

Worldly and Supra Worldly Good Roots

"When I become a Buddha, all beings who are born into my land will have immeasurable good roots and acquire a **Vajra-Narayana body** with adamant power. **Brilliant** light will shine around their bodies and heads. They will accomplish all the wisdom, possess the ability of boundless eloquent oration, and be skillful in speaking the esoterism and essence of all Dharma. When they **proclaim sutras to practice Dao**, their voices will be like a bell tolling. If such vows are not realized, I will not procure Anuttara-Samyak-Sambodhi."

There are three Vows here.

32nd Vow: All will have a Vajra-Nārāyaṇa body.

33rd Vow: All will have luminous light around their bodies and heads, and will obtain wisdom of eloquence.

34th Vow: All will be skillful in speaking the essence of all Dharma.

The first sentence of this paragraph "all beings who are born into my land will have immeasurable good roots" is the overall digest of these three Vows. What are good roots? In regards to worldly goodness, it refers to no greed, resentment, and ignorance. Root signifies "being able to grow," as if the root of plants can grow leaves, flowers, and fruits. When one does not have greed, resentment, and ignorance, he can grow all goodness. So, no greed, resentment, and ignorance refers to worldly good roots.

What about the supra worldly goodness? This refers to the bodhisattvas who have eradicated greed, resentment, and ignorance and transcended The Three Realms of Desire, Form, Formlessness, their good root is "**cultivating diligently in one focus.**" (*Skt. *vīrya*). They have selected the method of attaining Buddhahood, so they practice single-mindedly and diligently on their Buddha path.

Learning the Pure Land Method, we need both worldly good roots and supra worldly good roots. We must practice earnestly in order to eradicate our own greed, resentment, and ignorance. We must examine ourselves every day. Using *Dizigui, Confucius' Teachings on Being a Good Person* to cleanse our greed, resentment, and ignorance, gradually cultivating our minds to become purely limpid and purely good, we can eventually achieve worldly good roots. For the supra worldly roots, we can delve deeply into the Pure Land Method by learning *The Infinite Life Sutra* and in the meantime, reciting Amitabha. This is the supra worldly good roots.

In Sukhavati, all bodhisattvas have innumerable good roots. Not only are they free from greed, resentment, and ignorance, but they also vigorously and diligently progress themselves single-mindedly. They are inclined to the bodhi path wholeheartedly, they will not be deprived again. Even if they carry their vows and come back to deliver all beings, they will not be contaminated by the evil world of the five turbidity. Their hearts are inclined resolutely towards Sukhāvātī, they have never left Sukhāvātī. Very possibly, they will manifest affliction when delivering all beings, but that is only a bodhisattva's **demonstration**. They indeed have no affliction due to having **all of** innumerable good roots.

All Will Acquire a Vajra-Nārāyaṇa Body with Indestructible Power

Those who are born into Sukhāvātī will all obtain the adamant body of the Vajra-Narayana, which possesses very strong and firm power. Nārāyaṇa is the name of a Dharma-guardian. His strength is mighty like Hercules. And the word vajra (*diamond-like) originates from a very powerful ancient Indian weapon, the vajra pestle. In Esoteric Dharma, it represents firm and sharp wisdom, as tough as adamant and it will never be eroded, signifying the wisdom that can win **all the battles against the afflictions and “the army of mara.”*** (*mara-sainya) So, the body of Vajra-Narayana implies that he is very strong both physically and mentally. He will not be aging or ill, nor will he die. And his heart will also not be affected and contaminated by any afflictions. This actually refers to the virtues and capabilities of dharmakaya-mahasattvas.

In Esoteric Buddhism, people who are called vajra (*diamond-like) refers to mahasattvas, it also refers to Samantabhadra Bodhisattva. Sometimes, it even refers to the attainment of Samantabhadra, that is Samantabhadra Tathagata—Buddhahood (*Skt. buddhaphala). One who obtains the body of Vajra-Narayana in Sukhāvātī has a very high realm, it is not possible for us mortals to be able to deliberate. Those who are reborn, due to the blessing of Amitabha, can all obtain an adamant body of infinite longevity and indestructibility. Moreover, they will not give rise to any afflictions, just like a dharmakaya-mahasattva. How amazing!

All Will Obtain Wisdom of Eloquence

The following states, “Brilliant light will shine around their bodies and heads. They will accomplish all the wisdom, possess the ability of boundless eloquent oration and be skillful in speaking the esoterism and essence of all Dharma.” After being reborn into Sukhāvātī, the top of their heads will have auras. This aura is a constant natural light, very bright and clear, not being emitted intentionally. They naturally have it. How does this light form? It is emitted by wisdom.

Actually we all have light. But with mundane eyes, we mortals cannot see it. However, we can somewhat feel it. For example, if someone is very wise, very virtuous, his light will be very bright. People with great fortune, their lights are also very bright. Fortune tellers know, they say, “Your **ophryon** is shining, there must be a happy event coming to you.” This shining is due to the light. Conversely, if we see that someone's face is gloomy, his light is very dim, we then know this person is not healthy or even possibly will encounter some misfortune.

We all have light, people with celestial eyes can see it very clearly. They know what will happen to you merely by observing your light. To cultivate a good light, in fact, is to cultivate wisdom. People with higher wisdom have a brighter light. When we say someone is “radiant,”

we will feel joy physically and mentally when being around him. Virtues and wisdom usually go together. People with genuine wisdom are generally virtuous. Wisdom without virtue is secular intelligence, that is seeking Dao externally—a deviation from self-nature; his light will surely not be good.

The truly wise person has real virtues, he is compassionate. So, we must cultivate our virtues and wisdom well, our light will then be beautiful. How do we cultivate virtues and wisdom? Listening to sutra teachings is the best method. When you go home after listening for seven days here, your family may open their eyes and say, “Wow! Your complexion looks great, radiant!”

All Buddhas and Bodhisattvas not only have a radiant face, they also have light on the top of their bodies and heads. Take a look at the Buddha pictures, there are halos behind their images. This light can shine very far, it is a constant light. It will be more spectacular when they emit light intentionally. Amitabha's light is infinite light, it pervasively shines on all dharma-realms in ten directions. This light is the most phenomenal. When we arrive in Sukhāvātī, everyone will have light shining on the top of their heads and bodies. In other words, their wisdom has been revealed due to Amitabha's blessing. So they can accomplish all the wisdom and possess boundless eloquent oration to edify all beings.

All beings are **deluded and topsy-turvy**, as if in the **hazy dark long night**, they need someone guiding them to a liberation path. All Buddhas and bodhisattvas coming to the six paths to liberate all beings are like a bright light in the **hazy dark long night** illuminating the direction for all beings to **go forward**. So, what do Buddhas and bodhisattvas do in the world? They engage in education.

All saints and sages, if we pay attention, all engage in educational work. Such as Shakyamuni Buddha, He could have been a king and engaged in politics, but He did not. He relinquished His secular home to cultivate Dao and attained the ultimate Buddhahood. After attaining Buddhahood, He did not go back to become a king, He did educational work.

The saints and sages such as Confucius and Mencius were also like this. They engaged in educational work for their entire life, gave speeches, and taught classes to inspire all beings to become enlightened. As such, when Buddhas and bodhisattvas come to this world, they will only demonstrate doing educational work. They use their wisdom and eloquence to help all beings eradicate their delusion to get enlightened, so that they can depart from all suffering to attain all bliss.

Thanks everyone for learning with us. Namó Amitabha!