

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

**The 12th Vow: All Will Absolutely Accomplish
True Enlightenment**

尊敬的諸位法師，諸位大德同修，大家下午好！阿彌陀佛！

Respected Venerables and great virtuous practitioners, good afternoon everyone. Amitabha!

今天上午定弘在跟大家做完這個講經的報告之後，跟大家一起念了一會佛，感覺到這個磁場特別好，大家念佛念得很用心，繞佛走路都很有威儀，我們相師父也非常會帶領。

This morning, after finishing class, I went to recite Amitabha with you all for a while. I felt that the atmosphere was particularly good. Everyone recited very attentively, the circumambulation and the walking were all very dignified. Venerable Xiang led us very well.

整個道場雖然不大，人比較擁擠，但是都井然有序，非常難得！這個是跟大家發起這種誠敬心來念佛、來護世息災是息息相關，如果大家沒有這顆心，也不可能有這樣莊嚴的道場的成就，希望大家再接再厲。

The entire center is not very big, a little bit crowded, but orderly. It is quite remarkable! This has much to do with all of you who brought forth the sincere heart to recite Amitabha, to protect the world, and to eliminate disasters. If everyone does not have this heart, this solemn center will be impossible to achieve. I hope that everyone makes persistent efforts.

今天是第二天，後頭還有五天，繼續努力，相信是越來越好，這七天下來，我們希望能夠達到『彌陀經』上講的，若一日，若二日，乃至七日，一心不亂，那麼你們每一個人都會有把握往生西方。

Today is the second day. We still have five days left. Keep up the good work! I believe it will get better and better. In these seven days, we hope to achieve what *The Amitabha Sutra* states that for one day, two days,... or even up to seven days, with single-mindedness... Each of us will then attain the assurance of Sukhāvati rebirth.

我們繼續來學習『無量壽經』的彌陀四十八大願，我們來看第十二願，在經本裡頭第十二願，我們一起把這個願文念一下，大家都找到了？預備起：

Let us continue to study Amitabha's Forty Eight Great Vows in *The Infinite Life Sutra*. Let's see the twelfth Vow, the twelfth Vow in the scripture. Let's read the verse together. Has everyone found the place yet? Ready, set, go:

「我作佛時，所有眾生，生我國者，遠離分別，諸根寂靜，若不決定成等正覺，證大涅槃者，不取正覺。」這是第十二願，定成正覺願。

"When I become a Buddha, all living beings born into my land will keep away from discrimination, and all the roots of their six senses will dwell in quietude.. If they are not resolute to achieve samyak-sambodhi (*supreme correct enlightenment) as well as realize the great nirvana* (the state of eternity, bliss, substantiality, and purity), I will not acquire Anuttara-Samyak-Sambodhi." This is the twelfth Vow:

12th Vow: All will absolutely accomplish Anuttara-Samyak-Sambodhi.

這個願文講述的是在我成佛的時候... 這是法藏菩薩發的願，說當我成佛了，所有一切眾生，這包括十方一切世界，一個都不漏，當然我們都包含在內，只要生到西方極樂世界，必定遠離一切分別心，六根都會寂然安靜，就是不起心，不動念，不分別，不執著，如果有人不能決定成佛，證入大涅槃的，我就絕不成佛。

This verse states that “When I become a Buddha...” This is the Vow that Dharmākara Bodhisattva made, saying that, when He becomes a Buddha, all beings of all worlds in ten directions, of course including ours, none will be left out. As long as they are born into Sukhāvātī, they will surely keep away from discrimination, and the roots of their six senses will dwell in quietude. This suggests that their heart would not be moved and give rise to thoughts, nor would they have discrimination and attachments. If someone cannot assuredly attain Buddhahood and enter the great nirvana, He will absolutely not procure Buddhahood.

這是願文所說的內容，阿彌陀佛已經成佛了，換句話說，這個願也已經圓滿了。

This is the content stated in the verse of this Vow. Amitabha has already become a Buddha, in other words, this Vow has already been perfectly realized.

320 Trillion Delusion, Discrimination, and Attachment within a Finger Snap, the Universe Thus Forms

我們知道要成佛，他就是要放下妄想、分別、執著。其實每一個眾生本來是佛，但是因為我們自己有妄想、分別、執著，所以就無法得到佛的受用。『華嚴經』上講，一切眾生都有如來的智慧，如來的德能，如來的相好，這就是佛的受用，我們得不到，原因就在於我們有妄想、分別、執著，六根在接觸六塵境界的時候，它就會起心動念，就會分別執著，忍都忍不住。

As is our understanding, we must relinquish delusion, discrimination, and attachment in order to become a Buddha. In fact, each being is innately a Buddha, yet due to delusion, discrimination, and attachment, we cannot have the enjoyment and capability of a Buddha. According to *The Avatamsaka Sūtra*, all beings have the wisdom, virtues, capabilities, and graceful laksana of Tathagata. These are the enjoyment and capability of a Buddha. Yet we cannot obtain them. The reason is that we have delusion, discrimination, and attachment. When our six sense organs (*eyes, ears, nose, tongue, body, and mind) contact the six dusts (*the fields of form, sound, smell, taste, touch, concepts), our hearts will move and give rise to thoughts. We cannot help but have discrimination and attachment no matter how hard we try not to have them.

我舉一個例子來講，例如我們看到這有一個鐘，佛看到這個鐘的時候，他是不起心、不動念、不分別、不執著，但是又看得清清楚楚，他只有第一念，沒有第二念，這是佛他的心就是清淨的，就是這裡講的六根寂靜，不起心、不動念才寂靜，當然更是遠離分別和執著。

Let me give an example, here I have a bell. When a Buddha sees this bell, He will not give rise to thoughts. He has neither discrimination nor attachment. Yet, He sees it distinctly. He only has a first thought, He does not have a second thought. This is due to Buddhas' heart being pure. It is “the quietude of the roots of six senses” mentioned in this verse. Only when a heart neither moves nor arises thoughts, will one obtain quietude, and of course he will keep away from discrimination and attachment without any doubt.

可是凡夫不行，凡夫看到鐘，第一念看到了，他馬上就起第二個念。第二念，這是一個鐘，這叫妄想起來了，念頭動了，本來是鐘就好了，你還起一個念頭，這是鐘。然後第二念起了還不止，還有第三

念，這個鐘是很好的一個鐘，這叫分別，分別它的好醜，這是落了兩邊了。本來動妄念的時候還沒到兩邊，還沒有分別，這第三念就有分別了。

But mortals cannot. After the first thought when seeing a bell, a mortal immediately has a second thought. The second thought is that “this is a bell.” This shows that your delusion arises because your mind is in motion. It is okay with the first thought of seeing a bell, but you have a second thought of “this is a bell.” Not only this second thought, a third thought of “this bell is a very good bell” followed. This is called discrimination, you differentiate its goodness or ugliness and have fallen into “two extremes” (Skt. *vama-daksina*). When the second thought of delusion arises, you still have not fallen into the extreme. You still have no discrimination. Yet discrimination appears with your third thought.

分別還不止，第四念，這鐘這麼好，我想要，這是執著，甚至貪著心都起來了。第三念、第四念，那是念念都在造業了。

Not only the third thought of discrimination, but the fourth thought of “this bell is so good, I want one” also arises. This is attachment. Now even avarice has emerged. When the third and the fourth thoughts arise, you have made karma in your every thought.

正是因為我們有這些起心動念、分別執著，所以就變現出六道輪迴，我們就深深地墮落在這個妄想、分別、執著所變現的六道輪迴這個魔網當中，出不來。而這些境界全都是虛妄，根本不是真實。

It is precisely due to our heart moving and arising thoughts, leading to our discrimination and attachment that make the six paths of samsara appear. And then we have deeply corrupted ourselves into Mara’s net (Mara is a demonic god who runs rampant in Kāmadhātu, the “*Desire Realm*” of Buddhist cosmography. He attempts to corrupt the other inhabitants of Kāmadhātu, including animals, humans, and demigods, by tempting them with desire and instilling them with fear.) and are unable to get out. However, these realms are all illusory, they are fundamentally not real at all.

佛非常懂，佛他沒有動念頭，他看那個動念頭的人非常清楚，他迷在這種境界當中。而念頭一動，它就會更變現境界，這個境界就這樣念念相續，沒有停止。就像一個做大夢的人，他就一直在夢裡面，他就醒不過來，那個夢境就是他的妄想、分別、執著在變現，一念接一念。

The Buddha knows very well, so He does not give rise to thoughts. He sees distinctly the people who give rise to thoughts and are deluded within these realms. When our thoughts arise, they will manifest realms. These realms will be altered by our unceasing thoughts one after another, as if a person who is in a big dream is unable to wake up. That dream is manifested by his delusion, discrimination, and attachment. It is altered by his thoughts one after another.

『菩薩處胎經』告訴我們，這是彌勒菩薩跟我們講的，說一彈指有三十二億百千念，念念成形，形皆有識。這是把我們這個宇宙的現象，根源講出來了

In *The Teachings to Bodhisattvas While the Buddha Was in the Womb*, Maitreya Bodhisattva tells us, “We have 320 trillion thoughts within a finger snap, every thought becomes a form and every form has its consciousness.” This points out the origin of the phenomena of our universe.

我們凡夫起心動念速度非常地快，一彈指這比一秒鐘要快，彈得快的，你可以一秒鐘可以彈五下，可是在這一彈指當中，有多少個念頭已經生滅了？三十二億百千。

We mortals give rise to thoughts at a very fast pace. The time of a finger snap is faster than one second. If snapping fast, you probably can snap five times in one second. Yet, in this one finger snap, how many thoughts have already arisen and ceased? 320 trillion.

一百乘上一千是十萬，三十二億百千就等於三百二十萬億個念頭，這一彈指之間，那速度太快。那再乘上五，就一秒鐘，有一千六百萬億個念頭，

100 x 1,000 is one hundred thousand. 100,000 x 3,200,000,000 is 320 trillion thoughts. This is within the duration of one finger snap! The speed of our thoughts is too fast! Multiply it by five if one can do five snaps in one second, that will be 1,600 trillion thoughts in one second.

念念都成形，形是指我們的物質現象。就像一個夢境，夢境裡頭有物質現象，成形了。形皆有識，識是指精神現象，

Every thought becomes a form. Form refers to the phenomena of substances. Just like a dream, there are phenomena of substances in our dream, it shapes forms. And all forms have consciousness, which refers to the phenomena of the spirit.

每一個物，它都有精神這個現象，它都有見聞覺知，有受想行識。如果沒有，那江本勝博士測那個水，那水結晶不會變化，為什麼水結晶它會跟著念頭變化？因為水結晶裡面有見聞覺知，有受想行識，這是形皆有識。

All substances have their spiritual phenomena, they all have the capability of seeing, hearing, feeling, and perceiving. They also have sensation, perceptions, mental formations, and consciousness. If not, then the water crystals would not change in Dr. Masaru Emoto's experiments. Why do water crystals change in accordance with people's minds? Because water has the capacity of seeing, hearing, feeling, perceiving, as well as sensation, perceptions, mental formations, and consciousness. This indicates that "all forms have consciousness."

連礦物，這水是礦物，礦物裡面都有這個精神現象，那動物植物就更多了，所以整個宇宙就是這種物質世界加精神世界的一個總合體，而它的根源就是念頭，一念出生就變現整個宇宙，裡頭有物質世界，有精神世界。這個宇宙它的存在的時間有多長？是一千六百萬億分之一秒，這是宇宙，每一個宇宙存在的時間，這個宇宙是由那個念頭現出來的，

Even minerals like water have spiritual phenomena, let alone vegetation and animals. So, the whole universe is a meaningful unity of material and spiritual worlds. Yet its origin is thoughts. One arising thought manifests a whole universe, in which there are material worlds and spiritual worlds. How long will this universe exist? It is 1/1,600 trillionth of a second. This is the duration of the existence of each universe, and it is manifested by one thought.

The Universe Arises and Ceases in A Speed of 1,600 Trillion Times Per Second

但是這個念頭，一個念頭滅了，第二個念頭又生了。所以當前面一個宇宙滅了，後面一個宇宙又生了，一生出來又是一千六百萬億分之一秒，又滅掉，第三個宇宙又起來.... 以一秒鐘一千六百萬億個生滅的速度在往前演變，這是我們的宇宙，它的現象是這樣的。這種現象，一般人哪裡能覺察？

However, when this thought ceases, another thought arises. So, when the current universe ceases, the next universe arises and exists only 1/1,600 trillionth of a second. When the second universe ceases, the third universe follows immediately... The universe arises and ceases at the speed of 1,600 trillion times per second. This is the phenomenon of our universe! How can an ordinary person be able to detect such a phenomenon at this speed?

因為它生滅速度太快了，乃至你看到它就是一個相續的現象，你看不到它在生滅的現象。這個不難懂，例如我們看電影，現在都是數碼影音的，就比較難講，過去的是有底片。這一張底片你放在那個

放映機上，它是用光投射，把那影片就投射到前面的螢幕上。這一張底片就是一個畫面，這個畫面是圓滿具足的

Due to this incredibly fast speed of arising and ceasing, we can only see the phenomena of its continuity and cannot detect the phenomena of its arising and ceasing. This is not difficult to understand. For instance, we watch movies; the digital video and audio nowadays has made it difficult to explain, but it is easier to understand with the films of the past. When we put one film on a projector, it is projected to the front screen with light. One frame manifests one picture, this picture perfectly contains everything.

然後很快的速度，這張底片就換成第二張，那個光熄了，換成第二張，然後光又亮了，又把那個第二張的底片又投射到這個螢幕上，如是這樣一張一張地換，大概是一秒鐘二十四張，這樣的速度。

With a very fast speed, this picture is replaced by a second one as the light goes off. When the picture of the second frame is projected onto the screen, the light goes on again. Just like this, one picture appears after another with the speed of about 24 pictures per second.

所以我們看到這個螢幕上的畫面，它是一個連續的現象，看電影就有情節了，武打片，你打我，我打你。實際上你看那個底片就是一張一張，它沒有動，但是看到那個畫面上，它就在動，活靈活現。我們這個眼睛等於是受到蒙蔽了，被騙了，把那個一秒鐘二十四個生滅的現象，以為它是一個真實的、連續的一個現象。你看一秒鐘二十四個生滅都已經把我們騙了，那現在事實是宇宙每秒鐘一千六百萬億個生滅，你怎麼可能看出它是一個假相？

When we see the pictures on the screen, it is a continuous phenomena; it is like watching a movie—such as a martial arts movie—you beat me and I punch you, the plot forms. Actually, if you see the film, it is one image after the other; they are static. Yet, the result is vivid as real when you see the screen. Our eyes are deceived, are fooled, and regard the phenomena of arising and ceasing 24 times per second as continuous real phenomena. Look! The twenty four times arising and ceasing in one second has already deceived us. Now the “the truth of the reality” is that the universe arises and ceases with the speed of 1,600 trillion times per second, how can you possibly tell that it is just an illusion?

而且這個底片是個立體的，它不僅是三維空間，它是多維次空間，在理論上講，是無量維次的空間，不像電影，它只是個二維空間，一個平面而已。實際上是一個多維次的空間，每一個空間它的存在就是一千六百萬億分之一秒，這是事實真相。彌勒菩薩給我們講了，他看到，他是等覺菩薩。

Moreover, this film of our universe is three-dimensional; it is not only three-dimensional but multidimensional. In theory, it is the space of boundless-dimensions. It's not like a movie, a flat surface with only two-dimensions. The universe is, in fact, a multidimensional space. The existence time of each space is 1,600 trillionth of a second. This is the true phenomena told by Maitreya Bodhisattva. He can see the speed of arising and ceasing! He is a Virtually Enlightened Bodhisattva ([*the 51st stage, also the penultimate stage of Buddhist practice; following this stage a bodhisattva attains buddhahood and enters the stage of wondrous enlightenment](#)).

能看到這樣的生滅速度的，那是八地以上的菩薩。他的定功非常地深，這種微細的生滅，他能夠看得清清楚楚。我們凡夫不可能，我們的念頭太粗了，心太粗，沒辦法覺察這樣微細的境界。但是我們相信佛告訴我們的，菩薩告訴我們的沒錯，確實是這樣。

Only the bodhisattva of eighth bhumi ([*the stage of “Immovability,” bodhisattvas in this level have overcome all afflictions, achieved nirvana, and will no longer regress](#)) and above can see this arising and ceasing. Their samadhi is very deep, they can distinctly see this extremely subtle arising and ceasing. It is impossible for us mortals to see. Our thoughts are too coarse, our hearts

are too hasty. We would not be able to detect such subtle states. But we believe what Buddhas and Bodhisattvas told us would not be wrong. It is indeed like this.

正是因為有這種念頭的不斷的生滅，念念相續，才有我們宇宙大千世界一切萬有的存在。而這個存在的當下，那就是空的，這是你念頭變的，實際上什麼都沒有，你要把它以為真有，那你就錯了，你要再加上分別執著，那你是自尋煩惱，就像一個人做夢，他就醒不過來，就在夢境裡自尋煩惱，It is exactly because these kinds of thoughts continuously arise and cease, one after another, that our trichiliocosm (An area of 1,000 unit worlds cubed, the edification area of a single Buddha) manifests the existence of all things. Yet, at the moment of existence, it is empty; it is all manifested by our thoughts. In reality, there is nothing at all. If you regard it as real, you are wrong. If you add discrimination and attachment, you are seeking trouble for yourself. It is as if a man is dreaming, he just cannot wake up and is seeking trouble for himself in the dream.

所以覺悟的人看了搖頭嘆息，真可憐，可憐在哪？他可以不受那個苦的。境界全是假的，全是幻有，他偏偏把它當作真實，自作業，自受報。

Those who are enlightened shake their heads and sigh when seeing him. It is really pitiful! Why do they feel he is pitiful? Because he does not need to take this bitterness. All realms are false and illusory, yet he chose to regard them as real, thus making his own karma and receiving his own retribution.

到了西方極樂世界，這些煩惱就不會起來了。阿彌陀佛這一條願，定成正覺願加持我們，讓我們能夠六根寂靜。六根寂靜不是說他不接觸境界，在接觸境界的時候，他不起心、不動念、不分別、不執著，When we arrive in Sukhāvātī, these afflictions will not arise again. Amitabha blesses us with this Vow, the Vow of all will absolutely accomplish Anuttara-Samyak-Sambodhit. It brings our roots of six senses to quietude, which does not mean that they do not contact the external world. It denotes that, when they contact the external realms, their heart would not move and arise thoughts, nor would they have discrimination and attachment.

The Great Joy of Nirvana

而在寂然不動的境界裡面，你能看到宇宙不斷生滅的現象，你知道一切眾生他的心行。對這個境界你不會去貪著，也不會去排斥，你可以去受用，而又沒有任何的分別執著，心始終是寂然不動，每一位菩薩都是這樣的。現在像您，您往生西方您就是這樣，當下你就得到這樣的境界，這個境界就是涅槃的大樂。若不證得大涅槃者，阿彌陀佛不取正覺。

In this realm of quietude and stillness, they can see the continuous phenomena of arising and ceasing in the cosmos. They know the doings and thinkings of all beings. But they will not covet this realm, nor exclude it. They can receive and utilize it, yet they have no discrimination and attachment. Their heart always remains in quietude and unmoved. All bodhisattvas in Sukhāvātī are like this. Now, you also will be instantly like this if you are born into Sukhāvātī. You attain this kind of realm at that very moment. This realm is “the great bliss of nirvana.” If you do not attain this great nirvana, Amitabha said He would not procure Anuttara-Samyak-Sambodhi.

在這種境界當中，時間久了，那個妄想、分別、執著就真的脫落，本來還沒有脫落，但是因為佛願力的加持，讓我們這個妄想、分別、執著給伏住了，不起來，可是伏了久了，它也就脫落了。為什麼？因為它本來沒有，它本來就是妄念，妄就不是真的，所以你把它伏住，伏久了，它就會斷，斷了之後，你就真的證得大涅槃，你就成佛了。

In this realm, our delusion, discrimination, and attachment will indeed fall off as time goes by. They would not fall off immediately, but they are subdued and no longer arise due to Amitabha's blessing. After being subdued for a long time, they then fall off naturally. Why? Because there was nothing intrinsically, they are essentially delusions. Delusions are not real. So, after being subdued, it will be eradicated as time passes by, you will then attain great nirvana and become a Buddha. 所以到西方定成正覺，這個正覺不是小乘講的，那個阿羅漢取得的正覺，這是講的大乘無上正等正覺，就是圓滿的妙覺果位。因為在西方極樂世界都是大乘人，小乘人生不了極樂世界。

Therefore, you undoubtedly attain Anuttara-Samyak-Sambodhi once being reborn into Sukhāvātī. This Anuttara-Samyak-Sambodhi is not the one stated in Hinayana Buddhism—the enlightenment that arhats attain. It is the Anuttara-Samyak-Sambodhi that is stated in Mahayana Buddhism, which refers to the consummate realization of Wondrous Enlightenment. Because all inhabitants in Sukhāvātī are Mahayana people. Hinayana people would not be born into Sukhāvātī.

你看『無量壽經』二十四品到二十五品，就告訴我們三輩往生，往生正因。三輩往生都要有同一個條件，叫「發菩提心，一向專念。」這個菩提心是大菩提心，要廣度一切眾生的心，所以如果不發菩提心，你就往生不了。

Let's take a look at chapter 24, The Three Ranks of Rebirth, and chapter 25, The True Cause of Rebirth, of *The Infinite Life Sutra*. Both of these chapters state that the three ranks of rebirth all need one condition, it is “bring forth bodhicitta (*) and recite Amitabha with one focus.” This bodhicitta is a great bodhicitta, a heart that is resolute to liberate all beings universally. So, if you do not bring forth bodhicitta, you will not be born into Sukhāvātī .

因此古德有說，極樂世界那是為了成佛而給你創造的。在這個世界裡頭「二乘種不生」，二乘種，種是種性，二乘種性的人生不了極樂世界。什麼叫二乘種性？聲聞、緣覺，這是二乘，這個二乘人，他的心發得不夠大，他只求自度，沒有要求度眾生，所以他不能成佛道。因此我們要往生西方，你要懂得，要發大菩提心。

That is why the ancient virtuous men said that Sukhāvātī is created for you to attain Buddhahood. In this Land, “people with the spiritual proclivity and capacity of a two-vehicle/yana (*It refers to *srāvakayāna* and *pratyekabuddhayāna*. *Śrāvakayāna* is the one who is motivated by renunciation and leads to the state of arhat; while *pratyekabuddhayāna* is one of the solitary realizer who does not depend on a teacher and can discover the Dharma even if not encountering a buddha) won't be born'. This suggests that people with the predisposition of a two-vehicle/yana cannot attain Sukhāvātī rebirth. What are people with the predisposition of a two-yana? *Srāvaka* and *pratyekabuddha* are two-yana. These people of two-yana did not bring forth a big enough heart; they only sought self-liberation and did not ask themselves to liberate all beings. So, they cannot realize Buddhahood. As such, if we want to be born into Sukhāvātī, we must understand and bring forth a great bodhicitta.

後面第十九願特別講到「聞名發心願」，你不發菩提心，這個跟極樂世界不相應，極樂世界全都是大乘菩薩，那裡頭沒有聲聞、緣覺。雖然他有聲聞，緣覺的名號，那是講他沒去極樂世界所證得的果位，而實際上都是大乘人。

The nineteenth Vow that we shall see later specifically speaks of the Vow of “bringing forth bodhicitta upon hearing Amitabha's name.” If we don't bring forth bodhicitta, we will not resonate with Sukhāvātī. In Sukhāvātī, all inhabitants are Mahayana bodhisattvas; there are no *srāvaka* or *pratyekabuddha*. Although there are inhabitants with the title of *sravaka* and *pratyekabuddha*, it

refers to the realization they attained before they were born into Sukhāvātī. They are actually Mahayana people.

當然發菩提心怎麼個發法？這後面會詳細講，我們到底能不能發？一定能發。為什麼？後面有一條願叫「聞名發心願」，這是第十九願，阿彌陀佛他的願力加持我們，只要聞名，你肯定發心。

How do we bring forth bodhicitta? We will talk about it in detail later. Can we bring it forth? The answer is definite. But why? It is because Amitabha had made this 19th Vow of “One will bring forth bodhicitta upon hearing my name.” The power of this Amitabha's Vow will bless us; so long as we have heard His name, we will definitely bring forth the bodhicitta.

所以你不用擔心，我這菩提心發了沒有？你即使沒發，現在如果你能聞名了，你真正把這個名號功德聽懂了，也就是這四十八願的功德你聽明白了，你肯定發心。如果你不發心，阿彌陀佛不取正覺。所以你就不要害怕，你不用擔心，這一生真有這個緣分聞名，你肯定發心，你肯定往生。

We don't have to worry if we bring forth bodhicitta or not. Even if we have not brought it forth yet, as long as we hear the name now and genuinely understand the merits of this name, which refers to comprehending explicitly the merits of these Forty Eight Vows, we will bring forth bodhicitta without a doubt. If we don't, Amitabha would not procure Anuttara-Samyak-Sambodhi. So, we should neither be afraid nor worry. In this life, if we have an affinity to hear the name, we definitely will bring forth our bodhicitta and be reborn for sure.

所以這個恩德弘深，不可思議，給我們最大的保證，保證你成佛，你根本不會漏網。這個定成正覺願。

This benevolence of Amitabha is vast and profound. It is inconceivable! It has given us the biggest assurance, assuring us to attain Buddhahood. Fundamentally, you will not slip through the net. This is the Vow of “All will absolutely accomplish True Enlightenment.”

Regard All Beings and All Things as Amitabha

我們會問，西方極樂世界這些人，他們能夠「遠離分別，諸根寂靜。」那我們怎麼能做到？他們是怎麼做到的？我們要怎麼學？

We may ask that these people of Sukhāvātī are able to “keep away from the mind of discrimination and dwell in stillness with all their roots of six senses,” how would we be able to do that? How did they do that? How do we learn?

其實在淨土宗裡面，這個竅門很簡單，就是一句阿彌陀佛老實念去，那你就諸根寂靜，你就遠離分別。不管你見到什麼境界，你就一句阿彌陀佛，順境來了，你就阿彌陀佛，不要起貪戀，逆境來了，你也阿彌陀佛，不要起瞋恚，不要起對立。

Actually, in the Pure Land method, the knack is very simple. All you need to do is to conscientiously and persistently recite this name of Amitabha, then all the roots of your six senses will be in quietude and you will keep away from the mind of discrimination. No matter what realm you see, you just need to recite this name of Amitabha. When prosperity comes, you recite Amitabha and do not let avarice arise. When adversity comes, you also recite Amitabha, do not let resentment emerge and cause contradictions.

善人來了，你很歡喜，阿彌陀佛，惡人來了，你也很歡喜，阿彌陀佛。遠離分別，心永遠安住在阿彌陀佛這個萬德洪名上。這個是西方極樂世界所有的菩薩都是這樣做，當然他那個極樂世界的緣很好，它六塵都是勸導我們念阿彌陀佛

When good people come, you are very happy and recite Amitabha; when wicked people come, you are also very happy and recite Amitabha. You then keep away from the mind of discrimination, and your heart will always dwell in this mighty virtuous name of Amitabha. This is what all the bodhisattvas of Sukhāvātī do. Of course, the condition of Sukhāvātī is very good, even the six dusts exhort its inhabitants to recite Amitabha.

我們當然這個世界這個緣沒有那麼殊勝，比較容易受污染，但是只要我們心堅定，我們求生西方的願懇切，我們也要練習，不管順境、逆境，善緣、惡緣，我們都一句阿彌陀佛，這樣來訓練自己，你訓練得很相像，那你就肯定是往生

The conditions in our world are unfortunately not so splendid, we get contaminated more easily. But, as long as we resolutely have a sincere and imperative aspiration to seek rebirth and practice reciting the name of Amitabha regardless of prosperity, adversity, or good and bad conditions, we will surely be reborn when we train ourselves to the extent similar to bodhisattvas in Sukhāvātī. 你跟極樂世界諸上善人是一類人，所謂「物以類聚，人以群分。」你跟他同一類人，你自然去到他那裡去，你不去都不行，肯定去。所以我們要訓練自己，在境界上不要起分別、執著，事事都是好事，人人都是好人，不要去計較，更不要起對立、起衝突，

You are the same genre as the supreme good people of Sukhāvātī. As the saying goes, “Birds of a feather flock together.” You are the same kind of people as them, you naturally go to their place. It is impossible for you not to go, you will certainly go. So, we must train ourselves not to have discrimination and attachments when encountering any condition. Everything is a good thing, everyone is a good person. Do not wrangle about it, furthermore, do not contradict or start a conflict with others.

真正念佛人什麼都放得下，好也好，不好也好。反正你想想，我要往生了，還計較那麼多幹什麼？別人去爭，讓，我們就讓，你要多少，我給你多少，

A person who genuinely recites Amitabha can renounce everything; good things are good, bad things are also good. You will think, “I am going to Sukhavati, why should I still worry about so many things? Let others fight, I'll just yield. No matter how much they want, I'll give whatever they want.”

你全部要了，你將來什麼都帶不走，你到三惡道去報到了，我什麼都讓，我到西方去了。把這個道理真想明白了，真的，這個世界你就能撒手，放下。放下，你就得自在了。

They want everything, they can't bring anything to their next life anyway. They are heading to the three evil paths, while I yield everything and will be born into Sukhāvātī. If you completely comprehend this *truth*, you can relinquish this world and indeed let go. Let go of all, you will then obtain ease of mind.

你看你諸根寂靜，寂然不動的那個境界，你是禪悅為食，法喜充滿。這絕對不是世間五欲六塵享受，或者名聞利養那種佔有所能夠比擬的，那種慾望的滿足，實際上是什麼？一種刺激，刺激你，你一下子覺得好像很有一種快感，佔有慾的快感，實際上這個慾望滿足了之後，後頭的會更苦惱。

When the roots of your six senses are in the realm of stillness and quietness, you regard the joy of dhyana ([*The mind in silent meditation or introspection. A general term for meditative concentration practices](#)) as food, and you will be filled with Dharma-bliss. This is absolutely not something that the worldly enjoyment of the five desires ([*wealth, lust, fame, eating, and sleeping](#)) and six dusts

(*form, sound, smell, taste, touch, and concepts) or the possession of fame, prestige, gain, and offerings can compare to. Actually, what is the satisfaction with desire? A sort of stimulus. It stimulates you, making you suddenly feel pleasure. It is a pleasure of possessive desire. In fact, after the desire is satisfied, afflictions will follow.

你看那些有錢的人，他越有錢越想賺錢，他的慾望永遠不滿足。可能沒錢的時候想到，我賺了一萬塊錢我就很滿足了，等他有了一萬塊錢，他就想十萬，等到有了十萬，他就想一個億，慾望越來越大，他沒辦法滿足，所謂欲壑難填。那個哪裡是快樂？

Look at those rich people, the more money they have, the more they want to make; their desire can never be satisfied. When people have no money, they probably think that “I’ll be satisfied when I make ten thousand.” But when they have ten thousand, they will think about 100 thousand. After they have 100 thousand, they will think about 100 million. Their desire gets bigger and bigger and cannot be satisfied. As the saying goes, “It is impossible to fill up the deep ravine of desire.” How can you say that this is happiness?

真正的快樂那叫法喜，從內心寂然不動的那個心性當中，像泉水一樣流出來的法喜。你享受的是極樂世界的樂，「無有眾苦，但受諸樂。」這種受用，我們在這個世界也能夠淺嚐一下，道理很簡單，方法就是放下。所以要遠離分別，諸根寂靜。

Real happiness is Dharma-joy, which, from the quiet and still inner nature, flows out like spring water. What you enjoy is the joy of Sukhāvati; the joy of “without all sorts of sufferings but receiving all sorts of bliss.” We can also taste this kind of joy in a shallow manner in our world. The principle is very simple, the method is ‘letting go’. So, we must dissociate ourselves from the mind of discrimination, and let the roots of our six senses quiet down.

Meaning of the Name “Shakyamuni”

這個世界確實污染特別重，你看釋迦牟尼佛來到這個世間，他的名號釋迦牟尼，「釋迦」是能仁這個意思，「牟尼」是寂靜的意思，能仁、寂靜這兩個德號，是專為對治我們現前這個世界眾生的毛病。This world is indeed heavily polluted. Look! Shakyamuni Buddha came to our world, His name is Shakyamuni. “Shakya” denotes “the ability of benevolence.” “Muni” means “quietude.” These two virtuous names, the ability of benevolence and quietude, are particularly named for dealing with the problems of all beings in our present world.

佛沒有什麼名號，他的名號都是為度眾生的。這眾生犯了什麼病，佛就用什麼藥，我們這個世界的眾生最大的兩個毛病，第一個沒有愛心，自私自利，只想自己，不想別人。

As a matter of fact, Buddhas have no name, Their names are for guiding all beings. Whatever problems all beings have, Buddhas then use the corresponding medicine. There are two big problems of all beings in our world. The first is no loving heart, being selfish and egoistic. We only think of ourselves, not others.

第二個毛病，污染，這個心不清淨，身心都不淨，所以釋迦牟尼佛就取這兩個德號。能仁就是慈悲，專門對治我們眾生的自私自利，我們怎麼對治自私自利呢？不要想自己，就想著一切為眾生，希望正法久住，希望眾生都能夠聞到正法，都能離苦得樂，這是慈悲心，你就一心想這個，自己就忘掉了，那很多的苦惱就沒有了。

The second is being contaminated; we are impure both physically and mentally. Therefore, Shakyamuni Buddha used these two virtuous names. Being benevolent is to be compassionate,

this is especially to deal with our selfishness and egoism. How do we cure our selfishness and egoism? Do not think of ourselves! Think of all beings! We hope that the true Dharma can be long lasting to allow all beings to hear it so that they can depart from suffering and obtain happiness. This is compassion. If we can think of this wholeheartedly, we will forget about ourselves and thus eliminate many afflictions.

有人跟我講，我這一天到晚挺煩惱的，怎麼解決？我說你別想自己。煩惱怎麼來的？你想自己想來的，你自己沒有了，誰煩惱？你自己沒有了，誰煩惱？還不是你有個自己才會煩惱嗎？放下自私自利，你那個煩惱就減除了一大半了。

Someone told me, "I am always quite vexed, how do I solve it?" I said, "Do not think of yourself." Where does vexation come from? It comes from thinking only of yourself. When you do not have the thought of yourself, who is troubled? Isn't it because you have the thought of yourself that you are troubled? When you let go of selfishness, your vexation will be reduced by half.

我們眾生的心不清淨，在五欲六塵當中去深受染污，深著其中，不能自拔，這是我們眾生無始劫來的習氣，確實不容易斷，那我們怎麼辦？

The heart of all beings is impure, deeply polluted by the five desires and six dusts. We are deeply addicted and cannot extricate ourselves from them. This is our karmic habit from immeasurable 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.](#)), it is indeed very difficult to eradicate. What can we do?

我們用念阿彌陀佛，修我們的清淨心。當我們這個念頭裡頭有分別，有這些欲念，有染污，立刻提起佛號，用佛號取代我們那個染污的念頭。佛號是淨念，淨念相繼，那個染污的念頭自然就沒有了。

We can recite Amitabha to purify our mind. When our mind has thoughts of discrimination, desire, and pollution, we immediately recite Amitabha, using Amitabha to replace all polluted thoughts.

Buddha's name is a pure thought, when this pure thought unceasingly continues, the polluted thoughts will naturally disappear.

所以念頭有妄念的時候，怎麼去放下妄念？你不要去特別想我怎麼放下妄念，越想越多。念佛它就是不要你去斷妄想，夏蓮老他有個念佛的心得講到，不斷妄想，「欲斷妄想，去一添兩。」

So, when you have delusional thoughts, how do you eliminate them? Do not think of how to eliminate them! Because the more you struggle, the more delusional thoughts you will have.

Reciting Amitabha does not require you to eliminate delusional thoughts. Senior Laity Xia Lian Ju* ([*1884-1965. A great Buddhism practitioner, who compiled *The Buddha Speaks The Mahayana, Infinite Life, Adornment, Purity, Impartiality, and Enlightenment Sutra* from nine different versions, is believed to be a returned bodhisattva. He was also encouraged to form Amida Society around the world to restore and revive Buddhist image as education](#)) shared an insight about reciting Amitabha with us. He suggested that we do not need to eliminate delusional thoughts. He said, "When you want to eliminate delusional thoughts, the thought of getting rid of delusional thoughts is added onto the old one and becomes two thoughts."

你剛去個一個妄想，你又添兩個妄想，為什麼？你想斷妄想，那又是個妄想，那前面還沒去，後頭又來了。我乾脆不要理會它，妄想由它去，它該打妄想就打去，我不理它，我就理會阿彌陀佛。

Isn't it true that thinking of how to get rid of delusional thoughts makes you have two? Why? Because the thought of eliminating delusional thoughts is a delusional thought itself. The first one has not gone yet, a subsequent one has now followed. It is better to ignore it, let the delusional thoughts be. When a delusional thought arises, let it arise. We ignore it, simply pay attention to our own Amitabha recitation.

所以大家在念佛繞佛的時候，肯定很多同修會感覺到自己妄念紛飛，平常好像都沒這麼多妄念，怎麼一到念佛堂，妄念這麼多？

So, when we recite Amitabha while doing circumambulation, I am sure that many fellow practitioners notice that their delusional thoughts are seemingly non-stop. It seems like we do not have so many delusional thoughts at ordinary times, why do they become so many once we start to recite?

其實不是說平常沒有那麼多妄念，平常妄念很多，你沒有覺察，現在念佛堂的心清淨一點了，才發現原來這麼多妄念。

Actually, it does not mean that you do not have delusional thoughts at ordinary times. You indeed have a lot of delusional thoughts, yet you are not aware of them. Now your mind quiets down when you start to recite Amitabha, you are then able to detect many of your delusional thoughts.

發現是個好事，你別怕，你不發現，你怎麼去斷它？對吧？所以你念佛的時候，這妄念起來，此起彼伏，甚至是洶湧澎湃，你也別害怕，由它去，不要理會，就是專注在這句佛號上，

Detecting is a good thing, don't be scared. How could you eliminate them if you do not detect them, right? So, when you recite Amitabha, delusional thoughts arise one after another, even like roaring waves, don't be scared. Let it be! Just ignore them, simply focus on this name, Amitabha.

The Ten Recitations Method

口裡念出來，阿彌陀佛，耳朵聽進去，阿彌陀佛，一直入到心裡，阿彌陀佛，清清楚楚。印光大師傳授十念法，原則講得很清楚，三個清清楚楚。口裡念出來，念得清清楚楚，耳朵聽進去，聽得清清楚楚，心裡記數，以十念為一個單位，從一數到十，一句一句一句地數，數得清清楚楚，這個非常管用，攝心。

Reciting it out by mouth, Amitabha, listening to it with ears, Amitabha; until it goes into your heart, Amitabha, crystal clear. Master Yin Guang ([*The 14th Patriarch of Pure Land School, 1892-1940](#)) imparted to us this method of ten recitations. The principle was clearly stated, three kinds of clearness: reciting it out by mouth clearly, listening to it with ears clearly, and counting by heart, ten as a unit, from one to ten, one after another, counting them clearly. This is very useful, it can pull your heart together.

你看你專心念，專心聽，又專心數那個數，你就沒有什麼閒功夫打妄念了，你不能再旁及其餘，你這一想別的，你那數肯定數錯了，所以就用這種方法，來克制自己的妄念。

When focusing on reciting, focusing on listening, and focusing on counting the numbers, you have no spare time to have delusional thoughts, no strength to care for other things. Once you think of other things, you definitely count them wrong. So, using this method, we can restrain our delusional thoughts.

一開始數，也是不容易，老數錯，數著數著，數到這是第四還是第五來著？就忘了，這很正常，怎麼辦？從頭數，再來從一，一二三，又忘了，再來，一二三四，有進步，再來，是吧？往下數，從一數到十。

However, it is not easy at the beginning; the number is always counted wrong, we forget whether the one we are reciting is fourth or fifth, we simply forget. This is very normal. What can we do? Start over, from one again, 1, 2, 3. Forget again, we start over, 1, 2, 3, 4. There is some progress, we start over again, right? Keep going, from one count to ten.

我自己有一個我用的方法，也是印光大師他十念法裡有講到的，李炳南老居士，我們師父的老師他早年傳的。這十念法它有個節奏，三三四，

There is a method that I use, it is also mentioned in the ten-recitation method of Master Yin Guang. It was passed down by senior laity Li Bing Nan who was the teacher of our 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](#)), Master Chin Kung. This ten recitation has a rhythm, 3, 3, 4.

這個容易，阿彌陀佛，阿彌陀佛，阿彌陀佛，這三，停一停，再來，阿彌陀佛，阿彌陀佛，阿彌陀佛，又是一段，這三加三就六，再來，阿彌陀佛，阿彌陀佛，阿彌陀佛，阿彌陀佛，四，三三四，正好十句。很有節奏感，你不會亂，你絕對不會數錯。這個方法我實驗挺好，特別是平常走路的時候，你坐車，走路，

This is easy, Amitabha, Amitabha, Amitabha; this is three times. Pause, go again; Amitabha, Amitabha, Amitabha, it is also one period. Three plus three is six. Go again, Amitabha, Amitabha, Amitabha, Amitabha; this is four times. Three, three, four, it is exactly ten recitations. It is very rhythmical, you won't get confused and absolutely won't calculate wrong. This method is very good in my experience, especially when walking or taking public transportation.

日本有的同修要上班，從這頭到那頭，可能坐車得上一個小時，你擠電車，搭地鐵，反正你心裡就念阿彌陀佛，十句十句數，你也不用念大聲，你就金剛持，嘴唇在動，耳朵只聽到自己在那個念佛的聲，別人聽不到，內心裏綿綿密密，這句佛號不讓它間斷，這是真修行。

In Japan, some practitioners need to go to work. From this place to that place, it probably takes one hour. No matter if you are in a crowded bus or subway, you simply recite Amitabha by heart. You calculate every ten recitations. You do not need to recite aloud, you can use the diamond-recitation, moving only your lips. Your ears hear only the sound of your own recitation, others will not hear you. Keep the recitation going densely in your heart, do not let this name of Amitabha be interrupted. This is called genuine practice.

所以不論你忙閒，你有時間沒時間，這個方法都能修，用這種方法來達到這遠離分別，諸根寂靜，慢慢時間久了，那心就清淨了，那個妄念就越來越不容易起來了。念習慣了之後，你想打妄念都困難，你可能在想什麼事，你還得很刻意地去想，不想的時候都是佛號綿綿密密，這個時候功夫就成片了，甚至到晚上睡覺，那佛號都不間斷。

Whether you are busy or idle, have time or not, this method can suit us all. Using this method keeps away from the mind of discrimination and quiets down the roots of all your senses, as time goes by, your heart will be purified and your delusional thoughts will not arise so easily. Once you get used to reciting Amitabha, it will be hard to have wandering thoughts even if you try. When you need to think of something, you have to do it deliberately. When you do not think of anything else, your recitation is densely one after another. At this time, you have reached the level of unceasing skill. Even when sleeping at night, your recitation is still unceasing.

A True Case of Unceasing Skill

悟行法師跟我們講過他認識的一個醫生，那個例子就是念佛功夫成片的例子。他那個醫生，有一天有位老太太來看病，這老太太這個病也比較重，不知道是不是癌症是什麼，這醫生給他一診斷，就告訴他說，老人家，妳想要聽我跟妳講實話嗎？說妳這個病還是蠻嚴重的，這老太太說沒問題，我其實都看得很開，你就說吧，

Venerable Wu Xing told us a story of a doctor he knows, this is an example of reciting Amitabha to the level of unceasing skill. An old lady came to this doctor's office with quite a serious illness, I am not sure if it was cancer or something else. After the diagnosis, the doctor told this elder, "Since your illness is quite serious, would you mind if I told you the truth?" The old lady said, "No problem, I am actually quite open, you can go ahead and tell me."

醫生告訴她說，妳這個病估計人力已經很難扭轉，我介紹妳一個方法，看妳願不願試，或許還是有效果。老太太說，什麼方法？這醫生說，我介紹妳念阿彌陀佛，妳試試這個方法，妳只要有信心，會很管用，這老太太很高興，就接受。於是這醫生給她一沓那種蓮花紙，這台灣有一些同修可能用得比較多，

The doctor told her, "Your illness is difficult to reverse by human power, let me introduce a method to you. I wonder if you would be willing to try? It might be effective." The elder asked, "What method?" The doctor said, "I'll introduce Amitabha Recitation to you, you can try this method. As long as you have faith, it can work very well." This elder happily accepted. The doctor then gave her a stack of papers with a light lotus image. Some practitioners in Taiwan may use these a lot. 他說這蓮花這一張紙，你比如說念個十句或者一百句，就在蓮花紙上畫一個小點，然後一直往上畫，就按照那個蓮花形，這個圖的形狀，你一直就往上填，最後填到圓滿了，它這一張紙蓮花就出來了，然後再換第二張紙，繼續來念。他就拿出一沓給她，說妳每天就在那畫點畫蓮花，念阿彌陀佛，念一百句或者念個十句，妳就填上。

He said, "With this lotus paper, for example, after reciting 10 times or 100 times, you then make a dot on the image and just keep going. When you continuously fill it according to the pattern of this picture until it is completed, the paper will clearly show a lotus flower. Then you take another paper and do the same thing! Keep reciting." The doctor gave her a stack and told her to draw dots every day after reciting Amitabha until it becomes a lotus. Every 100 or 10 recitations, you make a dot. 結果這老太太很純樸，很老實，她聽了之後很高興，就拿著紙回家了。結果這醫生本來估計這老太太壽命不會很長，可能只有三個月左右。結果大概四五個月的時候，這老太太回來了，這醫生看，妳還沒走？

This elder, very simple and honest, was very happy upon hearing this. She brought the papers home. The doctor estimated that this woman would not live long, probably around three months. Yet, four or five months later, this elder came back. The doctor was surprised and said, "You're still around!"

老太太說，跟醫生說，我現在再請你幫個忙，你給我那個紙，我都畫完了，能不能多給我一點？結果這個醫生說，啊，不錯不錯，好，再給妳，就給她又一大沓，讓她拿回家，說妳繼續好好地念去，阿彌陀佛一定加持妳，妳一定要求往生。結果這老太太歡歡喜喜，她也不是來看病，拿紙的，她就拿回家了。

The elderly lady said to the doctor, "I now need your help. The papers you gave me, I have completed them all. Can you give me some more?" The doctor replied, "Ah... good, good! Okay, I'll

give you more." He then gave her a big pile to bring home. He said, "Keep it up! Amitabha will definitely bless you. You must seek rebirth!" The elderly lady was very happy. She did not come for her illness but for the paper. She brought the paper home.

如是又過了一年，她又回來了。醫生看她，越來越健康了，就問這個老太太最近怎麼回事？老太太就很歡喜就跟醫生說，這也很謝謝你，這個念佛，你讓我念佛，念得現在身體都很好了，一點毛病都沒有了，

One year passed, and she came back again. The doctor was amazed as she had become healthier. So, he asked her, "What's going on?" The lady happily told the doctor, "I really appreciate that you taught me to recite Amitabha. Now my physical condition is well, there are no problems at all.

不過最近還是有一個煩惱。這個醫生說，妳有什麼煩惱？這老太太說，我現在念佛念得出現一種症狀，就是晚上想睡覺都睡不著了，那個佛號好像就從肚子裡汨汨地就往外冒，我晚上很想睡覺，那佛號就是不停，然後我只好拍著肚子，你停下來吧，我這佛號不想念了，還是在念。

But there is one thing bothering me." The doctor asked, "What is bothering you?" The elderly lady said, "Now, there is one phenomenon occurring with my recitation, which is that I can't sleep at night. The sound of Amitabha seems to be gurgling out of my belly. I really want to sleep at night, yet the sound of Amitabha is unceasing. I pat my belly and say, 'Please stop, I do not want to recite.' But it still goes on reciting."

這老太太很可愛，她不知道這種境界已經是功夫成片了，她佛號都不間斷了，有這種境界那決定往生，真是諸根寂靜，她已經達到淨念相繼了。

This elderly lady is very lovely. She did not know that she had reached the state of unceasing skill. The sound of her reciting Amitabha was unceasing, she would undoubtedly attain rebirth with this skill. This is indeed a state of the roots of all senses quieting down. She had obtained a continuous pure mind.

所以你看，只要老實念，你這一年多的時間你就能成就。所以這個法門非常地殊勝，大家一定要有信心。那老太太道理都不懂，她就老實念都能念成就，我們現在能聽經，能懂道理，這個成就會比她更快，訣竅關鍵就在於你老實，你要肯念，要真正用功。這一願我們就講到這裡。

Look! So long as you recite conscientiously, you can attain achievement in less than two years.

This example has led us to believe that this method is truly phenomenal. Everyone must have faith. This elderly lady did not know any principles, she only recited conscientiously and was able to achieve unceasing skill. Now we can listen to the sutra teachings and understand the principle, our accomplishment should be faster than hers. The key is whether we are honest or not. We must be willing to recite earnestly. This is the explanation of this Vow.

The 13th and 14th Vows: The Light Will Be Infinite Bright and All Will Be Serene and Blissful When the Light Shines on Them

下面我們再看第十三、十四願，我們一起把願文念一下：「我作佛時，光明無量，普照十方，絕勝諸佛，勝於日月之明千萬億倍，若有眾生，見我光明，照觸其身，莫不安樂，慈心作善，來生我國，若不爾者，不取正覺。」謝謝大家！這個是第十三願，光明無量願，和第十四願，觸光安樂願。

Next, let's see the 13th and 14th Vows. Let us read the paragraph together, "When I become a Buddha, the infinite brightness of my light will illuminate all ten directions. It will surpass the lights

of all other Buddhas and surpass the brightness of the sun and moon by thousands of trillions of times. Any sentient being, seeing my light shine on his body, will be serene, blissful, and further to give rise to a compassionate heart to do good deeds and seek to be born into my land. If such Vows are not realized, I will not attain True Enlightenment.” Thank you everyone!

This is the

13th Vow: The light will be infinitely bright; and the

14th Vow: All will be serene and blissful when the light shines on them.

願文裡面法藏菩薩是這麼講的，說我作佛的時候，我的「光明無量」不可限量，這個光明，普照十方一切世界，這宇宙每一個角落，我這個光明都能照到，這個光明勝過一切佛光，也勝過「日月光明千萬億倍」。

In the text, Dharmākara Bodhisattva stated that when he becomes a Buddha...his bright light will be boundless. This bright light pervasively shines on all worlds in ten directions. It suggests that Amitabha's bright light can reach every corner of the cosmos. And this bright light will surpass all Buddhas' lights, it will also surpass the brightness of the sun and moon by thousands of trillions of times.

這個願了不得！這個光明無量願，我們看到之後就會想到，這阿彌陀佛是不是有一種競爭心理？你看他要光明「絕勝諸佛」，他成佛的時候賽過其他的佛，這是不是在競爭？

This Vow is incredible. But, after seeing this Vow, it makes us think, “Is Amitabha too competitive?” Look! He wants His light to surpass all Buddhas' lights, He wants to be better than all other Buddhas when He attains Buddhahood, isn't this competitive?

這個不是我們凡夫所理解的競爭。佛為什麼要發這樣的大願？是他的慈悲心非常重，因為光明所及之處就是佛功德願力加持到的地方，眾生接受到佛光的注照就能夠離苦得樂

This is not competition as we mortals comprehend. But, why did Amitabha want to make such a great Vow? It is because His compassion is very immense; the blessings of His meritorious Vows will reach wherever His light shines and sentient beings who receive Buddha's light will depart suffering and attain happiness.

你看這後面講的「觸光安樂」，所以佛是為了眾生發起這樣的願，不是為標榜自己，自己要做老大，不是，千萬不能以凡夫的知見來量度諸佛的那種存心，這成了「以小人之心度君子之腹」了。

From the latter Vow of “being serene and blissful when the light shines on him,” we can see that Amitabha made this Vow for the sake of all beings. He does not intend to flaunt Himself and make Himself the boss. It is not the case! We must not use our mundane perspective to speculate about Buddha's intention. That would be “gauging the big heart of a virtuous one with our narrow mind.”人家這是真的大慈大悲，沒有自己，只想著為一切眾生，用最大的能力和善巧，最有效地來幫助十方世界的一切眾生，所以阿彌陀佛光明遍一切處，所以他攝受度化的眾生是無量無邊，沒有窮盡。Amitabha is indeed merciful and selfless, only thinking of helping all beings. He uses the greatest power and expediency to effectively help all beings of all worlds in ten directions. That's why Amitabha's light is pervasive and He can embrace and liberate infinite sentient beings.

所有的眾生都跟阿彌陀佛有緣，因為佛光都注照到，那我們這裡呢？當然也不例外，佛光也肯定會照到我們這裡，大家有沒有感受到？有的人點頭，有的人搖頭。你為什麼感受不到？不是佛光不照你，如果佛光不照，那阿彌陀佛這個願就不真實了。它是普照十方，這個普是平等的，它沒有分別，不是說只照好人不照壞人，只照那個修行者不照那些凡夫，不是這樣的，普照。

All sentient beings have an affinity with Amitabha since His light can reach everywhere. What about our place? Of course there is no exception, Buddha's light can surely shine here. Do you feel

it? Some nod, some shake their heads. Why can't you feel it? It is not that Buddha's light does not shine on you. If Buddha's light does not shine on you, this Vow would not be real. The light is pervasive in all directions, universally equal, without discrimination. It won't shine only on good people but not on bad ones, or shine only on practitioners but not ordinary people. This is not the case. It universally shines!

不管你是什麼樣的眾生，他都照，平等，而且十方世界沒有一個角落不照到。這個光明就是自性光明，因為十方世界都是自性所現，自性的光明肯定達一切處，我們為什麼感受不到這個光明？原因不是在佛那邊，問題出在我們自己，我們自己有妄想、分別、執著，我們的妄想、分別、執著就把這個光給擋住了

No matter what kind of being you are, the light will equally shine on you. It can reach all corners of all worlds in ten directions. This light is the light of self-nature. Since all worlds in ten directions are all manifested by self-nature, the light of self-nature surely reaches everywhere. But why can't we feel this light? The problem is not on Buddha's side, the problem is on our side. We have delusion, discrimination, and attachments, which have obstructed the light.

就好像今天出太陽了，昨天下雨，今天出太陽，太陽光是普照大地，沒有一個地方它不照的，但是我們偏偏出去外面打把傘，把這個太陽光給擋住，那不能說佛光不照你，是你自己不接受，那把傘就好比是我們的妄想、分別、執著。佛光也是普照，我們自己有妄想、分別、執著就擋住了佛光。

It is like the sun that comes out today. Yesterday it rained, but the sun comes out today and pervasively shines on the earth. There is no place it does not reach. Ironically, we shield ourselves with umbrellas when we go out; we block the sunlight. So, we cannot say that Buddha's light does not shine on us. We are the ones who do not accept it. The umbrella is like our delusion, discrimination, and attachments. Buddha's light shines universally, but it will be obstructed when we have delusion, discrimination, and attachment.

我們現在起心念佛的時候，這佛號一提起來，佛光馬上就注到我們的身心，同時的。所以念佛人他有佛光注照，你不會怕有災難，為什麼？觸光安樂。安是平安，樂是喜樂，你肯定得平安喜樂。

At the moment we start to bring forth our mind to recite Amitabha, the Buddha light instantly and simultaneously shines on our physiques and mentality. People who recite Amitabha will be illuminated by Buddha's light, so they are not scared of disasters. Why? As the text states, "One will be serene and blissful when the light shines on him." Therefore, you definitely attain peace and joy.

基督教裡面也求平安喜樂，是吧？那是說信神的，有平安，有喜樂。信阿彌陀佛的，那個平安喜樂更殊勝，佛光注照我們，所以到哪裡都不會有災難。

In Christianity, they also seek peace and joy, right? That is to say, you will get peace and joy should you believe in God. If we believe in Amitabha, the peace and joy will be more phenomenal because Buddha light will shine on us. Wherever we go, there will be no disasters.

我來日本之前就很多同修勸我，別去了，別去了，你看天天報紙都登，有地震，這些危險。我心裡很安樂，我知道沒問題的，因為有佛光注照。

Before I came to Japan, many fellow practitioners tried to convince me, "Don't go! Don't go! You see, everyday the newspaper reports that there will be a very dangerous earthquake." However, my mind is serene and blissful. I know there will be no problem because Buddha's light is shining. 我們心裡有佛，我們來是為了彌陀大願，護世息災，我們念頭就跟阿彌陀佛相一致，那佛光怎麼會不照我們？更何況我們這個地方能夠一起研討阿陀佛四十八願，那這個地方佛光注照得特別地明顯，

We have Buddha in our hearts, and the intention of our trip is to fulfill Amitabha's Great Vow of protecting the world and eliminating disasters. How could it be possible for Buddha's light not to shine on us if our mind is the same as Amitabha's? In addition, we are here to study Amitabha's Forty Eight Great Vows together, this place shall receive extraordinary Buddha light.

這剛開始還是陰雨連綿，第二天就能夠出太陽，這佛光就能注照，我們就能安樂，而且越來越安樂。佛光照我們就消業障，就去除煩惱，法喜充滿。所以這個是阿彌陀佛本願加持我們，

Gloomy rain lingered in the beginning of our retreat, yet the sun came out the second day. It is the Buddha light shining; we have received peace and joy, and it will increase more and more. Once Buddha light shines on us, it can eliminate our karma and eradicate our defilements. It makes us full of Dharma-joy. This is because Amitabha's Fundamental Vows bless us.

我們希望得到佛加持，怎麼做？我們天天學習經教，學習阿彌陀佛四十八願，學習『無量壽經』，念阿彌陀佛，你肯定得阿彌陀佛加持。不懂得阿彌陀佛加持，有十方諸佛加持，十方諸佛護念，經上講得明明白白，絕對不虛。佛光遍一切國土，所以所有的眾生只要能夠念佛，都在佛光注照之中，那這個利益是無量無邊。

If we hope to attain Amitabha's blessing, what should we do? Learn sutra teachings every day, learn Amitabha's 48 Vows, learn **The Infinite Life Sutra**, and recite Amitabha. By doing so, we will definitely attain Amitabha's blessing, and it is not only Amitabha's blessing but the blessing of all Buddhas in ten directions. The blessing of all Buddhas in ten directions stated explicitly in Buddhist scripture is absolutely not illusory. Buddha light pervades all lands. So all beings, as long as they recite Amitabha, will be under the Buddha light. The benefits are infinite and boundless.

當我們要往生的時候，我們因為有信有願，信願的感召必得阿彌陀佛乘本願力來到我們跟前。他來也不是從極樂世界來，他就從自性中現出來，他沒有離開過你，就在你的念佛心中現出來了。放光注照，讓我們消業障，斷煩惱。當我們一看到阿彌陀佛的時候，立刻現證阿惟越致，得無生法忍。

At the time of our rebirth, due to our faith and aspiration, we will elicit Amitabha with the power of His Fundamental Vows to appear in front of us. Yet, He does not come from Sukhāvātī, He simply manifests from self-nature. He has never left us, He simply emerges in our hearts while we recite His name. He shines the light upon us, eradicating our defilements so as to eradicate our karma. At the moment we see Amitabha, we immediately achieve avaiivartika, attain anutpattika-dharma-ksanti ([*the realization of non-arising, realized by the bodhisattvas in the eighth bhumi—immovability](#)).

這是『阿彌陀經』上講得很清楚，「其人臨命終時，阿彌陀佛與諸聖眾現在其前，是人終時，心不顛倒，即得往生阿彌陀佛極樂國土。」這個經文大家都很熟吧！你仔細想想，這經文不可思議，

This is stated clearly in **The Amitabha Sutra**, "At the end of their life, Amitabha and the assembly of holy ones will appear in front of them. At the last moment, without a topsy-turvy mind, this person will then be reborn into Sukhāvātī." Isn't this scripture very familiar? Think carefully, this scripture is inconceivable!

有很多同修都擔心，自己往生沒把握，萬一我死的時候，不省人事啦，昏迷啦，或者甚至老人癡呆啦，這心顛倒，我怎麼往生？你有這種疑慮，證明你對阿彌陀佛本願還不清楚，還不信，信心不足，對自己也沒有信心，對阿彌陀佛也沒有信心，願也肯定不懇切，所以你才有這種疑慮，而這種疑慮才是障礙。

Many practitioners worry that they have no assurance of their rebirth. They said, "At the end of my life, what if I become unconscious, in a coma, or even suffer from Alzheimer's? If I have a topsy-turvy mind, how will I be reborn?" If you have this kind of doubt, it proves that you still do not

understand Amitabha's Fundamental Vows. You still do not believe in them; you have insufficient faith. You neither have faith in yourself nor in Amitabha. And your aspiration is definitely not pressing either. That's why you have this kind of doubt. This doubt is a real obstacle.

你看經文上講得很清楚，當我們真正這個前面經文講，若有善男子，善女人，聞說阿彌陀佛，執持名號，若一日至若七日，一心不亂，其人臨命終時，就有這種果報。首先我們看看自己是不是善男子，善女人？善它有標準，「淨業三福」就是我們的標準。「淨業三福」大家都了解嗎？

The scripture of *The Amitabha Sutra* states very clearly that if there is a good man or woman who hears and recite Amitabha and further upholds reciting His name for one day to seven days, with single-mindedness, this person will have this reward when approaching the end of his life. First of all, are we good men or good women? "Good" has its standard. **Three Blessings from Practicing Pure Conducts** is our standard. Does everyone understand the **Three Blessings from Practicing Pure Conducts**?

The Primary and Assisting Practice

一者「孝養父母，奉事師長，慈心不殺，修十善業。」二者受持三皈，這「皈依佛門」了，做真佛弟子了，「具足眾戒，不犯威儀。」你能持戒，在家要持五戒，出家要持「沙彌律儀」。第三是「發菩提心，深信因果，讀誦大乘，勸進行者。」這是自利和利他。

The first blessing: being filial and taking good care of parents, attending to teachers and elders, refraining from killing to nurture compassion, and cultivating the ten wholesome deeds.

The second blessing: upholding the three-refuges, fully abiding by all precepts and maintaining a dignified manner.

This means converting to Buddhism and becoming a real student of Buddha by upholding precepts; the Five Precepts are for secular practitioners while *The Precepts for Novice Monks* are for monastic practitioners.

The third blessing: bringing forth bodhicitta (*), deeply believing in cause and effect, reciting Mahayana sutras, and further encouraging practitioners to go forward on the bodhi path.

有的同修聽到這三福好像我也做不到，真的，不說你做不到，我也做不到，太難了，即使是第一條，這個第一福，孝養父母，奉事師長，慈心不殺，修十善業，我們也做得不圓滿，那怎麼能稱為善男子善女人？那往生不是沒指望了嗎？但是這個善還有一個更簡單的標準，就是後面講的，你能夠聞說阿彌陀佛執持名號，你就屬於善男子善女人。

Upon hearing these Three Blessings, some fellow practitioners feel that they are not able to do it. Indeed, indeed, not only you cannot do it, neither can I. It is too difficult! Even with only the first blessing of "being filial and taking good care of parents, attending upon teachers and elders, refraining from killing to nurture compassion, and cultivating the ten-wholesome-deeds," we still have not completed yet. How can we be called good men or good women? Does it mean that we have no hope to be reborn? Actually, the "good" here contains a simpler criteria. It is mentioned later: As long as you hear and recite Amitabha, and further uphold reciting His name, you then belong to the category of good man or good woman.

在蓮池大師的『彌陀疏鈔』裡面給我們講，以念佛為正行，又以念佛為助行，這跟一般大德所說的不一樣。一般大德說，念佛是正行，斷惡修善，持戒，積功累德，這是助行，正助得雙修。

Master Lian Chi (*The Eighth Patriarch of Pure Land School, 1535—1615) told us in **The Sub-Commentary**(*Skt. Tika) of **Amitabha Sutra** that “Reciting Amitabha is the primary practice, and the assisting practice is also reciting Amitabha.” This saying is different from what is said by the general great virtuous practitioners. General great virtuous practitioners told us that reciting Amitabha is the primary practice, while eliminating evilness, practicing goodness, upholding precepts, and accumulating merits are assisting practices; both primary and assisting practices need to be cultivated.

蓮池大師講，念佛是正行，助行也是念佛，這就是符合『彌陀經』上講的，聞說阿彌陀佛，執持名號，你就是善男子善女人。

But Master Lian Chi said, “Reciting Amitabha is the primary practice, and the assisting practice is also reciting Amitabha.” This is in line with the teaching of **The Amitabha Sutra**: One who hears and recites Amitabha, and further upholds reciting His name. This person is then a good man or a good woman by doing so.

The True Meaning of “Hearing the Name”

這裡講「聞」，它也不是指聽到這句佛號而已，沒那麼簡單！如果聽到一句阿彌陀佛就能往生，那這全世界沒有一個漏掉了，因為什麼？我相信華人都聽過阿彌陀佛，日本人也應該聽過，南無阿彌陀佛，不知念得對不對？但是這些人是不是都能往生？肯定是，那不叫聞，聽而不聞，「聞」就是你真正把名號功德聽懂了，你聽明白了，這叫聞。

However, the word “hear” doesn't mean “only heard of the name.” It is not that simple! If rebirth can be attained simply by “having heard of the name of Amitabha,” then in the whole world, no one would be left out. What is the reason? I believe that Chinese have all heard of Amitabha, Japanese should also hear of Namu Amida Butsu (*南無阿彌陀佛). I am not sure if I pronounced it correctly? But, are all these people able to be reborn? Of course not! That is not “hearing,” it is “having heard of it without understanding.” “Hearing” is when you really understand the merit of this name. You hear and comprehend it, this is “hearing.”

換句話說，你對『無量壽經』要了解，至少是這第六品，這『無量壽經』的核心這一品，你得了解，真明白了，你就能產生信和願，這叫「聞」。

In other words, you must understand **The Infinite Life Sutra**, at least Chapter Six, the core of **The Infinite Life Sutra**. You must attain understanding! Because, only when genuinely understanding it, can you then have faith and aspiration; this is called “hearing.”

「說」就是念佛，聞說阿彌陀佛。你聞了就有信有願，說就有行，

“One hears and recites Amitabha” implies that you will have “faith” and “aspiration” after hearing His name, and further “practice” reciting.

信願行三資糧就具足了，

You will fully possess the three-provisions of rebirth: faith, aspiration, and practice.

你能執持名號，這句佛號你去持名，這個執就是執著。

You can uphold this name of Amitabha; using your attachment to uphold this name.

念佛法門不要你斷執著，就要你用執著，

The method of reciting Amitabha does not need you to uproot your attachment, it needs you to use your attachment.

這凡夫容易做到。

This is doable for a mortal.

現在讓你斷執著，你不可能做到。現在不讓你斷，就讓你用執著，用執著來持名，執持名號。用這個執著來代替一切執著，其他什麼都放下，就是阿彌陀佛念下去，念一天，若二日，「若一日，若二日」，這個一日是指二十四小時，一直往下念，念到若七日。

Asking you to uproot attachment now, it is impossible. Now, there is no need for you to uproot it but use your attachment to uphold reciting this name. This is to use this attachment to replace all other attachments and let go of everything else. Simply reciting Amitabha unceasingly for one or two days... This one day refers to twenty four hours of reciting. Recite like this for seven days.

「若七日一心不亂」，這個「一心不亂」大家聽了也別覺得這很難，實際上經文的原來的意思是什麼？我們如果讀玄奘大師的『阿彌陀經』的譯本，這意思就更能體會。

If one stays single-minded for seven days... When hearing “single-mindedness ([Skt. eka-samadhi-samapanna](#))”, do not feel that it is very difficult! In fact, what is the original meaning of the scripture? If we study Master Xuan Zang’s translation of **The Amitabha Sutra**, the meaning is easier to comprehend.

因為『阿彌陀經』曾經歷史上有兩個翻譯本，我們現在讀的通行的流通本，是鳩摩羅什大師他翻譯的，他就翻譯一心不亂。玄奘大師翻譯的是阿彌陀佛「慈悲加佑，令心不亂」。

There are two translations of **The Amitabha Sutra** in history. The current circulated version was translated by Master Kumārajīva (*344-413, one of the greatest and most prolific translators in Chinese Buddhism, from a noble family in Kucha); he translated it as “single-mindedness.” But the translation from Master Xuan Zang (*602-664, a Chinese monk, scholar, traveler, and translator, known for epoch-making contributions to Chinese Buddhism. His travelog delivered great influence to both China and India) is that “Amitabha mercifully blesses this person to make his mind free from being topsy-turvy.”

所以你這個一心不亂，是在阿彌陀佛慈悲加持護佑下而得到的一心不亂，不是說你那個念佛功夫能達到一心不亂。是阿彌陀佛加持你的，用本願功德加持你，你得一心不亂，你臨命終時就必然得到阿彌陀佛與諸聖眾現在其前，你就能心不顛倒。

So, this “single-mindedness” is obtained under Amitabha’s merciful blessing, not because his skill has achieved “single-mindedness.” It is that Amitabha uses His Fundamental Vows to bless him, he thus obtains “single-mindedness.” And at the time of his departure, Amitabha and the assembly of holy beings will undoubtedly appear in front of him, he is then able to be free from being topsy-turvy.

這個心不顛倒也不是你的本事，說老實話，我們每一個人都沒這個把握，臨終心不顛倒，要知道無始劫來的這個業障，臨終發現了，我們自己都沒辦法控制自己，如果不念佛一定是隨業力流轉。

However, preventing our minds from being topsy-turvy is not our capability. Honestly, none of us can be sure that we won’t have a topsy-turvy mind at the time when death approaches. We must know that the karmic habit of ours has been accumulating for immeasurable kalpas, we simply have no way to control ourselves when it manifests itself as our death approaches. We will absolutely transmigrate in accordance with our karma if we don’t recite Amitabha.

而念佛你要心心念念求往生，這種真信切願就感得阿彌陀佛慈悲加佑。你看經文上講，「現在其前」，阿彌陀佛就來了，在你面前顯現出來，放光注照。這一放光，佛光就消我們的業障，我們肯定心不顛倒。

Therefore, we must seek rebirth in our every thought when reciting Amitabha. This genuine faith and imperative aspiration will certainly elicit Amitabha's merciful blessings. The scripture states, "appear in front of him." Amitabha comes, appears in front of us, and emits light to shine on us. Once Amitabha emits light, the light will then eliminate our karma, and our minds will definitely not be topsy-turvy.

所以你不要太害怕，我現在沒有功夫... 這不是功夫問題，憑你的功夫，你一輩子都達不到，我跟你說準了，你要不相信佛，就憑你的那個功夫... 你看連永明延壽大師，這個戴角虎那首詩，大家可能讀過

Don't be scared, thinking that I don't have the skill now... This is not a matter of skill. I am afraid that we will not be able to achieve it in this lifetime if we rely on our own skill. I can predict the result that, if we do not believe in Buddha and just rely on our own skill, it will be as stated in the poem of Tiger with Horns, written by Master Yongming Yanshou, the Sixth Patriarch of Pure Land School. You may have all read it.

「有禪無淨土，十人九蹉路。」十個人修禪，沒得定，得定了還不行，還未必能夠有把握，你開智慧了才可能。十個人修，九個人會蹉跎，就會顛倒，

This poem states, "Practicing Zen without seeking rebirth into the Pure Land, nine out of ten people will spend their life in fruitless efforts." This connotes that, if ten people practice Zen, most of them do not obtain samadhi (Skt., deep meditation). Even if they do, they will still not necessarily have the assurance to have achievement. Because only when revealing intrinsic wisdom can one attain genuine achievement. So, if ten people practice, nine will be wasting their time because they will be topsy-turvy before death.

The Power of Buddha's Light

「陰境若現前，警爾隨他去。」業障一起來了，這一起來的時候，「警爾隨他去」，你就跟著那個業障走了，業力牽引你。我們自己的力量真的不夠，這個時候只有靠佛力，那佛力怎麼靠得上呢？你要真信切願就能靠得上，這就是阿彌佛的願力，佛光就注照你。

"If the devil realm of five aggregates manifests, the practitioner will be following it in no time." This implies that, once their karma manifests, the practitioner will follow his karma to the next realm. The force of karma will draw him due to his strength being really insufficient. At this time, he can only rely on Buddha's power. But, how does he rely on Buddha's power? It will work once he has genuine faith and imperative aspiration. This is the power of Amitabha's Vow, Buddha's light will shine on him.

你看「若有眾生，見我光明，照觸其身，莫不安樂，慈心作善，來生我國。」這個「見我光明」怎麼個見？憑你的真信切願。你一心求往生，你到臨命終時，阿彌陀佛現在你的面前，你就見到了。

The text states, "Any sentient being, seeing my light shine on his body, will be serene, blissful, and further give rise to a compassionate heart to do good deeds and seek to be born into my land." How would we 'see Amitabha's light'? Through our genuine faith and imperative aspiration. When we seek rebirth wholeheartedly, at the moment of our departure, Amitabha will manifest in front of us, we will then see Him.

這一見到了，那就沒問題啦，佛光一照你，「莫不安樂」，你業障盡消，「慈心作善」，你這個心念念增長大菩提心，這個「作善」不是普通善，你要去想作佛，要廣度一切眾生，「來生我國」，到西方極樂世界去了。

Once we see Amitabha, everything will be okay. As soon as Buddha's light shines on us, we will all be "serene and blissful." Our karma will be eliminated and we will do goodness with a compassionate heart. Our maha-bodhicitta* () will be enhanced in our every thought. This 'do goodness' is not ordinary goodness. This goodness is that you want to become a Buddha and to liberate all beings universally. So you will 'be born to my land'; you will go to Sukhāvātī.

所以一個真信切願的人，他在往生時候絕對是心不顛倒。這就是要我們自己去直下承當，你不要害怕，也不要疑慮，也不必客氣... 你說，呀，這阿彌陀佛這麼好，我怎麼可能？不敢擔當。你這客氣就錯了，有時候需要客氣一下，待人處事客氣客氣還行，對阿彌陀佛別客氣了，他給我，我們就得要，As such, if one has genuine faith and imperative aspiration, his heart will definitely not be topsy-turvy when he is departing. This depends on our decisive acceptance. You do not need to be scared, nor should you doubt, worry, or be polite... You say, "Yeah, Amitabha is so good, how am I possibly good enough? I dare not accept it." You are wrong with this courtesy. Sometimes courtesy is needed, such as when we are interacting with people and dealing with matters. But with Amitabha, there is no need to be courteous. As long as He gives to us, we accept it all.

他慈悲加佑，那我們直下承當，完全接受，千萬不能推讓，這點就不要推了，就得全盤接受，為什麼要接受？因為我們要到西方，我們要去作佛，我們要去廣度眾生，這還要謙讓嗎？當仁不讓。

He mercifully blesses us, we decisively accept it, a complete acceptance. We must not concede, there is no need to yield at this point. We must accept it completely. Why must we accept all? Because we are going to Sukhāvātī, we are going to become a Buddha, we are going to universally liberate all beings. Does this still require us to concede? Of course not! "When we encounter a benevolent cause, do not be outdone by others."

所以這就是說明，到西方極樂世界，怎麼樣才叫有把握？你真信切願求生淨土，雖然你有業障很重，雖然你煩惱重重，但是你的心是真的，你真想去，到臨命終時，你就能心不顛倒，阿彌陀佛慈悲願力就加持在你身上，這個願就給我們做保證，觸光安樂。

This is to tell us how we would be able to have assurance of going to Sukhāvātī; we seek rebirth with genuine faith and imperative aspiration. Even though we have heavy karma and boundless defilements, as long as our heart is genuine and we really want to go, at the end of our life we will definitely not have a topsy turvy mind. The power of Amitabha's merciful Vow will bless us! This Vow of "All will be serene and blissful when the light shines on them" has given us assurance.

所以你真明白了這個道理，你就信心十足了，你就沒有疑慮，沒有恐慌，即使有大災難發生了，你就還是如如不動，要不要去避難？根本不需要，你避難避到哪去？最好就是去西方。真正要走的時候，阿彌陀佛就來，你就跟他去。

If we really understand this truth, we will be full of confidence. We will have no doubt, no worry, and will not panic. Even if a catastrophe comes, we would remain unmoved as thusness. Do we need to seek refuge? Not at all. Where do we take refuge? The best place is Sukhāvātī. At the time of our departure, Amitabha will come, we will then follow Him.

如果你沒有這種信願，儘管你可能在念佛功夫上很下功夫，念到幾乎成片了，甚至成片了.... 什麼叫成片？二十四小時這佛號都不間斷，這叫成片，能不能往生？我告訴你，不能往生。什麼？成片還不能往生？對，成片都不往生，為什麼？你沒靠佛力，你靠自力。

Without this kind of faith and aspiration, even if you put earnest effort into reciting Amitabha to the extent of almost having unceasing skill or even having unceasing skill... What is an unceasing skill? The recitation of Amitabha is uninterrupted at all times, this is called unceasing skill. Can you be reborn? Let me tell you, you are unable to be reborn. What? Even with an unceasing skill I still cannot be reborn? Correct! Even with unceasing skill you still cannot be reborn. Why? You are not relying on Buddha's power, you are relying on self-power.

就跟修禪的一樣，修禪的參話頭，他參成功夫成片了，你是念佛，念得功夫成片，境界是一樣的，但是你不求往生，你對阿彌陀佛信心不足，你往生的願不足，念到成片都不能往生。

A Zen practitioner cultivates chan-hua-tou (**contemplating on self-nature by raising and chasing questions until all are answered*). He achieves unceasing skill by chan-hua-tou while you attain unceasing skill by reciting Amitabha. Both of your realms are the same. But, if you do not seek rebirth, do not have enough faith in Amitabha, or do not have sufficient aspiration of rebirth, you cannot be reborn even with unceasing skill in reciting Amitabha.

我說這個話之前，我有請教過師父，我不是在這裡隨便信口開河，我就問過師父，我說，是不是如果沒有信願，念佛功夫成片了，也就是你得念佛三昧了，都不能往生？師父說是。

Before I made this statement, I asked Shifu for advice. I am not just randomly making a careless remark here. I asked Shifu, "Is it true that without faith and aspiration, even after achieving unceasing skill in reciting Amitabha, meaning that one has attained the Samadhi of Reciting Amitabha, one still cannot be reborn?" Shifu said, "Yes".

可見得淨宗法門的精髓在哪？在於你真信切願。師父老人家跟我鑑定這個，他也不是隨便講，這有祖師大德的依據。藕益大師在註解『阿彌陀經要解』當中就這樣說的，說如果你沒有信願，你念佛即使念到風吹不動，雨打不濕，如銅牆鐵壁一般，這就是念佛功夫成片了，最後還不得生也，生不了極樂世界。

Obviously, what is the essence of the Pure Land Method? It is your genuine faith and imperative aspiration. Shifu has verified this for me. He also does not speak randomly because there are patriarchs' proofs. In *The Essential Annotations of Amitabha Sutra*, Master Ou Yi said, "Without faith and aspiration, even if you recite Amitabha to the extent of unceasing skill, being unmoved by wind and un-wet by rain, like an impenetrable fortress, you still cannot be born to Sukhāvātī in the end."

那麼反過來，你功夫很差，你煩惱很多，但是你真相信阿彌陀佛來接引，你也真相信自己要去，真願意去，沒有疑慮，也沒有掛礙，你就念阿彌陀佛，一樣能往生。

On the contrary, if you have poor skills and a lot of defilements, but you genuinely believe that Amitabha will come to escort you, and you are clearly willing to go and truly determined; you neither have any doubt nor worry, you will definitely be able to be reborn by simply reciting Amitabha.

The Rebirth of Senior Laity Huang Jinxuan

最近就有一個真實的例子，我有幸幫助一位老人家往生，這老人家是新加坡的黃金宣老居士，我不知道在座有沒有認識他？黃金宣老居士，新加坡的一位就是護法大德，今年七十多歲，他一直就是協助師父老人家在新加坡的弘法事業，而且又捐錢給漢學院，馬來西亞的漢學院，他還是漢學院的董事之一。

Recently, there was a true example. I was fortunate enough to help an elder to be reborn. This elder, Huang Jinxuan, was a senior laity from Singapore. Is there anyone who knows him here? Senior Laity Huang Jinxuan was a great Dharma guardian in Singapore. He was over seventy years old and had helped Shifu propagate Dharma in Singapore. He also donated money to Malaysian Sinology Academy and was on the Board of Directors.

他有兩家酒店在新加坡，在澳洲也有酒店，好像在中國廣州也有一個酒店，好像叫富麗華還是什麼，他這個事業做得挺大，人很好，很孝順父母，敦倫盡份，家裡也都很和諧，

He owned two hotels in Singapore and also had hotels in Australia. It seems that he also had a hotel named Fulihua or something in Guangzhou, China. He had created quite a big enterprise. He was a very good man, very filial to his parents, and fulfilled his ethical duties in every position. His family is very harmonious.

晚年學佛聽師父老人家講經，也就一心求生淨土。但是因為在經營酒店當中也造了業，殺生業，他那酒店到現在還是，雖然他已經不管了，給了兒子了，但是他開創的，這個酒店它沒有素食，就是沒有專門的素食，他也有葷的，葷的就有殺生，那這個殺業就得算到他頭上，所以他晚年得了癌症，結果癌症這晚期三年都非常地受苦。

In his old age, he listened to Shifu's sutra teachings and sought Sukhāvātī rebirth wholeheartedly. However, he had made some killing karma relating to the hotel business, which is still happening by the way. Even though he was no longer in charge and already passed it down to his sons, he had created this business. These hotels do not offer just vegetarian food, they also offer meat dishes. Meat dishes involve killing, therefore the karma fell onto him; he got cancer in his later years. Three years' terminal cancer made him suffer tremendously.

到最後，他是三月二十九號往生的，就是上個月，二十九號，剛好一個月。今天是二十八號，對吧？上個月二十九號往生。三月二十三號的時候，師父老人家派我去看望他，他寫信給師父老人家，說自己念佛念不下去，全身病痛受煎熬，往生也沒有信心，

In the end he was reborn on March 29, last month, exactly one month ago. Today is the 28th, right? Last 29th, he attained rebirth. On March 23rd, Shifu sent me to visit him. He wrote a letter to Shifu, saying that he could not continue to recite Amitabha. The excruciating pain throughout his body had tormented him, he had no confidence to be reborn.

師父就叫我過去安慰安慰他，因為我跟他很有緣，認識很多年了，他每次見我都對我很呵護，他是七十多歲，長輩，我在他眼目中就像孩子一樣，特別呵護我。而且當時就談起將來往生的事情，我就曾經跟他講過，我說你往生的時候，我一定來給你助念，所以種了一個因，這真的就結這個果。

Since I had a very good affinity with him and had known him for many years, Shifu sent me to comfort him. He cared for me very much every time when he saw me. He was in his seventies, an elder; I was like a child in his eyes. He particularly cared for me. In the past we had talked about his rebirth in the future. I once told him, "At the time of your rebirth, I will definitely come to help with assisting recitation." Look! I planted such a cause, it had become the effect.

說話咱們真是要注意，當然好話得說，希望都種好因，是吧？你這個壞話就不能說，說了它真實現。你看我們當時說了，都不知道到底會不會實現，真的，到臨終時候我們就來了。

We really need to pay attention to what we say. Of course we should say wholesome words, hoping to plant good causes, right? Unwholesome words, we really should not speak them because they will be realized later. Look! Speaking those words at that time, we did not know if they would come true. Yet I really came when he approached the end of his life.

來了之後，二十三號我去見他，他見到我之後，滿面愁容，他說.... 他見到我就很高興，但是第一句話就說自己全身很痛。真的，我是沒得過癌症不知道，得癌症的人肯定是很苦，這全身都痛，整天在那呻吟，旁邊雖然有個念佛機，不管用，家裡人也沒有特別給他念佛，可能學得都不如他，所以更不懂怎麼助念。

On the 23rd I went to see him. His face looked so melancholy when he saw me. He said... Of course he was very happy to see me but said the first words to me, "My whole body is very painful." Indeed, I do not know the pain since I have never had cancer. But I could imagine that it must have been very painful for him. His whole body was in pain, he was moaning all day. Even though there was a chanting machine by his side, it was useless. None of his family recited Amitabha with him. They probably did not learn as much as he did, let alone know how to perform an assisting recitation.

我來了之後，他就跟我講，我都不知道能不能往生了。我這一看，信心沒有，沒有信心就不能往生。滿益大師講「往生與否全由信願之有無」，你這沒有信心，你怎麼往生？所以我想的第一個事，就得要把他的信心鼓勵起來，還有願望，要讓他懇切，要他堅定不移，這才感得佛的加持。

After I came, he told me that he did not know if he could be reborn. I immediately felt that he had no faith. One cannot be reborn if he does not have faith. Master Ou Yi said, "Whether one is reborn or not depends on whether one has faith and aspiration." If you don't have faith, how can you be reborn? So the first thing I was thinking was to enthuse his faith and also to urge his aspiration to be imperative and resolute, only then could he induce Buddha's blessing.

我就跟他講，我說，我握著他的手，說黃老居士，師父老人家讓我來看望您，他聽了就很高興，就問，師父好嗎？我說很好，師父非常關心您，讓我特別來，告訴您，您一定能往生的。他聽到之後，眼睛都亮了，信心一下子就增加了。他說，我能往生嗎？我就告訴他，我很肯定說，你一定能，我鼓勵他，我說你看你這一生，敦倫盡份，真是善男子。

I told him while holding his hand, "Respected Elder Huang, Shifu asked me to come to see you." He was very happy upon hearing this. He asked, "Is Shifu well?" I said, "Very well, Shifu cared about you very much. He specially sent me to see you and tell you that you can definitely be reborn." Upon hearing this, his eyes opened up wide, and his faith was boosted instantly. He asked, "Can I be reborn?" I then told him very positively, "You definitely can." I encouraged him and said, "Look back on your life, you fulfilled ethical duty in every position, you are indeed a good man."

他確實是非常好的一個人，過去他母親也是往生西方，他母親預知時至，走之前告訴大家，我要往生了，大家來送我，拿著念珠，就這麼阿彌陀佛，阿彌陀佛.... 念走了。那個像掛在他的堂中，真是一位菩薩的像。所以你看，一個人家裡往生了，他子孫都享福，

He was truly a very good man. In the past, his mother was also reborn into Sukhāvātī. His mother predicted her own rebirth, inviting everyone before her departure and telling everyone, "I am going to be reborn into Sukhāvātī, please come to attend my farewell." Holding her reciting beads (*Skt. *mālā*), she recited Amitabha, Amitabha...at the farewell; she was reborn while reciting. His mother's picture hangs on his living room wall, truly an image of a bodhisattva. Look! when one person is reborn, the descendants will all be blessed by his fortune.

他這一生也是事業做得非常好，兒女也好幾個，好像是兩個兒子，一個女兒，兩個兒子還是三個兒子，我不太記得了，那個媳婦都非常孝順他，一家非常和樂，這是母親往生，這個功德很大，真是「一人成道，九祖升天。」家裡都得福蔭。

His life is proof: his business was doing very well. He had many children, I am not sure if it is two or three sons and a daughter. His daughter-in-laws were all very filial to him. His family lives very harmoniously. The merit of his mother's rebirth is immense. As the old saying goes, "When one achieves Dao (*Tao), nine generations of past ancestors will be redeemed." And of course the whole family is also sheltered under her blessings.

我就跟他講，你看你一生，孝順父母，敦倫盡份，為人又正直，學了佛之後那麼樣護持佛法，你現在一心求願往生，那阿彌陀佛怎麼會不接你？你要相信阿彌陀佛一定來接引你。他發願，你只要求生淨土，他一定在你臨命終的時候來接你，

I said to him, "Look back on your life, you were filial and fulfilled ethical duties in every position. You are also righteous and guarded Dharma so earnestly after learning Buddhism. Now you seek Sukhāvātī rebirth wholeheartedly, how could Amitabha not come to escort you? You must believe that Amitabha will definitely come to escort you, because He has vowed to escort anyone at the end of their life as long as they seek Sukhāvātī rebirth."

不要有疑惑，不要懷疑，也不要擔心，你就老實念佛，等阿彌陀佛來接你。我就問他，你現在有沒有什麼放不下的？就看他的願，如果真願意去的人，什麼都要放下，還有放不下的，得趕緊放下，要不然那個願不切。

Do not be skeptical, do not doubt, and do not worry as well. You just need to recite Amitabha conscientiously and wait for His escort. I asked him, "Is there anything that you still have not let go of yet?" It depends on his aspiration. If one truly wants to go, he must relinquish everything. If there is still something that he has not let go of, he must renounce it quickly, otherwise his aspiration is not imperative.

他的願倒是挺懇切的，他說我早就把遺囑都寫好了。因為他病了三年，這個癌症一診斷，已經是晚期，他就開始寫遺囑了，把那事情都全部交代給兒女了。確實我能夠體會到，他這些身後事也都料理得基本都完了，對於自己的家庭兒女他都能放下，他唯一放不下的是自己的身體，他說我身體很痛，念不了佛，我就知道，身體沒放下。

His aspiration was quite imperative. He said, "I have written my will long ago." He had been ill for three years. Upon diagnosis, terminal cancer had been found, he then wrote his will and passed down all his businesses to his children. Indeed, I can tell that he basically had all his matters taken care of. He had let go of his family and his children. The only thing that he had not let go of was his body. He said that he was in excruciating pain, not being able to recite Amitabha; I thus knew that he had not let go of his body.

A Practitioner Should Accept Death with an Open Mind and Let Amitabha Arrange Everything

當時我也知道，他的兒女也跟我講過，說他聽說劉素雲老師念阿彌陀佛，你看那個紅斑狼瘡晚期都念好了，他也想這樣。他也想這樣，就是想求生的念頭，這求生的念頭還是放不下。人家劉素雲老師她沒有求生，她是求生西方，她不是求生存。人家不想留在世間，這種人反而很容易能夠病好，他只要跟這個世界眾生有緣，那阿彌陀佛會把他留下來，不是自己想留下來。

At that time I also knew from his children that he expected to do the same as Teacher Liu Suyun who recited Amitabha and cured her terminal stage of SLE, Systemic Lupus Erythematosus. This

indicates that he sought to survive and did not let go of this survival thought. But Liu Suyun did not seek to survive, she only sought Sukhāvātī rebirth. She did not seek to live. She had no thought of staying in this world. This kind of attitude will usually get one cured. As long as one still has affinities with all beings of this world, Amitabha will let one stay. It is not that we want to stay.

那這位黃老居士他會錯意了，他以為我想，那阿彌陀佛會讓我留。你想留就說明你不想走，你不想去西方，你跟劉素雲老師就不同了。劉素雲老師想去西方，她沒去成，現在就留下，那留下來都是有任務的。所以有病別想留，你想走，想走可能會留，你想留，可能留不了，而且你去不了西方，那隨業流轉就可怕。

Senior Huang misunderstood this implication. He thought, "If I want to stay, then Amitabha will let me stay." Actually, wanting to stay shows that you do not want to go to Sukhāvātī. If you do not want to go, you are different from teacher Liu Suyun. Teacher Liu wanted to go to Sukhāvātī, but she did not go. Now she has stayed. Whoever stays must have a mission. So if you are sick, don't think of staying, think of going. If you think of going, you probably will stay. But if you think of staying, you probably won't stay. And you will not be reborn into Sukhāvātī either. It would be horrendous to be transmigrated in accordance with your karma.

所以印光大師提醒學人，要把一個「死」字掛在額頭上，「學道之人，念念不忘此字，則道業自成。」 Master Yin Guang reminded practitioners that one should put the word "death" on his forehead. He said, "A practitioner, who learns Dao (*Tao), if remembering this word within every thought, can naturally achieve Dao."

修學佛法是求往生，不要怕死。貪生怕死，你最後不得不死，你肯定要死的，是吧？我們學佛的人就是非常開明的，能接受。

Practicing Buddhism is learning to seek Sukhāvātī rebirth, do not be afraid of death. If you covet life and fear death, you will still have to finally die. You will definitely die eventually, won't you? As a Buddhist, we must be very open-minded, we accept death.

你對世間人，特別是香港人，對個特別忌諱。你看那個電梯它都沒有那個四字樓，因為四字那個諧音是死字。我們有香港同修他們知道，有三樓要跳到五樓了，它沒有四樓，他就怕死。

Human beings, especially people from Hong Kong, particularly treat death like a taboo. Look at the elevators in Hong Kong, there are no floors that end with number four because four is homophonous with the word "death." Practitioners from Hong Kong know all elevators skip from the third floor to the fifth floor. There are no fourth floors, because they are all afraid of death.

你看我們師父上人在澳洲，他那個汽車，學院的汽車，他的車牌是什麼？444，三個四。他的電話，後面是7444，七也是在香港人認為是不祥的數字，他就要七後頭還有三個四。修道人就是不一樣，他不貪生不怕死，死對於一個修道人，那是一種解脫，幹嘛要怕死？

Look at our Shifu in Australia, what is the license plate number of the Pure Land Learning Center's car? It is 444, three fours. And the telephone number ends with the number 7444. People from Hong Kong also think seven is an ominous number, yet Shifu used seven followed by three fours. Dao's practitioners are very different, they neither covet life nor fear death. To a practitioner, death is a liberation, why should one be scared?

所以我來日本之前，人家勸我，你小心點。我說不怕，我就想早點走，阿彌陀佛早點來接我，不好嗎？所以還需要避難嗎？不用避。如果你命不該絕，你留下這個世間還有任務，阿彌陀佛會照顧你，會護念你，你自己不用操心。你自己要想留，想自己怎麼樣躲避，那阿彌陀佛就不管你了，你自己已經安排了，阿彌陀佛就不用安排了。

When I came to Japan, some people persuaded me to be careful. I said, "I have no fear, I always wanted to go earlier. Isn't it great if Amitabha comes to escort me earlier?" Do I still need to take refuge? No need to. If you shouldn't die, it must be that you have a mission in this world. Amitabha will take care of you. He will guard and bless you, you do not need to worry about yourself. If you want to stay and contemplate the ways of taking refuge, then Amitabha does not need to take care of you. Since you have already made the arrangements, Amitabha does not need to make arrangements for you.

你自己不安排，由阿彌陀佛來安排，那他老人家給你照顧得是非常周到，無微不至。是吧？你看你用這種心態，一切就隨緣，去還是留，由阿彌陀佛來安排，多好！如果問自己，自己想去，不想留，劉素雲老師就是這樣成就的。

When you do not make arrangements for yourself and let Amitabha arrange for you, Amitabha will then take care of you meticulously. See, when you use this kind of mentality, you will be able to go with the flow of everything. Being reborn or staying, let Amitabha arrange it. How wonderful it is!

When asking ourselves, we must genuinely want to go and not to stay; but whether going or staying, it is all arranged by Amitabha. How wonderful it is! Teacher Liu Suyun had achieved the attainment with this attitude.

那我見到這位黃老居士他想留，我就跟他講，我說人世間多苦，你看你這一生福報這麼大～他福報真是很大。但是你還要受這個病苦，所以六道輪迴真是太苦了，趕緊要去西方。你現在身體痛，是因為你這個是五陰色身，它就是要受這個煎熬，你到了西方極樂世界就換成金剛不壞身了，哪有這些病苦？所以你要希望阿彌陀佛早點來接你，越早去越好，到了西方，你就是做阿惟越致菩薩了，你乘願再來，你要度眾生你就自在了。

However, this Senior Laity Huang wanted to stay. I then told him, "How much suffering is in this world? You see, this life of yours is really fortunate..." His fortune was really immense. "But you still have to suffer the bitterness of illness. The six paths of reincarnation are really too painful, it's better to go to Sukhāvātī quickly. Your pain is because of the five skandhas of your physical body; the torment is unavoidable. When you are born into Sukhāvātī, your body will be an incorruptible adamantine body, how could you have this illness and affliction? So, you must wish that Amitabha comes to escort you earlier, the sooner the better. When you get to Sukhāvātī, you will be an avaiartika bodhisattva. You can come back with your future returned vow and you will be able to liberate others with ease."

他聽了之後，他也點頭，說是啊，我也很想去西方。最後我就跟他講，你想去，咱們一起念佛吧，他說好，我就跟他一起念。拿著引磬在他旁邊念，帶著他念，這叫助念，助就是幫助，幫助他念佛。

After listening, he nodded his head and said, "Yes, I very much want to go to Sukhāvātī." At last, I said to him, "If you want to go, let's recite Amitabha together." He said. "Okay!" I then recited Amitabha with him. I used the dharma-bell while reciting by his side to lead him. This is called assisting recitation, helping and reminding him to recite Amitabha.

Reciting Amitabha Helps Him Forget Pain and Boost His Confidence

因為人在臨命終的時候，他這個心力就很微弱，一定要有人來幫助他，幫助他正念分明。那個時候他業障困身的時候，他自己都控制不了，最需要人幫忙，而你能夠助念，這功德無量。你想想，能幫一個人去西方，這功德太大！他到西方那就是作佛去了，你成就一個人作佛，你看世間哪有一個事比這個功德還大？所以有助念的時候，你千萬別放過。

When death approaches, our mind is usually very weak. He needs someone to help him dwell on righteous thoughts with a clear mind. If his karma had entangled him at that time, he would not be able to control himself; at this moment, he would need help the most. If we can implement assisting recitation, the merit would be infinite. Think about it, to help one person to go to Sukhāvātī, the merit is too enormous. He goes to Sukhāvātī, that is to become a Buddha. You have helped one person to achieve Buddhahood! Can you find any other worldly merit bigger than this merit? For this reason, whenever there is a chance to do assisting recitation, you must not let it slip by. 我就特別喜歡給人助念，真的是這樣，幫助別人就是幫助自己。你老是看到人家走，幫助人家走，到你走的時候，你就很安然了，你看習慣了。

I particularly like to do assisting recitation for others. It is true; when we help others, it is indeed helping ourselves. You always see and help with others' leaving, you will be at ease when it's time for your own departure due to having seen many; you get used to it already.

所以我就跟他念，他疼，疼的時候我就握著他的手，鼓勵他，我說你大聲念，越疼越要念，不要想著疼，想阿彌陀佛，你想阿彌陀佛就不疼了。這時候就得鼓勵他，說正面的話。千萬別說，你這業障這麼重，你還不念佛？不能說這種衰話，衰相，衰殘的這種太殘忍的話，這打擊他。

So, I recited Amitabha with him. He was in pain, I held his hand and encouraged him when he felt pain. I said, "Recite aloud, the more pain the louder you must recite. Do not think of the pain, think of Amitabha. Once you think of Amitabha, the pain will be gone." At this time, you must encourage him and speak positive words. You must not say, "You have such heavy karma, why are you still not reciting?" You must not say these kinds of ominous and cruel words, these words will beat him down.

你要說，你鼓勵，你現在善根深厚，你功德很大，你現在念阿彌陀佛，肯定得佛加持。你就得說這個正面的話，讓他聽了心生歡喜，士氣就鼓起來了。我握著他的手就跟他念，念一下，捏他一下，結果他就跟我使勁念。真的，念到最後，他就把疼給忘了。

You must speak words that encourage him. You should say, "Your good roots are deep-seated, your merit is immense. If you recite Amitabha now, you will definitely get Amitabha's blessing." You must speak these kinds of positive words to bring him joy, his morale will then be uplifted. I held his hand and recited with him. I squeezed his hand with every recitation. As a result, he paid earnest effort to recite with me, and finally he really forgot his pain.

其實疼就是你的妄念，你想著疼，你住著在身體上，你就會疼，他睡著了，他就不疼了。為什麼？睡著了，那個念頭不在身體裡頭了，他就不疼了。那你念佛的時候，你把念頭住在佛號上，專注在佛號，你把疼也給忘了，所以他就這樣念念念，從早上九點，我們一直念到下午兩點，我看他狀態真不錯。

In fact, pain is your delusional thought. You think of pain and dwell your mind on your body, you then feel the pain. When you are asleep, you do not feel pain. Why? When you are asleep, your mind does not dwell on your body, so you don't feel pain. When you recite Amitabha, your mind dwells on Amitabha and focuses on reciting, you forget the pain. We recited from 9:00 am until 2:00 pm. I observed that his condition was really good.

因為師父讓我來看他，第二天就得走，我下午臨走的時候，我就握著他的手問他，老居士，你現在有沒有信心往生，他點頭說，我現在很有信心！你看，這信心就是你鼓勵他他就有了。我說你現在還有什麼牽掛了沒有？他說沒有牽掛了，就希望阿彌陀佛早點來吧！我一看，這狀態行了，上路了，我就跟他告別了。

Shifu asked me to visit him, but I had to leave the second day. Before I left in the afternoon, I held his hand and asked him, "Senior Laity, do you have the confidence to be reborn now?" He nodded his head and said, "I now have great confidence!" Look! Confidence arises when you encourage him. I said, "Do you still have any worry?" He said, "No more worries, I just hope that Amitabha comes sooner!" Seeing this situation, I immediately felt that everything would be okay. He was on his way! I then said goodbye to him.

「往生與否全由信願之有無」，這信心充足、願望懇切就肯定往生了。我就跟他安慰，我說老人家你好好念，不要我走了你就不念了，你要好好念。

Whether we are reborn or not, it all depends on faith and aspiration. Once the faith is sufficient and the aspiration is imperative, one can definitely be reborn. I comforted him. I said, "Respected elder, you must recite Amitabha conscientiously. Don't stop reciting once I leave, you must recite honestly."

我當時正準備參加四月的清明法會，在香港舉行的，一萬二千人的法會。我說我那邊要忙，忙完之後我回來看望你喔，你好好念，他點頭，你放心吧！還雙手合十，送我，我就走了。

At that time, I was preparing to attend an Ancestral Memorial Ceremony in April. This ceremony was to be held in Hong Kong, a Dharma-assembly of twelve thousand people. I said, "I will be busy over there and I will come back to see you after that. You must recite conscientiously." He nodded his head and said, "Please rest assured." He even joined his palms and watched me leave.

Predicting His Rebirth Time

本來想著說法會完了之後去看他，結果他念佛念了四天，二十三號念到二十七號，他就跟家裡人講，說阿彌陀佛來跟我說，我還有兩天就要往生，他說阿彌陀佛說還有兩天，他豎起兩個指頭，怕那家人聽不清楚。

Originally, I was planning to visit him again after the Dharma-assembly. But, after reciting for four days, from the 23rd to the 27th, he told his family, "Amitabha came to tell me that I am going to be reborn in two days." He said, "Amitabha says that there are still two days left." He even lifted two fingers, probably afraid that people could not hear him clearly.

他跟他的媳婦，跟那邊有一位小朱居士，就是跟他緣分很好護持他的，還有一位他的小叔，就是屬於他的弟弟，就是他媳婦稱小叔。他弟弟，他的媳婦，還有另外一個小朱居士，三個人在旁邊照顧，他從下午到晚上，跟這家裡人講了三次，說阿彌陀佛說兩天就來接引我，哇！這個不是假的，

He told his daughter-in-law, his brother, and Laity Xiaozhu who had a very good affinity with him and took great care of him. At that time, three of them were with him. From afternoon till evening, he told them three times, saying, "Amitabha is coming to escort me in two days." Wow! This is definitely not false!

然後他就讓這家裡人趕緊把那個，就是他最喜歡的佛像立在他面前。那個佛像是每次師父上人到新加坡，他都把這佛像立在我們師父的那個客廳裡，給師父上人用的，他說那個佛像要把它拿來，現在我要用。然後立在他的床前，很高一個佛像，站在地上，他就能夠坐起來看著佛像，心就很安了。

Then he let his family quickly set up his favorite Buddha statue in front of him. That Buddha statue is the one, when Shifu came to Singapore, that he put in the living room of the place where Shifu stayed. It was dedicated to Shifu, but now he told his family to bring that statue over, because “I want to use it now.” He had his family put the statue in front of his bed. With a very tall Buddha statue in front of him, he could see the Buddha statue when sitting up. He felt very assured.

念到真的第二天，就是他說兩天，是頭尾兩天。我說錯了，應該是二十八號那天講，第二天二十九號中午他跟家裡人講，你們趕緊給我換床單，擦身，換衣服，就是準備要見阿彌陀佛了。

He recited till the second day. He said two days, a total of two days. Oh, I made a mistake, it should be the 28th when he said Amitabha would be escorting him in two days. And on the noon time of the second day, 29th, he told his family, “Please quickly change my bed sheet, clean my body, and change my clothes for me.” This was the implication that he was preparing to see Amitabha.

當時家裡人好像因為可能學佛不是那麼深，對這個不敏感，以為他只是講講開玩笑的話。好吧，反正你要淨身就給你淨身，

At that time, his family seemed not to have learned Buddhism as deeply as he had, so they were not sensitive. They thought he was just joking. But they still followed his instruction, “Okay, you want to clean your body, we will do it for you.”

大便都排乾淨，從頭擦身擦到腳，然後換了床單。好了，換完之後，反正佛號就一起給他念，大概換完床單以後沒多久，他念佛就走了，真的就是兩天。

After he discharged all his bowel movements, they cleaned his whole body, from head to toe, and then replaced his bed sheet. After changing the bedsheets, they recited Amitabha with him. Soon after changing his bedsheets, he was reborn while reciting Amitabha. It was exactly two days.

他走了八小時之內，我就趕到，我就很讚歎，他這個媳婦跟我一五一十把他這個狀況說了。哎呀，我說你真是了不起，真的沒白學佛一場，接觸到我們師父上人，接觸到淨土法門，這一生往生作佛去了。那阿彌陀佛給他來報信，那肯定是真的，他等於是預知時至了，提前兩天。

Within eight hours after his rebirth, I arrived at his house. I praised him very much. His daughter-in-law told me the situation in detail. I said, “You are truly amazing, you did not learn Buddhism in vain.” After contacting our revered Shifu, he started to learn Pure Land Buddhism. This life he had gone to Sukhāvātī, becoming a Buddha. We believe that his rebirth is definite since Amitabha had come and brought the message to him. Actually, he predicted the time of his own rebirth—two days in advance.

實際上是提前一天啦，他兩天，頭一天，後一天。真正往生，這是絕對沒假的，他告訴你了。

In fact, it was one day ahead. The second day he was reborn, the first day and the second day, two days. This is a real rebirth! It is absolutely not false because he had told you the time of Amitabha’s escort.

所以你看看，業障他是很重，念佛功夫很差，到臨終時候，功夫根本提不起來，甚至心顛倒，顛倒就是他呻吟，他住在病苦當中，他不肯念佛，心顛倒。

Let us take a look; his karma was very heavy, his recitation skill was very poor, he was unable to recite Amitabha when death approached, and he even had a topsy-turvy mind. He was moaning and dwelling in the bitterness of his illness. He would not recite because his mind was topsy-turvy. 但是只要這時候有善知識提醒他，能夠把他的信願點燃，這個時候這種信願就感得阿彌陀佛加持，阿彌陀佛這個觸光安樂願加持他，他念阿彌陀佛，他能念，就得佛光注照，就消業障，他那時候念，

是至誠的念，每一念都消八十億劫生死重罪。你看他往生西方，他臨終阿彌陀佛真的來接引，令他心不顛倒，他那個時候就是一心不亂。

But, as long as someone reminded him, igniting his faith and aspiration; at this time, his faith and aspiration would definitely elicit Amitabha's blessing. The Vow of "All will be serene and blissful when the light shines on him" blesses him. So long as he can recite Amitabha, he will receive and be blessed by the Buddha light, and his karma will then be eliminated. His recitation was utterly sincere at that time, each recitation can eliminate eight billion kalpas' heavy karma of birth and death. He was born into Sukhāvātī; Amitabha really came to escort him and made his mind not be topsy-turvy. He truly obtained single-mindedness at that time.

所以我回來，把這個事情跟師父報告，旁邊有一位護法居士，是胡居士，可能有些同修也認識她，護持師父多年了，胡居士聽了之後也很歡喜說，他都行那我更有信心了。真的，要有信心，不能有疑慮，每個人都能做到，真的是這樣，

I gave Shifu a report When I went back to Hong Kong. There was a Dharma guardian, Laity Hu, with us. Probably some practitioners also know her, she has supported Shifu for many years. Laity Hu was very happy upon hearing this. She said, "Wow! He could make it, I am more confident now!" It is true, we must have faith! We should not have any doubts. Everyone can make it. It is really like this.

就怕你沒遇到這個法門，只要你遇到了，你真把這個法門弄清楚，就是你聞名了，你就一定得往生。後面這個願，我會跟大家更詳細地來匯報。現在時間到了，我們就講到此地，謝謝大家，阿彌陀佛！

The only fear we should have is that we are not fortunate enough to encounter this method. Once we encounter and truly comprehend this method thoroughly, which refers to "hearing Amitabha's name," we will definitely attain rebirth. I will give you a detailed report of the following Vow later. The time is up now, let's finish here today. Thank you all, Amitabha!