

The Reflections of the Moon and Buddha

When you arrive in Sukhāvātī, you will attain this kind of realm because of your innate ability. It should be like this primordially. When you manifest all phenomena, you truly do not give rise to thoughts, nor will your heart move. And your body does not move either, your body is still in Sukhāvātī; that is your true body. Yet your transformation bodies manifest pervasively everywhere just like the moon in the sky. When the moon is above us in the sky, its light shines everywhere. Under the sky, “numberless rivers reflect numberless moons.” Even when you look in a cup of water, you’ll see the moon. So as it is with a basin, a bucket, or a lake. As long as there is water, there is a moon. Does the moon come to the water? No, it does not.

There is a story titled “The Monkey Fishes for the Moon.” Can a monkey successfully fish the moon? No, it can’t. The monkey is ignorant, deluded, and topsy-turvy, he really thinks that there is a moon in the water. But there is not. It is a projected reflection of the moon—the transformation-body of the moon. Where is the true body of the moon? In the sky, it does not move. The transformation-body of Buddhas is also like this. Buddhas dwell at ease in the one-true-dharma-realm, they never move. Yet their transformation-bodies are boundless. In the “water” of all beings’ hearts, the manifestations of Buddhas and Bodhisattvas are just like the moon.

As long as your heart calms down a little, you can see the moon. If the water in your heart has one wave following another, the reflection of the moon will be very unclear, and cannot even be seen. Only when the water gets calmer, can the moon then manifest. The calmer, the more realistic it manifests. If the water has the slightest ripple, the moon can also manifest but will appear to quiver, not round as it is real. We see this scene often, it should be easy for us to comprehend.

So, we wish to see Buddhas and Bodhisattvas, how can we do it? Let our hearts settle down, we will then see Them. In fact, Buddhas have never left our hearts, just as the moon has never left the sky. This is not saying that the moon or Buddha does not enter when the water of our hearts is not calm. No, the moon or Buddha still enters our hearts even if our hearts are not calm. But we don’t see the moon or Buddha. The transformation-bodies of Buddhas are pervasively everywhere, They never leave all beings. If we wish to see Buddhas, They are in fact right before us. However we do not see Them, and thus think that They do not exist. The truth is that our hearts are not pure and limpid enough, so we cannot see Them.

Amitabha Is Always in Our Hearts

When we recite Amitabha to seek rebirth and implore Amitabha’s coming but in the meantime may still worry, “Will Amitabha come to escort me at the end of my life? He has to fly ten trillions of Buddha lands to me, it’s so far away, what if He comes late, what do I do?” Do you have these doubts?

These are all our mundane perspectives, and they are wrong. They do not know that Amitabha in fact has never left us, He is right in front of us, right in our hearts. To speak more specifically, He is in every cell of ours. Our entire body and whole heart are within Amitabha, Amitabha is also within us. We are completely co-integrating and co-assimilating with Him. It is just that we are not awakened, the water in our hearts is always one wave following another, so we do not know. Once we calm our hearts down, we will discover that He is right there, we will see Him at that very moment.

So, when our hearts are pure and limpid, that is when we see Buddha. "When a heart is pure, the land will thus be pure." As such, when we recite Amitabha by heart, it is the time Amitabha manifests. Mahāsthāmaprāpta Bodhisattva said, "When one is in remembrance of and recites Buddha's name, he will definitely see Buddha in the present or at a future time."

We will see Buddha for sure. Why? Because Buddha is right in front of us. When we are in remembrance of and recite Buddha's name, our hearts are pure and limpid, we then see Him. If we are clear about this truth, we will then have confidence. Sukhāvātī rebirth is this simple: we purify our hearts by reciting Amitabha. Amitabha will definitely manifest even within ten recitations and then we will definitely be reborn.

Rebirth, we really do not need to fly so far, fly ten trillion Buddha lands to reach Sukhāvātī, that is Buddha's expedience speaking. What is the truth? It is true that there are ten trillion Buddhalands, but we absolutely do not need to fly ten trillion Buddha lands to reach there. If flying such a far distance is needed, even using the speed of light, I am afraid that it would take ten trillion years to reach there. We would absolutely not be able to get there in an instant.

How do we go? When our hearts are pure, that Land will be manifested. Ten trillion Buddha lands have not departed from our present thought, not even separated by a hair's breadth. Although there are ten trillion Buddha lands, how far are they from our heart? Not even a hair's breadth! As soon as we transform our minds, it will work.

Sukhāvātī Rebirth Is Simply Switching Channels

So, Sukhāvātī rebirth is just like watching TV. We are watching channel one of the Saha World now. We are in Saha World, channel one, right now. If we want to be reborn, just press channel two, Sukhāvātī will appear and manifest in an instant. The key is that we are willing to press it. How do we press it? Just recite Amitabha. Reciting Amitabha with full faith and aspiration is "pressing channel two." How do we go? When we press channel two, the realm will manifest and we will be in it. And it is not like a flat-screen TV, it is a 3D TV, we will be entirely in it. When we press channel two, it will be all changed. In front of our eyes—top, bottom, all around—it all becomes Sukhāvātī.

An original evil world of five turbidities instantly turns into what is said here, "The myriad things in my land will be solemn, pure, brilliant, and beautiful. They will be unique in shapes and colors which will be exquisite and wondrous to the extreme, and unable to be described and measured." You have seen it. Sukhāvātī rebirth is this simple! It works as long as you transform your mind. It is simpler than pressing channel two. Pressing channel two, you still have to move your hand, right? With Sukhāvātī rebirth, you only need to transform your mind into Amitabha recitation. With one recitation or ten recitations at the end of your life, you will be reborn.

Now may I ask, "If we do not press channel two, does the signal of channel two still exist?" As a matter of fact, it is still there. It always pervades the void of the cosmos and has never left us. Yet we do not see it. The signal and the images of channel two do not only manifest when we press channel two, they intrinsically exist everywhere and have never stopped, it is only that our TV set does not manifest it. How do we make our TV manifest it? Just press channel two. It intrinsically exists, never leaving us.

So, where is Sukhāvātī? Right in front of you. It intrinsically exists, it neither arises nor ceases. It eternally exists around you. When we participate in *The Thrice Yearning Ceremony*, isn't it said, "Intrinsically, the pervasive ten directions are Sukhāvātī." So, where is Sukhāvātī? Ten Directions are all Sukhāvātī, including our place. But, how can we see it? Give rise to the thought of Amitabha. "Amitabha is my heart, my heart is Amitabha." Then at this moment, "Sukhāvātī is this place, this place is Sukhāvātī." It is just like changing a TV channel.

These realms do not require Amitabha to find workers to build them one by one. These solemn, pure, brilliant, and beautiful myriad things are not artificially created. They are the innate virtues within our self-nature, they innately exist as thusness. They are Amitabha's innate virtues within the self-nature, they are also our own innate virtues within the self-nature. It is as described in *The Surangama Sutra*, "All things naturally exist as thusness." So, the Vow of "The Land is limitlessly adorned" refers to all adornments being completely from the innate virtues of our self-nature.

Thanks everyone for learning with us. Namō Amitabha!