



# The Eight Virtues of Water: The Pure Land in Our Mind

## 八功德水：心淨國土淨

A Dharma talk by Bhikshuni Jin Rou at the Celebration of Amitabha Buddha's Birthday Dharma Assembly in the Five Contemplations Hall at the City of Ten Thousand Buddhas on December 21, 2025.

Chinese Translated by Moujia

比丘尼近柔講於2025年12月21日萬佛城五觀堂阿彌陀佛聖誕慶祝法會  
牟甲 中譯



Homage to the Buddha, the Dharma, and the Sangha.

This morning, in celebration of Buddha Amitabha's birthday, I would like to share a short reflection on the eight virtues of water in the Pure Land.

The *Amitabha Sutra* can seem difficult to believe at first. Jewel ponds and miraculous waters may seem far away from our everyday lives. But the Venerable Master Hua explained simply that the Pure Land is not separate from us. The Pure Land is our mind. How we see the world is how the world appears.

The sutra tells us that the pools of the Pure Land are filled with waters of the eight virtues.

First, the water is tepid—neither too hot nor too cold. It is always just right. This reflects a balanced mind, free from

頂禮佛、法、僧三寶。

今天慶祝阿彌陀佛的聖誕，我想藉著淨土中「八功德水」的比喻，和大家分享一點心得。

很多人剛讀《阿彌陀經》時，可能會覺得裏面的七寶池、八功德水離我們很遙遠。但上人曾開示：淨土不離當處，就在我們的一念心，這個世界是唯所現。。

經典裏說，極樂淨土七寶池中的水充滿具足八種功德：

第一，水溫溫的，不冷也不熱，剛剛好。這比喻內心平和，不走極端。

第二，水非常清澈，不像世間的水混濁，而且越洗越潔淨。就像通過修行，心

extremes.

Second, the water is clear and pure, unlike the turbid water in our world. The more you wash with it, the cleaner it becomes. This is like a mind purified through practice.

Third, the water has a sweet, pleasant taste rather than a bitter one. The sweetness reflects a mind free from resentment—a compassionate mind.

Fourth, it is light and soft, not heavy or hard. This reminds us to be gentle, flexible, and kind.

Fifth, the water is moistening and cleansing. It washes away filth and leaves us bright and refreshed, just as when we practice the Dharma, our actions and intentions nourish others.

Sixth, it is harmonizing. Those who bathe in it feel peaceful. Anger dissolves and forgiveness blossoms. We then feel at ease with others.

Seventh, it eliminates hunger and thirst. We are content and free from craving.

Eighth, it nourishes all faculties. Our eyes become clear, our hearing improves, and our bodies are stronger and tireless. More deeply, it nourishes our roots of goodness in the Dharma, helping to lessen karma.

The sutra also tells us that the jewel ponds are always full. They never dry up or overflow. Their bottoms are golden sand, symbolizing stability and clarity.

But we should not look down on the water of this Earth. The Master Hua taught that when our minds are confused, even the water in the pure land appears turbid. When our minds are pure, this very world becomes the Pure Land. The eight virtues of water arise from our own minds.

Water gives life to all beings—plants, animals, and humans alike. It adapts to any shape, flows to low-lying areas, and never competes. In this way, water itself is like a Bodhisattva—humble, nourishing, and compassionate.

Because water is so precious, we are called upon to cherish it: not pollute it, not waste it, and receive it with gratitude. One of my teachers taught me that when drinking water, to hold it with both hands, remember its life-sustaining qualities, and wish for everyone to have pure water to drink.

In conclusion, if we learn to be like water—gentle, pure, and harmonizing—then the Pure Land is not far away. It is here, in this moment, and in this mind. ❀

愈來愈清淨。

第三，水味道甘甜，沒有苦味。這代表一顆沒有怨恨、充滿慈悲的心。

第四，水質輕柔，不沉重也不粗硬。提醒我們待人處事要柔和、靈活、善良。

第五，水能滋潤、洗淨污垢，讓人潔淨明亮。如同實踐佛法，能滋養他人、帶來清淨。

第六，水能調和身心，沐浴後讓人平靜。憤怒消散，寬恕心生，與人相處自然自在。

第七，水能解除飢渴。喝了之後內心滿足，不再貪求。

第八，水能滋養身體諸根，使人眼明耳聰、身體強健不疲累。更深一層說，它能長養我們的善根，幫助減輕業障。

經文裏還提到，淨土的七寶池永遠是滿的，不會乾枯也不會溢出來。池底鋪滿金色的細沙，代表安穩與清澈。

但我們也不要小看這個五濁惡世的水。上人說過：當我們的心混亂時，就算是淨土的水看起來也是混濁的；當我們的心清淨時，這個世界當下就是淨土。八功德水其實都來自我們的心。

水養育著一切生命——花草樹木、動物、人類都一樣。水能適應任何形狀，水往低處流，從不與誰爭鬥。這樣的特質，就像菩薩道——謙卑、能滋養萬物、充滿慈悲。

正因為水這麼寶貴，我們更應該珍惜：不污染它、不浪費它，並且懷著感恩的心使用它。我的老師曾教導我，喝水時用雙手捧著，心中感念它維持生命的恩德，並祈願所有人都能喝到乾淨的水。

總而言之，如果我們能學習水一樣的柔軟、清淨與調和，那麼淨土離我們並不遠。它就在此時、此刻，就在我們這顆心裏。 ❀