

娑婆世界最佳的移居地

The Best Place for the People in the Saha World to Emigrate to



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最近讀到英國滙豐銀行發佈的「2013年度全球移居者探索調查」報告，該報告顯示亞洲有許多國家和地區列入全球最佳移居地排行榜。問卷抽樣全球近一百個國家的七千名移居者，根據經濟、生活品質、養育子女三大因素對這些國家進行排名。其中經濟因素指的是收入和福利，生活品質指的是健康飲食、工作、休假、社交、生活、購物、市場和當地文化等方面，養育子女因素指的是教育品質和教育體系。

綜合評估三大因素之後，各位猜一猜哪個國

Recently, I read a report published by England's HSBC bank, titled "HSBC's 2013 Guide to the Best Places for Expats." Many Asian countries made the list. The report was based on a survey that sampled seven thousand immigrants living in about a hundred different countries, and asked questions about economy, quality of life, and conditions for child-raising. Financial and economic factors included annual income and government benefits; overall quality of life included food, work, vacations allotted, social events, daily life, shopping, and local culture. Conditions for raising

家排行第一呢？答案是中國。中國以較高的「經濟收入」和「生活品質」得分而位居榜首，雖然在「子女養育」方面得分較低，但移居到中國的人表示，與在本國生活相比，移居到中國後的薪水更豐厚，生活品質也更高。於是許多厭倦本國生活的人士，都會考慮移居到中國展開生活的新篇章。

然而，佛陀告訴我們還有更好的選擇，就是西方淨土極樂世界；那裏有種種的殊勝。譬如說，那裏經濟收入最高，因為在那裏每一個人都享有黃金為地，七寶的宮殿、樓閣。雖然，世間上也有七寶，但這都是凡夫的凡品，對於極樂世界的極品七寶來相比較的話，那簡直天淵之別，一個在天，一個在地。

在生活品質方面也是最殊勝的，因為在那裏的人，身體的形相、樣貌跟阿彌陀佛一樣，具三十二種大丈夫像。大家看看中間這尊阿彌陀佛，就想到那有多麼莊嚴。而且，那裏氣候溫和，沒有四季、寒暑、陰雨的變化；不會像這裏最近天氣冷得不得了。極樂世界的氣候，永遠是那麼地涼爽舒適，令人心曠神怡。更方便的是，你只要思食就有食，思衣就有衣，總令你心滿意足，還有什麼比這些更好的生活品質呢？

在養育子女方面就更不要擔心了，在那裏的人都是蓮花化生，絕不會淪落到三惡道去。有觀音菩薩、大勢至菩薩及清淨大海眾菩薩的教化，及阿彌陀佛的加持，我們絕不會再退下來了，必定會證得法身，也可以說，那是成佛的保證班。

更重要的是，極樂世界沒有名額限制，因為西方極樂世界是廣大無邊，就算是十方無量世界的眾生一起都往生到西方極樂世界去，也不會有人滿為患的問題。所以，西方極樂淨土是最佳的移居選擇。

這使我不禁想到，我們是不是可以活著的時候，就直接移民到西方極樂世界去呢？換句話說，就是不要等到死了以後，才有機會去西方極樂世界，而是現在就帶此肉身直接去西方極樂世界，這不可能呢？

對我們凡夫俗子而言，連距離最近的四天王天都到不了，何況是過十萬億佛土的西方極樂世界呢！為什麼我們連最近的四天王天都到

children included quality and system of education.

In terms of all three categories, can you guess which country came in first? The answer is China, which garnered high scores in economics and quality of life, although it did not do so well with regards to conditions for raising children. People who have immigrated to China say that compared to life in their home countries, their salaries have increased and their quality of life has also improved. So, people who are tired of living in their countries consider China a good place to start a new life.

Nonetheless, the Buddha told us about an even better choice: the western Land of Ultimate Bliss, which is wonderful and supreme in various ways. For instance, you have the highest earning, because the ground is paved with gold, and there are palaces and pavilions made of the seven precious jewels. Although the seven jewels are also present in our world, they are worldly and ordinary, and cannot even hold a candle to the seven jewels which are found in the Pure Land.

In terms of quality of life, the Pure Land is superior as well, for the people who live there have the same physical appearances as Amitabha Buddha and are replete with the thirty-two hallmarks. You can imagine how adorned that would be just by looking at the picture of Amitabha Buddha here. In addition, the weather in the Pure Land is always mild and gentle, cool and comfortable, refreshing and pleasant. There is no changing of the seasons. It is never too hot or too cold, and there are no rainy or cloudy days, unlike the weather we been having, which has gotten quite cold lately. Even more comfortably, you will obtain whatever food or clothes you wish for simply by thinking about them, so you are always content. What better quality of life could one ask for?

As for raising children, there is nothing to worry about at all. The people there are born from lotus flowers and will never fall into the three evil destinies. By virtue of the teachings of Guan Yin Bodhisattva, Great Strength Bodhisattva, and the Pure Sea-like Assembly of Bodhisattvas, and the blessings of Amitabha Buddha, we will never retreat, and will definitely attain Buddhahood. In other words, it is a one-way ticket to becoming a Buddha.

More importantly, there is no quota for the number of beings that can be born in the Pure Land, for it is boundlessly wide and expansive. Even if the living beings of limitless worlds in the ten directions were to be born in the Land of Ultimate Bliss, it will never be overpopulated. Therefore, the Pure Land is the best destination to emigrate to.

This makes me wonder: could we move to the Land of Ultimate Bliss while we are still alive? In other words, would it be possible to go to the Pure Land with this physical body?

To ordinary people like us, even the Heaven of the Four Kings, which is the Heaven in the desire realm that is closest to us, is impossible to reach, let alone the Pure Land, which is hundreds of thousands of millions of Buddhalands away. The reason we are unable to reach the Heaven of the Four Kings is because we are bound by the time and space that exists

不了？因為我們被業力所締造出來的時間、空間限制住了。我們首先要了解，這個法界充滿著無數不同的時間和空間，以及不同的四大。以現代科學角度來稱，就是多重空間；想要超越不同的時間、空間，不是就像用火箭送入到月球，或用衛星去偵察火星，及其他的星球那樣就可以成功的。因為業力不一樣，所以四天王天跟我們所處的時間、空間就不一樣，譬如說，四天王天的一日一夜，等於我們地球上多少年啊？五十年！換句話說，這就使我們的肉身無法超越在不同時間、空間中的屏障，也就是為什麼我們連最近的四天王天都到不了的原因。

而諸大菩薩及諸佛們，由於清淨的業力，可以能直接超越時間、空間的屏障，穿梭於不同的時間和空間來去自如，而不需要往生。也就是說，不需要換個身體才可以生存適應，乃至如同經上所說，甚至可以分身無量於十方無邊的世界，來教化無量無邊的眾生，皆無障礙。

阿彌陀佛非常慈悲，知道我們眾生的困難處。但是，即使他有廣大的神通、智慧及願力想幫助眾生，立刻到達極樂世界，他也是要配合眾生的業力及因緣。所以，不能夠幫助眾生直接帶著肉身去西方極樂世界，但可以接引眾生的神識去西方極樂世界，這就是往生西方極樂世界的方法。

當我們往生一到了西方極樂世界，我們就換了一個蓮花化生的身體，就可以享受西方極樂世界種種的殊勝妙樂，而且還可以直接去十方諸佛的淨土，就像《阿彌陀經》講的：「盛眾妙華，供養他方十萬億佛。」從此以後不需要再換個身體才能到別的世界去了。

所以，不是阿彌陀佛不慈悲，或是他的智慧神通不夠大；而是我們眾生業力太大了，即使讓我們去了，也是沒有用的，就像淡水魚想在大海中生存一樣的困難，也不是神通所能解決的問題。

以在地球實際生活的例子來說，無論想去哪個國家，必須具備三個基本條件才能成行。第一，必須要有護照；第二，要取得簽證；第三，必須要有交通工具，如搭飛機、乘火車或坐車。具備了上述三個條件才能成行；否則的

due to our karma. We should understand that within the Dharma realm, there are many variations in space-time, and different materials that make up the four elements. From the viewpoint of modern science, these are called multiple dimensions which cannot be crossed through simple means like firing a rocket or sending satellites. The karmic conditions that restrict the bounds of time and space for beings in the Heaven of the Four Kings are different from ours. For instance, one day in the Heaven of the Four Kings is equivalent to fifty years in our world. Therefore, our physical body is unable to travel freely because of these barriers.

However, the Buddhas and Bodhisattvas have pure karma and so are able to cross space-time boundaries and travel freely between different dimensions without needing a new body. As the sutras say, they can make limitless projections of themselves into limitless worlds in the ten directions to teach and transform immeasurable, limitless beings without obstruction.

Amitabha Buddha is very compassionate, and knows of our difficulties. Although he has vast and expansive vows, wisdom, and spiritual skills to help us, nevertheless, he still has to follow the karmic conditions of living beings. So although he cannot bring our bodies to the Pure Land, he can bring our consciousnesses there when our bodies die. That is how we are reborn in the Pure Land.

As soon as we are reborn in the Pure Land, we are born from lotus flowers, and we can enjoy supreme and wonderful happiness. In addition, we can visit any Buddhaholds in the ten directions; as the *Amitabha Sutra* says: "Each living being of that land, with sacks full of myriads of wonderful flowers, makes offerings to hundreds of thousands of millions of Buddhas of other directions." We will not have to change bodies in order to travel to other worlds anymore.

Therefore, it is not that Amitabha Buddha is not compassionate, or that his wisdom and spiritual skills are not sufficient, but that the power of our karma is too great. Even if we were able to travel there, it would be futile, like a fresh-water fish trying to survive in the sea. It is not a problem that can be solved with spiritual skills.

In our world, if we want to travel to foreign countries, three conditions must be met. First, we need a valid passport; second, a visa; and third, a means of transportation, such as airplanes, trains, or cars. Without these things, any desire to travel is just wishful thinking.

What serves as the passport that we need to get to the Pure Land? It is the passport of faith—the first component of faith, vows, and practice. In other words, we must recognize that the Saha world which we live in is full of suffering, and truly believe that we can be reborn in the Pure Land by reciting the Buddha's name. We must believe in this, so that we will be willing to leave. But do we really believe that the Saha World is full of suffering?

Shakyamuni Buddha compassionately and repeatedly told us about the three kinds of suffering, eight kinds of suffering, and limitless suffering

話，只是空想而已。

那什麼是去西方極樂世界的護照呢？那就是「信」，簡單說，信願行的「信」。也就是說，我們相信我們所在的娑婆世界是苦的，而深信念佛可以生極樂國。首先，我們深信這娑婆世界是苦的，我們才會願意出離，往生極樂國。但我們真的深信這娑婆世界是苦的吗？

本師釋迦牟尼佛苦口婆心地告訴我們，娑婆世界的三苦、八苦及無量諸苦，及西方極樂世界種種的殊勝妙樂；但為什麼我們還在這個充滿戰爭、災害、壓迫的娑婆世界裏，而沒有移民到西方的極樂淨土去呢？因為我們看不破！

我們執著我們在這世界所擁有的一切，我們這顆心對這個人世間還有太多的期待和希望。換句話說，就是對這個世間不死心，有種種的染著、執著、貪著；要抓、要追、要執、要取。譬如說，沒有孩子的人想：如果我有一個孩子那該多好！有孩子的人就想：我孩子一定要出人頭地，乃至我一定要受到人的尊敬，我的銀行存款一定要至少多少錢，才可以的。

就算我們在銀行裏存有了美金十億元，我們或許會感覺到非常快樂，但我們不可能通過這一筆錢來買到一張飛往西方極樂世界的機票，也不可能用它購得開悟；到我們死的時候，不管怎麼樣，我們都再也不可能夠擁有這十億美金了。

事實上，從某種意義來說，就在我們死之前，我們的財產已經是屬於五家共有了。哪五家呢？第一個就是天災：如水災、火災、地震、海嘯、颱風、龍捲風等等；這些天災隨時都可以將我們的財產毀之於一旦；第二是人禍：如戰爭、盜賊等，大家都可想而知，就不用說了；第三是政府：不管是中央政府或是地方政府，時時都要抽你的稅；第四是你的六親眷屬：總是用種種的藉口和方法，想要分一杯羹；第五個，才是你自己呀！

如果我們能夠這樣去想，去觀照的話，我們的財產已經屬於五家共有了，就不會把擁有的東西抓得這麼緊。你們可以用所擁有的

that fills this world. He also told us the supreme states and happiness of the western Pure Land. But why are we still staying in this world and not immigrating to the Pure Land? It is because we are unable to see suffering for what it is.

We are attached to everything we own in the world, and our minds have too much hopes and expectations for the mundane. We won't let it go. At the same time, we are full of defilement, attachment, and greed. We want to grasp, seek, hold, and obtain. For example, people without children will imagine how wonderful it would be to have children; people with children will want their children to have great accomplishments in life; or, people may wish to be respected by others, or set a goal to have x amount of money in their bank accounts.

If we have ten billion dollars in our bank account, we may be very happy, but no sum of money can purchase a ticket to the Pure Land, or help us attain enlightenment. When we die, the ten billion dollars will no longer belong to us.

In truth, to a certain degree, even before we die, our wealth already belongs to five different parties. What are they? The first is natural disasters, such as floods, fires, earthquakes, tsunamis, hurricanes, tornadoes, and etc., which are capable of destroying our wealth overnight. The second is human disasters, such as war and theft. This requires no further elaboration. The third is the government. The federal and local governments are always taxing you. The fourth is your family, who often use excuses and methods to get a share of your wealth. You are the last one.

If we can contemplate in this way and realize that our wealth actually belongs to five different parties, then we will not hold on to it so tightly and stubbornly. We can use them to carry out practices that are conducive to our cultivation, such as donating them to the needy, which will increase our blessings and virtue.

We often comfort ourselves, saying: "Tomorrow will be better." However, "tomorrow" will only make us older and closer to death. The superficial happiness of the Saha World does not last forever and will one day fall apart. If we cannot see through this, then we will suffer.

The founding patriarch of the Caodong School, Chan Master Liangjie of Cave Mountain, asked his disciple one day: "What is the most suffering in this world?" His disciple answered: "Falling into the hells." Master Liangjie said: "No!" The disciple asked: "Then, teacher, what is it?" The Master said: "Wearing this kashaya sash and not understanding the most important matter is utmost suffering." In other words, even if we are cultivating the Buddha's Way, if we are unable to solve the most critical issue of birth and death and are still stuck in the wheel of rebirth, then that is the most suffering!

However, if we recite the Buddha's name with deep faith, and believe that we can be reborn in the Pure Land, then the problem of birth and death will be solved. As *Vow to be Reborn in the West* says: "In the past, the Buddha vowed: 'If living beings who wish for rebirth in my land and who

東西去做一些有利修行的實踐，譬如施捨給急需要它們的人，這是積聚福德資糧。

我們經常說：「明天會更好。」殊不知我們明天只會更老，與死亡更接近。所以這個娑婆世界表面上的快樂，是無法持久的，終究會敗壞；若看不破就是苦。

曹洞宗的開山祖師洞山良价禪師，有一天問他的弟子：「在這個世間上，什麼是最苦的事呢？」弟子回答說：「墮入地獄是最苦的事。」洞山良价禪師說：「不是的！」弟子就問：「請問老師，什麼才是世界上最苦的事呢？」洞山良价禪師說：「在此衣線下。」也就是說，在此袈裟之下，「不明大事，是名最苦。」換句話說，雖然修行佛道，卻未能解決生死根本問題，而在六道的生死輪迴裏才是最苦的事情啊！

然而如果深信念佛，生極樂國，就能解決生死的根本問題。如同《往生淨土發願文》中所說的：「佛昔本誓，如有眾生，欲生我國，至心信樂，乃至十念，若不生者，不取正覺，以此念佛因緣，得入如來大誓海中，承佛慈力，眾罪消滅，善根增長，於一念頃，生極樂國。」這就是我們念佛法對淨土及阿彌陀佛所必須具備的「深信」，也就是出國必須具備的護照。

諸佛菩薩及祖師大德們都非常地慈悲，已經把娑婆世界的苦和極樂世界的好說得非常詳盡。我們聽了之後，信是信了，可是願不願意離開這個娑婆世界，而去極樂世界呢？如果願意去，那「信」才有用處。如果不願意去，那就是因為沒有願力；縱然相信，也是白信。所以「願」就很重要了，有信而無願，如同有了護照但沒有簽證，終究去不了。

所以接下來談一談，什麼是西方極樂世界的簽證呢？那就是發願。發什麼願呢？簡單說，就是發願離開這個苦的娑婆世界，而求生淨土的願。

我們經常有一種錯覺，以為要改變人生就得要花上幾個月或者好幾年。其實，只要在內心裏發願要出離，要從這個煩惱中解脫出來，我們的人生就已經改變了。當真要實現這個願，需要付出幾個月或好幾年，乃至一

resolve their minds with faith and joy even for just ten recitations, are not reborn there, I will not attain proper enlightenment.' Through mindfulness of the Buddha, I enter the sea of the Tathagata's great vows, and receive the power of the Buddha's kindness. My multitude offenses are eradicated and my wholesome roots of goodness increase and grow. In the space of a thought, I will be reborn in the Land of Ultimate Bliss." This deep faith toward Pure Land and Amitabha Buddha is required for the people who cultivate the Pure Land Dharma door. It can be compared with the passport that is necessary for you to leave the country.

The Buddhas, Bodhisattvas, and the patriarchs have described the suffering of the Saha World and the supreme characteristics of the Pure Land in great detail. Our faith may increase after we have heard them, but are we willing to leave the Saha World and go to the Pure Land? Only if we are willing to go will our faith be of any use. If we are unwilling to go, that is because we did not vow to do so, and our faith will be in vain. With faith but no vows, it is like you have no visa on your passport. Therefore, vows are very important.

So what is the visa required for getting to the Pure Land? It is vows. Simply put, we should make the vow to leave the Saha World that is full of suffering and seek rebirth in the Pure Land.

We often have the misconception that changing our lives requires a few months, or even a few years. Actually, if we make the vow to leave the Saha World and to attain liberation from afflictions, then our lives have changed already. Of course, in order to make it come true, we need to work hard for months, years, or even our entire lives. But the important thing is that the hard work we will put in to make our vow come true will make every moment of our lives meaningful.

How do we make vows to leave the Saha World? We should contemplate that the wealth and love in the world will one day deteriorate and fall apart. At the time of death, we will be forced to give up everything we have. If we think of it this way, we will gradually lessen our attachments to everything in this world, and bring forth the resolve to leave it.

It is very easy for us to fall into our old habits of thinking, and think that a day is not a big deal, since there are still many days to come. When Plato was about to die, one of his friends wanted him to describe the main idea of many dialogues he wrote. He thought for a long time and said carefully: "To practice dying." Death is not something that is only licensed to old people; it is something that young people face as well. In October of 2013, we held a memorial ceremony for Jin Dao Shi, who passed away at the age of ninety-five, and in September we held a memorial ceremony for Jin Huan Shi, who passed away at the age of forty-nine. All of this is reminding us of impermanence.

The *Great Parinirvana Sutra* says: "In all contemplations, the contemplation of impermanence is foremost. From it, all desire, ignorance, and arrogance of the three realms can be eradicated." Among all kinds of contemplation, the contemplation of death and impermanence is the most

願而努力，會使我們的生活每一分鐘、每一秒鐘都過得充實圓滿。

如何發願離開這個苦的娑婆世界呢？那就要經常觀察，這個世界的恩愛與財寶終會別離散失；當死亡來臨的時候，所擁有的一切不捨離也不行。若能如是做觀，久而久之，自然能看淡、看破娑婆的一切，而發起對這個娑婆世界的出離心。

我們很容易掉入這樣的慣性思考，認為一天的時間沒有什麼，未來還有那麼長的日子在等著我們。西方大哲學家柏拉圖臨終的時候，有一位朋友請他評述自己畢生巨著《柏拉圖對話錄》的主要精神及意義。他思考了很久，才鄭重地講出了：「練習死亡。」因為死亡不只是老人的專利，同時也近在年輕人的咫尺！就像今年（二〇一三）的十月，我們舉行了享年九十五歲近道師的告別式，同年的九月卻也舉行了得年四十九歲近歡師的告別式，這一切都在提醒我們生死的無常。

所以《大般涅槃經》上說：「一切想中，無常思想，是為第一。由是諸想能除三界一切貪欲、無明、我慢。」在一切的觀想當中，觀想無常和死亡是最為殊勝的；無論是慈悲觀、呼吸觀或其他的觀想，都比不上對死亡和無常的觀想。因為觀想無常跟死亡，能夠除去我們對三界的貪欲、無明和我慢。因此，死亡雖然是一般人所忌諱的話題，但如果能夠善用它，卻能夠幫助我們重新調整事物的優先次序，讓生活過得更富足、更睿智、更圓滿。

我認識一對學佛的夫妻，他們每天早上出門的時候，不是互道「晚上見」或者「下班見」，而是說「西方淨土見」。因為想到這世間一切都是無常，充滿種種的災難，不知道出門之後還能不能夠再回來，所以他們是互道：「願在西方淨土再相見！」

如何發願呢？在《往生淨土發願文》一開始說：「一心歸命極樂世界阿彌陀佛，願以淨光照我，慈誓攝我，我今正念，稱如來名，為菩提道，求生淨土。」這是念佛人對淨土及阿彌陀佛必須具備的「深願」，也就是出國必須取得的簽證；如果沒有的話，就去不了了。

當在地獄、餓鬼或是畜生道輪迴的時候，我

supreme. Contemplation of compassion, observing the breath, and all other methods cannot compare with them. Even though death is a taboo subject, if we are able to use it skillfully, it can help us prioritize matters in our life and make our lives more meaningful.

I know a Buddhist couple. When they leave to go to work in the morning, they do not part with “See you in the evening” or “See you after work,” but “See you in the Pure Land.” They know that there are many disasters in the world, and everything is impermanent. They are not sure if they will be able to get home after they set foot out the door. So they part by saying: “See you in the Pure Land!”

How do we make vows? The *Vow to be Reborn in the West* says: “With one mind I return my life to Amitabha Buddha who is in the Land of Ultimate Bliss. Wishing his pure light illumines me and his kind vows gather me in. Now, with proper mindfulness, I praise the Tathagata’s name, in order to take the path of Bodhi and to seek rebirth in the Pure Land.” These are the profound vows that are necessary for people who recite the Buddha’s name to have with regards to the Pure Land and to Amitabha Buddha. They are comparable to the visa that you need to leave the country, which is impossible otherwise.

When we are in the three evil paths of the hells, hungry ghosts, and animals, we do not know that Amitabha made vows, cultivated, and accomplished the Western Land of Ultimate Bliss, which provides the best place to cultivate. Thus, he assured for us a way to solve the problem of birth and death. He waits for us to go there, just like a compassionate father longs for his beloved children to return to the warm and loving home. If we can make the vow to be reborn in the Pure Land, then everything will be alright. What could be better than this?

The last thing is the means of transportation for reaching the Pure Land. Please do not misinterpret this to be a kind of airplane or rocket. Seeing everything in the Saha World for what it is and seeking rebirth in the Pure Land in every moment is the means of transportation that will enable you to be born in the Pure Land. This is the practice part of the three elements (faith, vow, and practice).

The ninth patriarch of the Pure Land School, Great Master Ouyi, said: “Whether you can be reborn in the Pure Land or not depends on your faith and vows; the grade of lotus in which you are born depends on the depth of your recitation of the Buddha’s name.” Therefore, whether you can be born in the Pure Land depends on the existence of your faith and vows, or lack thereof; as for the grade and level of lotus flower that you will be born in, whether you are in the highest grade of the highest level, the middle grade of the middle level or the lowest grade of the lowest level, is determined by your skill in reciting the Buddha’s name. To always see the suffering of the Saha World for what it is and in moment after moment remember to seek rebirth in the Pure Land is the profound practice with regards to the Pure Land and Amitabha Buddha. This is the essential aspect for people who recite the Buddha’s name. In

們都不知道阿彌陀佛為我們一心發願修行，而成就了西方極樂世界等著我們去。他不但提供了最佳修學真理和積蓄法財的地方，並且有解決生死根本問題的保證。就像慈父盼望心愛的孩子能夠浪子回頭，趕快回到溫暖的家，我們只要發願往生，就能一切OK！在這世界上，哪裏還有比這更幸福的事呢？

接下來討論的，什麼是去西方極樂世界的交通工具？請不要誤會，這交通工具不是什麼飛機、火箭，而是你若能看破這娑婆世界的一切，時時刻刻不忘求生淨土，就是交通工具，就可以往生極樂世界，也就是「信、願、行」中的「行」。

淨土宗的九祖蕩益大師說：「往生與否，全由信願之有無；品味高下，全由持名之深淺。」所以能不能往生，就看到底有沒有往生的信心和願望；至於往生之後是九品蓮花的上品上生，還是中品中生、下品下生呢，就是你持名念佛的功夫深淺來決定。時時看破娑婆，刻刻不忘求生，就是念佛人對淨土及阿彌陀佛必須具備的「深行」。簡而言之，把阿彌陀佛時時刻刻放在我們的心中，就是求生淨土必備的交通工具。

如何把阿彌陀佛時時刻刻放到我們的心中呢？有四種方法：第一，就是時時刻刻持誦阿彌陀佛的聖號；第二，是時時觀看阿彌陀佛的聖像；第三，是時時心想阿彌陀佛的聖相；第四，是時時觀照諸法實相，因為佛佛道同。淨土宗十三祖印光大師開示，在這四種方法之中，唯有「持名念佛」一法，也就是時刻持誦阿彌陀佛聖號，最能夠普攝群機，最容易下手，這也是我們佛七期間主要修行的法門。

或許有人說，求生淨土只要一心念佛，不需要信和願，就像有人可以免持護照及簽證，只要有交通工具就可以偷渡到別的國家去啦！在這個世界上，或許可以不用護照及簽證到別的國家，但絕對是無法到達極樂世界的。因為僅僅強調持名念佛，而缺少對淨土及阿彌陀佛的深信及深願，就算持名能夠持到風也吹不透，雨也打不漏的程度，也不過只是一種定力的表現而已。唯有時時持名念佛，時時生起對娑婆的厭離，以及求生極樂的深願和深信，才是我們應該努力的方向。

上人曾經講過一位修無法師的故事。修無法師在出家前是做泥水匠的，是個修苦行的，沒有讀過書，不識字，就只會念一句「阿彌陀佛」。出家之後在廟裏做苦工，就是別人所不願意做的活他都幹，從不抱怨，只是一句佛號從不間斷，逢人就勸要多念佛。

在民國十八年（西元1929年）的夏天，哈爾濱的極樂

short, the required means of transportation for going to the Pure Land is to always keep Amitabha Buddha in our minds.

How do we keep Amitabha Buddha in our minds at all times? There are four ways of doing so. First, to recite Amitabha Buddha's name in every moment; second, to always gaze at the image of Amitabha Buddha; third, to always contemplate the image of Amitabha Buddha in your mind; and fourth, to contemplate the true characteristic of all dharmas, because the path of all Buddhas is the same. In a lecture by the thirteenth patriarch of the Pure Land School, Great Master Yinguang, he said that among these four methods, the dharma of reciting the name of the Buddha is the easiest and can universally benefit all beings. It is also the main Dharma door that we are using in cultivating this Amitabha session.

Some people may say: when you seek rebirth in the Pure Land, all you need to do is recite the Buddha's name, without any need for faith or vows, because in our world, there are people who can smuggle themselves to other countries without needing a passport or visa. Perhaps you can do that here, but you would never get to the Pure Land in this way. Without deep faith and vows, even if your skills in recitation are so great that neither the blowing of the wind nor falling of the rain can affect you, it is only an illustration of your stillness. Therefore, we should focus on our faith and vows, and always recite the Buddha's name, while constantly holding the resolve to attain liberation from the Saha World.

The Venerable Master once told a story about a Dharma Master Xiuwu. Dharma Master Xiuwu was a cement maker before he became a monastic. He cultivated ascetic practices. Since he had never gone to school the only thing he knew was how to recite the single phrase "Amitabha Buddha." After he left the home life, he performed hard labor in the monastery and did any work that no one was willing to do. He never complained, and only recited the Buddha's name unceasingly. He always encouraged people to recite the Buddha's name.

During the summer of 1929, Jile Monastery in Harbin was holding the Threefold Precept Platform. At the time, Dharma Master Xiuwu volunteered to take care of monks who were ill. However, after a few days he went to the abbot, Dharma Master Tanxu, to take leave. Dharma Master Tanxu asked if he could wait until after the precept transmission was over. Dharma Master Xiuwu said that he could not wait, and said that he would take permanent leave to go to the Pure Land. Dharma Master Tanxu was quite shocked and asked: "When do you plan to leave?" He said he would do so after ten days.

寺傳三壇大戒，修無法師當時就發心自願來照顧生病的法師；照顧了幾天之後，就向方丈倭虛法師請辭。倭虛法師問他能不能等傳完了戒再走？修無法師說不能等了，他要告假往生。倭虛法師很驚訝，就問：「你何時往生呢？」他說，十天之後。

可是到了第二天，他跟方丈和尚說隔天就要走了，請方丈派人到寮房幫他助念。於是寮房裏開始有人助念，有人就問：「修無師啊，您就要往生了，可不可留一首偈頌給大家做紀念？」修無法師就說：「你們也知道我不識字，更不會做什麼偈頌啊！但是有一句經驗的話，可以跟大家講一講，那就是『能說不能行，不是真智慧』。」當天就安詳往生了。

所以，一心歸命阿彌陀佛，不是僅僅口頭上說說或唱唱；而是身業也真誠地表現出來，進而影響我們的意業，使之能夠真正地一心歸命阿彌陀佛。如何在身業上表達呢？我們可以拜佛，但更簡單的，就是至心合掌緊貼於胸前，表示一心。現代科學證實，心臟部位確實有一個強大的能量場，強度是大腦產生的磁場的五千倍。各位可以比較一下，合掌緊貼於胸口與合掌距離胸口較遠其中的不同。這個結論，在史坦福大學及邁阿密大學的心臟研究中心都被證實了。所以至心合掌於胸前，與胸口接觸的時候，會讓人有一種貼心、溫暖及一體的感覺；這能夠幫助我們更誠心、更專注地發願或唱誦。

往生極樂世界除了須具備最基本的信、願、行之外，經典上還提到讀誦大乘經典、孝順父母、持戒、廣行眾善。這些都是在積聚廣大的福德資糧，就可以坐專機、頭等艙到西方極樂世界。什麼是專機、頭等艙呢？那就是阿彌陀佛手持金色蓮台來迎接你，直接花開見佛悟無生，所以廣行眾善也是非常重要的。

當早課念誦藥師佛聖號時，念念祈願眾生健康長壽；晚課念阿彌陀佛聖號時，念念祈願眾生沐浴在無量的光明之中。無論念任何的佛菩薩聖號，我們都念念普願眾生離苦得樂，這就是廣行眾善，就是在聚積廣大無邊的福德資糧。最後，希望大家精進念佛，將來都在西方淨土再相見。 ❀

But on the second day, Dharma Master Xiuwu told the abbot that he would be leaving the next day, and asked the abbot to send people to his room to recite the Buddha's name for him. Among some of the people sent to recite the Buddha's name for Dharma Master Xiuwu, someone asked: "Master Xiuwu, since you are going to the Pure Land, could you leave behind a verse for us to remember you by?" Dharma Master Xiuwu said: "You know I can't even read, much less compose a verse. But in light of my experiences, this is something I can tell you: 'If you can talk the talk but can't walk the walk, that is not true wisdom.'" He passed away peacefully that day.

Therefore, singlemindedly returning our lives in refuge to Amitabha Buddha is not just carelessly talking or singing about it, but requires sincere embodiment in practice, which will influence the mind and help us truly return our lives in refuge. How do we embody it in our actions and practice? We can bow to the Buddhas, or, even more easily, we can put our palms together in front of the chest sincerely to show our singlemindedness. Scientific studies show that the area of the heart has a strong energy field that is five thousand times stronger than that of the brain. You can try it for yourself—hold your palms together at different distances from the chest and feel the difference. This conclusion was reached in studies at cardiovascular research centers at Stanford University and Miami University. When you put your palms together and they are directly touching your chest, it will give you a feeling of closeness, warmth, and unity, which will increase your sincerity and concentration when making vows or reciting.

Other than the basic elements of faith, vows, and practice, the sutras also mention that we should read and uphold Mahayana sutras, be filial to our parents, uphold the precepts, and extensively practice wholesome deeds. These are all for the purpose of accumulating vast amounts of blessings and virtue, which could enable us to take a charter jet or sit in first class when we're going to the Pure Land. What do I mean by that? Taking a charter jet or sitting in first class can be compared to Amitabha Buddha coming to welcome you with a golden lotus flower in his hand. Your lotus flower immediately opens and you see Buddha immediately.

During morning recitation, when we recite Medicine Master Buddha's name, in every thought, we wish for all beings to be healthy and have a long life; during evening recitation, when we are reciting Amitabha Buddha's name, in every thought, we wish for all beings to be bathed in limitless light. No matter what Buddha's or Bodhisattva's name we are reciting, in thought after thought, we wish for all beings to leave suffering and attain bliss. That is to extensively practice wholesome deeds, and accrue limitless and vast stores of blessings and virtue. In closing, I hope that everyone will diligently recite the Buddha's name, and that we will all see each other in the western Pure Land. ❀