建立，擴大，佔據整個身心，就是修行過程。從而這種病態得以治療。所以，古人他能做到。³

最後進入有覺有觀徹底覺悟之後，這些現象無非是我的定義，這些東西本身不存在好壞對錯是非恩怨，都是自己定義的結果，一切萬緣都是定義，我沒有定義就沒有這些東西，也就都消除了。

念佛效應

人們都像冰塊一樣，堅固，有棱角，常傷人，但是現在在溫暖的陽光之下，在強烈的智慧光明之下，這個‘千年老冰’、‘萬年老冰’也漸漸融化了。

最好的光是佛光，你保持好自己，只有這個光明，其他的都拋棄了，用佛光照化你的一切。

保持好，你現在念佛的念頭，就像上古時期的最殊勝的寶劍，碰到哪兒，哪塊就沒了。你現在念佛試試，真有這個效果。審視你是否在念佛，念念覺悟才叫念佛。念阿彌陀佛，什麼是阿彌陀佛啊，是無量光佛，無量壽佛，無礙光佛……。

如果你知道這一切無非是你的定義，好壞等定義，都是你的定義，形成了頑固的概念，一輩子死死局限在概念當中，還堅定的認為有好壞，實際，沒有什麼好壞，是你最初天天熏，熏久了形成了頑固的習氣而已。

以前說過，臭豆腐，你讓英國人吃臭豆腐，他會氣死，認為不能吃，是害人。但是歐洲的臭魚比臭豆腐還臭，你讓他吃，他謝謝你，給它吃那麼好的東西。都是臭，為什麼有的接受，有的不接受？無非是熏的，形成了刻板印象，定義了好壞對錯是非恩怨等等。

你真正覺悟了就沒有這些了，就如同太阿劍，碰什麼了什麼，這些東西沒有。而且這些定義就跟所有的物質世界一樣，最初始自於一念波，形成與念念波，加上

³ 古人信心純至，正因凜然，重念生死，切思輪轉，萬緣寢削，百慮冰消，舉起一聲佛名，直下更無異見。原夫即佛之念，如大阿劍橫按當軒；即念之佛，如大火輪星騰燄熾，使萬物嬰之則燎，觸之則傷；久而念之，念外無別佛，佛外無別念，身心一致，能所兩忘。

你的觀察，形成粒子，密度加大，坍縮成萬物的形態。僅此而已，你真以為有個啥？所以說，你真正念佛，就是覺，就是悟了。你知道你本性就是阿彌陀佛，你能創造一切，而且你現在所有迷惑點，借助額覺悟觀察的力量，透達無礙，你絕對清楚，人熏個啥就是個啥。比如母語，那麼熟練，從小熏成的。沒有熏成的，你試試看。所有一切都是熏來的，熏來的這些定義、概念，僅僅是定義、觀念，並不是真有那個事。你一旦覺悟了，這一切在你心中瞬間了然，這才叫念佛。

念佛，就如同大火輪，什麼東西碰到直接成灰。銷毀一切惡業煩惱，銷毀一切，沒有什麼東西在他那兒還能存在，能銷毀一切，能建立一切。意味著降服煩惱，破除一切惡，如同大火輪一樣自在。

就這樣去念，一切都能覺察覺了，你就會逐步升華再升華，自然沒什麼東西你破不盡。破盡一切的時候，你一切自在。本來沒有的東西你抓啥呢？因為一點吃的天天生氣上火著急，至於嗎？就是瞎扯，毫無意義的事搞得急頭白臉，真正覺悟了，灑脫自在，多好的日子呢。

這是最高的神術，最巧妙的方法，如同振雷可以擊破一切，如同光明可以破除一切黑暗。