

Bodhi Mirror

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SHRAMANERIKA HENG FU

Shramaneri Heng Fu concentrates on the Dharma-door of reciting the Buddha's name. In describing the practice of holding the name, the Venerable Abbot had this to say:

Say "Namo Amitabha Buddha" and there is a Buddha-thought in your mind. When you are mindful of the Buddha, the Buddha is mindful of you. It's like communication by radio or radar. You recite here, and it's received there. But if you don't recite, nothing is received; so you must hold and recite the name.

Having recently left the home-life, Shramaneri Heng Fu is delighted with her decision because she finds she can devote full time to cultivation and practice in a way that she was never able to as a lay person. She says:

"I'm very happy and grateful to be able to draw near a Good Knowing Advisor and to hear the Proper Dharma being lectured. Previously I had few chances to do so, but now in this Way Place where our days are full of opportunities to listen, study, and practice, I am gaining more understanding of the Buddhadharma."

That understanding leads to discoveries of the inconceivable and ineffable wonders which result from sincere and constant practice. Such as the Master's observation reveals here:

"In the Dharma-ending age, recitation of the Buddha's name is a most important Dharma-door. Don't take it lightly. Every time Dhyana

Master Yung Ming Shou, the Sixth Patriarch of the Pure Land School, recited the Buddha's name, a transformation Buddha came out of his mouth. Those with the Five Eyes and Six Spiritual Penetrations could see it. When you recite the Buddha's name, you emit a light which frightens all weird creatures and strange ghosts away. They run far, far away and leave you alone. So the merit and virtue of holding the Buddha's name is inconceivable."

Eager to improve her skills with the tools of language so as to better grasp the Dharma's treasures, Shramanerika Heng Fu studies English and Mandarin Chinese at Dharma Realm Buddhist University. While concentrating on her Dharma-door, she keeps her hands busy as well, joining in the daily tasks of convent life and even learning the arts of t'ai chi ch'uan. But she stays mindful of the Abbot's descriptive admonishment:

"When one recites 'Namo Amitabha Buddha', in the Western land of Ultimate Bliss, in one of the pool of the seven jewels filled with the eight waters of merit and virtue, a lotus flower grows. The more one recites, the bigger it grows, but it won't bloom until the end of one's life, when one's self-nature goes to be reborn in it. If one wishes to know whether one will be born in a superior, middle, or inferior grade of lotus, one should ask oneself how often one recites the Buddha's name. The more one recites, the bigger the lotus; the less one recites, the smaller. If you don't recite it at all, the lotus withers and dies."

"To be reborn in the Land of Ultimate Bliss, one must have deep faith, firm vows, and actual practice. If you hold fast to the name, and cultivate vigorously, success is certain."