



從淨土迷茫中覺醒

Awakening from Confusion about the Pure Land

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宣公上人、各位法師、各位善知識：

阿彌陀佛！我的名字是嘉慧，來自明尼蘇達州。2003年在實法師到明州弘法的時候皈依，法名親慧。這一次是我第二次到聖城來，很幸運地就碰到聖城第一次連著辦二個彌陀七。法師安排我今天上台跟大家結法緣，心想，我才剛學佛沒多久，對佛法的了解也不深，所以我就想簡單地跟大家分享一下，我接觸淨土法門的因緣。

第一次接觸到淨土法門是在1998年，我母親突然生病去逝的時候。為什麼說是突然生病呢？因為在那之前，我們全家人萬萬都沒有想到，原本好端端的媽媽會因為吃了一塊人家送的豬肝，然後就高烧不退，住進醫院後沒多久就昏迷不醒。在加護病房急救三十九天之後，醫生束手無策，宣告不治。

當媽媽剩下最後一口氣的時候，爸爸決定要帶媽媽回家，讓媽媽在家裏往生。當時，我們全家都沒有學佛，又是第一次有至親的家人要在家裏往生，所以我們跟本都不知道該怎麼做，對媽媽才是最好的。

還好，在醫院認識一位師姐，她知道我們的情況就主動來幫助我們。就在媽媽回到家後，有很多不認識的師兄、師姐來家裏幫忙助念。那時，根本也不知道所念的阿彌陀佛是那尊佛，也不了解西方極樂世界是怎樣的地方，只是知道如果媽媽到

Venerable Master, Dharma Masters, Good and Wise Advisors,

Amitabha! My name is Jia-hui, and I'm from Minnesota. I took refuge in 2003 and was given a Dharma name Chin-hui when DM Sure propagated the Dharma in Minnesota. It's my second time visiting CTTB, and luckily I encountered the great occasion that CTTB held an Amitabha session for two consecutive weeks for the very first time. A Dharma Master scheduled me to create Dharma affinities today. I thought that since I had only learned Buddhadharma for a little while, and didn't have great understanding of the Buddhadharma, therefore, I would like to share how I encountered the Pure Land Dharma Door.

The first time I encountered the Pure Land Dharma Door was back in 1998 when my mother passed away from a sudden illness. Why do I say it's sudden? Before that, none of my family could imagine how a healthy person like my mom would have a non-retreating high fever after eating a piece of pork liver. She became unconscious after she was admitted to the hospital. After being hospitalized in the intensive care unit for 39 days, the doctors couldn't do anything but pronounce her dead.

When mom only had one breath left, my father decided to take her home and let her pass away at home. At that time, none of us had any contact with Buddhadharma. It was also the very first time that a close family member was passing away at home. None of us knew what to do and what would be the best for mom.

Luckily, we met a Dharma sister in the hospital. She volunteered to help us out when she knew about our situation. Upon returning home with mom, lots of Dharma brothers and sisters that we didn't know before came to assist us in reciting the Buddha's name. At that time, I didn't know who Amitabha was, and didn't have any idea of what the Western Pure Land was like. I only knew that as long as mom could get to the Western Pure Land, she wouldn't have any more suffering, and could obtain her ultimate bliss. Therefore, under the



了西方極樂世界就沒有痛苦，並得到永遠的快樂。所以就跟弟弟、妹妹很誠心地在師兄、師姐帶領下為媽媽念佛，希望媽媽能夠脫離病痛的折磨，生到永遠快樂的國度去。

在為媽媽守喪的期間，身為長女的我要承擔起家裏的家務工作，平常這些工作都是媽媽在打理的，如今媽媽不在了，覺得自己好像失去了依怙，心中的悲傷、難過，實在是不知該如何宣洩。想起師姐說過，在七七四十九天內，都可以念佛回向給媽媽，所以每次傷心難過時，就去念佛回向。原本以為如此做是為了媽媽好；但到最後才發現，其實受益最大的人竟然是自己，從此，念佛便成為我療傷消除煩惱的方法。

2001年來到美國念書，在美國中西部明州佛教會認識很多喜歡念佛的師兄、師姐，我的生活也因此起了一百八十度的轉變，我開始吃素，而且佛教也變成了我生活中不可或缺的一部份。

之前，有為媽媽往生時念佛的經驗，所以正式接觸到淨土法門時，很快就接受了，很歡喜參加念佛共修及淨土經典的研讀。表面上看起來我似非常精進在修習淨土法門，實際上我知道自己有一個非常嚴重的根本問題正在逐漸擴大。

大家都知道，修行淨土法門就是要求願往生西方極樂世界；要往生西方極樂世界必須信、願、行三資糧具足，才能往生，而且三者缺一不可。而我的情況，在行方面，我念佛，但我是為了心煩氣躁時念佛，以便降伏煩惱；並且集中注意力。在願方面，我厭倦了這個世界的不完美，並感受到苦的逼迫性，如果真的有西方極樂世界的話，我是百分之百願意往生的；但問題就出在我不相信真的有西方極樂世界，真的有阿彌陀佛的存在。

有很長一段時間，我一直認為淨土念佛法門，是釋迦牟尼佛看到眾生懶惰及散亂的根性，所說的一個權巧方便的法門。讓眾生有所依怙及攝受眾生的身口意三業，這樣眾生就可以少造點罪業，避免繼續輪迴受苦，實際上是沒有所謂的阿彌陀佛及西方極樂世界的。這樣的想法直到去年聽到一位法師對淨土法門信願行三資糧的開示後，才徹底得改變。

法師開示說，「佛是實語者、如語者」，佛

guidance of all the Dharma brothers and sisters, my brother, sister and I sincerely recited the Buddha's name for mom, hoping that mom could end the torture of the illness and be reborn in the land of Ultimate Bliss.

During the mourning period of mom's death, I, as the eldest daughter, had to take over the housework. Normally, it had been managed by mom. Now that she had passed on, I felt I had lost my refuge. I really didn't know how to release the sorrow and grief. I recalled that a Dharma sister mentioned before that we could recite Buddha's name and transfer the merit and virtue to mom during the first 49 days of her passing. Thus, whenever I felt sad, I would recite the Buddha's name and transfer the merit and virtue. At first, I thought what I had done was to benefit mom, but realized later I was the one who benefited the most. From then on, reciting Buddha's name became a great way for me to get rid of sorrow and affliction.

I came to America for school in 2001, and met lots of Dharma brothers and sisters who liked to recite Buddha's name at Minnesota Buddhist Association in the American Midwest. Consequently, my life went through a huge change. I became a vegetarian, and Buddhism became a great part of my life.

Due to the past experience of reciting Buddha's name at mom's passing, I immediately accepted the Pure Land Dharma Door as soon as I officially encountered it. I also took great joy in reciting the Buddha's name with the assembly and studying all the related sutras. It looked like I was vigorously cultivating the Dharma Door of Pure Land; but in fact, I knew a fundamental issue was seriously and gradually developing.

Everybody knows that people do the Pure Land practice because they wish to be reborn in the Land of Ultimate Bliss. To be reborn in Pure Land, one needs to be equipped with the three provisions of faith, vow, and conduct. One cannot be reborn if one lacks any one of them. Considering the conduct aspect for myself, I only recited the Buddha's name when I was vexed and restless in order to subdue afflictions, and to focus. As for the vow, I was tired of the imperfection of the world and felt the pressure of suffering. If there were truly a Land of Ultimate Bliss, I would be more than willing to be reborn there. The problem was I didn't truly believe that the Western Pure Land and Amitabha Buddha existed.

For quite some time, I thought the Pure Land practice was an expedient dharma door spoken by Shykamuni Buddha upon seeing how lazy and confused sentient beings were, so





所說的法是世界的實相真理，佛絕不會編造故事來欺騙眾生，問題是出在眾生的知見太過狹礙而無法相信佛所說的事實。他還舉兩個比喻來進一步說明，第一個比喻是要跟一隻在夏天開始時出生，然後在夏天結束時死的蟲子，來形容冬天下雪的情景。這個比喻是用來說明人類歷史太過短暫，而無法體會佛無量壽的境界，因此無法相信阿彌陀佛的存在。第二個比喻是跟一隻在井底出生長大的青蛙，說明井外的世界是多麼寬廣遼闊。井底之蛙是用來比喻人類對宇宙空間認知的有限，所以對西方極樂世界的存在，也就一無所知了。

聽完開示之後，我深刻地體會到，以人的立場要去跟一隻生活在井裏青蛙，解釋外面世界有多廣大遼闊，是一件非常困難的事情；同樣的，以佛的立場，要來跟眾生解釋，確有阿彌陀佛及西方極樂世界的存在，這又是難上好幾萬倍的任務。難怪釋迦牟尼佛在阿彌陀經中，用了好幾個「難」字來強調介紹淨土法門給眾生的困難度，也難怪十方諸佛要一起來讚歎釋迦牟尼佛的悲心和智慧，能夠將這麼難信的法門介紹給娑婆世界的眾生。

從此，我的想法完全改變了，我試著打開心量，相信有西方極樂世界存在的可能性。在每次誦讀阿彌陀佛四十八大願後，也更能夠感受體會阿彌陀佛發這些願的用心良苦及慈悲智慧。甚至，我還認為每個眾生也都可以是阿彌陀佛，為什麼呢？當一個人能真正了解佛法，且將佛法正確運用於生活上時，他定能深刻體會到佛法確實能解決人生的種種煩惱及生死問題，而且也會希望所有眾生都能來學習佛法。

當見到這五濁惡世的混濁及眾生被業力糾纏而無法修行的痛苦，創造一個清淨的國土，讓眾生能好好修行，就成爲一個很好的解決辦法。所以，我才會認為只要眾生有跟阿彌陀佛相同的願力，每個眾生都可以是阿彌陀佛。因爲這樣的想法，我的念佛心態也改變了，如今我試著用聲聲的佛號來喚醒自性的佛性，希望自己也能像阿彌陀佛一樣，創造一個清淨莊嚴的國土，讓想修行的眾生好好地修行，幫助他們早日成就佛道。

they would have something to rely on, something that could help to focus their three karmic modes of body, speech and mind. In this way, beings could avoid creating offenses and suffering from continuous retributions. But in fact, I thought there was no Amitabha Buddha or Western Pure Land. I didn't change this concept until last year when I heard a Dharma Master lecture on the three provisions of faith, vow and conduct

The Dharma Master mentioned in the lecture that "the Buddha speaks true words and right discourse." The dharmas spoken by the Buddha are all real and true principles. The Buddha would never make up stories to deceive beings. The problem comes from living beings' narrow and limited perspective which made them doubt the truths spoken by the Buddha. The Dharma Master further illustrated with two analogies. The first one is to describe a snowy scene in winter to a bug that is born in summer and will die when the summer ends. This illustrates that human history is too short, so one cannot understand the state of the Buddha's infinite life, and consequently cannot believe in the existence of Amitabha. The second one is to describe to a frog, who has lived in the well for its entire life, how vast and boundless the world is outside the well. This explains how limited human beings' knowledge is compared to the space of the universe. Hence, one is ignorant about the existence of the Land of Ultimate Bliss.

After hearing the lecture, I realized how difficult it is to explain to the frog in the well how vast and boundless the outside world is. It will be even harder for the Buddha to convince living beings of the existence of the Amitabha Buddha and the Western Pure Land. No wonder Shykamuni Buddha used the word "difficult" so many times in the *Amitabha Sutra* to emphasize the difficulty of introducing Pure Land dharma door to all beings. It's also understandable that the Buddhas of the ten directions would acclaim the compassionate mind and wisdom of Shykamuni Buddha in recommending this unbelievable dharma door to the beings in the Saha World.

From then on, my thoughts completely changed. I tried to open up my mind to believe in the possible existence of the Western Pure Land. Every time after I recited the 48 vows of Amitabha, I could feel and understand the great intentions, compassion and wisdom of Amitabha upon his making these great vows. I even thought that every being can be an Amitabha. Why? When one truly understands the Buddhadharma and applies it in daily life, one can definitely understand how the Buddhadharma can help people to solve all kinds of afflictions as well as the issue of birth and death. One will also hope that all beings can learn the Buddhadharma.





就在我對淨土法門的想法和念佛的心態改變後，有一天晚上我做了一個夢。夢見自己飛在一片廣大無際大海的上空，仔細看下海面，海面上竟然長了很多大大小小的蓮花。我一邊飛一邊欣賞著這些美麗的蓮花，飛了一會之後，看見前方有座非常寬廣的平臺，平臺邊有著雕琢非常精緻的欄柵圍繞著，還有階梯從平臺延伸到蓮花海的邊際。就在階梯和蓮花海的交界處，我看到了一朵很小很小的蓮花苞長了出來，還放出光芒；就在此時，我注意到有一位身材非常高大修長，長相很莊嚴的長者在平臺上漫步著。



當他走到階梯邊，他也注意到那一朵新長出來的蓮花苞，露出非常欣慰及慈悲的笑容。我深深被他的笑容所吸引著，心裏想著：「他究竟是誰？」突然有個聲音跑進我的腦袋瓜裏，說道：「他就是阿彌陀佛，而那朵小蓮花苞就是妳。」當我聽到這個聲音後，我非常的驚訝，目不轉睛地注視著那位長者。突然之間，有股力量將我拉離了那片蓮花海，平台長者境中的一切，離我愈來愈遠，然後我就醒了過來；但那位長者慈悲的笑容，卻仍然印在我的腦海裏久久揮之不去。

這是我第一次這麼仔細地，將這個夢境公開告訴大眾；本來我是不想講的，今天決定將它講出來，我不是要鼓勵大家念佛去追求感應，或是去執著夢境或是任何境界；只是希望藉由我的經驗，能幫助那些對淨土法門還有疑惑的行者，幫助他們能真心切信地發願往生西方極樂世界。然後在阿彌陀佛慈悲的教授指導下，早日成就佛道，幫助更多的眾生離苦得樂。

阿彌陀佛！

Upon seeing the confusion of the evil world of the five turbidities, and the suffering of the beings so entangled in karmic obstacles that they cannot cultivate, creating a pure land to accommodate beings for cultivation seems like a great solution. That's why I think one can become an Amitabha if one has the same vows as Amitabha. Because of this, my attitude toward reciting the Buddha's name changed. I used to recite in order to focus and subdue my afflictions. Now I try to wake up my own Buddha nature by reciting Buddha's name, in the wish to become like Amitabha, creating a pure and adorned land to help beings in cultivation if one wishes to, and to assist them in realizing Buddha much sooner.

Upon my change of thoughts and attitude, I had a dream one night. I dreamed of myself flying over a vast, boundless sea. When I looked down, there were lots of lotuses of different sizes. I was flying, and at the same time, observing these beautiful lotuses. After a while, I saw a broad platform surrounded by beautifully carved railings, and steps extending out to the border of the lotus sea. By the border of the steps and the lotus sea, I saw a tiny lotus bud sprouting out with light. At the same time, I noticed there was a tall, slender, and adorned elder walking on the platform.

When he reached the edge of the steps, he also noticed the newly sprouted lotus bud. He took a look at the tiny lotus bud, and smiled with compassion and comfort. I was deeply attracted by his smile. I had never seen such a kind and compassionate smile, and wondered in my mind, "Who is he?" Suddenly a voice came to my foolish head, and said: "He is Amitabha Buddha, and the tiny lotus bud is you." When I heard this, I was so astonished and stared at the elder without blinking. Suddenly, a great strand of power pulled me out of the lotus sea, away from the platform and the elder. Everything in the dream became further and further away. Then I woke up in bed. However, the compassionate smile of the elder became imprinted in my brain for a long, long time.

This is the very first time I have publicized the dream in great detail. I didn't want to talk about it at first because I was afraid that people may think I have something wrong in my head, or that I got possessed by demons. I decided to tell about it today, not to encourage everyone to seek for responses, or to get attached to dreams or states, but simply out of a wish to help those practitioners still in doubt about the Pure Land dharma door and the existence of Amitabha in the Land of Ultimate Bliss. Hope they can get rid of their doubts and truly vow to be reborn in the Western Pure Land. Under the compassionate guidance of the Amitabha, may we realize Buddhahood sooner and help more beings to leave suffering and obtain bliss.

Amitabha!!