

## All Have an Eternal Body with Thirty-Two Laksana

*“When I become a Buddha, I will help all beings of the worlds in ten directions to come to my land, and they will all obtain a body of pure gold tinged with violet and “thirty-two laksana\* of a great personage”\* (\*Skt, laksana: distinctive bodily trait; thirty-two laksana of a great personage: mahā-puruṣa-lakṣaṇa). Their semblance will be majestic, pure, and identical. If there are differences of good or bad in their countenance or physique, I will not procure Anuttara-Samyak-Sambodhi.”*

This verse includes three Vows: the third, fourth, and fifth.

**3rd Vow: The inhabitants will all obtain a golden body.**

**4th Vow: They will obtain the thirty-two laksana of a great personage.**

**5th Vow: All will be identical in physique.**

This is about the bodily form of all supreme good people in Sukhāvati. Dharmākara Bodhisattva made Vows in front of Tathagata Lokeśvararāja, he said that all beings in ten directions can all be born into His Land when He becomes a Buddha, and the color of their bodies will all be pure gold tinged with violet.

Pure gold tinged with violet is the best gold, the most precious kind. It is the gold without the slightest impurity. Good gold usually looks shiny with a little reddish color, this indicates that the composition of the gold is very pure, bright, and clean, it makes people feel delighted. When we go to a gold shop, an array of beautiful exhibits dazzle our eyes; this golden scene pleases both our eyes and hearts.

Buddhas all manifest this kind of physical body of genuine gold when they come to a human realm. Why? Master Shan Dao, the Second Patriarch of Pure Land School, explained to us that gold will neither rust nor go bad; it is “rot-proof” and “constant,” it is eternal. A Buddha manifesting this kind of physical body (Skt. rupakaya) is to signify the dharmakaya (Dharma body) of all Buddhas being “neither birth nor death” (\*Skt. ajāty-anutpatti), it eternally exists. Despite being only a body of incarnation, we can still associate it with the meaning of eternal dharmakaya.

This is the Vow of “All inhabitants will obtain a golden body.”

The following is about the Vow of the thirty-two laksana. The Buddha manifested thirty-two laksana of great personage in our world. These thirty-two laksana are in fact the most affluent and noble symbols in our world, they are the physical features of the

most rich and noble people. In ancient India, people practiced Zen, entered dhyana, and could see the Great King of the Brahma-heaven (\*Skt. Mahābrahmā Deva Rāja). They found that gods in the heaven realm all have these thirty-two laksana. They thus know that people who have these thirty-two laksana are noble. Shakyamuni Buddha incarnated in our world, He also exhibited these thirty-two laksana, which really made everyone adore Him upon seeing Him and further gave rise to respect and admiration immediately.

Buddhas' physical form is for captivating all beings; it makes all beings give rise to a respectful heart immediately and be willing to learn from Buddha. Therefore, our physical form is also a tool for liberating all beings. If we want to propagate Dharma, we must set a good example. If our physical body is very healthy and our complexion is very good; people will think that learning Buddhism is good due to the fact that we are healthy, energetic, always smiling, and happy. Seeing the way we are, they also wish to learn. This is an expediency to liberate all beings.

### **The First Benefit of Learning Buddhism**

In reciting Amitabha, we must recite until we reach a level of purity in both physical and mental state. Our physique and appearance will then be transformed accordingly. For people who learn Buddhism, the first benefit is the improvement of their health and the better complexion of their appearances. Generally speaking, this evident effect is what people who practice conscientiously will obtain.

If we check ourselves, how many years have we been learning? When we take a look at the pictures of ourselves, are the pictures from five years ago different from the pictures now? If there is no difference, that means we might not have been genuinely practicing within these five years. One should get better and better by cultivation, his appearance will be different. I look at my own pictures, indeed, they are different every five years. If you work hard, this result will be naturally obtained. You do not need to pursue it deliberately. For example, engaging in cosmetology or something, those are all not reliable. That brings more trouble, for it undermines nature. Therefore, the real cosmetology is to purify our minds, this is indeed a genuine beautification.

In ordinary times, we must engage less in managing people, matters, and finances. Practicing more diligently in letting go, keeping nothing in mind, our hearts would then be pure. Harboring a lot of things and thoughts, our hearts would not be pure. Once our minds are impure, our essence, energy, and spirit will definitely not be good. Chinese ancients also understood this principle; they proposed that too much

desire hurts essence, too much cogitation hurts spirit, and too much eating and sleeping hurts energy. So, if we want to maintain our essence, energy, and spirit, we must be content with little desire and less cogitation. The purer the heart the better.

## The Broad and Long Tongue

The thirty-two laksana are the effect, and the causes are good roots that one accumulated from the practice of his long past lives. For example, one of the thirty-two feature is the broad and long tongue\* (\*Skt. prabhūta-tanu-jihva). What does it mean? Buddhist scripture revealed to us that, when we, in the past three lives, have not spoken false speech, have not spoken deceptive words, our tongue can lick our own nose tip when it stretches out. If you cannot reach the tip of your nose, you must have spoken false speech in the past three lives.

Shakyamuni Buddha, His tongue is long, broad, and thin. It can cover His entire face. This indicates that Shakyamuni Buddha has not spoken false speech life after life. This is the feature of a broad and long tongue, as a result, people immediately believed and accepted the words He said after hearing them. They definitely had no questions at all after hearing them, they believed and loved to accept His teachings. This is attained by Buddha's cultivation.

Some fellow practitioners said to me, "My husband just never listens to me. I want him to be a vegetarian, he does not listen. I tell him not to watch so much TV, he doesn't listen either." They came to me to complain. I said, "You must introspect yourself and cultivate your own virtues conscientiously. When your virtues are ample, you can naturally influence others. You do not need words, others will naturally follow you."

According to *The Analects*, "When one's conduct is righteous, others will obey without issuing an order; when one's conduct is not righteous, even though he issues an order, it will not be followed." So, we must cultivate our own virtues, cultivating our own sila\* (\*good conduct, precepts), dhyana\* (\*meditative concentration) and prajna\* (\*the wisdom for enlightenment).

Thanks for watching, see you later! Namó Amitabha!