

## All Will Absolutely Accomplish Anuttara-Samyak-Sambodhi

Let us read the twelfth Vow together, "When I become a Buddha, all living beings born into my land will keep away from the mind of discrimination, and all the roots of their six senses will dwell in quietude. If they are not resolute to achieve samyak-saṃbodhi as well as realize the great nirvana, I will not acquire Anuttara-Samyak-Sambodhi."

**12th Vow: All will absolutely accomplish Anuttara-Samyak-Sambodhi.**

This is the Vow that Dharmākara Bodhisattva made, which states that, when He becomes a Buddha, all beings of all worlds in ten directions, of course including ours, as long as they are born into Sukhāvātī, they will surely keep away from the mind of discrimination, and the roots of their six senses will dwell in quietude; none will be left out. This suggests that their heart would not be moved and give rise to thoughts, nor would they have discrimination and attachments. If someone cannot assuredly attain Buddhahood and enter the great nirvana, He will absolutely not procure Buddhahood. Now, Amitabha has already become a Buddha, it indicates that this Vow has already been perfectly realized.

## How Does a Universe Form?

As is our understanding, all beings are innately a Buddha, yet due to delusion, discrimination, and attachment, we do not have the enjoyment and capability of a Buddha. According to *The Avataṃsaka Sūtra*, all beings have the wisdom, virtues, capabilities, and graceful lakṣaṇa of Tathagata. Yet we cannot obtain them. The reason is that, when our six sense organs of eyes, ears, nose, tongue, body, and mind contact the six dusts of form, sound, smell, taste, touch, and concept, our hearts will move and give rise to thoughts; we cannot help but have discrimination and attachment no matter how hard we try.

For example, there is a bell here. When a Buddha sees this bell, He will not give rise to thoughts. He has neither discrimination nor attachment yet sees it distinctly. He only has a first thought, He does not have a second thought. This is due to Buddhas' heart being pure. It is "the quietude of the roots of six senses" mentioned in this verse. Only when a heart neither moves nor arises thoughts, will one obtain quietude, and of course he will keep away from the mind of discrimination and attachment without a doubt.

But mortals cannot. After seeing a bell, a mortal immediately gives rise to a second thought: this is a bell. Then, a third thought of discrimination, this bell is a very good bell, followed; you differentiate its goodness or ugliness and have fallen into "two extremes" (Skt. vama-dakṣiṇa). Moreover, attachment appears with your fourth thought of "this bell is so good, I want one". When the second thought of delusion arises, you still have not fallen into the extreme, but when the third and the fourth thoughts arise, you have made karma in your every thought and have the six paths of saṃsāra appear. You have deeply corrupted yourself into Mara's net and are unable to get out!

However, these realms are all illusory, they are fundamentally not real at all. The Buddha knows very well. He sees distinctly the people who give rise to thoughts and are deluded within these realms, yet He does not give rise to thoughts. These realms are altered by one's unceasing thoughts one after another, as if a big dream, which is manifested and altered by the thoughts of his delusion, discrimination, and attachment.

In *The Teachings to Bodhisattva While the Buddha Was in the Womb*, Maitreya Bodhisattva tells us:

*"We have 320 trillion thoughts within a finger snap,  
every thought becomes a form  
and every form has its consciousness."  
This points out the origin of our universe.*

The time of a finger snap is faster than one second. Yet, in this one finger snap, how many thoughts have already arisen and ceased? 320 trillion. This is within the duration of one finger snap! The speed of our thoughts is too fast! When snapping fast, we probably can snap five times in one second. Multiply 320 trillion by five, that will be 1,600 trillion thoughts in one second. Every thought shapes a form, and all forms have consciousness. Form refers to the phenomena of substances, while consciousness refers to the phenomena of the spirit.

*All substances have their spiritual phenomena.  
They all have the capability of seeing, hearing, feeling, and perceiving.  
They also have sensation, perceptions, mental formations, and consciousness.  
If not, then the water crystals  
would not change in Dr. Masaru Emoto's experiments.  
Why do water crystals change in accordance with people's minds?  
Because water has the capacity of seeing, hearing, feeling, perceiving,  
as well as sensation, perceptions, mental formations, and consciousness.  
This indicates that "all forms have consciousness."  
Even minerals like water have spiritual phenomena,  
let alone vegetation and animals.*

## **How Fast Is the Universe Arising and Ceasing?**

*The universe is a meaningful unity of material and spiritual worlds,  
yet its origin is thoughts.  
One arising thought manifests a whole universe,  
in which there are material worlds and spiritual worlds.  
How long will this universe exist? It is 1/1,600 trillionth of a second.  
This is the duration of the existence of each universe,  
and it is manifested by one thought.*

In other words, a universe arises and exists only 1/1,600 trillionth of a second. When this thought ceases, another thought arises, making the universe cease and arise continuously. A universe arises and ceases at the speed of 1,600 trillion times per second, this is the phenomenon of our universe! How can an ordinary person be able to detect such a phenomenon at this speed?

Due to this incredibly fast speed of arising and ceasing, we can only see the phenomena of its continuity and cannot detect the phenomena of its arising and ceasing. For instance, watching movies from the films in the past, when we put one film on a projector, it will project to the front screen with light. One frame manifests one picture, which perfectly contains everything. With a very fast speed, this picture is replaced by a second one as the light goes off. When the picture of the second frame is projected onto the screen, the light goes on again. Just like this, one picture appears after another with the speed of about 24 pictures per second.

When we see the pictures on the screen, it is a continuous phenomenon. For example, a martial arts movie—you beat me and I punch you, the plot forms—it is vivid as real. Actually, if you see the film, it is one image after the other; they are static. Our eyes are deceived, fooled, and regard the phenomena of arising and ceasing 24 times per second as real. Look! The twenty four times arising and ceasing in one second has already deceived us. Now “the truth of the reality” is that the universe arises and ceases with the speed of 1,600 trillion times per second, how can we possibly tell that it is just an illusion?

Moreover, a movie is a flat screen with only two-dimensions, this film of our universe is multidimensional. In theory, it is the space of boundless-dimensions. The existence time of each universe is 1,600 trillionth of a second. This is the true phenomena told by Maitreya Bodhisattva. He can distinctly see the extremely fast speed and subtle arising and ceasing! He is a Virtually Enlightened Bodhisattva (\*the 51st stage of Buddhist practice, following this stage a bodhisattva attains the stage of wondrous enlightenment).

Only the bodhisattva of eighth bhumi (\*the stage of “Immovability,” bodhisattvas in this level have overcome all afflictions and will no longer regress) and above can see this arising and ceasing because their samadhi is very deep. It is impossible for us mortals to see. Our thoughts are too coarse, our hearts are too hasty. We would not be able to detect such subtle states. But we believe what Buddhas and Bodhisattvas told us would not be wrong. It is indeed like this.

We must understand that, despite our trichiliocosm manifesting all things, it is empty at the moment of existence because it is all manifested by our thoughts. In reality, there is nothing at all. If you regard it as real, you are wrong. If you add discrimination and attachment, you are seeking trouble for yourself. It is as if a man is dreaming, he is seeking trouble for himself in the dream and cannot wake up.

Those who are enlightened shake their heads and sigh when seeing him. It is really pitiful! Why do they feel he is pitiful? Because he does not need to take this bitterness. All

realms are false and illusory, yet he chose to regard them as real, thus making his own karma and receiving his own retribution.

Thanks for watching, see you later! Namó Amitabha