

# 齊聚淨土念彌陀，圓滿覺性自光明

## Gathering Together to Recite Amitabha Buddha, the Perfect Awakening Nature Is Naturally Bright



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A Talk given by Bhikshu Heng Sure,  
the Abbot, Heng Lyu and Bhikshuni Heng Chan  
on Amitabha Buddha's Birthday on December 23<sup>rd</sup>, 2012  
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English Translation by Shramaneri Gwo He



BODHI FIELD | 菩提田

### ▲ 比丘恒實：

師父上人，各位佛友：大家阿彌陀佛！各位在拿食物或者等待拿食物的時候，大家都要發一個廣大的忍耐心，我們先開始跟各位分享一些關於佛法，關於修行方面的心得。

世界末日沒到，恭喜各位！或許以後會發生。可能末日到了我們都不知道；無論到了沒到，我們還要修行。所以就是恭喜各位。我們說，哎呀！怎麼會有人相信？實在有人真的相信。十二月廿二號是最後一天，尤其在臺灣、在中國，很多人相信。我注意到一點，據我所知道，沒有人說「宣化上人已經預告的世界末日要來了」；這算是有進步。你們記不記得SARS病來的時候，有人趁機會說，「哎呀，這就是宣化上所說末日的病災！」這次沒有人說了，沒有人這樣子譏諷上人。

上人怎麼說的呢？他說在這個國家，要以德行弘揚佛

### ▲ Bhikshu Heng Sure:

The Venerable Master and all Dharma friends, Amitabha! Those of you who are getting food or waiting, please be patient. In the meantime, we will share some cultivation experiences and reflections.

First, I would like to congratulate everyone that the Apocalypse did not happen. It might happen in the future or when we least expect it, but no matter what happens, we should cultivate. If you think, "Oh, who would believe in that?" Let me tell you that people do believe in this. Many people in Taiwan, in China and many other places believed that December 22<sup>nd</sup> would be the last day. But I think that there is an improvement, because this year, no one claimed that the Master Hsuan Hua already predicted the Apocalypse. When SARS was spreading, people took

法，用道德，而不用神通；在這裡沒有人相信神通，這個國家需要道德，做人的基礎、救國妙藥就是道德。所以，大家現在好像有進步了，假的末日，沒有人把上人的名字也加進去。恐怕還有一些宣傳大乘佛法的師父，就用這個機會，宣告自己有特異功能；那今天他們怎麼解釋世界末日並沒到呢？他們的神通已經不值錢了。

所以，上人告訴我們，在這個國家，在廿一世紀，以德行為，以道德作為我們弘揚佛法的基礎；現在這個時候，真的需要。所以這一點，我們可以說，從末梢回歸到根本，是很好的現象。廿一世紀有一個好的開始。

到了彌陀誕，大家聚會在萬佛城，過彌陀七。我們念的是「南無阿彌陀佛」，一天念了很多次，或者唱念「南無阿彌陀佛……」這樣子。說的什麼呢？說的是我願意皈依無量光佛，無量壽佛，那是Amitāyus。不過，一般來講「阿彌陀佛」的意思是，無量光，就是光明無量，很大光明。你看五觀齋堂，有燈光，外面有太陽光，那是光明。不過，阿彌陀佛的光明是從不同的地方來的。

現在是冬至，是陽光最少，晚間黑暗的時間最長。因為我們的地球自轉，然後又繞著太陽公轉。這個時候是陽光最少，白天最短，晚間最長的一個時候。這有什麼作用呢？人求這個光明，我們都需要光明。所以無論哪個宗教，到這個時候，都有光明出來了。如印度教，他們叫Deepavali，光明節，festival of light。還有誰呢？猶太教，Hanukkah，他們點八根蠟燭，一二三四五六七八；每天一支，這樣就會有光明。非洲有他們的節日叫Kwanzaa，也是跟燈光有關。還有什麼？基督教、天主教，Christmas，聖誕節，到處都是光明。Christmas Tree的燈光，還有房子要佈置一些聖誕燈。燈一亮，就知道耶穌出生了。

佛教裡也講光明。什麼光呢？無量光；可是這個光不同。有什麼不同呢？這個光，不是外面的光。阿彌陀佛是誰呢？是一個人。因為慈悲，因為願力的關係，他在自性上迴光。那個字很重要——「迴光」。意思就是他把本具的光明收回來，集中。然後，他的無明及一切的覆障，都被這個光明照破了。哦！然後無量光就出來了！這是自性的光，就叫「照千日」，就像一千個太陽一樣這麼光亮。所以就稱他為阿彌陀佛，我們把人性真正修成功了，就是無量光。你也有，我也有，只是阿彌陀佛先修成，所以稱無量光。

我們無論用哪個語言念「南無阿彌陀佛」，或者說「Namo AyidaFut」，或者說「Namu AmidaButsu」，或者是「Namo Amitābhāya」；Namo Amitābhāya，都是說我皈依無量光佛。所以，這個時候，看到我們的同事、朋

opportunities to say, “Oh, this is just what the Master said about illness and disasters proliferating as we reach the end of the world.” This time, no one used the Master’s words.

What did the Master actually say? He said, “We need to govern this country with virtue. We need to spread the Buddha Dharma, but not through spiritual powers for no one will believe in that; instead, we should use virtue as the foundation to remedy society.” Therefore, it is good that everyone has improved. Since the prediction was not true, there are some people who add the Master’s name to the list of people that use such occasions to show that they have skill. But how do they explain that the world did not end today? Those people who predict this, their spiritual powers are of no use now.

Hence, the Master told us that in the 21<sup>st</sup> century, we need to use virtue as foundation to propagate Buddha Dharma—this is what this country really needs. To start off well in the 21<sup>st</sup> century, we begin with the peripheral and then are returning to our roots.

We now gather at CTTB for the Amitabha Session. When we recite, “Namo Amitabha Buddha” daily, we are saying that we are willing to take refuge in Amitayus, the Buddha of limitless light and life. Amitabha means great and limitless light. Just like the bright lights that shine in the Five Contemplations Hall, Amitabha’s light is bright and comes from all directions.

Now being winter, when the earth orbiting around the sun, there is more darkness and less light and day is shorter. Why do I mention this? People like and need sunlight. Likewise, with any religion, there is light. In Hinduism, this is called, “deepavali”, the festival of light. This is similar to Hanukkah in Judaism, where they light eight candles, one each day. In Africa, they have a similar festival called, Kwanzaa; in Christianity, there is Christmas with Christmas trees, and when the light shine, Jesus is born.

In Buddhism there is also light—limitless light. This light is different from other kinds of light. With Amitabha Buddha’s compassion and vows, he turns back the light on his inherent nature. “Turning back the light” is crucial. It means that he take back the light from his inherent nature, focus and then all his ignorance and obstructions have been smashed by this light. This infinite light thus manifests! that is the light from inherent nature. This light shines through darkness like a thousand suns. Therefore, he is called Amitabha Buddha. When we people succeed in cultivation of inherent nature, we are also infinite light. I will have it and you will as well; the only difference between Amitabha Buddha and us is that he has accomplished his cultivation, so he is called, “Limitless light.”

友，過聖誕節，或者Hanukkah的節日，我們佛教也可以說，「哎！我明白了，祝你放無量光，光光互照，沒有障礙」；這樣子，真的是無量光的意思。

好了，祝各位開車回去的時候，在車上聲聲都是阿彌陀佛，在萬佛殿裡邊參加佛七的時候，聲聲都是無量光。南無阿彌陀佛！

### ▲ 比丘尼恒禪：

我們現在趁著彌陀七的法會，跟大家分享一些淨土的法門。

念佛一句有說不完的意義，可以利益，還有很多的妙處。假如一人受持一佛的名號——阿彌陀佛，現世可以得到諸佛神降，二十五菩薩、乃至一切的菩薩晝夜常隨守護；所有的惡都不會害，災難也不會受。所以，我們應當常常念佛。加上諸佛也會護念我們，阿彌陀佛也常放光攝受念佛的人，令念佛的人心常歡喜，精氣神充盛，所作吉祥，普利大眾。最後，臨終的時候，心無怖畏，正念現前，得見阿彌陀佛及菩薩聖眾，來接引我們到西方極樂，盡未來際受殊勝的妙樂；這是我們參加念佛最重要的因緣。

這是我們做未來的準備工作；那現在要怎麼做呢？上人的《開示錄十一》提到，我們要造一個極樂世界。怎麼造呢？首先，上人說要沒有七情。何謂七情？是喜怒哀懼愛惡欲；把這七種感情調伏了，令它不造反，這時候，我們的心裡太平無事，什麼痛苦的事也沒有了。為什麼會痛苦呢？因為心裡不太平；若沒有痛苦，但受眾樂，這就是人間的極樂世界。

阿彌陀佛，梵語是無量壽無量光。那壽對我們來說，就算是幾大劫，還是有個限量；但是阿彌陀佛的無量壽，不是指有限的壽量，而是指福德無量。那無量光呢，光，我們早上晚上從光亮到黑暗；但阿彌陀佛的光是智慧的光，是無量的。阿彌陀佛已經修成了神通、辯才、相好、道力，一切一切都是無量無邊際的。所以，阿彌陀佛和諸佛無所不在，無在無不在。

什麼是無所不在，無在無不在呢？《六祖

So in whatever language we recite Amitabha Buddha, we are saying that we take refuge with the Buddha of Limitless Light. Therefore, when we meet our friends during Christmas or Hanukkah we can say, “Wishing you limitless light!”—light that is mutually shining among each other without any obstructions. This is the meaning of limitless light.

Alright, when you drive back, remember to recite Amitabha Buddha's name on the ride. And for those who are staying for the whole session, I hope that in your every recitation, there will be infinite light. Amitabha!

### ▲ Bhikshuni Heng Chan:

Since it is the Amitabha Session, I want to share some Pure Land dharma doors with everyone.

This phrase of the Buddha's name has limitless meanings, all of which are beneficial and wondrous. If a person recites Amitabha Buddha's name, in this life, Buddhas, spirits and twenty-five Bodhisattvas will protect him or her day and night so that he or she will not encounter disasters. Therefore, we should constantly recite the Buddha's name. Besides, Amitabha Buddha will keep us on his mind and protect us. He will shine light on and gather in those who recite his name so that those who recite his name will always be joyful, full of energy and feel auspicious. All in the great assembly will receive these benefits. At the end of their life, they will have proper thoughts without any fear; they will see Amitabha Buddha along with all the retinue of Bodhisattvas come to take them to the Pure Land where they will enjoy limitless bliss until the ends of time. Hence, this is one of the most important conditions we come to participate in the Buddha recitation session.

This work is to prepare for our future. What should be done now? Ven. Master Hua in his *Dharma Talks Vol. 11* mentioned that we need to create a Pure Land ourselves. How do we do it? The Master said we should get rid of our seven emotions. What are they? They are: joy, anger, sorrow, fear, love, hatred and desire. Once we overcome these desires, we will be at peace and feel no pain. Why do we feel pain? It is because our minds are not at peace, and once we no longer feel suffering and always feel peaceful and blissful, this is the Pure Land on earth.

Amitabha Buddha in Sanskrit means, “infinite light and infinite life spans.” Life span of a few great kalpas still has a limit. But Amitabha's lifespan is immeasurable, which represents limitless virtue and blessings. The conventional light we know refers to the day light as opposed to darkness at night. However, Amitabha's light here refers to his wisdom light, thus it is infinite. So, a long time ago, Amitabha has perfected limitless spiritual powers, eloquence, fine facial and bodily features, power in the Path and etc. Everything about his virtues and practices are limitless and boundless. Therefore, he and all other Buddhas are everywhere and yet they are also nowhere.

What does this mean by being everywhere and yet being nowhere? In the *Six Patriarch Sutra*, it says that living beings have two bodies: one is



壇經》說到，一切眾生有兩個身。第一，法身，或者叫自性；第二是色身。色身是有形有相的、無常的、會變的、會敗壞；法身呢，這個自性就是無所不在、無在無不在的。就好像昨天晚上法師說，念佛可以回到我們自性的無量壽無量光；那自性就是我們人人乃至眾生本具有的法身。所以，釋迦摩尼佛在菩提樹下禪坐四十九天後悟道，說，「奇哉奇哉！大地眾生皆有佛性，只因妄想執著不能證得。」

淨土有十念法，說你一口氣念阿彌陀佛，第二口氣乃至十念，必定會投生極樂世界。《華嚴經》〈十無盡藏品〉裡頭，有一位菩薩專修十念法，那是念藏菩薩。另外一位菩薩專修修持法，叫持藏。《華嚴經》的十念法是什麼呢？就是第一要寂靜，第二要清淨，第三不濁，第四明徹，第五離塵，第六離種種塵念或者妄想，第七離垢，第八光耀，第九可愛樂之念，第十無障礙念，無障礙嫉妒；這些菩薩都證得重重無盡，無盡窮窮，事理無礙的境界。故我們念佛的人，也要學習這兩位菩薩。持藏菩薩，是持諸佛所說的修多羅法，就是藏經，文句義理沒有忘失的。他的力量可以一聲持不可說不可說的佛名號；他的時間可以持一劫，乃至不可說不可說劫的佛號。所以我們可以看，《華嚴經》裡頭的菩薩的耐力是多麼的無盡！

最後我們可以研究無量和無，因為上人說，無量其實是沒有，是無。要是我們可以了解無量的話，那我們就不會貪，當然所有的習氣就沒了；要是能夠了解都是沒有的，都是空的，那就不會執著。

現在跟大家分享上人智慧的法語。上人說：「所有的眾生都是我的家人，宇宙是我的身體，虛空是我的大學，慈悲喜捨是我的功用；我的名字了無形相。」所以我想，大家可以除了常念阿彌陀佛，也常念我們的宣公上人，我們大家的家長。阿彌陀佛！

their Dharma Body, also known as the inherent nature; the other one is the physical body, which is impermanent and subject to change and decay, while the Dharma Body, our inherent nature, is pervasive and yet is nowhere to be found. Last night a Master said that reciting the Buddha's name helps us return to limitless light and limitless life spans of our inherent nature. And this inherent nature is the Dharma Body all of us have and is innate to us. So, when Shakyamuni Buddha meditated under the *Bodhi* tree for forty-nine days and become awakened, he said, "Strange indeed, strange indeed! All living beings have the Buddha nature, but due to false thoughts and attachments, they cannot attain it."

The Pure Land School has the practice of ten-breath recitation that guarantees rebirth in the Pure Land. You need to recite Amitabha Buddha's name in one breath; then continue to recite in a second breath. One repeats this recitation for 10 breaths (10 times). In the Ten Inexhaustible Treasures Chapter of the *Avatamsaka Sutra*, it mentions the Bodhisattva Mindful of Treasury cultivated the Dharma of Ten Mindfulness and another Bodhisattva, Upholding-Treasury specialized in upholding Dharmas. What are the Dharma of Ten Mindfulness in the *Avatamsaka Sutra*? They are: tranquility, purity, not muddled, have clarity, transcending the sense objects, avoid mundane or false thoughts, be apart from defilement, have brightness, have happy thoughts and thoughts that create no obstruction, which means no afflictions or jealousy. These Bodhisattvas perfected these states which are inexhaustible with layers upon layers. It is the states where the principles and the specifics are non-obstructive. Therefore, people who recite the Buddha's name should learn from these Bodhisattvas. Mindful of Treasury Bodhisattva upholds the Dharma—the sutras spoken by all Buddhas—it is the sutra treasury. He retains



every phrase and sentence of all principles and meanings. With his strength in one recitation, he can uphold innumerable and innumerable names of Bodhisattvas. This is to say that in his notion of time, he can recite Buddhas' names as many as one *kalpas* and even infinite and infinite numbers of *kalpas*. So, we can see, in the *Avatamsaka Sutra*, how much endurance this Bodhisattva has!

Finally, let's discuss the concept of "immeasurable and none" The Master said that limitless actually means none at all. If we understand this concept, we won't be greedy or have any bad habits. If we can really understand this, we would let go of all attachments since everything is empty.

Now I would like to share Ven. Master's Words of Wisdom with you. The Master once said, "All beings are my family; the universe is my body; empty space is my university; kindness, compassion, joy and equanimity are my functions. My name has no shape and form." Thus, we think besides reciting Buddha's name, we should be mindful of our Ven. Master Hua, the parents of us all. Amitabha!

## ▲ 方丈和尚恒律法師：

我們今天，大家共聚一堂，慶祝我們的大慈悲父，阿彌陀佛的聖誕。我們都知道，阿彌陀佛歷經數劫艱苦的修行，才成就了無上的佛果。

雖然他過去如此精進地修行，他依然遭遇到許多人、事、物的種種困難，就像我們在日常生活中會面臨的一些問題一樣。但是阿彌陀佛，總是選擇去看人、事、物光明的一面，因此他改變了他的命運，成就了無上光明的佛果及無量光的聖號。

我們念阿彌陀佛的聖號，就像剛剛法師講的，會得到種種的利益，以及往生西方極樂淨土。同時我們也可以學習像阿彌陀佛一樣，來看種種的人、事、物的光明面。譬如說，每天早晨我們醒來的時候，我們可以想著，當天生活中可能會發生的美好事情。然後我們加以關注在這些美好的事情上，我們會發現，我們經常會心想事成的。

我們也可以試著問自己這個問題，什麼是大家都想要的，而我卻已經擁有的？這個答案可能是您的才華，您的健康，您的家庭，或是您的事業；乃至您當下快樂的心情等等。請不要羨慕或嫉妒他人；因為羨慕或嫉妒他人，是浪費我們寶貴的時間和精力，來數別人的幸福，而不是我們自己的。

如果你覺得你今年很不幸，因為你沒有多餘的錢來買聖誕禮物。你可以試著讚美你自己：「那真是太好了，我可以藉這個機會發揮我的創造力，來做出一些令人難忘的禮物。我所做的禮物是特殊，而具有個人意義的，不需要去買外面一般毫無特性的普通的禮品。」

如果你的老闆經常對你大吼大叫，你也可以試著讚美你自己：「這真是太好了，因為他還十分地看重我，願意告訴我他內心中真實的感受；否則他早就把我解雇了。」這就是宣公上人經常告訴我們的，要在反面找好處。

如果我們念佛，同時也能把在反面找好處這個道理，運用在我們的生活上，我們就是把阿彌陀佛無量的光明，融入我們的生活當中。這樣，我們不但是新年快樂，而且是天天快樂，時時快樂；乃至快樂地往生到阿彌陀佛的西方極樂世界。

阿彌陀佛！



## ▲ The Abbot, Dharma Master Heng Lyu:

Today, we gather together to celebrate the birthday of our compassionate father, Amitabha Buddha. We all know that Amitabha Buddha cultivated vigorously in order to realize Buddhahood.

Although he was so vigorous, he still encountered many difficult people and situations, similar to the issues we have in our daily lives. However, Amitabha Buddha chose to see the bright side of these situations and people. As a result, he changed his life and realized the fruition of the unsurpassed brightness and the holy name of Buddha Limitless Light.

Just as the previous Dharma Master mentioned, when we recite Amitabha Buddha's name, we will receive all kinds of benefits and can gain rebirth in the Pure Land. We can also learn from Amitabha Buddha about looking at the bright sides of things. For example, every morning when we wake up, we can think of pleasant things that might occur that day. Then we can focus on these pleasant things happen, and before we know it, everything has gone as we had wished for.

We should also ask ourselves these questions. What do people want? Of what they want, what are the things I already have? The answer could be your talent, your health, your family, your career or your joyful mind at the very present moment. We should not envy or be jealous of people, because that's just wasting precious time and energy to count others' blessings, not our own.

If you think you are unlucky this year because you don't have extra money to buy Christmas presents, you can try to praise yourself like like this: "This is actually really wonderful. I can use this as an opportunity to show my creativity. I can make really memorable presents. The presents I make are special and meaningful. I don't need to go out to buy generic gifts."

If your boss constantly screams at you, you can also say this to yourself, "This is actually good, because he or she actually cares about me and that's why my boss is willing to tell me how he or she feels inside. Or else, he or she could have just fired me a long time ago." These are the methods Ven. Master Hua had taught us - look at the brighter side of things.

If we can recite the Buddha's name and apply being optimistic in our everyday life, then we are interfusing Amitabha Buddha's light into our lives. This way, it will not only be a Happy New Year, but happy everyday and every moment. We could even be happily reborn in Amitabha Buddha's Land of Ultimate Bliss.

Amitabha!

