

(06) Amitabha's 48 Great Vows Venerable Ding Hong

阿彌陀佛四十八大願 定弘法師 2012/Japan

Recite All the aha Prajna Paramita

尊敬的諸位法師，諸位大德同修，大家早上好。阿彌陀佛！

Respected Venerables, great virtuous practitioners, good morning everyone, Amitabha!

我們今天繼續學習『無量壽經』第六品，阿彌陀佛的四十八大願。我們昨天講了第十四願，這個是講觸光安樂願。

Today, let's go on to learn Chapter Six of *The Infinite Life Sutra*, the Forty Eight Great Vows of Amitabha. Yesterday we talked about the 14th Vow, the Vow of being serene and joyful when the light shines on you.

阿彌陀佛的名號，它講的是一切無量，世尊用無量光、無量壽來代表一切無量，這個無量光是代表空間，這個無量壽就代表時間。講到時間和空間，當然也就包含了整個宇宙一切現象，那麼一切都是無量，這就是講自性的性德，所以阿彌陀佛的名號，它就是代表自性，能念阿彌陀佛就是念自性。

The name of Amitabha implies that all are infinite. The Bhagavan used infinite light and infinite life to represent all infinities. Infinite light represents space while infinite life represents time, which, of course, includes all phenomena of the entire universe. "All are infinite" refers to the virtues of self-nature, thus the name of Amitabha also represents self-nature. Accordingly, when we are in remembrance of Amitabha, we are indeed in remembrance of our self-nature.

禪宗六祖惠能大師講，「總念摩訶般若波羅蜜」，摩訶般若波羅蜜這也是自性三德之一，般若德，也就是講阿彌陀佛這句名號，也是自性摩訶般若波羅蜜。

The Sixth Patriarch of Zen Buddhism, Master Hui Neng said, "Recite all the maha prajna paramita." This maha prajna paramita is "the virtue of prajna wisdom," which is one of the three virtues of self-nature, the virtue of the Dharma-body 法身德, the virtue of prajñā 般若德, and the virtue of liberation 解脫德. This statement signifies that this name of Amitabha is also the maha prajna paramita of self-nature.

今天我們來講「壽命無量願」，昨天是講光無量，今天講壽無量，我們來看看經文，我們一起合掌把這段經文讀一下：「我作佛時，壽命無量，國中聲聞天人無數，壽命亦皆無量，假令三千大千世界眾生，悉成緣覺，於百千劫，悉共計校，若能知其量數者，不取正覺。」謝謝大家，大家念得非常好！這段願文有兩個願，是第十五壽命無量願，第十六聲聞無數願。

Today we are going to discuss "All will have an infinite lifespan." Yesterday we talked about infinite light, today we are going to talk about infinite life. Let us take a look at the scripture.

Please join palms to read this paragraph, "When I become a Buddha, my lifespan will be infinite. There will be innumerable sāvaka and celestial beings in my land, their lifespan will also be infinite. If all beings in the trichilocosm attain pratyekabuddha, and together they count these sāvaka and celestial beings for a period of hundreds of thousands of kalpas; and if, they will know the number of these sāvaka and celestial beings, I will not acquire

Anuttara-Samyak-Sambodhi.” Thank you everyone. You all read it very well! This paragraph includes 2 Vows,

the 15th Vow: All will have infinite lifespan, and

the 16th Vow: The number of the srāvaka in His land is incalculable.

願文講的「壽命無量」，不僅是講阿彌陀佛壽命無量，連國中，這極樂國土當中，一切聲聞天人，一切菩薩眾壽命也都是無量。我們問，為什麼佛要發這個願，要有無量壽？

The infinite lifespan mentioned in the scripture not only refers to Amitabha's infinite lifespan but all srāvakas, celestial beings, and bodhisattvas in Sukhāvātī. We may ask, “Why did Amitabha want to make this Vow of infinite lifespan?”

你看釋迦牟尼佛在我們這個娑婆世界成佛，他沒有發無量壽這個願，當然這是因為娑婆世界眾生業障深重，跟極樂世界是沒法比了。業障重就很難感召佛長住世間，所以世尊在我們這個世界世壽八十年，他示現的壽命跟我們普通人的平均壽命差不多，

Look! Shakyamuni Buddha attained Buddhahood in our Saha World, He did not make an infinite lifespan Vow. Of course it is due to the fact that the karma of all beings in the Saha World is heavy, it is incomparable to Sukhāvātī. With heavy karma, it is very difficult to induce Buddha to live everlasting in our world. Therefore, Bhagavan lived in our world for only eighty years, He manifested a lifespan similar to our average lifespan.

世尊當年，就是三千年前，當時人的平均壽命，經上講是一百歲，每一百年就會減一歲，減到現在平均壽命應該是七十歲，那麼大概也都是差不多。世尊當年八十歲就走了，他把二十年的壽命都捨掉了，捨掉這個壽命，當然也是把這個福報留存給我們後世佛門四眾弟子來受用。

According to the sutra, at the Bhagavan's time of three thousand years ago, people's average lifespan was 100 years. Every 100 years the average lifespan is reduced by one year. Now the average lifespan has been reduced to about 70. It is roughly like this. Bhagavan left us at the age of 80. He gave up 20 years of His lifespan and saved the fortune for the ‘four different types of disciples’* ([*male and female monastic practitioners and male and female laities](#)) in the future generations.

所以我們真正學佛，必定有佛的加持，有龍天護法鬼神的護佑。我們自己雖然福報不夠，可是有釋迦牟尼佛他給我們留下來的福報，就足夠我們用，尤其是出家人，我們出家人這個衣食受用都不會缺，為什麼不缺？這世尊當年就有這樣的願，所以就有這樣的加持，

If we truly learn Buddhism, we will definitely get Buddhas' blessings and the protection from spiritual beings, such as naga ([*They are nature spirits, some are worshiped as deities, associated with and protectors of waters, rivers, lakes, seas, and wells. They bring rain, and thus fertility and prosperity, but are also able to cause natural disasters such as floods and droughts.](#)) and Dharma-guardians. Even though we do not have enough fortune, we will have enough to use from the fortune left to us by Shakyamuni Buddha. Especially the monastic practitioners, they will not be insufficient in food or clothing. Why? Because Bhagavan had made such a Vow, we thus have such blessings.

只要你是一個真修行人，你不真修行那就是例外的，你要真修行，雖然福報很小，自己沒福報，但是有佛的福報加給你，你不用為衣食去擔憂，不擔憂衣食，你就能夠志求菩提了。

So long as you are a real practitioner... If you do not practice genuinely, of course that is an exception. You must practice genuinely! Even if you have meager or no fortune, you will have the fortune that was given by the Buddha. You do not need to worry about food and clothing if

you practice genuinely. With no need to worry about food and clothing, you can then focus on seeking bodhi with aspiration.

Gentleman Don't Strive for Food But Seek the Dao

你看儒家孔老夫子也說：「君子謀道不謀食，憂道不憂貧。」世間君子都有這樣的心量，他為了道而精進修學，他不擔憂衣食，所謂「居無求安，食不求飽。」

Confucius also said, "A gentleman does not strive for food but seeks for Dao. He only worries about the lack of Dao, he does not worry about poverty befalling him." Look, even secular gentlemen have such broad minds; they practice diligently for Dao and do not worry about their food and clothing. It is the spirit of "neither seeking comfort in dwelling nor seeking contentment of eating."

那真正有這樣的志氣、骨氣，你才能夠入道。如果心有貪著名聞利養的話，那根本是不可能入道的。所以世間君子都曉得，要入道首先得放下名聞利養。

We must have this kind of aspiration and backbone, only then can we resonate with Dao. If we have greed for fame, prestige, gain, and offerings, it will be impossible for us to resonate with Dao. So, even secular gentlemen know that, if one wants to resonate with Dao, he must renounce fame, prestige, gain, and offerings.

我自己出家，出家的前一天晚上，我住在香港圓明寺，這是我住在圓明寺，第一次住，第二天出家，出完家我就回去了，就留了一晚，當天晚上，圓明寺很靜，夜深人靜，那裡也沒有幾個出家人，所以我就自己出來，在那個院子裡溜達溜躑，看看頭頂月光非常地明朗，這是月色很好，我就到大殿禮佛，當時我就發了三個願，說希望我出家之後，

The night before I was ordained, I stayed in Yuan Ming Temple in Hong Kong. It was my first time staying in Yuan Ming Temple, a one-night stay, for I would be ordained the next day and would leave after being ordained. That night, it was very quiet in Yuan Ming Temple where only a few monks reside. I went for a stroll through the yard. The moonlight above me was so bright and clear, very pretty. I went to prostrate to Buddha in the main shrine and made three vows at that time. I hoped that, after being ordained,

我一，我不為了衣食來去化緣，寧願餓死也不化緣。二，我不做寺院的住持，方丈。做那個事情那就很難有時間和精力，來自己學習和弘揚經教了。第三，我未證無生法忍之前，我絕不收出家徒弟，也不給人傳戒。為什麼？自己沒有資格，不能夠登這樣的高座，去給人做阿闍黎，給人做和尚。

I would **firstly** not ask alms-giving for food and clothing. I would rather starve to death than ask for alms-giving. **Secondly**, I would not become an abbot of a temple. Because one would lack time and energy to learn and propagate Buddhism if one became an abbot. **Thirdly**, before I attain the state of anutpattika-dharma-kṣānti ([*The acceptance that all phenomena are illusory and nonexistent, is realized by the bodhisattva in the seventh bhumi and above](#)), I would never accept any monastery disciples or impart precepts for others. Why? I would not be qualified for such a high position of an ācārya* ([*In Indian religions and society, an ācārya is a preceptor or instructor in religious matters; he is the founder or leader of a sect, or a highly learned person; it may also be a title affixed to the names of learned people. The designation has different meanings in Hinduism, Buddhism and secular contexts. It is sometimes used to address a](#)

teacher or a scholar in any discipline, e.g. Bhaskaracharya, the mathematician) or upādhyāya* (*a spiritual guide or teacher, responsible for guiding novices, hearing monastic vows and entrusting monastic precepts to ordinands. The word is usually translated either as abbot, preceptor or master of novices. An upadhyaya has customarily spent at least ten years in a Buddhist monastery before being given this appointment).

所以我就發了這三個願，希望一生不管人，不管事，不管財。學我們師父上人「三不管」，只管學習經教，弘揚經教。所以我這個後半生.... 今年四十了，後頭不知道還有沒有四十年，不曉得。假設有的話，這後半生就做一件事，就是弘法利生。

I made these three vows, hoping not to manage people, matters, and money for all my life. Learning from our Shifu not to manage these three things,” I only take care of studying and propagating Dharma. So for the next half of my life... I am forty years old this year, I'm not sure if I still have forty years left, no idea. If I do have forty years, I will do only one thing for the next half of my life: propagate Dharma to benefit others.

所以自己真正有這樣的志願，我們相信，阿彌陀佛，十方諸佛如來都會照顧我們，根本不用擔心明天沒吃的怎麼辦，上哪找錢？根本不用擔憂。明天真的沒吃了，那就餓一天，對吧！我也曾經自己做過實驗，我辟穀，辟個一天沒問題。兩天都沒飯吃，兩天可能就稍微虛弱一點了，沒關係，還能挺下來。三天呢？三天不行就往生了，也好。

Having this aspiration, we believe that Amitabha and all Buddhas in ten directions will take care of us. We do not need to worry about what if there is no food tomorrow? How do I make money? We do not need to worry at all. If I really do not have food tomorrow, I'll just be hungry for one day! I have done an experiment myself. I fasted. Fasting for one day was no problem. Two days with no food, and I only got a little bit weak. No problem, I still can stand it. What about three days? If I did not make it for three days, I would be reborn into Sukhāvātī. That is good too.

所以我們對於這個生死早置之度外，並不會為這個衣食去擔憂。這樣的心態，真的對學習經教大有幫助，為什麼？你這很多雜念就排除掉。我們也看到很多佛門裡頭的出家人，確實他也在為生計奔忙，跟世間人也是沒什麼兩樣，甚至可能比世間人更辛苦。起碼比我是以前辛苦，我以前在大學裡教書其實很自在，你看我一年有四個月的假期，寒假加暑假，然後剩下的八個月的上課時間，一個禮拜只上六個小時的課，所以在家的時候也都很自在。

We have already left life and death out of consideration long ago and do not worry about food or clothing. This kind of mentality is really a big help for learning sutra teachings. Why? Because many of your delusions will be gotten rid of. We have seen many Buddhist Venerables who are busy making a living, they are no different from secular people. Perhaps they even work harder than secular people. At least, their lives are harder than my life in the past. I taught in university with great ease before. With four months of vacation— winter and summer breaks, I worked only eight months a year with six hours of classes a week. I enjoyed great ease at home.

出家，現在這工作量比當時在家至少高出三、四倍，而且沒有禮拜六、禮拜天，也沒有假日，天天都是工作日。但是我們也做得非常歡喜，我們也忙，但是忙的是我們自己非常樂意做的事情，讀自己願意讀的書，做自己願意做的事。如果是為生計奔忙，那也很苦，

After being ordained, my workload is three or four times higher than it used to be. And there are no Saturdays, Sundays, or holidays off. Every day is a work day. We have great joy though we are very busy, because it is what we like to do. We read the books we want and do things we are willing to do. If one is busy rushing around to make a living, that is suffering.

出家人也有不少為了趕經懺佛事，到處地去遊走，因為道場如果是道場大的話，很多的裡頭的這個出家眾，那就要解決生計問題，所以我為什麼發願不收徒弟？因為我沒辦法幫助他們，我自己一個餓死無所謂，不能連累別人也餓死。所以我們師父上人一生也是這樣的發心，他自己也多次聲明，他自己一生不收徒弟，過去有剃度的這些悟字輩的法師，師父也說這是韓館長一定要收的，所以他就收，韓館長走了以後就不肯剃了。

Many monastic practitioners travel around to perform Buddhist services such as sutra chanting and repentance rituals. This is due to a big dojo with a lot of monastic practitioners, they have to do so for a living. Therefore I made the vow of not receiving any monastic disciples, because I do not have the power to help them. It is okay to starve to death by myself, but I cannot drag others into starving with me. Our revered Shifu also made this kind of vow, he declared many times that he would not take monastic disciples during his life. However, some Venerables were ordained by him in the past due to the insistence of Curator Han (*Shifu's major Dharma guardian in his early propagating time). Shifu performed the ceremonies simply for her and no longer ordained anyone after Curator Han's Sukhāvātī rebirth.

當時我也啟請師父老人家給我剃，師父說什麼都不肯，這就是他的原則，我也非常地敬佩。確實當年印光大師也是這樣的願，藕益大師也是這樣的願，所以淨宗祖祖相傳就是這樣的願。我們照著這樣的學習，一定會得到很大的利益。

At the time when I decided to get ordained, I implored Shifu to ordain for me, he insisted not to. This is his principle which I admire very much. Indeed, Master Yin Guang also made this kind of vow, so did Master Ou Yi. This is the aspiration that was passed down by the patriarchs of every generation in Pure Land School. If we follow this practice, we are sure to gain great benefits.

Infinite Life Is the Number One Merit of Pure Land Buddhism

這裡剛才問，佛為什麼要有無量壽，就是無量壽才能夠讓眾生永遠接受教化，眾生，尤其是六道輪迴的這些眾生非常地苦，他們迷惑顛倒，造業受報，在這個茫茫六道苦海當中沉淪，沒有人來導引的話，真是無依無靠，痛苦不堪。

We have just inquired, why does Amitabha want to have an infinite lifespan? It is because all beings can then receive edification eternally under the infinite lifespan. All beings, especially those who are reincarnated in the six paths, suffer extremely. They are deluded and topsy-turvy. They create karma and receive retribution, sinking into the bitter sea of endless six paths. If no one guides them, they would have nothing to rely on and would suffer excruciating afflictions. 所以佛大覺世尊發起大慈悲心，自己成佛了，永做眾生的依靠和導師，就好像在漫漫長夜當中，做眾生的一盞明燈，照亮他們解脫之路，這是佛大慈大悲。因為有佛，所以眾生就有皈依處，你看我們念三皈依，第一就是皈依佛。

So, the great-enlightened Bhagavan brings forth mighty compassion; He attains Buddhahood and becomes the spiritual pillar and mentor of all beings in perpetuity. As if in a long-lasting dark night, He becomes a bright light for all beings and lights up their path to liberation. This is Buddha's great, mighty compassion. When there is a Buddha, all beings will then have a place for refuge. Look! When we recite the “three refuges,” the first one is “take refuge in Buddha.”

佛在那裡？必須要長住世間，眾生才覺得有皈依處。所以佛發願無量壽，阿彌陀佛無量壽，所以眾生就可以永為依靠，而且佛光又遍一切處，所以宇宙遍法界虛空界一切眾生，都可以以阿彌陀佛做皈依導師。

But, where is Buddha? Only when He lives in the world eternally, can all beings then feel that there is a place for refuge. That is why Amitabha made the Vow of infinite lifespan, all beings can then rely on Him eternally. Moreover, Amitabha's light is pervasive, so all beings in every corner of the cosmos can all take Amitabha as their mentor for their refuge.

師父上人他給信眾傳授皈依的時候，就給大家講得很清楚，這個三皈依，皈依佛，皈依法，皈依僧，這是普通籠統說法。但是師父上人把這佛法僧三寶落實到西方極樂世界上來了，

When Shifu imparts the Three Refuges to believers, he always explains it very clearly that the Three Refuges of “taking refuge in the Buddha, taking refuge in the Dharma, and taking refuge in the Sangha” are a general saying. Our Shifu specifically incorporates Buddha, Dharma, and Sangha into Sukhāvātī.

皈依佛，我們專皈依阿彌陀佛。皈依法，專皈依『無量壽經』，依『無量壽經』來修學。皈依僧，我們皈依觀世音、大勢至菩薩，清淨大海眾菩薩，這些聖賢僧。

“Take refuge in the Buddha,” Shifu specifically teaches us to take refuge in Amitabha. “Take refuge in the Dharma,” he teaches us specifically to take refuge in *The Infinite Life Sutra* and instructs us to learn and practice based on *The Infinite Life Sutra*. “Take refuge in the Sangha,” he told us to take refuge in Bodhisattvas Avalokiteśvara and Mahāsthāmaprāpta as well as all bodhisattvas of Pure-Ocean-Like-Assembly.

這樣的皈依我們就覺得非常地踏實，你看修學有一個非常明確的方向。所以阿彌陀佛就是他法身長住，不僅法身長住，他的報身，應化身都是長住，極樂世界也長住，所以讓眾生永遠有皈依的趣向。

This kind of refuge makes us feel assured because we have a very clear direction for our learning and practice. Not only does Amitabha have His everlasting Dharma Body (*Skt. dharmakāya), but His Reward Body (*Skt. sambhogakāya), and Transformation Body (*Skt. nirmāṇakāya) are everlasting as well. Plus Sukhāvātī is also everlasting, it offers all beings an eternal place to take refuge.

無量光、無量壽正是法身本有的德相，所以無量光壽就是法身，從這個法身裡頭流出阿彌陀佛本願之海，流出極樂世界的正報、依報的莊嚴，流出無量的功德。

Since the infinite light and life are the innate virtues and manifestations of dharmakāya, the infinite light and life are dharmakāya. From this dharmakāya, the sea of Amitabha's Fundamental Vows flows out, the solemn circumstantial reward (*The circumstances we are born into, such as societal status and geographical location, based on the karma of prior lifetimes. As contrasted with the “direct reward/retribution of the mind and body that one is born with) and personal reward (*The mind and body that sentient beings are born with as a result of activities in prior lifetimes. The direct retribution of the individual's previous existence, such as being born as a human being, etc. As distinguished from the “circumstantial retribution/reward”) of Sukhāvātī flows out, and boundless merits also flow out.

極樂世界正報，阿彌陀佛、觀音、勢至等一切清淨海眾，他們全都是無量壽。還有依報的環境，寶池、宮殿、流水、寶樹等等，德風華雨這些全都是法身之所流現，所以也全是無量光壽。

The personal reward of Sukhāvātī is Amitabha, Avalokiteśvara, Mahāsthāmaprāpta, and all Bodhisattvas of Pure-Ocean-Like-Assembly. They all have infinite life. Plus the environment of the circumstantial reward—the jeweled pond, the palaces, the flowing water, the jeweled trees, as well as the virtuous wind, flowers, and rain all flow out from the dharmakāya. So, they all have infinite light and life.

極樂世界任何的東西都是無量壽，它是常住不滅，跟一般世界都不一樣。像娑婆世界那不是法身流現的，那是我們染污種子流現出來的，就是我們的阿賴耶識裡的種子現出來的。這個阿賴耶識裡頭是妄識種子，它是染污的。極樂世界不是阿賴耶識變現，是我們自己清淨法身變現。

All things in Sukhāvātī have infinite life, they are everlasting and never cease. This is very different from general worlds. For instance, our Saha World does not flow out from the dharmakāya, it flows out from polluted seeds that are manifested from the seeds of our alaya consciousness. These seeds in our alaya consciousness are delusional seeds, they are polluted. Sukhāvātī is not manifested from sentient beings' alaya consciousness but from their pure dharmakāya.

日本的祖師大德研究『無量壽經』的很多，都公認這個「無量壽」是淨土第一德。你想想，如果極樂世界黃金、瑪瑙、七寶這受用都無量，但是如果壽命不是無量的話，那也不行，人要是壽命到了，你即使是有無量的珍寶，最後你也帶不走。

In Japan, many patriarchs studied *The Infinite Life Sutra*. They all agreed that “infinite lifespan” is “the number one merit” of Pure Land Buddhism. Think about it, if the gold, agate, and seven jewels of Sukhāvātī are all infinite, yet your lifespan is not infinite; that would not work either. Because you cannot take them with you when your life meets its end even if you have limitless jewels.

我們現在娑婆世界就是這樣，你即使是最富有的，世界首富也好，該走的時候，你看他也什麼都帶不走。你看那個蘋果公司的老闆，那都是世界首富級人物，可是你看得了癌症，就得走，不是最後什麼都帶不走嗎？所以沒有壽命，那其他都是假的，都不是你的，所以壽命是第一德，只有你是無量壽了，那你所擁有的才是真實。

The Saha World we are in now is like this. Even if you are the richest man in the world, you can bring nothing with you when your time is up. Take a look at Apple's founder, one of the richest men in the world, who got cancer and had to go, didn't he take away nothing in the end? So, without infinite lifespan everything is illusory, it is not yours. That is why the infinite lifespan is the number one merit. Only if you have an infinite lifespan, will what you own be real.

所以阿彌陀佛發願，讓我們去的的這些眾生，個個無量壽，這個壽命之長久，是我們沒辦法計算的，叫不可稱計，無量劫加無量劫，不僅你受用，可以受用無量的這個壽命，而且最重要的能保證你一生成佛，因為你無量壽，你肯定一生就成佛，只是個遲早問題。

For this reason, Amitabha vowed to let all beings who are born into His Land obtain an infinite lifespan. This infinite lifespan is incalculable by us. It is unable to be measured or named; it is infinite kalpas upon kalpas. Not only can you enjoy this immeasurable lifespan, most importantly you are guaranteed to attain Buddhahood in one life. Because of this infinite lifespan, you will definitely attain Buddhahood in one life; it is only a matter of time.

Cultivating in Our World Is Tough

我們這個世界修學特別地難，為什麼難？一個根本的問題就是我們會死，這個死魔那是最令人恐懼，一般世間人都怕死，修行人雖然不怕死，但是這個死也是個大障礙，你看你修行修得很好，修到得定了，但是還沒開智慧，這一死了，行了，那功夫就中斷了，一中斷，那菩薩都有隔陰之迷，To cultivate in our world is particularly difficult. Why is it so difficult? The fundamental problem is that we must die. This demon of death is most frightening. In general, ordinary people are all afraid of death. For practitioners, though they are not afraid of death, it also becomes a big obstacle for their practice. If you cultivate very well and attain samadhi yet have not revealed your innate wisdom, your skill will be interrupted once you die. During this interruption, even a bodhisattva will forget their past lives.

你一投胎，一輪迴，前生再好的修行，全部從頭來過，而且你從頭來過不是說剛出生就開始修學，你總得長到二十歲吧，你接觸佛法了，你才開始接續得上，那中間也中斷了二十年。這二十年當中如果受到很多染污，那完了，那已經退了很多了，可能再修也都比不上前生。

When you transmigrate to a different body, no matter how well practiced you were in your past life, you have to start all over. And this “start all over” does not mean that you start to learn from your birth. would grow up twenty years or more before encountering Buddhism and connecting to the skill of your past life. The interruption would have been twenty years. If there is a lot of contamination in your mind during these twenty years, you are doomed; you will regress greatly. No matter how hard you try, you probably will not catch up to the level of your past life

Learning Dharma Is Difficult for People with Fortune and Nobility

所以我們看到禪門公案裡頭，有「三生石」的故事，說一個禪師他的定功很好，都能夠控制自己的生死，有一天跟一位道友同行，他要走旱路，陸地，這個同修一定要走水路，沒辦法，那就走水路

We have seen the story of “the three lives’ rock” in Zen Buddhism. It is about a Zen practitioner who had a very good skill of dhyana and could even control his own birth and death. One day, he and his friend went traveling. He wanted to take the land route while his friend insisted on taking the water route. He had no other way but to agree with his friend and took the water route.

這個船到了第二天到岸的時候，發現岸邊有一位婦女正在浣紗，就是在那洗衣服，這位禪師一看就流眼淚，道友就問，你為什麼看到這個婦女你就流眼淚？這禪師說，我本來就不想走水路，因為就不想見到她，她是我未來的母親，她已經懷孕三年了，就等著我去投胎，我就不想去，但是現在已經遇上了，就不能不去。

The second day when the boat neared the shore, they saw a woman washing clothes there. This Zen practitioner was in tears when seeing this scene. His friend asked, "Why are you in tears upon seeing this woman?" The Zen practitioner said, "I did not want to take the water route because I did not want to see this woman. She is my future mother and has already been pregnant for three years, just waiting for my transmigration. I didn't want to go. Now I have no choice but to go since I have encountered her."

然後跟這個道友說，明天我出生的時候，你就來看，找這個婦女家裡來看一下我，我會對你笑一笑，你就知道那是我了。然後十五年之後，在某處你會看到一個十五歲的放牛娃，吹著笛子，那就是我。於是兩個人相約，那個禪師就入定就走了。

He then told his friend, "Tomorrow I will be reborn. Please come to this woman's house to see me. I will smile at you, you will then know that it is me. Fifteen years later at such a place, you will see a fifteen year old cowhand who is playing a flute. That would be me." After they made the arrangements, the Zen practitioner entered dhyana and passed away.

第二天，這個道友找到那個婦女家裡，真看到那個小孩出生了，對他笑一笑。然後十五年之後，這位道友依約前往那個地方，果然見到有個放牛娃，吹著那個小笛子。他非常感嘆，你看這麼有功夫的禪師，這一輪迴也就是個放牛娃，所以你看功夫已經不如前，不如前生。

The second day, the friend found this woman's house and really saw a newborn baby who smiled at him. Fifteen years later, the friend went to the place as he was told and indeed saw a cowhand who was playing a bamboo flute. He sighed with great sentimentality. This Zen practitioner, with such great skill, had become a cowhand after reincarnation. His skill had regressed to worse than the skill of his past life.

那我們現在這個時代，你想想，真是五濁惡世裡的五濁時代，濁惡到極處，到處都是污染，你看現在的年輕人，他一看網路，一看電視，前生再好的修行，那沒墮落的都是幾乎不可能，肯定會墮落，肯定多少會退轉，

In our current era, think about it, it really is the five turbidity (*The five turbidity refers to the five defilements of the world which are associated with the kalpa of persistence, 住劫, and commence when human life begins to decrease below 20,000 years. These five defilements are:

1. 劫濁 (kalpa-kaṣāya), the defilement of the trends of the present age, which means the kalpa in decay when it suffers deterioration and gives rise to the ensuing form.
2. 見濁 (drṣṭi-kaṣāya), the defilement of mistaken views.
3. 煩惱濁 (kleśa-kaṣāya), the defilement of afflictions.
4. 衆生濁 (sattva-kaṣāya), the defilement of being a sentient being, it refers to the era of human miseries increasing and happiness decreasing.
5. 命濁 (āyus-kaṣāya), the defilement of having a lifetime, which means a human lifetime gradually diminishes to ten years) of the evil world. The turbidity has reached an extreme, pollution is everywhere. Once the younger generation gets into the internet and TV, it is almost impossible for them not to degenerate regardless of how well they cultivated in past lives. More or less, they definitely will degenerate and regress.

前生再好的修行，哪裏能夠抵得住現在的這種誘惑？真是法弱魔強，所以我們想想，我們這一生不往生，你來生你還不如那個牧牛童，因為你現在就不如那個禪師，你都不能控制生死，你即使控制生死，現在這個時代這麼染污，你也不如他，甚至可能會墮三惡道，極有可能，

How would one be able to resist contemporary temptation even if their practice in past lives was remarkable? This is indeed an era of "weak Dharma, strong demons." Let us contemplate, if we are not reborn into Sukhāvātī in this life, our next life would no doubt be worse than that of the cowhand. Because you are worse than that Zen practitioner in this life due to being unable to control your birth and death. Even if you can control birth and death, you are still not better than

him for being born into such a polluted era. Perhaps you may fall into the three evil paths. It is extremely possible.

所以思來想去，只有往生淨土，唯一出路，若不往生，那將來必墮三惡道，遲早問題。因為你只要不遇到佛法那一生，你肯定就墮落，你肯定會造業。我們說你價值觀就扭曲了，你肯定有自私自利，你自私自利，你肯定造業，殺盜淫妄你肯定都會做，一做都是墮惡道。

Therefore, think it over, the only way out (**to transcend*) is to be reborn into Sukhāvātī. If we are not reborn in this life, we will absolutely fall into the three evil paths; it is only a matter of sooner or later. In whichever life we do not encounter Buddha-Dharma, we definitely will degenerate and create karma. As we say, our perspective towards the value of life will be distorted, we will definitely be selfish and egoistic. Once being selfish and egoistic, we will definitely create karma by killing, stealing, sexual misconduct, and lying. Once committed, we then fall into the evil paths.

古德所謂「三世怨」，這一生修行修得很好，你沒往生的話，來生你做大富大貴的人，你有福報，你修得好。大富大貴的人非常容易迷，而且他不肯學佛了，所謂「富貴學道難」。

Ancient virtuous men described it as “the misery of the third lifetime.” You may cultivate very well in this life yet are not reborn into Sukhāvātī, you will enjoy great fortune in the next life. You have fortune! You cultivated well in your past lives. The problem is that people with great fortune easily become deluded and do not want to learn Dharma. As the saying goes, “Learning Dharma is difficult for people with fortune and nobility.”

他覺得生活那麼享受，幹嘛要做那個苦行僧？你說到西方極樂世界好，我還沒見到，我覺得現在就很好，他就不想去，不想修行，而且他一定會造業，不用說別的，就是吃，你得吃海鮮，對吧？你得殺生，吃肉，那就造無量無邊的罪業了，

They enjoy life very much, why would they want to live like an ascetic monk? You say Sukhāvātī is great, but they have not seen it yet. They feel their lives now are very good. They do not want to go to Sukhāvātī, they do not want to cultivate. And they will surely create karma. No need to say much, let's say eating. They will eat meat, seafood..., won't they? And eating meat involves killing. Their sins will then be boundless.

而且現在這個社會淫風熾盛，「飽暖思淫慾」，你富貴家的人，他就很容易有這種因緣，「萬惡淫為首」，你必然就會造這些惡業。所以殺盜淫妄，貪瞋痴慢，傲慢是肯定有，有傲慢就一定會有瞋恚，你一稍微不如意，你就會發脾氣，所以你看看，這業就造得多少？所以第三生就肯定墮惡道，甚至墮地獄。

In addition, society is flaming with lustfulness nowadays. Confucius said, “Those who are well-fed and well-clad are inclined to lustful thoughts.” People from wealthy and noble families are susceptible to invoking this kind of cause and condition. Ancients said, “Sexual misconduct is the top of all evils.” They will absolutely commit this kind of evil karma. So, killing, stealing, sexual misconduct, lying, greed, resentment, ignorance, and arrogance... you will definitely be arrogant when being wealthy and noble. Once having arrogance, you will have resentments and lose your temper when little things go against your wishes. How much karma will you then create? That's why you will definitely fall into an evil path for the third life, even falling into hell.

Once Your Lotus Flower Has Matured Amitabha Can Escort You Anytime

你就想想，如果不往生，那這個結果多可怕！你修得再好，說白了，跟那十惡不赦的人都差不了多少。十惡不赦的人下一輩子就墮地獄，你呢？多一輩子，下一輩子你是大富大貴，但是你一樣造很多罪業，再多一輩子就下地獄了，就比那十惡不赦的人晚了一步。

Think about it, if you are not reborn into Sukhāvātī, how horrendous would that be! Honestly, you are not much different from those who are wicked to the extreme no matter how well-cultivated you are in this life. Those who are wicked to the extreme will fall into hell in the next life, what about you? You will fall into hell only one life later than they do. Because you will be born with great fortune in the next life, yet you will commit a lot of sins and fall into hell in the following life. It is only one step later than those who are wicked to the extreme.

所以往不往生這個問題，那不是說我現在不往生，只是比那個往生的人稍微差一點，不是，那是天壤之別，你修得再好，若不往生，那只比那十惡不赦的人晚一步到地獄，太可怕了！這是我們世界的現象，你會死，死了你修行就中斷。

In consequence, with regard to the issue of being reborn or not, it is not saying that, if not reborn in this life, you will only be a little bit worse than those who have been reborn. No, it is genuinely a huge difference like heaven and earth. No matter how well cultivated you are in this life, if not being reborn, you will be only one step later from falling into hell than those who are wicked to the extreme. It is too dreadful! This is the phenomenon of our world that you will die and your cultivation will be interrupted.

到了西方極樂世界，你就不用死了，就沒有退緣，所以你就不斷地在進步，你不會退步，那你這一生肯定成佛，更何況在極樂世界六塵都說法，阿彌陀佛遍一切處，而且你也能夠飛化十方，遍供十方諸佛，聽經聞法，所以你聞法是不間斷，聞法不間斷，你覺悟就很快。

When arriving in Sukhāvātī you will no longer die. This means that there is no condition for you to regress. You will be constantly improving, not regressing, and you are sure to attain Buddhahood in this life. Not to mention the fact that the six dusts in Sukhāvātī are all expounding Dharma, and Amitabha pervades everywhere. Plus you can manifest anywhere in ten directions to make offerings to all Buddhas and to listen to Dharma, so you will listen to Dharma unceasingly. By listening to Dharma unceasingly, of course your enlightenment will be very fast.

大家你們可以感受感受，可能你在之前學一年，斷斷續續地學，跟你現在集中全副時間精力，集中在這裡學七天，效果就不一樣，為什麼？你這不間斷，當然也會間斷，間斷的時間相對少，你是全天候的學習，那樣的薰修力量就強。到西方極樂世界二十四小時不間斷，一分一秒都不間斷，那你想想你進步得多快！所以到西方成佛速度很快。

Everyone can try to sense this: You have probably learned Buddhism for one year, intermittently. Its effect will be very different from focusing all your time and energy to learn seven days straight like now. Why? Because you are learning uninterruptedly here! Of course, it is also intermittently learning, but the time of interruption is relatively less. You are learning the entire day, the power of this immersive practice is strong. When you arrive in Sukhāvātī, your learning will be twenty four hours nonstop, not even interrupted for one minute or one second. You can imagine how fast your improvement will be! So, the speed of attaining Buddhahood in Sukhāvātī is very quick.

經上講：即使凡聖同居土下下品往生，這最差的那個品位，往生西方也最多要十二劫你就花開見佛，這十二劫是用人間的時間算法，因為在極樂世界沒有這些時間，它沒有晝夜，沒有這種四季的這些分別，這個時間怎麼算？用人間的這個算法，十二大劫，十二大劫多長的時間？你的感受就是十二天。『華嚴經』上講，極樂世界一日一夜就等於娑婆世界一劫，那你十二劫也就是十二天，還不到兩個禮拜，你看你就花開見佛，就成佛了。

As the scripture states that, even when being born into the low grade, low rank of The Land Where Mortals and Saints Dwell Together—the worst level, the time that you wait for your lotus to bloom and see Buddha would not be more than twelve kalpas. This twelve kalpas is a time calculation from our human realm because “time” does not exist in Sukhāvātī. Since they do not have day and night as well as four season differences, how would time possibly be calculated? By using the algorithm of the human world, it is twelve kalpas. How long is twelve kalpas in Sukhavati? It will probably feel like only twelve days. According to *The Avataṃsaka Sūtra*, one day and one night in Sukhāvātī equals to one kalpa in our Saha World. Therefore twelve kalpas is only twelve days. It feels like in less than two weeks, your lotus would have bloomed and you would have seen the Buddha and attained Buddhahood.

最差勁的就是十二天，你感受十二天成佛，你要是高品位的，那就可能一天就成佛，下午就成佛了，上午去，下午成佛，成佛快！所以日本望西師，這也是史上的一位祖師大德，講「諸樂根本，只在此願。」

At worst it would feel like only twelve days to become a Buddha. If being born into a high rank, you would probably attain Buddhahood in one day—being reborn in the morning and attaining Buddhahood in the afternoon. You attain Buddhahood fast! Hence, a great virtuous patriarch in Japanese history, Master Wang Xi, said "The core of all bliss rests only on this Vow."

極樂世界無有眾苦，但受諸樂，那諸樂的根本在哪？就在這個無量壽。所以這無量壽，天天能夠親近阿彌陀佛，不離阿彌陀佛，恆聞妙法，聞法不間斷，一切時，一切處，都是你修行的增上緣，流水，落花，寶樹，宮殿，那全都是在幫助你覺悟，乃至你一吃飯一穿衣，無不是道，你看這個極樂世界多麼殊勝，

Sukhāvātī does not have any suffering, inhabitants only receive all bliss. What is the core of all bliss? It rests on this infinite lifespan. Because of this infinite lifespan, you can be near Amitabha and never leave Amitabha; you eternally hear wondrous Dharma and never cease to listen to Dharma. At all times and in all places, you have only upgraded conditions for your cultivation. The flowing water, falling flowers, jeweled trees, and palaces...all help you to become enlightened. Even your eating and dressing...all conform with Dao. How phenomenal is Sukhāvātī!

所以這個無量的壽命是一往生你就得到，而且不是說往生的時候才會得到，你要真信切願求生淨土，你現前就是無量壽。這話怎麼說？因為我們現在真信切願求生淨土了，我們就註定往生。註定往生，到我們臨命終的時候，阿彌陀佛就會來，這個臨命終未必是你這個業力所決定的臨命終，你的壽命可以延長，也可以縮短。

This infinite lifespan will be obtained as soon as you are reborn. But, it does not mean that you will only obtain it after you are reborn. In fact, if you seek rebirth with genuine faith and imperative aspiration, you have attained this infinite lifespan right now. How do we interpret this? If we seek rebirth with genuine faith and imperative aspiration, we are destined to be reborn. If

we are destined to be reborn, Amitabha will come to escort us at the end of our life. This “end of life” is not necessarily the end of life that is determined by your karma, because your lifespan can be either extended or shortened.

你能真信切願，佛力就加持你，你就超越了三界的束縛，所以你的命運就已經是轉了，算命都算不準你了，真是「身在三界外，不在五行中。」五行八字，來批你的八字，批不準了，本來你到這個時候應該死了，你沒死。

If you have genuine faith and imperative aspiration, Buddha's power will bless you, and you can surpass the bondage of the three realms (*Skt. traidhātuka, trailokya; the three realms of saṃsāra, the realms of desire, form and formlessness). So your fate would be changed, even a fortune teller would not be able to predict your fortune and lifespan. You would be “neither in the three-realms nor made of five-elements.” Using the five elements (*The Five Elements, Wood, Fire, Earth, Metal, and Water, are a comprehensive template that organizes all natural phenomena into five master groups or patterns in nature. Five Element theory is the foundation of Chinese disciplines such as feng shui, the martial arts, and the *I Ching, The Book of Changes*) and eight characters (Ba Zi) of Chinese astrology to predict your destiny will not be accurate. Originally, you should have died at a certain time, but you didn't.

像我們師父上人，所有的算命先生給他算，都是四十五歲就該走了，他現在八十六了，多活了一半，一倍的壽命，而且他還很長壽，他壽命的長短取決於跟眾生的緣分。他法緣，法緣如果是長久，他就住世長久，如果法緣它斷了，就該走了，他就走了。這不在於他，他已經超越了自我了，我執放下就沒有我了，那這個壽命全是看眾生的需要。我們真信切願求生淨土的人，也是這樣的人。

Just like our Shifu, many fortune tellers had predicted that he would die at age forty five. But he is already eighty six now, twice the lifespan of his destiny. He will be very long lived, his lifespan will be determined by the affinity he has with all beings. If his Dharma-affinity with all beings is long, he will live for a long time. If his Dharma-affinity has finished—if it is time for him to go—he will then leave. This is not determined by him, for he has surpassed “self.” He has let go of self-attachment, he has become selfless and his lifespan depends on the needs of all beings. Those who truly seek rebirth with genuine faith and imperative aspiration will be also like this.

藕益大師講，只今信願持名，求生淨土，你就蓮萼光榮，金台影現，便非娑婆界內人矣。這個「蓮萼光榮」就是阿彌陀佛來接我們時候拿的蓮花，那個蓮花因為我們信願持名的功德，它已經長大了，隨時就能夠來接我們，那蓮花還寫我們的名字，我們念佛念得精進，那蓮花就長得很漂亮，那光色特別好。到我們往生的時候，阿彌陀佛就拿你自己用念佛功德培育出來的蓮花來接引你。

Master Ou Yi said, "As long as you now recite Amitabha with faith and aspiration to seek Sukhāvātī rebirth, your lotus flowers in Sukhāvātī will be glorious and your golden throne will take form as well. You will then not belong to the Saha World." This glorious lotus will be the lotus flower that Amitabha brings along to escort you, and it has grown big due to your recitation with faith and aspiration. Amitabha can come to escort you anytime when the conditions are in place. This lotus flower even has your name written on it. If you recite Amitabha diligently, your lotus flower will be particularly beautiful and its color and radiance will also be especially exquisite. At the time of our rebirth, Amitabha brings the lotus that we nurtured with our own recitation merits to escort us.

這是在極樂世界唯一能夠見到的它的有變化的景象，其他的都不變化，只有蓮花，這是不僅有阿彌陀佛的加持，它還有眾生的心力。如果你念佛念得半晌呢，你覺得這念佛好像也不怎麼見效，改個其他法門，這一改，你這花就開始萎縮了，你再不念佛，就沒了，就枯了。所以這是在極樂世界唯一見到有變化的現象，因為有眾生的心力去影響它。

This is the only ever changing phenomenon that can be seen in Sukhāvātī. Everything else stays unchanged, only lotus flowers change. Because these flowers not only have Amitabha's blessing but are also influenced by the minds of all beings. If you recite Amitabha for a while and feel that it seems to be ineffective, you then change to another method; your lotus will shrink once you change. If you no longer recite, the flower will get withered and disappear. So, this is the only changing phenomenon seen in Sukhāvātī due to the impact of the power of all beings' minds.

阿彌陀佛他就用這種蓮花到時候來接引你，你往生到西方就證無量壽，現前到你臨命終，你什麼時候臨命終，你也不一定，算也算不準，而且走的時候，又不是死了之後走，活著走，所以你從現在開始到往生成佛，全都是活著的，就沒有死，那不現前證得無量壽嗎？所以你看這個法門，多麼稀有難得！當下你就證入無量壽，你就得法身之德，所以法門太不可思議了。這是講壽命無量願。

Amitabha uses this lotus to escort you at your rebirth, you attain infinite lifespan once reborn into Sukhāvātī. From this moment until your rebirth... It is uncertain when your rebirth will be, it is hard to predict. But at the time of your rebirth, you do not leave after you have died, you leave while you are still alive. So, from now onward until your rebirth to attain Buddhahood, you are always alive; you do not die. Doesn't this signify that you have attained infinite life right now? How rare and precious this method is! At the very moment, you have attained both the infinite life and the virtues of dharmakaya. This method is too inconceivable! This is talking about the Vow of "All will have an infinite lifespan."

The Annotation of the Larger Sukhavativyūha the Work of the Manifestation of Avalokiteśvara Bodhisattva

底下講到，國中聲聞天人無數，壽命亦皆無量。這些聲聞天人，這些人數，聲聞無數，他們的這個人數無量，而且個個都是無量壽。後面願文裡頭用一個比喻來說明，假令三千大千世界眾生，悉成緣覺，於百千劫，悉共計校，若能知其量數者，不取正覺。

The following is about the Vow of innumerable srāvakas and celestial beings in the Land, their lifespan will also be infinite. The number of these srāvakas and celestial beings are innumerable, and each of them has an infinite lifespan. There is a simile in the Vow illustrating this idea, "If all beings in the trichilocosm (**an area of 1,000 unit worlds cubed, the edification area of a single Buddha*) attain the level of pratyekabuddha, and together they count these srāvakas and celestial beings for a period of hundreds and thousands of kalpas; and if they will know the number of these srāvakas and celestial beings, I will not procure Anuttara-Samyak-Sambodhi."

這假如有三千大千世界裡頭這麼多的眾生，這眾生也是沒辦法計數的，只有佛清楚，還有誰？還有就是證得大阿羅漢果的這些聖人他們能清楚。佛弟子當中有一位神通第一的目犍連尊者，他就有這個本事，在一日一夜之中，他就能夠知道三千大千世界所有眾生的數量，他有這種能力。

Suppose there are as many beings as in the trichilocosm, they are impossible to be calculated and only Buddhas know their number. Who else knows? Those saints who attain maha-arhat know clearly. Among the Buddha's disciples, Maudgalyayana possessed the greatest supernal power, he had this skill. Within one day and one night, he would know the number of all beings in the trichilocosm. He has this ability.

那三千大千世界數目有多少？根據黃念祖老居士的研究，黃念老也是學科學的，原來在北京郵電大學教電機工程，他對佛學的素養非常地深，夏蓮老的弟子，那肯定也是開悟的大德，菩薩再來的。

How many trichilocosms are out there? There is a study done by Laity Huang Nian Zu, who majored in science and was a professor of electrical engineering at Beijing University of Posts and Telecommunications (BUP). He had a very profound literacy in Buddhism and was a disciple of Xia Lian Ju (*He compiled *The Infinite Life Sutra* from all translation-versions without changing a word from the original versions or adding any of his own ideas. His compilation has been regarded as the best version by many great practitioners). We are sure that he was an enlightened virtuous man, a bodhisattva who returned to this world.

我看到有個報導，這個是黃念老的一個鄰居，不學佛的，曾經有一次就去看黃念老，在北京，他是一九九二年走。這位鄰居從小跟著黃念老，黃念老比他年紀大很多，所以這個孩子是個晚輩，等他後來去外國留學，回來之後來看望黃念老，

According to an article that I read: A non-Buddhist neighbor of Huang Nian Zu once visited him in Beijing. This neighbor left his hometown in 1992. He is a generation younger, grew up with Huang Nian Zu who was much older than him. Later in life, this young man went abroad to study and visited Huang Nian Zu after coming back.

兩人就坐在一起對談，聊天，那個人聊天聊著，看著看著，黃念老一下變成觀世音菩薩，這讓他大吃一驚，因為他不學佛，他沒這個概念，他就定定地看著，說黃念老那個觀世音的相，那個皮膚都看得很清楚，那麼白皙，就像一位非常純淨的一個年輕的女子

They sat together and just talked. All of a sudden, he saw Huang Nian Zu turn into Avalokiteśvara Bodhisattva while they chit-chatted. He was startled. Due to never having learned Buddhism, he stared at him and was clueless about what he had seen. He said the manifestation of Avalokiteśvara Bodhisattva in Huang Nian Zu was so clear, even the skin could be seen explicitly. The skin complexion was very exquisite, pure and clear just like a young lady's.

這樣的一個皮膚，然後非常地清淨，示現這個相給他看，他說大概有幾分鐘，他就看呆了，這不是睡著了，是眼睜睜地看著，而且聊天聊到半路他變出來，然後他就幾分鐘之後又變出黃念老的相。這事他就一直沒敢跟人說，覺得很奇怪，後來把這些記錄下來，黃念老往生之後，這篇文章拿出來，我就看到了。台灣香光淨宗學會出了一本黃念老的文章，叫「覺則見」，這個感應的事蹟就附在那個書後面。

Such a kind of skin, very pure and clear, manifested in front of him, and lasted for a few minutes. He was stunned while looking at this image. He was not sleeping, he saw it with his eyes wide open. It manifested during their chat. A few minutes later, the face turned back into

that of Huang Nian Zu. He felt very strange yet never dared to mention this to anyone. He noted this incident to himself but did not publish it until Huang Nian Zu was reborn. I happened to see it. In Taiwan, Xiang Guang Amida Society published a book to remember Huang Nian Zu, titled *Perceiving When Enlightened*. This miraculous incident was attached to the back of this book.

如果說黃念老是觀世音菩薩，我非常相信，因為我也曾經聽過黃念老講『心經』，他講得特別好，真是精彩。『無量壽經』你看這個註解，註解得多好，他有一部用文言寫的『大經解』，師父老人家正在講，已經講完一遍，現在講第二遍。還有他也有個白話解，師父上人讓我這次跟大家匯報，就是專門用這個黃念老寫的白話解，來作為我的複講的教材。

If someone said that Huang Nian Zu was Avalokiteśvara Bodhisattva, I would believe it firmly. Because I have listened to his preaching of the **Heart Sutra**. It is an extraordinary speech, really splendid. Look! What a brilliant annotation he did for **The Infinite Life Sutra**! He wrote **The Annotation of the Larger Sukhavativyuha**, written in Wen-Yen-Wen (**a literary text style of ancient Chinese*). Shifu is currently expounding it for the second time. He also wrote an annotation using modern Chinese language, which is the version that Shifu particularly let me come to give a report to you all on. This is the material I used for my repetition-narration (**repeating a lecture according to the teacher's expounding*).

這個『大經解』師父老人家讚嘆是精彩絕倫，師父老人家說晚年我就講這一部『大經解』了，其他什麼都不講，這是一部集註，把歷代淨土宗祖師大德對『無量壽經』的註解，全會集在這裡，而且會集的種類有一百九十三種的經論、註解，你看他看多少書，形成這麼一部註解。

This **Annotation of the Larger Sukhavativyuha**, Shifu praises it as peerlessly brilliant. Shifu said that he will only preach **The Annotation of the Larger Sukhavativyuha** in his old age, no longer preaching anything else. This is a compilation of annotations; it compiles together all annotations of **The Infinite Life Sutra** by all patriarchs in history, including commentaries and annotations of 193 kinds. Think about it, how many books did he have to read to complete such a compilation of annotations?

最後他往生的時候，前半年一天十四萬聲佛號，精進修行，他本身又是密宗的上師，他的禪法是跟虛雲老和尚學的，又有淨土，跟夏蓮老學，經教也是跟夏蓮老學，通宗通教，顯密圓融，這樣的大德，那還不是菩薩再來，怎麼可能做得到？這是我們很有福報，遇到這些菩薩示現，給我們註這個『無量壽經』，

Half a year before the time of his rebirth, he recited Amitabha 140,000 times every day! He cultivated earnestly! He was also a guru of Esoteric Buddhism and learned Zen Buddhism from Master Xu Yun (**One of the most influential masters in Zen Buddhism, 1840-1959*). In addition, he learned Pure Land Buddhism and Buddhist literature from ia Lian Ju (**He compiled **The Infinite Life Sutra** from all 5 different translation-versions without changing a word from the original versions or adding his own ideas. His compilation has been regarded as the best edition by many great practitioners*). He mastered all sects and literature of Buddhism, interfusing perfectly both exoteric and esoteric

teachings. Such a great virtuous man, if not a bodhisattva who returned to this world, how could he possibly complete such a master work? We are really blessed to encounter the manifestation of this bodhisattva who annotated **The Infinite Life Sutra** for us.

師父老人家也跟黃念老見過好多次面，兩個人是知交，志同道合，都共同來弘揚這部『無量壽經』，所以黃念老就這麼一個事蹟，我們一定要相信，對這個『大經解』我們一定要有深信心。依這部

經教來學習，一定能夠得成就。師父老人家講到今年，今年是四月了，剛好是兩整年了，前年清明節開講，已經講完一遍，現在講第二遍。

Shifu met him many times, they are bosom friends with the same aspiration and ideals, both propagate *The Infinite Life Sutra*. So this miraculous incident of Huang Nian Zu, we must believe in it. We must bring forth deep faith in *The Annotation of the Larger Sukhavativyuha*. Practicing based on this annotation, it is guaranteed that we will attain achievement. Shifu's lectures on this annotation will have been going for exactly two years by April of this year. He started on Tomb Sweeping Day last year, and has already finished one time. This is his second lecture.

我們學生學得怎麼樣？確實我們應該有一些研討、分享，所以在香港六月份，六月十七號到二十一號，將要舉辦一個『無量壽經』的心得分享報告會，請了像劉素雲老師這些跟師父老人家學得比較久、比較好的這些大德老師來跟大家做分享。大會也邀請我，也給大家做分享，這前後七天，也像一個佛七一樣，大家能夠一起學習，一起分享自己學習『無量壽經大經解』的這個心得，In order to know how students have learned, we should indeed hold some seminars to share experiences. This June in Hong Kong, from 17th to 21st, we are going to hold ***The Infinite Life Sutra*** conference to share learning experiences. We will invite some great virtuous practitioners, such as teacher Liu Suyun ([*A great Pure Land practitioner who, by simply reciting Amitabha, cured her own serious Lupus that was given up on by the local hospital. Her skill of reciting Amitabha has been confirmed by Master Chin Kung as achieving the Samadhi of Reciting Amitabha](#)), who have followed Shifu for a longer time and learned very well, to share their experiences. The General Assembly has also invited me to share my experiences with everyone. It will be a total of seven days. Just like a seven-day retreat, we can learn and share our experiences of learning ***The Annotation of the Larger Sukhavativyuha*** together.這也是非常好，等於我們對師父上人做一個聽經學習的心得報告。不能只讓老人家講，我們沒反應不行，我們也要有一點反應，表示我們學習的熱誠，讓老人家長久住世。所以老人家住世的長短，那就是看我們眾生跟他的法緣了，那我們希望跟老和尚的法緣越結越深，他講什麼，我們都很喜歡聽，我們都依教奉行，他老人家就不能走了。

This is very good, it is like our report of listening to Shifu's lectures. We must not let Shifu lecture alone, we should not have no response. We should respond to show our enthusiasm for learning, so that Shifu will have reasons to live for a long time. The length of Shifu's lifespan depends on the Dharma-affinity we have with him. We hope that our Dharma-affinity with Shifu gets deeper and deeper, we will all listen happily no matter what he preaches. We cultivate earnestly based on his teachings, he will then have no reason to leave.

所以剛才講的無量壽，真的，你要現在能夠信願持名，求生淨土，你就壽命自在了。你在世間的壽命長短，完全看眾生需要，需要我長我就長一點，需要短我就短一點，如果沒有緣分現在走也可以，乘願再來，有緣再來跟眾生講經說法，壽命自在。

The infinite lifespan we just mentioned is indeed like this. If you can recite Amitabha with faith and aspiration to seek Sukhāvātī rebirth, your lifespan will have no restrictions and will be as you wish. It will totally depend on the needs of all beings. You can live longer if they need you to live long, and live shorter if they do not need you. If there is no affinity, you can also leave right now. With your future return vow, you can give lectures to all beings when there is an affinity. Your lifespan will be as long or short as you wish.

The Numbers of Srāvakas and Heavenly-Beings in Sukhāvati

到了西方極樂世界，願文裏講的，聲聞天人都是無數。這裡剛才講的這個比喻還沒講完，假使三千大千世界這麼多的眾生，這個三千大千世界是多少？黃念老統計，他說，這一個世界屬於單位世界，相當於一個銀河系，

When we get to Sukhāvati, it states in the Vow that the srāvakas and celestial beings will be countless. We have not completed the explanation of the simile we said before. If all beings of the trichiliocosm... How many worlds are there in a trichiliocosm? According to Huang Nian Zu, "If one world is a unit, this unit is equal to a galaxy."

為什麼說銀河系？因為經上講，日月圍著須彌山轉，須彌山是這個單位世界的中心，那這個單位世界肯定不是太陽系，日月是太陽系，它太陽系圍著這個中心轉，那這個單位世界肯定是大於太陽系，那是什麼？那就是銀河系。因為太陽是繞著銀河系的中心轉，所以這一個單位世界就是一個銀河系。

Why is it a galaxy? Because the sutra states that the sun and moon orbit around Mt. Sumeru. Mt. Sumeru is the center of this unit-world. Therefore, the unit-world is definitely not a solar system. The sun and moon are in the solar system. Since the solar system orbits around Mt. Sumeru, the unit-world is absolutely bigger than a solar system. What is it? It is a galaxy. Since the sun orbits around the galaxy, one unit-world is a galaxy.

三千大千是什麼意思？一個小千世界是一千個單位世界，就一千個銀河系，然後一個中千世界，等於一千個小千世界，這一千再乘一千，這是一百萬個單位世界，然後一個大千世界，等於一千個中千世界，就再乘上一千，三個一千連乘，不是相加，是相乘，那就等於十億。十億個單位世界，就是十億個銀河系這麼大的範圍，你說裡頭眾生有多少？

What does trichiliocosm mean? It means 1,000 multiplied by 3 times as follows.

One small-thousand-world is 1,000 unit-worlds, referring to 1,000 galaxies.

One medium-thousand-world is 1,000 of the small-thousand-worlds, which is 1,000 x 1,000; it equals one million unit-worlds.

And one big-thousand-world is 1,000 medium-thousand-worlds, which is 1,000 x 1,000 x 1,000; it is one billion.

So, a trichiliocosm, a big-thousand-world, is one billion unit-worlds. It is the scope of one billion galaxies. How many beings do you think are in there?

這地球上人有七十億，但是你要論眾生就不得了了，眾生你看螞蟻有多少？細菌有多少？是吧？這些都是眾生，那數目，那真是電腦都算不過來，何況十億個銀河系！一個銀河系裡有多少個太陽系？太陽系裏有多少像地球這樣的行星？不得了，算不過來，真的，我們也很佩服釋迦牟尼佛的這個大弟子目犍連尊者，他能夠一晝夜二十四小時之內，就把十億個銀河系裡頭的眾生數目給我們說出來，這個比電腦的能力大得太多了。

There are seven billion people on Earth. But, it will be inconceivable if we talk about living beings. Ants alone, how many are they? What about germs, right? All of them are living beings. The number of living beings on Earth would be impossible to calculate even with a computer, let alone living beings of one billion galaxies. How many solar systems are in one galaxy? And how many planets just like Earth are in a solar system? It is inconceivable and impossible to calculate! We indeed greatly admire the disciple of Shakyamuni Buddha, Maudgalyayana, who

could tell us the number of living beings in these one billion galaxies within 24 hours. This is far greater than a computer's capability.

但是這個經上講的，假使三千大千世界的眾生都成了緣覺，緣覺比聲聞要高。目犍連尊者是大聲聞，那緣覺還要智慧要再高一等，就算跟目犍連尊者一樣，有這樣的能力來算極樂世界的眾生的數量，極樂世界眾生都是菩薩，阿惟越致菩薩，有多少阿惟越致菩薩？這裡講算不過來的，還不是一個目犍連尊者，三千大千世界所有眾生都成為目犍連尊者，你說有多少目犍連？他們的智力合在一起，悉共計校，而且不是算一日一夜，算百千劫。

However, the scripture states that, suppose all living beings in a trichiliocosm attain pratyekabuddha, which is higher than the srāvaka... Venerable Maudgalyayana is a maha srāvaka, so the wisdom of a pratyekabuddha is higher than his. Even if their capability is just the same as Maudgalyayana and they use their power to calculate the number of living beings in Sukhāvātī... Since all inhabitants of Sukhāvātī are avaivartika bodhisattvas, how many avaivartika bodhisattvas are there? It is said here: "impossible to calculate." And it is not only one Venerable Maudgalyayana, but all living beings in the trichiliocosm have become Maudgalyayana. How many Maudgalyayanans would there be? They calculate jointly with their wisdom combined together, and they do not calculate for just one day and one night but for hundreds of thousands of kalpas.

一劫，佛經有好幾種說法，我用最保守的一種說法，我算過，大概等於十二點七億年。一劫十二點七億年，這裡百千，一百乘一千就是十萬，再乘上十萬，等於一百二十萬億年，這麼長的時間，這麼多的目犍連尊者，智力合在一起，悉共計校，也不能算出極樂世界的這眾生的數量，

There are many different interpretations about one kalpa in the sutras. I use the most conservative one to calculate, it is about 1.27 billion years. One kalpa is 1.27 billion years! And it says a hundred thousand here, $100 \times 1,000$ is 100 thousand. 1.27 billion times 100 thousand equals 127 trillion years. Over such a long time, with so many Maudgalyayanans, combining all their wisdom and power together to calculate, they are still unable to count the number of all inhabitants in Sukhāvātī.

那你想這個世界多麼不可思議？不僅眾生的數量算不出來，每一個眾生的壽量也算不出來。所以空間是無量，時間、壽命也是無量，那個時空簡直是不可思議！真是盡虛空遍法界。

Think about it, how inconceivable is Sukhāvātī? Not only is the number of all beings unable to be counted, their lifespan is also incalculable. Its space is boundless, its time and lifespan are also infinite. The realm of its space and time is simply inconceivable! It is truly as vast as the cosmic void, pervading all dharma-realms.

後頭在第十三品的經文裡頭，還有這個比喻更不得了了，更形象，比這個說得更加地具體。世尊講，假設是目犍連尊者他能夠一晝夜算出三千大千世界眾生的數量，而今十方眾生，我記得是十方眾生，悉成緣覺，神通皆如大目犍連，這個十方就比三千大千世界更多了，都成了像目犍連尊者一樣，他們合在一起算極樂世界眾生有多少，算出來的量有多少？世尊比喻，能算得出的就好像毛塵水，算不出的如大海水。

In the verse of Chapter Thirteen, another simile is even more marvelous, more graphic, and more graphic than the description just mentioned. Bhagavan said that, if Venerable Maudgalyayana can count the number of all beings in the trichiliocosm in one day and one night... Now all beings of "the worlds in ten directions" all become pratyekabuddha and their supernal power is the same as Maudgalyayana—this number of "worlds in ten direction" is much

bigger than a trichilocosm—they all become like Venerable Maudgalyayana and work together to count all living beings of Sukhāvātī. How many have they counted? Bhagavan gave the example: Those that can be calculated are like the water on the tip of a diminutive hair, and those that cannot be calculated are like the water of the great sea.

這個毛塵還不是一根頭髮那麼簡單，他這講譬如把一根頭髮拔下來，「析為百分」，就是一根頭髮的百分之一。當然不是說橫著切的，它是豎著切，就是一根頭髮把它打豎切成一百分，它有多細，然後用這細毛沾海一滴，把那水再甩乾了，可能還剩一點那個水分子在上面，這麼多的量跟大海水的量，不要說多了，就太平洋，你說那個多？不成比例。

This diminutive hair is not as simple as one string of hair. It is, for example, pulling out a hair, then “dividing it into 100 pieces.” It is 1/100 of a hair. Of course, it is not divided in length but divided vertically. Dividing one hair into 100 parts vertically, can you imagine how tiny it is?

Using this diminutive hair to dip into the sea water, there would still be a little water molecule on the tip after you shake it. This water molecule compares to the water of the great sea—there is no need to say much, just say the Pacific Ocean—which one is more? It is disproportionate.

佛告訴我們，這些大目犍連他們用神通，總共算出來的量，也就是那毛塵水那麼多，算不出來的像大海水那麼多。我們也很佩服釋迦牟尼佛說法的善巧，這個比喻我們自己都想不出來，這想都想不出來，更何況得算？所以極樂世界那真的是不可思議莊嚴的國土。

The Buddha told us that, using their supernal power, the amount of these maha Maudgalyayana’s calculations is only as much as the water on the tip of the diminutive hair, and the amount they cannot calculate is as much as the water of the great sea. We truly admire the expedient way of the Buddha’s preaching. This simile is impossible for us to even conceive, let alone calculate. So, Sukhāvātī is truly an inconceivably solemn Land.

而且這個願文上講，極樂世界這裡的眾生，有聲聞、天人。實際上聲聞、天人只是他所示現的形象，因為他們在往生之前，他們就是這種聲聞、天人。聲聞是修四諦而成就，緣覺是修十二因緣而成就，天人是修五戒十善、四無量心而成就，他們都信願持名往生淨土，都到西方極樂世界了，都作阿惟越致菩薩。

And this Vow states that there are srāvakas and celestial beings in Sukhāvātī, In fact they are only the images that they manifest due to the realization they attained before their rebirth.

Srāvaka is attained by practicing the four noble truths ([*The noble truths, ārya-satya, which form the main content of the Buddha’s first sermon given at Vārāṅasī, are:](#)

1. 苦諦, Duḥkha, the truth of suffering;
2. 集諦, Samudaya, the truth of the arising of suffering, it is the aggregation or exacerbation of suffering by reason of afflicted mental states;
3. 滅諦, Nirodha, the truth of the cessation of suffering, cessation is nirvana, the extinction of desire and its consequences, and the leaving of the sufferings of mortality as void and extinct;
4. 道諦, Mārga, the truth of the path to the cessation of suffering), while pratyekabuddha is achieved by cultivating the twelve links dependant arising ([Skt. dvādaśa-astanga pratīyasamutpāda](#)). And to become a celestial being, one must practice five precepts, ten virtuous conducts, and four infinite states of mind in benevolence, compassion, empathetic joy, and equanimity. ([*Four kinds of meditation to give bliss to and to take away the suffering of sentient beings; four minds of infinite concern for others:](#)

1. 慈無量心 Maitrī, an infinite mind of kindness or bestowing of joy or happiness;
2. 悲無量心 Karuṇā, an infinite mind of mercy to save others from suffering;
3. 喜無量心, Muditā an infinite mind of joy on seeing others freed from suffering;
4. 捨無量心 Upekṣā, an infinite mind of impartiality, i.e. rising above these emotions or giving up all things, e.g. distinctions of friend and enemy, love and hate, etc.

They all recited Amitabha with faith and aspiration, thus attaining rebirth into Sukhāvātī. They are all avaivartika bodhisattvas.

可是為了好區分一點，就把他們原來未到極樂世界的身份，也就用來做他們的區分。就好像我們這講的，你哪人？你是東北人，你是雲南人，你是廣東人，那麼實際上，都是中國人，對不對？你說個中國人很難區分，還得把他分一分，你這原籍是哪？這個聲聞、天人就是這個意思，他們原來的身份就是這樣的地位，可是到了西方就不再是聲聞、緣覺，不再是天人，純是阿惟越致菩薩。But in order to distinguish them, their status before rebirth has been used. It is just like when we ask others, "Where are you from?" You are people from Northeast China, you are from Yunnan or Guangdong Province etc. In reality, we are all Chinese, right? If we say we are Chinese, it is not easy to understand each other. We have to ask, "What native place do you come from." The srāvakas and celestial beings mentioned here are just like this, those are their original statuses. But after being reborn into Sukhāvātī, they are no longer srāvakas, pratyekabuddhas, and heavenly-beings, they are purely avaivartika bodhisattvas.

Sukhāvātī Is Full of Well-Learned Advisors

這個有經為證，你像在『悲華經』裏就說過，說「彼佛國土無有聲聞、辟支佛乘，所有大眾純是菩薩，無量無邊。」這是經文，純是菩薩，它沒有所謂的聲聞、辟支佛。辟支佛就是緣覺，你要知道聲聞、緣覺是二乘人，他沒發菩提心的人，沒發菩提心他到不了西方極樂世界，這個極樂世界叫「二乘種不生」，你是二乘種性的，你就到不了西方極樂世界，

We have the sutras as proof. For instance, the *Compassionate Flower Sutra*

(**Karuṇā-puṇḍarīka-sūtra*) states, "That Buddha Land has no srāvaka or pratyekabuddha, all inhabitants are purely bodhisattvas, numberless and boundless." This "purely bodhisattvas" is stated in scripture, there are no srāvaka and pratyekabuddha. You must know that srāvaka and pratyekabuddha are the predisposition of the two-vehicle, they have not brought forth the bodhicitta (*). Those who do not bring forth bodhicitta are unable to reach Sukhāvātī. "With predisposition for the two-vehicle cannot be reborn into Sukhāvātī." If you have a predisposition for two-vehicles, you would not be able to get to Sukhāvātī.

那怎麼可能說到西方極樂界還有真的聲聞、緣覺？那天人就更不會有了，純是菩薩，只是他們示現這個身分而已。所以到了西方，就像我們這樣，原來一品煩惱都沒斷，這屬於人道去的，到那邊，佛為了善巧說法就稱我們是人，實際上我們就不是人了，我們是阿惟越致菩薩了，我們的受用，我們的智慧，我們的能是跟法身大士阿惟越致菩薩是等同的，這個道理我們懂。

So, how can there be srāvaka and pratyekabuddha in Sukhāvātī? There are definitely no celestial beings either. There are only pure bodhisattvas! Their status is just their manifestation. When arriving in Sukhāvātī, living beings like us from the human realm have not even eradicated one level of defilement, the Buddha addresses us as human for the sake of expounding Dharma expediently. In reality, we are not human anymore, we are avaivartika

bodhisattvas. Our enjoyment, wisdom, and capability are all equal to avaivartika bodhisattvas, who are indeed dharmakaya-mahasattvas. We must understand this *truth!*

雖然是受用等同，但是確實我們自己沒修，原來沒修，那為什麼得到這樣的智慧、能力的受用？阿彌陀佛願力加持，加持給我們的那就是我們的，我們就可以用，但是自己知道，自己自證的功夫，沒有斷煩惱，沒有開智慧，那我們就慢慢修，

Despite the fact that we attain this equal enjoyment as Buddhas, it is actually not from our cultivation. We did not cultivate, how do we get this kind of enjoyment in wisdom and capability? It is from Amitabha's blessings. The blessings from Amitabha become ours, we can use them. But we know that we have not eradicated defilement and revealed wisdom in our own cultivation skill. We still need to cultivate gradually.

等到我們真修出來了，我們開悟見性了，我們自己真的成佛了，那就不需要阿彌陀佛來加持，我們自己就能得到受用。在我們自己沒修到那個境界的時候，這個受用也是平等，阿彌陀佛給的。等到自己修到那個地位了，阿彌陀佛就不用給你了，你自己就有了，

When we obtain results from our own cultivation, we will be enlightened and indeed attain Buddhahood. Then, we no longer need Amitabha's blessing and thus enjoy our own capability. But, before we cultivate to that level, our enjoyment is also equal to Buddha's due to Amitabha's giving. When we cultivate to that level, Amitabha no longer needs to bless us, we will achieve it by our own accord.

但是你要曉得，那個世界，平等世界，不管是阿彌陀佛給的，還是自己有的，都是一樣，典型的共產主義社會，什麼都是平等，智慧、能力、善巧、受用全是平等，自己跟佛也是平等，不二。所以根本也不需要分這是我的能力，這是我的功德，那邊是佛加持，不需要這樣分了，你看那個世界多麼殊勝。這裡講到聲聞無數願，我們就講到這裡。

But we must know that the Sukhāvātī is an equal land. No matter whether it is given by Amitabha or if it is revealed from our own intrinsic nature, it is all the same. This is a typical society of "everything is equal." Wisdom, capability, expedience, and enjoyment are all equal. We are also equal to the Buddha. It is a state of non-duality. There is no need to differentiate between my ability, my merits, or Buddha's giving. No more need to differentiate! Look, how spectacular that world is! This is our expounding on the Vow of countless srāvakas. Let's end here.

還要有一點再提一提，國中聲聞、天人都無數了，那還有菩薩更是無數，在極樂世界的菩薩眾裡面，數目最多的是等覺菩薩，為什麼這麼說？我們師父有個算法，真是算得挺好。他說，極樂世界即使下下品往生的人，到了極樂世界十二劫能開花見佛，就成佛了。

There is one more thing worth mentioning. The land has countless pre-rebirth srāvakas and celestial beings, the pre-rebirth bodhisattvas are even more infinite. Among all bodhisattvas in Sukhāvātī, Virtually Enlightened Bodhisattvas become the most numerous. Why do we say so? Our Shifu did a calculation, it is very well thought out. He said, "Being born into Sukhāvātī in low grade, low rank, one only needs 12 kalpas to get our lotus to bloom and see Buddha, which means attaining Buddhahood."

你想想十二劫，而極樂世界到現在已經十劫了，對吧？那最初往生西方的，肯定大部分都已經成佛了，至少是等覺菩薩了。就算是一半，一半成了等覺菩薩，那剩下的一半，那這十劫當中陸續成為等覺菩薩，而現在十劫過去了，對吧？剩下還有兩劫時間，還有一些，還沒完全成等覺菩薩，還

差一些。所以你這樣細細想一想，去極樂世界，真的，大部分人都證得等覺，一生補處，他已經是證得補處佛這個果位了，補處就是候補，就下一個輪到你成佛了，這叫候補佛。

Think about it, only twelve kalpas to become a Buddha! Sukhāvātī has already been established for ten kalpas. Right? It is certainly true that most of those who were born into Sukhāvātī in the very early time must have attained Buddhahood, or at least become Virtually Enlightened Bodhisattvas. Even if it is only half, half of them have become Virtually Enlightened Bodhisattvas, the other half will also become Virtually Enlightened Bodhisattvas in succession within twelve kalpas. Now ten kalpas have passed, only two kalpas are left. So there are still a small number who have not attained the level of Virtually Enlightened Bodhisattva. They still have a little bit of catch up to do. Therefore, if we contemplate carefully, those who were born into Sukhāvātī in the early kalpas, most of them indeed have attained the level of Virtually Enlightened Bodhisattva—a Buddha successor in one life—which means that they will become a Buddha next.

當然還有的一到西方極樂世界，那都是等覺身份。『華嚴經』裡頭講的，普賢菩薩，文殊菩薩，那都是等覺菩薩，他們也發願求生淨土，還有四十一位法身大士，他們都是一到西方極樂世界，那都是很快成為等覺菩薩。所以極樂世界所謂「諸上善人，俱會一處。」，這諸上善人嚴格來講都是等覺菩薩。俱會一處，我們天天跟等覺菩薩在一起，你的進步你看有多快！

Of course there are some bodhisattvas who were already virtually enlightenment bodhisattvas before their rebirth into Sukhāvātī. According to *Avatamsaka Sutra*, Samantabhadra and Manjusri Bodhisattvas are already Virtually Enlightened Bodhisattvas, they also brought forth aspiration to seek Sukhāvātī rebirth. Plus, forty-one levels' dharmakaya-mahasattvas would have also become Virtually Enlightened Bodhisattva very soon after their rebirth. All these facts make Sukhāvātī the place where “all supreme good people come together in one place.” These supreme good people, strictly speaking, are mostly Virtually Enlightened Bodhisattvas. They all come together. We are with Virtually Enlightened Bodhisattvas together everyday, how fast our progress will be!

在這裡我們修學好難，想找一個善知識都不容易。我就不是什麼善知識，但是別人還看我看得挺好，然後常常還邀請我來講經，我說老實話，我的修行都不如大家，我只是比大家好一點，我就會講經而已。大家如果真的想要親近善知識，我勸你要到西方去，那裡那真是，全都是善知識，你跟著善知識，學法不間斷，那法喜充滿。

It is so difficult to cultivate here in the Saha World, even to find a reliable spiritual teacher is hard. I am not a reliable teacher, but others regard me highly and often invite me to give lectures. Honestly, my cultivation is worse than yours, the only thing that I am a little bit better than you at is just preaching. If you really want to be close to reliable spiritual teachers, I urge you to go to Sukhāvātī. That place is full of reliable spiritual teachers. If you follow them, your learning will be uninterrupted; you will be full of Dharma-joy.

你看我們在一起，學了到今天是第三天而已，我看到大家，每個人臉上法喜都流出來了。這是法樂，你到西方極樂世界，那個法樂比這個高多少倍？所以這麼好的地方，諸上善人俱會一處的地方，真的要早點去。

We have learned together for just three days so far, I see everyone' faces all glowing with Dharma-joy. This is the Dharma-bliss! When you arrive in Sukhāvātī, how much more of the

Dharma-bliss will there be? Such a great place, supreme good people all come together, we really should go earlier.

我們再看下一段願文，是第十七願，我們一起讀一下：「我作佛時，十方世界無量剎中，無數諸佛，若不共稱歎我名，說我功德國土之善者，不取正覺。」謝謝大家！這是講十七願，諸佛稱歎願。

Let us take a look at the next Vow, the 17th Vow. Please read together, "When I become a Buddha, if all Buddhas in countless Buddha lands of ten directions do not praise my name and proclaim the merits and virtues of my land, I will not procure Anuttara-Samyak-Sambodhi"

Thank you everyone! This is the

17th Vow: Praises from all Buddhas.

願文的大意也很明顯，法藏菩薩發願說，我成佛的時候，十方世界無量佛國度裡，有無數的諸佛，他們都要稱歎我的名號，演說我的功德，也就是宣說這部『無量壽經』。這部『無量壽經』就是講彌陀名號功德，講阿彌陀佛的如何修行，如何成就極樂世界，他的大願，他的度生的這種殊勝，和怎麼去西方，這種理論方法等等。

The general idea of this text is very clear. Dharmākara Bodhisattva made a Vow, saying that, when He becomes a Buddha, innumerable Buddhas in numberless Buddha lands of ten directions will all praise His name and elaborate His merits. This implies that all Buddhas will propagate *The Infinite Life Sutra*. This sutra is about the merits of the name of Amitabha, about how Amitabha cultivated and achieved Sukhāvātī, about His Great Vows and the marvelousness of His liberating all beings, as well as the theory and methods of how to get to Sukhāvātī.

十方世界一切諸佛都講『無量壽經』，都稱歎阿彌陀佛名號，他說如果不這樣的話，如果十方諸佛有一位佛不稱歎我的名號，我就不取正覺。十方諸佛有一個佛不說我的極樂世界功德國土莊嚴善好，我就不成佛。我們聽到阿彌陀佛這個口氣，會不會覺得這阿彌陀佛怎麼是這麼自高自大？怎麼竟然讓大家都來稱讚他？

Amitabha expressed to us that, if all Buddhas in ten directions do not propagate *The Infinite Life Sutra* and praise the name of Amitabha, even if only one Buddha in ten directions does not praise His name, does not elaborate the solemn, excellent merit of His Sukhāvātī, He will not attain Buddhahood. When we hear these high statements of Amitabha, do we ask, "Why is Amitabha so arrogant and conceited? How come He even wants everyone to praise Him?"

我們不可以凡夫知見去量度佛的這種悲心。你要想想，阿彌陀佛為什麼希望諸佛都稱歎他的名號？都稱歎極樂世界？都稱歎這個淨土法門？不是為他自己提高知名度的，人家名聞利養早放下了！是為了讓一切眾生都知道這麼好的極樂世界，都知道淨土法門，能夠最快速地來成佛，一切都是為眾生考慮的，哪裡是為自己？

We cannot use our mundane perspective to measure Buddha's great compassion. Think about it! Why does Amitabha want all Buddhas to praise His name, to laud Sukhāvātī, and to laud the Pure Land Method? He is not trying to raise His own prestige because He has renounced fame, prestige, gain, and offerings long ago! It is for all beings to have a chance to know the existence of such a great Sukhāvātī, to know the Pure Land Method, and to attain Buddhahood most quickly. All considerations are for all beings, not for Himself.

而且諸佛也不會有嫉妒心，你這知名度高過我了，我才不讚嘆你，這就是嫉妒心。凡夫有，佛絕對沒有，因為什麼？諸佛的心願都是為了用最快速的方法讓眾生成佛，現在出了一尊阿彌陀佛，他

建了這樣的極樂世界，他來接引眾生往生西方，行，他幹的事正是我想幹的，他都幹了，我就不幹了，我只要勸我的國土的眾生去往生西方就行了，多省事！

Besides, all Buddhas have no jealousy. Your prestige is higher than mine, I won't praise you; this is jealousy. A mortal has jealousy, Buddhas absolutely do not have it. Why? Because all Buddhas' wish is to help all beings attain Buddhahood in the fastest way. Now there is Amitabha, who has created such a Sukhāvātī to escort all beings to His Land. This is great! What He has done is exactly what I want to do. Since He has done it, I do not need to do it; I only need to urge all beings in my land to seek rebirth into His Land. How convenient it is!

Smart People Rejoice in Others' Merits

十方諸佛絕對不好事，有人做了這麼好事，那我們全心全力去支持他，去護持他，自己就不用這麼麻煩了，更何況十方諸佛同體，不一不異，說起來相上有多，這是諸佛，有諸佛國土這些相，但是他又是一體的，佛佛都是同一法身。

All Buddhas in ten directions are absolutely not meddlesome. Someone has done such a good thing, all Buddhas wholeheartedly support and safeguard Him. They do not need to be troubled. Besides, all Buddhas in ten directions are one unity; they are not the same, yet have no differences. Despite the many manifestations of Buddhas and Buddha lands, they are indeed one unity due to all Buddhas being of the same dharmakaya.

所以阿彌陀佛，那就是十方諸佛，十方諸佛，那就是阿彌陀佛，「一即一切，一切即一。」這『華嚴經』上就把這個道理講透了，這個境界就是所謂「四無礙法界」，理無礙，事無礙，理事無礙，事事無礙。

With this logic, Amitabha is all Buddhas in ten directions, and all Buddhas in ten directions are Amitabha. One is all, all are one.

The Avatamsaka Sutra has given us an incisive account of this truth. This realm is called the "four dharma-realm of non-obstruction":

non-obstruction in noumenon,

non-obstruction in phenomena,

non-obstruction between noumenon-phenomena, and

non-obstruction among all phenomena.

諸佛全都證得這個境界了，所以他中間沒有彼此的分別，你就是我，我就是你。你度眾生這個功德，就是我度眾生的功德，大家可以分工、合作，共同的目標，這個做的是同一樁事情。

All Buddhas have attained these realms, they do not differentiate between themselves and others. You are me, I am you. The merit of your liberating all beings is the merit of my liberating all beings. We can share the work and cooperate with one another. We are doing the same work with the same goal.

就好像身體，我們現在要走路，走路眼睛要看路，腦子裡得想這路怎麼走。這個腿得邁開，手得擺起來，是吧？這走路，你看全身不同的器官，不同的四肢，它都在一起合作，共同完成這樣的一個工作。十方諸佛也是這樣的，大家同體，絕對不會爭，

Just like our body, we have to use our eyes to see when walking, our brain has to think about which way to go, our legs have to stride, and our arms have to swing, right? Walking involves all different organs of our body, our four limbs have to collaborate to complete this work together.

Buddhas in ten directions are also like this. They are one unity and would absolutely not compete with each other.

我們現在就要度眾生，好，你建立了極樂世界，我呢，我負責給你宣傳，所以十方諸佛都在自己的國土裡，跟眾生講『無量壽經』，勸眾生都往生西方。絕對不會說，你別去，別聽他的，你聽我的。沒有這樣的諸佛，諸佛沒有控制信徒的慾望，沒有控制慾，沒有佔有慾，沒有支配慾，他就想著怎麼樣能幫助你快速成就。你看釋迦牟尼佛就勸我們往生西方，他沒有讓我，你留在娑婆，留在娑婆世界就聽我的。

We now want to liberate all beings, okay, since you have built Sukhāvātī, I will be responsible for publicity. So, all Buddhas in ten directions will speak **The Infinite Life Sutra** in their lands, urging all beings to seek Sukhāvātī rebirth. They would absolutely not say, "Do not go! Don't listen to Him, just listen to me." There is no such kind of Buddha. All Buddhas have no desire to control believers. They have no desire of controlling, possessing, and dominating, they have only the thought of helping you to attain Buddhahood quickly. Just like Shakyamuni Buddha, He persuades us to go to Sukhāvātī. He does not let us stay in the Saha World just listening to Him.

別的別聽，這是誰說的？這是魔才會這麼說，魔控制佔有慾很強，佛就沒有。所以你看分工不同，完成同一樁事情，這就是一體。那完成這個事情，功德大家都有，諸佛隨喜功德，隨喜的功德跟你自己做功德一樣大。

"Don't listen to others!" Who would say this? Only demons would say this. Demons have a very strong desire to possess, Buddhas do not. Buddhas collaborate to complete one job, this is the manifestation of "one unity." Accomplishing one job, the merits belong to everyone. All Buddhas rejoice in others' merits. The merit of rejoicing in others' merits is as great as creating the merit by yourself.

你看釋迦牟尼佛他勸我們往生西方，這個功德跟阿彌陀佛建立極樂世界，幫助眾生，功德是一樣的。諸佛稱讚阿彌陀佛的功德無量無邊，同時也稱讚釋迦牟尼佛的功德無量無邊。

Shakyamuni Buddha urged us to seek Sukhāvātī rebirth, this merit is the same as Amitabha building Sukhāvātī to help all beings. All Buddhas praise Amitabha's infinite and boundless merits, they also praise Shakyamuni Buddha's infinite and boundless merits.

『阿彌陀經』裡就有經文為證。釋迦牟尼佛告訴我們說，我在這個五濁惡世行此難事，證得阿耨多羅三藐三菩提，為諸眾生說是一切世間難信之法，就是講無量壽經和阿彌陀經。

There is proof in the scripture of **The Amitabha Sutra** where Shakyamuni Buddha told us, "I, in the evil world of five turbidity, practice this difficult deed, attain Anuttara-Samyak-Sambodhi, and speak this Dharma (***The Infinite Life Sutra and The Amitabha Sutra**) that is difficult to believe for all beings." This refers to expounding *The Infinite Life Sutra* and *The Amitabha Sutra*.

那十方諸佛都讚嘆，讚歎釋迦牟尼佛能行此難事，不可思議功德，你看釋迦牟尼佛功德就跟阿彌陀佛功德一樣大，這叫隨喜功德。

As stated in *The Amitabha Sutra*, Buddhas in ten directions praised Shakyamuni Buddha, for He can practice this difficult deed. This is an inconceivable merit! Look! The merit of Shakyamuni Buddha is as great as Amitabha's merit. This is called "rejoicing in others' merit."

所以我們一定要學這個隨喜的功德，看到人家做好事，我們能幫助就盡量幫助，不能幫助我們也隨喜讚歎，我們精神上也要支持，絕對不能說，他這個人做好事，得懷疑他是不是有搞名聞利養，

不能幫他，他雖然打著這個給利益眾生的旗號，我還得觀察觀察，而且我這些資源不能讓他用，就不能支持，甚至反而要障礙，這個罪業就造得重。

We must learn to “rejoice in others' merit.” When we see others doing good deeds, we should do our best to help if possible. When we are unable to help, we should rejoice with praise, supporting spiritually. We must not say, “He is doing good deeds, I have to question whether or not he is doing it for fame, prestige, gain, and offerings. I cannot help him. Even though he claims to do it for all beings' benefit. I still have to observe him. And I will not let him use my resources.” You deliberately do not support him and even impede him. This way, you have created severe karma.

真正聰明的人他學會隨喜，你做好事，我不管你用心如何，你做的這個事，對眾生有利益，我就來隨喜。你用心不善，你自己有因果，我要是不支持你做利益眾生的好事，那我就失掉了這個修功德的機會了，所以個人因果個人負。你管他什麼心，我只看事，不看心。

A really smart person would learn to rejoice in others' merit. You do good deeds, I do not care what kind of intention you have; as long as it is beneficial to all beings, I will rejoice in your merit. If you bear bad intentions, you have your own causality. If I do not support you to do beneficial things for all beings, I have lost this opportunity to cultivate merit. Each person bears his own cause and effect. We do not need to care what intention others have; we only need to judge by the things that he did, not by the intention that he has.

論好事，我們就看事，不看心，是好事我們就做。論壞事，我們論心不論事。一個人他犯了錯誤了，我們要看他為什麼會犯錯誤，他要是有意，那當然是不好，如果是無意犯的，或者是他好心辦了壞事的，我們就看他有好心，壞事不要計較，這樣的心量多大，

Regarding good things, we should judge by things, not by one's intention. As long as it is a good deed, we should do it. Regarding bad things, we judge by one's intention, not the thing he did. One person made a mistake, we have to see why he engaged in such an error. If he did it intentionally, of course it is not good. If he did it unintentionally or he had good intentions but it turned out to be a bad thing, we should just see his good intention, not his mistake. What a big heart this is!

所以這是諸佛給我們做示現。當諸佛稱歎彌陀功德的時候，也同時得到阿彌陀佛的加持。憑什麼加持？就憑這個願，諸佛稱歎願。所以十方世界無量剎中，就是全包了。所以不僅是娑婆世界釋迦牟尼佛給我們講彌陀功德，每一個世界，每一個國土都是這樣，盡虛空遍法界，十方三世的諸佛都是宣說彌陀功德，宣說『無量壽經』。

All Buddhas have demonstrated this way to us. When all Buddhas praise Amitabha's merits, we all receive Amitabha's blessing at the same time. What do we rely on to get blessings? We rely on this Vow: Praises by All Buddhas. Buddhas of numberless worlds in ten directions are all included; not only does Shakyamuni Buddha in the Saha World speak of Amitabha's merits, but Buddhas of each world and each land in ten directions all do the same. Buddhas of all dharma-realms in the pervasive cosmic void of ten directions and three time periods all expound Amitabha's merits and proclaim ***The Infinite Life Sutra***.

有的同修跟我探討起來，他不修彌陀淨土，他要修彌勒淨土，他說他要往生到兜率內院去，到彌勒那裡，彌勒菩薩那裡，因為彌勒菩薩當來下生要成佛，龍華三會，大家都在他會下開悟證果了，就像釋迦牟尼佛三千年前那樣，很多弟子跟著釋迦牟尼佛下來，也開悟證果了。

Some fellow practitioners discussed with me and said that they do not want to practice the Amitabha Pure Land Method, they want to practice the Maitreya Pure Land Method. They said that they are seeking rebirth into the Inner Court of Tusita Heaven, going to the place where Maitreya Bodhisattva resides. Because Maitreya Bodhisattva is going to be the next Buddha in our world, everyone will attain enlightenment under his Three Dharma Assemblies of Long Hua. Just like Shakyamuni Buddha 3,000 years ago, many disciples followed Shakyamuni Buddha to the Saha World and also attained enlightenment.

這個願也是很好，但是我們師父也講，他的成就就不如到西方極樂世界高，原因何在？第一，你到了西方極樂世界，立刻就證得阿惟越致菩薩了，到了阿惟越致菩薩，你想到哪就到哪。因為彌勒菩薩也在西方極樂世界，這『普賢行願品』裡也講到，你到了西方，馬上見到觀音、勢至、文殊、普賢，彌勒諸大士。

This vow is also very good, but our Shifu said, "His achievement will not be as good as that of a Sukhāvātī rebirth." What are the reasons? First, once you arrive in Sukhāvātī, you attain the position of avaivartika bodhisattva right away. After you become an avaivartika bodhisattva, you can go wherever you want to go. Moreover, Maitreya Bodhisattva is also in Sukhāvātī.

According to **Chapter on the Practices and Vows of Bodhisattva Samantabhadra**, "Once you arrive in Sukhāvātī, you will instantly see Mahasattva Avalokiteśvara, Mahāsthāmaprāpta, Mañjuśrī, Samantabhadra, and Maitreya."

所以你看到彌勒菩薩你肯定會說，師兄，你叫彌勒菩薩叫師兄，為什麼？因為大家跟著阿彌陀佛學，他早來的他是師兄，我晚來的我是師弟。師兄，你今天帶我去彌勒內院走走好不好？彌勒大師兄肯定說好，那太好了，拉著你的手就到彌勒內院去了。

When you see Maitreya Bodhisattva, you will certainly say, "Dharma-brother!" You call Maitreya Bodhisattva Dharma-brother. Why? Because we all learn from Amitabha. He came earlier, he is our senior Dharma-brother. We came later, we are his junior Dharma-brother.

"Senior Dharma-brother, please take me to visit your Inner Court, okay?"

The great Senior Dharma-brother Maitreya will certainly say, "Okay, that is great." He will take your hand and bring you to his Inner Court.

到彌勒內院，你的身分就不同了，你是彌勒菩薩的師弟，那些彌勒菩薩的學生是你的晚輩，你去跟他們看看講講，你看我到西方去了，現在再來了。你現在要跑到彌勒內院，你到時候只能是做晚輩。

Once you get to Maitreya's Inner Court, your identity will be different. You are the junior Dharma-brother of Maitreya Bodhisattva, while the students of Maitreya Bodhisattva are your younger generation. You go there and say to them, "Look! I went to Sukhāvātī, now I come here." If you seek rebirth in Maitreya's Inner Court now, you could only be a younger generation at that time.

這雖然是開玩笑，但也是真實。你想見彌勒菩薩，最好的方法，先到淨土，西方淨土。雖然它西方淨土遠，距離我們世界十萬億佛國土，彌勒內院近，但是你們彌勒內院不好進，你得修唯心識定，那個定功不容易得到，

This sounds like a joke, but it is indeed very true. If you want to see Maitreya Bodhisattva, the best way is to go to Sukhāvātī first. Even though Sukhāvātī is farther with the distance of ten trillion Buddha lands from us and Maitreya's Inner Court is closer, the Inner Court of Maitreya is

difficult to reach. You must achieve the Samadhi of Mind-Consciousness. That samadhi is very difficult to attain.

你看有那師子覺菩薩，印度的，他要往生彌勒內院，還沒到內院，在外院就被天女給迷住了，他進不了內院。天道那個五欲六塵享受，那可不得了。那個天女比我們這最美的女孩子還要美得多，受不了啊，英雄都難過美人關。所以很危險，不容易，那個定功不的，都會被擋住了。到了西方淨土，你再回來，不迷了，

In the past, there was Bodhisattva Buddhasīmha, an Indian. He sought rebirth into Maitreya's Inner Court. Before entering the Inner Court, he became obsessed with celestial women at the Outer Court; he did not make it to the Inner Court. The enjoyment of five desires and six dusts in the celestial realm is incredible. The celestial women are way more beautiful than the most beautiful women in our world. It is hard to pass up. Just like an old saying goes, "Heroes often fall for beauty." So, it is very dangerous, not easy. One will be impeded if he does not have sufficient samadhi. But you will not be obsessed by temptation when you go to any place with your future-return-vow to help all beings once you have arrived in Sukhavati.

Maitreya Bodhisattva Will Speak *The Infinite Life Sutra* in the Three Assemblies of Long Hua

更何況你將來跟著彌勒菩薩，真的你到了彌勒內院了，跟彌勒菩薩下到人間，龍華三會，彌勒菩薩講經說法，他只講三次。他福報大，眾生根性又好，所以他就不用講那麼久了，不像釋迦牟尼佛，講經四十九年，說法三百餘會

In addition, even if you follow Maitreya Bodhisattva in the future, which means that you really make it to Maitreya's Inner Court and follow Maitreya Bodhisattva back to the Saha World, there will be only the Three Dharma Assemblies of Long Hua because Maitreya will only give three preachings. Maitreya Bodhisattva has great fortune and all beings will also have good spiritual capacity, so he will not have the need to speak for a long time. It is not like Shakyamuni Buddha who preached for forty nine years with over 300 assemblies.

彌勒菩薩三會就搞定，該度的眾生全就度盡了。那我們就問了，龍華三會講什麼？三會裡頭能夠一下讓眾生都能夠成佛，講什麼經最好？我告訴你，就講『無量壽經』。我這不是憑空說謊，這有願文為證，

Maitreya Bodhisattva will complete his mission in three assemblies, liberating all beings who are supposed to be liberated. Now it raises the question, what will he speak during the Three Dharma Assemblies of Long Hua? To make all beings attain Buddhahood in three assemblies, what sutra is the best to speak? Let me tell you, it is ***The Infinite Life Sutra***. I am not pulling this out of thin air. There is a text as proof.

你看阿彌陀佛這裡講諸佛稱歎願，十方諸佛沒有一個佛不講『無量壽經』的，那彌勒菩薩怎麼能例外？他成佛了，他能不講『無量壽經』嗎？他不講『無量壽經』，阿彌陀佛不取正覺。彌陀已經取正覺了，所以彌勒佛一定講『無量壽經』，是吧？

In the Vow of "Praises from All Buddhas," it mentions that Buddhas in ten directions will all proclaim ***The Infinite Life Sutra***. So, how could Maitreya Bodhisattva be an exception? He

becomes a Buddha, can he not proclaim **The Infinite Life Sutra**? If he does not proclaim **The Infinite Life Sutra**, Amitabha “will not procure Anuttara-Samyak-Sambodhi.” Amitabha had already attained Anuttara-Samyak-Sambodhi, Maitreya Bodhisattva will thus definitely proclaim **The Infinite Life Sutra**, right?

更何況你看本經到末後，後半部彌勒菩薩是本經的當機眾，前半部是阿難尊者當機，後半部彌勒菩薩當機。當機是他做代表，做代表就是他有使命的，什麼使命？將來要弘傳這部經的，這是他的使命。所以世尊將這個『無量壽經』付託給彌勒菩薩，那用意就很明顯了，將來你成佛，你也得把這個衣鉢傳下去，你把這個法繼續往下傳，所以彌勒菩薩肯定講『無量壽經』。

Furthermore, near the end of this sutra, Maitreya Bodhisattva is the main character. The first half of this sutra, Ananda is the main character; while in the second half, Maitreya Bodhisattva is the main character. A main character acts as a representative, which symbolizes that he has a mission. What mission is it? To propagate this sutra in the future, this is his mission. Therefore, Baghavan entrusted **The Infinite Life Sutra** to Maitreya Bodhisattva. The intention is very obvious; in the future when you become a Buddha, you must pass down this mantle. You must continue to pass down this Dharma! That's why we are very sure that Maitreya Bodhisattva will proclaim **The Infinite Life Sutra**.

那你何必說等到五十六億七千萬年之後，你去那個彌勒菩薩的龍華三會聽『無量壽經』？你現在把『無量壽經』真聽明白了，你就先往生啦。你往生之後，他們那些五十六億年之後，彌勒下生再講『無量壽經』，那時候再往生，跟你已經差了好久好久了，你那時候你是這個極樂世界的上賓了，上位了，他們是剛來的，是吧？你看看，所以你把這些問題都搞清楚，就一心一意求往生，不要有絲毫疑慮。

Then, why do you need to wait 5.67 billion years to listen to **The Infinite Life Sutra** in Maitreya Bodhisattva's Three Assemblies of Long Hua? If you listen and really understand **The Infinite Life Sutra** now, you can be reborn first. If you attain rebirth in this life, those listening to Maitreya Bodhisattva speaking **The Infinite Life Sutra** 5.67 billion years later, their rebirth will be much, much later than yours. At that time you would be top rank, a distinguished guest of Sukhāvātī; while they would have just arrived, right? If you are clear about all these issues, you will wholeheartedly seek rebirth. Do not have the slightest doubt!

所以當我們往生西方之後，將來證等覺補處位菩薩，十方世界眾生跟你有緣的，你就可以在那裡化現成佛，請問你將來化現成佛，你會講什麼經？你還是講『無量壽經』！講『無量壽經』最得到彌陀本願功德加持，就是這第十七願，諸佛稱歎願。

After being reborn into Sukhāvātī and attaining the position of Buddha-successor of a Virtually Enlightened Bodhisattva, you would be able to manifest as a Buddha wherever all beings in ten directions have affinity with you. Allow me to ask, what sutra would you expound when you manifest as a Buddha? You would still expound **The Infinite Life Sutra**. Expounding **The Infinite Life Sutra** will result in the most blessings from Amitabha's Fundamental Vows, which is this 17th Vow, praises from all Buddhas.

你成佛，你也稱歎『無量壽經』，你也勸你國土的眾生，往生西方極樂世界作佛去，所以這些道理我都搞明白了，我今後我也就只講一部『無量壽經』了，其他經我也不講了。因為講『無量壽經』最得到阿彌陀佛加持，你講得真是，可以說有辯才無礙。

When you become a Buddha, you also speak and laud **The Infinite Life Sutra** and urge all beings in your land to seek Sukhāvātī rebirth to attain Buddhahood. After totally understanding

these truths, I have decided to only expound ***The Infinite Life Sutra*** from now on and no longer speak other sutras. Because elaborating ***The Infinite Life Sutra*** attains the most of Amitabha's blessings, it truly makes you feel quite eloquent without any hindrance.

但是我沒有辯才無礙，但是我覺得凡是聽我講經，最喜歡聽的還是聽我講『無量壽經』，每次講『無量壽經』都看到，我每次講『無量壽經』都看到在座的人都法喜充滿，所以我也被影響，我也法喜充滿。這是什麼？因為講這部經是真的得彌陀本願加持，講經的當下，就是佛光注照的地方，就幫你消業障，所以你這七天下來，把這『無量壽經』的彌陀四十八願聽完了之後，你可能發現，我這幾十年的毛病好了，

Even though I am not eloquent, I feel people who listen to my lectures love my speech of ***The Infinite Life Sutra*** the most. Every time I speak ***The Infinite Life Sutra***, I always see Dharma-joy in everyone's faces. I am also affected and full of Dharma-joy. Why is this? It is due to truly attaining the blessings of Amitabha's Fundamental Vows by expounding this sutra. The moment of preaching is the moment that Buddha's light shines on us and eliminates our karma. After seven days, when you finish listening to the Forty Eight Great Vows of ***The Infinite Life Sutra***, you may discover that your chronic illness of decades has disappeared.

我怎麼好像心情非常舒暢，天氣都特別晴朗，為什麼？我告訴你，佛光加持，本願功德加持的結果，真的是這樣，所以護世息災，講什麼經最好？『無量壽經』最好。這也正是為什麼師父老人家把『華嚴經』都停下來，為了護世息災，專講『無量壽經』。

"How come I feel particularly comfortable, and even the weather appears especially bright and clear!" Why? Let me tell you, it is the result of blessings from Amitabha's light and the merits of His Fundamental Vows. This is truly the case. So, for world-protection and disaster-elimination, what sutra is the best? ***The Infinite Life Sutra*** is the best. This is also why Shifu has stopped speaking ***The Avatamsaka Sutra***. He is now focused on elaborating ***The Infinite Life Sutra*** for world-protection and disaster-elimination.

今天時間到了，我們就講到此地，謝謝大家。

Today's time is up, we will end here. Thank you everyone.