

to be true to our commitments in our relationship and to cherish our body and energy. The world's major religious traditions are unanimous in teaching that irresponsible sexual behavior leads to emotional confusion and heartbreak. Further, careless emotional entanglements make it difficult to find stillness in the mind.

**Speech:** There are four evil deeds done with the mouth, so the Dharma guides us to refrain from lying, gossiping or schism-making, harsh speech, and frivolous speech.

**Mind:** As for the mind, there are three evils: greed, hatred, and delusion. Delusions refer to false views—seeing things the way they aren't, and believing things that are not based in reality.

The Ten Good Deeds are a Dharma standard by which we can judge our behavior. If we observe and reflect our conduct in harmony with their guidance, our actions will yield positive results, and we will harvest a life that we want to live.

**Loc:** And when we make a mistake?

**Rev. Sure:** When we make a mistake, the first step is again, to see cause and effect at work, to understand that we are creating the world we're moving into. Secondly, reflect and catch ourselves in our habitual, unmindful and unskillful actions; and third, from understanding and seeing our actions, we become empowered to take action and change. We then resolve to change our negative behavior to the positive and in this way, to benefit the world. At this point, we will be on the spiritual path and will be using our life unselfishly. Our journey will lead us to meet with wholesome friends and good things will arise out of that community.

# 心淨，國土淨

*Once Your Mind Is Pure,  
The Buddha Land Is Pure.*

釋果欽 2007年12月23日 講於萬佛聖城大齋堂

A TALK GIVEN BY SHR GUO QIN ON DECEMBER 23, 2007 IN THE DINING HALL  
AT THE CITY OF TEN THOUSAND BUDDHAS

比丘尼恆音 英譯 ENGLISH TRANSLATED BY BHIKSHUNI HENG YIN

今天能與大家聚會到一起，這是我們過去生中，同種的善因緣，所以才能來一起參加彌陀法會。我的修學很淺，所以只能講一些淺淺的念佛法門來供養各位。

在末法的時候，一般人大多修淨土法門。什麼叫淨土呢？古德說，「心淨就佛土淨；土淨，就生極樂。」心淨，就見佛。想見佛，你的心要清淨；你想生淨土，土一定要清淨。所以淨土法門，念佛一定要念到心清淨，因心清淨就國土清淨。

怎樣才能夠心清淨呢？《阿彌陀經》講得很清楚，念阿彌陀佛，能念到一心不亂，不被妄想所亂的時候，那個時候我們的心就清淨了。清淨的心猶如明鏡，好像鏡子一樣，十方淨土就在清淨心中現出來。所以這個淨土法門，又叫唯心淨土。阿彌陀佛的國土也是在我們的清淨心中現出來的，我們的心不淨，就見不到這個淨土，看到的只是不清淨的國土。所以阿彌陀佛就教我們修

Today we are all here together, and this is because we had planted good seeds together in the past. I don't know very much, but I would like to share a little bit of what I know about reciting the Buddha's name.

In the present time of the Dharma-ending age, most people like to practice the Pure Land dharma door. What is the pure land practice? It is said that when the mind is pure, the Buddhaland is pure, and when the land is pure, one is born in the Land of Ultimate Bliss. So when one's mind is pure, one can see the Buddha. If you want to see the Buddha, then you've got to purify your mind. If you want to be born in the Pure Land, your world has to be pure. That is why we want to recite the Buddha's name until our minds are pure, so that the Buddhaland can be pure. Amitabha Buddha teaches us how to cultivate by reciting his name.

How can our minds become pure? It says very clearly in the *Amitabha Sutra* that we ought to recite Amitabha Buddha's name to the point that our minds are completely pure and

行念佛。

爲甚麼要念佛呢？當我們的心不清淨時，一念佛，我們心中的煩惱就減少了，業障也消除了。無煩惱，無業障，我們的心肯定清淨。《大勢至菩薩念佛圓通章》說，「憶佛念佛，現前當來，必定見佛。不假方便，自得心開。都攝六根，淨念相繼，得三摩地，斯爲第一。」這是大勢至菩薩以憶佛念佛來成就他的法門。在這段經文說到「都攝六根，淨念相繼。」這個淨念相繼對我們修行佛法的人來說，是非常要緊的。憨山大師也說，「口念彌陀心散亂，喉嚨喊破也徒然。」《維摩經》也說，「欲得淨土，當淨其心；隨其心淨，則國土淨。」

在唐朝的時候，有一位善導大師，他常教小孩子念阿彌陀佛。那有人就請問，念佛到底有沒有佛呢？他說，「你看我！」他念一聲佛，就有一光明從其口出。就從他的口裏發出光來，光明中就有一尊佛。大聲大光明就有大佛，小聲小光明就有小佛。

「若人年老，來日無多，正好念佛。若人年少，來日方長，更好念佛。若人有病，知病是苦，正要念佛。若人無病，平安快樂，更應念佛。」接下來的七天佛七，我們就用大勢至菩薩的都攝六根，淨念相繼，來一起用功念佛。最後，向各位拜個早年，願明年會更好，祝福各位法師，諸位善知識，身體健康，事事吉祥如意，心想事成，佛光普照，佛法興盛，久住於世。歡迎各位明年再來萬佛城。阿彌陀佛。

unconfused without any false thinking. Then our minds will be pure. A pure mind is like a bright mirror, and the worlds of the ten directions can manifest in that pure mind, so that is why the Pure Land teaching also talks about the pure land within the mind. The land of Amitabha Buddha is right within our own pure minds; however, if our minds are not pure, then we cannot see the pure land; we will only see defiled lands.

So, why should we recite the Buddha's name? It is because when our minds are not pure, as soon as we recite the Buddha's name, then all the troubles and afflictions will go away, and our karmic obstructions will disappear, and then our minds will definitely become pure. *The Chapter of Great Strength Bodhisattva's Practice of Mindfulness of the Buddha* says "If one recalls and remembers the Buddha, and is mindful of the Buddha, then definitely, either now or in the future, one will see the Buddha, and naturally one's mind will open up. One should then gather in the six sense organs, so that pure thought continues and one attains *samadhi*. That is the first foremost method." This is the Great Strength Bodhisattva's method of recollecting the Buddha. It is very important in our cultivation for pure thought to be continuous. Great Master Hanshan also said: "When the mouth recites Amitabha, but the mind is scattered, then even if you recite until your throat is hoarse, it is in vain." *Vimalakirti Sutra* says, "If you want to attain the pure land, you should purify your mind; once your mind is pure, the Buddhaland is pure."

In the Tang dynasty, there was a

Great Master named Shan Dao, who would always teach little children to recite Amitabha's name. Someone asked him, "When we recite the Buddha's name, is there really a Buddha?" He said, "Well, watch me." He recited the Buddha's name, and as he did so, light came out of his mouth. If he recited very loudly, there was a bright light and a big Buddha there; if he recited softly, then the light was smaller and there was a small Buddha within it.

For the elderly who don't have much time left in this life, it is the perfect time to recite the Buddha's name. For young people who have plenty of time left, it is even better to start reciting now. For sick people who know the misery of illness, it is important to recite the Buddha's name. For healthy people who are enjoying happiness, it is even more important to recite the Buddha's name. During the next seven days of the Buddha recitation session, I hope everyone can try out Great Strength Bodhisattva's method of causing pure thought to continue and gathering in the six organs. Finally, I wish everyone a happy New Year and hope that in this New Year, you will be blessed with health and happiness, and everything will go as you wish. May the Buddha's light shine everywhere; may the Buddhadharma stay in the world for a long time. We welcome you back to the CTTB next year. Amitabha.