

*To worship image is not better than to worship Sutta.
To worship Sutta is not better than to worship our current teacher.
To worship our teacher is not better than to worship our pure heart.
Because worship Sutta is to get the right words.
Getting the right words is for good practice.
The aim of good practice is to achieve purity of our heart.
This is the most important matter.*

- Patriarch Minh Đăng Quang Buddhism Teaching. -

Infinite Amṛta

Tathāgata of the King of Infinite *Amṛta* (*Dhamma* Water) is *Amitābha Buddha*. *Amitābha Buddha* has three names : *Buddha* of Infinite Life, *Buddha* of Infinite Light, *Tathāgata* of the King of *Amta*. *Amitābha* is translated from *Sanskrit* word “*Amṛta*”. It means Infinite *Amṛta Dhamma* Jewel which is beyond thought or description. *Dhamma* Jewel is like ambrosial rain. The brightness, the firmness and long-lasting of *Dhamma* Jewel is beyond thought or description. Thus, *Amitābha Buddha* has three names for three meanings.

As everything including *Buddhas*, *Sangha* and all phenomena are created by *Dhamma*, the Infinite *Amṛta* is also called “the King of the Treasury of all *Dhamma*”. Its nature is “no conflict”, equality, and *Amitābha Buddha*. We are aware of *Amitābha Buddha* because of *Sakyamuni Buddha* who delivered His doctrines in three categories :

1. The gradual method, (leading the disciples step by step to *Nibbāna*)
2. The immediate method, (teaching without reserve of the whole Truth)
3. The esoteric method. (the mysterious way.)

Doctrines given by *Sakyamuni Buddha* are causally produced.

In actual fact, *Amitābha* is not the only *Buddha* and Western Pureland is not the only *Buddha* land. Every planets in this universe is formed by four elements. They are all the same, full of Suffering (*dukkha*), Impermanence (*anicca*), and Non-self (*anatta*). Only the spiritual world of our mind and the human body which are purified by Precepts can be identified as Western Pureland. *Amitābha* is the *Dhamma* principle. It does not mean a person. If we can understand the true meaning of the *Dhamma*, we will realise that doctrines given by *Sakyamuni Buddha* and *Amitābha Buddha* are the same.

Sakyamuni Buddha was addressing to different levels of Hearers (*Śrāvaka*) so that they can understand the most valuable and non-receding principle. Because *Buddhas*’ *Dhammas* are very profound. Because of consciousness there is *Dhamma*. When we listen to the *Buddha*’s teaching, under certain special circumstances, we

will be able to fully understand the reason He gave His teaching, be able to fully comprehend its meaning, and truly benefited from it. Therefore, if anyone does not understand “affinity” and the purpose of *Buddha* expounding the *Amitābha Sutta*, he will not be able to understand the true meaning of the *Sutta*.

Until now, there are many people certainly say that there IS an *Amitābha Buddha* and there IS a Western Pureland. Some even saw *Amitābha Buddha* or Western Pureland. Some had actually being to Western Pureland or had seen *Buddha* and *Bodhisattas* from Western Pureland. Some saw it in their dreams. Some saw it clearly during meditation. Just like the soul returned after death.

But we have to understand the meaning of *Amitābha Sutta* : We can talk about “things” that are existing, but we must know that their existence is temporary. However, we can use them for our Enlightenment. That is why we address them as “existing”. Anything that has a form is impermanent. It is not lasting and its existence is only temporary. Therefore, the existence of any place or anyone is only an illusion. Things that we can see, can understand, come from our mind or thought, or things that we want, our belief or our dreams do not come from someone nor somewhere. Their existence and appearance are as we would expect.

In this way, we have to understand the Truth and its philosophy so that we can progress towards liberation and be happy. But everything that we see, we believe, and our craving to do good deeds blindly to console ourselves are unable to help us to develop wisdom. Neither can they help us to understand the principle or the “Path”. Blind fate only generates a little benefit. These only calm the mind of spiritual seekers who have just started their journey. We are unable to obtain *Buddhahood* based on these. If we just rely on “External Power” (another’s strength which is obtained through faith), or follow our teacher, serve him, live close to him, working hard, totally exhausted and with expectation, all these do not help us to be a Teacher. What *Buddha* said is the Truth!

The beings in the heaven and earth do not understand the real meaning, and they are unable to hear or see *Amitābha Buddha* and Western Pureland. When *Buddha* expounded this *Sutta*, He was addressing to Venerable *Sāriputta*, not addressing to His low and middle groups disciples. The *Amitābha Sutta*, the Infinite Life *Sutta* and the *Sutta* of Visualization of the *Buddha* of Infinite Life give details of *Amitābha Buddha* and the Western Pureland. These are proper and supreme *Suttas* of esoteric principle, very valuable and highly beneficial. They are meant for followers who are either highly intelligence or live in sins and illusion. Thus, we can understand the meaning of *Suttas* disseminated by *Sakyamuni Buddha*, and how He taught *Bodhisattvas* to develop their wisdom? What were His techniques? Based on these, many levels of His disciples truly obtained liberation. *Buddha* brought out all these for us to know that this is the primary thing that we have to know for our practice in future.

When *Sakyamuni Buddha* expounded the *Amitābha Sutta*, He had already given His doctrines for more than forty years and it was the Lotus *Sutta* period. During that time, He had many groups of disciples. Based on the wisdom of His disciples, they

were grouped into high, middle, and low levels. Those who are in the highest class, *Buddha* asked them to spread His teaching elsewhere. Those who are in the lowest class are lazy, stupid, idle, recede, contented, bored, tired and unable to understand the values of the supreme principle. There were many lay people who took refuge under *Buddha*, *Dhamma*, and *Sangha* but could not understand the values of the Triple Gems. Although they were very kind and often offered their belongings, they were looking only for fame and prosperity. They thought that they had fully understood *Buddha*'s teaching and there was no need for them to attend *Dhamma* talks anymore.

Just like the King of *Sāvattthī* who complained about his back pain when he was listening to *Buddha*'s *Dhamma* teaching. He even said that he was more keen to take part in other activities such as games and music. *Rāhula*, the son of *Sakyamuni Buddha* who became a *Sāmañera* when he was nine [seven] years old, was very playful and relied too much on *Buddha* and did not want to practice. Many monks use *Buddha* as a shelter. After renunciation they are still attached to the worldly life, looking for name and fame. There are also some lay people who disregard Precepts and *Dhamma* and think that Monkhood and worldly life are the same etc. etc.

There were many things happened there. The disciples were exhausted and they did not gain respect from others. Therefore, *Sakyamuni Buddha* told Venerable *Sāriputta*, who attained higher wisdom than others, to vow to go to *Amitābha Buddha*'s Western Pureland so that others could clearly see the benefits of this Path; He asked Venerable *Sāriputta* and higher level *Bodhisattas* to use this omniscience to help sentient beings and He also used this to encourage lower level disciples to practice more enthusiastically. The principle of *Amitābha* is Mahayana doctrine. It is *Tathāgata* teaching to cultivate higher wisdom of *Bodhisattas*. It pointed out that "every word of *Dhamma* is a *Buddha*; each word contains the whole world. Just like Infinite Light which covers the actions, vows and merits of the whole universe. Every sound can contain the whole principle, the whole world, all sentient beings, all *Buddhas*, all *Dhammas* and everything. Every sound can form a universe; can produce everything".

All *Buddhas* are *Dhamma*! *Dhamma* is brighter, more lasting, sweeter and cooler. The *Dhamma* world contains all suffering sentient beings. *Bodhisattas* who can understand this can attain the Truth without any obstacle. They can preach *Dhamma* on their own and have no worry at all. Because when they have miracle powers, they can create many techniques which are beyond thought or description.

1.-At that time, there were many different kinds of sentient beings, devas, ghosts, gods, devils, dragons, snakes, phoenixes, gods of music, heavenly kings, *Bodhisattas*, Perfected Saint (*Arhats*), *Bhikkhus*, male, female, kings, ministers, musicians, good people, generals, those who have different skills, in different professions, and all homelessness came. They lived in the *Sakyamuni Buddha*'s community for many years, and often gathered to listen to His teaching. Those who were at different levels were able to listen to the appropriate principle at the right time because all

Dhammas are *Amitābha*; 1250 *Bhikkhus* accepted *Sakyamuni Buddha*'s teaching for many decades before they reached the stage of attainment.

2.- He asked Venerable *Sāriputta* and *Bodhisattas* to listen to His teaching. He said "From here to the West, passing through hundreds of thousands of millions of *Buddha*-lands there IS a world called Western Pureland". It means that on this shore it is the *Sahā* world, the world of endurance of suffering. It is in the evil time and full of afflictions. The life here is disturbing, hostile, chaotic, and unruly. The other shore is a free, peaceful and happy world. The life there is very calm as peaceful as sunset in the west. A place for retreat. Totally eradicated from the worldly life. The East is like a new born baby living in wavering mind. The West is like an old man living in the Universal Truth. From wavering mind to Universal Truth, one has to cross hundreds of thousands of millions of minor rules to gain slight awareness, or ten major awareness of ten Precepts for *Sangha*. Only with the awareness of ten Precepts, lay people are able to live in homelessness and attain purity and liberation.

The awareness of Ten Precepts is as follows : The sentient beings live in misunderstanding. They think that the most important thing is their bodies. Because of this, they try their best to protect their bodies and do ten evil things (*Daśākuśala*) with their mind, words and actions. These ten evil deeds are killing, stealing, adultery, lying, slander, coarse language, frivolous speech, desire, hatred, and wrong views. They are very attached to this wrong concepts and lived in this evil path. After they have repaid the *Kamma* of their bad deeds, and be able to do ten good deeds, they will be able to live in heavenly life of happiness and joy. But, they are still caught up with the duality of heaven and hell, joy and suffering, and good and bad.

For hundreds of thousands of millions lives, they are unable to get out of the cycle of birth and death. They live in duality cannot understand the Middle Path of the Universal Truth to achieve liberation. The *Samādhi* is very far away because their minds are not calm. If they are egoistic and think that they are very capable, even they search every corner they will not be able to reach there. They cannot even calm down for a few seconds it is impossible for them to keep Precepts and live homelessness peacefully. If they are unable to live calmly in *Samādhi*, they will not be able to attain peace in their mind. They will continue to live in wavering mind, repay their bad deeds and remain in the *Sahā* world for a long period. However, if they can live calmly in a Buddhist community, they will find that the Pureland is not far away as they are living with Precepts and in every moment they can gain some awareness.

The Path from worldly to homelessness life, live peacefully and purely in the Precepts is a very long and tough journey. It is very valuable and extraordinary. One has to practice hundreds of thousands of millions minor Precepts to gain the awareness as if they are crossing hundreds of thousands of millions worlds. In comparison, it is easier for our bodies to live happily and peacefully. There is full of happiness in Western Pureland as they are living safely and securely in Precepts. Just like using our body to live in *Bhikkhu*'s life will enable us to obtain liberation; *Sakyamuni Buddha* said that in this present era, *Bhikkhu* Discipline is the foundation

for those who are searching for liberation. In this world which is full of suffering, we have to go to Western Pureland to eradicate suffering. In other words, the Precepts in *Vinaya Piṭṭaka* aka is Western Pureland.

3.- *Sakyamuni Buddha* said : In the Western Pureland, *Amitābha Buddha* is there giving doctrines. I.e. the *Vinaya Piṭṭaka* aka comprises Precepts shows peace, harmony, concentration, tranquillity. The teaching are hidden in it, it is equality and no conflict. It contains Infinite *Amṛta Dhamma*, Infinite Light of Wisdom, Infinite Life and always produces *Dhamma* of the King of *Amṛta*. (*Sakyamuni Buddha* expounded the pure Precepts of Western Pureland and the remarkable *Amitābha Buddha*. He pointed out that Precepts were the foundation of Buddhist communities. He did not refer to the body or the mind lives in Western Pureland or other places.)

There are seven tiers of valuable railings represent seven tiers of valuable Precepts. They are the 243 rules listed in the *Bhikkhus'* code of Discipline. (*Bhikkhu Pātimokkha*)

- 1) 4 major rules
- 2) 13 rules which affect the virtue of *Bhikkhu*
- 3) 2 indefinite rules
- 4) 30 rules which destroy purity
- 5) 90 rules which entailing punishment
- 6) 4 special rules
- 7) 100 minor rules which entailing repent

These 243 rules encircle the *Sangha* community just like the railings and protect them to live peacefully as if they are living in the Western Pureland.

5.- Seven layers of valuable netting represents : Seven rules to settle disputes. In a Buddhist community, when there is egoistic disciples tried to create conflicts, they will be asked to leave the community. For those who are angry because they are inferior and being left behind, these seven rules will be used to settle disputes, just like seven nets, and protect them from falling behind.

- 1) Accept own mistake.
- 2) Mistake because of forgetful.
- 3) No intention to break the rule.
- 4) Asking for forgiveness because of absent-minded.
- 5) Request for the community to investigate.
- 6) Request for Master's decision.
- 7) Recall *Buddha's* virtue and cover over like grass that just grow.

6.- The seven rows of *Bodhi* trees represents seven valuable *Bodhi* ways:

- 1) Aware of good and evil
- 2) Practice earnestly and progress rapidly
- 3) Live peacefully and happily in morality
- 4) Conquer our body and mind so as to live peacefully
- 5) Always remember the Path
- 6) One pointedness concentration

7) Happy to accept all conditions

These seven layers of railings represents the body which contains valuable *Dhamma*. Seven layers of valuable nets is used to eradicate arguments. Seven layers of valuable *Bodhi* trees is to purify the mind. They are the shelters for disciples to live peacefully and be contented.

7.-Three times mentioned about the surrounding of seven valuable jewels and the light emitted by them. I.e. the railings, nets and trees are wrapped with the following seven precious jewels : Giving, Patience, Effort, keep Precepts, *Samādhi*, Wisdom, and Universal Truth. The words, deeds and mind of *Sangha* are pure and good because of these seven jewels. Only those who are sincere can live in the Buddhist community. The Precepts in the *Vinaya Piṭṭaka* is to be used to cultivate our mind, to develop our mind as pure as the Western Pureland; it is a piece of land with six pure *Pāramitās*. People can live happily and peacefully wherever there is Precepts.

8.- There are pools made of seven jewels, i.e. monasteries which contain seven jewels, filled with water of eight meritorious qualities which represent the principle of Eight Fold-Paths. The bottom of each pool is purely covered with golden sands. Even a few words of *Dhamma* are as valuable as gold. On the four sides of the pools, climb stairs of gold, silver, beryl, crystal were built which represents four levels of achievement.

Gold represents *Tathāgata* the Universal Truth *Dhamma* Jewel.

Silver represents *Bodhisattas* the Wisdom *Dhamma* Jewel.

Beryl represents *Paccekabuddha* the *Samādhi* *Dhamma* Jewel.

Crystal represents Hearers (*Śrāvaka*) the Observing Precept Jewel.

The floor is covered with golden sands, i.e. Precepts are the foundation as valuable as gold. There are stories and galleries adorned with pearls and jades, i.e. the outside compounds are surrounded by small communities. The *Sangha* are represented by valuable pillars, columns, building foundation and roof. The teachings are like stories and galleries represents different levels of achievement of the disciples.

The lotus flowers in the lakes are as large as chariot wheels, emitting flashing lights in green, red, white and yellow colours. They are like the *Dhamma* wheels turned by four different levels of beings with wisdom in the monastery. Golden yellow light represents the teaching of Universal Truth by *Tathāgata*. Silver while light represents the teaching of wisdom attained by *Bodhisattas*. Green light represents the teaching of *Samādhi* achieved by *Paccekabuddha*. Red light represents the teaching of keeping Precepts by Hearers (*Śrāvaka*). *Dhammas* are like the fragrance and colours of the flowers highly commentable.

In the morning, there are heavenly rain of flowers dropping in the Western Pureland represents everywhere there are groups of disciples giving *Dhamma* talks. *Dhamma* is like the sunlight enables those who are on different levels of wisdom to understand the Truth. They can clearly see the value and beauty of *Dhamma* just like the heavenly flowers. The words are pure and good and they are spreading everywhere.

Everyone listens to the *Dhamma* with awareness and pure mind represents the land covered with golden sands. The disciples offer sacks of flowers they have collected to hundreds of thousands of millions of *Buddhas* of ten directions. They have already achieved the fruit of purity and they are spreading *Dhamma*, which are represented by the flowers collected, to all future *Buddhas*. They assist the compassionate *Buddha* to teach all sentient beings and offer them to the *Buddha* by leading them to the right Path. They return just before mealtime. After meal they practice according to the *Dhamma*. This represents they have “taken” the *Dhamma* “food” of *Amitābha Buddha* and go other places to teach *Dhamma*. The doctrine is to cultivate ours and others mind.

In the Western Pureland there are seven kinds of birds : White cranes, peacocks, parrots, egrets, mynah and two-headed birds etc. etc.. In the six periods of day and night, the birds sing forth harmonious and elegant sounds just like music from heaven. Just like the seven levels of *Sangha*, namely, *Tathāgata*, *Bodhisattas*, *Paccekabuddha*, Perfected Saint (*Arhat*), Non-returner (*Anāgāmin*), Once-returner (*Sakadāgāmin*), and Stream-winner (*Sotāpanna*), they follow the Precepts and live happily. After meditation, they give *Dhamma* talks which sound like joyful, gentle, melodious, harmonious heavenly music accompany by warm, encouraging, pure and calm singing voices of the birds. Their clear and joyful calls proclaim the Five Roots, the Five Powers, the Seven Limbs of *Bodhi*, and the Eight-Fold Path. Whoever hears their singing are mindful of the *Buddha*, *Dhamma*, and *Sangha*.

When the gentle wind blows in the Western Pureland, rows of trees and nets reverberate with fine and wondrous sounds, like a symphony of one hundred thousand kinds of music played in harmony. All who hear these sounds are naturally mindful of the *Buddha*, *Dhamma*, and *Sangha*; when the wind blows, this represents when something occurs under certain affinity, there is conflict among the *Sangha*, each one will use the nets to separate their arguments and settle down. When they are discussing or teaching *Buddha*'s teaching, everyone can talk simultaneously. The sounds are soft and gentle and make everyone remember *Buddha*, *Dhamma* and *Sangha*. The adornments of Western Pureland is because of the merits of *Amitābha Buddha*. Its communities live in purity, equality, peace and happiness is because of the three collections of Infinite *Amṛta Dhamma* Jewel.

Infinite *Amṛta Dhamma* is the teaching of *Buddha* for many decades. In the Western Pureland, the Hearers (*Śrāvaka*) are still listening to His *Dhamma* whereas *Bodhisattas* have already propagated His teaching in other places. There are ever increasing and immeasurable disciples. They live happily as the goodness of the people there is unsurpassed. *Sakyamuni Buddha* said : As I am not the only one praising the Infinite *Amṛta Dhamma* or “Treasury of all *Dhammas*”, *Buddhas* of the past, present, and future, *Buddhas* of this land and other lands, and *Buddhas* of Nadir worlds and Zenith worlds also praise the *Dhamma* Jewels in all the three periods. This is to let the sentient beings in the three realms to understand that we do not doubt the merit of the *Dhamma* Jewels as all *Buddhas* are practicing this Path.

In addition, some lay people, after hearing the name of *Amitābha Buddha*, constantly remember His name for one day, two days or up to seven days, with one mind and undisturbed thoughts. When they are breathing their last breath, *Amitābha Buddha* and many saints and sages will bring them to the Western Pureland. This means that some already fully understood the principle of Infinite *Amṛta Dhamma*, they have attained wisdom of understanding. If we always remember and follow this principle, we can reach first level, second level, or even seventh level of enlightenment. This is when we practice the Infinite *Amṛta Dhamma* we will be guided and welcomed to the Western Pureland. Anyone who had already made a vow and wished to go to Western Pureland he had already become homeless (already liberated). Anyone who is presently making a vow he is in homelessness now. Anyone who will make a vow will be homeless in future. Those who make a vow to be liberated will be able to enter the home of *Buddha*.

Sakyamuni Buddha said : When I praised the inconceivable merit and virtue of *Amitābha Buddha*, all *Buddhas* also praised My inconceivable merit and virtue. Because all *Buddhas* are the same, they are Infinite *Amṛta*. *Sakyamuni Buddha* told Venerable *Sāriputta*: “Even then, if one has few good roots, blessings, and virtues, one cannot be born in that land. In the *Sahā* world during the evil time of the Five Turbidities (i.e. the time turbidity, the views turbidity, the affliction turbidity, the living beings turbidity, and the lifespan turbidity), it is not easy to hear this *Dhamma* and believe in it”. After *Sakyamuni Buddha* gave His lecture, everyone could clearly see the Western Pureland and *Amitābha Buddha*. Therefore, everyone practices happily with right effort as they live in *Bhikkhu*’s Precepts as the jewel of *Dhamma* and Infinite *Amṛta* as the jewel of *Buddha*.

Bodhisattas, who have attained higher level of wisdom, know the names of many *Buddhas*; they are aware and be able to use many different *Dhammas*; and they also know sentient beings who are living in many worlds. Because of this knowledge, they are able to achieve higher levels of *Samādhi*. They are very familiar with the three baskets of *Buddha*’s teaching and be able to set up their own Buddhist communities. Therefore, anyone who wishes to go to Western Pureland that means he wishes to live as a wandering monk to achieve liberation. He can live in the *Sangha* community which follows the *Bhikkhu*’s Precepts and be able to learn the Infinite *Amṛta* of *Amitābha Buddha*.

Therefore, the existence of *Amitābha Buddha* and Western Pureland is because of the body which follows the *Bhikkhu*’s rules and the heart which concentrates on the “Universal Truth”. If anyone can keep the Precepts and achieve *Samādhi*, he will definitely leave the worldly life and enter the *Sangha* community. He will live happily in Precepts and learn *Buddha*’s teaching together with the Saints and Sages. When we know the Infinite *Amṛta Dhamma*, our bodies and minds have already kept *Vinaya* and gained *Samādhi*. They are supreme and highly respectable. The lay people will request them to go to the *Buddha*’s land first and they will follow later. Only in this way we can say “the body which keep Precepts is the Western Pureland,

and the mind which is in *Samādhi* is *Amitābha Buddha*". Because *Samādhi* will appear when Precepts are kept and wisdom will appear when *Samādhi* is reached. This is the Truth. If we know this concept, we only need to practice hard and do not have to rely on others, or plead for help.

His disciples in India did not have to rely on other people and they did not have to wander around because they understand *Buddha*'s teaching in their language. They are different from us. Therefore the *Mantra* for "being reborn in the Pureland" told us to achieve one-pointedness concentration. But a lot of people misunderstood the meaning. In simple words : If anyone wants to go to Western Pureland, he wants to be liberated from reincarnation, and wants to live forever in the Infinite *Amṛta*, he must eradicate all his bad *Kamma*, which are created by his body, words and mind, then only he can become homeless and be able to leave this *Sahā* world. The *Mantra* for "being reborn in the Pureland" also reminded us that : If we want to go to the Western Pureland, we must reduce our bad *Kamma*. There is no need to chant this *Mantra* and wish for miracle to happen or rely on others to eradicate our bad *Kamma*.

So, all *Buddhas* are also *Buddha* of Infinite Life. *Dhamma* is forever, life is forever, beyond thought or description. *Dhamma* is equality, it is the Universal Truth, everlasting, real, unbreakable as it is called *Buddha* of Infinite Life. If one can achieve the equality Universal Truth of Infinite Life *Dhamma*, one will have 32 good signs and 80 good images and become a *Buddha*. His eyes are long and black and can see very far clearly. His ears are very big and can hear sound from very far. The forehead is very round and broad as his wisdom is full and complete. His eye brows are long, smoothing and green in colour, and are joint together in harmony as he has complete wisdom like pure bright light which can reach very high and very far. His hair which spiral like seashell represents complete wisdom. The top of His head wears "*ma-ni*" jewel represents his highest wisdom is to keep liberation as his most important purpose. His body is in yellow as he follows the *Dhamma* like gold. His arms are long and round represent constantly doing good deeds. Hands are flat and round represent straight forward and fair manner. Figures are round and long like the tip of bamboo represent his straight forward and direct teaching reaches very far places and remains for a long period. His arms are round and long represent all actions are good and beauty. His sexual organ is hidden represents no sexual desire.

He height is 1.6 meter represents the connection between heaven and earth, good and evil, mentality and material. Fresh and skin are soft represent gentle and good virtue. His soles are flat represent *Nibbāna* - the nature of Universal Truth. Toes are of the same length represent right principles. Between the figures and between the toes there are skin which connecting them represents the teaching is well conceived. The body emits bright light represents his kind heart. The body has very fragrance smell represents his character is highly commendable. The head has a halo represents *Dhamma* wisdom light guiding right actions. Every step is supported by a lotus represents wherever He goes there are *Sangha* communities follow and pay respect. He has the miracle power to fly, not attach by anything represents the attainment of the highest liberation of "Emptiness of Emptiness". The light from the position of

His third eye shines brightly on five mountains represents his teaching spread through the Five Turbidities. His green eyes see through four seas represents his wisdom clearly see the four major sufferings : Birth, aging, sickness and death. Spreading out his aura represent he spreads his teaching to sentient beings to overcome their obstacles and cross the river of illusion. *Amitābha Buddha* lives in the centre of Western Pureland, He lives happily in the Middle Path; He lives in calm, nature, and equality. He obtains Infinite *Amṛta Dhamma* and has Infinite Life. He wears yellow robes represents valuable virtue of Precepts like gold. He is higher than others because He is the King of *Dhamma*. Only the “*Dhamma Body*” can be called the body of *Amitābha* or *Buddha* of Infinite Life. Just like the bodies of all other *Buddhas*.

Amitābha Buddha is supported by four great *Bodhisattas* namely : The great compassionate *Avalokiteśvara* (Goddess of Mercy), the great happy-renounced *Mahāsthāmaprāpta* (Great Strength), the great wisdom *Mañjuśrī* and the great practice *Samantabhadra*. It means : Equality generates four *Dhammas*, namely, compassionate, happy renunciation, wisdom and practice; or four *Dhammas* generate equality. Equality is like the head; compassionate is like the right hand; happy renunciation is like the left hand; wisdom is like the right leg and practice is like the left leg. Altogether they form a giant *Dhamma* body. *Amitābha, Buddha* of equality, Infinite Life, Infinite Light and King of *Amṛta*, sitting in the middle of yellow lotus platform with His head spreading red light of jake.

The compassionate *Avalokiteśvara Bodhisattva*, who is constantly observing the voice of those who are suffering, is sitting in a white lotus platform. As pure as white represents the disciples. *Avalokiteśvara Bodhisattva* serves besides *Amitābha Buddha*, His headdress has the image of *Buddha*. The *Mahāsthāmaprāpta Bodhisattva* is joy and indifference represents the continuation of *Buddha*’s vow to save all sentient beings. He sits in a lotus platform with all His disciples. He serves besides *Amitābha Buddha*, His headdress also has the image of *Buddha*. *Mañjuśrī Bodhisattva* represents great wisdom. He has very great strength and courage. He has no obstacles in listening and answering queries. He uses His body as if He is riding on a lion, very brave and daring. *Samantabhadra Bodhisattva* represents great practice. Just like *Mañjuśrī Bodhisattva*, He is well verse in teaching morality to sentient beings. He uses His body as if He is riding on white elephant. His words are very clear as white elephant. These four *Bodhisattas* are supporting the *Tathāgata*. They all lived in Western Pureland. They are the four greatest students. Just like the limbs of *Buddha*. Always serving Him like they are His children.

If anyone wants to see Western Pureland and *Amitābha Buddha*, he must visualise like follows : When I die, it is like the sunset in the west. West represents the calmness liberation and realisation of Universal Truth. This is renunciation. Death is like nightfall, like leaving selfishness and clearly enter into the borderless world of universal morality. Precepts are like gold, silver, beryl or crystal. All *Dhamma* jewels are like the railings, nets and *Bodhi-trees*. The pools, lotus, stories, galleries, birds singing are like the *Sangha* wearing flying yellow robes. This is Infinite *Amṛta*

Buddha, He has very adorned body and possessed many methods. His is spreading His aura to guide and welcome all sentient beings.

Avalokiteśvara and *Mahāsthāmaprāpta Bodhisattas* are standing on His two sides listening attentively to His teaching. They are surrounded by disciples in the Western Pureland. After we have heard His *Dhamma* and fully understood His teaching, we want to follow Him, serve Him, continue His mission to save sentient beings in future. The *Sangha* community, who following Precepts, truly understand His teaching. Therefore, we have to make a vow to achieve liberation, become homeless like a *Bhikkhu*, enter the *Sangha* community. Or when we become a *Bhikkhu*, we can use our own practice and create another pureland like Western Pureland to help all sentient beings.

Just like the queen of *Bimbisara, Vedehi*. (Please see The Sutra of Visualization of the *Buddha* of Infinite Life) *Buddha* showed queen *Vedehi* Western Pureland and made her realised that the worldly life is full of suffering. When queen *Vedehi* and her servants saw it, they all renounced and vowed to go to Western Pureland. *Amitābha* and *Bodhisattas* came and welcomed them to the Western Pureland. They already gave up the worldly life, lived homeless with Precepts of Western Pureland. Therefore anyone who is lucky and realise this, he can see *Amitābha Buddha* and can go to Western Pureland right now.

In conclusion : This chapter about Infinite *Amṛta* points out the teaching of all *Buddhas*. It is the Universal Truth. It is the complete philosophy. It is the right principle. This is very helpful for those who practice methods of chanting of *Buddha's* virtue as they have misunderstood the practice and have created many hindrance for their progress. They are doing things which are out of illusion and doing thing unconsciously as if they are performing certain arts. This has never happened before. This chapter will clear our misunderstanding especially for those who believe too much in the power of a Creator. This will benefit human beings to progress on the right Path and live in the right *Dhamma* happily. They will feel good and peaceful, no longer like those who are waiting for their death like paralyzers. This will help those who practice to understand and live a successful and happy life. Because this shows a clearer way for us to become a *Buddha*, as a *Buddha* and to enjoy the fruit of *Buddhahood*. This is just a brief explanation. It does not cover the profound meaning of Infinite *Amṛta* and the Western Pureland. It is only a small way for us to cultivate our practice. It is not an indepth explanation like others. If we can understand this simple meaning, we will be able to achieve liberation and be able to re-born in the Western Pureland and meet *Buddha* of Infinite *Amṛta*.

Western Pureland.

The subjects for those who practice *Jhāna* are from : Reasoning, ecstasy, serenity, purity and *Samādhi*. This is the way for human beings to reach *Nibbāna*.

Samādhi is *Nibbāna*. Purity is Paradise. Serenity is ultimate ecstasy or the realm of formless. Ecstasy is realm of form. Reasoning is the realm of desire. These are the levels of practicing. I.e.

1-. The first level of *Jhāna* practices five subjects : Reasoning, ecstasy, serenity, purity and *Samādhi*. The first *Jhāna* heaven where the experienced of serenity of leaving evils life. One who is at this level can stop the desire to do evil things, and will be able to reach higher levels of serenity, purity and *Samādhi*. This is in the realm of desire. Those who are in this realm can eradicate the desire to do evil things.

2-. The second level of *Jhāna* practice four subjects : They use ecstasy as the primary subject so as to reach serenity, purity and *Samādhi*. Ecstasy is happiness, happy to live in goodness and beauty. When we follow this principle, we will be able to reach the realm of form. This level is higher than the realm of desire. Those who are at this level have already eradicated reasoning.

3-. The third level of *Jhāna* practice three subjects : They use serenity as the primary subject so as to reach purity and *Samādhi*. This level is higher than the realm of form. It is the realm of formlessness or ultimate ecstasy. Those who are at this level have already divested from serenity.

4-. The fourth level of *Jhāna* practice two subjects : They use purity as the primary subject so as to reach *Samādhi*. They become homeless and live in purity to attain liberation. This level is higher than the realm of formlessness and ultimate ecstasy. It is the realm of Pureland. Pureland is six pure *Pāramitās*. Those who are at this level have already divested from serenity.

5-. The fifth level of *Jhāna* aware of *Samādhi*, they practice one subject : They use *Samādhi* to reach *Nibbāna*. *Samādhi* is seclusion. Complete seclusion is *Nibbāna*. This level is higher than the realm of pureland. Those who are at this level have already divested from purity.

The levels of *Jhāna* are as follows:

1st level: Reasoning, ecstasy, serenity, purity and *Samādhi*

2nd level: Ecstasy, serenity, purity and *Samādhi*

3rd level: Serenity, purity and *Samādhi*

4th level: Purity and *Samādhi*

5th level: *Samādhi*

1-. 1st level *Jhāna* is the realm of desire. They are lay people and they keep five Precepts and occasionally keep 8 Precepts. They live in the worldly life.

2-. 2nd level *Jhāna* is the realm of form. They are lay people who keep eight Precepts. They are vegetarian and live in monasteries.

3-. 3rd level *Jhāna* is the realm of formlessness. They are lay people who keep ten Precepts and they do not keep money. They live in the kuttis, caves or monasteries.

4-. 4th level *Jhāna* is the realm of Western Pureland. They are monks who keep 250 *Bhikkhu's* Precepts. They are homeless and do not keep money.

5-. 5th level *Jhāna* is the realm of *Nibbāna*. Those who achieve highest *Samādhi* live in this realm.

This is the practice of *Samādhi*. From the realms of desire, to form, to formlessness / ultimate happiness, to Pureland and finally reaches *Nibbāna*. Everything comes from

the heart. (Everything is from the heart and not from somewhere else.) It is very clear now, there should be no more misunderstanding.

Practice the True Path is the best.

Patriarch Minh Dang Quang.

The Continuation of Sakyamuni Buddha Buddha Dhamma

This is the translation of chapter 50 of “The Truth” writing by Patriarch MINH DANG QUANG.

Translate from Vietnamese to English and Chinese

by Bhikkhu Buddha Dhatu and Sāmañera Bodhi Dhamma.

According to the Chinese literature “Chronicles of Music” [乐记] –

“Sound is from our heart. Music can be extended to ethics. Animals only know the sound but do not know the tone. Commoners only know the tone but do not know music.”

Only gentleman knows music. Therefore we must read and learn more. Otherwise, we may act like animals. Whenever we acquire knowledge, we must understanding its meaning. Otherwise, we may act wrongly and wipe out our merits.

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