

念佛的十種利益

The Ten Benefits of Reciting the Buddha's Name



萬佛聖城方丈和尚恒律法師
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沙彌尼近安、沙彌尼果荷 英譯

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English Translation by Shramaneri Jin An, Gwo He

誠摯地歡迎來自遠方的佛友，回到我們的家—萬佛聖城，一起參加為期七天的念佛法會。在未來的七天當中，我們會誠心地稱念阿彌陀佛的聖號，這對於我們這一生乃至於未來生，都會有重要巨大的影響，所以要把握這個難得的因緣，不要白白空過。

一般人聽到阿彌陀佛的聖號，會想到死後可以往生西方極樂世界。而事實上，在這現世當中，就可以得到許多殊勝的利益。這裡簡單列出以下幾點，鼓勵大家努力稱念彌陀聖號。

第一點，誠心稱念阿彌陀佛的聖號，心中充滿法喜，容貌顏色光亮潤澤，身體氣力也充足壯盛，遇事吉祥如意。為什麼會這樣子呢？

因為大部分的人，惦念的都是自己的得失，情緒就容易起伏不定，

I sincerely welcome all you Dharma friends coming from far and wide to return to our home, the City of Ten Thousand Buddhas, to attend the seven-day Buddha Recitation Session. Within these seven days, we will sincerely recite Amitabha Buddha's holy name, which will deeply influence our current and future lives. So let's cherish this rare opportunity and do not let it pass in vain!

In general, when people hear the holy name of Amitabha Buddha, they will think of gaining rebirth after death in the Western Land of Ultimate Bliss. In fact, to recite the Buddha's name is also very beneficial to our current life. Now I'd like to share some key points to encourage you to diligently recite Amitabha Buddha's name.

First, if someone sincerely recites Amitabha Buddha's holy name, he will be filled with Dharma joy. Clear and peaceful, the reciter will have a healthy and strong physical body, and his wishes will also be fulfilled. Why is that?

Most people generally think about benefitting themselves. This affects their moods and could harm their health. There are many unfortunate examples, such as an angry person who experiences a heart attack or stroke. But people who

身體健康也會受到影響，譬如一生氣就心臟病發或者腦溢血中風，這都是不幸的例子。如果能誠心稱念阿彌陀佛聖號，就會減少乃至不去想這些個人的得失，心情就能穩定平和，身體自然保持良好狀況，處理事來也得心應手。下面就跟大家分享一個公案。

宋朝的時候，在湖南潭州，也就是長沙附近，有一個貧窮的鐵匠，他姓黃，大家都叫他「黃鐵匠」。他每天就靠著製造或修理一些簡單的鐵器，維持一家四口的生活。在高溫的火爐旁邊工作，十分艱辛，於是他時常想：「為什麼我的生活這麼辛苦？唉，那是前生沒有修行的緣故，但是要怎麼樣修呢？」可是生活都成了問題，哪有時間去修行啊？

一天，一位出家人從黃鐵匠的門口經過，黃鐵匠立刻請這位出家人進去喝茶，並且請問有沒有可以一邊工作，一邊修行的好方法？

法師說：「當然有啊！你若真想離苦得樂，唯有往生西方阿彌陀佛的極樂世界，那裡才有真正永久的快樂。怎樣才能到極樂世界呢？那就是一直誠心稱念阿彌陀佛的聖號，時間到了，阿彌陀佛就會來接你到他的世界去。」於是教他打鐵的時候，打一錘鐵，就稱一聲阿彌陀佛；再打一錘，就再稱一聲。拉風箱的時候，也是拉一聲，就稱念一聲阿彌陀佛的聖號；甚至停下工作，也是持續稱念。

聽了這麼簡單、不費工夫、不費錢，又不妨礙工作的好方法，黃鐵匠依教奉行，每天工作的時候就大聲念佛。他的妻子問他：「你工作已經這麼辛苦了，還要大聲念佛，那不是更加辛苦嗎？」黃鐵匠回答：「不會的。以前在火爐旁邊都覺得煩熱無比，現在念佛反而覺得清涼自在，更不覺得疲倦。真是不可思議！」

日復一日，黃鐵匠念佛的功夫越來越深。快要往生的時候，他預知時至，告訴家人他要去西方極樂世界了。往生那一天，他還是照常念佛，只是特別沐浴更衣，然後走到火爐旁邊，說了一首偈頌：「叮叮噹噹久煉成鋼，太平將近我往西方。」接著稱念一聲「阿彌陀佛」，拿起鐵錘敲了一下就往生了。當時他的身上發出異香，天樂鳴空，感動很多人開始念佛。

所以雖然日子辛苦，但是若能至誠稱念阿彌陀佛，就不會覺得那麼辛苦。就像黃鐵匠整天在高溫的火爐旁，一邊打鐵，一邊念佛，由於念佛念得相應了，所以身體一點也不感覺疲倦，心裡反而清涼安樂。

attentively recite Amitabha Buddha's name are less troubled by their own issues; they also tend to be healthier and more peaceful. When they encounter a problem, they can resolve it more easily. Now I'd like to share a historical story.

In the Song Dynasty, there was a poor blacksmith who lived in Tanzhou in Hunan province, close to Changsha city. His last name was Huang, and people called him "Blacksmith Huang." To make a living, he produced and repaired some simple ironware to support the four people in his family. It was very difficult for him to work beside the hot furnace, and so he often thought: "Why is my life so hard? Oh, that's because I didn't cultivate in my past lives. But how do I find some time to cultivate since I can't live without working?"

One day, a Buddhist monk passed by Blacksmith Huang's workplace. Huang invited the Dharma Master to stay for tea and asked him whether there was a way to work and cultivate at the same time. The Dharma Master answered: "If you really want to leave sufferings, and attain bliss, the only way is to be reborn in Amitabha Buddha's Western Land of Ultimate Bliss where you will find permanent genuine bliss. So then how do you get there? You will need to sincerely recite Amitabha Buddha's holy name. When your time is up, Amitabha Buddha will come to take you to his world." He suggested that Blacksmith Huang could recite Amitabha Buddha's name with each hammer-blow on the iron while he worked. When he did any other work, he could apply the same method of recitation and even during rest time, he could continue praying.

Such a simple practice doesn't need much effort or money; people can simply use it while they are working. So Blacksmith Huang followed the instruction and recited the Buddha's name loudly every day. His wife asked him: "Since you're already very tired from work, and now you have to recite aloud, isn't that too much?" Blacksmith Huang replied: "Not really. The furnace heat always troubled me before, but now coolness dispels my weariness when I recite the Buddha's name. It's so inconceivable!"

Day by day, Blacksmith Huang became more and more skillful in Buddha recitation so that he could predict the time when he was going to pass away. Prior to his death, he told his family that he was going to the Western Land of Ultimate Bliss. On the day of his death, Blacksmith Huang took a shower and changed clothes as he kept on reciting the Buddha's name. And then he walked to the furnace and said a verse: "Ding ding dang dang, long time practice makes steel, the time has come and I'm going to the West." After reciting "Amitabha Buddha" one more time, Blacksmith Huang made one last pound on the iron and passed away. At that time, his body gave off an extraordinary fragrance, and many people, who had heard celestial music playing in the sky, were deeply touched and started the practice of Buddha Recitation.

第二點，誠心稱念阿彌陀佛的聖號，晚上會睡得很安穩，做夢也是平安吉祥，甚至在夢中見到阿彌陀佛的殊勝莊嚴相。所以晚上睡前躺著念佛，容易幫助入睡；若是在夢中還能繼續念佛，那就更為殊勝。上人曾經說過：「我告訴你們一句真話，我最喜歡的事就是念『南無阿彌陀佛』，我睡覺也念『南無阿彌陀佛』，做夢也念『南無阿彌陀佛』，站的時候也念『南無阿彌陀佛』。在任何時候，前後左右都被阿彌陀佛佔滿了，因為阿彌陀佛和我合成了一個。」

第三點，誠心稱念阿彌陀佛的聖號，除了能令身體氣力充盛，還能夠改善健康狀況。比如有些人誠心念佛，失明的雙目得到復明，或者腫瘤消失，或者絕症康復。所以誠心念佛，有病的治病，沒病的延壽，要往生的可以生到極樂，可說是最殊勝的全方位健康保險。

第四點，誠心稱念阿彌陀佛的聖號，常得十方諸佛晝夜護念，阿彌陀佛也放光加持，攝受這個念佛人。此外，還有二十五位大菩薩，如觀世音菩薩等諸大菩薩，時常在其人的左右守護。這也是念佛人身體健康，諸事吉祥的一個原因。

如果誠心念佛，阿彌陀佛的無量光明，就會與我們自性的大光明藏合而為一。這種光明的能量無限加持我們，乃至念佛都不覺得任何疲厭。

第五點，誠心稱念阿彌陀佛的聖號，不但諸佛菩薩守護加持，還有一切諸天、大力善神以及這些善神恆河沙般的眷

Therefore, although life is not easy, people will not be weary if they can sincerely recite Amitabha Buddha's name. Blacksmith Huang is a good example. He pounded the iron by a high temperature furnace, yet he felt cool and composed because he got a great response from the practice of Buddha Recitation.

Second, by reciting Amitabha Buddha's name with a sincere mind, we will always sleep well along with auspicious dreams, and we might even dream about Amitabha Buddha's most exceptional adorned appearance. So lying down and reciting the Buddha's name may help us to fall asleep. It will be more efficacious if we can continue the recitation in our dreams. The Venerable Master Hua has said: "I'll tell you the truth, what I like the most is to recite 'Na Mo Amitabha Buddha!' I recite his name when I am sleeping, dreaming, and standing. At any time, Amitabha Buddha fills in all the space around me because he and I have combined as one."

Third, people will not only gain strength, but they will also improve their health when they sincerely recite Amitabha Buddha's name. For instance, some devoted blind reciters regained eyesight, and some cancer victims' tumors disappeared with focused recitations. So concentrated recitations may prolong a person's life or cure sicknesses, which can also take the faithful reciters to the Land of Ultimate Bliss. This is the best overall health insurance.

Fourth, the Buddhas in the ten directions always protect those who sincerely recite Amitabha Buddha's name, even Amitabha Buddha himself will emit light to bless and gather in these reciters. In addition, there are twenty-five great Bodhisattvas like Guan Shi Yin Bodhisattva who will also watch over these people who usually stay healthy and for whom things are auspicious.

If we recite the Buddha's name single-mindedly, the great bright treasure of our nature will unite with Amitabha Buddha's unlimited brightness. We will be constantly blessed by the energy of this bright light and will not feel any weariness in the practices of recitation.

Fifth, by sincerely reciting Amitabha Buddha's holy name, the Buddhas and Bodhisattvas, heavenly beings, greatly strong immortals and their numerous relatives as many as Ganges sands, will bestow protection.

Sixth, by reciting Amitabha Buddha's name, people will neither be harmed by any demons or ghosts, such as yakshas, rakshasas, nor accidentally die in floods, fires or

具足十念稱南無阿彌陀佛，稱佛名故，於念念中，除八十億劫生死之罪。

If one sincerely recites "Na Mo Amitabha Buddha" fully for ten times, that person's grave offences created in the past eight billion kalpas can be eradicated.

屬，都會暗中護持念佛的人。

第六點，誠心稱念阿彌陀佛的聖號，不為一切的惡魔鬼神，如夜叉、羅刹等等的惡鬼之所加害，乃至不會遭逢如水災、火災、地震等等的災難橫死。為什麼呢？因為誠心念佛的時候，我們渾濁的業就轉成光明清淨的業，所以能夠遠離這些災難。

第七點，誠心稱念阿彌陀佛的聖號，能懺除過去的惡業，不但能夠改過自新，而且還會得到阿彌陀佛的證明。《觀無量壽佛經》上說：「具足十念稱南無阿彌陀佛，稱佛名故，於念念中，除八十億劫生死之罪。」下面就是一個非常好的例子。

宋朝的時候有一位瑩柯法師，因為過去深厚的惡習，使他無法守住清規而破了戒。他知道造了惡業，將來一定墮落地獄，因此心裡非常害怕。有一天，同窗道友拿了一本《往生傳》給他看，讀了之後深受感動，決心放下一切，念佛求生淨土。

於是他不睡覺、不吃東西，這樣在房裡一句佛號念到底。念了三天三夜，阿彌陀佛真的現身在他面前做懺悔主。根據《梵網經》所說，見到好相，他的罪業就能滅除，懺悔清淨。阿彌陀佛還告訴他：「你的壽命還有十年，這十年當中要好好地修行。等臨命終時，我會再來接引你到西方極樂世界去。」

瑩柯法師卻回答：「阿彌陀佛，我的習氣太重，實在經不起誘惑。未來十年當中，真的不知道又要造多少罪業？我能不能不要這十年的壽命，現在就跟你到極樂世界專心修行。」阿彌陀佛說：「好！三天之後我就來接你。」

於是，瑩柯法師高興地告訴廟裡的大眾，三天之後自己就要往生到西方極樂世界去了。廟上的人都覺得這樣一個不守規矩的人，念了三天的佛，怎麼可能就往生到極樂世界？但是第三天，大眾仍然為他念《阿彌陀經》和阿彌陀佛的聖號。念了大約一刻鐘的時間，瑩柯法師就說：「阿彌陀佛及諸聖眾都來了。」說完就安詳往生了。

第八點，誠心稱念阿彌陀佛的聖號，冤親債主蒙受阿彌陀佛的慈悲攝受，不會心懷怨恨來報仇。

中國四川省梓潼縣有一個農婦，大概四十歲

earthquakes. Why? Because our defiled *karma* will turn to purity so that we can be apart from these calamities.

Seventh, sincerely reciting Amitabha Buddha's holy name expels evil karma, so that one can repent and reform and gain validation from Amitabha Buddha. In the *Sutra of Contemplating Infinite Lifespan Buddha*, it says: "If one sincerely recites 'Na Mo Amitabha Buddha' fully for ten times, that person's grave offences created in the past eight billion *kalpas* can be eradicated." Here is a very good example.

During the Song Dynasty, Dharma Master Ying Ke had violated the precepts because of his past bad habits. He knew what he had done was going to make him fall into the hells, so he was really frightened. One day, his fellow practitioner showed him a book, *Records on Rebirth in the Pure Land*, which deeply touched him so he decided to put down everything and pursue rebirth in the Pure Land by reciting the Buddha's name.

Then he concentrated on reciting Amitabha Buddha's name without sleeping or eating. After three days of focused recitation, Amitabha Buddha appeared before him to become a host of his repentance. According to the *Brahma Net Sutra*: when seeing an auspicious sign, one's heavy karmic offences can be eradicated and one will gain pure repentance. Amitabha Buddha also told him: "You are going to live for another ten years, put effort in your cultivation and I will come lead you to the Western Land of Ultimate Bliss at the moment of your death."

Dharma Master Ying Ke replied: "Amitabha Buddha! I can't overcome the temptations due to my heavy habits and I don't know how many offenses I will create in ten years. Can I give up the ten year lifespan and follow you to the Land of Ultimate Bliss to cultivate?" The Buddha said: "Okay, I will come pick you up in three days."

So Dharma Master Ying Ke delightedly spread the news in the monastery that in three days he was going to the Western Land of Ultimate Bliss. But the people in the temple thought he didn't follow the rules, so how could such a person attain rebirth in the Pure Land by just doing a three-day recitation? However, on the third day, people still recited *Amitabha Sutra*, along with reciting Amitabha Buddha's name in order to fulfill his rebirth. After reciting for about a quarter of an hour, Dharma Master Ying Ke said: "Amitabha Buddha and the other sages have come!" and then he passed away in peace.

Eighth, when sincerely reciting Amitabha Buddha's name, the reciter's karmic creditors will no longer take revenge on him, because Amitabha Buddha will gather them in with his great compassion.

Once, a forty-year old female farmer lived at Zitong County, in Sichuan Province, China. She had no children, and her goals in life were being a vegetarian and reciting the Buddha's name in order to attain rebirth in the Western Land of Ultimate Bliss. Her husband was a butcher who slaughtered hogs, and he thought it was superstitious to believe in Buddhism and he tried to stop her from the practice. He not only put meat in her vegetarian dishes, but also forced her to catch the hogs for him to

左右，沒有子女，想吃素念佛，求生西方極樂世界。她的丈夫是一個殺豬的屠夫，認為信佛是迷信，於是想盡辦法阻止她吃素念佛。不但將碗中的肉放在她的素菜裡，而且還逼她抓豬給他殺。如此一而再，再而三，這位農婦只好放棄吃素，丈夫也沒再聽到她的念佛聲。

就這樣經過三年，有一天農婦對她先生說：「我要回家了，要回到西方極樂世界的家去了。在這幾年中，我一直在心裡誠心地念佛。每當捉住一頭豬，我心裡就誠心地祈禱阿彌陀佛趕快接它到極樂世界，然後一直念佛，直到它斷氣為止。沒想到，這幾年抓的每一頭豬都往生到極樂世界去了。為了感謝我給它們念佛，三天之後，它們都會跟著阿彌陀佛一起來接我到西方極樂世界。」她的丈夫一聽，這簡直是天方夜譚。

第三天早上，農婦的房間充滿異香。她梳理整齊，端坐合掌，閉目誠心地念佛；念不到十聲，就坐著往生了。她的丈夫見了，深生後悔，從此不再殺豬，也成為一位精進的念佛人。

第九點，誠心稱念阿彌陀佛的聖號，會有開悟的機會。印光大師曾說：「汝欲開悟，豈須用參究工夫，但能念到念極情忘時，自可開悟。即不悟亦無所礙。須知有信願，不悟亦可往生。」《楞嚴經》也說：「若眾生心，憶佛念佛，現前當來，必定見佛。去佛不遠，不假方便，自得心開。」心開，就是本具的妙明真心開發顯現了，也就是開悟了。

佛陀住世的時候，許多人聽聞佛法之後，七天之內就證得阿羅漢，解脫三界生死輪迴。然而對現在的眾生而言，實在很難做到七天之中，乃至一生之中，成就阿羅漢果。但是只要誠心念佛，往生到西方極樂世界，不但是從三界之中徹底解脫，而且還能夠畢竟成佛。佛果的功德，比起阿羅漢果不止殊勝百千萬倍。

第十點，誠心稱念阿彌陀佛的聖號，臨命終時不會恐怖和畏懼，正念現前，見到阿彌陀佛以及諸大菩薩前來接引。在盡未來際劫中，受

稱念阿彌陀佛的聖號，可以清除業障，增加福慧，並且消災延壽，讓現世活得更好更有意義。

To recite Amitabha Buddha's holy name can eradicate our karmic obstacles, increase our blessings and wisdom, get rid of calamities and prolong our lifespans. This will give us a better and more meaningful life.

kill. She finally gave up following a vegetarian diet after being disturbed many times. Furthermore, her husband never again heard her recite the Buddha's name.

Three years passed when one day she told her husband: "I am going back home, to the Western Land of Ultimate Bliss. Over these years, I constantly recited Buddha's name silently. Every time I caught a hog, I would pray that Amitabha Buddha quickly came to take it to the Pure Land, and I kept reciting the Buddha's name until the hog died. To my surprise, each hog I caught was able to attain rebirth in the Land of Ultimate Bliss. Thus with great gratitude they will come with Amitabha Buddha to lead me to the Pure Land." Upon hearing this, her husband thought she was telling a fairy tale.

On the third morning, her room was filled with an extraordinary fragrance. She dressed up nicely, sat upright with her palms together and started to recite the Buddha's name single-mindedly. Before reciting ten times, she passed away while seated there. So with deep regret, her husband was determined to stop slaughtering hogs and he also began to practice Buddha Recitation.

Ninth, people who sincerely recite Amitabha Buddha's holy name will have an opportunity to become enlightened. The Venerable Master Yin Guang said: "If you want to get enlightened, you don't necessarily have to practice Chan. You could actually attain enlightenment when you practice Buddha Recitation to the point that you don't have any thoughts. On the other hand, it's also fine if you don't get enlightened. We must be aware that we can be born in the Pure Land as long as we have faith and vows. The *Shurangama Sutra* also says: "If a living being is mindful of the Buddha, he will definitely see the Buddha now or in the future. Not being apart from the Buddha, one doesn't need many techniques to open his heart." Here an open heart means that the wondrous true heart has manifested, which is to be enlightened.

When Shakyamuni Buddha was living in the world, many people obtained the fruition of Arhatship in seven days after hearing the Buddhadharma. They were liberated from the wheel of reincarnation within the three realms. However, now it's very difficult for living beings to become Arhats in seven days or even in a lifetime. So through sincerely reciting the Buddha's name and attaining rebirth in the Land of Ultimate Bliss, we can get out of the cycle of the three realms and attain Buddhahood in the future, which is hundreds of thousands of times greater than Arhatship.

Tenth, at the end of life, people will be fearless of death. If people recite Amitabha Buddha's holy name sincerely, they will bring forth the proper mind and see Amitabha Buddha along with other great Bodhisattvas

用種種殊勝的法樂。

因此總結來說，稱念阿彌陀佛的聖號，可以清除業障，增加福慧，並且消災延壽，讓現世活得更好更有意義。臨命終時，讓我們能夠走得更自在，可以往生到西方極樂世界，畢竟成佛，廣度眾生。所以稱念阿彌陀佛的聖號對眾生而言，有非常積極正面的廣大利益。

但往往有人聽到往生極樂世界就是要「厭離娑婆，心慕極樂」，就覺得這些念佛人實在太冷漠無情，或是太消極了。其實這是誤解了「厭離娑婆，心慕極樂」這句話的真實意義。

雖然娑婆世界與西方極樂世界相較，在各方面都是天壤之別，但也不要誤解「厭離娑婆，心慕極樂」這句話的真實意義。我們必須感恩這個娑婆世界，因為在法界之中，還有比娑婆世界更不幸悲慘的世界。在娑婆世界裡，我們不僅能夠生存，而且還有機會聽聞和修行佛法，所以這對我們有著很大的恩德。

再說，娑婆世界裡還有養育我們的父母、師長和對我們有恩的眾生，所以常說「上報四重恩」，也就是要報答父母恩、眾生恩、國土恩和三寶恩。而這「四重恩」都包含在這個娑婆世界裡，報恩尚且都來不及，怎麼會忘恩負義而厭離不顧呢？

之所以說要「厭離娑婆」，是要厭離娑婆世界種種的無明顛倒，而欣慕極樂世界種種的清淨、智慧、莊嚴。之所以要去西方極樂世界，就是為了要報答娑婆世界的恩德，就像釋迦牟尼佛開悟之後回到家鄉，來度化他的親人朋友和國家所有的人民，甚至到天界為母說法。

也就是〈大迴向文〉這幾句說的：「不違安養入娑婆，善知方便度眾生，巧把塵勞為佛事。」不違，就是不離開。就是往生到極樂世界後，不離開極樂世界，而分身無數回到娑婆世界，用種種神通智慧度化眾生，善巧方便地把紅塵的種種煩惱化為佛事來做，一切都圓融無礙。所以「厭離娑婆，心慕極樂」是充滿積極振奮的力量，提醒我們不要無明顛倒，同時也鼓勵我們朝著清淨智慧的方向，努力修行來報恩。❀

come to take them to the Pure Land. In endless future *kalpas*, these people will enjoy all different kinds of wondrous Dharma joy.

So in summary, to recite Amitabha Buddha's holy name can eradicate our karmic obstacles, increase our blessings and wisdom, get rid of calamities and prolong our lifespans. This will give us a better and more meaningful life. When facing our end, we can leave the world peacefully and become reborn in the Land of Ultimate Bliss. In the future, we will eventually become Buddhas and widely cross over all the living beings. Therefore, reciting Amiabha Buddha's holy name will positively and greatly benefit all the living beings. However, some people might think it's quite passive to simply recite the Buddha's name, or that reciters seem emotionless as their focus is on leaving this unpleasant Saha world and go to the Pure Land. This is a misunderstanding of the principle.

The Land of Ultimate Bliss and the Saha world are too different to be comparable. I want to clarify this intent on leaving the Saha world and going to the Pure Land. We must have a grateful mind for this Saha world since there are many other worlds in the Dharma Realm with greater misfortunes and disasters. We must be thankful that we can survive in the world and have this opportunity to study and practice the Buddhadharma.

In addition, our parents who have raised us also live here in this Saha world, our teachers and those who have been beneficial to us all live here. That's why we often say: "Above we pay back four kinds of significant kindness," which are the kindness of parents, living beings, the country, and the Three Jewels. All these four significant kindnesses are included in this Saha world, so how can we forget about it without paying back their kindness?

The reason why we want to leave the Saha World is that we must leave all ignorance and upside-down views from this world and yearn for the purity, wisdom and adornment of the Land of Ultimate Bliss. Going to the Pure Land is just to repay the kindness of this Saha World, and is similar to Shakyamuni Buddha returning to his hometown after being enlightened. The Buddha went back to cross over his relatives, the people in his country, and he even went to Heaven to speak Dharma for his mother.

Therefore, as it is said in the *Text of Great Transference*: "Entering the Saha without leaving the Pure Land, they cross over living beings with expediences, skillfully transforming the wearisome dusts of afflictions into the Buddha's work." After being reborn in the Land of Ultimate Bliss, these people are able to stay there, and yet come back to the Saha World with many transformation bodies. They cross over living beings with different spiritual powers and wisdoms, convert all kinds of afflictions to Buddhist work with many expedient ways, and everything will be perfect without obstacles. So their willingness to leave the Saha world and go to the Pure Land has positive and encouraging power. Do not harbor upside down views; instead, we need to be inspired to cultivate diligently, purify ourselves and gain wisdom in order to repay the four kinds of kindness. ❀