

Faith, Aspiration, Practice

Sincerely

Will lead to the rebirth in the
Western Land Of Bliss

Conditions for the rebirth to the Pureland

- Deep Faith
- Earnest Aspiration (to be reborn to Pureland)
- Sincere Practice

Deep Faith

1. Have Faith in the Three Jewels
2. Have Faith in Western Land Of Bliss's existence
3. Believe that your mind is like the Buddha's mind. Once in Pureland, you will become Buddha too.
4. Believe that Samsara World is unsafe: prone to sin and suffering. Not going to Pureland is prone to regression.
5. No matter how bad and ignorant you are, you are always in Amitabha Buddha's mind. The slightest moment that you aspire sincerely to rebirth to the Pureland, that moment you are in the Pureland and connected with Amitabha Buddha.

What is to have faith in the Three Jewels

- Believe in Gautama Buddha
- Contemplate on Buddha's Dharma - Four Noble Truths:
 - a) Suffer: Samsara World's suffering is the consequence (of past bad karma), wherein new bad causes are created.
 - b) Cause: Past bad karma causes rebirth in Samsara World when all conditions are aligned.
 - c) Exit: The endless cycle of rebirth can be stopped
 - d) Way: The Gautama Buddha must have taught a way suitable for you (specifically) to practice to exit this rebirth cycle.
- Faith in Sangha who allows you to cultivate infinite merits (thanks to your offering and respect to them), and who represents the Buddha and introduces Buddhism to you.

What are the typical Ways?

- Meditation's approach

- Founded on Eightfold Path
- Need to practice 3 aspects: 1. Effort, 2. Mindfulness, 3. Right view.
- View that everything is delusionary, impermanent, interdependently arising ↔ no-self ↔ emptiness and all Dharmas are already in one Dharma and vice versa.
- 5 other aspects will automatically realized without any acting nor wishing
- Mind will become more tranquil but brighter. Eventually (after 1 or some lives) exit completely the rebirth cycle from one's own effort
- Masters: Most Venerable [Xu \(Hsu\) Yun](#), or [Vien Minh](#)

- Pureland's approach

- Believe that Amitabha Buddha, Pureland and an ignorant self really exists.
- Similar view to meditation's approach except the believe of the above 3 are real for making strong vow to go to Pureland
- Based on such strong vow, remember Amitabha Buddha relentlessly and sincerely.
- When life ends, relies on Amitabha's power to bring us to the Pureland, thus effectively exiting the rebirth cycle in this unsafe world.
- Masters: [13 Patriarchs](#)

Does Western Land of Bliss exist?

1. According to [Dharmmapada](#) (Ch. 1. Twin Verses):
 - We are the result of our thoughts
 - Things are founded on our thoughts
2. According to the [Flower Garland \(Avatamsaka\) Sutra](#):
 - EVERYTHING IS ONLY MADE FROM OUR MINDS.
3. According to the [Infinite Life Buddha Sutra](#):
 - AS Buddha Amitabha was developing the bodhicitta to help sentient beings to stop suffering and to become Buddha (happy indefinitely).
 - He diligently practiced and dedicated all of his merits to establish a pure Buddha Land adorned with innumerable excellent qualities for sentient beings to stay in and to progress to become Buddha.
 - Buddha Amitabha and all Purelanders (them and you) have that same vow.
 - Based on the LAW in 1. and 2., the power of this aggregated vow has created such a Western Land Of Bliss longtime already.
4. Essentially, the Western Land Of Bliss is like this Samsara World: illusive but sensible (i.e. feeling is so real)

How to have earnest aspiration?

- Always hold on to the above Pureland views strongly.
- At any time, anywhere, always make persistently strong vow to be with Amitabha Buddha and to be reborn in His Pureland.
 - The moment such view or mindset is derailing, that increases the chance for being stuck in this Samsara World even longer!

How to strengthen faith, aspiration and practice?

How one can be reborn in Pureland by remembering Amitabha Buddha

One should have resolute faith and strong vow

How does one have that resolution: (4 steps)

- 1. One needs to recite [Pureland sutras](#) and listen to True Masters' teachings and apply them diligently*
 - 2. Remembering Amitabha Buddha relentlessly over the time*
 - 3. Merits and wisdoms cumulated gradually while bad karmas are transformed*
 - 4. Then one can see the True meaning in Buddha's teachings*
- From then on one's faith is resolutely irreversible*
And just waits happily for the day to greet Purelanders

Who are True Buddhist Masters?

- A Bhikkhu or Bhikkhuni who diligently practices Buddhism with a primary goal of exiting the rebirth cycle in this current life, is sincere in word and deed and has no contradiction between thought and action.
- A patriarch who had controlled over his rebirth cycle for the benefit of all sentient beings, who could precisely announce the day/time of his passing to the Pureland and went through this moment splendidly.

How to learn from True Master?

1. Initially, recite sutras and listen to all Dharma teachers to get used to the technic of detecting our afflictions.
2. Continue to recite sutras. Narrow down to a list of True Buddhist Masters to listen to.
3. Continue to recite sutras and listen to the Dharma teachings from the narrow list of True Buddhist Masters only (although you still cannot effectively subdue your afflictions yet). Learn patiently from these Masters since their minds/and thus their wisdom are often in accordance with the Buddhas and the Patriarchs thanks to their sincere practice.
4. Continue to recite sutras. Now you can try to design a righteous solution to subdue the affliction and then let your True Masters to comment on the rightousness of the solution before applying it to resolve the affliction. If the solution doesn't seem to work then check with the Masters again (Mostly it might be your misunderstanding issue).
5. Continue to recite sutras and keep getting review comments from your Masters until there are no more corrective comments from them. At this time, your mind is in accordance with the Buddha and your Masters. You still need to recite sutras and revere, service your Masters and respect all Buddhist Monks for the rest of your life.
6. At this stage, you are irreversibly on the Enlightenment Path and you can start helping others but never stop doing step 5.

Here are what I learned from a True Pureland Master

- 3 principles:
 1. Listen clearly at the reciting sound of Amitabha Buddha's name
 2. Relate that to Amitabha Buddha directly
 3. At that moment, you are in the Pureland already. But this state is still temporary if you disrupt 1 and 2. The goal is to never disrupt this activity until life's end.
- 4 phases:
 1. Control the hearing sense to clearly be aware that we are remembering Amitabha Buddha, not just his name (→5 other senses will be dormant). All roaming minds are replaced by the thought about Buddha. If still not possible, use 10 silent counts technic of Patriarch Yin Guang to handle regular roaming mind, and use muted roaring (lion) sound to recite the Buddha's name (with light smile from my own opinion) to handle heavy roaming mind.
 2. After a while, maintain balanced body-mind (not too hard on the body, not reciting too fast, too noisy). Need to relax or seek helps from Pureland True Masters when having headache or nausea while performing phase 1 (can also keep a light smile from my own opinion) to ease the balance.
 3. Connected to the Buddha in his Pureland, which develops a lot of magic powers but don't be distracted by these illusionary signs. Still simply remembering the Amitabha Buddha.
 4. Measure how long and deep your mind is in this state while you engage in normal social activity (walk, stand, sleep and sit). When the Pureland mind is never disturbed, you are for sure granted an entrance visa to the Pureland.

A way to remember Amitabha Buddha

- Remember (Niệm in Vietnamese) means “Present Mind”
- Remember Buddha means “Buddha in present mind”
- How to always have Amitabha Buddha in present mind?
 - Since Amitabha Buddha’s light is present everywhere, every time
 - Your force of deep faith and vow to be reborn to Amitabha’s Pureland allows the Buddha’s Light to ignite your internal light of Effort and Wisdom
 - This Effort and Wisdom makes you reciting (thus producing the internal sound of) the Amitabha Buddha’s name (Phat A-Mi-Da, Phat A-Di-Da, or Fo A-Mi-To)
 - Listening to the clarity of this sound allows you to keep your internal light vivid.
 - Continuous reciting and listening allows the interwoven internal light and sound to form a protecting virtual circle of Amitabha Buddha around you and thus helping to remember Amitabha Buddha.
 - When your mind is always and fully preoccupied by this activity, the virtual circle still surrounds you and from within this circle that Amitabha Buddha can receive you to his Western Land Of Bliss.
 - When your mind is dragged away from this activity, the protecting virtual circle fades away and thus you are unsafe again.

Your questions answered?

At this time, you should be able to answer satisfactorily the following common big questions:

1. How to have faith in the Three Jewels?
2. Does Western Land of Bliss exist?
3. Faith, Aspiration and Practice mature enough?
4. How to efficiently practice the remembering of Buddha's name?
5. How Amitabha's Pureland is different from other religions' heaven?

VERSE OF TRANSFERECE

We pray the Three Jewels to excuse us for any imperfections or errors that may have introduced into the compositions or texts in general contained in this document.

May the merits and virtues

Accrued from this act

Adorn the Buddha's Pure Land,

Repay the Four Kindness above,

And relieve the suffering of

Those in the Three Paths below.

May those who see or hear of this,

Bring forth the heart of

Understanding and compassion

And, at the end of this life,

Be born together in

The land of Ultimate Bliss.