

Shan-tao's *Exposition of the Method of Contemplation on Amida Buddha*, Part 1

Translated by
Hisao Inagaki

Professor Emeritus
Ryukoku University, Kyoto

THIS IS A REVISED translation of Part 1 of Shan-tao's *Kuan-nien o-mi-t'o fo hsiang-hai san-mei kung-te fa-men* (Jpn. *Kannen Amidabutsu sōkaizanmai kudoku bōmon*), commonly known as the *Kuan-nien fa-men* (The Method of Contemplation on Amida Buddha, Jpn. *Kannenbōmon*). The original English version was published in *Shinshūgaku* 33 and 34 (1966) and reprinted with a Japanese transcription of the original text in the Ryukoku Translation Pamphlet Series 2 (Kyoto: Ryukoku Translator Center, 1966).

Parts 2 and 3 were published in *Ryūkoku daigaku ronshū* 425 (1984): pp. 20–41, and 431 (1988): pp. 20–33. Revised translations of Parts 2 and 3 will appear in forthcoming issues of this journal.

EXPOSITION OF THE MERIT OF THE SAMĀDHI¹ OF CONTEMPLATION ON THE OCEAN-LIKE FIGURE² OF AMIDA BUDDHA³

Compiled by
Bhikṣu Shan-tao⁴

PART ONE: METHOD OF PRACTICING THE SAMĀDHI

1. Presentation of the method of practicing the Buddha contemplation *samādhi* of meditation on the Buddha based on the *Contemplation Sūtra*⁵
2. Presentation of the method of practicing the Buddha recollection *samādhi*⁶ based on the *Pratyutpanna Samādhi Sūtra*⁷

3. Presentation of the method of practicing the Buddha recollection *samādhi* in the meditation hall based on the *sūtras*
4. Presentation of the method of repenting and making vows in the meditation hall based on the *sūtras*

2 Presentation of the method of practicing the Buddha contemplation *samādhi* based on the *Contemplation Sūtra*: this method is clarified in the *Contemplation Sūtra* and the *Sūtra on the Ocean-like Samādhi of Contemplation of the Buddha*.⁸

Contemplate Amida Buddha whose body is the color of pure gold, with a halo emitting light pervasively and with unparalleled dignity. Aspirants, keep this image, day and night, wherever you are. Keep this image while walking, standing, sitting, or lying down. Always direct your thought to the west and imagine that even the host of sages and all the adornments made of various treasures are manifest before your eyes. This you should remember.

3 Further, aspirants, when you sit in meditation, you should first sit in the full cross-legged posture. Place your left leg on the right thigh, with the sole in harmony with the contours of the body; then, place your right leg on the left thigh, with the sole in harmony with the contours of the body. Rest your right hand on the palm of the left hand, and touch the soft tip of one thumb with that of the other. Next, keep your body upright and close your mouth. Close your eyes in a manner in which they appear open but not exactly open, appear closed but not exactly closed.

First, contemplate with your mind's eye the matted hair on the Buddha's head. The skin is golden color, and the hair is dark blue. Each hair curls on the head. The skull is snow white and transparent. The brain is the color of crystal. Next, contemplate the brain having fourteen veins, each emitting fourteen rays through the hair-follicles, and contemplate these rays going round the curling hair seven times and returning through the hair-follicles. Next, contemplate the same rays shining forth through the follicles of the eyebrows. Next, contemplate the broad and even forehead. Next, contemplate the high and long eyebrows which look like a new moon. Next, contemplate the white curls of hair between the eyebrows,⁹ white and void in the interior though appearing to be substantial, and emitting golden light from the tip, which comes right toward you to illuminate you. It is stated in the *Sūtra on the Ocean-like Samādhi of Contemplation of the Buddha*,

If practitioners contemplate the mark of the white curls of hair even for a moment, they will, whether able to see it or not, be rid of the grave karmic evils which would cause them to transmigrate for ninety-six

*koṭis*¹⁰ of *nayutas*¹¹ of *kalpas*¹² multiplied by the number of the sands of the River Ganges.¹³

If you always practice this meditation, you will be rid of a great amount of hindrances and karmic evils. Besides, you will acquire immeasurable merits and so all the Buddhas will be pleased and rejoice.

Next, contemplate the two eyes, broad and long; their black irises and whites are distinct and illuminating light pervades. Next, contemplate the straight, high nose which looks like a molten gold bar. Next, contemplate the smooth, well-framed face without any trace of scowl. Next, contemplate the ears whose lobes hang low; in the cavity there are seven hairs, each emitting light which illuminates the Buddha's entire body. Next, contemplate the lips, red and resplendent. Next, contemplate the teeth, closely joined to each other and white and lucid as a new moon. Next, contemplate the tongue, thin, broad and long; at the root of the tongue there are two glands which send the saliva through the throat directly to the heart. The Buddha's heart is like a red lotus, open but not altogether open, closed but not altogether closed; it has eighty-four thousand petals, lying one upon another, and each petal has eighty-four thousand veins, each vein emitting eighty-four thousand rays; each ray produces a hundred-jeweled lotus; on each lotus sits a bodhisattva of the tenth *bhūmi*,¹⁴ whose body is of golden color, and each, holding incense and flowers in his hands, worships the Buddha's heart and praises it in chorus. Aspirants, if you practice this meditation, you will be rid of the hindrance and karmic evils and acquire immeasurable merits, so that Buddhas and bodhisattvas will rejoice and heavenly deities and demi-gods, too, will rejoice.

Now, from the heart upward, contemplate the well-framed throat and two shoulders. Next, contemplate the well-framed elbows. Next, contemplate the even, well-framed palms which bear the marks of the thousand-spoked wheel,¹⁵ on the ten slim and long fingers, with webs in between, and on the nails of the color of red copper. Again, from the heart upward, contemplate the Buddha's breast, even and well-framed, which bears the clear mark of ten thousand virtues.¹⁶ Next, contemplate the abdomen, unfurrowed and not swollen. Next, contemplate the round and deep cavity of the navel, where light always shines inside and out. Next, contemplate the hidden organ, perfect like a full moon and plain and without protuberance like the abdomen and back. The Buddha said,

If a man or a woman with too much lascivious desire thinks of the Tathāgata's hidden organ, his desire will be quenched, his hindrance and karmic evils removed, and immeasurable virtue attained. Buddhas, then, will rejoice and heavenly deities and demi-gods, too, will rejoicingly follow and protect him. He will, thereby,

enjoy a long, peaceful life without the pains of sickness.¹⁷

Next, contemplate the well-framed two thighs, knees, and kneepans. Next, contemplate the two shins which are like the shanks of the deer king. Next, contemplate the two heels which are like the trunk of the elephant king. Next, contemplate the raised insteps which are like the shell of the tortoise king. Next, contemplate the ten long toes with webs in between and the nails of the color of red copper. Next, contemplate the Buddha sitting in the full cross-legged posture; he keeps his left leg on the right thigh, with the sole in harmony with the contours of the body, and his right leg on the left thigh, with the sole in harmony with the contours of the body. Next, contemplate the flat soles bearing the marks of the thousand-spoked wheel; the spokes and rim possess light which universally illuminates the lands of the ten quarters.

The contemplation of the Buddha from the top of the head down to the marks of the thousand-spoked wheel on the soles is called the complete contemplation of the glorious merit of the Buddha's body. This is called the contemplation in the proper order.

4 Next, contemplate the lotus-seat. Next, contemplate the lotus-base. Next, contemplate the petals, lying one upon another to make eighty-four thousand deep. Visualize each petal adorned with a hundred *koṭis* of king-jewels, each jewel possessing eighty-four thousand rays of light which illuminate the Buddha's body above. Next, contemplate the stalk of the jeweled flower with eight sides, each adorned with a hundred thousand jewels which emit great light illuminating all above and below. Next, contemplate the stalk resting on the jeweled ground and the various jewels above the ground which emit eighty-four thousand rays of light, each illuminating the Buddha's body and the six realms¹⁸ in the ten quarters.¹⁹ Also, imagine that all these rays of light shine upon you. When you practice this meditation, you will be rid of the hindrance and karmic evils and acquire immeasurable merit; therefore, the Buddhas and bodhisattvas will rejoice and heavenly deities and demi-gods, too, will rejoice. Day and night, they will follow and protect you. You will, thereby, attain peace and security while walking, standing, sitting or lying down. Then you will enjoy longevity in peace and opulence without ever suffering the pains of sickness.

If you follow the Buddha's teaching, you will be able to visualize various things in the Pure Land. If you have perceived them, keep them to yourself and do not talk to others about them. For talking about them is a grave offense that will invite the retribution of a bad illness and shortening of life. If you follow the teaching, you will upon death attain the birth of the highest grade²⁰ in the land of Amida Buddha.

After you have performed this contemplation from the top to the

bottom of the Buddha's body sixteen times, fix your thought on the white curls of hair on the brow. Control your mind well, and do not allow it to be distracted. If it is distracted, you will lose the meditative mind and hardly accomplish the *samādhi*. This you should remember.

This is the method of practicing the Buddha contemplation *samādhi*. If you direct your thought (toward the Buddha) at all times, you will attain birth in the Pure Land. Follow exclusively the Thirteen Contemplations²¹ of the *Contemplation Sūtra* without apprehension and never entertain doubt.

5 Further I say to the aspirants; if you desire to be born in the Pure Land, you should intently observe the precepts, recite the Name, and chant the *Amida Sūtra*.²² Chant the *sūtra* fifteen times a day, and you will arrive at ten thousand in two years. Chant it thirty times a day, and you will arrive at ten thousand in a year. Recite the Name ten thousand times a day, and at the proper time (i.e., six times a day) worship and praise the glorious manifestations of the Pure Land with great effort. Those who (daily) make thirty thousand, sixty thousand, or a hundred thousand utterances are all aspirants of the highest birth of the highest grade. In addition, turn all the other merits toward birth. This you should remember.

I have shown above the method of practicing the *samādhi* of contemplating the Buddha.

6 *The Pratyutpanna Samādhi Sūtra*, chapter on the Questions, clarifies the method of practicing the Buddha recollection *samādhi* in the meditation hall for seven days and seven nights.

The Buddha said to Bhadrāpāla.²³ “There is a *samādhi* called ‘contemplating all Buddhas of the ten quarters appearing before one’s eye.’ If you practice this *samādhi*, you will have answers to all your questions.”

Bhadrāpāla said to the Buddha, “Please explain it to me. Your exposition will serve a great deal to lead people to enlightenment and bring peace to beings of the ten quarters. Please manifest a great illumination for the sake of sentient beings.”

The Buddha said to Bhadrāpāla, “There is a *samādhi* called ‘concentration of thought.’ The student should constantly practice it, and never engage in other methods of practice. This is the foremost of all meritorious practices.”²⁴

7 Next, the *sūtra* states in the chapter on Practice:²⁵

The Buddha said to Bhadrāpāla, “If you wish to attain this *samādhi* quickly, you should always have great resolution. Those who prac-

tice it as prescribed can attain it. Do not allow the slightest doubt, even as small as a hair, to creep in. This method of concentration of thought is called 'bodhisattva practice surpassing all practices'."

Raise the singleness of mind and believe in this teaching.
 According to the teaching you have received, think of the
 (western quarter).
 Be mindful and sever all other thoughts.
 Make firm resolution and have no doubt.
 Be diligent in practice, and be not indolent.
 Raise not a thought of being nor a thought of non-being.
 Think not of advancing; think not of regressing.
 Think not of things before you; think not of things behind you.
 Think not of things to your left; think not of things to your right.
 Think not of non-being; think not of being.
 Think not of things remote; think not of things nearby.
 Think not of painfulness; think not of itchiness.
 Think not of hunger; think not of thirst.
 Think not of cold; think not of heat.
 Think not of suffering; think not of pleasure.
 Think not of birth; think not of becoming old.
 Think not of sickness; think not of dying.
 Think not of living; think not of the span of life.
 Think not of poverty; think not of wealth.
 Think not of nobleness; think not of baseness.
 Think not of lust; think not of greed.
 Think not of things small; think not of things large.
 Think not of things long; think not of things short.
 Think not of beauty; think not of ugliness.
 Think not of evil; think not of good.
 Think not of anger; think not of joy.
 Think not of sitting; think not of rising.
 Think not of walking; think not of standing.
 Think not of *sūtras*; think not of teachings.
 Think not of justice; think not of injustice.
 Think not of abandoning; think not of taking.

Think not of ideas; think not of consciousness.
Think not of detachment; think not of attachment.
Think not of voidness; think not of entity.
Think not of lightness; think not of heaviness.
Think not of difficulty; think not of ease.
Think not of deepness; think not of shallowness.
Think not of broadness; think not of narrowness.
Think not of your father; think not of your mother.
Think not of your wife; think not of your child.
Think not of relatedness; think not of estrangement.
Think not of hatefulness; think not of fondness.
Think not of gaining; think not of losing.
Think not of success; think not of defeat.
Think not of purity; think not of turbidity.
Sever all thoughts and be mindful for a fixed period.
Let not your mind be disturbed; be ever diligent.
And count not the years; be not indolent each coming day.
Raise a determined mind; be not lazy mid-way.
Except when asleep, be zealous in your will.
Always live alone and avoid gatherings.
Eschew evil persons, and approach virtuous friends.
Associate with a good teacher and revere him as a Buddha.
Hold fast to your will and ever be supple-minded.
Meditate on equality in everything.
Stay away from your home town and your relatives.
Abandon love and lust and perform pure practices.
Take the way to the Unconditioned and sever all desires.
When learning literary wisdom, be sure it complies with
dhyāna.²⁶
Get rid of the three defilements.²⁷
Abandon carnal passions and leave all attachments.
Seek not with a greedy mind to accumulate much wealth.
Learn contentment in eating and be not greedy for tasty food.
Restrain yourself and take not a life for food.
Dress yourself as prescribed and decorate not your body.

Ridicule not others; be not proud and haughty.
 Be not arrogant; hold not yourself aloof.
 When expounding a *sūtra*, be in accord with the Dharma.
 Know that your body is from the beginning like an illusion.
 Cling not to the aggregates;²⁸ stand aloof from the *dhātus*.²⁹
 The (five) aggregates are bandits; the four (elements)³⁰ are snakes.
 All are ephemeral, and all momentary.
 There is no eternal self; the enlightened know it to be void in itself.
 As causes and conditions meet and part, things come into existence and dissolve.
 Having realized this well, you will know that all are void from the beginning.
 Having pity and mercy for all the sentient beings,
 Give free gifts to the poor and benefit the needy.
 This is the intense concentration; of all bodhisattva practices,
 This is the way to the ultimate wisdom, the practice surpassing all.

- 8** The Buddha said to Bhadrāpāla, “If you maintain this method of practice, you will attain the *samādhi* in which all the present Buddhas appear before you. If a *bhikṣu*, *bhikṣuṇī*, *upāsaka* or *upāsikā* wants to practice according to the prescribed method, he or she should strictly observe the precepts, dwell alone in a place, and contemplate Amida Buddha of the western quarter where he lives now. According to the teaching received, you should remember: a hundred thousand *koṭis* of Buddha-lands away from here, there is a land called Sukhāvātī.³¹ Contemplate this Land with singleness of mind, for a day and night up to seven days and nights. The seventh day having passed, you will see it. It is as though you see things in a dream without discerning day and night or inside and out; you see them even though they are in the dark and there are many obstacles in between. O Bhadrāpāla, when the four kinds of Buddhists always do this contemplation, the high mountains, Sumeru mountains,³² or whatever dark places there are in the Buddha-lands (between here and Sukhāvātī), will all give way and not cause any hindrance. It is not that these four kinds of Buddhists see with a divine eye, hear with a divine ear or reach the Buddha-land with divine feet. It is not that they die here and are born there (in order to see the Land). But they see all this while sitting here.”

The Buddha continued, “The four kinds of Buddhists in this land can see it by single-mindedly contemplating Amida Buddha. Now, let it be

asked what method of practice they should perform in order to be born in the land. Amida Buddha replies, "Those who desire to be born should call my Name unceasingly. Then you will attain birth."

The Buddha said, "By means of concentrated mindfulness one attains birth. Always contemplate the Buddha's body which possesses the thirty-two characteristics and eighty minor physical marks and emits billions of rays of light shining everywhere. His majestic countenance is incomparable. He expounds the Dharma in the assembly of bodhisattvas. You must not discard the forms (of the Buddha's body). Why? The reason is that because you do not discard forms, you can contemplate the Buddha's body, and, thereby, attain this *samādhi*."

I have clarified above the method of the Buddha recollection *samādhi*.

9 When you enter the meditation hall, you should exclusively follow the Buddhist method. First, prepare a hall, place a sacred statue in it, and cleanse it with perfumed hot water. If you have no family Buddha room, any clean room will do. Sweep and wash it clean as prescribed, and place a Buddha's image on the western wall. Aspirants, it would be better if you divide a month into four periods, that is, from the first to the eighth, from the eighth to the fifteenth, from the fifteenth to the twenty-third, and from the twenty-third to the thirtieth. Aspirants, weighing the burden of your occupation, enter the path of the pure act³³ at a (convenient) period. From the first to the seventh day, wear only clean clothes and new sandals. During the seven days eat only one meal a day. Let your soft rice cake, plain rice and seasonal pickled vegetable be simple and temperate in quantity.

In the hall, restrain yourself, day and night, and focus your thought on Amida Buddha with uninterrupted, exclusive mind. Let your thought remain in accordance with your voice. You are only allowed to sit or stand; do not sleep during the seven days. Also, do not worship the Buddha or recite the *sūtra*. Do not use a rosary, either. Only let the consciousness of your recollection of the Buddha with the joined hands be present, and with every thought, think of seeing the Buddha. The Buddha stated,

Imagine that Amida Buddha's golden body, resplendent with light and incomparably august, resides before your eye.

When you properly contemplate the Buddha while standing, remain standing and call his Name from ten thousand to twenty thousand times. When you properly contemplate the Buddha while sitting, remain seated and call his Name from ten thousand to twenty thousand times. In the hall, do not join heads and talk with each other.

10 Three or six times each day and night, confess and repent various evils committed through bodily, oral and mental actions in your life to all the Buddhas, all sages, heavenly gods, earth gods, and to all the wardens of the paths of karma.³⁴ Having repented honestly, return to the practice of contemplating the Buddha according to the prescribed method. You should not readily talk about the realm you have seen. If the realm is propitious, keep it to yourself. If it is adverse, repent. Vow that you will not take with the hand or eat with the mouth any wine, meat, or the five kinds of acrid food.³⁵ Vow that if you go against the vow, you will have vicious scabs on your body and mouth. Or make a vow that you will chant the *Amida Sūtra* a hundred thousand times. Repeat the Buddha's Name ten thousand times a day, and chant the *sūtra* fifteen times a day, or twenty or thirty times, according to your capability. By so doing, desire to be born in the Pure Land and ask for the Buddha's embrace.

11 Again, aspirants, when you are about to die with sickness or otherwise, follow, mind and body, the above-stated method of the Buddha recollection *samādhi*. Turn your face to the west, and, with concentration of mind, focus your thought on Amida Buddha. Making your mental act agreeable with the oral one, recite (the Name) uninterruptedly, and resolutely think of attaining birth in the Pure Land and of the sages' coming to receive you. If the sick person sees a realm, let him tell the nursing man about it. When he has told it, record his story. If the sick person cannot talk, let the nursing man ask him various questions, saying, "What realm did you see?" If he tells of the visions of his karmic evils, let the man on the bed-side recite the Name and himself repent in order to help the sick man repent; thereby, you can definitely purge him of the karmic evils. If, the karmic evils having been extinguished, he sees the sages on the lotus-base appear before him in response to his recitation of the Name, record it in writing as I have prescribed above. When the aspirant's relatives and kinsmen come to nurse him, let not those who have drunk wine or eaten meat or any of the five kinds of acrid food enter (the room). If there is such a man, never allow him to go to the sick man's bedside. For the sick man may lose his right recollection, be confounded by the spirits, and, after having died in a state of madness, fall into the three evil realms. May the aspirants restrain themselves, uphold the Buddha's teachings, and perform the causal practice for seeing the Buddha. The above are the rules for practicing in the hall and for nursing a sick man.

NOTES

1. *Samādhi* (*san-mei*) means concentration of thoughts, intense contemplation of a particular object, or deep absorption in which the contemplator perceives the extrasensory objects meditated upon.

2. "Ocean-like figure" (*hsiang-hai*) means boundless or unlimited physical characteristics. Thirty-two major physical marks and eighty minor characteristics are attributed to a Buddha. For the "thirty-two major physical marks" and "eighty minor characteristics," see Hisao Inagaki, *The Three Pure Land Sūtras: A Study and Translation* (Kyoto: Nagata Bunshōdō, 1962), pp. 397–398, and 418. See also, *The Tannishō: Notes Lamenting Differences*, Ryukoku Translation Series II (Kyoto: Ryukoku Translation Center, 1962), pp. 97-101.

3. *Kuan-nien o-mi-t'o fo hsiang-hai san-mei kung-te fa-men* (Jpn. *Kannen Amidabutsu sōkaizanmai kudoku bōmon*), in *Taishō*, vol. 47, no. 1959.

4. Shan-*tao* (Jpn. *Zendō*, 613-681) is the fifth of the Seven Patriarchs of Shin Buddhism. For his life and doctrine, see Inagaki, *The Three Pure Land Sūtras*, pp. 106-114. See also *Shoshinge: The Gāthā of True Faith in the Nembutsu*, Ryukoku Translation Series I (Kyoto: Ryukoku Translation Center, 1961), pp. 10-11. For a full discussion of Shan-*tao*'s Pure Land thought and an analysis of the *Kuan-nien-fa-men*, see Ryosetsu Fujiwara, *The Way to Nirvana* (Tokyo: Kyōiku Shinchōsha, 1974).

5. *Kuan wu-liang-shou ching* (The Sūtra on the Contemplation of Amitāyus, Jpn. *Kanmuryōju-kyō*), 1 fascicle, translated into Chinese by Kālayaśas of the Liu-Sung Dynasty (*Taishō*, vol. 12, no. 365). For an English translation, see Inagaki, *The Three Pure Land Sūtras*, pp. 315-350; for a bibliography of other translations, see *ibid.*, pp. 388–389.

6. *Nien-fo san-mei* (Buddha recollection *samādhi*, Jpn. *nembutsu zanmai*). *Nien-fo* literally means "thinking of a Buddha," "recollection of a Buddha" (Skt. *buddhānusr̥ti*). This term was originally used in Pure Land Buddhism either with the sense of contemplating Amida Buddha or calling his Name, and later exclusively used in the latter sense. Shan-*tao* used the term *nien-fo san-mei* to mean visualization of Amida and the Pure Land as the result of continuous contemplation of Amida and uninterrupted practice of calling his Name.

7. *Pan-chou-san-mei-ching* (*Sūtra of Pratyutpanna Samādhi*, Jpn. *Hanjuzammai-kyō*), 1 fascicle and 3 fascicles (*Taishō*, vol. 13, no. 417 and 418, respectively), translated into Chinese by Lokakṣema of the Later Han Dynasty. *Pratyutpanna samādhi* is the meditation in which an aspirant after seven to ninety days' practice sees Buddhas, particularly, Amida Buddha. For an English translation, see Hisao Inagaki, "Pan-chou-san-mei-ching: Translation with notes," in Fujita Kōtatsu Hakushi Kanreki Kinen

Ronshū Kankōkai, ed., *Fujita Kōtatsu Hakushi kanreki kinen ronshū: Indo tetsugaku to Bukkyō* (Kyoto: Heirakuji Shoten, 1989), pp. 49–88.

8. *Kuan-fo san-mei hai ching* (Jpn. *Kanbutsuzammaikai-kyō*), 10 fascicles, translated into Chinese by Buddhahadra of the Eastern Tsin Dynasty (*Taishō*, vol. 15, no. 643).

9. White curls of hair between the eyebrows (Skt. *ūrṇā-keśa*) is one of the thirty-two major physical marks of a Buddha.

10. *Koṭi* is a Sanskrit word indicating a large number, commonly said to be 100 million.

11. *Nayuta* is a Sanskrit word indicating a large number, commonly said to be 100 billion.

12. *Kalpa* is a Sanskrit word indicating eons of time.

13. A modified quotation from the *Kuan-fo san-mei hai ching* in *Taishō*, vol. 15, 655b.

14. *Bhūmi*, literally “ground” or “soil,” is the name of one of the bodhisattva’s stages. The tenth *bhūmi* refers to the fiftieth stage of the fifty-one stages of bodhisattvahood leading to Buddhahood.

15. The mark of the thousand-spoked wheel (Jpn. *sempukurinsō*) is one of the thirty-two major physical marks of a Buddha; a mark of a wheel on the soles.

16. One of the eighty minor characteristics of a Buddha. In Chinese, *mantzu* (Jpn. *man-ji*), literally means the character of ten thousand virtues. A translation of a Sanskrit word *svastika* which literally means an “auspicious sign.” For further reference, see “eighty secondary marks,” in Inagaki, *The Three Pure Land Sūtras*, pp. 397–398; and “*śrīvasta-svastika-nandyāvartavardhamāna-saṁsthāna-keśa*,” in *The Tannisho*, Ryukoku Translation Series II, p. 101.

17. A modified quotation from the *Kuan-fo san-mei hai ching*, *Taishō*, vol. 15, 687a.

18. The six realms are the six lower realms or states of existence. They are: hell, realms of hungry spirits, animals, fighting spirits, humans, and heavenly beings.

19. The ten quarters are the four cardinal points, four intermediate quarters, zenith and nadir.

20. The *Contemplation Sūtra* distinguishes the aspirants of the Pure Land into three major grades, namely, highest, middle and lowest, and further divides each grade into three levels of birth, namely, highest, middle and lowest. See Inagaki, *The Three Pure Land Sūtras*, pp. 339-348.

21. The *Contemplation Sūtra* sets forth the method of attaining the *samādhi* of contemplation of Amida Buddha and his Land as follows: (1) contemplate the setting sun, (2) water, (3) the ground of the Pure Land, (4) the jeweled trees, (5) the jeweled ponds, (6) the jeweled pavilions, (7) the lotus-throne,

(8) the images of Amida Buddha and his two attendants, (9) Amida's physical glory and light, (10) Avalokiteśvara Bodhisattva (Chn. Kuan-yin, Jpn. Kannon), (11) Mahāsthāmaprāpta Bodhisattva (Chn. Ta-shih-chih, Jpn. Daiseishi), (12) visualize oneself being born in the Pure Land, and (13) visualize the images of Amida and the two bodhisattvas.

22. *Amida Sūtra* refers to *O-mi-t'o ching* (*Sūtra on Amida Buddha*, Jpn. *Amida-kyō*), 1 fascicle, translated into Chinese by Kumārajīva in 402. See Inagaki, *The Three Pure Land Sūtras*, pp. 351-360.

23. In Mahāyāna sūtras, Bhadrāpāla is referred to as the head of lay bodhisattvas.

24. "Chapter on the Questions" of the *Pratyutpanna Samādhi Sūtra*, in *Taishō*, vol. 13, 898b.

25. "Chapter on the Practice" of the *Pratyutpanna Samādhi Sūtra*, in *Taishō*, vol. 13, 898b-899b.

26. *Dhyāna* means concentration of thoughts.

27. The three defilements are greed, anger, and stupidity.

28. Aggregates refer to the five skandhas, or five cumulations, i.e., the five components of a sentient being. They are form, perception, conception, volition and consciousness.

29. *Dhātus* refers to the eighteen *dhātus*, or the eighteen groupings constituting one's body and one's objective world. They are the six sense-bases, six sense-objects, and six consciousnesses put together. The six sense-objects are the six objective fields of sight, sound, smell, taste, touch, and thought. The six consciousnesses are the six sensations or perceptions corresponding to the six sense-bases.

30. The four basic elements constituting the material world, namely, earth, water, fire, and wind. They represent solidity, liquidity, heat and motion, respectively.

31. *Sukhāvati*, literally "possessed of pleasure or happiness," is the Sanskrit name of Amida's Pure Land.

32. In Buddhist mythology, Sumeru is the mountain at the center of the world-system. The four continents, or islands, in the ocean surrounding the mountain are inhabited by human beings, and heavenly beings dwell near, on, or above the mountain. For further details, see Inagaki, *The Three Pure Land Sūtras*, pp. 384-6.

33. The Buddhist Way for enlightenment.

34. Wardens or lords of the various realms, particularly those of the Five Lower Realms, namely, hell, realms of hungry spirits, animals, humans and heavenly beings. In this division the realm of asuras, or fighting spirits, is included in hell.

35. The five pungent roots forbidden for monks to eat. They are garlic, leeks, and three kinds of onions.

