

All Will Have the Supernal Power of Knowing Past Lives, Celestial Eyes and Ears

Please join palms, let's read this Verse together: "When I become a Buddha, all beings born into my land will naturally know all the good and evil deeds they did in the boundless kalpas of their past. They will clearly see, hear, and know thoroughly the evolution of all the events in their past, present, and future in ten directions. If such Vows are not realized, I will not attain Anuttara-Samyak-Sambodhi." This part also contains three Vows:

6th Vow: All will have the supernal power of knowing past lives.

7th Vow: All will have the supernal power of celestial eyes.

8th Vow: All will have the supernal power of celestial ears.

This Sukhāvati really makes us very excited. It is indeed so great that we must go! These are the abilities that each one of us who are born into Sukhāvati will be granted, and these abilities are consummate. This is unlike those of "celestial beings" or "the saints who practice Theravada," they also possess these abilities, but their abilities are limited. For example, celestial beings have the supernal power of knowing past lives which comes with their birth, not through cultivation; but they probably can only see a few past lives, knowing dozens of past lives would be remarkable already.

Also, in our surroundings, there are some demons, ghosts, and all sorts of evildoers such as the spirits of yellow-white-fox-snake, they also possess supernal power. People living in the northeast area of China probably hear more about it. Yellow refers to weasels, white refers to hedgehogs, along with foxes and snakes, their spirits sometimes possess people's bodies, making mischief or giving some revelations. In the beginning, they would accurately say a few little things to earn your trust. But the big things they say later would all be inaccurate. You are fooled and tricked. Yet they have left, you can no longer find them.

Confucius' Way of Dealing with Beings Who Have Supernal Power

Regarding these supernatural things, Confucius' attitude is very good: respect them but keep a distance. Following Confucius' teaching, we should be respectful to them, and we should not offend them. They are also sentient beings, we should equally respect them just as we respect Amitabha. It would be most correct to regard demons, ghosts, and all sorts of evildoers as being all manifested by Amitabha. They are all Amitabha. But we must be very sensible with them due to their manifestation as these

kinds of sentient beings. In etiquette, we show our respect to them but keep away from them.

To keep away does not mean to deliberately isolate them but not to learn from them and not to believe or listen to them. It means that we are friendly and get along with them, yet we do not offend them. If we have an opportunity to listen to Dharma teachings, to learn Buddhism, and to seek rebirth by reciting Amitabha together, we should be neither arrogant nor servile towards them. Just using this kind of attitude would be good.

As for those who like to show off supernal power, we must understand that they do not represent the True Dharma. True Dharma is an education, offering teachings to clarify the *truth* for us so that we can change our own destiny by eradicating evilness and practicing goodness. It is definitely not engaging in supernal power or changing Feng Shui. Those all belong to “seeking Dharma externally.”

To transform destiny, we must work on cause and effect. By practicing good causes, we surely will obtain good effects; while by eradicating evil causes, the evil conditions will also be gone, bad effects will surely not happen either.

When the Buddha was in our world, He never showed His supernal power easily. He showed His supernal power only under extremely special conditions, that is to help all beings to increase their faith in the True Dharma, yet it was not used often. Particularly in the Degenerate Dharma Era, with its characteristic of “weak Dharma, strong demons,” we would give demons opportunities if we are fond of supernal power. Demons will grasp the mentality of our curiosity, of our seeking supernal powers to satisfy our needs and eventually control us. Often, many of those who love supernal power and engage in this kind of spiritualism develop mental illness; they have been controlled by demons.

Reveal Supernal Powers That Intrinsicly Exist in Us

So, we must keep away from all of these. Do not listen, do not ask, and do not pay attention. We should just concentrate on learning sutra teachings of True Dharma. As long as we are cultivating genuinely and practicing conscientiously, we will absolutely obtain the blessings from all Buddhas. *The Amitabha Sutra* states so clearly that, “If good men and good women hear this sutra, uphold its teaching, and hear the name of all Buddhas, these kinds of good men and good women will be guarded and

blessed by all Buddhas in ten directions, and they will not regress from Anuttara-Samyak-Sambodhi.”

The name of all Buddhas is the name of Amitabha. “A” means “No”, “mita” means “limit”, doesn’t that imply that Amitabha means infinite Buddhas? So Amitabha is the name of all Buddhas. Having the blessings from all Buddhas, what is there to be scared of? Do we still need to engage in supernal power, seeking this and that? It is not necessary at all, we just need to recite Amitabha conscientiously.

Arhats have eradicated “the delusion of view and cognition,” their supernal power naturally appears, this is the result of their cultivation. There are six kinds of supernal power, which commonly refer to what is attained by arhats: supernal power of knowing past lives, of celestial eyes, of celestial ears, of reading other’s minds, of unimpeded bodily function, and of being free from defilements.

Being free from defilements means that they have eradicated defilements. These defilements mainly refer to “the delusion of view and cognition.” When we eradicate “the delusion of view and cognition,” the supernal power will appear naturally, because this is the capability that we intrinsically possess. It does not come extrinsically, thus it is not worth being curious about.

A fellow practitioner told me that one time he was reading *The Surangama Sutra* in his own office. All of a sudden, he heard his staff downstairs discussing financial issues; he heard very clearly as if they were talking near his ear. He ignored it and continued to finish his reading. Then he went downstairs and asked, “Were you guys just discussing this and that?” His staff was frightened, “Weren’t you upstairs? How could you hear us through the ceiling?” He said, “I don’t know, I just did.”

Why is it like this? Because his mind was purified by reading the sutra, his capability naturally recovered. But, why couldn’t he hear at the regular time? Because during regular time, his mind is not pure. He thinks too many things and has too many wandering thoughts, the capability is then obstructed.

So, this is our innate capability, there is nothing to feel strange about. Even with this supernal power, we should not make a fuss about it because it is in our intrinsic capabilities. The best attitude is to feel that, with or without this power, we are all the same. Just do whatever we are supposed to do. Do not feel unusual or be curious about it, and do not continuously pursue it. If we do, we will fall into the cult path and give demons the opportunity to control us.

We Can Only Fool People Who Are Worse off than Us

The supernal power of knowing past lives and of having celestial eyes in Sukhāvātī as mentioned here is seeing through and hearing thoroughly to the past, present, and future things of all worlds in ten directions. “Seeing through” connotes seeing it distinctly, very clearly, while “hearing thoroughly” suggests that they can hear perfectly without the slightest bit being left out or incomplete at all.

How vast is the area? Speaking of ten directions in space, it refers to all worlds in the cosmos, you can see and hear every corner of the cosmos; while speaking of past and future, it refers to time, of course, including the present. So, in ten directions, past, present, and future, you can see and hear them all.

Seeing this verse, it sends chills down our spines. Think about it, the number of the bodhisattvas in Sukhāvātī is infinite, each of them knows our behaviors clearly and distinctly. Anything we did in a dark room, we thought we could hide from ordinary people’s eyes, yet they could see it clearly. When we whisper to others, they may not hear us very clearly, but the bodhisattvas of Sukhāvātī hear it as if it is thunder. So, we really should not deceive ourselves or others. Ancients also said, “If we don’t want others to know, the only way is to not do it.”

*We can only fool people who are ignorant and worse than us.
Those who are better than us, having a higher realm,
like all saints, sages, bodhisattvas and Buddhas,
we cannot fool any of them at all.*

It is better to be honest! Do not harbor any deceptive thoughts towards anyone. We should act as a “human” with sincerity, never be hypocritical because it is impossible to fool others. Thanks for watching, see you later. Namó Amitabha!