

Knowing Others' Minds Never Lose a Battle

Let us read the ninth Vow respectfully, please join your palms. "When I become a Buddha, all beings born into my land will obtain the supernal wisdom power of reading others' minds* (Skt. para-citta-jnana). If they cannot utterly know the mind of living beings in hundreds of thousands of billions of nayutas (*Skt, a vast number, incalculable) of Buddha lands, I will not attain Anutarra-Samyak-Sambodhi." Thank you everyone! This is the

9th Vow: All will have the supernal power of reading others' minds.

The verse of this Vow is not difficult to understand. The general idea is to say that anyone who attains Sukhāvātī rebirth will know the minds of all beings in infinite Buddha lands. Why did Amitabha make such a Vow to let us all possess the supernal power of reading others' minds? That is because when we know others' thinking, we can understand their situations well.

*The Art of War by Sun Tzu also states,
"Knowing yourself and the other,
you will never lose a battle."*

If we understand others' situations well, it will be easy for us to guide them. Whatever they think in their mind, we know it all. They cannot fool us. Isn't this easy for us to lead them to the path of liberation?

Why did Shakyamuni Buddha gain such a remarkable achievement in leading all beings to the path of liberation? We can see from the sutras, when Shakyamuni Buddha spoke the Dharma, there was always a large audience of laities and disciples who got enlightened or attained realization at each preaching. They were totally taken care of in just one preaching. Why is it so remarkable? Because Buddha has the supernal power of knowing others' minds. Whatever you are thinking, He knows. He also knows your past lives; how did you cultivate and what methods did you learn? He knows what good roots you have, He can make you come to a realization by just giving one hint. That is why it is very easy for Him to liberate all beings.

I have spoken Dharma for a long, long time, the enlightened ones seem to be rare, let alone ones who beget attainment. Why? I have neither the supernal power of reading others' minds nor of knowing others' past lives. So, others do not necessarily understand or gain anything from it even if I speak for a long while. It is not like the Buddha's remarkable achievement of liberating all beings. Therefore, if we want to propagate Dharma to benefit others, we must hurry up and go to Sukhāvātī. Once we get to Sukhāvātī, we will obtain all these supernal powers, it would be totally different when we come back here.

Using Utmost Sincerity to Elicit Buddha's Blessings

Even though we do not have supernal power now, our Shifu often urges us, "If we want to propagate Dharma, we must use the utmost sincerity to elicit Buddha's blessings." When we go onto the preaching stage, our bodies are not our own, our bodies are taken over by Amitabha. Amitabha uses our bodies and speaks what He wants to propagate. This is the way to induce the blessings from Him. To seek such a resonance, its prerequisite is to renounce ego. Do not think of ourselves, we give our bodies and hearts to Amitabha altogether. This body is Amitabha's tool for liberating all beings. We simply let Amitabha take it and do whatever is needed.

We should have the mind to dedicate our whole body and heart. Do not attach to the body and heart, just completely entrust them to Amitabha and think of rebirth. If we have this kind of mentality, the blessing power will be really strong when we go onto the preaching stage.

I have often had this kind of experience. Shifu also told me many times in the past. He said that the speech you have drafted will probably not be used when you go on stage. Because seeing the appearance of the audience and the expressions in their eyes, you will know what to say, and it is often completely different from what you prepared. Why? What you originally prepared was what you wanted to speak, it doesn't necessarily meet the audience's needs. The content you speak on the stage is based on what you see of the audience's indriya (*spiritual capacity), and you know what to say when you see them, that is called "conforming to others' indriya." Everyone hearing it will be very happy and gain great benefit. Why does he gain great benefit? He feels that you are speaking directly to him about his problems.

When we listen to our revered Shifu's lectures, we often have this kind of feeling. Particularly if we listen live in the studio in person, the feeling is especially evident. Isn't Shifu talking about my problems? After the class, everyone said that Shifu was talking about his problems. Why is this? This is because Shifu's utmost sincerity elicits the connection with his audience. So, the person on stage is no longer an ordinary person, he is a Buddha or a Bodhisattva. To seek such resonances, we must relinquish selfishness and egoism, relinquish fame, prestige, gain, and offerings, let go of all desires that arose from our senses, such as wealth, lust, fame, eating, and sleeping, let go of greed, resentment, ignorance, and arrogance. After we let go of all, the resonances will then naturally occur.

The bodhisattvas in Sukhāvātī are pure-hearted, the virtues and capabilities within their self-nature have been utterly revealed. They know the minds of all beings, thus, they are capable of liberating all beings with ease as they wish. As long as they have an affinity with any being, they are capable of liberating them. Indeed, only when one really possesses this ability, can he be a mentor to all beings. Without such wisdom and ability, you won't even know your own direction, let alone be able to guide all beings. So, the sutra states that you can be a great mentor for all beings after Sukhavati rebirth," because every bodhisattva in Sukhāvātī has this ability. This is the Vow of the supernal power of reading others' minds.

Thanks for watching, see you later. Namō Amitabha!