



父母恩大

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我是一条虫？

人之有身，皆由父母精血构成。由一条精虫而成为我的身体？

据生理学家言：一滴精液，内含有若干万条精虫，这是用高度显微镜看到的。而现在世界有数十亿人类，也不过是若干滴精虫之数量吧了。

我们经过粪窖，看见蠕蠕而动的蛆，生秽浊想；在天眼看地球人又是否如此？但以此几滴精虫遍洒人间，造成现代的人。而现代的人，又以几滴精虫，造成下一代的人。承先启后，日进文明，所谓历史文化，典章制度，幻成此世界。这都是由几滴精虫来，你说奇怪不奇怪？

由此可知，你是一条虫，我也是一条虫；人人都是一条虫。长大成人后，虫更多了；贪瞋痴爱，是虫在发动；生老病死，是虫在祸害……。结果大虫死了，变了一堆尸虫，才算了事。

据近代医学家言：人身各部门，有若干种虫：即一个血球里面，含若干微生虫。这「虫」真伟大啊！

释迦牟尼佛，在二千五百多年前已说出人类处胎的情形及各种虫之作用。在医学未发达之前，现已一一印证了。



I AM A 'WORM' ?

The creation of a man is by fusing an ovum and a sperm.

According to the physiological specialists, in a drop of semen, there are thousands of millions of sperms. We can see them by using a high power microscope. Now, in the world there are thousands of millions of people. If we were to compare them to the density of the seminal fluid, it would only amount to a few drops of semen.

When we walk past a filthy toilet, very often we are offended by the disgusting faeces which are full of wriggling maggots. Similarly, would the celestial beings, with their heavenly eyes, feel the same after witnessing the earthly beings who are as smelly and filthy?

The number of sperms in a few drops of semen will be enough to produce all the present people. And with these few drops of semen, we can produce the future generations !

The passing down of the past teaching, the progress of civilization and societies, the history of mankind and their culture, laws, rules and systems, all arise from these few drops of semen. And they create this illusory world ! Isn't it strange when you think about this ?

Hence, my deduction is that I am a 'worm' and so are you. Everyone is a 'worm'. After growing up, greed, hatred, delusion and love are the deluded 'feelings' created by this 'worm' ; while birth, old age, sickness and death are the disasters of the worm. Finally the great worm dies and ends up as a big heap of wriggling small worms. And his present lifespan is over !

According to medical specialists, there are many kinds of worms in every part of our body. Even in a red blood cell, there is a great quantity of microscopic germs. These 'worms' are indeed plenty !

Two thousand five hundred years ago. Shakyamuni Buddha had already told us about the condition of a foetus in a womb and the different actions of a 'worm'. The facts which were given by the Buddha ages ago are now confirmed by science !



这是 「我」的「身体」？

「我」这个「身体」，它本身并作不得主张。

比如：饿的时候，「我」这个「身体」不吃就不可以。渴的时候，「我」这个「身体」，不喝就不可以。好看的东西，「我」这个「身体」不多看几眼也不可以。遇到美好的境界，「我」这个「身体」，不享受都不可以。不幸得了一场大病时，病得死去活来，辛苦万分，这个「我」的「身体」，想不病，不辛苦……也不可以了。

人命在呼吸间，万一大限来到，寿命将尽了，要死的时候了，所有的钱财、洋楼、汽车、妻子、儿女，保也保不住了，这个所谓「我」的「身体」，不死也不行了。……

由于「我」这个「身体」，根本就不听从我的指使，因此可以知道：「我」这个「身体」并非真正是「我」的「身体」！





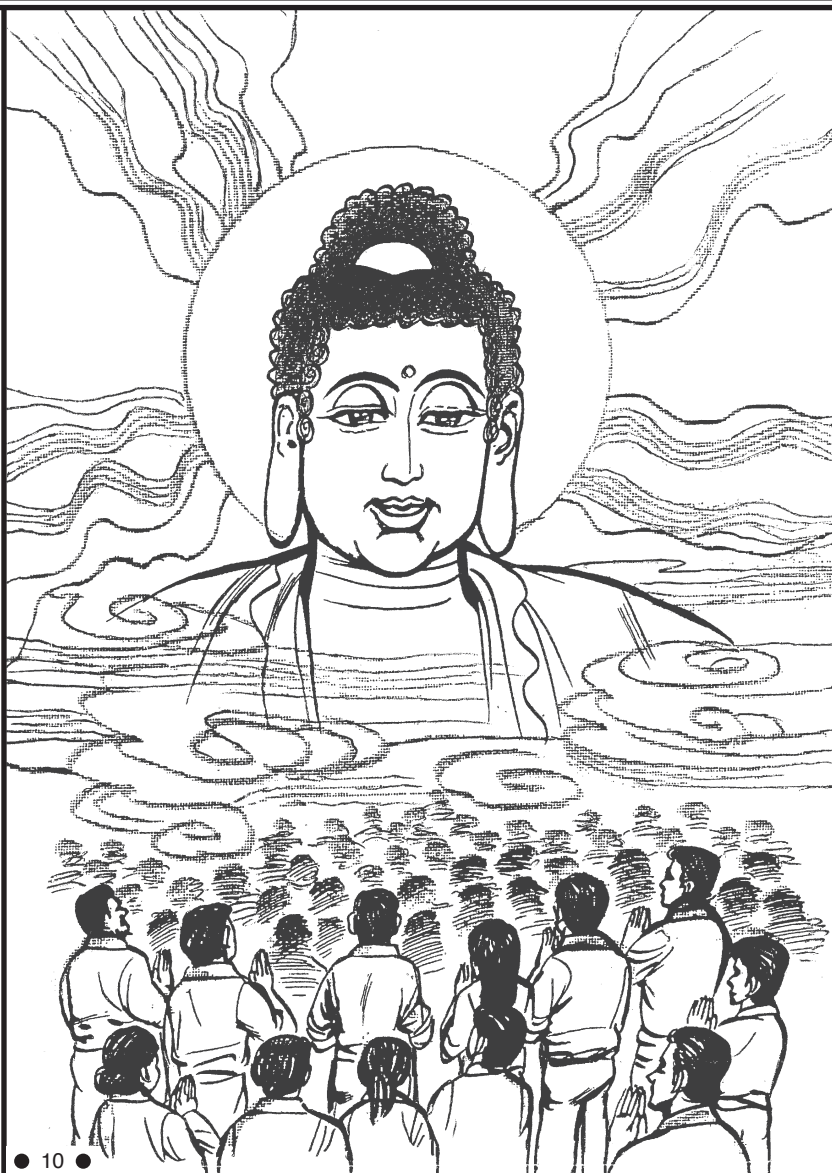
IS 'THIS BODY' 'MINE' ?

Basically, I have no power over my body.

For example, when it is hungry, it will go for food. I cannot stop it from eating. When it is thirsty, it will take a drink. I cannot stop it from drinking. On encountering some pretty things, my eyes will enjoy looking at them. I cannot stop them from taking a few more glances. If there is an opportunity to enjoy, it will gladly seize the opportunity to fully enjoy itself. And if unfortunately it were to fall sick seriously, it would have to suffer the consequences of the illness. I simply have no power to prevent it from suffering.

Our lifespan at any single moment is as long as the process of one breath. When I have reached the end of my journey in life, and at my death-bed, I have no power to order it not to die. It will finally die, leaving all my money, property and family behind.

As I have no control over my 'body', I know that this 'body' does not truly belong to me !



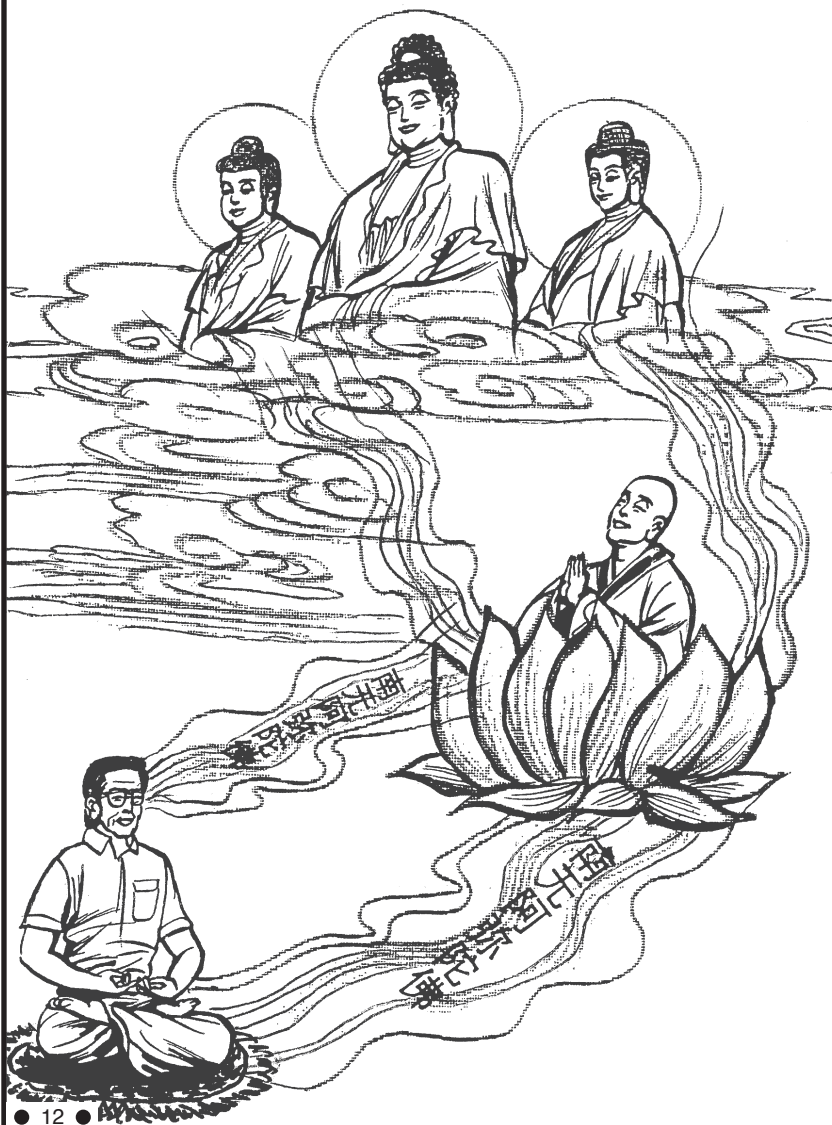


● 人身难得 ●

经中云：「人离恶道难，得为人身难，六根具足难，生在中国难，听闻佛法难，遇善知识难，生信心者难。」

现在，我们已生为一人身，且为中国人，得六根具足，已遇善知识，现听闻佛法，生具足信心，已归依三宝，是不幸中之大幸！

归依三宝，是信佛学佛的根基，一切戒的根本。进入佛门之后，由根基逐渐升高，逐渐广大。一直不段地提升，直至成佛为止！



IT IS DIFFICULT TO BE BORN AS A MAN

According to the Sutras, " It is difficult for a man to leave the evil paths:

It is difficult for a man to gain a human form;

It is difficult to be born with perfect six roots;

It is difficult to be born in a country where the Buddha's Teaching is flourishing;

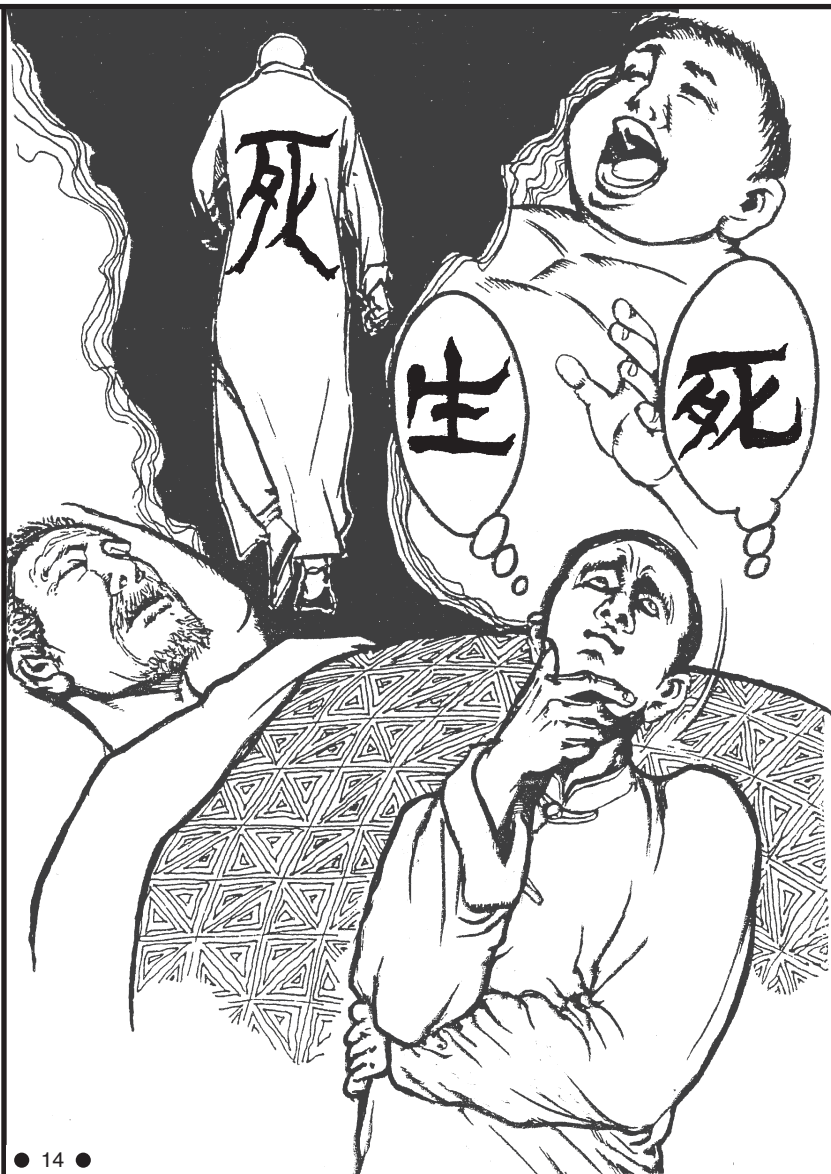
It is difficult to listen to the Buddha Dharma ;

It is difficult to encounter a Good Knowing Adviser; and

It is difficult to bring forth pure faith in one's cultivation ".

Fortuitously, we are human beings. Besides, we are born in a country where the Buddha's Teaching is flourishing. We are replete with the six roots and have encountered a Good Knowing Adviser. Besides we can listen to the Buddha Dharma and we have good faith in the Buddha's Teaching. We have also taken refuge with the Triple Gem. What fortunate men we are !

Taking refuge with the Triple Gem is the foundation for a man to learn the Buddha Dharma with pure faith. It is also the base for him to uphold the precepts. After entering the Buddha's Door, we must try to better ourselves gradually. We must learn to cultivate a mind ground that is broad and expansive. We must continue in our effort to rise above the commoners until we become Buddhas !



人命在呼吸间……

人命在一呼一吸之间而生存。呼吸停止，人亦就死亡。

假如我能活到一百岁（能活到一百岁者万中有几？）一个人以平均一分钟呼吸十六次来说，那么一小时就是 $60 \times 16 = 960$ 次呼吸。一天 24 小时就是 $24 \times 960 = 23040$ 次呼吸。一年 365 天就是 $365 \times 23040 = 8409680$ 次呼吸。一百岁就是八亿四千万次呼吸了。

每当我吸一口气又呼出一口气的时候，我就少了一口气了。……可怜的我，一天就少 23040 口气；一年就少了 8409680 口气……那人生几十年光景，我呼出去的气用完时，就一命呜呼了。

由此可见，人命短促，是无可否认的。有说：‘As soon as a child is born, he begins to die.’ 的确，来到人间之日，便是走向死亡之时！这个娑婆世界，还有什么值得留恋的呢？

为了要脱离这个五浊恶世的娑婆世界，我修心，念佛！来日往生极乐净土……。



The Life Of A HUMAN BEING Is Within His One Breath

The life of a human being exists within the process of one breath. Once his breath stops he will die !

Suppose I were able to live for one hundred years. Indeed, among the millions of people, how many can really live for one hundred years ?

Just take an average count of the breathing of a man who can breathe for sixteen times within a minute, then in an hour he will breathe $60 \times 16 = 960$ times. In a day which consists of 24 hours, he will breathe for $24 \times 960 = 23040$ times. In a year which consists of 365 days, he will breathe for $365 \times 23040 = 8409600$ times. Then in a hundred years he will breathe eight billion four thousand million times.

Every time I breathe in and out, I will be losing one breath..... Oh, poor me, everyday I lose 23040 breaths. In a year's time, I will be losing 8409600 breaths. My lifespan which amounts to a few tens of years will come to an end when I finish my last breath.

From here, we can see that life is indeed short and impermanent !

Some people say, "As soon as a child is born, he begins to die".

Indeed, the day we come to the human realm, is also the day when we start walking towards death!

In this Saha World, what is there in life which is really worth clinging to ?

Because I want to be liberated from the Saha World of the five turbidities, I am mindful of The Buddha, "NAMO AMITABHA." May I be born in the Pure Land of Ultimate Bliss !





● 各有前缘 ●

无缘份结不成夫妻，无业债结不成子女。父、子、母、女彼此的遇会，各有宿世前缘。

生儿育女，先不要太过高兴。《十二因缘经》云：「子女以三因缘生：一者，父母财富因子女而败家，这是子女来讨债的；二者，父母穷苦因子女而得利，这是子女来还债的；三者，父母丧命因子女而伤害，这是子女来报冤的。」

因此，生儿育女要处之泰然，当作是一件平凡的事。既然已知道前缘，今后若遇任何人，任何事……。最好，多结善缘！





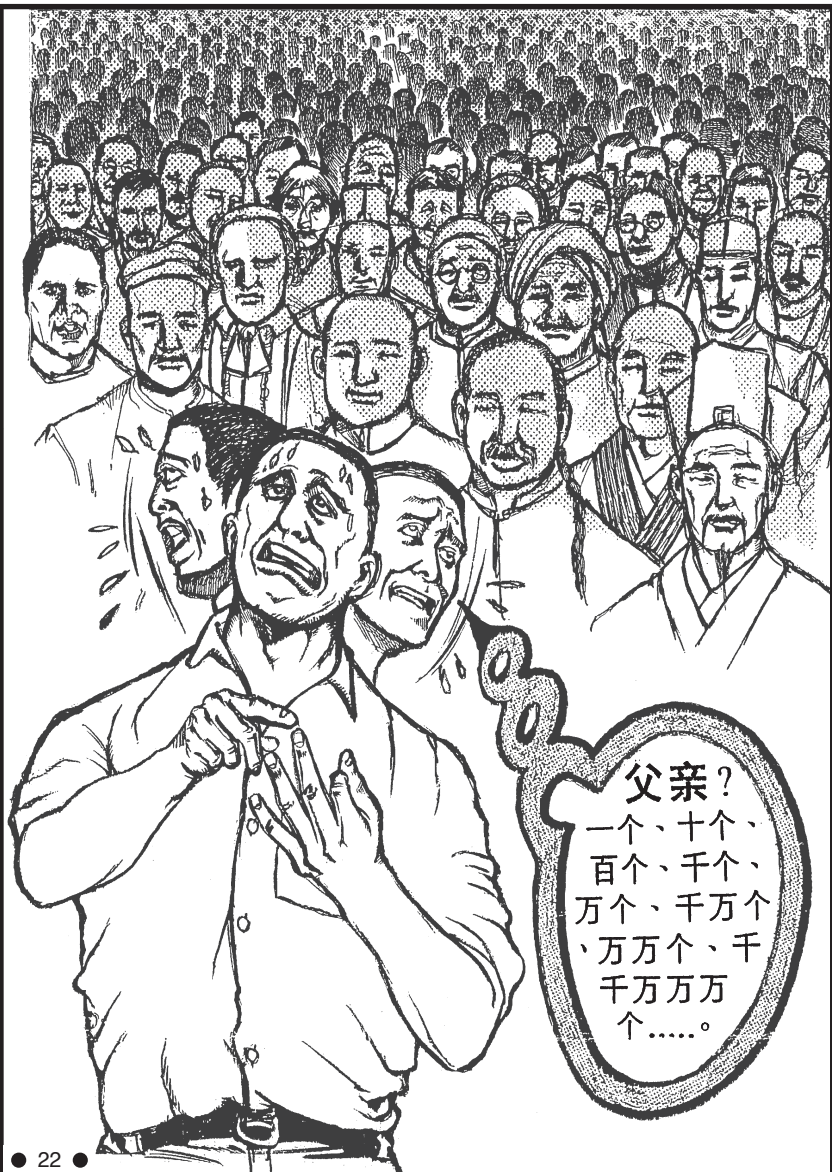
ALL BECAUSE OF DIFFERENT AFFINITIES

Without suitable affinity, a man and a woman can never become husband and wife. And without the karmic debts, our sons and daughters will have no way to become our children. So our present encounter occurs because of affinities from past lives.

Do not be too happy when a son or a daughter is born to you. According to the Sutra on the Twelve Conditioned Links of Causation, it was stated, "Our children are born into the family because of three causes and conditions.

1. If the wealth of parents is dispersed because of the children, they are the creditors.
2. The children are the debtors come to pay back debts. So the poor parents are much benefited by them.
3. When the parents are harmed or killed or killed by the children, then they are here to take vengeance."

So take it easy when a child is born into the family. As we know that our encounter in life happens in accord with previous affinity, we had better create more good causes and cultivate good affinity.



父亲？

一个、十个、
百个、千个、
万个、千万个、
万万个、千
千万万万
个.....。

●你有几个父亲？

你有几个父亲？

任何人听到这句话一定心表不满，甚至给你颜色看！

每个人都知道他只有一个父亲。但是，嫡母或生母、庶母则不止一个！如果再有人问你：你有多少千万个祖宗？那你更瞠目相视了。

你有父母，我也有父母；人人皆有父母。父亲有父母，母亲也有父母；即祖父母已共四人。祖父复有父母，祖母亦有父母；即曾祖父母已共十六人。递进为三十二人；六十四人；一百二十八人；二百五十六人……祖先逐级增加。若以三十年为一代（古所谓三十年为一世）。十代三百年，有祖先一千零二十四人。三十代九百年，有祖先十万万零四千一百七十四万一千八百二十四人。再加上三代共九百九十年，即三十三代。前后应有祖先三十万万三千三百九十三万四千五百九十二人。

这许许多多的祖先，又经过多少年代，始生出你来。然而，你连祖先的数目都懒得去计算，又怎么能怀疑西方极乐世界教主阿弥陀佛发的四十八大愿，凭一句「南无阿弥陀佛」佛号就能往生极乐净土呢？



HOW MANY FATHERS DO YOU HAVE?

How many fathers do you have ?

Whoever is asked this question will be very angry. Maybe he might beat you up !

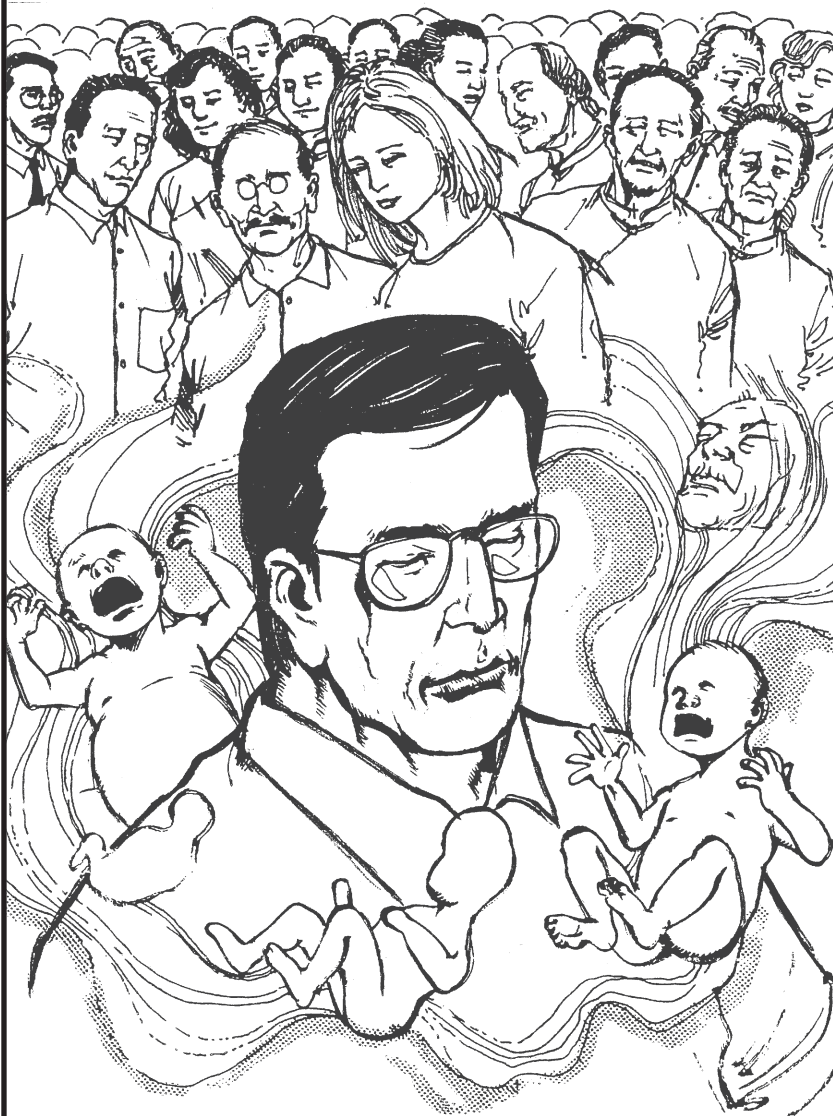
Everyone knows that he has only one father. Besides his mother, he may have other mothers such as his father's first wife and his father's concubine !

And if people were to ask you how many ancestors you may have, you might go blank and not know how to answer.

You have parents and so do I ! Everyone has his own parents. Your father has parents and so does your mother. Altogether there are four grandparents. Your grandfather had parents and so did your grandmother. Thus, there are sixteen great grandparents. From here the number will increase progressively from 32, 64, 128, 256 and so on and so forth Suppose that the length of one generation is thirty years (The ancients said that a generation is equivalent to thirty years) then, ten generations will amount to 300 years. The number of our ancestors will be 1,024. Thirty generations is the same as 900 years. We therefore have: One billion forty one million seven hundred forty thousand and one thousand eight hundred twenty four Great Grandparents ! (1,041,741,824)

And if we were to add in another three generations, there are 990 years. Altogether there are 33 generations. We therefore have: Three billion thirty three million nine hundred thirty thousand and four thousand five hundred ninety two 'Great-Great Grandparents. ' (3,033,934,592)

And, after so many generations and after such a long period of time, you are born finally ! And even then you could not care less about the number of your ancestors. So how can you doubt that the existence of AMITABHA BUDDHA who is The Teacher in the Western World of Ultimate Bliss and his FORTY-EIGHT VOWS? And how can you doubt that by reciting the Name of 'Namo Amitabha Buddha', you will be born in the Western Pure Land Of Ultimate Bliss ?





● 世间万法：父母恩大 ●

生为人道的我，业障深重。从无始劫以来，生生死死，死死生生，人一胞胎，出一胞胎的数次，数也数不清！

今生，我有父母。过去生，我也有过去生的父母。当我生在人道时，我的宿世父母不知何其多……数也数不尽！当我生在畜道时，我的宿世父母何尝不是天文数字？

我有狗父狗母、猪父猪母、鸡父鸡母、牛父牛母……在畜生道的父母，数也数不清！人一胞胎出一胞胎，都有我父母！

我每托胎一世，就累我父母一世。如今我托胎百千万世，我则累我父母百千万世！

我从无量劫以来，所饮母亲的乳



水，多于大海的水。我大小便污于母亲，多于大海的水。甚至我一生出来就短命，累及母亲哭泣，而母亲所流的眼泪，亦多于大海的水！

我生生世世，受恩最深的，就是父母！就现在来说，假如没有父母，何有我？

我从无始劫以来，托生之数次，不可穹尽；然而，生我之父母，我还未报恩的，亦不可穹尽！

我从无量劫以来的宿世父母，他们现在还在人道中的，也有在畜道中的，也有在饿鬼道中的……无所不在！

我现在带着这个业障身，面跪向佛菩萨，五体投地，先代我无量劫以来的宿世父母及今生父母，受恩师长眷属等，发菩提心：诚心称念佛号万万声，念念中回向给他们，先免他们受轮回八十亿劫生死重罪！

我今生至心向佛菩萨发愿，以及阅读此段文字者为证：若我往生极乐世界修成佛果，我以愿力再乘愿回到娑婆世界，先度脱与我至亲骨肉之父母，直到他们成佛为止；否则，我誓不成佛！





AMONG THE MYRIAD DHARMAS THE KINDNESS OF OUR PARENTS IS THE GREATEST !

I was and am born in the Human Realm and my karmic hindrances are extremely heavy. From kalpas with no beginning, I had undergone uncountable times of birth and death. Indeed it is impossible for me to count the number of times when I had dwelt in wombs before entering the Saha World.

I have parents in this life and from past lives. I will never be able to count the number of parents who had given birth to me when I was born in the Human Realm. Neither will I be able to count my past parents who had given birth to me when I was ever born into the Animal Realm.

The number of my parents in the Animal Realm are immeasurable if I had been born as dogs, pigs, hens, cows and others !

Every time I was born, I was adding extra burden to my parents ! In fact I had been burdening my parents throughout hundreds of thousands of millions of lifetime !



From immeasurable kalpas of no beginning I had been feeding on my mothers' breast milk which was more than the water in the great seas. My mothers had been defiled by my urine and faeces which was more than the quantity of water in the great seas. And the tear-drops which were shed by my mothers when I had to die young were also more than the great seas !

From my different lives, the deepest kindness which I had received was from my parents! Even until now, I will not be around without my parents !

The number of births and deaths which I have gone through from the kalpas of no beginning is uncountable ! Moreover, the number of my parents whose kindness I am unable to repay is also uncountable !

From immeasurable kalpas until now, some of my parents are born in the Human Realm. And many others are born in the realms of animals, hungry ghosts and others ! In fact they are everywhere !

Now, I, the sinful one, wish to make the following vows by kneeling and making obeisance before the Buddhas and Bodhisattvas, " Here I bring forth the Bodhi mind to be mindful of the Buddha's name sincerely for millions of millions of times and transfer the merits and virtues to my parents, teachers, masters, relatives and others from innumerable past kalpas until the present time, so that in every thought they will leave behind the sinful sufferings in the rounds of birth and death for eight billion years !

" I sincerely bring forth the vows before the Buddhas and Bodhisattvas that after I have cultivated and certified to Buddhahood in the Land of Ultimate Bliss, I will return to the Saha World to cross over my parents first. I will guide them until they all attain Buddhahood ! If I were unable to achieve these vows, I would not attain Buddhahood ! And may all those who have read the above passages be my witnesses !"



父母恩德， 如何报答？

问：「知恩、感恩、报恩。父母恩重，最难图报。我若往生阿弥陀佛净土，不知道有没有办法报答父母的大恩大德？况且，我生在这一世，就有一父母。我生在无量劫就有百千万亿世，那我就有百千万亿世的父母。既然我有不可说这么多的父母，而当我往生后，我不知道是否能记忆起所有父母，他们的姓名，以及他们在什么地方？否则，我又怎样去度他们呢？」

答：「以我们今世的修行，来报答父母的大恩大德，是绝对不可能的事。当往生之后，要尽报父母的恩德，那绝对是没有问题的。因为，我们这时候的地位已与诸大菩萨相同。不要说报答一世父母，就算是报答百千万亿世以前的父母恩德，也是轻而易举的事。因为，一个人当往生西方后，必得天眼神通，能够看见每一个世界；也能够以天耳神通，听每一个世界的声音。同时，也有他心通，能够知道每一个人的心；也得到宿命神通的知慧，能够知道在无量劫之前父母生死死生的前因后果。例如：父母生前生在什么地方？在那一道？姓什么？叫什么名字？籍贯、种族、职业等，都能一一清楚地知道。因此，要怎样报答父母的恩德，都能随心所欲，轻而易举了。谁说父母的大恩大德是不能报答呢？」

所以说，现在就要死心蹋地的用功修行、念佛！来日乘愿再来娑婆世界的时候，除了要先度父母亲成佛，也要度其他的有情众生啊！」



HOW TO REPAY THE VIRTUOUS KINDNESS OF OUR PARENTS?

Question : " A good man who knows the kindness of others will surely be grateful and wish to repay their kindness. The kindness of our parents is the deepest. After going to Amitabha's Pure Buddhaland, will I have the power to repay the great virtuous kindness of thousands of my parents ? Moreover, in this life I have my parents. And from the past innumerable kalpas of hundreds of thousand of millions of lifetime, I will have as many parents. Will I be able to remember all these parents, to know their names and dwelling ? If not, how am I going to cross them over ?"

Answer : "It is indeed impossible to repay the virtuous kindness of our parents with our cultivation in this life. But we will have no problem in repaying their kindness if we are born in the Pure Land. By then, our position will be equivalent to the Great Bodhisattvas. We can then easily repay the virtuous kindness of our parents from hundreds of thousands of millions of lifetime. A man who is born in the Pure Land is endowed with the spiritual penetration of Heavenly Eyes which enable him to see the worlds in the Universe. He can also listen to all the sounds with his spiritual penetration of Heavenly Ears. Moreover he is also endowed with the spiritual penetration of knowing another's mind, so he knows the thoughts of every man with the spiritual penetration of knowing others' past life, he knows the cause and effect of his parents life after life from limitless kalpas. For example he will clearly know their birthplace from past lives, the paths they are born into, their names and surnames, clans, races, jobs and others. So it will be easy to repay the parental kindness. Who says that he cannot repay their great virtuous kindness ?

That is why we must now cultivate diligently to be mindful of the Buddha in this lifetime. In future, when we come back to the Saha World, not only must we cross over our parents, we must bring other sentient beings across too !"

子

女

母

父

妻
子

亲
戚

朋
友

● 报恩、报仇 ●

在今日的社会里，我们每一个人的生活，多数是与恩、怨、钱、债的关系纠缠在一起，这样忙忙碌碌就过了一生。

就以一个家庭来说吧，除了父母，夫妻，子女，亲戚，还有朋友，怨家，仇敌。这些都是我们过去生中的因缘所谛造出来的，所以今世就牵连在一起。

从感情上来说，往往不是恩人就是仇敌。在钱财方面，不是你欠他，就是他欠你，彼此互相报偿。周遭的人，不外是来报恩，就是来报怨；不是来讨债，就是来还债。

如果结善因缘来报恩的还好，万一是结恶因的，怨亲债主或要命来的，那就更惨了。





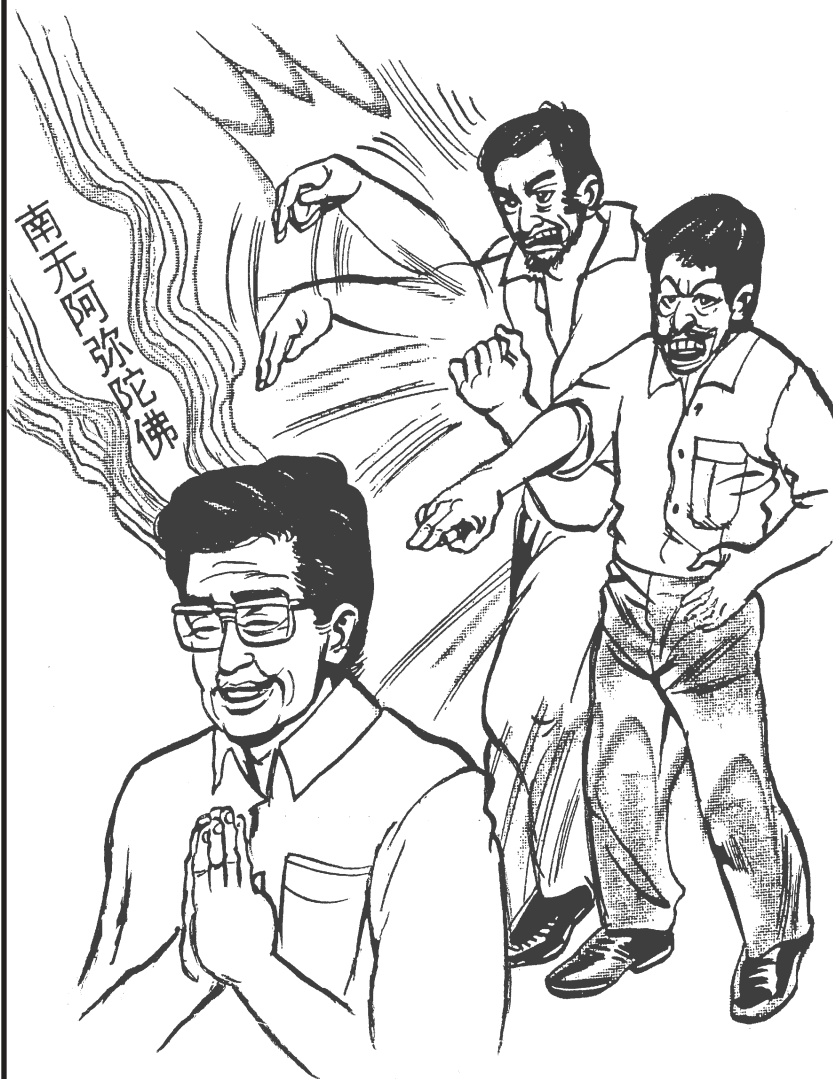
REPAYING KINDNESS AND SEEKING VENGEANCE

In the present society, our life seems to revolve around kindness, hatred, money and debts. And we lead a hectic life trying to settle these issues.

Just take a look at the family, besides parents, husband and wife, children and relatives, we also have friends and enemies. Because of former causes and conditions, in this life again we come together.

From the emotional perspective, they are either our loved ones or the despised ones. From the monetary perspective, they are either heirs to demand the repaying of debt or to repay their debt. All around us are people who are either our friends or foes, creditors or debtors.

If those around us are coming to repay our kindness, it is not so bad. But if they are here because of a former grudge or to seek vengeance, it is really awful !





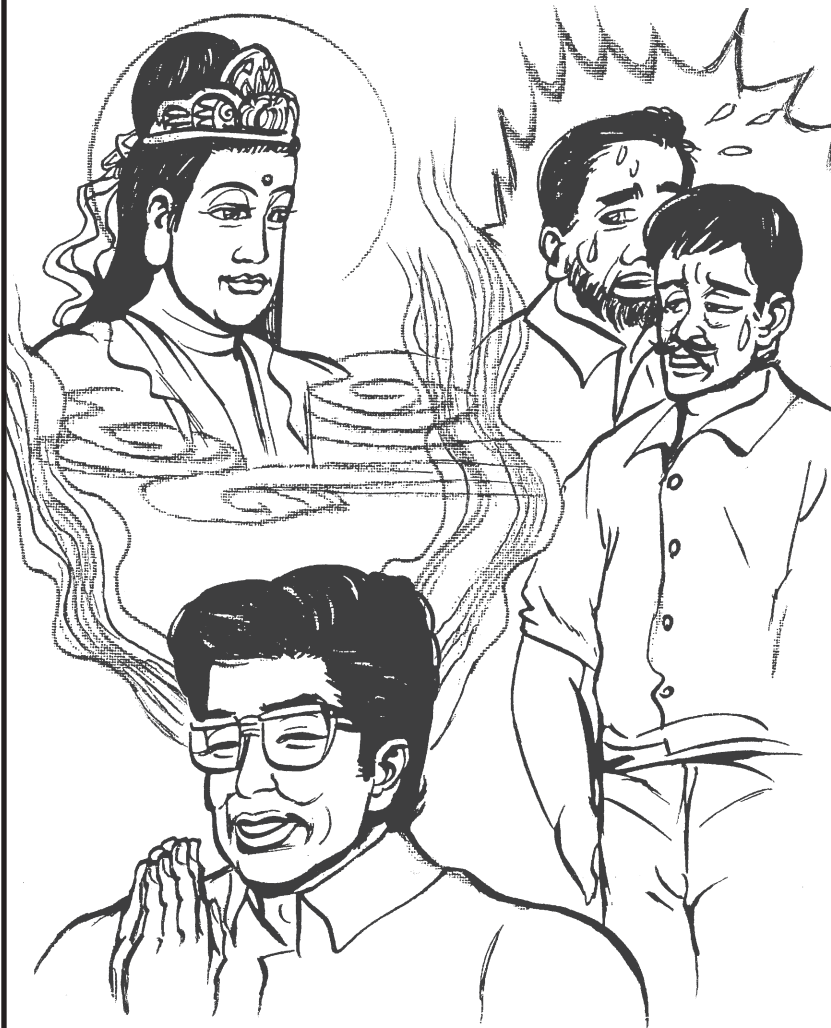
● 菩萨心中没有敌人 ●

我这一生中，虽有很多亲朋戚友，但也有很多冤家恶友。这些加害于我的冤家恶人，我把它当作是逆境看待，是忍辱的考验。我不会起怨恨之心，因为他们是来帮助我，成就我修「忍辱法门」。

我若心不被境转，则能去除一点无明，增长多一些的智慧，从而净化自心，以期走出三界的束缚。

学习菩萨行是要看破，放下；凡事以退为进。因此，虽然是冤家仇敌，都不能起一丝的报复心。度一切众生，怨家对头也在内，怨亲平等是大无畏精神！

在菩萨心中，永远没有敌人！





A BODHISATTVA DOES NOT HARBOUR ANIMOSITY

In my life I have many relatives and friends. And of course I also have many enemies and bad friends. I am not angry with them as I treat them as a test of endurance in adversity. They are here to help me to perfect the Dharma Door of Patience.

If my mind is not affected by the external states, my ignorance will gradually be eradicated. I may then grow a little wiser. So I take adversity as a test which helps to purify my mind. I take it as a chance to leave the Triple Realm.

If we wish to learn to become a Bodhisattva, we must learn to let go and to detach ourselves whatever the situation. We must treat all encounters as a test to improve ourselves ! Even if we were to face bad men or enemies, we must not give rise to vengeance as all Bodhisattvas vow to cross over all living beings, including foes and evil men. We must bring forth a mind of equanimity to treat everyone equally ! This is the spirit of great courage !

In the mind of a Bodhisattva, there is no enmity !



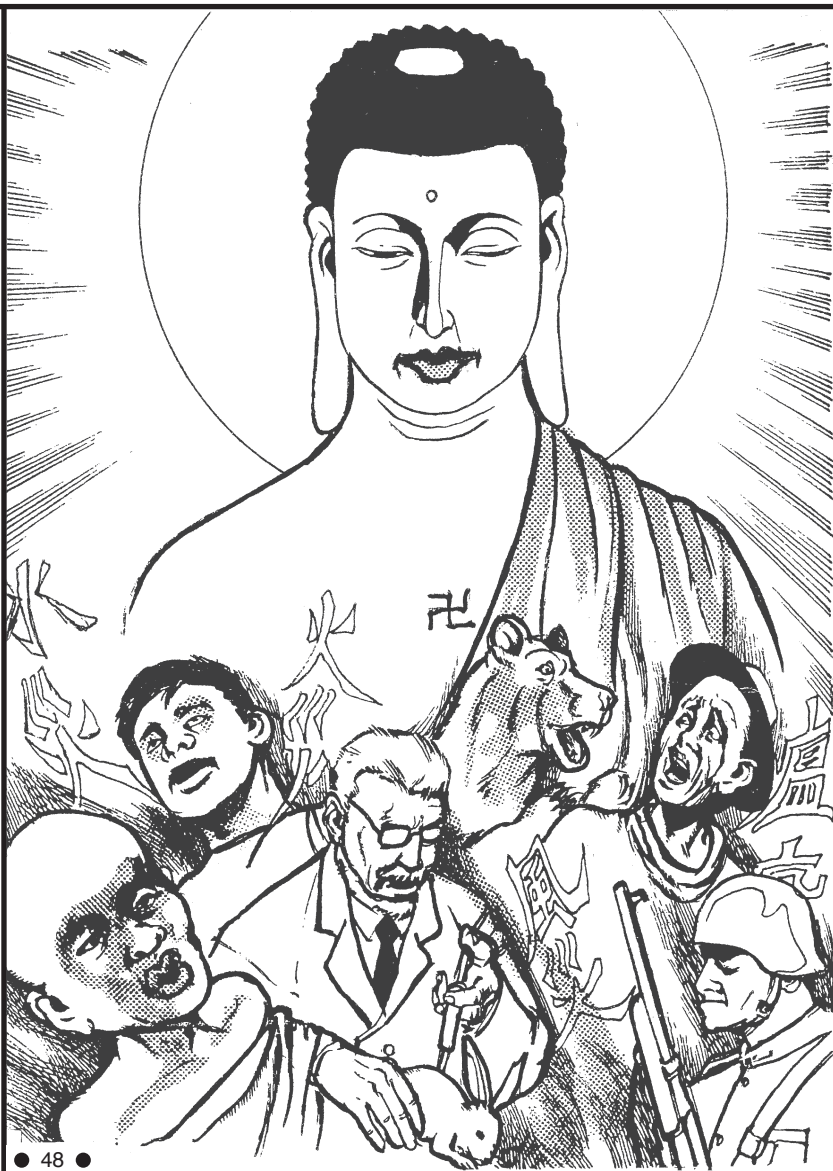
●为什么生在娑婆世界？

从法性的角度来看世界，没有什么净土与不净土；也没有佛与众生，也没有往生与不往生的问题。一个大智慧修行人直接证人法界，也没有往生的问题。

人间与净土，还是落在缘生的现象中。人在娑婆世界中的生死现象，娑婆世界被称为五浊恶世，堪忍世界，生命的不自在，自然的挑战，人的压迫……这都是集聚染污的世界，是秽土！

如果对娑婆世界的人说，有更好的地方可以去，那肯定会有很多人愿意去！

本来不去不来，为什么现在才去？为什么会生在娑婆世界？这一定是我们过去所造的业不清净，没有圆满善业因缘！



WHY ARE WE BORN IN THE SAHA WORLD ?

If one were to look at our world from a "Bodhi-mind", there is really no phenomenon nor noumenon. It is, as we would say an "illusion". An illusioned "mind" perceives heavens or hells or pure lands or defiled lands depending, as it were, on what the illusioned "mind" clings or attaches to.

In a "Bodhi-state" when the "mind" is pure and not illusioned, there are no Buddhas nor living beings in a physical or spiritual form. It follows that there is no question at issue as to rebirth in one form or another. A wise cultivator who achieves Buddhahood is simply not "reborn".

But if our mind is still "illusioned", because we cling to and are conditioned by things and desires around or within us, we end up in the human or other realms. And we continue to be entangled in a never ending cycle of birth and death (rebirth); as is the case in our Saha World. "Saha" is sanskrit for "endurance". The Saha World is commonly described in Buddhist vernacular as the "World of Five Turbidities" or "World of Five Corruptions".

These are:

- (i) defilement of views
- (ii) defilement of passions
- (iii) defilement of the human conditions
- (iv) defilement of human lifespan
- (v) defilement of worldly or environmental conditions

It is a world where we have to endure hardships and pressures of life, from the environment we live in or the people around us. It is a life of suffering or dissatisfaction.

If we were to tell the people of the Saha World about a better world; I am sure many would like to go!

If one may not have to be born or reborn; why are we still here in the Saha World? This has to do with our accumulated karmas in past lives. We are here because of the cause and effect of such karmas.



●五浊恶世●

释迦牟尼佛为什么要介绍这些净土给我们呢？为什么要鼓励我们前往呢？这全因为我们这个五浊之乡，修行者障碍重重，难有成就，所以说净土是个学习的好地方。

人间，在佛法来讲是个五浊恶世。五浊恶世是：劫浊、见浊、烦恼浊、众生浊、命浊。就因为人世间五浊充满，所以形成我们对人间的失望，期望是不是有机会能够建立一个没有五浊之恶的地方。所以五浊恶世的思想是产生净土法门的重要因素。

THE EVIL WORLD OF FIVE TURBIDITIES

Why did Sakyamuni Buddha introduce to us these Pure Lands? Why did He encourage us to obtain a rebirth there? The reasons are that in this land of five turbidities, the cultivators often encounter obstructions and hence it will be difficult for them to have any accomplishment. So, the Buddha told us that Pure land is a good place for learning.

According to the Buddha's teaching, the human realm is an evil world of five turbidities, namely the turbidity of kalpas, the turbidity of views, the turbidity of afflictions, the turbidity of living beings and the turbidity of life. Because of the defilement of the human realm, we find that it is unsatisfactory. And we hope that there is a chance to be in a place which is free from the evils of five turbidities. So, the world of five turbidities is the main factor for the arising of Pure Land Dharma Door.

● AFFINITY ●

My office is situated at Jalan Petaling in Kuala Lumpur. It is also known as the 'China Town', as the area is busy and crowded with Chinese shops and traders.

In this world, we meet thousands and millions of people, but we seldom know one another. As the saying goes: "Without suitable condition, we are unable to know even those who are standing in front of us."

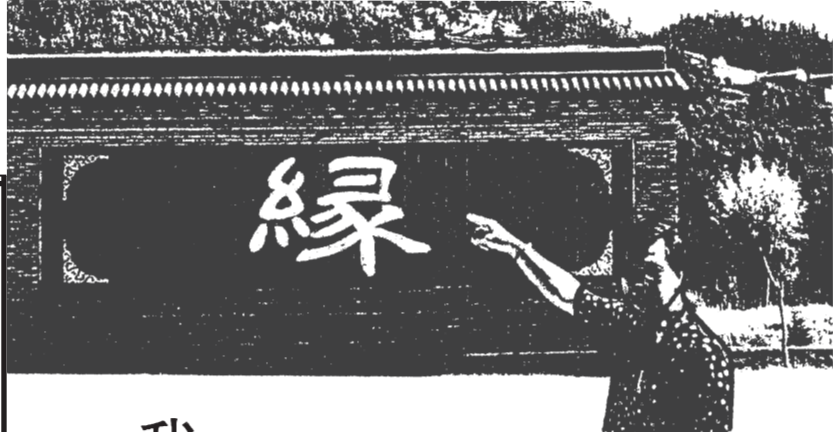
According to the common saying.

"It is the arising of condition that we meet each other. It is the continuation of condition that we know each other. And it is the predestined condition that we should become close acquaintances"

It is a pity that I did not value nor create more worldly affinity with others in my former lives. If so, those who have seen me, who have walked past by my side would have become my close friends by now

Now, even though I am so close to them, I simply do not know them. It is just as though they are staying far away from me !

From here, we can see that it is not so easy to create close affinity. So we should value those who have affinity with us and treasure this worldly condition.



我的办事处是座落在吉隆坡，人来人往、最繁忙的「茨厂街」。这条街是人皆共知的「中国城」。

这世界人来人往群中，仰面对面的，擦肩而过的……何止千千万万？可是，偏偏就没有一个认识的。真所谓：「无缘面对不相识！」

俗语说：「相逢是缘起，相识是缘续，相知是缘定……」可惜我在过去没有好好的珍惜这个世缘，要不然，现在这许许多多的人来人往，这许许多多仰面而来、擦肩而过的人，他（她）们已是我现在的好知己了。……

现在，我虽与他们近如咫尺，但却有天涯那么远！

由此可知，我们今生的每一个「因缘」，都不是那么容易得到的。所以我们不可弃「世缘」，要时时「惜缘」。

THE SYMBOL



In ancient India, the symbol 卐 was written turning to the right. In Tibet, Japan, Korea and the later India, it was written turning to the left. During the reign of Hitler, the logo of Nazi was drawn slanting to one side.

This symbol is not a special symbol of Buddhism. In ancient India, it was a symbol of auspiciousness. Moreover, countries like Persia and Greece also use this symbol. Religions like the Brahman Teaching and the Qi-na Teaching also use this symbol.

According to the Chinese translation, there were many changes to the symbol. The Venerable Master Kumarajiva and Xuan-Zang translated it as 'Virtues'.

The venerable Master Bodhiruci translated it as 'Wan'. Only in the second year of Longevity of Wu Zhetian was the symbol fixed to be 'Wan', which carries the meaning of "The accumulation of Auspiciousness and Abundant Virtues."

So the symbol '卐' represents auspiciousness, purity and perfect accomplishment. This symbol appears on the hair, chest, hands, feet and waist of the Buddhas and Bodhisattvas. The symbol 卐 encompasses all phenomena and can be seen everywhere Buddhism is practised. We may also make offering to it.



卍字

这个「卍」字，在古代印度，是右旋的；在西藏、日本、韩国，及后期的印度，则是左旋的；而在希特勒时代，纳粹标帜是斜的。

这个字也不是佛教独有的。卍原是古代印度表示吉祥的标志。除印度之外，波斯、希腊都有这个符号。除佛教外，婆罗门教、耆那教也用这个符号。

这个字的汉译也经多次变革。鸠摩罗什、玄奘译为「德」字，菩提流支译为「万」字。武则天长寿二年才制定此字读为「万」字，意为「吉祥万德之所集」。

卍字为吉祥、清净、圆满的标相。所以佛菩萨的头发、胸前、手足、腰间都有这个字。卍字包罗万有，无所不在，当然也可以拿来供养。



南无的意义





● 谈：「南无」 ●

有些朋友问我：为什么有人念「南无阿弥陀佛」，却有人只念「阿弥陀佛」，在佛号前面没有加上「南无」两个字？

「南无」一词，它的意义很多，有：归依、归命、敬礼、礼拜、顶礼、信从等等。

我们念「南无阿弥陀佛」，就是敬礼阿弥陀佛，也是「归依」或「归命」阿弥陀佛的意思。如果对此法门已信心十足，心中念念归命，那想只称念「阿弥陀佛」也是可以。

我曾经听到一些外道人士说「南无阿弥陀佛」就是指「在南方没有阿弥陀佛。」这群可怜的外道人士，已造了非常严重的口业，还是执迷不悟！





TALKING ABOUT 'NAMO'

Some friends asked me, " Why do some people recite ' Namo Amitabha Buddha ' while others recite ' Amitabha Buddha ' only ? "

Answer : The word ' Namo ' means taking refuge relying on, showing respect, bowing, making obeisance, having good faith in the practice and others.

When we recite 'Namo Amitabha Buddha ' it means that we are showing respect and making obeisance to Amitabha Buddha. It also means 'taking refuge ' or ' relying on ' the power of Amitabha Buddha.

If we have already brought forth good faith in this Dharma Door, and in every thought we are taking refuge with the Buddha, we can also recite Amitabha Buddha only.

Once I heard some deviant followers explained the verse ' Namo Amitabha Buddha ' as ' there is no Amitabha Buddha in the southern direction. ' They have created very serious karma with their mouth but still do not care to repent because they are deeply attached to their false thinking mind. These people are truly pitiful !



● 八难 ●

听 闻佛法有障碍的地方和情形，共有八个，就是：(一)地狱。(二)饿鬼。(三)畜生。(四)北俱卢洲。(五)无想天。(六)盲聋暗哑。(七)世智辩聪。(八)佛前佛后。

在 地狱、饿鬼、畜生的，是属三恶道因业障太重，很难见闻佛法。

在 「北俱卢洲」的人，福份很大，但不晓得佛法，故不能了生脱死。

在 「无想天」的人，是外道所生的地方，那里的人也是不能了生脱死。

患 了「盲聋暗哑」的人，自然见闻不到佛法。

世 智辩聪的人，仗着自己小聪明，不肯虚心修行，甚至还会毁谤佛法。

生 在「佛出世前」或是「佛涅槃后」，都见不到和听不到佛法！



THE EIGHT DIFFICULTIES

There are eight difficulties to an opportunity to listen to the Buddha Dharma. They are as follows:

- (1) To be born in the Hells.
- (2) To be born as hungry ghosts.
- (3) To be born as animals.
- (4) To be born in Uttarakuru.
- (5) To be born in the Heaven of No-Thought.
(Heaven of Long Life)
- (6) To be born blind, deaf and dumb.
- (7) To be born with "worldly intelligence" and
"argumentative skills"
- (8) To be born before the birth of the Buddha
or after the Buddha is extinct.

It is difficult to listen to the Buddha Dharma when one is born in the three evil paths of Hells, Hungry Ghosts and Animals because their karmic hindrance is very heavy.

People who are born in Uttarakuru are endowed with great blessings. Because of their happy surroundings the people there do not exert themselves to cultivate Buddha Dharma. So they cannot liberate themselves from the bondage of birth and death.

The Heaven of No-Thought is a "world of leisure", but the beings there do not get to see the Buddha. They are unable to free themselves from the bondage of birth and death.

People who are blind, deaf and dumb are naturally unable to see or listen to the Buddha Dharma.

People with "worldly intelligence" are too arrogant as they think that they are too clever. They will not cultivate the path humbly. Some may even slander the Buddha Dharma.



●谈这颗「心」●

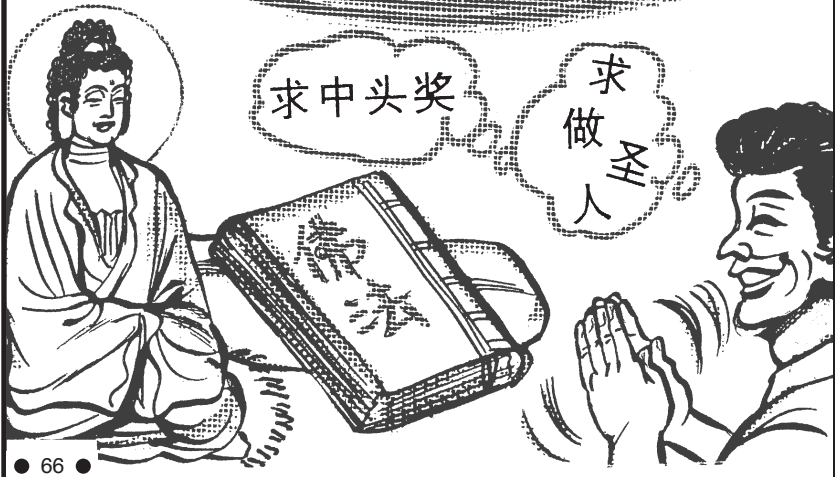
「一心能生万法，万法归于一心」。心生万法生，心灭万法灭。佛教谈修行，主要是修我们这颗妄念的「心」。再说，心是人之主，心是法中王！这颗「心」如果修不好，要谈修行等于空口说白话。

修「心」要有恒心；做任何事情，不执着，能放下一切。所谓：心空则一切皆清净，心着则万境纵横！这对修行有害无益。因此，心若有染即是色；心若无染即是空；心若有染即是凡；心若无染即是圣！

我常听见一般人说去什么什么地方「求佛」。「佛」怎样去「求」？「心」就是「佛」，不要将佛求佛。也有人说要去求「法」。「法」怎样去「求」？殊不知「心」就是「法」；又何必将法求法？所以，佛教有说：心外求佛，就是外道了。

佛陀为了度一切众生的心，说了一切的法。我们若无一切的心，又何须一切的法呢？这叫着：悟了心心法！

「悟」这个字，在于「心悟」，佛心第一！就因为这样，我们要时时刻刻，心不离佛，佛不离心；心即是佛，佛即是心呀！



TALKING ABOUT THE BODHI 'MIND'

"The Myriad Dharmas come forth from our mind and they can be gathered in one single mindfulness. "When thoughts arise, the myriad Dharmas come into being. When there is no more false thought, all Dharmas will become extinct. In Buddhism, cultivation means to control our mind so that it is free from false thoughts. Moreover the mind is the master of a man. It is the King of Dharma! If we do not control it, we are only giving lip-service to our vow to cultivate.

We must cultivate our 'mind' constantly. Whatever we do, we must learn to detach ourselves, to let go! When the mind is empty of false thoughts, everything is pure. But when it is attached and gives rise to false thoughts, the myriad states arise! These false thoughts are not beneficial to a cultivator. When the mind is defiled, it is attached to forms. When the mind is not defiled, it is emptiness. When our mind is defiled, it is the commoner's mind. An undefiled mind is the mind of a sage!

Often I hear of people seeking help from Buddha. How can we seek help from Buddha? The mind is the Buddha! Do not seek Buddha within the Buddha. Some people say that they seek the Dharma. How to seek the Dharma? They do not know that the mind is the Dharma. Why don't they seek the Dharma which is within their mind? So in the Buddha's Teaching. "to seek the Buddha outside the mind is to practise a deviant path."

The Buddha spoke all kinds of Dharma to cross over the minds of all living beings. If we are free from false thoughts, we do not need all those Dharmas. Such a man is said to have awakened to the Dharma of his mind."

The word 'enlightened' means that the mind is awakened. The Buddha's mind is the foremost! So, we must be mindful of the Buddha all the time. Our mind will not leave the Buddha and the Buddha is always in our mind. The Mind is the Buddha and the Buddha is the Mind!

大智慧

大禅定

大精进

南无阿弥陀佛

● 劝人念佛 ●

「南无阿弥陀佛」是一句伟大的称号。因为，念阿弥陀佛至一心不乱，可以「了生」，「脱死」永离生死苦海！

这一句佛号包含着恒河沙数无量功德。因此，若是能劝一个人念佛，就要比自己念佛的功德大。要是能劝一百个人念佛，这就有如菩萨所修的功德了。要是能劝万人念佛，这可说是阿弥陀佛的化身所修的功德了！

EXHORTING OTHERS TO RECITE THE BUDDHA'S NAME

The phrase "Paying homage to Amitabha Buddha" is very great because if we can recite the Name until our mind is one-pointed, we will be liberated from the sufferings in the sea of birth and death forever.

The Name 'Amitabha Buddha' contains immeasurable merits and virtues which are as much as the grains of sand in the Ganges River. If we can exhort a man to recite the Buddha's name, the merits and virtues will be greater than that of our own recitation. If we can exhort a hundred men to recite the Buddha's name, this is equivalent to the merits and virtues which are cultivated by the Bodhisattvas. If we can exhort ten thousand people to recite the Buddha's name, this will be the same as the merits and virtues which are cultivated by the transformation body of Amitabha Buddha!



● 自相残杀 ●

整个人间史是人与人，人与动物互相残杀的悲惨记录：人类跟野兽争取生存的权利。人类以瘦小的身躯，流畅的沟通，聚成有力的族群，加上工具的应用，学习意志的强盛，在地球整个生命圈中取得优势。最后变成地球上最强力的统治者。

在人类不断地繁衍不断地扩张时，人类与生物生命之间彼此利害的冲突也愈强烈，同族之间也互相竞争残杀；人类的聪明更加重这种残杀的残酷性，在人类史中不断地发生。人类愈进步残杀愈重，生命的损害就愈多了。其他动物还是受到兽类的追杀，然而它们已不再是人类的手对手了。

现在，人类的注意力全在于与自己相同生命状态的人类身上，所以「人」的对手是「人」；「人」的「敌人」是「人」；是「人」与「人」的争斗！一场战争下来，人类的快速死亡数以百万、千万……甚至更多；这是自相残杀啊！



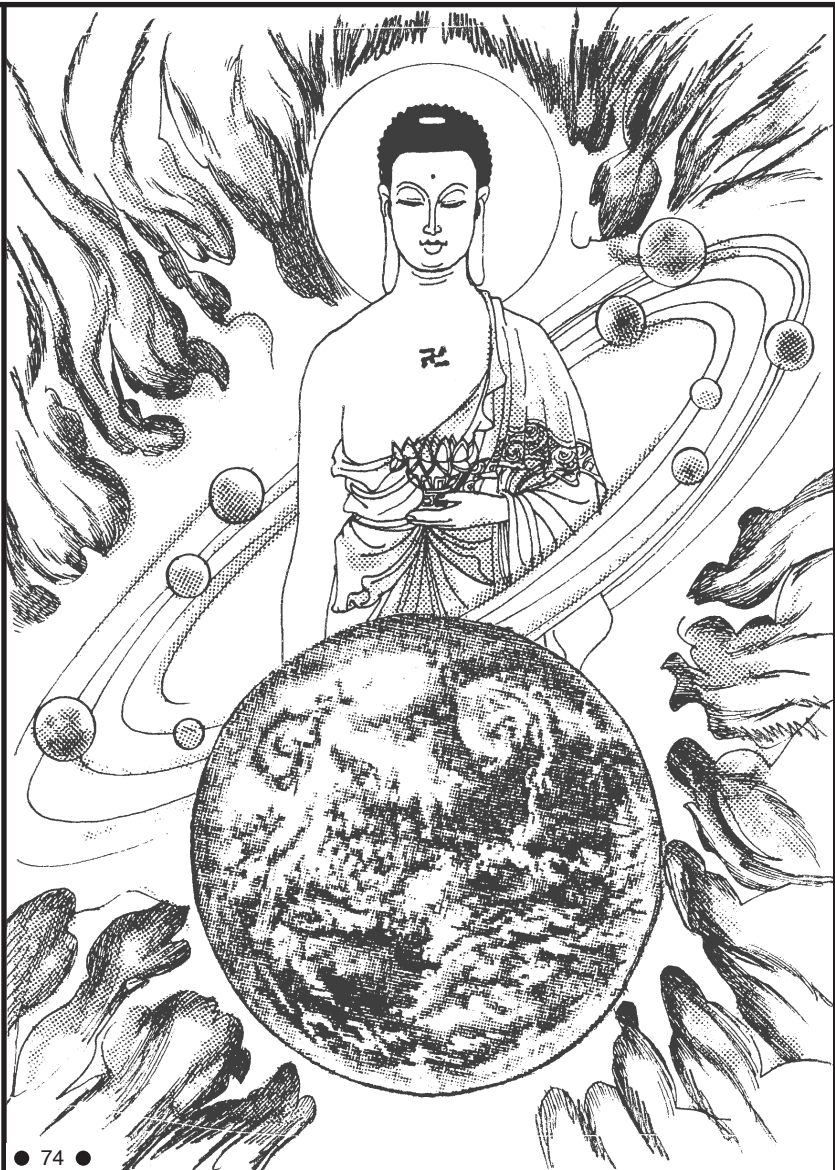


KILLING ONE ANOTHER

The history of the human realm is an annal of killing between man and man and animals. Man competes with animals to fight for the right of survival. Man, with his weak and insignificant size, is able to communicate efficiently with one another and hence able to come together to become a strong force. Man makes use of all kinds of equipment and with a strong resolve to learn, he is able to conquer other life forms on Earth. As such man has become the strongest life form on Earth.

When man continues to reproduce and expand his territory, there is an increase in competition between man and other living beings. Man continues to compete and kill each other. The cruelties of war have been repeated over and over again. Mankind's strive for supremacy has also reduced or decimated other life-forms. Animals are unable to compete with man now.

With advanced technology modern warfare can result in the killing of thousands if not millions. The level of cruelty is unimaginable.



● 极乐世界 ●

阿弥陀佛在极乐世界成佛以来已经十个大劫了（一个大劫 = 1343 - 840 - 000 年），而且现在正在那里说法，教化净土中的众生。这个弥陀成佛的世界，我们一般称它为「极乐」。

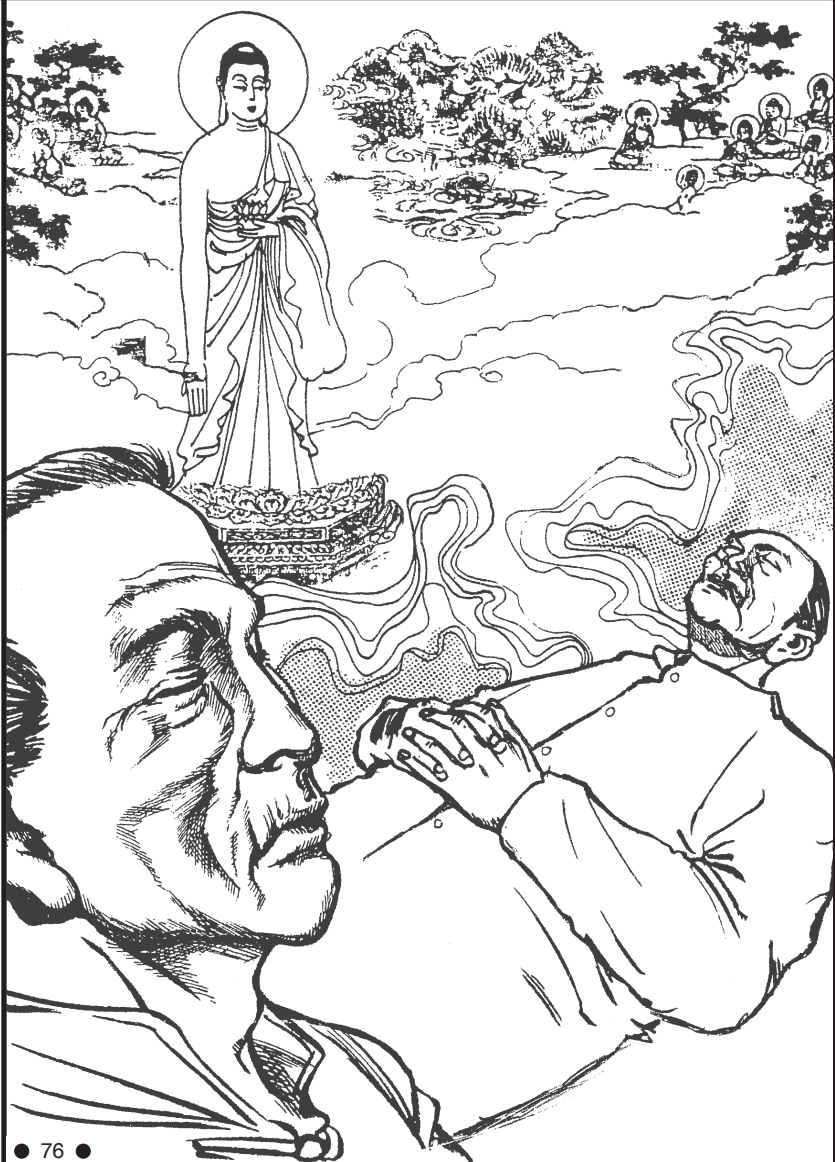
我们现在介绍阿弥陀佛的极乐世界。

在《阿弥陀经》中传述：

极乐世界的位置，从此土西去十万亿个佛土，那么这是一个不可思议极远的外太空世界了。

这个佛土的空间上，是位于我们娑婆世界的西方，不过要注意的是娑婆世界的西方，并不是地球的西方。

我们说太阳是恒星，那恒星会不会动？当然会。甚至有一天还会崩溃。我们这个地球在整个重力系统崩溃掉以后，地球大概会变成只有棒球

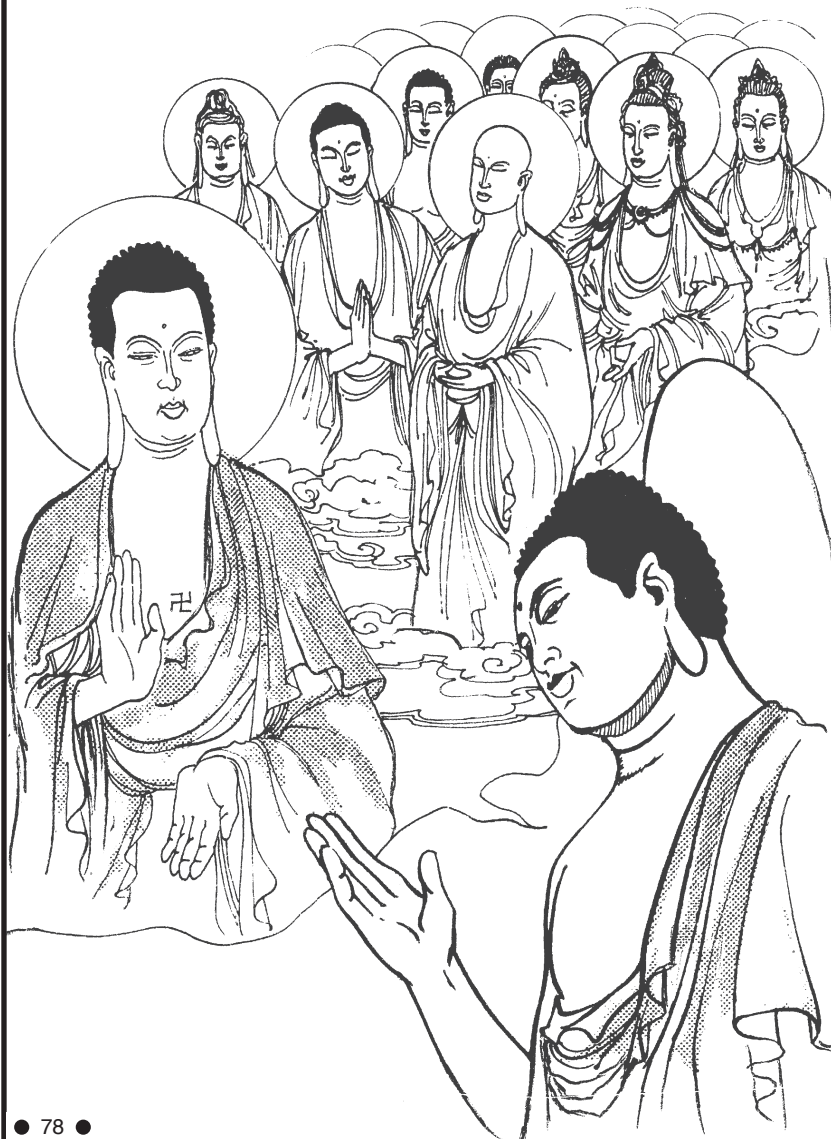


那么大而已；进入黑洞里大概物质性就消失了。这些都是宇宙间成、住、坏、空的现象。

恒星虽然还会动的，但是用太阳去推算的话，在千百年中其位置不会相差太多。但是我们要知道，恒星还是在行动的。所以现在可大约用太阳的西方去推算：由太阳往西经过十万亿佛土，就是「极乐世界」。

这个距离，可能会使许多欲往生极乐世界的人担心：因为太远了，根本无法往生。其实不是这个样子，因为我们真的往生，是透过心灵的宇宙而非表相的物质。

我们在心念中具足无量的愿力。只要因缘具足时，一念间就直接到了，而不是透过物质的空间。如果用实有的空间，那大家想想：十万亿乘以十亿个太阳系，要多久才能到达呢？大概要千百亿年之后才能到达，事实上是不太可能的。而心灵造成绝对的速度，所以一念就超越了无限的物质时空，这是佛法心物一如的宇宙观。



在经典中释迦牟尼佛慈悲的为我们介绍这个与娑婆世界特别有缘、法缘特别殊胜的极乐净土。

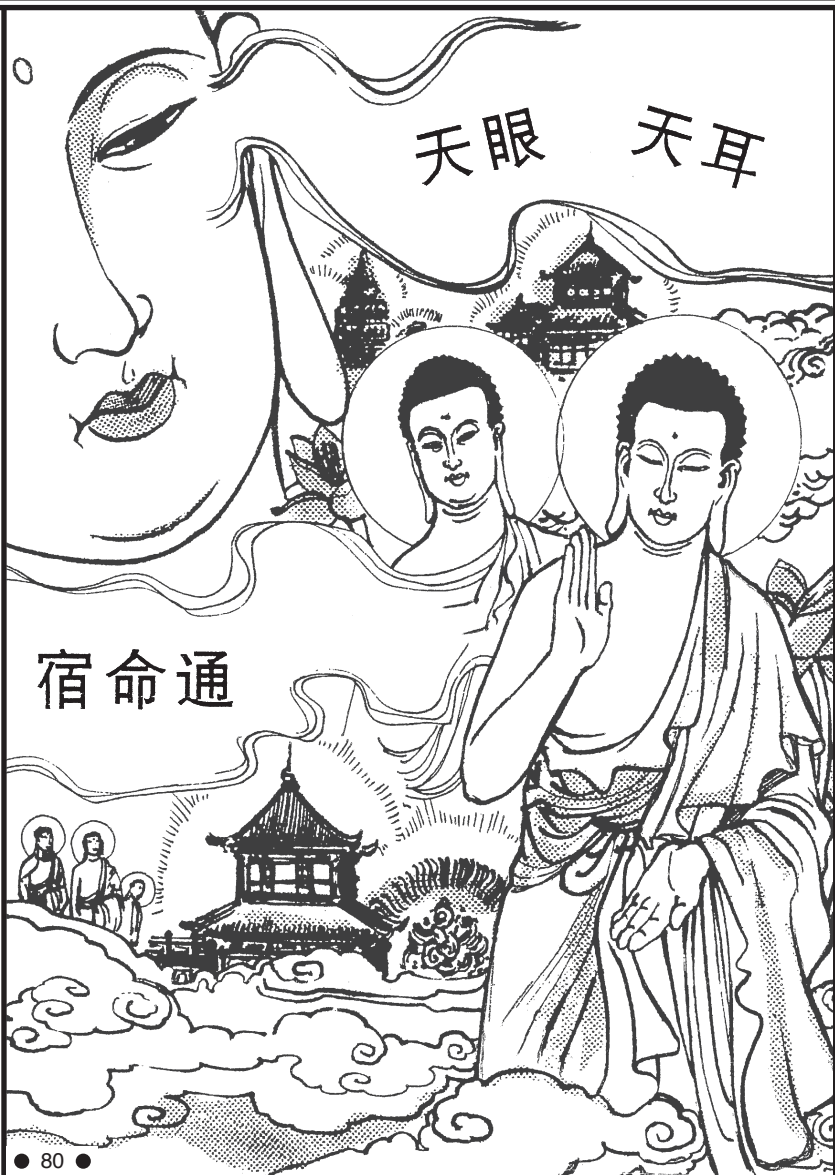
在极乐世界里无三恶道。有人道，天道；其中有声闻、菩萨，以阿弥陀佛为导师。他们的生命的长短都和阿弥陀佛一样，非算数所能知的。其中，声闻、菩萨的数量难思难量，不可称说。而且这些声闻菩萨神知洞达，威力自在，能在手掌中持一切世界。

他们的智慧高明，神通洞达，都是同为一类，形貌亦无差异，没有美丑之别，悉有三十二相好，都具金色身。

净土中的人天众都具宿命通，知百千亿那由他诸劫事。又同具天眼能见百千亿那由他诸佛国，天耳能闻百千亿那由他诸佛所说法，他心智能知百千亿那由他诸佛国中众生心念。又皆具神足，于一念顷中能超过百千亿那由他诸佛国。他们的寿命无量无限，除非自己本愿愿意寿命多长多

天眼 天耳

宿命通



短，即可自在的长短。

这里没有女人，大家都具大丈夫相；女人往生亦化成丈夫相。往生到此修学之众生，皆是位不退转，所以不怕轮回。

极乐净土众生都是从莲花化生。他们在那里可以不吃不喝；但是如果想要衣服、饮食时，即可随念则至，自然化现，而且皆是殊胜严妙。

净土众生能够承佛神力去他方世界供养诸佛，而且能在一顷中遍至无量无数那由他诸佛国。其中净土因清净故，而能照见十方一切无量无数不可思议诸佛世界，就好像由明镜中见其像状似的。他们随心所念，要供养的物品如：花、香、伎乐、衣服、宝盖、幢幡等等无量供养品都自然化生，应念即至。在他方世界歌叹佛德，听受经法，而欣悦欢喜无量。且快速轻举即返回极乐国土。

净土众生的修学，处处皆是道场。没有恶名、染浊，更没有引起恶念之处。净土所有的物质构成是七宝，这些七宝能照见诸佛国土，见此



诸无量佛土，众生自然能发心行道，得大法益。

阿弥陀佛为诸声闻、菩萨等大众说法时，大家都会集合来到七宝讲堂听演妙法，大家都非常欢喜，而且心解得道。此时四方会自然风起吹七宝树，无量妙华也随风四散，不绝地庄严道场，供养在场佛菩萨。一切天人也持百千华香，万种音乐来供养大众。

阿弥陀佛有很庄严的主道场，在此中教化国土众生。由于众生寿量无尽，所以能常随阿弥陀佛的教化，常亲近无量寿佛，乃至各大菩萨眷属，所以根本不怕找不到明师。

极乐世界中的种种功德庄严都是阿弥陀佛一心为了利益一切众生以达到最安乐而建立的。为了使一切众生安养于极乐世界使众生心安住於正法而无所动摇极乐世界的种种事物，都是弥陀为众生所示所显。

由于阿弥陀佛的大慈大悲，修持重重净业，以广大的愿力，化为成就此种庄严！





THE LAND OF ULTIMATE BLISS

Amitabha Buddha has already attained Buddhahood in the Land of Ultimate Bliss for ten great Kalpas. (One great kalpa is equivalent to 1,34384 billion years.) Presently He is teaching the Dharma to living beings in the Pure Land which was accomplished by Him. We call it the Land of Ultimate Bliss.

Now, let me introduce to you the Land of Ultimate Bliss of Amitabha Buddha.

In the 'Amitabha Sutra', it was thus stated:

It is situated about ten thousand billion Buddhalands away. It is a world which is inconcievably far away in the outer space.

Talking about the position, it is situated to the west of the Saha World. We must pay special attention that it is not on the western side of the earth.

Our sun is a star. Could a star rotate? Of course it will. And it will undergo destruction one day. Moreover, when the system of gravity of the

earth is destroyed, it will be of the size of a baseball. Maybe after entering the Black Hole, matter will disappear. The Universe thus manifests the phenomena of becoming, dwelling, decaying and emptiness.

Even though the star is movable, its position is not much different after hundreds of thousands of years. So, we can use the sun as a fixed point of reference even though it is moving. The world of Ultimate Bliss is situated ten thousand billion Buddhalands away west of the sun.

As it is very far away, many who wish to go there are worried. They are afraid that they cannot reach it because of the distance. But they are mistaken because when we are born there, we are travelling across the Universe of our mind, not this external World of matter.

Our mind is endowed with immeasurable strength when we bring forth the vows. When causes and conditions are ripe, we can arrive there just within a single thought. We do not go there through the space with matter. If we were to travel in the outerspace, just imagine the length of time it will take to travel through the distance of ten thousands of millions of Solar Systems. How long will it take us to go there? Maybe we will arrive there after hundreds of thousands of millions of years later. It would be an impossible task. But the passage of time through the mind is very fast. By giving rise to a thought, we can pass through limitless time, space and matter. This is the Buddha Dharma concerning the Universe where mind and matter do not differ.

In the Sutra, Sakyamuni Buddha with kindness and compassion told the worldly people about

the Pure Land of Ultimate Bliss as it has supreme affinity with the people in the Saha World.

There is no "three evil paths" in the World of Ultimate Bliss. The people are born as celestial beings. Besides, there are Sound Hearers and Bodhisattvas. Their teacher is Amitabha Buddha and they can live as long as Amitabha Buddha. The number of Sound Hearers and Bodhisattvas is inconceivable too. They are endowed with penetrative wisdom and spiritual power because of the strength of great ease. They can uphold all the worlds with their hands.

These great beings who are endowed with great wisdom and penetrative spiritual power are born with the same features and of the same race. Everyone is endowed with a golden body that is adorned with thirty-two auspicious marks.

The multitude of Heavenly Beings in the Pure Land are all endowed with the spiritual power to know their past lives. They know the happenings in hundreds of thousands of million Nayuta Kalpas. Moreover they can see hundreds of thousands of million Nayuta Buddhahands with their Heavenly Eyes. They can listen to hundreds of thousands of million Nayuta Buddhas' Dharma with their Heavenly Ears. With the wisdom of knowing others' thoughts, they know the thoughts of living beings in hundreds of thousands of million Nayuta Buddhalands. Moreover they are endowed with the spiritual penetration which enables them to travel to all Buddhalands which are more than hundreds of thousands of million Nayuta in a single thought. Their lifespan is immeasurable and limitless. But they can increase or decrease their lifespan as they wish and in accord with their vows.

All those who are born there are replete with the marks of a great man. There is no woman because the women who are born there will be transformed into men. Living beings who are born in this land will all arrive at the position of non-retreating. So they are not afraid of transmigration.

All living beings who are born in the Pure Land of Ultimate Bliss are born from transformation in the lotus. They can live without food but if they wish for food or clothings, these things which are supremely adorned and wonderful will manifest naturally in accord with their wish.

The pure living beings in the Buddhaland can make offerings to all Buddhas in other worlds by relying on the spiritual strength of the Buddha. And they can travel to immeasurable Nayuta Buddhalands in just a short while. As the land is pure, the reflections of all innumerable, inconceivable Buddhalands in the ten directions can be seen just as clearly as the image in the mirror. In accord with their thoughts, immeasurable offerings such as flowers, fragrant incense, musical instruments, clothings, precious canopies, banners and others will appear naturally from transformation. They praise the virtues of the Buddhas in the other worlds, listen to His Dharma Talk and attain great bliss. After that they will return to the Land of Ultimate Bliss.

For the pure living beings, everywhere is a way-place for cultivation. They will not hear of evil names, defilements and they have no way to give rise to evil thoughts. The things in the Pure Land are transformed from the seven jewels that illuminate all the Buddhalands. After seeing all those infinite Buddhalands they will bring forth the mind to practise the path and obtain great Dharma benefits.

When Amitabha Buddha is going to preach the Dharma, the multitude of Sound Hearers and Bodhisattvas will assemble at the Seven Jewels Hall to listen to the wonderful Dharma. Everyone is blissful as they can understand the teaching and certify to the path. At that time, the wind will blow by the seven jewel trees from the four directions. It blows down the wonderful flowers so as to adorn the way-place and make offerings to the Buddhas and Bodhisattvas. All the celestial beings will bring along hundreds of thousands of fragrant flowers and play tens of thousands of different music to make offerings to the multitude.

Amitabha Buddha teaches living beings in His land in the most adorned way-place. Because the lifespan of living beings is immeasurable, they can always draw near to the Buddha of immeasurable lifespan and listen to His teaching. Besides they can draw near to His retinue of Great Bodhisattvas. So they do not have to worry about not finding Good Teachers.

All the adornment of merits and virtues in the World of Ultimate Bliss derive from the one thought of Amitabha Buddha who wishes to benefit all beings so that they can dwell in a peaceful and blissful place. After seeing the wonderful adornment, the living beings will dwell in Proper Dharma and attain samadhi. So by relying on Amitabha Buddha's spiritual power, all these adornments appear for the benefit of living beings.

With the accomplishment of Pure Practices Dharma Store Bhikshu was able to accomplish His Great and Expansive Vows. This is the manifestation of Great Kindness and Compassion of Amitabha Buddha !

度众生成佛





● 学佛要发大愿 ●

学佛，虽未成佛，但先发誓愿是非常重要的。《优婆塞戒经》云：「若有人发菩提心，诸天皆大惊喜」。在因地修行，各自发的愿虽然不同，但目标是一样，就是「度众生成佛！」

我们诵经时，也经常诵到：「众生无边誓愿度，烦恼无边誓愿断，法门无边誓愿学，佛道无上誓愿成」。这是行菩萨道四个大宏誓愿。每一句愿中，都包含着无量妙义。如果能时时体会这四句，在行、住、坐、卧中念念不忘，亦是菩萨了。

经云：「修行不发菩提心，如人耕田不下种」。纵然在世间世世发愿行善，行善到无量劫那么长远，不如发一菩提心！

烦恼无边誓愿断

菩提心

佛刹庄严

佛刹庄严

众生无边誓度脱

WE MUST LEARN TO BRING FORTH GREAT VOWS JUST LIKE THE BUDDHA

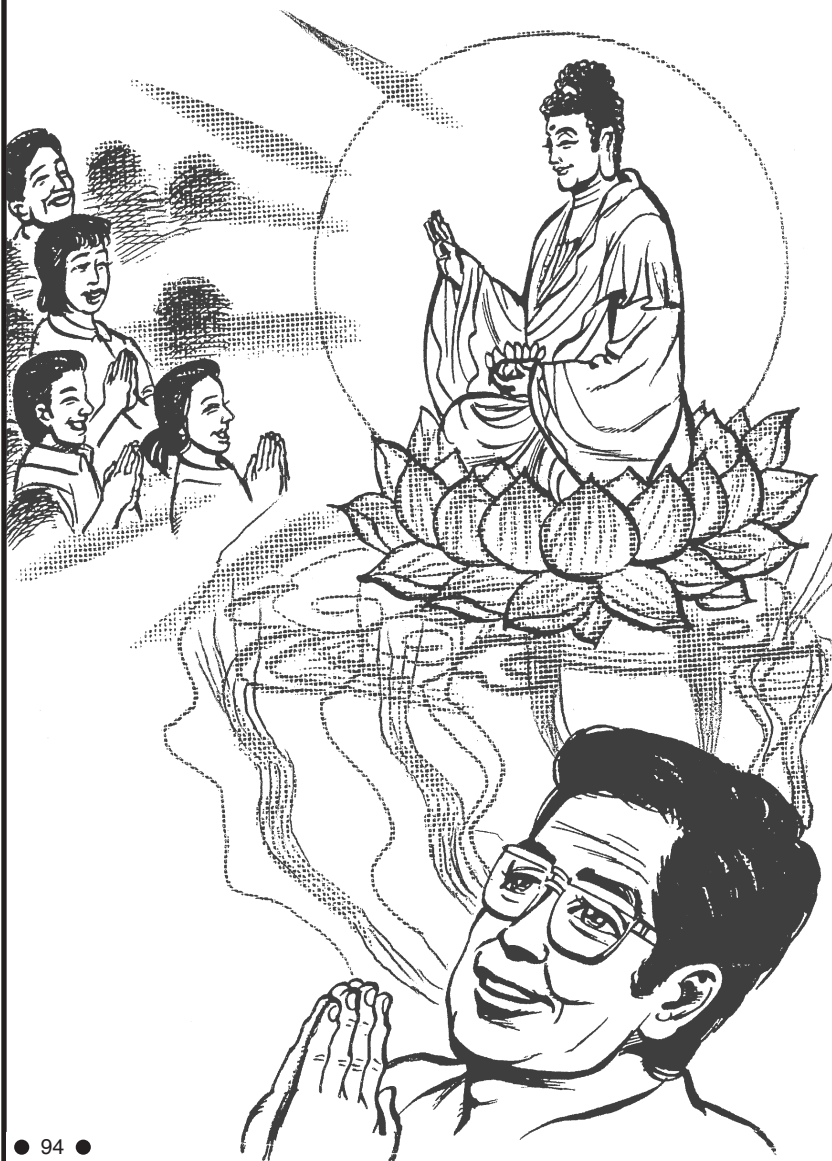
It is very important for us to bring forth great vows if we are to attain Buddhahood. In the Sutra of the Precepts of a Upasaka, it was stated, "If a man can bring forth the Bodhi mind, the heavenly beings will greatly rejoice." Our vows may be different at the causal ground, but our aim will all be the same, that is : "to cross over living beings to become Buddhas."

When reciting the Sutras, we often come across the following verses:

"I vow to cross over the limitless living beings,
I vow to sever the countless afflictions,
I vow to learn the immeasurable Dharma Doors,
I vow to accomplish the unsurpassed path to Buddhahood."

These vows consist of numerous wonderful meanings. If we can penetrate the deep meaning of the four vows and are mindful of them at all times, when we are walking, dwelling, sitting or lying down, we can become Bodhisattvas too!

It was stated in the Sutra, "If a man were unable to bring forth the Bodhi mind, he would resemble the farmer who had cultivated the fields without planting the seeds." Even if we can bring forth the mind to practise goodness in every life throughout innumerable kalpas, it would still be incomparable to a single thought in bringing forth the Bodhi mind.





● 念佛是伟大功德 ●

专 修净土念佛法门的人，念一句：
「阿弥陀佛」（无量光明、无量寿命、无量功德）就完全具足了一切大愿：

- 因为一切诸佛，总是一个法身，所以礼敬「阿弥陀佛」就是礼敬诸佛了。
- 佛的名号，是表显佛的种种功德，念佛就是称赞如来了。
- 依照法门修行，叫着真法供养，功德最大；那念佛就是广修供养了。
- 一句佛号，能消除八十亿劫生死重罪，那念佛就是忏悔业障了。



- 一句佛号，是佛的功德庄严成功，所以称做万德洪名，那念佛就是随喜功德了。
- 听佛说法，以求生净土，所以认真念佛，那念佛就是请转法轮了。
- 念念想阿弥陀佛是法界身，大慈大悲心，常住在世界上接引众生，永远不灭。十方诸佛也都是常住不灭，那念佛就是请佛住世了。
- 念念想阿弥陀佛，就是为了要救度众生，所以发四十八愿。自己将来往生，能证得无生法忍，也可以分身到十方一切世界去度众生以报佛恩，那念佛就是恒顺众生了。
- 念佛功课做完了，把功德回向给一切众生，愿他们都生到极乐世界去，证成佛道，那就是普皆回向了。

专念「阿弥陀佛」是无上的妙法，功德是不可思议的。教主释迦牟尼佛说：「十方三世佛，阿弥陀第一」。

THE GREAT MERITS AND VIRTUES OF BUDDHA RECITATION

A Pure Land cultivator who recites The Name of 'Amitabha Buddha' only is replete with all Great Vows.

This is because all The Buddhas are of the same Dharma Body. So if we make obeisance respectfully to Amitabha Buddha, we are indeed making obeisance to all The Buddhas.

The Name of Amitabha reveals the various merits and virtues of The Buddha. So, by reciting The Buddha's Name, we are praising The Thus Come One.

Cultivating in accord with the Dharma Door is known as genuine offering. The merits and virtues are very great. To recite The Buddha's Name is making offerings pervasively.

Reciting The Buddha's Name enables us to eradicate eighty hundred million kalpas of heavy sins. It is the same as repenting the karmic hindrances.

The Name of The Buddha is the accomplishment of The Buddha's merits and virtues. His Name is the Great Name with ten thousand virtues. Reciting The Buddha's Name is the same as rejoicing over others' merits and virtues.

After listening to The Buddha Dharma, we seek to be reborn in the Pure Land. So, by reciting

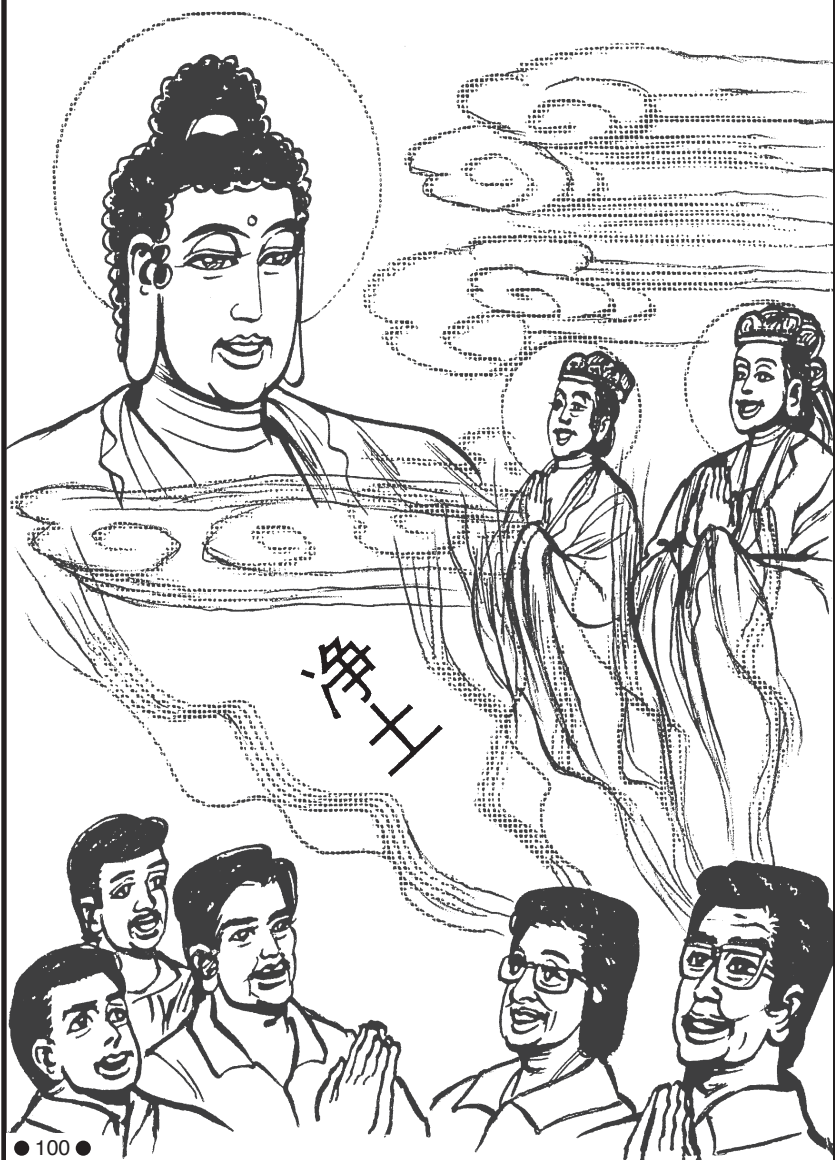
The Buddha's Name sincerely is the same as asking The Buddha to turn the Dharma Wheel.

If in every thought we are mindful of Amitabha Buddha; who is the Dharma Realm Body; who is greatly kind and compassionate; and who dwells permanently in this world to receive and guide the living beings, and never to enter extinction ---- this is the same as asking The Buddha to dwell in this world because all The Buddhas in the ten directions are also dwelling permanently without extinction.

In every thought, if we are mindful of Amitabha Buddha and His Forty Eight Vows to cross over living beings, when we are born in His Land and certify to the Dharma Patience of No Birth, we can also attain the divine body and go on to teach living beings in all the worlds in the ten directions. This is to repay The Buddha's kindness. So, the recitation of The Buddha's Name is in accord with the living beings.

After reciting The Buddha's Name, we transfer the merits and virtues to all living beings, so that they will all be born in the Land of Ultimate Bliss and be certified to The Buddha Path. This is the same as Universal Transference of merits and virtues pervasively.

Reciting 'Amitabha Buddha' is the unsurpassed wonderful Dharma. The merits and virtues are indeed inconceivable. Our Teacher Sakyamuni Buddha said, "Among The Buddhas in the ten directions in three periods of time, Amitabha Buddha is the foremost."



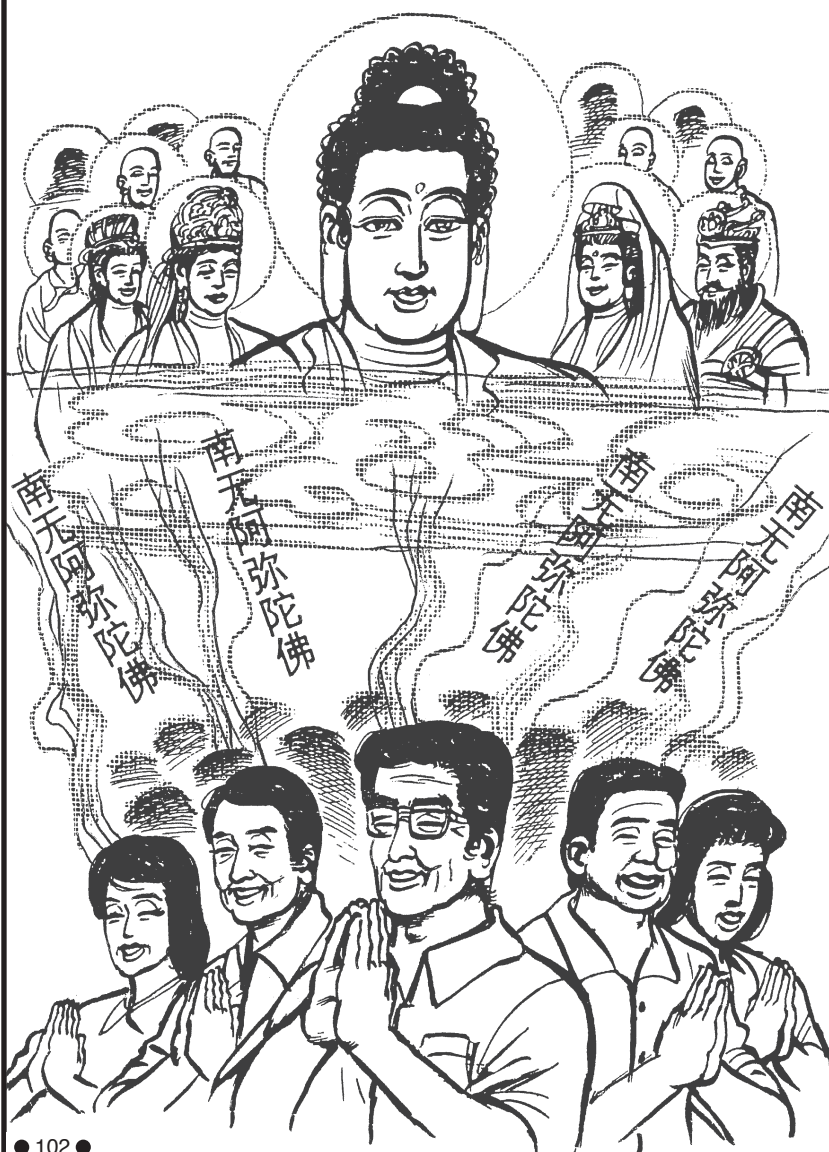


●发阿弥陀佛的「愿」●

今日我们发愿欲往生弥陀净土，愿行弥陀行，愿发弥陀愿，更愿劝他人行净土行，一同往生极乐国土。因此我们更愿自己身为弥陀之菩萨眷属，一同力行，为净土行者加强信心、愿力、大行。

我们修习弥陀净土法门，就希望能够学习阿弥陀佛；因此所发的愿也就以阿弥陀佛的大愿大行为典范。我们学习阿弥陀佛的无上大因大行，无上的大愿，依止阿弥陀佛的心，依止阿弥陀佛的愿，成就阿弥陀佛的果，度一切众生，为利众生而成佛，为利众生成就四十八大愿，为利众生圆满佛果位。

这样的发心，这样的发愿，就会跟阿弥陀佛的愿相近，相应了。





BRINGING FORTH THE VOWS OF AMITABHA BUDDHA

Today, we must bring the resolve to attain a rebirth in Amitabha Buddha's Pure Land. So, we must cultivate in accord with Amitabha Buddha's practice and bring forth the same vows as Amitabha Buddha. We must also exhort others to cultivate the pure practice of Pure Land so as to be born together in the Land of Ultimate Bliss. We must wish to join Amitabha Buddha's Retinue of Bodhisattvas so as to practise together. By doing so, we can enhance the faith, vows and cultivation of the Pure Land Cultivators.

We cultivate the Pure Land Dharma Door because we hope to learn from Amitabha Buddha. So we must take the great vows and practice of Amitabha as the model. We must learn from Amitabha; His supremely great causes, practices and vows. By relying on the mindfulness and vows of Amitabha Buddha, we can accomplish the fruition of Amitabha Buddha so as to cross over all living beings. We wish to attain Buddhahood as we wish to benefit all living beings. We bring forth the forty-eight vows so as to benefit all living beings and we perfect the fruition position of Buddhahood to benefit all living beings.

By bringing forth such vows, we will have the same vows as Amitabha Buddha. We can then be with Amitabha Buddha.



● 佛光 ●

佛用神通力来发放光明。大凡佛的种种放光，都对众生有利。放光也有各种的不同，如：

足底放光：是利益地狱道的众生。

膝盖放光：是利益畜生道的众生。

小腹放光：是利益饿鬼道的众生。

肚脐放光：是利益修罗道的众生。

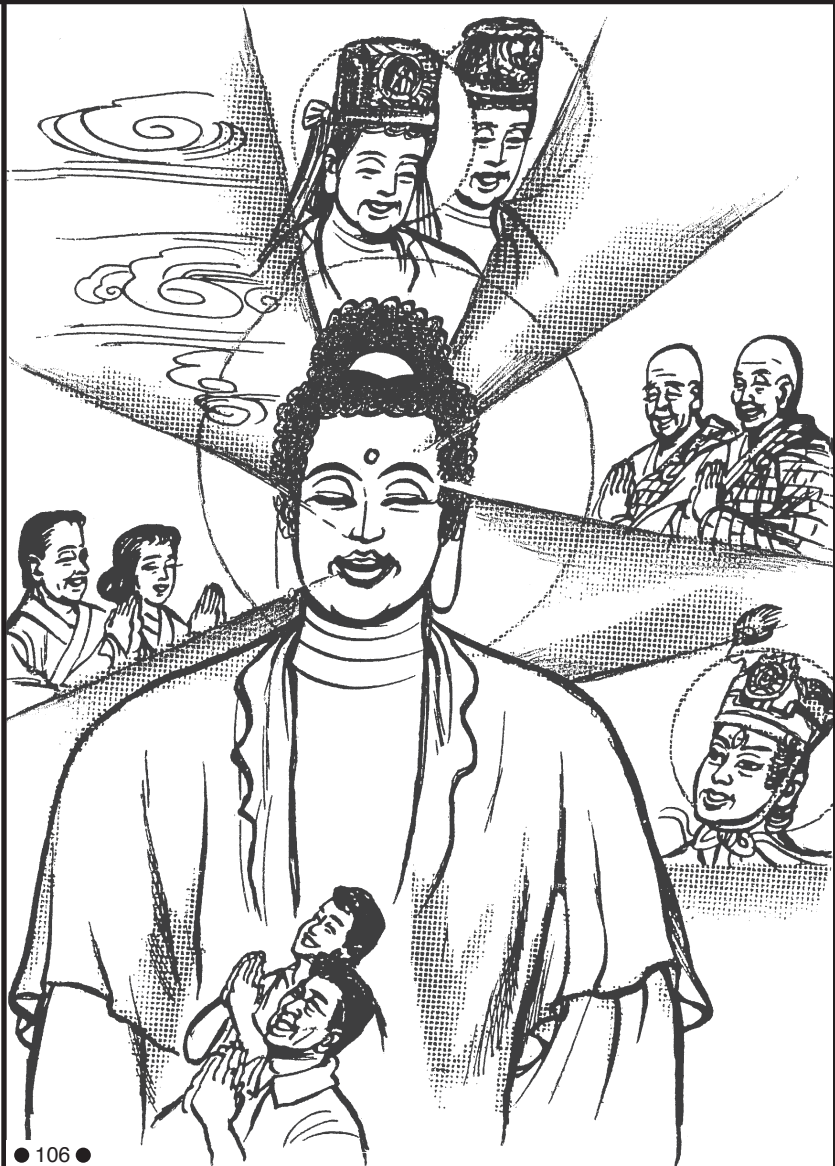
胸口放光：是利益人道的众生。

肩上放光：是利益天道的众生。

口里放光：是利益小乘的众生。

眉间放光：是利益大乘的众生。

肉髻放光 是利益上乘的根机，或是召集大菩萨，或是灌十方诸佛之顶。



THE BUDDHA'S LIGHTS

The Buddha who is endowed with awesome spiritual power can emit all kinds of lights. The various lights are emitted in order to benefit living beings. The following are the different kinds of lights emitted by the Buddha.

He emits lights from the bottom of his feet to benefit the living beings in the Hells.

He emits lights from his knees to benefit the living beings in the Animal Realm.

He emits lights from his stomach to benefit living beings in the Hungry Ghost Path.

He emits lights from his navel to benefit living beings in the Asura Path.

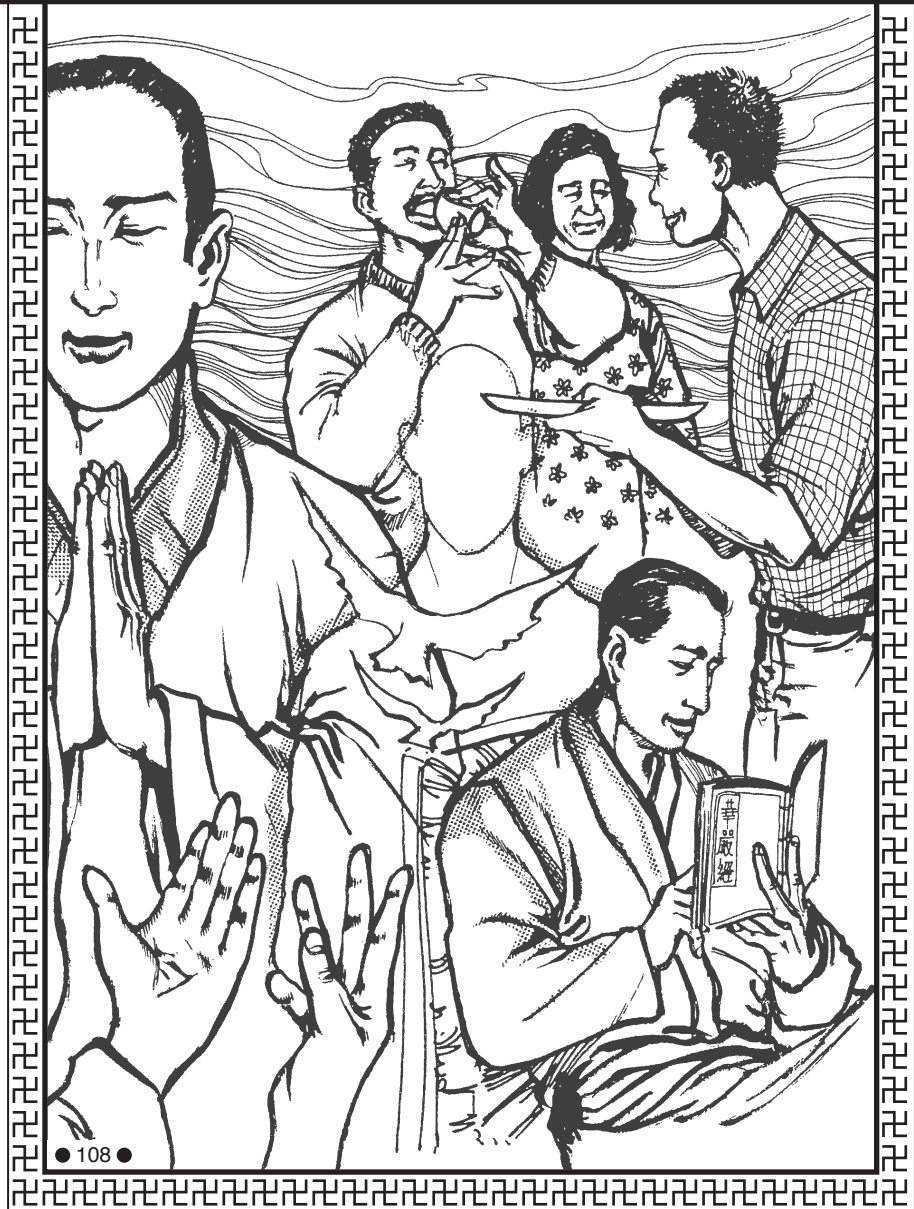
He emits lights from his chest to benefit living beings in the Human Realm.

He emits lights from his shoulders to benefit the Heavenly Beings.

He emits lights from his mouth to benefit the Small Vehicle living beings.

He emits lights from between his eyebrows to benefit the Great Vehicle living beings.

He emits lights from his crown to benefit living beings of the Highest Vehicle. These lights are also emitted to gather in the Great Bodhisattvas or to anoint the Summit of all The Buddhas in the ten directions.





● 三种人必定往生 ●

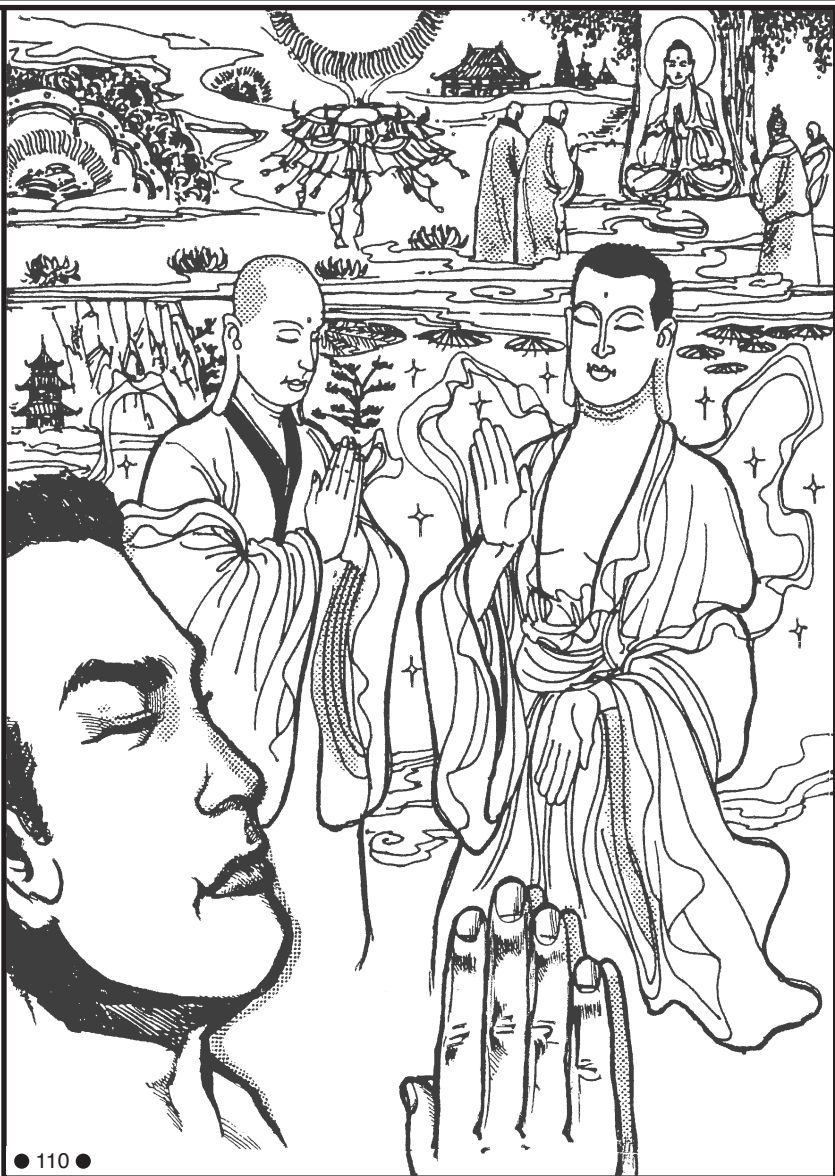
《十六观经》云：修学观法的有三种人，必定得往生：

(一) 孝养父母，慈心不杀，修十善业；

(二) 受持三归，具足众戒，不犯威仪；

(三) 发菩提心，读诵大乘，劝进同学。

以上所说三种人，现在都在阿弥陀佛的净土极乐世界里。极乐世界，以黄金为地；极乐世界，决无魔事；极乐世界，诸上善人，聚会一处；极乐世界，寿命无量。



THE THREE TYPES OF PEOPLE WHO ARE SURE OF A REBIRTH IN THE PURE LAND

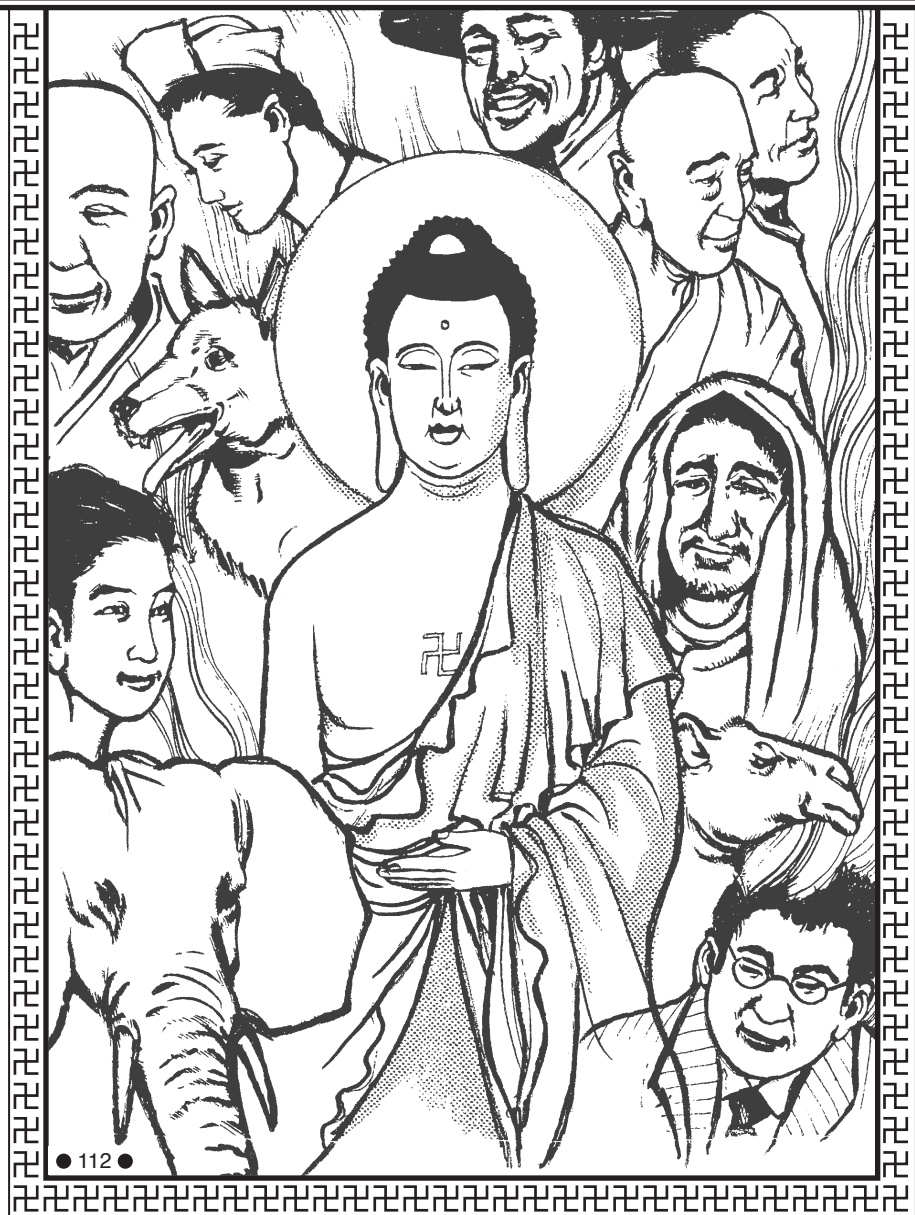
In the 'Sutra On The Sixteen Contemplation'. It was stated thus, " There are three types of people who practise the Dharma of Contemplation who will be sure of a rebirth in the Pure Land.

The first group are people who are filial to their parents and take good care of them. They are kind to all beings and abstain from killing. Besides, they also cultivate the Ten Good Deeds.

The second group are people who have taken refuge with and upheld the Triple Gem. They are perfectly replete with the different kinds of precepts and will never transgress the pure deportment.

The third group are people who have brought forth the Bodhi mind. They study and recite the Great Vehicle Sutras. Besides they also exhort others to cultivate in accord with the Dharma.

Now, these three types of people are all in the Pure Land Of Ultimate Bliss. It is a land with a golden floor. There is no morass in that land. Only the very good people are able to come together in the Pure Land. And they all have accomplished the immeasurable lifespan !



●佛的样貌无量无边●

我们所面对的佛陀、只是他的某一种样貌而已。其实，佛有无量无边的相貌，以求度无量无边的众生，我们了知佛具足种种庄严，为了教化世间的人们，他以与众生相应的化身，展现在他们面前。除此之外，他还有更殊胜的境界，佛陀化身无边，深入种种不同的境界，示现不同的样貌，接引有情。我们之所不能如实了知佛陀的殊胜，是因为我们的悟性不高，觉性有限而障碍了自己。

如此观察，我们会发现佛陀具有三身，所谓：法身，报身以及化身。相应此三身所示现的境界，可以在同一个地方，也可以在不同的世界。法身所相应的是常寂光土，报身是实报庄严土，化身是凡圣同居土或方便有余土。

报身

法身

化身





THE BOUNDLESS LOOKS OF THE BUDDHA

The Buddha that we are looking at is only one of His many looks. In fact the Buddha possesses limitless looks so as to rescue the limitless living beings. The Buddha is replete with different adornments so as to teach and transform the worldly people. He responds to living beings in His various transformation bodies. He can dwell in any supreme state. The Buddha's transformation bodies enter different states of existence. With different looks and appearances, He guides the different sentient beings. We cannot understand the supreme greatness of the Buddha because we are hindered by our shortcomings of limited awakening.

By contemplating the Buddha, we realise that the Buddha has three kinds of body. They are the Dharma Body, the Reward Body and the Transformation Body. He responds to the needs of living beings by manifesting in these bodies, either in the same place or in different worlds. The Dharma Body dwells in the Land of Eternally Tranquil Light. The Reward Body dwells in the Adorned Land of Actual Reward while the Transformation Body dwells in the Land of Commoners and Saints or the Land of Expedients with Residue.



＊谈：第八识＊

佛教的唯识学，把一心分八识。

八识是：眼、耳、鼻、舌、身、意、末那识、阿赖耶识，共八识；又称八识心王。

八识中的第七识，又叫着思量审察。因为有四个根本烦恼跟着它，就是：我痴、我见、我爱、我慢；故念念不忘阿赖耶识为“我”。因此，第七末那识的“我执”成见很重。所以末那识带来许许多多的烦恼并和其他六识在一起执着共存，升起种种的烦恼。



第八识的前六识，即：眼、耳、鼻、舌、身、意。它缘色、声、香、味、觉思的作用去分别美丑、分别声音、分别香臭、分别味道、分别冷暖、分别思量……互相的排斥和对立，自劫家宝，故喻为“六贼”。

色、声、香、味、触、法叫着六尘。“六尘”亦叫“六境”，它能染污我们清净的心性，使我们的心性不能显发。

作为一个修行人，先修眼前的几个器官这是非常重要的。就是：

- (1)眼睛看见美丑，但心不起分别。
- (2)耳朵听到大声小声，但心不起分别。
- (3)鼻子嗅到是香是臭，但心不起分别。
- (4)舌头舐到酸甜苦辣，但心不起分别。
- (5)身体接触到粗细冷暖，但心不起分别。
- (6)意念如如不动，心不起好坏的分别。

● Discussion of The 8th Consciousness ●

The Consciousness-Only school of Buddhism analyses the one mind into eight consciousnesses.

The eight consciousnesses are the consciousnesses of the eyes, ears, nose, tongue, body, thought and mind, and the alaya consciousness, all together making eight consciousnesses, which are also known as the Eight Consciousnesses Mind King.

Among the eight consciousnesses, the 7th consciousness is also called thinking and discriminating, because there are four fundamental afflictions that follow it, namely: self-ignorance, self-view, self-love and self-arrongance, causing it's every thought to take the alaya consciousness as a "self". As a result, the 7th, manas consciousness' "self-attachments" view is very strong. Therefore, the manas consciousness brings with it very many afflictions. Also, it exits together with the other six consciousnesses to give rise to attachments and various kinds of afflictions.

The six consciousnesses of the 8th consciousness, namely: eyes, ears, nose, tongue, body and thought condition the six sense objects of form, sound, smell, taste, touch and dharmas as match-makers and give rise to the functions

of seeing, hearing, smelling, tasting, feeling and thinking to discriminate between beautiful and ugly, to discriminate sounds, discriminate smells, discriminate tastes, discriminate temperatures, discriminate thoughts.....to mutually reject and oppose each other, and rob own treasures in the home: thus they are regarded as "six robbers."

Form, sound, smell, taste, touch, and dharmas are called the six kinds of dust. "Six kinds of dust" is also called "six states", and they can defile our pure mind-nature, causing our mind-nature's inability to manifest.

As a cultivator, its extremely important to first cultivate the few sense organs. That is,

- (1) the eyes see beauty and ugliness, but the mind does not discriminate.
- (2) the ears hear loud and soft sounds, but the mind does not discriminate.
- (3) the nose smells good and bad smell, but the mind does not discriminate.
- (4) the tongue tastes sour, sweet, bitter and pungent tastes, but the mind does not discriminate.
- (5) the body gets in contact with rough, smooth, cold and warm objects, but the mind does not discriminate.
- (6) the thought is thus, thus, unmoving, the mind does not give rise to discriminating good and bad.



● 第八识阿赖耶识 ●

第八识就是阿赖耶识，就是如来藏。
如来藏也就是涅槃。

阿赖耶识就是万法的实相，法性实相。它是真如，法性实相般若。

如来藏就是我们将来能够成佛的种种功德法。所以叫着：“如来藏”。

诸佛菩萨所证的阿赖耶识，就是证得如来藏。

如来藏就是法身，就是自性佛。



* The 8th Consciousnesses *

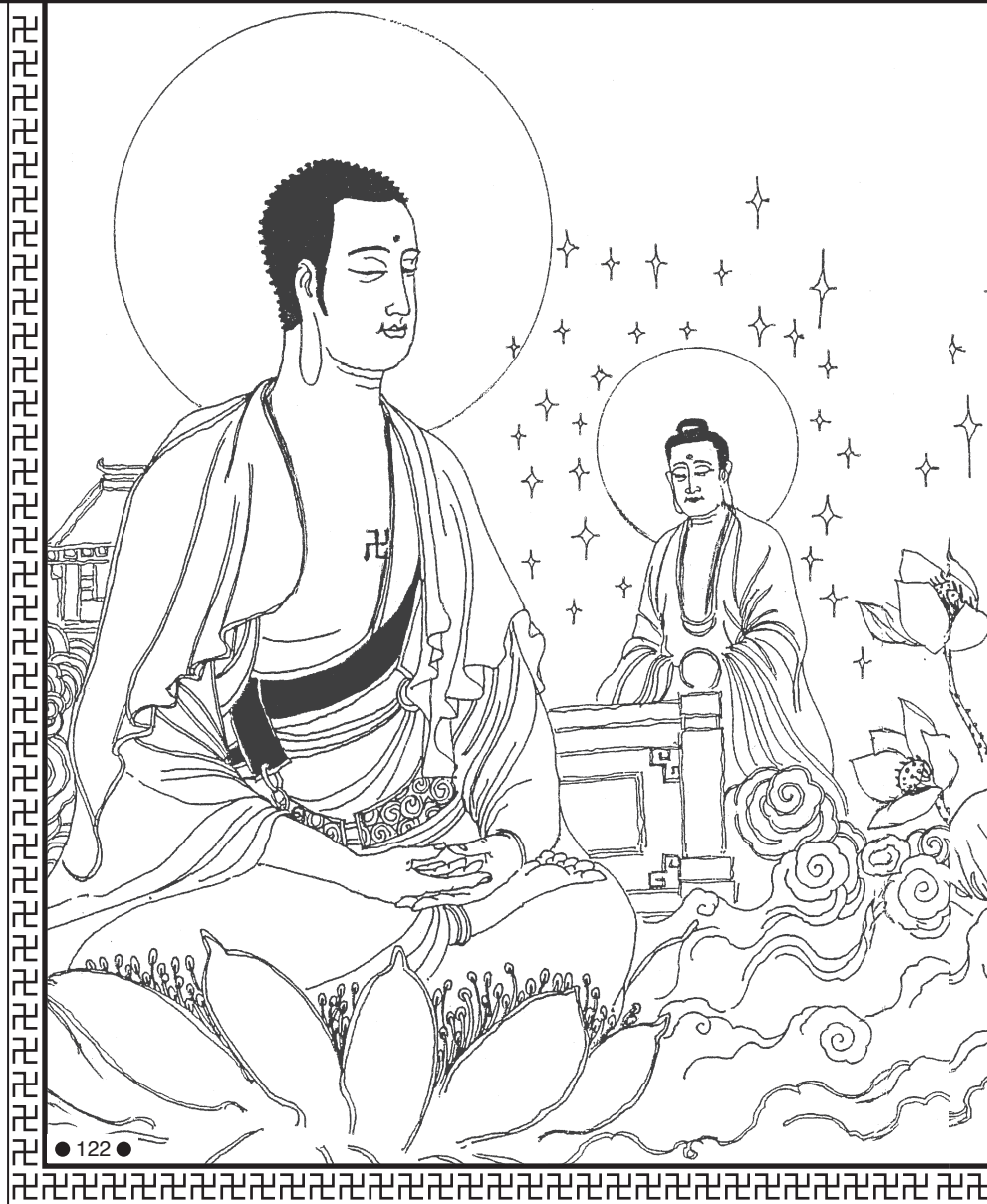
The 8th consciousness is the alaya consciousness which is the Thus Come One's Store. The Thus Come One's Store is Nirvana.

Alaya consciousness is the true mark of the myriad dharmas, and the true mark of dharma nature. It is the true Suchness, the Dharma-Nature True-Mark Prajna.

The Thus Come One's Store is the dharma of the various merits and virtues which enables us to attain Buddhahood in the future. Therefore, it is called "The Thus Come One's Store."

The Alaya consciousness to which all Buddhas and Bodhisattvas certified is certifying to the Thus Come One's Store.

The Thus Come One's Store is the Dharma-body, and is the self-nature Buddha.









● 自己管自己 ●

人的最大毛病是喜欢管别人，讲别人的不好，批评他人的短处，以为自己是个完人。这样的人学佛很难得到成就，反给自己造口业，种堕落三途的因。我们天天举心动念都是恶，何况故意谴责他人？难怪有人说：「学佛一年，佛在眼前；学佛三年，佛在天边」了。

了解释迦牟尼佛说的「十二因缘」，「苦谛」之后，自己管自己都来不及了，那还有多馀的时间去管别人呢？





DISCIPLINE ONESELF

A Man's greatest fault is that he likes to discipline and criticize others. Many think that they are perfect beings. Such people will find it difficult to have any accomplishment in their cultivation. Instead they have created the evil karma which will lead them to the three evil paths. Everyday and in every thought we are creating bad karma. What will become of us if we purposely criticize or scold others ? That is why some people say,

" Practising the Buddha Dharma for a year,
The Buddha is before us ;
Practising the Buddha Dharma for three years,
The Buddha is up in the Heaven. "

If we truly understand the Buddha's Teachings on the ' Twelve Conditioned Links of Causation ' and the ' Truth of Sufferings ' , we will not even have enough time to discipline ourselves, whence will we find the extra time to control others ? "



● 念佛消业障 ●

业障深重的人，不念佛，业不能消。业障深重的人，不念佛，业不能带。消业带业，带以前所作的旧恶业，消以前的贪、嗔、痴种子。

观无量寿经说，至诚念一句：「南无阿弥陀佛」就可以消除八十亿劫生死重罪，还得八十亿劫微妙功德。只要一心一意的念佛，就可以把八十亿劫所造的罪业，一齐都消除了。罪业既然消了，自然不再受生死轮回的种种苦恼，这样的功德，是非常大的。所以念佛的人，一万个人修，一万个人成功的。

修到西方极乐世界的时候，天天同诸圣善人及诸佛菩萨在一起，就自然只有上进，永远不会再堕落了。之后，自己本来的佛性，自然会恢复，也自然修到佛的果位了。

从上面几点看来，带业往生极乐净土，是先住在净土修行，消除过去业障，得菩提道。他日修成，再乘愿到娑婆世界来广度有缘众生，就是等于清偿旧债和报答佛恩了。



ERADICATING KARMIC HINDRANCES BY RECITING THE BUDDHA'S NAME

A person with heavy karma obstruction will be unable to eradicate his bad karma if he does not recite The Buddha's Name. And he will not attain a rebirth in the Pure Land by bringing along his residual karma if he does not recite The Buddha's Name. What is meant by uprooting karma and bringing along the residual karma? It means to eradicate the past seedlings of greed, hatred and delusion and to bring along the past evil karma.

In the Sutra on The Contemplation of Immeasurable Lifespan, it was stated:

"If we can recite 'Namo Amitabha Buddha' with utmost sincerity, we can eradicate heavy

karmas in eighty hundred million kalpas of birth and death. We will be endowed with eighty hundred million kalpas of subtly wonderful merits and virtues. So if we can recite the Buddha's Name wholeheartedly, we can eradicate all the eighty hundred million kalpas of sinful karmas. When we are free from the sinful karmic retribution, we will escape all the sufferings on the transmigration wheel of birth and death. The Merits and Virtues are indeed very great."

That is why if tens of thousands of cultivators are to cultivate The Pure Land Dharma Door, all will be successful in attaining a rebirth.

When the cultivator arrives at the Western Pure Land of Ultimate Bliss, he will be residing together with all the sagely good men, The Bodhisattvas and The Buddha. He will naturally advance in his cultivation. He will never retreat from his practice. He will naturally see and certify to the innate Buddha Nature and finally he will attain Buddhahood.

From here we can see that bringing along the residual karma to attain a rebirth in the Pure Land of Ultimate Bliss is to practise the path and to eradicate our past karmic hindrance in the Pure Land. After attaining the path and certifying to the Fruition, we can return to the Saha World by relying on our vows, so as to cross over all living beings who have affinity with us. This is the same as settling old debts and repaying the kindness of The Buddha.



● "善知识"有相貌可看的吗? ●

学佛若遇到**善知识**，可以说是我们这一生中最大的善缘。可惜的是，我们每一个人的“我相”和“慢心”习气非常的高傲，目中无人，所以大大的错失良机。

《华严经》云：“**善知识**有大因缘”但很多人不明白这个道理。因此，**善知识**要去开导一个人，真的比登天还要难之又难。

更有一些人，常用不善的眼光去凭别人外表来衡量一个**善知识**。尤其是以形像样貌来观察他，来判断他是不是一个**善知识**。但却不知道：“人是不可貌相”这句话的道理。

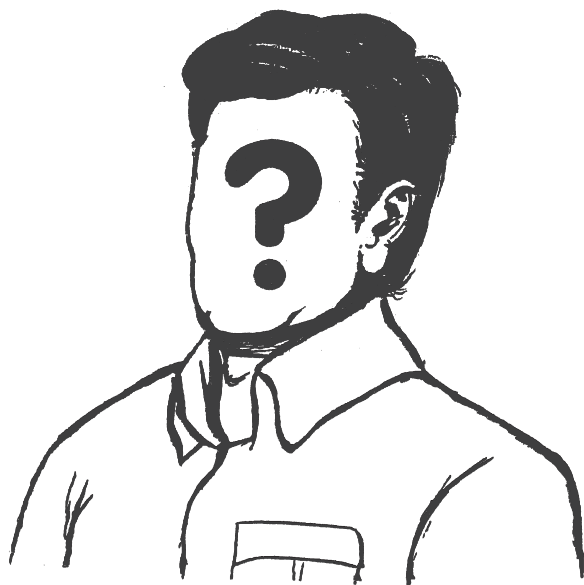
● "善知识"有相貌可看的吗? ●

如果你的相貌长得又丑又难看，他就看不起你是一个**善知识**。如果你长得又小又矮又瘦，他依然看不起你是个**善知识**。如果你穿着朴素随便，加上皮肤又粗又黑，哈，他肯定看不起你是个**善知识**。如果你是穷光蛋一名，没权势、没地位、他更加看不起你是个**善知识**了。

你若不是相貌堂堂那种相，就算你是个**善知识**，站在他面前，他也瞧不起你。

再说，**善知识**亦不分男人相女人相的。有许多是老婆子之类的，也是大**善知识**呀。在佛法里也常常称呼女人为大丈夫的。所以，寻找**善知识**，最重要的是千万不可执着一个人的外相，哪就大错了。

有很多开悟了的**善知识**，他们有的是在店里打杂的、做车夫的、做小贩的、做买卖的，甚至接近乞丐的样子……他们都是大**善知识**呀。因此，若以貌取人，或者以他们的职业来作标准，哪就大错特错了。**总**之，我慢心太重的人，若不先除掉，就会大大障碍学佛的正道了。



● Does A Good Knowing Advisor Have Noticeable Facial Features? ●

In learning Buddhism, if we meet a **good knowing advisor**, we can say it is the greatest wholesome condition in this life-time.

Unfortunately, everyone of us has an extremely domineering "**Self-image**" and "**arrogance**" and looks down on all others. Therefore, we miss a great good opportunity.

"The Flower Adornment Sutra" says :



"**G**ood knowing advisors have great causes and conditions" but many people do not understand this principle. So, if a **good knowing advisor** wants to go and give guidance to a person, it is really very much more difficult than going to the heaven.

Even more so, there are some people who frequently use unwholesome views to rely on people's facial features to assess a **good knowing advisor**; especially to observe him, and to judge whether he is a **good knowing advisor** or not. However, they do not know : the principle of the following statement, that "people cannot be know by their looks."



If your looks are ugly and not nice to see, then he will look down on you and not regard you as a **good knowing advisor**. If you are small, short and skinny, he still cannot look up to you as a **good knowing advisor**. If you wear simple clothing and your skin is dark, ha, he will surely not look up to you as a **good knowing advisor**. If you are poor, without power and position, he, even more, will not look up to you as a **good knowing advisor**.

If your appearance is not the dignified type, even if you are a **good knowing advisor** standing in front of him, he will still look down on you.

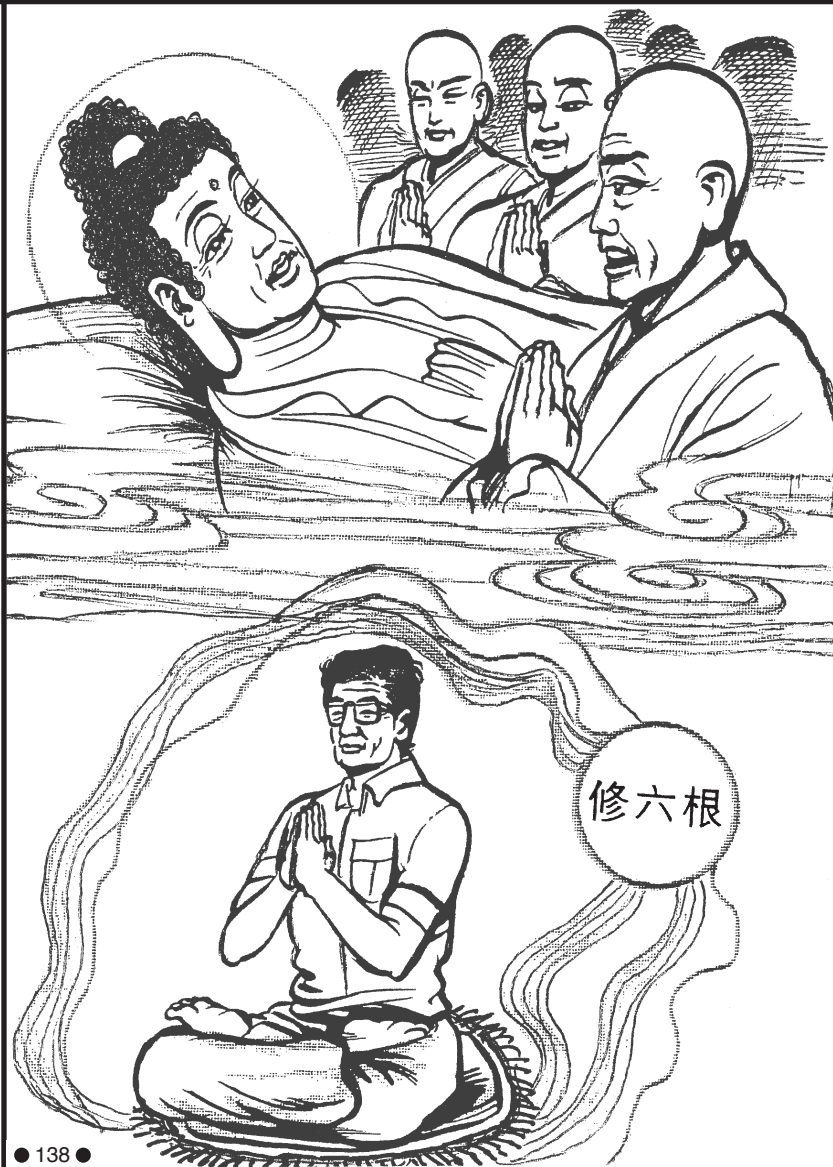
Moreover, **good knowing advisors** are not differentiated according to the male or female appearance. Many, who are like old ladies, are also great **good knowing advisors**. In



Buddhism we also often address women as "true men." So, in seeking **good knowing advisors**, the most important thing is, surely, not to be attached to person's external appearance, or else it is a big mistake.

There are many enlightened **good knowing advisors** who work as shop attendants, drivers, hawkers, sales persons, even as close to as beggars.. they are all great **good knowing advisors**. Therefore, if we are attached to people according to their appearance, or their occupation, than that is a very very big mistake.

All in all, people who are very arrogant will be greatly obstructed in learning the Right Way of Buddhism.



修六根

●谈：「人的六根」●

释 迦牟尼佛将人涅槃之前，曾嘱咐他的弟子，要依「四念处」而住，就是：观身不净、观受是苦、观心无常、观法无我！

谈 修行，我认为要先从我们身上已有的六根去修：眼、耳、鼻、舌、身、意，是内六根。色、声、香、味、触、法，是外六尘。这内六根对外六尘，在我们的身上天天为伍，互相为媒，自劫家宝，故喻为「六贼」。只要一不小心，我们的内六根就会中外六尘的计，容易上当！

真 所谓：一家门户别（六根）；
六个兄弟多（六识）；
扰扰各驰竞（如眼逐色，耳逐声等）；
纷纷总不和（如眼不与声和；耳不与色和等）；
青黄俄改换（眼识无常）；
动静屡迁讹（耳识无常）；
臭别香随到（鼻识无常）；
甜来淡又过（舌识无常）；
炎凉易翻覆（身识无常）；
好恶每偏颇（意识无常）。

要 破这内六根，外六尘，也不是一件容易的事。除非，我们的眼睛不要贪看美丽的颜色；耳朵不要贪听美妙的声音；鼻子不要贪嗅芬芳的香味；舌头不要贪舐美好的味道；身体不要贪求舒服的感受；意识不要贪图虚而不实的妄念。这样，就可以避免这「六个大贼」侵犯我们的法身慧命了。



TALKING ABOUT SIX ROOTS

Before entering Nirvana, Shakyamurni Buddha told his disciples to cultivate in accord with the 'Four Mindfulness'. We were told to contemplate our body as unclean, our feelings as sufferings, our mind as impermanence and the dharmas as without a self.

First of all, we must try to purify the six roots of our body which are the eyes, ears, nose, tongue, body and mind. The corresponding six dust outside our body are forms, sounds, fragrance, tastes, objects of touch and Dharma. The six roots befriend the six dust and steal the precious jewels from our self-nature everyday. If we are not careful, our six roots will be cheated by the six dust.

As the saying goes,

In a house with six different doors and windows. (The six roots.)

There lives the six brothers. (The six dust.)

Each of them competes to create chaos, (For example the eyes chase after forms, the ears chase after sounds and so on.)

So they are always fighting among themselves. (For example the eyes cannot see sounds, the ears cannot hear colours.)

In an instant, the colours may change, (Eye-consciousness is impermanent.)

Sounds are replaced by silence. (Ear-consciousness is impermanent.)

When the stinking smell is gone, fragrance replaces it; (Nose-consciousness is impermanent.)

And when the plain taste leaves, sweet taste takes its place (Tongue-consciousness is impermanent.)

We also feel the changes of heat and cold, (Body-consciousness is impermanent.)

And these give rise to liking or dissatisfaction. (Mind consciousness is impermanent.)

It is not easy to guard the six roots against the six dust, so that our eyes are no longer attracted to beautiful forms and colours, our ears are no longer attracted to wondrous sounds, our nose is no longer attracted to fragrance, our tongue is no longer attracted to tastes, our body is not attracted to comfort and enjoyment and our mind is without false thoughts. If we can do so, we will be able to fight against the six great robbers who rob the great wisdom from our Dharma body !



念佛

● 得六根清净 ●

一句「阿弥陀佛」念得相应，就得六根清净。例如：念佛的时候，眼睛常看佛，就是眼根清净。念佛的时候，耳听自己念佛的声音，就是耳根清净。念佛的时候，鼻子嗅着炉里的香气，就是鼻根清净。念佛的时候，舌头在口里反来覆去，就是舌根清净。念佛的时候，身体天天向佛拜佛，就是身根清净。念佛、拜佛、心里想佛，就是意根清净。

六根清净则三业清净。三业清净则身不作杀、盗、淫；口不两舌、恶口、妄言、绮语，意不起贪、瞋、痴，就是十善业。

修行最不容易对治的就是身、口、意三业。可是这一句「阿弥陀佛」就能把三业收摄得住。久而久之，净念相继，净因增长，临命终时，决定往生极乐。

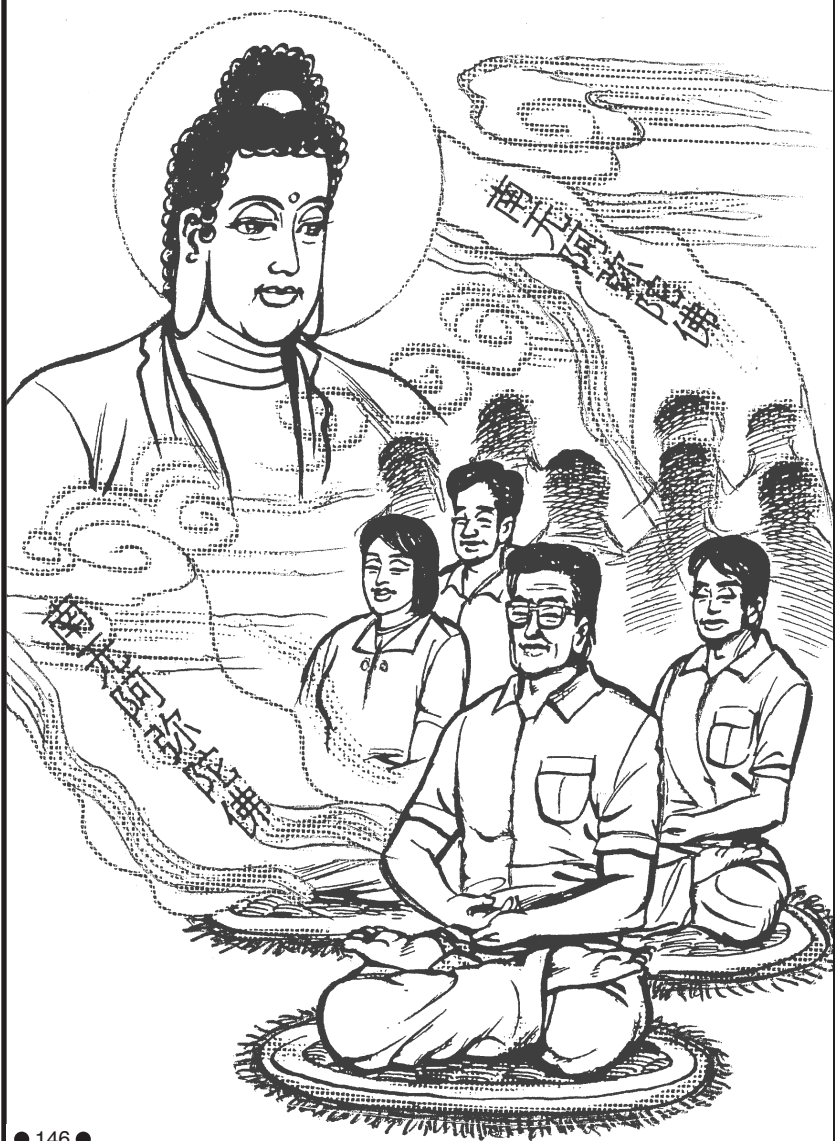


THE PURIFICATION OF THE SIX ROOTS BY RECITING THE BUDDHA'S NAME

When a man recites Amitabha Buddha's name single-mindedly with great diligence, his six roots are naturally purified. For example, when we recite the Buddha's name, we often look at the Buddha, this is the purification of our eyes. When we recite the Buddha's name, we listen to our voice of recitation which will bring about the purification of our ears. When we recite the Buddha's name, we smell the fragrance of the incense from the incense pot which will result in the purification of our nose. When we recite the Buddha's name, our tongue is moving continually. This is the purification of our tongue. When we recite the Buddha's name, and make obeisance to Him daily, we are purifying our body. And when we recite the Buddha's name and make obeisance to Him, we are thinking of the Buddha. This is the purification of our mind.

When the six roots are purified, the three karmas will then be pure. The three karmas refer to the bodily karma, the mouth karma and the mind karma. The body which is pure will not commit the offences of killing, stealing and sexual-misconduct; the pure mouth karma will stop one from committing the offences of double-tongue speech, harsh speech, false speech and frivolous speech. With the pure mind karma, the offences of greed, hatred and delusion will not arise. This is then known as the practice of Ten Wholesome Karmas.

It is not easy for us to purify the karmas which arise from our body, mouth and mind. But by reciting Amitabha Buddha's name, we are able to subdue the three karmas. And after sometime, pure mindfulness will be attained, with the purification of every thought. Hence, the pure causes will be increased greatly. By the time we are about to die, we will surely gain a rebirth in the Pure Land of Ultimate Bliss.





●「念佛」以念而无念●

念佛是净念。以念佛的清净念来对治染浊的念头，并且要一心持续而念，是断除妄念方便中的方便。「念佛」不使其他杂念起，也就是用念佛来代替其他的念头。

佛就是觉，念念在佛，也就是念念是「觉」。所谓「觉」是觉悟自性本来无念。修学「念佛」只要诚恳一心念去，便能做到念而无念，就是说，虽然念心分明而实无一念生起。

念不退

南无阿弥陀佛

位不退

南无阿弥陀佛

南无阿弥陀佛

行不退

为什么将「念佛」的功夫，要做到而且必须达到念而无念的境界？因为无念便是归于「真如」。

念佛，就算没有做到念而无念的地步，但只要信、愿、行真切，依靠阿弥陀愿力，也能蒙佛接引往生。到了极乐世界，等于证到阿 跋致（华言 不退。不退有三种，一：位不退。二、行不退。三、念不退。）就到了初住地位。假使修学其他法门，那不知要经历多久远的劫数，才能修成？现在修习净土念佛法门，一生就能办到，所以说是方便中的方便。

《**金**刚经》说：「不应住色生心，不应住声、香、味、触、法生心」。这两句话，一定要做到。若遇到色等六尘，不可以住着不捨，不可以起心动念。不然的话，就是信不实、愿不切、行不真；这样，就和清净不太相应，佛怎能到来接引呢？

BUDDHA RECITATION ---- TO RECITE AND YET THERE IS NO THOUGHT OF RECITATION

To recite the Buddha's Name is the cultivation of Pure Mindfulness. With the Pure Mindfulness of the Buddha, we can counteract the arising of defiled thoughts. Besides, we must be mindful of The Buddha wholeheartedly and continuously. Then we will be able to sever all false thoughts. This is the expedient among the expedients. When we are mindful of The Buddha, the other false thoughts will not arise. It also means that we are replacing our false thoughts with the mindfulness of The Buddha.

The Buddha is the Awakened one. When we are mindful of The Buddha in every thought, then every mindfulness is an 'awakening'. 'An Awakening' means that we realise that our self nature is originally without a thought. If we can recite The Buddha's Name sincerely, with one heart undivided, we will reach a state when there is recitation but no thought arising. Even though every thought is very clear, in actuality there is no arising of thoughts.

Why must we reach such a state that there is recitation and yet no arising of thoughts? This is because the Genuine Mind is without thoughts. Even if we cannot attain the state of being mindful and yet there is no thought, we will still be received by Amitabha Buddha and attain a rebirth if we can

have firm belief, vows and practice. Besides, we can rely on the strength of the Vows of Amitabha Buddha and arrive at the Land of Ultimate Bliss to certify to the position of Avarvartyas (In Chinese, it means non-retreating of position, practice and mindfulness). We will attain the position of First Dwelling. If we were to cultivate other Dharma Doors, we would not be sure when we can finally attain this position. Maybe only after cultivating for many long kalpas, we can certify to it. But a Pure Land cultivator of Buddha Recitation Dharma Door can certify to such a position in this lifetime. That is why it is known as the expedient among the expedients.

In the Vajra Sutra, it was stated:

"Do not dwell in the state of mind which is attached to forms and do not dwell in the mind which is attached to sounds, fragrance, tastes, touch and Dharma".

We must keep these two lines of teaching in mind. On encountering the six dust such as the forms and others, we must not be attached to these states of mind and be unable to renounce them. We must not be moved by these external states. If our mind is moved by them, it only means that we are not firm in belief, not resolute in vows and not cultivating genuinely. Then there will be no response from the Pure Mind. So how can we expect The Buddha to come and receive us?



● 不来不去 ●

不管是「善念」或者「恶念」，只要念一提起，那就是「妄」。

念佛的「念」也是「妄」，不是真。为什么呢？因为「真如」之本性是「无念」的。由于我们的杂念多，所以借念佛的「净念」来对治尘浊的「染念」。因为念佛的「念」，虽然不是真如的本体，但却是趋向真如的妙用。真如是清净心，佛念是清净念，二者同是清净，彼此能得到相应。所以念佛的「念」，只要一心念念不息，就能达到无念，因此说是殊胜方便法门。

极乐世界和娑婆世界，同是幻相，然而又不可不求愿往生。极乐是净幻，娑婆是染幻，净幻不同于染幻，尤其是极乐净土本是从清净心愿显现的，所谓：「心净则净土现」。

弥陀来接，其实并没有来；往生西方，其实并没有去。虽然没有去来，也何妨现来现去。不来不去是「理体」，有来有去是「事相」。这也是古德所说的：「生则决定生，去则实不去」。决定往生是「事相」，实在不去是「理体」，理事从来是不二的。尽管不来不去，但不碍有来有去；尽管有来有去，其实是不来不去。

这就是念佛往生见佛要诀。



NOT COMING AND NOT GOING

The arising of good or evil thoughts are all false thoughts. To be mindful of The Buddha is also a false thought. Is this correct? Why ?

This is because the self-nature of the Genuine Mind is basically without a thought. As our mind is engulfed in our confused thoughts, we have to make use of pure mindfulness in the Buddha Recitation to counteract the defiled thoughts which are like the turbidity of dust. Even though the mindfulness of The Buddha is not the original essence of the genuine mind, it has the wonderful function to direct our thoughts towards the Genuine Mind. The Genuine Mind is the Pure Mind. To be mindful of The Buddha is Pure Mindfulness. Both of them are pure and hence they are responsive to one another. So, as long as we can be mindful of The Buddha with one heart undivided, we will finally reach a state where there is no thought. That is why this is known as the Supreme Expedience.

The World of Ultimate Bliss and The Saha

World are both false appearances. But we still need to seek rebirth without fail. This is because the Land of Ultimate Bliss is the pure illusion while the Saha World is the defiled illusion. The pure illusion is different from the defiled illusion. We must also understand that the Pure Land of Ultimate Bliss is the revelation of our pure mind and vows. This is in accord with the saying:

"When the Mind is pure,
The Pure Land will come forth".

We say that Amitabha Buddha comes to welcome us. But in actuality, He does not really come. To be born in the Western Land is actually not going. Even though there is no coming and going, it does not obstruct the revelation of coming and going. At the noumenal (axiomatic) level, there is no coming and going. But at the level of worldly appearance, there is the process of coming and going. That is why the Ancient Virtuous Ones said;

"There is no doubt as to the attainment of
Rebirth;

But in actuality going is not going. "

"To be sure of a rebirth" is the description at
the level of worldly appearance ;

In actuality there is no going", is the
revelation of the noumenal level.

The noumenal and worldly appearance are basically not two different states. So even though there is no coming and going, it does not impede the process of coming and going.

This is the most important point to understand in the attainment of a rebirth to see The Buddha by reciting The Buddha's Name.



● 女人…… ●

女人身体有五种障碍。法华经提婆品说：「……又女人身，犹有五障：一者不得作梵天王；二者不得作帝释；三者不得作魔王；四者不得作转轮圣王；五者不得作佛身。」

大宝积经云：若成就八法，女转男身。八法者为：（一）不嫉；（二）不慳；（三）不谄；（四）不瞋；（五）实语；（六）不恶口；（七）舍离贪欲；（八）离诸邪见。童女修此法，后世速转女身为男身。

有很多人都说，女人业障比男人深重。女人又要生儿育女，又要照顾家务，每个月要来月事烦不胜烦。

就以上种种来说，要修行得到成就实在不容易。幸好，依教主释迦牟尼佛所说，修净土念佛法门，是最殊胜，最容易成就功德。只要一心持念「阿弥陀佛」佛号，以自力加仗阿弥陀佛的伟大愿力，可以带业往生，万人修则万人去！（释迦如来无诳语；阿弥陀佛无虚愿；十方诸佛无虚证！）



WOMEN

Every woman has five kinds of hindrances. According to the chapter on Devatta in the Dharma Flower Sutra, it was stated, "..... moreover, a woman has five kinds of obstructions. First of all, she cannot become a Brahman Heavenly King ; secondly, she cannot become the Shakra Heavenly King ; thirdly, she cannot become the Mara King ; fourthly, she cannot become the Wheel-turning Sagely King and lastly she cannot become a Buddha in the form of a woman. "

In the Sutra of the Accumulation of Great Jewels, it was stated, " If a woman can accomplish the Eight Dharmas, she can become a man. The Eight Dharmas are :

- (i) Do not be jealous;
- (ii) Do not be stingy;
- (iii) Do not flatter others;
- (iv) Do not be angry;
- (v) Speak truthfully;
- (vi) Abstain from harsh speech;
- (vii) Renounce greed and desires;
- (viii) Detach from evil views.

If a woman can practise these Dharmas, she will swiftly receive a man's body in the next life.

Most people say that women have heavier obstructions than men. Women produce the children, take care of the household chores and they are much afflicted because of menstrual flows.

From what we have just discussed, it is not easy for a woman to have any accomplishment in her cultivation. Luckily, Shakyamuni Buddha, the teacher of Buddhism proclaimed, that the easiest way to accrue merits and virtues was by cultivating the Buddha Recitation of the Pure Land Dharma Door. Buddha Recitation is the most supreme practice among other doors of practice. If a man or woman can uphold and recite Amitabha Buddha's name, he or she would attain a rebirth in His Land with residual karma by relying on the great strength of His vows. If ten thousand people were to cultivate this door of practice, ten thousand of them would gain a rebirth in the Pure Land.

(Shakyamuni Thus Come One would never deceive us; Amitabha Buddha would never bring forth empty vows and all the Buddhas in the ten directions would never give certification in vain !)



■ Ah, Woman! You are Kind-Hearted ■

Ah, Woman!

Your emotional attachment of many lives
in many kalpas is already eradicated!

Ah, Woman!

Your body, which is the obstruction of
turbidity and evil karma is already
changed!

Ah, Woman!

You have already purified your narrow
and suspicious feelings!

Ah, Woman!

When you do not give rise to a lustful
mind, that is already ultimate attainment.

Ah, Woman!

When you practise filiality to your
parents -in-law, that is already pure
land!



女人啊！

妳多生多劫的情执已破除了！

女人啊！

妳浊恶罪障的身体已转变了！

女人啊！

妳已清静狭窄多疑的心性了！

女人啊！

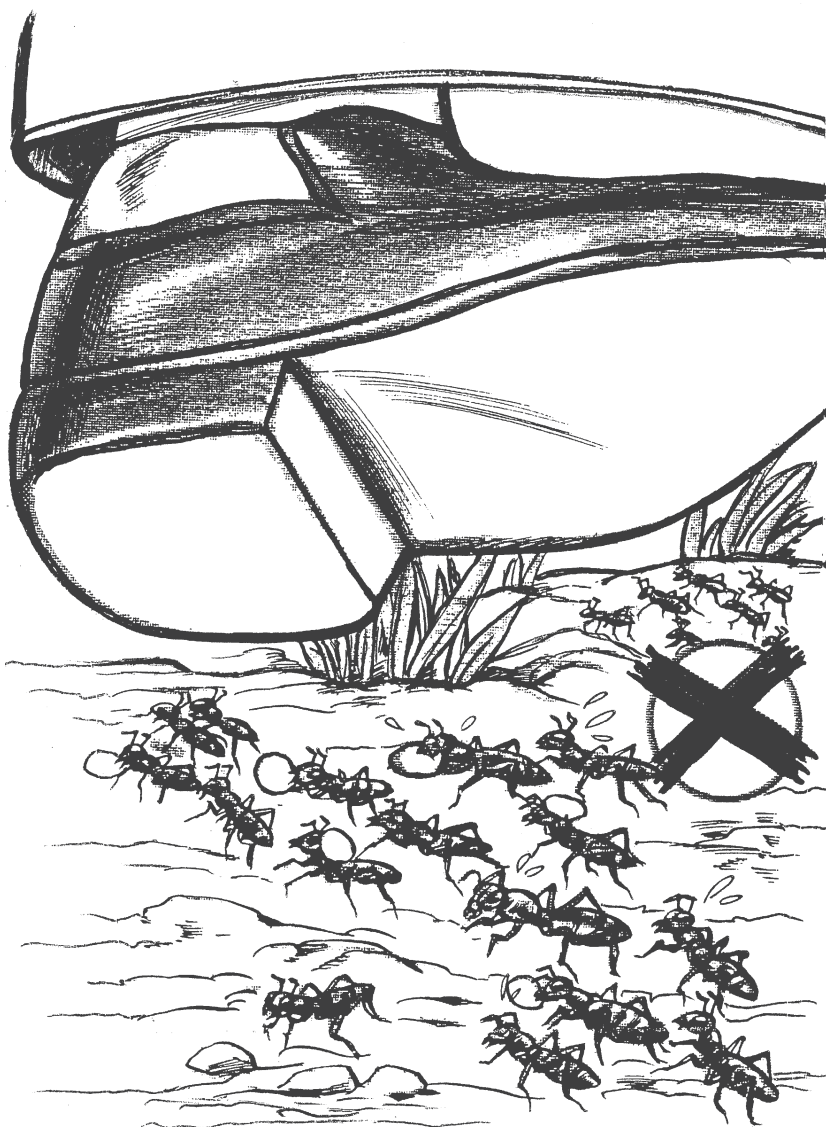
妳心温顺贤慧善良的女性了！

女人啊！

妳不起淫欲心已就是极乐了！

女人啊！

妳行孝顺公婆已就是净土了！





● 勿踏死蚂蚁 ●

有人问：「我从早上出门去工作，一直到傍晚才回家。这一整天的时间在外，我在街道上行行走走，不知不觉踩踏死多少的蚂蚁小生命。我走路的时候，脚底下也不知道什么地方有蚂蚁，什么地方没有蚂蚁。再说，当我把脚「踏」下去时，蚂蚁也不会回避。怎么办？」

答：「未出门之前，先诵念：『行步不伤虫蚁咒』七遍，来救护他们，然后才出门。」

「从朝寅旦直至暮，一切众生自回护，

若于足下误伤时，愿汝即时生净土。」

唵，逸帝律尼娑婆诃。」





DON'T STEP ON ANTS

Someone asked, "In the morning I go out to work and return home at night. Throughout the day I have walked past many roads and killed lots of ants accidentally. This is because I do not know where the ants are and they also do not know how to avoid me, what can I do?"

Answer, "Before you go out, you can recite the Mantra of not hurting the ants for seven times while walking in order to save them :

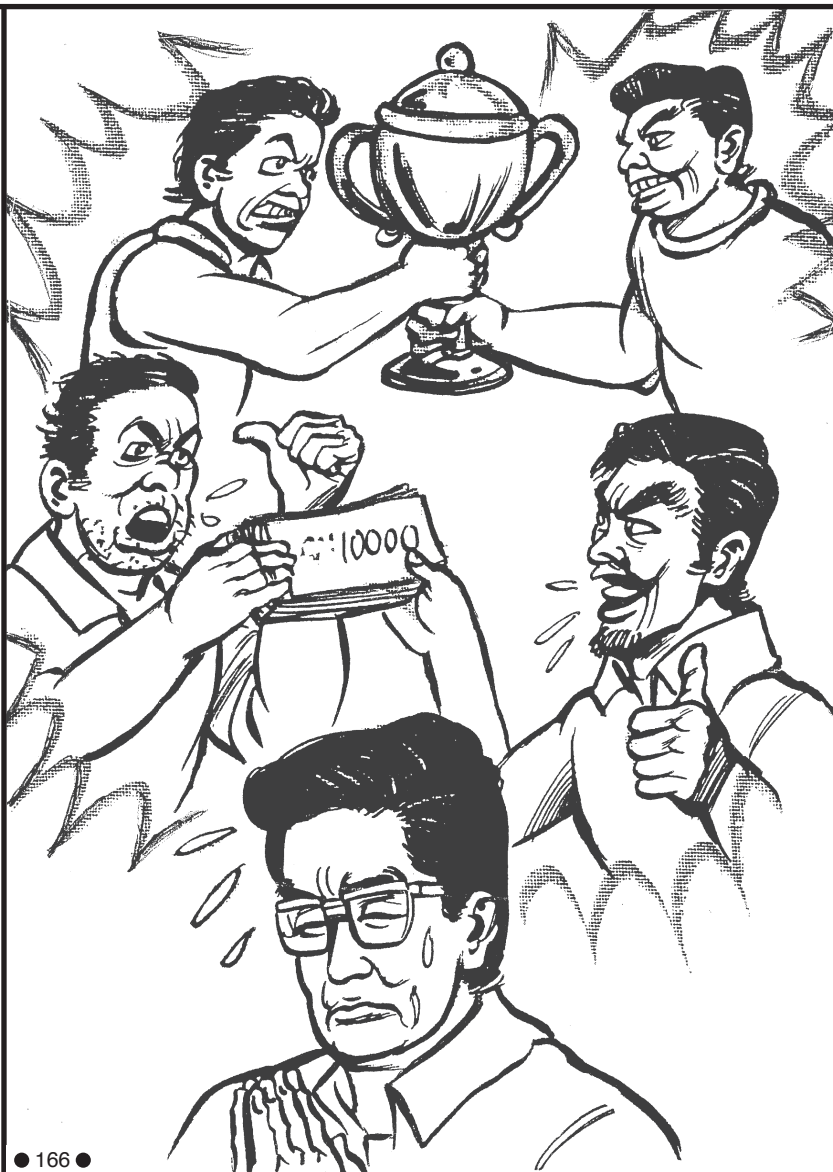
"From morning till night,

May all living beings avoid staying on my path.

If ever I were to step on you accidentally,

May you be born in the Pure Land immediately.

Om-Yi-Di-Lu-Mi-Sha-Po-He" (Chant 7-times)



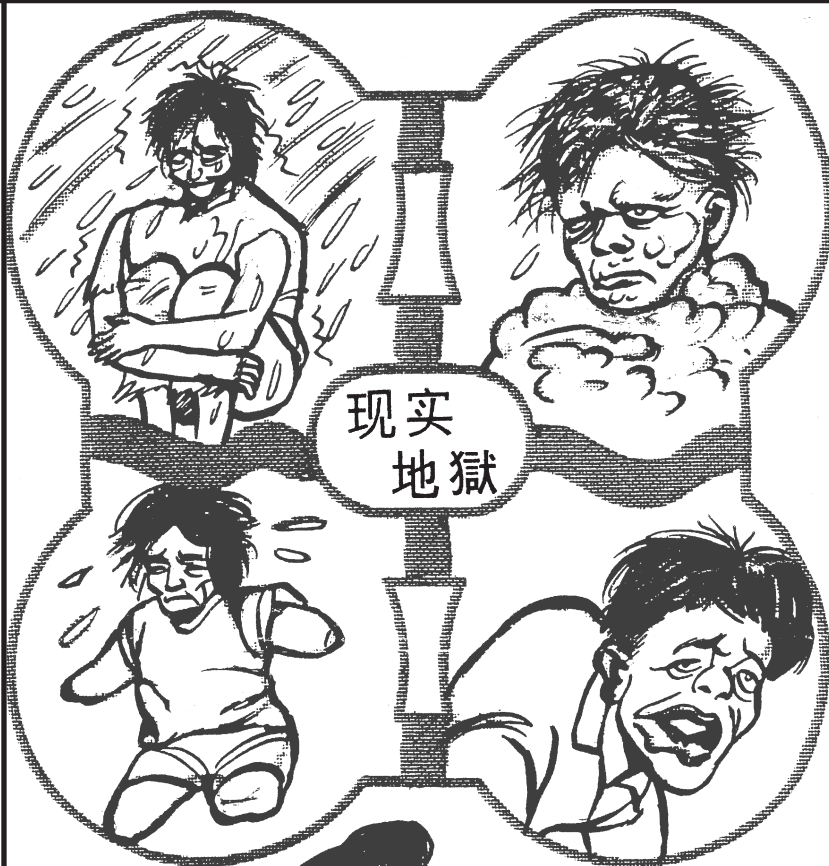


● 人间也有「地狱」 ●

我们现在居住在这个世界（娑婆世界），人与人之间不是为财就是为利，彼此你争我诈，认钱不认情，是一个错综复杂，恶秽充满，所谓：「五趣杂居」的地方。

身无分文者，露宿街头巷尾，受风吹雨打，寒热交煎，比比皆是。有者饥饿，头癞发黄，疮脓臭秽，疾病交集，难以渡日，可想其苦不堪言！

有者六根有缺，或眼瞎耳聋，或手折脚跛，或腰弯背驼，或口歪咀斜……其下贱与畜类有何异？这就是娑婆世界的现实地狱！





THE HELLS IN THE HUMAN REALM

Now, most people in this Saha World are living for money or self-benefit. These deceitful people fight among themselves as they value money more than mutual affection. Indeed this is a confused world where the living beings from the five paths come together. It is an unclean place which is full of evils.

The penniless men sleep on the streets. He has to withstand the rain and wind, the cold and heat. Everywhere we can see hungry people, people who are covered with sores and stinking pus and people who are sick and poor. It is truly a pitiful sight.

Some are born with incomplete roots. For example, there are the blind and deaf men, men with broken hands and legs, hunchback men or men with hare lips or improper lips. In fact they are not much different from the animals. It is the revelation of hells in the Saha World.



● 阿彌陀三世本事表 ●

● 現 在 世 本 事 ●

名號	阿彌陀	異名	無量壽、無量光		
密號	清淨金剛	梵名	amita-buddha	現在成就	佛
特德	光壽無量。 所建淨土圓滿莊嚴，接引法門殊勝方便				
現居國土	西方極樂世界	三昧耶形	八葉紅蓮花	種子字	𑖀𑖳𑖫𑖞
真言					

功德事業：

教化地點：普遍教化 法界一切處 特殊教化：極樂世界，娑婆世界。

接引方便：

1. 法門簡便易學，剋期念佛相應即得生。
2. 接引之眾生範圍廣大。
3. 命終時彌陀來迎等等說之無盡。

事業法具：

1. 蓮花
2. 接引印
3. 定印

菩薩眷屬：

1. 觀世音菩薩、大勢至菩薩。
2. 二十五菩薩。
3. 金剛法、金剛利、金剛因、金剛語菩薩。
4. 地藏菩薩、龍樹菩薩。

化身：

1. 觀世音菩薩等等不可思議無窮無盡身。

● 過 去 世 本 生 ●

之一	<p>名號或身份：本為國王，後棄國捐王行作沙門，號法藏。</p> <p>時地：世自在王如來之時。</p> <p>教授老師：世自在王佛。</p> <p>學佛因緣：發願修行攝取佛國清淨莊嚴無量妙二，拔諸生死勤苦之本。</p> <p>修証之行：具足五劫，思惟攝取莊嚴佛國清淨之行。</p> <p>悲願內容：具發四十八願。</p>
之二	<p>名號或身份：轉輪聖王無諍念。</p> <p>時地：寶藏如來 刪提嵐國無諍念王。</p> <p>教授老師：寶藏如來。</p> <p>學佛因緣：因大巨寶海梵志的惡夢而勸請無諍念王發菩提心。</p> <p>以上只為略舉，阿彌陀佛已於過去無量佛所久發大悲堅固誓願。</p>

● 極樂淨土一覽表 ●

淨 土	極樂（安養）世界		
法 王	阿彌陀佛	菩薩脅侍	觀世音菩薩、大勢至菩薩
成立時刻	已成立十劫	法界方位	從此西方過十萬億佛土
眾生種類	人、天（分為聲聞、菩薩）	淨土依報	七寶所成
往生品位	三輩九品		
往生法門	一心念佛，志心願往。		
未來法王	一切功德山王如來（觀世音菩薩未來所成）		

● 往生者正報 ●

出生：蓮花化生
 相貌：皆同具三十二相
 福德力：皆識宿命、具天眼、天耳、見他心智、神足，不貪計身、住正定聚、無聞不善名。
 壽命：無能限量
 成就：住不退轉位終至一生補處。
 眾生數量：聲聞菩薩數目不可稱計
 身光：聲聞眾照一尋，菩薩眾照百由旬以上
 菩薩特具：金剛那羅延身演說一切智。
 眾生種類：人、天（聲聞、菩薩）無有女人。

● 淨土依報 ●

七寶金、銀、琉璃、玻璃、瑪瑙、硨磲、琥珀。
 七寶所成樓閣、宮殿、寶樹、寶池、寶網、大地、館舍、蓮華、衣服、幢幡、寶蓋等一切萬物。
 地形：一切平坦舒適，無諸山大海。但欲見則現。
 四時：無春夏秋冬，一切常和調適，不寒不熱。
 眾生：無三惡道，有人、天道。
 寶樹林立，寶網柔覆，香華依時落下布地，寶池或大或小，蓮華充滿其國。

● 教 化 ●

主要師資：阿彌陀寶、觀音、勢至兩大菩薩。

教授方便：耳：聲音——1. 阿彌陀佛的宣說妙法。以諸菩薩的演說。

2. 寶池中八功德水聲。

3. 風吹寶樹，風吹寶網，自然德風、風吹散華。

4. 鳥聲鳴叫。

5. 自然萬種伎樂，十方世界最為第一。

眼：光明——1. 阿彌陀佛的無量光明。以及諸菩薩聲聞之妙嚴身光。

2. 珍寶相映之光色。

3. 寶蓮華光明，光中化佛。

4. 寶樹映攝出十方諸佛國土之莊嚴。

鼻——1. 樹、花等無量香氣普薰整個國土。

舌——1. 上妙飲食，隨意化現。

2. 八功德水，味如甘露。

身——1. 阿彌陀佛光明照觸及諸光明照耀。

2. 八功德水隨念上升，下降淋浴其手足、全身。

意——一切五根（眼、耳、鼻、舌、身）所受皆能起發清淨法緣，無諸惱患、自然念佛念法念僧、得功德法益。

道場有主導場、阿彌陀佛說法處，其他無處非道場。他方佛國亦是道場所在。

● 飲 食 ●

可以無食，如欲食時，七寶鉢器，自然在前，隨意而至。

百味飲食，自然盈滿。

見色聞香，意以為食，自然飽足。

身心柔軟，無所味著。

事已化去，時至復現。

● 衣 著 ●

眾寶所成。

又可使眾寶所成妙衣，遍布於地，一切天人，可踐之而行。

● 居 所 ●

七寶殿殿屋舍

隨著心念可令之變化高低、大小、形色，又可令之來、令之去，自在如意。

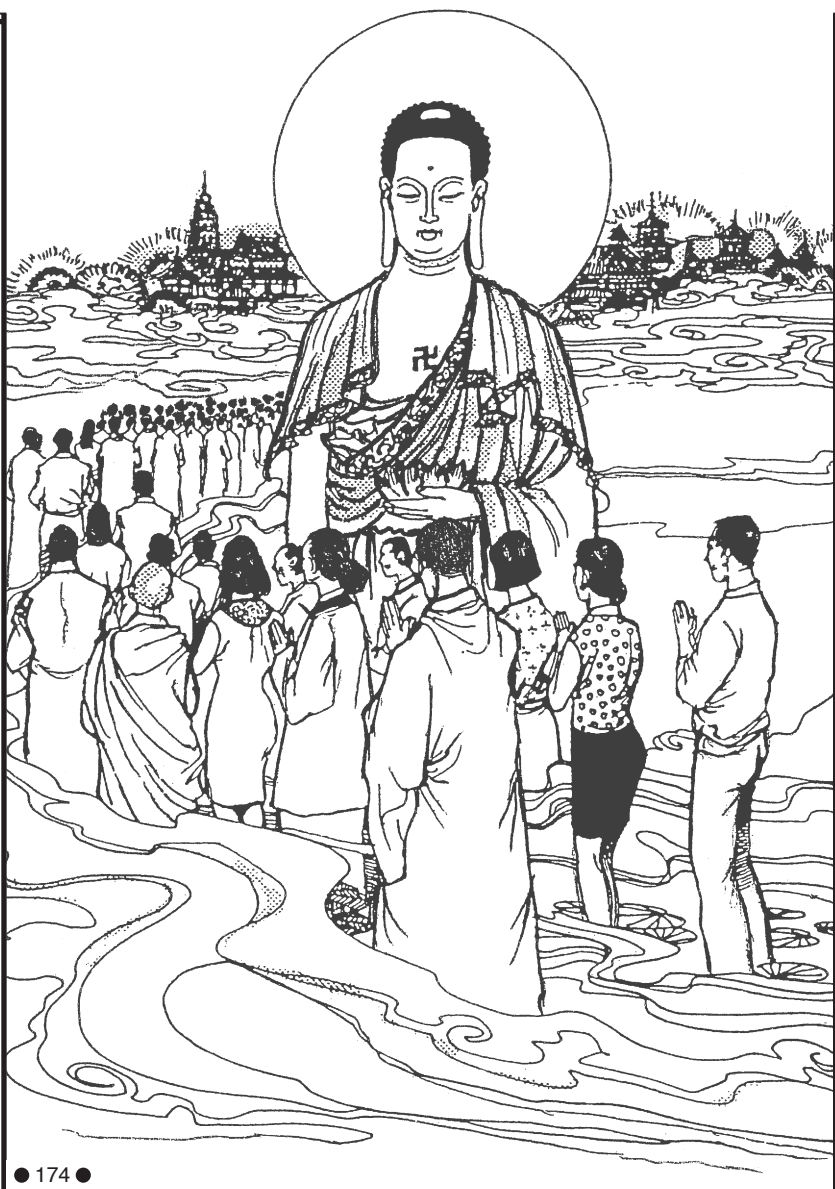
風吹散華可布滿佛土，柔軟光澤。花之作用完了，地即開裂，漸漸將花埋入土中，沒有污染垃圾。

● 行路往來 ●

有神足，可隨意往欲往之處。

於一食頃即可往十方無量世界。

香華於地，足履其上，陷下四寸，隨舉足已，還復如故。



迴向偈



VERSE OF TRANSFERENCE

願以此功德，
May the merit and virtue accrued from this work,

莊嚴佛淨土，
Adorn the Buddhas' Pure Lands,

上報四重恩，
Repaying four kinds of kindness above,

下濟三塗苦。
And aiding those suffering in the paths below.

若有見聞者，
May those who see and hear of this,

悉發菩提心，
All bring forth the resolve for Bodhi,

盡此一報身，
And when this retribution body is over,

同生極樂國。
Be born together in the Land of Ultimate Bliss.

● 出资印经者回向给法界众生 ●