

我對念佛法門的感悟

謹以此文，希望藉此拋磚引玉，使有心修習念佛法門的佛友，找到歡喜念佛的訣竅，把佛號念出味道來，念出感覺來……

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於2008年12月初，因為著涼而引起感冒，卻令我對念佛法門有新的體認。

躺在床上休息，心想當人臨命終時，身軀將在氣如游絲的情形下，逐漸的冷卻，就權當此時此刻即是生命的最後一刻，於是揣摩一下臨終時要如何提起正念，專心念佛。剛開始念佛時，仍用念珠數著念佛的數目，但隨著心跳漸趨平緩之後，就改為默念佛號，手不再撥動念珠了。

也不知過了多久，突然感覺手掌心的氣與念珠的氣，互通有無，並由弱轉強；漸漸地雙手掌心逐漸溫熱，這股熱氣順沿著手臂舒展到胸口，胸口的膻中穴周遭也漸被溫熱之氣包圍。然後這股熱氣在胸腔部位逐漸擴散開來，並繞至背部。而這股熱氣擴散的同時，也能往下流注到肚臍的部位，因此冰涼的小腹也隨之回溫。小腹溫熱氣流就順著雙腿往下，直達腳掌心。當湧泉穴溫熱之感出現的同時，冷的發麻的頭部也就逐漸得到紓解，冰冷的身在句句的佛號中也漸漸散去，感冒症狀也隨之漸消了，於是體溫又恢復正常。

當我真實體驗到念佛能驅散體內的寒氣之後，使我對念佛有了全新的認知。

My Insights into Buddha Recitation

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It is my wish to use this article as an inspiration to fellow Buddhists who want to cultivate and practice the dharma of Buddha Recitation. As the saying goes, “throw out a brick to attract jade;” may they find the secrets of success for blissful recitation of the Buddha’s name and experience the flavor of deep sensation in their recitation.

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In early December of 2008, I caught a cold and came down with the flu. However, this incident enabled me to have a new realization in the practice of Buddha Recitation.

While lying in bed and resting, I had thoughts that when one is on the verge of death, one’s breathing will be like gossamer as the body gradually turns cold. Assuming that it was the last moment of my life, I began to contemplate how I could give rise to proper thoughts and single-mindedly recite the Buddha’s name at the end of my life. I started out using the recitation beads to count the number of times I recited the Buddha’s name. As my heartbeat became more even and slower, I recited in silence and my hands stopped counting the beads.

I didn’t know how long it had been but suddenly I felt the energy from my palm merging with the energy from my recitation beads. It kept growing from weak to strong and gradually, both of my palms became warm. This warm energy then traveled up my arm and expanded to my chest, to the point that even the area around my Tan Zhong acupressure point (‘Solarplexus chakra’) was also enveloped by this warmth. Afterwards, this warm energy continued to spread from my chest all the way to my back. At the same time, it also flowed into my navel area and warmed up my lower abdomen which had been icy cold. The warm energy then continued to flow down both of my legs to the hollows of my feet. When my ‘Yong Quan’ acupressure point began to feel the warm energy, the cold and numbness of my head also began to subside. The freezing coldness of my body gradually dissipated with each and every sound of the



父親在世時，曾教過我一些念佛的竅門。當時以為自己離生死無常還很遙遠，從未認真加以練習，只是將父親所說的語當成一門知識罷。直到全身發冷、寒氣逼身之際，才真正體會到「生命在呼吸間」的含義！於是在自訂的佛七功課中，用心去揣摩與體驗父親所教導的念佛方法！現略述如下：

首先，手持念珠專念佛號，父親曾說師父宣公上人教導他念佛之初，即是教他如何將一百零八遍的佛號，練習到句句分明，不要有雜念，以此奠定念佛的基礎。

其次，父親也曾告訴我在念佛的同時，可以在心中觀想蓮華，若能將蓮華的每一花瓣觀想清清楚楚，則觀想與念佛的功夫就能逐漸加深，甚至在臨終時就可以乘坐著自己所觀出來的這朵心蓮，往生西方淨土。平時這朵蓮華將常駐你心田。再者，若觀想與念佛的功夫夠深厚，也可將這朵蓮華送給有緣人，助其往生淨土。

第三，父親教我在拜佛時，要觀想自身就像身處在西方淨土圖畫的正中央，然後觀想面對著三聖，至誠懇切的頂禮，觀想著阿彌陀佛眉間的毫光照射著你全身。當心中默念著佛號的同時，雙腿就緩緩的跪下。當雙手向前伸出時，則觀想能夠接到阿彌陀佛的雙足一般。

第四，父親也教過我盤腿端坐的念佛方法，他說念佛前，先觀想自身站在西方淨土圖畫的正中央，面對著阿彌陀佛，雙手合掌向佛頂禮三拜後，盤腿端坐在蓮華中。緊接著念三遍到七遍的大悲咒，並默禱方圓百里的眾生不要干擾修煉者念佛。當大悲咒念畢，即刻面帶笑容的專念佛號。這種端坐念佛的時間可依人而定，而在下座之前，將念佛功德迴向給眾生。

☯待續

Buddha recitation. The flu-like symptoms were gone, and my body temperature was back to normal.

After I truly experienced that reciting the Buddha's name could chase away the cold energy inside my body, I came to have a brand new realization about Buddha recitation.

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When my father was alive, he gave me special instructions on how to recite the Buddha's name. At that time, I thought it was too far-fetched for me to deal with birth, death and impermanence, so I never earnestly practiced them. I just treated my father's instructions as some kind of knowledge. It was not until I had experienced the chills and the cold energy all over my body that I truly realized the meaning of the phrase, "birth and death exist in a single breath!" Hence, during my self-assigned seven-day Buddha Recitation Session, I began to diligently examine and experience the Buddha recitation method that my father had taught me! The following is a brief narrative:

First of all, you should hold recitation beads to single-mindedly recite the Buddha's name. My father said that when the Venerable Master Hua first taught him how to recite the Buddha's name, he taught him to recite the Buddha's name 108 times, and that he should practice to the point that every single sound was clear and unambiguous, and his mind was free of scattered thoughts. That is the foundation of Buddha recitation.

Secondly, my father told me that while reciting the Buddha's name, you can contemplate an image of a lotus in your heart. If you can vividly contemplate every single petal of the lotus, then your contemplation and your skill in reciting the Buddha's name will gradually intensify to the point when you are on the verge of death, you can sit on your contemplated heart lotus and seek rebirth in the Western Pure Land. This lotus normally resides in your mind ground. Moreover, if you have sufficient skill in your contemplation and in reciting the Buddha's name, you can also give this lotus to a person that you have an affinity with to help him or her seek rebirth in the Pure Land.

Thirdly, my father taught me that while bowing to the Buddha, you should contemplate that you are physically located in the center of the painting of the Western Pure Land. Next, contemplate that you are facing the Three Sages and bowing to them with utmost sincerity. Contemplate that the magnificent bright light emitted from the hallmark of Amitabha Buddha is shining upon your entire body. While silently reciting the Buddha's name, you should at the same time progressively kneel down on your knees. When you stretch out both of your hands, you should contemplate that you are receiving and upholding the two feet of Amitabha Buddha.

Fourthly, my father taught me how to sit and recite the Buddha's name in full lotus posture. He said that before you recite the Buddha's name, first contemplate that you are physically standing at the center of the painting of the Western Pure Land facing Amitabha Buddha. After you put your palms together and bow to the Buddha three times, sit in a full lotus posture in the middle of a lotus blossom. Then recite the Great Compassion Mantra three to seven times and pray silently that living beings within a hundred-mile radius will not disturb you as you recite the Buddha's name. After you finish reciting the Great Compassion Mantra, you should concentrate on reciting the Buddha's name with a smile on your face. How long you sit upright and recite the Buddha's name depends on you. Before you leave your seat, you should transfer the merit and virtue of reciting the Buddha's name to all living beings.

☯To be continued