



# 佛光照大千

Buddha's Light Shines Through the Universe

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# 谁能出不由户

Who Can Exit, If Not Through the Door

过去的2015年，陆陆续续有美国、加拿大、俄罗斯、西班牙、韩国、越南、缅甸、马来西亚等国家的老外，通过我们的外文网站了解资讯，来信要求修学纯粹的净土宗，令人振奋，令人感动。

我们的外文网站有关净土法义的资料还是非常薄弱，但他们居然如此嗅觉灵敏，闻到必定成佛的气息，真是赞叹，不可思议。弥陀救度是人人需要的，只要有人的地方就需要这个法。

反观我们生在大陆，有丰富的法义弘通资料，也有人如汤匙泡在汤中而不知其味，只能说根机、因缘不同。

In the past year, 2015, people in the United States, Canada, Russia, Spain, Korea, Vietnam, Burma, Malaysia and other countries accessed our English-language website for information about the pristine Pure Land school. They sent letters of enquiry about learning and practicing its teachings. This is inspiring as well as touching.

Our English website contains limited information about the principles of Pure Land Buddhism. Even so, our overseas readers sensitively picked up the scent of the assured achievement of Buddhahood. This is as commendable as it is unfathomable. Everyone needs the deliverance of Amitabha Buddha. Where there are human beings, there is a need for the Pure Land teachings.

By contrast, we who were born in mainland China and enjoy plentiful access to materials of the tradition, sometimes are as indifferent to its flavors as a spoon dipped in soup is to the taste of the broth. We can attribute this to differences in individual aptitude and karma.

本书所集之文，是来自中国本土之外的异域佛子的求道心路历程，细看他们的经历，有些竟有着惊人的重合之处，印证了末法众生“何莫由斯念佛之道也”。

比如书中的净行、净法都是认真的求道人；皆先涉外道；入佛门皆先习圣道门或禅或他宗；然后转入净土门；转入净土门的因缘也都是先由日本净土真宗、日本净土宗，最后经由上人的开示而归入善导大师净土思想，获得彻底安心与法喜。

他们的求道经历给人很多启发，大列几点：

一、圣道修行，难而无功。

二、日本净土真宗一味强调要如何信，反而让很多人陷于迷惑，真宗并非如其所宣扬的是“易行道”，脱离了易行道的本质。

三、日本法然上人的净土宗，法义很让人欢喜，但现代陷于仪式化、政治化、功利化，缺少活力。

The articles collected in this volume are stories about the paths travelled by Buddhist seekers outside China. Some of their experiences are surprisingly similar. They confirm the aptness of the question, “Why isn't everyone following the path of Amitabha-recitation?” for sentient beings in our Age of Dharma Decline.

For example, Householders Jingxing and Jingfa are serious seekers of a spiritual path. They both followed other creeds, initially. After becoming Buddhists, they first practiced the Path of Sages, such as Chan or other traditions. Then they turned to Pure Land Buddhism, but through the Jodo Shinshu or Jodo Shu of Japan. Finally, through the discourses of Master Huijing, they accepted Master Shandao's Pure Land teachings and obtained thoroughgoing peace of mind and joy in the Dharma.

Their experiences give us many insights. Among them:

1) The Path of Sages is difficult and ineffective.

2) The Jodo Shinshu tradition places great emphasis on faith, thereby confusing many practitioners and tripping them over. Shinshu is not the “Easy Path” that it claims to be. It has departed from the essence of easiness.

3) The teachings of Master Honen's Jodo Shu are pleasing to many. But in modern times, they have become mired in ritual,

四、中国传统净土教，强调戒律、念佛三昧功夫，一般人也难实行，等于死路一条。

五、慧净法师清晰纯粹地开展出善导大师的净土思想，彰显阿弥陀佛无条件的救度，广大圆满，超过一切人的期许，正展现出蓬勃生机。

“谁能出不由户？何莫由斯道也！”这两句话是孔老夫子说的，意思是：谁能够不从门出房间呢？人人都要遵循这个天道呀！

若以佛法来看，三界火宅，南无阿弥陀佛名号为门户，有谁能不从念佛法门出离生死火宅呢？人人都要念佛啊！

昙鸾大师说“同一念佛无别道”，都是仰靠念佛，再也没有别的道路。

politics and functionality, resulting in a lack of vitality.

4) The traditional Chinese Pure Land stream stresses precept-observance and the ability to achieve recitation-samadhi (perfect concentration). Because of its difficulty to ordinary practitioners, it is like a road that leads nowhere.

5) Master Huijing clearly expounds Master Shandao's Pure Land teachings and highlights Amitabha Buddha's unconditional deliverance, which is perfect and all-embracing. It exceeds everyone's expectations. That's why these teachings are flourishing.

Confucius said, "Who can exit if not through the door? Why isn't everyone following the Way!" He meant that nobody could leave a house without using the door. Everyone should adhere to this law of nature.

According to the Dharma, the name of Namu Amitabha Buddha is the door to exit the burning house of the Three Realms. How can anyone escape this house of death and rebirth without using the gate of name-recitation. Let us all recite Namu Amitabha Buddha!

Master Tanluan said "name-recitation is the exclusive path." We all rely on Amitabha Buddha. There is no other way out.

# 回家：一条朝向极乐世界之路

Returning Home; A Pilgrim's Journey to the Land of Bliss

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## 编者按

本文作者Jason Ranek，美国人，现居挪威，是一位文化工作者、作家、诗人。于2014年皈依台湾慧净法师，法名净行，专修善导大师净土思想。

本篇中作者自述了其艰辛曲折的求道心路历程，最终遇到了善导大师的“深远、丰富和踏实的净土教理”，进入了纯粹的净土法门，一颗求索飘零的心最后安顿下来，踏上了回家之路。

净宗法师阅后赞言：“在西方的文化背景中，作者这样的经历显得格外纯净、有力、感人！”法师并从原文摘录出闪光而动人的句子、段落，我们亦附在文后，供大家参考学习。







回溯我的学佛历程，应从参观美国首都华盛顿的弗利尔艺术馆开始，那时我只有十五岁。一天，拿着父母给我的一张史密森尼博物馆的一日通行证，我纯属偶然地走进了弗利尔艺术馆。进入大门不久，眼前便呈现出大大小小的大乘诸佛与菩萨圣像。当时的我对佛教一无所知，但却立刻被展品吸引了。我着迷了一般，花了两小时的时间走遍艺术馆，沐浴在此地诸佛菩萨所散发出来的光辉之中。此次艺术馆重点展出东亚佛教收藏品。回想起来，我此番与佛法的首次邂逅，实际上是经历了一次虚拟的极乐世界漫游。虽然我要多年后才重闻阿弥陀佛的圣号，但是学佛的种子早已在此时此地种下了。当扩音器传来艺术馆将在十分钟后关门的消息时，我立刻跑到礼品店，将我身上所有的钱拿来购买佛教的书籍。

及后，我花了八年时间体验禅修。二十岁出头时，我跟随一位老师学习日本曹洞禅。我诚恳并努力

My Buddhist journey began with an experience in the Freer Gallery of Art in Washington D.C., when I was 15 years old. Having been given a day pass to the Smithsonian Museums by my parents, I wandered into the Freer completely by accident. No sooner was I through the door than I was confronted with images, large and small, of Mahayana Buddhas and Bodhisattvas. I knew nothing of Buddhism, but immediately felt drawn to the exhibit. I stayed, and spent the next couple of hours walking through the museum in a kind of trance, soaking in the energy of the place. The Buddhism of East Asia featured heavily in the collection, and I now know that this, my first encounter with the Dharma, was practically a virtual tour of the Land of Bliss. It would be many years before I again heard the name of Amitabha Buddha, but a seed had been planted. When a voice on a loudspeaker announced that the museum would be closing in ten minutes, I ran to the gift shop and spent all the money I had on books about Buddhism.

I spent the next eight years experimenting with the practice of meditation. In my early

地开始每天定课习禅。这是我的亢奋期。我深信禅是解决世上所有痛苦的最佳治疗方法，也相信这是迈向当下开悟之道。抱着这个信念，我简直像个十足的“传道”者。我开始创立禅修团体，主办佛教禅修专题讲座，渐渐引起了地方媒体的关注。禅宗似乎是智慧之瑰宝，我觉得不将禅法与全世界的人们分享是不对的。我甚至潜意识里怀有成为禅师的愿望。但是，佛陀当然对我另有安排。恰恰与我的期望相反，我学佛之路竟引领着我，从“智慧”回归平凡。

我记不得什么时候第一次读到净土法门，但当时并未给我留下什么印象。看来我一直以为净土教只是一种变相的佛法，教人死后转升天堂的另一版本，与我熟识的基督教的根本观念很相似。我又想，任何严谨的佛教徒，都不会去寻求这种“不切实际的梦想”的。佛教讲求开悟，当下的开悟。管谁是天上的佛？阿弥陀佛？这显然是堆砌出

twenties, I began studying Soto Zen with a teacher. I was sincere in my efforts, and soon established a daily meditation practice. It was a heady period for me. I believed that meditation was the cure for all the world's ills, and that I had found the here-and-now path to enlightenment. It's perhaps not surprising that I became more than a little evangelical. I started a meditation group. I hosted Buddhist events that featured speakers on meditation. I garnered local media attention. Zen Buddhism seemed the jewel of all wisdom, and I felt that it would be wrong not to share it with the world. I even secretly harbored aspirations to become a teacher of Zen myself. But of course, the Buddha had other plans for me. Contrary to my expectations, my Dharma path would be one leading from “wisdom” to ordinariness.

I can't remember the first time I encountered Pure Land Buddhism in my reading, but I know for certain that I was unimpressed. It was obviously a corruption of the Dharma – just another version of dying and going to heaven, a concept familiar to me from my Christian roots. No serious Buddhist would be seeking “pie

来的。我是释迦牟尼佛的弟子。他是历史上记载的佛。他就是佛。

一个人在杂乱无章的生命中，有时很难觉察到自己是怎样被牵引的。开始学佛时，我仍然没法完全摆脱家中基督教传统思想对我的影响。我虽然在精神上脱离基督信仰，内心仍保留着有“更高生命体”这一概念。但我再也不知道该怎么称呼它了，便开始称之为“奥秘”。随着我深入研究佛教，凭经验融入禅定的概念，如置“空性”于“奥秘”之上，但还很难与我所体验过的“更高生命体”有对等的关联。如何跟“空性”有相关呢？我没想到这个所谓“奥秘”，原来是有一个名字的，而且我不久便会亲口称念这个名字呢。

我开始愿意正视净土法门，是由于一位禅师对它比较肯定的推介。顺理成章，我只能把净土法门看成是另一种形式的禅，但出乎意料，“阿弥陀佛”的圣号却具有一股吸引人的磁力。（或许这与在青

in the sky.” Buddhism was about being enlightened, here and now. And who was this celestial Buddha, Amitabha? Clearly, a fabrication. I was a disciple of Shakyamuni, the historical Buddha, and that was that.

In the midst of life's messiness, it can be difficult to appreciate how we are being led. When I began studying Buddhism, I still hadn't fully broken with my family's Christian tradition. When I did spiritually separate myself from Christianity, I quite naturally retained a notion of a “higher power,” but I no longer knew what to call it. I began to call it the Mystery. As my study of Buddhism deepened, I experimented with superimposing Zen concepts such as “emptiness” onto the Mystery, but it was difficult to square this with the relational aspect I experienced with this higher force. How does one have a relationship with emptiness? Little could I guess that this Mystery did, in fact, have a name; and it would not be long before I would come to utter that name with my own lips.

It was through the teaching of a Zen master who spoke favorably of Pure Land Buddhism that I was first willing to take

少年时牵引我去弗利尔艺术馆的那种磁力相同。) 身为一个研究诗词的诗人, 长期以来我对于文字很有一种“味觉”反应, 而“阿弥陀”这一名号的“味道”特别好。当我发出阿弥陀佛的声音时, 在考虑美感之余, 感到自心被掀动起来。我依然记得在做思维测试时, 假想自己是一个净土宗的虔诚信徒, 在称念弥陀佛名中, 我感觉周身沐浴在幸福和光明之中。尽管我的偏见挥之不去, 但我感到这是一种宗教信仰的吸引力, 而此宗教信仰就是我一直以来所忽略的“凡夫大众所需求的信仰式佛教”。

我常常说, 一旦我开始念佛, 禅修的日子就快走到尽头了。阿弥陀佛与其极乐世界的吸引力, 我是明显地和深深地感受到的。这明显和深刻的感受, 让我陷入两难的危机: “我要继续投入禅修? 还是转入净土呢?” 这一阵子, 我尝试以“禅净双修”来解决此困局, 但这是难以令人满意的解决办法。

a closer look at the tradition. Naturally enough, it was only possible for me to view it as another form of Zen, but suddenly there was something magnetic about the name of Amitabha Buddha. (Perhaps it was the same magnetism that drew me into the Freer Gallery as a teenager?) As a student and writer of poetry, I have long had a sense for the “flavor” of words, and the name Amitabha was delicious. But more than any aesthetic consideration was the stirring in my heart that I felt when I pronounced it. I can still remember doing thought experiments in which I “pretended” to be a Pure Land devotee, just so I could say the name and feel flooded by that goodness, that luminosity. In spite of my lingering prejudice, I felt I was being seduced by a tradition that I had long disregarded as “devotional Buddhism for the masses.”

I've always said that once I started reciting the name, my Zen days were numbered. The attraction I felt to Amitabha and his Pure Land was palpable and deep. So palpable and deep was it that I was forced into a crisis: should I commit myself to Zen, or to Pure Land? For a while, I tried

我把阿弥陀佛的圣号拿来作禅修，简直是削弱了“我们是罪恶凡夫，极需要阿弥陀佛的救度”这一个净土宗要义的基石。那么我该如何抉择呢？继续做一个禅者，努力累积智慧，迈向未来，在灵修上寻求突破，抑或我对自己的所谓智慧，估量太高了……

我终于觉察到要解决这个危机，惟有直接研究净土宗。因为日本的净土真宗已经在西方国家弘扬一段时日，而且引发注目，出版过相当数量的英文著作，要正式研究净土宗，我不可不从日本的净土真宗开始。就像任何抱着诚恳、真切之心来寻求新尝试的人一样，我从一个开怀、自在、轻松和不经意的净土宗求法者，慢慢地变成一个认真的“闻法者”，朝向体悟“一念信心”径自进发。（日本净土真宗的“信心”是“信仰之心”，不受破坏，对阿弥陀佛的信任是绝不怀疑，象征着得生净土的安心。）

一开始，我便对于真宗所言

resolving the issue through a “combined” practice, but this was hardly a satisfying answer. Treating the name of Amitabha as Zen meditation undermined the very foundation of Pure Land teaching: that we are sinful, ordinary beings in desperate need of the Buddha's rescue. So which was it? Was I a Zen student accumulating wisdom towards a future spiritual breakthrough? Or was I, in fact, a little less wise than I imagined. . .

Eventually, I knew that the only way to resolve my crisis was to investigate Pure Land Buddhism directly. It was perhaps inevitable (given its adherents' relatively high profile) that my formal study would begin with the Jodo Shinshu tradition of Japan, a school which has long had an active presence in the West and has produced a modest body of literature in English. As is so often the case when we begin something in earnest, the openness, ease and joy I felt as a seeker who was flirting with Pure Land teaching was slowly replaced with the seriousness of a “hearer of Dharma” who was set on realizing “the mind of shinjin.” (In Jodo Shinshu, shinjin means “faith mind,”

“信心”的概念有些迷惑。对我来说，“信心”是一个不必要的“结晶”的过程，它应该是流畅的、自然的、不用客观化的。毕竟“信心”该如何被量化或掌握呢？但我是一个好学生，很想为“信心”这个概念做点思维上的功夫。但很快地，我的困惑被强烈的沮丧所取代，为了努力克制疑心，我无意识地作出各种努力，反而使我产生了顽强的怀疑心态。

我为此沮丧了数年之久。在这时期的困苦也不庸多说了，可以说我实在是尽了全力去体悟那安住“信心”可能给我带来的一种内心的安定。我甚至正式加入净土真宗，期望更坚定的修学能加速我的顿悟。可惜我不但不成功，反而造成有一段时期的类似神经衰弱症。我无法了解，为什么经过长期认真的听闻佛法教义，佛陀还是没有授予我如金刚不坏般的“信心”。我又坚持了一段时间，但最终还是选择离开净土真宗，到他处求法。但我仍很感激各位真宗布教师引导我学习

the indestructible, doubt-free mind of trust in Amitabha that signals settlement of birth in the Pure Land.)

From the beginning, I was a little bewildered by how the Shinshu used the concept of shinjin; it seemed to me an unnecessary crystallization of a process that should be fluid, natural and free of any kind of objectification. After all, how can faith be quantified or grasped? But I was a good student and wanted to wrestle with the teaching on its own terms. Bewilderment, however, was soon replaced by intense frustration as my doubts proliferated in the wake of my unconscious efforts to generate a mind-state impervious to doubt.

This frustration lasted several years. Without dwelling on the difficulty of this period, I can say that I went to all lengths to realize the peace of mind of settled shinjin; I even formally joined the Shinshu in the hope that making a firm commitment would catapult my mind to realization. It didn't. It did for a brief period land me in a state resembling neurosis. I simply couldn't understand why, after long and careful listening to the Dharma, the Buddha

的那一份善心。我最后只能总结一句：对我而言，净土真宗并不是如其所言的“易行道”。

与此同时，我开始研究中国式的净土宗。我搜寻英文网站，但只能找到靠自力修行，至心回向往生的中国净土宗。这对我而言是失望的，因为我知道我是无法达到他们要求的合格水平的。比如：我虽然曾多次认真地尝试与努力，但我的身体一直出现强烈的反应，让我始终无法吃素。再者，经过多年的禅修，无论是用数息法，还是称念佛名，我自知无法持续地专注一心在某一件事上。对我来说，整个中国的净土宗也是一条死路。在心灵朝圣路上让我能有决定性突破的因缘还未成熟。

接下来的数年，我修学日本法然上人的净土宗。日本净土宗比日本净土真宗偏重行持，而且强调长期称念阿弥陀佛的圣号。这种行持，令长期困惑我的整个“信心”问题，变得不那么迫切了。这不是说我要

would not bestow on me the adamantine mind of faith. I persisted for a while longer, but eventually opted to seek the Dharma elsewhere. While I am grateful to the various Jodo Shin teachers who guided me and showed me much kindness, I finally had to conclude that, for me, Jodo Shinshu was not the promised “easy path.”

About this time I began to investigate Chinese forms of Pure Land Buddhism. Despite combing the English-speaking web, I was able to find only those schools that taught self-power forms of devotion to Amitabha. This was discouraging, for I knew I simply couldn't make the grade: despite a number of sincere attempts, I had never made the transition to vegetarianism due to the vigorous protestations of my body; and after years of Zen practice, I knew that my mind was incapable of sustained, one-pointed concentration on anything – whether my own breath or the name of Amitabha. The entire Chinese tradition appeared to me to be a blind alley. Alas, the karma that was to facilitate a decisive turn in my spiritual pilgrimage was still ripening.

The next several years found me



减弱“信心”的重要性，而是我开始让出一条路，使我的信心在阿弥陀佛的圣号与誓愿的培育下，得到自然的发展。

我从未正式加入日本净土宗，因为我家附近没有日本净土宗的团体，而我也觉得没有加入的必要。我勤于修持，相信无论身边有无同修，我都可以持之以恒相续念佛。虽然我清楚知道善导大师的思想对法然上人影响至深，但是我从未想到要亲自去研究善导大师原本的净土教理。我把善导大师归类为我之前所知靠自力修行的中国净土宗，并认为法然上人是择除了或不再强调善导大师自力教理的一个改革者。当时，我并未重视善导大师的净土思想，但是经由法然上人的净土宗，我更进一步地朝向最纯正的净土法门前进。

2013年年中，我通过净土宗善导法脉的英文网站，首次接触到善导大师的思想。这个网站使我既好奇又兴奋。但我心想，这大概与我

practicing in the tradition of Honen Shonin of Japan. The Jodo Shu has a much stronger emphasis on practice than the Jodo Shinshu does, and in the act of simply reciting Amitabha's name for long periods of time, the whole “problem” of faith receded into the background of my mind. It's not that I discounted faith's importance, but more that I was getting out of my own way and allowing faith to develop naturally, nurtured by the vow and name of Amitabha.

I never formally joined the Jodo Shu, as there was no physical community within a reasonable travelling distance, nor did I feel the need to. My practice was strong, and I knew I would continue with or without fellow practitioners. Though I was keenly aware of Honen's indebtedness to Shandao, it never occurred to me to investigate Shandao on his own terms. I associated him with the self-power forms of Chinese Pure Land I had already encountered, and assumed that Honen was a reformer who had stripped away or deemphasized most of Shandao's self-power teachings. I didn't appreciate it at the time, but through Honen I was moving ever closer toward the taproot

所认识知的中国净土宗一样，只是强调一般人几乎不可能完全守持的戒律，或证得念佛三昧。可是，当我发觉慧净法师的开示内容与法然上人的教理完全一致，我的惊喜是无法形容的（注：当时我已把法然上人的教理尊崇为净土教的“黄金准则”）。不仅如此，我发觉慧净法师的开示内容，更深入地阐述了法然上人的教理，这是我之前闻所未闻的。我一下子读完网站的所有内容，对阿弥陀佛产生了由衷和深刻的敬意：原来阿弥陀佛对我的慈悲与关怀，比我所能想象的还要更加彻底和全面！这是我一生中第一次瞥见什么是真正无条件的大爱。

这真是太好了，令人难以置信。从此，我经常去浏览这个网站，细心阅读，总觉得会找到些什么，来证实这些法义并不适合我修习，但我一直都找不到。于是，我开始与加拿大的净普居士联系（注：净土宗温哥华共修会负责人。净土宗中英译组成员），并接二连三地向他

of the entire Pure Land tradition.

It was in mid-2013 that I first encountered the Shandao school through its English-language website. I was intrigued, but anticipated more of what I had come to expect from Chinese Pure Land: an almost impossibly high standard of adherence to the precepts, and an insistence upon Buddha-recitation samadhi. My surprise cannot be overstated when not only did Master Huijing's discourses perfectly accord with the teachings of Honen Shonin (whose thinking I had come to revere as “the gold standard” of Pure Land Buddhism), but actually restated Honen's teachings with a depth that I had never before encountered. I quickly devoured all the content on the website, and came away with a feeling of profound awe and reverence: the Buddha's tenderness and care for me was deeper and more complete than I ever dared imagine! For the first time in my life, I felt as if I was getting a glimpse of what truly unconditional love might look like.

It seemed too good to be true. I began returning to the website often, looking for the fine print. There had to be some catch

请教。我记得曾经问净普居士：佛是否接受人们的“祷告”，或将功德回向，以满足世俗所求，例如，我们是否可以将功德回向给生病的家人呢？（要知道，日本净土真宗是禁止对佛有如上请求的。法然上人本身也清楚地对此表示反对，然而作为一个团体，日本净土宗对此却较宽容）。

净普居士告诉我说：念佛人不必以念佛功德回向个人福报（阿弥陀佛能观知一切，包括凡夫业报何时以及是否能够为功德所转等），但我们仍可以为我们所爱的人祈求，以及无私地为了世间更美好而请求阿弥陀佛加被。我听了后，目瞪口呆，原来阿弥陀佛不只要在我生命结束后，接引我到极乐世界，同时还要庇佑我的现世生活。这个观点是新的吗？还是早已有呢？但若是善导大师所言，为什么后来失传了？

无论如何，在我的经验中，善导大师思想所展示的阿弥陀佛对众

that would make the teaching of this school untenable for me. When I couldn't find it, I began to correspond with Householder Jingpu and gently pester him with questions. I remember asking him about whether or not the Buddha would accept “prayers,” or transfers of merit, for worldly needs – on behalf of a sick family member, for example. (It should be noted that Jodo Shinshu proscribes all such forms of petition. Jodo Shu, as an institution, is more tolerant of it, though Honen clearly counseled against the practice.)

Jingpu responded that so long as we don't demand a certain outcome from Amitabha (who perfectly sees when and if a person's karma can be altered with merit), appeals for loved ones and unselfish worldly needs were fine. I was dumbfounded. Not only did Amitabha care about my postmortem existence, but also about my cares in this life! This was new. . . Or was it old? If this was something Shandao had taught, why was it lost in the later tradition?

Whatever the reason, the Shandao school seemed to teach a vision of Amitabha that far surpassed in compassion all other visions

生的慈悲救度，远远超过其他宗派。一次又一次，善导大师的教理所表现的慈悲与智慧，超乎了我的期许。我谨慎地一步一步向前，内心挣扎着，想要抑制住不断涌动的喜悦。然而不久之后，我便知道我最深心的渴望，就是依据善导大师的义理来修持。

2014年10月我皈依了纯粹的净土法门，慧净法师慈悲，替我取了法名“净行”。“净行”就是纯正的净土行持。自从我修学纯粹的净土法门以来，我感到心灵朝圣之旅，虽尚未结束，却已迈入了充满安稳与喜乐的最终阶段，就好像一个人经过了长途归乡的旅程，一旦踏进了自己国家的边境，便感到终于心安了。虽然他尚未到家，但是他已感到很安全。我初次邂逅净土法门时的那种欢悦与喜乐的感受重新涌现。我不用担忧自心清净不清净，不论我的心境如何，也不管我的想法与感受，我能够完全地依靠阿弥陀佛。当我心黯淡时，阿弥陀

of the Buddha I had previously encountered. At every turn, the teachings of the Shandao school exceeded my expectations with their wisdom and compassion. Step by cautious step, my heart was struggling to contain its joy. It wasn't long before I knew that my deepest spiritual aspiration was to practice according to the teachings of this school.

I joined the Shandao school in October of 2014. Master Huijing compassionately bestowed on me the Dharma name Jingxing, which means “pure practice.” Since committing myself to these teachings, I have felt that my spiritual pilgrimage, while by no means over, has entered a final phase of great ease and joy – just as one traveling homeward after a long journey can finally relax upon entering the borders of his own country; he is not home yet, but he is safe. The playfulness and delight I first felt when flirting with the Pure Land teaching has also returned; I can rely wholly on Amitabha no matter my mood, and no matter what I think or feel, without worrying about whether my mind is pure or not. When my heart is dark, Amitabha's light and name are always there to protect and comfort me. The seed that was

佛的佛光与圣号常在保护我，安慰我。十多年前在弗利尔艺术馆所种下的佛缘种子，现在已绽放出奇妙无比、多彩缤纷的莲花。

宗教信仰是个奇妙的东西。人的生与死皆需倚赖宗教信仰，然而我们必须以最谦卑的心，小心翼翼地紧握着自己的信仰。纵使我们有过超乎自然或是灵异的体验，也应不时提醒自己，在此生我们只能相信，而非确实地知道（我们更需让身边无信仰的人了解此点）。可是，这个赤裸裸的现实与我们意识里那个灵动活泼、充满生机的一念信心，不可思议地同时存在着。对于有信仰的人，阿弥陀佛的存在是无可争辩的；他是一种秘密的力量和喜乐，浸润在我们的生命轮回里。阿弥陀佛慈悲的誓愿，使我们以宁静与祥和来面对生死问题，阿弥陀佛的圣号治愈我们的“智慧”和愚痴。

对我而言，依循善导大师的教理，能让我活在人类的无知与信仰的热情这两者充满动态的张力中，

planted those many years ago in the Freer Gallery of Art is now issuing a miraculous, fantastically-colored lotus blossom.

Religious faith is a funny thing: we human beings live and die by it, and yet we must hold it carefully and with a great measure of humility. Even though we might have supernatural or mystical experiences, we must always be mindful of the fact that we believe; we do not, in this life, ultimately know. (Especially our relationship to non-believers should be informed by this realization.) But this bare, existential fact coexists with a confidence that is alive, life-giving and active in one's consciousness – and, mysteriously, in the world. For persons of faith, the presence of Amitabha is indisputable; he is the secret joy and strength that we carry into the samsara of our lives. He is the great vow of love that allows us to face life and death with a portion of serenity and peace. It is his name that is the cure for both our wisdom and foolishness.

For me, deciding to practice in the school of Shandao is what has allowed me to hold both of these realities – human ignorance, and passionate religious faith – in a state of

而得到裨益。这一切都归功于善导大师与慧净法师所阐扬的深远、丰富和踏实的教理。经此纯粹的净土法门，我的心最后安顿下来，并终于踏上回家之路。

南无阿弥陀佛！

2015年3月

dynamic and fertile tension. The profound, generous and realistic teachings of Masters Shandao and Huijing are what made this possible. Through this Dharma door, I have at last found peace of mind. I have at last found the way home.

Namo Amitabha Buddha!

March, 2015

#### 净宗法师摘录文句

1.我记不得什么时候第一次读到净土法门，但当时并未给我留下什么印象。看来我一直以为净土教只是一种变相的佛法，教人死后转升天堂的另一版本，与我熟识的基督教的根本观念很相似。我又想，任何严谨的佛教徒，都不会去寻求这种“不切实际的梦想”的。佛教讲求开悟，当下的开悟。管谁是天上的佛？阿弥陀佛？这显然是堆砌出来的。我是释迦牟尼佛的弟子。他是历史上记载的佛。他就是佛。

2.我没想到这个所谓“奥秘”，原来是有一个名字的，而且我不久便会亲口称念这个名字呢。

3.身为一个研究诗词的诗人，长期以来我对于文字很有一种“味觉”反应，而“阿弥陀”这一名号的“味道”特别好。

4.对我而言，净土真宗并不是如其所言的“易行道”。

5.对我来说，整个中国的净土宗也是一条死路。

6.我把善导大师归类为我之前所知靠自力修行的中国净土宗，并认为法然上人是择除了或不再强调善导大师自力教理的一个改革者。

7.原来阿弥陀佛对我的慈悲与关怀，比我所能想象的还要更加彻底和全面！这是我一生中第一次瞥见什么是真正无条件的大爱。

8.原来阿弥陀佛不只要在我生命结束后，接引我到极乐世界，同时还要庇佑我的现世生活。这个观点是新的吗？还是早已有呢？但若是善导大师所言，为什么后来失传了？无论如何，在我的经验中，善导大师思想所展示的阿弥陀佛对众生的慈悲救度，远远超过其他宗派。一次又一次，善导大师的教理所表现的慈悲与智慧，超乎了我的期许。我谨慎地一步一步向前，内心挣扎着，想要抑制住不断涌动的喜悦。然而不久之后，我便知道我最深心的渴望，就是依据善导大师的义理来修持。

9.自从我修学纯粹的净土法门以来，我感到心灵朝圣之旅，虽尚未结束，却已迈入了充满安稳与喜乐的最终阶段，就好像一个人经过了长途归乡的旅程，一旦踏进了自己国家的边境，便感到终于心安了。虽然他尚未到家，但是他已感到很安全。

10.我不用担忧自心清净不清净，不论我的心境如何，也不管我的想法与感受，我能够完全地依靠阿弥陀佛。当我心黯淡时，阿弥陀佛的佛光与圣号常在保护我，安慰我。

11.宗教信仰是个奇妙的东西。人的生与死皆需倚赖宗教信仰，然而我们必须以最谦卑的心，小心翼翼地紧握着自己的信仰。纵使我们有超过超乎自然或是灵异的体验，也应不时提醒自己，在此生我们只能相信，而非确实地知道。

12.对我而言，依循善导大师的教理，能让我活在人类的无知与信仰的热情这两者充满动态的张力中，而得到禅益。这一切都归功于善导大师与慧净法师所阐扬的深远、丰富和踏实的教理。

13.经此纯粹的净土法门，我的心最后安顿下来，并最终踏上回家之路。

# 从美国传教士到净土宗念佛人

From Orthodox Christianity to Amitabha's Pure Land

## 编者按

2015年3月16日，我接到一封落款署名为“James”的英文邮件，开始还以为是国内人错发到弘愿寺邮箱的邮件。待我转发给一位熟谙英文的莲友，请她翻译成中文，看过才知，来信者是位外国莲友，信中问了两个问题。一是有关供奉佛像，二是有关超荐亡者。信里字里行间透露出真挚、诚恳，亦可知James很认真地了解过我们的法义，这让我心中好生好奇，于是我立即写了一封回信，一方面让其耐心等待回复，另一方面请其写一个简单的自我介绍。

我将邮件转给师父（净宗法师），师父嘱我代为回答，我回答完后又请师父稍作了修改。在师父的建议下，请香港净土居士翻译成英文。

两天后，我收到了James的回信。展读之下，让人兴奋，让人感动，让人感慨万千！

James今年47岁，从小就喜欢探索灵性生活，信过基督教，甚至做过传教士，后来因在基督教“看不到得度的希望”，转而探索佛教，最后选择修学净土法门，但始终困惑于净土宗各种纷纭的说法，直到偶然看到我们的净土宗网站（英文），欢喜无量，终入纯粹的净土宗





之门。从信中可看出，完全不同文化背景下的James对净土宗理念的把握精准、到位，字句里充满了一个净宗行人应具的安心、欢喜、感恩、希望的情怀。

James在美国那样一个深密且坚固的基督教文化环境包围下，能够认定佛教作为其终极的信仰，并坚定而严肃认真地探求不止，着实令人赞叹。非但如此，James还在美国现有的并不丰富的佛教英文学习资源中，尤其是极其匮乏的净土宗学习资源中，能够遇到纯正的净土宗教义，不仅遇到，而且能够相信，不仅相信，而且能够闻即力行，将其作为修学佛教、出离生死的唯一要道，而这一切，竟都是在James身边绝无一位念佛善友可亲，亦无一个念佛团体可附的状况下发生的。只有慨叹众生的善根是何其的不可思议了！

同时，也感慨于法门的不可思议。在大洋彼岸，一个与我们说着不同语言，过着完全不同的生活的人，竟也如我们一样深深地被弥陀的救度所打动。这让我想到，凡是有人的地方，就有生死，有生死的处所，就需要弥陀的救度。善导大师的教法，实在是地球上属于全人类的最宝贵财富！



宗道法师，周女士：

南无阿弥陀佛！

非常感谢你们的帮助。

很抱歉，我在第一封邮件中忘了好好介绍自己。我今年47岁，住在美国佐治亚州亚特兰大市。

小学二年级时，我第一次读到世界宗教中有关阿弥陀佛的书，被其中的图片所吸引。所以，从童年时代起，我就开始研究文化人类学，了解这个世界的灵性生活。

我曾经是一个东正教基督教徒，还做过修道士。但是由于生活中的一些情况以及教会等级制度等原因，我产生了深深的疑问。很多事物，包括科学在内，都无法与教会的传统教条会通。在基督教义里，没有任何能让我得到救度的希望。我遭受了很多残忍虐待和侮辱。

我曾经探索和研究过许多佛法的流派和传承。多年前，我在一座小乘佛法寺院里受了八关斋戒。我发现自己对大乘佛教有着深深的景仰，也曾对密宗修行很着迷；但是，净土宗让我找到了真正的安心

*March 17, 2015*

Greetings Master Zongdao and Zoe Zhou.

NAMO AMITABHA BUDDHA

Thank you very much for your very kind assistance.

I apologize for not properly introducing myself in my first correspondence.

I'm 47 years old. I live in Atlanta, Georgia United States of America.

I was first attracted to pictures in books about World Religions of Amitabha Buddha in the second grade of school. So, since childhood I have study Cultural Anthropology to learn about spirituality around the world.

I was once an Eastern Orthodox Christian. In fact, I was once a monk in the Church. But due to conditions in my life and the behavior of Church hierarchy, I began to have serious doubts. Much, including science, could not be reconciled with traditional Church teachings. There was absolutely no hope of salvation for me in Christianity. I suffered much cruelty and abuse.

I have explored and researched many Dharma schools and traditions. I took the 8 precepts in a Theravada temple many years ago.

和满足。

有个问题困扰了我多年，那就是，对于什么是净土宗，不同的佛教流派有着不同的解释。日本的一个佛教流派甚至谴责净土宗是邪教，判定所有净土宗的信徒都会落入无间地狱的最底层。我有些朋友是信仰这个日本佛教流派的，它在美国比较流行。他们现在都不愿意跟我说话了，因为我供奉阿弥陀佛像，并专念阿弥陀佛。

你们无法想象，当我在你们的网站上发现了纯正的净土宗时，我是如何法喜充满！我每天都尽量多念佛号。今天我用108颗佛珠穿成的念珠计数，念了2圈，希望有朝一日我每天能念10圈。我用香花、食物、水、香烛等供奉阿弥陀佛，表达自己对阿弥陀佛最诚挚的感恩之情。在我苦难的人生中，他就像指引方向的父母亲。就算我被孤独的阴影笼罩，阿弥陀佛始终对我不离不弃。

James

2015年3月17日

I found a deep appreciation of the Mahayana Buddhism. I was fascinated with Esoteric Buddhist practices. But I found my true peace and contentment in Pure Land Buddhism.

For many years I was confused with the many views of just what is Pure Land Buddhism by the different schools of Buddhist thought. One school in Japan even condemned Pure Land Buddhism as evil and assured that all believers of Pure Land would fall into the deepest part of the Avici Hell. I had friends in this Japanese school of Buddhism, as it is popular in the United States. But now they will not speak to me because I enshrined Amitabha Buddha and recite his name.

You cannot imagine my sheer joy and happiness to discover the pristine lineage and your website. I am trying to increase my recitation every day. Today I chanted two rounds on the 108 bead mala. I want to increase to ten rounds a day. I offer flowers, food, water, candles and incense to express my sincerest gratitude and love of Amitabha Buddha. He is very much a guiding parent in my tormented life. In my darkest loneliness, Amitabha Buddha is there always.

James



## 答美国莲友问

Reply to An American Pure Land Practitioner

合掌礼拜。

*March 15, 2015*

诸位大德，请接受我对此英文网站的至深谢意。从网站中，我真正了解到了净土宗最纯正的血脉，感到如此安心。怀着激动的心情，我期待看到网站的发展，同时也希望，目前仅限于中文版的书籍能够翻译成英文。

在网上读过了法师的一些讲法内容之后，我有些疑问。

Respectful greetings with palms together.

Dear Venerable Sirs, please accept my deepest gratitude for the English website. I have found so much peace and true understanding of our pristine Pure Land lineage. I am excited and look forward to seeing the website grow. Also, books translated into English that are only in Chinese.



法师在讲法中曾说我们的法门要以阿弥陀佛作为唯一的礼拜、供养对象，不要再供其他佛菩萨像。

我家的佛堂里供着西方三圣。在佛堂里，我是不是应该只供阿弥陀佛的像，而舍去其他两尊菩萨的像呢？

我可以把西方三圣的佛像挂在家里其他地方，因为这样可以提醒我，临终时西方三圣会来接我。然后，专供一尊大的阿弥陀佛画像，作为我在佛堂的日常修行中唯一的礼拜对象。

最后一个问题是，我们的法门在纪念已故亲人方面，有什么样的教理和行仪？我母亲1984年因脑癌去世，年仅37岁。我的两个兄弟都在33岁时就死于非命。我们这个法门对亡者有什么专门的纪念仪式？设不设牌位？我能不能将我修行的功德转让（回向）给已故的母亲和兄弟们，让他们得生净土呢？

非常感谢！

感恩各位大德！

詹姆士·乔金森

2015年3月15日

My question, after reading a translated Dharma talk on the website. A portion of the talk spoke about the Dharma center's sole and only focus of devotion is Amitabha Buddha. No other image should be displayed.

I have the Three Sages enshrined on my home altar. Should I practice without the two Bodhisattvas, and enshrine only the image of Amitabha Buddha on my home altar?

I could display the images of the Three Sages in another part of my home as a Dharma reminder of Three Sages appearing at my death to take me to the Pure Land. Then enshrine a single large image of Amitabha Buddha as my singular focus of devotion for daily practice on the home altar.

My final question is what is our School's teaching and practice to honor our deceased family members? My mother died in 1984 from brain cancer. She was only 37 years old. Two of my brothers died terrible deaths both age 33. Does our School offer memorial services and memorial tablets for the deceased? Can I transfer the merit of my practice for my mother's and brother's peaceful rebirth in the Pure Land?

Thank you very much.

Respectfully In Gratitude,

*James Jorgensen*

## 宗道法师回信

詹姆斯·乔金森：

南无阿弥陀佛！很高兴收到您的来信。

您的来信让我想到古德的一句话：同一念佛无别道，远通四海皆兄弟。

现回答您的两个问题：

一、佛堂是不是应该只供阿弥陀佛像，舍去其他的两尊菩萨像？

答：西方三圣中的观音菩萨、大势至菩萨与阿弥陀佛本属一体。供三圣与只供阿弥陀佛本尊皆不碍往生。

然而从供佛菩萨像之心理引导的实际效果上看，如能舍去菩萨像，置于余处，像您说的：“专供一尊大的阿弥陀佛画像作为念佛堂日常修行中唯一礼拜对象”，则更好。毕竟供三圣与独尊弥陀相比，供阿弥陀佛一尊更加主题鲜明，更能让我们心念集中于唯一能够救度我们的阿弥陀佛一尊佛上。

二、关于超荐已故亲人之问。

答：唯有功德能够让已故亡人转生善道或者往生净土。而念佛本身就有最殊胜的功德。所以，如能您能将平日念佛功德回向给您已故的母亲和兄弟，一定对他们的转生善道或往生净土有帮助。当然，至于说能否一定令其往生，则还要看他们自身的善根及业报情形。

如设牌位，可将牌位安置佛像之下侧，以令亡亲日熏佛号而沐佛光，自得冥益。每日面对牌位回向，效果应该更佳。

如果有专门的超荐仪式，往往能令超荐人和被超荐者两方感通的心念加强，效果会更好，在中国私愿寺，我们印有《念佛超荐仪轨》一书，我们可以请人把其中精华实用的部分翻译成英文寄给您，届时您可试用。

另外，有香港净土居士等，已译有数本书出版，您所看网站也应该就是他的译文登载的，目前正在发心将《净土三经》《观经四帖疏》等译成英文，也欢迎有缘有心之人共同参加。您也可加入净土居士所办的facebook，净土居士的联系信箱为：TomPolin<kasmaytom@gmail.com>

释宗道

2015年3月16日

# 美国James的第三封来信

The Third Letter from James Jorgensen

宗道法师，周女士：

你们好！

我已经好几个月没有给你们写信了，希望你们一切安好！

今年4月，我搬到了旧金山居住。虽然目前仍在旧金山，但是由于这里房租和房价在全美国都是数一数二的，我不得不再搬去一个生活成本较低的地方。我计划搬到佛罗里达州的坦帕湾。

Greetings Zoe Zhou and Master Zongdao.

I hope you all are doing well. It has been a few months since my last correspondence.

I did move to San Francisco in April. I'm still in San Francisco, but due to San Francisco leading the nation with the most expensive rent and real estate in the United States, I'm now forced to move to a more affordable part of the country. I will be moving to the Tampa Bay area in the state of Florida.





成为一名净宗行人，我感到非常幸福。我将自己的轮回罪业交给阿弥陀佛。作为定课，我每天念一串佛珠数量的佛号。此外，每天行住坐卧都在散念。

我已在慧净法师座下皈依，法名净愿，对此我甚为感恩。每天念佛后，我都会诵念皈依证上的内容，反复申白自己对佛、法、僧三宝的皈依。同时，我还诵念阿弥陀佛的第十八愿，因为这是我们法门的根本，但我始终以念佛作为唯一的修行。

感恩你们真诚的帮助，让我在这苦不堪忍的世界得以真正理解纯粹的净土宗——善导大师的净土思想。

詹姆士·乔金森 合十  
南无阿弥陀佛！

I'm so happy to be a Pure Land Buddhist. I place all my burdens of Samsara at the lotus feet of Amitabha Buddha, and recite a round of beads each day. I also recite Nianfo throughout the day.

I'm deeply grateful to have taken refuge with Master Huijing. I was given the Dharma name Jingyuan. Each day after Nianfo, I recite from my Certificate of Refuge to reaffirm my refuge and devotion to the Three Treasures. I also recite the Fundamental Vow to memorize it as the foundation of our school. But my sole practice and focus is Nianfo throughout.

Thank you for your sincere efforts to bring true understanding of the pristine lineage of Shandao in a much suffering world.

With palms together,  
James Jorgensen  
NAMO AMITABHA BUDDHA!





# 人能至心求道 明师自会显现

When the Student Is Ready,  
the Teacher Will Appear

净法居士 / 文

*By Householder Jingfa*

净土宗编辑部英译组 / 译

*Chinese translation by the Translation Division  
of the Pure Land School Editorial Department*



净法居士

## 净土居士按语

Editor's comment by Householder Jingtū

2015年2月，尼古拉·杜舍曼成为第三位皈依净土宗善导大师法脉的非华裔莲友，慧净上人授法名净法。

尼古拉出生于巴黎，常住日本东京，职业为市场营销顾问。如同许多修行人一样，净法也在佛法修行的道路上进行了长期艰苦的探寻，最终走入了纯粹的净土法门。以下是他的心灵之旅。

In February 2015, Paris-born Nicolas Duchemin became the third non-Chinese to take Refuge with the lineage of Master Shandao, founder of Buddhism's Pure Land school during the Tang Dynasty. Nicolas, a marketing consultant based in Tokyo, received the Dharma name of Jingfa (净法) from Master Huijing. Like many others, Jingfa came to pristine Pure Land Buddhism after a long and arduous search for a Dharma practice. Below is story of his personal spiritual journey.

初次邂逅佛教，是在两岁时看到父亲的弥勒佛像。十一岁时，我接触到了与释迦牟尼佛同时代的老子，老子的《道德经》深深吸引了我，我从中认识了有关无常的深奥哲理。此后，我开始阅读《庄子》《列子》和其他道家著作。然而，道家学说未能真正解答我心中的所有疑问，而且对我来说似乎过于玄妙，我只能理解到追求长生这一层面。

那时，由于对中国武术的浓厚兴趣，我开始研究少林寺的历史。在此过程中，我开始喜欢上佛教；当我发现自己与观世音菩萨因缘甚深后，更加倾向佛教。我如饥似渴地通读了一本长达600页的佛教相关著作，书中叙述了释迦牟尼佛的一生，介绍了佛教各个宗派法门。书中谈到大乘佛教，谈到诸大菩萨为救度众生累劫修行菩萨道，积累功德资粮，这使我深受感动。我并不知道应该如何修行，我只是布置了一个简单的佛堂，以香烛供奉一

My first encounter with Buddhism occurred when I was two, when I saw a statue of Maitreya belonging to my Dad. At 11 years old, I learned the profound truth of impermanence through Laozi, who was a contemporary of Shakyamuni Buddha. I was so impressed by the *Daode Jing* that I started reading books by *Zhuangzi* and *Liezi*, as well as other books about Daoism. However, Daoism didn't really answer all the questions I had, and seemed kind of obscure; I couldn't see any goal besides becoming an immortal.

At that time, I also studied the history of the Shaolin Temple because of my interest in martial arts, so I naturally began to lean towards Buddhism, especially as I felt a connection to Avalokitesvara (Guanyin, Kannon). I then devoured a 600-page book about Buddhism, which introduced the life of Shakyamuni Buddha and all the main Buddhist schools. After reading through the section on the Mahayana, I remember feeling deeply impressed by the Bodhisattvas — those great sages who practice through innumerable kalpas for the sake of sentient beings. I didn't yet know how to practice, so I just made a quick altar

尊白色观世音菩萨圣像。

此后，接二连三地发生了一些不可思议的事。我从小就可以感知亡魂或“幽灵”的出没，虽然我从未看到它们，但可以感觉到。我还会时常梦到闹鬼的房子或鬼魂。学佛后，我仍然会梦见鬼魂，通常情形都很恐怖，但有一次在做恶梦时，我念诵了“南无观世音菩萨”，梦中的鬼魂竟奇迹般地消失得无影无踪，我也随即从梦中醒了过来。当时并不了解其中缘由，直到几年后，当我读诵《妙法莲华经·观世音菩萨普门品》时，才了解到原来称念“南无观世音菩萨”名号有殊胜的加持力。

来中国工作后，我开始正式修行佛法。一位友人的母亲是学佛的，她送给我许多书籍和DVD。我为自己设计了早晚课：早课读诵《心经》《观世音菩萨普门品》，念诵大悲咒、观世音菩萨名号或楞严咒，并盘腿打坐；晚课读诵《阿弥陀经》，念阿弥陀佛名号，诵《地藏

with a white statue of Avalokitesvara and lit incense and candles.

Then something weird started to happen. Since my early childhood, I could feel if a place was haunted by a spirit, or “presence.” I could never see anything, but I could feel it. I also had many dreams about haunted houses or ghosts. After I began to study Buddhism, I would still see ghosts in my dreams — always a fearful experience — but I remember in one dream beginning to recite “Namo Avalokitesvara” without knowing what it meant. Like a miracle, the ghosts in my dream disappeared and I woke up instantly. I learned about the power of the reciting “Namo Avalokitesvara” a few years later when I read *The Universal Door of Avalokitesvara*, a chapter in the *Lotus Sutra*.

It was only after I went to China to work that I began to practice Buddhism seriously. One of my friend's mothers was a householder, and she gave me many books and DVDs. I established a morning and evening ritual. In the morning, I would recite the *Heart Sutra*, *The Universal Door of Avalokitesvara*, The Great Compassion Mantra, Avalokitesvara's name and/or

经》。上班路上，我会念佛或念菩萨圣号，以阿弥陀佛、观世音菩萨和地藏菩萨名号为主。周末，我会拿出更多时间来修行，比如用三个小时来读诵整部《地藏经》。这样，我终于用诵经、持咒、念佛、念菩萨名、打坐的方式迈入了佛法修行的大门，并以自己修行的功德，回向往生极乐净土。此外，我还时常参加寺院的早课，与法师和居士们交流心得体会。

一次，我陪同一位法师前往观世音菩萨的道场——普陀山。路上，我请教这位法师：“解脱轮回的最佳修行方法究竟是什么？是诵经、念佛，还是打坐？”他回答我说，这些都是解脱轮回的有效方法。尽管他说的没错，但这并不是我要寻找的答案。我所探寻的是如何选定一种具体的修持方法，因为我感到自己的修行过于杂乱了。当时，我还在观看净空法师和海涛法师的在线视频，他们二位都是来自台湾的著名法师。他们提倡的是种种修行，

the Surangama Mantra, and meditate. At night, I would read the *Amitabha Sutra* and practice recitation of Amitabha Buddha's name, and read one chapter of the *Ksitigarbha Sutra*. During my commute to work, I would recite Buddha or Bodhisattva names, mainly those of Amitabha, Avalokitesvara or Ksitigarbha. On weekends, I would devote longer periods to practice — example, reciting the entire *Ksitigarbha Sutra*, which took almost three hours. Thus, I entered the gate of Buddhist practice through the recitation of sutras, mantras, Buddha and Bodhisattva names, and meditating, while always dedicating the merits of my practice toward rebirth in the Pure Land. In addition, I often went to the temple to attend the morning ceremony or speak with masters and householders.

Once, I accompanied a Dharma master to Mt. Putuo, a pilgrimage site associated with Avalokitesvara. On the way, I asked him, “To end samsara, which is the best method: reciting sutras, the Buddha's name, or meditating?” He told me that they're all efficient ways of ending samsara. Even though he was right, this wasn't the reply I was looking for. I was seeking guidance

称若要往生净土，必须这样做、那样做等等。最终，我有幸获得《印光大师文钞》，大师的思想对我颇有启发，但此时的我已经倍感心力交瘁了。

在华工作三年后，我被诊断出胸腔患有恶性肿瘤，不得不回法国进行医治。在等待手术期间，我开始大量阅读中国禅宗的著作，包括慧能大师、百丈怀海禅师，以及当代大德宣化上人和一行禅师。与此同时，我停止了修行；佛法于我更像是一种思维过程或是精神训练。

一日，我惊奇地发现一本有关净土宗的法文版著作，是法然上人的《选择本愿念佛集》。实际上，我读完这本书后，却感到有些失望。我当时想，“法然上人并未教授任何东西，只是提倡专念阿弥陀佛名号，再无其他修行内容。仅凭念佛，怎么能往生极乐世界呢？”（可见我被圣道思想影响得多深。）我还读到有关亲鸾上人的文章，但他

on how to choose a specific practice; I felt that I was practicing too many different methods. I was also watching some online videos of Masters Chin Kung and Haitao, both famous masters from Taiwan, but they advocated mixed practice, saying that to be able to reborn in the Pure Land you need to do that, do this... I eventually stumbled upon Master Yinguang's letters, which made more sense to me, but I already felt burnt out.

After three years in China, I had to go back to France for medical reasons; I discovered that I had a malignant tumor on my chest. I had to wait to have surgery, and in the interim, I started to read a lot about Chinese Chan masters, like Master Huineng and Master Huihai, as well as contemporary masters like Master Hsuanhua and Master Thich Nhat Hanh. At the same time, I stopped practicing; Buddhism had become more of a thinking process or mental exercise.

One day, I was surprised to find a book in French about the Pure Land. It was Master Honen's *Senchakushu* ("Passages on the Selection of the Nembutsu in the Original Vow"). Actually, I felt disappointed by the

与法然上人的教法并无二致，只是更富有诗意罢了。我猜想，日本佛教可能简化了源自于中国的佛法教理，所以日本佛法的创新大概不属于真实教法。此时，我依旧每晚梦魇不断。但是，有一天晚上，我忽然发现自己在称念“南无阿弥陀佛”，而不是“南无观世音菩萨”。我至今仍清晰地记得那个梦境：许多鬼魂四处游荡，我静静地称念“南无阿弥陀佛”，鬼魂便一个接一个地消失了。忽然间，眼前出现一个大鬼，对我大笑，告诉我念的名号在他身上毫无作用。但我并不理会，继续平静地称念“南无阿弥陀佛”。念了三四句之后，大鬼也消失得不见踪影。

肿瘤切除手术之后，我发生了两次大出血，险些因失血过多而丧命。救护车紧急送我到机场，再乘30分钟的直升机赶往医院。这两次事故当中，我始终没有任何恐惧；我什么也没想，只是心中持续默念着“南无阿弥陀佛，南无阿弥陀佛，

book. I was thinking, “He doesn't teach anything; he just advocates Amitabha-recitation and nothing more. How can we attain rebirth with that alone?” (Keep in mind that I had been heavily influenced by Master Chin Kung's videos.) I also read about Shinran, but his was almost the same teaching as Honen's, just more poetic. I suspected that, because the Japanese had simplified the teachings coming from China, the Japanese innovations might not be the true teaching. I still had scary dreams, but one night instead of reciting “Namo Avalokitesvara” in my dream, I started saying “Namo Amitabha.” I still clearly remember this dream: There were many ghosts and I was reciting calmly, and they were disappearing one by one. Suddenly, a huge ghost started to laugh and told me that my recitation was useless against him. I remained calm and continued the recitation of Amitabha's name. After just three or four recitations, he, too, disappeared.

After the operation to remove the tumor, I experienced two episodes of heavy bleeding and nearly died from blood loss. I had to take an ambulance to a small



南无阿弥陀佛……”。在医院，医生检查不出我身体上有任何不良情况，始终找不到引起大出血的原因所在。

我完全康复后，便决定去日本，而不是返回中国。当时，我依旧处于修行停滞的状态，但仍然坚持阅读佛法书籍。我决定对净土真宗进行进一步的探究。在读完一位日本居士的著作之后，我感到非常困惑。他的观点与创立真宗的亲鸾上人相去甚远，与中国的净土宗教义更是天差地别。接下来的三年里，我不再阅读佛教相关书籍，只是坚持打坐。直到2014年年底，我心中再一次燃起了强烈的渴望，向往依循一整套完备的教理教法，来实践规范的系统化修行。

在走访京都时，一天，我来到一座著名寺院许愿。面对地藏菩萨圣像，我虔诚祈祷：弟子已经准备好再次从头开始，祈愿找到一位师父或大德，能够指引弟子往生极乐世界。回家两天后，我决定打

airport for a 30-minute helicopter flight to the hospital. Both times, I wasn't afraid; I wasn't thinking of anything, actually. I was just mentally reciting "Namo Amitabha, Namo Amitabha..." Upon arriving at the hospital, the doctors couldn't find anything. They never understood the cause of the bleeding.

After having fully recovered, I decided to go to Japan instead of back to China. I still wasn't practicing, but I was reading books about Buddhism. I decided to give Jodo Shinshu another chance, but I felt quite lost after reading a book by a Japanese householder. His vision was so different from Shinran's (founder of the Shinshu), and was vastly different from Chinese Pure Land. For the next three years, I did not read anything about Buddhism; I only practiced meditation. But at the end of 2014, I again felt the desire to practice in a disciplined, systematic way, and to commit to a set of teachings.

One day, when visiting Kyoto, I went to a temple famous to make my wish come true. I decided to pray in front of a statue of Ksitigarbha. I told the Bodhisattva that I was ready to start again, and I wanted to

扫一下那些束之高阁、尘封已久的佛法书籍。从中找出一本我未曾读完的有关亲鸾上人的书，翻看了几页，感到意兴阑珊。忽然，书中一段引用善导大师的文字映入眼帘。“善导大师”，这个名字激起了我的兴趣。我跳到电脑前，搜索“善导大师”。第一条搜索结果是一个网站，叫作“Pure Land Buddhism”（佛教净土宗）。我打开网站，浏览《纯粹的净土法门》一文，顿时感到欣喜若狂。我终于找到了真正的师父，能够传授指导我归入净土——纯粹的净土，而不是用禅宗或其他宗派思想解释的净土。慧净上人所传授的善导思想，真是令我茅塞顿开！

我一口气看完了网站上发布的全部文章，加入了脸书善导小组，迫不及待地渴望了解更多善导大师的教法。我决定重读五年前读过的法然上人著作，该书曾经在我心中引发了无数的疑问。重读之后，我发现其中的教法与善导大师的思想

find a master or someone who could guide me towards the Pure Land. Two days after I returned home, I decided to dust off and crack open some of my Buddhist books. I found one book about Shinran that I hadn't finished, and I read a few pages without much enthusiasm, until I saw a passage quoting Master Shandao. I was intrigued by this name. I jumped on my computer and Googled Master Shandao. The first result I found was for a website called Pure Land Buddhism. I started to read the booklet *The Pristine Pure Land School*, and I could immediately feel the joy. Finally, I found the master who could teach me about the Pure Land — not mixed with Chan or other practices, but pristine Pure Land. What Master Huijing was teaching made so much sense!

After reading all the publications on the website and joining the Facebook group, I was starving for more of Master Shandao's teachings. I decided to reread the book by Master Honen that I had read five years ago, the same book that had aroused so much doubt in me. After a second reading, I felt that the teachings were identical with the Shandao lineage.

一脉相承。善导大师和法然上人一致劝诫行人，只有专念“南无阿弥陀佛”，才能实现往生极乐世界的宿愿。回想自己五年前，本已通过法然上人得知了善导大师，却又与之擦肩而过，真是愚蠢至极。

找到纯粹的净土法门三个月后，我决定皈依慧净上人。从此，我一心专念弥陀名号，专门阅读“佛教净土宗”网站和弘愿寺发布的资料，观看慧净上人和净宗法师的讲法视频。尽管我中文水平一般，英文又非母语，但我还是决定协助翻译组弘扬纯粹的净土宗法义。此外，我现在还在进行净土宗法义的法语翻译工作。

时至今日，我已按善导大师思想修行六个月了。最初的念佛修行并不顺利，当时我总认为，每天念佛数量越多越好，要求自己必须每天念满一定数量的佛号，否则就是懈怠不精进。但是，随着更深一步地了解慧净上人的讲法，以及与脸书小组其他居士的交流，我明白了

Master Shandao, Master Huijing, Master Honen were all exhorting people to practice exclusive Amitabha-recitation to achieve rebirth in the Pure Land. At the same time, I felt foolish for having read about Master Shandao's teachings through Master Honen five years previous and not having faith in it.

Three months after discovering the pristine Pure Land lineage, I decided to take refuge with Master Huijing. Since then, I only practice Amitabha-recitation. I only read resources from the Pure Land Buddhism website and Hongyuan Monastery, as well as watching Master Huijing and Master Jingzong's videos. Though my Chinese is poor and English isn't my mother tongue, I've decided to assist the translation team to help propagate the pristine Pure Land teachings. I'm currently translating the teachings into French, as well.

I've been practicing Pure Land Buddhism in Master Shandao's lineage for about six months now. It wasn't easy in the beginning, as I was trying to recite the name of Amitabha as many times as possible. I believed I had to recite x number

我的想法仍然反映出一种自力修行的思维习惯。诚然，我们应努力相续称念“南无阿弥陀佛”，但只要按照自己的实际情况来修行即可。于是，我不再限定自己要有固定的时间来念佛，而是在条件允许的情况下，随时随地称念名号。我不再制定时间表，如果有时间，我就坐下来专门念佛；如果没有时间，就只是“行住坐卧”相续念佛。上班路上，我耳朵里听着慧净上人的佛号声（我用手机播放佛号音频）；下班路上，仍然如此。我洗碗时念佛，洗澡时念佛，做家务时，还是念佛。

这是多么美妙的修行方法啊！我感到身心自在，因为我知道，自己已经解决了人生最大的问题。不是财富，不是名誉，不是健康，而是三界六道生死轮回的终止！多亏了阿弥陀佛的本誓重愿，我才能往生西方极乐世界，那是像观世音、大势至、文殊、普贤这样的大菩萨所居住的无为涅槃界呀！

of times per day or else my practice was poor. However, after reading more from Master Huijing and receiving guidance from other householders in the Facebook group, I decided that such thinking was just a manifestation of self-power. Of course, we should strive to practice Amitabha-recitation constantly, but we should also practice in accordance with our actual conditions. So, rather than trying to find a block of time and reciting, I'm reciting freely whenever I can. I have no schedule. If I have time, I sit and recite; if not, I just recite "while walking, standing or lying down." I go to work with the recitation of Master Huijing in my ears (I have the mp3 in my phone); likewise when I leave work. When I wash dishes, I recite. When I take a shower, I recite. When I do house chores, I recite.

What a wonderful method! I feel relaxed because I know that I've solved the biggest problem in my life. No, it's not money, fame or health; it's the transmigration through the Six Realms of samsara after death! Thanks to the power of Amitabha's Great Vow, I'll be reborn in Amitabha's Land of Bliss, which is an unconditioned realm of

对比当初盲修瞎炼的岁月，真是冰火两重天。那时我制定了复杂的时间计划：必须诵这部经、持这个咒、做这、做那……不断给自己施加压力，因为圣道门中，修行人必须坚持不懈地勇往直前。当我诵经或打坐时，时常会经历各种痛苦，以至于忧心忡忡，担心自己的修行根本没有任何功德可言。我总是认为我需要更加精进地修行，更加努力地闻思。当然，这样修行也取得了一点点效果，比如持咒时，我会梦到有菩萨对我讲话，然而成佛的目标依然那么遥不可及，恍如海市蜃楼一般。坦白而言，我从未将任何表象、显现、神通当作证悟的标志。就算具有某些特殊能力，在命终之时仍然要再次堕入轮回，那又有什么意义呢？

与此相反，易行道，顾名思义，是极其简单易行的法门，所有凡夫都能做得到。只要专称佛名，即可平生业成，现生不退。

南无阿弥陀佛！

nirvana, populated by great Bodhisattvas like Avalokitesvara, Mahasthamaprapta, Manjusri, and Samantabhadra.

When I was relying on miscellaneous practices, it was different. I used to have a schedule: I need to recite this sutra, recite this mantra, do this, do that... I was putting pressure on myself because, on the Path of Sages, we need to progress constantly. Sometimes, when reciting sutras or sitting in meditation, I was experiencing so many afflictions that I worried my practice wouldn't even generate merit. I was always thinking that I needed to practice harder, study harder. Of course, I saw some results; when practicing mantras, for example, I would have dreams of Bodhisattvas speaking to me, but Buddhahood was still a far distant dream. And frankly speaking, I never take signs, visions or powers as signs of realization. What is the point of having some special ability if, at the end of our life, you fall into a bad destiny?

On the contrary, the Easy Path is a simple and easy method that all ordinary people can practice. All can obtain rebirth and non-retrogression in this present life.

Namo Amitabha!

# 我遇善导大师的心路历程

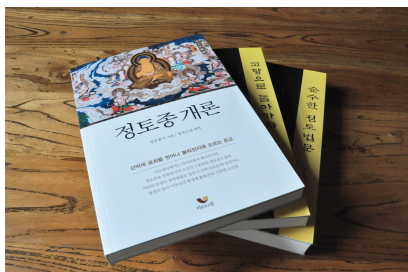
어느 한국스님의 구도역정

净传法师 / 文





净传法师



净传法师翻译书籍

我叫净传(上人取的法名),是韩国僧人,很高兴能将我遇善导大师净土思想的心路历程,向大家作一个汇报。

我19岁接触佛法,27岁正式出家。我刚学佛的时候就很幸运地遇到了净土法门,直到现在从没有改变过题目。

记得刚开始我读了《印光法师文钞》之后,内心非常震撼,世间竟有这样的法门,让人今生今世就可以解脱生死。之后我便开始如饥似渴地阅读有关净土方面的书籍,但因中文水平有限,又无教理基础,所以很多地方都看不懂。

后来我因为参加工作,每天为衣食住行而忙碌,几乎没有多余的时间研习教典,只是有时间念念佛

저는 범명이 정전净传이며 한국 승려입니다. 오늘 제가 선도대사님의 정토사상을 만나게 된 인연을 여러분들께 말씀드리게 되어 무척 기쁩니다.

저는 19살 때 불법을 만나 27살에 정식으로 출가하였습니다. 저는 처음 불법을 만나자마자 다행스럽게도 정토법문을 만났으며, 지금까지 제목(수행법문)을 바꾼 적이 없습니다.

제 기억에 처음 『인광대사문초』를 읽고 나서 이 세상에 범부중생이 금생에 바로 생사해탈을 할 수 있는 법문이 있다는 것에 엄청난 충격을 받았습니다. 그 뒤로 저는 마치 진리에 굶주리고 목말라 있는 것처럼 정토와 관련된 서적들을 읽기 시작하였습니다. 그러나 중국어 수준에 한계가 있고, 또 고려적 기초가 안 돼 있었기 때문에 대부분의 내용을 이해할 수가 없었지요.

나중에 취직을 하다 보니, 매일매일 먹고 사는데 급급하여 거의 경전공부를 할 시간적 여유조차 없이 단지 시간 날 때마다 조금씩 열불을 할 뿐이었습니다. 그래서 이처럼 세속적인 욕망 때문에 일생을 분주히 지낼 바에는 차

而已。于是觉得与其这样因世俗的欲望而忙碌一生，不如出家做一个专业的修行者。这样既可以为将来的往生做准备，又可以弘法利生，报佛深恩。

2005年我在韩国著名的念佛道场——金刚山乾风寺正式出家，随后就读于韩国松广寺佛学院。在四年的学期当中，我因感受到有关净土方面的书籍大部分是以天台教义来阐述，便用课余时间研习天台，还有唯识、中观等教理。但因韩国佛教在朝鲜时代以后，多以禅宗为主，解释净土也是以实相念佛为多，而且身边又无善知识时时请益，于是决定毕业后到台湾参学。

2010年佛学院毕业后，我到台湾台南的某道场学习天台教理。在近一年的学习当中，内心被天台教理的博大精深所倾倒。可是天台教理虽有助于净土法门之研究，但因其教义不是纯粹地在阐释净土，始终有隔靴搔痒的感觉，不是那么亲切、直捷、痛快。

라리 출가하여 전문적인 수행자가 되는 게 나를 거라고 생각하였지요. 그렇게 되면 나중의 왕생을 위해 미리 준비할 수도 있고, 또 법을 펴서 중생을 이롭게 함으로써 부처님의 깊은 은혜도 갚을 수 있을 것 같았습니다.

2005년에 저는 한국의 유명한 염불도량인 금강산 건봉사에서 정식으로 출가하였으며, 그 후에 한국의 송광사강원에서 공부하게 되었습니다. 4년의 학기 중에 저는 정토수행과 관련 있는 서적들이 대부분 천태학의 교리로 서술되어 있다는 것을 보고는 과외 시간을 이용하여 천태학 그리고 유식과 중관 등의 교리를 연구하였습니다. 그러나 한국불교가 조선시대 이후로 대부분 선종을 위주로 하고 있고, 또 정토수행을 실상염불로 해석하는 경우가 많았으며, 게다가 주변에 수시로 가르침을 청할 수 있는 선지식이 계신 것도 아니었기 때문에 강원을 졸업한 뒤에 대만으로 유학을 가기로 결심하였지요.

2010년 강원을 졸업한 뒤, 저는 대만 타이난에 위치한 모 도량에 가서 천태교리를 배우게 되었습니다. 거기서 일 년 남짓 공부하면서 광대하고 심오한 천태교리에 경도되기도 하였지요. 그러나 천태교리가 비록 정토법문의 연구에 도움이 되기는 하나, 그 교리 자체가 순수하게 정토를 해석하는 게 아니어서 늘 신발 위로 가려운 곳을 긁는 것 같은 느낌이 들면서 친근하고 시원시원하고 통쾌하지 않았습니다.

매일 번잡하고도 심오한 천태교리를 연구하고 있지만, 마음속으로는 전혀 상응하지



每天研究着繁锁而深奥的天台教理，但内心是那么的不相应，境界的高超背后，是根器之下劣不堪；法门的殊胜异面，是内心之卑慢无助。因为我感觉到天台所讲五时八教，其教义虽能把世尊一代时教之通途法门发挥得淋漓尽致，非常圆满，但实在讲，由于自身根器之低劣，我连最基本的五停心观都无法做到，遑论圆教之一心三观、即空即假即中的教理。于是乎我饱尝了“终日数他宝，自无半分钱”的滋味，对于往生大事，更加没有把握，只觉得往生离我越来越远，终日惶恐不安，坐不安席，内心非常沮丧、无奈、焦急和彷徨。

经过认真反省之后，我迫不及待想到专修念佛的道场，希望能够心无旁骛地专心念佛及学习净土教理。经多方打听之后，我到了彰化县的某莲社继续参学。莲社的住持法师非常慈悲，法师专修念佛，每天早课三百拜，数十年如一日，白天则应各地莲友之请，到处为人

不能了。境界的 뛰어난 배후에는 근기의 하열함이었고, 범문의 수승함의 이면에는 마음속의 열등감이었습니다. 왜냐하면 제가 느끼기엔 천태에서 말하는 오시팔교五时八教는, 그 교의가 비록 세존의 일대시교의 일반 범문을 남김없이 다 드러내어 매우 원만하다고 할 수는 있으나, 현실적으로 자신의 근기의 하열함으로 인해 가장 기본적인 오정심관五停心观조차 실천할 수 없는데 하물며 일심삼관一心三观, 즉공즉가즉중즉空即假即中的 교리겠습니까? 그래서 저는 “온종일 남의 돈을 세고 있지만 자신에겐 반 푼의 돈도 없다는 것”을 충분히 맛보았지요. 그러다 보니 왕생에 대해 더욱 확신할 수 없었고, 왕생이란 나와 점점 더 멀어지는 것 같은 느낌이 들어 매일 불안하여 좌불안석이었으며, 매우 낙담하고 초조하고 방황하게 되었습니다.

진지한 반성 끝에 저는 절박한 심정으로 전수염불하는 도량에 가서 다른 곳에 정신을 팔지 않고 전심으로 염불하고 또 정토교리를 공부하고 싶었습니다. 여러 군데 알아본 결과 저는彰化彰化현에 위치한 모 연사蓮社에서 계속 공부하게 되었습니다. 연사의 주지스님께서서는 아주 자비하신 분이셨습니다. 스님께서서는 전수염불을 하시면서 새벽예불 때 수십 년을 하루 같이 매일 삼백 배씩 절을 하셨습니다. 낮에는 또 가지 연우님들의 요청에 따라 도처에서 사람들을 위해 조념을 하셨고, 간혹 저녁에도 범문을 하셔야 했지만 이처럼 고됨에도 불구하고 스님은 항상 이를 즐기면서 피곤함을 몰랐으며 온종일 범회로

助念,有时晚上又要讲经说法,非常辛苦,但法师乐此不疲,终日法喜充满。

法师说法主要依据天台教理,但又善巧加入他力思想和多年的助念心得,每次听完开示后,都会被精彩生动的感应及往生事迹所感动而欢欣鼓舞。

但问题也随之而来,本来我到台湾的目的是为了能更好地学习净土法门,希望能撑握到净土法门之核心教义,而形成完备的体系,从此不用再被众说纷纭的净土教理所烦恼而不知所从。可是他所主张的净土教理,我个人觉得既无法门之祖师传承,又无明确的经释依据。至少对于自认为粗懂天台的我来讲,这种说法在天台教义当中找不到明确的依据。再者,当时我对于他力思想一无所知,致使我不敢贸然接受此出乎寻常的主张。

在我的认知当中,往生极乐是一生一世的头号大事,世间任何一件事都无法与之相比较。如此重要

重要,我当然

충만하셨습니다. 스님의 법문은 주로 천태교리에 의거하시지만, 또 타력사상과 다년간의 조념을 통해 깨달은 바를 교묘하게 가미하셨습니다. 매번 법문을 듣고 나면 훌륭하고 멋진 감응 및 왕생사례에 감동하여 기뻐하고 고무되곤 하였습니다.

그러나 역시 문제도 있었습니다. 본래 제가 대만으로 유학을 온 목적은 정토법문을 보다 더 정확히 배워서 정토법문의 핵심교리를 파악하여 완비된 교리체계를 구축함으로써 더 이상 의견이 분분하여 어떤 주장을 따라야 할지 모르는 정토교리에 대해 번뇌하지 않기 위해서였습니다. 그런데 스님께서 주장하시는 정토교리는, 제 개인적으로는 법문의 조사전승도 없고 명확한 경론해석의 근거가 없다고 느껴졌습니다. 최소한 스스로 천태교리를 조금은 안다고 생각하던 제 입장에서는, 이런 주장이 천태교리 중에서 명확한 근거를 찾을 수 없다는 것이었지요. 또한 그 당시 제가 타력사상에 대해 전혀 아는 바가 없었기에 함부로 이처럼 예상을 뛰어넘는 주장을 받아들일 수 없었던 것입니다.

제 생각에는 극락왕생은 일생일대의 가장 중요한 일이어서 세상 그 어느 것보다 이것과 비교할 수 없었습니다. 이처럼 중요한 큰 일에 대해 만약에 명확한 답을 얻지 못한다면 어떻게 안심할 수 있겠습니까? 이처럼 엄숙한 문제에 대해 저는 추호의 실수도 용납할 수 없었습니다. 왜냐하면 그 중 어느 하나의 세부사항도 소홀히 했다간 모두 되돌릴 수 없

的大事，如果得不到明确的答案，试问如何能够安心？对于这种严肃的问题，我不容许有丝毫的差错，因为我知道忽略其中任何一个细节，都将会给自己带来无法挽回的后果。

中国净土宗有所谓净宗十三祖之说，尽管我不敢忽视其中任何一位祖师，但是每位祖师都有各自的见解和主张，莫衷一是，有时觉得很容易，有时又觉得非常困难。

禅宗主张心净土净，但我内心妄念纷飞。

天台主张止观双运，但我五停心观不力。

律宗主张持戒念佛，但我每天频犯尸罗。

种种教说，种种议论，愈学愈恐惧，愈学愈紧张，以致于每天焦虑不已，当时真的是寝不安度，食不甘味，非常郁闷。

或许是我的愚诚所感，我在莲社看到了台湾净土宗文教基金会结缘的净土宗丛书。刚开始，我随便

是 결과를 초래하게 된다는 것을 알고 있었으니까요.

중국 정토종에는 이른바 ‘정토종 13 조’라는 설이 있지요. 비록 제가 그 중의 어느 조 사스님도 무시할 순 없으나, 한 분 한 분의 조 사스님들마다 전부 각자의 견해와 주장들이 있어서 일치된 결론을 내릴 수가 없었기에 어떤 때는 아주 쉽게 느껴지다가도 또 어떤 때는 아주 어렵게 느껴지기도 하였습니다.

선종에서는 마음이 청정하면 국토도 청정해진다고 주장하지만, 나의 마음속은 망상으로 분분하였고; 천태종에서는 지와 관을 함께 운용할 것을 주장하지만, 나는 오정심관에 무기력하였으며; 율종에서는 계율을 지키면서 엄불할 것을 주장하지만 나는 매일 빈번히 계율을 어기고 있었습니다.

온갖 교설과 온갖 논의들은 배우면 배울수록 더욱 두려웠고, 배우면 배울수록 더욱 긴장되어 매일 초조하고 불안하기에 이르렀으니, 그 당시에는 정말로 잠도 편안히 잘 수 없었고 음식을 먹어도 맛을 몰랐으며 가슴은 답답하기 그지없었습니다.

아마도 저의 어리석은 정성에 감응한 것인지, 연사에서 저는 대만의 정토종문교기금회에서 결연품으로 보내주신 정토종총서를 받아보게 되었습니다. 처음에는 별로 대수롭지 않게 몇 페이지를 넘겨보았는데, 그 속의 내용 중에 많은 부분이 전통적인 정토교리와 부합하지 않다는 것을 발견하였습니다. 책속에서 정토법문은 아미타부처님께서 중생을 구제해주시는 법문이라고 말하는 것을 보고

翻了几页,发现里面的内容很多与传统的净土教理不符,说净土法门是弥陀救度之法,心想这样不就跟基督教混同了吗?又说只要念佛就可以往生,心想这不就是日本某宗派的说法吗?

之前很多法师跟我说过,日本某宗派曲解了善导大师的净土思想,是变了质的附佛外道。他们主张恶人正机,说恶人才是弥陀救度的主要对象,他们的出家人甚至可以取妻生子,这真是岂有此理!我因对真宗有先入为主的排斥心理,认为这本书里说的也是歪理邪说,就随手把书扔到一边,不愿再看。

这样又过了几天,我因好奇心驱使,忍不住又拿起书来读一读。当时的心情是不妨看一看,所谓知己知彼,百战百胜,等以后如果遇到学真宗的人,好痛斥一番。

这次我看得比较仔细,希望能从中看出一些破绽。可是越往下看,越发现书中都是引经据典,到处都是善导大师这么说,道绰大师

是, 그렇다면 기독교와 혼동되는 게 아닌가 하는 생각이 들었고, 또 엄불만 하면 왕생할 수 있다고 말하는데, 그렇다면 이젠 또 일본의 정토진종의 주장이 아닌가 하는 생각도 들었지요.

예전에 많은 스님들이 저에게 말하기를, 일본의 정토진종은 선도대사님의 정토사상을 왜곡하였으며, 진종은 불법을 빙자한 의도라고 하였습니다. 그들은 악인정기(惡人正機)를 주장하며 악인이야말로 아미타불께서 구제해주시는 주 대상이라 하였고, 진종의 출가자들은 심지어 결혼하고 자식까지 낳을 수 있다고 하는데 참으로 어처구니가 없었습니다! 저는 진종에 대한 선인(善人)적인 배척심리가 있었기 때문에 이 책에서 말하는 것도 잘못된 논리라며 한쪽에만 책을 던져놓고 더 이상 읽기가 싫었습니다.

이렇게 또 며칠이 지나서 호기심의 발동으로 다시 책을 읽어보게 되었습니다. 그때의 심정은 ‘한번 보면 어떠냐? 이른바 “지리지피, 백전백승(知己知彼, 百戰百勝)”이라고, 나중에 진종의 교리를 배운 사람을 만나면 한바탕 호통을 칠 수 있지 않을까?’라는 생각이었지요.

이번에 저는 비교적 자세히 책을 읽으면서 그 속의 오류들을 찾아내려 하였습니다. 그러나 계속 읽으면 읽을수록 책속에 전부 경전과 조사논설을 인용하고 있다는 것을 발견하게 되었는데, 도처에서 선도대사께서 이렇게 말씀하시고, 도작대사께서 저렇게 말씀하시고, 담관대사께서 또 저렇게 말씀하시

那么说，昙鸾大师那么说，毫不含糊，证据确凿，与某宗派思想完全不同。

因为我对净土宗祖师向来都是无比地崇敬，所以从不敢对他们有丝毫的怀疑。尽管我当时对善导大师不是很熟悉，但是以前看《印光法师文钞》的时候，记得大师曾说过“善导和尚系弥陀化身”，连大势至菩萨化身的印光法师都如此赞叹和推崇，况我信外轻毛焉敢怀疑？

以往在我学过的教理当中，都说念佛之外需要持戒修福，而且往生必须临终保持正念，否则将无法与弥陀相感应，而不得往生。可是书中居然说到专修念佛之人是平生业成，又说诸行回向反而往生不定。看着这种匪夷所思的主张，业障深重的我，又一次起了疑心：是不是这些人曲解了善导大师的本意，以致于张冠李戴，硬把正宗的那套歪理邪说，说成是善导大师的净土思想？

接下来的几个月里，我更加

고…… 조금도 모호하지 않았고 증거가 확실하여 제가 알고 있던 진종의 사상과는 완전히 달랐습니다.

저는 정토종의 조사님들에 대해 항상 더 없이 존경했기 때문에 그분들에 대해 감히 추호도 의심하지 않았습니다. 비록 그 당시 제가 선도대사님에 대해 아주 익숙한 것은 아니었지만 예전에 『인광대사문초』를 읽을 적에, 대사님께서 “선도회상은 아미타부처님의 화신입니다”는 말씀을 하신 기억은 있었습니다. 대세지보살의 화신인 인광대사님조차 이렇게 찬탄하고 공경하시는데, 제가 누구라고 감히 의심하겠습니까？

지금까지 제가 배웠던 교리로는 모두 염불을 제외하고도 계율을 지키고 복을 닦아야 하며, 게다가 왕생하려면 반드시 임종 시에 정념을 유지해야지, 그렇지 않으면 아미타부처님과 서로 감응할 수 없어서 왕생할 수 없다고 하였습니다. 그런데 이 책에서는 뜻밖에도 전수염불을 하는 사람은 평소에 왕생의 업이 성취되고, 또 제행을 닦아서 회향하면 오히려 왕생이 결정되지 않는다고 말하고 있습니다. 이처럼 상식을 초월하는 주장을 보면서 엄장이 두터운 저는 다시 한 번 의심을 일으켰지요. ‘이 분들이 선도대사님의 본의를 왜곡시켜서 진종의 잘못된 주장을 억지로 선도대사의 정토사상으로 둔갑시킨 게 아닐까？’

그 뒤로 몇 개월 동안 저는 더욱 자세히 정토종총서를 읽었는데, 나도 모르는 사이에 의외로 그 교리들을 차츰차츰 받아들이게 되었고 제 마음도 갈수록 명랑해지는 것 같습

仔细地阅读净土宗丛书，不知不觉中，竟然渐渐能够接受下来，内心也变得愈来愈开朗。起初排斥心理很重，是因我自认为自己有近十五年的教理研究史，难道这些教理都是错误的吗？难道那么多祖师都不了解净土吗？我实在无法相信。

但是后来的学习当中，发现慧净上人和净宗法师在讲法时都有引经据典，让人可以拿原文来对照着看。在这样反复熏习之下，我开始被弥陀无尽的慈悲感动起来。

有一天，莲社晚课结束之后，我静静地躺在床上，细细体会着近几个月以来自己学习的心得，突然内心有种莫名的触动：啊！这不就是我多年来苦苦找寻的答案吗？在这样的末法时代，如果不是百分之百地靠弥陀救度之法，谁敢保证现生就可以解脱生死？

很多人说，不是弥陀不慈悲，弥陀那边毫无问题，问题全在于我们众生这边。他们说我们要真信切愿，而且还要积功累德，要一心不

니다. 애초에 배척심리가 강했던 것은 제 스스로 자신에게는 15년 가까이 교리연구자가 있는데 설마 그런 교리들이 다 틀렸고, 설마 그 많은 조사스님들이 정토를 알지 못했겠냐는 것이었습니다. 저로서는 도저히 믿을 수가 없었던 것이지요.

그러나 공부를 계속하다 보니, 혜정상인과 정종법사께서 설법을 하실 때 항상 경전을 인용하셨기에 사람들이 원문을 가지고 대조하면서 볼 수 있다는 것을 발견하였습니다. 이렇게 거듭된 훈습 속에 저는 아미타부처님의 끝없는 자비심에 감동하기 시작했던 것이지요.

하루는 연사에서 저녁예불을 마친 뒤, 침대에 조용히 누워서 요 몇 개월 사이 나 자신이 교리공부를 통해 깨달은 내용들을 곰곰이 생각하고 있었는데, 문득 마음속에서 말로 표현할 수 없는 어떤 느낌이 있었습니다. 아! 이것이 바로 내가 몇 년 동안 애타게 찾고 있는 답이 아닌가? 요즘 같은 시대에 만약 백퍼센트 아미타부처님의 구제에 의지하는 법문이 아니고서 그 누가 현생에 생사해탈을 할 수 있다고 장담할 수 있단 말인가?

수많은 사람들이 말하기를, 아미타부처님께서 자비롭지 않은 게 아니라 아미타부처님 쪽은 전혀 문제가 없으시고, 문제는 전부 우리 중생들 쪽에 있다고 말합니다. 그들이 말하기를, 우리는 진실한 믿음과 간절한 발원이 있어야 하고, 게다가 공덕을 쌓고 일심불란이 되어야 하는데, 그렇지 않으면 아미타부처님께서 아무리 자비로우셔도 우리를 구제

乱, 否则弥陀再慈悲也救不了我们。对此, 以前我个人认为, 往生的关键在于真信切愿, 而这个真信切愿必须保持到临终最后一念。至于积功累德及一心不乱, 其实只是一种助缘而已。因为积功累德可以减少逆缘, 而一心不乱可以保证临终正念, 所以有了这两种助缘, 就能够保证我们决定往生。

可是净土宗教理却说, 正因为我们无法积功累德, 正因为我们达不到一心不乱, 所以才需要弥陀救度, 才需要我们通身靠倒。而且, 所谓的“真信切愿”并不是从我们众生的自力心中发起来的, 而是因为有弥陀誓愿, 作为强有力的保证, 才使得一向专称弥陀佛名的众生, 自然能够具足信愿, 这叫以行摄信。这种解释实在是太棒了, 充分体现超世悲愿的功能与用力, 使人能够彻底放下对自力的执着, 从而大安心、大满足、毫无负担地老实念佛。

善导大师净土思想, 完全站在

할 수 없다고 말합니다. 이에 대해 예전에 제 개인적인 견해로는 왕생의 관건은 진실한 믿음과 간절한 발원에 있으며, 이 진실한 믿음과 간절한 발원은 반드시 임종 시 최후의 일념까지 유지되어야 한다는 것이었지요. 그리고 공덕을 쌓고 일심불란이 되어야 한다는 것은 사실 일종의 조연일 뿐이라 생각하였습니다. 왜냐하면 공덕을 쌓으면 장애를 줄일 수 있고, 일심불란은 임종 시의 정념을 보증할 수 있기 때문에 이 두 가지 조연만 있으면 우리의 왕생을 확실하게 보증할 수 있다는 것이지요.

그러나 정토종의 교리에서는 오히려 우리가 공덕을 쌓을 수 없고, 우리가 일심불란에 도달할 수 없기 때문에 아미타불의 구제가 필요하고 우리가 백퍼센트 완전히 믿고 기대야 한다고 말하고 있습니다. 게다가 이른바 “진실한 믿음과 간절한 발원”은 우리 중생들의 자력적인 마음으로부터 일으킬 수 있는 게 아니라 아미타부처님의 서원이 강력한 보증이 되어주시기 때문에 한결같이 아미타부처님의 명호를 부르는 중생들이 자연히 믿음과 발원을 갖추게 되는데, 이것을 행으로써 믿음을 거두어들인다고 말합니다. 이런 해석은 너무나 훌륭했습니다. 아미타부처님의 세간을 초월하는 자비원력의 기능과 역용을 충분히 나타내셨고, 사람들로 하여금 자력에 대한 집착을 완전히 내려놓고서 크게 안심하고 크게 만족하며 조금도 부담 없이 착실하게 열불할 수 있도록 하였습니다.

선도대사님의 정토사상은 완전히 아미타부처님의 본원구제의 입장에서 서서 중생들

弥陀本愿救度的立场，说众生只要信受弥陀救度，专称弥陀名号，就可以往生弥陀报土。如此简单的因行，却能到如此殊胜的果报。对此，善导大师轻描淡写地说“顺彼佛愿故”，又说“托佛愿以作强缘，致使五乘齐入”，天亲菩萨也说“观佛本愿力，遇无空遇者”，今生我有幸遇到了弥陀本愿，相信必不会空过此生。既然弥陀已为我保证“若不生者，不取正觉”，那还有什么困难不能解决，有什么疑问不能消除！以往觉得遥不可及的往生大事，如今只觉唾手可得；向来的种种疑虑、种种烦恼，仿佛烟消云散，一扫而空。

平常我嘴里念的大慈大悲阿弥陀佛，其实是观念性的、是没有生命的；如今我晓得弥陀五劫的思惟，兆载永劫的修行都只为了我，顿觉弥陀与我血脉相连，再也不分彼此。

至此，我如同离家多年、受尽委屈的孩子突然遇到了亲人一样，

이 아미타부처님의 구제를 믿고 받아들이고, 오로지 아미타부처님의 명호를 부른다면 아미타부처님의 극락보토에 왕생할 수 있다고 말씀하십니다. 이렇게 쉬운 인행으로 이처럼 수승한 과보를 얻을 수 있는 것에 대해 선도 대사님은 간단하게 “저 부처님의 본원에 수순하는 까닭이다”고 말씀하셨고, 또 “부처님의 원력에 의탁함을 강연으로 삼아 오승이 다 같이 들어갈 수 있는 것이라고 말씀하셨으며, 친친보살께서는 “부처님의 본원력을 살펴보면, 만나는 이마다 헛되이 지나치지 않는다”고 말씀하셨습니다. 금생에 다행스럽게도 아미타부처님의 본원을 만났으니 절대 이번 생을 헛되이 보내지 않을 거라고 믿습니다. 아미타부처님께서 이미 나를 위해 “만일 왕생할 수 없다면 성불하지 않겠노라”고 보증을 해주셨는데, 해결할 수 없는 어려움이 또 무엇이 있고, 제거할 수 없는 의심이 또 무엇이 있겠습니까? 예전에 요원하게만 느껴졌던 왕생대사를 이제는 손쉽게 얻을 수 있을 것 같았고, 이제까지의 온갖 의심과 걱정들, 온갖 번뇌들은 마치 연기나 안개가 사라지듯이 단번에 싹 사라지는 것 같았습니다.

평소에 제 입으로 부르던 대자대비하신 아미타부처님은 사실 관념적인 것이었고 생명이 없는 것이었지요. 이제야 저는 아미타부처님의 5겁의 사유와 조제영겁의 수행이 모두 나를 위한 것임을 알게 되었고, 문득 아미타부처님과 나의 혈액이 이어져 더 이상 나와 남으로 나눌 수 없게 되었음을 느꼈습니다.

이때 나는 마치 가출한지 여러 해가 난



欢喜感动的泪水止不住地流了下来。佛啊！您的呼唤我听到了，弟子将会尽形寿称念您的名号，誓不退转！南无阿弥陀佛，南无阿弥陀佛，南无阿弥陀佛……

如今我回韩国已有三年多，其间我们四次邀请慧净上人莅临韩国弘法，善导大师净土思想已得到愈来愈多人的关注。我将本着“自信教人信”的精神，尽我最大努力，把善导大师净土思想在韩国这片土地弘扬开来。

现在我每天除了念佛之外，就是翻译净土宗丛书，放到网上，现已出版了几部在结缘；还有就是随缘开示及定期弘法活动。通过这几年的努力，信受弥陀救度的信众与日俱增，相信在不远的将来，善导大师净土思想会在这里生根发芽，利益无量众生。

南无阿弥陀佛！

2016年5月3日

释净传写于韩国乾风寺

아이가 온갖 억울함을 실컷 당하다가 갑자기 가족을 만난 것처럼 기쁘고 감동한 나머지 하염없이 눈물을 흘렸습니다. 부처님이시여! 당신의 부름을 들었습니다. 저는 목숨이 다할 때까지 당신의 명호를 부를 것이며 맹세코 물러나지 않겠습니다! 나무아미타불, 나무아미타불, 나무아미타불……

이제 저는 한국에 돌아 온지 벌써 3년이 지났습니다. 그 사이, 저희가 4 차례나 혜정상인을 초청하여 한국에서 법회를 가졌었고, 선도대사의 정토사상은 이미 갈수록 많은 사람들의 관심을 받게 되었습니다. 저는 “스스로 믿으면서 남들도 믿도록 가르친다”는 정신으로 선도대사님의 정토사상이 이 한국의 땅에서 널리 퍼질 수 있도록 최선을 다할 것입니다.

현재 저는 매일 염불하는 것 외에 정토종 총서를 번역하여 인터넷에 올리고 있고, 이미 불서 몇 부를 출판하여 법보시를 하고 있습니다. 또한 인연에 따라 법문을 하는 동시에 정기적인 흥법활동도 있습니다.

요 몇 년간의 노력으로 아미타부처님의 구제를 믿고 받아들이는 신도들의 숫자가 갈수록 늘어나고 있는데, 머지않아 선도대사님의 정토사상이 이 땅에서 뿌리를 내리고 새싹을 틔워서 한량없는 중생에게 이익을 주시리라 믿어 의심치 않습니다.

나무아미타불!

2016년 5월 3일

석정진 한국 건봉사에서 삼가 적음



马来西亚 | Malaysia

# 初见上人 一言为定

A Promise at the First Meet with the Master

—— 一位海外佛子的出家因缘

信源法师 / 文





信源法师

我叫信源，家乡在马来西亚，是一个马来西亚的华人。不过没有正式注册的中文名字，因为马来西亚以马来文为国家语言。幸好，我从小到长大一直都在学习中文，所以现在还是有办法用中文沟通，以至于能用中文写下这篇文章。

加入净土宗这个因缘，大概可以从我十九、二十岁开始讲起。当时我不在马来西亚，而是在海外读书。有一次，我生病了。当时以为只是普通的发烧感冒，结果就没去理它。只是吃些药，在自己的房间休息睡觉。结果没有想到，这样一睡就睡了三天，几乎不吃不喝地睡了三天。到了第三天，上课的时候，

大学教授看到我走路走得不正常，摇摇摆摆的，所以就要求我去医院检查。到了医院，医生就吓了一跳，因为当时血压很低，医生也很好奇为什么我还能走来医院。确实当时我走路特别痛苦，感觉几乎都要晕倒了一样。

当时还在考试期间，所以我就问医生能不能马上出院，我要出院考试。现在想起来，真的是很笨，因为医生说如果再迟一点入院，可能就要送去急救室急救了。命都没有了，还在担心考试，真的不知道当时自己是怎么想的。医生当然就不给出院，一定要我住院。所以就给我办理住院、打点滴、吃很多药，就这样昏昏沉沉躺在医院。到了晚上，突然间，我就看到自己这短暂的一生的回忆，好像电影一样一片一片地跑出来了。我当时真的吓了一跳，我就想到，佛经里不是说如果看到自己的回忆不就是接近死亡了吗？我才20岁，怎么可能要死了？

那时候我已经开始学佛了，但是不能说真的学佛，因为，我以前就喜欢看一些佛书，学一些佛学名词，就很喜欢谈玄说妙，说什么空而不空，有而不有的，说一些人家听不懂的话。但是到了这种紧急的关头，看到死亡时刻，要空也空不了，回忆一片一片跑出来，就感觉自己的生命就要用完了，非常地恐怖。那时候，我什么都忘了，就记得一句话，就是这一句“南无阿弥陀佛”，所以我就念起这一句名号。当我一念佛，所有的影像马上就消失了。我就感到这句佛号不可思议，就一直念佛念佛，南无阿弥陀佛，南无阿弥陀佛……我大概就是这个样子和这个死魔纠缠整整一个晚上。因为当时，可能是在西方的医院，阴气很重，而且自己身体也比较弱了，所以就看到一些好像幽灵的东西，一直在我面前飘来飘去。也不知道是不是因为我在念佛，他们都没有动我，只是在我面前飘来飘去。一直到有一位护士进来要帮

我换药，那些幽灵才消失。我就问那位护士几点了，那护士就说已经早上四五点了。我才知道一个晚上都没有睡，念佛念了一个晚上。可以说和这个死魔斗了一个晚上，总算斗赢了。

自打那次以后，我就开始认真地学佛，就去找这一句“南无阿弥陀佛”到底是什么东西。以前我对念佛是有点看不起的，认为这是老太婆、不认识字的才会学，像我这种读书这么多的，应该多读一些高深的佛经才对，怎么可以单单念这一句佛号而已。但是没有想到，读得再多的佛经，懂得再多的道理，面临死亡这一刻，竟然什么也用不上。从那个时候，我什么都不要了，讲得再多再好，只是理论的东西而已。所以就不敢再轻视念佛了，认认真真地来了解阿弥陀佛。最后找来找去就找到我们这个法门。这才知道阿弥陀佛的大慈大悲，用这一句名号救度众生。不管什么样的众生，就算自己的

罪业再重、烦恼再多，只要这一生不断地念佛，都能靠上阿弥陀佛的力量，往生极乐世界，永远摆脱这个六道轮回的痛苦。所以我们这一生能遇到这个阿弥陀佛救度的法门，真的不知道是几世修来的福德因缘。

当时我病好了以后，就开始想，人生到底是为什么而活的？这是因为当时是读西方医学系的，课程非常地多，生活非常地忙碌。每天大概只睡四个小时而已，晚上十一点睡，半夜三点起身，或者从半夜十二点到半夜四点。考试时可能只睡两个小时，甚至有些同学是没睡觉的，所以非常地忙。但是忙了这么多的东西，竟然躺在病床上的时候，一点都帮不上忙。想想当一个医生，可能忙忙碌碌地过了大半辈子帮助别人，但是当我们自己都帮不了自己的时候，怎么可能帮得了别人呢？所以我当时就开始想，我们众生难得得到人身，这一生应该做什么才好呢？

读西医的课程，当然也免不了解剖、研究动物的事情，当时我真的下不了手。有些人可能会说：“那我作一些佛事，回向功德给它们不就好了吗？”我们要知道，实验青蛙可不是一刀就要它的命的，而是用一支电棒，直接就穿过这只青蛙的心脏，活生生地将它们慢慢电死为止。因为我们不可能用人类的心脏来测试，只好用小动物的心脏测试心跳规律。想到如果这只青蛙是自己过去世的父母、亲人，那我们怎么可能下得了手？



另外，在西方的医院，难免又会有临终急救病人的时候。我们要知道，一般快要断气的人，是非常痛苦的。佛就说这个临终的痛苦，就像活生生地把乌龟的壳脱下来一样的痛苦。如果这时候又在他身上动一刀、插一个管子，简直就是直接把他推到恶道里去了。想到这个不止会伤害众生的性命，而且还会害到众生的法身慧命，顿时感到非常忧愁。

就是这几种因缘，使得我想把这个课程放掉了。当时很多人很不

理解，而且还说我不懂事。为什么？因为这个课程是当地提供的全额奖学金。就是说我一分钱都不用出，就可以完成课程，而且以后的工作也已经得到保证。这一生优越的生活可以说已经能够确定下来了。这个奖学金可以说非常稀有难得的，我能得到也非常幸运。而且我家里也并不富裕，所以没有奖学金，可以说是不能读书的。所以那个时候，我打算把奖学金放掉，大家自然会责备。

我当时也确实没有路可以走了，因为没有大学毕业，自然找不到好的工作；又没有奖学金就不能继续读书。那人生可以说走到这一种退也不是，进也不是的地步。那人生遇到这种犹豫的情况，其实最好的办法就是去找佛菩萨就对了。那个时候，我就想：既然我这一生已经得到阿弥陀佛的救度，这一生已经决定往生极乐世界，那其实这一世过得怎么样，其实都算了。世间事一下子就过了，都是梦幻泡



影，不值得怎么样的留恋，也不值得我们在这里造业造罪。如果到时候没有事情可以做了，我到一个人素食餐厅帮人家洗碗的，也心甘情愿。上人就讲，我们这一生能往生，在天桥下睡觉也都睡到笑醒。大概就是这一份小小的信念，使得我还是坚持走下去，把这个奖学金放下，回到了马来西亚。

但是还是没有想到，峰回路转，过了一两个月，我就遇到当地念佛堂的护法们。他们看到我很高兴，就希望我能继续地读书。

这一次他们希望我能读法律，以后专门可以帮佛教解决法律的问题，所有的一切费用他们一手包办，而且还把我安住在他们念佛堂附近。这个真的是太好的安排了！因为我以前住的地方几乎都没有人学佛，更不用说有什么念佛堂之类的。我长这么大、学佛学了这么久，都没有进过什么念佛堂。但是现在，本来没有得读书了，现在得读书了，没有这么忙了，而且读法律不

会直接就伤害到众生的性命；之前没有念佛堂可以亲近，竟然现在可以住在念佛堂的附近了。所以阿弥陀佛实在非常地慈悲，把我安排得这么好。

直到了去年，我们的师父上人——慧净法师，来到马来西亚弘法。

那个时候我本来没有打算去见上人的，因为马来西亚有两个岛，上人是到另外的一个岛弘法。那个地方没有坐飞机是去不了的。那个时候又要大学考试了，自己又没有多余的零用钱可以坐飞机，所以就没打算要去。但是刚好就遇到一位莲友，是学我们这个法门的。这位莲友我也才见过一次面。但是他就很热心，也不知道什么原因，就一定要我来见师父上人，他说飞机票他也一手包办，只要我人到就好。所以就是这个样子，我就来参加上人的开示。

到了道场后，隔天一大早，我就早一点起床，就打算陪陪师父上



人散散步，就在房门前等上人。其实之前我也没和上人见过面、也没联络过，上人当然就不认识我。

但是没有想到上人一见到我，第一句话就说：“这么年轻就已经学佛念佛，已经得到阿弥陀佛的救度，是时候应该站出来为净土宗做一些事情了，这么年轻，能现个出家相出来弘法是最好的。”

当时还真的吓了一跳，上人居然一开口就要让人出家。

那我想了一想，也确实应该。自己这么早就能接触到佛法，接触的又是虚空法界的第一法门，是应该为法门做些事情的时候了。其实那个时候，我也做好一些思想准备一段时间了。因为在读书这么多年，我就从来没交女朋友，现在的年轻人都爱交，我读书这么久就刻意不去交。我也没有买房子、车子的这些需要长期贷款的。这一切似乎冥冥中就是为了能够有因缘就马上毫无顾虑地出家。本来以为这个因缘，可能是读完书，甚至十多年以后的

事情，但是没有想到这一天这么快的到来。上人在马来西亚弘法的几天，又几次在大众面前劝我出家，连在大家吃饭前也在劝。在短短的几天都劝了好几次。想到上人这么苦心相劝，当弟子应该是要满师父的愿才对。

过后，我又观察到上人，几乎没有一刻嘴巴停过。不论我们去参访、走路、或者上台开示前，上人口里总是念着佛号。我那时候就想，上人肯定是不得了的人物，为什么？善导大师就讲，念佛人就是人中好人，人中妙好人。现在很多人讲念佛功德很大，但是平常看他都没在念佛，那这样真的相信念佛功德这么大吗？但是上人就不是这个样子，上人时时刻刻都是把握时间来念佛的。古人就讲“舍命陪君子”，况且对我来说，上人不止是君子而已。我看到上人这样念佛的风范，是解行相应、内外如一的念佛人，很值得我放弃一切来出家作上人的弟子。

过后，在送师父上人离开机场的时候，临别之前，上人就把他手上的佛珠交了给我，我当时也不知道是什么原因，可能当作信物吧。上人就和我说，“我们就一言为定，我们就这么约好了。”

我当时心里真的很感动，眼泪差一点就要掉下来了。没想到上人对人这么有信心，我其实什么也不会，在海外的华人，文化都可以说都是没有的，但是上人对人就是有这一份爱护的心。那时候，我只有一个念头，就是当场跪下来。但是又突然想到上人是喜欢在这么大众面前作排场的人（当时在国际飞机场），所以我还是没有跪成功，只有鞠躬、接着佛珠，向上人说“一言为定，我一定会到台湾的”。

那个时候，上人还要到另外一个国家去弘法，所以我就先自己回家。第二天，刚好家里都没有人了，哥哥、道友、房友都不在家。我就想可能时间因缘到了。要在娑婆世界出家，因缘一错失，可能一辈子就

不会再遇到了。刚好有哥哥留下来一点零用钱，足够购买一张去台湾飞机票。所以，那时我什么也没带，连旅行箱都没带，就赶紧背了一个小书包，直接冲到飞机场，飞到了台湾。

我那个时候买机票，本来是打算比上人早一点到机场。因为既然要拜上人为师父，应该是做弟子要早一点到才对，就打算早几个小时到机场，我可以在机场等上人出来。但是没有想到，到了机场，我才发现：糟糕了，机票买错了，我比上人早到了一两天！那可是我第一次到台湾，上人的道场我也没有去过。我当时真的什么也没带，身上大概只有400元人民币。幸好，那时背包里有我们净土宗杂志。杂志上就有上人台北道场的地址。人生地不熟的，所以只好搭了一个出租车到上人的道场。这个出租车一趟就花了300元人民币，身上就只剩下100而已。

上人离开马来西亚前，看到

我年轻，可能会担心这些道粮的问题，所以上人就交代我说：“如果你是真心为道而来，要为阿弥陀佛做事的，那就不要担心道粮的问题，就尽管来就好了，阿弥陀佛肯定会加持的。”当时听到这句话，还真感到很抽象。什么是“真心”，我哪里会懂？“真心”看不到，又摸不到。但是我想了一下，我在这个世间读了这么多书，什么科学、数学、文学，但是如果要我这里面选一样的话，我肯定选的是这一句“南无阿弥陀佛”。如果一辈子只让我学佛念佛，其他什么也不学，我这一生已经没有遗憾了。在往生前，

如果让我选一个行业，我想最没有造业的行业，大概就是为阿弥陀佛做事的行业吧。想想这大概是我的“真心”。所以当时就想到上人这一番话，就这样子只往前走。

到了道场，其实已经晚上十一点多了，已经很晚了。如果到时候没人，那我就要在24小时的便利商店睡一觉了，因为身上都没钱了。不过还好，当家法师还在那里等着。原来上人一早就交代当家法师说，可能会有一个海外来的居士，一个人来到台湾，所以就交代当家法师如果见到了，要好好接待一下。上人、当家法师就是这么慈悲，



已经安排好了。上人回来以后，就在去年的佛诞日，我剃度出家了。那次是我这一生第一次皈依佛门，我从小到大都没有正式皈依过。我第一次皈依佛门也是出家那一天。上人不止是我的剃度师，还是我的皈依师。

还记得那一天，上人就和我说“自信教人信，担当向前行”这一番话。那一天刚好是佛诞日，上人说，两千多年释迦牟尼佛出世在这个娑婆世界，两千多年以后，又多了一位出家弟子。生命本来是轮回的、无常的、污秽的，但是选择了出家，生命就变成清净的、修行的。出家，可以说就是生命当中最有意义的日子。上人说，既然出家了，就要能自信教人信，担当鼓勇向前行。上人就交代我两件事情：第一事情就是要念佛；第二件事是，如果有时间就是深入法义、写文章。上人这一席话，可以说是醍醐灌顶。所谓大道至简，最深奥的道理，不需要长篇大论，就这么简

单两句话足够让我做一辈子了。这一路来，我就一直记住这两句话。每当有什么事情都不要紧，我要做的事情不是要担心，不是要焦虑，这些不是我应该做的事情，我应该做的就是念佛而已。只要我把这个做到了，其他的事情不管都是什么事都是阿弥陀佛的事情。一个毫不起眼的出家仪式里竟然有这么高智慧的话。善知识是成道的全部因缘，诚然由此。就是这个样子，我也成为上人最年轻的出家弟子。

今天能加入我们这个净土宗团体，我心里感到非常法喜，因为那时候我在学习这个法门的时候，还没有属于净土宗一个正式道场，没有像台湾、大陆的莲友有这么大的福报，有这么多的专修道场可以一起学习本门的法义，一起念佛。记得那个时候只有我和哥哥两位一起学习而已。那时候还不知道有上人台湾的道场与弘愿寺等等这些本门道场。我大概是学了一两年以后才亲手拿到本门的法宝。所以今天能

加入这个净土宗的大团体，确实有说不出的好！

专修念佛的道场，对现在人可以说是五浊恶世当中的“清凉池”，磁场特别地好。就像我第一次来到上人台湾的道场，就感觉特别地清净、舒服；来到弘愿寺的时候，早晚课诵都是一句佛号，不夹杂、不间断地念下去。这些都是般没有专修念佛的道场，完全没办法比的。另外，来这么久，不论是台湾、大陆的师父们、莲友们，感觉大家特别和蔼可亲、笑容满脸，特别会替他人着想。由于我是外国人，所以我没办法像各位长期地住下来，需要长期到处跑。但是每当我到一个地方，上人都会打电话关心说：“住的地方有没有问题？吃的食物怎么样？”等等的。想到上人这么忙碌，还特意关心弟子的衣食住行，心里不时都会非常感动。

这几个月和净宗法师在一起的日子里，也感到有如此的气氛。有一次，在离开山东莱州前，我就看

到净宗法师突然往自己的袋子塞了几颗的橘子。当时我就很好奇，就问师父说：“我们的行李已经够满的，还要拿橘子吗？”没想到师父就说：“担心你等下一路奔波会口渴，所以先拿几颗橘子，可以让你解解渴。”原来师父这么细心，当时行程已经比较匆促了，但是还这么为后辈着想。想到上人与净宗法师有这么慈悲柔软的心，想必两岸的弟子们，虽然不常见面，但是应该都可以感到这样一丝丝的温暖吧。所以我能加入这么样一个家庭式的大团体，真的太幸运了！

最后，非常感谢阿弥陀佛，上人、净宗法师与及各位法师、莲友们的付出，才使我在海外能这么早接触到这个法门，今天又能加入这个大团体。所以先就这一点和各位分享，写得不好的地方，还请各位多多包涵。南无阿弥陀佛。



## 一位新加坡警察的念佛感应

Effects of Recitation: The Story of a Singapore Policeman

### 净本法师按

第一次接触净乐，正如其名，就觉得净乐是一个非常乐天的人，每一天都是笑得开开心心的。净乐由于得力于一句南无阿弥陀佛的利益，平常也没接触任何法门、道场，也不多看其他佛书，所以思想比较单纯，从来都不担心自己有没有妄念、能不能往生，也不担心这句名号功德有什么不够。只要有时间，净乐就一直念佛而已。

虽然我们接触的时间不多，但是他对这一句名号可是非常有信心的。在此再讲两个感应事迹：

一次，净乐的亲戚得病截肢，截肢后出现“幻肢痛”的后遗症。外人来看，这位亲戚截肢处伤口已经完全复原，但是这位亲戚就一直感到非常的疼痛。净乐一看就和这位亲戚说：“让我们一起念佛看看。”这位亲戚马上就 and 净乐一起念“南无阿弥陀佛”。没想到，轻声念佛不到五分钟，这位亲戚真的就不再感到疼痛。“幻肢痛”就这样没有了。真的不可思议。

又有一次，有一位朋友得了脑膜炎。治疗了以后，这位朋友昏迷了将近一个月，醒来以后也不能言语。这位朋友的太太担心先生从此终生无法再讲话。净乐去探望这位朋友，了解情况后，马上就引导他念佛。净乐念一句“南无阿弥陀佛”，这位朋友竟然就这样跟一句“南无阿弥陀佛”。就这样念了七句，这位朋友就没有再念下去。净乐马上就很有信心地和这位友人的太太说：“不要担心，您先生能开口念佛，我保证他一定能开口讲话。”果不其然，这位朋友，虽然失去记忆，但是他却能开口讲话，和正常人没有两样。

我想，一般人，即使是看了很多佛经道理，也未必能有如净乐这样对“南无阿弥陀佛”的信心。这大概就是善导大师说的“就行立信”——以念佛来建立信心，有时比读经看书得来的信心还更大吧。



净乐居士 / 文

净本法师 / 记

*Narrated by Householder Jingle*

*Recorded by Dharma Master Jingben*

Remarks by Master Jingben

The first time I met Jingle I saw remarkable optimism in him, just as his name implies (“le” means happiness). He laughs heartily every day. Benefitting from the merit of Amitabha-recitation and lacking exposure to other schools, Dharma centers and Buddhist literature, Jingle is relatively simple and pure. He never worries if he has a deluded mind, or whether he could actually achieve rebirth. Nor is he concerned about how much merit there is in his recitations. When he has time, he devotes it entirely to reciting.

Although we didn't spend much time together, I know he has great faith in Namó Amitabha Buddha. Let me share two more related accounts of Amitabha-recitation:

Once, a relative of Jingle's had an amputation because of a medical condition. Though the wound appeared healed to bystanders, the amputee had developed a phantom limb pain after surgery and still felt intense soreness. Jingle suggested, and his relative agreed at once, that they should recite “Namó Amitabha Buddha” together. After about five minutes, the pain disappeared. It was truly amazing.

Another time, a friend of Jingle's had gone into a coma for more than a month after being treated for meningitis. When he came round, he lost his ability to speak. His wife worried that he would become mute for the rest of his life. Jingle went to see this friend and after understanding his condition, he asked him to recite Namó Amitabha Buddha right away. Jingle started reciting and, to everyone's surprise, his friend repeated the words after him seven times. Jingle was confident and said to his wife, “Don't worry. If your husband can recite Namó Amitabha Buddha, I promise you he will be able to talk again.” And Jingle was right. His friend, despite suffering memory loss, can now speak normally.

Many people, despite having read many sutras, aren't able to develop the deep faith in “Namó Amitabha Buddha” that Jingle has. This is probably what Master Shandao described as “developing faith through practice.” Often, the confidence cultivated through recitation is much stronger than that derived from reading texts.

我法名叫净乐，是一名退休的新加坡警察，今年六十三岁。

我开始学佛念佛，是在四十岁的时候。四十岁以前，我对佛法可以说是完全不相信的。依我以前的性格与生活，没有人会相信我会学佛。

四十岁那年的某一天，医生诊断我得了耳下腺肿瘤。这个消息，对我来说是一个天大的打击。我以为，健康的身体是可以永久性拥有的，我从来都没有想过，自己会得这个病。

幸运的是，这个肿瘤是良性的。但是，肿瘤切除了以后，却有了后遗症：左眼白积水成水泡，造成眼睛痛如刀割。虽然有照医生指示滴眼药水及服止痛药，但效果皆不大，依然非常痛苦，我非常担心眼睛终有一天会因此而失明。而且当时切除手术过后，我的左脸颊因为脸部神经受到手术干扰进入麻痹状态，整个脸部歪曲变形得相当可怕，加上眼痛难忍，此时才感受到：人生确实是苦。因此求救于阿弥陀

My Dharma name is Jingle. I am 63 years old and a retired policeman living in Singapore.

I started learning the Dharma and reciting the name of Amitabha Buddha when I was 40. Before that, I knew nothing about Buddhism. Given my past disposition and lifestyle, no one would believe I am now actually studying the Dharma.

At the age of 40, I was diagnosed with a parotid tumor. The news came as the shock of my life. I always took for granted that a healthy body would last. Never did I imagine that one day I would suffer from this disease.

Luckily, the tumor was benign. But some complications developed after the surgery to remove it. Tiny watery cysts formed in the sclera (white of the eye) of my left eye, which caused me severe pain. Though I followed the doctor's instruction to apply eye drops and take pain killers, the aching persisted and I was in agony. I was extremely worried that I would go blind. At the same time, because some facial nerves were disrupted during the operation, my left cheek became numb. My face was contorted beyond recognition. It looked awful. This affliction, coupled with the unbearable pain in the eye, made me realize one thing: life truly is full of



佛之心异常殷切。

应该说是我的佛缘成熟了吧，就在这时候我遇到了一位老法师，老法师看到我的情况就说：“你只要念南无阿弥陀佛，阿弥陀佛必定来救助你，肯定就会没事。”

当时，我对佛法并不了解，但是看到老法师说得这么肯定，加上眼睛痛得也没有其他方法了，我只好拼命地求救于这一句“南无阿弥陀佛”。就这样，在两个月的病假中，我整整连续念了四十多天的“南无阿弥陀佛”。

念到第四十五天左右，有一天晚上我做了一个梦。在梦里我回到了故乡的橡胶园，走进林中，看到一位老婆婆，身旁站着两位看似非常高壮的男子。那位老婆婆看到我就说：“你眼睛里有蜘蛛丝。”说时迟那时快，突然就用手指插到我的眼睛里拉出很长的蜘蛛丝。就这样，我惊醒了过来。

醒来以后，我心里暗喜：这肯定是念佛带来的感应。梦里的三位

suffering. As a result, I was eager to seek help from Amitabha Buddha.

It may be that my karmic connection with Amitabha had ripened. Just at that time, I came across an elderly Dharma master. He said to me, after learning of my ordeal, “Just recite Namó Amitabha Buddha. Amitabha Buddha will certainly come and help you, and you will be fine.”

I didn't know anything about the Dharma then. However, the old master was adamant and the pain in my eye was killing me. In desperation I could do little but rely on recitation of “Namó Amitabha Buddha.” I spent more than 40 days of my two-month sick leave reciting continually.

On the evening of the 45th day, I had a dream in which I returned to the rubber plantation in my hometown. Entering the plantation, I saw an old lady accompanied by two tall, strong men. She saw me and said, “There is spider silk in your eye.” No sooner had she said that than she used her fingers to poke my eye and pull out some very long spider thread. Startled, I woke up.

I quietly rejoiced: It must have been a kind of resonance from Amitabha-recitation. I even wondered whether the three persons in my dream were the Three Sacred Beings of the Land Of Bliss. My confidence greatly enhanced, I carried on reciting.

会不会是西方三圣啊？我因此信心大增，继续念佛。

大概又念了五天，在五十万声佛号的加持下，我的眼疾不药而愈，这个变脸现象也在五十天后消失。直到现在，六十多岁，眼睛一切正常。

从那时候开始，我就念佛了，从未停过。身旁的朋友，总是修来修去，学了很多法门，但我从来没有参与过。一直以来，我都是一句南无阿弥陀佛，也没有跑道场。可能是那一场眼疾，使我坚定相信一句“南无阿弥陀佛”就够了。

直到近来一两年，我接触到善导大师的净土思想，知道只要念了一句“南无阿弥陀佛”，这一生就靠上了阿弥陀佛的佛力，决定脱离六道轮回，往生极乐世界成佛的道理。我一接触，马上就觉得很相应，原来自己一路走来都没选择错误。

这样朴实、简易、殊胜的念佛法门才是最适合我们现代人所修的。尤其是新加坡人，特别的忙碌，

In the next five days, my eye problem was healed without medication. This, I believe, was due to the merit of the 500,000 recitations I made. The facial contortion was also gone after 50 days. My eyes have since been normal.

I never stopped reciting Namó Amitabha Buddha. Unlike many of my friends, I didn't hop between Dharma schools to try and get on top of various practices. I just stuck with Amitabha-recitation alone, without even going to any Dharma centers. The experience with my eye ailment made me believe strongly that there is only one thing we need to do: recite Namó Amitabha Buddha.

It was not until a year ago or so that I came across Master Shandao's Pure Land lineage. I came to realize that we just need to recite the name of Amitabha Buddha, and our rebirth in the Pure Land and our attainment of Buddhahood are assured. In this life, we become certain of extricating ourselves from rebirth in the Six Realms. We can achieve this entirely because of the power of Amitabha Buddha. I related to Shandao's thought at once and I knew that I had made the right decision.

Amitabha-recitation is easy, unique, splendid. It best suits people of modern society, particularly Singaporeans who

似乎到了连休息的时间几乎没有的地步，更不用说是修行了。只有这样的念佛法门，不需要任何的仪式，不需在意任何的时间地点，只要单纯念佛就可以了。

这一生，能遇到这个法门，其实已没有什么遗憾了。剩下的时间，就像善导大师说的“自信教人信”而已。

南无阿弥陀佛。

are too busy to take a rest, let alone practice. We need only a teaching such as Shandao's which has no rituals, and which can be practiced anytime and anywhere. All we need do is to recite single-mindedly.

Now that I have had the good fortune of coming across this practice, I really have no more wants in this life. What remains for me to do is to “have faith and encourage others to have faith” in it, as Master Shandao exhorted us.

Namo Amitabha Buddha!



# 印尼老太患癌症 念佛两周生极乐

A Cancered Indonesian Old Lady Was Reborn in the Land of Bliss Following Two Weeks of Amitabha-Recitation



### 编者按

2015年7月，来自印度尼西亚的莲友Jasni Yang以简讯的方式发送了一段信息到“净宗法师脸书”的信箱，讲述了其姐姐的婆婆往生前后的一些情况以及存在的疑惑。净土居士回复解答了所提问题，请其将详细的往生经过记录下来发送给我们，并征得其同意发布在弘愿寺微信上。以下是往来邮件摘录：



## Jasni Yang来信

尊敬的净宗法师：

我姐姐的婆婆于2015年5月29号离世。有关她去世前后的情况，我们有一些疑惑，恳求您给予指点。

老人离世之前两周，我们鼓励她念“南无阿弥陀佛”圣号。

去世前三天，她已预知自己不久将离开人世，于是要求家人把她从医院接回家。

往生前一天，她又说想要回家，因为她的时间已经不多了。凌晨3点钟时，家姐看见一道光明射进病房里。整个早上，老人家看上去非常高兴，一直面带微笑，还不时咯咯地笑出声。她说：“我走的时间就要到了，赶快接我回家吧。”

回到家后，她要求家人帮她清洁身体，然后将她全部财产（包括黄金和钱款）移交给她的女儿和八个弟弟。

第二天清晨，她平静而安详离开了这个世界。

在老人家去世之前，我姐姐曾经问过她：“妈妈，您怎么知道您要走的时间快要到了？是不是阿弥

Dear Master Jingzong

I need your advices regarding the late of mother in law of my sister. She pass away 29 May 2015 'coz of cancer.

2 weeks before pass away we couraged her to recite Amitofo name

then the result 3 days before pass away she already predicted she will died soon and asked the family to bring she back to home from hospital

one day before she said wanna back home and the time is close. my sister on 03.00 am morning saw light enter the room. after that in morning the mother in law look very happy, she smile and still can laughing and then said her time to died is close and ask to bring her back home

at home she asked to clean up her body then she give all her treasure (gold and money) to her so daughter then her all brothers (she have 8 young brothers)

then next morning she pass away very peacefull

before she pass my sister asking her, mother how you know your time to died is

陀佛告诉您的？”老人回答说：“是啊，阿弥陀佛来告诉我，是该走的时候了。”

我姐姐不是很相信阿弥陀佛真的来“通知”了老人，所以前后这样问过她两次。

老人过世一天后，遗体仍然非常柔软，面部与生前相比，没有任何变化，像睡着了一样。直到第三天封棺时，依然如此。

在接下来的49天时间里，发生了很多奇迹般的事情。

我的问题如下：昨晚我姐姐梦到了老人。在梦里，老人坐着，指甲很长。她要求姐姐帮她涂指甲，因为她想要打扮得漂亮一些去见阿弥陀佛。姐姐问：“难道您还没见到阿弥陀佛吗？”老人说：“已经见到了，不过阿弥陀佛说了，现在还不是呆在极乐世界的时候，所以我回家来看看。”老人还说：“极乐世界非常美，那里有很多佛。”她现在已经准备好可以去极乐世界了，所以请姐姐帮她涂指甲，她要漂漂亮亮地回极乐老家去。

姐姐说，在梦里，她婆婆的脸庞，看上去很美好，没有一点难过

close ? is it Buddha Amitabha told you ? and then she answer, yes Amitofo tell me the time to going.

my sister asking twice because not really believe is reall Amitofo tell her.

then her deceased body after one day pass away still elastis even the body already gave formadehyed. the face not change still like sleep. this face not changed even 3days. (close the cofiin after 3 days.)

many miracle happen during this 49 days. now my question is :

last night my sister dream about her.

in the dream she sit and her nail is long. she ask my sister to paint her nail because she wanna like beautiful to met Amitofo. then my sister asking previous not yet met Amitofo ? she reply already met Amitofo but Amitofo said the time she stay at Pureland not yet. thats why she back home. she said pureland is beautiful. many Buddha there. she now prepare to going pureland that why ask my sister to paint her nail. she wanna beautiful to go there.

in the dream her face is good. look beautiful

not look like sad person

的表情。姐姐问她：“您怎么去极乐世界呢？”婆婆说：“时间一到，阿弥陀佛就会来告诉我。”

法师，我们对这个梦感到很疑惑，不知它代表什么意思，我们应该做些什么。七七最末一天是在2015年7月16号。恳请法师慈悲开示，感恩合十。

my sister asked her, how to go pureland ? she reply Amitofo will tell her if the time is come.

so master, we confused about this dream. what is mean ? what should to do ?

the 49 days will fall on this July 16, 2015 master begging your advices.

many thanks before

## 净土居士回复

亲爱的Jasni:

感恩您提出的问题，净宗法师嘱我回复，迟复为歉。根据您的描述，您姐姐的婆婆很可能是一过世，当下就往生到极乐世界了。第一，她预知时至，这是一般人去世前没办法做到的。第二，她往生得非常平静安详，这是非常令人羡慕的。最后，她的遗体示现了种种瑞相。这些都表明，她极有可能已经往生到极乐世界。

梦境无法作为是否往生极乐的有效依据，因为我们做梦时，会受

Dear Jasni:

Thank you for your question. Sorry for this belated reply. Based on what you have described, it is highly possible that your sister's mother-in-law was reborn in the Pure Land immediately after her death. First, she had been able to predict her own time of departure, which is quite unusual for most people. Secondly, she passed away peacefully, which is enviable. And finally, there appeared to be different kinds of signs in her body to suggest that she had most likely achieved rebirth in the Pure Land.

Dreams cannot be relied upon as evidence of rebirth or otherwise. That is because dreams can be influenced by many



到很多因素的影响，比如个人的主观意念等等。如果您与您姐姐的家人心中仍然无法释怀，最好的办法就是相续称念“南无阿弥陀佛”。

是否可以告诉我们，您的母语是什么？您能否提供老人家更多的背景资料及其往生经过。期待您的回复。

factors, subjective wishful thinking of a person being one of them. If you or your sister's family still do not feel relieved, to keep reciting “Namo Amitufo” is always the best option.

May we ask what is your first language? Is it possible for us to have more information about the background of this old lady and more details relating to her rebirth? Looking forward to your reply.



## Jasni Yang 回复

老人是讲客家话的。我们家的母语是闽南语，也就是台语。

老人在家里排行老二（她兄弟姐妹共有十人）。从孩童时代起，她就帮助母亲照顾她年幼的弟弟们。她小时候经历了很多苦难。结婚后，丈夫生意破产，她又不得不拼命工作，抚养两个孩子。

历经磨难后，她的儿子和女儿终于长大成人，并取得了事业上的成功。她的儿子还为她生了一个孙子，她非常高兴。然而，所有这些快乐在转瞬之间就烟消云散了——她被诊断患了癌症。

这个致命的打击，令她难以接受。她抱怨说老天太不公平，从童年时起就一直给她这么多的苦难。

在一个半月的时间里，我们劝她念阿弥陀佛，但都被她一口回绝，因为她不想死。

老人的身体每况愈下，我让姐姐在她的病床前，安放了西方三圣大幅画像。但是她根本不想看到阿

The mother in law languages is Hakka. Our family is speak Hokkian / Taiwanese language.

This lady backround is the 2 daughter from 10 brother sister

Since kids her mother birth all her brothers and give her to take care all her baby brothers. She since kids already suffer. Then after merried her husband bussiness got bangkrup. Then she must keep worked for her 2 kids.

After all this suffer, now her son and daughter now get success. Then son gave her 1 grandson. She very happy. But all this happiness gone coz of cancer pain.

So she cant accepted for all of this suffering. She said gods is not fair. Give her so much pain since childhood.

1.5 month we tried many time to courage her to recited Amitofo. But she dont wanna recite. She dont wanna died.

After she getting worse, i ask my sister to put Amitofo and 2 his discple big picture infont of her bed. She dont wanna to see this Amitofo picture

弥陀佛像。

我想，应该帮助老人消除她对此生此世的执着。所以我让姐姐告诉她：“如果您能往生阿弥陀佛的极乐世界，您就可以随时如愿回到家中，探望儿子和孙子了。”

这一席话，让老人家动了心，她从此开始念阿弥陀佛名号，强烈愿望往生极乐世界。

念佛两周后，老人说她要离开医院回家，她走的时间就快要到了。在老人要求出院之前的那个晚上，我姐姐在医院照顾老人。她记得大概凌晨3点半左右，看见一道光明，照射到病房里。到了早上，老人醒过来后，满脸微笑，非常高兴，要求家人接她回家去，因为时间就快要到了。我姐姐心中疑惑，不知是不是真的快要往生了。于是问了老人两次，是否阿弥陀佛告诉了她往生的时间。老人回答说，正是阿弥陀佛告诉她时间快要到了。

每隔七天，家里人会放生活鱼。每隔七天，就会出现很多奇迹。二七那一天，我姐姐看到天上大朵

I though must to removed her attachment to this life. So i told my sister to tell her " if you reborn in pureland Amitofo then you can go home anytime as u wish to see ur son and grandson"

Because of this words. She accepted then start to recited Amitofo name and make strong wish to reborn in pureland

So Master, after recited 2 weeks Amitofo she said wanna go home from hospital. She said the time to died is close. My sister remember. The night before she said wanna go home. During at 3.30 Am my sister take care her at hospital. My sister saw light appear and come to bed room at hospital. Then morning after she wake up. She smile and look very happy to tell family to bring her back to home coz the date time is close. My sister wondering is it true or not she will dying soon. Then asking her twice because wanna make sure is true Amitofo tell her the time. She replied yes Amitofo tell her the time is close

Every 7 days families rellies fishes. And every 7 days always appear many miracle like the second 7 days. My sister

的白云，显现出清晰的佛的形象，如同在香港所看到的大佛。姐姐说，看到这样的云彩，觉得太不可思议了，她的内心似乎快要停止跳动了。姐姐发誓说她不会说谎。

法师，在这49天里面，我们在家里时常闻到香味，很像是花香。似乎是老人经常回到家中来。

saw the clouds very big and very clear appear Buddha. My sister said she saw like big Buddha statue at Hongkong. My sister said her heart like wanna stop coz the clouds is very amazing. She sworn she not lying

Master, during this 49 days. At home always smell fragrance, fresh flowers. Its look she alway come home.

## 佛宣居士回复

这种经历非常有价值，真应该分享给更多的人。不知您是否可以用中文把过程写下来？您会不会介意我们，也就是净宗法师的编辑部，将老人的往生纪实发布在脸书或者中国的微信上？如果您不愿将个人资料公诸于众，我们可以略去具体的人名。但实际上，很多中国及其他国家的莲友，在分享他们不可思议的个人经历时，都会提供真实的姓名、地点和日期，因为他们希望大家来见证和相信他们念佛的功德利益。

Experiences like these are highly valuable for sharing with more people. Is it possible for you to write them down in Chinese? Do you mind we, the editorial team for Master Jingzong, publishing it on Facebook or Wechat in Mainland China? Names are not necessarily published, if you don't want personal information known. Actually, there have been dozens of people, in China and other countries, sharing their unbelievable stories with real names, places, dates. The authors all want their benefits and merits achieved from recitation be seen and be believed.



## Jasni Yang回复

当然可以，能分享这个真实的故事，是我的荣幸。

我来自印度尼西亚。我小时候，政府不允许开设中文学校，所以我不会写中文。但是我妈妈会写，不过这需要些时间。因为我本人住在雅加达，而我妈妈住在苏门答腊岛的一个小城市。我会让姐姐把故事的来龙去脉转述给我妈妈，再由她用中文写下来。

由于亲身经历了老人家的往生，我妈妈和全家人现在也都非常精进地念佛。看到现在这样的一家人，真是令人高兴。他们也都非常乐于分享这一经历。但我妈妈只能写在纸上，我会拍下照片，然后发给编辑部。

明天7月16号，是七七最后一天。我想恳请净宗法师为老人家祈祷，祝愿她往生净土的品位能够更高。

Sure. Is my pleasure to sharing this true story.

I am from Indonesia. Since kid during the government policy china school probrident. So i can't writed down in chinese.

My mom can, but need time. Because i stay in jakarta and my family live in small city in Sumatra island. I will asked my sister to tell all story to my mom write down in chinese.

Since this experieced my mom and all families very deligent to recited Amitofo now.

So happy to saw my families now

They are entusiasm

But my mom only writed down at paper. I will photo it then send to editorial to publish

Tomorrow 16 July is 49 days, if never mind i begging Master JingZong to prays for her may she can rebound in higher level at pureland.

## 佛宣居士回复

感恩！谢谢您、您姐姐和您母亲，愿意帮助分享这一殊胜的经历。请告诉她们不用着急赶时间。我们会耐心等待您发来往生纪实文字的照片，再根据照片中的文字，制作电子版文件。

我们会向净宗法师转达您为老人祈祷的请求，其实，法师天天都在为所有众生祈祷。您知道吗？最好的祈祷和回向，来自于往生者最亲近的家人，因为家人之间缘分最深。最重要的是，阿弥陀佛的极乐世界是完全无分别的，那里不存在所谓的品位高低。只要老人往生到极乐世界，就会得到所有的功德利益，丝毫没有遗漏，所以完全不用担心。

其实，是仍旧留在众苦充满的娑婆世界的我们，才更加需要阿弥陀佛的加持护佑。怎么办呢？就简简单单地念这一句“南无阿弥陀佛”，根据自己情况尽量多念。南无阿弥陀佛。

Thank you~ it's very kind of you, your sisiter and your mother to be willing to share your precious experience. Plz tell them that take their time and no need to rush. We will be expecting the pics of your letter with full patience. It is also our honour to type down each character of this story.

We will pass on your request to Master Jingzong for dedication to her as he prays for all beings everyday. You know what, the best prayers and dedication comes from her dearest families since family members enjoy the strongest bond between each other. Most importantly, the Pure Land of Amitufo has no differentiation at all. So there is no so-called lower or higher level. Once she has obtained her rebirth, she gets it all, nothing left out, nothing to worry about.

Actually, we, who are still in this saha world full of pains and sorrows, need more bless from Amitufo. How? Simply keep reciting "Namo Amitufo" as often as possible. Namo Amitufo

# 回缅甸家乡的开心与遗憾

Joys and Regrets When Back Home to Burma

慧清居士 / 文





## 编者按

本文作者慧清居士来自缅甸。缅甸是著名的佛教王国，佛教传入已有2500多年的历史。但随着时间的推移，佛教在缅甸逐渐衰落。从文中可以看出，虽然大部分缅甸民众依然信奉佛教，但由于缅甸佛教属于南传小乘佛教，鲜少能够听闻阿弥陀佛名号，念佛愿生者更是凤毛麟角。一次偶然的机，慧清居士在网络上认识了台湾的净机法师，在法师的引导下，他认识了净土法门，并对念佛往生深信不疑。他能在小乘佛法的环境中选中大乘极致之净土法门，真是难能可贵，诚如经中所言：“难中之难，无过此难”。而身处大乘佛法广泛流布、念佛之人四处可见的中国，我们岂不应该好好珍惜珍重这殊胜的因缘？

这次回家乡，遇到了一些我意想不到的事，也可能是我很少去参加丧事，所以没留意他们所做的有关超度的事。

这里的习俗是只要有人去世了，都会请法师来超度亡魂。当法师们拿出他们的道具时，我站在一旁观看，也一边帮忙。之后他们又在桌子上绑了一个架子，好像是要挂什么。法师说这里要挂三张佛像，于是我就好奇啦，耐心等法师们把佛像一张一张地请出来。我睁大眼睛一看，哇！原来是阿弥陀佛耶，之后又是大势至菩萨、观世音菩萨，心里就想，难道法师们也念佛、学净土法门吗？于是就暗暗自喜，心想等到他们有空闲时，就去和他们分享念佛。

到第三天时，法师们要做一场法事，叫“登九品”，需要一尊佛像，就问：“在这里可以请到佛像吗？”我说：“可以呀！您想要请哪一尊佛呢？”他说：“弥勒佛。”于是我就有点好奇地问他：“你们为



什么要请弥勒佛？那里供奉的不是阿弥陀佛吗？这样会不会有点矛盾？”他又说：“能请到阿弥陀佛更好呀！”

旁边的人也听到了我和法师的对话，有一位阿叔说：“好像有一个念佛的法门，只要念阿弥陀佛就好，而且也很殊胜，不用像其他教一样，要念很多、很长的经文，当遇到烦恼、害怕时，念几句就感觉轻松多了。”我又告诉他：“前面要加‘南无’，念‘南无阿弥陀佛’。”他说：“对对对，好久没念了，所以有点忘了。”我问他是怎么知道这殊胜的法门的，他说是在瑞丽的时候，他妹妹告诉他的，还带他去佛堂参观、拜佛，请了一些佛书回来。我心里就想，这点他比我更幸运喔，如果我也能去参观专门供奉阿弥陀佛的寺院，那有多好呀！

我才学净土法门不到两个月，认为自己很懂，就一个人很自大地到寺院去请佛像了。可能是阿弥陀佛感受到了我的诚心，我去请佛像

的寺院，就有供养阿弥陀佛的佛像。于是很开心，认为我能请到阿弥陀佛，可是难题也就跟着来啦，我怎么也分不清楚哪一尊才是阿弥陀佛。想来想去，是请弥勒佛呢，还是观世音菩萨呢？可是旁边又好像是阿弥陀佛，又像释迦牟尼佛，不知道该怎么办。虽然法师说能请弥勒佛也可以，可是我心里又想，请阿弥陀佛不是比弥勒佛更好吗？可是我又分辨不了，怎么办好呢？从家出来时很神气，现在来到寺院，什么都分不清楚啦，真的很惭愧耶。最后还是灰头土脸地去请法师来帮忙，当法师看到佛像的时候，心情和我是一样的，他也分不清楚。因为寺院供养的只是西方三圣像，其他都是佛，所以他也考虑了好久，最终可能他和我想的也是一样，阿弥陀佛比弥勒佛更殊胜。

回来的路上我问他：“你们做超度法事怎么会供养阿弥陀佛呢？”他说：“他们三圣是管天的，人死以后超度亡魂做法事后，佛陀

就会接引他们到西方极乐世界。”我又问他知不知道净土宗，和他简单地讲了一下这个法门是专供养西方三圣的，只用念六字名号，人死后念佛八个小时之类的事。他说他不知道净土宗，还说我太入迷了，不可能。

另一方面我也很奇怪，佛堂既然供养了阿弥陀佛，为什么不知道六字名号的伟大呢？大概是因为这里的出家人太少了把。

这次回家乡很开心，也有遗憾。开心的是，我本以为在缅甸没有机会拜到阿弥陀佛啦，想不到在我的家乡，我依然能拜到阿弥陀佛像，也有人认识阿弥陀佛。遗憾的是，既然供养了阿弥陀佛，可为什么不知道六字名号呢？为什么多数老人只知道念“阿弥陀佛”，而不会前面的“南无”呢？

现在的家乡，几乎没有出家人了。听妈妈说，三四十年前寺院里也有十多位出家人，慢慢的他们也老了，从我记得时就只有两

位了。一位不识字，年纪比较大，十多年前去世了；另一位很会念经文，每天早晚都要念很久，可是他也在两年前去世了。所以寺院到现在还没有人管理，只有两姊妹在打扫清洁，或许是像古人说的一样，前世修来的福份，所以今世有缘打理寺院。虽然她们的脑袋有点迟钝，可是她们都知道每天要供养佛，何况我们还认识字，能学到殊胜的净土法门，更加应该珍惜，发扬光大。

我也在想，如果我能早点认识阿弥陀佛就更好啦，就能和前一位法师分享六字名号的殊胜伟大。虽然我现在知道了也不晚，但如果是他来教导家乡的人们不更好吗？他们也更容易接受。

这次回家乡，使我更有了学净土宗的动力，决心要让更多的人知道六字名号的伟大。

也很感谢净宗法师，感谢弘愿寺，让我能够每天通过网站和微信学到很多法义。

# 越南慧光佛教汉喃翻译中心的来信

Trung Tâm Dịch Thuật Hán Nôm Huệ Quang

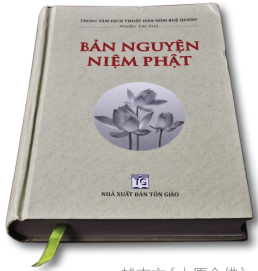
## 编者按

2015年，越南“慧光佛教汉喃翻译中心”编译出版了《本愿念佛》一书。

书中包含慧净法师文章五篇、净宗法师文章一篇、智随法师文章两篇以及学者文章两篇。

以下是《本愿念佛》一书序言：





越南文《本愿念佛》



南无阿弥陀佛！

吾辈末学用无限地知恩心来念您的洪名，由您加护使我们得知本愿念佛法门，依靠您的本愿，念佛必定往生。

吾辈末学有福缘参阅弘扬善导大师纯正净土法门的台北象山道场慧净法师，安徽宣城弘愿寺净宗法师、智随法师以及业露华、王公伟

Nam-mô A-di-đà Phật!

Chúng con niệm hồng danh của Ngài với tấm lòng biết ơn vô hạn, nhờ Ngài gia hộ mà chúng con được biết về BẢN NGUYỆN NIỆM PHẬT, nương vào bản nguyện của Ngài, niệm Phật chắc chắn vãng sanh.

Chúng con có chút duyên lành được tiếp xúc các trụ tác của pháp sư Huệ Tịnh ở Đạo tràng Tượng Sơn, Đài Loan, pháp sư Tịnh Tông, pháp sư Trí Tùy ở chùa Hoàng Nguyện, tỉnh An Huy, Trung Quốc và các

诸居士的著作。我们蒙受法乐，也愿意把此法乐分享给大家。敬请贵法师、居士们慈悲允许吾辈末学把此中文著作翻译成越南文，刊印成书，名为《本愿念佛》。

本书内容共计十篇。首先是《净土宗宗旨与特色》一篇，略述纯正净土宗宗旨与特色。其次各篇依序深入地讨论念佛往生的内容，具体论证有《不问罪福 念佛皆生》《念佛必定往生》两篇，以及劝大家《念佛一门深入》一篇。

理论需要有事实来证明，因此我们翻译《念佛感应录》序分，作为前四篇的总结，并为计划以后编译的《念佛感应故事》作准备。诸位莲友只要仔细看此五篇就可以发起信心并掌握修持此“本愿念佛”法门的途径。

后续几篇文章偏向于学术研究，体现了净土宗历史上见解深刻与悠远的大师们的净土思想，其名为《道绰净土思想研究》《善

Đại đức cư sĩ Nghiệp Lộ Hoa, Vương Công Vĩ, hoàng dương pháp môn Tịnh Độ thuần chánh của Đại sư Thiện Đạo. Bản thân chúng con được lợi lạc, cũng muốn đem lợi lạc này chia sẻ với mọi người, nên chúng con xin các ngài từ bi hoan hỷ cho phép chúng con được phiên dịch từ nguyên tác Hoa ngữ sang Việt ngữ mười bài in thành một tập sách nhỏ, nhan đề **BẢN NGUYỆN NIỆM PHẬT**.

Đầu tiên là bài Tông chỉ Tịnh Độ nói tổng quát về tông chỉ và các điểm đặc sắc của tông Tịnh Độ thuần chánh. Các bài kế tiếp đi sâu vào nội dung niệm Phật vãng sanh là bài **Bất luận tội phước, niệm Phật đều vãng sanh** và tiếp theo là bài **khẳng định Niệm Phật chắc chắn vãng sanh** và nhắc nhở mọi người Niệm Phật một môn thâm nhập. Lý luận còn cần phải có chứng cứ, nên chúng con dịch Bài tựa sách Niệm Phật cảm ứng lục để tổng kết lại những lời giảng giải trong bốn bài trước và mở ra cho tuyển tập truyện Vãng sanh sẽ được chúng con soạn dịch tiếp theo. Các liên hữu chỉ cần đọc kỹ năm bài này là có thể phát khởi tín tâm và nắm vững được đường lối hành trì pháp môn Bản nguyện niệm Phật này.

Năm bài tiếp theo sau mang tính nghiên cứu học thuật về tư tưởng Tịnh độ của các vị Đại sư đã để lại dấu ấn sâu đậm và dài lâu trong lịch sử Tịnh Độ tông. Đó là Tư

导大师的净土思想》与《观经四帖疏纲要》。

近代时期，印光大师大力弘扬在中国失传了一千多年的他力净土法门。大师对越南弘传念佛法门的长老们，如：释智净长老、释禅心长老等，都有很大的影响。因此本书中又编入《印光大师的净土思想》一文。

最后一篇是《法然上人的净土思想》，上人在日本之八世纪出生、弘扬净土法门，在各法门中只选择“本愿念佛”，思想对本书非常重要，因此一并编入。

感念阿弥陀佛慈父的加护，使吾辈末学翻译完成此本书。吾辈末学将此法宝向三宝供养并愿若有人听闻后皆发心念佛，临终往生阿弥陀佛极乐净土。

tương Tịnh độ của Đại sư Đạo Xước, kế tiếp là Tư tưởng Tịnh độ của Đại sư Thiện Đạo và tác phẩm Quán kinh tứ thiếp số cương yếu của pháp sư Huệ Tịnh soạn. Vào thời cận đại có Đại sư Ấn Quang là người hoàng dương pháp môn Tịnh Độ tha lực đã hơn một nghìn năm thất truyền tại Trung Quốc, và ngài rất có ảnh hưởng đối với các vị Hòa thượng hoàng truyền pháp môn niệm Phật ở nước Việt Nam ta như Hòa thượng Thích Trí Tịnh, Thích Thiện Tâm... Vì thế, trong sách này cũng có bài Tư tưởng Tịnh độ của Đại sư Ấn Quang. Cuối cùng là bài Tư tưởng Tịnh độ của Pháp Nhiên thượng nhân, mặc dù về mặt lịch sử thì thượng nhân sống và hoàng dương Tịnh độ ở Nhật Bản vào thế kỷ thứ XIII, nhưng đối với tập sách này thì tư tưởng của ngài là chủ đạo, vì trong tất cả các pháp môn tu niệm Phật, ngài chỉ tuyển chọn **BẢN NGUYỆN NIỆM PHẬT**.

Nhờ ân đức của Đức Từ phụ A-di-đà gia hộ, chúng con hoàn thành bản dịch này, chúng con dâng lên cúng dường Tam bảo, và nguyện những ai thấy nghe đều phát tâm niệm Phật, cùng sanh về Tịnh độ Cực Lạc của Đức Phật A-di-đà.

二零零五年八月二十八日  
慧光佛教汉喃翻译中心  
翻译组 敬写

*Mùa An Cư, Pl. 2559 (28/8/2015)*  
*Trung tâm dịch thuật Hán Nôm Huệ Quang*  
*Nhóm phiên dịch*  
*kính ghi*

# 来自纽约的求助

Help-Seeking Message from New York

## 编者按

净宗法师Facebook英文专页开通以来，广受海外莲友欢迎，其中英译小组翻译的净宗法师短文点击量最高，少则三四千，多的则高达一万以上，很多国外非佛教徒也纷纷访问留言。美国纽约Carey Harben因为侄子的事苦恼不已，遂在Facebook上留言寻求帮助，以下是留言及其回复全文。





你们提到，亲朋好友也会因为挚爱的人受苦/罹患精神疾病而感到痛苦，对此我深有同感！

最近我去看了家中二老（分别是88岁和91岁）。感恩的是，他们还健在，我还能侍奉孝敬他们。他们跟孙子（我26岁的侄子）共同生活了10年。不幸的是我侄子有精神病，不工作，吃住全靠我父

I agree and appreciate your inclusion of the family and relationship also suffer as the result of a loved ones suffering/ mental illness!

I presently visiting my elders (see 88 and 91). I am very grateful they are still with us and I can visit and serve and enjoy them; but their grandson (my nephew; age 26) is living with them and has been for 10 years now; he has mental illness; he does very little to contribute to the family; he hasn't a job;



母。他已经有了成熟和康复的迹象，懂得锻炼身体、健康饮食和戒烟，为恢复正常神智而积极努力；同时他大多数时候都练习静坐。尽管如此，他还没上班，没有为这个家做什么贡献。有时候他态度傲慢，对自己家人和长辈都不尊重，还觉得理所当然。

我知道我这样是在评判他。可我该怎么做呢？我侄子已经连续几个月不断问我要钱。看到这样个强壮帅气的年轻人躲在祖父母的家中与世隔绝，对社会没有任何贡献，我感到很恼火、伤心、无奈！请帮帮我。

我感到失望和好奇的还有，现在还没有整体康复社区供我侄子这样的人疗养、学习服务他人、学习烹饪、冥想、帮助同龄人和来自不同背景的人并与其共生。

如果您知道有我描述的这种康复社区，请告诉我；如果没有，那么是时候大家齐心协力创建一个这样的场所！

he lives, eats, sleeps in this household; and although I am pleased that he is showing growth and healing by taking care of his body through exercise, healthy eating and quitting smoking cigarettes; these are all positive steps towards mindfulness; he also practices silence most of the time; but he does not go to work and does very little to contribute to this household; he also shows disrespect at times; arrogance and a sense of entitlement; showing little respect, gratitude or appreciation for his family and elders!

I realize I am judging; please help me; he has asked me for money after months of ignoring my messages! I get triggered, angry, sad, frustrated witnessing this big strong, handsome young man living in seclusion, isolation, hiding out at his grand parents' house and contributing nothing to his family or society!

I am also curious and frustrated that there are not any holistic rehab community like settings where someone like this fellow may go to heal; to develop a practice and learn to serve; to cook, to meditate, to help and to cohabitate w others his own age and people from diverse backgrounds!

If you know of any places like what I am describing, I would like to know more about them and if not then perhaps it is time to come together to co create one!



亲爱的凯丽·哈本:

您好!我们是管理净宗法师facebook的编辑团队。净宗法师向您和您的家人致以亲切的问候,并让我来执笔回复您。

听您讲了外甥和全家的境遇后,我们都为您感到难过。同时,也很感恩您能如此信任我们。人们都因为不同的缘由而不同程度地承受着各种可见或不可见的痛苦,因为没有完美的人,也没有完美的人生。这种普遍存在的不完美必然导致人类的痛苦。是否曾有一刻是你意识到我们都在承受苦难?从这个意义上讲,痛苦中的你们并不孤单。正因为如此,我们才需要信仰、宗教信仰、佛教信仰,以寻求终极救赎。

从您的来信中我们看到您并没有放弃帮助他、帮助全家走出苦海。您还心怀希望,而“希望”是这世上最重要、最美好的事物之一,对吗?在这希望背后,我们感受到了您对这个高大帅气的年轻人所怀有

Dear Carey Harben,

We are the editorial team for Master Jingzong. He has extended warm greetings to you and your family and authorized us to type down this letter.

We feel so sorry to hear about your nephew's sufferings. Thank you for trusting us so much that you tell us the deepest feelings of yours. People all suffer from some kind of sorrows in their lives for one reason or another, hidden or apparent, since no one is perfect and no life is perfect either. This kind of imperfection universally exists and necessarily leads to all sorts of pains of mankind. Has it ever occur to you that we are all pitiful? So you are not alone, in terms of being painful. This is why we need beliefs, religious beliefs, and to be more specific, Buddhist beliefs for ultimate salvation.

Your letter shows that you haven't given up and is still in the hope of helping him out, as well as helping your family out. Hope is one of the most important and beautiful things in the world, isn't it? And behind your hope, we see your compassion for this big, strong, handsome young man. As you may already know, compassion is one of the core

的慈悲。可能您之前已有所了解，慈悲之心是佛陀给予我们的核心、根本的大爱。

至于合适的康复中心，恐怕我们目前无法具体告诉您哪里能找得到，也无力即刻建立。不过感恩您让我们开始思考将来可以怎样提供帮助。

我们的建议是——念佛，而且是全家都念，包括您的外甥。六字佛号的具体发音是“南无阿弥陀佛”，意思是归命于阿弥陀佛。对于这种“治疗方式”，不论国界，不论时代，都有不计其数的人求助于斯，仰赖于斯，获益于斯。

如果把念一声佛比作一粒胶囊或一粒药片，那么该怎么服用呢？有没有使用说明？有的。简单说来就是尽可能地利用一切时间——默念或出声皆可，独自或一起皆可。当你睁开眼，迎接新的一天；当你熄了灯准备入睡；当你坐着、走着、跑着；当你做饭、开车；当你开心或不开心；当你充满希望或心生绝

and fundamental emotions of Buddha.

As to recommending a holistic rehab community, we are afraid that we are unable to tell you exactly where you can find one or to create one right away to help people like your nephew. Thanks to your question, we are inspired to think about how we could be of any help in the future.

What we would suggest is that you and your whole family, your nephew included, to recite the name of Amitabha Buddha. The pronunciation is “Namo Amitufo” or “Namo Amitabha Buddha”, which you can search and learn online. It means to take refuge in the Amitabha Buddha. This is an inconceivable “cure” which innumerable people, across borders and times, have turned to, relied on and benefited from.

If the recitation is like a capsule or a pill, how should I take it? Any directions for use? Yes. Simply recite the name at any time possible, quietly or loudly, alone or collectively. When you open your eyes to embrace a new day; when you turn off the lamp for a good sleep; when you are sitting, walking or running; when you are cooking or driving; happy or sad, in hope or despair.....At the very beginning, a

望……一开始，可以随身携带念珠或计数器，提醒自己念佛。连续播放佛号的机器也会很有用。渐渐地，就会习惯于有佛号相伴左右，使念佛成为像呼吸一样必要且自然的事情。哦，对了，有个念佛小贴士，是原则，也是捷径，那就是越多越好——全家都念要比您孤军奋战效果加倍，念得多、念得诚更是效果加倍。

阿弥陀佛在他的名号中赋予了他对我们的爱，这爱是慈悲，是加持，是力量，是智慧。执持名号是我们与阿弥陀佛相连结的最好方式，因为这是最简易的。所以一定要真诚、坚定、持续地念，这是至关重要的。假以时日，你父母、你外甥或你自己很可能会觉察到某种改进，从很微小的进步到很显著的改善。这世上没人能向你拍着胸脯保证他/她能够拯救你们全家，但你可以试试我的建议，等待境况得到好转，这需要信念和耐心。

string of beads or an electronic counter will help to remind you keep reciting. A music player reciting without stop will also be useful. Gradually get used to the company of the recitation all the time and make it as essential and natural as the breathing process. Oh, there is a tip, a principle and a shortcut also. The more, the better. If more people recite instead of that you do alone, or if you recite more times with more sincerity, the benefits and merits will be multiplied.

The Amitabha Buddha has already enclosed his love in the recitation of his name with all the great compassion, support, virtues, power and wisdom. Holding to his name is the best for us to be connected with the Amitabha Buddha for its easiness in practice. Thus it is crucial to make sure you all hold to the name sincerely, firmly and persistently. After a while, your parents, your nephew or you are most likely to sense the positive changes happening in one way another, from the slightest improvement to some big advancement. No one in this world can assure that s/he can save your family, yet you could follow my advice and wait to see the growing progress with faith and patience.

在为你们全家祝祷之前，我还想提示一点：您并不知道在您、您外甥、您父母之间存在怎样的前世因缘。因此，任何抱怨、指责和评头论足是没用也没有意义的。负面的思维和言行只会雪上加霜，而于事无补。你不必要有一颗平静、平和的心才去念佛，相反，是念佛会给你一颗平静、平和的心。放轻松点，有阿弥陀佛为我们承担一切。

我们会将念佛功德回向给你、你的外甥和父母。

南无阿弥陀佛！  
净土宗编辑部

#### 附言：

若要将念佛功德回向给特定的人或者事，可以在一天末了进行。或者只要在念佛的时候想到那个人、那桩事即可，无需特定回向。回向没有固定模式，敬请向阿弥陀佛直言你的心愿。他会听到，会理解，会记住的。

Before we end this letter by praying for your family, we would like to remind you that you don't really know what happened between you, your nephew and your parents in your previous lives. Therefore, any complaint or judgment is useless and meaningless. Negative thinking, words and behaviors could only make things worse than better. It is not required that you recite the name with a calm and peaceful mind, but, the other way round, you would enjoy a calm and peaceful mind in the name of infinite light and infinite life. Take it easy, because the Amitabha Buddha takes it all for us.

All of our recitation will be dedicated to you, your nephew and your parents.

*Namo Amitufo!*

*The Pure Land Buddhism Editorial Team*

**P.S.** Dedication to a specific person or for a matter can be practiced at the end of day or simply think about the person or the matter when reciting without formal dedication. There is no rigid format for dedication. You can speak to the Amitabha Buddha directly about all the wishes in your heart. The Buddha will hear, understand and remember.

# 加勒比念佛人

An Amitabha-Recitation Practitioner of Caribbean

佛力居士 / 译

*Chinese translation by Householder Foli*

## 编者按

有来自波多黎各的莲友Domingo Hernandez访问法师专页，浏览文章后收获颇多，并评论留言。（波多黎各位于加勒比海的大安的列斯群岛东部，首府圣胡安。国土面积9104平方公里，人口数量367万，官方语言为西班牙语和英语，宗教信仰主要是天主教。）以下是留言内容：





南无阿弥陀佛！我今年61岁，男性，波多黎各人，现居住在美国新泽西州布卢姆菲尔德区。我在纽约工作，是一名社工，工作对象是具有发育性残疾症的成年人。

现在，我也在照顾我85岁的老母亲。我是美国印第安人后裔，20年前，我跟随法云法师皈依佛教。法云法师是虚云老和尚的侍者，他在2003年圆寂，从那以后，我一直坚持修行，但始终独自一人。我觉得我非常需要一名同参道友，有人介绍我看净宗法师的脸书，我发现他的讲法就像一剂良药，我也想尽我绵薄之力来支持他的工作。南无阿弥陀佛！

Namo Amitabha. I'm a sixty one year old Puerto Rican Male who lives in Bloomfield, New Jersey. USA. I work in New York City as a Social Worker for adults with Developmental Disabilities.

Currently I'm also taking care of my 85 year old mother. I am of American Indian heritage and have been looking into the buddha since I took refuge 20 years ago with Master Fa Yun who was an attendant to the Ven. Master Xu Yun who lived to be 120 years old. Master Fa Yun passed in 2003 and since then I've been doing the practice but alone. I felt the need to connect to a dharma friend and was introduced to Master Jingzong's page and I find his commentaries like medicine. So I would like to support the work in some small way. Namó Amitabha.



# 加勒比念佛人(续)

An Amitabha-Recitation Practitioner of Caribbean(Continued)

## 编者按

接续上一篇的《加勒比念佛人》，我们在Facebook上随后又询问一些感兴趣的问题，很快收到了他的回复，以下是往复信件原文。

佛宣居士：十分感谢~认识您很高兴。我有一点好奇，像您这样一位禅宗行人，为什么会觉得净土宗的教法“像一剂良药”呢？什么吸引到您，并对您产生了深刻影响呢？可能不止我一个人对您的经历感兴趣。十分期望您与我们分享。南无阿弥陀佛！

Domingo Hernandez：很高兴收到您的回复。我的皈依师父法云法师是禅净双修的。他不会说英文，我也不会说中文。他教我静坐冥想，反复默念南无阿弥陀佛名号。我用到“一剂良药”这个词，是因为净

Householder Foxuan： Thank you very much~ It's really nice to know you. I'm kinda curious about why you, a practitioner of Zen Buddhism, find Pure Land Buddhism teachings "a medicine"? What attracts you first and most? I don't think I'm the only person who feels interested in your story. Really looking forward to your sharing. Namó Amitabha.

Domingo Hernandez： So nice to read your words. My master Fa Yun Sifu practiced Zen and Pure Land. He did not speak English and I do not speak Chinese. So he taught me to sit in meditation silently repeating Amitufo over and over. As to my use of the word medicine, it is because master Jingzong is able to

宗法师将净土教法解释得非常清晰，这样的解释让我内心平静，也认识到自己的根机。我已年长，但在净土法门，我还是一个初学者。慈悲的阿弥陀佛融入我心，指引我继续学习。如果说连动物都能够往生净土，更不要说我们人了——只要我们相信阿弥陀佛本愿，这稀有难得的因缘。希望与众生净土相聚。南无阿弥陀佛！

explain very clearly the teachings so his explanations give me peace and self understanding. I am an old man but I am a baby in the Pure Land practice. The endless compassion of the Buddha melts my heart and inspires me to continue the practice. If even animals have been reborn in the Pure Land then surely we humans have a good chance if we trust in Amitabha's vow. I look toward to reunion with all Beings in the Pure Land. Namó Amitabha.



美国 | United States



## 无与伦比的绿色免费能源

The Greenest and Freest Source of Energy



净行居士 / 文

*By Jason Ranek*

净土宗编辑部英译组 / 译

*Chinese translation by the Translation Division  
of the Pure Land School Editorial Department*

2014年，我有幸接触到善导大师的净土思想，也正是从那时起，我才真正有了游子归家般的感受。从最初学习禅宗，到后来修习净土宗的其他流派，在修学佛法15个年头之后，我终于找到了学佛之初所向往的那份平和与安定。事实上，我得到的又岂止内心的宁静与坚定，我找到了生死轮回的解脱之路！

佛说：“六道轮回是苦之根源。”所有痛苦，归根结底都来自于这无尽的轮回。这轮回，以虚妄的快乐令人迷惑；以真实的业报令人生畏。但如果我们深信“阿弥陀佛本愿”便能解决这个根本性的问题。释迦牟尼佛在《无量寿经》中说道：“如来以无尽大悲，矜哀三界，所以出兴于世，光阐道教，欲拯济群萌，惠以真实之利。”世尊化现于五浊，给予我们最真实的利益就是令我们解脱生死轮回。

近几个月来，我发现，通过修学善导大师的净土思想，不仅我轮

I was privileged to join the Shandao lineage of Pure Land Buddhism in 2014, and my experience since that time has been one of homecoming. Having studied the Dharma for fifteen years, first as a student of Zen, and later as a practitioner in other branches of the Pure Land tradition, I have at last found the peace and stability of heart that I have sought from the start of my Dharma practice. But more than just serenity and inner strength, I know that I have found the solution to the problem of cyclical birth-and-death.

The Buddha taught that rebirth within the Six Realms is our fundamental problem; all suffering is ultimately rooted in this cycle of endless existence which is deceptive in its joys and fearful in its karmic justice. Entrusting fully to Amitabha Buddha's Fundamental Vow solves this fundamental problem. As Shakyamuni Buddha said in the Infinite Life Sutra: The reason for my appearance in the world is to reveal the teachings of the Way and save multitudes of beings by endowing them with true benefits. According to the teaching of the Buddhadharma, there is no truer benefit than release from the cycle of rebirth.

What I have discovered in recent months, however, is that upon taking up Pure Land

回的生命得到了救度，就连我个人身心的能量也得到了前所未有的激发和释放。请容我细细道来。

或许，纯粹的净土法门与其他法门的不共之处就在于我们可以完全依靠他力，丝毫不必纠结于信心或心境是否纯一。无论我们做什么、想什么、信什么，我们终究是罪恶凡夫。因此，并没有必须要达到的某个标准或要求。我们只要专称弥陀佛名，愿生弥陀净土——我们的故乡，就足够了。

纯粹的净土法门，其教义简单而直接，赐予了我大量的“额外精力”。为什么这样说呢？要知道，我之前一直努力修行，想要成为一名“够格”的净土行人，试图通过自力去获得百分百往生的把握。的确，按照某些净土教法的解释，往生与否取决于是否拥有纯正、坚定的“信心”。但善导大师的解释则不然。“信”与“行”是不可分的。如果一个人能够专称弥陀名号，那么他的“信”自

practice in the tradition of Shandao, it was not just myself as a prisoner of samsara that was released; a great deal of personal energy — both psychological and physical — that was previously tied up elsewhere, has also been released. Let me explain.

Perhaps what separates the teaching of the pristine Pure Land school from all other Buddhist teachings is that one can rely so completely upon other-power, without worrying about the purity of one's faith or the state of one's mind. Whatever we do, think or believe, we are still ordinary, foolish beings. Thus there is no standard we need to meet; all we need to do is to exclusively recite Amitabha's name with the simple wish to return home to the Pure Land, our original dwelling place.

The directness and ease of this teaching has gifted me with a surplus of energy that was previously invested in trying to be a good enough Pure Land Buddhist — that is, one who had attained unshakable assurance about his post-mortem destiny, who was full of faith, and free of every trace of doubt. Indeed, according to some interpretations of Pure Land teaching, everything depends on the purity or firmness of one's faith; release from the cycle of birth-and-death, birth

然具足，不需要额外去找“信心”。对我来说，我就以我罪恶生死凡夫的身份来称念弥陀名号，这样就已经往生决定了。我放下了自力修行，得到了大安心、大满足！

近来，有关绿色能源和免费能源的讨论很热门。当涉及到社会及环境问题的时候，人们探讨的都是怎样能摆脱对矿物燃料的依赖，何时能找到一种储备充足并且真正可自由获取的新能源。但作为我个人来说，我觉得我已经找到了宇宙中最环保且完全免费的能源——阿弥陀佛的本愿！阿弥陀佛的本愿解决了我生死轮回的根本问题，同时也把我从心灵与信仰的焦虑中解放出来。

然而，这强大的能量来源也向我抛出了一个十分深刻的问题：我该利用它做些什么呢？

作为一名佛教徒，我们当然要恪守人伦，做到最基本的，如待人谦和、不妄语、不偷盗、不杀生、不

in the Pure Land, and attainment of final Buddhahood all hang in the balance. Not so in the Pure Land teaching of Shandao. Faith cannot be spoken of as somehow separate from practice. If one has faith enough to recite Amitabha's name exclusively and single-mindedly, that is all the faith one needs; no additional "faith" is necessary. As for me, I can simply be who and what I am, reciting Amitabha's name with all my karmic limitations and burdens, knowing that I will attain birth in the Pure Land anyway. Giving up trying to be "good enough" has lit up the electrical grid of my mind and spirit!

There is much talk these days of green energy and free energy. When it comes to questions of society and the environment, it remains to be seen just how and when humanity will sever itself from dependence on fossil fuels, or access an energy source so abundant that it could truly be considered free. But as an individual human being, I feel as if I have discovered the greenest, freest source of energy in the universe: the Fundamental Vow of Amitabha Buddha! The Fundamental Vow has solved my fundamental problem, and released me from all anxiety over the state of my mind and my faith.

The resulting surge of energy has also



饮酒、不瞋恚等等。但与自力修行人不同，我们靠的是他力。因为我们是凡夫，永远不可能在这些德行修为上达到圆满。不过，我们所拥有的“大善根大福德”本来就不是靠我们自己的力量修来的。正因如此，我们净宗行人可以从容地为整个社会乃至全世界做出具有实质性意义的贡献。这些贡献固然不是完美的，但没关系，世间的一切又何尝不是如此呢？在弥陀本愿力的加持下，我们可以摆脱所有作茧自缚的想法和担忧，安心地做一面反光镜，将阿弥陀佛的光明反射到这个充满黑暗和痛苦的世界。

当然，我们每个人能做些什么，还要视具体因缘和能力而定。作为一名作家，我已在行有余力时通过文字来弘扬弥陀的救度。但最近，我隐约感觉到阿弥陀佛似乎为我指明了另一条道路——在离我住处不远的地方，有一家养老院，老人们的生活只能用枯燥和悲哀

posed me a profound question: What am I going to do with it?

Of course there are basic things that, as Buddhists, we should all strive to do, like treating others with kindness and respect; not lying, not stealing, not taking life; abstaining from anger and other intoxicants, etc. Unlike those who rely on their self-power, we who rely on other-power know that we can never perfect any of these virtues because of our status as ordinary beings. But neither does our spiritual beatitude depend on our ability to do so. In this way, we Pure Land Buddhists are perfectly poised to make substantive and meaningful contributions to our societies and the world at large. These contributions will be imperfect; everything in this world is. But energized and supported by the Fundamental Vow, we can cast off all self-involvement and worry, and act as mirrors which help to reflect Amitabha's light into a dark and pain-stricken world.

Naturally, what we as individuals are able to do will depend upon our circumstances and abilities. As a writer, I have begun to channel my surplus energy into spreading the Dharma of Amitabha Buddha through the written word. But lately, I have also felt Amitabha urging me in another direction:

来形容。他们和外界唯一的交流就是亲人们出于义务的偶尔探视或是工作人员来领薪水时的擦肩而过。而我，只要到那里陪陪他们，就能使老人们度过不同寻常的一天。虽然这只是微不足道的小事，但星星之火，可以燎原，世界就是因这些小小的善举而变得更加美好。就像铃木俊隆禅师说过的：“照亮世界的一角，足矣。”

关于做好事，有些人能力比较强，所以做出的贡献也比较大，这当然值得我们所有人随喜赞叹。但即使是那些卧床不起的人也可以通过称念弥陀名号而获得往生的全部资粮，还能把他念佛的功德回向给已故之人或是正在受苦受难的人。在弥陀无尽光明的摄护不舍下，我们有取之不尽、用之不竭的能量。因此不管我们所处的环境和个人业力如何，我们做好事的潜能都是无限的。

我写这些，绝不是说我们净土

Just up the road from where I live there is a home for the elderly which cannot be described in terms other than dreary and sad. Making a simple visit could transform the day of a resident whose only social interaction may be the occasional visit by a family member who comes out of a sense of obligation, and paid staff who are ... paid. This is a small thing, but the world is healed through such small acts of kindness. As the Zen teacher Shunryu Suzuki once said, just shine one corner of the world ...

Some of us may have the means and ability to make much larger contributions, which should be supported and celebrated by the rest of us. But even someone who is bed-ridden can tap into the energy of Amitabha Buddha by reciting his name. Such a person would be engaging in the karma of assurance for birth in the Pure Land, and could transfer the merit of their recitations to those who have died, or to those who are suffering in this world. Fueled by the inexhaustible energy of Amitabha, the potential for doing good is limitless, whatever our karma or circumstances.

None of what I have written here is meant to imply that we as Pure Land Buddhists do not already engage the world with acts

行人不再积极地入世、行善。果真如此消极避世的话，我想我这也不会被这样慈悲的法门所吸引。事实上，我亲眼见证了许多念佛同修们的善举，或大或小，无不令人感动。

基于我本人有限的阅历，我真正想要与大家分享的是：通过念佛与阿弥陀佛建立联系，我们净土行人就能享受到弥陀给予我们的无穷的能量。毋庸置疑，弥陀的本愿为我们提供了一个最为简单和殊胜的往生方法。无论何时、何地，往生极乐世界都是我们学佛的第一要义。但是作为一个已经往生决定，并且能够源源不断地从阿弥陀佛那里获得绿色环保、完全免费能源的人，那么问题来了：你打算用它们做些什么呢？

说不定你能解决全球的能源危机问题呢！

南无阿弥陀佛！

of compassion and kindness. Indeed, were this not the case, I doubt very much that I as a convert would have had the slightest attraction to this tradition. I have personally witnessed acts of kindness, large and small, by fellow Buddhists that were deeply moving and exemplary.

What I am suggesting, based on my albeit limited experience, is that we as Pure Land Buddhists become fully conscious of, and take full ownership of, the infinite supply of personal energy available to us through our connection to Amitabha Buddha. It goes without saying that securing our birth in the Pure Land is always and everywhere the first priority; and Amitabha, through his Fundamental Vow, has supplied us with a marvelous and easy means to attain birth. But when one dwells continually in the karma of assurance, and is simultaneously connected to the greenest and freest and most inexhaustible source of energy there is, the question naturally becomes: What are you going to do with it?

Maybe even solve the world's energy crisis?

Namo Amitabha Buddha!



# 念佛沉思语

Nianfo Reflection

净行居士 / 文

*By Jason Ranek*

净土宗编辑部英译组 / 译

*Chinese translation by the Translation Division  
of the Pure Land School Editorial Department*



“南无阿弥陀佛，南无阿弥陀佛，南无阿弥陀佛……”

这，就是我们的全部“修行”。“南无阿弥陀佛”，仅此一句名号，循环往复，持或不持佛珠，有或没有同修，一向专念，恒久不变；仅此一句名号，一切功德具足，无有丝毫缺漏。

尽管理则易行、三根普被，但是，这种一向专称弥陀名号的方法不同于其他修行方式，所称念的名号也不同于其他名号。一句“南无阿弥陀佛”，只有区区六个字，但其中所包含的功德与利益却远超其他所有法门。我听说，在中国，念佛被看作是“老太太们的修行”。然而，即便是历史上最伟大的高僧大德都未曾穷彻其深意。因为，弥陀名号的深广内涵无涯无尽。

“南无阿弥陀佛”是诸佛觉海之源、是人类一切文字言说之源。我尝好静坐冥想，因为于此“定境”中，我能感受到一股神秘的力量，此为一切语言和行动所

Namo Amitufo, Namu Amitufo, Namu Amitufo. . .

This is our practice. Just this. Again and over again: Namu Amitufo. With or without beads, with or without fellow practitioners, the name is always the same. It is all-sufficient. It is unailing.

Though we can easily grasp the rationale and method of practice, and though it is accessible to people of any capacity, reciting the name of Amitabha Buddha is not like other practices; neither is it just a name like any other name. There are but six Chinese characters which comprise Namu Amitufo, but these six characters contain more power, merit and profundity than all the Dharma schools combined. I've heard that in China, nianfo, or reciting the name of Amitabha, is known as “old woman's practice,” yet even the greatest Buddhist masters and spiritual adepts have never managed to plumb its depths or fathom all of its implications. For the name of Amitabha is bottomless.

Namu Amitufo is the source of all the Buddhas' enlightenment, and is the seed of all words, all language. I used to practice the silence of sitting meditation, for I felt there was something primal about the

不能及。然而，我们毕竟并非始终生活在这种“定境”中。作为在家众，我们既要为工作奔波劳碌，又为家庭敦伦尽分。娑婆世界沉沦难救的凡愚大众，怎能拥有“定境”的生活？如果想依靠这种“定境”来逃出三界火宅，恐怕没一点儿希望了。因为即使我们退隐山林静修，也无法使心识瀑流止息——直到死亡来临的那一刻，也是如此。

要摆脱妄想杂念，唯有念佛。因为，在佛号中，一切语言和念头皆被弥陀本愿所摄。弥陀所言超越一切语言，弥陀所思超越一切思维。虽然我们并没有意识到这些，但我们念佛就潜通佛智，所修所行与佛无异。我们只需一向专念，求生极乐，就能获得弥陀的无量功德大宝海。念佛的当下，我们就领受了法藏菩萨兆载永劫修行所成就的圆满功德，决定往生成佛，即“平生业成”。这就是阿弥陀佛的大愿业力所成就的。

act of silence, which precedes all action and speech. But we do not live in the silence. We who are householders, who toil through our workaday lives, who have spouses and children, friends and enemies, responsibilities and debts; we who are the foolish, unsavable masses of the Saha world, we do not live in the silence. Were we to depend on the silence to escape this burning house of samsara, we would have no hope. For even if we were to retire to the forest or mountains and do nothing but dwell in the silence of meditation, there is still the mind. Never does it stop—not even at death.

One cannot escape the mind—except through *Namo Amitufo*. For in the name of *Amitabha*, all language, all thought is subsumed by the Fundamental Vow. The Buddha has given us the words with which to transcend language, the thought by which to transcend thinking. Though we do not consciously realize it, we are performing perfect practice that knows no limits, and touches the deepest wisdom of the Buddhas. If we commit ourselves to exclusively reciting *Amitabha's* name with the sincere desire to be reborn in the Land of Bliss, we receive unfathomable merit and blessing

既然弥陀本愿如此殊胜，念佛法门超过余门，那为什么在念佛的过程中有时还会觉得枯燥乏味？为什么还会妄念纷飞，甚至信心摇摆不定？

是的，修行有时并不容易。有时候，闹钟已响，我却不愿意离开温暖的被窝下楼去佛堂念佛。当然了，这其实纯属正常。念佛与日常生活和工作一样，需要基本的自律。时而热情饱满，时而消沉厌倦，这样的情绪起伏都很正常。有时候，我们会觉得阿弥陀佛遥不可及，但这只是受情绪影响的感觉罢了，并非现实。一旦我们归命阿弥陀佛，他便时刻守护者我们。我始终坚信，当我们觉得佛离我们最远的时候，恰恰是他将我们深深拥入怀里的时候。因此，坚持念佛，愈难愈坚，这是极为重要的。

修行中的另一个障碍是“妄念”。事实上，我们之所以念佛，其最根本的目的就是往生净土、最终摆脱妄念的束缚。（理论上讲，确

from the Buddha's infinite store of merit and blessing. In that moment, we receive the karmic riches of Dharmakara's Bodhisattva practice and are assured of rebirth, becoming one lifetime removed from the attainment of Buddhahood. Such is the power of the Fundamental Vow.

But if the Fundamental Vow is so wonderful, and the practice of nianfo surpasses all others, then why all of this. . . boredom? Why these wandering thoughts and this wavering faith?

It's true, practice is sometimes difficult. There are times when the alarm clock rings, and the last thing I want to do is get out of a warm bed and go downstairs to a cold shrine room and recite. Of course, this is entirely normal, and the life of practice—like anything worthwhile—requires a basic level of self-discipline. It's also normal that our practice goes through cycles of enthusiasm and ennui. Sometimes, Amitabha feels very distant, but this is a perception based on emotion and has no grounding in reality. If we have taken refuge in Amitabha, he is always at our side. I've always believed that those times when the Buddha feels most distant are the times he holds us closest.



实如此，因为心识妄动正是我们在六道流转的根源所在。)在念佛时，我觉察到“自我”的不同侧面——如果时间足够长，游移不定的意念、感情和情绪就开始不断重复，似乎要将心识的活动不断推向极限，直至无以复加。时起时落，时聚时散，这正证明了无明的心识是何等局限和无常。有时，我觉察到悲伤，或是阵阵嗔怒。这些情绪体验有时与浮现出的某些记忆有关，有时只是毫无缘由地随意涌现。由于这些都有可能对我念佛造成干扰，我便选择将其统统交给阿弥陀佛——阿弥陀佛知道该怎样处理它们，也知道它们对我的人生是否有所裨益。

无明的厌倦感尤为恼人。有时，我会被疲倦和妄念打败而试图缩短念佛时间；有时，我甚至差点忘了自己到底为什么要念佛。当这种情况发生时，我就张大嘴巴，集全身之力喊出这句名号。这样做能提醒自己阿弥陀佛确实须臾未离，还能

Thus, it is important to persevere in practice, especially when it is difficult.

Another difficulty in practice can be the mind. In fact, what we are primarily taking refuge from when we practice nianfo is the mind! (This is technically true, as it is the mind which is the root cause of our ignorant wandering in samsara.) I've noticed that I experience all facets of myself when I practice; if I recite long enough, my wandering thoughts, emotions and moods start to repeat themselves. It's as if I am pushing against the limits of my conscious mind and there simply isn't any more ground to cover. This demonstrates how the content of the unenlightened mind is finite and impermanent: rising and falling, gathering and dispersing. Sometimes I experience sadness, or flashes of anger. Sometimes these have to do with memories that arise; sometimes they come up randomly, without reason. While these have the potential to be disruptive to my recitation, I choose to make offerings of these feelings to Amitabha. He knows what to do with them, and knows if they can be used for teaching or healing in my life.

Boredom is an especially difficult vexation. There are times when I am so

让我意识到这厌倦感会在成佛之日转化为大悲大智。不管怎样，我想方设法不屈从于惰性以保证每日的念佛功课。我相信，厌倦感普遍存在于所有修行中，因为“自我”对所有试图消灭它的活动都提不起兴趣。不用说，就连善导大师和其他所有净土祖师们偶尔都须在厌倦与疲惫面前挣扎一下呢。

为了避免给大家造成念佛是一种沉重负担的印象，我还想说说念佛时法喜充满、妙不可言的一面。当我静思自己身陷轮回的真实处境时，我时常会被因往生决定而升起的感恩与喜乐所包围。往生极乐，无比殊胜。一想到这种无比殊胜的福报是属于我的，我就会在念佛时感到心头翻涌着一阵阵按捺不住的激动和兴奋。有几次，在凝神净心状态中，我感觉似乎可以在脑海中毫不费力地持续看见阿弥陀佛的形象。有些时候，阿弥陀佛会在我念佛时给我一些“小礼物”——比如我会感到顶轮或天

overcome with fatigue and wandering thoughts that it's tempting to abbreviate practice; I sometimes almost forget why I am reciting at all. When this happens, I simply give over everything to my lips and recite out loud with as much energy as I can muster. It also helps to remind myself that Amitabha is very near indeed—and to remember that this experience of boredom will one day be transformed into the wisdom and compassion of Buddhahood. Above all, I try to not give into laziness and to finish my recitations. Boredom is, I believe, universal to all spiritual practices and traditions, as the ego takes little interest in activity that circumvents it. No doubt Master Shandao and all our lineage masters struggled at times with boredom and fatigue themselves.

But lest I give the impression that practice is only toil and burden, there is also the ecstatic, wonderful side of practice. When I stop to deeply consider my actual situation as a being trapped in the “machine” of samsara, I am sometimes overwhelmed with gratitude and joy at the ease of my deliverance. Rebirth in the Land of Bliss is the supreme blessing in any conceivable state of existence; when I ponder the fact that this supreme blessing

眼自动打开了，而我从来不曾向佛祈求过这些（当第一次出现这种体验时，我还根本不知道什么是“轮”！）。我将这些视为佛力、佛恩真实不虚的示现。

然而，最重要的是，当狂喜之心平复下来，当嗔怒或悲伤之念消散开去，当厌倦横扫过内心每一寸阴暗之后，六字佛名仍旧在我心中岿然不动，慈悲相守。

无论在念佛过程中出现什么境界，我们都不应该认为自己拥有了什么“高级”的修行或达到了什么特殊的境界。其实，念佛至深，却也平淡无奇。阿弥陀佛心怀对凡夫之大爱，对佛而言，最高境界的念佛就是平平常常、普普通通地笃直念去。凡夫称名，唯是称佛名号本身，无需任何称名之外的努力或特别的见解，也没有除了“命终之时往生极乐”以外的任何期待——如此而已。即使信心不定、心意散乱，只要能专称佛名不辍，也决定往生。虽然我们说念佛很“普通”，但却又

is mine, I feel rocked by waves of elation as I recite. Sometimes my mind is wonderfully calm and collected during recitation, and I feel as if I could hold an image of the Buddha in my mind's eye without any effort whatsoever. At other times, Amitabha gives me small “gifts” when I practice, like when I feel my crown or third-eye chakras spontaneously opening. Though I never ask for this (I barely knew what chakras were the first time it happened!), I interpret it as a token of Amitabha's presence and blessing.

What is most important, however, is that once the ecstasy has abated, and the random blossoms of anger or sadness have wilted, and the boredom has explored each and every shade of gray, the name is still there, compassionately holding it all.

Whatever we experience during recitation, we should not believe that we have a “superior” practice, or that we have attained some kind of special state. In fact, the deepest nianfo is the kind without special manifestations. Amitabha has a special love for us common people, and for him the most elevated form of name recitation is the most ordinary. It's nothing special: an ordinary person says the name, just as she is, without

无比殊胜！

曾有一次，我祈请阿弥陀佛在梦中示现。当晚，我便梦到自己在念佛。这个梦在我看来既是恩典，也是温柔的鞭策。因为，有一些梦境、异相和超自然现象对一个人的信心是具有加持力的，有些本身可视为一种吉兆。说到底，这些都可说是佛的间接示现。而阿弥陀佛最真实、最直接的示现莫过于其名号本身。只此名号，就具备了确保我们往生净土的全部功德资粮。感应和奇迹值得欣喜，但不应成为被追逐的目标。正如慧净上人所开示的：“不尚体验而平凡化，不好玄奇而平实化，不求高深而平常化。”就像这句佛号，没什么比它更平实的了，也没有什么比它更不可思议的了。

太阳初升，佛堂清冷，燃烛焚香，手执念珠，我诵念起：南无阿弥陀佛，南无阿弥陀佛，南无阿弥陀佛……

当我驱车独行，穿越挪威的

any undue effort or special understanding, and with no expectation other than that she will be delivered to the Land of Bliss when the time comes. Even if her faith wavers and her mind is confused, if she persists in reciting Amitabha's name exclusively, her rebirth is guaranteed. Though we call this “ordinary” practice, it is practice par excellence!

I remember once asking Amitabha to manifest in my dreams. That night, I dreamed of reciting the name. I took this both as a blessing and as a gentle rebuke: dreams, visions, and supernatural phenomena are supportive of one's faith, and are auspicious in their own right, but they are actually indirect manifestations of the Buddha. The truest, most direct manifestation of Amitabha is his name. It alone contains the merit needed to secure our rebirth in the Land of Bliss. Signs and wonders should be celebrated, but not chased after as ends in themselves. As Master Huijing says: “Don't seek special experiences, do value what is commonplace. Don't esteem the mystical and fantastic, do cherish the plain and solid.” Nothing is more plain and solid than the name, just as it is. And nothing is more inconceivable.

郁郁森林与重重叠嶂，陪伴我的是“南无阿弥陀佛”；

当我切着番茄、黄瓜、芹菜、生菜准备晚餐，陪伴我的是“南无阿弥陀佛”；

当我帮孩子们掖好被子，互道晚安，陪伴他们的是“南无阿弥陀佛”；

当我悠悠地进入梦乡，陪伴我的依旧是“南无阿弥陀佛”……

这样的生活，皆蒙佛所赐。生命的每个细节都沐浴在万德洪名的无量光中，巨细靡遗。有时，我会感觉自己似乎到了崩溃的边缘，生活中充满了忧虑、不幸与无常，但这一切终将过去。而且，因为此信、此行，我不但能够走出来，还能由此积累福报，躲过劫难。

五浊恶世，以名号为皈依之所，弥陀相伴，我得以自在享受人生。

南无阿弥陀佛！

What more is there to say? The sun rises and I light a candle and incense in a cold shrine room, take up my beads and begin to recite: Namo Amitufo, Namo Amitufo, Namo Amitufo. . . As I drive my delivery van through the forests and mountains of Norway: Namo Amitufo. As I cut up tomatoes, cucumber, celery and lettuce for our dinner salad: Namo Amitufo. As I tuck my son and daughters into bed: Namo Amitufo. As I drift into another night of sleep: Namo Amitufo. . .

This is the picture of a blessed life. Nothing is left out, because everything in life is shared with the name of infinite light and life. Sometimes, everything feels as if it is falling apart, and life is full of worries, tragedy and vicissitude. But all of it will pass, and because of my faith and practice, I will pass through it while accumulating blessings, and evading the calamity my karma otherwise demands. With his name as my practice and shelter in a troubled world, I am free to enjoy all things in my life with Amitabha.

Namo Amitufo!

美国 | United States

# 念佛惯性逆转汽车惯性

The Laws of Three-Dimensional Space Seemed to Have Been Altered

净行居士 / 文  
By Jason Ranek

净本法师 / 译  
Chinese translation by Master Jingben

亲爱的汤姆和艾伦：

你们好

我希望跟你们分享我今天的经历。今天为了去接在养马场骑马的女儿，在E18路上，我开着车，一路朝北方去。（E18是一条从挪威南部到奥斯陆的高速公路。）

不过，由于大桥近期发生了崩塌，高速公路被封闭。所以，车辆只能从一个海边小镇的一条路绕道而行。在进入这条绕道之前的一段路，行驶速度是受到限制的。另外，本来这段路平时是允许两辆汽车同时并行行驶的，不过现在变成了单车行道（如图1）。

在减速的时候，我刚好望了后视镜一眼，却吃惊地发现一辆运动型多用途车（以SUV简称）正试图以惊人的速度从左车道超过我。而那个时候，我正要从双车道进入单车道。我立刻意识到，这辆SUV必定会在超车之前，撞上前面分界线混凝土做的屏障。

SUV的司机也意识到了情况

Dear Tom and Alan,

I just wanted to share with you an experience that I had today. On my way to pick up my daughter at the horse stables where she rides, I was driving north on our local stretch of E18, a highway that runs from the south of Norway up to Oslo.

Due to a recent bridge collapse, the highway closes and detours through a small town on the coast. Before the road closes, however, the speed limit is decreased and the normal two lanes are reduced to one by concrete barriers. This one lane then exits the highway directly onto the detour.

Having reduced my speed, I happened to glance in my rear-view mirror and, to my horror, saw an SUV attempting to pass me

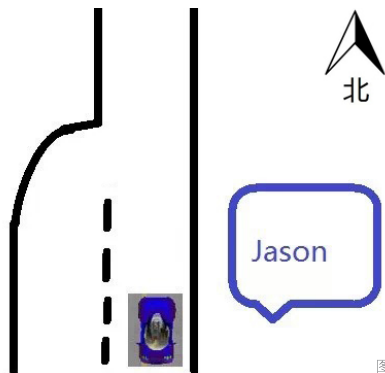


图1

不妙，他开始时进入我正在驾驶的车道。但是，以他当时驾驶的速度，在他改变车道的时候，绝对会与我直接相撞（如图2）。

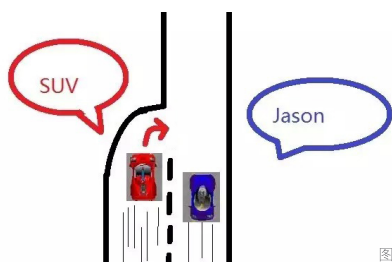


图2

我对后果做好了心理准备，我看见这辆SUV就要擦撞我的车了。这情况逼的我不得不离开车道撞向山腰。尽管我已经减速了，但是我的车速依然保持在70km/h左右，而这辆SUV的行驶速度显然比较快。刹那间，我感到大难临头。在这样高速的情况下发生的碰撞，我们两人中至少会有一个将死于这场车祸。

但是出乎意料的是，这辆SUV竟然莫名其妙地成功完成了变道，而且同时还安然无恙地落在我正后方！

整件事发生得是这样超现实，似乎三维空间世界的法则瞬间发生

in the left lane at an incredible rate of speed. I was just about to enter the portion of road that narrows to one lane, and I understood immediately that the vehicle would not manage to pass me before colliding with the concrete barrier. The driver of the SUV, realizing this as well, began to merge into my lane. His rate of speed, however, meant that his lane change put him on a direct collision course with my vehicle.

I braced for impact; I saw that the SUV was going to sideswipe me and force me off the road into the hillside. Though I had slowed my vehicle, I was still traveling at around 70 km/h, and the SUV was travelling significantly faster. The moment felt electric with catastrophe. Any collision would certainly result in death for one or both of us. Against what appeared to be an inevitable outcome, the SUV managed to execute the lane change and fall into place directly behind me without incident. The whole thing was surreal; it truly seemed as if the laws governing three-dimensional space had been momentarily altered. I was badly shaken, but otherwise unharmed. Inexplicably,



了变化。我当时被这种快要发生横难的情况吓坏了，但最终结局却是双方都毫发无损，我们俩的车连碰都没有碰到。这太令人难以理解了！

我脑海里第一时间想到的是，在这件事情发生之前的瞬间，口中才念了这句“南无阿弥陀佛”。我的工作开车送货，这个职业的好处是我有的是时间与及独处机会可以称念南无阿弥陀佛。因此，只要是独自开车的时候，我就会念佛，这已经养成习惯了，今天当然也不例外。

这次的惊险一幕，肯定是我过去世恶业业报成熟了所现，我毫不怀疑是念佛的功德使我免遭伤亡之难。今天我能够平安的回家，都是因为平时专念名号、和阿弥陀佛接下这个亲缘的缘故。

我从他人的感应事例知道专修念佛的利益是很深远广大且通常是很神秘的。不过，今天，我总算亲身体会到了。我希望这样的事例能够广为流传，以坚定念佛人的信心！

南无阿弥陀佛！

our vehicles never so much as touched.

What stands out in my mind is that I had been practicing Amitabha-recitation just prior to this. I drive deliveries for a living, and one of the advantages of this line of work is that it gives me the time and solitude needed to recite the name of Amitabha. Thus, I have long made it a habit to practice nianfo whenever I am driving somewhere alone. Today was no exception. While I understand that this near-disaster was the flowering of some of my past evil karma, I have no doubt that my practice of Amitabha-recitation saved me from certain injury or death. Because of the intimacy with Amitabha that single-minded, exclusive recitation promotes, I was able to return home to my family.

I've known from the testimony of others that the effects of exclusive Amitabha recitation are profound and often mysterious. Today, I know it firsthand. I share this with you in the hopes that it will be passed along and help to strengthen the faith of fellow practitioners.

NamoAmitufo!

## 余照

净行居士 / 文

经过三番起步失误后，  
今冬的初雪昨夜  
留下来了。早晨，  
树林披盖在  
雾中。空气是凝滞的；  
光线有如铅铸。  
就连我的灰狗也是  
这个幻影的同谋。我像走在  
一片黑白的定境中。

我感到您是这么近，  
我们谈了一会儿。  
大都是琐碎的事，  
还谈到我们之间的  
结缘，为这样的时刻  
带来说说不出的甘与苦。

是甘的，因为我们有此共缘；  
是苦的……有谁理解呢？

## After-Image

*by Jason Ranek*

After three false starts,  
Winter came last night with the first  
Snow to stick. Morning,  
And the woods are draped  
In fog. The air is fixed, dense;  
The light is cast in lead.  
Even my gray dog conspires  
In the illusion. I could be walking  
In a black-and-white still.

I feel you near,  
And we talk a little.  
Trivia, mostly,  
But also of the bond  
We share, which lends  
Unutterable bitter-sweetness  
To moments such as this.

It is sweet because we share it;  
Bitter because...who would understand?



或许我把它写出来……  
刚想到，我便畏缩了，  
好像人类的文字与声音——  
优美的话语  
嘎嘎的咕啾——  
便能摄取到一点点  
树林和雾霭，  
光影和静寂，我俩  
一同享有的  
那一念顷极乐净土的余照。

您说：今天是你的生日。  
我说：是的。三十九回了，  
绕着太阳在转。那又怎么样？  
您轻轻地责备我的  
自责——好像一切  
我所做的与未做的，  
我的大无畏与自私，  
希望与绝望，健全与仇恨的时候，  
我最好和最坏的句子，  
都可以不用改变当下——  
而能有丝毫变易。

Perhaps if I write it out...  
But I almost balk at the thought,  
As if human script and sound—  
Melodic utterings  
Or guttural sputterings—  
Could capture even the after-image  
Of the woods and fog,  
Light and stillness, the two of us  
Together  
In a momentary land of bliss.

It's your birthday, you say.  
I know, I say. Thirty-nine trips, spun  
Around the sun, and what of it?  
You gently chide me  
For chiding myself—as if all  
That I have or have not done,  
The moments of heroism, selfishness,  
Hope and despair, wholeness and hate,  
My worse and best lines,  
Could be altered in the least  
Without altering  
This moment.

## 《余照》一诗读后感

Response to "After-Image"

净普 / 文

阅读积臣 (Jason) 的《余照》一诗，轻安自在，舒服温暖。这并不是我第一次读积臣的诗。就在数月前，当积臣皈依三宝，成为慧净上人的俗家弟子时，他曾作了一首诗，回应上人的勉励语，我已领教过他写诗的造诣。

我了解积臣不多，只透过寥寥两三次的电邮，大家讨论净土宗的一些疑难。积臣是美国人，现与妻子及儿女居住挪威。他生长在一个多元宗教的家庭里，但他却在年少时独钟情于佛教，恐是宿世善根深厚吧！

在信受慧净上人所倡导的善导大师净土思想之前，他曾修习日本净土教，但总觉得找不着一个“真正”的净土法门，往生信心不踏实！《余照》一诗中的开场白所指的

“三次失误的起步”，正是他个人在寻求解脱生死之路的亲身经历。

及至积臣阅览慧净上人的净土宗英文网站 ([purelandbuddhism.org](http://purelandbuddhism.org)) 的文章，接触纯粹的净土法门，他即从苦寒的迷雾中走出来，在孤独死寂的世界里见到光明。他感受到弥陀的慈爱，很亲且近。彼此闲话家常，平凡却很实在。彼此相聚，虽是短暂如念顷间，却是当下一时，超越过、现、未三世，“余照”常寂。

今天是积臣的三十九岁生日。三十九个寒暑已过去，他经历了不少荣辱、爱恶、苦乐等，现今还在流转中，没有丝毫的改变，亦不改变他与弥陀共处的一刻！

积臣是一位文化工作者、作家、诗人，当他主动要求皈依慧净

上人时，表示自己信心欢喜，自庆得生：心中悦动如翩翩起舞，嘴巴不其然地念起佛来！积臣算是慧净上人第一位西方人士的皈依弟子，因此特意请上人给他一些勉励语，如下：

婴儿吸乳 虽不识味 身自生长  
病人服药 不识药性 任运得愈  
知或不知 念佛往生 亦复如是

香港的净土师兄随即翻译为英文，让积臣（法名是“净行”）得悉其义。译文如下：

An infant who drinks milk does  
not know its taste,

But his body grows anyway.

A sick person who takes medicine  
cannot tell how it functions,

But she gets well all the same.

So it is with recitation of  
Amitabha's name:

Whether we understand its  
workings or not,

We will be reborn in the Pure Land.

岂料积臣马上回应了一首诗，云：

Milk nourishes the growing infant,  
But not without the wet nurse.

Medicine heals the sickly body,  
But not without the doctor's skill.

How fortunate to meet, in this life,  
A true teacher of Dharma!

All my aspirations will be  
fulfilled!

我亦瞬即翻成中文，让上人知悉。译文如下：

乳育婴儿 儿虽自长 犹赖乳娘  
药治病身 身虽自愈 尚靠良医  
今生有幸 得遇明师 信愿具足

其后，慧净上人亦赞叹说：积臣有善根，是一位有文化的人！

2015年1月

# 我打开了一道纯粹的净土门

I Opened A Pristine Gateway to the Pure Land

——弘愿寺净土英译小组成立缘起

净土居士 / 文



净土居士



1931年，爱因斯坦在“Cosmic Religion , with Other Opinions and Aphorisms”一书中分析了不同宗教的发展和演变，甚至提出一种所谓宇宙性宗教；在那里，没有人格化的神，它建立在自然和精神层面之上，能通过实践与体验来达到。他认为，只有佛教才是最接近这种宇宙性宗教。

这个观点对康荣（Thomas Hon Wing Polin）而言，相当有启发性。

他是位已退休的资深传媒人，曾加入著名新闻杂志“Asiaweek”，更是中文版《亚洲周刊》的两位创办人之一。自九十年代起便开始接触佛教，后来更于2003年皈依，法号净土居士，决心弘扬净土法门。到底是甚么驱使他信佛，而他与净



士宗之间又有一段怎样的胜缘呢？

### 宗教探索之旅启航

“我本来是理性主义者，接受的又是西方教育，对宗教一直兴趣缺缺。”康荣忆述中学时，入读的是基督教学校，后来进了大学，修读亚洲历史和文化。他其实早已从这两种渠道接触不同宗教，虽然如此，但打后的二十年，他并未多想信仰这回事。直到踏入中年，开始感觉到单凭理智和科学无法解释人生里的许多事情，例如生死。“我决定替自己打开一道大门，走进去寻找问题的答案和路向。”

他开始了探索宗教之旅。

“伊斯兰教、基督教、印度教等等，甚至连New Age（新时代运动）我也去参与、了解，但始终得不到我想要的。这样很快便只剩下佛教尚未深入认识，我于是顺理成章去阅读一些介绍基础义理的书籍。”跟众多初机学佛者一样，康荣在八万四千法门中不断摸索最相

应、对机的修法，从天台、唯识、华严到密宗，他都尝试过，但硬是觉得以上那些法门都无法契合他的需要。后来他向一位熟悉的法师求教，法师看他读书人，遂建议他修禅宗。“那时我的妻子在修净土，我看她做得不错，便问师父到底我是否也可以修持念佛法门。”

法师的回答是，净土较适合感性一点的众生，跟根机偏向理性的人不太相应。

虽然法师如此说，他还是决定一试净土，毕竟别的法门都不太应机，而且他更不愿意就这样便放弃。

### 发现纯粹的净土宗

“一般而言我们在香港接触到的是杂净土。为何形容为杂？因为它掺杂了其他宗派的思想、理论在其中。”起初他也是修这种所谓普遍的净土，然而到了第三年，他彷彿碰到一道墙壁，无法寸进，心情非常沮丧。“最主要的成因是我感觉到教理上有矛盾的地方。举例，经中说除





英文版净土宗书籍

了念佛外，还得修善行。弥陀发愿，依仗的是他力救度，但现在看起来竟然还要靠不少程度的自力方得往生净土，我认为很矛盾。另外就是要“一心不乱”，这种近乎定功的要求也令我很困惑。”他解释说。

《观无量寿经》（下称观经）提及“九品往生”，上、中、下等各分三级，是为九品。上、中等的众生都曾行善，而下等的则基本上只作恶而不作善。他提出疑问之处，“我发现下品下生的，原来只要有一丝悔改，在死前立刻向善，念一声佛号，都能得生净土。佛陀不会诳语，在经中所说的必是真理，我是这样深信的。

但这样一来便奇怪了，既然如此，为甚么要强调功德、定力呢？”

就在这个紧要关头，康荣遇上善导大师这一系法脉，他形容那简直就是直指他内心的矛盾。他感到非常兴奋，不停翻查善导的著作。“很多人都说慧远是净土的初祖，但他那个是最原始的净土，其时观经还未译成中文，整个宗派还不算很完整，由此看来善导才是真正的开山祖师。”唐末之时，善导法脉在中土已失传，日本人却保存下来。到了清末，杨仁山居士从日人手中将经典重新引进中国。“印光大师是净土宗第十三代祖师，他七十多

岁时才得窥见善导大师的论著，赞叹非常，评价善导是弥陀化身。”

这就是纯粹的净土宗。

### 将最好的与人分享

“四十年代后好一段长时间，中国因各种因素，未能创造一个有利条件弘扬纯粹的净土宗。及至八十年代，台湾的慧净法师开始系统地整理善导大师的思想，让世人了解到原来净土宗的真正面貌是这样的。我两种净土宗也接触过，但终归要作出取舍，最后我选择了纯粹的那一种。”康荣表示，身边有朋友也经历过类似的情况，在接触善导流后，以往在知行上的矛盾一一消解了。

他从善导大师的言教中，明白到自信之余，也要导人生信。

这时，他的神情变得严肃，“这么珍贵的法教，要多与人分享才是。善导大师也是如此嘱咐。”佛教讲求因缘，故此并不能以硬销的手段来弘扬，他深明此点，所以遇到有

缘人，尤其是打算多认识净土的法友，他都会拿自身的经验和旅程跟他们分享。

早在接触净土前，康荣曾广泛阅读禅宗、密宗和原始佛教的作品，发现很容易得到用英语写成的材料。他说，“这是因为百多年来有不少祖师大德到西方弘法，他们留下为数可观的英语著作。反观净土，即使有这方面的东西，素质也不是太高，而且也不成体系，较为芜杂。”

康荣眼见坊间缺乏英语的净土著作，感觉这对传播弘扬善导法脉颇不利，于是打算亲自翻译。“那时候我有一位在德国的朋友，他是修密宗的。我们相互交换学佛心得和经历，然后很自然便谈到净土。他对念佛法门也颇有兴趣，但因为不懂得中文，著我介绍一些英语的入门读物。我打算找最精彩的给他看，怎料却遍寻不获，以英语写成的善导流著作基本上没有。唯一勉强、算是有关连的只有净土真宗的

书籍。”他回忆说。

### 分隔三地的翻译小组

日本净土宗的开山祖师为法然上人，其弟子亲鸾上人则创立了净土真宗，两位大师的思想源头可追溯至善导大师。虽然亲鸾提出的“恶人正机”、僧侣能娶妻生子等说极具争议性，然而不可否认他们一脉跟善导流是最接近的。康荣表示，经过数百年的发展，净土真宗现时是日本最大的教派，大量僧侣先后往西方求学，因此不少著作均以外语撰写，也有经论的翻译，但毕竟不能随意把那些当作纯粹的净土宗。“既然没有的话，何不由我自己做起？想到一直以来工作都跟文字、编务有关，不妨先准备一些简单的英语资料，尽量跟人分享。”

但他的目标不止于此，将来因缘成熟的话，他希望西方本土能够出现一些看过净土经论著作后深信不疑、愿意弘扬和传授他人的信徒，无论这群传道者是否出家人。不过

他承认现在说这些还是太早了，当前要务还是先译出三经。他跟另一位法友关其禎（法号净普居士）认识已久，二人同样是纯粹净土的信徒，自然一拍即合，投入到这回事去。“我2011年在慧净法师座下皈依，然后认识了一些台湾的法师，当中有一位叫净和法师，他的角色更像是顾问；每当我法理上有疑问的话，便向他传递信息，他会替我们向慧净法师请教，所以他也算是我们的一员。”当说到这个分隔三地（关其禎在温哥华居住）的三人翻译小组时，康荣脸上不禁露出一丝微笑。

### 基础已建 展望将来

“我们每次翻译都会小心翼翼，务求不能出错。由2011年底至今，我们先后出版了五本书，都是采取口袋书的形式（pocket book），一来是小巧便于携带，二来内容是以基础为主，是入门性质、不复杂的。”除了书籍外，康荣和其余成员早已看清楚互联网的威力，因此年前便设

立了一个名为purelandbuddhism.org的网站，纸媒和网媒，双管齐下。“在这个上网如此普及的年代，希望能让提供多一个弘法的媒介。即使只是在起步阶段，反应还是不错的。”他补充道。

康荣现在手头上有两本比较大型和重要的作品有待翻译，当中包括净宗法师的开示。法师早年追随慧净法师研习净土思想，约十年前开始于安徽辟建弘愿寺，弘扬纯粹净土，现为该寺住持。他又说，“除

了法师的著作外，我们打算正式开始翻译三经一论。虽然日本佛教学者稻垣久雄已将之译成英语，但他却是根据净土真宗的学说来翻译，在选词和义理的诠释上都有不同，而我们的新版本将由善导流出发。”熟悉善导大师的读者可能会问，那么《观经四帖疏》呢？“此帖是善导大师至关重要之作，可惜连一本英译也没有，不谙中文的人士根本无从入手。所以它的翻译工作我们会和三经一并进行，”听他这样形容，



可以想像得到工程将有多浩大。

另外值得一提的是，在翻译的过程，他们感到有必要将一些净土宗专门术语归类、整理，弄成一个词库。此举一方面让懂得中文的信众能够跟英语作互相参照和对比，另一方面也好等将来辅助学者研究之用。他认为能有这个机会自利他是一种福气，“这项工作令我有很大得著。首先你先要掌握经论里的所有东西，每一句你都要清楚了解才能顺利译出来，所以这是个

边学边译的活动。其次，有时候我跟另一位成员的译文都不尽相同，甚至有商榷余地，于是又会详加讨论、研究，这样累积下来，知见上又会有所进益。”

最后，康荣笑言目前的情况下他是默认为整个计划的主译和主编，因为暂时未能找到中、英、佛学同样优秀的成员，惟有寄望日后有更多人加入。

摘自《明觉杂志》第352期



## 介绍英文版《念佛感应录》

Accounts of Amitabha-Recitation; An Introduction

净宗法师 / 文

*By Master Jingzong*

“南无阿弥陀佛”在东方文化，尤其是中华文化圈中，可谓家喻户晓，尽人皆知；随着东西文化交流，在西方文化圈中渐渐知道的人也多了。

“南无阿弥陀佛”是佛经中说西方极乐世界佛的名号，单单只要口称“南无阿弥陀佛”，发出“南无阿弥陀佛”的声音，这尊佛便能听到，并如碰到电灯开关一样，立即被阿弥陀佛的光明照耀、包围、保护、安慰；常常称念，佛光日夜不断，能速消业障，除恐怖，得安乐，现生平安遂顺，临临终时，顺佛光明得往阿弥陀佛的净土莲花化生，永免生死流转之苦，常享光寿

In the cultures of Asia and especially China, "Namo Amitabha Buddha" is known to almost every household, every individual. As East-West cultural exchanges expand, it is becoming better known in Western cultural circles as well.

"Namo Amitabha Buddha" is the name of the Buddha in the Western Land of Bliss, as described in Buddhist sutras. By merely reciting "Namo Amitabha Buddha," or invoking the sound, we are immediately heard by the Buddha. It's like switching on an electric light; we are at once illuminated, embraced, protected and comforted by him. If we recite regularly, his light will radiate day and night unceasingly, eradicating our negative karma, dispelling fear, and bestowing peace and happiness. We will be safe and sound in this life, and reborn in the lotus of Amitabha's Pure Land when death

无量法乐。也就是进入真理之境，与真理一体同身。

我们相信真理的存在，并以追求真理为人生之目的。为此，有人求之于宗教，有人研之于哲学，有人醉心于艺术，有人倾力于冥想，有人假借于苦行，有人希冀于斋戒……这些都不容易，也都不必然保证其有效。

人人可行、人人有效证悟真理的方法就是口称“南无阿弥陀佛”。因为“南无阿弥陀佛”是真理——无量光寿的具象化。真理对于迷界的凡夫总是隐秘、深邃、不可知的，但对于觉者诸佛却是朗朗现前，处处皆真。迷觉不两立，明暗不并存。如何将真理之光也能带到凡夫迷界，如何让凡夫众生也能顺利进入真理之境？那便是口称南无阿弥陀佛。“南无阿弥陀佛”是无形无相真理的有形有相化，是通往真理的隧道。它不是宗教，不是哲学，不是修行，不是戒律，它什么也不是，也可以什么都是，它就是

comes. We will be forever free from the cycle of rebirth, and experience the Dharma joy of infinite light and life. In other words, we will enter the realm of truth and become one with it.

We believe that truth exists and take its pursuit as our life's goal. Some people seek it in religion, while others look to philosophy, art, meditation, ascetic practices and precept. None of these courses are ease, nor do they guarantee results.

Reciting "Namo Amitabha Buddha" is a way of realizing truth that everyone can practice efficaciously. That's because "Namo Amitabha Buddha" is the truth – the crystallization of infinite light and life. For ordinary beings in our realm of delusions, truth is mysterious, abstruse, inscrutable. But to enlightened Buddhas, it presents itself clearly and everywhere. Enlightenment and delusion cannot coexist, nor can light and darkness. How can the light of truth be extended into the deluded realm? How can ordinary beings be induced to enter the realm of truth smoothly? Through recitation of "Namo Amitabha Buddha." The name embodies intangible, formless truth and makes it concrete. It is also a path to the truth. It is not a religion, philosophy, practice or precept. It is nothing – and everything. It is the truth itself.

真理本身。

真理不拒绝任何人、任何事，不论您是什么职业，信仰什么宗教，什么文化，只要称念“南无阿弥陀佛”，一定蒙受真理之光的照耀保护，赐给我们平安喜乐。

本书记载的所有实例足以证明上述所说。本书并没有严肃的理论说教，只有轻松的事实阐叙。事实胜于雄辩，但愿看到这本小书的人能够亲身实践口称“南无阿弥陀佛”的利益。哪怕只是做一个实验，每天花数分钟、数十分钟时间，或行路乘车时，皆可念南无阿弥陀佛数百声、数千声，不费力、不费时，一月、二月、半年……其所得好处，如人饮水，冷暖自知。或病患消除，或失眠治愈，凡抑郁、焦虑、心慌，人事不和，精神不振，种种苦恼必定不知不觉渐渐好转，初尝甜头之后，自然能相续念佛不舍，成为习惯。

愿佛号常在您口，愿佛光常照汝身。南无阿弥陀佛！

Truth does not refuse anyone or anything. Whatever our career, religious beliefs or educational level, so long as we recite Namō Amitabha Buddha, the light of truth will shine upon us, protect us, and confer peace and joy upon us.

Each of the accounts in this collection is a good illustration of the aforesaid. There are no somber, complex Dharma principles or theories, only the straightforward recording of actual events. Yet facts speak louder than words. I hope every reader of this collection can personally experience the benefits of reciting "Namō Amitabha Buddha." At least give it try. Recite the name a few minutes or tens of minutes, some hundreds or thousands of times, while walking or driving. It is easy and consumes little time. Do it for a month or two, a half-year... Then, as the saying goes, "he who drinks will know whether the water is warm or cold." Perhaps a longstanding illness heals, or insomnia vanishes. Maybe depressions, anxiety, nervousness, discordant relationships or other afflictions will improve gradually, almost imperceptibly. After such experiences, you will naturally want to keep reciting Amitabha's name and perhaps even make a habit of it.

May Amitabha's name be on your lips constantly. May the Buddha's light shine on you always. Namō Amitabha Buddha!



# 英文版《念佛感应录》序文

Preface to Accounts of Amitabha-Recitation

净土宗编辑部英译组 / 文

*by the Translation Division  
of the Pure Land School Editorial Department*

## 编者按

Editor's Note

由香港净土居士主持翻译、编辑、整理的英文版《念佛感应录》即将由台湾中华净土宗协会出版发行。

本书内容取材于弘愿寺多年来印行流通的一系列《念佛感应录》，编者将系列书中精彩、精华、经典的感应案例，以及与西方文化生活背景相通、相应的感应事实，抽集成册，翻译成英文，希望远通四海、不同肤色语言的读者们也能通过这些真切鲜活的事实，对南无阿弥陀佛生信，对极乐世界发愿，一向专念，往生成佛！

This book is the first collection in English of Accounts of Amitabha-Recitation, the recording of first-hand experiences that's a time-honored tradition in Pure Land Buddhism. Householder Jingtu of Hong Kong supervised the translations as well as their editing and collation, while the Taiwan-based Chinese Pure Land Buddhist Association oversaw the volume's publication and distribution.

The contents come from the Accounts of Amitabha-Recitation series put out by Hongyuan Monastery in Anhui Province, China. We have selected notable, classic examples, as well as some with links to Western culture and lifestyle, and had them translated into English. May these accounts circulate worldwide, so readers of different cultures and ethnicities can sample these vibrant, real-life episodes and develop faith in Namó Amitabha Buddha. May they resolve to be reborn in the Land of Bliss by reciting Amitabha's name exclusively – and achieve Buddhahood forthwith!

这是一本念佛人的生命故事纪实录，里面的每一个故事都讲述着平凡人所亲历的不平凡，情节有趣、深意显明、启迪人心。这本纪实录共计约10万字，但这10万字想说的其实只有一句——“南无阿弥陀佛”。如果您能用心听完这些故事，您很可能被某种不期而遇的东西触动，并发现从自己内心深处涌出的惊喜。

在不同的讲述中，六字名号的真实利益以各自的方式示现。对您而言，这些经历和其中的原理或许并不像每日太阳东升西落那样熟悉，但它们的确是像地球绕着太阳转一样真实发生过、存在着（事实上，我们一辈子可能都不会亲眼看到地球绕着太阳转，反而会觉得是太阳绕着地球转，但我们怎么会因为没有亲眼所见而否定这一事实呢？）故事中，并非所有人都清楚这一切的背后原理

The present volume records some very special episodes from the lives of ordinary Pure Land practitioners. The accounts are remarkable, revealing and inspiring. The diverse contents of the book can be summed up in a single phrase: *Namo Amitabha Buddha*. After reading through these stories attentively, you may find yourself unexpectedly touched by something deep in your heart, a delightful discovery.

Each account is either related or written by eyewitnesses to the events described. In every story, the genuine benefits of reciting Amitabha Buddha's great six-character name manifest themselves in one way or another. Such experiences may not be as familiar as the sun rising in the east every morning. However, they are as real as the fact that the earth circles around the sun. (Indeed, we never actually see the earth circumambulating the sun, but may feel it is the sun that revolves around the earth. Yet we do not deny the fact, even though we never see it with our own eyes.) Not all the protagonists of these stories know the underlying

何在，他们只是那样念了佛名，就得了利益。这一切发生得如此自然，就像花在阳光下生长、盛放，而不知何以如此。如果说于阳光下绽放是花的自然之道，那么念佛能得真实利益就是我们的自然之道，是“南无阿弥陀佛”六字名号的自然之道。

如果一种事物是真实不虚的，那么它通常也是具有普适性的，不需特定的、特殊的条件。我们山海相隔，时区有别；我们肤色不同，语言迥异；我们出身不同，秉性各异；我们信仰不同，仪式不同，职业不同，成就不同……但是，您知道吗？我们的生命并没有看上去那样大相径庭——一样有喜怒哀乐，一样有爱恨离别……忍饥挨渴的都会向往饮食，风寒所侵的都向往温暖，病魔缠身的都向往康健，困于黑暗的都向往光明，孤独无依的都向往被爱被关心，恐惧不安和痛苦

causes of their experiences. They simply practice Amitabha-recitation and enjoy the resulting benefits. They just happen, like flowers growing and blossoming in the sun without necessarily knowing why. That's simply the way flowers are – and the way “Namo Amitabha” works. By reciting the six-character name, we spontaneously, naturally reap the benefits.

When something is real and genuine, it is usually universal rather than particular, free from limitations of person, time, space and occasion. Yes, people may be separated by mountains and oceans, and divided by time zones, skin colors and languages. They may have different backgrounds and personalities, or worship disparate things in diverse rituals. And they have dissimilar livelihoods and achievements. But you know what? We are not as different as we may seem. Those suffering hunger and thirst all long for food and drink, and those tormented by cold all desire warmth. Those afflicted by illness all long for health, while those lost in darkness invariably crave light. The deserted and lonely yearn for love, the

万分的都向往平安与喜乐……看，我们本质上完全相同：脆弱、无力、渺小、短暂、不完美。正如任何冰块都会在暖阳下融化，无论是咸的还是甜的、干净的还是肮脏的、放在咖啡里还是可乐里；任何人都可以从称念弥陀名号中受益，无论长幼，无论穷富，无论善恶。如果说于阳光中融化是冰的自然之道，那么轻轻松松念佛得益就是我们的自然之道，是“南无阿弥陀佛”六字名号的自然之道。

如果一种利益是具有普适性的，那么它应该是人人可得。持念六字名号，让它跟着你、加持你、护佑你。你不必非要等到足够静心、足够虔诚、足够聪明才开始念佛，你甚至都不一定要皈依佛教就可以念佛，只要随时、随处、随心念即可：或默念或出声，或独坐或共修。当你睁开眼迎接新一天，当你关上灯进入梦乡，当你做饭或

fearful and miserable hanker after safety and joy. We are the same by nature: fragile, powerless, insignificant, transitory and imperfect. Like any kind of ice melting in the sun, be it salty or sweet, dirty or clear, in coffee or in Coke, all people can benefit from reciting “Namo Amitabha Buddha.” They can be young or old, rich or poor, good or evil. The process resembles ice melting in the sun, spontaneously. So it is with Amitabha-recitation: We naturally enjoy its benefits while care-freely reciting the great six-character name, Namo Amitabha Buddha.

If a certain benefit is universal, it should also be highly accessible. It's easy to hold to “Namo Amitabha Buddha,” allowing it to go with us, support us and protect us. We don't have to become calm enough, sincere enough or smart enough before we start reciting “Namo Amitabha.” Nor do we even have to convert to Buddhism. All we need do is recite Amitabha's name at any time, quietly or out loud, alone or collectively. We can do so when we open our eyes to a new day; when we switch off the light to

是开车，或坐或行，或喜或忧，只要让“南无阿弥陀佛”伴你左右就好。阿弥陀佛已经将他的大爱注入他的名号，连同所有他的慈悲、德行、力量和智慧。称念弥陀圣号是我们与阿弥陀佛相联结的最好方式，而阿弥陀佛了解我们胜过我们了解自己，阿弥陀佛爱我们胜过我们爱自己。

一句“南无阿弥陀佛”所带来的真实利益是不可思议的。它普遍适用，普遍到对全世界每个人全然开放、平等无差；它方便获取，方便到任何人随时随地、当下可得。真实、普遍、方便，“南无阿弥陀佛”属于每一个人。

我们的心是种子，阿弥陀佛对你我的爱是阳光，阳光早已准备好去照耀、去温暖，那么您呢，您准备好了么——准备伴着这声佛号，接受这光与暖，去生长、去绽放了吗？

sleep; when we are sitting or walking; when we are cooking or driving. Whether we are happy or sad, just allow “Namo Amitabha” to be around us. Amitabha Buddha has already embedded his expansive love in his name, including his great compassion, virtue, power and wisdom. Holding to his name is the best way for us to be connected with Amitabha, who knows us better than we do. He also loves us more than we do.

The real benefits of reciting “Namo Amitabha Buddha” are unfathomable. Being universal, they are applicable to everyone worldwide in a completely open and non-discriminatory manner. They can be easily obtained by anyone at any time. Genuine, omnipresent and accessible, “Namo Amitabha Buddha” belongs to everyone.

Our hearts are seeds, while Amitabha's love for us is the sunshine. Sunlight is always ready to shine and give warmth. What about us? Are we prepared to allow Amitabha's name to accompany us and to accept its light and warmth? Are we ready to grow and to blossom?

# 我在中国想念你

I Am Thinking of You in China

编者按

Editor's Note

鉴于善导大师的净土教法引起了越来越多国际人士的关注，多个国家的净土行人纷纷在其个人facebook上转载有关善导大师净土思想的文章。2015年5月，由海外莲友发心，特开设净宗法师的官方facebook主页（名为：Master Jingzong净宗法师），将陆续发表净土宗英文文章，满足英语世界莲友闻法、学法的需求。

下文是应净土居士的提议，为Master Jingzong净宗法师facebook主页上写的开场白：“我在中国想念你”。

As the Pure Land school develops, more and more non-Chinese are showing interest in Master Shandao's Pure Land lineage. Practitioners from different countries have begun to share on Facebook English material and posts relating to the teachings of Master Shandao. Spurred by our overseas Dharma friends, we have worked with them to launch an official Facebook page for Master Jingzong ( "Master Jingzong 净宗法师" ). It will feature English articles on the Pure Land school and cater to the need of English-speaking practitioners for access to the Dharma as they study and learn it.

As suggested by Householder Jingtū, the following is the opening remarks written by Master Jingzong for the Facebook page, entitled "I Am Thinking of You in China".

南无阿弥陀佛，大家好！

我叫释净宗，是一位佛教出家法师。我正在中国弘愿寺，心里想着世界各地的你们。

人不认识也会想吗？是的，不

Greetings – Namō Amitabha Buddha!

My name is Shi Jingzong, a Buddhist Dharma master. I am presently in Hongyuan Monastery, China, thinking about all of you around the world.

Do people think about others they

认识也会想，这种想不会有任何的功利性，也不会局限于因认识而有的记忆片断中，因而更深沉，更清净，更本质，更广大。

窗外阳光明媚，群树随风摇曳，快乐地生长。不论在中国、美国、俄罗斯、巴西，阳光下的一棵树都是一样的。一个太阳下，生长在世界各地的人也不应该有太大的差别。

语言会有障碍，心却没有障碍，当语言交流不便时，我们可以用爱心交流。人心会有障碍，佛的名号却没有障碍，当我们心力有所不及时，可以念“南无阿弥陀佛”。

来者都是有缘人。希望我们共同了解这一句“南无阿弥陀佛”，他是我们生命的阳光；我们是阳光中的生长的树。

我在这里为你们念“南无阿弥陀佛”，并希望阿弥陀佛的净土见到您。无限祝福！南无阿弥陀佛！

释净宗于中国弘愿寺  
二〇一五年五月十日母亲节

don't know? Yes, they do. This kind of mindfulness is free of utilitarian calculations; it is also unlimited by the fragmented memories that make up our knowledge of others. As a result, it goes deeper. It is purer, broader and more rudimentary.

Outside my window the sunlight glistens and the trees sway with the wind, happily alive. Whether in China, America, Russia, Europe or Brazil, trees in the sunshine are alike. Beneath the same sun, people in various countries worldwide shouldn't really be that different.

Language may be a separator, but there is no barrier between minds. When language impedes dialogue, we can communicate with the love and compassion in our hearts. And when our hearts and minds fall short, the name of Amitabha Buddha remains free of all impediments. Whenever our mental and spiritual capabilities fail us, we can recite "Namo Amitabha Buddha."

It is karma that brings us together here. Together, too, I hope we will seek to understand "Namo Amitabha Buddha." For Amitabha is the sunshine in our lives; we are trees that are growing in the sunshine.

I would like to recite "Namo Amitabha" on your behalf, and hope to see you in the Pure Land of Amitabha Buddha. May you all be abundantly blessed!

- Shi Jingzong; Hongyuan Monastery, China

附：

净宗法师官方Facebook主页名称为：Master Jingzong 净宗法师

以下是脸书上国际莲友们的留言截图。

Master Jingzong 净宗法師

Hongyuan Monastery  
www.hongyuansi.co

Master Jingzong 净宗法師  
Public Figure

Timeline

33% response rate, 3-days response time  
Respond faster to turn on the badge

1,397 likes +26 this week  
Amitabha Pureland and 2 other friends

2,090 post reach this week

View Pages Feed  
See posts from other Pages

Boost Your Post  
"Our Only L..." is performing better than 95% of

Status Photo / Video Offer, Event +

Write something...

Master Jingzong 净宗法師 with Thomas Hon Wing Polin.  
Published by Melling Song (P) · 20 hrs · 🌐

Looking at People  
When dealing with others, we should not regard them as independent.

Promote

THIS WEEK

2,090  
Post Reach

372  
Post Engagement

0  
Website Clicks

0 of 0  
Response Rate

3 days  
Response Time

Recent

2016

2015

Chat



## 1. 念佛胜家亲

18次分享



写评论...



**Tom Eberth** Namō Amitābhāya Buddhāya. Only those with the 18th Vow can experience the closeness with each other that Amitabha's embrace brings to the life of all who recite the name, one in the interdependent Tathagata-Matrix of Infinite Light, Infinite Life, & Infinite Radiance.

赞 · 回复 · 消息 · 2月29日上午 5:59



**Domingo Hernandez** Namō Amitabha.

赞 · 回复 · 消息 · 2月29日上午 12:44

另 1 条评论

[译文]

**Tom Eberth** 南无阿弥陀佛。唯依弥陀本愿、专称佛名的念佛人，方能体会莲友之间的佛缘法缘之亲，体会阿弥陀佛对十方众生的同体大悲、无缘大慈。

## 2. 写文章

👍 赞    💬 评论    ➦ 分享

👍 Householder Jingxing、妙音和其他 16 位用户    热门评论 ▾

5次分享

写评论... 📷 😊

 **Raymond Su Shan Lam** Surely our media (both local and global) would have much wiser and compassionate ideas to impart and implement if these points of advice were followed, rather than so much junk food for the brain.

赞 · 回复 · 消息 · 👍 1 · 2月28日上午 9:43

 **劉芝榕** Master Jinzong 🌍 Howdy!! Thank's for Chinese Taipei " [http: //www.plb.tw](http://www.plb.tw) " very much. Respect 🙏 NA-MO A-MI-TA-BHO 🙏!! I

[译文]



**Raymond Su Shan Lam** 如果我们的媒体（包括国内及世界各国的媒体）能够遵循法师提出的建议，而不是为受众提供各种头脑垃圾食品，就可以传播和推广智慧、慈悲的思想理念了。

### 3. 公共资源


👍 赞    💬 评论    ➦ 分享

👤 Ichimai Kishōmon、Cam Brunner和其他 24 位用户    🔥 热门评论 ▾

18次分享

 写评论...  

 **Domingo Hernandez** Thank you so much for this teaching. This level of love and acceptance by the Buddhas is beyond human comprehension. These teachings allow us to expand our hearts and minds to a love that asks for nothing other than the invitation that it awakes in our own mind. Namó Amitabha.  
赞 · 回复 · 消息 · 🍊 3 · 2月25日下午 9:11

 **John C. Del Bagno** Very well said!  
赞 · 回复 · 消息 · 2月26日上午 2:07

[译文]

**Domingo Hernandez** 感恩您的教诲。佛陀的广大慈悲，绝超凡夫情见。这些法义可以使我们透过自身狭小卑劣的凡夫之心，窥见弥陀给予众生的无条件大爱。

## 4. 不小心碰到



[译文]

**Janet Teh Bee Looi** 读后我的心都融化了。弥陀太慈悲了，无时无刻不在盼望我们回家，如母忆子。顶礼阿弥陀佛！

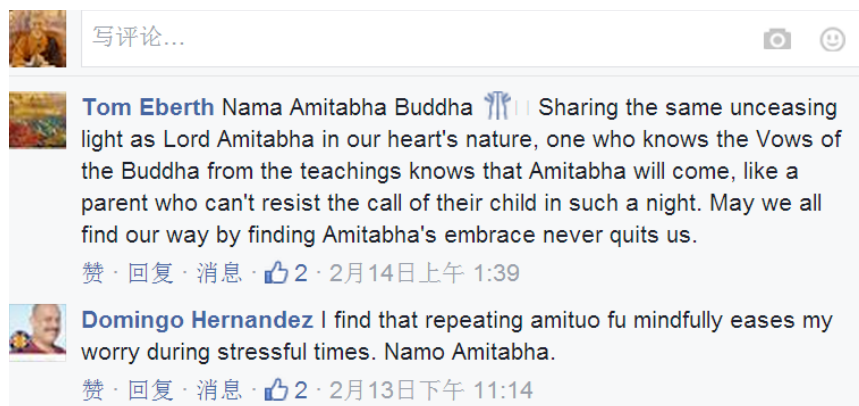
**Jack Oui** 愿十方众生同生西方极乐世界阿弥陀佛所！

**Domingo Hernandez** 师父的解释非常贴切生动。南无阿弥陀佛！

**Kuang-min Lee** 感恩！阿弥陀佛！

**Janet Teh Bee Looi** 顶礼净宗法师！南无阿弥陀佛！感恩师父！

## 5. 暗夜

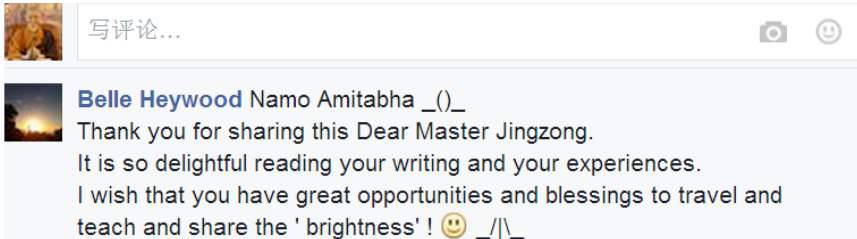


[译文]

**Tom Eberth** 南无阿弥陀佛。不断光佛阿弥陀，大悲无倦常照我。本愿念佛人，毕生称名，佛必来迎，如同父亲无法抗拒亲生儿子在此暗夜之中发出的呼唤。愿十方众生，皆能有缘了知，无始劫来，弥陀与众生片刻未离。

**Domingo Hernandez** 我发现，当我心里感觉紧张时，只要相续专注地称念弥陀佛名，内心的焦虑就会逐渐减轻。南无阿弥陀佛。

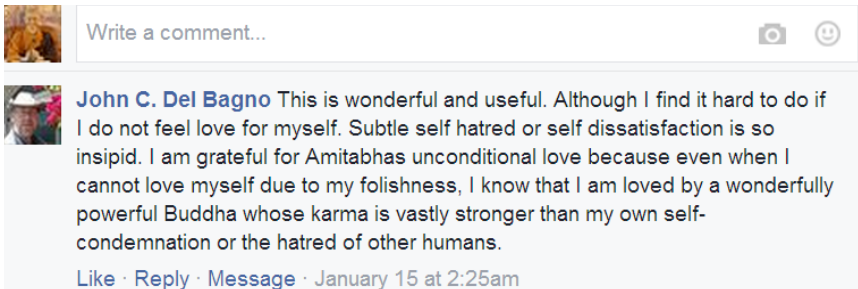
## 6. You are so bright



[译文]

**Belle Heywood** 南无阿弥陀佛！感恩净宗法师的分享。您的文章和经历读起来令人赏心悦目。祝您旅行和传法，一路顺利，功德圆满！

## 7. 解决问题还是取消问题



[译文]

**John C. Del Bagno** 精彩绝妙、受益匪浅！但是我发现，如果我不爱自己就很难做到。自我仇恨或自我不满的心态非常微妙而无聊。所以，我由衷感恩阿弥陀佛的大慈大悲。因为当我因愚痴而憎恨自己的时候，我知道，我被一位伟大的佛陀热爱着，这位慈父的圆满功德力，可以轻易地消融我的自我谴责，消融我对其他人的憎恨。

