

長哥不死

孙果森●整理

HOW TO ACHIEVE IMMORTALITY

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●「长寿不死」前言●

佛教始于印度,却在中国发扬光大;真是「墙内开花,墙外红!」。做为一个中国人,今生不但能 听闻佛法,又学佛,怎不庆幸?!

人人都不喜欢死;其实,死是另一期生的开始。 有生必有死。对一切众生而言,这是无法改变的定律。 因此,世间上绝对没有「长寿不死」的人!

「念佛法门」是从很早很早的朝代已经开始了。 阿弥陀佛在过去世所发四十八大愿中:「若众生发心 念佛,必往生极乐净土……」。因此,我们与阿弥陀 佛结下了非常特殊的因缘。

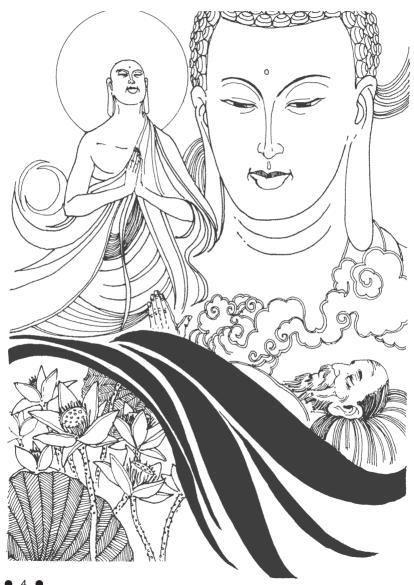
发大愿教我们念佛成佛的是「阿弥陀佛」。(佛不发虚愿!)

古口婆心教我们念佛成佛的是我们的教主「释迦牟尼佛」。(释迦如来不发诳语!)

发心念佛已经成佛的是十方诸佛。(十方诸佛不发虚证!)现在,「念佛法门」是十方三世一切诸佛所宣说的法门!

了。你你你的教化区是十方无量世界,而不是一个大千世界。「念佛法门」超越了一切,的确是成佛最捷径的妙善法门。只要一生中持念一句「阿弥陀佛」佛号,人人都能证得永不退转!

生 在弥陀净土就是无量寿「长寿不死」了。佛是由人去成就的,只要人成就是佛成了。



PREFACE: IMMORTALITY

Nobody wants to die. In truth, death is just the beginning of another life. When a man is born, he will surely die; to be reborn again. All living beings know that this is a fixed rule which is immutable. So, there can never be found a man who will live forever in this world.

The Buddha Recitation Dharma Door has long been practised during the Ancient Dynasties. Amitabha Buddha had brought forth the forty-eight vows in his past life. He vowed that if living beings were to bring forth the mind to recite His Name, they will surely attain a rebirth in the Land of Ultimate Bliss. So, we must have established great affinity with Amitabha Buddha in the past.

Sakyamuni Buddha himself instructed us to recite Amitabha Buddha's Name to attain Buddhahood.

The Buddha Recitation Dharma Door is also proclaimed by all the Buddhas in the ten directions in the three periods of time!

The realm of transformation of Amitabha Buddha extends to the immeasurable world systems in the ten directions, not only the Great Thousand World System. So the Buddha Recitation Dharma Door far surpasses all other Dharma Doors. It is truly the swiftest way and the most wonderful Dharma Door to cultivate to attain Buddhahood. If we can recite The Name of Amitabha Buddha throughout our life, all will certify to the position of non-retrogression!

When we are born in the Amitabha Buddha Pure Land, we will attain infinite life i.e. immortality. Only human beings can attain Buddhahood. As long as a man can act properly, he will be able to accomplish Buddhahood.





谁是「我」? 我是「谁」?

母 亲未生我之前, 谁是「**我**」**?**

母 亲生了我之后, 我又是「**谁**」**?**

WHO AM I? I AM WHO?

Before my mother gave birth to me, Who was " I "?

After my mother gave birth to me, Who am " I "?



这个「身体」是 「我的」吗?

如果这个身体是「我」,那为什么我不能使他不生病?

如果这个身体是「我」,那为什么我不能使他永不衰老?

如果这个身体是「我」,那为什么我不能使他永不死亡?

可见,这个「身体」不是我,它不属于我的!

性有证到不生不灭之佛性,那才能回归本真!才是真我!

IS THIS BODY REALLY 'MINE'?

 $I_{\rm f}$ this body is really 'mine', why can't I stop it from falling sick ?

If this body is really 'mine', why can't I prevent it from growing old?

If this body is really 'mine', why can't I stop it from dying?

So, my deduction is that this body does not belong to me.

Only when we have certified to the Buddha Nature which is neither produced nor extinct, can we find our original self.



这个「臭皮囊」 就是 「我」吗?

父母是由爱欲才有了「我」。可见,这夥称为我的「种子」是不乾净的。

由 父母的精血和合而有「我」。 可见,「我」的「受生」是不乾净的。

在母亲的腹中,住肝膈之下,大肠之上。可见,「我」的「居住」之处是不乾净的。

在胎里饮母亲的血,食母亲所吃的秽物。可见,「我」所「食」的是不乾净的。

满十月后,从母亲下体出生。可见,我之「出处」是不乾净的。

出生后,肉身被脓血覆盖,九窍常流,说真的:我这个身体实在是不乾净的!



AM 'I'

THIS 'LOATHSOME BAG OF FLESH'?

Out of loving desire, my parents conceived me. So, the 'seed' which I regard as 'myself' was originally unclean.

 ${}^{\prime}I^{\prime}$ was born from the fertilization of an ovum by a sperm. So the coming into being of my body was unclean.

While dwelling in my mother's womb, I stayed below the liver and diaphragm and above the large intestine. So my 'dwelling' was unclean too.

As a foetus, I fed on my mother's blood and partook the food digested by her. So, I can see that whatever I had eaten was unclean.

After ten months, I came into the world by passing through the vagina of my mother. So, the origin of my birth was unclean.

After I was born into the world, my body was enveloped in pus and blood. Besides filthy fluid and wax continue to flow out from the nine apertures of my body. Indeed, my body is truly unclean.



这条「精虫」 是 「我|吗?

佛经说:「一切众生由淫欲而来」。

由父亲的一条精虫,和母亲的卵子结合,构成了「我」现在这个「身体?」。

那么,「我」是由一条「精虫」 慢慢长大?想一想:这个「身体」真 的是「我」吗?

AM 'I' THE SPERM?

In the Buddha's Sutras, it was thus stated: "All living beings come into being from loving desire."

With the fertilization of my mother's ovum by my father's sperm, 'my body' was created.

So, I gradually grew up from this sperm. I wonder if that is truly the so called "I"?



● 谁是「我」?●

佛陀告诉我们,通常所执着的 「我」是「假我」。因为这个「我」 是由五蕴、四大组合而成。离开了五 蕴、四大,根本就没有「我」存在。

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四大是:地、水、火、风。

世间的一切有形物质,都是由四大所造,如:人体的毛发爪牙,皮骨筋肉等是坚硬性的为「地大」;唾、涕、脓血、痰、泪、便利等是潮湿性的为「水大」;温度,暖气是温暖性的为「火大」;一呼一吸是流动性的为「风大」。

此四大种性如果不调和,四大分散,这个「我」的肉身就会败坏死亡!

那里还有这个「我」存在?





WHO AM 'I'?

The Buddha told us that the 'self' which we are attached to is the 'false self'. This is because it consists of only the five aggregates and the four elements. Thus, the 'self' does not really exist.

The five aggregates or skandhas are form, feeling, thoughts, formative activities and consciousness.

The four elements are earth, water, fire and wind.

All the different forms in this world come into being by the combination of the four elements. For example, the hair, nails, teeth, skin, bones, veins, muscles, flesh and others belong to the earth element which is hard by nature. Saliva, mucus, pus, blood, phlegm, tears and urine belong to the element of water which is wet by nature. The warmth of the body belongs to the element of fire which is warm by nature. The process of breathing in and out belongs to the element of wind which is moving by nature.



这 是 「我」的「身体」?

「**找**」这个「身体」,它本身并作不得主张。

上如: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。另有几眼也不可以。遇到美好的境不可以。两个「身体」,不享受都不可以。不幸得了一场大病时,病得不可以。不幸苦万分,这个「我」的可以活来,想不病,不辛苦……也不可以。

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!





这肉体是「我」吗?

人类是圆颅方趾的。文学家给人 类下了个定义,就是:「帽子以下,鞋 子以上」。

根据医科剖解学对人体的说法,就是:肌肉若干,骨头、骨节若干,血管若干,神经若干,温度若干,脉搏若干等等。

这种种的器官,细胞多一点也不可以;少一点就会生病;坏一部分就会导致死亡!

以上这些肌肉、骨节、血管、神经、温度、脉搏、骨头的组合等等……我都有。

难道这肉体,就是「我」吗?





AM 'I' THE 'BODY'?

All human beings possess a round head and a pair of rectangular feet. As a scholar once described, a man is: 'the person below his hat and above his shoes.'

Medical experts can tell you the number of muscles, joints and bones, blood vessels, nerves, heart-beats and the body's temperature which make up a man.

All the different kinds of cells and organs in our body must function in harmony. If ever there is too much or too little of them, the body will fall sick. And it will die if a portion of our body is destroyed!

A man is the combination of all these muscles, flesh, joints and bones, blood vessels, nerves, warmth, heart-beats and others.

Am 'I' the 'body'?



● 我初学佛经过 ●

我当时就这样选定了念一句观世音菩萨圣号,接下来又念一句阿弥陀佛佛号;之后;再背诵一遍「心经」。我采用三合一的方法,认为是最完善的了。

由于我自己的记性不好,每念一句又忘一句。后来,我放弃念观世音菩萨圣号及阿弥陀佛佛号,只专心念「心经」而已。

这是我当初学佛的经过。



MY FIRST ENCOUNTER WITH BUDDHISM

I remember when I first learnt about Buddhism, I would mix with some Buddhist friends and listen to their different ways of practice. Some preferred to recite the Name of Guan Shi Yin Pu Sa while others would recite the Great Compassion Mantra. Some would recite the Heart Sutra, the Name of Earth-Store Bodhisattva, the Buddha's Name or other Sutra in the morning and evening. Every one felt that his practice was the most suitable. Indeed, among the eighty-fourthousand Dharma Doors, each and every Door of practice is equally wonderful.

At that time, I decided to recite the Name of Guan Shi Yin Pu Sa and Amitabha Buddha alternately. After which I would recite the Heart Sutra once. I found that it was the best of practice, the combination of "three-in-one".

But my memory is very poor and many a time I just got confused over the Names and the Mantra. Finally, I gave up the Names of Guan Shi Yin Pu Sa and Amitabha Buddha. I concentrated on the recitation of "Heart Sutra" only.

This was my early experience in the practice of the Buddha Dharma.





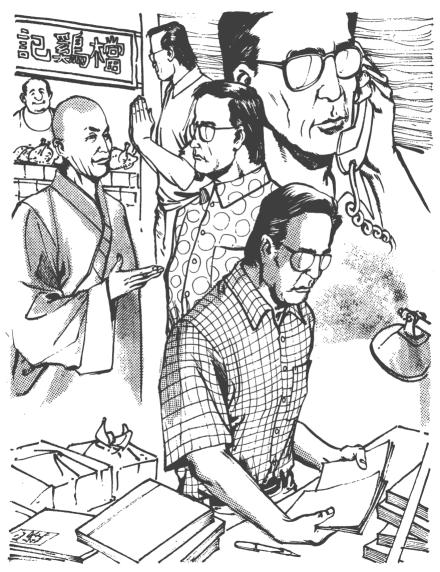
●生活中的佛法●

我是一个在家居士。

找最大的心愿,就是以我这一短暂的生命,整理一些佛书,并以浅简的白话来解说,再上插图充实内容,我想读者将会心生欢喜。

佛经的内容广泛,丰富,并且多 姿多彩;真所谓包罗万象,应有尽 有。其中有的是历史性的,有些则是 佛菩萨成道的高僧大德传记的,当代 法师之修行经过,以及谈论因果,轮 迴生死,布施放生等等。这些都可以 介绍给大家。

每当我整理佛书或善书之前,在选择资料方面,我多从一些日常生活上所遭遇的问题上着手,务必作到有关资料与生活范围息息相关;这样,我相信会令一般人更容易接受。



THE BUDDHA DHARMA IN OUR DAILY LIFE

I am a Upasaka.

 M_y greatest hope in this life is to compile the Buddha Dharma by using simple explanation with illustrations. I think the readers will enjoy reading them.

The Buddha's Sutras are interesting, having a great variety of materials from different sources. Some are of historical value while others are on the cultivation of the Buddhas and Bodhisattvas. Some are biographies of the great virtuous Sanghans from the different dynasties and with their different doors of Dharma practice. Some tell us about the rewards and retribution relating to the corresponding causes and conditions, while others are on the process of transmigration in the cycle of birth and death. Some teach us about giving and liberating lives. It is impossible to mention all the Dharma doors. It is my wish to introduce some of them to the readers.

Before compiling the books, I would first evaluate the materials to see if they relate to our daily life. I feel that more people will be willing to accept the teaching if they can relate to the materials.



● 以「众生度众生」? ●

我觉得:一个人凡是要做一件事情,总要有一个开始。学佛的过程,也应该是一样。

找持念「心经」(注:后来改修 净土念佛法门)同时也归依三宝,较 后也吃起长素。另一方面,我尽自己 能力,多看各种佛书、佛经及其他善 书。

归依三宝之后,我发菩提心:先到极乐世界去留学,等学成之后,以自己的愿力再乘愿到娑婆世界度众生。

我在想:自己业障深重,等修成佛道,那可能要经过一段漫长的时间……怎么办?幸好,我在佛书看到这样的一段文字:「……先以众生身行菩萨行度众生!」

我又再想:我是一个普普通通的 众生,学识又浅,外貌不扬,且带杀 气,又怎能「以众生度众生呢?」

找跪在佛菩萨面前,求佛菩萨指示我应该怎样做。



HOW TO CROSS OVER LIVING BEINGS

BEING A LIVING BEING?

There is always a beginning for all endeavours. And this is the same with Buddhist Practice.

I recited the "Heart Sutra". (Later, I changed to the Pure Land Practice by reciting the Buddha's Name). I also took refuge with the Triple Gem and became a full time vegetarian. I also tried my best to read different types of Buddhist Books, Sutras and other books on wholesome teachings and practices.

After taking refuge with the Buddha, I brought forth the Bodhi Resolve, "I will go for further study on Buddha Dharma in the Land of Ultimate Bliss. After I have attained the path, I will return to the Saha World to cross over living beings."

I also reflected thus, "As I am a commoner who is full of deep and heavy karmic hindrances, it will take me a very long time to attain Buddhahood. What am I supposed to do? Luckily, I saw the following verse in a Buddhist book, "First we have to be a living being to practise the Bodhisattva conduct so as to cross over the living beings!"

But, my problem is that I do not know how to "cross over living beings in the form of a living being ", because I am just a common being who is shallow in knowledge and undistinguished in my looks.

So, I knelt before the Buddha and Bodhisattvas to seek their guidance and instructions, as I was lost as to how to proceed.



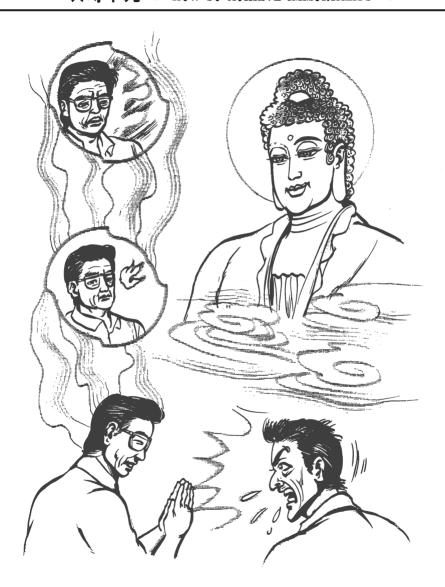
● 修「不发脾气」●

我知道有某一些事情或工作我不能胜任,例如:到外面接洽生意之类;会见顾客之类;推销产品之类等工作。因为我外貌的长相不易给人家产生欢喜心的那种,且带有畏惧性的感觉。

大;不是被人骂就是爱骂人,种了大 发脾气,大动肝火的因。我之有今天 这副长相,是我在过去世所种下来的 果报。

由于过去世犯了发脾气的因,得到今日这副长相,外貌不扬,当然人缘也薄。这是在学佛以后,知道自己的行为,自己的过错。因此,我应该改进自己的行为「不发脾气」作为修行的起步。

我只好跪在佛菩萨面前诚心忏修:从少发脾气到不发脾气。最后,没有脾气!(各位大德:我修自己的行为是要一步一步去做,请不要见笑!)



SUBDUING MY ANGER

I know there are jobs which are unsuitable for me. For example, I can never go out to talk business as I do not like to meet customers. Neither can I be a promoter or salesman. This is because I have a fierce and forbidding appearance.

There is a reason behind such an appearance. I get angry easily. I always scold others and get scolded too. Because of such causes and conditions, my present appearance is the retribution of past conduct.

So, in this life, I look fierce and unpleasant. People do not want to befriend me as they do not feel any affinity towards me. After studying Buddhism only did I realize my faults. So first of all I decided to conquer my anger.

I knelt before the Buddhas and Bodhisattvas, and repented sincerely. I vowed to subdue my anger. I hope that one day I will be able to control my anger and be freed from such evil conduct.

(All you virtuous ones! Please do not laugh at me as I really need to take one step at a time in bettering myself.)





● 我长得丑 ●

找今生长得丑,不是受我父母亲的影响。我并不像我父亲的样子,因为我父亲英俊;也不像我母亲的样子,因为我母亲长得美丽!

找丑,这是我从无量劫以前所造的恶业,恶缘。这是我今生应受的果报。

找丑,这没有关系,最庆幸的,我还是一个体魄健康的人,没有堕落三恶道。

今生我要:归依三宝,断诸恶业,广结善缘!(来日佛道有成,众生无边誓愿度!)





I AM AN UNATTRACTIVE MAN

I was born an unattractive man in this life. I do not take after my father as he was very handsome and neither do I resemble my mother as she was a pretty lady.

 $I \ look \ unattractive \ because \ I \ had \ created$ the evil karma from innumerable kalpas. So I have to undergo retribution in this life.

But it does not matter; because what is more important is that I was born healthy. And I am most fortunate for not falling into the three evil paths.

In this life, I take refuge with the Triple Gem and try to sever all evil deeds. I wish I can widely create good affinity with everyone!

 $(In \, future \, when \, I \, become \, a \, Buddha, \, I \, vow \, to \, cross \, over \, the \, innumerable \, living \, beings \, !)$



● 整理「佛书、善书」●

找今世的人缘不好,这是因为我过去世所种下来的果报。既然人缘不好,又怎样能「以众生度众生?」这是万万不可能的事。所以,我又发心:先「广结善缘」!

我知道自己的相貌不扬,那只好寻找他径。幸好,我是一位室内设计师,曾经出版过书,也编过几本杂志。因此,我对出版佛书方面具大信心。所以,决心以佛的法,加插图片,以中英文解说,与众生结法缘。这样,我就解决了不到外面接洽,抛头露面的机会了。

在未整理出版佛书及善书之前,我跪向佛菩萨发了这样的愿:

(一)**斤**有经由我出版的佛书,皆以「结缘品」见称,一概不准售卖;

(二)所有看过我整理的佛书之后, 今世或来世,当佛缘成熟时,要归依三宝, 听闻佛法,宣扬佛法;

(三)所有看过我整理的佛书,今世或来世,彼此广结法缘,精进共修,往生极 乐;

(四)将一切功德,迴向给法界众生。

以上所记,是在 1990 年的事。



COMPILING THE BUDDHA'S TEACHING AND OTHER WHOLESOME BOOKS

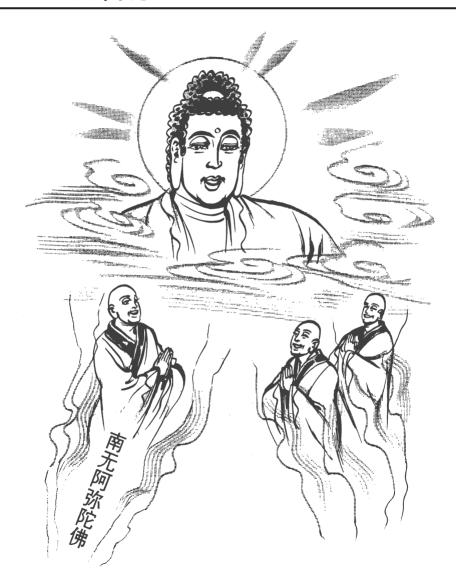
In this lifetime. I do not have good affinity with people because this is the retribution of evil causes which I had planted in my previous life. I am worried as to how I can cross over living beings if they dislike me. It seems an impossible task! So, I brought forth the vow to widely create good affinity with others.

I know my shortcomings; that I do not give people a good impression when they see me. I had to resort to other ways. Luckily, as an interior designer, I have had some experience in publishing a few books and editing some magazines. I was confident I had the ability to publish books. I decided to publish Buddha Dharma with illustrations. The contents will be written in Chinese and English. I hope by doing so, I will be able to create affinity with living beings, without having to directly go out and meet people.

Before compiling the books on Buddha's Teaching and other wholesome teachings, I knelt before The Buddha and Bodhisattvas and brought forth the following vows:

- (a) All the books which are published by me will be circu lated to others free of charge. They are not to be sold.
- (b) All those who have seen the books which are compiled by me will either in the present life or future life be able to listen to the Buddha Dharma and proclaim it to others. They will be able to learn the Buddha Dharma, proclaim it to others and take refuge with the Triple Gem when conditions are ripe.
- (c) All those who have read my books will in the present or future life be able to widely create affinity with the Buddha Dharma, They will come together to practice the Dharma diligently and finally they will arrive at the Land of Ultimate Bliss.
- (d) All the merits and virtues thus accumulated will be transferred to all living beings in the Dharma Realms.

I started publishing the Buddha Dharma in 1990.





● 风风雨雨 ●

找整理的佛书,并非是我的作品,而是我整理佛所说的法。佛陀告诉我们要看破,要放下,因为世事十有八九不如意。如不能看破、放下,那一定是苦上加苦,沉沦苦海。所以我要学习佛的法,希望能渐渐的放下一切,早登彼岸,那才成佛有望啊!

TO SEE THROUGH, TO LET GO

The books which I have compiled are not my teachings. They are the teachings of the Buddhas and sages. The Buddha taught us to see through all phenomena and let go as the world is full of unsatisfactory affairs. If we cannot see through and let go, we will have to suffer continually in the seas of sufferings. So I have decided to learn the Buddha Dharma and hope to let go gradually in order to attain the shore of Nirvana. Only then can I have a chance to become a Buddha!





●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」。

找若心不被境转,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!

 I_{n} the mind of a Bodhisattva, there is no enmity!



●学佛的目的●

我们学佛,基本上有两个目的,就是:

- (一) 转迷开悟;
- (二) 离苦得乐。

「迷」和「悟」是相对的两件事。 「迷」就是不悟;「悟」就是不迷。「悟」就 是清清楚楚,知道什么是对,什么是错;可 以说,是一个圣者,觉者。反过来说「迷」 就是糊糊涂涂,做错了也不知道错;可以 说,是愚笨,是凡夫!

迷则愚昧,不知自性本自清净,所以把妄心当真。也不明白宇宙缘起无常的事相,因此执我,造业,轮回生死,长沦苦海。

觉则不迷,有大智慧,对自性本来的 真如,宇宙缘起的事实,有透彻的理解,知 道缘生性空,缘起无我。

送苦得乐是学佛的重要目的。人生苦多乐少,不外是物质和精神的苦。一个人如不满于现实,永无止境的到处追求物质的满足,必会导致精神之痛苦!如能依法修习,去除种种执着,发菩提心,自利利他,则能达到离苦得乐的目标。

学佛以后,能够认识生命的真相,能够明白宇宙的真理,最后必能出世解脱,得证涅槃之乐。这样,可说达到学佛的目标,任务完成!

THE AIMS OF LEARNING TO BECOME A BUDDHA

There are two reasons why we want to learn from The Buddha. First of all we want to leave confusion behind and become an awakened one. Secondly, we want to end sufferings and attain bliss.

"Confusion" and "Awakening" are two different states that are opposite in nature. The mind of a confused man is not clear but the mind of an awakened man is clear and penetrative. An awakened man can differentiate right from wrong. We call him a sage, an Enlightened one. On the other hand, a confused man is a muddled man. He acts wrongly and does not know that he is committing offences. He is a stupid deluded commoner.

Confusion is the same as being stupid and unclear. A confused man does not know that his innate self-nature is originally pure. Instead he attaches to his false thinking mind and thinks that it is his true-self. As he does not understand the causes and conditions for the arising of the Universe and the impermanent nature of all phenomena, he attaches to his false self and creates karma. Finally he has to undergo retribution in the cycle of birth and death and suffer forever in the seas of sufferings.

An awakened man is endowed with great wisdom. He thoroughly penetrates his self nature which is his innate pure mind. He understands that the causes and conditions for the arising of all phenomena in the Universe are devoid of self-nature. All things which arise, due to corresponding causes and conditions, in the phenomenal world are empty by nature as they are without a self.

The most important point in the practice of the Buddha Dharma is to attain bliss by ending all sufferings. Our life is full of sufferings. Sufferings arise because a man is not satisfied with his material possessions. He is troubled if he cannot obtain what he desires. But if he can turn his back on the materialistic way of life and try to practise in accord with the Dharma, then his attachment to the external world and self will slowly be reduced. He will be able to bring forth the Bodhi mind to benefit himself and others. Such a man will surely obtain eternal bliss.

A student of the Buddha Dharma will finally understand the true appearance of life and penetrate the reality of the Universe. Finally he will be liberated from this mundane world and certify to the bliss of Nirvana. Only then can we say that he has achieved the goal in practising the Dharma; that he has fulfilled his task as a disciple of The Buddha.





免学做人,后学佛●

佛,是由人经过精进努力修行而得道成佛的,所以佛家有说:人人皆有佛性,人人皆可成佛。

在成佛之前,必须先做一个好人。也因为佛是由好人而成佛的。要做一个好人,基本上要做到孝顺父母,和顺兄长……恭敬师长,慈心不杀修十善业,这些最起码的条件。如太虚大师说:「人成即是佛成。」

在唐朝,大文学家斐休也曾说:「整心虑,趣菩提,唯人道为能耳。」 这句话说明了能证得菩提的,乃是人道。

我们学佛,先学释迦牟尼超凡人圣,然后成佛才有希望。



FIRSTLY, LEARN TO BEHAVE LIKE A MAN, THEN, LEARN TO BECOME A BUDDHA

A Buddha refers to a man who has cultivated the path with great diligence and certified to it.

Before becoming a Buddha, we must learn to be a good man. Only good men are qualified to cultivate the path to Buddhahood. Basically, a good man must first be filial to his parents and be able to live with his brothers. He must respect his teachers and elders, be kind to all beings and abstain from killing besides practising the ten wholesome deeds. Just as The Great Master Tai-Xu once said, "A wholesome man is able to attain Buddhahood."

During the Tang Dynasty, the great scholar Fei-Xiu said, "Only people in the human realm have the ability to control their mind and thought and bring forth the resolve to cultivate Bodhi." It means that the certification of Bodhi can only take place in the Human Realm.

So, we students of the Buddha Dharma must first cultivate to surpass the commoners. Only by attaining sainthood can we have a chance to become a Buddha.



● 学佛要从「信」开始 ●

找们要学佛,就要信佛。「信佛」 一定要有「信心」。

找们要:「信释迦牟尼说的法,信阿弥陀佛发的愿」。

《华严经》云:「信为道元功德母,长养一切诸善根」。故佛法八万四千法门,无不从信而人。人若无信,便如焦芽败种,无药可施。

信佛有大智慧,有大福德;天上天下, 无能过者,是三界的导师,四生的 慈父。

信法是佛所说的,是一切贤圣之所修学,使一切众生离苦得乐,超凡人圣。

信僧是佛的弟子,住持佛法,教化众生。

校经中说:念佛定生净土。信念佛定 灭诸罪。信念佛定得佛证。信念佛定得佛护。信念佛临命终时佛自来迎。信念佛不问 众生同信之人皆得往生。信念佛生净土定得 三十二相。信念佛生净土定得住不退地。信 念佛生净土定得自在快乐庄严。信念佛生净 土定得不死之地。信念佛生净土与诸菩萨一 向为伴侣。信生净土更不离佛。信生净土华 台化生。信阿弥陀佛现在说法。信生净土不 堕三涂地狱。

WE MUST BRING FORTH GOOD FAITH BEFORE STUDYING THE BUDDHA DHARMA

We must have good faith in Buddha before we can learn from Him. To have good faith in Buddha means that we really trust Him and practise accordingly.

We must have good faith in the Dharma which was propounded by Shakyamuni Buddha. Besides we must truly believe in Amitabha Buddha's vows.

In the Flower Adornment Sutra, it was stated, "To have good faith is of primary importance as it helps to open the path to cultivation. It is the mother of all merits and virtues. It helps to nurture and bring to maturity all kinds of good roots." So we must bring forth genuine faith before we can practise any of the eighty-four thousand Dharma Doors of the Buddha. A man who does not have faith in the Buddha's teachings resembles burnt sprouts or damaged seeds. Such a man is incurable.

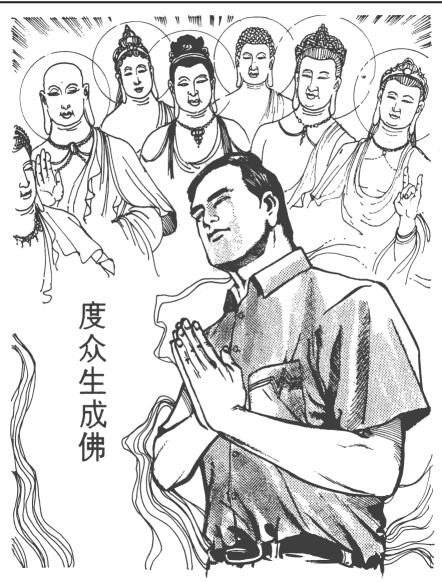
So we must believe that the Buddha was endowed with the greatest wisdom and blessings. In the heavens and on earth, there is not a man who can surpass Him as He is the teacher of the Triple Realm, the kind father of the four kinds of birth.

We believe in the Dharma because it was propounded by the Buddha. All the worthies and sages practise according to His teachings before arriving at sainthood. It relieves all beings from sufferings and guides them to attain the bliss of sainthood.

We believe in the Sangha because they are the disciples of the Buddha. They dwell in the world to uphold the Buddha Dharma. Besides they also teach and transform all living beings.

 ${
m According}$ to the Sutras, we believe that we will gain a rebirth in the Pure Land if we can be mindful of the Buddha. We believe that our offences will be put to extinction if we can be mindful of the Buddha. We believe that we will be certified by the Buddha if we can be mindful of Him. We believe that we will be protected by the Buddha if we are mindful of Him. We believe that we will be received by the Buddha at our death-bed if we are mindful of Him We believe that we will arrive at the Pure Land if we are mindful of the Buddha. We believe that we will be replete with the thirty-two signs of a supreme being when we arrive at the Pure Land if we are mindful of Him. We believe that we will not retreat from our practice when we are born in the Pure Land if we are mindful of the Buddha. We believe that we will always be at ease, blissful and replete with adornments if we are mindful of the Buddha.

We believe that we will be able to befriend the retinue of Bodhisattvas when we are born in the Pure Land if we are mindful of the Buddha. We believe that we will never leave the Buddha once we are born in the Pure Land. We believe that we will be born from transformation on the lotus platform in the Pure Land. We believe that we will not fall into the three evil paths and the hells once we are born in the Pure Land. We also believe that Amitabha Buddha is now proclaiming the Dharma for all living beings.





● 学佛要发大愿●

学佛,虽未成佛,但先发誓愿是非常重要的。《优婆塞成戒经》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!



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.



●「三宝」的起源●

一宝」即佛宝、法宝和僧宝。 释迦牟尼佛出家后,经过六年苦行, 最后在菩提树下证成正等正觉,是为 「佛宝」。

释迦牟尼佛以佛法微妙,众生难解,不如静默。后经大梵天王劝请,释迦牟尼佛才前往鹿野苑为五名苦行侍者说法,三转「四谛法轮」(苦、集、灭、道),是为「法宝」的开始。

这五位侍者是「桥陈如、阿说示、跋提、氐巴和摩诃男。」五人听以后顿然有悟,成了罗汉,是为「僧宝」的开始。

这就是「三宝」的起源。

《福田经》论「三宝」谓:

「**功**成妙智,道登圆觉,佛也;

玄理幽微,正教精诚,法也;

禁戒守真,威仪出俗,僧也。」



THE ORIGINS OF THE TRIPLE GEM

The Triple Gem refers to The Buddha, The Dharma and The Sangha. After leaving the home-life, Shakyamuni Buddha cultivated ascetic practice for six years. Finally He attained the Proper, Equal and Perfect Enlightenment under the Bodhi Tree. This is the Buddha Gem.

The Buddha found that the wonderfully subtle Dharma was too difficult for living beings to comprehend. So He decided to keep silent. Later, The Great Brahman Heavenly King pleaded with Him to speak the Dharma. Only then did He go to Mrgadava in Varanasi to proclaim the Dharma to His five attendants who were then practising the ascetic practice. The turning of the Dharma Wheel began when The Buddha spoke to them of the Four Noble Truths in a series of three discourses. This was the beginning of the Dharma Gem.

The five attendants were Kaundinya, Asvajit, Bhadrika, Baspa and Mahanama. After listening to the teaching, the life mendicants awakened to the path and certified to Arhatship. This was the beginning of the Sangha Gem.

 $T_{
m he}$ above are the origins of the Triple Gem.

In the Sutra on The Fields of Blessings, the Triple Gem is explained as follow:

" $The\ Buddha\ refers\ to\ the\ man\ who\ has\ perfected\ the\ wonderful\ wisdom\ and\ ascended\ the\ path\ of\ Perfect\ Enlightenment.$

The Dharma refers to the Proper and Genuine Teachings of The Buddha which comprise of wonderfully subtle profund principles.

The Sangha refers to the assembly of bhikshus who adorn themselves with precepts and cultivate in accord with the Genuine Path. Their excellent deportment far surpasses that of the commoners."



为什么一定要: 归依三宝?

一个人,如果对佛教生起信仰心,就应该要归依三宝。三宝是:佛宝、法宝、僧宝。归依佛,归依法,归依僧,是以佛、法、僧三宝为师。

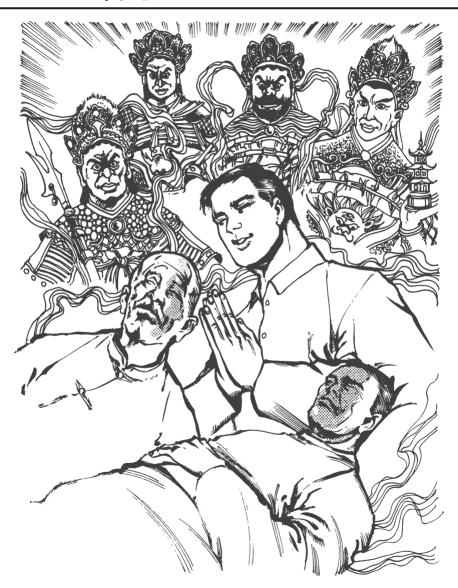
信佛,是因佛有大智慧,有大福德;天上天下,无能过者,是三界的导师,四生的慈父。

信法,因法是佛说的;是法的修习能使一切众生离苦得乐,超凡人圣,是暗室之明灯,是久病之良药。

信僧,因僧是佛的弟子,以修行佛法,宏扬佛法为己责,令正法久传不灭,教化众生。

月依三宝的好处,可以求得现世乐,可以求得后世乐,如能精进依教奉行,更可以得到涅槃的究竟乐。

佛陀曾说过:只要有人归依三宝,便有四王天王派遣三十六位善神随身拥护着。



WHY MUST WE TAKE REFUGE WITH THE TRIPLE GEM?

 $\bf A$ man who believes and has faith in Buddhism must first take refuge with the Triple Gem. The Triple Gem consists of The Gem of Buddha, The Gem of Dharma and The Gem of Sangha. We take refuge with The Buddha, The Dharma and The Sangha as they are our teachers in practice.

We believe in Buddha because He is endowed with great wisdom, blessings and virtues. No one in the Heavens or on earth can surpass Him for He is the Teacher of The Triple Realm, the kind father of four types of birth.

We believe in the Dharma because The Dharma provides guidelines of cultivation for all living beings so that they can leave behind sufferings and attain bliss. Finally the cultivators will surpass the commoners and enter the retinue of Sages. The Dharma resembles the brightly lit lamp in a dark room. It is the best medicine for those who have been sick all this while.

We believe in the Sangha because they are the disciples of The Buddha. They cultivate in accord with the Dharma and propagate it for all living beings. They teach and transform living beings, uphold the Proper Dharma so that it will never become extinct.

The benefits of taking refuge are as follows: The disciple will attain a blissful state of life presently and in future. And if the disciple can cultivate in accord with the teaching diligently, he will attain the Ultimate Bliss of Nirvana.

The Buddha also said, "If a man can take refuge with the Triple Gem, The Four Heavenly Kings will send thirty-six good spirits to protect him wherever he goes."





● 发菩提心 ●

学佛的核心是发菩提心。菩提心是成佛的因。菩提心发起之后,行大悲,并以智慧生出种种方便来拨除众生的苦痛。之后,依「智悲行」圆满「智悲果」,即「菩提果」!也就是无上阿耨多罗三藐三菩提——无上正等正觉,也就是佛。佛是自觉,觉行圆满;也是悲、智圆满。

我们把一切善行回归到「智慧」和「悲心」。菩萨是觉有情,他依智慧及悲心来修习正道,以自利利他为己任。佛是智慧和悲心的果,他圆满成就大悲、大智。悲智交融,成就一切功德智慧。





BRINGING FORTH THE BODHI MIND

 ${
m The~aim~of~learning~the~Buddha~Dharma~is}$ to bring forth the Bodhi resolve, which is the cause of the accomplishment of Buddhahood. After beinging forth the Bodhi Mind, a Bodhisattva will cultivate great compassion to relieve the sufferings of all living beings, with all kinds of expendient skills in means that arise from his wisdom. With the practices of wisdom and compassion as foundation, a Bodhisattva will be able to perfect the Fruition of Wisdom and Compassion or the 'Fruit of Bodhi' which is also known as Annutaraksamvaksambodhi or the Unsurpassed, Proper and Equal Enlightenment. He will become a Buddha. A Buddha is a man who can enlighten oneself and others. He is the Enlightened One who has perfected all cultivation.

All practices of goodness will finally bring us to accomplish a mind that is wise and compassionate. The Bodhisattva is the awakened one who cultivates the proper paths with wisdom and compassion. He takes upon himself the responsibility to benefit oneself and others. Buddhahood is the fruition of wisdom and compassion. The Buddha has fully perfected the great compassion and great wisdom. He has accomplished all merits, virtues and wisdom. He is the embodiment of merits, virtues and compassion.





●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!

儿依三宝,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。一直不断地提升,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!



● 学佛修行先断肉 ●

学佛修行的人要达到成就,那一定要先断肉食,否则,修行易被阻碍。楞严经上说:吃肉的人断大慈悲种,必定依据因果律去轮回生死。所以在因地上,我们必须先断肉食,培养慈悲心,才能修证佛果。

ABSTAIN FROM EATING MEAT IF YOU WISH TO CULTIVATE IN ACCORD WITH THE BUDDHA DHARMA

If a cultivator wishes to have any achievement in his cultivation, he must first abstain from eating meat. If not, his cultivation will easily be hindered by karmic obstructions. In the Shurangawa Sutra, it was stated. "A man who eats meat will have his kindness and compassion severed. He will have to undergo transmigration in the rounds of birth and death in accord with the law of cause and effect."

So, at the causal ground. we must first abstain from eating meat so as to nurture our mind of kindness and compassion. Then we will be able to arrive at the path of Buddhahood.



● 初生的婴儿无罪?●

找时常听到一般人都这样说的一个话题:

「一个初生的婴儿,由于未见世故,本身纯洁可爱,所以是无罪的。」

话虽如此说,其实,我们现在这个身体,是因为在过去世的一念无明,所以依过去世所造的业而得今世受报的。

佛经云「业不深,不生娑婆, 意不净,不生净土。」

这就是说,人虽是三善道之一, 但是,报身依旧是受过去世所造的业 障牵连的。

按照十二因缘的解说,现世受胎是因过去无始劫以来的烦恼,又依过去世的烦恼所作「善」「恶」业之故。因此,婴儿来受报投生于这个娑婆世界,还是有罪的。

现在,既然已经知道真相,我们就要赶紧修行;只有真修行,才能了脱生死!



IS AN INFANT SINLESS?

I often hear people say, "A new born baby is pure, lovely and without offence as he is not defiled by the world."

But in reality, our present body is the retribution of past karma which we have created out of ignorance.

It is stated in the Buddha's Sutras that with deep and heavy karma, we are born into the Saha World.

And with a defiled mind, we will be unable to gain a rebirth in the Pure Land."

It means that even though the human realm is one of the three wholesome paths, the retributive body is still bound by past karmic hindrance.

According to the explanation of the Twelve Conditioned Links Of Causation, a foetus comes into being as a retribution of past karma (both good and evil). The karma are created due to afflictions.

 N_{ow} , we know the truth, we must cultivate diligently so as to be freed from birth and death.



● 婴儿的眼白 ●

少儿眼睛里的眼白,大部份都呈现淡青蓝色。这表示初生的婴儿,心里纯洁,没有仇恨、嫉妒、忧郁、烦恼等所感染的缘故。

在《宝女所问经》第四卷里之一段说:我们时常以慈悲的心眼来待一切众生,眼白就会逐渐呈现绀青色, 这象徵着我们肝脏功能良好的缘故。

几是肝脏有毛病的人,眼睛里的眼白就会转变而呈现黄色的。

THE WHITE OF AN INFANT'S EYES

The white of an infant's eyes is mostly bluish green in colour. It is because the mind of a baby is still undefiled by vengeance, jealousy, melancholy, afflictions and other negative emotions.

In the fourth roll of the Sutra Of The Precious Lady's Questions, there is the following passage: "If we treat all living beings with kindness and compassion, the white of our eyes will gradually become bluish-green in colour. It also shows that the liver is functioning healthily."

If the liver is not healthy, the white of our eyes will become yellowish in colour.



●谈这颗「心」●

「──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! 「告」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!





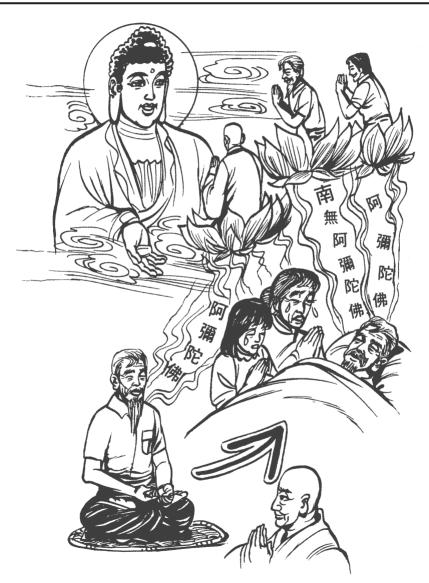
●「白骨观」想 ●

人的一生,只有「去程」,没有「回程」的旅行。在途中,虽有家人,妻子儿女,亲戚朋友为伴……但到了最终,自己还是要单独走完全程!

依「白骨观」里说,我所拥有的一切,如:我高官职位;我的声望名誉;我的娇美妻子;我的孝顺子女;我的高楼洋房;我的渊博学识;我的独特技能;我的千万财富……等等。

文 一切的一切,虽说是「我的」,但是,我死后都不能带去。在生的时候,我赤裸裸来;死的时候,我亦赤裸裸去!我所拥有的一切一切,都不是属于「我的」。

我要修行、念佛、发愿、修心。 拂净我身上的尘埃,还我本来面目, 不来不去,在净土中生活!





CONTEMPLATION OF WHITE BONES

Our lifespan is a one way journey which only goes on and on without any chance to turn back. On this journey, we may lead a life with our family, wife, sons and daughters, relatives and friends who keep us company temporarily. But at the very last moment, we still have to proceed by ourselves, all alone, to complete the journey.

In the Dharma Door on the Contemplation of White Bones, it was thus stated: All that belong to us, such as the possession of high official position, fame and honour, a beautiful wife, filial children, magnificent bungalows, wide knowledge and special talent, wealth and others, will leave us at our death bed. We come into the world empty-handed, and we will leave it empty-handed too. Truly speaking, all these things and company do not belong to us.

So, I vow to practise the path by reciting the Buddha's Name so as to purify my mind. May I lead a life without attachment to the worldly dust. May I return to the original source, and arrive at the Pure Land, with no more coming and going!



● 佛是人,不是神●

佛,不是世界的创造者,因为还未有佛之前,已有了世界。

佛,不是天人,因为他一开始便住在地球上。

佛,不是宇宙主宰者,因为他的生、老、病、死都在人间。

佛,不是神,他有父,有母,为人之子。

佛,他和每个人一样,有过生、 老、病、死。

佛,他和每个人一样,要穿衣、要吃饭、要睡觉。

佛,是人。他经过了精进,努力,而修成了佛。

佛教禅宗六祖惠能大师说:「迷为众生,觉即是佛」。不过,人人皆有佛性,人人皆可成佛!



A BUDDHA IS A MAN NOT A GOD

The Buddha did not create the world, because the world was there before the coming of The Buddha.

The Buddha was not a Heavenly Being because He dwelt on Earth the day He was born.

The Buddha was not the creator of the Universe because He lived through the process of birth, old age, sickness and death in the human realm.

The Buddha was not a spiritual being because He had parents too.

The Buddha was the same like every one of us as He too underwent the process of birth, old age, sickness and death.

The Buddha was the same like everyone of us as He also wore clothes, ate His food and slept.

The Buddha was a man who had cultivated diligently before attaining Buddhahood.

The Sixth Patriarch of the Zen Sect, The Great Master Hui-heng said, "Living beings are the confused ones while The Buddha is the Awakened One." Everyone of us is endowed with the Buddha Nature and is able to become a Buddha.



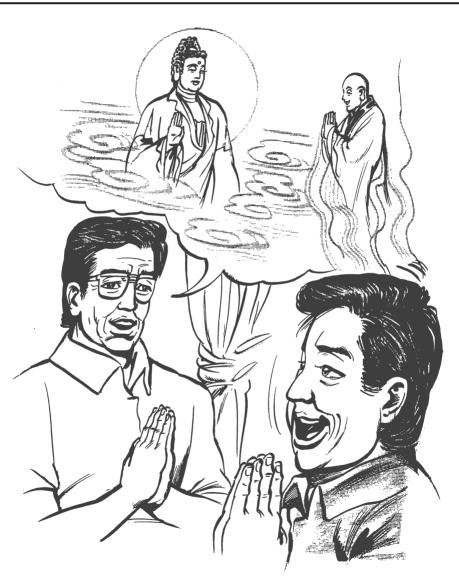


谁说 「佛不度无缘的人」?

「**佛**不度无缘的人」这一句话,就有很多佛教徒往往曲解它的意思;以为佛有分别心,不度与佛无缘的人。

事实上,众生从无量劫以来,业障是非常深重的,未听闻佛法的,比比皆是。也就是说,当众生的佛缘倘未成熟之前,佛正等待着他们一段时日……直到时机成熟为止……。

当众生的佛缘成熟之后,佛一定会度他们!





WHO SAID THAT THE BUDDHA DOES NOT CROSS-OVER LIVING BEINGS WHO HAVE NO AFFINITY WITH HIM?

The statement that "The Buddha does not cross-over living beings who have no affinity with Him" is often misinterpreted by many Buddhists. They think that The Buddha has a discriminating mind and does not care to cross over those who have no affinity with Him.

Actually the karmic hindrance of living beings is very heavy and deep; after committing evil deeds for innumerable kalpas. Thus, there are many people who will have no chance to listen to the Buddha Dharma. Their affinity with The Buddha is not yet ripe, The Buddha has to wait for the right opportunity.

However, when the condition is ripe, The Buddha will surely come to cross them over!



● 一颗清净的心 ●

古代的大学者,把「佛教」称为「心教」。因为佛教就是探讨「心」的问题:调心摄心、治心、安心、净心,最后使心彻悟。所以学佛以后,要具备五种心理:

—、平常心:古人常说:「勿以物喜,勿以己悲」,不要因为外境的变化,而使心境不安。人生不如意的事太多太多,明白这个道理,心自然平常。

一、忏悔心:「人非圣贤,孰能无错,错而能改,善莫大焉」,「亡羊补牢,犹未晚矣!」凡人都会有错,只要抱以忏悔之心,改过前非,此亦为人学佛之要道。

一、欢喜心:「我们生活持以平常心,常怀忏悔心,闻过则喜,对人对事,心存感谢,则己心自然清净。

四、慈悲心:己心清净之后,更要推己及人,。自己得到了法喜,法乐,就要普大众,常发慈悲心。

五、菩提心:一个人若能持平常心,存忏悔心、有欢喜心、发慈悲心,不争不求,日积月累,习惯便成自然,必然能明心见性,有所觉悟,则能发菩提心,上求佛道,下化众生。



BRINGING FORTH A PURE MIND

The ancient scholars called Buddhism the "Teaching of the Mind". This is because the study of the Buddha Dharma is the same as the investigation of our mind. We are taught to penetrate our mind and awaken to our self-nature by subduing it. We also learn to gather it into one-pointedness, to cure and calm it down, and to purify it. Ultimately, the pure mind will be penetrative and have an awakening. So the cultivators of Buddha Dharma must bring forth the five kinds of mind after they have decided to cultivate in accord with the Buddha's Teachings.

BRINGING FORTH A CALM AND ORDINARY MIND

The ancients said, "Do not be happy when things are in accord with your wish. Do not be sad even if you are incomparable to others." It means that we must try to calm down our mind so that it is not affected by the changes in external states. There are too many instances in life when we cannot have things our way. If we understand this point, we will naturally not be troubled by external conditions.

BRINGING FORTH A REPENTANT MIND

"People are not sages and worthies,

They cannot avoid making mistakes.

but it is really good indeed.

If they can repent and reform over their faults."

In another saying, it was stated, "It is never too late to repair the pen of the goats which have gone astray."

Every man is prone to make mistakes. But if he can repent and reform, he will still have the chance to practise the Buddha Dharma.

BRINGING FORTH A JOYOUS MIND

We must lead a life with a calm and peaceful mind and be grateful to others in all situations. We should always be glad if others were to point out our mistakes and bring forth a repentant mind. Soon, we will naturally be endowed with a pure mind.

BRINGING FORTH A KIND AND COMPASSIONATE MIND

When our mind is pure, we must wish to benefit others, we must bring forth a kind and compassionate mind and transfer the benefits to the multitudes pervasively so that they will all attain the joy and bliss in the practice of Dharma.

BRINGING FORTH THE BODHI MIND

A man who can maintain a mind that is calm, peaceful, full of repentance, joy, kindness and compassion for a long time will not wish to fight for or seek self-benefit. His mind will be penetrative and he can awaken to his self-nature. Then, he will be able to bring forth the Bodhi mind to seek the Buddha Path and to transform all living beings.





●「佛教」●

是

●「心教」●

佛教的教义和目的,是针对「人心」加以「研究」和「对治」的最完善的学问。「佛学」就是一部「心学」。三界唯心,万法唯识,一切基本于「心」。

佛教导我们如何去明心、摄心、 调心、治心、定心。

明心:我们生活在这个娑婆世界,为外物所迷,为一切假合所迷。



因此,要使我们的心清彻,必须要了 解心的实相。

摄心:由迷的缘因,人起了诸多的贪爱、欲念、烦恼,透过明心的过程,以求收摄自心,远离那不正常的心里状态。

凋心:在收摄那颗动乱的心之后,必须要加以调适。在佛学的范畴之中,它提供了诸多的善法,来调和人心之不安。

治心:佛教因各人的根器不同, 提供了各种修心、修行的方法,来对 治人心,一个精进的修行者,必能转 迷为悟心境廓然清彻。

定心:经过明心、摄心、调心、 治心之后,身心自然安康,心性必得 安定,了然于生命的实相,知所当 行。

只要我们所用「心」本乎佛法; 「用心」学佛,烦恼自消,身心必然自 在。



BUDDHISM IS THE TEACHING OF THE MIND

The teaching of the Buddha Dharma is a complete study directed at the investigation of a man's mind so as to subdue it. The Triple Realm comes into being because of the mind while the myriad Dharmas are revealed because of our consciousness. Everything has its origin in the mind.

The Buddha taught us how to understand the mind, to gather in the mind, to subdue it, treat it and concentrate on it.

TO UNDERSTAND THE MIND

We live in this Saha World and are confused by the false combination of exterior things and circumstances. If we wish to purify our mind, we must first understand its actual appearance.

TO GATHER IN THE MIND

Because of confusion, people give rise to greed love, desires and afflictions. If we can understand the working of our mind, we can seek to gather it in and leave those abnormal states of mind behind.

TO SUBDUE THE MIND

After we have gathered in the mind from the states of confusion, we must try to subdue it. There are many good methods in the teaching of Dharma which help to calm down our mind.

TO TREAT THE MIND

Every man is born with a different root nature, so there are different practices which help to nurture the mind and correct the actions. A diligent cultivator will surely turn away from confusion and awaken to the path. His mind will surely be clear and penetrative too.

TO CONCENTRATE ON THE MIND

A man will naturally be calm and healthy after he has gone through the process of understanding his mind, gathering it, subduing it and treating it. With a concentrated mind he will understand the actual appearance of life and know how to conduct himself properly.

If we care to put in true effort to study the Buddha Dharma and cultivate in accord with the Dharma whole-heartedly, all the afflictions will gradually be eradicated. Our body and mind will naturally be at ease.



● 谈:「四无量心」●

「**众**生度尽,方证菩提。地狱未空,誓不成佛」。这是地藏王菩萨发的大愿。

菩萨以「四无量心」来对待无量 无边的众生,功德难量。菩萨心亦既是 无量无边的慈悲喜舍之心。

終 无量心:给予一切众生以乐,本乎仁爱之心;心存善良,不生恼怒之心。能如此,人常在愉快之中。这就是慈无量心。

悲无量心:发心要拨除众生之苦,亦抱着同情、悲悯之心,以不退转的悲念,尽力帮助别人。这就是悲无量心。

喜无量心:见人为善,菩萨就喜欢赞叹;见人离苦得乐,就为他欣喜。时时刻刻为人庆幸,援助别人; 这就是喜无量心。

全无量心:舍之而不执着。对怨亲者均以平等仁慈对待。处于逆境,遇不如意的事,内心中永保平静,不起怨恨。对一切顺境,持以平衡,不为之所动摇。这就是舍无量心。

「**四** 无量心」是修菩萨行所必具备的首要条件。



TALKING ABOUT 'FOUR LIMITLESS MIND'

" I will only certify to Bodhi, After crossing over all living beings: I will not become a Buddha, If the hells are not empty."

These are the great vows which were made by the Earth Store Bodhisattva.

A Bodhisattva practises the four limitless minds to benefit innumerable living beings. His merits and virtues are immeasurable. A Bodhisattva's mind is forever abound with limitless kindness, compassion, joy and renunciation.

THE LIMITLESS MIND OF KINDNESS

A Bodhisattva is the humane one who bestows loving kindness on all living beings. He is kind-hearted and will never get angry with others. Because of his unsparing kindness, he is always happy. This is the limitless mind of kindness.

THE LIMITLESS MIND OF COMPASSION

A Bodhisattva brings forth the resolve to relieve living beings of sufferings. He is abound with pity and compassion and will always try his best to help living beings without retreating from his mind of great compassion. This is the limitless mind of compassion.

THE LIMTLESS MIND OF JOY

A Bodhisattva will be most joyful when he sees others practise good deeds. He will praise them. When he sees that living beings are blissful, that they have left the state of woe, he will rejoice over their happiness. He only thinks of how to help others. This is the limitless mind of joy.





● 发五种心决定往生●

有 厌离心:知道娑婆,八苦交煎,怨家会聚的缘故。

有 欣慕心:知道极乐净土,万德 庄严,寿命无量的缘故。

有报恩心:知道父母师长恩大, 只有佛可以报答的缘故。

有恐惧心:知道若不往生,将来必堕落三恶道的缘故。

有 慈悯心:知道众生受的若,要 发大心救度的缘故。



THE BRINGING FORTH OF FIVE KINDS OF MIND THAT ENABLE ONE TO GAIN A REBIRTH IN THE PURE LAND

TO BE LOATHSOME OF THE WORLD AND WISH TO LEAVE IT

These people know that Saha World is a world which is full of sufferings, A man cannot escape the eight sufferings as this is where enemies and foes will come together to take revenge on each other.

TO ADMIRE AND YEARN FOR THE BLISS IN THE PURE LAND

These people know that the Pure Land of Ultimate Bliss is a land of abundant virtues and adornment. One will attain immeasurable lifespan in that land.

TO WISH TO REPAY THE KINDNESS OF OUR PARENTS, TEACHERS AND MASTERS

These people know of the great kindness which was showered on them by their parents, teachers and masters. Only by reciting the name of the Buddha will they be able to repay their kindness.

TO BE AFRAID OF THE EVIL PATHS

These people know that they will surely fall into the three evil paths if they are unable to gain a rebirth.

TO BRING FORTH A MIND OF KINDNESS AND COMPASSION TOWARDS ALL LIVING BEINGS

They know of the sufferings of all living beings and hence they bring forth a great mind of kindness and compassion to save and cross them over.

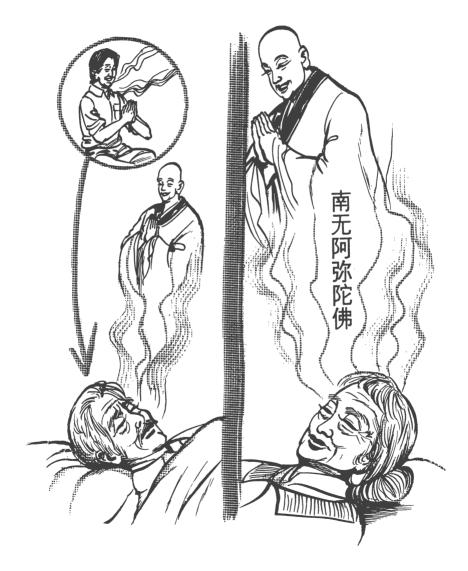


●四种往生●

四种往生是: (一)正念往生。(二) 狂乱往生。(三)无记往生。(四)意念往生。

- (**——**)正念往生是人临命终时,心不 颠倒而得往生。
- (——) 狂乱往生是人在生时作恶多端, 临终时见到地狱之猛火一时俱来苦逼, 于狂乱中, 忽然遇到善知识教他作一声或十声之念佛, 即得往生。
- (二)无记往生是人于平日发心皈命于佛,到临终时,虽然心神衰弱而成为无记(非善非恶),不能念佛,但是乘着他以前念佛的功德而得往生。
- (**四**) 意念往生是人临命终时,虽然不能出声念佛, 但意中念阿弥陀佛, 一样可以往生。

现在是末法时期。末法时期是念佛功德。念一句佛号,能消除八十亿劫生死重罪,礼佛一拜,罪灭河沙。念佛往生是仗阿弥陀佛愿力、功德不可思议!



THE FOUR KINDS OF REBIRTH

The four kinds of rebirth are as follows:

- (1) To attain a rebirth with proper mindfulness.
- (2) To attain a rebirth amidst confusion.
- (3) To attain a rebirth in a state of non-remembrance.
- (4) To attain a rebirth by thinking of Amitabha Buddha.

A man who attains a rebirth with proper mindfulness is not confused at his deathbed.

A man who attains a rebirth in a confused state of mind witnesses the fire of the Hells at his deathbed. The fire burns fiercely around him and he experiences acute suffering. If he should suddenly encounter a good knowing adviser who teaches him to recite Amitabha Buddha's Name for once or ten times; immediately he will attain a rebirth in the Western Pure Land.

A man who attains a rebirth in a state of non-remembrance had already brought forth the vow to take refuge with Amitabha Buddha when he was alive. At his death-bed, even though he is weak and cannot remember Amitabha Buddha's Name properly, he will gain a rebirth by relying on the merits and virtues of his past recitations of Amitabha Buddha's Name.

A man who attains a rebirth by thinking of Amitabha Buddha is one who is unable to recite Amitabha Buddha's Name aloud at his death-bed; but nonetheless he is thinking of Amitabha Buddha in his mind ground. He will therefore attain a rebirth in the Western Pure Land.

In the present Dharma-Ending Age, a cultivator of the Way is encouraged to cultivate the merits and virtues of Amitabha Buddha Recitation. By reciting Amitabha Buddha's Name for once can eradicate eighty hundred million kalpas of heavy sin. By making obeisance to Amitabha Buddha for once helps to extinct sinful retribution as many as the sands in the Ganges river. To seek rebirth by reciting Amitabha Buddha's name is to rely on the strength of the vows of Amitabha Buddha. The merits and virtues are inconceivable.



●四圣谛●

四圣谛又名四真谛,或四谛法,即:苦谛、集谛、灭谛、道谛。

若 谛是说明人生多苦的真理。人生有三苦、八苦,无量诸苦,苦是现实宇宙人生的真相。

集 谛是说明人生的痛苦是怎样来的真理。人生的痛苦是由于凡夫自身的愚痴无明,和贪欲嗔恚等烦恼的掀动,而去造作种种的不善业,结果才会招集种种的痛苦。

火 谛是说明涅盘的境界,这才是多苦的人生最理想最究竟的归宿的真理; 因 涅盘是常住、安乐、寂静的境界。

道 谛是说明人要修道才能证得涅盘的真理。道有多种,主要是指修习八正道。

上 四圣谛括尽了世出世间的两重因果: 集是因, 苦是果; 是迷界的因果。 道是因, 灭是果; 是悟界的因果。



THE FOUR NOBLE TRUTHS

The Four Noble Truths, are also known as the Four Genuine Truths or the Four Truthful Dharmas. They are the Truth of Suffering, the Truth of the Cause (of Suffering), the Truth of the Extinction (of Suffering) and The Truth of the Path (to the Cessation of Suffering).

The Truth of Suffering teaches us about the the sufferings in life. They are the "Three Sufferings", the "Eight Sufferings" and the "Immeasurable Sufferings". Simply put, human life is filled with spiritual, physical, economic and other forms of suffering!

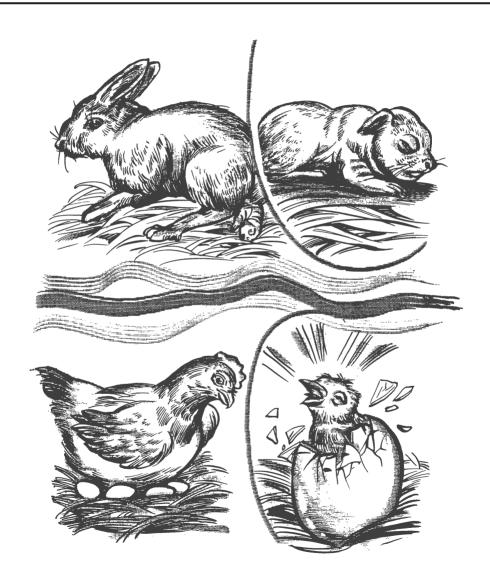
The Truth of Cause teaches us what causes these human sufferings. The sufferings in life arise when a deluded and ignorant man is easily afflicted by his craving, greed, hatred and other defilements. Hence he will create all kinds of unwholesome karmas and finally he will have to undergo all kinds of suffering.

The Truth of Extinction teaches us about the state of Nirvana. This is the most ideal and ultimate place of refuge for a man who seeks to extinguish all his suffering in a human life. Nirvana is a state of dwelling which if attained will make a man permanently blissful, serene and in a state of absolute quietude.

The Truth of the Path explains that by cultivating the Path, a man will be able to certify to Nirvana. There are many Dharma Doors to practise the Path. But they are never apart from the Noble Eightfold Path:

- 1. Right Understanding
- 2. Right Aims or Thoughts
- 3. Right Speech
- 4. Right Actions
- 5. Right Livelihood
- 6. Right Effort
- 7. Right Mindfulness
- 8. Right Concentration

The Four Noble Truths encompass two kinds of cause and effect in the Worldly Realm and the Realm of Enlightenment. In the Worldly Realm craving is the cause and suffering is the effect. In the Realm of Enlightenment, the Path is the cause and Extinction is the effect.



谈:

「生命的四种形态」

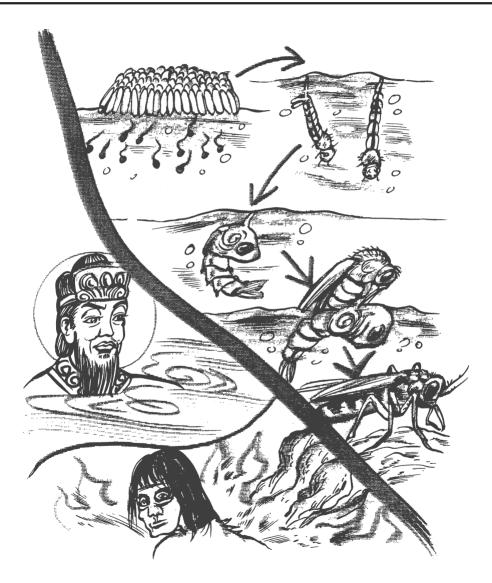
● 即:「胎、卵、湿、化」四生 ●

在六道之中,有胎、卵、湿、化的四类众生。显识论云:生命的形态有四种,即:胎生、卵生、湿生、化生。也叫四生。

胎生是在母胎内成体之后才出生的生命,如:人类、猪、马、牛、羊等。

湿生是依靠湿而受形的生命,如:虫类等。

化生是无所依托,只凭业力而忽然而生的生命,如:诸天和地狱及劫初的人类。人死后的中阴身,又名中有,它亦是化生的。



THE FOUR TYPES OF BIRTH

In the Six Paths, living beings are born from the wombs, eggs, dampness and transformation. These are called the four types of birth. In the Shastra on the Revelation of Consciousness, it was stated, "There are four forms of life. They are the birth from the wombs, eggs, dampness and transformation. They are known as the four kinds of birth."

Living beings who are born from the wombs have to dwell in the womb until their bodies are fully grown before entering the world. They are the human beings, pigs, horses, cows, goats and others.

Living beings who are born from the eggs have to reside in the egg until they are fully grown before coming into the world. They are hens, ducks, birds and others.

Living beings who are born from the dampness receive their forms in damp and wet places. They are the worms and such like.

Living beings born from transformation gain their forms with the strength of their karmic force. They take their forms suddenly without requirement of any specific place or conditions. For example the heavenly and hell beings, the people at the beginning of the kalpas are beings born from transformation. Besides, the intermediate body of a dead man also comes into being from transformation.





● 蛋是四生之一 ●

有人问:「鸡蛋鸭蛋可以吃吗?」

显识经云:「一切卵不可食」。因为,生命的形态有四种:胎生、卵生、湿生、化生。而蛋是属于卵生的有情生命,只要有蛋这个形体在,便有一个具体而微的生命存在。所谓:「有情之心识,灵妙不可思议」。因此,吃了一个蛋,就等于杀了一个众生的生命!

生然有人强词夺理说,在山芭养的鸡蛋鸭蛋可以吃,因为没有受精孵化。再说,蛋是鸡身所生,是不乾净的腥物,亦不可吃。除外道教吃蛋之外,佛教徒是不吃蛋的。





'EGGS' IS ONE OF THE FOUR KINDS OF LIFE FORM

Someone asked, "Can we eat the eggs of chickens and ducks?"

In the Revelation of Consciousness Sutra, it was stated, "Do not eat (all kinds of) eggs." This is because there are four kinds of life form. They are the births from the wombs, eggs, moisture and transformation. In the eggs there dwell the ovipara (oviparous animals). As long as it is in the form of an egg, there exists a life form. As the saying goes, "The mind consciousness of sentient beings is especially wonderful and inconceivable." So by eating an egg, it is equivalent to killing a living being!

There are people who reason fallaciously that the eggs of wild chickens and ducks can be eaten as they are not fertilized. But let us consider this point: These eggs are unclean, have a fishy smell because they are have to be laid out. Buddhists should avoid eating eggs unlike the deviant paths followers.

IAMA'WORM'

 Γ he 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!

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。

我们经过粪客,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!

样 迎牟尼佛,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。

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.

 $F_{\text{rom here, we can see that life is indeed}}$ 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!

 I_{n} 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!

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 × 16 = 960次呼吸。一天 24 小时就是 24 × 960 = 23040次呼吸。一年 365 天就是 365 × 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,就一命鸣呼了。

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……。



●谈:拜佛烧香●

「业不重不生娑婆」,由于业障深重的缘故,我们只能从绘画中去徒仰慕阿弥陀佛的画像而已;不能亲自看到阿弥陀佛。同时,也知道阿弥陀佛现在在极乐世界说法;然而,我们只能念阿弥陀佛的「佛号」嘉名,无法亲自听阿弥陀佛说法!所以,无数大愿,要当阿弥陀佛的助手,先到极乐世界净土修行。

可惜,外道教徒误解,以为佛教徒只是崇拜偶像,对于他们肤浅的认识,我们只好一笑置之。

佛菩萨之德、智、慈悲,便是我们去修习和模范的榜样。所谓「见贤思齐」一样的道理。我们一心虔诚地向佛菩萨顶礼,礼拜佛菩萨是敬仰佛菩萨的精神和圣迹,同时,用以惕励自己而已。

烧香亦是表示致敬的一种,藉着香的芬芳味来,净化我们嗅觉。清心寡欲,是减少诸多无谓的烦恼。



TALKING ABOUT PRAYING TO THE BUDDHA AND LIGHTING INCENSE

We are born in the Saha World because of deep and heavy karmic hindrances. As such we can only admire the picture of Amitabha Buddha and cannot see Him personally. Moreover, we know that He is now proclaiming the Dharma in the Land of Ultimate Bliss. But we cannot listen to His teaching personally; we can only recite His name. That is why we must bring forth the great vows to become His assistants. First of all we must go to His Pure Land for further cultivation.

 $U_{\rm nfortunately,\ many\ deviant\ followers}$ misunderstand our practice. They say that Buddhists are idol worshippers. This is due to their superficial knowledge. We can only laugh them off.

The Buddhas and Bodhisattvas are endowed with virtuous conduct, wisdom, kindness and compassion. They are the perfect models to show us the proper way to conduct ourselves. Just as the saying goes, "When we see the worthies, we wish to learn from them and be like them one day. "So when we are making obeisance sincerely to the Buddhas and Bodisattvas, we are in fact showing our respect to the spiritual and sagely revelations of the Buddhas and Bodhisattvas. Besides, their images remind us to cultivate diligently.

Lighting incense is a form of showing respect. The fragrance of the incense purifies our sense of smell becalms us and reduces our desires. It is a way to cut down unnecessary afflictions.



谈:

「生、老、病、死」

「**生**、老、病、死」简称「生死」。

入生的「生、老、病、死」是一种盛衰交替变化的规律。佛教认为:生是死的开始,死是生的开始。生生死死,死死生生,所谓:「生死流转」,也就是「轮回」。生死轮回无穷无量,犹如茫茫的苦海,谓之「生死海」。

一般可以用「四谛」、「十二因缘」来观察众生的「生、老、病、死」。按照「四谛」之说,「生、老、病、死」属于其中的「苦谛」,也就是「八苦」中的前四种苦。生是众苦所依,有了生身,才引出生、老、病、死等身心烦恼。

「生、老、病、死」属于无常、逼迫, 系由过去和现在的烦恼业力所感招而集起的 「苦果」。这就是「集谛」,指出「集」是 「苦」的原因。

大乘认为,如果广修布施、持戒、忍辱、精进、禅定和智慧这「六度」,一切众生包括自己,都能够彻底脱离「生、老、病、死」的痛苦!



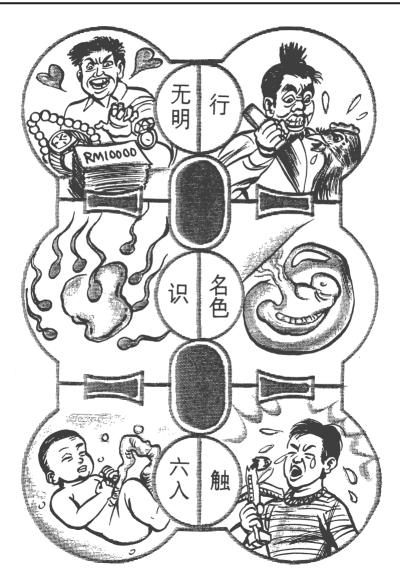
TALKING ABOUT 'BIRTH, OLD AGE, SICKNESS AND DEATH'

The process of 'birth, old age, sickness and death ' is generally known as ' birth and death '

The process of 'birth, old age, sickness and death 'among living beings is a systematic revelation of the interchanging relation between flourishing and declining. According to the Buddha's Teaching, 'birth' marks the beginning of death and vice versa. A man is born, then he will pass away. After dying, he will again be born. This is known as the 'Interchanging Flow of Birth and Death' or the 'Transmigration'. The process of birth and death is limitless, and it resembles the great seas of suffering. So it is also known as the 'Seas of Birth and Death'.

By contemplating the 'Four Noble Truths' and the 'Twelve Conditioned Links of Causation', we can see the connection of birth, old age, sickness and death. The 'Truth of Suffering' (one of the 'Four Noble Truths') consists of birth, old age, sickness and death. They are the first four sufferings in the 'Eight Sufferings'. All sufferings arise because of "birth". When there is a body, other sufferings such as birth, old age, sickness and death will follow, and so will other kinds of afflictions which arise from the body and mind.

According to the Teaching of the Great Vehicle, if a man can cultivate giving, upholding the precepts, patience, diligence, concentration and Prajna, the 'Six Crossovers', he will obtain liberation ultimately. He will be able to free himself and other beings from the sufferings of birth, old age, sickness and death!





●谈「十二因缘」法●

在佛教中,十二因缘是指无明、行、识、名色、六人(或六处)触、受、爱、取、有、生、老死。此教义展示了一切众生「生死轮回」的次第,「生死流转」的过程;也就是「三世因果」之状况。

无明:贪、瞋、痴等烦恼是生死 的根本业力。

行:宿世因一念无明,所以造

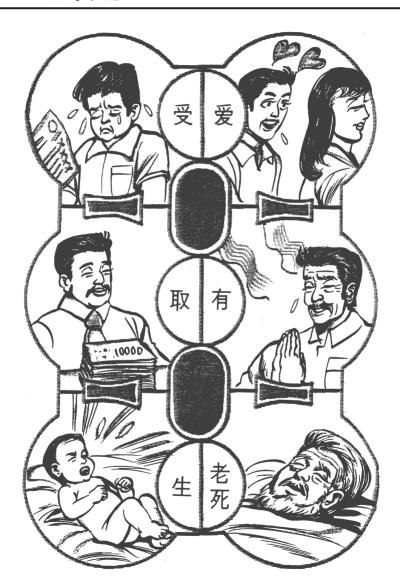
业。

识:指受胎的一念。

名色:指在母胎中的六根未具,

但身心渐在形成之中。

六人:指六根,长成眼、耳、



鼻、舌、身、意之人形, 将出胎之位。

触:出胎之后至三四岁已能直接感觉到饥、饱、冷热之 触觉。

受:由五、六岁至十二、三 岁,能分别苦乐的感受。

爱:指十四五岁至十八九岁, 贪着声色,人开始对境有 了爱欲之情。

取:从十二岁后,贪欲转盛, 指成人后由爱欲而进于求 取。

有:有漏之因,着善恶境界, 由业招感未来果报。

生:指依现在业,而于来世受 生。

老死:未来之身,观老而死。由于过去无明的因,导致知见不正而继缘执着爱取,因而造作了有漏的因,而轮转生死。若能观一切无常,不再爱、染、执、取,那就不再造作有漏的因,而招感未来的苦果。这样才能破除无明的惑业,减除未来的苦果。

以上十二缘起,包括了三世起惑、 造业、受生等因果,周而复始的流转轮 回,直至无穷无尽……。

TALKING ABOUT THE TWELVE CONDITIONED LINKS OF CAUSATION

In the Buddha's Teaching, the "Twelve Conditioned Links of Causation" refer to ignorance, activities, consciousness, names and forms, the six entrances, tactile sensations, feelings, love, seeking, reaping, birth, old age and death. It shows us the stages and process in the cycle of birth and death and reveals the working of cause and effect in the three periods of time."

 $I_{
m gnorance}$: The basic karmic force for birth and death is greed, hatred, delusion and other afflictions.

Activities: The creation of karma arises because of a false ignorant thought from past life.

C onsciousness: It refers to the one thought that enters the womb.

N ames and forms: They refer to the body which grows gradually in mother's womb.

The Six entrances: They refer to the six roots such as eyes, ears, nose, tongue, body and mind of a man who is ready to enter the world.

T actile sensations: when a baby is born and reaches the age of three or four years, it is still not defiled by the six dust but can only feel hunger, pain, cold and heat naturally.

F eelings: When he is about five to thirteen years old, he can differentiate the feelings of happiness and sufferings.

Love: When he is about fourteen to nineteen years old, he is easily attracted to sounds and forms. He begins to attach to the states of love and sensual emotion.

Seeking: After twelve years old, his greedy desire gets heavier and he seeks to possess things out of love and desire.

Reaping: By attaching to the good and evil states, causes with outflows are planted and he will reap the future rewards or retribution corresponding to the karmic force.

 B_{irth} : Based on the present karmic force, he will be born again in future.

Old age and death: In future, the body will again undergo old age and death.

Because of the cause of past ignorance, the deluded man with improper views grasps at love and seeking continually. As he has committed the causes with outflows, he will have to revolve on the wheel of birth and death. But if he can comtemplate everything as impermanent and renounce love and seeking, he will be free from the deluded karma of ignorance. The future retributive sufferings will be eradicated.

The twelve conditioned links of causation consist of the cause and effect of delusion, the creation of karma, the coming into being and others. It is a process whereby a man has to undergo transmigration continually to infinity.





●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。」

大此,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.
- 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.





●十因十果●

── 种的业因和十种的果报,即:

一、淫习因:有铁床钢柱八热地狱的

果报。

二、贪习因: 有寒冰地狱的果报。

三、慢习因:有血河毒海灌吞的果

报。

四、嗔习因: 有宫割斩斫等果报。

五、诈习因: 有扭械鞭杖等的果报。

六、诳习因: 有腾掷飞坠漂沦等的果

报。

七、冤习因: 有投掷击射等的果报。

八、见习因: 有勘问权诈拷讯推鞫等

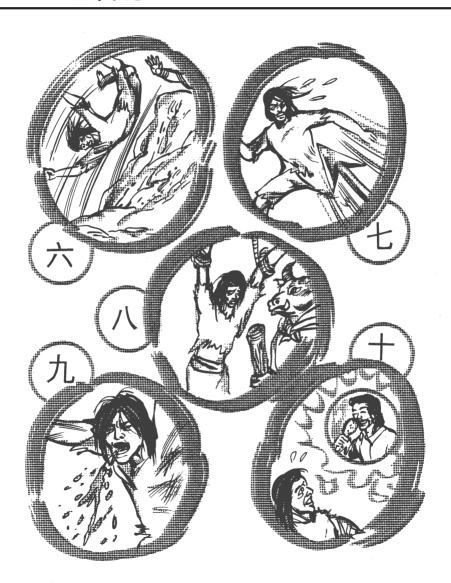
的果报。

九、枉习因: 有拘押按捺迫蹙其体与

沥洒其血等的果报。

十、讼习因:有业镜之火珠披露其宿

业以对验的果报。



THE TEN CAUSES AND THE TEN RETRIBUTIONS

The ten kinds of karmic causes and retributions are as follows:

- The causal habit of sexual desires will bring on the retribution of being scorched by hot iron beds or thrown into a fiery pit.
- (2) The causal habit of greed will bring on the retribution of suffering from biting cold or being awashed in a sea of pestilential vapour.
- (3) The causal habit of arrogance will bring on the retribution of rivers of blood, hot ashes, burning sand, poisonous seas and molten cop per poured on the sinner's tongue.
- (4) The causal habit of anger will bring on the retribution of castration or experiencing hacking, beheading, chopping, wounding, mutilation, bludgeoning and striking.
- (5) The causal habit of deceit will bring on the retribution of being handcuffed, whipped or beaten and others.
- (6) The causal habit of lying will bring on the retribution of drowning, drifting and sinking and similar.
- (7) The causal habit of malice will bring on the retribution of being tossed and hurled about, seized, apprehended, struck and shot.
- (8) The causal habit of views will bring on the retribution of being questioned, cross-examined, investigated, interrogated and similar.
- (9) The causal habit of false accusation will bring on the retribution of being locked up or detained.
- (10) The causal habit of creating dispute will bring on the retribution of secrets being exposed like the revelation of past karmas.





●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!



父母恩德, 如何报答?

一:「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。既然我有不可说这样多的父母,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?」

斤以说,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!





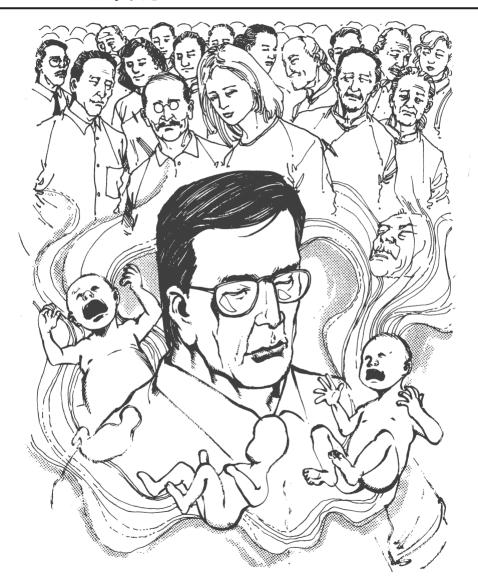


HOW TO REPAY THE VIRTUOUS KINDNESS OF OUR PARENTS?

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 !"





●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!

找每托胎一世,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!



找 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!

找生生世世,受恩最深的,就是父母!就现在来说,假如没有父母,何有我?

找从无始劫以来,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!

找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,也有在畜道中的,也有在饿鬼道中的……无所不在!

找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!

找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!
●孙果森●

(向现在世、过去世、未来世父母叩首)





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!



F rom 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 lifes, 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!"

(Bow Respectfully To The Present, Past And Future Parents)





● 饮酒十过 ●

件经记载: 酒戒为佛律五根本戒之一。 梵纲经菩萨戒本云: 「若自手过酒器与人饮酒者,五百世无手」。 沙弥尼戒经云: 「酒有三十六失,失道,破家……」。

饮酒+过,即:

- (**—**) 颜色恶: 即饮酒的人,颜貌容色,因之变常,无有善相。
- (____) 下劣. 即饮酒的人, 威仪不整, 举动轻薄, 人所贱恶.



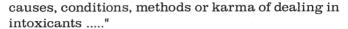
- (二)眼视不明: 即恣饮而狂痴瞻视,昏瞀不辨色境。
- (**四**)现嗔恚相:即饮酒的人,行不善法,不顾亲属贤善,随意忿怒。
- **五**)壤田业资生:即恣饮放逸,破费产业,散失资产。
- (七)益斗讼: 即饮酒发狠,与人争竞,不惜身命,而斗讼益增。
- (**八**)恶名流布: 即饮酒的人,多弃拾善法,而丑名恶声,流布远近。
- (**九**)智慧减少:即饮酒昏迷,愚痴狂妄,而智慧减少。
- (十)命终堕恶道: 即邀朋饮酒, 不修善行, 则恶业日增, 命终堕落于恶道。



THE TEN DISADVANTAGES OF DRINKING

In Buddhism, drinking is prohibited. It is one of the five basic precepts which are mentioned in the Buddha's Vinaya. In the Brahma Net Sutra in the the section on Bodhisattvas Precepts, it was stated.

" A disciple of the Buddha must not himself deal in any type of intoxicant whatsoever, encourage others to do so, or involve himself in the



In the Vinaya of the Four Divisions it is stated that a man incurs ten disadvantages for drinking wine or taking intoxicants:

- (1) His complexion goes bad. His face becomes ruddy, swollen and the veins are destroyed.
- (2) He loses his strength. People who are drunk become unstable and lose their sense of balance.
- (3) He loses his vision and cannnot see straight.
- (4) He appears or gets angry.
- (5) He wastes his money drinking. As he becomes heedless after drinking, he may end up losing more money and even property.
- (6) As he drinks too much alcohol, his body loses its metabolic equilibrium and then he falls sick easily.
- (7) He tends to pick fights. After drinking, he loses his temper and often quarrels with others without a care for his life.
- (8) He becomes notorious for drinking and loses his reputation.
- (9) His wisdom decreases. After drinking, he cannot think clearly.
- (10) A man who enjoys drinking does not cultivate good deeds. His evil karmas in crease daily and finally after his death, he will fall into the three evil paths.





●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,或腰弯背跎,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.





每一个人为了生活,都要谋生赚钱以便维持衣食住行,这是合乎情理的事。每个人对钱财的处理都各有一套的看法。有人视钱财如生命般重要,有人「视钱财如粪土,富贵如浮云」所以挥金无度。这两种人的观点是对立的。

所谓:「佛法不离世间法」钱财多也不是罪恶;只要以自己的劳力、资金、合情、合法、合理去营业赚取,就可以了。

有了钱,不为己私,却以已力为 众生作出贡献,如:供养父母,济助 贫穷,福利社会,供养三宝,多为佛 教事业作出贡献。所谓:赚诸社会, 用诸社会。这种利己利人,不贪图声 望名利,应是每一个佛教徒的模范!





BENEFITTING ONESELF AND OTHERS

Everyone of us have to work to earn money for expenditure on clothing, food, dwelling and transport. So it is quite normal to work for a living. Every man has a different outlook in spending money. Some feel that money is as important as their life, while others treat it like dirt and say that wealth and honour are like passing clouds. So they spend money lavishly. These are two different points of view.

As the saying goes, "Buddha Dharma is not apart from the worldly Dharma." It is not a sin to be rich. As long as the money is earned by using our efforts and funds honestly in a fair and reasonable way, it is alright to earn money.

When we have money, we must not be selfish. We must use it to benefit other living beings. For example we can make offerings to our parents, relieve the poor of suffering, benefit our society and make offerings to the Triple Gem. We must always try to contribute to the development of Buddhism. As the saying goes, "Take from the society and use it to benefit the society. " As a Buddhist, we must take as models people who benefit not only themselves but also others. These are the people who do not seek position, fame and self-benefit.



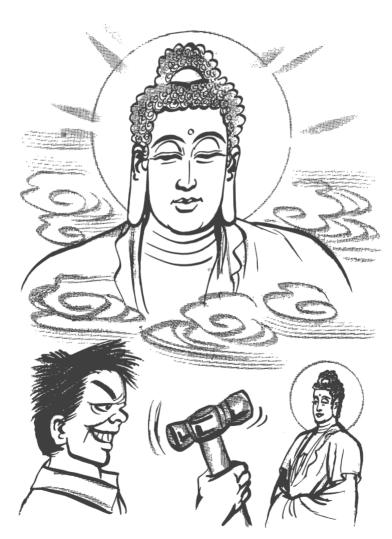
●佛住于三种之念●

佛的过去知见无阻碍;现在知见无阻碍;未来知见无阻碍。这是相对于众生对时间及诸法的了悟和需要的一种解说,以让众生契人佛知见,了悟诸法。

佛以大悲摄化众生,常住于三种 之念:

- (一) 当: 众生信时,佛不生欢喜心;仍然常安住在正智正念之中。 若佛陀起了欢喜心,这就表示佛的心 在变动之中,就不圆满了。
- (—) 当:众生不信佛,佛也不生忧心;依然安住在正智正念之中。 因为佛是随因缘的;他不因众生不信佛而起忧心。
- (三) 当:众生信佛、也谤佛时,佛不会生起欢喜心或忧心,依然安住在正智正念之中。

佛的一切心绪原本就安住在戒、定、慧当中,不会因为外在的任何变动及现象而产生种种情绪。



THE BUDDHA DWELLS IN THREE TYPES OF MINDFULNESS

The Buddha is unobstructed in His understanding and view about the past, present and future. However He had to tactfully and expediently explain the Dharmas over the different periods of His discourses to suit the understanding and needs of living beings, so that they would gradually have the same view and understanding as the Buddha to penetrate all dharmas.

The Buddha who is endowed with great compassion vowed to gather in all living beings by constantly dwelling in three types of mindfulness:

- (a) When living beings believe in the Buddha, He does not give rise to happiness. He still dwells in Proper Mindfulness wisely. If the Buddha were to give rise to happiness, it would mean that His mind was still moving and that would be imperfect.
- (b) When living beings do not believe in the Buddha, He does not feel sad either. He will still dwell in Proper Mindfulness wisely. This is because the Buddha will act in accord with causes and conditions. He is not troubled even if living beings do not have faith in Him.
- (c) When living beings believe in Him and yet they slander Him, the Buddha will neither be happy nor worried. He still dwells in Proper Mindfulness wisely.

The Buddha's mind will always dwell in precepts, concentration and wisdom. He will never become emotional on encountering any change in external appearance or phenomena.





●谈:「南无」●

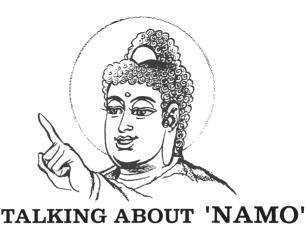
有些朋友问我:为什么有人念「南无阿弥陀佛」,却有人只念「阿弥陀佛」,在佛号前面没有加上「南无」两个字?

「**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!





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!



●谈:「人的六根」●

释迦牟尼佛将人涅槃之前,曾咐嘱他的弟子,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(即识无常); 青黄俄改换(耳识无常); 身别香随到(鼻识无常); 身别香随到(青识无常); 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享受;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 comtemplate 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,

" I_n 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!

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?

你有几个父亲?

你有几个父亲?

任何人听到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。一百二十八人;二百五十八人;二百五十二人。有祖先一千零二十四人。三十代九百年,有祖先十万万零四千一百七十四万一千八百二十三代。前后应有祖先三十万万三千三百九十二人。

文许许多多的祖先,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?

• AFFINITY •

 $M_{\rm y}$ 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.

 $I_{\rm n}$ 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"

 $I_{\rm t}$ 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」。

文世界人来人往群中,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!」

价语说:「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!

出 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」。





● 三种人必定往生 ●

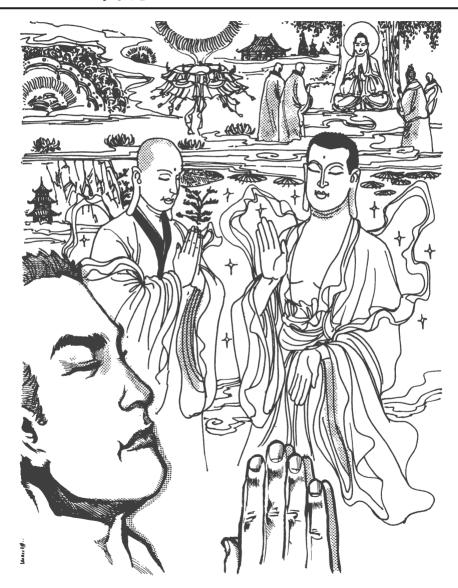
《十六观经》云:修学观法的有 三种人,必定得往生:

(一) 孝养父母,慈心不 杀,修十善业;

(——) 受持三归, 具足众 戒, 不犯威仪;

(二)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!



●八难●

リ角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)盲聋喑哑。(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。

走了「盲聋喑哑」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「佛涅盘后」, 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.



●八识●

「**心**」是指无形的精神作用,也就是佛教所说的八个识:眼识、耳识、鼻识、舌识、身识、意识、末那识、阿赖耶识。这样,就给「心」分了八个名字。

把一心分八识,实际上,八识的主体只有一个。由一心功用的划分,如: 眼之能见色,耳之能闻声,鼻之能辨臭,舌之能别味,身之能知冷热。

第八阿赖耶识,是一切业种业因的收藏仓库。而制造作业是前五识,搬进搬出是第六意识,这个仓库的总管是第七末那识。第八意识的功能是在储藏,有藏有出:藏进去的是行为影响心理而印在心田,称为业因种子。搬出去的是心理促成行为而感受行为,称为业果。

就这样的进而出,出而进,在一期生命是如此,转到二期三期乃至无数期生命中去也是如此。既使在前一念到後一念的业因与业果的转变,也就不同。因此说,我们这颗「心」假如一不小心去行事,心一动妄念,那是非常危险的。所谓:「起心动念都是业」。它造善造恶,使我们生生世世轮回不息。但是「成佛」也是这颗「心」呀!



THE EIGHT CONSCIOUSNESSES

The "mind" refers to the spiritual function of a man. It is without a form. In the Buddha's Teaching, it refers to the eight consciousnesses which are the eye consciousness, the ear consciousness, the nose consciousness, the tongue consciousness, the body consciousness, the mind consciousness, the mana consciousness and the araya consciousness. These are the eight component names of the "mind".

In actuality the eight consiousnesses are the one "mind". The "mind" has the following functions. For example, the eyes see the forms, the ears hear the sound, the nose differentiates smell, the tongue

differentiates tastes and the body differentiates cold and heat.

The first five consciousnesses create all kinds of karmas. The function of the sixth mind consciousness is to enter or extract infomation concerning our actions. The manager of the store is the seventh mana consciousness. The function of the eighth araya consciousness is to store up the karmic seeds. From the store, information on our karmic actions are being accessed. In other words, the araya consciousness records impressions of our actions in our "mind". It also transmits these impressions which will then influence and result in our taking all kinds of future actions.

As such, in one's lifetime the information on our actions is recorded and when the occasion arises transmitted. The araya consciousness is the only consciousness that transmigrates and is the first to arrive at conception and the last to leave at death. The impressions of our actions will pass on to the 2nd, 3rd until innumerable lifetimes. The storing and the recompense of the cause and fruition of our actions from the very first thought to the next and so forth are never the same. So if we are not careful and do not take heed of our "mind", the arising of one false thought will bring much suffering to us.

It is an extremely precarious situation. Just as the saying goes, the arising of a thought is the creation of karma. Sometimes we create good karmas and sometimes we create bad karmas. This is the wheel of transmigration which will lead us to be reborn again and again without respite. But it is also the "mind" that can accomplish Buddhahood.





●受持「八戒」●

「**八**戒」亦名「八戒斋」、「八关斋」等。

「**八**戒」是在家信徒一昼夜间受持的戒法。

「**八**戒」如《敦煌曲子词, 定格联章》云:「十斋八戒有功 劳,六道三途无系绊。」「八戒」



内容见《十善戒经》:「八戒斋者,是过去现在诸佛如来为在家人制出家法。一者不杀;二者不盗;三者不淫;四者不妄语;五者不饮酒;六者不睡高广大床;七者不往观歌舞妓乐,不戴香花璎洛,八者不过中食。

据_{称,受持「八戒}」有种种 **善益。「若有人以四大宝藏满中七** 宝,持布施人,所得功德,不如 有人一日一夜受持八戒。除五逆 罪,馀一切罪皆悉消灭。是则得 无量果报,至无上乐。弥勒出 时,百年受斋,不如今日五浊世 时一日一夜。 | (《优婆塞戒 经》)「慈心正意,斋戒清净。如 是一昼夜,胜于阿弥陀佛刹中为 善百岁。| (《大阿弥陀经・八端 **检束分》)又据《十善戒经》** 称:「受持『八戒』,具有不生恶 道,恒生诸天人中,值佛出世, 出家证道等八种善益。



RECEIVING AND UPHOLDING THE EIGHT PRECEPTS

The 'Eight precepts' is also known as 'the Eight Precepts and the fast after mid-day. 'Or it is also known as 'the Eight Closures of Evil Paths and the fast after mid-day'.

According to the fixed couplets in the song verses of Dun Huang, "The merits of the ten-days vegetarian diet and eight precepts are truly great, those who observe the precepts will not be bound to the six paths especially the three evil paths."

 I_{n} the Ten Wholesome Precepts Sutra, 'the content of 'Eight Precepts' is as follow:

 $T_{
m he}$ eight precepts and the abstaining of food after noonday is set by the past and present Buddhas to

enable the lay-disciples to cultivate the left-home Dharma. They are as follows:

- (i) Abstain from killing;
- (ii) Abstain from stealing;
- (iii) Abstain from sexual misconduct;
- (iv)Abstain from false speech;
- (v)Abstain from intoxicants such as wine and drugs;
- (vi)Do not sleep on high comfortable bed;
- (vii)Do not go to see and listen to musical performance and do not wear fragrant flowers and jewellery; (viii)Do not partake food after mid-day.

According to the Sutra, the cultivators of 'Eight Precepts' will receive all kinds of benefits.

" If a man could donate all the seven jewels in the four Great Treasure Stores, the merits and virtues would not be greater than a man who could receive and uphold the Eight Precepts for a day and a night. All his sins would be eradicated except the sins for committing the five rebellious acts. The cultivators would receive innumerable rewards and arrive at the state of supreme bliss. When Maitreya Buddha comes into the world, a cultivator who upholds the Eight Precepts for a hundred years will still be incomparable to the present cultivator who just practises for a full day and night in the world of five turbidities. " (An excerpt from the Upasaka Precepts Sutra.)

"If a man could uphold the Eight Precepts purely for a full day and night with kindness and proper thoughts, the merits and virtues thus accrued would be greater than practising goodness for a hundred years in Amitabha Buddha's Pure Land. " (An excerpt from the Great Amitabha Sutra - in the chapter on Eight Proper Guidance Principles In Conducting Oneself.)



● 十八层地狱 ●

人间有牢狱,阴间有地狱。在十八泥犁经中,列有十八层地狱,即(一)光就居地狱。(二)居虚倅略地狱。(三)桑居都地狱。(四)楼地狱。(五)房卒地狱。(六)草乌卑次地狱。(七)都卢难旦地狱。(十)泥卢都地狱。(十一)乌商地狱。(十二)乌满地狱。(十二)乌两地狱。(十二)乌两地狱。(十二)东西地狱。(十八)陈莫地狱。(十八)陈莫地狱。(十八)陈莫地狱。

这些都是梵音,都是一些刀兵杀伤, 大火大热,大寒大冻,大坑火谷等的种种 罪刑。

→ 八地狱是以受罪时间的长短,与罪刑等级轻重而排列,若堕最短时间的第一「光就居地狱」的寿命,以人间三千七百五十岁为一日,三十日为一月,十二月为一年,经一万岁,也就是人间一百三十五亿年,才命终出狱。逐次向后,每一地狱各各比前一地狱,增苦二十倍,增寿一倍。到了第十八地狱时,简直苦得无法形容,并也无法计算出狱的日期了。



THE EIGHTEEN LAYERS OF HELLS

There are prisons in the Human Realm and there are Hells in the Nether World. In the Sutra of Eighteen Ni Lin, there is a list of the eighteen Hells. They are as follows:

1. Guang Jiu Ju Hell	10. Ni Lu Du Hell
2. Jucxu Zulue Hell	11. Wu Lue Hell
3. Sang Ju Du Hell	12. Wu Man Hell
4. Lou Hell	13. Wu Jie Hell
5. Fang Zu Hell	14. Wu Hu Hell
6. Cao Wu Pi Ci Hell	15. Xu Jian Ju Hell
7. Du Lu Nan Dan Hell	16. Mo Du Qian Zhi Hu Hell
8. Bu Lu Ban Hu Hell	17. Ou Tong Tu Hell
9. Wu Jing Du Hell	18. Chen Mo Hell

Their original names are in Sanskrit. In these Hells, the offenders experience all kinds of acute torture. They are killed or injured by Hell soldiers with knives and other torture instruments. They experience great heat and are burnt alive in the Hell of Heat. Some have to endure the chill in the cold Hell. Some are thrown into the great pit, the burning valley and others to undergo all kinds of punishment.

The eighteen Hells are listed in accordance with the length of punishment, the grade and gravity of one's evil deeds. A man who falls into the Guang Jiu Ju Hell will have the shortest lifespan in Hell comparatively. A day there is equivalent to three thousand seven hundred and fifty years in the Human Realm. An offender will live for ten thousand years in that Hell or one hundred and thirty five hundred million equivalent years in the Human Realm before he can leave that Hell. Going down, the suffering in each Hell will be increased by twenty times and the lifespan will be doubled when compared to the preceding Hell. On reaching the eighteenth Hell the acute suffering is indescribable and it is impossible to calculate the day of leaving that Hell.

A man's life is very short. Knowing the acute suffering in these Hells, how can we be heedless by wasting our time without genuine cultivation?





●吃肉●念咒●

有人问:「我不是一个吃长素的佛教徒。我家里又不是一个素食家庭。」

我明知道吃肉对身体有害;然而,素食对我诸多不便,况且我工作的地方又没有素食店。

每当我吃肉的时候,我就感觉很不自在。不过,我将尽量减少肉食。」

有人答:「你心地善良,富有慈悲心,有意要持素食却势所不能。既然这样,当你吃肉时,宜先念神咒三遍:

「多至他,阿捺摩阿捺摩, 阿视婆多,阿视婆多,那全

那舍,

陀诃陀诃,婆弗婆弗, 柯栗多耳,娑诃。|





EATING MEAT AND RECITING THE MANTRA

Problem: "I am a Buddhist but not a full time vegetarian. The rest of my family are not vegetarian. I know it is not good to eat meat but I have no choice as there are no vegetarian shops around my work place. Whenever I eat meat, I feel uneasy. Anyway, I will try to eat less meat."

Solution: "You are a kind and compassionate man. As it is inconvenient for you to become a vegetarian, you can recite the following mantra three times before eating,

" Duo-Zhi-Ta, A-Na-Mo, A-Na-Mo, A-Shi-Po-Duo, A-Shi-Po-Duo, Na-She-Na-She, Tuo-He-Tuo-He, Po-Fu-Po-Fu, Ke-Li-Duo-Er, Sha-He." (Chant 3-times)





●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?







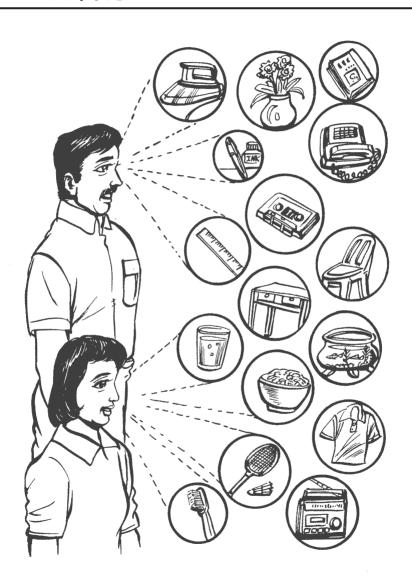


DISCIPLINE ONESELF

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."

 $I_{\rm f}$ 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?"



●「色」不是专指女人●

提到「色」这个字,一般人就认为是谈女人的女色。其实「色」是指一切有形之法。女人是其中之一法。

佛教说「色」是指一切有形的物质。这些物质都是由因缘和合而生有的;其体即空,故「心经」云:「色即是空,空即是色。」

是如「我」这个身体的形成,是由「父母」与「我」三缘和合而生。「我」是由四大假合而有,那就是地、水、火、风。如果这四大不调和「我」这个身体就会败坏,分散了就会死亡!因为一切物质皆无真实的自体(包括我这个身体)所以说四大本空。

「**色**」可以分为五种:内色、外色、显色、 表色、形色。

「**内**色」是指眼、耳、鼻、舌身之五根,是属于内身,故名内色。

「**夕**ト色」是指色、声、香、味、触五境,是属于外境,因而名之为外色。

「**业**色」是指我们常见的各种颜色,如青、黄、红、蓝等等。

「**表**色」是指有情众生色身的各种动作,取舍伸屈等等之表相。

,**形**色」是指物体的形状,如长短方圆等等。

一切由因缘而起,亦由因缘而灭。我们凡对任何事情一知半解,最好是不要胡言乱语去解说,否则将会犯下严重的口业了。



THE WORD 'FORMS' (IN THE CHINESE VERSION) DOES NOT REFER TO WOMEN SPECIALLY

In the Chinese version, the word 'forms' gives the impression of beautiful women. Truly speaking 'forms' refers to all the dharmas with shapes, including women.

In Buddhism, all substances with shapes are known as forms. They arise because of the gathering of proper causes and conditions. The body exists without any actual substance. So in the Heart Sutra, it is stated, "Form is emptiness; emptiness is form".

For example, let us take a look at out body. It comes into being because the causes and conditions of the 'self' and 'parents' are ripe. The body is made up of

four elements. It is the combination of earth, water, fire and wind. If any of the elements is not in harmony, the body will decay, disintegrate and die. So, all substances are empty without a true 'self' (including the body). This is the explanation of the four elements which are empty basically.

There are five kinds of forms. They are the internal forms, the external forms, the revelation of forms, the activities of forms and the shapes of forms.

The internal forms refer to the five roots such as eyes, ears, nose, tougue and body. They are the different parts of our body. So they are known as the internal forms.

The external forms refer to the five exterior states such as forms, sounds, fragrance, tastes and objects of touch. So they are known as external forms.

The revelation of forms refers to the different colours such as green, yellow, red, blue and others which can be seen with our eyes.

The activities of forms refer to the different actions like getting, renouncing, stretching, bending and others.

The shapes of forms refer to the different sizes or shapes such as the length, breadth, the squares, circles and others.

All phenomena arise or become extinct because of the corresponding causes and conditions. It is better to keep silent if we are not sure of any matter. Do not misguide others by giving wrong information. This is an offence of serious mouth karma.

THE SYMBOL



In ancient India, the symbol H 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 Ql-na Teaching also use this symbol.

According to the chinese transiation, there were many changes to the symbol. The Venerable Master Kumarajlva 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 ' represents auspiciousness, purity and perfect accomplishment. This symbol appears on the hair, chest, hands, feet and waist of the Buddhas and Bodhisattvas. The symbol rencompasses all phenomena and can be seen everywhere Buddhism is practised. We may also make offering to it.



卍字

之个「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。

之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。

之 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。





●度河、池、井里众生●

爱护生灵的人们,如果想度在河流,池里,或井里的虫类等众生,最好是念:「宝胜如来」名号。同时,书写护生陀罗尼咒,把咒语扔到河流,池里,或井里去……这样,住在水底的诸虫生物,因得闻如来名号及咒语,皆得解脱而生善趣。

护生陀罗尼咒语是:





CROSSING OVER OF LIVING BEINGS IN THE RIVERS, PONDS AND WELLS

The kind ones who wish to cross over living beings such as worms and others in the rivers, ponds or wells should recite the name of The Thus Come One Jewelled Victory. They can also write down the Dharani Mantra of Protecting Living Beings and throw it into the rivers, ponds or wells. By doing so, the living beings in the water will obtain liberation and be born in the wholesome destinies after listening to the Buddha's name and the Mantra.

The Mantra on the Protection of Living Beings Dharani is as follows :

" Om-Po-Bo-Luo-Mo-Ni-Sha-He "



●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)不悭;(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。只要一心持念下阿弥陀佛」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!)



●女中丈夫●

大般泥洹经云:

一**若**有男子不知自身有如来性,世间虽是男子,佛说此辈如女人也。若有女人能知身有如来性,世间虽是女人,佛说此等是男子也」。

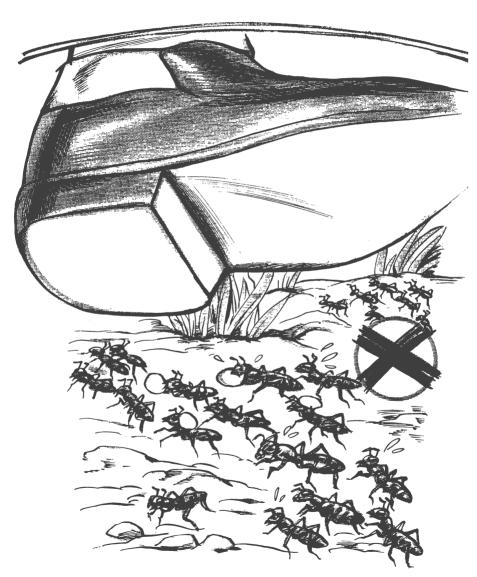
女人精进修行,同样可以往生阿弥陀佛极乐净土!

A MANLY WOMAN

In the Great Nirvana Sutra, it was stated, "If a man did not know that he was endowed with the Buddha Nature, the Buddha said that such a man was a woman even though the worldly people called him a man.

If a woman knew that she was endowed with the Buddha Nature, the Buddha confirmed that such a woman was a man even though the worldly people called her a woman. "

If a woman could cultivate diligently, she could also attain a rebirth in Amitabha Buddha's Pure Land of Ultimate Bliss!



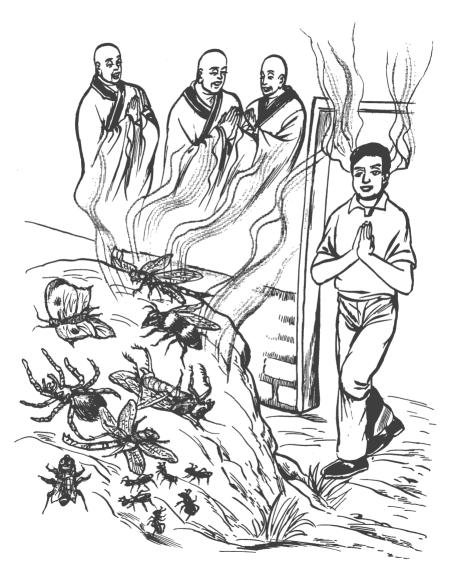


●勿踏死蚂蚁●

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,若于足下丧其形,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,

 ${
m M}$ ay all living beings avoid staying on my path.

 ${
m If}\,$ 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)





●正法、像法、末法●

佛法共分为三个时期,即正法时期、像法时期、末法时期。

释 尊法运期限,各经所记载的都不同:古德多依用正法五百年,像法一千年,末法一万年之说。

在正法时期,所谓正者,证也。这时期,佛虽然灭度,法仪未改,有教,有行,有证果者,所以叫正法时期。像法时期,所谓像者,似也。在这个时期:有教,有行,但证果的人已经很少了。在末法时期,所谓未者,微也。这个时期转为微末,只有教而无行,更无证果者。



现在是末法时代。

末法时代众生的根性下劣:身心不净、知见不正、瞋怒诤斗、饥饿疾病、寿命短促。这类众生,要靠「自力」修行,恐怕万中难得一人悟道解脱。。

一念佛一法比较容易修,一生中只要念:「南无阿弥陀佛」就可以了。所以叫着「易行道」的法门,是靠「自力」和「他力」。自力是靠自己,「他力」是仗阿弥陀佛的愿力,双管齐下。所以修念佛的人,万修万人去!

念佛法门又是三根普被,利钝兼 收,也就是说:既使是大善根的人, 少善根的人,聪明的人和愚痴的人, 一生中只要念「南无阿弥陀佛」一样 得往生极乐净土。因为,阿弥陀佛在 因地做比丘修行的时候,发四十八大 愿,其中一个愿就是:

「**十**方一切众生称我名号者,必 生我国;

若不生极乐世界,我誓不成佛」。

这是阿弥陀佛发的伟大愿力!

THE PROPER DHARMA AGE, THE DHARMA SEMBLANCE AGE AND THE DHARMA-ENDING AGE

There are three periods of Buddha Dharma. They are the Proper Dharma Age, the Dharma Semblance Age and the Dharma-Ending Age.

There are different records on the length of Sakyamuni Buddha's Dharma Ages. The ancient virtuous sages mostly regarded the first five hundred years of teaching as the Proper Dharma Period, the following one thousand years as the Dharma Semblance Period while the next ten thousand years as the Dharma-Ending Age.

What was meant by the Proper Dharma Age? The word 'Proper' carries the meaning of Certification. Even though the Buddha had manifested extinction, the function of Dharma remained the same. It means that a cultivator will listen to the teaching, practise it and certify to fruition position. So it is known as the Proper Dharma Age. During the period of Dharma Semblance it carries the meaning of resemblance of Dharma. During the period of Dharma Semblance the cultivator would study the Dharma and cultivate accordingly. But very few would certify to the fruition position. During the Dharma-Ending Age, the word 'end' means very little. During this ending period, there is teaching but no one cares to practise, without practice there is no certification to fruition position.

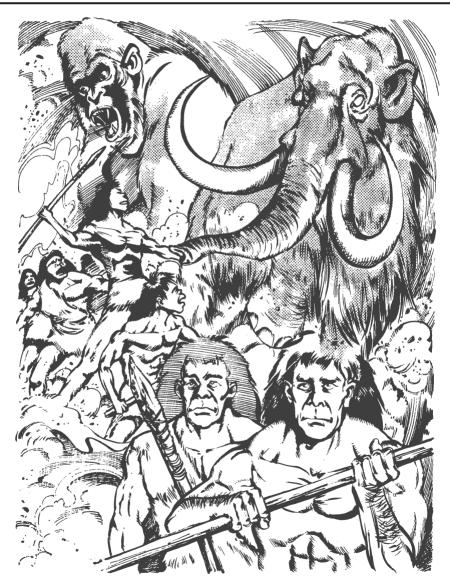
 N_{ow} we are in the Dharma-Ending Age.

The root nature of living beings in the Dharma-Ending Age is very shallow. They have defiled bodies and minds. They hold on to improper views. Besides they get angry easily and will fight among themselves. They suffer from hunger, sickness and most are born with a short lifespan. These living beings find it very difficult to accomplish the path if they were to rely on their own cultivation, Out of thousands of millions of cultivators, it is indeed difficult to find a genuine cuitivator.

It is easier to cultivate the Dharma Door of Buddha Recitation. The cultivator has just to recite 'Namo Amitabha Buddha' throughout his life. So it is the Dharma Door of 'Easy Path' for it depends on 'one's own strength' and 'other's strength'. One's own strength means our own effort while other's strength refers to the vows of Amitabha. With the support of the Buddha's vows, one can attain rebirth easily. Just as the saying goes, "If tens of thousands of people were to cultivate the Pure Land Dharma Door, all would be born there."

Moreover, the Dharma Door of Buddha Recitation can bring across three kinds of people with different root nature, may they be wise or deluded. It means that people with very good roots, with minor good roots, people who are clever or deluded, will all attain rebirth in the Pure Land if they can recite 'Namo Amitabha Buddha' throughout their life. This is because when Amitabha Buddha was a Bhiksu at the causal ground, He brought forth the vow, "All living beings in the ten directions who recite my name will surely be born in my Land. If they were unable to attain a rebirth in the world of Ultimate Bliss, I vow not to attain Buddhahood."

 $These \ are \ the \ magnificent \ vows \ of \ Amitabha \\ Buddha!$



●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衡突也愈强烈,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。的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均等,然而它们已不再是人类的对手了。

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!



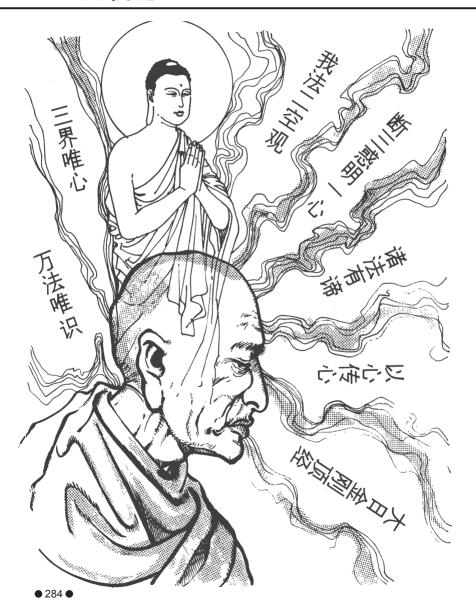


KILLING ONE ANOTHER

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 in unimaginable.



● 谈:「佛教各宗」●

释 迦牟尼佛说法,随众生根基,方便立说,当初并没有什么宗派。佛法东传,中国后世学者,为便利修习,各择一条道路,以求专精,于是形成了佛教各宗:

: 印度小乘中最后成立的宗派, 亦即小乘的空宗,以诃黎跋摩法师的成实论为 依据,发扬人法二空之理,立我法二空观。三 论宗:又称法性宗、般若宗等,以中论、 论、十二门论为主。主张理解佛理,证人真空 本性。天台宗:又叫法华宗。隋智者大师所 立,因居天台上,故以山名其宗。以法华经 涅盘经、大品般若经、大智度论等为主。修持 要断三惑,明一心三观的妙理。俱全宗:又名 有宗。以世亲菩萨造的俱舍论为主,发扬诸法 的有谛,阐明无我之理。律宗:唐时南山道宣 为初祖,故名南山宗。以五部律中的四分律为 依据,主张坚守释迦牟尼佛所制的戒律。禅 宗:又称佛心宗。以不着言论,不立文字, 重修心,以心传心,直指人心,见性成佛为 义。法相宗:又称兹恩宗,唯识宗。以解深密 经,瑜伽师地论等为主。阐明「三界唯心,万 法唯识 | 之理。密宗:人称真言宗,以大日金 刚顶经等真言密教为依据。以六大四曼三密为 教义,谓三密相,就是手结印,口念咒,意作 观想,可即身成佛。华严宗:此宗以中国唐时 杜顺和尚为始祖,后来因为贤首国师所发扬, 故又称贤首宗。以华严经为主,显示法界缘 起,十玄六相的妙谛。



TALKING ABOUT THE DIFFERENT SECTS OF BUDDHISM

At the beginning of the Buddha's Teaching, there was no division of Sects because Shakyamuni Buddha only spoke the Dharma to accord with the root nature of living beings by using expedient skills-in-means. Later, when the Buddha Dharma spread to the East, the scholars in China each chose a special path in order to concentrate on the practice. So there arose the different Sects in Buddhism.

THE SECT OF THE PERFECTION OF TRUTH (CHENG-SHIH SECT)

It was the last Sect which was set forth by the Small Vehicle in India. It is also known as the Sect of Emptiness in Small Vehicle which based its teaching on the Perfection of Truth by Kolipadma Dharma Master. It advocates that both the person and Dharma are empty and sets forth the Contemplation of Emptiness of Self and Dharma.

THE THREE SHASTRAS SECT (SAN-LUN SCHOOL)

It is also known as the Dharma Nature Sect, Prajna Sect and others. The teaching is mainly based on the Middle Shastra, the One Hundred Shastras and the Twelve Doors Shastra. It propounds the understanding of the fundamental nature of Genuine Emptiness.

TIAN-TAI SECT

Tian-Tai Sect is also known as the Dharma Flower School. It was set forth by Zhi-She Great Master during the Sui Dynasty. As he was staying

Master during the Sui Dynasty. As he was staying up the Tian-Tai mountain, the Sect was named after the mountain. He based his teaching on the Dharma Flower Sutra, the Shastra on The Mahaprajna Sutra, the Shastra on The Perfection of Great Wisdom and others. A cultivator must first sever the three delusions and penetrate the wonderful principle of three contemplations in a single mindfulness.

JU-SHE SECT (KOSHA SCHOOL)

It is also known as the Sect of Realistic Existence. Its teaching is based on the Abhidhama Kosha by Vasubandhu Boddhisattva. It expounds the Truth of the Existence of all Dharmas and explains the doctrine of Non-Self (Anattain Pali).

THE VINAYA SECT

It is also known as the Southern-Mountain School because the first Patriarch was Dao-Xuan Precept Master. The teaching is based on the four divisions of Vinaya in the Five Books of Vinaya-Pitaka. It stresses on upholding the precepts which were propounded by Shakyamuni Buddha.

THE CHAN SECT

It is also known as the Buddha's Mind School. The teaching stresses on the cultivation of our mind without attaching ourselves to the study of discourses and words. It points straight to our mind and the cultivator will be certified by his teacher in the process of a mind-seal. A cultivator who has certified to his Buddha Nature is considered to have accomplished Buddhahood.

THE DHARMA APPEARANCE SECT

It is also known as the Sect of Kindness (Ci-En School) or Consciousness Only School. Its teaching is based on "The Understanding of Deep and Secretive Sutra" and the "Shastra On The Grounds of the Yoga Master". It expounds the principles that:

"The Triple Realm manifests because of the mind; and

The myriad Dharmas manifest because of consciousness ".

THE ESOTERIC SECT (MI-ZONG)

It is also known as the Mantra Sect (The School of True Words). Its teaching is based on the Great Sun Vajra Summit Sutra and other esoteric teachings of Dharanis (Mantra). The cultivator learns about the Six Great Elements, the Four Mandalas and the Three Secrets. The three secretive appearances are as follows:

The hand gestures reveal the different 'Mudra' Seals; the mouth recites the mantra while the mind contemplates the reality with wisdom. As such they are said to be able to accomplish Buddhabood in the present lifespan.

THE FLOWER ADORNMENT SECT

The Fist Patriarch of this Sect was Du-Shun Great Sanghan from the Tang Dynasty in China. Later it was further expounded by Xian-Shou, the Imperial Court Master. So, it was also known as Xian-Shou School. Its teaching is based on the Flower Adornment Sutra especially, which reveals the conditional arising of the Dharma Realms, and the wonderful truths of the ten profound meanings and six appearances.



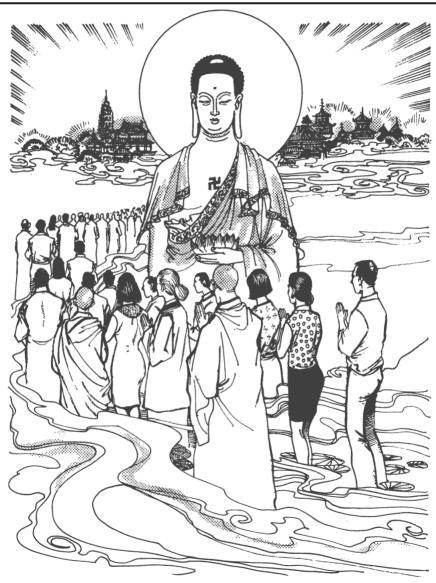


● 净土宗 ●

淡过了佛教各宗之后,现在再谈 「净土宗」。

「**净**土宗」又名莲宗,或念佛宗;以普贤菩萨为初祖,主张念佛往 生西方极乐世界。

在这末法时期,净土宗愈来愈盛行。原因是,净土以念佛为殊胜,持一句「南无阿弥陀佛」,为易行道法门,万修万人去,这是仗阿弥陀佛的伟大愿力。净土念佛法门为解脱道是非常简便的,也是千百年来念佛往生净土,从者如云的缘故。





THE PURE LAND SECT

After discussing all the other Sects, now, let us look at the Pure Land Sect.

The Pure Land Sect is also know as the Lotus Sect or the Buddha Recitation Sect. The first Partriarch of the Sect is Universal Worthy Bodhisattva who exhorted all living beings to recite the Buddha's name and seek rebirth in the Land of Ultimate Bliss.

In the Dharma-Ending Age, the Pure Land Sect flourishes because the recitation of the Buddha's name is the most supreme practice; it is also very easy as the cultivators just have to recite the name of 'Namo Amitabha Buddha'. If tens of thousands of people were to recite the Buddha's name, tens of thousands of them will be reborn in the Western Land, relying on the great vows of Amitabha Buddha. The Dharma Door of Buddha Recitation in the Pure Land Sect will lead us to the Path of Liberation. It is the easiest method. That is why throughout hundreds of thousands of years those who have attained rebirth by reciting the Buddha's name are immeasurable in number.



●末法是「念佛」时代●

上法时期五百年,像法时期一千年, 末法时期一万年。末法时期为一万年。佛法 在世已有两千五百多年的历史。而现在已 处在末法时代。

末 法时代是苦的时代。释迦牟尼佛 在二千多年前已入灭,成为去佛。未来佛是 弥勒菩萨,要等五十六亿七千万年那么久 的时间,才降生在娑婆世界成佛。

了 弥陀佛是现在佛,现在还在极乐世界里讲经说法。释迦牟尼佛教我们修净土念佛法门,是契合根基的。因为世尊知道在末法时代修行的众生,退道的因缘很多,助道的因缘很少,而且众生业障深重,在娑婆世界不容易修行,得道者万中无一。

世 尊知道阿弥陀佛与娑婆世界的众生有特殊因缘。世尊教我们修净土念佛法门,一方面是靠自力去修,一生中只要持一句「阿弥陀佛」佛号,另一方面是仗助阿弥陀佛的伟大愿力,可以带业往生,具有双重保障,万修万人去!

经云:「末法亿亿人修行,罕一得道;唯依念佛、皆得解脱!」



THE BUDDHA-ENDING AGE IS THE BUDDHA RECITATION AGE

The Proper Dharma Age lasted for five hundred years. The Dharma Semblance Age lasted one thousand years and The Dharma-Ending Age will last ten thousand years. The Buddha Dharma has been existing in the World for more than two thousand five hundred years. And presently we are dwelling in The Dharma-Ending Age.

There is a lot of suffering in the Dharma Ending Age. Sakyamuni Buddha had entered Nirvana more than two thousand years ago. And the future Buddha Maitreya Bodhisattva will only descend into the Saha World to attain Buddhahood after 5.67 Billion years.

Amitabha Buddha is The Present Buddha who is now teaching The Dharma in the Land of Ultimate Bliss. Sakvamuni Buddha teaches us to cultivate the Pure Land Dharma Door of Buddha recitation because he knows that it is the most suitable method in accord with our root nature. The World Honoured One knows that at this Dharma-Ending Age, there are too many causes and conditions which are obstructing cultivators towards the Path. There are only very few causes and conditions which help the living beings in their cultivation. Besides, living beings are impeded by their deep karmic obstructions. So it is not easy to cultivate the Path in the Saha World. It is also a rare chance to attain the Path. Among tens of thousands of cultivators only a very few will succeed.

The World Honoured One knows that Amitabha Buddha has created supreme affinity with the living beings in the Saha World. The Pure Land Dharma Door which is taught by The World Honoured One requires us to put in our own effort to recite The Buddha's Name. Throughout our life we only have to recite and uphold The Name 'Amitabha Buddha'. On the other hand, we can rely on the strength of Amitabha's magnificent vows so as to attain a rebirth even if we have not purified all our Karmas. This is a double protection. Tens of thousands of people who practise accordingly will all attain rebirth there.

It was thus stated in the Sutra, "In the Dharma-Ending Age, thousands of millions of people practise the Path, but it is very rare for one to attain The Path. All living beings must rely on The Buddha Recitation method so as to attain liberation"





●末法:念佛成就 ●

念佛可以带业往生,乃方便中之方便。

释迦牟尼佛说:正法时期戒律成就;像法时期禅定成就;末法时期念佛成就。

现在是末法时期;以念佛成就最为契机!

念佛功夫虽未念到念而无念的功夫,但以信、愿、行真切,仗佛陀愿力,亦蒙佛接引,往生极乐。到了极乐即不退转,不退转就是初地菩萨地位。此是最方便之法门。

今幸闻得此法,岂可失之交臂?



THE DHARMA-ENDING AGE: THE ACCOMPLISHMENT BY BUDDHA RECITATION

A man who recites the Buddha's name will get a rebirth with his residual karma. This is the expedient among the expedients.

Sakyamuni Buddha said, "During the Proper Dharma Age, the cultivators accomplished the path by upholding the precepts. During the Dharma Semblance period, the cultivators accomplished the path by sitting in meditation. During the Dharma-Ending Age the cultivators will accomplish the path by reciting the Buddha's name."

 N_{ow} , we are in the Dharma-Ending Age. So it is the most appropriate time for us to recite the Buddha's name.

Even though we have not perfected our reciting or have not yet started recitation, we can also be born in the Land of Ultimate Bliss by relying on the strength of Amitabha Buddha's vows with good faith, sincere vows and genuine practice.

When we arrive at the Land of Ultimate Bliss, we will not retreat from our practice. This is the first ground of Bodhisattvahood of non-retreating in practice. This is the most expedient Dharma Door.

 N_{ow} , we are very fortunate to listen to this Dharma. How can we simply let slip such a golden opportunity without any effort. !





● 娑婆世界 ●

人类所生活的世界,在佛法中称为娑婆世界;意指堪忍之土。这个世界的众生安于众恶,堪忍众苦,而不肯出离,所以名为「忍土」。

对于佛菩萨而言,众恶聚集之地,正是实践佛道利乐众生之时,表了佛菩萨的无畏与慈悲。所以,对于众生而言,这一块泥土是恶浊不堪的秽土;但对于佛菩萨而言,却是实践佛道的所在。同样的,在佛菩萨的教化中,也以鼓励此土的众生,出为一大教化法门。

了知净土与秽土的真正涵意,对于佛法的修行人欲求生净土,有极大的助益。





THE SAHA WORLD

In the Buddha Dharma, the world where men are living is known as the Saha World which means the World of Endurance. The living beings here are so used to all evils that they can endure all kinds of sufferings without thinking of leaving it. As such it is known as the Land of Endurance.

For the Buddhas and Bodhisattvas, this land of all evils is the place where they can cultivate the Bodhisattva's Path of great courage, kindness and compassion so as to benefit all living beings. The ordinary person may see this land as full of filth, evils and turbidities but the Buddhas and Bodhisattvas see it as a place to practise the Buddha's Path by teaching and transforming living beings to renounce this world of evils and turbidities so as to seek rebirth in the Pure Land. Indeed it has become a great Dharma Door of practice in Buddha's Teaching.

After knowing the true meaning of the pure and defiled lands, the cultivators who seek to be born in the Pure Land will thus benefit.



念佛● 得六根清净 ●

→ 大根清净则三业清净。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、嗔、痴,就是十善业。

修行最不容易对冶的就是身、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.



● 念佛与种种发心 ●

每一个人的根性不同,因此念佛法门也因发心不同而展延开来。有些人从智慧趋入;有些人从悲心趋入;有些人从信愿趋入。

一个从信愿趋入的人,较重视形式层次,他要持名念佛:「阿弥陀佛,阿弥陀佛。阿弥陀佛。」希望得到佛的加被,能与佛一样圆满。这是从信愿上入手的方法。

有些人从悲心下手: 佛陀救度众生, 他为一切众生实践成佛, 使一切众生离苦得乐, 得到究竟圆满。他们要像佛一样, 希望在念佛的时候, 就要跟佛一样具足那种悲悯、那种力量。

有些人从智慧入手: 佛具足十力, 四无所畏, 一切的智慧。这种智慧就是摩诃般若波罗蜜多, 所以说我心安住在般若波罗蜜多时, 我就是在念佛。



BUDDHA RECITATION ----A DIFFERENT RESOLVE

Every man differs in his root nature. As such the Dharma Door of Buddha Recitation also opens up with the various resolve which is brought forth by different people. Some enter the Dharma Door as they are endowed with wisdom, others recite the Buddha's Name as they are full of compassion. And there are some who cultivate this Dharma Door because of good faith and great vows.

A man who brings forth good faith and vows to recite the Buddha's Name is more particular about formality. He will uphold the Buddha's Name: "Amitabha Buddha" continuously. By doing so he hopes to seek protection from The Buddha. He also hopes that he will be as perfect as The Buddha!

Some enter this Dharma Door by bringing forth a mind of compassion. The Buddha had practised the Path and accomplished Buddhahood for the sake of rescuing all living beings, so that they would renounce sufferings and attain bliss. So we hope that when we recite The Buddha's Name, we will be like The Buddha who is endowed with the strength of compassion.

Some recite The Buddha's Name by bringing forth a mind of wisdom. The Buddha is endowed with The Ten Strengths, The Four Fearlessnesses and all wisdom which is known as Mahaprajna Paramita. So when my mind is dwelling on paramita, I am also reciting The Buddha's Name.

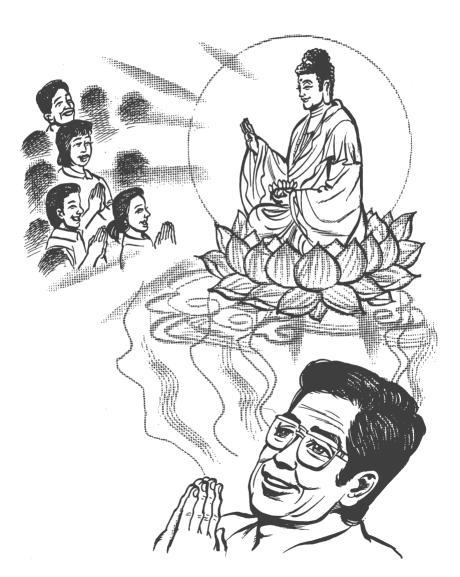




● 念佛是伟大功德 ●

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 thosand 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 tranfer 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."



● 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。

见无量寿经说,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。

人上面几点看来,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 millon 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.





● 念佛当得成佛 ●

我们的教主,释迦牟尼佛,教导我们勤念「阿弥陀佛」令生净土,早证菩提!

洋 迎牟尼佛,自己也念佛。他也劝一切众生,念「阿弥陀佛」!

不但释迦牟尼佛因念佛而成佛,十 方三世诸佛皆因念佛当得成佛!

大月灯三昧经云:「十方三世一切过去、未来及现在诸佛,皆学念佛速证无上菩提」。故知三世诸佛皆因念佛当得成佛!

半 迎牟尼佛说:「十方三世佛,阿弥陀第一」。





THE ACCOMPLISHMENT OF BUDDHAHOOD BY BUDDHA RECITATION

Our Teacher Sakyamuni Buddha teaches us to recite Amitabha Buddha's Name diligently so as to seek a rebirth in the Pure Land and certify to Bodhi swiftly.

Sakyamuni Buddha is mindful of the Buddha and He also exhorts all living beings to be mindful of The Buddha.

Not only did Sakyamuni attain Buddhahood by reciting The Buddha's Name. All The Buddhas in the ten directions in the three periods of time also attain Buddhahood by cultivating Buddha Recitation.

So, in the Moon Lamp Samadhi Sutra, it was thus stated, "All the Past, Future and Present Buddhas in the ten directions are mindful of The Buddha and are certified to The Unsurpassed Bodhi swiftly. So we must know that all the Buddhas in the three periods of time attain Buddhahood because they cultivate The Buddha Recitation Dharma Door".

Sakyamuni Buddha also said:

"Among the Buddhas in the ten directions in the three periods of time,

Amitabha Buddha is The Foremost ".





●佛身的成就●

佛身的成就是他在因地修行中的大悲盛德最后显现。依身心的架构而言,佛清净他的第八意识,使第八意识成大圆镜智即化现出净土,转第七末那识为平等性智而现起佛身的三十二相、八十种好。所以佛身与佛境就净土的殊胜意义来讲,都是佛清净智慧所现起的。

大此我们要往生净土,亦需发起我们的智慧、转化我们的染业为净业,与佛相应,忆佛念佛,承佛大悲愿力。我忆念佛,佛忆念我;我心即是佛心,佛心即是我心,唯心心相应,无有方所、无有三世,唯心净土,当下即是净土。



THE ACCOMPLISHMENT OF THE BUDDHA'S BODY

The accomplishment of the Buddha's body was the final manifestation of His magnificent virtuous conduct of great compassion which was cultivated by Him at the causal ground. From the point of view of mind and body, the Buddha purified His eighth consciousness which transformed into the Great Wisdom of Perfect Mirror. The Pure Land is the manifestation of the Great Wisdom of Perfect Mirror. The seventh Mana Consciousness will be transformed into the Wisdom of Equanimity Nature which will result in the manifestation of a Buddha's Body that is adorned with thirty-two marks and eighty subtle characteristics. So, at the supreme level, we can say that the Buddha's body and His state are the manifestation of Buddha's pure wisdom.

So, if we wish to gain a rebirth in the Pure Land, we must cultivate great wisdom and transform the defiled karma into pure karma. By doing so, we will receive a response from the Buddha. We must also be mindful of the Buddha and recite His name. Then we can rely on the strength of the Buddha's vows of great compassion to get a rebirth. When we are mindful of the Buddha, He is mindful of us too. My mind is the Buddha's mind and viceversa. Our mind will get a response. At that time, there is no more the differentiation of directions, or the three periods of time. The Pure Mind is the Pure Land. We can certify to the Pure Land in the present one thought of non-duality.



●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。

/ 腹放光: 是利益饿鬼道的众生。

月上 脐放光: 是利益修罗道的众生。

加口放光: 是利益人道的众生。

肩上放光: 是利益天道的众生。

□ 里放光: 是利益小乘的众生。

眉间放光: 是利益大乘的众生。

| 大|| 雪放光 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 differ nt 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.

 $H_{\rm e}$ 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 annoint the Summit of all The Buddhas in the ten directions.



●五浊恶世●

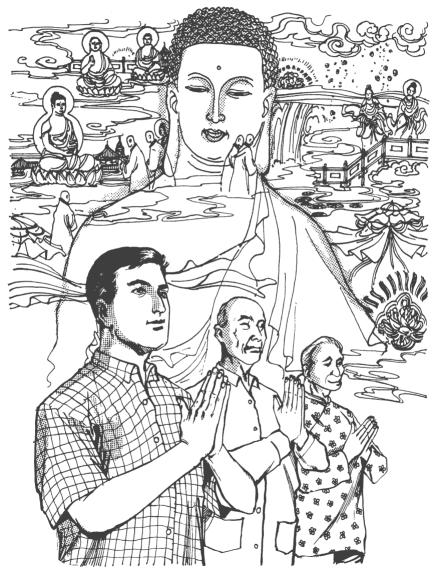
释 迦牟尼佛为什么要介绍这些净 土给我们呢?为什么要鼓励我们前往 呢?这全因为我们这个五浊之乡,修 行者障碍重重,难有成就,所以说净 土是个学习的好地方。

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.



●什么是「净土 | ? ●

「**净**土」与「秽土」,此二土之间有什么重要的关联与缘起?

如果明白净土与秽土的不同,对于佛法修行的人欲求生净土,有着极大的助益。

现在略说净土与秽土的国土与众生如下:

- **净** 土是众生的理想生活世界,是依诸佛的本愿与众生的因缘,而构成的完美佛土。
- 净土土地平坦、清净整洁、光明庄严,一切皆是众宝所成。物产自然富足、水质清香、绿树华香、气候温和、没有地狱、畜性、饿鬼三恶道。
- ●在净土的人,贪、嗔、痴等烦恼极薄或已断除,大家专心闻法,意乐求道,修持戒、定、慧三学,发心专求菩提胜行。
- ●在净土中,衣食自然具足,大家共生共享,平等互助,以佛为导师,大家以法为乐,自由自在求道。

所以,净土则是:劫清净;见清净;心清净;众生清净;命清净,共五种清净。



WHAT ARE PURE LANDS?

What is the difference between pure and defiled lands and the conditions behind them?

If we can understand the difference between pure and defiled lands, it will greatly benefit the cultivators who wish to seek rebirth in the Pure Lands.

Now let us take a look at these two different lands and the lving beings who are born there.

The Pure Lands are ideal worlds which come forth because of the vows of all Buddhas, in accord with the causes and conditions of living beings. They

WHAT ARE PURE LANDS?

are the wondrous lands which are perfect in all aspects.

The ground of Pure Land is even, clean and neat. It is a land that is adorned with bright light as everything is made of precious jewels. The produce is naturally abundant while the water is crystal clear and fragrant. Among the green foliage of trees are scented flowers.

The weather is cool. There are no three evil paths such as the hells, animals and hungry ghosts in the Pure Land.

In the Pure Lands, the living beings have partially or fully severed the defilement of greed, hatred, delusion and other afflictions. Everyone listen to the Buddha attentively and only wish to seek the path. They cultivate and uphold the three learnings of precepts, concentration and wisdom. They have single-mindedly sought to cultivate the surpreme conduct of Bodhi.

The Pure Lands naturally abound with clothings and food. Those who are born there will enjoy the blessings together and give support to one another. They revere the Buddha as their teacher and the multitude seeks only the bliss of Dharma and are free to practise the path.

So Pure Lands comprise only of pure kalpas, pure view, pure mind, pure living beings and pure life. These are the five kinds of purity.



● 什么是「秽土」? ●

无名众生共居的处所,有着烦恼 垢秽,不管外在的环境与众生的身心,都在染污扰乱之中,因此称为秽土。

- ●**杉**土是杂秽混乱、昏阇丑恶的 地方,那里的众生不断出生在 地狱、畜生、饿鬼等三恶道。
- ●**杉**土众生身相短小,丑陋,身体脆弱,烦恼多病,寿命短促,刑事多罪。
- ●**杉**土充满了种种痛苦烦恼,— 切皆难如意。
- 在 秽土的众生,贪、嗔、痴极重,并时时增盛。对于佛法不乐听闻,就是听闻也不喜欢修道。所以末世修行证果者愈来愈少。
- ●**杉**土,有五浊恶事的说法,就 是:劫浊;见浊;烦恼浊;众 生浊;命浊。



WHAT ARE DEFILED LANDS?

The lands where deluded beings stay are full of afflictions and filth. The environment, body and mind of living beings are defiled by confused thoughts and afflictions. So, they are known as defiled lands.

The defiled lands are filthy and chaotic. They are dark and filled with evils. Living beings are born in the three evil paths of hells, animals and hungry ghosts continually.

The living beings in the defiled lands are short, ugly, weak and full of afflictions. They will fall sick easily and their lifespan is very short. Very often they are involved in grave offences and have to undergo punishment.

The defiled lands are full of suffering and afflictions. No one is really at ease there.

The living beings in the defiled lands are heavy in karmic offences of greed, hatred and delusion, which increase from time to time. They do not care to listen to the Buddha Dharma. Even if they do so, they do not care to cultivate the Path. Therefore few can attain the fruition position in the Dharma-Ending Age.

The five turbidities of the defiled lands are the turbidities of kalpa, views, afflictions, living beings and life.



THE CAUSES AND CONDITIONS FOR THE PROCLAMATION OF PURE LAND

When Sakyamuni Buddha was teaching the Dharma to sentient beings in the Saha World; He introduced to us a few pure lands in other worlds. For example. He told us about the Amitabha Pure Land, the Medicine King Pure Land, the Tushita Pure Land and others. These pure lands have close affinity with us and are suitable to our root nature. If that was not the case, the Buddha would not have talked about them.

The Buddha proclaimed to us all kinds of Buddhalands and the dharma door of rebirth in the Pure Lands as He hopes that we will bring good faith to cultivate the suitable causes and conditions and vow to be born in the land of our choice to cultivate the Path. There we can draw near to the Buddha and the countless Great Knowing Advisers. In a land which is free from afflictions and turbidties, we can practice the Buddha's Path assiduously without any hindrances.



●宣说净土的因缘●

释 如 年 尼 佛 为 我 们 娑 婆 世 界 的 有 情 说 法 时 , 介 绍 了 几 个 属 于 他 方 世 界 的 净 土 。 例 如 : 弥 陀 净 土 、 药 师 净 土 、 兜 率 净 土 等 等 。 这 些 净 土 都 是 与 我 们 众 生 有 缘 , 契 合 我 们 的 根 基 , 否 则 佛 陀 就 不 说 了 。

佛陀既然为我们宣讲种种的净土,以及往生净土的法门,就是希望我们能依自己的欢喜、因缘而信受奉行,并且「应当发愿往生彼国」,到清净的国土去安养、修学。在那里我们可以亲近佛陀以及无量的大善知识,远离种种烦恼,无障碍地勤修佛道。





●佛说净土有因缘●

释 迦牟尼佛宣说净土法门是有其 因缘的。这既是说:佛以他无漏的智 慧,广大的慈悲,给于那个时代,以 及未来的一切众生最好的资助,最恰 当的教法。所以佛陀指示净土法门是 给于厌离此土的众生一个广大的希 望,并提出了在十方世界中,除了 理牟尼佛所示现的娑婆 秽土以外,还 有其他清净的佛国。

于此世间,释迦牟尼佛以此土因缘成熟,为大家宣讲了三根普被的净土法门,劝化我等求生「极乐世界」。在极乐世界里,阿弥陀佛与我们有特别因缘,如能依据阿弥陀佛与我们有特别因缘,如能依据阿弥陀佛的愿力,我等必能殊胜往生。除了极乐之外,十方世界都有净土,只要阿弥陀佛净土会被特别发扬出来,是有其原由的。





THE CAUSES AND CONDITIONS BEHIND THE PURE LAND TEACHING

Sakyamuni Buddha proclaimed the Pure Land Dharma Door in accord with the causes and conditions of living beings. The Buddha is endowed with wisdom that is unsurpassed. His kindness and compassion are great and all-encompassing. He provided the most suitable instructions to beings who were born together with Him. And His teaching also greatly benefit the future living beings. The Pure Land Dharma Door gives high hope to people who are despaired with this land of defilement. He pointed out the existence of other pure lands in the ten directions besides this unclean land where He was teaching.

When Sakyamuni Buddha saw that the causes and conditions of living beings were ripe, He taught the Pure Land Dharma Door in this worldly realm which would suit the three kinds of living beings with different root nature. He exhorted us to seek rebirth in the Land of Ultimate Bliss because Amitabha Buddha has supreme affinity with all of us. If we can seek and rely on the strength of Amitable Buddha's vows, we will surely get a rebirth. Besides Amitabha Buddha's Pure Land, there are other Pure Lands in the worlds in the ten directions. So the special proclamation of Amitabha Buddha's Pure Land must be because of some special causes and conditions of people here.





●净土与秽土 ●

为什么会有净土?什么是净土? 什么是秽土?为什么要说净土?净土 在何处?在他方?在此土?抑是在自 心?

这些都是发愿往生净土的修行人以及要创建秽土为净土的人所关心的。

净土是众生的理想生活世界,是依着佛的本愿与众生的因缘,而建构成的完美佛土。净土有其殊胜的因缘,随着相依的殊胜缘起,以及菩提愿力,形成了一个清净佛土。

相反的,无明众生共居的处所,有着烦恼垢秽,不管外在的环境与众生的身心,都在染污扰乱之中,因此便被称为是秽土了。





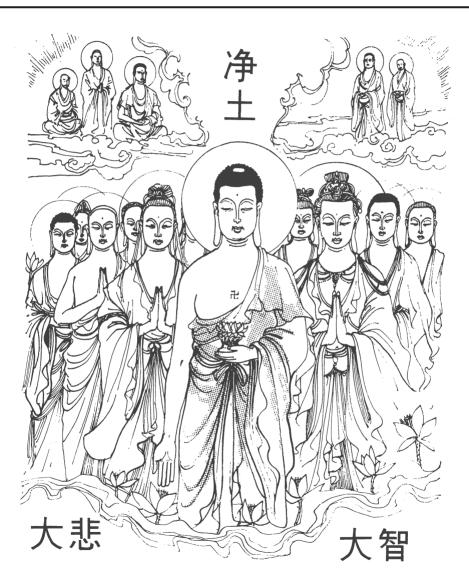
THE PURE LAND AND THE DEFILED LAND

Why is there a Pure Land? What is meant by a Pure Land? And what is a defiled land? Why did the Buddha tell us about the Pure Land? Where could it be, in other places or in this world? Or could it be in our mind?

These are some of the questions which the Pure Land cultivators or those who wish to transform this defiled land into a Pure Land would like to know

A Pure Land is a perfect land for living beings to live in. The perfection of Pure Land is based on the original vows of the Buddha. The causes and conditions for living beings to get a rebirth in a Pure Land are ripe. Out of the supreme strength of Bodhi, a Pure Land will arise to accord with the surpreme causes and conditions which are planted by the cultivators.

On the contrary the dwelling place of deluded beings is filled with affliction and filth. Both the body and its surroundings stink and are in a chaotic state. As such it is known as a defiled land.



●成就净土的因缘●

净土成就的因缘有二:一个是诸佛的大悲;一个是诸佛的大悲;一个是诸佛的大智。所有净土的产生是要使客观世界、主体生命不断地升华,这是不变的。所以他一定是要基于现在这样的世界来建立更圆满的国土。

悲的力量是来自不忍众生苦,来 自不忍世间苦。故以大悲心救护有情 出离苦海,以悲心为报动力,清净法 界。

而 智慧是要使众生人于一切佛智,彻底身心的无明,以清净的智慧引导众生修持净业,建立净土。

所以说,净土的产生一定是要从清净心灵为内在的力量,从而建立、圆满实现一个清净的佛土。一切净土,一定要以清净自心而成就。由此行者发起无上的菩提心,发起不可思议的愿力,以愿力结合因地所修习的种种功德,这是清净国土所应具的资粮。



THE CAUSES AND CONDITIONS FOR THE ACCOMPLISHMENT OF THE PURE LAND

The two causes and conditions for the accomplishment of Pure Land are the Great Compassion and Great Wisdom of all Buddhas. It's practice aims to improve the conditions and the life forms in this world. This has always been the case for the practice of dharmas. It is necessary to have the present conditions in this world in order to build a more perfect land.

The strength of compassion is developed as the Buddha is touched by the sight of suffering beings in this world. He compassionately rescues and crosses over sentient beings so that they will suffer no more. He purifies the Dharma Realm with his strength of great compassion.

With great wisdom, the Buddha leads living beings to enter the Buddha's wisdom so as to free them from the delusion of body and mind. The pure wisdom of Buddha enables Him to lead living beings to cultivate pure practice in order to bring forth a pure Buddhaland.

That is why we must realise that a pure and undefiled mind is the inner strength which helps to purify and bring forth a pure Buddhaland. A pure land will come forth with the purification of one's mind. So, a cultivator must bring forth the Bodhi Mind and inconceivable vows. The basic requirements for the arising of a Pure Land are the strength of vows and the various merits and virtues which are cultivated by him at the causal ground.



● 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」。

找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

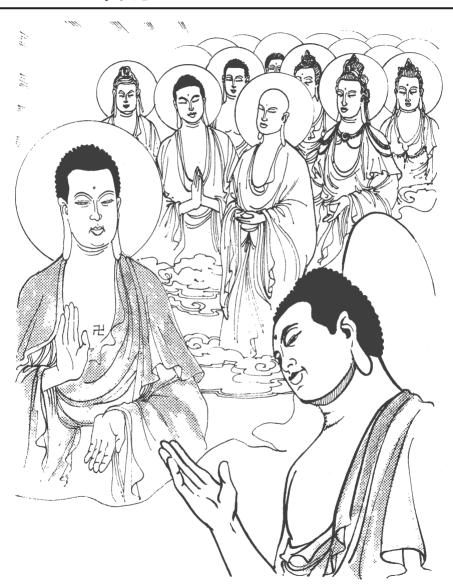


那么大而已;进入黑洞里大概物质性 就消失了。这些都是宇宙间成、住、 坏、空的现象。

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,一念间就直建了,而不是透过物质的空间。如果用实有的空间,那大家想想:十万组是不太的空间,那大家想想:十万组是不太阳系,要多久才能到达呢?大概要千百亿年之后才能到达成。 事实上是不太可能的。而心灵造成的物质时空,这是佛法心物一如的宇宙观。

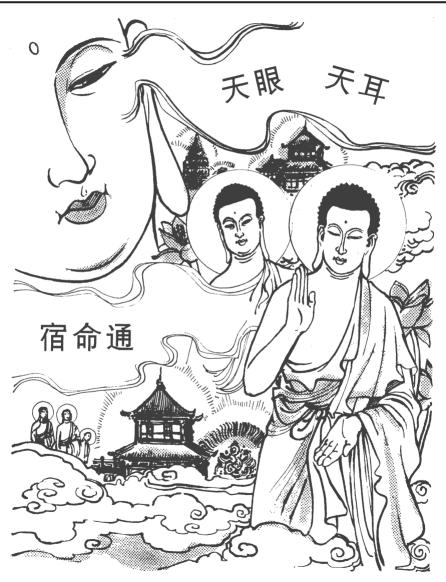


在经典中释迦牟尼佛慈悲的为我们介绍这个与娑婆世界特别有缘、法缘特别殊胜的极乐净土。

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,天耳能闻知千亿那由他诸佛国中众生心念智能知百千亿那由他诸佛国中众生心念千亿野由他诸佛国。他们的寿命无量无限,除非自己本愿愿意寿命多长多

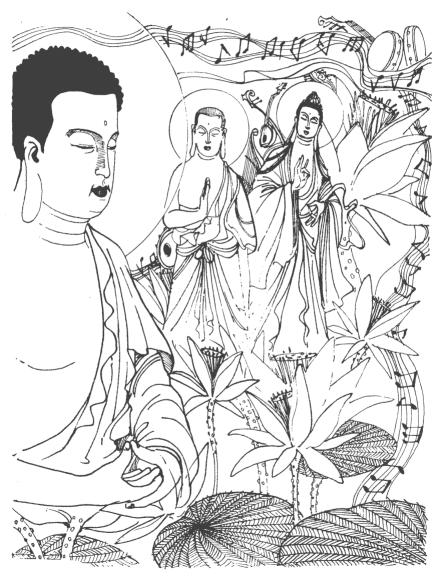


短,即可自在的长短。

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饭;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。

「何」 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。

「何」 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,化为以成 就此种种庄严!





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.

 N_{ow} , let me introduce to you the Land of Ultimate Bliss of Amitabha Buddha.

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

 I_{t} 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.

E ven 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 millons 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.

 ${
m The}$ 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 Navuta Kalpas. Moreover they can see hundreds of thousands of million Navuta 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 Navuta 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 Navuta 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 thosands 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!





● 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。水上的大愿,依止阿弥陀佛的心,依此阿弥陀佛的愿,成就阿弥陀佛的果,为利众生而成生,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 pratice 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.





「阿弥陀佛」是 ● 法中王 ●

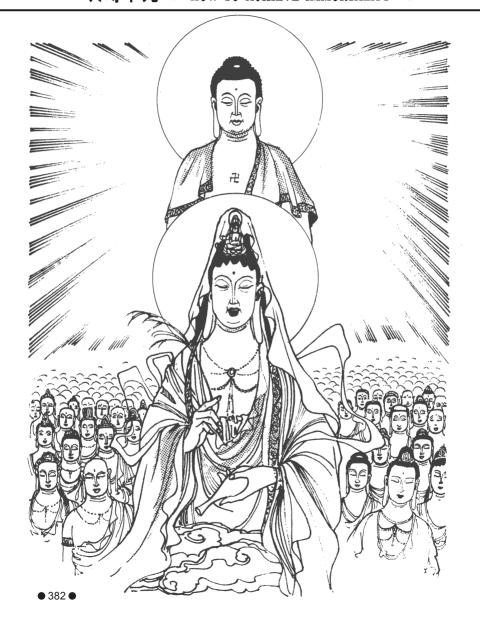
有人问:「念阿弥陀佛功德如何?」

答:「念阿弥陀佛功德,多于念 地藏菩萨百千万倍。」何以得知?

准观音经:「有一人供养六十二亿恒河沙菩萨,乃至一时,不如礼拜供养观世音菩萨。」

十 轮经云:「一百劫念观世音, 不如一食顷念地藏菩萨。」

群疑论云:「一大劫念地藏菩萨,不如一声念阿弥陀佛。」何以故?佛是法王,菩萨为法臣。佛是觉满果圆,超诸地位,所以念佛功德最大!



• THE KING OF DHARMA • AMITABHA BUDDHA

Someone asked, "What are the merits and virtues in reciting the name of Amitabha Buddha?"

Here is the answer. "The merits and virtues in the recitation of Amitabha Buddha is more than the recitation of Earth Store Bodhisattva by hundreds of thousands of millions of times. Why do I say that?"

"In the Zhun Guan-yin Sutra, it was stated, 'If a man were to make obeisance and offerings to 6.2 billion Ganges Sands of Bodhisattvas, the merits and virtues thus accumulated would still be incomparable to making obeisance and offerings to Guan Shiyin Bodhisattva just for a while!"

"In the Ten-wheels Sutra, it was stated, 'The recitation of Guan Shiyin Pu Sa for one hundred kalpas is incomparable to the recitation of Earth-Store Bodhisattva for the short length of time it takes in partaking food.'"

" In the Shastra On All Kinds of Doubts, it was stated, " The recitation of Earth Store Bodhisattva for one Great Kalpa is incomparable to the recitation of Amitabha Buddha for once.' Why is it of such a great difference? It is because the Bodhisattvas are the Dharma officers while the Buddha is the king of Dharma. The Buddha has perfected the fruition of Enlightenment, His position far surpasses the others. So the merits and virtues in the recitation of Amitabha Buddha is the greatest."

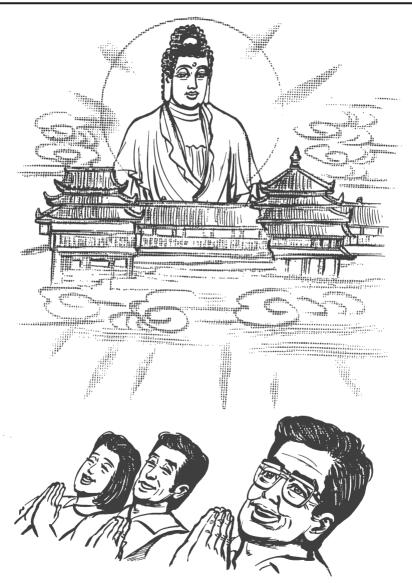




●念佛是修「有」的法门●

佛法八万四千法门,归纳起来不出两种 一种是「有」的法门。另一种是「空」的法门。

人「空」门入手,要修得一切皆空,一切都不要执着。如金刚经说:「凡所有相,皆是虚妄」,「无我相、无人相、无众生相、无寿者相」。又如心经的「色即是空,空



即是色」也是谈「空」。所以从空门去修,要修到一切皆空,连空也空,空得乾乾净净,这样才能明心见性。因此,从「空」方面来修是难上加难,能得道者,万中罕得一人!

净土念佛法门是修「有」的法门。《阿弥陀经》一开始就讲两个「有」: 从是西方,过十万亿佛土,「有」世界名曰极乐。其土「有」佛,号阿弥陀,今现在说法」。

修净土法门是执着一个「有」字。相信西方「有」个极乐世界、极乐世界「有」个阿弥陀佛、所以不怕执着。因为执着的是「阿弥陀佛」而不是执着五欲六尘。

「**「「**」。你院佛」是万德洪名。西方极乐世界是依报,阿弥陀佛是正报;依正二报都是「妙有」。你执着的是妙有的「有」,执着到一心不乱的时候,生到西方,就悟到「生则无生,妙有不有」即是「真空」了。所以只要执着「阿弥陀佛」,执着西方,不要怕执着,只怕你执着得不专!



BUDDHA RECITATION ----

The Dharma Door Of 'EXISTENCE'

There are eighty-four thousand Dharma Doors. On the whole, they can be divided into two categories: The Dharma Door of 'Existence' and the Dharma Door of 'Emptiness'.

Those who enter the Door of 'Emptiness' must learn to let go of everything as they are all empty. Just as it was stated in the Vajra Sutra, 'All appearances are false and empty' and 'There is no appearance of self, no appearance of others, no appearance of living beings and no appearance of lifespan'. So if we cultivate from the Door of 'Emptiness', we must learn to let go of all appearances. We must even learn to let go of emptiness.

When our mind is free from all attachments, we will be able to understand our mind and penetrate the self-nature. So it is indeed very difficult for us to attain the Path if we practise from the Door

of 'Emptiness'. Among tens of thousands of people, seldom can we find a successful cultivator.

The Pure Land Buddha Recitation Dharma Door is the practice of 'Existence'. At the beginning of The 'Amitabha Sutra', there are two words which denote the meaning of 'Existence'. They are shown as follows: –

"From here to the West, after passing by a hundred thousand billion Buddhalands, there 'is' a World by the name of Ultimate Bliss. In that Buddhaland, there 'is' a Buddha who is known as Amitabha Buddha. He is presently teaching The Dharma".

The cultivation of the Dharma Door of 'Existence' requires the cultivators to believe that there is the 'Existence' of Amitabha Buddha who is dwelling in the World Of Ultimate Bliss, so we are not afraid of attachment as we are attached to Amitabha Buddha, but not the five desires and six dust.

Amitabha Buddha is a great Name with ten thousand virtues. The World Of Ultimate Bliss in the West is the Dependent Reward while Amitabha Buddha is the Proper Reward. Both the Dependent and Proper Rewards are the 'Wonderful Existence'. You are attached to the existence of 'Wonderful Existence'. And when your attachment is one heart undivided, you will be born in the Western Land. You then realise that: 'Birth is No-birth', and 'The Wonderful Existence' is 'Non-Existence'. This is Genuine Emptiness'. So you can attach to Amitabha Buddha and The Western Land. You do not have to be afraid of your attachment. What you should be worried about is that your attachment is not yet perfect.



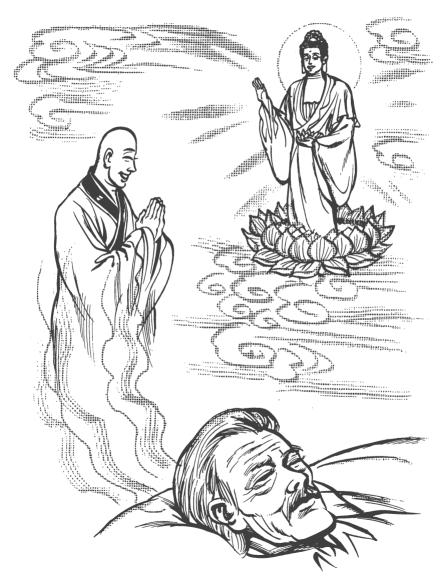
● 老年念佛 ●

一个年老的人,七十古来稀,百年能有几的?面临这一暮景,应该看破世间如一场戏。在生前应该办好一些要事:

首先,少说话,多念佛。要做的事快快做,应吩咐的早吩咐,不要留恋人间富贵,不要羡慕天上快乐。做好事,办福利事业,劝化人学佛,把握时间和精力,放在念佛求生极乐净土,见闻佛法上面去。

其次,不要听他人的是是非非,跟着他人的脚步走。外面的应酬,人情事故,可免则免,不必迁就敷衍。年纪老了,光阴有限,切勿空过。对于佛法有疑问的地方,应该随时向善知识请问明白。

再次,要时时反问自己:阿弥陀佛在心头吗?行住坐卧都在念佛吗?是否决定以一心一意,尽此一生,求往生净土?如果念念真切,当临终时,心不颠倒,蒙佛接引了。



RECITING THE BUDDHA'S NAME WHEN WE ARE OLD

Since ancient times, it is rare to see a seventy-year old man. And how many of us can really live to one hundred years old? At the later stage of our life, we must learn to see through life, just as if we are watching a picture show. Before our death, we must attend to some important affairs.

First of all, we must recite The Buddha's Name more often than talking. Whatever that we wish to do, we must do it right away. And if we have to give some instructions to others, we must tell them earlier. Do not be attached to wealth and honour in the human realm, and neither should we be lured by the Heavenly Bliss. We must do good deeds and take part in charitable work. We must always make full use of time and strength, so as to be mindful of The Buddha, to seek rebirth in the Pure Land of Ultimate Bliss, to see The Buddha and listen to The Dharma.

Secondly, we must not get involved in others' affairs by listening to their rights and wrongs. If possible, try to reduce all kinds of unnecessary entertainment or worldly affairs. Do not do them just to please others. We are already old and our time is limited. So, do not waste your time. If we are still doubtful about The Buddha Dharma, we must always consult a Good Knowing Adviser so as to clear any doubts.

Moreover, we must ask ourselves: "Is Amitabha Buddha in my mind always? Am I reciting The Buddha's Name while walking, standing, sitting and lying down? Am I really seeking wholeheartedly to be born in the Pure Land in this life time?" If our practice of Buddha recitation is genuine, at our death bed, we will not be confused but we will be received by The Buddha.





● 己身弥陀、唯心净土 ●

万 法都是从心中生出来的,心就是万法之王。心、佛、众生三者毫无差别;佛就是众生,众生就是佛。其差别只在迷悟两字,迷失了自性就是众生,体悟到自性就是佛。

万 法唯一心,故心外无佛,亦无净 土;弥陀即己身中之弥陀,净土即我心内 之净土。这是一个由诸法唯心,万法一如 之理性而谈的法门。

见无量寿经说:「诸佛如来是法界身,入一切众生心想中,是故汝等心想佛时,是心即是三十二相八十种随形好。是心作佛,是心是佛」。

天台观经疏也说:「诸佛法身,与己同体;现观佛时,心中现者名心是佛」。



WHEN THE MIND IS PURE, THE LAND IS PURE, WE ARE INDEED AMITABHA BUDDHA

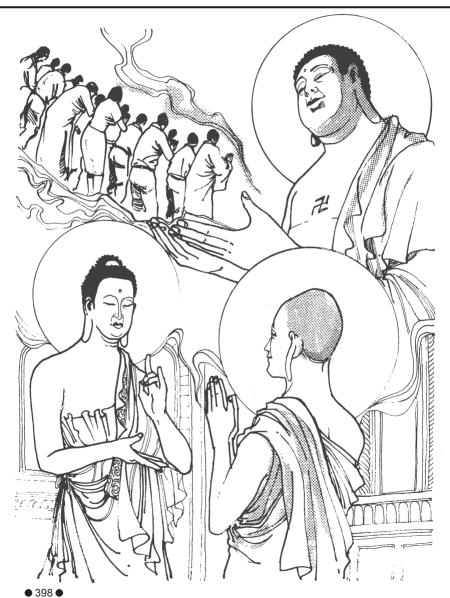
The Myriad Dharmas arise from the mind. The mind is the king of the Myriad Dharmas. The Bodhi mind, The Buddha and The Living Beings are same thing. Buddhas are living beings and living beings are Buddhas. Their difference is a matter of perception: one is confused, while the other is awakened. When a living being gets confused over his Self-Nature, he is a living being. When he awakens to his Self-Nature, he is The Buddha!

The Myriad Dharmas arise from our mind, so there is no Buddha or Pure Land outside the mind. We are endowed with the same nature as Amitabha Buddha, and the Pure Land manifests when our mind is pure. This is the Dharma Door which is based on the fact the Myriad Dharmas arise from our mind, and at the axiomatic level, all the Dharmas are thus unmoving.

In the Sutra on the Comtemplation of Immeasurable Lifespan, it was stated: "All The Buddhas Thus Come One are The Dharma Realm Body who can penetrate the minds of all living beings. So, when you are thinking of The Buddha, you are replete with the thirty-two marks and eighty subtle adornments. The mind becomes The Buddha and The Mind is The Buddha."

The Tantric Sect Explanation on the Sutra of Contemplation stated thus:

"The Dharma Body of all the Buddhas is the same as ours. Now, when we are contemplating The Buddha, the revelation in our mind is the Mind which is The Buddha."





● 佛的悲愿 ●

阿弥陀佛与娑婆世界的众生最有 因缘。他曾发愿先把众生摄往其净 土,加以教化,使众生圆满成就菩提 心,希望众生在无苦的世界中能心静 下来,好好修行。

娑婆世间的众生有若有乐,但是享乐之后多半会和苦纠缠在一起,所以教大家欣净土厌秽土,往生净土成就菩提,发广大心愿,圆满悲心。一切成就之后,再回到娑婆世界教化众生。

大此,可见我们生在娑婆世界是有因有缘的。许多人在净土成就位不退转,多数会倒驾慈航,再回到娑婆世界救度有缘众生。

诸佛教化每一个菩萨,使其成就自己的净土,成就佛土!





THE BUDDHA'S COMPASSIONATE VOWS

Amitabha Buddha had created the greatest affinity with living beings in the Saha World. He had brought forth the vows to gather in living beings to His Pure Land. Besides He teaches and transforms them so that they will perfectly accomplish the Bodhi Mind. He hopes that living beings will be born in His Land which is free from sufferings whereby they can calm down to cultivate the path.

The Saha World is a world with a mixture of happiness and sufferings. After enjoying, suffering follows. That is why the Buddha taught us to renounce the defiled land to seek rebirth in the Pure Land. After going to the Pure Land we can accomplish the Bodhi and bring forth the great vows of Great Compassion. After attaining the path we can come back to the Saha World to teach and transform living beings.

So from here we can see the causes and conditions to be born in the Saha World. Many people return to this world to resue living beings who have affinity with them because they have already accomplished the position of non-retrogression.

The Buddhas teach and transform every Bodhisattva so that they can accomplish their own Pure Buddha Lands.





●念佛六度全摄●

念佛且把功德回向他人,亦教他人念佛,放下身心,就是「大布施」。

由 念佛之故,众罪减除,不复起 贪嗔痴,就是「大持戒」。

由 念佛之故,令恶法不生,不计 是非人我,就是「大忍辱」。

由念佛之故,行住坐卧,佛号不 离心口,不稍间断夹杂,就是「大精 进」。

由念佛往生净土不退转,深信不疑,亦不为他人所惑,就是「大禅定」。

由 久念佛纯熟,至「念而无念, 无念而念」一心不乱,不着相,得圆 融自在,就是「大智慧」。

达此,念佛一法,摄六度果报。



CULTIVATING THE SIX CROSS-OVERS BY RECITING THE BUDDHA'S NAME

The greatest giving is ' to recite the Buddha's name and to transfer the merits and virtues to others besides exhorting them to recite the Buddha's name. '

The best way to uphold the precepts is by reciting the Buddha's name. All the sins will be eradicated with the severing of greed, hatred and delusion forever.

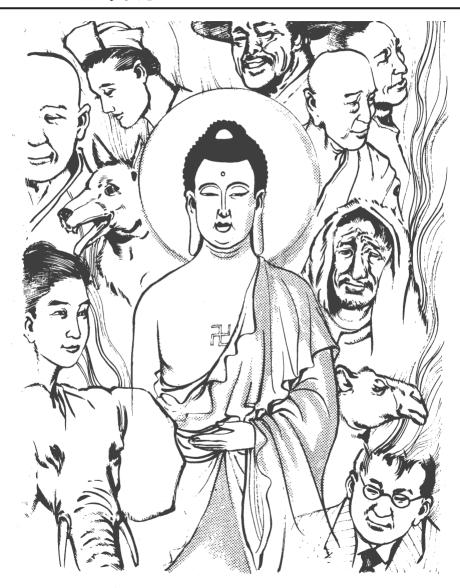
The greatest patience is to sever all evil Dharmas forever by not differentiating between the rights and wrongs of oneself and others.

The greatest diligence is to recite and be mindful of the Buddha's name continually while we are walking, dwelling, sitting and lying down.

The greatest concentration is to believe without any doubt that a man can attain the position of non-retreating in the Pure Land by reciting the Buddha's name and not be easily confused by others.

The greatest wisdom is for one to recite the Buddha's name until his mind becomes one-pointed. Then he can recite without the thought of reciting. Without the thought of reciting, he is still mindful of his recitation. In this effortless way he is not attached to any appearance and will obtain the perfect great ease.

So the Dharma of Buddha recitation encompasses the practice of the six cross-overs. The reward is limitless.





●佛的样貌无量无边●

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馀土。





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 surpreme 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 manisfesting 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.





●「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。

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,等于证到阿鞞跋致(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,不可以住着不拾,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 vet 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.

 ${
m In}$ 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?



●劝人念佛●

「**丼**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!





●断除妄想●

念佛的人,是否要断除妄想,才能往生极乐净土?这对修净土念佛法门的人,有必要知道。

安想是意地之法。过去证到果位的 圣人,都很难断除妄想,何况是凡夫,岂能



先断妄想?经也有说:「末法亿亿人修行, 罕一人得道!」现在的人之所以修道难成, 就是因为妄想太多的缘故。

若修净土念佛法门的人就不同,只要持执一句「阿弥陀佛」,这一生,就是妄想很多,业障深重,但依念佛一法,同时仗阿弥陀佛大愿加被,亦可带业往生。

念佛人要断除妄想,越除越多,怎样除?我认为,只要立定决心念佛,如记数持名,管它散乱多少,管它妄想不信想!故念佛人不论散乱多少,只要「信汉决定往生的。一个写证,愿切」是可以决定往生的。一个多家想而且肯记数念佛的人,一定是一个信愿坚固的人,决定往生。有一偈说得:「少少有余光」。故时心多妄想者,即是下品下生」。虽是下品,亦不碍与诸上善人俱会一处,同受法乐!



SEVERING THE FALSE THOUGHTS

Is it necessary for a man who recites the Buddha's Name to sever his false thoughts before he can attain a rebirth in the Pure Land of Ultimate Bliss? It is an important point which all Pure Land cultivators should know.

The false thoughts arise from the mind ground. In the past, even the Sagely cultivators who had finally certified to the Fruition Position found it very difficult to sever all false thoughts. So it will be more difficult for a commoner to sever his false thoughts. It was stated in the Sutra, "In the Dharma-Ending Age, thousands of millions of people cultivate the Path, seldom can we find a man who can attain The Path". Nowadays, people find it very difficult to certify to the Path because they are full of false thoughts.

But the Pure Land cultivators are different from other cultivators in that they just have to recite The Name of 'Amitabha Buddha'. In this life, even if they are full of false thoughts and are heavy in karmic hindrance, they will attain a rebirth by

relying on the Great Vows of Amitabha Buddha.

How can a Buddha recitation cultivator sever his false thoughts? I think the most important point lies in his resolve in cultivation. For example, he can continually recite the Name a fixed number of times. He must not take heed of those confused false thoughts. So a cultivator of the Buddha Recitation Dharma Door should not be afraid of having confused thoughts. But he must have deep belief and firm vows. A man who has lots of false thoughts but is willing to persist with the number of his recitations is certainly firm in his belief and resolve. He will surely be born in the Pure Land.

Here are some good verses of praise on Buddha Recitation:

"The Name of Amitabha Buddha is the King of Dharma,

You do not have to worry about confused thoughts;

They are like the thousands of miles of clouds which hinder the penetration of sunlight,

The residual sunlight still manages to shine everywhere in the human realm".

So, the Dharma Master Ling-feng said,

"People who believe deeply in the Buddha's words and bring forth the resolve to recite The Buddha's Name but have false thoughts when they recite The Buddha's Name will still be born in the lowest position of the Third Grade Lotus ".

Even though they are born in the Third Grade, nonetheless they are born together with all the good people to enjoy the Dharma Bliss!



●「净土」皆由缘起而有●

净土与佛皆是从缘起而有。就理体而言,没有佛与净土的问题。佛与众生,平平等等;在佛不增,在众生不减。

整个法界以「金刚经」而言:「如是灭度一切众生,而实无众生得灭度者」。

一切都是:「如是如幻的因缘来成就」。这是缘生,佛与净土皆是缘生;法界从来没有佛与净土的问题。

PURE LAND ARISES IN ACCORD WITH CONDITIONS

From the point of view of conditional arising, there are Pure Lands and Buddhas. But at the noumenon level, there is no difference in Buddhas or Pure Lands as Buddhas and living beings are all equal. The Buddha Nature is neither increased in the case of Buddhas, nor decreased in the case of living beings.

 $T_{\rm O}$ see the Dharma Realm from the point of view of Vajra Sutra, it was stated, " And hence he is able to cross over all living beings to the shore of Nirvana but in actuality there are no living beings who are crossed over by him."

This is because every thing is accomplished in accord with the causes and conditions which are illusory by nature. The Buddhas and Pure Lands come into being because of conditions. There is no difference in Buddhas and their Pure Lands at the noumenon level.



● 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,尤是极乐净土本是从清净心愿显现的,所谓:「心净则净土现」。

了於陀来接,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?

 ${
m T}$ his 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.

 ${
m T}$ he 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.



● 礼佛、念佛、回向 ●

无量寿经云:「念佛有五种门」。

一者礼拜门: 就是身业专礼阿弥陀佛。二者赞叹门: 就是口业专称阿弥陀佛名号。三者作愿门: 所有礼佛念佛功德唯愿求生极乐世界。四者观察门: 行住坐卧唯观阿弥陀佛, 速生极乐净土。五者回向门: 将念佛礼佛功德, 唯愿往生净土速成无上菩提。

经又云修行者须长时修,自一发心念佛,直至得生净土成佛,终不退转。又云敬虔修,向西方专想不移。又云无间修,唯专念佛,无贪嗔烦恼杂恶来间。

作观经云:「念佛人要发三心,才能上品上生」。一者诚心;二者深心;三者回向发愿心。

MAKING OBEISANCE TO THE BUDDHA, RECITING THE BUDDHA'S NAME AND THE TRANSFERENCE OF MERITS

The First Door is The Door of Making Obeisance: The cultivators only have to vow to make obeisance to Amitabha Buddha.

The Second Door is The Door of Praising: The cultivators only have to recite The Name of 'Amitabha Buddha.'

The Third Door is The Door of Making Vows: The cultivators only have to vow to transfer the merit and virtues of making obeisance to The Buddha and praising The Buddha to seek a rebirth in the Land of Ultimate Bliss.

The Fourth Door is The Door of Contemplation: The cultivators only have to contemplate Amitabha Buddha while walking, standing, sitting or lying down, so as to gain a rebirth swiftly in the Pure Land of Ultimate Bliss.

The Fifth Door is The Door of Transference: The cultivators only have to transfer the merits and virtues of reciting The Buddha and making obeisance to The Buddha to all sentient beings, so as to seek a rebirth in the Pure Land to accomplish the Unsurpassed Bodhi swiftly.

It was also stated in The Sutra that a cultivator must cultivate for a long time. From the moment when he brings forth the resolve to recite The Buddha's Name until his arrival at the Pure Land to accomplish Buddhahood, he will not retreat from his practice.

It was also stated, "A cultivator must practise sincerely with great respect. He must always concentrate his mind on the Western Pure Land. He must practise without interruption. He must only recite The Buddha's Name and he must try to free himself from the defilements of greed, anger and delusion.

In the Sutra of Contemplation, it was stated: "A cultivator who recites The Buddha's Name must bring forth three kinds of mind, so as to attain the highest position in the highest grade. Firstly, he must bring forth a sincere mind. Secondly, he must bring forth a deep mind and thirdly, he must bring forth vows and a mind of transference.

A sincere mind means that the cultivator will only vow obeisance to Amitabha Buddha, his mouth will only recite The Name of Amitabha Buddha and his mind will only be mindful of Amitabha Buddha. He will practise all these pure karma until he attains a rebirth in the Pure Land and never must he retreat from Buddhahood. A deep mind means that the cultivator will bring forth genuine faith to recite The Buddha's Name wholeheartedly. He must be resolute in seeking rebirth in the Pure Land and he must never doubt that he will attain Buddhahood. The bringing forth of vows and a mind of transference means that the cultivator will transfer the merits and virtues of making obeisance to The Buddha and reciting The Buddha's Name to seek a rebirth in the Pure Land, so as to accomplish the Unsurpassed Bodhi swiftly. This is the Dharma of attaining the highest position in the first grade lotus in the Sutra of Comtemplation.



● 回 向●

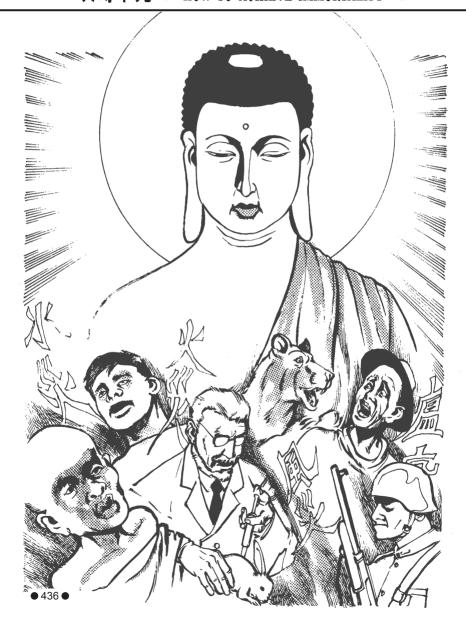
作为一个佛教徒,既使对佛教做出一些小功德,一切一切,都要回向给无边无际法界有情众生。

我们出生的时候,是赤裸而来的;我们死的时候,亦是赤裸裸而去的。世界上没有一样东西是属于我们的,只是暂时拥有借用。要了脱,必须先看破生灭之法,体悟它无常之本性,不再之所转,则能亲见清净法身,亦既是本来之面目!此刻亲证寂灭之乐,才了悟上无佛道可成,下无众生可度。因诸法皆假名故,实乃毕竟空。

● THE TRANSFERENCE ●

A Buddhist must tranfer all the merits and virtues which he has cultivated to the limitless living beings in the Dharma Realm, be they big or small.

We came into the world empty-handed and we will leave it empty-handed. In fact there is nothing in the world which really belongs to us even though we may possess or use them temporarily. If we wish to be liberated from birth and death, we must first detach ourselves from the Dharma of production and extinction, and awaken to the nature of impermanence of all Dharma. Then, we will not be touched by them. By doing so, we will see for ourselves the pure Dharma body, which is also our original face. We will be certified to the Bliss of Nirvana by ourselves. Ultimately, there is no attainment of Buddhahood nor the crossing over of living beings because all Dharmas are only false names. They are ultimately empty.





●后记●

●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,没有圆满盖业因缘!



● POSTSCRIPT ● WHY ARE WE BORN IN THE SAHA WORLD?

If one were to look at our world from a "Bodhimind", 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. In 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 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 lifes. We are here because of the cause and effect of such karmas.



●阿彌陀三世本事表●

			■ 封	見在	世	本	事	•	
名號	阿彌阿	Ė	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	國土	西方極	樂世界	三昧耳	『形』/	葉紅蓮	花	種子字	4):
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 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 名號或身份: 本為國王,後棄國捐王行作沙門,號法藏。

時地:<u>世自在王</u>如來之時。 教授老師:世自在王佛。

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。

修証之行:具足五劫,思惟攝取莊嚴佛國清淨之行。

悲願内容:具發四十八願。

之二 名號或身份:轉輸聖王無諍念。 時地:寶藏如來 刪提嵐國無諍念王。

教授老師:寶藏如來。

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。 以上只為略舉,阿彌陀佛已於過去無量佛所久尋大悲堅固誓願。



●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				
成立時刧	已戌立十刼	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	生生品位 三輩九品						
往生法門	一心念佛,志心顯往。						
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:擊聞眾照一尋,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、硨榘、琥珀。

七寶所成樓閣、宮殿、寶樹、寶池、寶網、大地、館舍、蓮華、衣服、幢旛、寶蓋等等一切萬物。

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●

士要師會: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. 管池中八功德水聲。

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. 管蓮華光明,光中化佛。

4. 寶樹映攝出十方諸佛國土之莊嚴。

鼻——1. 樹、花等無量香氣普熏整個國土。 舌——1. 上妙飲食,隨意化現。

2.八功德水,味如甘霞。

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。

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 倉●

可以無食,如欲食時,七寶缽器,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 業●

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

随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,蹈下四寸,隨舉足已,漂復如故。

● 廻向 • TRANSFERENCE •







VERSE 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,

報四重恩,

Repaying four kinds of kindness above,

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

有見聞者,

 $\overline{\mathbf{M}}$ ay 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.

THE TEN GREAT BENEFITS OF BUDDHA RECITATION

- Throughout the days and nights, all the invisible Heavenly Spiritual Generals Of Great Strength al ways protect the cultivators.
- (2) The twenty-five Great Bodhisattvas including Guan Shi Yin Bodhisattva always protect and take care of the cultivators.
- (3) Throughout the days and nights, all the Buddhas are always protective and are mindful of the cultivators. Amitabha Buddha often emits bright light to shine on the cultivators so as to gather them in.
- (4) The cultivators will never be harmed by all evil ghosts, Yakshas and Rakshas. Even the poisonous snakes will be unable to hurt them. Neither will they die of poisons.
- (5) The cultivators are free from the disasters such as flood and fire. They will not be harmed by enemies or robbers, neither will they be killed with knives, guns or cannons. They will not be handcuffed or sent to prison. Neither will they be killed in accidents.
- (6) The sinful karmas which were committed by them in their previous lives will all be eradicated.
- (7) They will have auspicious dreams or they may be able to see the supremely wonderful golden body of Amitabha Buddha.
- (8) They are always happy, with bright and shining complexion. They are always energetic and all their undertakings will be successful.
- (9) All the worldly people are always respectful towards them. They make obeisance to them just as though they are The Buddhas.
- (10) They will not be frightened at their deathbed. There will arise in them the Proper Mindfulness. The three Sages from the Western Land Of Ultimate Bliss will come to receive them in their golden dais so that they will be born from transformation in the lotuses in the Pure Land. The cultivators will forever enjoy the supremely wonderful bliss.

(Please take note: The first nine benefits are the advantages which are enjoyed by the cultivators presently as they can transform all adversities and eradicate disasters and sufferings. The last benefit is to be able to leave the wheel of transmigration forever when one's lifespan is over.)



●念佛十大利益●

- (一)昼夜常得一切诸天大力神将,隐身守护。
- (二)常得观音等二十五大菩萨,而为保佑。
- (三) 常为诸佛昼夜护念,阿弥陀佛常放光明 摄受此人。
- (四)─切恶鬼、夜叉、罗刹,皆不能害,毒蛇毒药,悉不能中。
- (五)水火,冤贼,刀兵枪炮,机械牢獄,横死 悉不能受。
- (六) 先世罪业悉消灭。
- (七)夜梦吉祥,或见阿弥陀佛胜妙金身。
- (八) 心常欢喜,颜色光泽,气力充盛,所作吉利。
- (九)常为世间一切人民恭敬礼拜,犹如敬佛。
- (十) **临**命终时,心无怖畏,正念现前,西方三圣,金台接引,往生净土,莲花化生,受胜妙乐。

(这十种利益中,前九种皆是说现在转逆境消灾难的利益;末一个便是说后来免轮迥的利益。)



Tenyears ago, I made a vow to contribute some effort to propagating The Buddha Dharma and wholesome teachings by using simple language and interesting illustrations. By doing so, I am able to simplify the important principles of the Buddha Dharma so that people will benefit. Moreover, these simple explanations are in English and Chinese. Those who wish to learn from The Buddha will have no difficulty in understanding the Dharma besides creating good affinity with The Buddha.

All the books which are published are meant for **FREE DISTRIBUTION**. People are not allowed to make a profit by selling them!

 $I_{\rm t}$ is the responsibility of all Buddhists to propagate The Buddha's Teaching to benefit the present and future living beings. Our lifespan is limited, so we should make full use of it to participate in this great work of Buddhism!

May we create good affinity with The Buddha by upholding, practising and teaching The Buddha Dharma to others. May all the Virtuous Ones, the Lay Disciples donate generously towards the publication of The Buddha Dharma, so that more living beings will be able to benefit from it.

Amitabha Buddha!

Respectfully from, SOON GUO SEN



我发愿

大 在十年前曾发愿以自己所长为佛教事业作出一些奉献:就是将各类适合大众的经书及善书,以轻松、有趣、易懂之漫画形式介绍佛法。因为漫画可在短时间内即可进窥佛法要义,同时并以浅简中英文说明,目的是要使每一个初学佛的人容易明白,与大众广结佛缘!

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弥陀佛!

●孙果森合+●



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