



求生極樂世界之心路歷程

The Evolution of My Resolve to Be Reborn in the Pure Land



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我發願求生西方極樂世界的心，可分為三個階段，最初是爲了要去吃東西才發願往生：約在民國四十二年左右，讀初中的時候，(也是最好吃的時候)有一天中午，在學校圖書館，隨意翻閱一本刊物，讀到一篇介紹「西方極樂世界」的文章，其中最吸引我的一句話是：「在西方極樂世界，想要吃什麼，那個吃的東西就來了。」而往生的方法是，只要常念「南無大慈大悲，救苦救難廣大靈感觀世音菩薩。」當時我爲去那裡吃東西，除了用功讀書之外，就很努力的念，有時連走路也在念。

這種爲了去西方極樂世界吃東西的心，直到第一次打佛七(約民國六十五年左右)才改變。因爲主七和尚每天開示，勉勵我們要專心念「南無阿彌陀佛」，開示中令我印象最深刻的，是往生西方極樂世界，可免六道輪迴。由此我才知道，人死之後，有可能去做畜生、餓鬼或下地獄。我非常害怕，所以這一階段，是怕六道輪迴，墮落三惡道，而努力念佛。

我在一九八八年皈依上人，在此之前，曾看過一本上人弘法的書，當時並不知道上人是位大德高僧，但看到「凍死不攀緣，餓死不化緣，窮死不求緣」三大宗旨，以及「不爭、不貪、不求、不自私、不自利、不妄語」六大條款，這種潔如冰霜的志行，令我佩服得五體投地，景仰不已。所以一九八八年上人蒞

My resolve to be reborn in the Western Land of Ultimate Bliss (Pure Land) can be divided in three phases. Phase I: The original motivation behind my resolve to be reborn in the Western Land of Ultimate Bliss is to eat. Around 1953, I was in junior high school and I loved to eat. One afternoon in the school library, I casually picked up a journal to read. It happened to be an article on introducing the Western Land of Ultimate Bliss. What caught my attention was the line: In the Western Land of Ultimate Bliss, whatever you wish to eat appears before you. To get there, you only need to constantly recite "Homage to Guan Shi Yin Bodhisattva of great kindness, compassion, and efficacy, who saves beings from suffering and difficulties." During that time, besides being diligent in my schoolwork, I was also very diligent in reciting because I wanted to go there to eat. Sometimes, I was reciting even while walking.

Phase II occurred around 1976. I attended a Seven-day Amitabha Session for the first time, and my initial resolve to get to the Western Land for the purpose of eating changed. The Dharma Master hosting the session encouraged us to single-mindedly recite "Namo Amitofo (Homage to Amitabha Buddha)." What he said that left a deep impression in my mind was that living beings who are reborn in the Western Land can transcend transmigration in the Six Paths. From his lecture, I realized that after a person dies, he might be reborn as an animal, a hungry ghost or a hell being. I was terrified. Hence, compelled by my great fear of falling into the three evil paths, I diligently recited the Buddha's name.

In 1988, I took refuge with our Venerable Master. Prior to that, I chanced to read a book of our Venerable Master's Dharma talks. I did not know then that our Venerable Master was a virtuous eminent monk. When I read the Three Great Principles: 'Freezing to death, we do not scheme. Starving to death, we do not beg. Dying of poverty, we ask for nothing.' and the Six Guiding Principles of 'No contention, no greed, no seeking, no selfishness, no self-benefiting, and no false speech', my admiration and respect for our Venerable Master was beyond words. Such pure conduct! Therefore, when the Master came to Tainan (Southern Taiwan) in 1988 to transmit the Three Refuges, I brought my mother to Proper Enlightenment Monastery and we took refuge together with our Venerable Master. When we went home, I joked with my

臨臺南「正覺寺」授皈依，我就用機車載著先母一起去皈依，回家後還跟她老人家開玩笑說：「媽，我現在要叫妳師姊了。」現在想起來，這可能是我最孝順媽媽的一件事。

一九九三年退休之後，從臺南搬到臺北來住，星期假日常常參加「法界印經會」的共修法會，由此因緣，才能聽聞到佛法，讀到上人的開示錄及經典淺釋。每於法會當天午齋之時，我們一邊吃著營養可口的素齋，一邊聆聽上人真言實語，諄諄教誨的錄音帶，既覺親切，又獲益良多。結齋之後的結法緣時間，還有法師及蓮友的法布施，所以每參加「法界」的共修法會，都能飽餐法味，接受佛法的餵養，令人法喜充滿，感恩無盡！

我懷著感恩的心，常常想到上人說的：「只要我有一口氣在，就要講經說法。」以及「學佛法，一舉一動都要為他人著想，要把自己看輕了，要捨己為人…」非常慚愧，我業障深重又很愚癡，沒有能力做什麼事，但我要在努力念佛之餘，身體狀況允許之下，一定要參加「法界」的共修法會，並做能力所能及的事，以盡寸心。

經過這幾年的薰習，略微體會到佛的大慈大悲，又隨著年齡增長，看到社會乃至世界上各種不幸的人、事、物，深深感到這娑婆世界實在是一個眾苦交煎的世界，也更加明白「人身難得今已得，佛法難聞今已聞，此身不向今生度，更待何生度此身。」愷切的真理，及「盡此一報身，同生極樂國」的重要。於是每日晚課時，我依文至誠發願：「一心



mother, “Mom, I can address you as my Dharma sister now.” Looking back now, this could have been my most filial act.

When I retired from work in 1993, I moved to live in Taipei. Every weekend and holiday, I attended the Dharma assemblies at the Dharma Realm Buddhist Books Distribution Society. These causes and conditions enabled me to listen to the Buddhadharmas and read our Venerable Master’s lectures and sutra commentaries. While eating nutritious and delectable vegetarian lunch on days of the Dharma assemblies, I listened to audiotapes of our Master’s words of truth. His admonitions and

teachings felt warm and I gained a lot of benefit. After the meal concluded, we had a period of creating Dharma affinities during which both monastics and lay people shared their experiences, reflections and feedback. Hence, each time I attended a Dharma Assembly, I came home feeling nourished with Buddhadharmas. Immersed in the joy of the Dharma, I am infinitely grateful.

With a deep sense of gratitude, I always recall what our Master said, “As long as I have one breath, I will expound the sutras and speak the Dharma.” He said, “In learning Buddhism, every action should be in consideration of others. Regard yourself lightly. Be ready to sacrifice yourself for others.” As embarrassing as it is, I have to admit that I have heavy karmic obstruction and I am stupid. I am not capable of giving significant help. Nevertheless, I will diligently recite the Buddha’s name. In addition, depending on what I physically can do, I will certainly attend the Dharma assemblies and render my service in whatever way I can.

After all these years, I realize the greatness of the Buddha’s kindness and compassion. As I advance in age, I have witnessed a lot of unfortunate events in this world. I truly feel that this Saha World is a world of misery. I came to better comprehend the saying “It is difficult to obtain a human body; now, I have one. It is difficult to encounter the Buddhadharmas; now, I have encountered it. If we do not rescue ourselves in this life, when are we to do so?” These are unquestionably true principles. Equally important is “After we are through with this retribution body, let us be reborn in the Land of Ultimate Bliss.” Hence, during my daily Evening Recitation, I sincerely make the vow, “With one mind I return my life to Amitabha Buddha who is in the Land of Ultimate Bliss. May his pure light illumine me and his kind vows gather me in. Now, with



皈命極樂世界阿彌陀佛，願以淨光照我，慈誓攝我，我今正念稱如來名，為菩提道，求生淨土……。」這就是我第三階段求生淨土的心願，我並隨時準備往生時刻的到來。

我堅信阿彌陀佛慈悲不捨，接引眾生的四十八大願，例如：「設我得佛，十方眾生，至心信樂，欲生我國，乃至十念，若不生者，不取正覺。」也祝願大家：萬事吉祥，所求滿願！阿彌陀佛！

proper mindfulness, I praise the Thus Come One's name, in order to take the path of Bodhi and to seek rebirth in the Pure Land." This is Phase III of my resolve to be reborn in the Western Land of Ultimate Bliss. I am prepared to go to the Western Land of Ultimate Bliss at any moment.

I firmly believe in the Forty-eight Vows made by Amitabha Buddha, out of his kindness and compassion to gather in living beings. For example, Amitabha Buddha made the vow that "If I become a Buddha, if any being in the ten directions who wishes to be born in my land, and who resolves their mind with faith and joy, and recites my name for even just ten breaths—if they are not reborn there, I will not attain the Proper Enlightenment." I hereby wish that everything will be auspicious for everyone. I hope you all obtain what your hearts desire. Amitabha!



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我認爲自己一直疏忽於佛法的修行，好似孩子的家長，終日忙於工作、抽不出空看孩子；等到夜深回家，孩子已經睡了！這樣對待孩子是不公平的。我知道，做這樣一個長期計畫，簡直是瘋了，因爲「無常」並不待人；可是我在祈求，求它能慈悲等等我，等我將諸「瑣事」搞定。試想，我得獻上廿年的青春，只拿一個學士學位。那我鑽研佛法鑽研多少年？它真的是值得我全神貫注。

總之，我很感激上人與「法總」，使我能得以親近聽聞妙法。有時候我覺得：如果我沒有仰仗上人的慈恩，而去做了山間隱士，於他人艱困之際，便沒有作用。我想了很久，得一結論：就是在能成事以前，我必需多下功夫，來「反聞聞自性，深思一切」。祝願大家愉快、學佛成功！

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Think about it, I had to dedicate 20 years of study just to get a BS degree. How many years have I spent studying the Buddhadharma? It truly deserves my fullest attention.

To conclude, I wish to express my gratitude to the Venerable Master Hua and DRBA (Dharma Realm Buddhist Association) for making it possible for me to have access to the wonderful Dharma. Sometimes I feel if I became a recluse, I would not be repaying the Master's kindness because I would not be available to help others in times of difficulties. I have thought it through for a long time and concluded that I need to spend more time to "listen to myself and think everything over" before I can do anything truly helpful for others. I wish everyone joy and success in all Buddhadharma.

