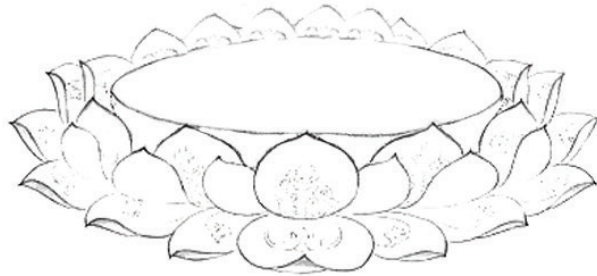


一句洪名超三界 萬佛聖號化十方

—佛七圓滿日心得報告

A single recitation of Amitabha Buddha transcends the three realms; The sound of reciting Amitabha's name in the City of Ten Thousand Buddhas transforms all beings throughout the ten directions.

—Talks given on the last day of Amitabha Session



李海昱 英譯

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English Translation by Lotus Lee

Spoken at at Buddha Hall of CTTB on December 29th, 2012,
the last day of Amitabha Session



BODHI FIELD | 菩提田



王親棋：

我法名是親棋，來自臺灣。目前在夏威夷大學的曼諾校區讀博士，主題是「經濟地理跟環境保育」，現在正在研究「農業的全球化及地下水資源的管理」。

今天主要跟諸位分享我這次參加佛七的因緣及簡短的心得。

個人在2012年暑假，原本規劃要參加聖城舉辦的觀音七，無奈被一場病障礙。事情來得非常突然，一陣暈眩，加上我的心跳突然變得非常快，這時我的同學就開車送我到醫院的急診室。



Wang Qin Qi:

My Dharma name is Qin Qi. I come from Taiwan and I am studying Geo-economics and Environmental Conservation at Hawaii University's doctorate program. My current research concerns the globalization of agriculture and control of groundwater resources.

Today I would like to share with everyone my account of Amitabha session and my experiences.

During summer of this year, I had planned to attend the Guan Yin Session at CTTB, but had to call it off due to sudden illness. One night, I became very dizzy and my heart was racing. A classmate had to take me to the emergency room.

因為是在半夜，所以到醫院的過程，我感到非常惶恐，畢竟是第一次遇到這樣的事情，我不知道能不能夠順利從醫院出來。為了讓自己安定，我試著念佛，觀想佛的形象。可是，我就是沒有辦法把精神專注在觀想的過程及佛號上面。雖然我可以隱隱約約地把佛號誦持出來，但是我的心並沒有在佛號上。到了醫院，我的心比較安定下來，但是那種恐懼感讓我很難專心念佛。

生病的過程中，我反而比較關心我的學生保險是否能cover我的醫療費用，用什麼言語方式讓我家人知道，不要讓他們覺得我非常嚴重。下學期的課程如何才能完成，以及還有很多瑣碎的事情。其實這場病並不是真的那麼樣嚴重，可是當時的我，就覺得無常來得非常快速，我是蠻有感觸的，所以就把念佛加入我平時的定課裡——以前都是走路，都是用散心來念，現在就融入定課中。在學期末，我就決定到聖城參加佛七。之前，其實不是很專注在念佛，但是當我把念佛加進定課之後，就發現專心念佛是不容易的，必須要有一定程度的定力。

這是個人第二次參加聖城舉辦的佛七，有一些感想其實還在整理中。我自己其實還在忍腿痛的階段，但是這次佛七，跟我第一次打佛七比較起來，相對輕鬆一些。我的業障是比較重，因為我的腿以前受過傷，所以盤腿比一般人辛苦。

但因為佛七的儀軌和聖城的安排，例如配合上拜佛，讓我覺得這種苦，對於身心的負擔不那樣重，反而是有好處，我覺得我自己忍痛的能力稍稍增加了。參加佛七之前，我先上網聽上人的佛七開示，所以有一些心理建設，就不覺得那樣苦。另外，我這次佛七盡可能禁語，雖然持得並沒有十分圓滿，但這對於專注念佛還是有一定的幫助。

在昨天下午，一邊忍腿痛，一邊默念佛號的時候，突然間想到自己跟宣公上人以及法總的初次結緣，也是在彌陀法會。那是很多年以前的事情，是我一位大學教授，也是宣公上人的皈依弟子，他帶我到臺北的法界印經會去共修，那天正好是彌陀法會。只記得當時是非常地感動，可是那感動在我記憶似乎已經遺忘很久了，就在這次萬佛城的佛七過程中，在念佛聲中，又突然一一地浮現出來。

雖然佛說淨土法門是難行之法，而且就如同近

Because this occurred in the middle of the night, on the way to the hospital, I was filled with fear. It was the first time something like this had happened to me, and I did not know if I would be able to walk out of the hospital alive. To calm myself, I tried to recite the Buddha's name and visualize the Buddha image. However, I was unable to concentrate. By the time we reached the hospital, I finally calmed down, but fear still prevented me from sincerely reciting the Buddha's name.

Throughout my illness, I was more worried about the medical expenses than anything else, because I was not sure if my student insurance would cover it, and how to tell my family so that they would not worry about me. I was also preoccupied with whether I would be able to complete my classes and other such trivial things. In truth, my illness was not serious; however, through the entire experience, I learned that impermanence comes very fast. Prior to falling ill, I only recited the Buddha's name casually while walking, but after this incident, I incorporated Buddha recitation into my daily recitation schedule. After the semester was over, I decided to come to the Amitabha Session at CTTB. In the past, when I was reciting the Buddha's name, my mind was never into it, but after I started to recite the Buddha's name regularly, I discovered that it is very difficult to do so attentively. One must have a certain level of concentration for it to be possible.

This is my second time attending CTTB's Amitabha Session, but my thoughts and feelings are still mixed. To be honest, I am still trying to overcome my leg pain, but I do feel that this year was less strenuous than last time. My karmic obstacles are heavier than most because my leg was injured in the past, making the full lotus position more difficult.

The daily schedule for Amitabha session includes bowing, which makes the pain easier to bear and lessens the burdens on both the body and the mind. Just to ready myself for this event, I even went online to listen to some of the Venerable Master's lectures about Amitabha sessions. I thought that if I am prepared, then it won't be as hard. This time, I also took a vow of silence throughout the entire week. I may not have upheld it perfectly, but doing so definitely helped me concentrate on reciting the Buddha's name.

Yesterday afternoon, while I was trying to cope with my leg pain and silently recite the Buddha's name, I was suddenly reminded of my first encounter with the Venerable Master and DRBA. Many years ago, I had a professor who was a disciple of the Venerable Master, and he took me to one of the Buddha recitation sessions at the Dharma Realm Buddhist Books Distribution Society in Taipei. I remember I was very moved by the atmosphere, but that feeling had since faded away. Nonetheless, those memories seemed to come rushing back during the recitation of the Buddha's name.

Personally, I think the Pure Land Dharma door is not easy. And just as Dharma Master Jin Fan reminded us in his Dharma talk, bringing forth the Bodhi resolve is very important, but is also very hard for

梵法師在結法緣時提醒大家發菩提心很重要，以及發菩提心也是非常不容易的事情，至少對我而言。但是，當我看到萬佛城的法師們這樣認真修行，嚴守戒律，而且這幾年身邊的摯友，又紛紛發心在萬佛城出家，延續正法，讓我自己對於佛法以及淨土有更大的信心。

最後，我就借用滿益大師的兩句話總結。這兩句話大師常寫在他著作的開頭，用他的墨寶，他說：「未經一番寒徹骨，焉得梅花撲鼻香。」與大家共勉！阿彌陀佛。



Alex Aguiño :

我的名字叫Alex Guino，從德克薩斯州的休斯頓來。今晚要講的是聖城和佛法，和仔細的談一下修行和苦行。我以前都是從來過聖城的同學那瞭解到聖城的一些情況的。我對聖城的第一個印象就是，這是一個很好的地方，這裡的人都很喜歡修行。這個地方就是為了修行而有的，這就是我喜歡來這裡的一個原因。我喜歡學佛，因為它會讓你變成一個更好的人。

這個世界上有很多事情是令人迷惑的，而可以幫助人調整心性的東西卻是很少。但是在聖城這邊，有很多道理是引人走向正途。如果你能來修行，就可以真正受益。當人們知道什麼是對、什麼是錯，那他們就可以變成更好的人。聖城是一個很好的地方，讓人們可以自我改進，讓自己變得更好。另外一點讓我喜歡聖城的，就在於它鼓勵苦行，例如每天早上，你要問自己是不是吃一餐，這就是一個苦行。

在聖城以外的地方，大多數人都不知道什麼叫苦行，這是很遺憾的。對我來說，苦行是很好的一件事，因為它可以清淨我們的心，也可以幫助我們更了解佛法的道理。我覺得，日中一食是挺好的，誰都可以做到，在每個人的日常生活中，就可以去實行。如果你有時間吃午餐，那就可以守日中一食。每天只吃一餐，就有更多時間來反省，這對修行是很有幫助的。還有，因為不用消化那麼多食物，你的精神和體力也會變得更好。

日中一食，其實真正能夠讓你身心清淨，因為你就不用花那麼多錢買食物，至少可以減少百分之五十。你也可以用這些錢來買香花，做供養。

me. However, seeing the Dharma Masters in CTTB cultivating and upholding their precepts vigorously, and the fact that many of my close friends have decided to leave the home life to propagate the Dharma in the world, has strengthened my faith in both the Buddhadharma and the Pure Land Dharma Door.

To conclude, I would like to use a famous verse by the Great Master Ou Yi to encourage everyone. Master Ou Yi often used it as an opening in his books:

*“Without enduring the cold that bites to the bone,
How can the plum blossom give off such a heady fragrance?”*
Amitabha!



Alex Aguiño :

My name is Alex Guino and I come from Houston, Texas. I would like to speak to everyone about CTTB and Buddhism tonight; more specifically, about cultivation and ascetic practices. I first learned about CTTB from some of my classmates at Humboldt University who visited before. My impression of CTTB was that it is a very good place, and the people here take joy in cultivation. CTTB seems to be made for that purpose. I like to cultivate in Buddhism because it can make you a better person.

In the world, there are lots of things that confuse people, but not many things that can help and cure people's minds. However, in CTTB, they teach you the right principles. If you apply them properly, you really can't go wrong. When people know what is true, then they can become a better person. CTTB is a good place because people can better themselves here. Another thing I like about CTTB is ascetic practices. For example, in the morning, you ask yourself if you eat one meal a day.

Most people outside CTTB do not know about cultivation or ascetic practices, which is very sad. I think that ascetic practices are a good way to purify the mind, and also aid in better understanding Buddhist principle. Eating one meal a day is good because anyone can do it. As long as you have time to eat lunch, then you can eat one meal a day. If you eat only once a day, you have more time to reflect, which will help your cultivation. You will also have more energy because your body will not have to digest as much food.

Eating one meal a day really helps the body and mind become pure, since you only have to spend half as much money on food. You could then use the extra money to buy flower as offerings, or even get really fancy recitation beads, which would make you more motivated to recite the Buddha's name. By doing all of these, your mind will become pure. In conclusion, eating one meal a day is most beneficial to cultivation.

或者你可以買很高級的念珠；因為你有很高級的念珠，所以你就會比較想要念佛。這就讓你有一個更清淨的心。總結來說，如果每天吃一餐的話，這決定會對你身心清淨有幫助。

還有很多別的苦行，但是我還沒有試著來做；如果我試著做的話，有可能它們會有更多的好處。但是這些可能不是一般人能做到的。但是我們可以把他們拿來做參考。就好像如果你每三天換一棵樹，在樹下睡覺，這樣你就會更了解無常。一般人都會住在一個地方，睡很長時間。例如如果你有房子，你在那裡住了很多年，一直在那裡睡覺，有可能就對你沒有什麼幫助。但是如果你每天都換一棵樹來睡覺，這可以讓你對無常有些見解。

另外一個苦行就是在墳墓裡睡覺。這會是很有趣的，因為你不會在活著的人旁邊睡覺，你會在活人留下來的骨頭旁邊睡覺。在平常生活中，人們都不會經常遇到死亡，但是如果你沒有這個機會來想到它的話，那你就不會對死亡有更好的了解；除非你是一個醫生，或者有別的專業來專門救這些快要死的人。所以如果你能住在墳墓裡的話，這當然會令你對死亡有更多了解。

所以總結來說，我喜歡修行，喜歡苦行，因為它們是很好的一件事情。我希望我以後能夠更加深入來研究這些苦行，希望大家也能這樣子。最後我想用上人的法語結束——「受苦就是了苦」，這樣與大家共勉，阿彌陀佛！



親勇：

我的法名是親勇，從南加州長堤來的。我想要跟大家說，我本來是個非常隨便的佛教徒，每年只去寺院一次，就是新年的時候去燒香拜拜。

雖然這樣，但我相信這個功德也卻是這一點一點累積起來。五年前，在一個非常特別的機會，我突然想到萬佛城參加宣公上人的紀念日。然而，我第一次來萬佛城，就讓我對修行的態度完全改變。所以我一回到長堤，我就開始去長堤聖寺，每個禮拜天就去參加法會。我問一個待得比較久的僧眾，我如何可以把我自己日常生活，變得像我在聖城的這種生活。

她馬上就了解我的意思，就帶我去選一些光碟、佛書，也給早晚日課誦本。所以我就每天早上三點半起來做早課，大概一個小時之後，我就念佛

There are many other ascetic practices that I have not tried yet. I believe they also have numerous benefits, but not everyone can do them, so let us just think about them for the moment. One such practice is to sleep under a different tree every three days. Doing so would help you understand impermanence. Most people live and sleep in the same place for many years, which might not do much for understanding impermanence. If you slept in a different place almost every day, you would definitely gain an even deeper understanding of this principle.

Another ascetic practice is to sleep in graveyards. This is very interesting because instead of sleeping among the living, you sleep among the remains of the dead. Most people rarely encounter death in their daily lives, unless they are doctors, or practice professions that deal with the dead and the dying. If you do not think about death often, you will not recognize its urgency. Therefore, living in a graveyard will surely give you a deeper awareness of death.

In conclusion, I really like cultivation and asceticism, and I hope that all of us will be able to further investigate these ascetic practices. I would like to end with a quote from the Venerable Master: “To endure suffering is to end suffering.” Amitabha!



Qin Yong:

My Dharma name is Qin Yong and I come from Long Beach, California. I used to be a Buddhist by occasion, for I only went to temples during the New Year to burn incense.

Nevertheless, I believe that the merit and virtue accrued from this built up little by little. Five years ago, I had the opportunity to attend the Memorial for the Venerable Master's Entering Nirvana in CTTB. This first visit to CTTB changed my attitude towards cultivation completely. After returning home, I started attending the Dharma assemblies at Long Beach Sagely Monastery every Sunday. I asked one of the Dharma Masters to teach me how to live a lifestyle at home similar to that of CTTB.

She immediately understood my intent and helped me pick out some CDs, books, and CTTB's daily recitation handbook. From then on, I would get up at 3:30 every morning for morning recitation, which would take about an hour. Then I recited the Buddha's name for 30 minutes to an hour.

If you start cultivating while you are young, then you will have more time to repent of your offenses and correct your mistakes. Since I started rather late, I feel that I do not have much time left. When we go on a trip, we have to bring food, money, and clothes; as I cultivate every day, it feels like I am preparing for the journey

念大概半個鐘頭到一個小時。我每天在家裡就是這樣做。

如果你年輕就開始修行，你就比較有時間懺悔，改正自己的過錯。因為我開始得晚，所以我就感覺時間真的不多。我每天這樣做功課，感覺像準備去旅行似的。我們準備出門，要帶食物、錢、衣物，就是像往生淨土去。我真的很感謝宣化上人，還有各位法師、各位法友，因為他們讓我知道要有這個正念，這個生命過了之後，就要往生西方。

唯一我可以回報這個恩德的方法，就是努力修行。該走的時候，希望身體不會有什麼痛苦，心也沒有什麼貪戀，這樣子就可以往生淨土。阿彌陀佛！



邵俊杰：

阿彌陀佛！在下法名親功，來自中國上海，是骨科醫生。非常珍惜這次來萬佛城參加佛七法會的殊勝機緣。能夠親近善知識，親近正法道場，是每個佛弟子莫大的福報。也非常感恩萬佛城的法師能給我這個機會，和同修們分享佛七心得。

我最先和宣公上人結法緣，是在網絡上拜讀上人的《楞嚴經淺釋》，受益很大，也瞭解萬佛城是一個持戒精嚴、家風嚴謹的正法道場，心裡就發願能夠到萬佛城來結緣。

結果不久，醫院就給了我一個公派美國留學的機會。和我們醫院對門的是匹茲堡大學，這離萬佛城也有幾千哩路程。結果匹茲堡醫院聯繫公派一直不能成功。一個很偶然的機會，聯繫到舊金山醫學中心學習，而且很快很順利。當時我就想，這肯定是佛菩薩慈悲，讓我能達成來萬佛城的願望。

為了從舊金山來到萬佛城，沒有車是不方便的。買了車，並考了駕照。大家都知道，因為駕駛習慣和語言的問題，中國大陸的駕駛員想考美國駕照並不容易，所以我就在路考前誦持〈大悲咒〉，請求觀世音菩薩的加持。結果竟然讓我遇到一位會講中文的考官，並破天荒地採用中文進行路考，一次性通過考試，並在抵達萬佛城的前幾天拿到了駕照。終於讓我能夠

to the Pure Land. I am truly grateful to the Venerable Master, all the Dharma Masters, and all Dharma friends, because they have helped me understand that the Pure Land is where we want to go after this life ends.

The only way I can repay their kindness is to work hard in my cultivation. I hope that when the time comes, I will have no attachments and my body will not suffer, and I will go with Amitabha Buddha to be reborn in the Pure Land. Amitabha!



Jun Jie Shao:

Amitabha! My Dharma name is Qin Gong, and I am an orthopedist from Shanghai, China. I truly cherish this opportunity to come to the Amitabha Session at the City of Ten Thousand Buddhas. As disciples of the Buddha, it is a great blessing to able to draw near to good knowing advisors and *Bodhimandas* of the right Dharma. In addition, I am very grateful to the Dharma Masters here for giving me the chance to share my thoughts with everyone.

I first tied Dharma affinities with the Venerable Master when I read *the commentary of the Shurangama Sutra* online. It helped me greatly, and I also came to know of the City of Ten Thousand Buddhas, a place of the right Dharma where cultivators uphold their precepts vigorously and adhere to strict traditions. I then made a wish to come visit CTTB.

Not long after, my resident hospital provided me with a chance to study in America. However, the hospital in America that was participating in this program was that of Pittsburgh University, a few thousand miles from CTTB. The process to go to Pittsburgh University failed. Quite unexpectedly, I ended up going to San Francisco Medical Center instead. This time around, the entire application process went quickly and easily. I believe that this is the compassion of the Buddhas and Bodhisattvas, who fulfilled my wish to come to CTTB.

Traveling to CTTB from San Francisco is not easy without a car, so I bought a car and applied for a driver's license. It is rather difficult for people from China to successfully pass the driving test in America due to differences in driving habits and language barrier. Before my test, I recited *the Great Compassion Mantra* to ask for Guan Yin Bodhisattva's help. My proctor turned out to be someone who spoke Chinese, and he conducted the test in Chinese. I passed the test and received my license a few days before coming to CTTB. I am truly thankful to the compassion of the Buddhas and Bodhisattvas, and the blessing of the Venerable Master, who made my journey to Amitabha session very smooth.

I tied affinities with the Triple Jewel early in life and took refuge at Putuo Mountain when I was 14. However, I did not start practicing and investigating the Buddhadharma until two years ago. I regret that I have wasted so much time.

順利參加佛七法會，這實在不得不感恩佛菩薩的慈悲，以及宣公上人的祐護。

我和三寶結緣的時間很早，十四歲就在普陀山做了皈依。但真正深入研究佛法和修行的時間，卻兩年不到。回想過去，我深深地內疚自己浪費太多時間在吃喝玩樂上。

佛說，人身難得，東土難生，正法難聞；宣公上人的大行大願，他千辛萬苦將佛法從中國帶到美國萬佛城，使我們這些業障深重的眾生，能夠得到正法的熏習，有機會從六道輪迴中解脫出來，回到佛的極樂淨土。

佛法是生命的說明書，它告訴了我們生命從哪裡來，到哪裡去；沒有佛法，生命就是一場災難。然而佛法三藏十二部經典，博大精深，非是我們這些末法在家眾生所能承受。但是，佛永遠是最慈悲的，佛把整個佛法濃縮成了六個字——「南無阿彌陀佛」，以念佛法門這個大法船來救度眾生。

念佛法門是橫超三界、普攝三根。根性利的眾生，可以通過念佛法門，明心見性，花開見佛悟無生。業障重的眾生，也可以通過一心持念阿彌陀佛名號，帶業往生到淨土，繼續受大菩薩的教導而一世成佛。用一句俗話來說，這是一個「一本萬利」的生意，世間哪有什麼生意會比念佛往生淨土更划算的？

因此，只要有可能，我們就要在二六時中，行住坐臥都念佛。就像宣公上人說的，念佛要念到吃飯睡覺都忘了，讓這聲佛號透過所有的境界。你打我罵我，我不生氣，一句阿彌陀佛；好吃難吃，我也不動心，一句阿彌陀佛。一句阿彌陀佛，攝受所有的境界和心意識，這才是一條回家往生的路。

在萬佛城，參加佛七法會，除了念佛之外，還能聆聽宣公上人和法師們的法語，這在其他道場的佛七法會中比較少見。上人注重理事不二，理事圓融；我們一定不要辜負上人的苦心，也要做到念佛明理兩不誤。

最後，我想用一首偈，表達我這次參加萬佛城佛七法會的體悟和收穫。

五欲勞心苦不堪，聲聲彌陀求心安；
一念不生心清淨，娑婆原是彌陀岸。
感恩佛菩薩慈悲，感恩宣公上人祐護，祈願所

The Buddha said that it is difficult to be reborn as a human and to hear the right Dharma. The Venerable Master has great vows and virtue, and devoted his life to propagating Buddhism. He brought the Buddhadharma to America and established the City of Ten Thousand Buddhas. Now, despite our heavy karma, we are able to encounter the proper Dharma, and also have the chance to attain liberation from the six paths and be reborn in the Pure Land.

The principles of Buddhism are a manual for life. They tell us how our lives begin and end. Without Buddhism, our lives would be a disaster. However, the Tripitaka and the twelve divisions of sutras are very deep and are not something that we can easily comprehend. Nevertheless, the Buddha is the most compassionate and condensed all of Buddhism into the words "Namo Amitabha," so that living beings would be liberated relying on the Dharma Door of Buddha Recitation.

The Buddha Recitation Dharma Door transcends the three realms and is universally suitable for people with sharp, medium and dull faculties. Living beings with sharp faculties can use this Dharma door to become enlightened to their true nature. When they are reborn in the Pure Land, they will realize the unproduced upon seeing the Buddha. Living beings with heavy karma can also be reborn in the Pure Land through sincere recitation of the Buddha's name. In the Pure Land, they will continue to receive teachings from the great Bodhisattvas and attain Buddhahood in one lifetime. In more worldly terms, this is an investment that yields infinite profit. Where could one ever find a business that is more profitable than this?

Therefore, we should recite the Buddha's name at all times, whether we are walking, standing, sitting, or lying down. The Venerable Master said that we must recite the Buddha's name until we forget to eat and sleep, so that the Buddha's name can carry us through all states. If you hit me or scold me, I will not get angry but will recite Amitabha Buddha's name; whether the food is good or bad, I will remain unmoved and recite Amitabha Buddha's name. Using "Amitabha Buddha" to subdue all states and activity of the mind is the way to the Pure Land.

In the Amitabha session at CTTB, other than reciting the Buddha's name, we also listen to Dharma talks from the Venerable Master and other Dharma Masters. This is not seen often in other Way-places. The Venerable Master emphasized that the principle and phenomena are non-dual. Therefore, we should not disappoint the Venerable Master; not only must we recite the Buddha's name, we should understand the principles behind it too.

Lastly, I would like to use a verse to express my experiences and the benefits I have received from this year's Amitabha session.

*"The five desires cause the mind unbearable suffering;
We recite Amitabha Buddha's name to seek peace of mind.
When not one thought arises, the mind is pure.
The Saha world is originally Amitabha Buddha's Pure Land."*

有眾生皆乘阿彌陀佛的願力往生西方淨土。
阿彌陀佛！



張祖羽：

南無阿彌陀佛！我叫張祖羽，來自中國江西，現就讀於威斯康辛州麥迪遜大學計算機專業博士一年級。末學能來到萬佛城參加人生第一次佛七，真是非常幸運！

末學第一次知道宣公上人，是兩年前在清華大學東門外的素食館；那裡結緣的善本中，有介紹上人生平，及其十八大願的內容。當讀到上人第十四大願，「願一切眾生，見我面，乃至聞我名，悉發菩提心，速得成佛道」時，我感嘆上人的願力如此之宏大，頓時萌生了此生一定要拜會宣公上人的心願！

去年參加廬山東林寺淨土文化夏令營時，師兄得知我正在申請美國留學，就向我介紹萬佛城，並借給我請自聖城的上人對《佛說阿彌陀經》的淺釋經典。上人旁徵博引的解釋，讓末學進一步體會了佛經的微言大義與廣博精深。

到美國的第一個寒假，我就計劃到萬佛城做義工，修福修慧。當工作人員得知我是第一次來到萬佛城，就建議我參加此時的佛七，並囑咐我路上安全。而我猶太裔的導師聽說我要來萬佛城，就告訴我說，他曾經也來過這裡，並對萬佛聖城的環境讚不絕口。

打佛七之前，我還擔心自己的心無法平靜下來，畢竟這是第一次參加。然而，第一天的修行，即刻就消除我的疑慮。整個法會的安排，很適合像我這樣年齡的居士。繞念後的坐念可以使讓我專注於佛號上，之後半個小時的止靜也恰到好處，既不會因為痠麻的腿而影響默持佛號的心境，又能繼續保持念佛的專注。因為半年沒有參加法會了，首次的繞念也讓我流露出喜悅的淚水，最後的迴向，在誦念《心經》時，淚水又靜靜地湧出，像是找到久違的心靈歸宿。

最後，我要感激阿彌陀佛的慈悲救度，感謝萬佛城給我這麼好的修行機會。

南無阿彌陀佛！



I am thankful to the Buddhas' and Bodhisattvas' compassion and the Venerable Master's protection. I hope that all living beings will be able to rely on Amitabha Buddha's vows and be reborn in the Pure Land. Amitabha!



Zhang Zu Yu:

Amitabha! My name is Zu Yu Zhang and I come from Jiangxi, China. I am now studying at Madison University's doctorate program in computer science in Wisconsin. I am very lucky, because for the first time in my life, I am able to come to CTTB for Amitabha Session.

I first learned about the Venerable Master two years ago, in a vegetarian restaurant near Tsinghua University. One of the books that they had for free distribution was a biographical sketch of the Venerable Master, which also included his eighteen great vows. When I saw the fourteenth vow, which is: "I vow that all living beings who see my face or hear my name will bring forth the Bodhi resolve and quickly realize Buddhahood," I was filled with admiration, and wished to see the Venerable Master.

Last year, when I attended a Pure Land-themed summer camp at Dong Lin Monastery in Mount Lu, one Dharma brother knew that I was applying to study in America and introduced the City of Ten Thousand Buddhas to me. He lent me a copy of the Venerable Master's *Commentary of the Amitabha Sutra*. It was amazing how he used well-documented and extensive evidence words to explain the sutra's profound meaning. I was better able to understand the extensiveness of the sutra.

During my first winter break in America, I made plans to volunteer at CTTB, which would be a good chance to cultivate both blessings and wisdom. When the people here knew that it would be my first time coming to CTTB, they advised me to attend the Amitabha Session before actually volunteering. When I told a Jewish professor of mine that I was coming here, he told me that he had come here before, and had many good words about CTTB.

Prior to coming to Amitabha session, I was worried that my mind would not be able to stay calm, as this is my first time attending. However, my doubts and worries were immediately dispelled on the first day. The entire schedule is very suitable for people my age. The sitting recitation after circumambulating helps me focus on reciting the Buddha's name, and the silent recitation that lasts for half an hour is just the right length, because I can continue to concentrate on the Buddha's name without being affected by my numb legs. Since I have not attended Dharma assemblies for half a year, during the first circumambulation of the session, I cried tears of joy. During the last transference of merit, when we were reciting *the Heart Sutra*, tears flowed silently from my eyes again. It feels as if I have finally found the long-lost refuge for my heart.

Lastly, I would like to thank Amitabha Buddha for his compassion in saving living beings, and CTTB for giving me such a good opportunity to cultivate. Amitabha!

