

The Cause of Transmigration in the Six Realms

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Good morning! Welcome to the International Buddha Dharma Society for Cosmic Law to listen to today's Dharma talk! This month, our subject is Transmigration in the Six Realms. In the last two weeks, we recited a part of the Original Vows of Ksitigarbha Bodhisattva and a part of the Shurangama Sutra. You should have known about the Hell Realm and the Heaven Realm. Today, we will recite another part of the Shurangama Sutra and we will listen to the Buddha to talk about the Cause of Transmigration in the Six Realms.

Na Mo Sakyamuni Buddha!

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"**W**orld Honored One, if the wonderful brightness, of this truly pure and wonderful mind is basically all-pervading, then everything on the great earth, including the grasses and trees, the wriggling worms and tiny forms of life are originally True Suchness and are themselves the Thus Come One - the Buddha's true body.

"Since the Buddha's body is true and real, how can there also be hells, hungry ghosts, animals, asuras, humans, gods, and other paths of rebirth? World Honored One, do these paths exist naturally of themselves, or are they created by living beings' falseness and habits?

"World Honored One, the bhikshuni Precious Lotus Fragrance, for example, received the Bodhisattva Precepts and then indulged in lustful desire, saying that sexual acts did not involve killing or stealing and that they carried no karmic retribution. But after saying this, her female organs caught fire, and then the raging blaze spread throughout all her joints as she fell into the Unintermittent Hell alive.

"And there were the Mighty King Crystal and the Bhikshu Good Stars. Crystal exterminated the Gautama clan and Good Stars lied and said that all dharmas are empty. They both sank into the Unintermittent Hell alive.

"Are these hells fixed places, or do they arise spontaneously? Is it that each individual undergoes whatever kind of karma he or she creates? I only hope the Buddha will be compassionate and instruct those of us who do not understand this. May he cause all beings who uphold the precepts to positively and respectfully receive this determination upon hearing it and be careful and clear, free from any violations."

The Buddha said to Ananda, "What a good question! You want to keep all living beings from entering into deviant views. You should listen attentively now and I will explain this matter for you.

"Actually, Ananda, all living beings are fundamentally true and pure, but because of their false views they give rise to the falseness of habits, which are divided into an internal aspect and an external aspect.

"Ananda, the internal aspect refers to what occurs inside living beings. Because of love and defilement, they produce the falseness of emotions. When these emotions accumulate without cease, they can create the fluids of love.

"That is why living beings' mouths water when they think about delicious food. When they think about a deceased person, either with fondness or with anger, tears will flow from their eyes. When they are greedy for wealth and jewels, a current of lust will course through their hearts. When confronted with a smooth and supple body, their minds become attached to lustful conduct and from both male and female organs will come spontaneous secretions.

"Ananda, although the kinds of love differ, their flow and oppression is the same. With this moisture, one cannot ascend, but will naturally fall. This is called the 'internal aspect.'

"Ananda, the external aspect refers to what happens outside living beings. Because of longing and yearning, they invent the fallacy of discursive thought. When this reasoning accumulates without cease, it can create ascending vapors.

"That is why when living beings uphold the prohibitive precepts in their minds, their bodies will be buoyant and feel light and clear. When they uphold mantra seals in their minds, they will command a heroic and resolute perspective. When they have the desire in their minds to be born in the heavens, in their dreams they will have thoughts of flying and ascending. When they cherish the Buddhalands in their minds, then the sagely realms will appear in a shimmering vision, and they will serve the good and wise advisors with little thought for their own lives.

"Ananda, although the thought varies, the lightness and uplifting is the same. With flight and ascension, one will not sink, but will naturally become transcendent. This is called the 'external aspect.'

"Ananda, all beings in the world are caught up in the continuity of birth and death. Birth happens because of their habitual tendencies; death comes through flow and change. When they are on the verge of dying, but when the final warmth has not left their bodies, all the good and evil they have done in that life suddenly and simultaneously manifests. They experience the intermingling of two habits: an abhorrence of death and an attraction to life.

"Endowed solely with thought, they will fly and can certainly be reborn in the heavens above. If they fly from the heart, and if they have blessings and wisdom, as well as pure vows, then their hearts will spontaneously open and they will see the Buddhas of the ten directions and all their pure lands and they will be reborn in whichever one they wish.

"When they have more thought than emotion, they are not quite as ethereal and so they become flying immortals, great mighty ghost kings, space traveling-yakshas, or earth-traveling rakshasas who roam the form heavens, going where they please without obstruction.

"Among them may be some with good vows and good hearts who protect and uphold my Dharma. Perhaps they protect the pure precepts by following and supporting those who hold precepts. Perhaps they protect spiritual mantras by following and supporting those who hold mantras. Perhaps they protect Chan samadhi by guarding and comforting those who are patient with dharmas. These beings are close at hand beneath the Thus Come One's seat.

"When their thought and emotion are of equal proportions, they cannot fly and they do not fall, but are born in the human realm. If their thought is bright, their wits are keen. If their emotion is dark, their wits are dull.

"When they have more emotion than thought, they enter the animal realm. With heavier emotion, they become fur-bearing beasts; with lighter emotion, they become winged creatures.

"When they have seventy percent emotion and thirty percent thought, they fall beneath the wheel of water into the regions of fire, where they come into contact with steam which is itself like a terrible blaze. In the bodies of hungry ghosts, they are constantly burned by that fire. Even water harms them, and they have nothing to eat or drink for hundreds of thousands of kalpas.

"When they have ninety percent emotion and ten percent thought, they fall through the wheel of fire until their bodies enter wind and fire, in a region where the two interact. With lighter emotion they are born in the intermittent hell; with heavier emotion they are born in the Unintermittent Hell.

"When they are possessed entirely of emotion, they sink into the Avichi Hell. If the emotion has gone into their hearts so that they slander the Great Vehicle, defame the Buddha's pure precepts, speak crazy and false dharma, are greedy for offerings from the faithful, recklessly accept the respect of others, commit the five rebellious acts and the ten major offenses, then they are further reborn in Avichi Hells throughout the ten directions.

"Although one receives one's due according to the evil karma one has created, a group can undergo an identical lot, and there are definite places where it occurs.

"Ananda, it all comes from the karmic responses which living beings themselves invoke. They create ten habitual causes and undergo six interacting retributions.

"What are the ten causes? Ananda, the first consists of habits of lust and reciprocal interactions which give rise to mutual rubbing. When this rubbing continues without cease, it produces a tremendous raging fire within which movement occurs, just as warmth arises between a person's hands when he rubs them together.

"Because these two habits set each other ablaze, there come into being the iron bed, the copper pillar, and other such experiences.

"Therefore the Thus Come Ones of the ten directions look upon the practice of lust and name it the 'fire of desire.' Bodhisattvas avoid desire as they would a fiery pit.

"The second consists of habits of greed and intermingled scheming which give rise to a suction. When this suction becomes dominant and incessant, it produces intense cold and solid ice where freezing occurs, just as a sensation of cold is experienced when a person draws in a blast of wind through his mouth.

"Because these two habits clash together, there come into being chattering, whimpering and shuddering; blue, red, and white lotuses; cold and ice; and other such experiences.

"Therefore the Thus Come Ones of the ten directions look upon excessive seeking and name it 'the water of greed'. Bodhisattvas avoid greed as they would a sea of pestilence.

"The third consists of habits of arrogance and resulting friction which give rise to mutual intimidation. When it accelerates without cease, it produces torrents and rapids which create restless waves of water, just as water is produced when a person continuously works his tongue in an effort to taste flavors.

"Because these two habits incite one another, there come into being the River of Blood, the River of Ashes, the Burning Sand, the Poisonous Sea, the Molten Copper which is poured over one or which must be swallowed, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon self-satisfaction and name it 'drinking the water of stupidity.' Bodhisattvas avoid arrogance as they would a huge deluge.

"The fourth consists of habits of hatred which give rise to mutual defiance. When this defiance binds one without cease, one's heart becomes so hot that it catches fire, and the molten vapor turns into metal.

"From it is produced the Mountain of Knives, the Iron Cudgel, the Tree of Swords, the Wheel of Swords, Axes and Halberds, and Spears and Saws. It is like the intent to kill surging forth when a person meets a mortal enemy, so that he is roused to action.

"Because these two habits clash with one another, there come into being castration and hacking, beheading and mutilation, filing and sticking, flogging and beating, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon hatred and name it 'sharp knives and swords.' Bodhisattvas avoid hatred as they would their own execution.

"The fifth consists of habits of deception and misleading involvements which give rise to mutual guile. When such maneuvering continues without cease, it produces the ropes and wood of a gallows for hanging, like the grass and trees that grow when water saturates a field.

"Because the two habits perpetuate one another, there come into being handcuffs and fetters, cangues and locks, whips and clubs, sticks and cudgels, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon deception and name it a 'treacherous crook.' Bodhisattvas fear deception as they would a savage wolf.

"The sixth consists of habits of lying and combined fraudulence which give rise to mutual cheating. When false accusations continue without cease, one becomes adept at corruption.

"From this there come into being Dust and Dirt, Excrement and Urine, filth, stench, and impurities. It is like the obscuring of everyone's vision when the dust is stirred up by the wind.

"Because these two habits augment one another, there come into being Sinking and Drowning, Tossing and Pitching, Flying and Falling, Floating and Submerging, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon lying and name it 'robbery and murder.' Bodhisattvas regard lying as they would treading on a venomous snake.

"The seventh consists of habits of animosity and interconnected enmity which give rise to grievances. From this there come into being Flying Rocks, Thrown Stones, Caskets and

Closets, Cages on Wheels, Jars and Containers, and Bags and Rods. It is like someone harming others secretly - he harbors, cherishes, and nurtures evil.

"Because these two habits swallow one another up, there come into being Tossing and Pitching, Seizing and Apprehending, Striking and Shooting, Casting Away and Pinching, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon animosity and name it a 'disobedient and harmful ghost.'[Bodhisattvas regard animosity as they would drinking poisonous wine.

"The eighth consists of habits of views and the admixture of understandings, such as satkayadrishti, views, moral prohibitions, grasping, and deviant insight into various kinds of karma, which bring about opposition and produce mutual antagonism. From them there come into being court officials, deputies, certifiers, and registrars. They are like people traveling on a road, who meet each other coming and going.

"Because these two habits influence one another, there come into being official inquiries, baited questions, examinations, interrogations, public investigations, exposure, the youths who record good and evil, carrying the record books of the offenders' arguments and rationalizations, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon evil views and name them the 'pit of views.' Bodhisattvas regard having false and one-sided views as they would standing on the edge of a steep ravine full of poison.

"The ninth consists of the habits of injustice and their interconnected support of one another; they result in instigating false charges and libeling. From them are produced crushing between mountains, crushing between rocks, stone rollers, stone grinders, plowing, and pulverizing. It is like a slanderous villain who engages in persecuting good people unjustly.

"Because these two habits join ranks, there come into being pressing and pushing, bludgeons and compulsion, squeezing and straining, weighing and measuring, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon harmful accusations and name them 'a treacherous tiger.' Bodhisattvas regard injustice as they would a bolt of lightning.

"The tenth consists of the habits of litigation and the mutual disputations which give rise to covering. From them there are produced a look in the mirror and illumination by the lamp. It is like being in direct sunlight: there is no way one can hide one's shadow.

"Because these two habits bicker back and forth, there come into being evil companions, the mirror of karma, the fiery pearl, exposure of past karma, inquests, and other such experiences.

"Therefore, all the Thus Come Ones of the ten directions look upon covering and name it a 'yin villain.' Bodhisattvas regard covering as they would having to carry a mountain atop their heads while walking upon the sea.

"What are the six retributions? Ananda, living beings create karma with their six consciousnesses. The evil retributions they call down upon themselves come from the six sense organs.

"What are the evil retributions that arise from the six sense organs? The first is the retribution of seeing, which beckons one and leads one to evil ends. The karma of seeing intermingles, so that at the time of death one first sees a raging conflagration which fills the ten directions. The deceased one's spiritual consciousness takes flight, but then falls. Riding on a wisp of smoke, it enters the Unintermittent Hell.

"There, it is aware of two appearances. One is a perception of brightness in which can be seen all sorts of evil things, and it gives rise to boundless fear. The other is a perception of darkness in which there is total stillness and no sight, and it experiences boundless terror.

"When the fire that comes from seeing burns the sense of hearing, it becomes cauldrons of boiling water and molten copper. When it burns the breath, it becomes black smoke and purple fumes. When it burns the sense of taste, it becomes scorching hot pellets and molten iron gruel. When it burns the sense of touch, it becomes white-hot embers and glowing coals. When it burns the mind, it becomes stars of fire that shower everywhere and whip up and inflame the entire realm of space.

"The second is the retribution of hearing, which beckons one and leads one to evil ends. The karma of hearing intermingles, and thus at the time of death one first sees gigantic waves that drown heaven and earth. The deceased one's spiritual consciousness falls into the water and rides the current into the Unintermittent Hell.

"There, it is aware of two sensations. One is open hearing, in which it hears all sorts of noise and its essential spirit becomes confused. The other is closed hearing, in which there is total stillness and no hearing, and its soul sinks into oblivion.

"When the waves from hearing flow into the hearing, they become scolding and interrogation. When they flow into the seeing, they become thunder and roaring and evil poisonous vapors. When they flow into the breath, they become rain and fog that is permeated with poisonous organisms that entirely fill up the body. When they flow into the sense of taste, they become pus and blood and every kind of filth. When they flow into the sense of touch, they become animals and ghosts, and excrement and urine. When they flow into the mind, they become lightning and hail which ravage the heart and soul.

"The third is the retribution of smelling, which beckons one and leads one to evil ends. The karma of smelling intermingles, and thus at the time of death one first sees a poisonous smoke that permeates the atmosphere near and far. The deceased one's spiritual consciousness wells up out of the earth and enters the Unintermittent Hell.

"There, it is aware of two sensations. One is unobstructed smelling, in which it is thoroughly infused with the evil vapors and its mind becomes distressed. The other is obstructed smelling, in which its breath is cut off and there is no passage, and it lies stifled and suffocating on the ground.

"When the vapor of smelling invades the breath, it becomes cross-examination and bearing witness. When it invades the seeing, it becomes fire and torches. When it invades the hearing, it becomes sinking and drowning, oceans, and bubbling cauldrons. When it invades the sense of taste, it becomes putrid or rancid foods. When it invades the sense of touch, it becomes ripping apart and beating to a pulp. It also becomes a huge mountain of flesh which has a hundred thousand eyes and which is sucked and fed upon by numberless worms. When it

invades the mind, it becomes ashes, pestilent airs, and flying sand and gravel which cut the body to ribbons.

"The fourth is the retribution of tasting, which beckons one and leads one to evil ends. This karma of tasting intermingles, and thus at the time of death one first sees an iron net ablaze with a raging fire that covers over the entire world. The deceased one's spiritual consciousness passes down through this hanging net, and suspended upside down it enters the Uninterrittent Hell.

"There, it is aware of two sensations. One is a sucking air which congeals into ice so that it freezes the flesh of his body. The other is a spitting blast of air which spews out a raging fire that roasts his bones and marrow to a pulp.

"When the tasting of flavors passes through the sense of taste, it becomes what must be acknowledged and what must be endured. When it passes through the seeing, it becomes burning metal and stones. When it passes through the hearing, it becomes sharp weapons and knives. When it passes through the sense of smell, it becomes a vast iron cage that encloses the entire land. When it passes through the sense of touch, it becomes bows and arrows, crossbows, and darts. When it passes through the mind, it becomes flying pieces of molten iron that rain down from out of space.

"The fifth is the retribution of touching, which beckons one and leads one to evil ends. The karma of touching intermingles, and thus at the time of death one first sees huge mountains closing in on one from four sides, leaving no path of escape. The deceased one's spiritual consciousness then sees a vast iron city. Fiery snakes and fiery dogs, wolves, lions, ox-headed jail keepers, and horse-headed rakshasas brandishing spears and lances drive it into the iron city toward the Uninterrittent Hell.

"There, it is aware of two sensations. One is touch that involves coming together, in which mountains come together to squeeze its body until its flesh, bones, and blood are totally dispersed. The other is touch that involves separation, in which knives and swords attack the body, ripping the heart and liver to shreds.

"When this touching passes through the sensation of touch, it becomes striking, binding, stabbing, and piercing. When it passes through the seeing, it becomes burning and scorching. When it passes through the hearing, it becomes questioning, investigating, court examinations, and interrogation. When it passes through the sense of smell, it becomes enclosures, bags, beating, and binding up. When it passes through the sense of taste, it becomes plowing, pinching, chopping, and severing. When it passes through the mind, it becomes falling, flying, frying, and broiling.

"The sixth is the retribution of thinking, which beckons one and leads one to evil ends. The karma of thinking intermingles, and thus at the time of death one first sees a foul wind which devastates the land. The deceased one's spiritual consciousness is blown up into space, and then, spiraling downward, it rides that wind straight into the Uninterrittent Hell. 7:153

"There, it is aware of two sensations. One is extreme confusion, which causes it to be frantic and to race about ceaselessly. The other is not confusion, but rather an acute awareness which causes it to suffer from endless roasting and burning, the extreme pain of which is difficult to bear.

"When this deviant thought combines with thinking, it becomes locations and places. When it combines with seeing, it becomes inspection and testimonies. When it combines with hearing, it becomes huge crushing rocks, ice and frost, dirt and fog. When it combines with smelling, it becomes a great fiery car, a fiery boat, and a fiery jail. When it combines with tasting, it becomes loud calling, wailing, and regretful crying. When it combines with touch, it becomes sensations of large and small, where ten thousand births and ten thousands deaths are endured every day, and of lying with one's face to the ground.

"Ananda, these are called the ten causes and six retributions of the hells, which are all created by the confusion and falseness of living beings.

"If living beings create this evil karma simultaneously, they enter the Avichi Hell and endure limitless suffering, passing through limitless kalpas.

"If each of the six sense organs creates them and if what is done includes each state and each sense organ, then the person will enter the Eight Unintermittent Hells.

"If the three karmas of body, mouth, and mind commit acts of killing, stealing, and lust, the person will enter the eighteen hells.

"If the three karmas are not all involved, and there is perhaps just one act of killing and/or of stealing, then the person must enter the Thirty-six Hells.

"If the sense organ of sight alone commits just one karmic offense, then the person must enter the one hundred and eight hells.

"Because of this, living beings who do certain things create certain karma, and so in the world they enter collective hells, which arise from false thinking and which originally are not there at all.

"And then, Ananda, after the living beings who have slandered and destroyed rules and deportment, violated the Bodhisattva precepts, slandered the Buddha's Nirvana, and created various other kinds of karma, pass through many kalpas of being burned in the inferno, they finally finish paying for their offenses and are reborn as ghosts.

"If greed for material objects was the original cause that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters material objects, and he is called a strange ghost.

"If it was greed for lust that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters the wind, and he is called a drought-ghost.

"If it was greed to lie that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters an animal, and he is called a mei ghost.

"If it was greed for hatred that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters worms, and he is called a ku poison ghost.

"If it was greed for animosity that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters degeneration, and he is called a pestilence ghost.

"If it was greed to be arrogant that made the person commit offenses, then after he has finished paying for his crimes, he takes shape when he encounters gases, and he is called a hungry ghost.

"If it was greed to be unjust to others that made the person commit offenses, then after he has finished paying for his crimes, he takes shape when he encounters darkness, and he is called a paralysis ghost.

"If it was greed for views that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters essential energy, and he is called a wang-liang ghost.

"If it was greed for deception that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters brightness, and he is called a servant ghost.

"If it was greed to be litigious that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters people, and he is called a messenger ghost.

"Ananda, such a person's fall is due to his totally emotional level of functioning. When his karmic fire has burned out, he will rise up to be reborn as a ghost. This is occasioned by his own karma of false thinking. If he awakens to Bodhi, then in the wonderful perfect brightness there isn't anything at all.

"Moreover, Ananda, when his karma as a ghost is ended, the problem of emotion as opposed to discursive thought is resolved. At that point he must pay back in kind what he borrowed from others to resolve those grievances. He is born into the body of an animal to repay his debts from past lives.

"The retribution of the strange ghost of material objects is finished when the object is destroyed and it is reborn in the world, usually as a species of owl.

"The retribution of the drought ghost of the wind is finished when the wind subsides, and it is reborn in the world, usually as a species of weird creature which gives inauspicious prognostications.

The retribution of the mei ghost of an animal is finished when the animal dies, and it is reborn in the world, usually as a species of fox.

"The retribution of the ku ghost in the form of worms is finished when the ku is exhausted, and it is reborn in the world, usually as a species of venomous creature.

"The retribution of a pestilence ghost found in degeneration is finished when the degeneration is complete, and it is reborn in the world, usually as a species of tapeworm.

"The retribution of the ghost which takes shape in gases is finished when the gases are gone, and it is then reborn in the world, usually as a species of eating animal.

"The retribution of the ghost of prolonged darkness is finished when the darkness ends, and it is then reborn in the world, usually as a species of animal used for clothing or service.

"The retribution of the ghost which unites with energy is finished when the union dissolves, and it is then reborn in the world, usually as a species of migratory creature.

"The retribution of the ghost of brightness and intellect is finished when the brightness disappears, and it is then reborn in the world, usually as a species of auspicious creature.

"The retribution of the ghost that relies on a person is finished when the person dies, and it is then reborn in the world, usually as a species of domestic animal.

"Ananda, all this is due to the burning out of his karmic fire in payment for his debts from past lives. The rebirth as an animal is also occasioned by his own false and empty karma. If he awakens to Bodhi, then fundamentally none of these false conditions will exist at all.

"You mentioned Precious Lotus Fragrance, King Crystal, and Bhikshu Good Stars. Evil karma such as theirs was created by them alone. It did not fall down out of the heavens or well up from the earth, nor was it imposed upon them by some person. Their own falseness brought it into being, and so they themselves have to undergo it. In the Bodhi mind, it is empty and false - a cohesion of false thoughts.

"Moreover, Ananda, if while repaying his past debts by undergoing rebirth as an animal, such a living being pays back more than he owed, he will then be reborn as a human to rectify the excess.

"If he is a person with strength, blessings, and virtue, then once he is in the human realm, he will not have to lose his human rebirth after what is owed him is restored. But if he lacks blessings, then he will return to the animal realm to continue repaying his debts.

"Ananda, you should know that once the debt is paid, whether with money, material goods, or manual labor, the process of repayment naturally comes to an end.

"But if in the process he took the lives of other beings or ate their flesh, then he continues in the same way, passing through kalpas as many as motes of fine dust, taking turns devouring and being slaughtered in a cycle that sends him up and down endlessly.

"There is no way to put a stop to it, except through Shamatha or through a Buddha's coming to the world.

"You should know that when owls and their kind have paid back their debts, they regain their original form and are born as people, but among those who are corrupt and obstinate.

"When creatures that are inauspicious have paid back their debts, they regain their original form and are born as people, but among those who are abnormal.

"When foxes have paid back their debts, they regain their original forms and are born as people, but among those who are simpletons.

"When creatures of the venomous category have paid back their debts, they regain their original form and are born as people, but among those who are hateful.

"When tapeworms and their like have paid back their debts, they regain their original form and are born as people, but among those who are lowly.

"When the edible types of creatures have paid back their debts, they regain their original form and are reborn as people, but among those who are weak.

"When creatures that are used for clothing or service have paid back their debts, they regain their original form and are reborn as people, but among those who do hard labor.

"When creatures that migrate have paid back their debts, they regain their original form and are reborn as people among those who are literate.

"When auspicious creatures have paid back their debts, they regain their original form and are reborn as people among those who are intelligent.

"When domestic animals have paid back their debts, they regain their original form and are reborn as people among those who are well-informed.

"Ananda, these are all beings that have finished paying back former debts and are born again in the human realm. They are involved in a beginningless scheme of karma and being upside-down in which their lives are spent killing one another and being killed by one another. They do not get to meet the Thus Come One or hear the Proper Dharma. They just abide in the wearisome dust, passing through a repetitive cycle. Such people can truly be called pitiful.

"Furthermore, Ananda, there are people who do not rely on proper enlightenment to cultivate samadhi, but cultivate in some special way that is based on their false thinking. Holding to the idea of perpetuating their physical bodies, they roam in the mountains and forests in places people do not go and become ten kinds of immortals.

"Ananda, some living beings with unflagging resolution make themselves strong with doses of medicine. When they have perfected this method of ingestion, they are known as earth-traveling immortals.

"Some of these beings with unflagging resolution make themselves strong through the use of grasses and herbs. When they have perfected this method of taking herbs, they are known as flying immortals.

"Some of these beings with unflagging resolution make themselves strong through the use of metal and stone. When they have perfected this method of transformation, they are known as roaming immortals.

"Some of these beings with unflagging resolution make themselves strong through movement and cessation. When they have perfected their breath and essence, they are known as space-traveling immortals.

"Some beings with unflagging resolution make themselves strong by using the flow of saliva. When they have perfected the virtues of this moisture, they are known as heaven-traveling immortals.

"Some beings with unflagging resolution make themselves strong with the essence of sun and moon. When they have perfected the inhalation of this purity, they are known as immortals of penetrating conduct.

"Some beings with unflagging resolution make themselves strong through mantras and prohibitions. When they have perfected these spells and dharmas, they are known as immortals with Way-conduct.

"Some beings with unflagging resolution make themselves strong through the use of thought-processes. When they have perfected thought and memory, they are known as immortals with illumining conduct.

"Some beings with unflagging resolution make themselves strong through intercourse. When they have perfected the response, they are known as immortals with essential conduct.

"Some beings with unflagging resolution make themselves strong through transformations and changes. When they have perfected their awakening, they are known as immortals of absolute conduct.

"Ananda, these are all people who smelt their minds but do not cultivate proper enlightenment. They obtain some special principle of life and can live for thousands or tens of thousands of years. They retire deep into the mountains or onto islands in the sea and cut themselves off from the human realm. However, they are still part of the turning wheel, because they flow and turn according to their false thinking and do not cultivate samadhi. When their reward is finished, they must still return and enter the various destinies.

Amitabha! That's all for today. Recite sutras and hold mantras every day. Make the vow to hold precepts. Cultivate diligently and wish you all out of the transmigration in the Six realms. Thank you! See you next week!