

彌陀法門

The Amitabha Dharma Door

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A Dharma Talk by Bhikshuni Jin Jing at the Buddha Hall of the City of Ten Thousand Buddhas on December 17, 2024



首先，讓我先介紹一下自己與阿彌陀佛的因緣。

初次聽聞阿彌陀佛聖號，是在我的高中時期。那年暑假，我的奶奶因病往生。當時我還沒有學佛，也不懂得什麼叫臨終助念，只是有人提醒我們：「人在臨終的時候應當為其念佛，如果不會念，就應該播放阿彌陀佛聖號給她聽。」於是我們準備了錄音帶，在奶奶身邊播放。

那時，我與家人守候在奶奶身邊，一同隨著錄音帶的佛號聲陪伴她，直到她安詳往生。當年的科技不比現在，沒有MP3，也沒有循環播放功能，我們所用的就是一台老舊的錄音機。每播放三十分鐘，就要手動翻面，再繼續下一個三十分鐘。在守靈期間，我就是在家中靈

Let me briefly share how I first connected with Amitabha Buddha.

I first heard Amitabha's name when I was in high school. That summer, my grandmother passed away after an illness. At that time, I had not yet begun studying Buddhadharma, nor did I understand what "reciting the Buddha's name for the dying" meant. Someone simply advised us, "At the end of life, one should recite the Buddha's name for the dying person. If you don't know how to recite, then at least play a recording of Amitabha Buddha's name for her." So, we prepared a cassette tape and played it at my grandmother's bedside.

My family and I stayed with her, accompanying her with the sound of the chanting until she passed away peacefully. Technology back then wasn't what it is today—there were no MP3 players and no repeat-play features. We only had an old cassette recorder, so every thirty minutes, we had to manually flip the tape to keep it playing. During the vigil at home,

堂為奶奶反覆播放阿彌陀佛聖號的那個孩子。

那卷錄音帶，我一直珍藏身邊，隨身攜帶。由於兒時父母工作忙碌，我多由奶奶照顧，對她感情深厚。後來離家上大學，每當思念奶奶，我就會取出這卷「南無阿彌陀佛」的錄音帶播放。這便是我與阿彌陀佛初次相遇的因緣。

直到後來我開始學佛，前往萬佛城參加彌陀七，並聆聽法師講解四十八大願，修習《彌陀要解》的課程，才慢慢領悟阿彌陀佛與淨土法門的深廣意義。釋迦牟尼佛在《大集經》中說：

「末法億億人修行，罕一得道，唯依念佛得度生死。」

在諸多法門中，為何釋迦牟尼佛單單指出念佛法門能助我們度越生死苦海？

龍樹菩薩在《十住毗婆沙論》裏講：

「佛法有無量門，如世間道，有難有易，陸道步行則苦，水道乘船則樂。」

修菩薩道本不為自求安樂，但願眾生得離苦。若依通途法門，需經歷十信、十住、十行、十迴向、十地、等覺、妙覺等階位，總需三大阿僧祇劫之久，其間更須百劫種相好、累劫修福慧。

龍樹菩薩以過來人（歡喜地菩薩）的修行經驗告訴我們，法門雖多，但是有難有

I was the one who kept playing that recording of “Namo Amitabha Buddha” for my grandmother, over and over again.

I kept that cassette tape for many years, carrying it with me everywhere. Since my parents were busy with work when I was young, my grandmother had cared for me most of the time, so I was very close to her. Later, when I went away to college, whenever I missed her, I would take out that same tape of “Namo Amitabha Buddha” and listen to it. That was the beginning of my connection with Amitabha Buddha.

It was only after I began studying the Buddhadharma, attending the Amitabha Recitation Session at the City of Ten Thousand Buddhas, listening to Dharma Masters explain Amitabha Buddha’s forty-eight great vows, and taking courses on the *Essential Explanation of the Amitabha Sutra*—that I gradually came to understand the profound breadth and depth of Amitabha Buddha and the Pure Land Dharma Door.

In the *Mahāsāmnipāta Sūtra*, Śākyamuni Buddha said,

“In the Dharma-ending age, out of millions upon millions who cultivate, hardly one attains the Way. Only through reciting the Buddha’s name can one escape birth and death.”

Among all the countless methods of practice, why did the Buddha specifically emphasize the practice of mindfulness of the Buddha as the way to help us cross over the sea of suffering?

The Bodhisattva Nāgārjuna, in his *Treatise on the Ten Grounds*, observed:

“The Buddhadharma has limitless entrances. Just like the paths of the world, some are difficult and some are easy. Traveling on land by foot is laborious; traveling on water by boat is pleasant.”

The Bodhisattva path is undertaken not for personal ease or comfort, but solely from the profound wish that all beings be freed from suffering. If one follows the traditional path (self-power) of cultivation (the “difficult path”), one must progress sequentially through the fifty-two stages of Bodhisattva practice: the ten faiths, ten abodes, ten practices, ten transferences, the ten grounds, equal enlightenment, and wonderful enlightenment. This journey requires three great *asamkhyeya kalpas*. During this time, one must also dedicate a hundred *kalpas* (long eons) to perfecting the thirty-two physical marks of a Buddha, and countless more to cultivating blessings and wisdom.

Speaking from the perspective of one who has traversed this journey—a Bodhisattva who has reached the first ground of joy—

易。淨土法門，正是其中較為易行的道路。如果單靠自力斷煩惱以成佛，不是不可以，但古德譬喻說如「螞蟻上高山」，是一條艱難的途徑。

印光大師講：唯有淨土法門，憑藉佛力誓願攝受，眾生以信願持名，結合眾生一念心性的不可思議，仰仗佛力的大悲加持，縱是業障凡夫，即使未斷一品煩惱，只要信願具足、執持名號，便能感通佛力，與阿彌陀佛願力相接，從而橫超三界，往生極樂。這正是淨土法門的殊勝特點。

淨土「橫出三界」的理論，不一定人人都能信受，但這卻是釋迦牟尼佛金口親宣，於一代時教中處處指歸的安心之法。正如我們每天誦持的《阿彌陀經》，便是專為這個法門而說的。

因此，正如龍樹菩薩所言，淨土法門也稱為「易行道」。我們往生極樂，也不是就在蓮花中安然歇息、無所作為；到了極樂國土後仍需精進修行，但其殊勝在於絕無退轉，必定成佛，這對我們業障凡夫來講，實在是最大的利益。

易行道雖易修，佛號雖易持，卻不代表這個法門膚淺。相反地，正因佛陀欲令眾生易於修行成佛，極樂世界的莊嚴成就與一句佛號的功德深義，背後所蘊含的理體是非常深邃廣大的。

上人曾有一首偈頌說道：「阿彌陀佛萬法王，五時八教盡含藏，行人但能專持誦，必至寂光不動場。」此偈點出「阿彌陀佛」名號含藏極深的義

Nāgārjuna Bodhisattva confirms that while there are many Dharma doors, some are indeed more difficult than others. The pure land Dharma door is one of the easier paths. Relying solely on our own strength to cut off afflictions and attain Buddhahood is technically possible, but as the ancient masters wisely cautioned, it is like “an ant trying to climb a high mountain”— a long, challenging, and arduous road.

As Master Yinguang explained, the pure land method is unique because it relies on the power of the Buddha's vows. By sincerely holding the Buddha's name with deep faith and aspiration, sentient beings can unite their own inconceivable true mind with Amitabha's boundless compassion.

This means that even ordinary beings burdened by heavy karmic obstacles, and even without cutting off a single affliction, can resonate with the Buddha's great vow-power. As long as they possess deep faith, firm vows, and sincerely recite the Buddha's name, they connect with Amitabha's compassionate support, transcend the three realms, and are guaranteed rebirth in the Land of Ultimate Bliss. This reliance on “other-power” is the unique and extraordinary virtue of the pure land Dharma door.

The pure land teaching of “transcending the three realms within a single lifetime” may be difficult for some people to readily accept. Yet this method was proclaimed directly from the true words of Śākyamuni Buddha, who repeatedly emphasized it throughout his life as a path that brings genuine peace and assurance. The *Amitabha Sutra*, which we recite every day, was spoken specifically to expound this Dharma door.

As Nāgārjuna Bodhisattva explained, this is why the Pure Land method is called the “easy path.” Rebirth in the Land of Ultimate Bliss does not mean passively remaining inside a lotus blossom without cultivating. Practice diligently is still necessary there; however, its great advantage lies in the guarantee of non-retrogression, one is certain to attain Buddhahood. For ordinary beings burdened by heavy karmic obstacles, this truly is the most profound benefit.

Although the easy path seems simple to practice, and reciting the Buddha's name appears effortless, this does not mean the method is shallow. Quite the opposite is true: precisely because the Buddha wished to provide a path that sentient beings could easily practice and still attain Buddhahood, the magnificent adornments of the Pure Land and the profound merit and meaning contained within a single recitation of the Buddha's name embody principles that are vast and immeasurably deep.

理——何以這四字能總攝五時八教，僅憑持誦便能令人成佛？

我們來看看《佛說阿彌陀佛根本秘密神咒經》中的開示：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。於「阿彌陀」三字之中，含攝十方三世一切諸佛、一切菩薩聲聞阿羅漢、一切經典、陀羅尼神咒與無量行法。具體而言，「阿」字代表十方三世佛，「彌」字代表一切諸菩薩，「陀」字總攝八萬聖教。三字圓滿，涵蓋無遺。

由此可知，「阿彌陀」不僅是名號，也是陀羅尼，是神咒，是真言。

「阿」即佛寶——十方三世一切諸佛；

「彌」即僧寶——一切聖賢僧眾；

「陀」即法寶——八萬四千法門。

因此，「阿彌陀」三字，正是圓滿具足的三寶功德。我們每日誦念的「阿彌陀佛」聖號，便是對整體三寶的完整憶念。這難道不極為殊勝嗎？

上人曾以「打電話」為喻：世間電話依靠有形電波傳訊，撥號即可接通；阿彌陀佛的功德電波時刻遍滿十方，念佛如同撥通佛號，一念相應，就與佛功德相連。念佛亦然：無論何人，只要至心稱念，便能與阿彌陀佛願力相接。其中的關鍵在於「以名召德」——佛心平等無別，誰念佛號，誰便領受佛陀真實功德。

我們日常頻繁使用手機，以此溝通世間；何不將這份習慣轉為「撥打阿彌陀佛的電話」？每日稱念佛號，猶如與無量光、無

The Venerable Master once wrote a verse to illustrate this point:
“Amitabha Buddha, King of all Dharma, / Within his name lies the five periods and eight teachings. / If practitioners single-mindedly uphold and recite it, / They will surely reach the still, quiescent, unmoving realm.”

This verse highlights the deep principles contained within the name “Amitabha Buddha.” How is it that these four syllables encompass the entirety of the Buddha’s teachings—the five periods and eight teachings—and that simply by reciting them, one can attain Buddhahood?

Let us look at the explanation given in the *Sutra on Amitabha Buddha’s Fundamental Secret Mantra*:

The name of Amitabha Buddha is replete with immeasurable, boundless, inconceivable, profoundly secret, supremely subtle, and unsurpassed merit and virtue. Within the three syllables “*A-mi-tuo*” are contained all Buddhas of the ten directions and three periods of time; all Bodhisattvas, Śrāvakas, and Arhats; all scriptures, dhāraṇīs, mantras, and countless Dharma practices. Specifically, the syllable “*A*” represents all Buddhas of the ten directions and three times; “*Mi*” represents all Bodhisattvas; and “*Tuo*” encompasses the eighty thousand sacred teachings. These three syllables together are complete, and lack nothing.

From this we can understand that “Amitabha” is not only a name, it is also a dhāraṇī, a mantra, and a true word.

“*A*” corresponds to the Buddha Jewel—all Buddhas of the ten directions and three times.

“*Mi*” corresponds to the Sangha Jewel—all the noble assembly of sages.

“*Tuo*” corresponds to the Dharma Jewel—the eighty-four thousand Dharma doors.

Therefore, the syllables “*A-mi-tuo*” perfectly encompass the complete virtues of the Triple Jewel. When we recite “Amitabha Buddha” each day, we are in fact recollecting the Triple Jewel in its entirety. Is that not truly extraordinary?

The Venerable Master once used the analogy of making a telephone call: Ordinary phones rely on a signal to transmit messages, and when you dial a number, a connection is made. Amitabha Buddha’s field of merit is like a boundless, ever-present signal filling the ten directions; reciting the Buddha’s name is like dialing that number. The moment our thought and the Name converge, we connect with the Buddha’s merit. The crucial concept here is “yǐ míng zhāo dé 以名召德” (calling forth virtue by invoking the Buddha’s name). The

量壽佛直接連線，時時蒙佛攝受，與無邊功德、善根福慧相通。這便是「以名召德」的真義：藉由稱名，呼召佛德，化為自德。

雖然我們口中稱念的是阿彌陀佛的名號，但在理體上、在心性層面，這同時也是在喚起與開顯我們本自具足的性德。一句佛號，圓融自他，貫通事理，實在是不可思議的微妙法門。

我們再從《佛說無量壽經》中看一下極樂世界的功德莊嚴，這些都是從經文中節錄。

由於阿彌陀佛四十八大願的願力成就，極樂世界的住眾不僅不會因六根對境而起妄想執著、覆蔽佛性，更不會生起貪瞋癡煩惱。相反地，彼國眾生皆具備廣大神通，身心清淨，遠離分別計較。各位如果有時間，不妨仔細研究一下四十八大願。

在極樂世界，眼所見、耳所聞、鼻所嗅、舌所嘗、身所觸，乃至意根所緣的一切境界，無一不在演說妙法。這是一個「六塵說法」的國土，不僅僅是音聲，一切色、聲、香、味、觸、法，都在啟迪智慧。因此，我們八識田中的惡業種子得以伏住，暫時不起現行；與此同時，時時刻刻都在薰習清淨善法的種子。如此，我們艱辛修來的功德便不會漏失，反而能迅速增長、廣大、持續進步，永不退轉。

極樂世界的一切，無論宮殿、水池、寶華、寶樹，乃至萬物，皆自然放光。其光柔和悅目，不刺不眩，光中亦出妙

Buddha's mind is equal and impartial; whoever sincerely recites the Buddha's name receives the his true merit.

We use our phones multiple times a day to communicate in the world, so why not transform that habit into “calling Amitabha”? Daily recitation is like maintaining a direct, open line to the Buddha of Infinite Light and Infinite Life. In this way, we remain constantly under his care and in touch with boundless merit, wholesome roots, and wisdom. This is the true meaning of calling forth virtue by name: by invoking the Buddha's name, we summon the Buddha's qualities and gradually transform them into our own virtues.

Although, on the surface, we are simply reciting the name of “Amitabha Buddha,” at the level of principle and mind-nature, we are simultaneously rousing and revealing the virtues that are already complete within our own true nature. This one short Buddha-name harmonizes self and others, and penetrates the realms of principle and phenomena—it is a wondrous and subtle Dharma door.

Now let us consider the adornments and virtues of the Land of Ultimate Bliss, as described in the *Sutra on Infinite Life*. The following points are drawn from the scriptural passages:

Through the power of Amitabha Buddha's forty-eight great vows, the heavenly beings who dwell there do not give rise to delusive thoughts or attachments through the six sense doors; they do not develop greed, anger, or ignorance. On the contrary, their spiritual powers are vast, their body and mind are pure, and they are free from discriminating calculations. If you have the opportunity, study the forty-eight great vows carefully.

In the Pure Land, everything seen with the eye, heard with the ear, smelled with the nose, tasted with the tongue, touched with the body, or cognized by the mind reveals the wondrous Dharma. It is a realm where the “six dusts teach the Dharma”—meaning that not only sound, but form, color, fragrance, taste, tactile sensations, and even dharma-objects themselves all awaken wisdom.

Consequently, the seeds of unwholesome karma within the fields of our eight consciousnesses are subdued and prevented from arising. At the same time, the seeds of pure and wholesome practice are constantly nourished. The merits we have painstakingly cultivated will not lost; instead, they grow quickly, continuously, and without decline.

In the Land of Ultimate Bliss, the palaces, the pools, the jeweled lotus blossoms, the jeweled trees, and all other phenomena naturally emit light. This light is gentle and pleasing to the eye, never harsh or dazzling. Within this radiance, wondrous Dharma-sounds flow forth, bringing clarity and purity to all who hear them. These sounds

音說法，令聞者心隨順、意清淨，自然遠離欲望，趣向真實。所有音聲皆清暢哀亮、微妙和雅，堪稱十方世界最為第一。因此，目遇之光、耳聞之聲，無非佛法。

即便於樹下經行，所遇之鳥鳴、香風、光明、寶樹，也都在宣說妙法。彼國眾生聽法無有疲厭，不像我們在這個世界念佛一天就感到腰痠背痛，打坐片刻就腿麻腳疼，甚或因人聲嘈雜而耳根不適。在極樂世界，一切音聲聽來安和怡悅，隨時薰習佛法而不覺勞累，也無辛苦之感。這是因為極樂世界的眾生都有「金剛那羅延身」，色身堅固有力，永不衰壞，不同於娑婆世界脆弱易病、容易疲憊的肉身。

那麼，在極樂世界聞到的是什麼呢？你所聞到的香氣稱為「溫雅德香」，凡是聞到此香者，塵勞垢習自然不起。這香氣能自然而然平息煩惱，令心喜悅安和。

極樂世界的飲食也值得一提。在那裏，飲食衣物皆隨心自在，只要動念一想，食物便自然現前。而且份量恰到好處，不會過多也不需丟棄。用完餐後，器皿自然消失，無需清洗。所使用的都是七寶所成的鉢器，百味飲食自然盈滿，隨意而食，自然飽足，身心由此變得柔軟，卻對滋味無所執著。重點在於，極樂世界的飲食能調柔身心，助益修行善法，完全不會令人貪戀味塵。這與我們在娑婆世界用飯的體驗截然不同。

在彼國，菩薩、聲聞眾等身相皆極莊嚴，具足大功德、大辯才，一切波羅蜜修行圓滿。你的鄰居可能就是大阿羅漢，對面住的或許就是大菩薩，這難道不美妙嗎？每天與善友、善知識共處，生命時刻都在增上。

naturally free the mind from desire and guide beings toward the truth. Every sound is clear, resonant, and harmonious—truly the finest in all worlds throughout the ten directions. Thus, whatever the eye perceives or the ear hears is nothing other than the Buddhadharmā.

When walking beneath the trees, all the birdsong, the fragrant breezes, the shimmering light, and the jeweled branches express the wondrous Dharma. The beings of that land never grow weary of hearing it. This is quite unlike our experience in this Saha World: when we chanting the Buddha's name for a single day leaves our backs sore, sitting for a short while makes our legs numb, and noise easily irritates us. In the Pure Land, however, every sound is peaceful and delightful. One receives continuous Dharmā-nourishment without fatigue or discomfort. This is because all heavenly beings there possess a *vajra nārāyaṇa body*—firm, strong, and indestructible, unlike the illness-prone, and easily exhausted bodies of our Saha world.

And what fragrance is found there? What you smell is called the “fragrance of gentle virtue.” Anyone who encounters this scent naturally finds that afflictions and worldly defilements no longer arise. This fragrance effortlessly calms disturbing emotions and fills the mind with joy and peace.

The food of the Pure Land is also remarkable. There, food and clothing appear freely in response to one's intention. When you simply think of what you need, it manifests instantly. The amount is always perfectly appropriate; nothing is wasted, and there is nothing that needs to be discarded. After eating, the vessel vanishes on its own, no washing required. The bowls are made from the seven precious substances, and the food contains a hundred flawless flavors. One eats freely and becomes naturally satisfied. The body and mind grow soft and serene, yet there is no any attachment to taste sensations. The key point is the food of the Pure Land nourishes both body and mind in a way that supports wholesome cultivation and never stimulates craving. How completely different this is from our experience of mealtime in the Saha world!

In that realm, the bodies of Bodhisattvas and Śrāvakas are supremely majestic, endowed with great merit and eloquence, having perfected all the *paramitas*. Your neighbor might be a great Arhat; across from you may live a great Bodhisattva. Isn't that wonderful? To dwell daily in the company of virtuous friends and wise teachers means that one's life is continually ascending.

一九八〇年代，曾有一位法師來到萬佛城，他對上人說：「上人，我對極樂世界沒什麼興趣。那裏黃金鋪地，處處珠寶，光亮閃耀，我不喜歡；天華亂墜，我也不感興趣。」上人一聽，肅容問他：「你對極樂世界沒興趣，那你喜歡什麼？對什麼有興趣？」

弟子回答：「我喜歡硬木、原木，喜歡水晶玻璃。」上人於是靠近他，彷彿要告訴他一個秘密般，輕聲細語說道：「那個地方也正是如此。」法師一臉困惑，卻見上人滿面笑容地望著他，頓時領悟：在西方極樂世界，一切環境隨心而現。因為成佛尚且可期，其他又何足掛齒呢？阿彌陀佛！ ❀

In the 1980s, a Dharma Master visited the City of Ten Thousand Buddhas. He said to the Venerable Master, “Master, I really have no interest in the Pure Land. The golden ground, the jewels everywhere, all that glitter, I don’t like it. I’m not even interested in heavenly flowers falling from the sky.”

Hearing this, the Master’s expression turned serious. He asked, “If you aren’t interested in the Pure Land, then what do you like? What are you drawn to?” He replied, “I prefer natural woods. I like clear crystal and glass.”

The Master leaned in slightly, as if sharing a secret, and said softly, “In that place, it is exactly like that. Whatever you like is what appears.”

The Dharma Master looked puzzled until he noticed the Master’s broad smile. Suddenly, he understood: in the Pure Land, everything manifests according to the mind. After all, if Buddhahood itself is within reach, what difficulty is there in attaining anything other? Amitufo. ❀

梁皇寶懺法會感應

My Responses to the Emperor Liang Repentance

楊果強 文

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末學皈依受戒已久，但一直以來從未真正完整拜過〈梁皇寶懺〉。

2017年農曆新年，高雄分會一如往年舉辦新春〈梁皇寶懺〉法會，因緣難得，正好在年假期間有空，心中有了一個念頭：既然有這麼殊勝的機會，應當好好把握，專

Although I took refuge and received the five precepts many years ago, I had never truly completed the full Emperor Liang Repentance ceremony.

During the 2017 Lunar New Year, the Kaohsiung branch held its annual Emperor Liang Repentance Dharma Assembly. The timing was perfect, as I happened to be free during the holiday. I realized that since such a rare