

《華嚴經·夜摩宮中偈讚品》云：「若人欲了知，三世一切佛；應觀法界性，一切唯心造。」眾生於日用當中常念俗務、煩惱、塵勞、人我、妄想，故不能回復本自清淨之佛性，不與佛相應。佛初成道時三嘆奇哉言：「一切眾生皆具如來智慧德相，皆堪作佛。但以妄想顛倒執著，不能證得。」十法界不離一念心，念佛之殊勝處，即不於九界做生因，唯生佛界；以此一句橫超三界，不落人天，何況落三

*The Praises in the Suyama Heaven Chapter from the Flower Adornment Sutra says, "If people wish to understand The Buddhas of the three periods of time, they should contemplate the nature of the Dharma Realm, everything is made from the mind alone." Living beings are always mindful of the mundane affairs, afflictions, false thoughts, distress and the perception of others and me. As a result, they cannot uncover the inherent pure Buddha Nature and have any response with the Buddha. When the Buddha just realized the Way, he exclaimed, "Strange indeed, strange indeed, strange indeed! All living beings*

## 難信之法 一句橫超

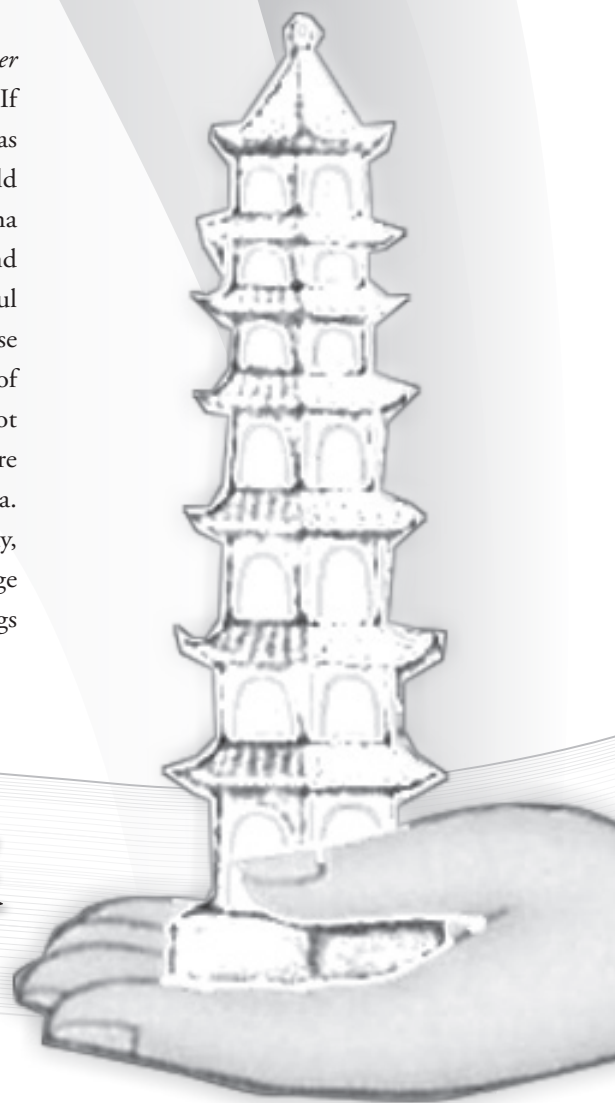
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惡道？一生即位階不退，於凡聖同居土又再次橫超，直入常寂光淨土，直至成佛。如上人偈誦：「一句彌陀萬法王，五時八教盡含藏；行人但能專持念，直入寂光不動場。」由此得知：欲成佛道，當念佛的功德、智慧、德相。念佛者現前當來畢竟見佛，則如〈大勢至菩薩念佛圓通章〉所說。

修行人發心上求無上菩提，下化法界有情，此乃是三千大

are replete with the Buddha nature and wisdom and can all become Buddhas. It is only because of false thinking and attachments that they cannot realize it." The ten Dharma Realms are not beyond a single thought. The supremacy of reciting the Buddha's name is to establish causes to be born in the Buddha's Realm, not that of the other nine realms. Being mindful of the Buddha's name will help us not fall into the paths of humans and the heavens, let alone the three Evil Paths. Once born [in the Pure Land], one will not retreat in their level of cultivation. Living in the Land where the ordinary and the sages dwell together, one can transcend again and enter the Land of Eternal Stillness and Light until one realizes Buddhahood. Ven. Master Hua also expressed this principle in one of his verses, "The one word 'Amitabha' is the king of all Dharmas. The Five Periods and the Eight Teachings are all contained within it. A cultivator needs only to uphold and recite it single-mindedly. And he will certainly reach the still, bright, and unmoving field." From here, we should understand that if one wishes to become a Buddha, one must be



# Hard to Believe Dharma ○

## - Transcending Horizontally with One Single Phrase

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千世界中最殊勝事。然菩提路遠，如人遠行，欲達王城，須知步行、水路、陸路、空行等交通難易，資糧多少，車乘遲速。法門亦同，若於淨土法門瞭解不深，則信願無力，何得而行？故今就自力、他力之差別及難易，略做分析。

通途自力修行，如步行欲達王城，勤苦久修而猶難得。如《菩薩瓔珞本業經·佛母品》：「菩薩於十千劫行十戒法，當入十住心。」從此之後，才開始進入三大阿僧祇劫的修行。《俱舍論》云：「於三大阿僧祇劫，一一劫中皆具福智資糧，六波羅蜜一切諸行，一一行業皆有百萬難行之道，始充一位，是難行道也。」三大阿僧祇劫的修行，則如《攝大乘論》「入因果修差別勝相」中所明：從十住位、十行位，至十迴向位滿，是第一大阿僧祇劫的修行；從初地至第七地滿，是第二大阿僧祇劫的修行；從第八地後漸得無相無功用行至十地滿，是第三大阿僧祇劫的修行。

吾人於此三大阿僧祇劫中之修行，亦是進進退退不定，多諸留難，況乎連三大阿僧祇劫的門檻都未進入？修行人於濁惡時世求於菩提，壽命短促，捨身、受身，退多進少。如滿益大師言：「即悟門深遠、操履潛確之人，儻分毫習氣未除，未免隨強偏墜。」這意思是生死關頭最難把握，臨命終時第六意識不行，為亂心位，八識中習氣亂

mindful of the Buddha's meritorious virtues and wisdom. Just like what it is said in *the Chapter of Great Strength Bodhisattva's Perfect Penetration*, "Those who are mindful of the Buddha will definitely see the Buddha now or in the future."

The most superior wish in the trichilocosm is that the cultivators resolve for unsurpassed bodhi above and to transform the sentient ones below. However, the journey on the bodhi path is long. If one wishes to reach the king's palace, one must understand the various limitations and the speed of transportation to bring us there such as walking, going on land route, traveling on sea route or taking a flight as well as the amount of food one must prepare for traveling. The same principle applies to the Dharma method cultivators practice [to end the cycle of birth and death]. If one does not understand the principles behind the Pure Land Dharma Door, one will not have strong faith and vows. That is the reason why I offer an analysis to compare and contrast the differences between the methods of applying self-power and other's power in addition to the easiness and difficulties concerning these two methods.

The general path of applying self-power as a means of practice is like walking by foot in order to get to the palace – one will hardly reach the destination even with much toil and extreme diligence. *The chapter of Buddha's Mother* in the *Bodhisattvas' Diadem Primary Activities Sutra* says, "Bodhisattvas must practice the Dharma of upholding the Ten Major Precepts for ten thousand kalpas before they can reach the positions of Ten Abodes." From there on, they then enter the cultivation of three great asankhya kalpas to become Buddhas. *Abhidharmakośa-bhāṣya* says, "Within the three great asankhya kalpas, a cultivator must practice to perfect his wisdom and blessings as his provision on top of all practices from the Six Paramitas in every single kalpa. Every practice is filled with hundreds and thousands of difficulties. When one perfects these, one then advances one level." These practices in three great asankhya kalpas are described in the *Compendium of the Great Vehicle*, "From the levels of the Ten Abodes to the Ten Practices and right until the perfection of the Ten Transferences, one cultivates during the first great asankhya kalpa. From the First Ground to the perfection of the Seventh Ground, one cultivates in the second great asankhya kalpa. From the Eighth Ground where one gradually masters effortlessness until the perfection of the Tenth Ground is the cultivation of the third asankhya kalpa."

As for us, within the period of three great asankhya kalpas, our cultivation will progress and regress when encountering difficulties. And many times, we probably have not even fulfilled the very basic requirement to start the three great asankhya's cultivation. In the era of the turbidities, cultivators who seek bodhi in the world are faced with a short lifespan. Passing through birth and death, they retrogress more

發。無實行者且置不論，即使是有修行的人，若姪欲習氣、名譽習氣、文字習氣有分毫未除，不免隨習氣墜入各趣輪迴。

如：五祖師戒禪師再來為蘇東坡<sup>1</sup>；宋朝草堂青禪師轉為曾魯公<sup>2</sup>；大為真如慕喆禪師死後乃生大富貴處，一生憂苦<sup>3</sup>；誦《法華經》的比丘尼後身作官妓；鴈蕩僧轉生為秦檜，造諸惡業。即使不墮落再生而為大法師，弟子圍繞，轉大法輪，亦未如生淨土而化娑婆。且我人畢竟有多少把握能不墮落？若落為常人、落為女人、落為惡人，展轉下劣，甚可懼焉！如一杯濁水暫得澄淨，不去底泥，又數數攪動，終不可清。不退位的菩薩來入娑婆化眾生，就如去底泥的清水，不為五濁所擾。

白雲法師云：「娑婆苦，光影急如流；寵辱悲歡何日了？是非人我幾時休？生死路悠悠！三界裏，水面一浮漚；縱使英雄功蓋世，祇留白骨掩荒丘，何似早回頭？」印光大師云：「來生做人比臨終往生還難。以一生中所造罪業，不知多

than they progress. Master Ou-Yi said it the best, “Even for practitioners who have accomplishments in Chan cultivation or who are faultless in maintaining their conduct, should they have even a trace of bad habits remaining, they cannot but fall according to whichever of their tendencies is the strongest.” This means the moment of death is the hardest to control. When verging death, without the sixth consciousness acting as the commander and the engrained habits from the eighth consciousness are triggered relentlessly. Not to mention non-spiritual cultivators, even if a cultivator who has not cut off the habits of lust, desires for fame and yearning for erudition, transmigration to the lower realms based on their habitual patterns is unavoidable.

Chan Master Shi-jie at the Wuzu Monastery was reborn as Su Dong-Po; Chan Master Cao-Tang Qing was reborn as the Sir Zeng Lu. Chan Master Zhen-ru Mu-jie was reborn in a really noble and wealthy place but underwent great suffering for his entire life. The bhikshuni who recited *the Lotus Sutra* was reborn as a female dancer and singer in the next life; the monk at the Yandang Mountain was reborn as Qinkuai, who created numerous evil offenses. Even if one does not fall into the lower paths and can be reborn in the human path as a renowned Dharma Master who is surrounded by many disciples and can turn the great Dharma wheel, it is still not better than being born in the Pure Land and return to transform those in the Saha World [based on our vows]. Moreover, how many of us can guarantee that we will not fall into the lower paths upon death? We may fall and be reborn as an ordinary person, or a woman, or an evil person, falling lower and lower each time we are reborn; how frightening! It is just like a glass of muddy water that becomes temporarily clear. If the mud at the bottom of the glass is not removed, and at the same time, the water is constantly being stirred, the water will never be clear. Bodhisattvas in the position of non-retreat who come to the Saha World to transform living beings are analogous to the clear water in which mud is already removed – they are not disturbed by the Five Turbidities.

Dharma Master White Cloud said, “Saha is full of suffering. The time flashes like rapid torrent. Glory and disgrace, happiness and sorrow, when does it end? Right and

<sup>1</sup>蘇東坡的弟弟蘇子由謫廣東高安縣時，洞山雲菴、聰禪師與蘇子由三人，一夕同夢五祖戒禪師至。天明，三人出城迎接，而蘇東坡至。三人說所夢，東坡言：「八九歲時，常夢見自己是僧人，往來陝右。又先妣孕時，夢一眇目僧求寄宿，而東坡生。」雲菴禪師驚曰：「五祖師戒禪師為陝右人，一眇眇。逆數其終，已往生五十年。」時蘇東坡四十九歲。

When Dongpo Su's brother, Ziyou Su, was exiled to Gaoan county of Canton Province, that night, three people, Master Dongshan Xuean, Chan Master Cong and Ziyou, had the same dream that Chan Master Jie was coming to town the next day. Next morning, these three people went out to the City to welcome Chan Master Jie but they encountered Dongpo Su instead. Dongpo said, “When I was eight or nine years old, he often dreamed that he was a monk traveling back and forth from Xiayou.” When his mother was pregnant, she dreamed a monk whose one eye was blind, came to ask her for place to stay. Then Dongpo was born.” Master Yunan said in shocking tone, “Chan Master Jie was from Xiayou. Counting the years, he has passed away for fifty years.”

<sup>2</sup>曾家婦人常供養草堂青禪師，和尚感其恩。乃對曾婦言：「老僧與夫人作子。」後來此曾婦生子，使人往看草堂禪師，已坐化往生矣！曾魯公少年登科，後作宰相。其對佛法之修持，則又不如蘇東坡了。

A woman with the last name of Ceng had often made offerings to Chan Master Caotang Qing. The monk was grateful and said to her, “I, the old monk, can become your son.” Later, the woman gave birth to a baby boy and sent someone to see Chan Master Caotang, who then already passed away in sitting posture. Sir Lu Ceng received a scholastic degree via the government. But his cultivator in the Buddhadharma could not match that of Dongpo Su.

<sup>3</sup>大為真如慕喆禪師，苦行精嚴律身，荷法為志。夜坐不睡，設意欲睡，以圓木為枕；小睡則枕轉，覺而復起，安坐如故。住眾二千指，無所約束，人人自律，講席無虛日。放參罷，慕喆禪師自役作，晨香夕燈十四年。夜禮拜，持茅視殿廡燈火；倦則以帔蒙首，假寐三聖堂。無疾說偈別眾。茶毗後，得舍利子大如豆斗許，目睛齒爪不壞。死後乃生大富貴處，一生憂苦。（據印光大師言，生為宋朝皇帝，為金兵所擄，向金稱臣，死於五國城）。

Chan Master Zhen-ru Mu-jie of Dawei cultivated ascetic practices and upheld the precepts strictly. He was aspired to carry on the Buddhadharma. He does not sleep at night but sitting up to rest. When he really wanted to sleep, he use the round log as his pillow. When he fell asleep, the wooden pillow turned. He then became awake, got up and sat in meditation. There were two thousand residents in the monastery but no one ever restrained them. Everyone was self-disciplined and there was not one day lectures and talks were not given. During the break from meditation session, Chan Master Mujie would work. For fourteen years, he took care of the incense in the morning and he lit candles for the monastery in the evening. At night, he bowed to Buddhas....When he got tired, he used cape to cover his head and rest in xxx. He passed away without any sickness but left a verse as farewell to the assembly. After cremation, shairas were found as big as beans, filled up 10 one-litre jugs. His eyes, teeth and nails were all intact after the cremation. He was reborn in a really noble and wealthy place but underwent great suffering his entire life. (According to Great Master Yin Guang, he was reborn as an emperor in the Song Dynasty, but was later captured by the Jin's soldiers. He pledged allegiance to the king of his rivalry and died at the City of Wuguo.)



少？別且勿論，但殺生食肉之罪即甚多。」即不殺生食肉之人，經營世利不知止足，善惡妄想紛飛，隨念流轉三界，亦大辛苦。明袁宗道〈西方合論序〉云：「眼前一念嗔相，即怪蟒之形；眼前一念貪相，即餓鬼之種。無形之因念甚小，有形之果報甚大。一念之微，識田持之，歷千萬劫終不遺失。」以一念三千故，可不警懼謹慎！故切勿將世間之小事看得太大，而將生死大事看小了。

如慈悲人不會水性，見人溺水，便跳入水中救人，二人同時溺斃。未得究竟解脫而欲度生，其過亦復如是。何如去極樂世界得不退轉位，見佛聞法，再來人間度化有情？極樂世界的人民具三十二相及金色身，具足神通、智慧、福報，一切供具隨所需應念而現。具此智慧福德，豈非更易度生？修行何能只仗自力？

徑路修行，依於他力及自善根力；此善根力，謂一信之後，永不再疑。《佛說無量壽經》云：「諸有眾生聞其名號，信心歡喜，乃至一念至心迴向，願生彼國，即得往生，住不退轉；唯除五逆，誹謗正法。」雖說如此，亦有十惡五逆之人以惡業故應墮惡道，經歷多劫受苦無窮，臨終得善知識開導，一念敬信，而得往生，如《無量壽經》下品下生中說。信心之力，猶如凡夫乘轉輪聖王馬寶、象寶空行；欲達王城，須臾即至，不費多時。亦如今時飛機速於步行。世間智慧尚得如此，何況阿彌陀佛本願力、功德力、智慧力及神通力，豈不屈伸臂頃便至蓮池？故廬山〈遠公念佛三昧序〉曰：「又諸三昧，其名甚眾；功高易進，念佛

wrong, you and me, when does it stop? The path to death is dark and long. Within the Three Realms, all is but a bubble in the sea. Even if one is a world hero, his bare bones are the only thing left on earth after death. Why don't you turn your head around?" The Great Master Yin Guang also said, "It is harder to become a human in the next life than being reborn in the Pure Land due to the innumerable amount of karmic offenses we have created this life. Let's not mention other kind of karma, just take killing karma alone, we have committed great offenses by eating so much meat." Even we don't kill or eat meat, our thoughts of good and evil fly all over the place and do not know how to be content when we are doing business. Following the flow of thoughts and transmigrate in the Three Realms is truly great suffering. The prologue of the *Discourse on the West* by Zong-Dao Yuan of the Ming Dynasty says, "with one thought of anger, one creates the shape of a deformed serpent; with one thought of greed, one plants the seeds of being a hungry ghost. The invisible seeds are small but the visible results one reaps from the seeds are huge. One minute thought will remain in the consciousness forever. It will not be lost through hundreds and millions of eons." Therefore, a trichiliocosm is in a single thought. One shall be vigilant! Don't pay too much attention and make a big deal out of small worldly things and pay little attention to the great matter of ending birth and death.

It is analogous to a person who knows not how to swim but jumps into the water to save another person from drowning. Both people will die. Those who have not ended birth and death try to liberate others make the same mistake as the case mentioned above. Why does one seek rebirth in the Pure Land to attain the non-retreating position by seeing the Buddha and listening to the Dharma so that they can return to the Saha world to save the sentient ones? Those who are reborn in the Pure Land are replete with the thirty two marks, such as a golden body like the Buddha's, spiritual powers, wisdom and blessings. All kind of offerings will manifest as needed. With this kind of blessing and wisdom, isn't it easier to cross over the living beings?

The method of reciting the Buddha's name is based on other's power and the power from one's roots of goodness, which allows one to have faith without any doubts. *The Infinite Life Sutra* says, "If sentient beings who hear my name sincerely and joyfully entrust themselves to me, and transfer their merits towards my land with a desire to be born there, shall be born there. Excluded, however, are those who commit the five gravest offences and slander the Proper Dharma." Even though one who commits the five gravest offenses and slander the Proper Dharma would fall into the evil paths and undergo limitless sufferings for many kalpas, if he receives advice from a good wise adviser, he can still be reborn in the Pure Land with one thought of pure respect and faith. This is for people who will be born in the lowest level of the lowest grade, as indicated in *the Infinite Life Sutra*. The strength of faith [that carries one to rebirth in the West] is analogous to the Wheel-Turning King's "precious horse and precious elephant" that enables an ordinary person to fly in the air. If one wishes to reach the king's palace, it only takes an instant. It is also likened the speed of traveling in an airplane. It far surpasses the speed of walking. Conventional wisdom is such, let alone Amitabha's power of vows, merit, wisdom and spiritual penetrations. How would it not allow someone to be born in the Lotus Pond in a split second of time? Therefore, *the Prologue of Buddha Recitation Samadhi* written by Elder Yuan at Mount Lu says: "There are Samadhis in differing names. If one wishes to have great skills in cultivation, the easiest way to start off is through Buddha recitation." The sound of the Buddha's name produces a deep impression; when one hears it, false

為先。玄音叩心，滯情融朗；非天下之至妙，孰能與於此哉！」

阿彌陀佛於因地發心成就極樂淨土時，由世自在王佛神通力故，先見二百一十億諸佛刹土天人之善惡及國土粗妙。然後思惟具足五劫，攝取二百一十億諸佛妙土莊嚴、佛國清淨之行，而發四十八大願，成就極樂世界；使一切眾生易得往生成就，乃至地獄、餓鬼、畜生亦生淨土。如此簡易，是謂小功而得碩果；故釋迦牟尼佛言「此是難信之法」。而佛是實語者，故得廣長舌相。眾生若信，則速入彌陀願海。智者大師臨往生時，合掌讚曰：「四十八願，莊嚴淨土。華池寶樹，易往無人。火車相現，一念改悔者，尚得往生。何況戒慧熏習，聖行道力，決定功不唐捐。」極樂世界的人民，能以不退位菩薩的身份來娑婆世界度化眾生，這即是往生淨土最大的利生效應。

古今往生之例子不勝枚舉，如〈往生傳〉及〈西方公據〉所載。佛有神通，當眾生憶佛、念佛時，佛悉知悉見。

晉朝劉程之，號遺民，以孝順有德聞名於時。入慧遠大師所創蓮社半年，修習念佛三昧，即於定中見佛紫金色身以臨其室，其光照地皆為金色。居蓮社十五年用功，又於念佛時見阿彌陀佛玉毫光照。佛告之曰：「我以本願力故，來安慰汝。」劉程之悲欣泣白佛曰：「可得如來手摩我頂？」俄而阿彌陀佛即摩其頂。又言：「可得如來衣覆我體耶？」佛即引袈裟以覆之。他日念佛，見自身入七寶池，蓮華青白相

thoughts and afflictions disappear. Emotions are quelled and one's mind becomes lucid and bright. Is this not the foremost wonder of the world? What can compare with this?

Amitabha during the period of cultivation, resolved to realize the Pure Land of Ultimate Bliss. He first visited and saw the good and bad, fine and coarse aspects of the 21 billions of Buddha Lands through the spiritual power of Lokeshvararaja Buddha. Contemplating for five full kalpas, Amitabha Buddha chose the pure practices and wonderful adornments of these 21 billions of Buddha Lands for the establishment of his Buddha-land. Then, he made the Forty-Eight Great Vows to establish the Land of Ultimate Bliss where all living beings can be reborn to easily, even including the hell beings, hungry ghosts and animals. This is an easy practice with little effort that will reap great results. This is why Shakyamuni Buddha said this is a Dharma that is hard to believe. Nonetheless, the Buddha is one who tells the truth because he has the mark of the vast long tongue. If living beings believe this Dharma, they can enter the sea of Amitabha's vows. Great Master Zhi-zhe, on the brink of death, praised Amitabha with his palms together, "Forty-eight vows adorning the Pure Land; A place with flowers, ponds and jeweled trees; easy to be reborn there but no one wishes to go. Even when the fiery chariot shows up, as soon as one regrets, repents and reforms the past offenses, one can still be reborn there, let alone those who have practiced upholding the precepts and learning wisdom. The power of one's holy practices will not go in vain."

There are innumerable people who have been reborn in the Pure Land since time ancient as recorded in the *Records of Rebirth* and *the Teaching about Rebirth in the West*. The Buddha has spiritual powers. When living beings are mindful of the Buddha and recite his name, he knows it and sees it.

Cheng-Zhi Liu (aka Yi-Min) from the Jin Dynasty was an example. He was reputed as a virtuous and filial son who had joined the Lotus Society founded by Great Master Hui-Yuan to practice the Buddha Recitation Samadhi for half a year. In his Samadhi, he saw the Buddha's purple golden body in his room. Wherever the light shone, the ground was the color of gold. He then stayed in the Lotus Society for 15 more years. While he was reciting the Buddha's name, he saw Amitabha Buddha's light from the hallmarks illuminating everywhere. The Buddha said, "riding on my original vows, I have come to comfort you. Chen-Zhi was overjoyed and cried, "May I ask the Buddha to rub the crown of my head?" The Buddha rubbed his crown. Chen-Zhi said, "May I ask the Buddha to cloth my body with your sash?" The Buddha clothed his body with his sash. On another day when he recited the Buddha's name, he saw himself entering the Seven-Jeweled Pond where the green and white lotus flowers interlace. The water in the pond was so clear that it seemed the bank of the pond did not exist. A person with a circular aura and a sign of 卐 on his chest pointed to the pond, "This is the water from the pond of eight merit and virtue. You can go ahead and drink it." Chen-Zhi scooped up some water with his palms and drank the water, which was so sweet and fine that he could still smell the unusual fragrance of the water emitting from his own pores after waking up.

He sighed, "It is my time to be born in the Pure Land, who in the sangha community can come and prove it?" The monks in the Lotus Society at Mount Lu all gathered before him. Chen-zhi lit an incense stick and bowed in front of the Buddha, "I know of Amitabha Buddha from the bequeath teachings of the Shakyamuni Buddha; therefore, I offer this incense to Shakyamuni Buddha first, second to Amitabha Buddha, then to all Buddhas and Bodhisattvas in the *Lotus Sutra* Assembly and at last to all the Buddhas and Bodhisattvas in the ten directions. I wish that all sentient beings will be born in the Pure Land." He then bid farewell to everyone. He sat facing west and passed away for rebirth in the West. The usual

間，其水湛然若無畔岸。一人頂有圓光、胸有卍字，指池水曰：「此是八功德水，汝可飲之。」程之掬水飲之，甘美非常；及寤，猶覺異香發於毛孔。

歎曰：「此吾生淨土之時至矣！誰致六和之眾與我證明之？」廬山蓮社諸僧既皆來集，程之乃對佛像焚香拜祝曰：「我以釋迦遺教，故知有彌陀慈父。此香先當供養釋迦牟尼如來，次供阿彌陀佛；然後供養法華會中佛菩薩眾，至於十方佛菩薩。願令一切有情俱生淨土！」乃與眾上人敘別，西向端坐往生，異香郁然七日乃息。此人孝順，乃至臨終猶念佛恩；又願令一切有情俱生淨土，則視一切有情猶如父母矣！

《五停心觀》云：「多欲有情不淨觀，多瞋有情慈悲觀，散亂有情數習觀，愚癡有情因緣觀，多障有情念佛觀。」佛法有三時，佛滅度後五百年人多禪定解脫堅固。又後一千年，人多修習有為善法。又後一萬年，人多諍競。佛日已遠，去今三千多年。今正其時，眾生多諍多障。本來法無高下，對機為上。如守墳人及鐵匠出家，阿羅漢教守墳人數息，教鐵匠習不淨觀；久修無成，各欲罷道。二人詣佛欲還俗，佛令二人互換修法，而各得證悟。今人心多雜亂，專心於念佛一境，則易得往生；往生見佛，則易得開悟。普願法界一切眾生，執持名號，同願往生。捨醜陋形，得妙色身；出生死海，入彌陀願海。❀

fragrance was so strong that it lasted for seven days. He was such a filial person that to the point of death, he was still mindful of the Buddha's kindness. I wish that all sentient beings will all be born in the Pure Land and regard them as their own parents.

*The Five Contemplations of Calming the Mind* says, "Those who have excessive desires should contemplate the aspects of impurity. Those with excessive anger should contemplate on compassion. Those who are scatter-minded should contemplate breathing. Those who are ignorant should contemplate on causes and conditions. Those who have many karmic obstacles should recite the Buddha's name." The Buddhadharma is divided into three periods. The first five hundred years after the Buddha's nirvana, people practice Chan and their resolve was resolute in attaining liberation. A thousand years after that (the second period), people are fond of cultivating conditioned and wholesome Dharma. Ten thousand years after the second period (the third period), people are fond of contending. The Buddha has entered nirvana for more than three thousand years. This is the time that people frequently fight and obstruct one another. Originally, there is no high and low in the Dharma. As long as it suites one's potential, it is the superior Dharma. In the case of a grave keeper and an iron smith, both of them had left the home life. An arhat had taught the grave keep the Dharma method of counting breathe and the iron smith of contemplating the aspects of impurity. Since neither of them has much achievement after a long period of cultivation, both wished to return to the home life and they expressed such wish to the Buddha. The Buddha then instructed them to exchange their method of practice with each other and both were then awakened and certified. However, people nowadays are scatter-minded and confused. If they can focus the mind to recite the Buddha's name, it will be easy to attain rebirth in the Pure Land, where they will see the Buddha and become awakened. I sincerely make a universal wish all living beings in the Dharma Realm will make the same vow and be reborn in the Pure Land by reciting the Buddha's name. May all forsake the unsightly physical forms and obtain the wonderful forms [like the Buddha]. May all leave the sea of birth and death and enter the sea of Amitabha Buddha's vows.❀

1. 五祖師戒禪師再來為蘇東坡。 Chan Master Shi-jie at the Wuzu Monastery was reborn as Su Dong-Po.

(1)佛祖統紀卷第四十六，(2)雲棲法彙竹窗隨筆，(3)龍舒增廣淨土文，(4)華嚴原人論合解，(5)兜率龜鏡集。

(1)Roll 46 of Complete Records of the Buddhas and Patriarchs, (2)Notes by the Bamboo Window from Dharma Compilation of Yunqi, (3) Expanded Pureland Passages from Longshu, (4)Combined Explication on the Origin of Humans in Huayan, (5)Collections of Tushita's Guijing

2. 宋朝草堂青禪師轉為曾魯公。 Chan Master Cao-Tang Qing was reborn as the Sir Ceng Lu.

(1)雲棲法彙竹窗隨筆，(2)龍舒增廣淨土文，(3)兜率龜鏡集。

(1) Notes by the Bamboo Window from Dharma Compilation of Yunqi, (2) Expanded Pureland Passages from Longshu, (3) Collections of Tushita's Guijing.

3. 大為真如慕喆禪師。死後乃生大富貴處，一生憂苦。 Chan Master Zhen-ru Mu-jie was reborn in a really noble and wealthy place but underwent great suffering for his entire life.

(1)龍舒增廣淨土文，(2)印光大師文鈔。

(1) Expanded Pureland Passages from Longshu, (2) Letters Collections from Great Master Yin Guang.

4. 雲棲三次作國王。遂失神通。 Yun Qi was reborn as a king for three lives, then lost his spiritual powers.

(1)雲棲法彙竹窗隨筆，(2)淨土晨鐘。

(1) Dharma Compilation of Yunqi, (2) Morning Bell of Pureland.

5. 誦法華經的比丘尼後身作官妓。 The bhikshuni who recited the *Lotus Sutra* was reborn as a female dancer and singer in the next life.

龍舒增廣淨土文 Expanded Pureland Passages from Longshu.

6. 腐蕩僧轉生為秦檜。

(1)雲棲法彙竹窗隨筆，(2)兜率龜鏡集。

(1) Expanded Pureland Passages from Longshu, (2) Collections of Tushita's Guijing.