

Why Is the Sensation of Mortals Abnormal?

“All profound dharanis” in the verse of 44th and 45th Vows refers to the Samadhi of Universal Equality, which is a very, very deep samadhi. **Dharani is Sanskrit, it means “completely retaining all doctrines (*Buddha’s teachings) and upholding all Dharmas.”** In Pure Land School, upholding all dharani refers to letting the name of Amitabha **run through** all our practices. No matter what realm, we do not let our recitation be interrupted. We deeply dwell on this Samadhi of Reciting Amitabha. This is “uphold all profound dharanis and dwell in samadhi.”

Samadhi is called true dhyana or proper sensation. The proper sensation is a normal sensation. The sensation of us mortals is not normal. Why? Our bodies have the sensation of suffering and happiness; our heart has the feeling of sorrow and joy. The sensation of suffering, happiness, sorrow, and joy are all abnormal. Once we relinquish the sensation of suffering, happiness, sorrow, and joy, then it is normal; this kind of sensation is **the state of renunciation.**

Some high-class mortals, such as the celestial beings of Form Heavens and Formlessness Heavens who have obtained dhyana, also have the state of renunciation. But they cannot retain their dhyana forever. They will lose this state of renunciation when their dhyana is spoiled, their sensations of suffering, happiness, sorrow, and joy will again arise. When they keep their dhyana constant, it is called samadhi, or the proper sensation and enjoyment.

Why Is the Samadhi of Universal Equality the Samadhi of Reciting Amitabha?

Master Ou Yi said, “There are neither good nor bad conditions, good or bad depending on one’s heart.” We must not pick or distinguish among conditions (*realms) and think, “This is a good person, that is not a good person; this is a good thing, that is a bad thing.” Actually, there is neither good nor bad. Good or bad all depend on our inner heart, they arise from our mind that distinguishes them.

When we do not distinguish, all are good. Everyone is a good person. Everything is a good thing. Every time is a good time. Every day is a good day. Nothing is bad. When there are bad things, it is because our minds discriminate against them. What can we do? How do we practice non-discrimination? Senior Laity Xia Lian Ju said, **“There are neither good nor bad conditions, reciting Amitabha will sweep them all away.”** Amitabha, Amitabha... Sweep them all away. Disregarding good or bad, I just recite Amitabha. Good people come, Amitabha! Bad people come, Amitabha! Good things come, Amitabha! Bad things come, Amitabha! A Buddha comes, Amitabha! Demons come, also Amitabha!

All are swept away by reciting Amitabha, this is the Samadhi of Universal Equality. In other words, the Samadhi of Universal Equality is the Samadhi of Reciting Amitabha. You regard all beings as Buddhas. All people, all matters, and all objects, none of them are not

Amitabha. So, the Samadhi of Universal Equality is the most ultimate and consummate samadhi.

When We Recite Amitabha Unceasingly, Will We Lose This State of Samadhi?

We now recite Amitabha until our mind is pure—that is to keep Amitabha in remembrance day and night, twenty-four hours unceasingly—we will then obtain the state of renunciation. We have renounced suffering, happiness, sorrow, and joy. No matter whether it is suffering, happiness, sorrow, or joy, we simply recite Amitabha unceasingly. Our bodies dwell in this Samadhi of Reciting Amitabha, will we lose this state? No, we won't. Why? Because there is Amitabha's blessing, and there are cares and protections from all Buddhas in ten directions.

At the end of our lives, we absolutely will be reborn. After Sukhāvātī rebirth, it is even more certain that we will definitely not regress. We will never lose our proper sensation and enjoyment, forever dwelling in the Samadhi of Reciting Amitabha until we attain Buddhahood. In our samadhi, we make offerings to all Buddhas and never lose our samadhi.

How Do Bodhisattvas of All Worlds Pervasively Make Offerings to All Buddhas?

The Vow of “All will be able to make offerings to all Buddhas in their samadhi” is talking about the bodhisattvas of other worlds. Due to “upon hearing the name,” they dwell in **true samadhi** and are able to pervasively make offerings to all Buddhas at all times. Despite cultivating all merits and making offerings to all Buddhas constantly, they do not lose their samadhi.

These numberless, boundless Buddhas include all worlds in ten directions. You may ask, “They run around all day long, isn't that very tiring?” No, they do not lose their samadhi. In other words, dwelling in such a great samadhi, their transformation bodies make offerings to all Buddhas. With the power of samadhi, their bodies do not move from their dwelling place, yet they go to ten directions to pervasively make offerings to all Buddhas. In the meantime they even edify all beings. This supernal power is blessed by Amitabha's Fundamental Vow, the Vow of “All will be able to make offerings to all the Buddhas in their samadhi’.

The merit of “upon hearing the name” is truly inconceivable. Look! The bodhisattvas of other worlds are all blessed by Amitabha as long as they “hear the name.” Despite being in other worlds and having not been reborn yet, or even not wanting to be reborn, it does not matter, as long as you can “hear the name,” the merits of Amitabha will still bless you and enable you to make offerings to all Buddhas in ten directions. That is to say, they can go to Sukhāvātī as well. Pervasively make offerings to all Buddhas in ten directions, of course this includes Amitabha.

Can We Make Offerings to All Buddhas Too!

How do we implement this Vow? Even though we do not have the bodhisattvas' capacity, we know that we can do it **in a similar way**. Where are all the Buddhas in ten directions? Where are these infinite Buddhas mentioned here? They are right around us. In front of our eyes, all are buddhas. All people, all matters, and all objects are all buddhas.

When we use this utmost sincerity and respect to deal with all people, all matters, and all objects as if we are making offerings to all Buddhas, this can also be considered as making offerings to numberless and boundless Buddhas. And we do not lose our samadhi, because our mind is fixed on reciting Amitabha. We must observe and cultivate in accordance with this principle, which is making offerings to all people, matters, and objects as if making offerings to all Buddhas. Only then, can we forever retain utmost sincerity and respect, and thus attain the Samadhi of Reciting Amitabha.

Thanks everyone for learning with us. Namo Amitabha!