

Transcending Reincarnation with Pure Land Method Amitabha's 48 Great Vows Venerable Ding Hong -02 阿彌陀佛四十八大願 定弘法師 2012/Japan

尊敬的法師，尊敬的孫會長，尊敬的諸位同修，大德菩薩，大家下午好。

Distinguished Venerables, President Sun, and virtuous fellow practitioners,
Good afternoon everyone.

阿彌陀佛！

Amitabha!

今天早晨大家聽完經之後，念佛念得怎麼樣？

How was everyone's recitation this morning after listening to the sutra commentary?
挺好。

Pretty good.

好！念佛是正行。我們護世息災也好，我們自己求生淨土也好，念佛是第一重要的行門，那麼我們聽經目的都是幫助我們更好地念佛。

Good! Reciting Amitabha is our primary practice. No matter whether our recitation is for eliminating disasters to protect the world or seeking Sukhāvātī rebirth for ourselves, reciting Amitabha is the foremost important practice for our cultivation. And the purpose of listening to lectures is to help us recite better.

Self-Enlightenment

我們今天上午，剛剛做了一個開頭，介紹我們這次法會的緣起，還有就是進入經題的講解，那麼只講了一個字，佛字。這個佛字概括起來，有三個意思，所謂是自覺，覺他，覺行圓滿，這三個意思。

This morning we started our lesson, introduced the origin of this Dharma-assembly, and also began to explain the title of this sutra. But we have only talked about one word, Buddha. In summary, the word “Buddha” implies three meanings: self-enlightened, enlightening others, and the perfection of enlightenment and cultivation.

自覺，那就是自己覺悟，因為佛的意思就是覺悟的意思，它是梵文，原文的讀音就是佛陀耶，英文叫 Buddhaya，翻譯成中文的意思就是覺者，它這個覺就包括自覺、覺他、覺行圓滿三個意思。

Self-enlightened means enlightening oneself, because the meaning of Buddha is “enlightened.” In Sanskrit, its pronunciation is Buddhaya which means “enlightened beings.” It includes three meanings: self-enlightened, enlightening others, and the perfection of enlightenment and cultivation.

自覺就是我們自己明瞭了宇宙人生真相，這叫自覺，那真相是什麼呢？概括起來，真相就是“一切法，無所有，畢竟空，不可得。”這是真相。這個真相很難懂，因為它跟我們凡夫常規的思維完全不同，

Self-enlightened means that we, ourselves, understand the *truth* of life and the universe. What is the *truth*? In short, the *truth* is “all dharmas (phenomena) are non-existent, ultimately emptiness; nothing can be obtained at all.” This is the *truth*! This *truth* is very difficult to understand because it is completely opposite from the cognition of us mortal beings.

我們凡夫樣樣都執著有，明明是看到有，有人有物，有山河大地，有宇宙星球，不是明明有嗎？怎麼說空呢？怎麼說無所有呢？所以凡夫非常難理解。

We mundane people are attached to the existence of all things. We obviously see existence; there are people, things, mountains, rivers, lands, and cosmic planets, aren't these in existence? Why do you say “emptiness”? Why do you say “ultimately nothing”? So, it is extremely difficult for us mortals to comprehend.

事實上，真的是無所有，真的是一切法空。我們用佛法來講，大概很多人越聽越覺得玄。我們這次講，我們用科學的角度來談，這個會大家容易理解。

In fact, it really is the ultimate nothingness. All dharmas (phenomena) are indeed empty. Using Buddha-Dharma to explain, many people will probably feel it is more and more mysterious. Let us use the scientific point of view to explain it this time, it should be easier to comprehend.

Modern Science Explains the Emptiness of All Phenomena

你看一切物質，現在科學已經證實了，是由基本微粒組成，原來想的基本微粒大概是原子，一八九〇年代的時候，他們發現原子是最小的物質構成單位

Modern science has proven that all substances are composed of basic particles.

Originally, the atom was regarded as the most basic particle. Before 1897, scientists supposed that the atom was the smallest unit composing substances.

(*<https://www.livescience.com/37206-atom-definition.html>)

後來發現原子裡頭還有東西，有原子核，原子核外面有電子在圍繞，原子核裡面還有，有中子，有質子，中子和質子裡面還有，是由夸克組成的。

Later, they found that there was something else inside the atom. There are nuclei and electrons orbiting around the nucleus. Furthermore, inside of the nucleus are neutrons and protons. And inside of the neutrons and protons, there is a composition of quarks.

之前的科學家以為夸克和電子應該是屬於最小的物質組成單位了，所以叫基本粒子，後來發現裡頭還有，夸克和電子還不是最小的，後來發現還有中微子，中微子是電子的體積的一百億分之一，那就小得我們沒有辦法想像，

Scientists thought that quarks and electrons should be the smallest units that compose substance. They called them basic particles. However, they found that there was something else inside; quarks and electrons are not the smallest. They found neutrinos later. The mass of a neutrino is one of ten billionths of an electron, there is no way for us to imagine its diminutiveness.

中微子裡頭還有沒有？還有，再往下分，科學家發現已經不是物質了，它就是一種波動，這個波動，科學家比喻就像琴弦，那個弦在震動。

Is there something else inside of the neutrino? There is! When dividing it again, scientists found that it is not a substance anymore. It is a kind of vibration. This vibration, the scientists using a metaphor, is like the vibration of a string.

那我們彈琴，你比如彈吉他，撥一下弦，那個弦一動就產生了音符，那個聲音就出來了，不同的撥動的方式，就會有不同的音符，所以就會有旋律出來，就會有美好的樂章，科學家用這種比喻來說，物質是由這種震動來組成，不同的震動的方式，就會組成不同的基本粒子，When we play instruments, for instance a guitar, the string will make a note and generate a sound when we pluck the string. Different ways of plucking result in different notes. Rhythms appear and a beautiful melody is thus formed. Scientists use this metaphor to explain that substance is composed of vibrations. Different vibrations form different patterns of basic particles.

他們講說有開弦，有閉弦，有半開的弦，就是這個震動的方式不同，就震出有電子，有夸克，然後這些基本粒子就組成了物質，組成了宇宙萬千，種種的物質現象。

According to scientists, there are open strings, closed strings, and half-open strings, which implies that different forms of vibrations generate electrons and quarks. These basic particles then compose substances and take shape as the multitude of phenomena in the multiverse.

因此，所有的物質分析到最後，實際上真的什麼都沒有，只有動。只有動，除了動以外，沒有物質，所以整個宇宙都是由震動產生的，真的就好像我們彈吉他似的，每彈一下，它就有一種動感出來，這種動感就形成了樂章，

Substance, when dividing to the end, is indeed nothing but vibrations. Besides vibrations there is no substance. Hence, the entire cosmos is formed by vibrations. As if we play guitar, there are vibrations within every pluck, these vibrations form the melody. 所以科學家比喻，一個宇宙是什麼樣呢？就好像一個無限大的交響曲，它是由不同形式的震動而組成的物質而組成的，分析到根源，那真的是一切無所有，畢竟空，不可得。因為它是動，速度非常快，那到底是什麼動呢？科學家現在也都探索出來了，德國的諾貝爾物理學獎得主布朗克博士他就說，這種震動的根源是人類的意識，也就是我們的心念。

Scientists used an analogy, what is the universe like? It is like an infinite great symphony, composed of substances formed by different vibrations. When analyzing down to the origin, it really is “non-existent, ultimately empty; nothing can be obtained after all.” This is because the speed of the vibration is very fast, but what in the world is vibrating? Scientists' research has now obtained an answer. The Nobel Prize winner in physics, German PhD Max Planck, said that the source of this vibration is human

consciousness, the thoughts of our minds. (*This is the quote, “All matter originates and exists only by virtue of a force... We must assume behind this force the existence of a conscious and intelligent Mind. This Mind is the matrix of all matter.”)

Nothing Moves, It Is Our Dreamin-Heart in Motion

如果用六祖壇經上的話來講.... 六祖惠能得了衣鉢之後，潛伏了十五年，復出了，到了廣州光孝寺，那時候叫法性寺，

If we used the words of **The Platform Sutra** of the Sixth Patriarch of Zen Buddhism... The Sixth Patriarch of Zen Buddhism, Hui Neng, after inheriting the robe and bowl from the Fifth Patriarch, took refuge for fifteen years. When returning to society, he went to Guang Xiao Temple in Guangzhou, which was called Fa Xing Temple at that time. 看到兩位法師在爭，看到風吹幡動，有人說這是風在動，另外一個人說這是幡在動，結果六祖惠能大師上前跟他兩個人講，你們都別吵了，不是風動，也不是幡動，是仁者心動，你念頭在動，

He saw two monks arguing when seeing the wind blowing a streamer flag. One said, “It is the wind that is moving.” The other said, “It is the flag that moves.” The Sixth Patriarch Hui Neng approached them and said, “No need to argue. It is neither the wind nor the flag moving. It is your heart that is moving.” What it means is that the minds of these two monks were moving.

這句話正道出了宇宙的根源，什麼都沒有就是你心在動，你這心一動了，就產生了物質現象，產生了精神現象，產生了自然現象，這都出來了。當我們的心突然不動了，起心動念都放下了，這個宇宙萬千全都消失了。所以禪宗永嘉大師證道了之後，他講到，“夢裡明明有六趣，覺後空空無大千。”

This sentence accurately revealed the origin of the universe. There is nothing but your heart in motion. Once the heart is in motion, it will create the phenomena of substance as well as the phenomena of spirit and nature. All arise. When our heart is not in motion, when we renounce all thoughts, all phenomena of the universe will disappear as well. That is why Master Yong Jia of Zen Buddhism asserted after his enlightenment: There are distinctly six paths in the dream, yet there is no trichiliocosm, only emptiness, after one's enlightenment.

我們看到有大千世界，是夢中看到，這個夢是什麼？你在動，你心，那個念頭一個接一個相續不間斷，這就形成了夢境。夢境怎麼來的？還不是你那作夢的心在動，現出來的嗎？

The trichiliocosm (*A billion worlds; the worlds that constitute the domain of a Buddha. The Buddhist Abhidharma literature explains that there are an infinite number of worlds. Each world has at its center a Mount Meru surrounded by seven oceans and seven rings of golden mountains separating them. Outside are the four continents and eight subcontinents. We humans live on the southern continent called “Jambudvīpa.” One

thousand of such worlds constitute a “thousandfold world system.” A thousand of these make up a “second-order thousandfold world system.” Then, when multiplied a thousand times further, this makes a “third-order world system” or “trichiliocosm”—a universe of a billion worlds. It is said that a trichiliocosm is the edification area of a single Buddha) we see is within our dreams. What is this dream? It is that your heart is moving and that your thoughts are continuing one after another uninterruptedly. This has formed the dream. How does a dream start? Isn't it manifested by the motion of your dreaming-heart?

那有什麼真的境界？你發夢你夢到山河大地，發夢夢到很多人事物，哪來的？根本原來就沒有嘛，是你作夢的心變現的，這個作夢的心就是動的心，

Where is the real world? When we dream of mountains, rivers, lands, dream of many people, occurrences, and things, where do they come from? There is nothing originally, they are manifested by your dreaming-heart. This dreaming-heart is your heart in motion.

佛法稱妄心，把這個妄心放下了，夢境就沒有了，這個時候人就覺悟了，醒過來了。像我們晚上做惡夢，夢到老虎來追了，嚇得滿頭大汗，旁邊有人，“醒一醒，醒一醒。”一睜開眼睛什麼都沒有了，

In Buddhism, it is called deluded consciousness. When you renounce this deluded consciousness, your dreams will all be gone. You will then become enlightened at this moment, you are awakened. It is as if we were having a nightmare, dreaming of being chased by a tiger; we were so scared, sweating all over. Someone by our side says, "Wake up, wake up." We open our eyes and see nothing at all.

哪有什麼災難？你夢中才發現有災難，覺醒了之後，什麼災難都沒有了，宇宙大千世界都沒有了。佛看到我們凡夫都在做大夢，他在旁邊就叫我們，“你醒醒，你醒醒！”

Where is the disaster? The disaster is only in our dreams. Once we are awakened, all disasters are gone, all phenomena and the universe are gone. The Buddha sees that we mortals are all in a big dream. He is next to us calling, "You wake up! You wake up!" 有的人醒過來了，真的發現“覺後空空無大千”，他認同了佛在經裡講的，是的，「一切法，無所有，畢竟空，不可得。」這個人真正覺悟了。

Some people really wake up and really find out that “it is emptiness with no trichiliocosm at all after being enlightened.” They finally recognize what the Buddha said in the sutras. Yes, “All dharmas are non-existent, ultimately emptiness; nothing can be obtained after all.” This person is really enlightened!

沒覺悟的人還執著在這個境界當中，把這境界著實了，於是在這個境界裡面，起了種種的分別、妄想、煩惱，這些煩惱都叫自尋煩惱，「天下本無事，庸人自擾之。」你自己夢出來的境界，自己去受那個苦報。

People who are not enlightened are still attached to the realm, regarding the realm as real and giving rise to all sorts of discriminations, delusions, and afflictions within this realm. These afflictions are all brought upon by themselves. As an old saying goes,

"Though peace reigns over the land, some mediocre people create trouble for themselves." You suffer from the bitter retribution of the realm of your own dream. 所以佛看到我們凡夫真叫可憐憫者。太可憐了，就是不覺悟，所以這個自覺就是真正明瞭一切法空，我們借助現代量子力學的研究成果，也真正明白。

So, the Buddha sees us mortals as "the pitiful ones." It is too pitiful! We are not awakened! As such, self-awakening is to really understand that all phenomena (dharmas) are empty. We now rely on the research results of modern physics, it really helps us to comprehend it.

雖然明白，那不叫覺悟，這叫解悟，只是道理上懂了，但是你沒證得這個境界。你真正證入了這個境界了，佛法說這證果了，至少你能證得阿羅漢果，阿羅漢明白一切法空。

Despite understanding it, we are still not enlightened. This can only be called "comprehensively awakened." Because we only understand its theory and have not attained that realm yet. When you really enter and prove that realm, it is called "attaining realization." You can at least attain arhathood. An arhat realizes that all dharmas are empty.

Enlightening Others

第二個層次是覺他，

The second level is enlightening others.

雖然我們明白一切法空，一切眾生都是無所有，畢竟空，不可得，但是我們還要發起大慈悲心，所謂「無緣大慈，同體大悲。」，平等地普度一切迷惑眾生，所以叫覺他，

Even though we realize that all dharmas are emptiness and all beings and things are non-existent, ultimately empty, and unattainable, we still need to bring forth our great benevolence, which is "a great compassion to help all beings unconditionally and a great mercy due to realizing that all beings are one unity." When reaching such realization, we would then equally and universally help all deluded beings be awakened. This is "enlightening others."

不能因為我自己覺悟了就算了，人家就不管了，不行，別人還沒覺悟！別人沒覺悟，也就是自己覺悟得不夠圓滿，為什麼？因為宇宙本來是自他不二，

We should not be content with only our own enlightenment and ignore others' sufferings. It is not okay, others are still not awakened yet! Others are not awakened, it is because our own enlightenment is still not consummate. Why? Because in the universe, 無住是他知道一切法空，他不住就是不執著，但是他又生心，生度一切眾生的心，而使自覺和覺他的這個行為最後達到圓滿，達到圓滿了這叫佛了，佛是自覺覺他的兩種行持都圓滿了，而真正證得圓滿果地。

"Dwell on nothing" means that they know all phenomena are empty, thus there is no attachment. Yet, they still give rise to a true heart of liberating all beings, which leads them to reach a consummate level of self-enlightenment and enlightening others. When reaching the level of consummate, one is called a "Buddha." "Buddha" means that the

cultivation of both self-enlightenment and enlightening others has reached the consummate level. He has truly realized the perfect stage of attainment (*Skt. vipāka-bhūmi).

在這個果地當中，就是『華嚴經』上講的，「情與無情，同圓種智。」不僅我自己成佛，一切眾生跟一樣同成佛道，這是大圓滿。

In this perfect stage of attainment, one will admit the in *The Avatamsaka Sūtra*,

*Sentient beings and insentient beings
all possess the same perfect wisdom-seed*.
(*Skt.; Sarvajna-jnana, the wisdom of potentiality for enlightenment.)*

At the time of realizing this truth, not only have I become a Buddha, but all beings also become buddhas with me. This is the state of ultimate perfection.

那我們聽到這個話，可能又有疑惑了，佛怎麼成佛了？他是一切眾生跟他一起成佛了，那我還沒成佛呢，佛怎麼他就覺行圓滿了？對吧，

After hearing this, we probably have doubts. How did the Buddha realize His Buddhahood if He regards all beings as having become Buddhas with Him? I have not become a Buddha yet! How could the Buddha complete His enlightenment and cultivation? Right?

我沒覺悟，那佛他應該還沒圓滿，至少我一個人還沒覺悟，其他的我不了解，我知道我還沒覺悟，那怎麼說佛是覺行圓滿了？至少覺他沒圓滿，

Since I am not enlightened, the Buddha should not have reached perfection. At least I, this one, have not been enlightened. Others, I do not know, but I am aware that I am not enlightened. How could you say that the Buddha has reached the perfection of enlightenment and cultivation? At least, His enlightening others has not reached perfection yet.

這個道理又很深。在佛的眼中看，真的一切眾生都是佛，你說你自己沒覺悟，那是你的錯覺，你有妄想，有分別，有執著，所以你認為自己沒有覺悟，你認為自己不是佛，而佛看你，一個圓圓滿滿的佛，一點一絲毫都不欠缺。

Well, this principle is very profound. In Buddhas' eyes, all beings are indeed buddhas. You say you are not enlightened, that is your illusion. You have delusion, discrimination, and attachment, accordingly you think you are not enlightened and are not a buddha. But Buddhas see you as a complete and perfect buddha, not even the slightest bit insufficiency.

華嚴經上講得很清楚，一切眾生皆有如來智慧德相，但因妄想執著不能證得。誰的妄想執著？是你自己有妄想執著，你自己不能證得，證是證明，你不能證明自己，不能承認自己本來是佛，這是你自己的事情，在佛眼中看，那一個眾生不是佛？他真的覺行圓滿了，自覺圓滿了，覺他也圓滿了。

The Avatamsaka Sutra states it very explicitly, "All beings have all the wisdom, virtues, and lakṣaṇa (*Skt., characteristics, attributes, marks...etc) of Tathagata, but they could

not prove and attain them due to delusion and attachment.” Whose delusion and attachment is it? It is yours. You have delusion and attachment. You cannot prove and admit that you are innately a buddha. This is your own mission. In a Buddha’s eyes, which being is not a buddha? He truly reaches the perfection of enlightenment and cultivation. Not only has His self-enlightenment been completed, so has His enlightening of others.

所以當我們看到別人還不是佛的時候，說明自己還不是佛，那我們怎麼成佛？從這個『華嚴經』的教誨裡面，我們能夠得到很重要的啟示，我們如果能夠看一切眾生都成佛了，那你就是佛了。

So, when we see other people as not Buddhas, it indicates that we are still not a Buddha. How would we become a Buddha? According to the teachings of *The Avatamsaka Sutra*, we have gained a very important revelation; when you see that all beings have become buddhas, then you are a Buddha.

問題在於我們眼睛裡不是看眾生是佛，看到眾生都是凡夫，而且是一個很多煩惱，很多業障，很多惡業的凡夫，一天到晚看到別人都在造惡業，誰誰誰不好了，這個人怎麼樣怎麼樣了，全看到別人的過錯，所以在我們眼中沒有一個佛，

The problem is that, in our eyes, we do not see all beings as buddhas. We see that all beings are mundane men and even view them as mortals with many defilements, many karmas, and many sins. All day long, we see others creating evil karma. This person is no good, that person did such and such things; all we see are others’ faults, thus no being is a buddha in our eyes.

他本來是佛，在你眼中看他成了眾生，為什麼他是眾生？因為你自己是眾生。眾生眼裡看佛都是眾生，佛眼裡看一切眾生都是佛。說得更白一點，好人眼裡看一切人都是好人，因為他心好，他從來不懷疑人，從來不跟人對立，他心好，所以看到人人都是好人。

The truth is that he was innately a buddha, yet in our eyes we see him as a mortal. Why is he a mortal? Because we are mortals ourselves. In sentient beings’ eyes they view a Buddha as a sentient being, while in a Buddhas’ eyes He sees all beings as buddhas. To put it more frankly, in the eyes of a good person, all people are good because he has a good heart. He is never suspicious of others and never goes against others; his heart is kind thus he views everyone as a good person.

A World without Thieves

有一個電影不知道大家有沒有看過，叫「天下無賊」，聽過這個電影嗎？好像是劉德華主演的，是吧？他這個電影我是沒看過，聽人講過，早幾年了，是我在昆士蘭大學教書的時候，有個同事看了之後跟我講，它裡頭很有哲理性。

I wonder if you have seen a movie called “A World without Thieves”? Have you ever heard of this movie? I think Andy Lau was the leading actor. Right? I have not seen this movie but have heard of it. A few years earlier when I was teaching at the University of

Queensland in Australia, one colleague mentioned it to me after watching it. Its content is very philosophical.

說講的一個從西藏裡回來的一個民工，賺了錢，坐火車，回老家，大概是蓋房子還是什麼，拿了五萬塊錢，現金帶著，車上走，結果遇到兩夥盜賊，都為了爭他這個錢包，

It is about a worker in Tibet, taking a train back to his homeland after making some money, probably going to build a house or something. With 50,000 RMB in cash, he encountered two groups of thieves on the train. Both fought for his money.

這兩夥盜賊用盡種種手段把他的錢騙到手，掉了包，他自己還不知道，那個包裡頭都是廢紙，他都不知道，他還拿著這個包，

They exhausted all means to get the worker's money bag. The money was swapped stealthily, yet the worker had no idea at all. There was only useless paper in his bag but he was not aware of that, still holding the bag.

結果那個真錢已經被拿走了，然後兩夥盜賊就搶那個錢包，中間還有警察捲入，那是便衣警察，就在火車上打打殺殺，

The real money bag had been taken away and these two groups of thieves were fighting for that money bag. Some plainclothes police were involved at that time. They were fighting and killing right on the train.

這個民工很老實，很憨厚，啥都不知道，遇到人家來騙他的那個錢，一個女的來騙他，他還生起慈悲心，說我這錢要不先借給妳用，等妳什麼時候再還給我，你看，他眼裡天下無賊。

This worker was very honest, with a simple good-nature, he knew nothing. He met a woman trying to con him out of his money, he gave rise to a compassionate heart, saying, "I can lend you this money, just pay me back whenever you can." Look! In his eyes, there were no thieves in the world.

這個影片裡有一個很有趣的場面，他就在那賊面前，那賊就在騙他，說你這個錢要是不好好收好，有賊來搶，他說，哪有賊啊？就在那賊面前說，哪有賊？有賊，你站出來看看。沒人站出來，沒賊.... 一直打到最後，那個錢包又被調回去了，所以他下車的時候，還是拿回他原來的錢走，高高興興還是回家了。

A very interesting scene was presented in the movie, right in front of the thief who lied to him and told him, "If you do not secure this money, thieves will steal it." He said, "Where is the thief?" Right in front of that thief, he said, "Where is there a thief? If there is a thief, stand up and let me see you!" No one stood up, no thief.... At the end of the fighting, the money bag was snuck back to him. He had his original money when getting off the train and happily returned home.

你看他眼裡沒有賊，賊在他面前都是好人，因為什麼？他心好，所以天下無賊。如果我們的心不好，看別人都是壞人，來一個人就懷疑這人什麼企圖，常常看人家的過失，這種心是製造天下的賊，天下本來沒賊，他就製造出賊了。

Look! There are no thieves in his eyes. The thieves in front of him are all good people. Why? His heart is good, so there are no thieves in the world. But, if we have an unkind heart, we see all others as bad guys; whoever comes, we suspect that he must have

bad intentions. We often see the faults of others, this kind of heart creates thieves in the world. There were no thieves in the world originally, but we created thieves.

這個道理其實把它推廣，本來天下個個是佛，我們偏偏看別人都不是佛，都是凡夫，都在造惡業，所以跟人家起對立，起衝突，起矛盾，不能包容別人，不能夠禮敬別人，所以這個天下就大亂了。誰製造出來的？自己的心製造出來的。

If we extend this theory, originally everyone was a buddha, unfortunately, we happen to see others not as buddhas but as mortals who are making evil karmas, we thus confront others, making conflicts and contradictions with them. We cannot accommodate others and even disrespect them, the world thus falls into huge chaos. Who creates it? Our own hearts create it.

倘若我們把這些分別執著妄想統統放下了，看一切眾生真的是佛，從心底裡承認那就是佛，那你是誰？你是普賢菩薩，十大願王，禮敬諸佛。在普賢菩薩眼裡，一切眾生皆是佛，他成佛了。

If we let go of all these discrimination, attachment, and delusion, regarding all beings as real buddhas and acknowledging them as buddhas from the bottom of our hearts, then who would we be? We would be Samantabhadra Bodhisattva, the King of the Ten Great Vows who pays homage and respect to all buddhas. In the eyes of Samantabhadra Bodhisattva, all beings are buddhas, he thus attained Buddhahood.

這個原理原則懂了之後，我們在日常生活要會用，其他的人不管是好人壞人，在我眼裡真的就是佛菩薩，只有自己是凡夫，只有我還沒成佛，像『華嚴經』末後，善財童子五十三參。After understanding this principle, we must implement it in our daily life. Other people, no matter good or bad, are all buddhas and bodhisattvas in my eyes. "Only I am a mortal and have not attained Buddhahood," this is just like the implication in "The Fifty-Three Visits of Sudhana (*Sudhanakumâra)" in *The Avatamsaka Sutra*.

善財童子出去外面參訪善知識，在他眼裡，這些善知識統統都是佛，都是法身大士，法身大士就是佛，甚至淫怒癡都是佛菩薩，

When the youth Sudhana went to visit spiritual guides, in his eyes, these guides were all Buddhas and were all dharmakaya-mahasattvas* (*bodhisattvas who have realized Dharma body). A dhammakaya-mahasattva is a Buddha even if he manifests lust, anger, and ignorance.

你看伐蘇蜜多女，淫女，這造邪淫的惡業的，還有甘露火王，這是瞋恚，還有是勝熱婆羅門，愚癡，你看貪瞋癡，這是三毒煩惱，造這樣惡業的人，在善財眼裡還都是佛，都是法身菩薩示現的，所以善財童子遇到這些人，他境界都在提升，因此我們要學佛菩薩，看一切眾生都是佛菩薩。

Look! Vasumitra,

(*<http://gypsycholarship.blogspot.com/2007/07/sudhana-encounters-vasumitra.html>)

a lustful woman who committed the evil karma of sexual misconduct, represents craving. King Anala represents resentment.

<https://books.google.com/books?id=0a32BJT4ZM8C&pg=PT161&lpg=PT161&dq=King>

[+Anala&source=bl&ots=qlZHnfFrND&sig=ACfU3U2zF7vX-n7BAoTUvhbF46iclx_S5g&hl=en#v=onepage&q=King%20Anala&f=false](#) And Brahmin Jayōsmāya represents ignorance.

Greed, resentment, and ignorance are three poisonous defilements. Yet those people who made such evil karmas are all Buddhas, all manifested from dharmakaya-mahasattva in Sudhana's eyes. As a result, the spiritual state of Sudhana kept escalating after encountering these people. For this reason, we should learn from him, regarding all beings as Buddhas and bodhisattvas.

而師父上人教我們更加徹底了，看一切人 一切事 一切物都是阿彌陀佛。我曾經就問過師父老人家，我說師父您怎麼念佛的？我很少看他拿著念珠，嘴裡阿彌陀佛，阿彌陀佛 ... 在那動，我很少看到他這樣的一種表現，他平常是很靜，不說話。

The teaching from our revered Shifu (*Fatherly teacher, a Chinese way to address one's teacher, because Chinese in ancient times respected Dao heavily, they thought he who teaches me for one day is my mentor, like a father for life) is even more thorough, "Regard all people, all matters, and all things as Amitabha." I once asked him, "Shifu, how do you recite Amitabha?" I rarely see him holding reciting beads, moving his mouth and beads to recite Amitabha, Amitabha... I rarely see him acting like this. He is usually very quiet and does not talk.

師父老人家就跟我講，我怎麼念佛？我看到這個桌子，這桌子是阿彌陀佛，這個椅子，椅子是阿彌陀佛，來了一個人，那個人也是阿彌陀佛，一切人，一切事，一切物全都是阿彌陀佛，就沒有不是阿彌陀佛的，順境逆境全是阿彌陀佛他變現的。

He said to me, "How do I recite Amitabha? I see this table, this table is Amitabha. I see this chair, this chair is Amitabha. Here comes a person, that person is also Amitabha. All people, all matters, and all things are Amitabha. Nothing is not Amitabha. Both favorable and adverse circumstances are all manifested by Amitabha."

正如『阿彌陀經』裡講的，在極樂世界裡頭，你看六根接觸六塵境界，全是佛法僧三寶，全是阿彌陀佛，極樂世界那法音宣流是不斷的，連那個小鳥，小鳥也是阿彌陀佛，阿彌陀佛變化所作，為什麼要變化？常使法音宣流。

As *The Amitabha Sutra* states, in Sukhāvātī, when the root of your six senses (*eye, ear, nose, tongue, body, and mind) contact with the realm of six-dusts (*form, sound, odor, smell, touch, and concepts), everything is the Triratna—the three jewels of the Buddha, the Dharma, and the Sangha. They are all Amitabha. That is why the Dharma being proclaimed in Sukhāvātī is unceasing. Even little birds are also Amitabha, they are the transformations of Amitabha. Why does Amitabha manifest these transformations? To have Dharma proclaimed constantly.

極樂世界的境界，你看就沒有不是阿彌陀佛的，那個極樂世界身土不二，土就是這個淨土，物質世界，物質世界也是阿彌陀佛，身土不二，如果我們能入這種境界，不用去極樂世界，就在眼前，你看這所有的境界，全都是阿彌陀佛變現的。在極樂世界的鳥會說法，這娑婆世界的鳥不會說法嗎？那個鳥不是阿彌陀佛變現的嗎？

In Sukhāvātī, nothing is not Amitabha. Its inhabitants and the land are not two but one entity. The land refers to the material world, which is also Amitabha. There are no differences between inhabitants and the land. If we can enter this realm, there is no need to go to Sukhāvātī; right in front of our eyes, what we see in our world are all the transformations of Amitabha. Think about it, the birds in Sukhāvātī can speak Dharma, are the birds in our Saha World not speaking Dharma? Are those birds not Amitabha's transformations?

來的一個人，那個人無論對你造善造惡，那都是阿彌陀佛變現的。為什麼他要變現呢？常以法音宣流。是阿彌陀佛變化所作，他變一個好人來，提醒你要學好，變一個壞人來，幫助你消業障，

Here comes a person, no matter how he treats us, good or bad; they are all Amitabha's manifestations. Why does He manifest those transformations? To have the Dharma proclaimed constantly. It is Amitabha's intentional transformation; He manifests as a good person to remind us to learn to be good, He manifests as a bad person to help us eliminate our bad karma.

他來罵你，他來害你，他來障礙你，毀辱你，阿彌陀佛來幫我消業障，讓我的忍辱功夫提升，讓我真正看破放下，這不就是阿彌陀佛為了法音宣流變化所作嗎？極樂世界六塵說法，我們這世界豈不也是六塵說法嗎？所以「淨土即此方，此方即淨土。」

He comes to reprimand us, harm us, obstruct us, and even vilify us, it is Amitabha helping us to eliminate our karma, so that our forbearance skill can escalate, so that we can really see through to the truth and let go of the mundane world. Isn't this Amitabha's intentional transformation in order to have Dharma constantly proclaim? The six-dusts of Sukhāvātī all proclaim Dharma. Are the six-dusts of our world not proclaiming Dharma? On this account, "The Pure Land is this land, this land is the Pure Land."

我明白了，原來我們師父上人是這樣念佛的，這就是『華嚴經』所謂的華嚴三昧，華嚴念佛三昧，「情與無情，同圓種智。」他整個都在阿彌陀佛裡頭，就沒有離開過阿彌陀佛，那你說他不往生誰往生？

Our Shifu recites Amitabha in such a way, I came to a realization, this is "The Avatamsaka Samadhi of Reciting Buddha" stated in *The Avatamsaka Sutra*, "Sentient beings and insentient beings all possess the same perfect wisdom seed (*Skt. Sarvajña-jñāna; wisdom as the seed, or potentiality for enlightenment)." Shifu totally immerses his mind in Amitabha, never leaving Amitabha; if he could not be reborn, then who would?

Perfection in Both the Enlightenment and Cultivation

更何況念佛成佛，我們如是念佛，自己的心是佛心，看到外面的境界全是阿彌陀佛，心境不二！境隨心轉，境由心造，你的心是佛心，你造出來的全是佛境界，那你肯定往生淨土，你

現在就不是娑婆界內人了，你是極樂世界的人了，所以這就叫覺行圓滿。全是在乎你一心。佛字就講到這兒。

As the sutras state, “Keeping the mind in remembrance of Buddha, one will become a Buddha.” When we recite Amitabha like this; our heart is Buddha's heart and we will regard all external phenomena as Amitabha, and thus our heart and the external world will become one unity. Since our world changes in accordance with our heart and is created by our heart, the world that we create will also be Buddha's realm if our heart is the Buddha's heart. With this way, we would definitely attain Sukhāvātī rebirth. We would not be persons of the Saha World, we are now persons of Sukhāvātī. This is called “perfection in both the enlightenment and cultivation”. It all depends on the heart of our own. So far, this is our explanation of the word “Buddha.”

第二個經題裡講「說」，佛說這部經，這個說還有一層意思，就是跟愉悅的「悅」字是相通的，你看『論語』裡面，「學而時習之，不亦說乎。」

The second word in the title is “speak.” Buddha speaks this sutra. This “speak” contains another meaning, it is a phonetic loan character (*one of the six ways to form Chinese characters) of “joy,” which means it contains the meaning of joy. There is another example in *The Analects*, “Isn't it joyful (*the joyful here was written with the character of 'speak') to study and practice constantly with what we have learned?”

古文裡那個悅是說字，言字旁，它通假字，是通喜悅的悅，豎心邊的那個悅。什麼意思？愉悅，很快樂！學而時習，這個「習」是實習，把它落實，你所學到的，你落實於你的日常生活當中，把聖賢的教誨用在你的待人處事接物當中，不亦說乎，這非常愉悅，法喜充滿。

In ancient Chinese, the character “joy” with the radical of “heart” is the same character as “speak” with the radical of “language.” What does it mean? Joy! Very delighted! “Study and practice constantly!” This “practice” means implementing, implementing what we have learned in our daily lives. Using sage teachings to treat people and to deal with matters, isn't it joyful? Yes, it is very joyful, full of Dharma-joy.

你看如果你今天這句話你聽懂了，看一切人都是阿彌陀佛，你真正這麼做了，你去實習，你去用，你去落實，你肯定法喜充滿，為什麼？你就在阿彌陀佛懷抱裡邊，所有的人不都是阿彌陀佛嗎？善人惡人順境逆境，無不是阿彌陀佛變化所作，你把這句話聽懂了，不亦說乎。

If we understand this sentence today, regarding all people as Amitabha and genuinely practicing and implementing it, we will surely be full of Dharma-joy. Why? For we are in the embrace of Amitabha! Aren't all people Amitabha? Good people and bad people, favorable and adverse circumstances are all Amitabha's transformations. If we truly comprehend this sentence, isn't it joyful?

這個悅字是講誰悅？佛很悅，很歡悅，佛很歡喜。為什麼歡喜？因為佛之所以來到世間，就是為了度眾生成佛道，『法華經』上講，這是「大事因緣」，這個因緣太不簡單了。佛不是為了別的事情來的，就是為了幫助眾生成佛來的，這是大事因緣，所以當佛看到眾生成佛的因緣成熟的時候，就是他最歡喜的時候。

This word of “joy” in the title, whose joy is it? The Buddha is very joyful, very delighted. Why is He joyful? Because the reason that the Buddha came to this world is to help all

beings attain Buddhahood. *The Lotus Sutra* (**Saddharma-Puṇḍarīka-Sūtra*) revealed, "This is the "cause and condition of a mighty event." This cause and condition are extraordinary. The Buddha did not come to this world for other things, He came to help all beings attain Buddhahood. This is the cause and condition of a mighty event! So, when the Buddha saw the cause and condition of all beings to become Buddhas had been in place, it was the most joyful time for Him.

而佛在講這部『無量壽經』的時候，這就是眾生成佛因緣成熟了，所以佛那種歡喜是無以復加，前所未有，因此這部『無量壽經』也正是因大事因緣，佛給大家講出來，教我們一生成佛

When the Buddha speaks *The Infinite Life Sutra*, it is the maturation of this cause and condition for all beings to attain Buddhahood. So, the joy of the Buddha is utterly incapable of further increasing, it is unprecedented. Therefore, *The Infinite Life Sutra*, originating exactly from the cause and condition of this mighty event, was spoken by the Buddha to teach us to attain Buddhahood in this lifetime.

怎麼個成佛法？往生西方極樂世界就一生不退成佛。往生不是說死了以後才往生，活著走的，我們壽命還沒到，看到阿彌陀佛來迎接了，這時候你高高興興跟著佛走了，這個肉體不要了，肉體是假的，不是自己，就像一件衣服穿舊了，趕緊脫下來，換件新衣服，這件衣服是金剛不壞身。

But, how do we attain Buddhahood? To be born in Sukhāvātī is to attain non-retrogression until becoming a Buddha in this life. The rebirth does not happen after death, it happens when we are still alive. Even though we have not completed our lifespan, we follow Amitabha leaving happily and discarding this flesh-body at that time. This flesh-body is false, not yourself. Just like clothing, it has worn out, you quickly take it off and change to a new outfit. This new outfit is an incorruptible adamantine body. 有同修問我，說「我們都念佛，但挺怕死的。」我說「你呀，沒看破，你把這身體錯認了是自己，不是自己，趕緊脫下來不要了。到西方極樂世界，你就是紫磨真金色身，「清虛之身，無為(極)之體。」

Some fellow practitioners asked me, "We all recite Amitabha but are still afraid of death." I said, "You have not seen through to the *truth* and have falsely regarded this body as yourself. It is not yourself, quickly take it off and discard it. When you arrive in Sukhāvātī, your body will be pure gold tinged with violet (*The highest quality of gold, hence 紫磨金; also 紫磨忍辱 the Buddha's image in attitude of calmness and indifference to pleasure or pain.). It is the body of śubha (*purity and limpidity) and the noumenon of amita (*infinity)."

你能夠化現到十方世界廣度眾生，那個自在圓滿的境界，現在想都想像不到，為什麼要這樣一個又臭又不好使這個身體，愚癡顛倒，

You can transform yourself in infinite worlds to liberate all beings universally . This state of great ease and perfection is beyond our imagination. Why do you cling to this foul and poor functioning body? That is ignorant and topsy-turvy!"

所以活著走，活著走是身體不要了，跟阿彌陀佛走了，一去到西方，你就只有進步，沒有退步，你叫三不退的菩薩，所謂「一生補處」，這一生你就證得補處位，補處位就是你是後補佛，十方世界只要跟你有緣，這個緣成熟了，你就去示現成佛。其實你的境界跟佛境界是平等了，就是成佛了。

You leave this world when still living; you discard this body when still alive and follow Amitabha. Once you get to Sukhāvātī, you will only progress, not regress. You are the “three non-retrogression bodhisattva,” the so-called “eka-jāti-baddhā,” you will attain “the position of successor” in this life. The position of successor means that you are a successor of a Buddha (an upcoming Buddha). Whoever has affinity with you within the infinite worlds in ten directions, you will go there and demonstrate attaining Buddhahood when the condition is in place. In fact, your realm is equal to Buddha's realm, which means that you have attained Buddhahood.

所以這樣的因緣成熟，佛跟我們講這部『無量壽』，那是佛特別歡喜，所以你看看這『無量壽經』前面講到的，當佛要講這部經的時候，「大教緣起」第三品講，「爾時世尊威光赫奕，如融金聚，又如明鏡，影暢表裡，現大光明，數千百變。」

With such cause and condition completed, Buddha spoke *The Infinite Life Sutra* to us. He was extremely joyful. Look! The scene was described in *The Infinite Life Sutra*; when the Buddha was about to speak this sutra, His joy was described in Chapter Three—The Origin of the Great Teaching, “At that moment, the Bhagavan (Lokathana) emitted a very strong light, just like the brilliance of pure liquid gold, it was also like a clear mirror which could reflect images that were as clear as the objects. He manifested a great bright illumination, changing in hundreds of thousands of forms.”

為什麼有這樣殊勝稀有的瑞相？放這麼奇妙的光，連阿難尊者從跟佛以來沒有見過的，因為那個時候，世尊是最歡喜的時候。

Why was there such a rare, extraordinary, and auspicious manifestation? Such a wondrous light being emitted, even Venerable Ananda had never seen it since he had followed the Buddha. The reason is because it was the happiest time for the Bhagavan (Lokathana) at that moment.

世間人「人逢喜事精神爽」，有歡喜的事情精神奕奕，精神奕奕就是他這個臉上都放光。佛也是，他全身放金光，高興。

Secular people will “have a great spirit when encountering a happy event,” it means that one would be energetic when experiencing a happy event. And having a great spirit suggests that his face is glowing. So is the Buddha, His whole body glows with golden light because of the joy.

The Wisdom and Merits of Inquiring About Dharma

於是阿難尊者請問，為什麼佛今天這個容貌，這個光彩這麼殊勝稀有？什麼因緣？是不是念過去未來諸佛？還是在念現在他方諸佛？

Venerable Ananda thus asked, “Why is Buddha's beaming appearance so extraordinary and rare today? What is the reason? Is the Buddha in remembrance of past or future Buddhas? Or is He in remembrance of present Buddhas of other worlds?”

阿難很有智慧，他也不是普通人，他真實背景，十地以上的菩薩，來到這個世間跟佛一起出世，示現做一個佛的侍者，跟佛聽經的時間最長，

Ananda is very wise, he is not an ordinary person, his real background is tenth bhumi bodhisattva or above. He was born in this world with the Buddha, manifesting as the Buddha's attendant and learned from Buddha's preaching the longest. 他所證得的果位，佛在世的時候，他只證得須陀洹果，這個果位很低，小乘初果，實際上他是大權示現，所以他能夠講出這個話：佛為什麼這麼歡喜？大概是在念誰，念佛吧？！你看他知道佛念佛的時候，最歡喜的時候。

As for the level of his attainment, he attained only sotapatti-phala when the Buddha was alive. This attainment is a very low level, it is the first-attainment in Theravada. But in reality, that was just the manifestation of his great power. That's why he could speak of such wise words, “Why is Buddha so happy? Perhaps He is in remembrance of someone, in remembrance of a Buddha?” Look, he knows when a Buddha is in remembrance of a Buddha, it is His most joyful time.

所以世尊讚嘆阿難，善哉，善哉，你為哀愍利樂一切眾生，能問如是微妙之義。你問的這個義理太微妙，你這麼一問的功德，勝過供養一天下阿羅漢，辟支佛，還不是供養一天，布施累劫，再加上布施諸天人民，蜎飛蠕動一切眾生

So, The Bhagavan (Lokathana) praised Ananda, “Sādhu! Sādhu! (*Great indeed! Great indeed!) [Due to the heart of commiseration to benefit all beings, you could ask such subtle and wondrous doctrine](#); the doctrine that you asked is so subtle that the merit of your query exceeded the offerings to all arhats and pratyekabuddha of an entire world, and it is not a one day offering but cumulative kalpas, coupled with the offerings to all celestial and human beings as well as to all small creatures and insects that fly or wriggle.”

勝過這種布施供養的功德多少倍？百千萬倍。阿難尊者，我們講太聰明了，太會修福報了，他就這麼一問，請法。

How many times does it exceed the merit of these offerings? Hundreds of millions of times. Venerable Ananda, extremely smart, knew how to cultivate fortune so well by just asking one question—inquiring about the Dharma.

請法的功德不可思議，比你供養多少多少聖人，多少多少眾生，那功德大了百千萬倍。所以要懂得請法，不懂請法這是很可惜，你看阿難這麼一請，這功德就到手了，當然這是他的智慧。

The merit of inquiring about the Dharma is inconceivable! It is much greater than giving offerings to countless saints and sentient beings, hundreds of millions of times greater. So we should know how to inquire about Dharma. It is a pity if we do not know how to inquire about the Dharma. Look! Having inquired once, Ananda had attained the merit. Of course, it was due to his wisdom!

為什麼有這麼大的功德？因為他這樣一啟請，佛就為眾生講出『無量壽經』來了，這一部『無量壽經』經上講，是「當來諸天人民，一切含靈，皆因汝問而得度脫。」

Why is there such a great merit? Because his inquiring had prompted the Buddha to speak to all sentient beings *The Infinite Life Sutra*, in which it proclaims, "Due to your inquiring, heavenly and human beings in the present and future time along with all *praṇin* (*living creatures) will all be liberated."

就是因阿難尊者一請問，佛講出這部『無量壽經』，令以後一切的六道眾生，都因這樣的經典得到度脫，這個度脫不是小度脫，是能夠一生成佛這樣的度脫，圓滿的度脫，所以佛那麼地歡喜。這個「說」的意思。

This means that Ananda pleading a question led to the Buddha speaking this *Infinite Life Sutra*, which allowed all beings in the six paths to have the opportunity to be liberated due to this sutra. And this liberation is not a minor liberation, it is the liberation of attaining Buddhahood in one lifetime, a consummate liberation. That is why the Buddha is so joyful. This is the meaning of the word "speak/joy."

Meaning of the Word "Mahayana"

好，經題第三部分「大乘」，大乘是比喻，這個乘古音念剩，乘就是運載的工具，是車，車乘，這個車有大有小。

Well, the third part of the title is "Mahayana," which means great vehicle, it is a simile. Vehicle is a tool of transportation. There are big and small ones.

過去在印度，交通工具有鹿拉的車，鹿拉的車只能坐一個人，叫小乘，大的乘是牛或者是馬拉的车，可以坐好多人，佛用這個比喻來說明，如果你只能夠度自己，這叫小乘，除了度自己以外，你還能度別人，這叫大乘。

In the past in India, there were transportation vehicles pulled by deer for only one person called "small vehicle"—Hinayana/Theravada. There were also transportation vehicles pulled by cows or horses for many people, it is called a "great vehicle"—Mahayana. The Buddha used this metaphor to explain, "If you can liberate yourself only, it is called a small vehicle—Hinayana or Theravada; if you liberate others in addition to liberating yourself, this is called a great vehicle—Mahayana."

佛希望我們學大乘，不要只度自己，不要作小乘，要自他二利，自度度他，同成佛道。這部經就是大乘，因為它不光是度自己，也是度眾生。

The Buddha expected us to learn Mahayana—not only to liberate ourselves. He suggests us not to take a small vehicle but to benefit and liberate both ourselves and others, further attaining Buddhahood together. This sutra is Mahayana, because you are not only liberating yourself but all beings.

很多人誤解，學淨土，一天到晚念阿彌陀佛，這不是小乘嗎？不管別人，自己念佛求往生，別人都不要了，不管了，好像是小乘，實際上他不了解，一個人能夠這樣老實念阿彌陀佛，他是自度度他。

Many people misunderstand and think, “Learning Pure Land, reciting Amitabha all day long, isn't this Hinayana?” They perceive Pure Land practitioners “seeking rebirth for themselves by reciting Amitabha, disregarding others and not caring for others” seems to be a small vehicle. In fact, they do not understand that one is actually liberating himself and others if he can recite Amitabha conscientiously.

自度沒說的，你看他念阿彌陀佛，自己煩惱斷了，境界提升了，念到理一心不亂，那就成佛了。度他怎麼度法呢？我們這樣念阿彌陀佛的時候，必然感得阿彌陀佛的護念，加持，讓我們這個地區都能消災免難，

There is no doubt in regard to self-liberation; one recites Amitabha, he eradicates his own defilements and escalates his own realm. When reciting until single-minded* ([skt. eka-samādhī-samāpanna](#)) in noumenon, he will then attain Buddhahood. But how do we liberate others? When reciting Amitabha in such a way, we will absolutely induce the blessings from Amitabha to allow the disasters of our area to be eliminated.

所以我們為什麼來這念佛？我們不是為了自度，不是作小乘，自了漢，我們是為護世息災念佛，我們是為了自己，跟自己一切有緣眾生同成佛道，一起往生西方，為這個念佛！

So, why do we come here to recite Amitabha? We are not here for self-liberation, not taking the small vehicle and being self-liberation men. We recite Amitabha here for disaster-relief and world-protection. We are here for ourselves and all beings who have affinity with us to attain Buddhahood and to pursue Sukhāvātī rebirth together. We recite Amitabha for this reason!

而當我們往生西方之後，那更是大乘了，你能夠同時化身無量世界，這個能力是阿彌陀佛加持你的，你跟阿惟越致菩薩是一樣，

When we are born into Sukhāvātī, it will be an even greater vehicle. We can transform ourselves into countless forms in boundless worlds at the same time. This capability is blessed by Amitabha, we will be the same as an avaiartika bodhisattva.

阿惟越致的意思就是不退轉，所謂位不退，行不退，念不退，三不退的菩薩，而且是圓證三不退的菩薩，

Avaiartika means non-retrogression, it is non-retrogression in position, in cultivation, and in mind. Not only are we bodhisattvas of the three non-retrogression, but we are bodhisattvas who attained the consummate three non-retrogression.

嚴格來講，這是『華嚴經』圓教所說的七地以上的菩薩，那你地位太高了，你能夠幫助無量無邊的眾生，一起同成佛道。你看這還不是大乘嗎？所以我們要度眾生，最快速最圓滿的方法，就是我們先往生極樂世界，到了極樂世界，那你度眾生就自在了。

Strictly speaking, as stated in the “perfect-enlightenment-teaching” in *The Avatamsaka Sutra*, this is the bodhisattva of the seventh bhumi and above. This status is very high! You can help boundless beings to attain Buddhahood together. Isn't this a great vehicle—the Mahayana? So if we want to liberate all beings, the fastest and most perfect way is to first be reborn into Sukhāvātī. After arriving in Sukhāvātī, you will then gain great power to liberate all beings as you wish.

Even Good Things Must Be Renounced

我來之前的時候，有人就勸，跟我講，你要到日本，萬一遇到災難這地震，你回不來怎麼辦？我說回不來不正好往生嗎？我們深信阿彌陀佛在我們臨命終時，一定來接引。

Before I came here, someone tried to convince me not to go, "You want to go to Japan, what if the disastrous earthquake hits and you cannot make it back home?" I said, "Isn't it the best opportunity to be reborn if I cannot make it home?" We deeply believe that Amitabha will definitely come to escort us when we are facing the moment of death.

有人問，你憑什麼相信？我就憑『無量壽經』阿彌陀佛發的願，我是真想去的話，阿彌陀佛一定會來，他絕對不會食言，他絕對不騙我，

我相信絕對沒錯，到往生的時候，阿彌陀佛一定來接。接引我們去西方，我們乘願再來，那就更廣度眾生了。

Some people asked, "What do you rely on to believe?" I rely on the Vows that Amitabha made as stated in *The Infinite Life Sutra*. If I really want to go, Amitabha will definitely come. He will not break His promise, He will absolutely not lie to me. I believe that there is absolutely no mistake. At the time of our rebirth, Amitabha will undoubtedly come to escort us to Sukhāvati. And in our vowed future return, we can liberate many more sentient beings universally.

有人說，那你弘法怎麼辦？你要弘法，沒人弘法不行。

Some people said, "What about your preaching? You have to propagate the Dharma. it would not be okay if no one propagates Dharma."

弘法也放下了。如果是為了弘法不求往生，那自己耽誤自己了，因為你的弘法全成了人天的福報了，將來你這個福報很大，你能夠到天上享福，甚至做大梵天王，最後怎麼樣？福享盡了，還要墮落輪迴。

Propagating Dharma will also have to be renounced. Not seeking rebirth for the purpose of propagating Dharma is to impede your own future, because your propagating Dharma will become heavenly or human fortune. Your fortune in the future will be immense; you would enjoy your fortune in heaven or even become a king of Brahma Heaven. But what would happen in the end? When your fortune is used up, you will still suffer from the depravity of samsara.

所以什麼都可以放下，好事都放下，志求往生。要想弘法，到極樂世界之後，那時候你想怎麼弘法都可以了。你回來再變成個定弘法師，那講經說法，比我現在講得更好，好多了。何必急於現在？

So, everything can be renounced. Even good things must be renounced. We resolutely seek rebirth. If I want to propagate Dharma, it will all be okay no matter how I want to propagate after the Sukhāvati rebirth. I can come back and transform to be a Venerable Ding Hong, the preaching will be much better than it is now. Much better! Why do I have to rush now?

所以自己心心念念想求，所求所願就是一個往生淨土，其他什麼都放下。那現在還沒走怎麼辦呢？還沒走那就繼續兼著弘法，反正不影響你往生就行，對不對？當然這個也不矛盾，這

是相輔相成的。我們要往生，要去阿彌陀佛那裡，現在還沒走，有這樣的義務，應該為阿彌陀佛辦點事，辦什麼事？多勸幾個人往生西方，

Our every thought in our whole hearts as well as our pursuit and aspiration are only Sukhāvātī rebirth. Everything else can all be let go. What do we do now? Since we have not left yet, we then continue to propagate Dharma, it is okay as long as it does not affect our rebirth. Right? Of course, this is not contradictory, it is actually complementary. We are going to be reborn, going to Amitabha's Land; we have not left yet, we have an obligation to do something for Amitabha! What is it? To convince more people to seek Sukhāvātī rebirth!

阿彌陀佛也就是這個願，那你跟阿彌陀佛同心同願，還沒走，多勸幾個人去，什麼時候阿彌陀佛來了，馬上撒手就走了，所以要有這樣的心態。

Amitabha has also only this aspiration, we have the same heart and aspiration as Amitabha's. Having not yet left, we should convince more people to go. Whenever Amitabha comes, we relinquish everything and leave. We must have this kind of mindset.

Bestowing Abhiseka with the Dharma of One-Vehicle to All Beings

這是大乘，不是小乘。不僅是大乘，是大乘中的大乘。『法華經』上講，「唯有一乘法，無二亦無三。」這個一乘就是指佛乘，它沒有二乘，二乘是大乘、小乘，三乘是聲聞、緣覺、菩薩，三乘。

This is Mahayana, not Hinayana. Not only is it a great vehicle but the greatest vehicle among all great vehicles! *The Lotus Sutra* states, "There is only the Dharma of one-vehicle (*eka-yāna), neither two nor three." This Dharma of one-vehicle refers to Buddhayāna. The Dharma of two-vehicles refers to Mahayana and Theravada (*Hinayana) while the Dharma of three-vehicles refers to srāvaka, pratyekabuddha and bodhisattva.

沒有什麼二乘、三乘，只有一乘。換句話說，只有佛，佛眼裡看一切眾生就是佛，只有一乘，這部經就是體現的只有一乘法，所以它是最究竟最圓滿的大法。

There is no Dharma of two-vehicles or three-vehicles, only the Dharma of eka-yāna (one-vehicle). Those are Buddha's expedient teachings. There is only the Dharma of one-Vehicle. In other words, there is only the vehicle of becoming a Buddha! In a Buddha's eyes, He sees that all beings are all buddhas, there is only the Dharma of one-vehicle (*eka-yāna). This sutra embodies only the Dharma of eka-yāna, so it is the ultimate, the most consummate mighty-Dharma.

密宗裡面講灌頂... 你看這個經裡面第二品，這些大菩薩們講，「昇灌頂階，授菩提記。」佛給這些菩薩灌頂。灌什麼頂？給這些菩薩講『無量壽經』，你們在聽『無量壽經』，這就是諸佛給你們灌頂

Esoteric Buddhists practice abhiseka (*Skt. an empowerment rite)... Look! In the Second Chapter of this sutra, those mahasattvas “ascend to the altar of abhiseka and are granted the assurance of bodhi.” The Buddha gave abhiseka to these mahasattvas. What is this abhiseka? It is to teach them *The Infinite Life Sutra*. When you are learning *The Infinite Life Sutra*, you are receiving the abhiseka from all Buddhas.

這個頂什麼意思？是比喻，就是無上的妙法，用頭頂來代表，頭頂是一個人最高的部位，這是代表無上大法，灌就是授予的意思，把這個無上的大法授予給你了，你就是在接受灌頂，不是說拿幾個楊枝灑點水，給你頭上澆一下，那就叫灌頂，搞錯了。

What does this abhiseka mean? It signifies supreme wondrous Dharma. Using the highest point of one’s body, the top of one’s head, as an implication represents granting one the supreme Dharma. Awarding this supreme Dharma to you, you have received abhiseka. It is definitely not saying that using tender willow branches dipping with holy water to sprinkle on your head would be called abhiseka. That is wrong!

我們師父上人講得很幽默，如果這就叫灌頂，那你不如回家在浴室裡沖涼，拿那個花灑淋透，那灌得更舒服。搞錯了，那種動作是表法，表示說要有大法傳給你，千萬不要以為那楊枝那幾滴水就叫灌頂，這是十方諸佛都喊冤枉

Our Shifu explained it in a very humorous way, “If that is abhiseka, it is better that you go home and take a shower in your bathroom. Using the showerhead to thoroughly drench yourself, that would be more satisfying.” We have been wrong! This action is a Dharma-demonstration, which implies that a supreme Dharma is granted to you. You must not think that sprinkling a few drops of water from the tender willow onto your head is abhiseka. All Buddhas will feel wrongfully treated.

所以你們想接受灌頂，怎麼接受？天天讀『無量壽經』，天天聽『無量壽經』，那就是十方諸佛在給你們灌頂，這是大乘的說法。

So, if you want to receive an abhiseka, how do you do it? Reading *The Infinite Life Sutra* everyday, listening to the commentary of *The Infinite Life Sutra* everyday, that would be the abhiseka from all Buddhas to you. This is the explanation of abhiseka from the perspective of Mahayana Buddhism.

Reciting and In Remembrance of Buddha, One Becomes a Buddha

經題的第四部分是「無量壽」，無量壽就是阿彌陀佛的名號。你看『彌陀經』上就講，阿彌陀佛是無量光、無量壽。實際上講這個阿是梵語，阿是無，彌陀是量，這個阿彌陀就是講無量，什麼無量呢？什麼都是無量，一切都是無量，它代表了自性的德能。六祖惠能大師開悟見性之後，他就講，「何期自性，本自具足。」

The fourth part of the title is “Infinite Life.” Infinite Life is the name of Amitabha. *The Amitabha Sutra* states that Amitabha has infinite light and infinite life. This is Sanskrit, “A” means “no” and “mita” means “limit,” thus Amita means “no limit.” What is ‘no limit’?

Everything is limitless, it symbolizes the virtues and capabilities of self-nature. The Sixth Patriarch of Zen Buddhism, Hui Neng, after his enlightenment and seeing the self-nature, said, "What a wonder that self-nature is indeed intrinsically self-sufficient!" 自性裡面具足一切法，圓圓滿滿，絲毫不欠缺，這叫無量。『彌陀經』用無量光和無量壽來代表，光代表空間，壽代表時間，說了時間和空間，這時空就代表全部了，Self-nature essentially contains all dharmas. It is a complete perfection, not having the slightest insufficiency at all, thus it is called "infinite." In *The Amitabha Sutra*, it is symbolized by infinite light and infinite life. Light represents space while life represents time. When talking about time and space, they include all.

所以一切都是無量，包括你的功德，你的慈悲，你的清淨，你的方便，你的依正莊嚴，通通都是無量無邊的，這是阿彌陀佛代表。所以阿彌陀佛就是自性的德號，代表無量，我們念阿彌陀佛這四個字，就是在念自性。古人講「名以召德」，這個名號它感召的就是這個名號所代表的德。

All is infinite, including your merits, your compassion, your purity, your expediency, and the adornment of your circumstantial and personal rewards. All are infinite and boundless, Amitabha represents this meaning. Therefore, Amitabha is the virtuous name of self-nature, signifying infinite; when we recite the name of Amitabha, it is reciting our own self-nature. Ancients said, "Calling one's name will bring out his virtues." This connotes that a name will induce the virtues that it stands for.

我記得黃念祖老居士舉了一個很生動的比喻，就以前我小的時候也都經歷過的，像我的爺爺以前給他幾個兒子，就是我的叔叔，結婚之前蓋房子。

I remember a vivid simile told by senior laity, Huang Nianzu who is a great contemporary practitioner. His work includes *The Annotation of the Larger Sukhavativyuha* - 大經解, *The Provisions for Pure Land Rebirth* - 淨土資糧, etc.), made a very vivid simile. I had this experience in my childhood too. It was like what my grandfather did for his sons, my uncles; building houses for them before they got married.

在農村蓋房子那是自己建，搭上架子，人站在上面，一個磚一個磚往上砌，底下有人把那磚拋上去，或者要什麼工具、鏟子、磚，是吧？要什麼喊一下，他就拋上來了。In the countryside, people build their own houses. They build frames for workers to stand on and then they lay bricks up one by one. Someone on the ground throws up the bricks or whatever tools are needed, such as a shovel. Whatever you need, you just call out the name of the item, and it will then be thrown up to you.

所以說要磚，磚就上來了，要水泥鏟，水泥鏟就上來了，只要叫它的名，它就來了，這叫「名以召德」，這很形象，對吧？

You call "brick," a brick will come, call "shovel," the shovel will come. As long as you call its name, it will come. This is "calling one's name to induce his virtues." This is very visual, right?

叫那個水泥磚，那個磚都會上來，那你叫阿彌陀佛，阿彌陀佛能不來嗎？難道阿彌陀佛連那個磚頭都不如？所以你念阿彌陀佛，阿彌陀佛一定來，不可以懷疑，這「名以召德」。

When we call for a cement brick, the brick will come. What if you call Amitabha, would Amitabha not come? Could Amitabha be worse than the bricks? So, when you recite Amitabha, Amitabha will absolutely come. Do not doubt this: calling one's name induces his virtues.

所以大勢至菩薩講得好，「憶佛念佛，現前當來，必定見佛。」你在念佛的時候，那就是阿彌陀佛就在你眼前，只是我們現在凡眼，沒開那個慧眼，看不見。

Mahasthamaprapta Bodhisattva said it well, "When one is in remembrance of Buddha and recites His name, he will definitely see Buddha at the present or future time." When we are reciting Amitabha, Amitabha is right in front of us. It is just because we have only mundane eyes and have not recovered our wisdom eyes, so that we are unable to see Him.

站在我們眼前，看不見，什麼時候會看見？因緣成熟的時候就看見了，臨命終時一定看見，Amitabha is standing right in front of us and we do not see Him. When will we see Him? We will see Him when the time of causes and conditions are in place. We will undoubtedly see Him at the time of approaching death.

所以我們平常念佛，要用恭敬的心念，阿彌陀佛就站在我們面前，我們這麼念法，句句名號都要念得實實在在。所以大家打佛七，這個佛號一定要踏踏實實，平平妥妥這麼念，不能念虛了，邊念著佛號，那個腦子裡還打著妄想，那就虛了，不實在，你就等於忽悠阿彌陀佛了，是吧？

So, we should recite Amitabha regularly with a respectful heart. Regard Amitabha as standing right in front of us. We should recite in such a way, reciting His name meticulously every time. In this seven-day retreat, we must recite Amitabha meticulously, smoothly, and properly. We must not recite without intention. Having wandering thoughts while reciting, this is bogus, not down-to-earth. This means that you brush aside Amitabha. Right?

阿彌陀佛站在你面前，你是有口無心地在念，那就等於對阿彌陀佛不尊重，你念佛的時候，眼前站的就是阿彌陀佛，這樣的念法，句句佛號都出口、入耳、進心。

Amitabha is standing right in front of you, you recite with no heart and with an empty sound, that is equal to not respecting Amitabha. When reciting, you must regard Amitabha as standing right in front of you. With this mindset, each recitation goes out from your mouth, through your ears, then into your heart.

用心來念，用你的耳來聽，聽得清清楚楚，念得清清楚楚，心裡也記得清清楚楚，每句佛號都認認真真不放過，這樣的念法句句都無量功德。

Reciting with your heart and listening with your ears, you hear it distinctly, recite it clearly, and remember it by heart explicitly. Each recitation is not brushed aside but treated seriously. With this kind of reciting, every recitation has immeasurable merits.

古德講得好，一句阿彌陀佛名號，就含攝了十方諸佛一切圓滿的功德，誰說的？文殊菩薩說的，所以能念一句佛號，就得到了十方諸佛圓滿的功德，

An ancient virtuous man said it well, "The name of Amitabha includes the consummate merits of all Buddhas in ten directions." Who said it? Manjushri Bodhisattva said it. So,

being able to recite this name of “Amitabha,” we have obtained the complete merits and virtues of all Buddhas in ten directions.

所以『華嚴經』上講，「念佛成佛」，這個功德不可思議！你真正明白這念佛就成佛，你還能不念佛嗎？你還會放過一秒鐘的時間嗎？

Thus, *The Avatamsaka Sutra* states, "Reciting and in remembrance of Buddha, one becomes a Buddha." This merit is inconceivable! If you genuinely understand that “By reciting Buddha, one becomes a Buddha,” would you still not recite Amitabha? Would you still waste even one second?

一秒鐘都不肯放過，那句佛號就不間斷了。佛號相繼不斷，你就成佛相繼不斷，你念念都成佛了。所以這個無量壽代表的，是這樣自性圓滿的功德。

Not wanting to waste even one second, your recitation of Amitabha will then be uninterrupted. When your recitation is incessant, you then become a Buddha uninterruptedly; you become a Buddha within your every thought. So, this “Infinite Life” represents such consummate merits of self-nature.

我們能念之心本來就是佛心，就是自性，所念的佛號又是自性，能念所念無不是自性。自佛，自己本來是佛，現在念的阿彌陀佛，阿彌陀佛是他佛，自他一體，自他不二。

Our reciting heart is intrinsically a Buddha's heart; it is self-nature. And the Amitabha that is being recited is also self-nature. “Reciting” and “being recited” are all self-nature. We are intrinsically a Buddha, the self-Buddha; while Amitabha that we recite is another-Buddha. Yet, self and other are One, not duality.

Shakyamuni Buddha Became a Buddha by Reciting Buddha's Name as Well

所以你念佛的時候，你看，自己還不瞭解這麼大的功德，你就已經暗合道妙了，所以這個法門太殊勝太妙了，你不用理解裡面的什麼含義，你只要老實念，諸佛功德你都得到了。所謂是「暗合道妙，巧入無生。」

When reciting Amitabha, we are not aware of such a great merit yet have already coincided unknowingly with the exquisite Dao. This method is too phenomenal, too wondrous. We do not need to comprehend the meaning within; all we need to do is to recite conscientiously, we would then have obtained the merit of all Buddhas. This is the so-called “unknowingly coincides with the exquisite Dao and tactfully enters the realm of non-arising* (*Skt. *anutpada*; [acknowledging that all phenomena are illusory and nonexistent](#)).”

暗是你自己都不知道，就這麼老實念去，念著念著，阿彌陀佛，阿彌陀佛，成佛了！念到自己成佛了還不覺察，因為什麼？已經沒有起心動念了，

Unknowingly indicates that you are not even aware of it, you just recite meticulously all the way, “Amitabha, Amitabha...” you have become a Buddha! You are still not aware when you become a Buddha by reciting! What is the reason? Your heart is no longer moved and your mind no longer gives rise to thoughts.

這暗地裡就跟十方諸佛融為一體了，巧入無生，這法門太巧了，不用你斷煩惱，不要你消業障，你就什麼都別管，就是這麼老實念去，你就入無生法忍了。所以這念佛的功德真是十方諸佛都說不盡，太妙了！

You unknowingly merge with all Buddhas in ten directions as one unity and tacitly enter the realm of non-arising. This method is too wondrous, It does not require you to eradicate your defilements or to eliminate your karma. You don't need to take care of anything, by just reciting meticulously all the way, you will then enter anutpattika-dharma-kṣānti (*the acceptance that all phenomena are illusory and nonexistent, realized by the bodhisattvas in the seventh bhumi). So, the merit of reciting Amitabha is unable to be explained utterly even by all Buddhas of ten directions. It is too wondrous!

釋迦牟尼佛他成佛，憑什麼成佛？他怎麼成佛？大家知道嗎？“念佛成佛的”，你看這老菩薩多好，她知道。

Shakyamuni became a Buddha, what did He rely on? How did He attain Buddhahood? Do you know?

“He became a Buddha by reciting Buddha's name (*In remembrance of Buddha).” Look, how wonderful this elderly practitioner is, she knows.

何以見得釋迦牟尼佛是念佛成佛的？『阿彌陀經』裡就告訴我們很清楚，這個道理蕩益大師在『阿彌陀經要解』裡就給我們揭示出來了。所以印光大師稱蕩益大師『彌陀要解』，那是古註裡面最妙最殊勝的註解了。說即使古佛再來，為『阿彌陀經』做一個註解都超過不了蕩益大師的『要解』。為什麼這麼說？真的把佛的心髓都道盡了。

How do we know that Shakyamuni Buddha became a Buddha by reciting Buddha's name? *The Amitabha Sutra* said it to us very clearly. Master Ou Yi, the Ninth Patriarch of Pure Land School, also revealed it to us in *The Essential Annotations of Amitabha Sutra*. Therefore, Master Yin Guang praised *The Essential Annotations of Amitabha Sutra* as the most wonderful, most phenomenal annotation ever. He said, “Even if an ancient Buddha comes back to write another annotation for *The Amitabha Sutra*, it will not surpass Master Ou Yi's *Essential Annotations*.” Why did he say so? Because it indeed thoroughly asserts Buddhas' innermost essence.

釋迦牟尼佛就在本經裡明確告訴我們，說我是怎麼成佛的？「我於五濁惡世行此難事，得阿耨多羅三藐三菩提，為諸眾生，說是一切世間難信之法。」

Shakyamuni Buddha told us explicitly how He became a Buddha in this scripture, “I, in the evil world of the five turbidity, practiced this difficult deed and attained Anuttara-Samyak-Sambodhi. And then I speak this Dharma that is extremely difficult to believe for all beings in all worlds.”

這經文大家都讀得很多，對吧？這個意思真正參透的人不多，糊里糊塗就這麼隨口滑過。真明白這個意思，你知道原來諸佛成佛，都是念阿彌陀佛。你看釋迦牟尼佛說，我在這個五濁惡世裡頭行此難事，這個難事，此難事在『阿彌陀經』裡講，就是叫我們念阿彌陀佛求生淨土這個事。

We all read this scripture a lot. Right? Yet, not many people thoroughly comprehend its implication, we all blurt it out with a bewildered attitude. If you really understand its meaning, you will know that all Buddhas became a Buddha by reciting Amitabha. Take a look at what Shakyamuni Buddha said, “I practiced this difficult deed in this evil world of the five turbidity.” This difficult deed mentioned in *The Amitabha Sutra* is the deed of “telling us to seek Sukhāvātī rebirth by reciting Amitabha.”

釋迦牟尼佛為什麼來五濁惡世？他先給大家表演，我念阿彌陀佛求生淨土，行此難事，得阿耨多羅三藐三菩提，這個意思就是成無上正等正覺，就是成佛了。我念阿彌陀佛求生淨土，成佛了，然後怎麼樣？“為諸眾生說是一切世間難信之法”，我靠這個法門成佛了，現在我再回到這個世間，為這個五濁惡世的眾生說是法，

Why did Shakyamuni Buddha come to this evil world of five turbidity? He came to demonstrate to us first: I recited Amitabha to seek Sukhāvātī rebirth, practiced this difficult deed, and attained Anuttara-Samyak-Sambodhi. Anuttara-Samyak-Sambodhi means the Supremely Perfect Enlightenment, referring to “attaining Buddhahood.” He recited Amitabha to seek Sukhāvātī rebirth and became a Buddha. And then? “I speak to all beings this Dharma that is difficult to be believed by all beings in all worlds.” This means that He relied on this method to attain Buddhahood, and now He came back to this world to speak this method to all beings of this evil world of five turbidity.

這個是法就是念阿彌陀佛求生淨土，這個法叫難信之法，難在哪？你很難相信。為什麼難相信？凡夫沒辦法理解，我就念阿彌陀佛就能成佛？真的，就念阿彌陀佛就能成佛，而且最快速地成佛，成的是最圓滿的佛？釋迦牟尼佛是這樣成就的，他現在教眾生也是這樣成就，所以釋迦牟尼佛就是靠這個法門成佛的。

This method is reciting Amitabha to seek Sukhāvātī rebirth. It is the Dharma that is difficult to believe. Why is it difficult? Because it is extremely difficult for us to embrace. Why? Because it is impossible to be comprehended by mortals. “By simply reciting Amitabha, I would become a Buddha?” Yes, it is 100% true; by just reciting Amitabha, one can become a Buddha! And it is not only becoming a Buddha in the fastest way but becoming the most perfect Buddha! Shakyamuni Buddha achieved Buddhahood in this way, He now teaches us to do the same to achieve Buddhahood. We thus affirm that Shakyamuni Buddha relied on this method to attain Buddhahood.

所以善導大師講得好，「如來所以興出世，唯說彌陀本願海。」如來就是佛，為什麼來這個世間示現成佛？『法華經』上講，「為大事因緣」，就告訴我們成佛，怎麼成佛？『法華經』上都沒講清楚。就是教我們念阿彌陀佛往生淨土成佛，這就是佛為什麼來這個世間的大事因緣，「唯說彌陀本願海」，就是勸我們往生西方。

Master Shan Dao said it well, “The reason that a Tathagata comes to a world is exclusively to speak the Sea of Amitabha’s Fundamental Vows.” Tathagata refers to Buddha. Why did Shakyamuni Buddha come to our world to manifest attaining Buddhahood? *The Lotus Sutra* states, “For the cause and condition of a mighty event.” It is to tell us to attain Buddhahood. But how? Even *The Lotus Sutra* does not express it clearly. It is in fact telling us to recite Amitabha and attain Sukhāvātī rebirth to become a

Buddha. This is the cause and condition of this mighty event that the Buddha came to our world. It is to “exclusively speak the (sea of) Great Fundamental Vows of Amitabha.” In other words, it is to convince us to seek Sukhāvati rebirth.

所以這個無量壽的意義也是非常深廣。這時間關係不能細說，這題目還沒講完，繼續往下講。

Consequently, the implication of this “Infinite Life” is very profound and vast. Due to time restrictions, we cannot elaborate in detail. We have not finished the title yet, let us continue.

The Meaning of “Adornment”

第五部分「莊嚴」，莊嚴是講依正莊嚴，正報、依報都無比莊嚴，這是講極樂世界。

The fifth part is “Adornment,” it is about the peerless adornment both on the personal reward and the circumstantial reward in Sukhāvati.

正報莊嚴是講阿彌陀佛和極樂世界所有的清淨大海眾菩薩，這是正報。依報是極樂世界的物質環境，就是我們所依的環境，都是極盡莊嚴，那是不可思議的。

The adornment of the personal reward refers to Amitabha and all bodhisattvas in the pure great sea of Sukhāvati. The circumstantial reward refers to the material environment of Sukhāvati—the environment that they live in. Both are extraordinarily adorned. It is inconceivable!

這個莊嚴是怎麼變現出來的？是阿彌陀佛願力加持而成就，也是我們念佛的人，往生西方的人，念阿彌陀佛清淨心所感召，有我們自己的部分，更有阿彌陀佛加持的部分，成就了極樂世界依正莊嚴。

How are these adornments manifested? It is the achievements from the blessings of Amitabha's Vows. It is also induced by the pure heart of people like us who recite Amitabha and attain Sukhāvati rebirth. These adornments are one part of our own effort, moreover, one part Amitabha's blessings, and with which Sukhāvati is realized.

它跟我們這娑婆世界不一樣，娑婆世界怎麼變現出來的？是我們自己的妄識變現的，我們有起心動念，我們有分別執著，變現了娑婆世界。

This is not the case in our Saha World. How is the Saha World manifested? It is manifested by our deluded consciousness. Our hearts are moving and give rise to thoughts, we have discrimination and attachment, thus manifesting the Saha World. 而極樂世界沒有妄想、分別、執著，所以叫法性土，它是我們真心所現的淨土，所以那個淨土，絕對不是我們用思惟可以想像得到，更不是用語言可以說得明白，這是法性土。 Yet, there are no delusions, discriminations, and attachments in Sukhāvati, so it is called “the land of Dharma-nature.” It is the Pure Land manifested by our true heart. This Pure Land is absolutely unimaginable by our cogitation. It is also beyond what our language can express, because this is the land of Dharma-nature.

簡單地來講，這是用阿彌陀佛無量功德之所成就，無量智慧之所莊嚴。我們現在念阿彌陀佛也是在莊嚴極樂世界，所以你看我們念迴向偈，「願以此功德，莊嚴佛淨土。」首先用什麼功德？用我們的戒定慧，用我們的清淨心來莊嚴佛國土，

To put it simply, this is accomplished by the boundless merits of Amitabha and adorned by His infinite wisdom. We now recite Amitabha, it also adorns Sukhāvātī. Thus, "The Verse of Transferring Merits" states, "May the merit of my practice adorn Buddha's Pure Land." But, what merits can we use to adorn the Pure Land? We adorn the Buddha Land with our sila* (*good conduct, precepts), dhyana* (*meditative concentration), prajna* (*the wisdom of transcending six-realms), and our pure heart.

所以你們在念阿彌陀佛的時候，專注地念，一心不亂地念，不要打妄想，這樣的念佛就有功德，用這個功德莊嚴你自性本有的淨土，極樂世界就是這樣莊嚴出來的。

Therefore, when reciting Amitabha, we should recite it concentratedly with single-mindedness, not having wandering thoughts. This kind of recitation will then have merit. We use this merit to adorn the intrinsic pure land of our own self-nature, Sukhāvātī is thus adorned and realized.

The Meaning of "Purity"

還有第六部分是「清淨」，清淨就是講極樂世界，一切的人事環境、物質環境無不是清淨，什麼叫清淨？完全離開了一切的惡行，惡業，這就是清淨，沒有煩惱、沒有染污，這叫清淨。

The sixth part is "Purity." This purity refers to the environment of Sukhāvātī, the entire environment of people, occurrences, and material habitat in Sukhāvātī are pure. What does it mean to be pure? It means being completely free from evil deeds and evil karma; there is no defilement nor pollution. This is called purity.

那我們現在就要學著修清淨心，把心裡面的煩惱染污去除，將來你就能到西方極樂世界，因為這個極樂世界是我們自心清淨心變現的。

Since Sukhāvātī is manifested by our own pure heart, we should learn to cultivate a pure heart now. By eliminating the defilement and pollution from our hearts, we will then be able to get to Sukhāvātī in the future.

『觀無量壽經』講這個原理講得很清楚，「心淨則佛土淨」，極樂世界不是你自己去怎麼造出來的，是你只要有清淨心，它就現出來，自性裡本有。

The Amitāyur Dhyāna Sūtra explains this principle very clearly, "When your heart is pure, your land will then be pure as the Buddha land." Sukhāvātī is not created by how we fabricate it, it is manifested as long as we possess a pure heart. It intrinsically exists in our own self-nature.

The Meaning of "Impartiality"

第七部分叫「平等覺」。平等，先講平等。平等就是一切法本來是平等，它沒有高下分別，也沒有對立，像『金剛經』上講，「是法平等，無有高下。」這是本來的狀態。所以我們如果看到有不平等，這個就說明我們自己有妄想、分別、執著，把本來平等的境界看成不平等了。

The seventh part is the word “impartiality” of “Impartiality-Enlightenment.” Let's explain impartiality first. Impartiality means that all dharmas are originally equal. They are neither differentiated as superior nor inferior or in opposition to each other. As *The Diamond Sutra* states,

All dharmas are impartial, neither superior nor inferior.

This refers to the original state of all things, self nature. So, if we see that there is inequality, this implies that we have delusion, discrimination, and attachment; we have perceived the original state of impartiality as the state of inequality.

佛心是平等的，當佛成佛的時候，他就是看一切眾生都是佛，他沒有傲慢，更沒有自卑。傲慢起不來，為什麼？自己跟別人沒兩樣，不會比別人多一點，也不會比別人少一點。

Buddha's heart is impartial; when a Buddha attains Buddhahood, He sees that all beings are all Buddhas. He is neither arrogant nor self-abasing. There is no way that He would give rise to arrogance. Why? Because He knows that there is no difference between Him and others; He is neither more nor less than others.

所以『無量壽經』上講，極樂世界的菩薩們都是沒有貢高，他也沒有自卑，他就是這樣平等的心，平等地禮敬一切諸佛，

The Infinite Life Sutra describes that the bodhisattvas of Sukhāvātī neither are haughty nor feel inferior. Their hearts are in such a state of impartiality that they respect all beings equally as buddhas.

我們平常用心要這樣用法，不要去分別執著，不要有高下的心，看某人好，特別尊重，看某人不好，特別看不起，傲慢心起來了，這個就是不平等。

So, we should practice using this kind of mind at all times. Do not discriminate and attach! Do not give rise to a mind of impartiality! If we especially respect someone when seeing he is good and particularly despise someone when seeing he is not good, our arrogance has emerged. This is partiality!

要知道，不平等，心裡有不平，大地就不平，所以我們這娑婆世界有高山、有低谷，就是不平等的心變現的。在極樂世界那是很平等，沒有什麼山丘、低谷，它沒有這些，都是平地，一馬平川，看上去非常壯觀。我們這個世界，不僅有高山、有低谷，還有地震。地震怎麼來的？嚴重不平產生了地震，這自然災害的發生，

We should know when people have partiality and injustice in their hearts, the land will not be flat. That is why there are mountains and valleys in our Saha World because they are manifested by our unequal hearts. In Sukhāvātī, all are impartial, there are no hills or valleys. It is all plains that allow horses to gallop. It looks spectacular. Our world not

only has mountains and valleys, we even have earthquakes. How does an earthquake occur? Serious partiality induces earthquakes and causes natural disasters.

所以當我們看到我們的境界裡有這些災難，我們不能夠埋怨別人怎麼樣，自己反求諸己，是我內心裡面有不平等，感召到我所處的環境有地震，自己的問題啊，不是別人的問題。

We must know when people have partiality and injustice in their hearts, the land will not be flat and even have earthquakes. How does an earthquake occur? Serious partiality induces earthquakes and causes natural disasters. When we see that our world has some disasters, we should not blame others, we should seek the causes within ourselves. It is the feeling of partiality in our hearts which induces an earthquake to occur in the environment that we are in, it is our own cause, not others'.

我們怎麼改？從心上改，化解內心的傲慢不平。自己謙虛，對別人禮敬，這樣地震就沒有了。所以我們每天早上起來提醒自己，今天不要發生地震，

How do we rectify it? We should rectify from our hearts, resolving the arrogance and partiality in our hearts. When we are humble and respect others, the earthquakes will not happen again. So, waking up every morning, we should remind ourselves: Let there be no earthquakes today.

今天不要發生水災，水災是什麼？貪心，貪心感水災，今天不要火災，火災是瞋恚，瞋恚感得火災，

What is the cause of a flood, fire, wind disasters, and sinkholes?

今天不要發生風災，風災是愚痴，不明事理，不信因果，自以為是，都是愚癡，還有今天不要發生山崩地陷，懷疑就感召山崩地陷，

According to the sutras, greedy minds induce floods. Resentment induces fire disasters. Wind disasters are caused by ignorance, such as not understanding the *truth*, not believing in cause and effect, being presumptuous and opinionated. Skepticism induces landslides and sinkholes !

所以把內心的貪瞋痴慢疑化解掉了，外面的環境自然就沒有災難。

The Buddha told us, when we resolve greed, resentment, ignorance, arrogance, and skepticism, the disasters of our external world will naturally vanish.

The Meaning of “Enlightenment”

第八部分「平等覺」，這個平等覺的覺字，前面冠個平等兩個字，就特別有意義了。前面我們講的佛，它有覺的意思，自覺、覺他、覺行圓滿。這裡講的平等覺，意思更深一層，它包括四個含義：

The eighth part is the word “enlightenment” of “Impartiality-Enlightenment.” When the word “enlightenment” is preceded by “impartiality”, it is particularly meaningful. We talked about the meaning of “Buddha” earlier, it implies enlightenment, including self-enlightenment, enlightening others, and perfection in both enlightenment and

cultivation. The impartiality-enlightenment here contains a deeper meaning, it includes four implications:

第一，是平等普令一切眾生都徹底覺悟，專門是講這個法門，這個法門能令一切眾生平等地覺悟。就是你覺悟的不會多一點，也不會少一點，跟佛是平等。你念阿彌陀佛，將來就成佛，跟阿彌陀佛一樣，平等！

First of all, it means that you equally and universally help all beings attain complete enlightenment. It particularly refers to using the Pure Land Method. Because this method can make all beings equally enlightened. Your enlightenment will be equal to Buddha's, neither more nor less. By reciting Amitabha, you will become a Buddha in the future. You will be the same as Amitabha. Equal!

不管你原來基礎是什麼樣的，你原來是菩薩也好，是阿羅漢也好，還是凡夫也好，只要你念阿彌陀佛，最後你的平等覺悟都成佛，平等覺。

It doesn't matter what kind of foundation you had originally, bodhisattva, arhat, or mortal, as long as you recite Amitabha, you will attain impartiality-enlightenment and become a Buddha at last.

第二平等覺的意思，是以平等妙法來覺悟眾生。這是佛用這個法門來覺悟眾生，這個法門叫平等法。你修這個法門，你念阿彌陀佛求生淨土，你的因跟果，就是你念阿彌陀佛是因，你往生不退成佛是果。這個因果不管誰來修都能得到，

The second meaning of impartiality-enlightenment is to enlighten all beings with this impartial wondrous Dharma. Buddhas use this method to enlighten all beings. This method is called impartial Dharma. Cultivating this method means that you recite Amitabha to seek Sukhāvātī rebirth; the cause is your reciting Amitabha while the effect is the rebirth and non-retrogression until you attain Buddhahood. No matter who cultivates this method, its cause and effect will definitely be obtained.

等覺菩薩，像普賢菩薩，你看他在『華嚴經』『普賢行願品』裏講，他是念阿彌陀佛求生淨土，他得的果就是往生不退成佛。

Samantabhadra Bodhisattva, a virtually enlightened bodhisattva, states in "The Chapter of the Practice and Vows of Samantabhadra" in *The Avatamsaka Sutra* that he sought Sukhāvātī rebirth by reciting Amitabha. The effect he attained was rebirth and non-retrogression until becoming a Buddha.

這平等法，你這麼修，你念阿彌陀佛，你的果也是往生不退成佛。你跟普賢菩薩的因相同，果也相同，這是平等法。

If you cultivate like him to recite Amitabha, this impartial Dharma will also lead you to the attainment of rebirth, non-retrogression, and Buddhahood. You have the same cause as Bodhisattva Samantabhadra, the attainment will also be the same because this is an impartial Dharma.

其他的我們跟普賢菩薩就不能平等了，他是等覺菩薩，那多高！我們是煩惱重重的凡夫，可是在這個平等法上，我們倆是平等，因平等，果平等，一點不欠過他，不缺，不少過他。

It is impossible for us to compare with Bodhisattva Samantabhadra in other areas, he is a virtually enlightened bodhisattva, how lofty! We are mortals with innumerable defilements. Yet, under this impartiality-Dharma, we are equal. The cause is equal, the effect is also equal, we are not less than him at all.

第三，是平等覺是講如來的正覺，你成佛了之後這個果報，你具足如來智慧德相，跟阿彌陀佛，跟十方諸佛平等。

Thirdly, impartiality-enlightenment refers to the Anuttara-Samyak-Sambodhi of Tathagata. The effect after attaining Buddhahood is that you will fully possess the wisdom, virtues, and laksana (*manifestations, attributes, characteristics, or marks) of Tathagata, you are equal to Amitabha, equal to all Buddhas in ten directions.

第四，這平等覺就是極樂教主的名號，所以阿彌陀佛的另外一個名號就叫平等覺。『無量壽經』裏第三十八品就講到，你看佛問阿難，你想不想見無量清淨平等覺？這是講你想不想見阿彌陀佛？

Fourth, this Impartiality-Enlightenment is the name of the Teaching-Master of Sukhāvati, which means that another name of Amitabha is Impartiality-Enlightenment. We can affirm from Chapter Thirty Eight of *The Infinite Life Sutra*: the Buddha asked Ananda, “Would you like to see the ‘Infinite Purity-Impartiality-Enlightenment’?” This suggests that “Would you like to see Amitabha?”

阿彌陀佛一個名號就是叫清淨平等覺。所以我們能念阿彌陀佛的時候，也就當下得清淨平等覺。這是第八部分。

One of Amitabha's names is Purity-Impartiality-Enlightenment. So, we gain purity-impartiality-enlightenment at the very moment when we can recite Amitabha, . This is the eighth part of the title.

The Meaning of “Sutra”

最後第九個是「經」，經屬於通題。前面八個，八部份都屬於別題，就特別的，只有這部經才有，經字是每部經都有這個經字，叫通題，通用。

Lastly, the ninth part is “Sutra.” Sutra is a general term. The eight parts mentioned above all belong to individual terms, which means they are only specifically used for this sutra. But this word “sutra” is used by all sutras; it is a general term. 經這個意思，一般古德說含這四重意思：貫攝常法。

Ancient virtuous men concluded the meaning of “sutra” with four significances: 「貫」就是它是邏輯結構很縝密，這篇文章是好文章，這個邏輯結構非常縝密，這叫貫。“Consistency” means that its logical structure is very meticulous. Only a good article that is very meticulous in logical structure can then be called an article with “consistency.”

「攝」是它有攝受力。看了一遍又一遍，越看越有味道，這叫攝。這個經一直你念到成佛都不會厭。

“Enchantment” indicates its enchanting power, attracting one to read it over and over again. The more you read the more its richness is revealed. This is called “enchantment.” This implies that reading this sutra over and over until becoming a Buddha, you will not feel bored at all.

所以我們讀經，讀上三千遍都不厭，講經也講不厭，聽經也聽不厭。師父上人現在講經，講這部經講了十一遍，他百講不厭，我們也百聽不厭，攝受力很強。

Look! We will not feel bored by reading *The Infinite Life Sutra* 3,000 times, nor with preaching and listening to the lectures. Our Shifu, Master Chin Kung, has preached this sutra 11 times so far. He never tires of preaching it, we also never tire of listening to it. Its enchanting power is very formidable!

「常」就是講它是常法，是永恆不變的真理，不僅在娑婆世界通用，在其他他方世界也通用。只要任何一個世界的眾生，他念阿彌陀佛求生淨土，他也得到往生不退成佛的果報，這叫常，真理。古人講「放之四海而皆準」，這個法門是「放之十方而皆準」。

“Constant” means that it is a constant law, an eternal truth. It can be widely used not only in our Saha World but also in other worlds.

*Any sentient beings in any world,
as long as they recite Amitabha and seek Sukhāvātī rebirth,
they will gain the attainment of rebirth, non-retrogression,
and Buddhahood.
This is called constant.
It is called the truth!*

Ancients described a constant law as “universally applicable through Four Seas,” yet this Dharma-Method, even higher, is “universally applicable through ten directions of the cosmos.”

這個「法」就是講裡頭有修法，有理論，有方法。所以這部經很圓滿。

And lastly; “Dharma” means that there are cultivation methods and theories within. Therefore, this sutra is very complete and consummate.

The True Heart Reveals When Delusions Vanish

這是經題，總結起來，『佛說大乘無量壽莊嚴清淨平等覺經』，這個經題，我們也花了不少時間講，確確實實，夏蓮居老居士會集得好。這個經題本身也圓圓滿滿地把全經的大意給和盤托出，這整部經就是對這個經題的註解。

In conclusion, this title is *The Buddha Speaks the Mahayana, Infinite Life, Adornment, Purity, Impartiality, Enlightenment Sutra*. We have spent quite a lot of time expounding on this title. Indeed, senior Laity Xia Lian Ju did a great job on its

compilation. This title itself also completely and perfectly reveals all the general ideas of the entire scripture. The entire scripture is the annotation of this title.

這經是釋迦牟尼佛看到眾生成佛因緣成熟了，用十分歡悅的心情，來講解這部經，暢談極樂教主的由來，阿彌陀佛是怎麼來的？他有什麼本願的功德？他怎麼成就西方極樂世界？怎麼修這個淨土法門？

This sutra was given when Shakyamuni Buddha saw that the cause and condition of all beings to become a Buddha were all in place, He then used a very joyful mood to elaborate this sutra, and spoke freely and inspiringly about the origin of the Teaching-Master of Sukhāvātī. Where does Amitabha come from? What is the merit of His Fundamental Vows? How did He accomplish Sukhāvātī? How do we cultivate this Pure Land Method?

他勸我們每一個人都要信願持名，往生淨土，不要有任何疑惑。這是佛平等普覺一切眾生，普度一切眾生的法門。

He persuaded each of us to recite Amitabha with our belief and aspiration, and to seek Sukhāvātī rebirth. Do not have any doubts! This is the method that Buddhas use to equally and universally awaken and liberate all beings.

概括起來，這個法門就是一句名號，用這句阿彌陀佛的名號，來打開我們的自性，把自性無量無邊的功德，全給召回來了，全都恢復顯現了。就在我們念阿彌陀佛的時候，雖然我們即使不明白它的道理也沒關係，你就這麼老實念去，念到最後你這個煩惱、分別、執著、妄想自然脫落了，所謂「妄消真顯」，

To sum up, this method is just one name, Amitabha. We use this name of Amitabha to reveal our self-nature and to bring back all the immeasurable merits in our self-nature. All will be back! All will be manifested! It does not matter even if we do not really understand its principle at the moment when we recite Amitabha; by just reciting it conscientiously all the way, our defilement, discrimination, attachment, and delusion will all naturally fall off in the end. This is the so-called “the true heart reveals when delusions vanish.”

妄念消除了，真心就顯現了，你就成佛了，這叫平等成佛的法門，叫平等覺。這部經的經題已經給我們顯示無量殊勝的功德了。

When our deluded thoughts die away, the true heart manifests, we then become a Buddha. This is the method of helping all beings equally attain Buddhahood, it is called impartiality-enlightenment. The title of this sutra has disclosed to us the boundless phenomenal merits.

時間也到了，我們這第二堂課主要就是把這個經題給大家介紹。從下一堂課開始，我們就進入第六品「發大誓願第六」的學習。好，今天講得不妥的地方，請大家多多批評指正。一會兒六點鐘再見。阿彌陀佛！

Our time is up. This second class was mainly to introduce the title of this sutra to you all. Starting from the next class, we will enter the learning of Chapter Six, “Bringing Forth the Great Vows.” Well, if there is any improper interpretation today, I implore your critiques and corrections. See you later at six o'clock. Amitabha !

