



# 處處極樂阿彌陀

## *Everywhere Is Amitabha's Land of Ultimate Bliss*

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A talk giving by Bhikshuni Heng Mao in the Buddha Hall  
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*You recite the Buddha's name,*

*I recite the Buddha's name.*

*Why are we reciting the Buddha's name?*

*To end birth and death and to transform this Saha World.*

*Everywhere is Amitabha's Land of Ultimate Bliss.*

「你念佛，我念佛，你我念佛為什麼？了生死，化娑婆，處處極樂阿彌陀。」很高興在這2009年的最後一個晚上，除舊布新的時刻裡，能夠跟大家一起共修淨土法門。剛剛聽到大家念佛的聲音非常清淨莊嚴，彷彿現在就是在極樂世界了；又明天是2010年的開始，恰好是阿彌陀佛的聖誕。在這邊期許自己，也祝福大家在新的一年里，處處極樂阿彌陀，能夠隨心滿願，到那裡都是快樂的，平安和自在。

我們想要到哪裡都是極樂世界，都是快樂的；而別人看見我們也都是開心的，那就需要下點功夫。這個就是除舊布新，我們修行最主要的是要能夠改我們的習氣毛病，不要讓人起煩惱。念佛不但在臨終時蒙佛接引往生西方極樂世界，可以離苦得樂；現在當下就可以得到受用，念佛可以幫助我們化性，改掉我們的習氣毛病。現在借《淨土聖賢錄》裡面的一個真實故事，來跟大家一起學習研究。

在清朝有位克勤比丘，長得魁武有力，壯年的時候才出家受具足戒。他不識字，花了五年功夫，才把早晚課誦學起來。隨後行腳，遍遊中國四大名山，經過十年還是一無所知，憨直如故。到了六十歲，幸好遇到一位法師打念佛七。聽到法師講持名念佛的功德，貴在一心不亂。如果心亂時，就用念佛，讓耳朵聽佛號聽得清清楚楚，久而久之雜念自除，妄想也沒有了，心得清淨等開示。他聽了非常歡喜，才知道淨土法門是這樣子修的。所以就專修六年，結果暴性全除，心恆自在。他本來非常的憨直，講話很大聲，動不動就罵人，可是心地很好。

I am delighted on this New Year's Eve to have a chance to sweep away the old and to welcome the new by cultivating the Pure Land practice together with everyone, listening to one another's recitation, which sounds so pure and tranquil -- as if we were in the Land of Ultimate Bliss. Tomorrow is the beginning of the year 2010 and also Amitabha Buddha's birthday. My hope is that everywhere will be born in Amitabha Buddha's Land of Ultimate Bliss and that we will all be joyful with everything going accord to our wishes, and that we live in peace and safety.

By making every place the Land of Ultimate Bliss, we will not only be happy ourselves, but other people will be happy when they see us. This is what it means to sweep away the old and welcome the new. In cultivating, the main thing is to change our bad habits and not cause others afflictions. By reciting the Buddha's name, we will be guided by Amitabha Buddha to be reborn in the Land of Ultimate Bliss at the time of death. Not only that, but we can get benefits right now, because reciting the Buddha's name can help us transform and change our bad habits. I would like to share a story with you from "The Record of Sages and Worthies Reborn in the Pure Land."

During the Qing Dynasty there lived a Bhikshu named Ke Qin. He was tall, strong, and burly with an honest and gentle nature. He didn't enter the monastic life and became ordained until he was in the prime of his life. He was illiterate, and it took him five years to memorize the morning and evening recitations. Later, he embarked upon a pilgrimage to visit all the monasteries located on the Four Holy Mountains. The trip took him ten years. Yet, he learned nothing during this time and was still of the same temperament, rebellious as ever. At

經六年專修淨土法門的功夫，他這種習氣改掉了。暇時常對人說，「我現在明白如何修行，修行就是貴在一心不亂。我的業障現在因為念佛已經消滅了，這幾年我都沒有什麼煩惱，身心非常輕安。」

忽然有一天，找人請他的師兄來，把他的後事託給他。第二天他師兄來時，就對他師兄說：「克勤要跟師兄告假了。」「你要去那裡？」「我要去西方極樂世界了。」他師兄說：「你是不是發瘋呀？」他說：「沒有呀！我六年來心無雜念，一心念阿彌陀佛，句句了然，親見淨土。預知時至，決定往生，我不是欺騙人的。」說完，就把廟上所有的事情一一交付妥貼。又說：「我明天中午就要跟您告別了，我們年紀都大了，師兄您應該要做往生資糧的打算啦！好好修持念佛法門，這是非常重要的。我們以後極樂世界見了！」是日晚上他就獨坐念佛，不再跟人家講話了。第二天一大早，沐浴更衣，拈香拜佛後，他就到淨室端坐念佛。到了中午，他走入自己準備好了的一個龕內，然後結跏趺坐，手持念珠，默然念佛。果然正念分明，寂然長往。經過八個小時之久，他的師兄去探他的鼻息，發覺他已走了，才相信他講的話，而且也聞到異香。當時正是七月炎熱的時候，可是他們停龕七日，屍體並沒有酸化，見聞者都覺得很不可思議。

讓我們借克勤比丘這個公案來研究佛法。他出家十五年，一事無成，脾氣還是這麼壞；可是以短短六年時間來專修念佛法門，不但現生得到受用，習氣毛病改了；而且可以永遠離苦得樂，了生脫死，原因當然是阿彌陀佛的願力。阿彌陀佛在因地修行，發四十八大願，要幫助修行人來成就道業。這第三十三條蒙光柔軟願，就是說如果有人念佛，即蒙佛護，得佛光照，身心柔軟，非常自在快樂。佛聲所到之處，就是佛光所照之處。從這條蒙光柔軟願，我們可以了解，為

the age of sixty, one day he had the fortune of meeting a Dharma Master who encouraged him to attend an Amitabha session. Ke Qin joined the session and listened to the Master's talk, explaining that when someone recites the Buddha's name, he must recite single-mindedly without distraction. If one is distracted, one should recite the Buddha's name and listen to one's own recitation clearly and attentively. After a while, false thoughts will dissipate and one's mind will become pure. Ke Qin was delighted when he heard these instructions and was determined to cultivate the Pure Land practice. After six years of practice, his explosive temper mellowed and his mind was always calm. Originally, he had an honest and frank disposition and a good heart. However, he was a loud talker and would scold people for no reason. After six years of devout Pure Land practice, he changed these habits. He often shared with people, "In cultivating the Way, the most important thing is to be single-minded and unconfused. Now that my karma has been eradicated, I don't have any more afflictions and my body and mind are in a state of light ease."

One day, he sent for his elder Dharma brother to discuss arrangements for his funeral. "Dharma brother, I, Ke Qin wish to bid you farewell."

His Dharma brother asked, "Where are you going?"

Ke Qin answered, "Oh, I'm going to the Land of Ultimate Bliss!"

His Dharma brother said, "What, are you crazy?"

Ke Qin said, "No, I'm not. I've been reciting the Buddha's name for six years without any discursive thoughts. When I recite the Buddha's name, my every recitation is clear and I have seen the Land of Ultimate Bliss with my own eyes. I know when I'm going to die. I am determined to be reborn there. This is not a lie; I'm not deceiving you."

After taking care of his affairs in the monastery, he announced to his elder Dharma brother, "I'm leaving tomorrow. Dharma brother, you are getting old and should plan and think about your rebirth. This is important. I hope to see you in the Land of Ultimate Bliss." That night, Ke Qin recited the Buddha's name alone and did not talk to anyone. The next day, he showered, dressed in clean clothes, sat in full lotus in the coffin he had prepared, and recited the Buddha's name. Holding his recitation beads, he went to rebirth at noon. Eight hours later, his Dharma brother came into the room and saw that Ke Qin was not breathing and realized that he had passed away. Then, he started to believe what Ke Qin had told him. After his death, Ke Qin's body gave off a rare fragrance. Although it was mid-July, the hottest part of summer, his corpse showed no signs of stench or decay for seven days. It was inconceivable.

So let's take a look at the case of Bhikshu Ke Qin. After having left the home life for 15 years, he had accomplished nothing. He had a big temper, but later he focused on the practice of reciting the Buddha's name for just six years. Not only did he end birth and death, but he also changed his bad habits and subdued his wild nature. This was possible because Amitabha's Forty-eight Great Vows help people who cultivate to be highly successful in their practice. The thirty-third vow is called "becoming soft and supple upon receiving light," which means that by reciting the Buddha's name, one's body and mind will become soft and supple due to the emanation of the Buddha's light wherever one may be. From this, we know the importance of having someone help you to recite the Buddha's name on the brink of your death so your body and mind

什麼人臨命終時助念這麼重要。有助念的話，亡者身心柔軟，而且比他健康時，相貌更加莊嚴。

除了阿彌陀佛持名功德願力不可思議之外，也要加上自己本身的念力、願力也要很強。要知道「凡起一念，便落十界。」每起一個念頭，都是將來要受生的因緣。假使我們不念佛，必念衆生；不念極樂世界，必念娑婆世界。如果我們每一個念頭都念衆生，將來還是要來做衆生；每個念頭都念娑婆世界，那跟娑婆世界的緣就很深，將來還會到娑婆世界來輪迴的。

在《大勢至菩薩念佛圓通章經》裡面提到，「若眾生心。憶佛念佛。現前當來。必定見佛。去佛不遠。不假方便。自得心開。如染香人，身有香氣，此則名曰香光莊嚴。」念佛人就好像染香的人，他「念佛名就染佛名香，近佛身即染佛身香，開佛心即染佛心香。」念佛的人，身心都染佛香，久久熏染，漸入漸深；如入香光之室，因為阿彌陀佛無量光已漸漸明了，身心漸漸清淨起來。我們是以佛莊嚴而自莊嚴，以佛的法身香、智慧光，來莊嚴自己本覺心佛。所以稱香光莊嚴。我們深仗佛力加被，通身含養，我們的塵勞、業障就漸漸減少，智慧光明漸漸通達，漸漸的圓彰。為什麼我們會有這麼大的習氣毛病，這樣壞的性，上人說，這是一種無明業障，是我們前生的罪障根。所以念佛，業障消得非常快。自己的力量加上佛力，我們當生就可以成就。

上人說，我最歡喜就是念「南無阿彌陀佛」，行住坐臥都是念「南無阿彌陀佛」。所以前後左右阿彌陀佛都站滿了，因為阿彌陀佛和我要合成一個了，要沒有彼此的分別！

有一句話說：「苦莫悲、喜莫笑，總是浮生夢未覺，大家拋卻瓜葛藤，刀還清唱還鄉調。有一言、最簡要，世人如入羅網鳥，欲脫羅網何處求，唯有勸君念佛好。」盼大家早辦移民西方極樂世界的資糧，阿彌陀佛！

will be soft, supple, and at ease. In fact, your face will look healthier and be even more adorned than when you were alive.

Other than the inconceivable merit and virtue of upholding the Buddha's name, our own power from being mindful of the Buddha is also important in addition to the power of making great vows ourselves. We must understand that "when a thought rises, one is bound to the Ten Dharma Realms." This means that every thought we have is the cause and condition for rebirth or transmigration. If we are not mindful of the Buddha, then we are mindful of living beings; if we are not mindful of the Land of Ultimate Bliss, then we are mindful of this Saha world. If every thought of ours is preoccupied with living beings, in the future we will become a living being once again. If we are mindful of this Saha world, we will create a deep affinity with the Saha world; in the future we will transmigrate into the Saha world again.

The chapter on the "Perfect Penetration through Mindfulness of the Buddha of Great Strength Bodhisattva" says, "If living beings remember the Buddha and are mindful of the Buddha, certainly they will see the Buddha now or in the future. They will never be far from the Buddha, and their minds will awaken by themselves, without the aid of expedients. A person who has been near incense will carry a fragrance on his person; it is the same in this case. It is called an adornment of fragrance and light."

Those who recite the Buddha's name will carry the fragrance of the Buddha's body and mind. "Those who recite the Buddha's name are perfumed by the Buddha's name. Those who draw near the Buddha are perfumed by the Buddha's presence. Those who awaken to the Buddha's mind are perfumed by the Buddha's mind." If they are perfumed like this for a long time, it is like entering a room emanating fragrance and light; the limitlessly bright and long-lived Amitabha Buddha's body of fragrance and light will gradually become clear to them, and their bodies and minds will gradually become pure. So, we take the Buddha's adornments to adorn our bodies, and we take the fragrance of the Buddha's Dharma along with the light of the wisdom, to adorn our own inherent enlightened mind. This is called being adorned with fragrance and light. Relying on the strength of the Buddha's merit and wisdom, our karma will diminish little by little and our wisdom light will grow. Why do we have such severe habits and flaws and such incorrigible dispositions? The Venerable Master said that these are the obstructions of our ignorance and our offenses from past lives. Reciting the Buddha's name can quickly eradicate our karmic offenses, so that, based on our own strength supported by that of the Buddha, we will succeed in our cultivation in this very life.

The Venerable Master said, "I like to recite Amitabha Buddha's name the most. Whether I am walking, standing, sitting, or reclining, I recite the Buddha's name. Amitabha Buddha is to my left and right, in front and behind. Amitabha Buddha and I are one; we are inseparable."

There is a verse that says: "When suffering, do not feel sad; / When happy, do not laugh. / It's nothing but an ephemeral life, an unawakened dream. Toss away afflictions and attachments. / Sing an aria about returning to the hometown. / There is one most important word. / Mundane people are like birds trapped in a net. / How do you escape the net? / My only advice is: 'You'd better recite the Buddha's name.' " May you all prepare your ticket for immigrating to the Land of Ultimate Bliss ahead of time. Amitabha!