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Essence of the Infinite Life Sutra - Venerable Master Chin Kung



EXCERPT THIRTY SEVEN

You should uproot all attachments and desires, and put an end to all sources of evil. Then you will be able to travel freely among the Three Realms without any obstruction.

“You should uproot all attachments and desires.” “Attachments and desires” are karmic obstacles. One may be diligent in learning Buddhism but if one does not eliminate even a small amount of karmic obstacles, at the end of one’s life, one’s obstacles will obstruct one from attaining rebirth in the Western Pure Land. Therefore, if one truly wants to succeed in cultivation, one should “uproot all attachments and desires.” If one’s attachment to wealth, sex, fame, food, and sleep is reduced, the karmic obstacles will also decrease.

“Put an end to all sources of evil.” The sources of all evils are greed, anger, ignorance, arrogance, doubt, and wrong views. These six are the primary afflictions.

How do we “uproot all attachments and desires, and put an end to all sources of evil”? By mindfully chanting “Amitufo,” having deep belief and a sincere vow, and constantly thinking of attaining rebirth in the Western Pure Land. In all these, we must not be lax. Attachments, desires, and sources of evil will naturally diminish and will gradually stop arising.

Although we cannot completely eradicate them, as long as they do not arise and our Buddha-name chanting practice is effective, we will be able to attain rebirth in the Western Pure Land, carrying along our residual karmas. The Diamond Sutra says: “How does one subdue one’s mind?” The mind here refers to wandering and distracting thoughts. We mindfully chant the Buddha-name to subdue and control our wandering and distracting thoughts. This method is extremely amazing!

“Then you will be able to travel freely among the Three Realms without any obstruction.” This is saying that the bodhisattvas appear in the Six Paths to universally help all beings without being obstructed. We should learn this ability. When we come into contact with people to help them, our minds should be on Amitufo.

When we achieve in Buddha-name chanting practice and no wandering thoughts, discriminations, or attachments arise, we will be able to “travel freely among the Three Realms.” When we come into contact with people, we will not be hindered or affected by them. In the Six Paths, we use the profound and supreme Pure Land method to help all beings—urging them to learn and practice together so that they can attain rebirth in the Western Pure Land and, without retrogression, attain Buddhahood.

EXCERPT THIRTY EIGHT

Words and behavior should be faithful and trustworthy. Within and without should match.

This is the basic attitude we need when we start our practice. The ancient people talked about ending wrongdoing and practicing virtuous conduct. Where does one start? One starts with no lying. Confucius said, “If a person cannot be trusted, there is no standing for that person.” If a person is not trustworthy, there is no place in society for that person. In ancient society in China, “trustworthiness” was considered of foremost importance. It is so today as well. One must be dutiful and trustworthy. Our hearts and behavior should be in accordance.

[34] “No standing” means the person is not respected in society and he will not be able to establish himself.—Trans.

EXCERPT THIRTY NINE

Having received the Buddha’s clear teachings, we need to be focused and diligent in our learning, and practice according to the teachings. There is no doubt at all.

When we receive the Buddha’s clear teachings, we need to aspire to learn and practice with concentration and diligence. We should practice according to the teachings without any doubt or regret. If we learn and practice this way, we will succeed.

Web link to the article:

<http://www.purelandcollege.org.au/page88.html>

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