

從十二月十八日晚間開始，萬佛城籠罩在一片熱絡的修行氣氛中，晚課後近懺、近永兩位比丘為佛七的講法系列揭開序幕，之後灑淨。隔天係慶祝阿彌陀佛聖誕的大法會，雖然天氣又濕又冷，但信眾不減其熱誠，因為萬佛城是他們心目中的極樂世界。

今年打佛七的人比往年多了很多，佛殿老是擠得滿滿的；從年齡層來看，老中青都有，這是很可喜的現象。有居士遠從法國、加拿大來參加；還有一位是在紐西蘭出生的韓裔十七歲學生李宰旼，利用在美就讀大學寒假之便來打佛七，他在紐西蘭就已經知道萬佛城及宣公上人，並有法師鼓勵他到萬佛城來修行。

一般西方人喜歡打坐，但這次佛七西方人明顯的增加了，幾個年輕的西方人也幾乎全程參加。最特別的是兩位上人將近四十年的老弟子David Rounds和John Scroggs也來參加佛七，John回憶說他上次打佛七是1985年，也就是二十五年前的事了。從他們精進用功的打七，透露著淨土法門在西方的因緣日趨成熟。

佛七在二十五日晚間圓滿，多位居士上臺發表他們的心得與感想。他們顯得蠻興奮，言談中掩飾不住心中的法喜與感恩，為2010年的佛七留下了圓滿的見證。這些報告及佛七期間法師們的開示，讀者可到萬佛城中文網站（cttbchinese.org）閱讀及聆聽。以下擇要刊出，以饗讀者。

比丘近巖：今天剛好是二〇一〇年十二月二十五號西方傳統的耶誕節，也是我們佛七的圓滿日。每逢結七，我們都會做一個總結；總結我們的收獲跟缺失，回顧我們的成功或失敗，也分享我們的快樂跟辛酸。我們這一次的佛七有很多的敬業蓮友雲集。今晚是各位來分享一下你們用功的辦法，或者是法喜收獲的感應，以鼓勵後學。

李宰旼：我今年十七歲，在美國讀書，住在紐西蘭，是韓國移民的後代。我有很好的因緣，可以在這邊跟大家一

*Bloom and Shine from California out
Across the Land: 2010 Amitabha Session at CTTB*

朵朵霞光照美加 ——2010年萬佛城佛七報導



編輯部彙編 Compiled by the Editorial Staff

On December 18, the City of Ten Thousand Buddhas was enveloped in an atmosphere of vibrant energy in the spirit of cultivation. After the evening ceremony, Bhikshus Jin Chan and Jin Yong began with a talk on the Amitabha Session, which was then followed by the ceremony for Purifying Boundaries. The celebration for Amitabha Buddha's birthday was held the next day, and although it was cold and rainy, the people's sincerity was not to be abated. In their eyes, the City of Ten Thousand Buddhas is the Land of Ultimate Bliss.

Slightly more people attended this year's than last year's session, and the Buddha Hall was packed. It was wonderful to see people of all ages together: the elderly, the middle-aged, and the young. Laypersons came all the way from France and Canada. One was Lee Zae Min, a 17-year old Korean, originally born in New Zealand. He goes to college in the U.S. and chose to spend his winter break here attending the Amitabha Session. While in New Zealand, he already knew of the City of Ten Thousand Buddhas and the Venerable Master Hua, and a Dharma Master encouraged him to come to the City to practice.

In general, westerners like to meditate, but the number of westerners during the session has clearly increased. Several young westerners completed

起共修。首先要感謝我慈悲父母，他們不僅生我、育我，還讓我得以結下深厚的佛緣。因為他們的慈悲，當我三歲時就皈依三寶，並受了五戒。

我在紐西蘭時，那兒曾有位法師造訪過聖城，她說這裡是她真正想來修行的地方。現在，我來了，主要體認一件事：我修行的功夫其實還挺差的。在坐念時暈睡，繞念時心裡有很多的妄想。在念《阿彌陀經》時，不能專心念。這次參加法會讓我了解到原來我有這麼多的妄想！因為在家裡，我沒有機會這麼密集地修行，從來不覺得我的問題這麼大！很高興有這個機會來學習，希望我可以在這兒待久些，修行更多些。

陳立君：末學來自冰天雪地的明尼蘇達州。今天有機會，在這裡參加萬佛聖城的彌陀佛七法會，與諸上善人聚會一處，非常感恩上人，感恩所有法師的帶領，還有感恩維那法師、香積菩薩，還有四圍的同參道友。我還要感謝這個佛殿的音響，這個音響大概是全世界最好的。

我為什麼會來這裡念佛打佛七呢？這要追溯到三十多年前，我在臺中蓮社的時候，有幸聆聽到李炳南老居士講《華嚴經》。那時候就聽說在遙遠的美國，宣化上人的美國弟子在加州三步一拜，就非常地嚮往。

今天能夠完成這個佛七的心願，我非常高興。所以我也是要跟大家報告，就是打佛七一定要整整打七天；為什麼？因為你前五天是來還債的，最後兩天才能夠離苦得樂。

我剛來萬佛聖城時，腿突然間不能走路了；本來就已經走不動了（編按：陳居士本身行動不便），現在更是一步一腳印，沒有辦法動。聽說萬佛聖城是消業障很靈驗的地方，所以有詩為證：「若人欲了知，身體好不好？一到聖城便知曉。身體不好業障消，身體還好真福報！」

我曾經夢想：如果能夠每天念佛，是最快樂的事。所以在佛七期間，由於維那法師的慈悲帶領；因為太過癮了，

most of it. David Rounds and John Scroggs, both close and longstanding disciples of the Venerable Master for over 40 years, also participated in this session. Mr. Scroggs recalls that the last time he attended the session was in 1985—that's 25 years ago. Both vigorously participated in the session, perhaps revealing how the causes and conditions of the Pure Land Dharma Door in the west have become more mature.

The Amitabha Session concluded on the 25th. Many laypeople went on the stage in the Buddha Hall to share their insights and reflections from the session. They seemed quite excited and expressed their joy and gratitude for the Dharma. They gave a wonderful testimony to the 2010 Amitabha Session. Audio and written transcripts of these reports, along with other talks given by Dharma Masters during this session, are available, for those who are interested, at the City's Chinese webpage www.cttbchinese.org. Excerpts are given below.

Bhikshu Jin Yan: Today happens to be Christmas, the 25th day of December. It is also the completion of our Amitabha Session. Usually on the final day, we share our insights and personal experiences and sum up what we gained and what we didn't do well in the sessions. We reflect upon our success or failure. We share our joy and also our sufferings and the bitterness we have gone through. This year in particular we have many people who have some *gongfu* (skill) in their practice. We call these people "lotus friends" in the practice of the Pure Land. Tonight is the night to bring forth the stories or experiences to inspire and encourage people who will be practicing in the future.

Jae Min Lee: I'm 17 years old and a student in the United States. I live in New Zealand as a Korean immigrant. I had the great fortune to be part of this Dharma assembly and to participate in the Amitabha recitation. The first cause will be the kindness of my parents. Not only did they give me this body but they also raised me well and gave me very strong Dharma connections. Due to my parents' kindness I was able to take refuge and the five precepts when I was three years old.

When I was in New Zealand, a Dharma Master had visited the City and regarded it as truly a place she wished to practice. Now that I am here, I have learned mainly one thing: I'm a very bad practitioner. I slept during the sitting recitation, and my mind was full of random thoughts during walking recitation. This experience has shown me how much idle thinking I really had in my mind because back home there wasn't any place and opportunity to practice this intensively. I was never aware of how large the problem was. I am very glad to have had this experience in learning and wish I could stay longer to cultivate some more.

Chen Li Jun: I'm from Minnesota where there is ice and snow everywhere. With this great opportunity to participate in the Amitabha session at CTTB and to gather together with all wholesome people, I would like to thank the Venerable Master, the leadership of the Dharma Masters, the cantors, the kitchen staff, and fellow cultivators. I also appreciate the sound system in the Buddha Hall. It probably is the best sound system in the whole world.

Why did I come here to attend the Amitabha Session and recite the Buddha's name? I would have to trace back thirty-some years ago. When

所以常常大聲念佛。我本來不能動的時候，五天都是坐著念，很少站起來；最近兩天能夠跟大家一起繞佛，哇！感覺好像身在蓮池海會之中。這個音響真好，大家齊聲念佛，好像滿虛空都是佛號，讓我感覺真的是身在淨土中了。所謂「大聲念佛者，實乃以身命做佛事，只求往生西方，離苦得樂。」

有個念佛的小心得，就是我念阿彌陀佛的時候，我那個「阿」字一定會變得很大聲；因為覺得只要「阿」出來以後，你就會得力。

昨天又突發奇想：當我們在念「南無清淨大海眾菩薩、南無清淨大海眾菩薩……」（編按：晚間大迴向時），那個「眾」本來是大眾的眾，我就想到是種蓮花的「種」。因為我聽說聖城有位法師，他發願要種二十萬棵大樹。所以我就想，那我們也要種菩薩，把這個菩薩種滿蓮池海會，讓它開滿蓮花。

今天有這個殊勝因緣，大家在一起念佛，希望以後大家都能「投生淨土悟無生，迴入娑婆度有情。」阿彌陀佛！

范聖華：末學是從臺灣來的，現在在 Bay Area（舊金山灣區）工作定居，這是我第五次到聖城來打佛七。在要來之前的那一天，我就突然生了一場大病，感覺天旋地轉，以至於人就是不能動；一動就吐，完全不能動，跟僵屍一樣。所以我就躺在床上，只能是同一個角度，完全不能動。那個時候我就想，這樣子我不可能去聖城了；那時候非常傷心，因為每一年就在等這個彌陀七；從彌陀七結束以後，我就開始數日子，在等下一個彌陀七。我每年就在等這個彌陀七，結果快要到的時候，卻不能夠來；所以大家可以想像，我是多麼地傷心！

我就開始懺悔自己的業障：到底為什麼我會不能夠來參加佛七？我就想到：我對我的母親從來不知道感恩；母親很辛苦地把我養大，可是，一直都覺得我母親沒有好好地照顧我。覺得她有我這個女兒，她真是好運氣。你看，怎麼有這種子女！一個不孝的人，就是最最薄福的人。

I was at the Lotus Society of Taichung, I had the blessing to listen to the commentary on *Avatamsaka Sutra* by the elder layman Bing-nan Li. Upon hearing that Venerable Master Hua's American disciples were practicing "three steps, one bow" in California, in the United States, I was inclined to come for a visit.

I was extremely happy to fulfill my wish by completing this Amitabha Session today, and I would like to encourage everybody to attend the full seven-day session. Why? It's because you are paying debts for the first five days and you can only leave suffering and obtain bliss for the last two days.

When I first arrived at CTTB, I suddenly couldn't walk. Originally, I couldn't move around much [Editor's note: Laymen Chen had difficulty walking], and it was becoming 'one step, one footprint.' I couldn't move. I heard that CTTB is an efficacious place to eradicate karmic obstacles. A verse to prove it goes, 'If one wants to know if you are healthy, you'll find out when you get to CTTB. If you are not healthy, your karmic obstacles are being eradicated. If you are healthy, you truly have great blessings.'

I used to dream of reciting the Buddha's name every day; that would be the happiest thing! I always recite out loud following the cantors during the Amitabha Session, since it's so enjoyable! When I couldn't move, I sat down to recite for the first five days, without standing up much. The last two days, I finally got to circumambulate with everybody. Wow, I felt like I was in the great Sea-Vast Lotus Pool Assembly. This sound system was marvelous! Everybody was reciting the Buddha's name all together. It was like the Buddha's name was filling up the whole empty space, and that made me feel like I was in the Pure Land already. That explains, *whoever recites the Buddha's name out loud is actually doing the Buddha's work with their bodies and lives. They only seek rebirth in the West, so as to leave suffering and obtain bliss.*

I would like to share a minor experience: I would particularly recite 'A' out loud when I recited 'Amitabha' because I felt if I could recite 'A' out loud, I could apply energy easily.

I had another thought yesterday when we were reciting, 'Homage to the Pure Sea-Vast Assembly of Bodhisattvas' [Editor note: during the great transference at night]: the 'assembly' (Chinese romanization 'zhong') should be the word for 'planting' (same Chinese romanization 'zhong') as in 'planting' lotus flowers. I heard that a Dharma Master here at CTTB had a vow to plant two hundred thousand trees. So I thought we should also 'plant' Bodhisattvas. Plant Bodhisattvas throughout the Sea-Vast Assembly of the Lotus Pool, and let it be filled with blooming lotus flowers.

I had the incredible opportunity to recite the Buddha's name with everybody here today. I hope everyone 'can be reborn in the Pure Land and realize non-production; and then return to the Saha World to rescue sentient beings.' Amitabha!

Shenghua Fan: I am originally from Taiwan and currently live and work in the Bay Area. This is the fifth time that I've come to CTTB to participate in the Buddha Recitation Session. But the day before I was supposed to leave for CTTB, I suddenly became sick and felt dizzy as if the sky and the earth were turning. I couldn't move my body at all. As soon as I could

在這個時候，我就想到自己對母親非常不對的態度，也不懂得感恩；我當時就非常地懺悔，痛哭流涕，我跟阿彌陀佛說：「阿彌陀佛，我一定要去聖城打七，請你幫我！」

我這樣講完以後，本來一個不能動的人，馬上就可以動了。而且現在，我相信所有在場的蓮友大概看不出來，我原來病得很重；我現在感覺就像二十歲的年輕人一樣，不管是身體上還是心理上，都是非常地健康，非常地安寧，覺得充滿了希望。

總結一下我的經驗：修行一定要腳踏實地，絕對不可以貪快，或者貪開悟。我們念佛也是一樣，就是要老實念；絕對不能想：「阿彌陀佛啊！你什麼時候趕快來現身啦！什麼時候我可以得三昧啊？」你要把這些都放下，要相信阿彌陀佛有這個威神力，可以救拔我們。

我們每天每天念佛，就是存往生錢，一塊錢一塊錢地存，到時候阿彌陀佛就會來接我們的。我們不要去想任何的境界呀，或者是貪快速，那樣子都很危險！

馮玉敏：我來自於中國東北的遼寧省，目前在Texas（德克薩斯州）就讀MBA。這是我第二次來到聖城，也是平生第一次參加殊勝的彌陀七法會。我的感受很多，歸納為兩點：第一，我感覺到自己的思想可以靜下心來，（感受到）念佛的法喜；第二，深刻認識到學佛的目的是了生脫死。

十幾歲時，鄰居的阿姨送給媽媽〈大悲咒〉的錄音帶；媽媽每天放大悲咒音樂，我不知道為什麼，聽著聽著就流眼淚。後來上大學時，每天在學習之前，都喜歡誦上四十九遍大悲咒；久而久之就有一些相應的感應，有時就會聞到一種香味（由圖書館回宿舍），也會經常夢到佛菩薩。當時心裡就很歡喜，也有一種很平靜的感覺，感覺到佛菩薩真的存在。

後來，我就越來越深信「深入經藏，智慧如海」這句偈一定道理。從此之後，我就開始誦各種經典；開始誦《楞嚴經》、《妙法蓮華經》，學習佛法經

move, I felt nauseous and then became totally immobile and stiff like a zombie. I was bedridden in the same physical posture for a while. I thought to myself, I can't go to CTTB like this. I love bowing to the Buddhas. I couldn't move at all let alone bow to the Buddhas. I was very depressed because I had been waiting for the Buddha Recitation Session all year. After the end of every Buddha Recitation Session, I would wait for the next session by counting down the days. Every year, I anticipate the coming of this particular session, but I wasn't going to make it. You can imagine how sad I was!

I began to repent of my karmic obstacles and recollected that I never appreciated my mother. She worked really hard to raise me, but I never felt she took care of me. I thought she was fortunate to have me as a daughter. What kind of daughter am I? An unfilial person is one with the least blessings. I realized that my attitude toward my mother was very bad; I felt ashamed and started weeping. I said to Amitabha Buddha, "I must go to the City of Ten Thousand Buddhas. Please help me!"

Miraculously right after saying this, I could move. Dharma friends here probably can't tell from the outer appearance that originally I was very ill. Now I feel as healthy and energetic as a twenty-year-old both mentally and physically. I feel really peaceful and am full of hope.

To conclude my talk, my experience is that one must practice honestly step by step. One should never be greedy for speed or for enlightenment. The same principle applies to the Buddha recitation method. We must honestly recite the Buddha's name. We should never think, "Amitabha Buddha! When will you manifest in front of me? When can I attain samadhi?" We must let go of such thoughts and believe that Amitabha Buddha has the awe-inspiring power to save us.

When we recite the Buddha's name, it's like we are saving money for rebirth, penny by penny. When it is time, Amitabha Buddha will come to guide us to the Pure Land. We shouldn't think about attaining any state or craving quick results. It is dangerous to have such thoughts or attitudes.

Sunny Feng: I'm from Liaoning Province in Northeast China and currently residing in Texas where I am studying for an MBA. This is my second time to visit CTTB and my very first time to participate in a spectacular Amitabha session. I got lots of responses and classified them into two categories. First, I feel like I can still my thoughts so I can enjoy the Dharma bliss from reciting the Buddha's name. Second, I strongly recognize that the purpose of studying the Buddhadharma is to end birth and death.

When I was a teenager an auntie from the neighborhood gave Mom a Great Compassion Mantra cassette. Mom played the cassette every single day not knowing that the recitation would eventually move me to tears. Later when I was in college, I recited the Great Compassion Mantra forty-nine times before I studied. I had some corresponding responses, like smelling a fragrance from the library to the dorm and dreaming of Buddhas and Bodhisattvas. I felt joy and peace, and believed there really were Buddhas and Bodhisattvas.

I gradually believed in the principle behind the verse: Deeply enter the

典有一種分別心；我想也有一種貪心，而忽視了念佛法門，也忽視了修定力，總想那是年紀大一點，退休後要做的事。

後來到社會上做事，我發現自己的定力不夠，一邊念佛一邊打妄想，一邊也造了很多業。這次回到萬佛城，參加佛七，我體會到可以靜下心來念佛，可以靜下心來打坐；而煩惱呢，好像沒有感覺到，就是覺得很平靜。在佛七剛開始的時候，我念念就跟著暈魔或者妄想跑了。暈的時候自己就想掐自己，但也用不上力氣；因為手麻，太暈，就是沒有辦法。我就想不應該這樣子，我來這裡應該好好利用這個時間。這時候我就想，讓自己念得清晰明朗，讓自己的耳朵可以能夠聽到自己念佛的聲音，就知道自己沒有被暈魔拉跑，漸漸地又回到了清醒的狀態。

第二點，體會到念佛的目的是了生脫死。自從信佛、學佛後，從未認真想到了生脫死，總以為現在求往生太早了；真的阿彌陀佛來了，我好像很多事還沒有做，還放不下。

父親的突然去世，對我的影響非常大。三年前，我的父親晚期癌症過世；父親生前愛釣魚，臨終的時候舌頭都爛了。臨終期間很奇怪的，是家裡每個人，包括護理父親的親屬，都可以從他們自己的耳朵裡聽到，傳出阿彌陀佛唱念的音樂，大概持續了兩、三個星期。我告訴姐姐們，這是父親要我們給他念佛，可是姐姐們都在關鍵的時刻，在床頭哭嚎。父親已經咽氣了，姐姐還要搶救；想到那一剎那，我就很心痛，親人的愛，往往就是阻礙我們往生的人。

七月份來到聖城，受到一位佛友的影響，我開始每天誦一部《地藏經》，迴向給父親和法界眾生。這幾天，上午在廚房幫忙，下午在大殿跟大家念佛，在培福、培慧，增長菩提。雖然冬天很寒冷，又下雨，可大殿裡非常溫馨，大家的心都是一樣的，一心念阿彌陀佛。希望我們回到各自的工作，生活中，我們的心不要改變。

待續

Sutra treasury and have wisdom like the sea. I started to recite various Sutras, like Shurangama Sutra and Lotus Sutra. I had a distinguishing mind when studying the Dharmas and scriptures. I probably had greed as well, in that I had neglected the dharma-method of reciting the Buddha's name and also neglected to cultivate samadhi power. I always thought that was something I wouldn't do until I was old or retired.

I started working and realized that I didn't have samadhi power. I would strike up false thoughts when I recited the Buddha's name and committed lots of offenses. This time the CTTB Buddha Recitation session helped me to attain the calmness necessary to recite the Buddha's name and to mediate. As for the affliction, I didn't seem to feel it. I just felt peaceful. At the beginning of the session, I was misled by the drowsy demon or false thoughts after some recitations. I would pinch myself when I was sleepy, but I couldn't apply strength because my hands were numb and I was too sleepy. I reflected to myself that I should make good use of the time here. I thought I should recite clearly and let myself hear my own voice of recitation. Then I knew I wasn't drawn afar by the drowsy demon and gradually returned back to the alert conditions.

Second, I recognized that the purpose of reciting the Buddha's name is to end birth and death. I had faith in the Buddhas and learned Buddhadharmas, but had never thought of ending birth and death. I had always thought it was too early to seek rebirth. If Amitabha had arrived, it would have seemed there were still lots of things left undone - lots of things that I couldn't put down.

My father's sudden passing had a great influence on me. Three years ago my father passed away with terminal cancer. Father liked to go fishing when he was alive. His tongue was all rotten when he was on the verge of passing. It was strange when he was passing that everybody at home, including the relatives who cared for Father, all heard the recitation of Amitabha Buddha which lasted for two or three weeks. I told my sisters that it was his will for us to recite Amitabha for him. However, my sisters cried out loud by the bedside at the crucial moment. They tried to save my father after he had stopped breathing. My heart aches when I think of that moment. The love from our beloved will always be interference in our rebirth.

As a consequence of the influence of a friend in Dharma when I visited CTTB in July, I started to recite *Earth Store Sutra* once every day and transferred the merit and virtue to Father and all beings in the Dharma Realm. In these few days, I have been helping out in the kitchen in the morning and reciting Buddha's name in the afternoon with everybody, in hopes of cultivating blessings and wisdom and increasing my Bodhi resolve. Even though it's really cold here in the wintertime and it's also been raining, it's so warm and peaceful in the Buddha Hall. We all shared the same mind when reciting Amitabha single-mindedly. Hope we won't change our minds when we return to our work and our daily routine.

To be continued