

## 把死當畢業日，平生努力應考（續）

# Everything in Life is a Test, Death is Your Graduation (continued)

比丘尼恒揚講於 2021年8月15日週日線上講座系列

比丘尼近經、恒青 英譯

A Dharma Talk Given by Dharma Master Heng Yang in the Online Sunday Evening Lecture Series on August 15, 2021

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一個人能夠保持「純想」；他又能夠修福、修慧；並發清淨願。總有一天，他會「藏心開顯」。臨命終的時候，他發願想要去哪一個淨土，都可以滿他的願。

「純想」——念佛、念法、念僧、念戒、念天、念施；至少其中一樣你能夠保持住。修福是修哪一種福呢？比如六度萬行中的布施、持戒、忍辱、精進、禪定、智慧這六度的福德；或者是《十六觀經》所介紹的三福。

一者，孝養父母，奉事師長，慈心不殺，修十善業。

二者，受持三皈，具足眾戒，不犯威儀。

三者，發菩提心，深信因果，讀誦大

A person who can keep “pure thoughts” as well as cultivate blessings and wisdom, and make pure vows, will spontaneously be able to open their hearts one day. When they are on the verge of death, they will be reborn in whichever pure land they wish.

“Pure thoughts” means that you are mindful of the Buddha, Dharma, Sangha, the heavens, giving, and precepts. If we can maintain mindfulness of only one of the six, then we at least want to cultivate blessings. What kinds of blessings do we want to cultivate? We want to practice the six paramitas of giving, upholding precepts, patience, vigor, dhyana samadhi and prajna, or the three blessings mentioned in the *Sixteen Contemplations Sutra*:

The first blessing is to be filial and support one's parents, to respectfully serve one's teachers and elders, to be kindhearted, not to kill, and to cultivate the ten wholesome deeds. The second

乘，勸進行者。如此三事，名為三世諸佛淨業正因。

或者供養三寶（供養佛、法、僧）都是屬於修福的。

發清淨願非常重要。要圓滿的修福修慧，需要靠發清淨的願。「淨願」有兩個解釋：第一是發往生淨土的願；第二是要常隨佛學，發廣大的願。你看《華嚴經》十迴向品，一開始就提到菩薩發不可思議的大願充滿法界。菩薩每做一件善事，譬如每做一個佈施，他都要發十個願，而且發的願要越來越廣大，充滿整個法界，那就能很快回到我們的自性，就可以見性成佛。所以我們要成佛，要用大願來推動我們。因為這個世界上只有兩個力量最大：一個是願力，一個叫業力。假如你的願力不夠強大，你就會被你的業力拉著走。

最後要講的就是「六念純想」的其中一個——念佛。請大家看《楞嚴經》卷第五：

若衆生心，憶佛念佛，現前當來，必定見佛，去佛不遠，不假方便，自得心開。如染香人，身有香氣，此則名曰，香光莊嚴。

按照《楞嚴經》〈大勢至菩薩圓通章〉說，我們這些眾生的心，如果常常會想到佛、會念佛，不管現在或者將來，一定可以見到佛。尤其是念佛人，不但能見佛，你都有辦法依靠一句「南無阿彌陀佛」修到「心開」，剛才說「藏心開顯」。上人說，念到一心不亂，是可以破無明的。

念佛的境界是這樣的：「如染香人，身有香氣」，就像每天在那個香房裡邊待著，他一走出那個香房，身上都有香氣的。也就是說念佛的

blessing is to receive and uphold the three refuges, to be replete with all of the precepts, and not to transgress any of the rules of deportment. The third blessing is the bring forth the the Bodhi mind, to deeply believe in cause and effect, to read and recite Mahayana Sutras, to encourage other cultivators to advance, and to make offerings to the Three Jewels (the Buddha, Dharma, and Sangha).

Making pure vows is very important. We all know that we should cultivate blessings and wisdom. That which really prepares us to cultivate blessings and wisdom is actually our pure vows. These pure vows can be understood to include seeking rebirth in the Pure Land and always following the steps of the Buddhas in making great vows. In the “Ten Transferences” chapter of *Avatamsaka Sutra*, it says at the very beginning that Bodhisattvas made inconceivable vows that fill up the entire Dharma Realms. So for every little thing that the Bodhisattva engages in, such as giving, they would also make ten great vows. The vows that Buddhas and Bodhisattvas make are limitless and boundless, great and vast. If we transfer our merit to the entire Dharma Realm, then we can quickly return to our inherent nature and become a Buddha. Great vows give potency to our practice. There are two greatest kinds of power in this world. One is the power of karma, and the other is the power of vows. If the power of your vows is less than the power of your karma, you will be dragged around by your karma.

Finally, I want to talk about one of the six kinds of mindfulness, the mindfulness of the Buddha. The text below is from the fifth roll of the *Shurangama Sutra*:

*If living beings remember the Buddha and are mindful of the Buddha, certainly they will see the Buddha now or in the future. They will never be far from the Buddha, and their minds will awaken by themselves, without the aid of expedients. A person who has been near incense will carry a fragrance on his person; it is the same in this case. It is called an adornment of fragrant light.*

According to the Perfect Penetration of Great Strength Bodhisattva chapter of the *Shurangama Sutra*, if living beings are always mindful of the Buddha, whether now or in the future, they will certainly see the Buddha. They can also open their hearts, which means to become awakened, but they must recite the Buddha's name single-mindedly to the point that the Tathagata nature within yourself will be revealed. Venerable Master Hua said, “If you recite the Buddha's name to that point, you can really break through your ignorance.”



人，念佛念多了，你念佛的地方都會有一股香氣，甚至都會有光明。在道場也好，在家都好，只要勤念「南無阿彌陀佛」，你就是天天在莊嚴你的家，把家裡變成一個香光的道場，因為念佛就是香光莊嚴的一個很殊勝的法門。

最後大家看《佛說無量壽經》的一個偈頌，這個偈頌是法藏菩薩還沒有發四十八大願之前，他出家後在佛前發的願——吾誓得佛，普行此願，一切恐懼，為作大安。當時阿彌陀佛還沒有成佛，他出家就是為了要成佛。他說：「我發誓，將來成佛以後，我一定要做這件事情——一切眾生，不管他處在任何的恐懼當中，我一定可以讓他得大安，只要他肯找我，我一定讓他大安。」

為什麼阿彌陀佛可以讓我們大安呢？我們看一下這部經，叫做《佛說阿彌陀佛根本秘密神咒經》。

又舍利弗！阿彌陀佛名號，具足無量無邊、不可思議、甚深秘密、殊勝微妙、無上功德。所以者何？阿彌陀佛三字中，有十方三世一切諸佛、一切諸菩薩、聲聞、阿羅漢、一切諸經、陀羅尼、神咒、無量行法。

The state of being mindful of the Buddha is like a person who has been in a room where incense was made, because they were near the incense, they carry its fragrance. The same thing applies to reciting the Buddha's name, the place where you recite will also be full of fragrance and light. If you diligently recite the Buddha's name, it is like adorning your house or a monastery with fragrance and light. It is really a supreme Dharma door to practice.

Now, I would like to look at a verse from the *Buddha Speaks of Infinite Life Sutra*. This is a verse that was composed by Dharma Master Fazang (法藏, fǎzàng, translated as "Dharma Treasure") who was Amitabha Buddha in a past life before he made his forty-eight great vows. When Dharma Master Fazang was still a king, he made this vow:

*When I realize Buddhahood, I vow that to all who are fearful I shall give peace and fulfill this vow universally.*

Why does Amitabha Buddha give us great peace? In the *Buddha Speaks of Amitabha Buddha's Fundamental Secret Mantra Sutra*, he explains why:

*Furthermore, Shariputra! Amitabha Buddha's name is replete with limitless, boundless, inconceivable, profound, secret, supreme, subtly wonderful, unsurpassed merit and virtue, why is that so? The three syllables of **Amita** are replete with all Buddhas, all Bodhisattvas, śrāvakas, arhats, all sutras, dharanis, spiritual mantras, and limitless Dharmas of the ten directions and three periods of time.*

佛就講了這首偈頌：

阿字十方三世佛，  
彌字一切諸菩薩，  
陀字八萬諸聖教，  
三字之中是具足。

「阿彌陀」這個三個字就是陀羅尼。「阿」就是十方三世佛。「彌」就是一切的菩薩，包括聖人。「陀」，就是八萬四千諸聖教，也就是八萬四千法門。陀字是這個三字之中是具足，就是說單單阿彌陀就已經代表最圓滿的三寶。「阿」，代表佛寶；「彌」，代表僧寶；「陀」代表什麼呢？法寶。所以阿彌陀佛，你念南無阿彌陀佛，你就是念整個三寶，你就是在修一切的法門，你就是在念一切的佛號，念一切的菩薩聖號。

功德是這樣子的：

舍利弗！若有衆生，聞說阿彌陀佛不可思議功德，歡喜踴躍，至心稱念，深信不懈，於現在身，受無比樂，或轉貧賤獲得富貴……或得果免宿業所迫病患之苦，或轉短命得壽延長，或怨家變恨得子孫繁榮，身心安樂如意滿足，如是功德不可稱計。

「身心安樂如意滿足」就是你心中有什麼願求，你求阿彌陀佛，他一定幫你過關，讓你越來越進步。因為他說過「一切恐懼為作大安」。我們活在這個時代真的是多災多難。這種種的災難我們要怎麼去面對呢？你要記得，阿彌陀佛說「一切恐懼為作大安」。現在，我想帶領大家一起念十聲「南無阿彌陀佛」，祈禱阿彌陀佛賜予我們全球人類，得到大安。然後災疫能夠減輕，很快能夠雨過天晴，人心向善。✽

In a verse, the Buddha says:

*The syllable 'A' refers to the Buddhas of the ten directions and three periods of time.*

*The syllable 'MI' refers to all Bodhisattvas.*

*The syllable 'TA' refers to 84, 000 sagely teachings, teachings of sages. These three syllables are hence regarded as complete.*

The three syllables of *Amita* are considered a dharani. It also refers to the perfection and completeness of the Three Jewels, because these three syllables encompass the Buddha, the Dharma, and the Sangha. So, when you recite Amitabha Buddha's name, you are reciting and being mindful of the Three Jewels. You are cultivating all Dharma doors and being mindful of all Buddhas and Bodhisattvas simultaneously.

The merit and virtue of reciting the Buddha's name is inconceivable. The sutra text says:

*Shariputra! If there are living beings who upon hearing Amitabha Buddha's inconceivable merit and virtue are elated, jump for joy, single-mindedly recite, or bring forth profound faith, as well as not being lax, then these beings within this very life shall experience incomparable bliss. Those in poverty will attain wealth and nobility. Those with chronic illnesses stemming from karmic retributions shall attain fruitions to alleviate or dispel them. Those with short life spans will enjoy longevity. Those hated by enemies shall have prosperous descendants. These beings shall be peaceful in body and mind, and joyous with all their wishes fulfilled and satisfied. Their merit and virtue is calculable.*

The text says that those beings shall be peaceful in body and mind will all of their wishes fulfilled and satisfied. Amitabha Buddha will fulfill your wishes for he bestows great peace. In this world, we have many disasters. We can ask Amitabha to help us. He says, "To all fear-ridden beings, I shall give them great peace."

Next, I would like to lead everyone in reciting Amitabha Buddha's name ten times — praying to Amitabha Buddha for great peace and that the pandemic will be alleviated. We hope after the storms, there will be calm, and that all people may be kind. ✽