

Clothing and Food Will Appear As One Wishes

Let's read the text of 37th and 38th Vows together:

"When I become a Buddha, for those who are born into my Land, their food, clothing, and various articles for offerings will appear as soon as they give rise to thoughts, and all wishes will be satiated. All Buddhas in ten directions will receive their offerings in accord with their thoughts. If such vows were not realized, I will not procure Anuttara-Samyak-Sambodhi."

37th Vow: Clothing and food will appear as one wishes.

38th Vow: All Buddhas will receive offerings in accord with their thoughts.

What kind of people does this Vow mainly target? Generally speaking, it refers to all sentient beings of The Desire Realm, of course including humans. They just arrived in Sukhāvati and are new arrivals, they still have their original habits of dietary wishes. Having not eaten for a while, they think, "I came to Sukhāvati, how come I have not eaten for so long? Shouldn't I eat something?" This thought is very subtle, but this habit will surface. Once arisen, the power of Amitabha's Vow will bless you.

This thought is an induction-power, the blessing from Amitabha's Vow is a response. Immediately, the seven-jewels utensils appear, a big feast of 100 dishes welcomes you; as if a buffet in a grand hotel, 100 dishes all appear in front of you, the food of our earth has no way to compare to the delicacies of those dishes. In the past, when the emperor was having a party, he was supplied with 100 dishes. Now you can be an emperor everyday.

The Karmic Habit of Eating Will Naturally Disappear

Having 100 dishes appear in front of you, you pick up the bowl and just smell the scent, your physical strength has grown. Then you will regard dhyana-joy as food, and your karmic habit and defilement will transform into bodhi accordingly. You have the body of śubha (*purity and nihility), the noumenon of amita (*infinite). And you also do not have excrement. After taking something in, we have to defecate out. If we do not eat, there is no need to defecate.

When seeing the food, you immediately think "these are all the habits I had when I was in The Desire Realm of the Saha World, now I must let go." When this thought has just arisen, the 100 delicacies naturally disappear. You do not even need to clean up! This is too wondrous! After a period of time, you will naturally not have the thought, those foods and drinks will no longer appear; your karmic habit will not last long.

To Eat a Meal Is Really Not Easy in Our World

An ancient poem said, "Hoeing millet in the midday heat, sweat dripping to the earth beneath; do you know the food on your plate, each grain was hard-earned?" Each grain of your meal is from toilsome work. The farmers growing those crops, it is indeed not easy. After

growing, they have to harvest. After harvest, they have to send them to the store through the sales channel. Then you buy it. After buying it, you have to cook it. To eat a meal, it is really not easy in our world.

Not to mention during the process of producing these foods, a lot of lives were killed. Nowadays insecticides are used, right? Insecticides kill insects. So one has no idea how many lives were sacrificed for the meal we ate. The vegetables inevitably come with insecticides if we buy them, unless we grow them ourselves which is relatively safer. It will not be healthy otherwise. So, it is really not easy to live in this Saha World. Living in the Saha World, we cannot be free from creating karma. Even the

Can you not make karma? We all make karma intentionally and unintentionally. The leather you wear such as shoes and belts, where does the leather come from? Isn't it from killing? And the silk you wear, isn't it from cooking the cocoon, killing the silkworms? Many lives are killed from all these. This is the bitterness of our Saha World. It is impossible for us to be free from creating karma. What can we do? We can only try our best to reduce the possibility of creating karma and genuinely transfer our merit of reciting Amitabha to those sentient beings who have connections with us.

Never Worry About the Latest Clothing Styles Again

In Sukhāvātī, food and drink appears in accord with your thoughts, so does clothing. The clothing you desire will appear on your body just by thinking, and they are all made of seven jewels. For example gold, have you ever worn golden clothes? When you are in Sukhāvātī, there are clothes made of gold, silver, and various gems like agate and emeralds, which are all very light and soft like yarn, very different from those of our world. In our world, if you really make clothes of gold, I am afraid that you would not be able to wear them. It will be way too heavy, just like big armor. So, it is completely different.

Many of our female compatriots love to look good and beautiful. They always go shopping. Every new season, it's time to buy some more clothes of new styles. They worry about this everyday. In fact, it is not necessary. You should withdraw your heart, recite Amitabha more and be reborn as early as possible. After being reborn, you do not need to choose clothing in the store, the clothes will appear on you in accord with your mind. No matter how beautiful the clothes are, you will have them all. Not only can you change clothes everyday, but you can change at any time. It appears as soon as you give rise to thoughts. After wearing them for a while, with just one more thought, new clothes appear again. How phenomenal it is!

All Buddhas Will Receive Your Offerings in Accord with Your Aspiration

Food, drink, clothing, and all kinds of offerings for all Buddhas in ten directions, such as flowers, fruits, gold, silver, and jewels, you do not need to prepare them yourself, they all appear before you immediately in accord with your thoughts and as you wish. Whatever you want, it will appear, it will be in your hand. All your wishes will be satiated.

We now think of making offerings to a Buddha, it is quite difficult, right? Where is Buddha? We cannot even find Him, let alone make an offering to Him. When we are born into Sukhāvātī, according to the *Amitabha Sutra*, every morning, “Each inhabitant, with a basket holding myriads of wonderful flowers, makes offerings to hundreds of thousands of millions of Buddhas of the other lands.” This is your morning exercise: strolling around. Where do you stroll? You go to every world to make offerings to all Buddha, how many offerings do you make? You make offerings to ten trillion Buddhas.

Make Ten Trillion Offerings Each Morning and Still Be Back Before Breakfast

This ten trillion is also just a Dharma-indication. Actually, it represents all worlds of the entire cosmic void. If you want to come back to the Saha World to make an offering to Shakyamuni Buddha, can you? Yes, you can. You also get up in the morning and arrive in one instant in accord with your thoughts. You give rise to one thought and your body will be there. You come with your transformation body.

Imagine, is it possible that you went to one world then went to another world? If that was the case, how could you finish in one morning? Ten trillion Buddhas, how long do you need? Let's say, you just spend one minute making an offering to one Buddha, ten trillion minutes, that is a long, long time, probably more than a year.

So, you transform limitless and boundless bodies at the same time in each world. After making offerings to ten trillion Buddhas of other lands, you come back to Sukhāvātī before breakfast. It is all within an instant. Therefore, those are definitely transformation bodies and they are limitless, boundless transformation bodies occurring at the same time to make offerings to all Buddhas of ten directions. This condition is too wonderful, IT MAKES ME NOT WANT TO STOP!

Buddhas Can Stretch Their Arms to Receive Your Offering

All Buddhas, in accord with your thoughts, accept your offerings. But, if you do not want to go out to make offerings to all Buddhas, it is okay too. What would all Buddhas do? All Buddhas can manifest supernal power to stretch out their arms from other lands to Sukhāvātī to accept your offerings.

This is really the case. According to *The Infinite Life Sutra* of the Song translation version from Fa Xian: all Buddhas in ten directions are afraid that you will be too tired, so you do not need to go. You want to make offerings to me. Okay, I can stretch my arm to your place to accept your offerings. Buddha has this kind of supernal power. So, you can either go to Buddha's place, or you can wish Buddha to come to accept your offerings. This is all from the blessing of Amitabha's fundamental Vows.

Thanks everyone for learning with us. Namo Amitabha!