

無量壽經簡介 (續)

A Brief Introduction to the *Infinite Life Sutra*

(continued)

比丘尼近經講於2022年9月16-22日
加拿大溫哥華金佛寺網絡講座系列

A Dharma Talk Given by Bhikshuni Jin Jing in the Online Lecture Series
at Gold Buddha Monastery, Vancouver, BC, Canada on September 16-22, 2022



(Continued from issue #643)

• Majestic Features In The Land of Ultimate Bliss

In today's lecture we will talk about the sentient and environmental retribution in the Land of Ultimate Bliss. We will also talk about the suffering of transmigration in the Saha world and the transmission of this sutra.

Let's first get a holistic view of the Land of Ultimate Bliss. **“The Land of Ultimate Bliss is naturally made of seven jewels...vast, expansive without bounds, radiant, subtle, wonderful, exquisite, pure and majestic.”**

This Buddha Land is naturally adorned with seven kinds of jewels. It is vast and expansive without

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• 極樂依正莊嚴

今天我們會講極樂世界的正報和依報的功德莊嚴，娑婆輪迴的過患以及這部經的流通分。

我們先來看看極樂世界整體的狀態狀況。「其佛國土，自然七寶……合成爲地……光赫燦爛，微妙奇麗，清淨莊嚴。」這

bounds. Regardless of how many people are reborn there, the land can accommodate them all. There is never the concern of overpopulation. It is radiant and bright everywhere. This kind of light is not blinding but very soothing. Everything in this land is subtle and wonderful, pure, majestic, peaceful, and blissful.

Because of Amitabha Buddha's forty-eight great vows, residents of the Land of Ultimate Bliss will not give rise to greed, anger, and delusion, and they even have five powerful spiritual powers. Their body and mind will not give rise to calculative, judgmental thoughts. In the Land of Ultimate Bliss, what we see with our eyes, what we hear with

個佛的國土是由自然七寶合成，廣大無邊際的。不管多少人往生，都住得下，不會說人太多了。「光赫煜燦」，到處是光明，這種光明不刺眼，是會令你很舒適的亮度。一切是微妙、清淨、莊嚴、安隱、快樂的。

因為阿彌陀佛的四十八大願，極樂世界的住眾不但不會起貪、嗔、癡，而且還有強大的五神通，身、心也不會起分別計較。在極樂世界，我們眼睛看到的、耳朵聽到的、鼻子聞到的、舌頭嘗到的、身體接觸到的、對境起的念頭，都在說法。這叫色、聲、香、味、觸、法，六塵說法。

所以我們的八識田裡，惡業的種子被伏住不能夠活動。同時，又時時刻刻薰習清淨善法的種子。修來的功德就不會一直漏，而且會快速的增長廣大。

「自然妙聲……隨順清淨，離欲寂滅，真實之義。清暢哀亮、微妙和雅。十方世界音聲之中最為第一。」不管是宮殿、樓閣、水池、寶華、寶樹，一切萬物都會放光，釋放妙音說法，令聞者隨順清淨，離欲寂滅。這些自然的妙音，清暢哀亮、微妙和雅，是十方所有世界的聲音中，最為第一的。

在樹下散步，樹上的鳥叫聲，也會說法。無時無刻都很自在的，都在聽聞佛法。你不會累，也不會辛苦。為甚麼？因為極樂人民有金剛那羅延身。這是最堅固，最有力氣的色身，不會用一用就累了、生病了，金剛那羅延身是不會壞掉的。

「溫雅德香。其有聞者。塵勞垢習，自然不起。風觸其身皆得快樂。譬如比丘得滅盡三昧。」所聞到的香氣叫溫雅德香——譬如

our ears, what we smell with our nose, what we taste with our tongue, what we touch with our body, and the thoughts that arise from a particular circumstance, are all speaking Dharma. This is called the six sense objects speaking Dharma—they are forms, sounds, smells, tastes, objects of touch, or dharmas.

As a result, the seeds of bad karma in our eight consciousness are lying dormant and inactive. At the same time, we are practicing and cultivating the seeds of pure and good dharma. This way, the merit and virtue from our cultivation won't keep leaking, and we can quickly grow and improve.

“The natural wonderful sound enables beings to accord with purity, no-craving, stillness, and the principle of True Reality... Sounds are clear and serene, full of depth and resonance, subtle and wonderful, elegant and harmonious, the most supreme sounds throughout all worlds in the ten directions.” Regardless of whether it is the palace, raised pavilions, pools, jeweled flowers, or jeweled trees, everything emits light and releases wonderful sounds of Dharma. This enables the beings who hear this sound to accord with purity, no-craving, and stillness. These natural wonderful sounds are clear and serene, full of depth and resonance, subtle and wonderful, elegant and harmonious, and is the most supreme sounds throughout all worlds in the ten directions.

As you take a stroll beneath the trees, birds atop of the trees sing and speak Dharma. At all times, you are naturally listening to the Dharma. You won't feel tired or think it is hard work. How come? This is because residents have the Vajra Narayana body. This is the most durable and strong body. It's not a body where you would feel tired, get sick, or break after using a few times. The Vajra Narayana body is indestructible.

“Gentle, elegant fragrances containing myriad virtues spread everywhere. Smelling the fragrances, one's habitual defilements naturally cease to arise. As the breeze touches one's body, one experiences the same joys of a Bhikshu attaining the Samadhi of Cessation.” What you smell is called gentle and elegant fragrances. For example, fragrance similar to sandalwood, flowers, and so on. Those who smell it will not give rise to afflictions and problematic habits. When the fragrances are blown towards you by the gentle breeze, you will be as blissful as if you had attained the fourth stage of Arhatship. Everything naturally connect your mind to correspond with the Mahayana Bodhi resolve.

Food, clothing, and various items all appear according to your wishes. During mealtimes, whatever food you like will naturally

檀香，花香等等。聞到的人，習氣毛病，煩惱不會起來。微風吹來，就如得到滅盡定的四果大阿羅漢這樣的快樂。一切一切都很自然地，令你念念與大乘的菩提心及解脫相應。

飲食、衣服、各種用具都隨心自在。吃飯時，你喜歡的飲食會自然現前，看到、聞到就飽了。重點在於極樂世界飲食的功能是讓我們身心柔軟，容易修善法，不執著飲食的味道。這個跟在娑婆世界吃飯是完全相反的。

「彼佛國土清淨安隱微妙快樂。次於無為泥洹之道。」還可以到七寶池去洗澡。洗完後身、心會開朗、愉悅，最重要的是能除滅心中的垢染。

國中菩薩、聲聞眾，身相莊嚴。每一位都有大功德、大辯才。各種波羅蜜他們都修得很圓滿了。你在極樂國裡身邊的鄰居、道友都是大阿羅漢、大菩薩。是不是很棒？

佛陀在《華嚴經》、《阿含經》裡面，都曾經講過善知識的重要性。佛陀用了這樣一個譬喻來說明——佛說：從前有一頭驢子，聽主人的命令，跟在馬的後面。不管是飲食、行走，都跟馬一起。馬走100里，驢子就走100里；馬走1,000里，驢子就走1,000里。最後驢子的外型和叫聲都與馬很像。後來，驢子又聽主人的安排，不管是飲食、行走，牠都跟其他驢子在一起。其他驢子走100里，牠就走100里。最後牠的行為舉止又變回驢子，再也沒有辦法像馬一樣出色了。

同樣的道理，如果天天跟著大菩薩一起修道，要學般若、慈、悲、喜、捨就很容易；如果跟著惡知識，不知不覺就會引發我們的惡念、分別心，還會學到他們不好的習氣毛病，變得跟他們一樣。那樣子就離正道越來越遠了。所以善知識是我們生命裡面不可或缺的。在極樂世界，我們天天跟不退轉的大阿羅漢、大菩薩在一起修行，直到成佛為止。

☞待續

appear before you. You will become full simply by seeing and smelling the food. Most importantly, the function of eating in the Land of Ultimate Bliss is for our body and mind to be pliable and not be attached to flavors so that we can cultivate more easily. This is entirely opposite from what we get from food in the Saha world.

“That Buddhland is pure and peaceful, subtly and wondrously blissful, second only to unconditioned Nirvana.” We can even bathe in pools of the seven jewels. After bathing, our body and mind are open, clear and happy. Most importantly, the pool can cleanse away the defilements in the mind. The Bodhisattvas and the Sravakas all have a majestic and adorned appearances. Every one of them have great blessings and virtue and great eloquence. They have all have cultivated and perfected various paramitas. Isn't it great to be surrounded by great Arhats and great Bodhisattvas?

The Buddha once spoke about the importance of good spiritual advisors in the *Avatamsaka Sutra* and *Agama Sutra*s. The Buddha gave an analogy: once upon a time, there was a donkey who listened to its owner and followed behind a horse. Regardless of whether it was eating or walking, it was with a horse. If the horse walked for a 100 miles, the donkey would also walk for a 100 miles. If the horse walked for 1,000 miles, the donkey would also walk for a 1,000 miles. In the end, the donkey's appearance and brays were both similar to that of a horse. After that, the donkey then listened to the owner's instructions and ate and walked along with other donkeys. When other donkeys walked for a 100 miles, this donkey also walked 100 miles. In the end, the donkey through its behavior turned back to being that of a donkey and it was no longer as outstanding as a horse.

The same principle applies if we spend every day cultivating with Bodhisattvas. Then learning prajna, kindness, compassion, joy, and giving becomes easy for us. If we follow bad spiritual friends, then without us even realizing it, our malicious and judgemental thoughts are triggered. We will even pick up their bad habits and become like them, and so we will stray further and further away from the proper Path. As a result, a good spiritual advisor is someone we cannot be without in our life.

In the Land of Ultimate Bliss, we can cultivate together with non-treating Arhats and great Bodhisattvas until we become a Buddha.

☞To be continued