

(04) Amitabha's 48 Great Vows Venerable Ding Hong
阿彌陀佛四十八大願 定弘法師 2012/Japan

Three Feet of Ice Is Not Formed by One Day's Chill

尊敬的諸位法師，諸位大德，同修，大家早上好。阿彌陀佛！昨天我們一起共修了一天，大家有什麼要樣的感受嗎？

Respected Venerables, distinguished virtuous men and fellow practitioners, good morning.

Amitabha! Yesterday we practiced the whole day, how does everyone feel?

非常好!

Very good!

非常好! 今天也出太陽了! 昨天陰雨了一天，看來陰氣已經逐漸逐漸地退去了。

Very good! Today the sun has finally come out after a cloudy and rainy day yesterday. It looks like the gloomy energy has gradually receded.

大家能夠發起這樣真誠的心來念佛，來護世息災，一定能得到諸佛菩薩的護念，龍天護法的護佑。

All of you bring forth such a sincere heart to recite Amitabha to protect the world and eliminate disasters, we can definitely get blessings from all Buddhas, Bodhisattvas, and Dharma Guardians. 護世息災實際上是彌陀本願，只要我們自己也發出這樣的願心來，感應道交，就一定會有很殊勝的效果。

To protect the world and eliminate disasters are actually the Fundamental Vows of Amitabha. As long as we bring forth this kind of aspiration, blessings will occur when our heart resonates with Dao. We will definitely gain a remarkable effect.

我們今天繼續來學習阿彌陀佛四十八願。昨天跟大家是講了前面兩願，國無惡道願和不墮惡趣願。這是彌陀四十八大願一個總綱領，

Today, let's continue to study Amitabha's Forty Eight Great Vows. Yesterday we learned the first two Vows: "The Land is free from evil paths," and "Its inhabitants will never fall into the evil paths." This is the general outline of Amitabha's Forty Eight Great Vows.

到了西方就絕不會退轉，絕不會墮落惡道，這是因為到西方的人他沒有墮落的緣，

Once arriving in Sukhāvātī, we will never regress and never degenerate to an evil path. This is because people in Sukhāvātī have no condition to degenerate.

不像在娑婆世界，退緣特別多，你發心勇猛精進，可是往往很多退緣在障礙，沒過多久就會退步，這是我們娑婆世界常常遇到的這種情形。

Unlike the Saha World where there are particularly many conditions of regression. We bring forth the aspiration to cultivate aggressively and diligently, yet many conditions often hinder us, it does not take long for us to regress. This is a very common situation in our Saha World.

但是雖然有退緣，雖然我們會有退步的時候，可是我們不能氣餒，更不能失望，還是應該鼓起我們的勇氣去面對，提起精進來克服我們的煩惱習氣。

Despite many conditions to cause our regression, we should neither be discouraged nor be disappointed. We should find the courage to face them and lift up our spirit to diligently overcome our karmic defilements and habits.

因為這個煩惱習氣是無始劫來養成的，所謂「冰凍三尺，非一日之寒。」哪裡是說那麼容易能夠斷得了的？

These karmic defilements and habits have developed over infinite kalpas (*kalpa is a Sanskrit word meaning a relatively long period of time by human calculation in Hindu and Buddhist cosmology. Generally speaking, a kalpa is the period of time between the creation and recreation of a world or universe. The definition of a kalpa equaling 4.32 billion years is found in the Puranas—specifically Vishnu Purana and Bhagavata Purana). As an old saying goes, "Three feet of ice is not formed by one day's chill." How could it be possible to eradicate so easily?

必須是我們自己生大慚愧，生大懺悔，努力地改過修行，

We must bring forth a great sense of shame and repentance, making earnest effort to cultivate and correct our wrongdoings.

希望這一生能夠順順利利往生淨土，一往生淨土就永不退轉。

Hopefully, in this lifetime we can be reborn into Sukhāvātī successfully. As soon as we are born into Sukhāvātī, we will never regress.

The 3rd, 4th, and 5th Vows

下面我們再看第三、第四、第五願。我們來一起讀誦這個願文，

Next let us see the third, fourth, and fifth Vows. Let's read the verse together.

請大家打開『無量壽經』經本，我們一起來讀，讀得大聲一點，把我們的陽剛之氣昇華起來，我們預備起：

Please open the scripture of *The Infinite Life Sutra*. Let's read it aloud to lift up our righteous energy. Get ready, set, go,

「我作佛時，十方世界，所有眾生，令生我剎，皆具紫磨真金色身，三十二種大丈夫相，

"When I become a Buddha, I will help all beings of the worlds in ten directions to come to my land, and they will all obtain a body of pure gold tinged with violet and "thirty-two laksana of a great personage"* (*Skt, laksana: distinctive bodily trait; thirty-two laksana of a great personage: mahā-puruṣa-lakṣaṇa).*

端正淨潔，悉同一類，若形貌差別有好醜者，不取正覺。」

Their semblance will be majestic, pure, and identical. If there are differences of good or bad in their countenance or physique, I will not procure Anuttara-Samyak-Sambodhi."

謝謝！大家念得非常好，很有那個氣勢，我的氣勢也被大家調動起來了，這是感應道交。

Thank you! Well done, very grand in energy. My energy is uplifted by you all as well. This is because "Blessings occur when our heart coincide with Dao."

這個願文給我們講了三條，就是三、四、五願。三，身悉金色願。四，三十二相願。五，身無差別願，這是講在西方極樂世界的諸上善人他們的身相。

This verse includes three Vows: the third, fourth, and fifth Vows.

3rd Vow: The inhabitants will all obtain a golden body.

4th Vow: They will obtain the thirty-two laksana of a great personage.

5th Vow: All will be identical in physique.

This is talking about the bodily form of all supreme good people in Sukhāvātī.

The 3rd Vow: All Beings Will Be Born with a Golden Body

願文講，說當我作佛的時候，這是法藏菩薩在世間自在王如來面前發願。

The text states that, “When I become a Buddha...” This is Dharmākara Bodhisattva making Vows in front of Tathagata Lokeśvararāja.

這個我就是指法藏菩薩，他說我作佛的時候，就是成阿彌陀佛的時候，十方世界，所有眾生，都能夠生到我的國土，他們的身體都是紫磨真金的顏色，「真金色身」。

This ‘I’ here refers to Dharmākara Bodhisattva. He said that, when He becomes a Buddha..., this refers to when He becomes Amitabha, all beings in ten directions can all be born into His Land. And the color of their bodies will all be pure gold tinged with violet—a physical body (*Skt. rūpakāya) of genuine gold.

紫磨真金是最好的黃金，這個黃金的這種種類是最好的，

Pure gold tinged with violet is the best gold, the most precious kind of all gold.

所以中國人稱為赤金，或者是足金，沒有一絲毫雜質的金。

Chinese people call it red gold or pure gold, it is the gold without the slightest impurity.

這個好的金往往還帶一點紅色，這表示金的成分非常足。

Good gold usually looks shiny with a little reddish color, this indicates that the composition of the gold is very pure.

諸佛在我們人間顯現色身，都顯現這種真金色身，

Buddhas come to our human realm, they all manifest this kind of physical body of genuine gold.

為什麼要顯這種色身？善導大師就給我們做過解釋，善導大師是淨土宗第二祖，他說因為金的顏色非常光亮潔淨，所以人看了都非常喜悅。

Why do they manifest this kind of physical body? Master Shan Dao, the Second Patriarch of Pure Land School, explained to us that the color of gold is very bright and clean, it makes people feel delightful.

你看我們到了金店裡頭，琳琅滿目，這種金黃色的這種場景，讓我們看到了賞心悅目，

When we go to a gold shop, an array of beautiful exhibits dazzle our eyes; this golden scene pleases both our eyes and hearts.

而且黃金是不會生鏽，它不會壞的，黃金在我們這個世界上非常珍貴。

Moreover, gold will neither rust nor go bad, it is very precious in our world. A Buddha manifesting this kind of physical body (*Skt. rupakaya) is a demonstration of Dharma.

諸佛現出這種色身也是有表法的意思，除了珍貴以外，它還表不壞、不變的意思。黃金的顏色是永遠不會褪的，那麼這是永恆不變。

In addition to being precious, it also demonstrates the meaning of “rot-proof” and “constant.”

The color of gold will never fade, it is eternal.

諸佛法身是不生不滅，永恆常住，所以諸佛現出黃金色身，

The dharmakaya (*Dharma body, one of the three bodies, trikāya - dharmakaya 法身, sambhogakāya 報身, nirmāṇakāya 應化身 - of a buddha in Mahāyāna Buddhism. The dharmakaya constitutes the unmanifested and inconceivable aspect of a Buddha with no limit or boundary) of all Buddhas has “neither birth nor death” (*Skt. ajāty-anutpatti), it eternally exists.

That is why all Buddhas manifest a golden body.

雖然這是應化身，但是也讓我們能夠聯想到法身永住的意思。這是身悉金色願。

Even though this golden body is only a body of incarnation* ([Skt. nirmāṇakāya, Buddha's transformation in different time and space to help or edify all beings](#)), we can still associate it with the meaning of eternal dharmakaya. This is the Vow of "All inhabitants will obtain a golden body."

The 4th Vow: All Beings Possess 32 Auspicious Features

下面是講三十二相願，就是講佛在我們這個世間應化三十二種大丈夫相。

The following is about the Vow of the thirty-two laksana. This is about the Buddha manifesting thirty-two laksana of great personage in our world.

這個三十二相實際上是我們這個世界所認為最富貴的相，大富大貴的人他們的身相。

These thirty-two laksana are in fact the most affluent and noble symbols in our world, they are the physical features of the most rich and noble people.

在古印度，他們修學禪法，他們靜坐，他們入定，能看到大梵天王，

In ancient India, people practiced Zen. They meditated and entered dhyana. They could see the Great King of the Brahma-heaven ([*Mahābrahmā deva rāja](#)).

他們發現天界的這些天主們每個人都是三十二相，所以他們就知道，有三十二相的人都是貴相。

They found that gods in the heaven realm all have these thirty-two features. They thus know that people who have these thirty-two laksana are noble.

釋迦牟尼佛在我們這個世間應化，也是應化三十二相，所以真是人見人愛，看見這個相馬上就生起敬重、景仰的心，

Shakyamuni Buddha incarnated in our world, He also exhibited these thirty-two laksana, which really made everyone adore Him upon seeing Him and further gave rise to respect and admiration immediately.

這是佛他的色身本身就是攝受眾生，讓眾生立刻生起恭敬心，他就很願意跟佛來學習，

Buddhas' physical form is for captivating all beings; it makes all beings give rise to a respectful heart immediately and be willing to learn from Buddha.

所以我們這個色身，也是一個度化眾生的工具。

Therefore, our physical form is also a tool for liberating all beings.

我們想弘揚佛法，就必須要給眾生做個好榜樣，

If we want to propagate Dharma, we must set a good example for all beings.

我們的色身很健康，氣色很好，人家一看到，學佛真好，你看，又健康精力又充沛，笑容滿面，歡歡喜喜，

If our physical body is very healthy and our complexion is very good; when seeing us, people will think that learning Buddhism is good due to the fact that we are healthy, energetic, always smiling, and happy.

看到你的樣子，他就想來學佛了，這就是度化眾生的一個方便。

Seeing the way we are, they also wish to learn. This is an expediency to liberate all beings.

你看我們師父上人，今年八十六高齡，這個色身也非常健康，

Look at our revered Shifu ([*Fatherly teacher, a Chinese way to address one's teacher, because Chinese in ancient times respected Tao heavily, they thought that he who teaches me for one day is my mentor, like a father for life](#)), he is eighty six years old this year and still very healthy.

每天在攝影棚講經四個小時，那工作量很大，

He gives sutra teachings four hours a day, the workload is very large.

他四個小時講經，至少也要四個小時備課，他讀經，八個小時的工作量很大，那還有一些應酬，雖然很少，但是有時候真的有那些非常重要的客人，那也要去見一見，

Four hours of preaching needs at least four hours of preparation of sutra studying. An eight hour work load is really a lot, plus there are some social engagements. Although not many, he sometimes really needs to meet very important guests.

下個月五月份還應邀去參加在泰國舉辦的多元宗教論壇，這是他們早已約好的了，這些也必須要參加。這些工作量很大，但是我們看到老人家一點沒有疲勞的相。

Next month, he is invited to attend a multi-religious forum in Thailand, which was arranged long ago. He must attend these events. His workload is very large, yet as we see, he never looks fatigued.

大家每天聽經都是現場即時看到他的相，總是那樣地精力充沛，所以這就是給我們做好的示現，念佛人的好樣子。

We listen to his live preaching everyday, he is always energetic. He sets a good example for us of a person who is in remembrance of Buddha.

The More We Cultivate the Better Our Appearance

所以我們念佛一定要念到身心清淨，你這個色身，你的相貌就跟著轉了，

So, in reciting Amitabha, we must recite until we reach a level of purity in both physical and mental state. Our physique and appearance will then be transformed accordingly.

學佛的人，第一個受用就是他身體好了，他的相貌好了，這是一般來講，真用功的人，他的這個效果都會非常明顯，

For people who learn Buddhism, the first benefit is the improvement of their health and the better complexion of their appearances. Generally speaking, this evident effect is what people who practice conscientiously will obtain.

我們自己就檢點檢點自己了，學佛多少年了？看看自己的相片，五年前的相片跟現在的相片有什麼不同？如果說沒什麼不同，那就說明這五年恐怕也是沒修成什麼樣，

If we check ourselves, how many years have we been learning? Take a look at the pictures of ourselves, are the pictures from five years ago different from the pictures now? If there is no difference, that means we might not have been genuinely practicing within these five years. 應該是越修越好，那個相貌是不同，我自己看我的相片，真的五年五年是不一樣。

One should get better and better by cultivation, his appearance will be different. I look at my own pictures, indeed, they are different every five years.

所以我們自己用功，這是自然而然得到的結果，你不是刻意去求，

If you work hard, this result will be naturally obtained. You do not need to pursue it deliberately. 刻意的，你比如說去搞美容什麼那些，那都不可靠，那是越搞越麻煩，這破壞自然，

Deliberately, for example, engaging in cosmetology or something, those are all not reliable. That brings more trouble, for it undermines nature.

所以真正美容：讓我們心清淨了，這就美容了。

Therefore, the real cosmetology is to purify our minds, this is indeed a genuine beautification.

所以平常我們這個心一定要少管人、少管事、少管財，多放下，心裡什麼都不裝，你心就清淨了

In ordinary times, we must engage less in managing people, matters, and finances, and more in practicing letting go. Keeping nothing in mind, our heart would then be pure.

裝得很多很多的東西，很多很多的想法，那你的心就不清淨，心不清淨，你的精氣神一定就會比較差。

Harboring a lot of things, a lot of thoughts, our hearts would not be pure. Once our minds are impure, our essence, energy, and spirit will definitely not be good.

你看中國古人也都懂得這個道理，多欲傷精，多思傷神，多吃多睡都傷氣，

Chinese ancients also understood this principle. They proposed that too much desire hurts essence, too much cogitation hurts spirit, and too much eating and sleeping hurts energy.

所以精氣神你要保養，就是少欲知足少思惟，這個心越清淨是越好。

So, if you want to maintain your essence, energy, and spirit, you must be content with little desire and less cogitation. The purer the heart the better.

三十二相在佛經裡有具體的說明，每一條每一個相，它有什麼表法的意思，它有什麼樣的因果....

The thirty-two laksana were described specifically in Buddhist scriptures one by one, such as, what Dharma does each and every laksana demonstrate, what causes and effects are they...?

The Laksana of the Broad and Long Tongue

因為三十二相是果報，因都是因為宿世以來修積的善因。

The thirty-two laksana are the effect, and the causes are good roots that one accumulated from the practice of his long past lives.

好比說，三十二相之一的廣長舌相，什麼意思？佛經上講，當我們三世不妄語的時候，沒講過那個騙人的話，我們的舌頭伸出來能夠舔到自己的鼻尖，

For example, one of the thirty-two laksana is the broad and long tongue* (**prabhūta-tanu-jihva*). What does it mean? Buddhist scripture revealed to us that, when we, in the past three lives, have not spoken false speech, have not spoken deceptive words, our tongue can lick our own nose tip when it stretches out.

你們自己回去試，別在這試。假如舔不到鼻尖，這三世之中肯定打過妄語。

You can go home to try it, do not try here. If you cannot reach the tip of your nose, you must have spoken false speech in the past three lives.

佛，釋迦牟尼佛他的舌頭伸出來是又長又大又薄，伸出來整個臉都能蓋上，這說明釋迦牟尼佛生生世世不打妄語，這是廣長舌相，

Shakyamuni Buddha, His tongue is long, broad, and thin. It can cover His entire face. This indicates that Shakyamuni Buddha has not spoken false speech life after life. This is the laksana of a broad and long tongue.

所以他說的話，大家聞即信受，聽了之後，肯定一點問題都沒有，相信，而且很樂意接受教誨，這是佛修出來的。

As a result, people immediately believed and accepted the words He said after hearing them.

They definitely had no questions at all after hearing them, they believed and loved to accept His teachings. This is attained by Buddha's cultivation.

When One's Conduct Is Righteous, Others Obey Without Any Order

我們同修有的也跟我講說，我那老公就是不聽我的，我讓他吃素他也不聽，讓他少看電視他也不聽，跟我會來抱怨。

Some fellow practitioners said to me, "My husband just never listens to me. I want him to be a vegetarian, he does not listen. I tell him not to watch so much TV, he doesn't listen either." They came to me to complain.

我說你得反省反省自己，為什麼人家不聽你的？你得自己好好地修身修德，你的德行夠了，你自然感化別人，不用言語，人家自然就跟從，

I said, "You must introspect yourself." Why does he not listen to you? You must cultivate your own virtues conscientiously. When your virtues are enough, you can naturally influence others. You do not need words, others will naturally follow you.

論語上講：「其身正，不令而從。」你自己身正了，做了好樣子出來，人家自然就跟從你，服你。According to *The Analects*, "When one's conduct is righteous, others will obey without issuing an order." This is to say that, when you behave righteously and set a good example, people naturally follow and obey you.

「其身不正，雖令不從。」你雖然下命令，你命令人家做的，人家也不服你，這個是要我們自己修德，修自己的戒定慧。

The Analects further indicates, "When one's conduct is not righteous, even though he issues an order, it will not be followed." This means that, even if you issue an order to make others do what you want, they will not obey. So, we must cultivate our own virtues, cultivating our own sila* (*good conduct, precepts), dhyana* (*deep meditation) and prajna* (*the wisdom for enlightenment).

Buddha's Physical Form Is Not the Real Buddha

三十二相我們就這樣略略地提一提，在師父上人講『淨土大經解』裡面也有曾經詳細地講過，這一條一條都講過，

The thirty-two laksana*, we can only mention briefly here. Our Shifu has elaborated on them in detail one by one in *The Annotation of the Larger Sukhavativyuha Sutra*. You can listen to it if you are interested. (*Skt. laksana: mark, characteristic...etc; thirty-two laksana of great personage: Skt. maha-purusa-laksana)

那麼大家有興趣可以去聽，在『佛學大辭典』裡面也能查到。

You can also find the information of the thirty-two laksana in *The Great Dictionary of Buddhism*. 雖然說佛現三十二相給眾生做示現，但是佛告訴我們，這個色身不是真佛。我們要想見佛，要見佛的法身，不能夠著在身相上，

Although the Buddha manifested thirty-two laksana to all beings, He told us that His physical form is not the real Buddha. If we want to see Buddha, we should see Buddha's Dharma body; do not get attached to His physical form.

如果著在身相上，這是一種情執，看到佛那麼樣的相好莊嚴，所以自己想跟在佛的身邊，阿難尊者當時就是這樣，結果後來佛就喝斥他，這不是真正的跟佛，

If we attach to His physical form, it is one sort of affection-attachment. Seeing such a solemn appearance of Buddha, he then thought to follow by Buddha's side. Ananda was like that at that time. He was reprimanded by the Buddha later. This is not really following Buddha.

跟佛是什麼？你真的學佛的經教，依教奉行，你能契入佛的境界，你才見到真的佛，

What is really following Buddha? You really learn Buddha's teaching and respectfully practice in accordance with His teaching. When you can enter Buddha's realm, you will then see the real Buddha.

所以金剛經上講：「若以色見我，以音聲求我，是人行邪道，不能見如來。」這是釋迦牟尼佛對弟子們的訓示。

The Diamond Sutra states, "One who sees me by form and seeks me in sound treads the heterodox path, he will be unable to perceive the Tathagata (*Skt. *tathāgata*. One of the ten epithets 十號 of the Buddha, with the implication that the Buddha's achievement of enlightenment has come through a path of practice that other sentient beings can follow)." This is the instruction that the Buddha gave His disciples.

我們也想像，可能當時佛的弟子裡頭也有一些特別著佛的身相，就很想跟著佛身邊學，不見一天都不行。

We can imagine, there are probably some disciples who were particularly attached to Buddha's **physical form** at that time. They desired to stay and learn by Buddha's side. They felt lost without seeing Buddha even for one day.

這佛的攝受力也很強，但是著了相了就見不到真身了。

Buddha has a very strong power of enchantment, but we would not see His true body if we attach to His physical form.

所以佛就跟他們講，如果你以色，色就是這個物質的身體，你以為我就是這個物質的身體，或者以音聲求我，你喚釋迦牟尼佛的名號，乃至喚阿彌陀佛的名號，這個都不是真正見到佛，The Buddha told them that, if they see Him by form and think this material body is Him, or they seek Him by sound and recite the name of Shakyamuni Buddha or even Amitabha, all of these are not really seeing Buddha.

而且佛在這裡喝斥得很厲害，「是人行邪道」，

The Buddha reprimanded them in a very severe way here, saying, "This person treads the heterodox path."

這個邪是什麼？背離自性，因為自性裡面本來無一物，你怎麼能夠通過色聲去求？

What is this heterodox? Deviation from self-nature. Because there is intrinsically nothing within self-nature, how could you seek a Buddha through His form and sound?

要把這些念頭都放下，你才能見如來，也就是放下妄想、分別、執著，你才能見到佛的法身。You must renounce all these thoughts, you can then see Tathagata. This suggests us to let go of delusion, discrimination, and attachment, you can then see Buddha's dharmakaya.

Form and Sound Are Buddha's Expediencies

但是對一般凡夫而言，就不能用這麼高的要求了，凡夫你說不執著，他不可能做到，所以佛也有善巧方便，色身、音聲都來用於接引凡夫。

However, for the ordinary mortals, we cannot use such a high demand. As mortals, it is impossible for us not to have attachment. So the Buddha uses some skillful expediencies; form and sound are all used for shepherding mortals.

所以佛現身就給凡夫鼓勵，讓我們念佛的名號，這是讓我們的心繫在佛的境界上。

A Buddha manifesting His incarnation is to encourage mortals. And the reason that He teaches us to recite Buddha's name is to let our minds dwell in Buddha's realm.

但是如果這個執著沒放下，念阿彌陀佛也能往生，往生到西方極樂世界凡聖同居土，
By reciting Amitabha, even though we do not let go of attachment, we can still attain Sukhāvati rebirth! We will be born to the Land of Saints and Mortals Dwelling Together.

因為你還沒有放下執著，你是用執著去念佛，能不能往生？可以往生，只到凡聖同居土，那還是凡夫的境界，

Since we have not renounced attachment and we use attachment to recite Amitabha, can we be reborn? Yes, we can, but only to the Land of Saints and Mortals Dwelling Together, that is still a mundane realm.

但是一到西方極樂世界，那怕是凡聖同居土下下品往生，你的受用，你的能力，你的相好，這是跟阿惟越致菩薩是等同的。淨土法門最妙的，最殊勝的就在這裡，

However, once we arrive in Sukhāvati, even if it is the low grade in the low rank of the Land of Saints and Mortals Dwelling Together, our enjoyment, capability, and graceful laksana will all be the same as avaivartika bodhisattva. This is the most wondrous and marvelous trait of the Pure Land method.

如果你修其他法門，你沒放下執著，你就是個根本的凡夫，你不可能真入佛境界，
Practicing other methods, if we do not renounce attachment, we are fundamentally mortals. It is impossible for us to enter Buddha's realm.

你三界你可能都出不去，更何況出十法界，到一真法界。

Probably we can not even transcend from the three realms of desire, form, and formlessness (*Skt. *trailokya*), not to mention transcend from the ten dharma-realms (*[six-paths plus four-saints-dharma-realms](#)) to “the dharma-realm of one true reality”* ([*thusness](#)).

唯有淨土法門非常特殊，你不用放下執著，橫出三界，

Only the Pure Land Method is extremely special, we do not need to renounce attachment, before we can transcend the three realms from sideways.

到了西方你就是阿惟越致，你就入一真法界，這是不可思議的法門，我們凡夫就有救啊！

Once we arrive in Sukhāvati, we are avaivartika bodhisattva, and we have entered the dharma-realm of one true reality. This is an inconceivable method! We mortals can be rescued!

Use Attachment to Reciting Amitabha to Replace All Other Attachments

我自己想想我這個凡夫確實除了修淨宗法門，其他法門真沒得救。

After contemplating, I realized that, other than the Pure Land Method, I, as a mortal, indeed cannot be liberated by other methods.

你說煩惱我能斷嗎？真斷不了，境界現前了，你還是起心動念，還是分別執著，真的是斷不了，那怎麼辦？

Let's see, can I eradicate my defilements? I really cannot. When situations occur, y heart still moves, my thoughts still arise, and I still give rise to discrimination and attachments. I really can not eradicate them. What can I do?

老實念佛，生慚愧心，自己真的啥都不行，只有念一句佛號，死心塌地求往生，能到西方極樂世界凡聖同居土下下品就很滿足了，

Recite Amitabha conscientiously, bring forth a sense of shame, and think that I am really not good at anything; I can only recite this name of Amitabha to seek rebirth with determination.

Even if I am only reborn to the lowest rank of the Land of Saints and Morals Dwelling Together, I will be very satisfied.

藕益大師也是這樣想，下下品就滿足了。雖是下下品，他生一土，等於同入四土，Master Ou Yi also thinks the same way: be satisfied with low rank, low grade. Despite being born into the land of low rank, low grade, you are equal to being born into four Lands.

你可以跟實報莊嚴土的菩薩，跟常寂光土的佛同等受用，這個太殊勝了！

You enjoy the same conditions as the bodhisattvas at the Adorned Land of Absolute Reward, and enjoy the same conditions as the Buddhas of The Land of Eternally Tranquil Light. This is extremely phenomenal.

所以在我們這個淨宗法門，你可以用執著，執持名號。

So, with the Pure Land Method, we can use attachment to uphold reciting Amitabha.

用一個執著取代所有其他的執著，這就成功。

Using this attachment to replace all the other attachments, we will then be successful.

可以用音聲去求，所以你就求見阿彌陀佛，可以去以色身去見，因為色身也是法身，音聲也是法身。

We can seek with the sound to see Amitabha. We can also seek to see Amitabha through His physical form. Because His physical form is dharmakaya (*Dharma-body) and the sound of His name is also dharmakaya.

古德講：「聲字皆實相」，這一聲名號也是實相，也是自性，也是法身。那個字，阿彌陀佛四個字也是法身。

Ancient virtuous ones said, "Sound and words are all thusness." This name of Amitabha is also the thusness, the self-nature, and the dharmakaya. Even the characters of the word Amitabha are also dharmakaya.

所以有的人他問我，他說我念佛的時候能想那個「阿彌陀佛」四個字嗎？就想這四個字行不行？我說可以，你如果覺得這樣攝心，你就這樣想。

Some people asked me, "When I recite Amitabha, can I think of the word 'Amitabha'?" Just thinking of the word, would that work? I said yes. If you think you can concentrate better, you can do that.

那個字也是實相，它也是代表阿彌陀佛，也是自性的性德，聲字皆實相，

This word is also thusness, it also represents Amitabha and the innate virtues of self-nature.

Sound and words are all thusness.

所以這個法門真的是無障礙的法門，凡夫聖人都可以修。

This method is really an unimpeded method and can be practiced by both saints and mortals.

The 5th Vow: All Are Identical in Physique —a Buddha Body

下面是第五個，身無差別願。

The following is the

5th Vow: they are identical in physique.

「端正淨潔，悉同一類，若形貌差別，有好醜者，不取正覺。」

According to the verse, "Their semblance will be majestic, pure, and identical. If there are differences of good or bad in their countenance or physique, I will not procure Anuttar-Samyak-Sambodhi."

所以到了西方極樂世界，每個人的身相都是那麼端正，那麼莊嚴，那麼清淨。潔是乾淨。

As such, when we arrive in Sukhāvātī, everyone's physical form will be very majestic, solemn, and pure.

我們這個身體，五濁惡世裡頭的污濁的垢污的身體，九竅常流不淨，

Conversely, in the evil world of five turbidity, filthiness always flows out of the nine orifices of our foul bodies.

這身體就是這樣。你看吃進去的東西，不管是什麼樣的美味佳餚，吃進去的，排出來的都是一樣，臭穢不堪，

This is the nature of our body; whatever is eaten, no matter what kind of delicacies, the discharge is all the same, intolerably foul smelling and filthy.

所以我們的身體是個什麼東西？說白了，就是一個糞便製造機器，對不對？你每天就製造糞便，不製造還不行，你就得往裡頭塞東西，然後就排出糞便，

So, what is our body? To put it plainly, it is a stool manufacturing machine, isn't it? We make feces every day. We will be sick if we don't make it. Thus, we have to stuff ourselves, then discharge excrement.

這個身體，你看有什麼可樂的？要它幹什麼？

This body, what is there to be happy about? What do we want it for?

所以有的人還怕死，我都有點不理解，你這身體把它丟掉了趕緊到西方，

Some people are scared of death, I do not understand this at all. This body, we should discard it and quickly go to Sukhāvātī.

到西方你看看，真金色身，三十二相，阿惟越致菩薩的身體，那多好！

In Sukhāvātī, we have a physique of genuine gold with thirty-two laksana, the body of an avaiartika bodhisattva. How wonderful it is!

幹嘛執著這個臭皮囊？所以到了西方，你看這身體，大家都一樣。為什麼佛要發這個願？

Why do we cling to this vile skin-bag? When arriving in Sukhāvātī, we will see that everyone's body is the same. Why does Amitabha make this Vow?

可能是阿彌陀佛在因地修行的時候，他不是去每一個諸佛國土那裏去參觀考察嗎？他看到很多世界的身體，眾生身體不一樣。

It is probably because at the time Amitabha practiced in His cultivation stage, He saw living beings in many worlds having different bodies when He visited all Buddhalands for his field study.

比如我們這個世界，有的人身體非常地莊嚴，氣宇非凡，一看就是貴相，就讓人生起仰慕，

Such as in our world, some people possess a very solemn body, an extraordinary aura, you can tell he is a noble at one glance, which makes people's admiration arise.

那他自己也覺得很了不起了，就很容易自高自大、傲慢，煩惱就增長。

He also thinks of himself as terrific and thus easily becomes conceited and arrogant. As a result, his defilements grow.

有的人那個身體，有病又很虛弱，樣子也長得不好看，他就生起自卑。

On the other hand, some people's bodies are ill and weak, their outward appearance does not look good either, they then give rise to inferiority.

不管是傲慢還是自卑，這都是煩惱，心都是不平。

Whether it is arrogance or inferiority, they are all defilements, which will make people feel indignant.

所以法藏比丘當時看到這些情景他就發願，當我作佛的時候，在我這個國土裡面的一切眾生，When Bhikṣu Dharmākara saw all these scenes, he then made a Vow saying that when he become a Buddha, all inhabitants will have no differences in their physiques within his land.

那色身都是相同的，這個色身跟佛是一樣，

Their physiques will be the same as the Buddha.

這個相同沒有說跟菩薩相同跟佛不同，沒有，皆具紫磨真金色身，身無差別。

He did not say that they are the same as bodhisattva but different from Buddha. No! They all possess the physique of genuine gold tinged with violet. Their physiques are identical with no differences.

所以你到西方極樂世界，你就跟阿彌陀佛的色身是相同的，換句話說，你就得了佛身，佛身才是三十二相。

So, when we arrive in Sukhāvātī, our physiques will be the same as Amitabha's. In other words, we obtain a Buddha body. Only a Buddha body has a perfect thirty-two laksana.

而三十二相也是對我們這個世界說，我們好理解，那實際上在西方極樂世界，不止三十二相八十種好，

The Buddha spoke of thirty-two laksana in our world, it is to let us easily comprehend; in reality, the inhabitants of Sukhāvātī have more than thirty-two major laksana

(Skt.mahā-puruṣa-lakṣaṇāni) and eighty subsidiary graceful traits (*Skt. aśīty-anuvyañjana).

經上講，身有八萬四千相，每一相都有八萬四千隨行好，所以我們都很難想像那個莊嚴到什麼樣的地步，那我們到了那個地方就現前得到，

According to Sutras, their bodies have 84,000 major laksana, each major laksana is also accompanied by 84,000 subsidiary gracefulness. It is hard for us to imagine how solemn they are. Yet, we will obtain all of them right away once we arrive there.

所以我們現在如果色身不是那麼好，你也不用自卑了，過幾年你就比它超過太多了，你就得佛的身相。

If you do not have a good physique right now, no need to feel inferior. You will very much surpass it in a few years because you will obtain a physique of Buddha.

身相好的你也不用傲慢，你跟極樂世界那菩薩差遠了，是嗎？

People who have a good physique also do not need to be arrogant, because their physiques are far, far behind that of the bodhisattvas in Sukhāvātī, isn't it?

Death Is a Kind of Upgrade

所以我們懂得這個道理，真的要放下現在的這個色身，不要害怕死亡，害怕死亡那是愚癡，

If we understand this truth, we should really not cling to our present body. Do not be afraid of death, it is ignorant to be afraid of death. What is death?

死亡是一種什麼？死亡是一種提升，一種昇華，

Death is a kind of upgrade, a kind of elevation.

當然也不要走極端，不害怕死亡，天天就想著死也不對，這些念頭都不要有，

Of course, we should also not go to extremes. Even though we are not afraid of death, it would be wrong if we think of death every day. We should not have these thoughts.

老實念佛，至於什麼時候走，這是由阿彌陀佛去安排，不用自己操心，現在身體還沒走，我們就認真地修一天，

We should just recite Amitabha conscientiously. As for when we go, let Amitabha arrange it; we do not need to worry. Now we have not left yet, just earnestly practicing each day.

有弘法利生的因緣，我們就好好地幫助眾生一天。什麼時候佛來了，也高高興興地立刻放下這個色身就走了，

If there are opportunities to propagate Dharma, we then help all beings conscientiously.

Whenever Amitabha comes, we happily renounce this body instantly and leave.

至於阿彌陀佛什麼時候來，咱們也不要去想，反正堅信阿彌陀佛一定來，你老是想為什麼他不來，這也是妄念。

As for when Amitabha will come, we also should not think about it. Anyhow, we firmly believe that Amitabha will definitely come. If we constantly ask 'Why has He not come yet'? This is also a delusional thought.

我父親現在廣東一個道場，在山上念佛，這麼多年了，他對淨土法門也略有了解，

My father is now staying in a Pure Land Practice Center Guangdong province to recite Amitabha. Many years have passed, and he has established some understanding of the Pure Land Method.

現在他就很愛聽我講經，我就把我講的『無量壽經』光盤給他聽，還聽廣東話的，

He now loves to listen to my lectures. I gave him the disc of *The Infinite Life Sutra* that I lectured in Cantonese.

他就說我最愛聽的就是茂森講的經，他還叫我茂森，他不叫我定弘，

He said that he loves to listen to the Dharma teaching of Maosen; he still calls me Maosen, he doesn't call me Ding Hong.

結果有時候我就跟他打電話，他就說，這極樂世界這麼好，我很想早點去，因為他身體也有病，挺辛苦，也是真的厭離娑婆，想早點走，

Sometimes, when I phoned him, he would say, "Sukhāvātī is so good, I really want to go sooner." He has some physical illness, it is quite difficult for him, thus he really detests the Saha World and wants to leave earlier.

說怎麼阿彌陀佛還不來接我？我就安慰他，你也不要著急，阿彌陀佛一定會來的，你著急，你上火沒有用。我們現在身體還留在世間，那我們就好好修，

He asked, "Why has Amitabha still not come to escort me yet?" I then comforted him, "Do not worry, Amitabha will definitely come. It is useless to worry and be anxious. We still have our bodies in this world, we should just practice earnestly."

One Day of Practice on Earth Is Equal to 100 Years of Practice in Sukhāvātī

要知道在這裡修一天，等於在西方極樂世界修百年，這也是一個很好的因緣，我們希望能夠提升我們的境界，到西方要爭取高品位。

We must know that one day of practice here is equal to the practice of 100 years in Sukhāvātī.

This is a very good opportunity for us to elevate our state and strive for a high grade of rebirth.

你不要老是擔心阿彌陀佛不來，他一定來，你擔心他不來就是懷疑，這懷疑往往是障礙，所以把心打開，耐心等待，不要著急。

Do not always worry that Amitabha is not coming, He will definitely come. If you worry that He is not coming, this is a doubt. Doubt is often an obstacle. So, open your heart, wait patiently, and do not worry.

這個願文講，如果這個願不實現，佛不取正覺。

The verse states very clearly, if this Vow is not realized, Amitabha will not procure Anuttara-Samyak-Sambodhi.

我們都知道阿彌陀佛已經成佛十劫了，雖然十劫時間並不算很長，在這個漫漫的時間長河上來講，時間十劫是很短，但是這個成佛的十劫裡頭，阿彌陀佛這極樂世界已經有無量無邊的眾生往生

And we all know that Amitabha has attained Buddhahood for ten kalpas. (*Kalpa is a Sanskrit word meaning a relatively long period of time by human calculation in Hindu and Buddhist cosmology. Generally speaking, a kalpa is the period of time between the creation and recreation of a world or universe. The definition of a kalpa equaling 4.32 billion years is found in the Puranas—specifically Vishnu Purana and Bhagavata Purana) Ten kalpas is not very long—within the endless stream of time, ten kalpas is actually very short—but during these ten kalpas, there was an infinite number of beings who have been reborn into Sukhāvātī.

，每一個眾生都是這樣，皆具紫磨真金色身，皆具三十二相，身無差別

Each living being has obtained what Amitabha promised: they all possess the identical physique of pure gold tinged with violet and of thirty-two laksana.

所以這個願肯定都實現了，因為如果它不實現，阿彌陀佛說不取正覺，不成佛。

Therefore, this Vow is undoubtedly realized. Because, Amitabha said that He would not attain Anuttara-Samyak-Sambodhi if it is not realized, which means that He would not become a Buddha.

那已經成佛了，說明這個願圓滿了。

Since He had become a Buddha, it unquestionably indicates that this Vow has been completely realized.

All Will Have Supernal Powers of Knowing Former lives, Celestial Eyes and Ears

好，我們再看底下的願文，我們再一起再合掌，共同把這個願文念一遍：

Okay, let's take a look at the next Vow. Please join palms, let's read this Verse together:

「我作佛時，所有眾生，生我國者，自知無量劫時宿命，所作善惡，皆能洞視、徹聽，知十方去來現在之事，不得是願，不取正覺。」

"When I become a Buddha, all beings born into my land will naturally know all the good and evil deeds they did in the boundless kalpas of their past. They will clearly see, hear, and know thoroughly the evolution of all the events in their past, present, and future in ten directions. If such Vows are not realized, I will not attain Anuttara-Samyak-Sambodhi."

好，謝謝大家。聲音是越來越宏亮。這個西方極樂世界，真的讓我們看到非常振奮，確實太好了，一定要去。

Okay, thank you all. The sound has become more and more resonant. This Sukhāvātī really makes us very excited. It is indeed so great that we must go!

你看看這個願也講了三條，第六宿命通願，第七天眼通願，第八天耳通願。

This part also contains three Vows:

6th Vow: All will have the supernal power of knowing past lives.

7th Vow: All will have the supernal power of celestial eyes.

8th Vow: All will have the supernal power of celestial ears.

這是我們每一個往生西方的人都具備的能力，而且這種能力是圓滿的，不像一般所謂的天人，或者是小乘的聖人，他們也具備這些能力，可是他們的能力有限制。

These are the abilities that each one of us who are born into Sukhāvātī will be granted, and these abilities are consummate. This is unlike those of “celestial beings” or “the saints who practice Theravada,” they also possess these abilities, but their abilities are limited.

你比如說，第一條宿命通願，阿彌陀佛發願說成佛的時候，在西方極樂世界所有眾生到我國，都自己知道無量劫以來的宿命，宿就是宿世，命就是過去的種種造作了，

For example, the sixth Vow is of supernal power of knowing past lives. Amitabha made this Vow saying that, when He becomes a Buddha, all beings who are born into His Land will know of all deeds they did in their immeasurable former lives.

前生的，多生多世一切行為，一切的善惡等等都知道，這個通是通達，沒有障礙，我們講神通，極樂世界這個神通非常了不起，無量劫的宿命，

All deeds of previous lives, good and evil, they will know with no obstacles. The supernal power of Sukhāvātī inhabitants is amazing, they know the lives of immeasurable kalpas.

一般的六道眾生，有的他也有宿命通，這種通往往是報得的，這不是修來的，他因為生到這一界他自然就有。比如說天人都有宿命通，可是他們大概能夠看到幾世、幾十世就了不起了，

Generally, some sentient beings in the six paths also have the supernal power of knowing past lives, this is the ability that comes with their birth, not through their cultivation. They naturally possess this power by being born into that realm. For example, celestial beings have the supernal power of knowing past lives, but they probably can only see a few past lives, knowing dozens of past lives would be remarkable already.

Demons and Ghosts Also Have Supernal Powers, We Should Respect Them, Not Learn from Them

還有一些人間有妖魔鬼怪，像什麼所謂的黃白狐柳，東北人可能聽得比較多一點，有沒有？

Also, in our surroundings, there are some demons, ghosts, and all sorts of evildoers, such as the spirit of “yellow-white-fox-snake.” People living in the northeast area of China probably hear more about it, right?

黃是黃鼠狼，那個黃鼠狼精有時候會附在人身上，在那裡作怪，白是刺蝟，狐是狐狸，柳是蛇，這些往往都比較容易附在人身上，

Yellow refers to weasels, the weasels’ spirits sometimes possess people’s bodies, making mischief. White refers to hedgehogs, along with foxes and snakes, their spirits often possess human bodies.

他們也有一定的小神通，有時候他會附在人身上說一些話，你聽了，好像也蠻正確，說得挺準的，你就相信他了，這一信就麻煩了，

They have certain minor supernal powers as well. Sometimes they will possess someone’s body and make some revelations. You feel what they reveal seems to be quite right, quite accurate, you then believe in it. Once you believe, trouble comes.

他一開始給你說的幾條小事挺準，騙取你的信任，然後他後來說的大事都不準，你上當受騙了，他走了，你找他也找不到。

In the beginning, they would accurately say a few little things to earn your trust. But the big things they say later would all be inaccurate. You are fooled and tricked. Yet they have left, you can no longer find them.

所以對於這些怪力亂神的事，孔老夫子的態度就很好。不要去跟這些人打交道，所以夫子「敬鬼神而遠之」。

Regarding these supernatural things, Confucius' attitude is very good: respect them but keep a distance. Do not interact with these beings. So, Confucius “respects but keeps distance from all sorts of deities and spirits.”

對他們，我們要禮敬，也不要得罪他們，他們也是眾生，我們要平等地禮敬，這個禮敬的心態就好像對阿彌陀佛一樣禮敬，

Following Confucius' teaching, we should be respectful to them, and we should not offend them.

They are also sentient beings, we should equally respect them just as we respect Amitabha.

看一切人都是阿彌陀佛就對了，妖魔鬼怪也是阿彌陀佛，都是阿彌陀佛變現的，

It would be most correct to regard everyone as Amitabha. Demons, ghosts, and all sorts of evil-doers are all Amitabha, they are all manifested by Amitabha.

但是我們對他們非常理智，因為他們示現的是這麼一個這種眾生，我們在禮上，我們對他就是只是敬，但是要遠離他，

But we must be very sensible with them due to their manifestation as these kinds of sentient beings. In etiquette, we show our respect to them but keep away from them.

這個遠離也不是故意去跟他隔絕開，而是不要跟他學，不要聽信於他，這叫遠之，

To keep away does not mean to deliberately distance from them but not to learn from them and not to believe or listen to them. This is called “keeping away.”

就是友好相處，互不得罪，

It means that we are friendly and get along with them, yet we do not offend them.

有緣大家一起聽法，一起學佛，一起念佛求往生，我們對他不亢不卑，就這麼個心態就好。

If we have an opportunity to listen to Dharma teachings together, to learn Buddhism together, and to recite Amitabha seeking rebirth together, we should be neither arrogant nor servile towards them. Just using this kind of attitude would be good.

凡是對於一些喜歡賣弄神通的，真的有這種人，我們要懂得這個不是正法，

As for those who like to show off supernal power—these kinds of people do exist—we must understand that they do not represent the True Dharma.

正法就是用教育，講經說法，把道理跟你講清楚，你自己去斷煩惱，你自己去改造命運。

True Dharma is an education, offering teachings to clarify the *truth* for us so that we can eradicate our own defilements and change our own destiny.

像袁了凡先生，他自己改造命運，他怎麼改？斷惡修善，這樣來改造，

Just like Mr. Yuan Liao Fan, he changed his own destiny. How did he change it? By eradicating evilness and practicing goodness, he transformed his destiny in this way.

而不是去搞那些什麼神通，或者是什麼改變風水，那些都屬於心外求法，

He did not engage in supernal power or changing Feng Shui. Those all belong to ‘seeking Dharma externally’.

真正要改造命運，你從因果上改，你修善因必得善果，你斷惡因，那個惡的緣也沒有了，那個惡果也就不會發生。

To genuinely transform destiny, you must work on cause and effect. By practicing good causes, you surely will obtain good effects. While by eradicating evil causes, the evil conditions will also be gone; bad effects will surely not happen either.

所以佛當年在世，他絕不輕易顯現神通，顯現神通都是非常特殊的因緣，那是增長眾生對正法的信心而已，那也不是常常用的，

Therefore, when the Buddha was in our world, He never showed His supernal power easily. He showed His supernal power only under extremely special conditions, that is to help all beings to increase their faith in the True Dharma, yet it was not used often.

尤其是在末法時代，這個時代特徵就是法弱魔強，魔也會用神通，如果你喜歡神通，魔得其便，Particularly in the Degenerate Dharma Era, with its characteristic of “weak Dharma, strong demons,” you would give demons opportunities if you are fond of supernal power.

他會抓住你這個心理，你會好奇，你會求搞這些神通感應，魔他也來，滿足你這種需求，結果最後就把你控制住。

Demons will grasp the mentality of your curiosity, of you seeking supernal powers to satisfy your needs and eventually control you.

所以往往喜愛神通的，搞什麼那些感應的，最後很多都得精神病，那是被魔給控制住

Often, many of those who love supernal power and engage in this kind of spiritualism develop mental illness. That is because they have been controlled by demons.

Reveal Supernal Powers That Exist Intrinsically in Us

所以對這些我們一概遠離，不聞，不問，不理會，

So, we must keep away from all of these. Do not listen, do not ask, and do not pay attention.

我們就專心地學習經教，學習正法，你真修實幹，必得諸佛護念。

We should just concentrate on learning sutra teachings of True Dharma. As long as we are cultivating genuinely and practicing conscientiously, we will absolutely obtain the blessings from all Buddhas.

你看這個『阿彌陀經』講得那麼清楚，「若有善男子善女人，聞是經受持者，及聞諸佛名者，」

The Amitabha Sutra states so clearly that, "If good men and good women hear this sutra, uphold its teaching, and hear the name of all Buddhas..."

這個諸佛名就是講阿彌陀佛名。阿是無，彌陀是量，阿彌陀就是指無量的佛，是吧？就是諸佛名。

The name of all Buddhas is the name of Amitabha. “A” means “No”, “mita” means “limit”, doesn't that imply that Amitabha means infinite Buddhas? So Amitabha is the name of all Buddhas.

這種善男子善女人即得十方諸佛之所護念，不退轉於阿耨多羅三藐三菩提。他修學不會退轉，因為他得到十方諸佛護念。

These kinds of good men and good women will be guarded and blessed by Buddhas of ten directions, and they will not regress from Anuttara-Samyak-Sambodhi (Skt.; supreme, perfect enlightenment). His learning and practice will not regress because he attains blessings from all Buddhas in ten directions.

你有諸佛護念，你還怕什麼？你還搞什麼神通，還求這個告那個，那個不需要，老實念佛。

Having the blessings from all Buddhas, what is there to be scared of? Do you still need to engage in supernal power, seeking this and that? It is not necessary at all, you just need to recite Amitabha conscientiously.

Cultivating Genuinely Will Be Blessed by All Buddhas and Reveal Our Supernal Powers That Intrinsicly Exist in Us

阿羅漢斷了見思煩惱，他這神通自然現前，這是他修出來的。

Arhats have eradicated “the delusion of view and cognition,” their supernal power naturally appears, this is the result of their cultivation.

這裡講到的總共有六通，後面經文連在一起講到的，所謂六通是阿羅漢所證得的，這裡有宿命通，天眼通，天耳通，他心通，神足通和漏盡通。

There are six kinds of supernal power mentioned in the verses here, these six kinds of supernal power commonly refer to what is attained by arhats: supernal power of knowing past lives, of celestial eyes, of celestial ears, of reading other's minds, of unimpeded bodily function, and of being free from defilements.

漏就是指煩惱，漏盡了就是煩惱斷除了，這個煩惱主要是指見思煩惱。

Being free from defilements means that they have eradicated defilements. These defilements mainly refer to “the delusion of view and cognition.”

當我們見思煩惱斷了之後，這神通能力是自然現前，因為這是我們本來具有的本能，它不是什麼外來的，沒什麼值得好奇，

When we eradicate “the delusion of view and cognition,” the supernal power will appear naturally, because this is the capability that we intrinsicly possess. It does not come extrinsicly, thus it is not worth being curious about.

它本能，你心清淨了，它這能力慢慢就顯發出來。

It is our innate capability, and this capability will slowly be revealed when our minds are purified.

有一位同修他跟我講，他說他有一次在辦公室他自己讀經，

A fellow practitioner told me that one time he was reading a sutra in his own office...

他是做老闆的，在那讀，讀的是『楞嚴經』，讀啊讀啊，忽然他聽到樓下那些他的員工在那裡探討財務問題，他聽得很清楚，就好像耳邊在講，

He is a boss. He was reading **The Surangama Sutra**. While reading, all of a sudden, he heard his staff downstairs discussing financial issues; he heard very clearly as if they were talking near his ear.

他也沒有理會，繼續把經讀完，然後就下去問，說你們剛才是不是討論了這些問題，這些問題，這些問題？把員工們嚇一跳，你不是在上面嗎？怎麼隔了樓板還能聽到？

He ignored it and continued to finish his reading. Then he went downstairs and asked, “Were you guys just discussing this and that?” His staff was frightened, “Weren't you upstairs? How could you hear us through the ceiling?”

他說我也不知道，我就聽到了。

He said, “I don't know, I just heard it.”

這是什麼？你讀經的時候心清淨了，他這個能力自然就恢復，

Why is it like this? Because his mind was purified by reading the sutra, his capability naturally recovered.

平常為什麼沒有？平常心不清淨。你想的事多，念頭多，這個時候它這能力就被障礙住，
But, why couldn't he hear at the regular time? Because during regular time, his mind is not pure.
He thinks too many things and has too many wandering thoughts, the capability is then
obstructed.

所以這是本能，沒有什麼奇怪。所以即使有了這個通，你也不要大驚小怪，那是本能。

So, this is our innate capability, there is nothing to be strange about. Even with this supernal
power, we should not make a fuss about it because it is in our natural capabilities.

最好的心態，有和沒有都是一樣，該做什麼就做什麼，不要覺得好像很新鮮，很好奇，然後不斷地
去追求，這就會落到了邪道上了，會魔得其便。

The best attitude is to feel that, with or without this power, we are all the same. Just do whatever
we are supposed to do. Do not feel unusual or be curious about it, and do not continuously
pursue it. If we do, we will fall into the cult path and give demons the opportunity to control us.

在西方極樂世界這些神通，這裡講到的宿命通、天眼通。

The supernal power of knowing past lives and of having celestial eyes in Sukhāvati as
mentioned here is seeing through to the past, present, and future things of all lands in ten
directions, as well as hearing thoroughly the past, present, and future things of all worlds in ten
directions.

天眼能洞視十方去來現在之事，天耳是徹聽十方去來現在之事。這個洞是明明白白，看得非常清
楚，徹是徹底地，非常圓滿地聽到，一絲毫都不會落，不會欠缺，

“Seeing through” connotes seeing it distinctly, very clearly, while “hearing thoroughly” suggests
that they can hear perfectly without the slightest bit being left out or incomplete at all.

那個範圍有多廣呢？空間上講十方，這是講宇宙所有的世界，每一個角落你都能看到，你都能聽
到，還有去來，去，是過去，來，是未來，這是講時間，當然還有現在。

How vast is the area? Speaking of ten directions in space, it refers to all worlds in the cosmos,
you can see and hear every corner of the cosmos; while speaking of past and future, it refers to
time, of course, including the present.

所以十方，現在過去未來，所有的事情你都知道了，你都能看到，都能聽到。

In ten directions, past, present, and future, you know all things; you can see and hear them all.

我們看到這段經文也有一點毛骨悚然，你想想，西方極樂世界的這些菩薩，那個人數是無量無邊
，每一個人對我們的所有的行為都清清楚楚，明明白白，

Seeing this verse, it sends chills down our spines. Think about it, the number of the
bodhisattvas in Sukhāvati is infinite, each of them knows our behaviors clearly and distinctly.

你在那個暗室屋漏當中做的任何事情，你以為能逃過一般人的眼睛，他們可看得很清楚，我們真
的是很不好意思。

Anything we did in a dark room, we thought we could hide from ordinary people's eyes, yet they
could see it clearly. It would really embarrass us!

我們跟人講的悄悄話，可能對方還未必聽得很清楚，極樂世界聽起來像雷響一樣，所以真的不可
以自欺欺人。

When we whisper to others, they may not hear us very clearly, but the bodhisattvas of Sukhāvati
hear it as if it is thunder. So, we really should not deceive ourselves or others.

做人要坦蕩蕩，千萬不要以為做了什壞事別人不知道。

As a human we should broaden our mind and never think that others would not know if we did
some bad deeds.

古人也有話講：「若要人不知，除非己莫為。」你別以為人家不知道，你能瞞的那都是愚癡的人，比你差的人。

Ancients also said, “If we don’t want others to know, the only way is to not do it.” Don’t think that others do not know, we can only fool people who are ignorant and worse off than us.

比你好，比你境界高的，所有的聖賢佛菩薩你一個都瞞不了。

Those who are better than us, having a higher realm, like all saints, sages, bodhisattvas and Buddhas, we cannot fool any of them at all.

所以就老實做人好，不要對任何人有欺瞞的心，做人要真誠，不能有虛偽，因為是瞞不過人。

It is better to be honest! Do not harbor any deceptive thoughts towards anyone. We should act as a “human” with sincerity, never be hypocritical; it is impossible to fool others.

Bodhisattvas Know Everything Manifested by Self-Nature

這些極樂世界的菩薩們，他們的能力遍法界虛空界，每一個角落他都非常清楚，為什麼？

The capability of these bodhisattvas of Sukhāvātī pervades the cosmic void. They are very clear on what happens in every corner of the cosmos. Why?

這是自性的性德，因為十方世界一切的人事物都是自性變現的。

Because this ability is the innate virtue of self-nature, and all beings, matters, and things of all dharma-realms in every direction are all manifested by self-nature.

這些菩薩念念不離自性，所以自性裡所現的一切事一切法，他都非常清楚。

Since these bodhisattvas do not deviate from self-nature in any thought, of course they are very clear on all things and phenomena that are manifested by self-nature.

他也沒有遠近這個距離，不是說到西方極樂世界跟我們娑婆世界相差十萬億佛國土，這麼遠的距離好像就看得模糊點，沒有。

They also do not have distances of far or near. Isn’t it stated in *The Amitabha Sutra* that Sukhāvātī is ten billion Buddha lands away from our Saha World? It seems that it should be too blurry to see from such a distance, but it is not.

娑婆世界也是自性現出來的，他在這個自性當中當然能夠對這個全體都非常清楚，

Because the Saha World is also manifested by self-nature, and bodhisattvas of Sukhāvātī are in this self-nature, they surely can be very clear about the whole situation.

他看西方，看東方，看十方都是一樣的，就好像在目前一樣，在自己眼前一樣。

Whether the situation is in the west, east, or ten directions, all are like in front of their eyes at the present time.

這裡講的宿命，天眼，天耳，其實對修行人來講，它是一個好的增上緣。

The supernal powers mentioned here, of knowing past lives, of celestial eyes, of celestial ears, in fact, are good upgraded conditions* (*Skt. [adhipati pratyaya](#)) for practitioners.

所以佛，阿彌陀佛發這個願，為什麼他要眾生都要具足這種能力？

So, Amitabha made this Vow. But why did Amitabha make these Vows to let all inhabitants fully possess these kinds of capabilities?

本來像我們這些凡夫到西方不可能有這些能力，那阿彌陀佛也加持我們有這個能力，原因就是它這個能力確實對我們修行有幫助。

Ordinarily, it would be impossible for us mortals to have these abilities when we arrived in Sukhāvātī, but Amitabha blesses us to have these powers because these powers indeed offer us a great help to our cultivation.

Knowing Past Lives Helps Us Not Commit Evil and Be Humble

例如說宿命通, 就是你知道你過去生中一切善惡因果,

Take for example, the supernal power of knowing past lives, which means that you know all good and evil as well as the cause and effect of your past lives.

你懂得這個非常有好處, 你就知道什麼事該做, 什麼事不該做, 因果都明明白白, 你就不敢造惡事了

It has extreme benefits if you know this, you then know what things you should do and what things you should not. When explicitly understanding the universal law of causality, first of all, you no longer dare to do evil deeds.

好比這經上講的阿羅漢, 他們證得了阿羅漢果了, 具足了宿命通。他們能回憶起自己過去生中曾經造過惡, 殺盜淫妄, 造過這些惡, 結果墮地獄,

The arhats who are described in scriptures possess the supernal power of knowing past lives. They can recall what evil karma they made in their past lives, such as killing, stealing, sexual misconduct, and deceiving. They committed these kinds of evil deeds and fell into hell.

在地獄裏面受煎熬的情形, 他全部回憶起來了, 想到這個事, 身上流的是血汗, 不是一般普通的冷汗, 血汗, 汗裡頭帶血。這是什麼? 心有餘悸。

The tormented sufferings of hell, he recalls them all and he sweats blood-perspiration when thinking of it. It is not the ordinary cold perspiration but the blood-perspiration, the perspiration comes with blood. What is this? It is the lingering fear.

那阿羅漢的定力有多深, 他們想到這過去世這些地獄的情形都流血汗, 你就想想地獄的那個情景多麼可怕! 想到這些, 哪還敢造惡業?

How deep the arhats' samadhi is, yet they still sweat blood-perspiration when recalling the situations in hell. You can imagine how horrific the situation is in hell. Recalling all these, how would they dare to do evil again?

我們凡夫為什麼還敢造惡業? 因為過去的事都忘了, 墮過地獄也忘了, 所以貪圖眼前的欲樂就敢造惡業。宿命通它能夠幫助我們防範造惡業。

Why do we mortals still dare to make evil karma? Because we forget all the things we did in the past, we forget also having fallen into hell. Consequently we covet pleasure in front of us and dare to make evil karma. So firstly, the supernal power of knowing past lives can prevent us from creating evil karma.

第二個是宿命通也能幫助我們謙虛, 不敢自高自大。即使是往生到西方極樂世界, 或者你現在就有往生把握了, 你也不敢自高自大,

Secondly, the supernal power of knowing past lives can also help us to be humble and not dare to be conceited or arrogant. Even having obtained Sukhāvātī rebirth or having the assurance of rebirth now, we still do not dare to be conceited or arrogant.

為什麼? 那不是你自己, 就是說過去修什麼功德那完全是靠阿彌陀佛的加被, 他願力的加持才令你往生。

Why? Because that is not attained by the merits of our own past cultivation, it is utterly due to Amitabha's blessings. It is due to the blessings of His aspirational power to allow us to obtain rebirth.

你自己哪有這樣的功德？哪有這樣的能力去往生？所以這是阿彌陀佛的誓願。

How could we have this kind of merit and ability to be reborn? This is due to Amitabha's Vows.

阿彌陀佛已經成佛十劫了，十劫之前的事情你在西方極樂世界也很清楚，阿彌陀佛如何在因地發願修行，成就西方極樂世界，為我們這些苦難眾生創造這些成佛的增上緣，

Amitabha has attained Buddhahood for ten kalpas. Upon our arrival in Sukhāvātī, we will also know clearly the things of ten kalpas ago, such as how Amitabha brought forth aspirations and practiced in His cultivation-stage, how He accomplished Sukhāvātī and created this upgrading-condition (*Skt. [adhipati pratyaya](#)) of attaining Buddhahood for all suffering beings.

你這些事情都懂了。

All these things, we will understand completely.

又看到自己罪過很多，功德很稀少，竟然還能夠往生到西方極樂世界這裡來，真的感恩阿彌陀佛，慚愧心生，報恩心切。

We will see the many sins and the little merits of ourselves yet attain rebirth into Sukhāvātī, we thus truly feel grateful to Amitabha. Our sense of shame arises and the heart of repaying Buddha's benevolence becomes imperative.

你真正明白這個道理，那真的要報佛恩，佛恩浩大，真正生生世世地護念我們，才有我們今天。If we genuinely understand this truth, we should really repay Buddha's benevolence. Buddha's benevolence is mighty, it indeed guards and blesses us life after life, we then become how we are today.

你這宿命通了，你都知道，所以你自然就會非常精進努力地協助阿彌陀佛普渡眾生。

With the supernal power of knowing past lives we will know them all. We will naturally and earnestly help Amitabha liberate all beings universally.

天眼天耳也是這樣，你能看到很多的這些事情，自然你就不敢去造惡業。

Likewise, with the supernal power of celestial eyes and ears we can see many things and naturally do not dare to commit evil karma.

經上龍樹菩薩曾經講過，小聲聞，就是阿羅漢，能力不是很強的，

According to Nagarjuna Bodhisattva, the supernal power of a sravakas, those who directly listens to Buddha's teachings and attains arhathood, is not very strong.

他能看一千個世界，他們天眼通很不得了，一千個世界。這一個世界是指一個銀河系，一千個銀河系都能看到。

He can see 1,000 worlds. His celestial eyes can see one thousand worlds, it is terrific already!

One world refers to one galaxy, they can see 1,000 galaxies.

如果是大聲聞就更多了，有的大聲聞他能看三千大千世界，

As for a maha-sravaka, it will be more; some saha-sravakas can see a trichiliocosm.

緣覺又比聲聞更高，如果是大緣覺，他不用入定，他就在眼前就看到三千大千世界。

A pratyekabuddha, one who self-enlightened through contemplation of twelve links of dependent arising, is higher than a sravaka. A maha-pratyekabuddha can see a trichiliocosm right in front of him without entering samadhi (*[meditative mind](#)).

這些能力都是非常大的，但是他們的能力比起西方極樂世界的菩薩來講，那是小巫見大巫。

These abilities are all very significant, yet compared to the ability of the bodhisattvas in Sukhāvātī, they are like a small sorcerer in the presence of a great one.

極樂世界是洞視十方，無所不見，不光是三千大千世界。

The inhabitants of Sukhāvātī not only can see a trichiliocosm but can see all directions within the cosmos, there is nothing that cannot be seen by them; their eyesight is not limited to a trichiliocosm.

三千大千世界這是一千乘上一千，再乘一千，三個一千相乘叫三千世界，這個三千就是指一個大千，大千世界，也就是十億個銀河系這麼大的範圍，

A trichiliocosm is 1,000 cubed., One thousand unit worlds multiplied by three times; it is the range of one billion galaxies.

但這個能力相比極樂世界菩薩們的能力就小了。這些菩薩們他們所見的世界是十方一切諸佛國土，無量無邊的大千世界。

However, this ability, compared to the bodhisattvas of Sukhāvātī, is small; the bodhisattvas in Sukhāvātī can see all Buddha lands in all directions, which means the infinite trichiliocosm.

還有天眼通和天耳通，也能幫助菩薩們看到這些世界裡面的苦難眾生，尤其是有三惡道的世界，有地獄，有餓鬼，有畜生，他們真的是很苦。

Their supernal power of celestial eyes and ears also helps them see the suffering beings of these worlds, particularly the worlds with the three evil paths of hells, hungry ghosts, and animals. The beings there indeed suffer extreme bitterness.

菩薩看到這種情形，立刻就生大慈悲心，要發心幫助他們。這個菩提心發起來了就不敢懈怠。

When the bodhisattvas see this situation, they immediately give rise to great compassion and aspire to help them. Once their bodhicitta* (*) has been brought forth, they do not dare to slack off.

Cultivate Things That Can Be Taken with You after Death,

我自己也很慚愧，修行也常常懈怠，為什麼會懈怠？就是自己忘記了眾生的苦難。

I also feel very ashamed of myself, for I often slack off in my cultivation. Why do I slack off? It is because I forget the sufferings of all beings.

眾生很苦，你看就看我們人道也有很多很苦，這個苦它是精神上的苦，比肉體上的苦更苦。

All beings are heavily tormented. Just look at our human realm, there are also a lot of sufferings; in which the sufferings of mental agony are more tormenting than physical agony.

不論你富貴貧賤，這苦都是一樣的，可能富貴人的苦比那貧賤人更苦。

No matter if one is in a rich, noble, poor, or lowly position, the sufferings are the same. Probably the suffering of the rich is more severe than the poor.

你比如貧賤的人什麼都沒有，他們也就沒啥好憂慮的了。

For example, those in poor and lowly positions, they have nothing, thus they have nothing to worry about.

你要有房產，有存款，你就在那裏想，我這房產怎麼能夠去經營，是租好還是什麼時候房市高了我賣好？

If you have real estate and savings, you will be thinking, "How do I manage my property? Is it better to rent it out or to sell it when the market appreciates?"

這個存款很多，你想呢，我投資到哪一個證券？還是股票？還是外匯？

If you have a lot of savings, you will think, “Which stock should I invest in? Should I buy stock or foreign currency?”

你想這些，一天到晚想到都睡不著覺。晚上很多你看這個富貴人家都得吃安眠藥睡覺，我就覺得他們挺苦的。

You think of these things day and night, becoming an insomniac. Many rich people rely on sleeping pills to sleep at night, I feel that they are suffering a lot.

你看我是自從出家以來，出家之前就是這樣沒有任何銀行存款，這名下沒有任何財產，什麼房產都沒有了。以前有的全都給清理掉了，布施掉了，現在真是一個貧僧了。

Since I was ordained, actually before being ordained, there was neither bank savings nor property under my name, nothing. I have cleaned up all my past possessions through dāna (*giving). Now I am literally a pauper-monk.

什麼都沒有就沒什麼可憂慮的了，你有你才憂，你沒有你有什麼好憂？天天基本上腦袋一沾枕頭，五分鐘之內一定睡著。你看他們那些有很多很多財產的，他不如我快樂。

There is nothing to be worried about when you've got nothing. You possess, thus you worry. You have nothing, so what's there to worry about? Every day, I basically fall asleep within five minutes after my head touches the pillow. Look! Those people who own a lot of possessions are not happier than me.

所以『無量壽經』講「有無同憂」，我現在發現，那有的比那無的還憂。

The Infinite Life Sutra states, “People with or without possessions, both have worries.” I now found those with possessions worry more than those without.

原因在哪裏？不明瞭事實真相。不知道你那身外物，生不帶來，死不帶去，你為那些憂 何苦來？

What is the reason? They do not understand the truth of reality. They do not know that those external possessions neither were brought with them at birth nor could be taken with them when they die. Why do we torture ourselves for those illusory things?

你說能帶得走，還值得給它憂慮一下，帶不走的你還憂慮什麼？

If we could take it with us when we die, it would be worth worrying about a little. Why do we worry about those things that cannot be taken with us?

為什麼不放下？幹嘛自己折磨自己，跟自己過不去？

Why don't we let it go? Why do we torture ourselves and be so tough on ourselves?

我們要帶的是能夠帶得走的，什麼帶得走？

What we need are things that can be taken with us. What can we take?

你的功德帶得走，你所修積的福報帶得走，你的念佛這種戒定慧能帶得走，你的願，菩提大願能帶得走。

Your merits can be taken, The blessings that you cultivated can be taken. The sila (precepts), dhyana (meditative mind), and prajna (wisdom for enlightenment) from your reciting Amitabha can be taken. Your vow and great bodhi-aspiration can be taken.

這些我們能帶得走的，努力去修，那帶不走的趕緊放下。

These things that we can take with us should be cultivated earnestly. Those that we cannot take should be relinquished.

多了都是累贅，用它來去利益眾生，多好！把那帶不走的轉成帶得走的，這才是聰明人，

Those that are extras to our life are all a burden. How wonderful it would be if we could use them to benefit all beings. Transform those things that we cannot take with us into things that can be taken when we die, that is what a smart person would do.

尤其是現在災難這麼多，你那財產能保得多久都不一定。

Especially since there are so many disasters nowadays, it is uncertain how long your wealth can be retained.

你看311大地震，我們看到，瞬息之間那些生命財產都被海嘯給吞沒了，那個光盤我們都看到，這個311從衛星上拍下來的。

Take a look at the large earthquake of 311 in Japan (*A 9.0-magnitude earthquake struck in the Pacific Ocean off the northeast coast of Japan's Honshu island on March 11, 2011, it triggered a massive tsunami that flooded more than 200 square miles of coastal land. Waves were estimated to be as high as 38 meters, the height of a 12-story building. An estimated 20,000 people died or went missing and close to 500,000 people were forced to evacuate. In addition, a nuclear power plant meltdown provoked a nuclear emergency. The direct economic loss from the earthquake, tsunami, and nuclear disaster is estimated at \$360 billion), those lives and properties were swallowed up in a flash by the tsunami. We all saw the video of 311 that was recorded from satellite.

那個海嘯，淹沒的地區那個場景，師父老人家勸我們每天都要看，每天看了就覺悟，知道那些都帶不走，趕緊放下！

The scenes of those submerged areas from the tsunami, Shifu advised us to watch it every day. You will get enlightened if you watch it every day. Knowing those things that cannot be taken away with you, quickly relinquish them.

這是講到天眼，天耳。

This is talking about the supernal power of celestial eyes and ears.

The 9th Vow: The Supernal Power of Knowing All Others' Minds It Helps Us to Liberate All Beings to the Liberation-Path

我們繼續看下面一條願，我們一起合掌，恭念下面的第九願，預備起：

Let us move on to the next Vow, please join your palms. Let us read the ninth Vow respectfully. Set, go!

「我作佛時，所有眾生，生我國者，皆得他心智通，若不悉知億那由他百千佛剎眾生心念者，不取正覺。」

“When I become a Buddha, all beings born into my land will obtain the supernal wisdom power of reading others' minds* (*cetah para-citta-jnana*). If they cannot utterly know the mind of living beings in hundreds of thousands of billions of nayutas (*A transliteration of Sanskrit, which means a vast number, incalculable) of Buddha lands, I will not attain Anuttara-Samyak-Sambodh.”

謝謝大家，這是第九願，他心通願。

Thank you everyone! This is the

9th Vow: All will have the supernal power of reading others' minds.

這個願文，文字上都不難懂，大意就是講，凡是生到西方極樂世界的人，都知道無量無邊佛剎眾生他的心想。心裡想什麼都知道。

The verse of this Vow is not difficult to understand. The general idea is to say that anyone who attains Sukhāvātī rebirth will know the minds of all beings in infinite Buddha lands. They know whatever is in all beings' minds.

為什麼要發這個願？讓我們都具足他心通願？因為當我們知道別人心裡想什麼的時候，就對他的情形就很瞭解了。

Why did Amitabha want to make such a Vow to let us all possess the supernal power of reading others' minds? Because when we know what others are thinking, we can understand their situations well.

孫子兵法也講，「知己知彼，百戰不殆」。

The Art of War by Sun Tzu also states, "Knowing yourself and the other, you will never lose a battle."

你知道對方，把對方的情況都很了解，那你要對他治他就很容易了，他心裡想什麼你都知道了，都瞞不過你，那你看你要度他不是很容易嗎？

If you know the other party and understand his situation well, it will be easy for you to guide him. Whatever he thinks in his mind, you know it all. He cannot fool you. Isn't this easy for you to lead him to the path of liberation?

釋迦牟尼佛當年為什麼度眾生這麼殊勝？

Why did Shakyamuni Buddha gain such a remarkable achievement in leading all beings to the liberation-path?

你看我們從經典裡看到，釋迦牟尼佛一講經，每一場經聽下來都有很多的這些聽眾，弟子們都有開悟的，證果的，一座經就搞定了。

We can see from the sutras when Shakyamuni Buddha spoke the Dharma, there was always a large audience of laities and disciples who got enlightened or attained realization at each preaching. They were totally taken care of in just one preaching.

為什麼這麼殊勝？佛有他心通願，你心裡想什麼，他知道，跟你的宿命，你過去生中怎麼個修行，你學什麼法門，你有哪一方面的善根，

Why is it so remarkable? Because Buddha has the supernal power of knowing others' minds. Whatever you are thinking, He knows. He also knows your past lives; how did you cultivate in your past lives, what methods did you learn?

他了解，他給你一點，你就通了，所以度眾生方便。

He knows what good roots you have, He can make you come to a realization by just giving one hint. That is why it is very easy for Him to liberate all beings.

不像我，我就感覺到這事挺難，是吧？你看講經，講了很久很久，好像很少見到有開悟的，證果了更難找，為什麼？

Unlike me, I feel it is very difficult, isn't it? Look! I have spoken Dharma for a long, long time, the enlightened ones seem to be rare, let alone ones who beget attainment. Why?

我沒有他心通願，我沒有宿命通願，所以講了半天人家都未必聽得懂，或者聽了也就是白聽，沒辦法，不像佛度眾生那麼殊勝。

I have neither the supernal power of reading others' minds nor of knowing others' past lives. So, if I speak for a long while, others do not necessarily understand or gain anything from it. I can do nothing about that. It is not like the Buddha's remarkable achievement of liberating all beings. 所以我們想弘法利生，也要趕緊到西方。

So, if we want to propagate Dharma to benefit others, we must hurry up and go to Sukhāvātī. 到了西方，你具足這種神通，你再下來，那就不一樣了。

Once we get to Sukhāvātī, we will obtain all these supernal powers, it would be totally different when we come back here.

Using Utmost Sincerity to Induce Buddhas' Blessings

當然我們雖然自己沒有神通，我們師父常常叮囑我們，你要講經弘法，要用至誠感通，你自己沒有通的能力，你用你的至誠心 求佛加持。

Although we do not have supernal power now, our Shifu often urges us, "If we want to propagate Dharma, we must use the utmost sincerity to elicit Buddha's blessings." Despite the lack of supernal powers, we can use the utmost sincerity to implore Buddha's blessings.

上了台來，你的身就不是你自己的了，這個身體就等於給阿彌陀佛用了，阿彌陀佛藉你的身，講他希望講的東西了，這樣感通。

When you go onto the preaching stage, your body is not your own, your body is taken over by Amitabha. Amitabha uses your body and speaks what He wants to propagate. This is the way to induce the blessings from Him.

求這種感通，它的條件就是你要把自我放下，不要想自己，我這個身心全交給阿彌陀佛，這個身體是阿彌陀佛度眾生的工具，你就拿它，該怎麼用就怎麼用。

To seek such a resonance, its prerequisite is to renounce ego. Do not think of yourself, you give your body and heart to Amitabha altogether. This body is Amitabha's tool for liberating all beings, just let Amitabha take it and do whatever is needed.

要有這個念頭，全身心奉獻出來，我們這個身心都不要，都交託給阿彌陀佛，自己就是想往生。你有這種心態，登台說法，這個加持力真的很強。

We should have the mind to dedicate our whole body and heart. Do not attach to the body and heart, just completely entrust them to Amitabha and just think of rebirth. If you have this kind of mentality, the blessing power will be really strong when you go onto the preaching stage.

我自己往往有體會，師父老人家過去也曾經講好多次，說你事先準備的講稿，可能上了台都不用 I have often had this kind of experience. Shifu also told me many times in the past. He said that the speech you have drafted will probably not be used when you go on stage.

看到大家這個眼神，看到大家的相貌，你就知道該講什麼，完全跟這個都不同了，為什麼？

Because seeing the appearance of the audience and the expressions in their eyes you will know what to say, and it is often completely different from what you prepared. Why?

原來準備的是你自己想要講的，那不一定契機，

What you originally prepared was what you wanted to speak, it doesn't necessarily meet the audience's needs.

上台講的，那一看底下的這些根機，你就知道要講什麼，那是契機，所以大家聽了就很歡喜，他很受用。

The content you speak on the stage is based on what you see of the audience's [indriya](#) (*spirit proclivity), and you know what to say when you see them, that is called "conforming to others' indriya." Everyone hearing it will be very happy and gain great benefit.

為什麼他受用？覺得你講的正是對我講的。

Why does he gain great benefit? He feels that you are speaking directly to him about his problems.

我們聽師父上人講經往往就有這種感受，尤其是在現場聽，他的感受特別明顯，師父講的不就是講我嗎？每個人下來都說師父講我。

When we listen to our revered Shifu's lectures, we often have this kind of feeling. Particularly if we listen live in the studio in person, the feeling is especially evident. Isn't Shifu talking about my problems? After the class, everyone said that Shifu was talking about his problems.

它就是什麼？這是師父老人家至誠感通。所以台上講那個人就不是普通人了，他就是佛菩薩。

Why is this? This is Shifu's utmost sincerity eliciting the connection with his audience. So, the person on stage is no longer an ordinary person, he is a Buddha or a Bodhisattva.

求這種感應，必須要把自私自利放下，把名聞利養放下，把五欲六塵放下，把貪瞋痴慢放下，一切都放下了，你這個感通就出來了。

To seek such resonances, we must relinquish selfishness and egoism, relinquish fame, prestige, gain, and offerings, let go of all desires that arose from our senses, such as wealth, lust, prestige, eating, and sleeping, let go of greed, resentment, ignorance, and arrogance. After we let go of all, the resonances will then naturally occur.

西方極樂世界他們的眾生，這些菩薩們心地清淨，所以自性本有的德能全都出現了，所以眾生的心想他全知道，所以他度化眾生隨意自在。

The bodhisattvas in Sukhāvātī are pure-hearted, the virtues and capabilities within their self-nature have been utterly revealed. They know the minds of all beings, thus, they are capable of liberating all beings with ease as they wish.

只要跟眾生有緣，他就能夠有本事來度眾生，也真的有這樣的能力，那才能夠擔任眾生的導師，否則你自己都沒有這樣的一個智慧能力，你自己都未必能夠摸清楚方向，你怎麼去引導眾生。

As long as they have an affinity with any being, they are capable of liberating them. Indeed, only when one really possesses this ability, can he be a mentor to all beings. Without such wisdom and ability, you won't even know your own direction, let alone be able to guide all beings.

所以經上講，為諸眾生做大導師，極樂世界的每一位菩薩都有這個能力。好，這是講他心通願。

So, the sutra states that you can be a great mentor for all beings after Sukhavati rebirth," because every bodhisattva in Sukhāvātī has this ability. This is the Vow of the supernal power of reading others' minds.

The Supernal Powers of Unimpeded Bodily Function and the Ability of Making Offerings to All Buddhas

下面我們來看第十和第十一願，我們一起念：

Next, let us take a look at the tenth and eleventh Vows. Let's read together,

「我作佛時，所有眾生生我國者，皆得神通自在，波羅蜜多，於一念頃，不能超過億那由他百千佛剎，周遍尋歷，供養諸佛者，不取正覺。」

“When I become a Buddha, living beings born into my land will all obtain the supernal power of perfectly unimpeded bodily function. In the moment of one thought, if they are unable to travel and tour hundreds of thousands of billions of nayutas of Buddha lands to make offerings to all Buddhas, I will not obtain the Anuttara-Samyak-Sambodhi.”

謝謝！這是講第十願神足通願，和第十一願遍供諸佛願。

Thank you! This is talking about the

10th Vow: All will have supernal powers of unimpeded bodily function and

11th Vow: All will have the ability of making offerings to all Buddhas.

這兩願，其實神足通願屬於前面神通能力這方面，遍供諸佛願是講菩薩們日常的生活。但是這兩願合在一起就更簡潔，就是為了文字上簡潔。

Between these two Vows, the unimpeded bodily function belongs to the supernal powers as we mentioned before, while the Vow of making offerings to all Buddhas is about those bodhisattvas' daily lives. It is more concise in writing to combine these two Vows together.

神足通也就神足智通，也叫做如意通，身通等等。

The supernal power of unimpeded bodily function is also called the supernal wisdom-power of bodily function, the supernal power at will, or the supernal power of the body etc. (*Skt. rddhividhi-jana)

這種通在『大智度論』上面給我們講，它有三種：

According to *A Commentary on Mahāprajñāpāramitā-Sūtra*, this kind of supernal power contains three types:

一個是能到，能到就包括你能飛行，能夠移遠令近，或者把遠拉到近處，或者近處拉到遠處。

firstly, it is the power of reaching, including that you can fly and transform far objects to become near, or vice versa.

也就是說比如說你現在想去美國，日本在這邊，東半球，美國在西半球，現在你想到美國，不用坐飛機，你要有神通的話，一念之間你就到了。

For example, you are thinking of going to the U.S. now. Japan is here in the eastern hemisphere, and the U.S. is there in the western hemisphere. Now you want to go to the U.S. There is no need to take an airplane; you can reach there in just one thought if you have this supernal power.

這就是能到。你把遙遠的距離縮短了，兩萬公里一下就變成近在咫尺了，你有這些能力。

This is the power of reaching, you have shortened the distance; twenty thousand kilometers suddenly becomes very close. You have this ability.

還有呢就是包括此處沒，彼處出，你的身體很隨意地，一下子到美國，一下子來日本，或者兩個地方同時出現。

This supernal power also includes “disappearing from one place and appearing at another.”

Your body suddenly goes to the U.S., suddenly back to Japan, or appears in both places at the same time; you are at ease as you wish.

An Eminent Monk Visits 500 Families Simultaneously

在這個『神僧傳』裡面就記載有一位高僧，他就有這個神足通，他是印度的高僧，來中國弘法，度化很多人，法緣也很殊勝。

The Biography of Divine Monks recorded a monk with the supernal power of unimpeded bodily function. He was an eminent Indian monk. He came to China to impart Dharma and liberated many people. His Dharma-affinity was phenomenal.

結果他要走的時候，他要回印度了，大家對他念念不捨，這些信眾都要請這位高僧去家裡吃飯，那個大師他都點頭同意了。

When he was going back to India, everyone had an unceasing-affection for him. The believers all wanted to invite this monk to their home for a meal, this master nodded and agreed with each of them.

好了，到了晚上，每一個人他家裡都請到這位高僧，同時到五百家去吃飯。

Well, that night, everyone had this eminent monk to their home for a meal, he went to 500 families at the same time.

第二天早上，大家為這大師送行，每個人都說，大師對我特別慈悲，你看他到我家吃飯。

The second day, everyone came to bid farewell to this master. Everyone said, "The master is particularly compassionate to me. Look! He accepted my invitation."

那個人說，不是啊，他到我家吃飯。結果大家一問的時候，每個家裡都有，

Some other ones said, "No, he came to my house." It seemed that everyone had had the master over to their homes.

那個高僧已經走了，大家一對，這高僧了不得，他能夠同時在五百家顯現，

That eminent monk had already left. Under investigation, they found this eminent monk was amazing, he manifested in 500 families simultaneously.

這神足通，滿足大家的需求。

This is the supernal power of unimpeded bodily function, which can gratify everyone's needs.

我看了這個也挺羨慕的，你看請我的人現在也越來越多，我就是也很希望都能滿足大家的願望，但是自己很慚愧，沒有這個神足通。

When seeing this, I envy his ability very much. There are more and more people inviting me now, I also hope to gratify everyone's needs. Yet, I am ashamed of myself, I have no power of unimpeded bodily function.

如果我能也像他這樣，你請我我也來，他請我我也去，那個地方請我講經，我可以同時示現在每個地方講經，那個度眾生真是自在了。

If I could be like him, I would come when you invite me and go where another invites me.

People in different places invite me, I can manifest simultaneously in each place to give lectures, this makes liberating all beings an ease.

所以現在沒有這個能力，大家也別見怪，有時候也理解我，我現在以學習為主。

However, I do not have this ability now, I hope that you don't take this as an offense. Please understand that I am still learning.

等到西方極樂世界後，我一定回來，每個人請我我一定去。所以這神足通，這是度眾生的方便。

I assure you that I will come back after Sukhāvātī rebirth. By that time, whoever invites me, I will definitely go. This is the supernal power of unimpeded bodily function, an expediency for liberating all beings.

不過現在我們師父老人家你看很有智慧，他用遠程教學的工具，近似於神足通。

Nevertheless, our Shifu now is very intelligent, he uses the tool of long distance teaching, similar to the supernal power of unimpeded bodily function.

你看，很多同修想見老法師，把電視機打開，光盤一放上，老法師就在你面前，

Many fellow practitioners want to see Shifu, they can just turn on the TV set and insert a disc, Shifu will be right in front of them.

你就可以聽經聞法了，老法師不就等於現無量無邊身嗎？就到你家裏去給你講法。

They can then listen to his sutra teachings. Isn't our Shifu equal to manifesting infinite bodies?

He goes to your house to teach you Dharma.

現在網路也很方便，還有這個衛星，所以能夠把師父的化身送到你家裏來，

Now the internet is very convenient, plus there are satellites, they can send Shifu's transformation-body to your house.

所以我們聽經聞法，不管是聽師父這個肉身講，還是聽那光盤那個化身講，都是要用至誠恭敬的心，你就能得到真實的利益。

It does not matter whether we listen to the Dharma from Shifu's physical body (*rūpakāya) or the transformation-body (*nirmana-kaya) in the disc, we can obtain real benefits as long as we use utmost sincerity and respect.

千萬不要有分別，覺得我聽光盤好像沒有聽那個肉身那個講得這麼殊勝，這是你自己分別執著，We must not have discrimination and feel that listening from a disc is not as phenomenal as listening to his physical body. This is your own discrimination and attachment.

所以只要有十足的誠敬，你聽經聞法，聽光盤是一樣的。神足通剛才講了是第一條，是能做到。So long as we have complete sincerity and respect, learning Dharma from a disc is the same as learning directly from in front of the teacher. We just spoke of the first trait of the supernal power of unimpeded bodily function, reaching.

The Power of Transformation and Its Potential Risks

第二是轉變，就是他能變化。大的能變小，小的能變大，一能變成多，多能變成一，

The second is transformation, which means you can make changes, changing things from big to small, from small to big, and changing things from one to many, or from many to one.

這你想怎麼變就怎麼變，這個很難得。

You can transform things as you wish, this is rare to come by!

我們看『了凡四訓』裏面就講了這個一個故事，說當時呂祖他學習點金術，

In *Liao Fan's Four Lessons* there is such a story, saying that a long time ago Luzu was learning alchemy.

他老師跟他講說，你學了點金術能點鐵成金，點了金之後，你就拿這個黃金可以救濟眾生，教你這個。

His teacher said to him, "After learning alchemy, you can touch the metal and turn it into gold.

When it becomes gold, you can use this gold to help others. I'll teach you this."

結果呂祖就問，我點了這些金，到時候會不會將來變成鐵？還原了怎麼辦？老師告訴他，將來五百年後還會變成鐵。

Luzu asked, "After I turn this into gold, will it become iron in the future? What should I do if it turns back?" The teacher said, "It will become iron after 500 years."

呂祖說我不學了，為什麼？我現在點成金了，五百年後他拿了金變成鐵了，不等於害了五百年後的人嗎？他不學。

Luzu said, "I do not want to learn." "Why?" "I now turn it into gold, but five hundred years later, people will only get metal from this gold; doesn't it mean that I will harm people who live five hundred years later?" He refused to learn it.

老師就很在讚嘆他，說你這種這個善心，考慮到五百世之後的人，你這個提升很大，學道要成仙需修三千件善事，你這一念就超越了。

The teacher, praising him highly, said, "With this altruistic heart of considering people five hundred years later, you have made a great elevation. It takes 3,000 good deeds to cultivate to the level of an immortal but this one thought of yours has exceeded that."

你看看道家，他們也講究這種變化，用這種神通不是為自己，完全是為眾生。這點非常重要。

Look! Daoists also stress the skill of transformation. But they do not use this supernal power for themselves, they do it completely for others. This is very important !

如果有了一點神通，你就自私自利放不下，你想著有為自己的念頭，那就很麻煩，
If we have a little bit of supernal power yet don't let go of selfishness and egoism, still harboring thoughts of ego, that would be really troublesome.

用這種神通來為自己去騙取一些名聞利養，那個罪業就造得大了，這屬於盜心。

Using this kind of supernal power to cheat our way into fame, prestige, gain, and offerings for ourselves, that would be creating a big negative karma. This belongs to a mind of stealing. 『楞嚴經』這四種清淨明誨裡，講這個盜心要是不去除，縱然你修出三摩地，你有神通，你將來也會變成妖魔鬼怪，你在這世間會欺騙一些眾生。

According to the Four Clear Instructions on Purity in *The Śūraṅgama Sūtra*, if we don't eradicate the stealing mind, even when we attain samadhi and gain supernal power, we will become a demon in the future and deceive all beings in this world.

所以不可以有盜心，名聞利養通通放下，你不放下將來害自己，這些造這種罪業，多半都是得到地獄去。

So, we should not have a stealing mind, we should renounce fame, prestige, gain, and offerings. If we don't let go of them, it will harm us in the future. Those who create this kind of karma mostly end up in hell.

你看道家他也講這個神通，用它來幫助眾生，那西方極樂世界也是一樣的道理，你用這些神通變化可以能利益眾生，但是它比道家殊勝太多了。

So, Daoists also speak of supernal power, using it to help all beings. In Sukhāvātī, it is the same principle. You can use these supernal powers to benefit all beings, yet it is much, much more phenomenal than Daoist.

道家你看點鐵的五百年而已，只能夠成金五百年，五百年它還原了。但是西方極樂世界菩薩，他點了鐵，成了金，永遠是金，它絕對不會還原，

Daoists can change the iron into gold for only 500 years, it will return to its original form 500 years later. But when the bodhisattvas of Sukhāvātī turn the iron into gold, it will stay as gold forever, never returning to its original state.

絕對不會說在利益眾生上有絲毫欠缺，這個神通是圓滿。

They will not have the slightest shortage in regards to benefiting all beings. Their supernal power is consummate.

所以這是如意神足，如意通。

This is the supernal power of unimpeded bodily function, or the supernal power at will.

第三是講聖如意。

The third is holy transformation, the supernal ability to transform things as one wishes, 聖如意就是講在六塵之中，色聲香味觸，這個接觸當中，那些不可愛的，不清淨的東西，你能讓他變得可愛和清淨，就是他能夠轉化，這是聖如意。

which means that you can turn those unlovely, impure objects within the six dusts of **form, sound, smell, taste, touch, and concept** into lovely and pure objects. They can transform objects. This is called holy transformation.

好比說釋迦牟尼佛常常做這樣的示現，

Shakyamuni Buddha often made this kind of demonstration.

他去乞討，佛當年是乞食的。討來的這些飯菜，可能已經是變味了，不能吃了，我們講不衛生。但是佛照吃，把那些很難吃的放到嘴裡，全變成了美味，上等的甘露。

For example, in His time the Buddha begged for alms, those alms-given food might have become tainted or inedible, we say it is not hygienic; but the Buddha ate it as usual. He put that bad tasting food in His mouth, it would then become a delicacy, the finest sweet dew.

佛有這樣的能力，所以他吃什麼都不妨礙。

The Buddha possesses this ability. He would not be hindered by whatever He ate.

我們不行，我們看到那些過了期的，或有細菌的，那不能吃，吃了我們就拉肚子，是吧？就我們沒有這個能力。

We cannot. If we ate food which had expired or with bacteria, we would have diarrhea after eating it, right? It is because we do not have this ability.

但是這種能力，我們雖然沒有，但是可以近似地把它開發一點，怎麼開發，用你的良善的意念。

However we can develop something similar. How do we develop it? Using our good mind.

Using Our Good Intentions to Transform Things and Other People As Well As Resolve the Disasters of the World

好比你在吃飯之前你先合掌，恭敬地念十聲佛號，想阿彌陀佛，用他的清淨光照耀這個食品，把這食品也變成上等的美味甘露，我吃了之後能夠斷煩惱，能夠消業障，然後你去吃。

For example, before eating, we join our palms and respectfully recite Amitabha ten times, contemplating Amitabha's pure light shining on this food and turning the food into the finest delicacies and sweet dew, which will eradicate our defilements and reduce our karma. And then we eat it.

你看用這種良善的意念能轉化，現在科學也證明了，就在我們東京，江本勝博士，

Using this kind of good mind can transform mass. Some scientists have now proven it, such as Dr. Masaru Emoto in Tokyo.

我跟師父老人家去過他那個辦公室，去過兩次，就看到他做水結晶的實驗，他就發現人的念力，念頭能改變水的結晶，那個結構。

I have accompanied Shifu to visit his office two times and saw his water crystallization experiments. He discovered that the power of people's minds can change the structure of water. 如果我們生起善念，用感恩的心，用愛心對那個水，那個水在顯微鏡下面觀察，那個結晶非常美，照片裡頭照出來。

If we give rise to good thoughts, using a heart of gratitude and love towards water, the water crystals will be very beautiful under the observation of a microscope. The pictures taken at that time showed this result.

假如我們用不好的念頭，比如說討厭你，我恨你，這種惡念相加，那個水，那結晶就很醜，很難看。同樣的水，結晶的結構不一樣，那就是因為我們念頭對它的作用不同。

If we used bad thoughts, such as "I dislike you" or "I hate you," rendering these kinds of bad thoughts to the water, the water crystals would look very ugly, very bad. The same water manifests different crystal structures, it is all because our different thoughts rendered them with a different effect.

所以我們吃飯也好，平常喝水什麼的，都要念阿彌陀佛。阿彌陀佛這個念頭是最美的，最善的，那就會把這些食品變成上等美味了，那對你健康決定有好處。

For this reason, when we are eating, drinking, or taking something else, we must recite Amitabha. This thought of Amitabha is most beautiful, most kind, it will turn food into the finest delicacies and definitely bring benefit to our health.

不僅對水，對食品要這樣，對一切人都是這樣，其實人的感應是更明顯了，那水都能變化，人哪能不變化？

Not only should we act this way with water and food, we should act the same way towards all people. In fact, our good minds should have much more of an effect on people. Even water can be transformed, how could it be possible that people are not transformed?

所以當我們看到一個人對著我們沉著臉，他不高興的時候，我們對他非常恭敬，微笑，微笑是發自真誠的，不要皮笑肉不笑，你要很真誠地對他，用愛心對他，那麼其實那個氣場就能夠改變。

Therefore, when we see a person scowling at us and he is not happy, we should treat him with special respect and a smile. This smile is sincere, not hypocritical. We must treat him with sincerity and love, the magnetic field will really be changed.

真的，這試驗非常靈的，一定永遠要對一切人用愛心，用善心，用善意，讓愛心遍法界，善意滿人間，那我們周圍的一切境界、環境都是最好的，這等於近似地在落實極樂世界在我們的身旁。

It is true, this experiment is very effective. We must treat all people with a heart of love, kindness, and good intentions. Let love spread through all dharma-realms and let good intentions fill the world, then all the realms and environments surrounding us will become the best. This is similar to implementing Sukhāvātī in our world.

其實道理都是一樣，就是念力的作用，現在西方科學家也都證實了念力的這個效果。

The principle is the same, it is the function of the power of our mind. Nowadays Western scientists have also proven the effect of mind-power.

念力是有能量，你念頭一起來，它就有作用，就有能量，它就能對物質發生改變，

This mind-power comes with energy. When you give rise to a thought, this thought will generate energy and function to change substances.

所以科學家提出一個「以心控物」這樣的理念，心是能夠控制物質。

For this reason, scientists have proposed a concept of “controlling things with the mind.” In other words, our heart can control substances.

我們希望這個地球化解災難，怎麼做？就是要用自己最良善的意念為這個世界祈禱，

We all hope that the disasters of Earth can be resolved, how do we do it? We should pray for the world with our kindest and best thoughts.

那我們念阿彌陀佛。所以大家在這裡七天，就是培養自己最良善的意念，你不僅身體會好，你的這個依報環境，比如說家庭，你的社區等等，你都會非常好。

We gather here for seven days to recite Amitabha, it is to cultivate our kindest and best minds. Not only will we get good health, the environment of our circumstantial retribution such as our family and our community will all get better.

而且我們這個整合起來的這種念力可以化解災難。

Moreover, our mind-power integrated together can resolve disasters!

要化解這個世界的災難，科學家有一個公式，

To resolve the disasters of the world, scientists have a formula.

就百分之一的平方根，這七十億人口百分之一，再開個平方根，大概八千人，如果在一起，大家用這種意念去改造這個世界，來化解災難，是可以辦得到。

If there are people of one-hundredth of the square root—approximately the square root of one percent of the population of seven billion, which is about 8 thousand people—using their minds to transform this world and to resolve disaster altogether, the disaster can be eliminated.

我們這裡假如有一百人，我們用共同的念力，至少可以化解一百萬人口的地區的災難，所以不能小看我們的力量。

Now we have about 100 people here, using the power of the same mind, we can at least resolve the disasters in a region of the population of one million. So, we must not underestimate our power!

這裡是講神足通願。

This is about the Vow of the supernal power of unimpeded bodily function.

Visit and Tour the Universe within One Thought

底下的這個遍供諸佛願，也就是講他能夠在一念之間，超越和到達百千萬億佛刹，就是無量無邊的佛刹可以周遍巡歷，都能夠遍遊國土去供養那裡的諸佛如來。

The following is the Vow of making pervasive offerings to all Buddhas, which means that, in just one thought, they can transcend and reach hundreds of thousands of billions of nayutas of Buddha lands. That is to say that they can widely visit and tour infinite Buddha lands. They can go sightseeing to those lands and make offerings to all Buddhas.

遍供諸佛如來，當然能夠聽經聞法，能夠使自己大幅度地提升。

After pervasively making offerings to all Buddhas, of course they will listen to Buddha's preaching, thus greatly elevating their own cultivation.

這個極樂世界，這些是菩薩們的日常活動，天天都是這麼做，所以喜歡旅遊的人最好都要到西方極樂世界，你到西方極樂世界，你的旅遊範圍不是地球，是十方諸佛國土，

This is the daily life of bodhisattvas in Sukhāvātī, they do so every day. People who like to travel are better off going there. Once you arrive in Sukhāvātī, the range of your traveling is not limited to Earth but to all Buddha lands in all directions.

而且你不用買機票，你不用護照，不用簽證，說去就去。太殊勝了。

And you do not need to buy an airline ticket, do not need a passport, and do not need a visa either. You can go anytime you want. This is extremely phenomenal!

今天上午這堂課，我們就講到這裡，有講得不妥之處，請諸位法師大德多多批評指正。

This morning's class has to end here. If there are any improper places, I implore you all, esteemed Venerables and great virtuous practitioners, to give me critiques and corrections.

謝謝大家，阿彌陀佛。

Thank you everyone! Amitabha.