

Listen to Dharma with Ease in Sukhavati

In Sukhavati you will absolutely not have resentment as well, because you will not compete and conflict with others due to having all you wish. You will absolutely not be ignorant either. Why? You listen to Amitabha's teachings every day. It is twenty four hours non-stop, even the six-dusts (*form, sound, odor, taste, touch, and concept) speak Dharma to you. Some may think that listening to preaching twenty four hours is arduous; you feel it is hard to listen to lectures for only three hours here already, how could you listen for twenty four hours in Sukhāvātī, right? You have mistaken the meaning!

You can listen to the Dharma with ease in Sukhāvātī. Every day you are eager to be close to Amitabha. Amitabha preaches in the Great Hall, you go there and sit upright. But when you feel tired and think of going out to take a rest, sure, you can walk out from the Great Hall. Outside, the road is paved with seven jewels; you can stroll there. Then you hear the sound of the wind blowing leaves, isn't that still Amitabha's preaching? You see birds in the trees, those birds are also the transformations of Amitabha, it is to allow Dharma-proclamation to flow unceasingly. Then you are thinking of doing some exercise, "how about swimming in the Water of Eight Merits of the Seven Jewels Pond." No problem! You hear the sound of the water also proclaiming Dharma! Then, you see the trees! You can attain anutpattika-dharma-ksanti from hearing the sound of the trees, seeing the shadows of the trees, or by touching these trees. Look! How could you have ignorance?

We must understand that there are no three evil paths in Sukhavati, because your greed, resentment, and ignorance are all gone. The Land is free from evil realms; it naturally exists as thusness. These phenomenal merits are entirely the blessing of Amitabha's Fundamental Vows. Once we get to Sukhāvātī, we are all three non-retrogression bodhisattva, our practice and learning will only progress, there is absolutely no regression. Why do we not regress? What is the reason?

Why Is There No Persistence in Our Learning Buddhism?

Many fellow practitioners have asked me, "Why is there no persistence in my learning of Buddhism? Sometimes I am aggressive and prostrate myself to Buddha 500 or 600 times in one day, plus read *The Infinite Life Sutra* three times and listen to commentaries for eight hours, full of Dharma-joy. Yet two or three months later, I have

no idea why I lose persistence. One or two months more, I am done. My defilements arise, I have regressed.”

They felt very afflicted and came to ask me, “Why have I regressed?”

I said, this is very normal. This is exactly the suffering of the Saha world. You want to practice, but there are especially many regressive conditions; all of which do not help you to progress but drag your feet. It is really not easy. This is the other reason why we should seek Sukhavati rebirth!

If we want to have non-retrogression, what method is the best? Listen to the sutra and Dharma teachings every day ceaselessly. Our revered Shifu highly praises Liu Suyun, a great practitioner who encountered Master Chin Kung’s teachings after being diagnosed with lupus. She put all effort into studying *The Infinite Life Sutra* with one focus after the hospital had given up treatment. Later, she recovered and was regarded as a miracle by the hospital.

She insists on listening to the Dharma teachings ten hours a day ceaselessly, playing a one-hour disc at a time, repeatedly listening and only changing to the second disc the next day after listening ten times, so she would not regress. She was approved by Master Chin Kung as having attained the Samadhi of Reciting Amitabha. In other words, she has attained full assurance of rebirth and even has the capability to choose her own rebirth time. As soon as she really wants to go, she can make a request to Amitabha; Amitabha will come, she can then be reborn.

*The **key** of her accomplishment is to listen to Dharma teachings ceaselessly and delve deeply into only one subject.
If we want to obtain non-retrogression, this is the **key**.
We must not learn intermixed and disarrayed teachings.
We must proceed diligently with only one focus.*

Working hard every day! “To delve deeply into one subject and persevere with practice for the long term,” you will then attain non-retrogression.

Why Do Bodhisattvas in Sukhavati Not Regress?

All bodhisattvas in Sukhavati listen to Dharma teachings uninterruptedly. No matter where they go, they always listen to teachings, even at the time of visiting all

worlds in ten directions. According to *The Amitabha Sutra*, every morning when getting up, they collect various wondrous flowers with floral baskets and make offerings to ten trillion Buddhas of other lands.

They use the floral baskets to gather celestial flowers that fall from the sky. Those flowers manifest naturally in front of them as they wish, they do not need to worry about preparing the offerings. Then, they bring these wondrous flowers gathered in floral baskets and go to ten trillion Buddha lands to offer to Buddhas. This ten trillion is not just a number but signifies the Dharma of great consummation. It insinuates that they can universally give offerings to all Buddhas in ten directions.

The merit of listening to Buddha-Dharma is splendid. If one listens uninterruptedly, his practice and learning will advance swiftly. The bodhisattvas of Sukhavati make offerings to Buddha, Buddha will certainly teach them Dharma, right? No need to say much, if each Buddha teaches them just one sentence, it will be ten trillion sentences in one day. How fast their practice will progress!

Buddha-Retreat **—A Miniature Sukhāvātī**

You can take these seven days as an experiment! If you earnestly learn every day, digesting, absorbing, and further implementing what you have learned after listening, I assure you, your level will advance greatly after seven days. Why? It is not because I expound so well, what I speak is basically to repeat the contents in the text and Shifu's teachings. It is because in these seven days, we practice the lifestyle of Sukhavati. From 8:30 am to 9:00 pm, we listen to sutra teachings and recite Amitabha; it is a bit like a miniature Sukhāvātī. The only difference is that, in Sukhāvātī, it will be much more comfortable and easier than this.

Some of the senior practitioners probably feel arduous after a whole day of practice. You have to walk for recitation and sit while listening to the Dharma talk, your waist seems to beg for exercise. Why? It is due to the insufficient function of our physical bodies. If you can persist, it will be remarkable after seven days. Think about it, our seven days are still not twenty four hours continuously. When you are in Sukhāvātī, it is twenty four hours non-stop, how phenomenal it will be! So, you will definitely not regress, definitely not fall into evil paths.

Thanks for learning with us, see you later. Namo Amitabha!