



無量壽經簡介

A Brief Introduction to the *Infinite Life Sutra*

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在我們人的一生中，都以不同的方式追求快樂，希望生活穩定、舒適；但又覺得生命中有些問題無法解決，於是我們開始尋找解決方案。經過不斷地尋找，最後就找到了佛教，想用佛法來幫助我們面對生命的課題。

• 回到本有的家

佛陀一生說法，講了許多的法門；雖然每個法門各有不同，但其目的都是為了要令眾生覺悟，回到本有清淨的佛性，究竟成佛。

在眾多法門中，我們今天要介紹的是淨土法門。釋迦牟尼佛在《大集經》上說：「末法億億人修行，罕一得道；唯依念佛，得度生死。」那麼，佛陀為何大力向我們推薦淨土法門呢？

• 橫出三界

我們來看看這個三界圖。須彌山的下方南閻浮提，是我們所住的地方；往上是四王天、忉利天等欲界天，再往上是更高的天，包括色界天、無色界天。

一個人修行，從凡夫，到開悟，到證阿羅漢果，要出三界。如果你一層一層往上修，就像菩薩一個個階位向上修到佛位，這叫「豎出三界」，是靠自力的法門才

Throughout our lives, we seek different ways to pursue happiness. We aspire to live stable, comfortable lives. However, we also encounter some problems in life that we cannot solve easily, so we look for solutions to them. We search tirelessly until we discover Buddhism. We can use the Buddhadharma to help us cope with life's challenges.

• Returning to our original home

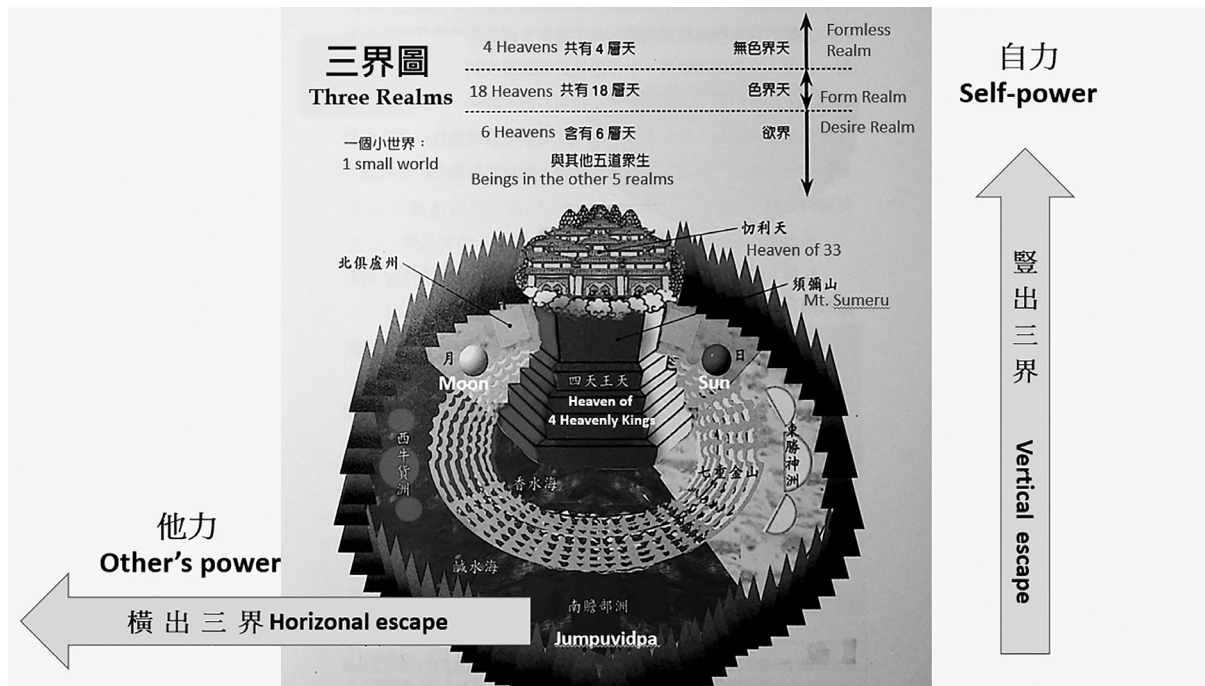
The Buddha taught various Dharma-doors throughout his life, each with its own uniqueness. However, all of them ultimately guide living beings to return to their inherent pure Buddha nature and help them attain Buddhahood.

Today, we would like to introduce you to the Pure Land Dharma door. In *the Great Collection (Mahāsaṃghāta) Sutra*, Shakyamuni Buddha stated, “Among those who cultivate in the Dharma-ending Age, it is rare to find even one who attains the Way. Only by relying on being mindful of the Buddha could one cross over the sea of birth and death.” Why did the Buddha say this and why did he strongly recommend the Pure Land Dharma door to us?

• Horizontal Escape

Let's examine the image depicting the Three Realms. At the lowest level under the Mount Sumeru lies Jambudvīpa, the place where we currently reside. As we go up, we pass through the Heaven of the Four Heavenly Kings, then reach the Trayastrimsha Heaven, followed by the eighteen heavens of the Form Realm and the four heavens of the Formless Realm.

The journey of a cultivator from an ordinary being to enlightenment and beyond the Three Realms is a gradual process called “vertical escape or transcendence.” This path relies on the individual's effort and progress, with each level representing a step towards the attainment of



能出離三界。但是，如果你是修淨土法門，往生極樂世界，直接到達佛位，這就叫「橫出三界（橫超三界）」，是全仗阿彌陀佛的願力，也就是他力的法門。

• 易行道——順風之舟

淨土法門是他力法門，即使你是煩惱熾盛、業障深重的凡夫，只要你仰仗彌陀大慈願力的加持和攝受，以信願感通佛力，具足信心，發願往生，持名念南無阿彌陀佛，就能往生西方極樂世界。所以淨土法門也被稱為「易行道」，就如順風揚帆之舟，今生就可以橫出三界；到極樂世界繼續修行，永遠不會退轉，保證成佛。這對我們凡夫來說，就是最大的利益。易行道雖然容易修，但不代表它是膚淺的；相反，為了讓一切眾生更容易修行成佛，其義理是非常深奧的。

• 三根普被

fruition. “Horizontal transcendence,” also known as the Pure Land Dharma door, is based on relying on Amitabha’s vows to attain rebirth in the Pure Land, which represents a departure from the traditional “vertical transcendence” within the Three Realms. It emphasizes the dependence on the power of Amitabha Buddha rather than only individual effort.

• An easy path — like sailing a boat on tail wind

The Pure Land Dharma door is a method that depends on external help. We rely on the Buddha’s protective power and support of great kindness, compassion, and vows. Although we are ordinary beings with heavy karmic obstacles and afflictions, as long as we have enough faith, make a vow to be reborn, and recite Amitabha Buddha’s name, we will receive a response from the Buddha and be able to be reborn in the Western Land of Ultimate Bliss. The Pure Land Dharma door is known as the easy path because it is like sailing a boat with a tailwind, enabling one to transcend the cycle of birth and death in this lifetime. Those who are reborn in the Land of Ultimate Bliss are guaranteed to achieve Buddhahood without retreating, offering immense benefits to ordinary beings like us. The easy path may seem simple to practice, but it is far from superficial. It encompasses profound principles to help living beings achieve Buddhahood with ease.

• Gather In All Three Potentials

由於淨土法門是易行道，因此能普遍攝受各種根器的眾生，到極樂世界去修行。所以利根的人，可以念佛；普通根器者，也可以念佛；善根薄弱、根性較鈍者，也可以念佛。只要你稱念彌陀名號，阿彌陀佛就來幫助你、接引你，這叫「三根普被，利頓兼收」。

• 淨土法門只能為死後打算嗎？

我們說淨土法門可以橫出三界，難道念佛就只能為死後打算嗎？甚至有些人認為念佛就叫人趕快去死，說我現在還不想死，那我現在就要念佛嗎？這是一般人的誤解，念佛不是要你現在就去死。

印光大師這樣解釋阿彌陀佛的聖號：「阿彌陀，即無量壽，即是消災延壽。」阿彌陀三字是無量光、無量壽的意思，無量光就是消災，無量壽就是延壽。所以「阿彌陀」的總功德就在「南無阿彌陀佛」這個六字洪名裡邊。你說，念佛是不是只能為死後打算？

• 淨土法門的教主

我們要來看《無量壽經》，阿彌陀佛成佛的因緣。

《無量壽經》是淨土法門的根本經典，此經不僅是翻譯得最早，而且內容也是最豐富的。這是傳入中國的第一部的淨土經典。整個淨土宗教理的開顯，皆源自於《無量壽經》，之後才有《觀經（觀無量壽佛經）》和《阿彌陀經》等等。對於淨土法門的義理和阿彌陀佛的本願，這部《無量壽經》是交代得最清楚。

《佛說無量壽經》是單人立題，能說的釋迦牟尼佛是人，所說的

Since the Pure Land Dharma door is a simple and effective method of practice that gathers in all kinds of living beings with different capacities and guides them to the Land of Ultimate Bliss, where they can cultivate the path to Buddhahood.

Therefore, people with sharp faculties can recite the Buddha's name; those with mediocre faculties can also recite; and those with weak roots of goodness and dull faculties can recite as well. As long as you recite Amitabha's name, he will come to help you. That is why it is said that he gathers in the all three potentials, including the sharp and the dull.

• Is Pure Land Dharma-door only good for people who are dying?

The Pure Land Dharma door is a profound practice that can help us transcend the cycle of birth and death and the Three Realms of existence. However, some people have a stereotype and a common misconception that this practice is only for those who are about to die, and that reciting the Buddha's name will make them die sooner. This is not true. Reciting the Buddha's name does not shorten our lifespan, but rather connects us to the Buddha's wisdom and compassion.

Great Master Yinguang, explained Amitabha as follows: "Amitabha" means infinite life, which signifies eradicating disasters and prolonging life. "Infinite light" means eradicating darkness; "infinite life" means prolonging lifespan. The entirety of Amitabha Buddha's merit and virtue is encapsulated in the Six-character name in Chinese: na-mo-a-mi-tuo-fo (Namo Amitabha Buddha). Therefore, the Pure Land Dharma-door is also good for one's life. People should understand this now.

• Teaching Host of the Pure Land Dharma-door

Let us examine *the Sutra on Infinite Life (Sukhāvativyūha Sūtra)*, which explains the causes and conditions of how Amitabha Buddha became a Buddha.

The Sutra on Infinite Life is the foundational text of the Pure Land Dharma door. It has the richest content among the Pure Land sutras, and it was the first one to be translated into Chinese and introduced to China. The entire revelation of the Pure Land School originates from *the Sutra on Infinite Life*. Then, later we have *the Sutra on the Contemplation of Amitabha (Amitāyurdhyāna Sūtra)*, *the Amitabha Sutra*, and others. When it comes to Pure Land principles and Amitabha's original vows, this sutra also explains the principles the

無量壽佛也是人；能說及所說都是人，這叫單人立題。本經最主要是宣說阿彌陀佛的本願，是以「發菩提心」，修諸功德，持名念佛，然後至心信樂願生極樂；等臨命終時，阿彌陀佛與諸聖眾，就會現在其前，接引行人往生極樂淨土。

這部經從中國東漢就有翻譯了，此後一千年，一直到宋代，譯本先後有12種；在所有的經典中，此經翻譯次數最多。至今現存的仍有五種譯本。過去曾有人把不同譯本的內容彙整為一部經，但是蓮池大師及印光大師都不贊同這樣做法，因此「會集本」的爭議比較多。印光大師在1934年，楷定的是（曹魏）康僧鎧的譯本，言明「我們遵循古德的教誨」。所以我們也是用這個譯本來研究。

• 法藏比丘的故事

接下來，我們看《無量壽經》裡，法藏比丘的故事。

佛在王舍城耆闍崛山（就是靈鷲山），說《無量壽經》。當時，有大比丘眾一萬二千人，很多大阿羅漢，還有不可稱計的大菩薩，如普賢菩薩、文殊師利菩薩、彌勒菩薩等等都到了會場。

這時釋迦牟尼佛，六根現出了無限的歡喜，諸根悅豫清淨，威神光光，如淨明鏡，影暢表裡。阿難尊者就問佛：「世尊！今日世尊現出如是光瑞殊妙，是我從來沒有見過的，為什麼現這樣的瑞相呢？」沒想到，阿難尊者這一問，就把淨土法門給問出來！

佛陀告訴阿難尊者：你這個問題，問得很好！如來出現在世間，以無盡的大悲心，哀愍眾生、拔濟眾生，令眾生得到最真實的法益。現在因緣到了，今天要講這個成佛的法，所以我特別的歡喜。佛出興於世是難遭難遇

clearest.

The sutra title, *The Buddha Speaks the Infinite Life Sutra* is based only on people. The Shakyamuni Buddha is a person; the Amitabha Buddha being spoken about is also a person. There is no Dharma or analogy in the title. This sutra mainly explains Amitabha's original vows: Resolve on Bodhi; cultivate all merit and virtue; recollect the Buddha's name single-mindedly, sincerely and joyfully, with faith, vow to be reborn in the Pure Land. At the end of our life, Amitabha Buddha and the great sage assembly will appear in front of us and take us to the Pure Land.

The first translation of this sutra was done in the Eastern Han dynasty (25-220CE). Over the next thousand years, until the end of the Song dynasty (1279 CE), twelve translations were produced. This sutra has the most translations of any sutra in Chinese history. Five of these translations are still extant today.

People in the past who have compiled the contents of various translations into one sutra, but Master Lianchi and Master Yinguang did not recommend the compiled version because the content is selected by man and thus controversial. In 1934, Master Yinguang recognized the version translated by Saṃghavarman as the standard version to study. Therefore, following the ancient virtuous one's teachings, we use Saṃghavarman's translation to study in our class.

• Story of Bhikshu Dharmacara

Let's take a look at Bhikshu Dharmakara's story in the *Infinite Life Sutra*.

Shaykiamuni Buddha spoke *the Sutra on Infinite Life* at Vulture Peak (Gṛdhrakūta) Mountain. At that time, there was an assembly of twelve thousand Bhikshus, many Arhats, and innumerable Mahayana practitioners in the audience. Among them were Bodhisattvas such as Samantabhadra, Manjushri, Maitreya, and others.

At that time, all six of the Buddha's faculties radiated with serene joy, and his countenance was awe-inspiring and radiant. Venerable Ananda asked the Buddha, "World-Honored One! Today you have shown these supreme, auspicious signs that I have never seen before. What is the reason for this?" We did not expect that Venerable Ananda's question would lead to an explanation of the Pure Land Dharma-door!

The Buddha told Venerable Ananda, "You have asked a very

的，猶如靈瑞華（Udumbara，優曇華）一樣，3000年才開一次花，佛就是這樣很罕見的。

當時，有一位佛，名世自在王佛。有一位國王，這個人「高才勇哲，與世超異」，意思是說，他不但擁有財富與威望，而且非常有才華、勇敢與智慧；用現代的話說，他是文武雙全的優秀國家領導人。他常常聞佛說法，特別法喜，就發菩提心要出家；於是捨棄王位，出家做沙門，他的法號叫法藏。

法藏比丘跟世自在王佛說：「我發願要成佛，並且要度所有一切眾生成佛！我發願，我將來成佛以後，『一切恐懼，為作大安』，不管眾生處在什麼恐懼當中，我一定要讓他們得到大安樂！而且願我成佛之後，光明一定要遍照十方國土，普照無量無邊的眾生。我的佛國一定是最好的、最適合眾生修成佛的。無論歷經怎樣苦、怎樣難，我都要精進。我救度眾生的心願，永遠不會退，永遠不會後悔！」這是法藏比丘在世自在王佛面前發下的誓願，這也是他的總願。

然後，世自在王佛就對法藏比丘廣說210億這麼多諸佛剎土種種功德及樣貌，有善的、惡的、粗的、妙的等等。佛以威神力加被法藏比丘，令他清楚看到210億佛剎，看到這些剎土的利弊；看完後，法藏比丘到一個寂靜處，用五劫的時間，攝取210億諸佛妙土清淨之行，專心觀察、思惟、研究；然後，在210億剎土中，他擷取最精華、最殊勝的部

good question! The Buddha manifests in the world, pities and takes across living beings out of great, boundless compassion, in order to give them true benefits. Today is a special day to teach the Dharma of becoming a Buddha, because the causes and conditions are favorable. I am very happy to share this teaching. The Buddha manifests in the world to save living beings. He is hard to meet, like the legendary udumbara flower, which blossoms only once every three thousand years. That is how precious the Buddha's appearance is.

At that time, there was a Buddha named Lokeshvararaja. There was also a king, whose lofty talent, courage, and wisdom surpassed those of everyone in that world. He had great wealth and prestige, as well as exceptional leadership skills. He heard the Buddha teach the Dharma, and felt immense joy in his heart. He awakened the aspiration for enlightenment, and decided to renounce his worldly life. He gave up his throne and became a monk named Dharmakara, who later attained Buddhahood as Amitabha Buddha.

Bhikshu Dharmakara said to the Lokeshvararaja Buddha, "I vow to become a Buddha and help all living beings attain Buddhahood as well. I vow that when I attain Buddhahood in the future, I will bring great peace and comfort to all living beings, no matter what kind of fear they face. I vow that the light I emit as a Buddha will pervade all lands in the ten directions, and benefit countless living beings. My Pure Land will be the best and most conducive place for living beings to practice and realize Buddhahood. I will endure any suffering and hardship with diligence. I will never retract or regret the vows I made to rescue living beings." These are the vows that Bhikshu Dharmakara made before Buddha Lokeshvararaja; they are also known as his general vows.

After making these vows, Bhikshu Dharmakara received a detailed description of twenty-one billion Buddha-fields from Lokeshvararaja Buddha. He learned about their merits and features, their qualities and flaws, and so on. The Buddha also bestowed his mighty power on Bhikshu Dharmakara, enabling him to see these Buddha fields for himself. He could discern the advantages and disadvantages of each land very clearly.

Afterwards, Bhikshu Dharmakara went to a serene place, where he single-mindedly contemplated and studied these twenty-one billion lands for five eons. He selected the most exquisite and supreme features of each land for the blueprint of the Land of Ultimate Bliss. Bhikshu Dharmakara spent five eons, which are equivalent to several tens of millions of years, to design the Land of Ultimate Bliss. He put in a tremendous amount of effort.

• Speaking Forty-eight Great Vows



又舍利弗，極樂國土有七寶池，八功德水，充滿其中。池底純以金沙布地，四邊階道，金、銀、琉璃、玻璃合成。上有樓閣，亦以金、銀、琉璃、玻璃、碑磬、赤珠、瑪瑙而嚴飾之。池中蓮華，大如車輪，青色青光，黃色黃光，赤色赤光，白色白光，微妙香潔。舍利弗。極樂國土。成就如是功德莊嚴。
—《佛說阿彌陀經》

Moreover, Shariputra, the land of ultimate bliss has pools of the seven jewels, filled with the eight waters of merit and virtue. The bottom of each pool is pure, spread over with golden sand. On the four side are stairs of gold, silver, lapis lazuli and crystal; above are raised pavilions. Adorned with gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls and carnelian.
—*The Buddha Speaks of Amitabha Sutra*

分，作為莊嚴極樂世界的藍圖。五劫是什麼概念？最低限度是用幾千萬年的時間來設計極樂世界，而且這個過程非常漫長，法藏比丘也花了很大的心血。

• 宣說四十八大願

法藏比丘發了48大願，最後說道：「斯願若剋果，大千應感動，虛空諸天人，當雨珍妙華。」我的願力若能圓滿，三千大千世界都會有感應。只見大地六種震動，天雨妙花，空中自然有音樂奏響，讚歎道：「法藏比丘決定成佛！」於是法藏比丘開始了他的修行，在不可思議兆載永劫中，行菩薩道，積植菩薩無量無邊的德行，各種難行能行、難忍能忍，都修行。專心建立極樂世界，來圓滿成就48大願。

• 南無阿彌陀佛

法藏比丘，經過無央數劫的行菩薩道，願行圓滿，終於成佛，名號為「阿彌陀

After Bhikshu Dharmakara proclaimed his forty-eight great vows, he concluded by saying, “*These vows, if they be bound for fruition. / May the great thousand worlds respond and quake. / And may all the gods and spirits throughout empty space Rain down rare and wondrous flowers.*” As soon as he said this, the great earth quaked in six ways, marvelous flowers rained down from the sky, and spontaneous music played, praising him, “Bhikshu Dharmakara has resolved to become a Buddha!” Thus, he began his practice, focusing on creating the Land of Ultimate Bliss and fulfilling his forty-eight vows. So, Bhikshu Dharmakara proceeded to cultivate the Bodhisattva Path for inconceivably countless eons—in other words, an infinite duration of time to fulfill his vows. He accumulated the boundless and limitless virtuous deeds of a Bodhisattva, practicing whatever was difficult to practice and endure.

• Namo Amitabha Buddha

After cultivating the Bodhisattva Path for infinitely countless eons, Bhikshu Dharmakara ultimately became a

佛」；從此有了極樂世界，還有「南無阿彌陀佛」的名號——阿彌陀佛的出現，改變了無數眾生的命運。阿彌陀佛將自己在因地中，兆載永劫修行累積的總功德，全放在「南無阿彌陀佛」這六字洪名裡，供眾生稱念，給眾生依怙；眾生信願持名，就可以往生極樂世界，了脫輪迴，成佛的一個大安穩處。

阿彌陀佛，成佛以來，於今10劫了。上人說這是10個大劫。1小劫，大約是1,680萬年。10大劫大約是13.44兆年。我們想一想，阿彌陀佛等我們念佛，等我們去極樂世界，最少已經等了13兆4億4千萬年了。

法藏比丘捨棄王位出家，發菩提心，行菩薩道，發48大願，兆載永劫的辛苦修行，建立極樂世界，成佛的因緣。這一段是本經講的第一重因果。

• 阿彌陀佛四十八大願

極樂世界是根據阿彌陀佛48大願而設計的。阿彌陀佛48大願，可分三大類：(一)攝法身願：莊嚴自己的法身功德，這是為了要饒益眾生用的；(二)攝淨土願：是用來莊嚴佛國，讓環境特別的殊勝，凡到那裡的人，都能真正修行，積累無量功德、善根，最終成佛；(三)攝眾生願：這是利益住在極樂世界的眾生。由於阿彌陀佛的48願都是以救度眾生為目的，所謂「願願三攝」，每一願都同時的攝法身、攝淨土、攝眾生。48願即是這三大願，這三大願即是一大願，這一大願即是「攝眾生願」。所以是三而一、一而三的願，最後48願又回歸到阿

Buddha by the name of Amitabha. Then the Land of Ultimate Bliss was created, as well as the holy name “Namo Amitabha.” The appearance of Amitabha Buddha changed the destinies of countless beings. He used all of the merit accumulated from his practice throughout infinitely many eons—not just one or two—and put it in his six-character name for living beings to chant. He wanted to protect living beings and provide them with a great place of comfort where they could go after this life to transcend samsara and become a Buddha. Amitabha Buddha has become a Buddha for ten eons.

Venerable Master Hua said this is ten great eons. A small eon is approximately 16.8 million years, ten great eons is around 13.44 trillion years. Amitabha Buddha has been waiting for us to recite his name and be reborn in the Land of Ultimate Bliss for that long.

Now we have finished explaining the forty-eight great vows made by Bhikshu Dharmakara, his efforts in cultivation throughout infinite eons, and the causes and conditions for him to eventually become Amitabha Buddha. This section is the first instance of cause and effect explained in this sutra.

• Amitabha's Forty-Eight Great Vows

The Land of Ultimate Bliss was designed based on the forty-eight great vows, which can be divided into three categories.

The first is “Vows that gather in the Dharma-body.” These adorn his Dharma-body with merit and virtue to benefit living beings.

The second is “Vows that gather in the Pure Land.” These adorn his Buddhaland, allowing the environment to be supreme and everyone who goes there to be able to truly cultivate, accumulate limitless merit and good roots, and ultimately become Buddhas.

The third is “Vows that gather in living beings.” These are original vows to benefit living beings. Because all of Amitabha Buddha's forty-eight vows are to rescue living beings, those forty-eight are actually three great vows, and those three become one great vow, which is “the vow that gathers in living beings.” So it is three yet one, one yet three. In the end, the forty-eight vows return within the holy name of Amitabha Buddha, which spreads throughout the ten Dharma realms, where it is praised by the Buddhas and recited by living beings. The name of Amitabha rescues boundless and limitless living beings and helps them become Buddhas.

So what is the principle behind the efficacy of reciting the Buddha's name? It is the workings of the light and vow-power of Amitabha Buddha. Didn't the previous sutra text describe how Bhikshu Dharmakara made

彌陀佛的聖號中，散佈在十法界，為諸佛所讚歎，為眾生所稱念，救度無量無邊的眾生成佛。

那麼念佛有用，是什麼道理？這是阿彌陀佛的光明和願力的作用。前文提到法藏比丘不是在世自在王佛面前，發大願說要讓眾生「一切恐懼，為作大安」及光明遍照一切國土嗎？阿彌陀佛的名號，就是光明，此光明能令一切眾生身心柔軟（這是48大願中第33願）；在阿彌陀佛名號的光明中，殺心消泯，恢復理智。

眾生念佛，佛的光明就照過來了，為什麼？因為《觀經》上說：阿彌陀佛的「光明徧照十方世界念佛眾生，攝取不捨」。所以念佛有「現當二益」，就是現在和未來都能得到利益；也就是現世身心安穩，將來臨終往生淨土，這兩種的利益。而這兩種利益都體現在一句「南無阿彌陀佛」的聖號裡。因為阿彌陀佛在娑婆世界發心出家修行度眾生，所以跟我們娑婆世界的眾生有著很深的法緣。

接下來，我們將探討48大願的精髓，以及如何往生極樂世界。這是「眾生念佛成佛」的第二重因果。有了法藏比丘發48願成佛的第一重因果，才有眾生念佛往生而成佛的第二重因果。而這兩重成佛的因果，都是以48大願為中心所展開的。

核心五願

善導大師在他的註解中，提出48大願中，有核心五願；這核心五願，就像極樂世界的主體結構；主結構知道了，其餘的43願，就很容易了解。我們現在學習48大願，也就是等於在看我們自己未來的生命狀態，這是跟我們有切身關聯的。現在先來看核心五願：

（一） 第十一願，「正定必至涅槃」願：此願令住於正定聚，必定證得大涅

vows before Buddha Lokeshvararaja, saying that for living beings “who experienced all kinds of fear, he would be a great comforting presence, shining his light throughout all worlds?” Amitabha Buddha’s name embodies light. When this light shines, it enables all living beings to become gentle and pliant in body and mind (this is the thirty-third of the forty-eight vows).

One’s intent to kill dissolved amidst the light of Amitabha Buddha’s name, and he became rational again. When living beings recite the Buddha, his light will shine on them. Why? In the *Sutra on the Contemplation of Amitabha*, it says that Amitabha Buddha’s light shines on the beings who are mindful of the Buddha in the Ten Directions, gathering them in, never leaving them in any instance. This is the same case.

Therefore, reciting the Buddha’s name has both present and future benefits: peace and comfort in body and mind in the present and rebirth in the Pure Land in the future. Both of these benefits are encapsulated in the name of Amitabha. Because Amitabha Buddha started his monastic life in this Saha World where we live and he brought forth the Bodhi mind to help all living beings so Amitabha has a very deep Dharma affinity with all beings of the Saha world including us.

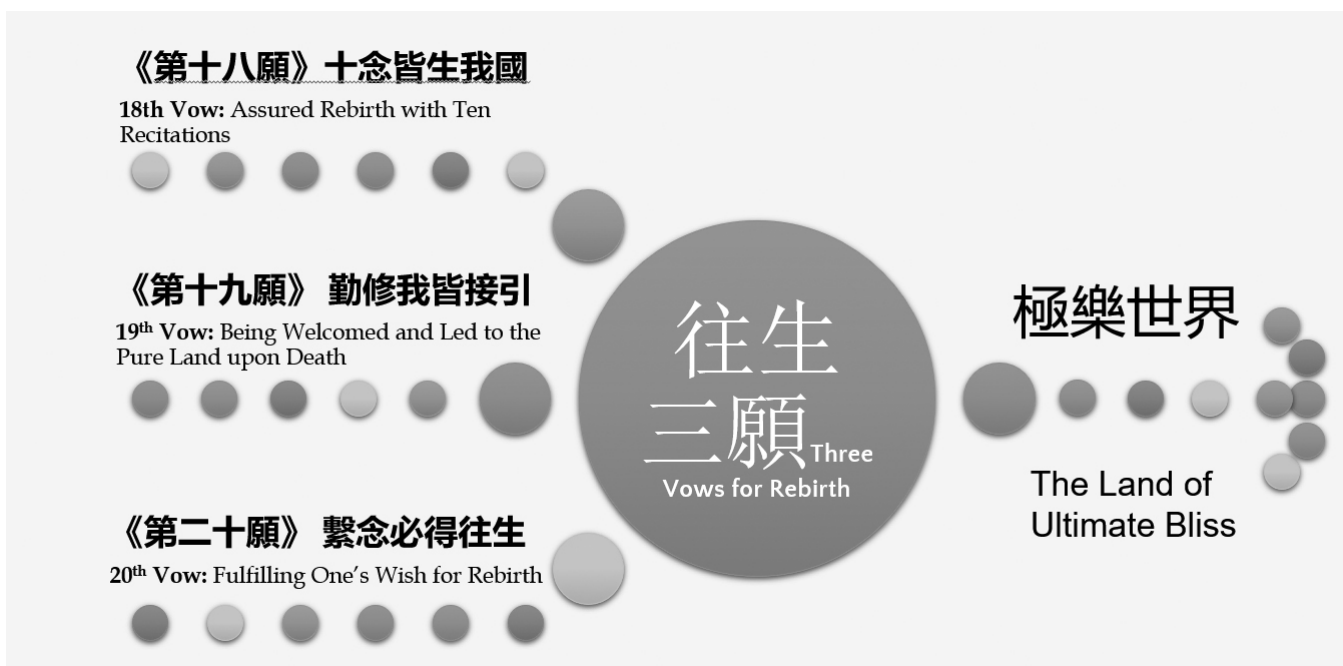
Next we will go over the essence of the forty-eight great vows and how we can be reborn in the Land of Ultimate Bliss. We will talk about the second significant condition in the Infinite Life Sutra which is living beings recite the Buddha’s name to become a Buddha.

• Five Core Vows Listed

In his commentary, Great Master Shandao highlighted five core vows among Amitabha’s forty-eight great vows. These five core vows are like the main structure of the Pure Land. If you understand the main structure, you will easily comprehend the other forty-three vows. By studying the forty-eight vows, it is like looking at what our future life will be. This is directly related and connected to us.

The eleventh vow: “Dwelling in Determinate Assured State and Reaching Nirvana.” This vow allows the living beings to dwell in the Determinate Assured State of Samadhi, and ensures that they reach Nirvana. So, we will not retreat when we arrive at pure land.

The twelfth vow: “Immeasurable Light Illuminating the



繫。所以，我們到了淨土之後，就不會退轉；也保證了我們到了極樂世界，只進不退。

(二) 第十二願，「光明遍照十方」願：阿彌陀佛的光明無量，普照十方佛國而無有障礙；如果阿彌陀佛的光不能普照四方，阿彌陀佛就無法攝受九法界的眾生。

(三) 第十三願，「壽命同佛永久」願：佛的壽命無量，而利益眾生亦無盡。此願可以讓我們一直行菩薩道，修六度萬行，直到成佛為止。

(四) 第十七願，「諸佛稱名讚歎」願：十方佛都來稱揚讚歎阿彌陀佛，鼓勵所有的凡夫賢聖往生到極樂世界；不然的話，沒人知道有這麼一個至高無上的地方。

(五) 第十八願，「十念皆生我國」願：阿彌陀佛有能力攝受九法界的眾生，下至三惡道的眾生，上至登地菩薩、等覺菩薩，完全都是因為第十八大願，這個願是阿彌陀佛大慈悲心最極致的表現。

在《地藏經》中說過南閻浮提眾生，心性不定。早上發菩提心，下午發脾氣，念頭常常改變；所以我們不是每一

Ten Directions.” Amitabha Buddha’s light is immeasurable; it illuminates the Buddha lands of ten directions of the Dharma Realm without obstruction. If Amitabha Buddha’s light cannot shine in all directions, Amitabha will not be able to gather all the sentient beings in the nine Dharma realms.

The thirteenth vow: “Immeasurable Life Span Like the Buddhas.” The Buddha’s life span is immeasurable, and the living beings they benefit are immeasurable. This vow allows us to continue practicing the Bodhisattva’s path, and cultivate the six paramitas until we attain Buddhahood.

The seventeenth vow: “Being Extolled by All Buddhas.” Innumerable Buddhas in the lands of the ten directions all praise and extol Amitabha’s name, they encourage all beings including sages and ordinary people to be reborn in the Pure Land of ultimate bliss. Otherwise, there would be no one who knows such a supreme noble place.

The eighteenth vow: “Assured Rebirth with Ten Recitations.” Amitabha’s ability to gather all sentient beings in the nine Dharma realms, from those in the three evil paths to the bodhisattvas of ten grounds and bodhisattvas of Equal Enlightenment, is entirely due to his eighteenth great vow, which is the strongest expression of Amitabha’s great compassion.

In the *Earth Store Sutra*, it says that the minds of living beings of Jambudvīpa are unfixed. In the morning, people can bring forth the mind of Bodhi and in the afternoon they get upset and then change their mind. Therefore, they are neither a good

秒都是好人，但也不是每一秒都是壞人。凡夫心隨境轉，不能自主，他們的心就像一根羽毛，隨風飄蕩，忽上忽下。在佛教中，有一個專有名詞來描述這種現象，就叫「不定聚 (Indeterminate State)」，內心善惡不決定。然而，當我們往生到了極樂世界，我們就不一樣了，為甚麼？

第十一願：設我得佛，國中天人，不住定聚，必至滅度者，不取正覺。

願文的意思是：設使我成佛時，生到我剎中的天人，如果不能住入大乘正定聚、必定證得大涅槃的話，我終不成佛。此願是阿彌陀佛攝眾生願的核心願，直接講到彌陀的本懷。這個願保證我們在極樂世界，只會趣向解脫，而且一定成佛。

大乘經典把眾生分為三類：(1)不定聚：前邊說過了。(2)邪定聚：這是外道，邪知邪見很堅固，很難得到解脫。(3)正定聚：這是指眾生中必定會證悟涅槃者，凡夫一旦往生極樂世界，就能得到這樣的境界；因為安住於正定聚，行路就只有一個方向，就是必至涅槃，一定成佛。阿彌陀佛說，如果極樂的人民沒有這兩種能力，他就不成正覺。

在「正定必至涅槃」這個願，極樂人民都是阿鞞跋致 (Avaivart)；阿鞞跋致，意譯為不退轉。例如，煮菜煮一半就關火了，菜不熟就不能吃；菜冷後再開火煮，還沒煮熟又關火了，你說這道菜能吃嗎？不

person every second nor a bad person every second. Ordinary people's minds change according to the situations. Ordinary people do not have control over their minds. Their minds are just like a feather, floating up and down with wind. In Buddhism, we have a precise term to describe this phenomenon: the indeterminate state (*aniyata-rāśi*). The good and bad of the mind are not fixed. However, when we are reborn in the Land of Ultimate Bliss, we will be different.

The eleventh vow says “If, when I attain Buddhahood, humans and gods in my land should not dwell in the Determinate Assured State of Samadhi and unfailingly reach Nirvana, may I not attain Right Awakening.”

This vow is the core vow for Amitabha to gather living beings in. This vow is the main goal of Amitabha. This vow guarantees us to only progress towards liberation and ultimately attaining Buddhahood. The Mahayana sutras divide living beings into three types:

The first is indeterminate state (*aniyata-rāśi*)—which we previously discussed.

The second is inassured state (*mithyātva-niyata-rāśi*)—this state refers to the externalists. They are fixed in the wrong knowledge and wrong views so it would be very difficult for them to attain liberation.

The third is definitely assured state (*samyaktva-niyata-rāśi*)—this state refers to living beings who will certainly be certified in their enlightenment and reach nirvana.

Ordinary people, once they are reborn in the Land of Ultimate Bliss, will be able to achieve such state. Because we dwell in the definitely assured state, we only have one path, that is, to reach nirvana and attain Buddhahood. Amitabha said if people in his land do not have such two such states, he would not attain right awakening.

Because of the core vow of definitely assured state and unfailingly reaching nirvana, Pure Land residents are all Avavartika, meaning “Non-retreat.” Here is an analogy. When we cook, if we turn off the stove half way, we will be left with a half-cooked dish which is inedible. If we let the half cooked dish cool down and you turn the stove on and off repeatedly, can the dish be fully cooked and edible? It is very unlikely. The dish will probably be spoiled, right?

Our cultivation works the same way. We are half way through our cultivation but we die. We may end up in the three evil paths. Afterwards, we may reconnect with the Buddhadharma. However, we are again half way through our cultivation then we die. We keep going back and forth in our cultivation. We cannot make progress in our cultivation. We also

能！而且還可能有餓味，對吧？

我們修行也是這樣。如果我們修行到半路就死了，有可能就跑到三惡道去；等下輩子出來，若能遇到佛法就可以繼續修行，但是我們又修到半路就死了。我們在修行中不斷進進退退，永遠無法成就道業，還有墮三惡道的危險。所以「不退轉」對修行人來說，是非常非常重要的。

往生極樂世界以後，我們會得到三不退：(1)位不退：不會從聖人位退到凡夫位。(2)行不退：所做的修行，不會退失。(3)念不退：於正念不退轉，念念向佛道，念念入真如性海；這種境界只是八地菩薩才能達到。所以「正定必至涅槃」這個願，是往生極樂世界最大最重要的利益。

第十二願：設我得佛，光明有能限量，下至不照百千億那由他諸佛國者，不取正覺。

這條願是阿彌陀佛的攝法身願，但實際上它是體現阿彌陀佛攝化眾生的究竟方便。因為《大集月藏經》上說，諸佛出世，以四種方法度化眾生：(1)以講經說法；(2)以無量光明相好；(3)以神通德用；(4)以名號度化眾生。

佛的光明，穿透天地，沒有任何障礙。阿彌陀佛的無量光明中，又有特別的十二道光；佛常常以十二光的妙德，護念調熟十方眾生，尤其攝受念佛的行人。在《觀經》上說：「光明遍照十方世界念佛眾生，攝取不捨。」又，釋迦牟尼佛在《無量壽經》說道：「我說無量壽佛光明威神，巍巍殊妙，晝夜一劫尚不能盡。」阿彌陀佛的光明，以佛陀的智慧和辯才，日夜不停地說一劫，也說不完阿彌陀佛光明的殊妙。

《無量壽經》又說：「其有眾生遇斯光者，三垢消滅，身意柔軟，歡喜

have the risks of falling into the three evil paths. Therefore, non-retreat is very important for cultivators.

Once we are reborn in the pure land, we have three Non-Retreats.

The first is “never retreat in position” — we do not fall back from a sage to an ordinary person. The second is “never retreat in practice” — our effort in cultivation will not be lost.

The third is “never retreat in mindfulness” — our mind will always be aligned to Buddhahood. every thought is in the sea of nature of true suchness. — this state is only achievable by Bodhisattvas of the Eighth Ground. The core vow of Definitely assured state and unfailingly reach nirvana is the most significant benefit for being reborn in the Pure Land.

The twelfth vow: Immeasurable Light Illuminating the Ten Directions. If, when I attain Buddhahood, my light should be limited, unable to illumine at least a hundred thousand billions of nayutas of Buddhalands, may I not attain Right Awakening.

This vow is Amitabha’s vow to gather in the Dharma body, but it actually enables Amitabha’s ultimate convenience to gather in and transform sentient beings. It is said in *the Great Collection of Moon Treasures (Mahāsannipāta Kandragarbha) Sutra* that Buddhas appear in the world to cross over sentient beings in four ways: (1) by teaching the sutras and speaking the Dharma; (2) by the wonderful appearance of immeasurable light; (3) by the use of spiritual powers and virtues; and (4) by the use of their holy names to enlighten sentient beings.

The light of the Buddha penetrates through heaven and earth without any obstacles. Among the infinite light of Amitabha, there are twelve special lights; the Buddha often uses the wonderful virtue of these lights to protect and familiarize all sentient beings in the Ten Directions, and especially to take in those who recite his name.

In the *Sutra on the the Contemplation of Amitabha*, it is said, “The light shines on all sentient beings who recite the Buddha’s name in the ten directions, and they are taken in and not forsaken.” In *the Infinite Life Sutra*, Sakyamuni Buddha said, “I cannot finish speaking about Amitabha Buddha’s awe-inspiring, majestic, rare and wonderful light even if I were to talk about it day and night for an eon.” With the wisdom and eloquence of the Buddha, he

踊躍，善心生焉…見此光明，皆得休息，無復苦惱……壽終之後皆蒙解脫。」說眾生遇到佛光照觸，便可以消除貪瞋癡的三垢，身心柔軟，善法增長，智慧開顯。若三惡道的眾生遇到佛光，他們的苦也可以停息……命終之後，可以得到解脫。所以為什麼我們看到小動物要念佛，或進行放生儀式，或是往生堂迴向，在最後要念佛，也正是因為這個道理。

第十三願：設我得佛，壽命有能限量，下至百千億那由他劫者，不取正覺。

第十三願，是「壽命同佛永久」願。願文意思是：設使我成佛時，壽命無有限量，最低限度有百千億那由他劫這麼長；如果此願不成就，我就不成正覺。

第十五願：設我得佛，國中天人，壽命無能限量，除其本願，修短自在。若不爾者，不取正覺。

第十五願，是「隨願修短」，就是壽命修短隨意願。願文意思是：設使我成佛時，國土中的人民，壽命無有限量，還可以按他們的心願隨意減短；如果此願不成就，我就不成正覺。

將第十三願與第十五願，一起來解釋。阿彌陀佛願度九法界的一切眾生，如果佛的壽命有限，他的誓願就無法圓滿；若眾生想去極樂修行成佛，但阿彌陀佛入涅槃了，眾生就沒有一個保證成佛的地方可以修行了。所以阿彌陀佛發願壽命無有限量，讓一切眾生隨時往生，阿彌陀佛隨時都在，極樂世界也隨時都在；這樣看來，阿彌陀佛是最靠得住的。

那麼，阿彌陀佛的壽命到底有多長呢？十方世界的一切眾生，都成緣覺聲聞了，他們一心坐禪百千萬劫，用

could not exhaust the splendor of Amitabha's light even in one *kalpa*, day and night.

The Infinite Life Sutra says, "Living beings who encounter his light will have their three defilements eradicated; their bodies and minds will become supple and gentle; they will be happy and joyful; and they will give rise to a mind of goodness... Those who see his light will be relieved and be freed from afflictions. When their lives end, they will all attain liberation."

This is why we consistently recite the Buddha's name when we come across small animals or conduct a life-liberating ceremony for them; we also recite the Buddha's name after we transfer merit and virtue, for this very purpose.

The thirteenth vow: Immeasurable Life Span Like the Buddhas If, when I attain Buddhahood, my life span should be limited, even to the extent of at least a hundred thousand kotis of nayutas of kalpas, may I not attain proper enlightenment.

The fifteenth vow: If, when I attain Buddhahood, humans and gods in my land should have limited life spans, except when they wish to shorten them in accordance with their original vows, may I not attain Right Awakening.

We will explain both vows together. Amitabha wishes to help all living beings in the nine dharma realms achieve enlightenment. If his life span were limited, his wish would not be fulfilled. Therefore, he vowed that his life would be immeasurable, so that he would always be present to guide and assist those who seek his refuge. Moreover, he vowed that his Pure Land would be a place of bliss and peace, where anyone who sincerely recite his name can be reborn and cultivate the path to Buddhahood without any obstacles. In this way, Amitabha Buddha is the most reliable and compassionate teacher for all beings.

How long does Amitabha live? Despite the immense wisdom possessed by all sentient beings across the Ten Directions - who have become Hearers and pratyekabuddhas and dedicated millions of kalpas to meditation - they have not been able to calculate the lifespan of Amitabha.

When we are reborn in the Pure Land of Ultimate Bliss, our lifespan is as infinite as that of the Buddha's, and we will not die and have to start all over again until we reach Buddhahood, We can also choose to live a shorter life if we want to. Amitabha is very

竭盡所有的智慧一起計算彌陀的壽命，都算不出來阿彌陀佛的壽命。當我們往生到極樂淨土時，我們的壽命就跟佛一樣是無量無邊，修行直到成佛為止，不會修一修就死了還要重頭來過；而且還可以隨我們的意願，想要活短一點也可以。阿彌陀佛很慈悲，知道眾生的習性，如果有人想去他方國土住也可以；你到了他方國土，阿彌陀佛依然會加持你；你想回來極樂淨土，隨時都可以回來。

第十七願：設我得佛，十方世界無量諸佛，不悉咨嗟稱我名者，不取正覺。

第十七願，是「諸佛稱名讚歎」願。願文意思是：設使我成佛時，十方無量諸佛，都來稱揚讚歎我阿彌陀佛名號功德；如果此願不成就，我就不成正覺。極樂世界就是法界裡，眾生成佛最好的去處。所以這條願是幫極樂世界提高知名度，而十方諸佛就是阿彌陀佛的最佳代言人，他們讚歎阿彌陀佛，讓所有的眾生都知道去極樂世界的大利益。不然這麼殊勝的地方沒有人知道，眾生成佛的機會就大大減少了。

• 往生三願

既然極樂世界這樣殊勝，我們要怎麼去呢？《無量壽經》裡面講三個方法，有十八、十九、二十願。這三願都是攝眾生往生的願，故又稱「攝生三願」。

第十八願：設我得佛，十方眾生，至心信樂，欲生我國，乃至十念，若不生者，不取正覺。唯除五逆，誹謗正法。

compassionate and knows the habits of sentient beings. If someone wants to go to another land to live, they can do so; when they go to that land, the Buddha Amitabha will still bless them; if you want to come back to the Pure Land of Ultimate Bliss, you can come back there at any time.

The seventeenth vow: Being Extolled by All Buddhas. If, when I attain Buddhahood, innumerable Buddhas in the lands of the ten directions should not all praise and extol my name, may I not attain Right Awakening.

The Pure Land of Ultimate Bliss is the best place in the Dharma Realm for all sentient beings to attain Buddhahood. Therefore, this vow is to help increase the popularity of the Pure Land, and the Buddhas of the Ten Directions are the best spokespersons for Amitabha. They praise Amitabha so that all sentient beings will know about the great benefits of going to the Pure Land. Otherwise, if no one knows about such an extraordinary place, the chances of all sentient beings becoming Buddhas will be greatly reduced.

• Three Vows for Rebirth

How can we reach the wonderful world of the Pure Land? The *Infinite Life Sutra* outlines three ways to achieve this goal: through the eighteenth, nineteenth, and twentieth vows. These vows are meant to guide living beings to be reborn in the Pure Land, and are therefore called the “Three Vows for Rebirth.”

The eighteenth vow: Assured Rebirth with Ten Recitations. If, when I attain Buddhahood, living beings of the ten directions who single-mindedly and joyfully believe, wish for rebirth in my land, and recite my name for even ten times should not be reborn there, except for those who have committed the Five Rebellious Acts and slandered the Proper Dharma, may I not attain Right Awakening.

The eighteenth vow is “Assured Rebirth with Ten Recitations.” Out of the forty-eight vows, the eighteenth vow is considered the most significant because it is the king of vows. This vow is very important because it depends on the power of Amitabha Buddha and serves as the fundamental vow of Amitabha. The eighteenth vow is based on unwavering faith and complete trust in Amitabha’s power to lead

第十八願，是「十念皆生我國」願。四十八願以五願為核心，這五願中又以第十八願為願王。第十八願是直接乘彌陀的願力，也是阿彌陀佛的根本願，所以非常重要。第十八願是以強大的信心做基底，對阿彌陀佛的堅定信心和百分之百的信任，相信阿彌陀佛能接引眾生到極樂成佛的願力。你念他，他就來接你去；只要你想來，很歡喜要來，誠心十念，你就可以來了。就這麼簡單，這麼直接，不要懷疑！

第十九願：設我得佛，十方衆生，發菩提心，修諸功德，至心發願，欲生我國，臨壽終時，假令不與大眾圍遶現其人前者，不取正覺。

往生正因當中，第十八願「十念必生」是為中下根機而發的願，攝受中下根機；第十九願是為了上根機的人發的。修十九願的人，譬如修行十大願王，或修各種功德，發願到極樂是世界去。此願偏重在「發願」，天臺宗及淨土宗的祖師，有多位都是修十九大願的，例如智者大師、章安灌頂大師、蕩益大師、永明延壽大師等。

第二十願：設我得佛，十方衆生，聞我名號，繫念我國，植衆德本，至心迴向，欲生我國，不果遂者，不取正覺。

第二十願，是「繫念必得往生」願。行人修習各種法門，修此願者，能夠聽聞佛名，心繫極樂國土，又修各種功德。這裡面有信。但又擔心阿彌陀佛靠不住，覺得要自己精進修福修慧。然後至心迴向往生極樂世界，並憑著自力的功夫往生。這樣是偏重靠自力。這是第二十願攝受的人。

• 佛說阿彌陀佛根本秘密神咒經

all sentient beings to Ultimate Bliss and Buddhahood. If you focus your mind wholeheartedly on Amitabha Buddha, he will come to guide you. If you recite his name earnestly ten times, you can enter the Pure Land. It is a straightforward and direct path, without any doubt.

The nineteenth vow : Being Welcomed and Led to the Pureland upon Death. When I attain Buddhahood, living beings of the ten directions who bring forth the Bodhi mind, cultivate various meritorious virtues, single-mindedly make vows, and wish for rebirth in my land, should not upon death have my appear before them surrounded by a great assembly, may I not attain Right Awakening.

Among the direct causes of being reborn in the pure land, the eighteenth vow, “Assured Rebirth with Ten Recitations,” is for people with the medium, and inferior roots; Meanwhile , the nineteenth vow caters to those who have achieved superior roots, ensuring their rebirth. People who follow the nineteenth vow focus on cultivation such as practicing the Ten Great Vows of Samantabhadra Bodhisattva, accumulating merit and virtue, and making vows to be reborn into the Pure Land. The nineteenth vow emphasizes “making vows”, and many influential masters in the Tiantai and Pure Land lineages, such as Master Zhi Zhe智者, Master Zhang An Gung Deng章安灌頂, Master Ou Yi蕩益, and Master Yongming Yanshou永明延壽, actively practiced this vow.

The twentieth vow: Fulfilling One’s Wish for Rebirth If One Is Mindful of the Buddha and the Pureland. If, when I attain Buddhahood, living beings of the ten directions who hear my name and are mindful of my land, plant various roots of virtue, make transference single-mindedly, and wish for rebirth in my land, should not eventually fulfill their aspiration, may I not attain Right Awakening.

Those who cultivate various Dharma practices and uphold the twentieth vow can hear the Buddha’s name, focus on the Land of Ultimate Bliss, and accumulate merits and virtues. However, some may doubt Amitabha’s reliability and think they need to cultivate their own blessings and wisdom. Furthermore, they will dedicate their hearts and transfer their merits and virtues to the Pure Land, signifying a strong emphasis on self-

阿彌陀佛名號，具足不可思議的功德。我們看一下這部《佛說阿彌陀佛根本秘密神咒經》，經上說：『又舍利弗！阿彌陀佛名號，具足無量無邊、不可思議、甚深秘密、殊勝微妙、無上功德。所以者何？阿彌陀佛三字中，有十方三世一切諸佛、一切諸菩薩、聲聞、阿羅漢、一切諸經、陀羅尼、神咒、無量行法。』然後，佛就講了這首偈頌：

『阿字十方三世佛，彌字一切諸菩薩，陀字八萬諸聖教，三字之中是具足。』

「阿彌陀」三字，就是陀羅尼。「阿」字，十方三世佛在裡邊；「彌」字，一切的菩薩、聖人在裡邊；「陀」字，八萬四千諸聖教，也就是八萬四千法門在裡邊。所以說，這單單「阿彌陀」三字，每字亦具無量義，什麼都具足了，就已經代表最圓滿的三寶，「阿」代表佛寶；「彌」代表僧寶；「陀」代表法寶。所以，你稱念南無阿彌陀佛，你就是稱念三寶，你就是在修習一切的法門，你就是在稱念一切的佛號，稱念一切的菩薩聖號。

念佛亦復如是，誰念佛，誰就和阿彌陀佛接上線了，就得到阿彌陀佛的功德了；佛對一切眾生，是沒有分別的。這是因為阿彌陀佛往昔所發的大願。我們現代人天天滑手機，與其每天看你的iPhone（蘋果）或Samsung（三星）手機，不如天天滑一滑阿彌陀佛品牌的手機，天天按南無阿彌陀佛的號碼，打電話給佛。那麼，你天天就會得到阿彌陀佛無量光的攝受，和無量無邊的善根、福報、功德。你能時時刻刻打電話給阿彌陀佛，你就時時刻刻得到阿彌陀佛的功德。這就是「以名招德」的意思，以六字洪名來含攝阿彌陀佛的一切功德，所以「阿彌陀佛」是萬德洪名。

☞待續

reliance. This is the twentieth vow that gathers people in.

• Sutra on the Buddha Speaks of Amitabha Buddha's Fundamental Secret Mantra

Furthermore, Shariputra! Amitabha Buddha's name is replete with limitless, boundless, inconceivable, profound, secret, supreme, subtly wonderful, unsurpassed merit and virtue, why is that so? The three syllables of Amita are replete with all Buddhas, all Bodhisattvas, srāvakas, arhats, all sutras, dharanis, spiritual mantras, and limitless Dharmas of the ten directions and three periods of time.

In a verse, the Buddha says:

The King of All Dharmas is the one word "Amitabha." / The five periods and the eight teachings are all contained within it. / One who single-mindedly remembers and recites his name. / In samadhi will enter the Thus Come One's place of quiescence.

The three syllables of Amita are considered a dharani. It also refers to the perfection and completeness of the Three Jewels, because these three syllables encompass the Buddha, the Dharma, and the Sangha. So, when you recite Amitabha Buddha's name, you are reciting and being mindful of the Three Jewels. You are cultivating all Dharma doors and being mindful of all Buddhas and Bodhisattvas simultaneously.

Those who chant the name of the Buddha are not only connected to Amitabha, but also receive the abundant merits that he bestows. Furthermore, It is crucial to realize that Amitabha Buddha treats all sentient beings equally without any distinction. This unity is a result of the profound vows Amitabha made in the distant past.

Instead of looking at your iPhone or Samsung cell phone every day, we modern people should use the "Amitabha brand of cell phone" every day, and dial the number of Namo Amitabha every day to call the Buddha. Then, every day, you will receive Amitabha's infinite light, and infinite roots of goodness, blessings, and merits. If you can call Amitabha all the time, you will receive Amitabha's merits all the time. This is the meaning of "invoking virtue by name", using the six-character name to encompass all the merits of Amitabha, so "Amitabha" is the name of all virtues.

☞To be continued