

我們這個世界有男人、女人、聖人、凡人；極樂世界只有男人，而沒有女人。那麼，沒有女人，怎麼會有男人的呢？那你不要擔心，男人到了極樂世界，還是男

人；女人到了極樂世界，也變成男人了。

那麼，極樂世界的人是從什麼地方生出來的？是誰生的？沒有女人怎麼會有人呢？這個你就知道了，極樂世界的人不是由女人生

出來，而是由蓮花生出來的，那個地方的人都是蓮花化生。

我們為什麼念佛呢？我們在這兒念一聲佛，極樂世界——我們的蓮花母親——就生出一朵蓮花來；我們念佛念得越多，蓮花開的就越大；念佛念得越誠懇，蓮花長得越新鮮。我們人死後叫「中陰身」，就是第八識。第八識在沒有做人，也沒有做鬼、做神的時候叫「中陰身」。若誠心念佛，等我們一死了，中陰身投到蓮花裏邊去，蓮花就開了，一開就現出一個人來。極樂世界的小孩子是從蓮花生出來的，所以統統都是男人，沒有女人。

談到蓮花化生，不是那麼容易的，要修很多人所不能修的苦行。要有八種的因緣，才能得到蓮花化生。

第一種，至失命不說他過。不要說是小事情，甚至於把生命丟了，也不講他人的過錯。你們想一想，你們誰做得到？有人要你的生命，如果你不向他解釋一下，生命就沒有了；解釋一下，生命就可以有了。什麼樣的解釋？就說「哎！這個事情不怨我，那

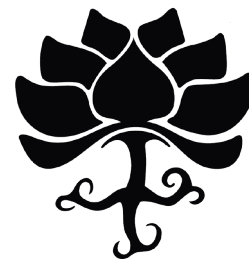
In this saha world, there are men and women, sages and common people; while in the World of Ultimate Bliss, there are only beings. You may wonder why there are only beings, without any women. Don't worry; as a man reaches the World of Ultimate

蓮花化生的八種因緣

Eight Conditions of Being Reborn From The Lotus



DHARMA TALK DHARMA RAIN | 法語法雨



Bliss, he becomes a being; and as a woman reaches the World of Ultimate Bliss, she also becomes a being.

Where do the beings of the Land of Ultimate Bliss come from? Who gives birth to them? If there are no women, how can they be? This you do not know. Women do not give birth to the beings in the World of Ultimate Bliss. The beings in the World of Ultimate Bliss are born from lotus flowers.

Why do we recite the Buddha's name? Every time we recite the Buddha's name here in the saha world, our mother, the lotus in the World of Ultimate Bliss, grows a little. The more we recite the Buddha's name, the larger the lotus grows. The more sincere we are, the more vibrant the lotus becomes. After death and before being reborn as a human, a ghost or a spirit, our Eighth Consciousness is in a state between skandhas, or "the Intermediate Skandha Body". If we recite the Buddha's name sincerely (during our lifetime), when we die, our Intermediate Skandha Body will immediately enter the lotus. When the lotus blooms, a child in the Land of Ultimate Bliss will be born. All children are born from the lotus, they are beings, they have no gender.

It is not easy to be reborn from the lotus. We must practice those ascetic practices that most people can't take. There are eight conditions which determine whether we can be reborn from the lotus.

First, don't ever speak ill of others, even at the price of your life. Regardless of how minute or big the consequence, such as losing our life, we should not speak bad about others. Can you think of anyone who can do that? Someone says they will kill you and you know that if you do not find someone to blame, you

宣化上人開示
Instructional Talk
given by Ven. Master
Huan Hua

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English Translation
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是他的罪過，他叫我這麼做的，他叫我這麼說的嘛！若不是他，我不會的！這不怪我！」哦！那麼就沒有罪了。但是他也不講，甚至於就把自己的生命沒有了，也不說他人的過失。你們各位想一想，一天到晚講人家的是非，就不會到蓮花化生去了。

第二種，化人令歸三寶。不單教人皈依三寶，而且教一切畜生都皈依三寶行菩薩道。

第三種，安置一切於菩提心。無論什麼，把一切都安置到菩提心裏邊，幫助你發菩提心。所謂一切，指一切的善事，都安放到菩提心裏邊。這是第三。

第四種，梵行不染。梵行，就是清淨行，不貪、不瞋、不癡。精修梵行，修得一點貪心也沒有了。你不要聽經的時候沒有貪心了，不聽經的時候貪心又出來了。或者甚至於聽經的時候，我一講說不要有貪心，你聽了就说：「講這個道理？我最歡喜貪心了，為什麼要沒有貪心？」就發了脾氣。一發脾氣，以後就不聽經了，我睡覺都好過聽經。你看，精修梵行，就是微細微細處都不要生貪心，不要見了人一供養，供養一堆garbage（垃圾），就在垃圾裏要找黃金了、找珠寶。不要這麼樣子！那麼樣太沒有價值。

第五種，造佛形像安蓮花座。你要造佛形像，把佛像安到蓮花座上，這也可以得到蓮花化生。

第六種，能除眾生憂惱。眾生憂愁的不得了，這件事情他不能解決問題，你想法子幫他解決，解決眾生的憂惱。但是你解決了，你不要說：「啊，你要謝謝我，我幫你解決這個問題了！」不要這樣。要幫人解決問題，還像沒有這麼一回事。

第七種，於貢高人常自謙下。對於貢高的人，願意first、願意第一的人，你應該對他謙下一點。你如果有貢高心，那不能蓮花化生。

第八種，不惱他人。不令他人生煩惱，你不要做事情：「啊，你要做這個…，你要照這個…」你不能以為：「哦！我是first，我要叫你做這個…」不可以的！

所以極樂世界的人沒有欲，都是由阿彌陀佛的願力而化生的。琉璃世界呢？都是藥師琉璃光如來他的願力所化成的世界，所以也沒有女人。

may die. What can you say? What is there to say? “Oh! It’s not my fault! It’s his fault, he asked me to do this, he asked me to say such and such. I would have never done it if he hadn’t told me to. I am not to blame.” If we do that, we will not be seen as guilty. But we should chose not to save ourselves by speaking ill of others; even at the price of sacrificing our life, we should not talk about other people’s faults. Think about it, if we keep talking about others being right or wrong, we will not be reborn from the lotus.

Second, transform human beings, help them return to the Three Jewels. Not only should we teach others to return to and to rely on the Three Jewels, but we should also teach all the animals to return to and to rely on the Three Jewels. We should teach all of them to cultivate the bodhisattva’s path.

Third, everything should take root within bodhi resolve. Whatever we do, it has to take root within bodhi resolve, this, in turn, helps us develop our bodhi resolve. “Everything”, refers to all good activities, they should all take root within bodhi resolve. That’s the third condition.

Four, your conduct should be pure, with no defilement. Having a pure conduct means no greed, no anger and no ignorance. Cultivate pure conduct vigorously until all greed subsides. Not being greedy does not apply only to the time when we are listening to the sutras, but also applies to all other times. When I talk about “Not being greedy” you hear and you think to yourself: “why did the teacher talk about this? I am fond of being greedy, why should I stop being greedy?” Then you lose your temper. Afterwards, you no longer listen to the sutra, and you think: “Sleeping is better than listening to the sutras.” You see, cultivating pure conduct lies in not being greedy, not even in the slightest. You should not be looking for “gold” or “jewels” among the “garbage” that others offer you. It’s useless.

Fifth, Build statues of the Buddha and place them on lotus flower bases. By doing this, you can also be reborn from the lotus.

Sixth, help human beings let go of their worries and afflictions. Living beings worry a lot, they can’t resolve this problem, and you can find solutions to help them out. But, although you help them out, you should not say “ah, you must thank me, I helped you out!” Don’t do that. We should help others as though we had done nothing at all.

Seven, always be humble towards those who are arrogant. To those people who are arrogant, who are fond of being first, of being number one, you should be humble to them. If you are arrogant, you will not be able to be reborn from the lotus.

Eight, don’t cause others to have afflictions. Do not cause afflictions to others. You should not command others such as: “Ah, you must do this, you must follow this…” You should not think: “Oh, I am the best, I want you to do this…” You can’t do that.

Beings are reborn in the Land of Ultimate Bliss as a result of the vows of Amitabha Buddha, and they are free of desire. The Vaidurya Land is created from the vows of the Medicine Buddha. There are no women in Vaidurya land either!