

## **All Are Identical in Physique —a Buddha Body**

According to the verse, "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."

### **The 5th Vow: All are identical in physique**

When we arrive in Sukhavati, everyone's physical form will be very majestic, solemn, and pure. This is completely opposite from our world. In our evil world of five turbidity, filthiness always flows out of the nine orifices of our foul bodies. This is the nature of our body; whatever delicacies are eaten, the discharge is all the same, intolerably foul smelling and filthy. So, what is our body? To put it plainly, it is a stool manufacturing machine, isn't it? We make feces every day. We will be sick if we don't make it. Thus, we have to stuff ourselves, then discharge excrement. This body, what is there to be happy about? What do we want it for?

Some people are scared of death, I do not understand this at all. This body, we should discard it and quickly go to Sukhāvātī. In Sukhāvātī, we have a physique of genuine gold with thirty-two laksana—the body of an avaiartika bodhisattva. How wonderful it is! Why do we cling to this vile skin-bag?

## **Why Did Amitabha Make the Vow of "All Are Identical in Physique"?**

At the time Amitabha practiced in His cultivation stage, Bhikṣu Dharmākara saw living beings in many worlds having different bodies when He visited all Buddhalands for his field study. For example, in our world, some people possess a very solemn body, an extraordinary aura. You can tell he is noble at one glance, which makes people's admiration arise. And he also thinks of himself as terrific and thus easily becomes conceited and arrogant. On the other hand, some people's bodies are ill and weak, their outward appearance does not look good either, they then give rise to inferiority.

Whether it is arrogance or inferiority, they are all defilements, which will make people feel indignant. When Bhikṣu Dharmākara saw all these scenes, he then made a Vow saying that when he becomes a Buddha, all inhabitants will have no differences in their physiques within his land. Their physique will be the same as the Buddha, beyond that of a bodhisattva. They all possess the identical Buddha's body, a physique of genuine gold tinged with violet. So, when we arrive in Sukhāvātī, our physiques will be

the same as Amitabha's. In other words, we obtain a Buddha body. Only a Buddha body has a perfect thirty-two laksana.

The Buddha spoke of thirty-two laksana in our world, it is to let us easily comprehend; in reality, the inhabitants of Sukhāvātī have more than thirty-two laksana (Skt.mahā-puruṣa-lakṣaṇāni) and eighty graceful subsidiary traits(\*Skt. aśīty-anuvyañjana). According to Sutras, their bodies have 84,000 major laksana, and each laksana is also accompanied by 84,000 graceful subsidiary traits. It is hard for us to imagine how solemn they are. Yet, we will obtain all of them right away once we arrive there.

If we do not have a good physique right now, no need to feel inferior. We will very much surpass it in a few years because we will obtain a physique of Buddha. People who have a good physique also do not need to be arrogant, because their physiques are far, far behind that of the bodhisattvas in Sukhāvātī, isn't it? If we understand this truth, we should really not cling to our present body.

## **Death Is a Kind of Upgrade**

Do not be afraid of death, it is ignorant to be afraid of death. What is death? Death is a kind of upgrade, a kind of elevation. Of course, we should also not go to extremes. Even though we are not afraid of death, it would be wrong if we think of death every day. We should not have these thoughts. We should simply recite Amitabha conscientiously. As for when we go, let Amitabha arrange it; we do not need to worry. Having not left yet, we simply practice earnestly each day.

If there are opportunities to propagate Dharma, we should help all beings conscientiously. When Amitabha comes, we then happily renounce this body instantly and leave. As for when Amitabha will come, we also should not think about it. We firmly believe that Amitabha will definitely come. If we constantly ask "Why has He not come yet?" This is also a delusional thought.

My father is now staying in a Pure Land Practice Center in Guangdong province to recite Amitabha. Through many years of practice, he has established some understanding of the Pure Land Method. He now loves to listen to my lectures. I gave him the disc of *The Infinite Life Sutra* that I lecture in Cantonese.

He said that he loves to listen to the Dharma teaching of Maosen; he still calls me Maosen, he doesn't call me Ding Hong.

Sometimes when I phoned him, he would say, "Sukhāvātī is so good, I really want to go sooner." He has some physical illness, it is quite difficult for him, thus he really detests the Saha World and wants to leave earlier. He asked, "Why has Amitabha still not come to escort me yet?" I then comforted him, "Do not worry, Amitabha will definitely come. It is useless to worry and be anxious. We still have our bodies in this world, we should just practice earnestly."

### **One Day of Practice on Earth Is Equal to 100 Years of Practice in Sukhāvātī**

We must know that one day of practice here is equal to the practice of 100 years in Sukhāvātī. This is a very good opportunity for us to elevate our state and strive for a high grade of rebirth. Amitabha will definitely come when we approach our death moment. If we worry that He is not coming, this is a doubt. Doubt is an obstacle. So, open our hearts, wait patiently, and do not worry.

The verse states very clearly, Amitabha will not procure Anuttara-Samyak-Sambodhi if this Vow is not realized. We all know that Amitabha has attained Buddhahood for ten kalpas. Ten kalpas is not very long, it is actually very short within the endless stream of time, but there was an infinite number of beings who have been reborn into Sukhāvātī during these ten kalpas. Each living being has obtained what Amitabha promised: All possess the identical physique of pure gold tinged with violet and of thirty-two laksana. Therefore, this Vow is undoubtedly realized. Because, Amitabha said that He would not attain Anuttara-Samyak-Sambodhi if it is not realized, which means that He would not become a Buddha. Since He had become a Buddha, it unquestionably indicates that this Vow has been completely realized.