

THE END OF LIFE

MILTON MOON

The end of life is the beginning of another.

It is a matter of belief; the continuity of life happens — as is existence in Amida's Pure Land.

Amida's goal was to save everyone, good and those less than good, by giving them both a glimpse into the Pure Land.

It is also a matter of belief that everyone, except the most sinful, deserves a stay in the Pure Land for however long allowed.

There is a reason for the movement in and out of the Pure Land. Some find genuine reasons for staying and others urgent and worldly reasons for leaving.

Dharmakara spent kalpas before proclaiming the Vows which led to becoming Amida Buddha. You too might spend many life-times in your search.

You are what you are and cannot alter it immediately, but you may cause a future imprint of what you might be if you want it.

There's movement 'in' and 'out' of the Pure Land imagined as if there one moving flow.

You are what your parents made you, or some variation of it, as the tide of life dictates.

Some of the flows that make you, or didn't, or haven't yet, are biding their time. Male or female are waiting for their proper time.

Shan-tao, the illustrious Chinese Master, refers to the 'compassionate mother' and the Japanese refer to 'oya-sama' which has no gender, encompassing both with 'parent'.

Your body is not your mind; it is separate and ought to be so but the two can influence each other should your karma dictate.

Most people, unless the merciful Amida says otherwise, may eventually find a place there amongst the unworldly residents.

There is no good in saying the nembutsu — *Namu Amida Butsu* — without meaning it; there is harm in not taking your thoughts seriously. Glibly-said is glibly-heard.

The Eighteenth Vow is also your vow. Think about the words and what they mean; accept the consequences and the karma you decide on will then be yours.

Namu-Amida-Butsu.