

Commentary on
the Treatise on the Sutra of
the Buddha of Immeasurable Life with
the Verses of Aspiration for Birth in the Pure Land

Composed by Bodhisattva Vasubandhu

Annotated by Master Tanluan

1 Reverently contemplating the *Commentary on the Ten Bodhisattva Stages* of Bodhisattva Nāgārjuna:

I find there are two paths by which bodhisattvas seek the stage of nonretrogression: the path of difficult practice and the path of easy practice.

With the path of difficult practice, the difficulty is seeking nonretrogression in this world of five defilements at a time when there is no Buddha. This difficulty appears in many ways. I will indicate what is meant by roughly listing several of them.

1. People confuse the dharma of the bodhisattva with the apparent good practiced in nonbuddhist ways.
2. The sravaka's concentration on self-benefit interferes with the bodhisattva's practice of great compassion.
3. Evildoers lacking self-reflection subvert the excellent merits of others.
4. The good results caused by misguided thinking nullify the bodhisattva's pure practice for enlightenment.
5. The path of difficult practice is based only on self-power and lacks the support of Other Power.

Such problems as these, which may be seen everywhere, are examples of this difficulty. Thus the path of difficult practice may be compared in its hardship to journeying overland on foot.

In the path of easy practice, one aspires to be born in the Pure Land by solely entrusting oneself to the Buddha as the cause. Allowing oneself to be carried by the power of the Buddha's Vow, one duly attains birth in the Land of Purity. Supported by the Buddha's power, one immediately enters the group of the truly settled of the Mahayana. The stage of the truly settled is none other than the stage of nonretrogression. Thus the path of easy practice may be compared in its comfort to being carried over waterways in a sip.

This *Treatise on the Sutra of Immeasurable Life* indeed holds the ultimate of the Mahayana. It is the sail with which to catch the favorable wind forward nonretrogression.

2 'Immeasurable Life' is a specific name of Amida Buddha, the Tathagata of the Pure Land of Peace and Happiness. Śākyamuni Buddha, while residing at Rājagṛha and Śrāvastī, taught the assembly about the virtues that adorn the Buddha of Immeasurable Life. Thus, the Buddha's Name forms the

essence of those sutras. Later, the sage Bodhisattva Vasubandhu, reverently heeding Śākyamuni Tathagata's teaching of great compassion, composed the gatha of aspiration for birth in the Pure Land based on those sutras. He also composed a section in prose to further expound the gatha. Concerning the Sanskrit word 'upadeśa', in this country there is no word equivalent to it, but it may be understood as 'lun' 論 (lit. Treatise). The reason why there is no equivalent word is that a Buddha has never appeared in this country before. As to the writings in this country, we use 'jing' 經 for those by Confucius, and 'zi' 子 for those by others. Distinction is also made between 'guo-shi' 國史 (lit. official national history) and 'guo-ji' 國紀 (lit. Private state history). Among the twelve divisions of scriptures expounded by Śākyamuni Buddha, we find one called scripture of discussion, that is, 'upadeśa'. If any disciple of the Buddha develops an understanding of a sutra based on the intention of the Buddha, the writing can also be called 'upadeśa', for the exposition corresponds to the Buddha Dharma. In this country, if a writing is called 'lun' 論, it simply means 'lun-yi' 論義 (lit. Discussion). How can it be rightly translated? For example, a woman is called 'mother' in her relation to her children, and 'younger sister' in her relation to her older brother. In this way, different words are used according to the context. If only 'woman' is used in regard to a mother or a sister, although both indicate 'female', how can one know its position in regard to the upper and lower relationship? So it is with the term 'lun', and therefore a phonetic transcription 'yu-po-ti-she' 優婆提舍 is used for the Sanskrit 'upadeśa'.

3 This *Treatise* as a whole is divided into two: a summary section and an exposition section. The summary section is to the end of the five-character verses, and the exposition section is from "Now I will discuss" to the end of the prose portion.

Concerning the two divisions, we find two interpretations: the verses are for reciting and summarize the sutras, and the prose portion is for understanding the teaching through explaining the verses.

4 'Immeasurable Life' refers to the Tathagata of Immeasurable Life, whose lifespan is so long that it cannot be measured. 'Sutra' 經 means 'constant', that is to say, the virtues of purity that adorn the Buddha and bodhisattvas and those of the Buddha-land producing great benefit to sentient beings, and therefore it should be constantly known to people. This is the reason 'sutra' is used. 'Upadeśa' is the name for a Buddhist scripture for discussion. 'Aspiration' is to desire, and 'birth' means that Bodhisattva Vasubandhu aspires to be born in the pure lotus of the Tathagata in the Land of Peace and Bliss. This is why he expresses an aspiration for birth. 'Verse' (*gāthā*) means a certain number of stanzas. Here it is so-called because the teaching of the Buddha 仏經 is being summarized and recited in verses composed of five-character stanzas.

'Vasu' [of Vasubandhu] is to be translated as 'heaven', and 'bandhu' as 'close relation', and thus Vasubandhu is translated in Chinese as *Tianqin* 天親. His biography is found in the *Fu-fa-zang jing* 付法藏經. 'Pu-sa' 菩薩, if the Sanskrit original word is to be fully transcribed, is to be 'pu-ti-sa-duo' 菩提薩埵. 'Pu-ti' 菩提, or 'bodhi' is Buddhahood. 'Sa-duo' 薩埵 or *sattva* means 'a being' and also 'a brave person'. That is to say, since a person seeking after Buddhahood possesses a valiant resolution, he is called a 'bodhisattva'. Here, the translator simply used an abbreviated form 'pu-sa' 菩薩 for bodhisattva. 'Compose' 造 is to make.

The author's name is given so that the readers may respect the Dharma out of trust in the fact that his name is recorded. Hence, the title *The treatise on the Sutra of the Buddha of Immeasurable Life with the Verses of Aspiration for Birth in the Pure Land*. Here ends the interpretation of the title of the *Treatise*.

5 The verses are divided into the ‘five gates of mindfulness’ which is commented on in the following prose portion. The first stanza in four lines contains the three gates of mindfulness, that is, the gates of worship and praise in the first three lines, and the gate of aspiration in the last line. In the second stanza the author Vasubandhu states, “I myself compose this *Treatise* based on the sutras in accord with the teaching of the Buddha, and in so doing clarify its authoritative source”. In this way he justifies the use of the word ‘upadeśa’ for this *Treatise*. With the above-stated three gates, this stanza also leads to the latter two gates. They are thus explained, that is, the gate of contemplation from the third line to the end of the following twenty-one lines, the last line being the gate of directing virtue. This concludes the divisions within the verse section.

6 [The *Treatise* states:]

O World-honored One, with the mind that is single
 I take refuge in the Tathagata of Unhindered Light
 Filling the ten quarters
 And aspire to be born in the Land of Peace and Happiness.

‘World-honored One’ is a general epithet of all Buddhas. In regard to their wisdom, there is nothing that is beyond their understanding. When we speak of their power of severing passions, there is not even a trace of residue in them. Possessed of both wisdom and the power of severing passions, they benefit the world, and so they are revered by all people. This is why they are called ‘World-honored One’. The ‘World-honored One’ here refers to Tathagata Śākyamuni. How do we know it? It is because Vasubandhu states as ‘Relying on the sutras’ in the following stanza. Bodhisattva Vasubandhu, in the age of the semblance Dharma, followed the teaching of the sutra left by Śākyamuni. Thus he aspired to be born in the Pure Land, and his aspiration is based on the teaching expounded in the sutra. Therefore we can know that the word ‘World-honored One’ refers to Śākyamuni. If I take its implication, I find no problem in using ‘World-honored One’ for all Buddhas.

Generally, a bodhisattva takes refuge in a Buddha, just as filial children obey their parents and loyal retainers follow their rulers, with their behavior not self-centered and their acts always according with reason. Since the bodhisattva is aware of the Buddha’s benevolence and responds in gratitude to the Buddha’s virtue, he naturally addresses the Buddha first.

Moreover, Vasubandhu’s aspiration is not undertaken lightly. How could it ever be fulfilled without the support of the Tathagata’s majestic power? Here Vasubandhu entreats the Tathagata to lend his majestic power; hence he reverently addresses him, saying, “O World-honored One!”

The words, ‘with the mind that is single, I,’ are Bodhisattva Vasubandhu’s profession of personal commitment. They mean that in Vasubandhu’s thinking on the Tathagata of Unhindered Light and aspiring to be born in the Land of Peace and Happiness, his thoughts on the Buddha succeed one another without any other thoughts intermingling.

Question: In the Buddha Dharma, there is no ‘I’. Then, what is meant here by ‘I’ [in Vasubandhu’s address]?

Answer: There are three derivations for using the word 'I'. The first is the 'I' of a distorted view. The second is the 'I' of self-conceit. The third is the 'I' used in ordinary language. Here, Bodhisattva Vasubandhu is using 'I' as ordinary language to indicate himself. It is not that of a distorted view or self-conceit.

Concerning the words, "[I] take refuge in the Tathagata of Unhindered Light filling the ten quarters": 'take refuge' is itself the gate of worship, and 'Tathagata of Unhindered Light filling the ten quarters' is the gate of praise. We know that to take refuge is also to worship because Bodhisattva Nāgārjuna, in composing gathas to Amida Tathagata, sometimes states, "I bow in worship", sometimes, "I take refuge", and sometimes, "I take refuge and worship". Moreover, in the prose portion of the *Treatise* Bodhisattva Vasubandhu speaks of 'practicing the five gates of mindfulness', and worship is numbered as the first among these five gates. Since he indeed aspires for birth in Amida's Pure Land, is it not natural that he should worship the Buddha? For these reasons, we know that taking refuge is itself worship. Worship itself, however, is only to pay homage and does not necessarily imply taking refuge; rather, taking refuge manifests itself in worship. From this we can infer that taking refuge is central. In the gatha, Vasubandhu expresses his personal aspiration; thus it is natural for him to say, "[I] take refuge". In explaining the meaning of the gatha in the exposition, he generally uses the term 'worship'. The two terms, 'take refuge' and 'worship', complement each other, revealing the basic meaning all the more clearly.

How do we know that the 'Tathagata of Unhindered Light filling the ten quarters' expresses the gate of practice? It is stated later in the prose portion:

How does one 'praise'? One says the Name of the Tathagata in accord with the Tathagata's light, which is the embodiment of wisdom. One wishes to be in correspondence with the significance of the Name by practicing in accord with reality.

In the *Sutra on the Buddha of Immeasurable Life* expounded in the city of Śrāvastī, the Buddha Śākyamuni clarified the meaning of the Name of Tathagata Amida, saying "Why is that Buddha called 'Amida'? It is because that Buddha's light is immeasurable and shines unhindered throughout the worlds of the ten quarters. That is why the Buddha is called Amida. Furthermore, the life of the Buddha and the people there lasts for immeasurable, unlimited, and uncountable kalpas. That is why the Buddha is called 'Amida'."

Question: If the light of the Tathagata of Unhindered Light is immeasurable and shines unhindered throughout the world of the ten quarters, why are there people in this world who are not illuminated by it? If there is somewhere the light does not reach, is it not that the light is being hindered by something?

Answer: Hindrance belongs to the sentient beings, and not to the light itself. For example, the sun shines universally upon everything all over the world, and yet a blind man does not see it. It is not that the sun's light does not extend everywhere and envelop him. Also it is like rain pouring down from dense clouds does not penetrate hard stone. It is not that the rain is not making the stone soaking wet.

The view that a Buddha dominates a triple-thousand great thousand world is stated worlds is stated in the discourses for sravakas. In Mahayana discourses, it is stated that all Buddhas preside over innumerable and boundless worlds in the ten quarters. Here Vasubandhu states, 'Tathagata of

Unhindered Light filling the ten quarters'. This is to offer praise in accord with the working of the Tathagata's light, which is the embodiment of wisdom, through the Tathagata's Name. Hence we know that these lines manifest the gate of praise.

The line, "[I] aspire to be born in the Land of Peace and Happiness", manifests the gate of aspiration and expresses Bodhisattva Vasubandhu's taking of refuge. Concerning the meaning of 'peace and happiness', it is stated later in the gate of contemplation.

Question: In the Mahayana sutras and treatises it is frequently taught that in the final analysis sentient beings are unborn, like empty space. Why does Bodhisattva Vasubandhu express an 'aspiration for birth'?

Answer: The statement, "Sentient beings are unborn, like empty space", is open to two interpretations. First, what ordinary people see, such as sentient beings, which they conceive as real, or the acts of being born and dying, which they view as real, is ultimately nonexistent, imaginary such as 'tortoise fur', or like empty space. Second, since all things are 'born' from causal conditions, they are actually unborn; that is, they are nonexistent, like empty space. The 'birth' to which Bodhisattva Vasubandhu aspires refers to being born through causal conditions. Hence it is provisionally termed 'birth'. This does not mean that there are real beings or that being born or dying is real, as ordinary people imagine.

Question: In what sense do you speak of birth in the Pure Land?

Answer: For the provisionally-called 'person' in this world who practices the five gates of mindfulness, the preceding moment of thought is the cause of the succeeding moment of thought. Just as the provisionally-called 'person' of this defiled world and the provisionally-called 'person' of the Pure Land cannot be definitely called the same or definitely called different, the same is true of the preceding moment of thought and the succeeding moment of thought. The reason is that if they were one and the same, then there would be no causality; if they were different, there would be no continuity. This principle is the gate of contemplating sameness and difference, and is discussed in detail in the treatises. Here ends the explanation of the three gates of mindfulness manifested in the first stanza.

7 Next, we find a stanza which warrants the title *upadeśa*, and it closes the preceding verses, leading up to the following stanza:

Relying on the sutras
Which manifest the true and real virtues,
I compose a summary, in the form of a gatha of aspiration,
That accords with the Buddha's teaching.

How does this stanza explain the word *upadeśa*, and how does it close the preceding three gates and lead up to the following two gates? The stanza states, "Relying on the sutras which manifest the true and real virtues, I compose a summary, in the form of a gatha of aspiration that accords with the Buddha's teaching". 'Sutra' is the word for the teachings of the Buddha. Thus what the stanza is saying is, "To discuss the meaning of the sutras of the Buddha, I conform to its spirit". It is because

it leads into what pertains to the Buddha Dharma, it is called *upadeśa*. This ends the clarification of *upadeśa*.

“Concluding the preceding three gates and leading up to the following two gates” evokes the following questions: What does he rely on? Why does he rely on it? How does he rely on it? What Vasubandhu relies on is the sutras. He relies on them because the Tathagata is the manifestation of true and real virtues. As to how he relies on them, he does so by being in accord with them through practicing the five gates of mindfulness. Thus concludes the preceding verses, leading up to the following stanza.

The word ‘sutra’ refers to the direct teaching among the twelve divisions of scripture. In addition to the four Āgamas of the Tripiṭaka, the Mahayana scriptures are also called sutras. The sutras whose words he relies on refer to the Mahayana sutras, which are neither included in the Tripiṭaka nor the Āgamas.

Concerning ‘the manifestation of true and real virtues’, there are two kinds. The first kind is produced from defiled minds and does not accord with dharma-nature. Whether with regard to their cause or to their fruition, the good acts of foolish human beings and devas and the recompense of those acts are all inverted, empty, and false. Hence, they are all called untrue virtue. The second kind arises from the wisdom and pure deeds of the bodhisattva and this performs the Buddha’s work. It is in accord with suchness and culminates in purity. It is not inverted or false; hence, it is termed true and real virtue. Why is it not inverted? Because it is in accord with suchness and in conformity with the twofold truth. Why is it not false? Because it takes in all beings and brings them into the ultimate purity.

“I compose a summary in the form of a gatha of aspiration, that accord with the Buddha’s teaching”: within the term ‘summary’ are the notions of ‘sustaining’ and ‘all’, where ‘sustaining’ means to keep the main content from being scattered or lost, and ‘all’ indicates expressing much using as few words as possible. A ‘gatha’ is made up of five-character verses. ‘Aspiration’ means to desire and wish for birth in the Pure Land. ‘Compose’ is to write verses and discourses. Taken together, the stanzas state that “I compose a gatha of aspiration for birth, through presenting a summary of the sutras that accords with the Buddha’s teaching”. ‘That accords with the Buddha’s teaching’ means the two fit together, like a box and its lid.

8 Contemplating that world in light of its features,
I see that it transcends the way things are in the three worlds.

Hereafter the stanzas of the gatha clarify the fourth gate of contemplation. It is divided into two. One is to contemplate the fulfillment of the adornments of the land and the other is to contemplate the fulfillment of the adornments of the beings therein. From this stanza to “I aspire to be born in the Buddha-land of Amida” signifies the contemplation of the fulfillment of the land. The contemplation on the land is divided into seventeen parts. Each of them will be named after its description.

The two lines quoted above indicate the first of the seventeen parts, that is, the contemplation of the ‘fulfillment of the adornment of the virtue of purity’. ‘Purity’ is the universal feature. The reason why the Buddha wished to have this virtue of purity when he established his vow while at the stage of Bodhisattva Dharmākara is that he observed that the three worlds are characterized as falsity, transmigration, and endless repetition in samsara. This condition is like an inchworm moving in circles or a silkworm wrapping itself in a cocoon. How pitiful it is that they are bound to the three

worlds in their inversion and impurity! This is why the Bodhisattva wished to convey sentient beings to a land beyond falsity, transmigration, and endless repetition in samsara, that is, to a great pure land of ultimate peace and happiness. For this reason the Bodhisattva wished to adorn the Pure Land with the virtue of purity. 'Fulfillment' means that the purity of the land is never to be destroyed or defiled unlike the defiled and destructible characteristics of the three worlds.

'Contemplating' signifies to observe, and 'that world' indicates the Land of Peace and Happiness. 'The features of that world' indicates the pure aspect of the Land of Peace and Happiness, whose characteristics are described later. In the phrase "It transcends the way things are in the three worlds" the term 'the way things are' indicates a 'pathway'. Just as a certain cause leads to a certain effect, when there is a certain effect it is the outcome of a certain cause. Just as through the pathway of cause we arrive at its effect, through the pathway of effect we return to the cause. Thus it is called 'the way things are'.

'The three worlds' are, firstly, the realm of desire such as the six heavens of desire, the four continents with the realms of human beings, animals, hungry ghosts and hell; secondly, the realm of form such as the heavens of first, second, third and fourth meditation; and thirdly, the realm of formlessness such as the worlds of void, consciousness, having-nothing, and neither thought nor thoughtlessness. These three worlds are indeed the dark house of transmigration for ordinary beings caught in samsara. Although there is a slight difference in the pains and pleasures they receive and in the length of their lives, they are all, in final observation, not undefiled. Sometimes elated and sometimes depressed, they repeat this cycle endlessly. Receiving such a state of existence repeatedly, they are never freed of the four mistaken views. Whether this is the cause or the result, their existence is one delusional state after another.

The Land of Peace and Happiness was produced through Dharmākara Bodhisattva's compassion and right contemplation, and was established by Amida Tathagata's majestic power of the Primal Vow. Now the existence through birth from womb, or egg, or moisture ceases instantly and the long cord of karmic bondage is cut off forever. Just as an expert archer shoots one arrow after another, one who is born in Amida's Land never wastes time, and even without being urged by the Buddhas, humbly shares the virtues of Samantabhadra Bodhisattva for the sake of sentient beings.

The verse "it transcends all the way of the three worlds" is thus a succinct expression for the excellence of Amida's Land.

9 It is infinite like space,
Vast and boundless.

These two lines designate 'the fulfillment of the adornment of the virtue of the immeasurable'. The reason why the Buddha wished to have this virtue of the immeasurable when he established his vow is because when he observed the three worlds, they were small and limited having the debris of ruined castles, long and narrow gorges, mounds of dirt, and shores. Their palaces and towers cramped, their land and fields small and crowded, whenever people wished to go anywhere, the roads prevented them from doing so. The mountains and rivers were further obstacles. Moreover, the countries were divided by boundaries. Since there were such impossible hindrances, Bodhisattva Dharmākara made his vow of the virtue of the immeasurable, out of the wish to have his own land be vast and boundless like space. Here 'like space' indicates that even though many people come to be born here, it is as if there were none. 'Vast and boundless' characterizes the meaning of 'like space'. 'Fulfillment' indicates that, even though the sentient beings in the ten quarters who attain birth there, although they are already born, are about to be born, or will be born

there, are innumerable, the land is ultimately so vast and boundless like space that the land will never be filled. Hence:

It is infinite like space,
Vast and boundless.

Question: Since Vimalakīrti's ten-foot square chamber is said to have contained innumerable people and yet had room to spare, why does this land need to be called 'vast'?

Answer: Although the term 'vast' is used here, it is not like space that is measured in units of *kei* or *en*. It is just expressed as being 'like space'. Therefore, why is it necessary to compare it with the ten-foot chamber? Moreover, the chamber is expressed as small, and yet vast. Considered in terms of their results, is there anything that surpasses vastness of Amida's Pure Land?

10 [The Pure Land] is born from the great compassion of true enlightenment,
That is, supramundane roots of good.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of nature. Why did the Buddha wish to have this adornment? When he observed a certain land, he saw that it was through love and lust that the realm of desire came into existence. He also saw that it was through aversion and attraction as well as meditation that the realms of form and formlessness came into existence. These three worlds are all defiled and have come into being because of heretical views. The people there have been dreaming in a long sleep and do not wish to awake from the dream. That is why the Bodhisattva, out of great compassion, raised the vow: "When I attain Buddhahood, I will establish a land of purity out of the wisdom of the highest, perfect enlightenment and let beings be freed from the three worlds".

'Nature' has the meaning of essence. Since this Pure Land accords with dharma-nature, it does not conflict with dharma-essence. This has the same significance as the emergence of Tathagata's nature of the Jewel-king in the *Garland Sutra*. 'Nature' further signifies that it was fulfilled through repeated practice. It indicates what was fulfilled by Dharmākara Bodhisattva by accumulating all the paramitas and practicing them repeatedly.

Further, the term 'nature' refers to the seed-lineage of sages. At the beginning, Dharmākara Bodhisattva, in the presence of Lokeśvararāja Buddha, realized insight into the nonorigination of all existence. The stage the Bodhisattva attained at that time is called the seed-nature of sages. While abiding in this 'nature', he established the Forty-eight great Vows and gave rise to this land through performing the practices needed. Thus it is called the Pure Land of Peace and Happiness. This 'nature' is what the Bodhisattva realized at the causative stage and it was in the state of result that the Bodhisattva expounded the cause. This is termed 'nature'.

Further, the term 'nature' has the meaning of being necessary, as well as unchanging. It is the nature of the ocean to have one taste; when various streams enter the ocean, they necessarily become one in taste with it, without the ocean being induced to change its taste in any way.

Again, it is like the nature of the human body being impure. For this reason, although there are various things that are excellent in form and fragrance and lovely in taste, all of them become impure upon entering the human body. Those born in the Pure Land of Peace and Happiness have

no impure form, no impure mind, and in the end they all acquire the uncreated dharma-body of purity and equality, for the pure nature of the Land of Peace and Happiness has been fulfilled.

“[The Pure Land] is born from the great compassion of true enlightenment, that is supramundane roots of good” refers to the great enlightenment of equality. The enlightenment of equality is termed ‘true enlightenment’ because equality is the fundamental aspect of all things. Because of the equality of all things, awakening the mind [aspiring for enlightenment] is the same. Because awakening the mind is the same, the Way (*Tao*) is the same. Because the Way is the same, great compassion is the same. Because great compassion is the true cause of attaining the Buddha’s enlightenment, it is termed ‘the great compassion of true enlightenment’.

Concerning compassion there are three kinds: first, compassion generated by sentient beings—this is small compassion; second, compassion generated by the principle of truth-reality—this is medium compassion; and third, non-conditional compassion—this is great compassion. Great compassion is none other than the supramundane good. The Pure Land of Peace and Happiness arises from this great compassion; therefore this great compassion is said to be the root of the Pure Land, hence the phrase:

That is supramundane roots of good.

11 It is filled all over with pure light

Like a mirror or the sun and the moon.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of appearance. The reason why the Buddha wished to have this virtuous adornment is that when he observed the sun moving over the four continents one by one, the light did not shine on the other three continents. In the same way, when he observed the light of a bonfire in a garden, it did not reach beyond ten *jin* (seventy feet). For this reason he made a vow that his pure light would illuminate everywhere. Just as the light of the sun or the moon is perfected of itself, though the Land of Peace and Happiness is vast and boundless, there is nowhere that the pure light does not reach. Hence the phrase:

It is filled all over with pure light

Like a mirror or the sun and the moon.

12 It is composed of all kinds of precious treasures

And is adorned with wondrous ornaments.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of diversity. Why did the Buddha wish to have this adornment? When he observed a certain land, even the decorations of palaces were made of clay and the multi-storied pavilions were made of wood and stone. Although they were decorated with carved gold inlaid with jade, they were not satisfactory at all. If one wished to perfect hundreds and thousands of ornaments, it would require much painstaking work.

This is why the Buddha raised the great compassion, wishing “When I become a Buddha, my land will necessarily be furnished with precious jewels and be beautiful of itself, their very abundance making us forget they are there, and those born there will necessarily perfect the way to

Buddhahood.” Such adornments will never be produced even though Viśvakarman proud of his incomparable skill were to try to perfect them through repeated contemplation.

The ‘nature’ [of all kinds of precious treasures] signifies the essence of all existence. Since the Buddha’s wish is originally pure, how could the fruit be impure? Hence the *Vimalakīrti Sutra* states, “Because the [Vow] mind is pure, the Buddha-land is pure”. Hence the lines:

It is composed of all kinds of precious treasures
And is adorned with wondrous ornaments.

13 The pure light, blazing fiercely,
Shines brilliantly all over the world.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of magnificent illumination. Why did the Buddha wish to have this adornment? When he observed a certain land, he found that there were differences of quality in its inhabitants. Because there were such differences, some were valued as superior and others inferior. Because of such views, some were regarded as right and others as wrong. Once one entertains such discriminative views of right and wrong, one is destined to fall into the three worlds of delusion. For this reason the Buddha raised the Vow of absolute equality out of great compassion, declaring, “I wish my land to be incomparably excellent in its brilliance, just as nothing can surpass the brilliance of gold in the human and heavenly realms”.

How can one surpass the other? If a clear mirror is placed before a nugget of gold, its brilliance will be outshone. If a nugget of gold of today is placed before one from Śākyamuni Buddha’s time, its brilliance will be outshone. If a nugget of gold from the Buddha’s time is placed before a nugget of Jambūnada gold, its brilliance will be outshone. If a nugget of Jambūnada gold is placed before the gold dust from the path of Cakravartin King in the ocean, its brilliance will be outshone. If the gold dust from the path of Cakravartin King is placed before the Gold Mountains, its brilliance will be outshone. If a nugget of gold from the Gold Mountains is placed before a nugget from Mount Sumeru, its brilliance will be outshone. If a nugget of gold from Mount Sumeru is placed before a gold necklace of the gods of the Thirty-three Heavens, its brilliance will be outshone. If a gold necklace of the gods of the Thirty-three Heavens is placed before a nugget of gold from Yāma Heaven, its brilliance will be outshone. If a nugget of gold from Yāma Heaven is placed before a nugget of gold from Tuṣṭa Heaven, its brilliance will be outshone. If a nugget of gold from Tuṣṭa Heaven is placed before a nugget of gold from Nirmāranati Heaven, its brilliance will be outshone. If a nugget of gold from Nirmāranati Heaven is placed before a nugget of gold from Paranirmitavaśavartin Heaven, its brilliance will be outshone. If a nugget of gold from Paranirmitavaśavartin Heaven is placed amidst the light of the Land of Peace and Bliss, its brilliance will be outshone. The reason is that the golden light of that land is not produced from impure karma, and everything therein is produced out of the virtue of purity. The Pure Land of Peace and Happiness arises from the pure act of Bodhisattva Dharmākara who has attained the insight into the nonorigination of all existence. It is reigned over by the Dharma-king, Amida. Because it is produced by the decisive condition caused by Amida Tathagata, the two lines say:

The pure light, blazing fiercely,
Shines brilliantly all over the world.

‘Shines all over the world’ indicates that it illuminates both the world and the beings therein.

14 The jewel ornaments are soft and pliant
 Like grasses bending to the right and left.
 The pleasant sensation produced by touching them
 Surpasses that when one touches *kācilindika* grass.

What is described in these four lines is termed the fulfillment of the adornment of the virtue of softness. Why did the Buddha wish to have this adornment? When he observed a certain land, though gold and jade were highly valued, he found that they were useless as clothing. Although bright mirrors were considered as precious, they were useless as carpets. In this way, what pleases the eye is not always what the body finds pleasant. The sense of touch and the sense of sight contradict each other. This is why the Buddha vowed, “the six sense organs of the humans and heavenly beings in my land be harmonious like water and milk, so that they be free of the animosity of the Chu and the Yue”.

Therefore, he wished that the seven jewels [in his Pure Land] be soft, pleasant to the eye and what the body finds pleasant.

Kācilindika is the name of a soft grass in India, which gives a pleasant feeling to anyone who touches it. It is, therefore used as a simile [for the pleasure of Amida’s Land]. The commentator [who is myself, Tanluan] says to himself: The soil, stones, grasses, and trees in this world each have their own set form. I wonder why the translator [Bodhiruci] likened the treasures [of Amida’s Land] to grass. It must be solely because they are pliant like grasses moving in every way in the wind. If I had participated in the translation [of the *Treatise*, I might have translated it in another way.

‘The pleasant sensation produced’ means that when one touches *kācilindika* grass, one becomes attached to its pleasant sensation, but in that Land one attains the pleasure of Dharma when one touches the soft jewels therein. The pleasure attained in this world and that in the Pure Land are different from each other. How can we compare the two kinds of sensation?
 Hence the verse:

The jewel ornaments are soft and pliant
 Like grasses bending to the right and left.
 The pleasant sensation produced by touching them
 Surpasses that when one touches *kācilindika* grass.

15 Myriad varieties of jeweled flowers
 Are scattered over the ponds, streams, and fountains.
 When a soft breeze stirs the flowers and leaves,
 The lights emitted are intricately blended.

What is described in these four lines is termed the fulfillment of the adornment of the virtue of water. Why did the Buddha wish to establish this vow? When he observed a certain land, he found that the thick spray from the surging waves on the rivers frightened people, and that the ice floes on the sea interfered with their lives and oppressed their hearts. In this way, they felt uneasy about what lay before them, and they were filled with fear with what lay behind them.

Observing such miseries, Bodhisattva [Dharmākara] raised his great compassion, resolving, “When I attain Buddhahood, may all the streams, fountains, ponds, and pools be in harmony with the palaces and may the myriad varieties of jeweled flowers be scattered over the waters. When soft breeze ripple over them, they emit patterns of light, pleasing the minds and comforting the bodies of people in all possible ways”. Hence the verse:

Myriad varieties of jeweled flowers
 Are scattered over the ponds, streams, and fountains.
 When a soft breeze stirs the flowers and leaves,
 The lights emitted are intricately blended.

16 The palaces and pavilions command a view of
 The worlds of the ten quarters without obstruction.
 Various kinds of trees radiate different colors
 And jeweled balustrades surround the entire land.

What is described in these four lines is termed the fulfillment of the adornment of the virtue of earth. Why did the Buddha wish to have this adornment? When he observed a certain land, he found that there were high and steep mountains with withered trees on their ridges. He also found that thick shrubs and weeds filled the valleys and ravines of the high peaks. Its vast blue ocean looked like one endless river flowing on as far as the eye can see. No one had ever set foot in its broad fens lush with wild grasses.

Observing such scenery, Bodhisattva [Dharmākara] raised the vow of great compassion, resolving “I wish my land be flat like the palm of my hand, so that at a glance the palaces and towers are all like mirrors clearly reflecting everything there is around them in the ten directions—their reflections seemingly real yet having no substance in reality. May the jeweled trees and balustrades reflect each other, making for the brilliance of the land”. Hence the verse:

The palaces and pavilions command a view of
 The worlds of the ten quarters without obstruction.
 Various kinds of trees radiate different colors
 And jeweled balustrades surround the entire land.

17 Nets interwoven with countless treasures
 Are spread across the sky.
 All kinds of bells ring out,
 Producing the sound of the wondrous Dharma.

What is described in these four lines is termed the fulfillment of the adornment of the virtue of space. Why did the Buddha wish to have this adornment? When he observed a certain land, he found the skies were filled with smoke, clouds, dust, and mist, with heavy rain and thunder pouring down from above. Ominous signs such as strange rainbows constantly appeared in the sky. As a result, people were so terrified that their hair stood on end.

Observing such a scene, Bodhisattva [Dharmākara] raised his great compassion, resolving “May the sky in my land be filled with nets interwoven with treasures, their large and small bells ringing the exquisite sounds of the five-note scale, in which *kung* and *shang* spontaneously harmonize,

proclaiming the Dharma leading to enlightenment. People will never grow weary of seeing such scenes, thus accumulating merits for the fulfillment of the Dharma. Hence the verse:

Nets interwoven with countless treasures
Are spread across the sky.
All kinds of bells ring out,
Producing the sound of the wondrous Dharma.

18 Adorned with flowers and robes raining down from above,
The land is filled with numerous kinds of fragrance.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of rain. Why did the Buddha wish to have this adornment? When he observed a certain land, he found that people spread offerings of clothes on the ground, hoping honorable sages would tread on them, or tried to express their reverence for them with incense, flowers, and precious treasures. Those who lack sufficient stock of good karma and so are unconcerned about it, however, were not able to accomplish it. This is why he raised his Vow of great compassion, resolving "I wish such offerings be constantly raining down in my land corresponding to people's wishes".

Why is 'rain' applied here? Concerning such a question, one who interprets this literally will probably say, "If flowers and robes are falling constantly, they will completely fill the land, reaching the sky. How can it be prevented?" This is why the metaphor of rain used. When rain falls at suitable intervals, there will be no fear of disaster or flood. Indeed, how could there be anything which causes anxiety in the Land of Peace and Happiness?

The sutras say, "Six times a day and night, it rains jeweled robes and jeweled flowers. The substance of jewels is soft, and when one steps on them, one sinks four inches. When one raises one's foot, the jewels spring back as they were. After they have been used as offerings, they are hidden beneath the ground just like water flows into a hole in the ground". Hence the verse:

Adorned with flowers and robes raining down from above,
The land is filled with numerous kinds of fragrance.

19 The Buddha's wisdom is bright and pure like the sun,
Dispersing the darkness of ignorance in the world.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of light. Why did the Buddha wish to have this adornment? When he observed a certain land, he found that although the aureole of its Buddha shines like the sun on the people, and yet it could not vanquish the darkness of their ignorance. This is why he raised his Vow, resolving "I wish the light in my land be dispelling people's darkness of ignorance, leading them to realize Buddha-wisdom, so that there should be no such meaningless affairs". It is further said that the light of the Land of Peace and Happiness well dispels the darkness of people, since it arises from the Tathagata's wisdom. A sutra states, "There is a Buddha-land, where the Buddha's work is performed by means of his light", and this is the case here. Hence the verse:

The Buddha's wisdom is bright and pure like the sun,
Dispersing the darkness of ignorance in the world.

20 Its pure sound deeply enlightens beings far and wide.
Subtle and wondrous, it is heard throughout the ten quarters.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of wondrous sound. Why did the Buddha wish to establish this vow? When he observed a certain land, he found that even if there were a right teaching, its fame did not reach far. And even if it reached far and widely, it is not subtle and wondrous enough and could not enlighten beings there. This is why he wished to have this adornment of the virtue of wondrous sound.

In India a sacred religious practice is called 'pure (brahma) act' and wondrous words are called 'pure (brahma) words'. In that country, since the god Brahmā is respected highly, the notion of 'pure (brahma)' is often used for praising something. Again, in that country [India] the laws are always conceived in relation to purity.

'Sound' indicates 'name', that is, the name of the Lord of Peace and Happiness. A sutra states, "If one only hears the name of the Land of Peace and Happiness and make the resolution to be born there, one will surely realize it as one has resolved". This sutra passage proves that the name enables one to attain enlightenment. In a commentary it is stated, "This Pure Land does not belong to the three worlds. Why is this so? It is not a realm of desire because it is free of desire. It is not a realm of form because it has a ground to stand on. Again neither is it a realm of formlessness, because it assumes a form. It is the world established by the [Dharmākara] Bodhisattva's special act". Transcending form and yet having form, it is termed 'subtle', and having the power to enlighten beings, it is termed 'wondrous'. Hence the verse:

Its pure sound deeply enlightens beings far and wide.
Subtle and wondrous, it is heard throughout the ten quarters.

21 Amida, the perfectly enlightened,
Who is its dharma-king, fully sustains it with his good.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of the lord. Why did the Buddha wish to establish this vow? When he observed a certain land where a rākṣasa was the ruler, he found that the people there were devouring each other. If, however, its cakravartin king returned and parked his treasure-chariot in front of the palace, all the misery was banished everywhere from the land. This is likened to the fields of grass bending to the wind. Indeed, nothing happens without a cause. For this reason the Buddha raised his Vow, resolving "May there be a Dharma-king in my land at all times, and may the land be abidingly sustained by the Dharma-king's power of good".

As to 'abides and sustains', we find an allegory of a crane that remained at the grave of Zian, and bringing him back to life, enabled him to live for a thousand more years. It also reminds us of another allegory of a mother-fish holding her eggs in mind so that they are not harmed during the dry season.

Likewise, the Land of Peace and Happiness is well sustained by the enlightenment of Amida Buddha. Indeed, there is nothing in Amida's Land that is not related to his enlightenment. Hence the verse:

Amida, the perfectly enlightened,
Who is its dharma-king, fully sustains it.

22 The beings of this Tathagata's pure lotus
Are born transformed from the lotus of perfect enlightenment.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of the fellow beings. Why did the Buddha wish to establish this vow? When he observed a certain land, whenever beings were born there, for some the receptacle of their body was their mother's womb and blood, and for others the source of their birth was feces and urine. In some cases, vile and despicable children were born to high-ranking noble families. In other cases, from lowly parentage a prodigy was born. Accordingly the parents of the vile children sometimes felt like they were holding fire in their bosom because of the revilement by others, and those of a prodigy sometimes felt like they were holding ice in their bosom because of the insults of others. This is why he raised his Vow, resolving "I wish all people in my land be born from within the Tathagata's pure lotus flower, and all of them be equal having no revilement by others". Hence the verse:

The beings of this Tathagata's pure lotus
Are born transformed from the lotus of perfect enlightenment.

23 Enjoying the taste of the Buddha Dharma,
They partake of meditation and samadhi as their food.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of enjoyment. Why did the Buddha wish to establish this vow? When he observed a certain land, he found that people robbed birds' nests and broke open the eggs to prepare sumptuous dishes. Or he also found that people pointed to a sand-bag hanging on the wall in order to console their hungry children during a famine. Oh how pitiful they are! This is why he raised his Vow of great compassion, resolving "I wish all people in my land partake of the Buddha Dharma, meditation, and samadhi for their food in order never to be troubled with finding other foods".

'Enjoying the taste of the Buddha Dharma' means, for instance, that when Candrasūryapradīpa Buddha expounded the *Lotus Sutra*, it lasted sixty small kalpas, and so the audience had to sit in one place for the entire time. Yet, however, they felt as if it only lasted the length of a meal, and so none of them became weary in body or mind.

"They partake of meditation and samadhi as their food" means that all the great bodhisattvas in the Pure Land are constantly in samadhi, and so they have no need for food. 'Samadhi' functions in such a way that when the humans and devas there desire food, an array of dishes of a hundred different flavors appears in front of them. Seeing their colors and smelling their flavors, they enjoy the pleasant sensations physically and spontaneously become satisfied. Once satisfied, the dishes disappear, and if they desire to enjoy more, the dishes appear again, as stated in the *Larger Sutra*. Hence the verse:

Enjoying the taste of the Buddha Dharma,
They partake of meditation and samadhi as their food.

24 Forever free from physical and mental afflictions,
They constantly enjoy pleasure without interruption.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of being free from all afflictions. Why did the Buddha wish to establish this vow? When he observed a certain land, he found that an official who stood high in his emperor's favor in the morning would be shaking in fear before the executioner's axe in the evening. He also found that a child who was abandoned in the wild grass would grow up to sit at the head of the ten-foot square banquet table spread with a sumptuous feast. He saw a person who sent off with much fanfare would return home dressed in mourning black. In this way, things may turn out differently from what one had expected, and one's fortune may be plundered. This is why he raised his vow, resolving "I wish that the peace and bliss in my land continue entirely without break".

'Physical afflictions' are hunger and thirst, cold and heat, to be killed or injured, and so forth. 'Mental afflictions' are to be troubled over right and wrong, or profit and loss, and to suffer because of the three poisons. Hence the verse:

Forever free from physical and mental afflictions,
They constantly enjoy pleasure without interruption.

25 In the world of the good of Mahayana, all beings are equal,
And not even the words of disparagement exist.
Nor is anyone born there as
A woman, or disabled, or one having the seeds of two vehicles.

What is described in these four lines is termed the fulfillment of the adornment of the virtue of the gate of the great principle. The 'gate' indicates the entrance leading to the great principle, where the 'great principle' refers to the reason for the way of Mahayana. If one who intends to enter a castle finds its gate, one can enter it, and in the same way, if one is born in the Land of Peace and Happiness, one is led through that gate to the culmination of the Mahayana ideal.

Why did the Buddha wish to establish this vow? When he observed a certain land, he found that although there were Buddha-tathagatas and holy sages there, because of the defilements of the land, they discriminated the Dharma of one vehicle into the teaching of the three vehicles. Its people would slander women for flirting with men by arching their eyebrows. Or, again, people would ridicule a mute for using sign language. This is why he raised his Vow, resolving "I wish my land be that of the Mahayana having only the one taste of equality. There would be no seed lacking the potentiality for attaining Buddhahood, and also there would be no word for women or deformity". Hence the verse:

In the world of the good of Mahayana, all beings are equal,
And not even the words of disparagement exist.
Nor is anyone born there as
A woman, or disabled, or one having the seeds of two vehicles.

Question: When we refer to the *Sutra on the Buddha of Immeasurable Life* expounded by Śākyamuni at Rājagṛha, it is stated in one of Bodhisattva Dharmākara's forty-eight Vows: "If, when I attain Buddhahood, the number of sravakas in my land could be counted and known, may I not

attain the perfect enlightenment.” This is the first testimony to there being sravakas in Amida’s Land. Further, in the *Commentary on the Ten Bodhisattva Stages*, Bodhisattva Nāgārjuna composed the praises of Amida’s virtue:

Having transcended the prison of the three worlds,
 One has eyes like lotus petals.
 There are innumerable such sravakas in that land,
 And so I bow my head and worship Amida Buddha.

This is the second testimony to there being sravakas there. Also in the *Discourse on the Mahayana*, it is stated: “Buddha-lands are not all the same, differing from each other. In some Buddha-lands there are sanghas that are exclusively sravakas. Or in other Buddha-lands there are sanghas that are exclusively bodhisattvas. There are also other Buddha-lands where sanghas are formed by bodhisattvas as well as sravakas, which is like those in Amida’s Land of Peace and Happiness”. This is the third testimony to there being sravakas there. In many sutras where the Land of Peace and Happiness is spoken of, they say that there are sravakas, but do not say that there are no sravakas. A sravaka is one of the two vehicles, and in the *Treatise on the Pure Land* we find a description that there are ‘no terms such as two vehicles’ in Amida’s Land. How is it possible to reconcile this difference?

Answer: Conjecturing on it, the two vehicles of sravakas and pratyekabuddhas should not exist in the Pure Land of Peace and Happiness. The reason why these texts speak of the existence of sravakas there is that where is sickness, there should be a medicine to cure it—this only stands to reason. In the *Lotus Sutra*, it is stated, “Since Tathagata Śākyamuni appeared in the world of the five defilements, he divided the teaching of one vehicle into three”, but since the Pure Land is originally not subject to the five defilements, it is evident that there is no need for the three vehicles there. The *Lotus Sutra* states: “From what sort of bondage are the sravakas liberated? ‘Liberation from delusion’ is what is here called liberation. Those people, however, have not attained complete liberation, because they have yet to realize the supreme enlightenment.” To clarify this point theoretically, since an arhat has yet to achieve perfect liberation, it is necessary for them to be born in some realm. On the other hand, they will never be reborn in the three worlds again. Since there is no place for them to be reborn in the three worlds again, there is no other place for them to be born except Amida’s Pure Land.

When the word ‘sravaka’ is used for those in the Pure Land, it merely refers to their original status in other worlds. This is just like the case of Śakra who had been called Kausika though later on, he became the king of the gods. The Buddha intentionally called him Kausika, when he was talking to Śakra, in order to let people know his original status. Thus, the word sravaka in the Pure Land is being used in the same way.

Further, in this *Treatise*, it is simply stated that “No one is born there as one having the seeds of two vehicles”. It means that in the Land of Peace and Happiness no seeds for the two vehicles are born, but why is it necessary to prevent those of the two vehicles from other lands from coming to be born there? It is just as we find oranges in the fruit shops in Luo yang though orange trees do not grow north of the Yang zi jian. Or again we might say that parrots do not migrate from Long xi, but we find them in cages in the kingdoms of Zhao and Wei, even though these two things do not grow there. So is it with the sravakas in Amida’s Pure Land. With this explanation we can reconcile the discrepancy between the sutra and the treatise.

Question: There is a word for everything. When there is a thing, there is a word. If there are no such things as the two vehicles, women, and disabled in the Land of Peace and Happiness, why then is it necessary to mention that there are no words for these three?

Answer: It is just as a weak-willed bodhisattva who cannot summon up courage is disparaged as a 'sravaka'. Again, it is just as a man who flatters others and is effeminate is disparaged as a 'woman'. Again, it is just as a man who has eyes to see and yet is ignorant of things is disparaged as 'blind'. Again, it is just as a man who has ears to hear and yet cannot grasp the meaning is disparaged as 'deaf'. Again, it is just as a man who has a tongue to speak and yet stutters is called 'dumb'. In this way, even though one's faculties are intact, one might still be 'disparaged'. This is why it is necessary to say that 'not even the words of disparagement exist'. In the Pure Land there are no such words of flattery or disparagement.

Question: Enquiring into the Primal Vow of Bodhisattva Dharmākara and the praise of Amida by Bodhisattva Nāgārjuna, Amida's Pure Land is praised as outstanding for there being so many sravakas. How can you reconcile it?

Answer: Since sravakas regard the reality-limit as the final enlightenment, presumably they do not produce the seed of aspiration for fulfilling the enlightenment of Buddhahood. The Buddha, however, through the inconceivable supernatural power of his Primal Vow, embraces such sravakas and enables them to be born in his land, where they are certainly made to give rise to the aspiration for the highest perfect enlightenment through its supernatural power. To take an illustration, if a *chin* bird enters water, all the fish and shellfish die, but they are all revived if a rhinoceros enters the water. In this way, sravakas awaken to the Mahayana aspiration for the highest perfect enlightenment. For this reason, it is outstanding. Of the five inconceivabilities taught in the sutras, the inconceivability of the power of the Buddha Dharma is supreme. The Buddha skillfully awakens sravakas to aspire for the highest perfect enlightenment. Truly, this is most inconceivable.

26 All that sentient beings desire
Are perfectly fulfilled in that land.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of all aspirations being fulfilled. Why did the Buddha wish to establish this vow? When he observed a certain land, he found that a high-ranking person of great repute could not live in seclusion, separated from society, or that an ordinary person of lowly birth could not find a way to raise himself to a high position. Or, further, some people found that they could not control the length of their lives due to their own past karma, which is like the case of the hermit Asita. In this way, blown about by the winds of karma, people cannot attain the freedom to live as they want. For this reason he raised the Vow, resolving "I wish that in my land all people would be able to have their aspirations fulfilled according to their wishes". Hence the verse:

All that sentient beings desire
Are perfectly fulfilled in that land.

27 For this reason I aspire to be born
In the Buddha-land of Amida.

These two lines summarize Bodhisattva Vasubandhu's reason for contemplating the fulfillment of the seventeen kinds of adornments of that land as the place where he wished to be born. His explanation of the purity of the land ends here.

28 Next is the contemplation of the purity of the beings in the Pure Land. This section is divided into two parts: first, the contemplation of the virtues that adorn Amida Tathagata, and second, the contemplation of the virtues that adorn the bodhisattvas. As to the contemplation of the virtues that adorn the Tathagata, there are eight kinds as indicated in their respective passages.

Question: Some commentators may interpret 'beings' to refer to those who undergo many births and deaths while transmigrating in the three worlds. Here, however, this term is being used as a noun for the Buddha and the bodhisattvas in the Pure Land. What does this mean?

Answer: A sutra states "Any one thing is bound to have innumerable names, and a name has innumerable meanings". The understanding that 'beings' are destined to undergo many births and deaths while transmigrating is a Hinayana version of the 'beings in the three worlds', and is not a Mahayana one. The meaning of 'beings' in Mahayana is akin to that described in the *Sutra on Neither Increasing nor Decreasing*: "Beings neither arise nor perish." Why is that so? If we say beings are born, it would mean they are destined to be born again and again in endless repetition. But if beings are neither born nor commit the error of being born again, then for this reason they are said to be nonarising. On the other hand, if beings were to arise, then they would necessarily have to perish. Since what exists in the Pure Land neither arises nor perishes, here the meaning of 'beings' refers to those who are endowed with his quality of nonarising and nonperishing. Therefore, it is stated in the *Vimalakīrti-nirdeśa Sutra* that the five aggregates are the source of suffering, but are originally empty. The beings in the Pure Land are without the five aggregates and thus empty. This sutra is one example that explains it.

29 Innumerable great kings of jewels

Comprise the wondrous, pure lotus flower-throne of Amida.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of the seat. Why did the Buddha wish to have this adornment of his seat? When he observed a bodhisattva, he found that the bodhisattva in the last stage spread grass on the ground and sat on it for attaining the supreme, perfect enlightenment. Men and gods who observed it, however, did not give rise to supreme conviction, supreme reverence, supreme aspiration, and supreme determination to seek for enlightenment. Hence he vowed, "When I become a Buddha, I wish the Buddha-throne would be a wondrous, pure lotus flower comprised of innumerable kings of jewels". 'Innumerable' indicates what is described in the *Sutra of Contemplation on the Buddha of Immeasurable Life*:

On the seven-jeweled ground you will see the lotus throne comprised of great kings of jewels. Each petal of the lotus emanates the colors of a hundred kinds of jewels, and has eighty-four thousand veins; it is like a celestial painting, with each vein emitting eighty-four thousand rays of light. The smaller petals are two hundred and fifty yojanas in length and width. This lotus flower has eighty-four thousand petals, and between the petals, there are a hundred kotis of cinta-manis, king of gems, which serve as brilliant adornments. Each mani emits a thousand rays of light which are like canopies made of the seven kinds of jewels, and cover the entire surface of the ground. The throne of the lotus is made of Śakra's jewels, and is lavishly adorned with eighty thousand diamonds, kimsuka jewels, brahma mani-jewels, and exquisite pearl nets. On the throne there are naturally four columns with jeweled banners, and each jeweled banner appears as large as

eighty-four thousand kotis of Mount Sumerus. Above these bannered columns are jeweled curtains like those in the palace of Yāma Heaven, which five hundred kotis of exquisite and wonderful jewels that serve as brilliant adornments. Each jewel emits eighty-four thousand rays of light, and each ray of light glows with eighty-four thousand different shades of gold. Each ray of golden light suffuses the jeweled Land of Peace and Happiness and transforms itself everywhere into different forms, such as diamond thrones, nets of pearls, and clouds of various kinds of flowers. In all the ten directions, it freely transforms itself, performing the Buddha's work.

The adornments such as these are beyond count. Hence the verse:

Innumerable great kings of jewels
Comprise the wondrous, pure lotus flower-throne of Amida.

30 As soon as his aureole extends one fathom from his body,
His figure transcends that of all other beings.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of the bodily acts. Why did the Buddha wish to adorn his body in such a way? When he observed the body of a certain Buddha, it emitted an aura of light one *chang* long around himself. Such radiance was hardly superior to that of men, and was similar to that of a cakravartin king. It was also exactly like that of Devadatta who lacked one of the thirty-two major physical characteristics and, therefore, instigated Ajātaśatru to rebel. In the same way, Sañjaya Belaṭṭhaputta and the rest turned against Śākyamuni like mantises, which is an example of lacking this characteristic. This is why he fulfilled such adornment of the bodily acts.

According to the definition in this country, six *ch'ih* equals one fathom. The *Sutra of Contemplation on the Buddha of Immeasurable Life* states that Amida Tathagata's height is six hundred thousand kotis of nayutas of yojanas multiplied by the number of the sands of the Ganges, and that that Buddha's aureole is as broad as a hundred kotis of the triple-thousand great thousand worlds. The translator (Bodhiruci) of the *Treatise* expressed it using the notion of fathom, but is that not dim? What is he suggesting? Provincial folk do not have an accurate grasp of length and width, and so when they want to measure it, they extend their arms and call it 'one fathom'. If we accept such a way of measuring, we can say that the translator must have applied the length of Amida Tathagata's outstretched arms as the standard. One fathom, therefore, is equal to the width of six hundred thousand kotis of nayutas of yojanas multiplied by the number of the sands of the Ganges. Hence the verse:

As soon as his aureole extends one fathom from his body,
His figure transcends that of all other beings.

Question: The *Sutra of Contemplation on the Buddha of Immeasurable Life* states, "Every Buddha-tathagata, having the dharma-realm as their body, enters the minds of all beings. Therefore, when you visualize the Buddha in your mind, it is your mind itself that possesses the thirty-two major physical characteristics and the eighty minor marks of the Buddha's body. Thus, your mind produces the Buddha's image, and is itself the Buddha. The ocean of perfectly and universally enlightened Buddhas arises from your visualizing mind". What does this mean?

Answer: While the term 'body' refers to an aggregate of various elements, the term 'realm' refers to the differentiation of phenomena. The realm of sight, for instance, depends upon the five causes and conditions: the sight-organ [i.e., the eye], the sight-object [i.e., what is perceived by the eye], space, light, and the volition to see. This means that the eye 'sees' depending on its own cause and condition, and not that of others. This is because its function differs from the other realms of sense. The realms of hearing, smelling, and so on are also thus.

Concerning 'every Buddha-tathagata, having the dharma-realm as their body', the dharma-realm refers to the minds of sentient beings. Since the mind can produce all mundane and supramundane objects, it is called dharma-realm. As the dharma-realm, it [i.e., the mind] produces all the major characteristics and minor marks of the Tathagata just as the sight-object and other four elements make up the function of the eye. Thereby, since the Buddha's body is called the dharma-realm body, this body does not work as an object of other functions. Therefore, it is said that the Buddha 'enters the minds of all beings'.

Concerning 'when you visualize the Buddha in your mind, it is your mind itself that possesses the thirty-two major physical characteristics and the eighty minor marks of the Buddha's body', this means that when the Buddha is visualized in the minds of sentient beings, the Buddha's physical characteristics and minor marks appear in their minds. It is like a reflection of an image appearing on clear water, in which case the water and the image are neither different nor identical. Therefore, we can say that the Buddha's major characteristics and minor marks are nothing other than the contemplating mind.

Concerning 'your mind produces the Buddha's image', this means that the mind can produce the Buddha's image. 'The mind itself is the Buddha' means that there is no Buddha apart from the mind. It is as fire comes out of the wood it burns it, and yet cannot exist apart from the wood. Because it cannot exist apart from the wood, it is able to burn the wood. The wood is burned by the fire, and thus does the wood become the fire itself.

Concerning 'the ocean of perfectly and universally enlightened Buddhas arises from your visualizing mind', the words 'perfectly and universally enlightened' mean knowing truly and rightly the dharma-realm as such. Since the dharma-realm is formless, all Buddhas dwell in non-knowing. Because of non-knowing, they never fail to know all things. Non-knowing and yet knowing is the right, universal wisdom. Since such wisdom is deep and vast and boundless, it is likened to an ocean.

31 The Tathagata's voice is exquisite,
Its august tones resounding throughout the ten quarters.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of the verbal acts. Why did the Buddha wish to have this adornment? When he observed a certain Tathagata, he noticed that his name was not highly respected. It was like Śākyamuni being disparagingly called Gautama by the non-Buddhist philosophers. On the day when that Tathagata achieved enlightenment, his voice could only reach as far as Brahmā Heaven. For this reason the Buddha made a vow, resolving, "When I attain Buddhahood, my exquisite voice shall resound far and wide, making all those who hear it realize insight into nonorigination". Hence the vow:

The Tathagata's voice is exquisite,

Its august tones resounding throughout the ten quarters.

32 Just like earth, water, fire, wind, and space,
He has no thought of discrimination.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of the mental acts. Why did the Buddha wish to have this adornment? When he observed a certain Tathagata explaining the Dharma, he noticed that Tathagata distinguishing it into innumerable different classes and levels. That Tathagata would say such things as this is black, and this is white, but this is neither black nor white, as well as this Dharma is inferior, average, superior, or superb. With such innumerable differences of classes, he distinguished the Dharma into many levels. For this reason the Buddha made a vow resolving, “When I attain Buddhahood, I shall be like the earth that indiscriminately bears the light and heavy; like the water that equally nourishes the weeds and useful plants; like the fire that impartially produces fragrant and noxious odors; like the wind that invariably stirs over one, whether one is asleep or awake; like space that is indifferent to whether there is something there or not”. Thus nourishing such a mind within, he imparted peace to all beings around him impartially. Namely, by going forth empty-handed, and returning fully matured, he thereby brought the process to completion. Hence the verse:

Just like earth, water, fire, wind, and space,
He has no thought of discrimination.

33 Devas and humans, the immovable ones,
Are born from the ocean of pure wisdom.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of the great assembly. Why did the Buddha wish to have this adornment? When he observed a certain Tathagata, the people of the assembly who gathered to listen to his discourse on Dharma were not all the same in their capacities, dispositions, and desires. As far as their ability to understand the Buddha’s wisdom went, some of them fell away and others sank back. Since they were not all the same, the wisdom of the congregation was not pure and genuine. For this reason he made a vow, resolving, “When I become a Buddha, I wish all devas and humans would be born from the Tathagata’s ocean of pure wisdom”. ‘Ocean’ means that the Buddha’s all-knowing wisdom is deep, vast, and without limit, and does not let the deceased forms of the middle and lower vehicles along with their sundry good acts dwell within. In this sense it is likened to the ocean. Hence:

Devas and humans, the immovable ones,
Are born from the ocean of pure wisdom.

‘Immovable’ refers to the fact that devas and humans in the Pure Land perfect the faculties of the Mahayana and never fall back from that state.

34 Like Sumeru, the king of mountains,
The Tathagata is supreme, wondrous, and unequalled.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of the leader. Why did the Buddha wish to have this adornment? When he observed a certain Tathagata,

in the assembly there were those who behaved disruptively like Devadatta. He also observed that a king of a country competed against the Buddha without yielding to him. Also there was a king, who, being attracted to another engagement, forgot he had invited the Buddha to the palace. In such a way, the majestic power of the ultimate leader, the Buddha, could not be fully displayed. For this reason Bodhisattva Dharmākara made a vow, resolving “When I become a Buddha, I shall never let any other beings stand on an equal footing with me, and as the Dharma-king, there shall be no secular king in my land”. Hence the vow:

Like Sumeru, the king of mountains,
The Tathagata is supreme, wondrous, and unequalled.

35 Devas and humans, the valiant ones,
Worship, circumambulate, and adore the Buddha.

What is described in these two lines is termed the fulfillment of the adornment of the virtue of the lordship. Why did the Buddha wish to have this adornment? When he observed a certain Buddha-tathagata, in the assembly there were some who did not have a high regard for him. It is just like the story of the monk who said to Śākyamuni, “If you do not solve my fourteen problems, I will follow another say”. It is also like Kokālika who slandered Śāriputra and refused to accept the Buddha’s words of reprimand three times. It is also like a follower of the non-Buddhist ways who tentatively becomes the Buddha’s disciple and yet keeps searching for shortcomings in his teachings. Again, it is also like the demon-king of the Sixth Heaven who is always causing trouble for the Buddha. In this way, there might be many who are disrespectful of the Buddha in various ways. Hence he made a vow resolving, “When I become a Buddha, the devas, humans, and other disciples shall never tire of paying homage to me”. ‘Devas and humans’, however, means that in the Pure Land there are neither women nor the eight kinds of demon-gods. Hence the verse:

Devas and humans, the valiant ones,
Worship, circumambulate, and adore the Buddha.

36 Contemplating the power of the Buddha’s Primal Vow,
I see that no one who ever encounters it passes it by in vain.
It quickly brings to fullness and perfection
The great treasure ocean of virtues.

What is described in these four lines is termed the fulfillment of the adornment of the virtue of sustaining without any futility. Why did the Buddha wish to have this adornment? When he observed a certain Tathagata, he noticed that no one except the sravakas among his disciples sought after the Buddha’s path to enlightenment. Or there were some who happened to encounter a Buddha and yet could not escape from falling into the three evil realms, such as Sunakṣatra, Devadatta and Kokālika. In other cases, there were some who, having heard the name of a Buddha, raised an aspiration to attain the highest enlightenment, and yet fell back to the stages of sravaka and pratyekabuddha through encountering wrong conditions. There are such ones as these who pass their lives in vain or retrogress. This is why Dharmākara made a vow, resolving “When I become a Buddha, those who encounter me will surely gain the supreme great treasure”. Hence the verse:

Contemplating the power of the Buddha’s Primal Vow,

I see that no one who ever encounters it passes it by in vain.
It quickly brings to fullness and perfection
The great treasure ocean of virtues.

The meaning of 'sustaining' is as explained above. Here ends the contemplation of the eight kinds of virtue that adorn the Buddha.

37 The following is the contemplation of the great bodhisattvas' fulfillment of the four kinds of virtuous adornment of Amida's Land of Peace and Happiness.

Question: We have already contemplated the fulfillment of the virtues that adorn the Tathagata. Then what could be lacking in these contemplations, and why should we again contemplate the virtues of the bodhisattvas in that land?

Answer: Whenever there is a supreme sovereign, there are wise retainers attending him. The emperors of Yao and Shun who reigned peacefully without having to do anything special are good examples of this. In the same way, even for Amida Tathagata the Dharma-king, it is his retainers, the great bodhisattvas, who are the ones that fully provide the support to Amida's work of saving sentient beings. When the amount of firewood piled up is small, it will never make a bonfire.

According to the *Larger Sutra*, there are innumerable and unlimited number of great bodhisattvas in the Land of Amida Buddha. Among them are Bodhisattvas Avalokiteśvara and Mahāsthāmaprāpta, who would attain the stage of succession to Buddhahood after one lifetime in some other land. If one calls their names, takes refuge in them, or contemplates them as the 'Chapter on the Universal Gate' of the *Lotus Sutra* states, "One's wishes will never go unfulfilled".

Further, bodhisattvas pursue virtues as unceasingly as the sea swallows the waters of rivers. It is also like an episode of Tathagata Śākyamuni, who heard a blind monk call out, "Whoever loves virtues, please thread this needle for me". Then the Tathagata, rising from meditation, came to the monk saying, "I love virtue", and threaded the needle for him. Hearing the Buddha's voice, the blind monk was startled and delighted, and said to him, "O World-honored One, is your virtue not yet fulfilled?" Then the Buddha replied, "My virtue is entirely fulfilled, and there is nothing that needs to be added. My Buddha-body is produced solely from the virtues I have accumulated. Since I realize the indebtedness that one incurs when accumulating virtues, for that reason I love it".

As your question indicates, contemplating Amida Buddha's virtues, no vow has been left unfulfilled. We will now consider the virtues of the bodhisattvas for the same reasons as stated above.

38 The Land of Peace and Happiness, pure and immaculate,
Is where the undefiled wheel of Dharma is turning constantly.
The transformed Buddhas and bodhisattvas there are like suns.
And abide immovable like Mount Sumeru.

Why did the Buddha wish to have this adornment? When he observed a certain Buddha-land, he noticed that There were only minor bodhisattvas who were unable to perform the Buddha's work universally in the worlds of the ten quarters. Or in other Buddha-lands, he found only sravakas, humans, or devas, whose powers to benefit others were restricted. For this reason he made a vow,

resolving “I wish there would be innumerable great bodhisattvas in my land. Without moving from their original place, they will reach the ten quarters, assuming various transformed bodies and practicing in accord with reality, and thus constantly performing the Buddha’s work”. It is just as the sun, while located in the sky, reflects itself in hundreds of rivers. Is the sun here on the ground, or there in the sky?

As the *Great Collection Sutra* says, “When a man always maintains the levee, he will not have to worry when it is time to release the water. Those bodhisattvas are like this. Since they maintain the levee by making offerings to all the Buddhas and teaching and guiding sentient beings, when they enter samadhi they do not have to move body or mind as they perform the Buddha’s work by practicing in accord with reality”. ‘Practicing in accord with reality’ means that while they practice always, in fact there is nothing that is practiced. Hence the verse:

The Land of Peace and Happiness, pure and immaculate,
Is where the undefiled wheel of Dharma is turning constantly.
The transformed Buddhas and bodhisattvas there are like suns.
And abide immovable like Mount Sumeru.

39 The undefiled adornment of light,
In one thought-moment and at the same time,
Illumines the assemblies of the Buddhas everywhere
And benefits all sentient beings.

Why did the Buddha wish to have this adornment? Observing the attendants of a certain tathagata, he noticed that whenever they wished to make offerings to Buddhas and guide innumerable sentient beings in innumerable other Buddha-lands in different directions, they had to first disappear from here and then reappear over there, or they had first go southward and later go northward. In short, in one thought-moment simultaneously they were unable to send out their light reaching everywhere and guide sentient beings in all the ten quarters. This is because they had to first go to one place, then to another later. For this reason, while in the stage of Dharmākara Bodhisattva, he made a vow resolving, “I wish all the great bodhisattvas in my Buddha-land would in the space of one thought-moment be able to reach all the ten quarters and perform various kinds of Buddha’s work”. Hence the verse:

The undefiled adornment of light,
In one thought-moment and at the same time,
Illumines the assemblies of the Buddhas everywhere
And benefits all sentient beings.

Question: In the previous section it is stated that without moving themselves they go everywhere in the ten quarters. Does this not mean that while immobile they were going everywhere simultaneously? What is the difference between the two?

Answer: If it were stated that they went everywhere without moving themselves, then there might be a before-and-after time lag. Here, however, there is no time lag at all, and so this is the difference. Also, if there were no time lag it would make them immobile. If they were not simultaneous, then there would have to be some sort of coming and going. If there is some sort of coming and going,

then it would mean they were not immobile. Thus, in order to accommodate the significance of their being immobile, they would have to be everywhere simultaneously.

40 Showering them with heavenly music, flowers, robes, and excellent fragrances,

They make offerings to the Buddhas

And praise their virtues

Without any discriminative thought among them.

Why did the Buddha wish to have this adornment? Observing a certain Buddha-land, he noticed that the bodhisattvas, humans, and devas there did not entertain great aspirations and therefore they could not consider the possibility of visiting the countless worlds in the ten quarters or making offerings to all the Buddha-tathagatas and their assemblies. Also he noticed that there were some who, because they were living in defiled worlds, had no desire to visit pure realms, while there were others who, because they were living in pure realms, despised the thought of defiled worlds. Due to such limited views, they could not make offerings to all the Buddha-tathagatas universally and activate their immense roots of good extensively. For this reason he made a vow, resolving, "When I become a Buddha, may all the great assembly of bodhisattvas, sravakas, devas, and humans in my land visit the gathering places of the Buddhas and praise their virtues in finely-honed phrases amidst a virtual downpour of heavenly music, flowers, robes, and fragrances".

The bodhisattvas of Amida's Pure Land praise the great compassion, humility, and patience of the tathagatas in defiled lands, and they never see any of the filth and squalor of those Buddhas' lands. They praise the countless adornments of the pure lands of other tathagatas, and they never see any of the clarity or purity there. Why is this so? It is because they recognize the equality of all dharmas that they see the equality of all tathagatas. It is for this reason that all Buddha-tathagatas are thus called 'equally-enlightened ones'.

If they were to give rise to thoughts of superiority or inferiority among the Buddha-lands, it would not amount to their worshipping in accordance with the Dharma, even though they might be worshipping the tathagatas there. Hence the verse:

Showering them with heavenly music, flowers, robes, and excellent fragrances,

They make offerings to the Buddhas

And praise their virtues

Without any discriminative thought among them.

41 In whatever world

Where the treasure of virtue of the Buddha Dharma does not exist,

My wish is for all to attain birth in the Pure Land,

And so I will deliver the Buddha Dharma to them like the Buddha.

Why did the Buddha wish to have this adornment? Observing weak-willed bodhisattvas in a certain land, he noticed that they wished to practice only in lands where there were Buddhas since they lacked a resolute heart of compassion themselves. For this reason he made a vow, resolving, "When I become a Buddha, may all the bodhisattvas in my land have the compassion, vigorous mind, and resolute aspiration to leave my Pure Land and go to other lands where the Buddha, Dharma, and Sangha are lacking. May they dwell in those lands and adorn them with the treasure of

the Buddha, Dharma, and Sangha, expounding them in the way that Buddhas are known to do, so as to ensure that the seeds of Buddhahood will never be cut off". Hence the verse:

In whatever world

Where the treasure of virtue of the Buddha Dharma does not exist,
My wish is for all to attain birth in the Pure Land,
And so I will deliver the Buddha Dharma to them like the Buddha.

Here ends the contemplation of the fulfillment of the four kinds of virtue of the bodhisattvas in Amida's Pure Land.

42 The following four lines are the gate of directing virtue:

On writing this treatise, I have composed these verses
In aspiration for seeing Amida Buddha,
And, together with all other sentient beings,
For being born in the Land of Peace and Happiness.

These four lines represent the author's desire to express the gate of directing virtue. 'Directing virtue' is to turn over the merits one has accumulated and direct them to all other sentient beings, and, by so doing, to see Amida Tathagata and be born in the Land of Peace and Happiness.

Concerning the words and passages of the sutras on the Buddha of Immeasurable Life, I have expounded a summary of them in verse.

43 Question: In the section of the 'directing of virtue' of Bodhisattva Vasubandhu's *Treatise on the Pure Land*, it is stated that "Together with all other sentient beings, I aspire to be born in the Land of Peace and Happiness". In regard to this, what sort of 'sentient beings' is he indicating?

Answer: In the *Sutra on the Buddha of Immeasurable Life* expounded at Rājagṛha, it is stated that the Buddha said to Ānanda, "The Buddha-tathagatas throughout the ten quarters, countless as the sands of the Ganges, are one in praising the majestic power of the virtues, inconceivably profound, of the Buddha of Immeasurable Life. When sentient beings, upon hearing the Buddha's name, realize an entrusting heart in joy with even a single thought of the Buddha, direct their merits with sincere mind, and aspire to be born in that land, they then all attain birth in that land and dwell in the stage of nonretrogression. Excluded are those who commit the five grave offenses and those who slander the right Dharma".

Based on this statement as reference, all people, both non-believers and ordinary beings, can attain birth in Amida's Land.

Further, the *Sutra of Contemplation on the Buddha of Immeasurable Life* mentions the nine grades of birth.

Those who attain birth in the lowest grade of the lowest rank are as follows: suppose there are sentient beings who commit such evils as the five grave offenses and the ten transgressions, thus burdened with all kinds of evil. Such a foolish person, because of his evil deeds, is destined to fall into evil realms, where he transmigrates for many kalpas and suffers agonies endlessly. When he is about to die, he may meet a true teacher who consoles him in various ways and, preaching the wondrous Dharma, advises him to be mindful of the Buddha. But he is too severely tormented by pain to do so. Then this good friend says to him, "If you cannot concentrate your thoughts on the

Buddha, you should simply recite the Name of the Buddha of Immeasurable Life”. Accordingly, he sincerely and continuously says this Name ten times. Because he recites the Name of the Buddha, with each recitation his evil karma binding him to birth-and-death for eighty kotis of kalpas is eliminated.

When he dies, he sees a golden lotus flower appear before him shining like the sun; at that instant he is born in the World of Perfect Bliss. After staying in the lotus flower for twelve great kalpas, it suddenly opens. (When it does, his evil karma of the five grave offenses has dissipated.) He hears Avalokiteśvara and Mahāsthāmaprāpta expound for him, in a voice of great compassion, the true reality of all existence and the teaching of eliminating karma. When he has heard this, he rejoices and at once awakens aspiration for enlightenment. Such a person is called one who attains birth in the lowest grade of the lowest rank.

With this sutra statement as testimony, it is evident that ordinary beings of the lowest grade can attain birth in the Pure Land through entrusting themselves to the Buddha, if they do not slander the right Dharma.

Question: The *Sutra on the Buddha of Immeasurable Life* states, “Those who aspire for birth are all brought to attainment. Excluded are those who commit the five grave offenses and those who slander the right Dharma”. The *Sutra of Contemplation on the Buddha of Immeasurable Life* states, “Those who have committed the five grave offenses and the ten transgressions, and who are possessed of various evils also attain birth”. How are these two sutra passages to be reconciled?

Answer: The first sutra speaks of committing two kinds of serious evil act: the five grave offenses and the slander of the right Dharma. Because of committing both these two kinds of evil act, a person is unable to attain birth. The other sutra speaks only of committing the evil of the ten transgressions and five grave offenses; nothing is said of slandering the right Dharma. Because a person has not slandered the right Dharma, he attain birth.

Question: Suppose a person has committed the five grave offenses but has not slandered the right Dharma. In the sutra, it is granted that such a person can attain birth. Further, suppose there is a person who has only slandered the right Dharma but is free of the five grave offenses and other evil acts. If he aspires for birth, will he attain it or not?

Answer: Although he has only slandered the right Dharma and has not committed other evil acts, he will definitely be unable to attain birth. How is this known? A sutra states that the person who has committed the five grave offenses falls into great Avīchi hell and fully undergoes their recompense for one kalpa. The person who slanders the right Dharma falls into great Avīchi hell, and when that kalpa has run out, he passes on into the great Avīchi hell of another quarter. In this way he passes through a hundred thousand great Avīchi hells one after another. The Buddha does not indicate any time when it is possible for him to emerge. This is because slandering the right Dharma is an evil act of extreme gravity.

Further, the right Dharma is the Buddha Dharma, and such a foolish person has already slandered it. How can it be reasonable to think that he would aspire to be born in the Buddha-land? Suppose the person aspires for birth because he craves only for the happiness of that land. This is like

seeking ice that is not water or fire without smoke. How can it be deemed reasonable that he attain it?

Question: What are the characteristics of slandering the right Dharma?

Answer: It is to say there is neither Buddha nor Buddha Dharma, neither bodhisattva nor bodhisattva-dharma. Arriving at such views, whether through interpreting it as such in one's own mind or receiving the notion from someone else, is called slandering the right Dharma.

Question: Taking such views only concerns the person himself. What pain and suffering does his act inflict on other sentient beings, that it should exceed the evil of the five grave offenses in seriousness?

Answer: If there were no Buddhas and bodhisattvas to expound the mundane and supramundane good paths and to teach and guide sentient beings, how could we know of the existence of benevolence, righteousness, propriety, wisdom, and sincerity? Such mundane good would all be cut off, and the sages of the supramundane would all perish. You know only of the seriousness of the five grave offenses, and not that the five grave offenses arise from the absence of the right Dharma on your part. For that reason, a person who slanders the right Dharma commits the gravest karmic evil.

Question: The sutras expounding the working of karma state that the working of karma is like a scale: the heavier side is drawn down first and foremost. The *Sutra of Contemplation on the Buddha of Immeasurable Life* speaks of a person who has committed the five grave offenses and the ten transgressions and is possessed of all kinds of evils. He is about to fall into the evil courses and undergo incalculable pain for many kalpas. At the ending of life, he happens to meet a true teacher who instructs him to say *Namo-muryōju-butsu* [Namo Amida Butsu]. When, in this way, he gives voice to it, saying it ten times with a sincere mind without interruption, he attains birth in the Pure Land of Peace and Happiness, where he immediately enters the truly settled of the Mahayana and ultimately attains nonretrogression. He becomes free forever from all the pain of the three courses. How is this to be understood in terms of the principle of "the heavier side is drawn down first and foremost"? Further, these defiled dharmas that we have been generating from distant kalpas in the past have bound us to the three worlds. If, as you say, one immediately emerges from the three worlds by merely thinking on and saying the Name of Amida Buddha ten times, how are we to understand the meaning of 'binding karmic acts'?

Answer: If, giving weight to the five grave offenses, the ten transgressions, and other binding karmic acts, and considering the ten recitations of the Name by the person of the lowest grade of the lowest rank to be trivial, you say that drawn by karmic evil one should first and foremost fall into hell or be bound to the three worlds, then we must consider in terms of the principle of lightness and heaviness. This is a matter of the disposition of one's mind, of the disposition of one's situational condition, and the disposition of one's resoluteness. It is not a matter of length of time or of quantity. What is meant by 'the disposition of one's mind'? The person who commits such karmic evil does so based on his own false and inverted views. The ten recitations, however, arise when a true teacher, consoling him by various means, leads him to hear the Dharma that is true reality. The latter is real, the former is unreal. How can there be any comparison?

Suppose there is a room that has been dark for a thousand years. If light reaches it, however briefly, the room immediately becomes bright. How can the darkness say that, having occupied the room for a thousand years, it refuses to leave? This is termed 'the disposition of one's mind'.

What is meant by 'the disposition of one's situational condition'? When a person commits such evils, as would come out of their own deluded mind, they were produced by the web of blind passions and falsity of sentient beings. The ten recitations, as would arise from the supreme mind of faith, however, were produced by the true, real, pure, and immeasurable virtuous Name which is the adornment of the compassionate means of Amida Tathagata. Suppose there is a man who has been struck by a poison arrow. At the point of entry, the flesh is torn and the bone is broken. But if he hears a drum to which the dispelling elixir has been applied, the arrow will immediately be extracted and the poison expelled. (The *Sutra of the Samadhi of Heroic Advance* states: For example, there is a medicine called 'extractor'. If, in time of battle, it is applied to a drum, those who hear the sound of the drum will have their arrows extracted and the poison expelled. So it is with bodhisattva-mahasattvas. When they abide in the samadhi of heroic advance and hear its name, the arrow of the three poisons is naturally removed".) How can it be said that, because the arrow is deep and the poison virulent, even though the drumbeat is heard, it is impossible for the arrow to be withdrawn or the venom removed? This is termed 'the disposition of one's situational condition'.

What is meant by 'the disposition of one's resoluteness'? The person who would commit such wicked acts does so out of a mind caught in the thrall of life expecting there is yet more to come after this and is in a state of distraction interrupted by extraneous thoughts. The ten recitations arise at the last moments of life based on the mind that realizes there is nothing more to come after this and is in an uninterrupted state of concentration. This is termed 'resoluteness'.

When we consider these three dispositions, we see that the ten recitations carry weight. What is heavy is drawn down first and foremost, and this enables beings to depart from the three worlds of existence. Therefore, the two sutra passages have a single meaning.

Question: How much time is called 'one thought-moment'?

Answer: Although a moment is said to be made up of sixty instants and a hundred and one events may rise and fall in each instant, the 'one thought-moment' discussed herein should not be understood as the passage of time. It simply refers to a state of mindfulness of Amida Buddha. When the mind continues in this mode of contemplation for ten thought-moments without any other thoughts in one's mind, this is called the 'ten thought-moments', regardless of whether one is contemplating the entire body of Amida Buddha or one of its specific features. Simply saying the Name is also like this.

Question: If the mind beings thinking about something else, but realizes it and is brought back to thinking on Amida, one can know the number of thoughts. Such awareness of this repeated process, however, signifies that there is no uninterruptedness of mindfulness. If the mind is concentrated and one's thoughts are focused, by what means is it possible to keep track of the number of thoughts?

Answer: The term 'ten recitations' in the *Contemplation Sutra* is intended only to elucidate the completion of the act resulting in birth. We do not necessarily have to be concerned about the said

number. It is said, for example, that cicadas do not know of spring or autumn, so how can they know of summer, the season of the red sun? Only one who knows the seasons can speak of summer.

Likewise, the completion of the act of ten recitations resulting in birth can be spoken of only by one possessed of transcendent powers. When one simply recites the Name one time after another and continues in this mode without stopping to turn one's thoughts to other matters, what need is there to keep in mind the number of recitations? If it is absolutely necessary to know, however, there is a method, but it should only be communicated verbally, not set down in written form.

44 Now I will discuss [the significance of the verses of aspiration].

The above statement opens the commentary section and in it there are ten themes:

1. The general meaning of the verses of aspiration for birth.
2. Practicing contemplation and producing a settled mind.
3. The objects of the contemplation practice.
4. The pure adornments originating in the Vow-mind.
5. The skillful means to guide sentient beings.
6. Removing the obstacles to enlightenment.
7. Upholding the mind for attaining enlightenment.
8. The mutual inherence of the names and their essence.
9. The fulfillment of the practice undertaken for the aspiration for birth.
10. Accomplishing the practice for the benefit of oneself and the benefit of others.

'I will discuss' signifies Vasubandhu's interpretation, that is to say, he intends to deliberate on the meaning of the verses. It also means the expression of the words that make up the sentences below. It is to discuss the meaning of the verses. Hence, he says, 'I will discuss ...'.

45 Regarding the general meaning of the virtues of aspiration for birth:

What is the significance of the verses of aspiration for birth? It is to reveal the contemplation of the Land of peace and Happiness, thereby seeing Amida Tathagata, out of an aspiration for birth in that land.

46 Regarding the chapter on practicing contemplation and producing a settled mind, this is further divided into two: first, to show the power of the five mindful practices, and second, to present the five gates of mindfulness.

47 Regarding 'to show the power of the five mindful practices':

How should one contemplate that land and awaken the entrusting heart? If a good man or woman accomplishes the practices of the five gates of mindfulness, he or she will eventually be born in the Land of Peace and Happiness and see Amida Buddha.

48 Regarding 'to present the five gates of mindfulness':

What are the five gates of mindfulness? They are: first, the gate of worship, second, the gate of praise, third, the gate of aspiration, fourth, the gate of contemplation, and fifth, the gate of directing virtue.

A 'gate' is that through which one enters and leaves. Thus through a gate one goes in and out without hindrance. The practices of the first four gates of mindfulness are the gates of entrance to the Pure Land of Peace and Happiness, and the last gate of mindfulness is that through which one goes out to convert people with compassion.

49 How does one worship? One worships by one's bodily acts Amida the Tathagata, Arhat, and Perfectly Enlightened One.

All Buddha-tathagatas have immeasurable virtues. Since they have immeasurable virtues, their virtuous epithets are immeasurable. If one wishes to enumerate them all, no amount of pen and paper would suffice. Therefore, the sutras sometimes set forth only ten epithets for them, and at other times mention only three epithets. They represent only the essential virtues of the Buddha, and so how could all of them be expressed fully?

The so-called three epithets are Tathagata, Arhat, and Perfectly Enlightened One. A Tathagata is one who comprehends reality as it is and preaches it as it is. Like all the other Buddhas, this Buddha too has come from ultimate peace and tranquility and will never to into future state of delusory existence. This is why Amida Buddha is called Tathagata, 'the one who has come from Thusness'.

An Arhat is one who is 'worthy of offerings'. Since the Buddha has rid himself completely of evil passions and has obtained omniscient wisdom, he is one who is worthy of receiving offerings by all sentient beings in the world.

A Perfectly Enlightened One is one who realizes that all dharmas are, in reality, indestructible, nonarising, and nondecaying. What is meant by 'indestructible'? It means that they are beyond the reach of our mental activities and transcend the ways and means of language. Since all dharmas are immovable like nirvana, the one who realizes it is called Perfectly Enlightened One.

The meaning of 'Unhindered Light' was already explained in the comment on verse above.

50 One worships Amida by one's bodily acts ... out of an aspiration for birth.

Why does the *Treatise* say this? Although it is the principle of bodhisattvas to constantly worship all the Buddhas in the ten directions three times during the day and three times during the night, it is not always an expression of their wish to be born in those Buddha-lands. In this case, however, because we are constantly expressing our desire for birth, we worship Amida Tathagata.

51 How does one praise and extol? One praises and extols by one's verbal acts.

To praise 讚 is to laud, and to extol 嘆 is to sing in praise. Praising and extolling have to be done by means of oral activity, hence, 'verbal acts'.

52 One says the Name of the Tathagata in accord with the Tathagata's light, which is the embodiment of wisdom. One wishes to be in correspondence with the significance of the Name by practicing in accord with reality.

'One says the Name of the Tathagata' means to say the Name of the Tathagata of Unhindered Light. Concerning 'in accord with the Tathagata's light, which is the embodiment of wisdom', the Buddha's light is the manifestation of wisdom. This light is completely unimpeded in shining throughout the worlds of the ten quarters, and it dispels the darkness of ignorance of the sentient beings there. It is not like the light of the sun, the moon, or a gem, which dispels only the darkness of an enclosure.

Concerning 'in accord with the significance of the Name, as I wish to be in correspondence with it by practicing in accord with reality', the Name of the Tathagata of Unhindered Light dispels all the ignorance of sentient beings and fulfills all their aspirations. But there are some whose ignorance still remains and their aspirations are not fulfilled even though they say the Name and are mindful of Amida. It is because they do not practice in accord with reality and are not in correspondence with the significance of the Name. Why is their practice not in accord with reality and not in correspondence with the significance of the Name? Because they do not know that the Tathagata is the body of true reality and further, the body for the sake of beings.

Further, there are three aspects where they are lacking correspondence [with the significance of the Name]. In the first, their entrusting heart is not genuine, for at times it appears to exist and at other times not to exist. In the second, their entrusting heart is not single, for it lacks decisiveness. In the third, their entrusting heart is not enduring, for it is disrupted by other thoughts. These three aspects act reciprocally among themselves and mutually give rise to each other. Because their entrusting heart is not genuine, it lacks decisiveness. Because it lacks decisiveness, it is not enduring. Further, because it is not enduring, they do not realize the entrusting heart that is decisive. Because they do not realize the entrusting heart that is decisive, it is not genuine. The opposite of this is expressed as 'to be in correspondence [with the significance of the Name] by practicing in accord with reality'. For this reason, the author of the *Treatise* states at the outset, 'I, with the mind that is single'.

Question: A name is like a finger pointing at something. Suppose the finger is pointing at the moon. If saying the Name of the Buddha can indeed fulfill one's aspiration, a finger pointing to the moon should be able to dispel the darkness. But if a finger pointing to the moon cannot dispel the darkness, how then can saying the Name of the Buddha fulfill one's aspiration?

Answer: Things have myriad differences and cannot be lumped together. There are cases where the name corresponds to the thing it expresses, and there are cases where the name is at variance with the thing it expresses.

Among the cases where the name corresponds to the thing it expresses, there are the names of the Buddhas and bodhisattvas, the reciting of *prajñāpāramitā*, as well as other dharani verses, spells, and chants. For example, it is like the incantation, *Ri chu dong fang zha chi zha huang*, for curing a swelling. It will cure the swelling even if one says this between five in the evening and eleven at night, not just at the time of sunrise. Again, when one confronts an enemy in battle, if he says, *Lin bing dou zhe jie zhen lie qian xing*, once with clenched teeth, he will not be hit by any of the five weapons due to this nine-character incantation. The *Baopuzi* regards it as the essential way of martial arts. When one who is suffering from cramps receives treatment with quince, it will relieve them. Then there is a person who simply says the name, 'flowering quince', and it will relieve them

as well. I have experienced it myself. Such things are familiar to us and well-known to everyone. How much more so the name of the realm of the inconceivable! The above-stated metaphor of the drum to which the dispelling elixir is applied is one example of this. Here I will not repeat it because it was already mentioned.

Among the cases where the name is at variance with the thing it expresses are those where the name is like the finger pointing at the moon.

53 How does one aspire? One aspires constantly in one's heart. With the mind that is single, one wishes ultimately to be born in the Land of Peace and Happiness. One desires to practice samatha in accordance with reality.

Śamatha is often translated 'stopping'. Here, 'stopping' means 'stopping the mind' on a single point and not letting it do evil.

Though this translation is not contrary to the general sense of the original word, it does not sufficiently convey the specific sense of it. Why does it not? For instance, we use it when we say 'stopping' the mind at the tip of one's nose. We also use it when we mean 'stopping' greed in the meditation on impurity, when we mean 'stopping' anger in the meditation on compassion, and when we mean 'stopping' ignorance in the meditation on cause-and-condition—these are all called 'stopping'. We even use 'stopping' when a person is about to go somewhere and does not. Therefore, we know that the use of the word 'stopping' is ambiguous and so does not fit the true sense of samatha. Camellias, mulberries, elms, and willows are all called 'trees', but if we only use the word 'tree', how can we tell elms from willows?

In this way, when samatha is meant by 'stopping', it has three connotations. Firstly, if one exclusively thinks of Amida Tathagata through single-hearted aspiration for being born in that land, the names of the Tathagata and his land 'stop' all evils. Secondly, the Land of Peace and Bliss surpasses the three delusory worlds, and so when one is born in that land, one's evil acts in body, speech, and mind naturally 'stop'. Thirdly, Amida Tathagata's power sustained by his enlightenment naturally 'stop' one's aspiration for attaining the stages of sravaka and pratyekabuddha. These three kinds of 'stopping' are produced out of the Tathagata's virtues that accord with reality. Hence, "One desires to practice samatha in accordance with reality".

54 How does one contemplate? One contemplates that land out of wisdom and right-mindedness. One wishes to practice vipasyana in accordance with reality.

Vipaśyanā is translated as 'contemplation', but again, as stated above, simply defining it as 'contemplation' is not sufficient to convey its true sense. Why is it not? Because 'contemplation' is also used for the meditation on impermanence, suffering, emptiness, and non-self, as well as on the nine aspects, and so on. As stated above, if we use only the word 'trees', how can we tell camellias from mulberries?

Further, vipasyana as 'contemplation' has two implications. Firstly, in the contemplation of the virtues of the three kinds of adornments, since these virtues are in accord with reality, the practitioner gains true and real virtue. The true and real virtue is what definitely determines one's birth in that land. Secondly, when one is born in the Pure Land, one spontaneously sees Amida Buddha. Now as a bodhisattva who has yet to realize the pure mind, but who will ultimately attain the

dharma-body of equality, one will ultimately realize the tranquility and equality of nirvana like the bodhisattvas of pure mind and the bodhisattvas of higher states. Hence, “One wishes to practice vipasyana in accordance with reality”.

55 The contemplation is of three kinds: the first is to contemplate the virtues that adorn the Buddha-land; the second is to contemplate the virtues that adorn Amida Buddha; and the third is to contemplate the virtues that adorn the bodhisattvas in that land.

To contemplate 觀 is to let the mind focus on something, and to visualize 察 is to see the object of contemplation clearly.

56 How does one direct virtue? While constantly aspiring in the heart never to abandon any sentient being in suffering, one takes the directing of virtue to them as foremost. This is because one wishes to fulfill the mind of great compassion.

The directing of virtue is of two kinds: the aspect for going forth to the Pure Land and the aspect for return to this world. ‘The directing of virtue in the aspect for going forth’ means that, upon giving one’s virtues to all sentient beings, one aspires to bring them all to go forth and be born in Amida Tathagata’s Pure Land of Peace and Happiness. ‘The directing of virtue in the aspect for return to this world’ means that after being born in that land, upon fulfilling samatha and vipasyana and gaining the power of compassionate means, one returns and enters the thick forests of birth-and-death, where one teaches and guides all sentient beings and brings all to enter the Buddha-way together. Whether with regard to the aspect for going forth or the aspect for return, all is entirely for the sake of pulling up sentient beings and delivering them across the ocean of birth-and-death. Thus, “one takes the directing of virtue as foremost. This is because one wishes to fulfill the mind of great compassion”.

57 The objects of the contemplation practice are of two kinds: one is the Land, and the other is the beings in that Land. Concerning the Land, it has again three components: first, the Land itself, second, its manifestation of self-benefit and benefiting others, and third, the assimilation into the ultimate reality.

58 Concerning the Land itself:

How does one contemplate the virtues that adorn the Buddha-land? Since the virtues that adorn the Buddha-land have been fulfilled by the inconceivable power, their nature is to be compared and contrasted to the wish-fulfilling mani-jewel.

‘Inconceivable power’ indicates the inconceivability of the power of the virtues possessed by the Buddha-land’s seventeen kinds of adornment. The sutras teach that there are five kinds of inconceivabilities: first, the inconceivable number of sentient beings; second, the inconceivable karmic power; third, the inconceivable power of dragons; fourth, the inconceivable power of meditation; fifth, the inconceivable power of Buddha Dharma.

Concerning the Buddha-land’s inconceivability in the *Treatise*, there are two kinds of power. The first is the karmic power of Dharmākara Bodhisattva, the Pure Land as the fruition of his supramundane roots of good and the effective power of his great Vow. The second is the sustaining

power of Amida, the perfectly enlightened Dharma-king, by which the Pure Land is embraced. This inconceivability is described as the seventeen kinds of adornments of Amida's Land, each of which is inconceivable, and will be explained in their respective passages later.

"Their nature is to be compared and contrasted to the wish-fulfilling mani-jewel", describes the inconceivable nature of the Buddha-land of Peace and Happiness, which is likened to the nature of the jewel. When Buddhas enter nirvana, they continue to benefit sentient beings out of the residual power of skillful means remaining in their relics. When the benefit of the relics to sentient beings is exhausted, the relics turn into wish-fulfilling mani-jewels. Usually these jewels are found in the great ocean and used for the necklaces of great dragon kings. When a Cakravartin king appears in this world, out of his power of compassionate means he obtains this jewel and widely benefits the beings in Jambudvīpa. When he wishes to provide them with things such as clothing, food and drink, lamps, and musical instruments, the king practices abstinence, and mounts the jewel on the tip of a long pole, vowing that "If you indeed see me to be a true Cakravartin king, O Jewel, then grant me my wish and let all these things rain down from the sky as widely around as one *li*, ten *li*, or a hundred *li*". At that instant, these myriad things fall from the sky and fulfill the wishes of all people in the world. This is due to the power of the jewel. The Buddha-land of Peace and Happiness is exactly like this, because all the characteristics of the nature of Peace and Happiness are fulfilled in various ways.

'To be compared and contrasted to' indicates that the power of the jewel rains down clothes, food and so on according to the desires of those who want them. There is nothing that they get without first wishing for it. However, this is not the way the Buddha-land works. Because its nature is perfectly complete and fulfilled, there is nothing lacking. Since the nature of the jewel is lacking, I used the expression 'to be compared and contrasted to'. In addition, although the jewel can grant people's wishes for clothes, food and so on, it can never provide them with their aspiration for the supreme enlightenment. Again, although the jewel can grant people's wishes for one's self only, it can never grant this aspiration for the supreme enlightenment to innumerable people. Because of these countless differences, I used the expression 'to be compared to'.

59 Concerning the contemplation of the virtues that adorn the Buddha-land, there are seventeen kinds of fulfillment. What are the seventeen? They are:

1. The fulfillment of the adornment of the virtue of purity.
2. The fulfillment of the adornment of the virtue of the immeasurable.
3. The fulfillment of the adornment of the virtue of nature.
4. The fulfillment of the adornment of the virtue of appearance.
5. The fulfillment of the adornment of the virtue of diversity.
6. The fulfillment of the adornment of the virtue of magnificent illumination.
7. The fulfillment of the adornment of the virtue of softness.
8. The fulfillment of the adornment of the virtue of the three elements.
9. The fulfillment of the adornment of the virtue of rain.
10. The fulfillment of the adornment of the virtue of light.
11. The fulfillment of the adornment of the virtue of wondrous sound.
12. The fulfillment of the adornment of the virtue of the lord.
13. The fulfillment of the adornment of the virtue of the fellow beings.
14. The fulfillment of the adornment of the virtue of enjoyment.
15. The fulfillment of the adornment of the virtue of being free from all afflictions.
16. The fulfillment of the adornment of the virtue of the gate of the great principles.
17. The fulfillment of the adornment of the virtue of all aspirations being fulfilled.

Each of the fulfillments described above will be explained below.

60 Concerning the fulfillment of adornment of the virtue of purity, the gatha states:

Contemplating that world in light of its features
I see that it transcends the say things are in the three worlds.

Why is this inconceivable? When foolish beings possessed of blind passions attain birth in the Pure Land, they are no longer bound by the karmic fetters of the three worlds. That is, without severing their blind passions, they realize nirvana itself. Is there any way this can be conceived?

61 Concerning the fulfillment of adornment of the virtue of the immeasurable, the gatha states:

It is infinite, like space,
Vast and boundless.

Why is this inconceivable? If humans and devas in that land wish to have palaces or pavilions, whether these edifices extend one yojana or a hundred yojanas or a thousand yojanas, and whether there are a thousand or ten thousand chambers to them, they can have them as they wish. Everyone's wishes are thus fulfilled. Again, there are sentient beings in the worlds of the ten quarters who wish to be born in that Land, who have been born already, who are now being born, or who will be born there. Even if one were to spend some hours or days calculating, one will never be able to determine the number of those who are born in that Land. And yet this world, being always like space, has no feeling of being cramped or congested. The beings in that Land, living in such a spacious environment, have aspirations that are as vast and without bounds as space itself. The vastness of that Land perfects the vastness of scale of the minds of the beings there. Is there any way this can be conceived?

62 Concerning the fulfillment of adornment of the virtue of nature, the gatha states:

The great compassion of true enlightenment
Is born from supramundane roots of good.

Why is this inconceivable? It is like the *karagura* bug. Although it is usually very small, when it takes in the power of the wind, its body swells up as huge as a mountain. How large or small its body grows depends on the power of the wind. It is the same for sentient beings born in the Land of Peace and Happiness. Those born in the world of true enlightenment perfect the supramundane roots of good and enter the stage of the truly settled. It is like the wind of that Land that gives shape to the body without being the body itself. Is there any way this can be conceived?

63 Concerning the fulfillment of adornment of the virtue of appearance, the gatha states:

It is filled all over with pure light
Like a mirror or the sun and the moon.

Why is this inconceivable? Beauty of form is attained through patience—such external beauty being a reflection of the mind. However, once one is born in that Land, the mind no longer projects such differences as anger or patience. That is why the features and figures of beings there are equally exquisite. This is due to the working of the pure light of that Land. The light of that Land is not the result of the working of the mind, and yet it functions as if it were the mind. Is there any way this can be conceived?

64 Concerning the fulfillment of adornment of the virtue of diversity, the gatha states:

It is composed of all kinds of precious treasures
And is adorned with wondrous ornaments.

Why is this inconceivable? The diverse adornments in that Land, whether they be of one kind of treasure, ten kinds of treasures, or a hundred thousand kinds of treasures, are not out of accord to the wishes of one's mind. If one wishes them to disappear, they vanish immediately. One can do it freely as one wishes in one's mind, which at times exceeds divine power. Is there any way this can be conceived?

65 Concerning the fulfillment of adornment of the virtue of magnificent illumination, the gatha states:

The pure light, blazing fiercely,
Shines brilliantly all over the world.

Why is this inconceivable? When the light illumines things, it penetrates both sides, front and back. When it illumines one's mind, it dispels ignorance at once. This means that the light is performing the Buddha's work. Is there any way this can be conceived?

66 Concerning the fulfillment of adornment of the virtue of softness, the gatha states:

The jewel ornaments are soft and pliant
Like grasses bending to the right and left.
The pleasant sensation produced by touching them
Surpasses that when one touches *Kācilindika* grass.

Why is this inconceivable? Gemstones are usually solid and hard, but the jewels in the Pure Land are soft and pliant. The jewels of that Land are pleasant to touch. Moreover, these jewel ornaments of the Pure Land increase our aspiration for the Way. This is like the Buddha's work performed by Priyankara. Is there any way this can be conceived?

Once there was a bodhisattva named Priyankara, whose outward appearance was so wonderful and dignified that it caused people to be filled with admiration and attachment to him. Even so, a sutra states that those who were attached to him would be born in the heavenly realms and awaken the mind aspiring for enlightenment.

67 Concerning the fulfillment of adornment of the virtue of the three elements, you should know that there are three elements. What are the three? They are water, earth, and space.

The reason why these three are treated together is that they are in the same categories. Why is this so? Firstly, they belong to the same category of the six great elements, that is, space, consciousness, earth, water, fire, and wind. Secondly, they belong to the category of the five great elements of non-consciousness, that is, earth, water, fire, wind, and space. However, the reason why only three elements are mentioned above is that the element of consciousness belongs to the realm of sentient beings, the element of fire does not exist in the Pure Land, and the element of wind is not mentioned because it can neither be seen nor does it rest anywhere. Therefore, only these three elements that are to adorn the Pure Land are treated together as a set selected from among the categories of the six elements and the five elements.

68 Concerning the fulfillment of adornment of the virtue of water, the gatha states:

Myriad varieties of jeweled flowers
 Are scattered over the ponds, streams, and fountains.
 When a soft breeze stirs the flowers and leaves,
 The lights emitted are intricately blended.

Why is this inconceivable? Because the humans and heavenly beings in the Pure Land do not live on water and grain, and so why do they need water? In addition, the Pure Land is perfected with purity, so they do not need water to wash anything. The four seasons do not exist there, and since they are never bothered by the heat, why would they need water to cool themselves? There is no need for water and yet there is water in the Pure Land. There must be a reason for this. It is stated in the *Larger Sutra*:

If the bodhisattvas and sravakas in that land enter these jeweled pools and wish the water to cover their feet, the water will cover their feet at once. If they wish it to reach their knees, it will reach their knees. If they wish the water to reach their waists, it will reach their waists. If they wish the water to bathe their bodies, it will spontaneously bathe their bodies. If they wish the water to recede, it will recede accordingly. The temperature of the water is cool or warm just as they wish.

The water refreshes the mind and comforts the body, washing away the grime of one's heart. It is so clear, pure, and serene that it appears invisible. The jeweled sands on the bed are so bright that they shine through the water no matter how deep the water may be. Rippling streams of water gently meander, flowing into each other. Their movement is quiet and peaceful, neither too slow nor too fast.

Innumerable ripples arise, producing spontaneously wondrous sounds, which one can hear in accordance with one's wishes. One will hear sounds praising 'Buddha', sounds praising 'Dharma', and sounds praising 'Sangha'. One will hear sounds praising 'tranquility', 'emptiness and no substance', 'great compassion', 'paramitas', and 'Buddha's ten powers, fearlessness, and special qualities'. One will again hear sounds praising 'supernatural powers and wisdom', 'nonactivity', 'neither arising nor perishing', 'nonorigination of all existence', and so forth, until one hears sounds praising 'the sprinkling of nectar on the head' and other sounds of the wonderful Dharma. Hearing these sounds as one wishes, one rejoices without bound.

One who hears these voices comes in accord with the principles of purity, nondesire, tranquility, and truth and reality. Likewise, one comes in accord with the Three Treasures, Buddha's ten powers, fearlessness, and special qualities. One also comes in accord with the supernatural powers and

wisdom, and with the practices that bodhisattvas and sravakas perform. Even the names of the three evil realms of suffering do not exist there; only delightful sounds are heard naturally. This is why the land is called Peace and Happiness.

In this way, the water performs the Buddha's work. How can this be conceived?

69 Concerning the fulfillment of adornment of the virtue of earth, the gatha states:

The palaces and pavilions command a view of
 The worlds of the ten quarters without obstruction;
 Various kinds of trees radiate different colors
 And jeweled balustrades surround the entire land.

Why is this inconceivable? It is because the various features in that land are perfectly adorned with one, ten, one hundred, or innumerable sorts of treasures according to the wishes of one's mind. These adornments are like clear mirrors completely reflecting the the pure and defiled features of the Buddha-lands of the ten quarters, as well as their good and bad karmic conditions. Since the humans and devas there witness these facts, the resolution of doing only good and not committing evil is spontaneously cultivated in them. Again, these adornments are like the treasure-crowns of the great bodhisattvas which illumine the Dharma-nature of all things. The great bodhisattvas see all the Buddhas in their crowns and at once become awakened to the true nature of all things.

Further, it is like the time when the Buddha expounded the *Lotus Sutra*. He emitted a ray of light from between his eyebrows that illumined the eighteen thousand lands in the eastern direction in a golden color. It revealed all the consequences of the life of beings in the six realms from Avīci hell to Highest Heaven, the conditions for their receiving good or bad karma, and the results, good or bad. The present case of the earth in the Pure Land is exactly like this. All that is reflected in such a way performs the Buddha's work. How can this be conceived?

70 Concerning the fulfillment of adornment of the virtue of space, the gatha states:

Nets interwoven with countless treasures
 Are spread in the sky.
 All kinds of bells ring out,
 Producing the sound of the wondrous Dharma.

Why is this inconceivable? It is stated in the *Larger Sutra*:

The Buddha-land is overspread by countless jeweled nets entirely decorated with gold lace, pearls, and a hundred thousand kinds of rare and precious treasure. Extending everywhere in the four directions of the land, the nets are hung with jeweled bells that shine brilliantly with utmost splendor. Virtuous breezes arise spontaneously and blow gently. They are mild and moderate, neither too cold nor too hot; they are soft and refreshing, neither too slow nor too fast. When the breezes waft through the nets and among the jeweled trees, they produce countless wondrous sounds of the Dharma and spread thousands of elegant and sublime fragrances all around. In all those who smell them, the impurities and defilements of blind passions spontaneously cease to arise. When the

breezes touch their bodies, they all attain the same pleasure [as a bhiksu who has entered the samadhi of total extinction].

Thus the sounds perform the Buddha's work. How can this be conceived?

71 Concerning the fulfillment of adornment of the virtue of rain, the gatha states:

Adorned with falling flowers and robes raining down from above,
The land is filled with numerous varieties of fragrance.

Why is this inconceivable? It is stated in the *Larger Sutra*:

Further, when the breezes blow, flowers are scattered all over the Buddha-land. They naturally group themselves according to color and do not become mixed up. Soft and lustrous, they emit a rich fragrance. When one steps on them, one's foot sinks four inches, and when the foot is lifted, the flowers become restored to their former state. When the flowers have served their purpose, the ground opens up and they disappear, leaving no trace on the clean ground. In due time, the breezes blow again, scattering flowers in the same way. This is repeated six times a day. Moreover, lotus flowers made of all kinds of jewels are strewn everywhere in that world. Each jeweled flower has a hundred thousand kotis of petals, sending out rays of light of countless kinds of colors. Those of blue color emit blue radiance; those of white color emit white radiance. Likewise, the black, yellow, red, and purple ones each emit their own color of light. The brightness of those lights is so magnificent that it outshines the sun and the moon.

From within each flower, thirty-six hundred thousand kotis of rays of light shine. From within each ray of light, thirty-six hundred thousand kotis of Buddhas appear. They have bodies of purple-gold and superb physical characteristics and marks. Each Buddha releases a hundred thousand rays of light and expounds the exquisite, wonderful Dharma for all sentient beings in the ten quarters. Each of those Buddhas securely establishes countless beings on the right Buddha-way.

Thus the rain of flowers performs the Buddha's work. How can this be conceived?

72 Concerning the fulfillment of adornment of the virtue of light, the gatha states:

The Buddha's wisdom is bright and pure like the sun,
Dispersing the darkness of ignorance in the world.

Why is this inconceivable? The light of Amida's Pure Land arises from the Tathagata's wisdom. When touched by the light, the darkness of one's ignorance is necessarily dispelled. Though the light is not wisdom itself, it does the working of wisdom. How can this be conceived?

73 Concerning the fulfillment of adornment of the virtue of wondrous sound, the gatha states:

Is pure sound deeply enlightens beings far and wide;
Subtle and wondrous, it is heard throughout the ten quarters.

Why is this inconceivable? It is stated in a sutra: "If one only hears of the purity and happiness of that land and earnestly desires to be born there, one will attain birth in the Pure Land and immediately enter the stage of the truly settled". This shows that the land's very name performs the Buddha's work of saving others. How can this be conceived?

74 Concerning the fulfillment of adornment of the virtue of the lord, the gatha states:

Amida, the perfectly enlightened,
Who is its Dharma-king, abide and sustains it with his good.

Why is this inconceivable? Amida, the perfectly enlightened, surpasses conceivability. The Pure Land of Peace and Happiness is sustained by the power of the good of Amida, the perfectly enlightened. How can this be conceived?

'Abide' means not to change or perish, and 'sustain' means to keep from being scattered or lost. If a salve that prevents spoilage is applied to seeds, they will neither rot though laced in water, nor burn though placed in fire, and later, under proper conditions, they will sprout immediately. Why? Because of the salve's power. People, once born in the Pure Land of Peace and Happiness, later conceive in their hearts the wish to be born in the three worlds to teach and guide sentient beings. They then abandon their life in the Pure Land and receive birth in accord with their aspiration. Though they are born into the [water or] flames of various births in the three worlds, the seed of supreme enlightenment will never rot. Why? Because they are sustained by the good of Amida, the perfectly enlightened.

75 Concerning the fulfillment of adornment of the virtue of the fellow beings, the gatha states:

The beings of the Tathagata's pure lotus
Are born transformed from the lotus of perfect enlightenment.

Why is this inconceivable? In this world of miscellaneous modes of birth, whether one is born from womb, egg, or moisture or by sudden metamorphosis, such beings are not few in number. These beings experience pain and pleasure in myriad variation because of their diverse karmas. In the Land of Peace and Happiness, every single being is born transformed from the pure lotus of Amida Tathagata's perfect enlightenment, for they are the same in practicing the nembutsu and follow no other way. This extends even to this world, such that all nembutsu practitioners within the four seas are brothers and sisters. The fellow beings are innumerable. How can this be conceived?

76 Concerning the fulfillment of adornment of the virtue of enjoyment, the gatha states:

Enjoying the taste of the Buddha Dharma,
They partake of meditation and samadhi as their food.

Why is this inconceivable? They do not eat, and yet their lives are sustained. There should be a reason their lives are being sustained in this way. It is not because the Tathagata fulfilled the Primal Vow in that way? Their lives are being sustained by riding on the Buddha's Vow. How can this be conceived?

77 Concerning the fulfillment of adornment of the virtue of being free from all afflictions, the gatha states:

Forever free from physical and mental afflictions,
They constantly enjoy pleasure without interruption.

Why is this inconceivable? A sutra states that the body is the vessel of pain, and the mind is the receptor of agony. In that land, however, the body and mind experience only continuous pleasure. How can this be conceived?

78 Concerning the fulfillment of adornment of the virtue of the gate of great principle, the gatha states:

In the world of the good of Mahayana, all beings are equal,
And not even the words of disparagement exist.
Nor is anyone born there as
A woman, or disabled, or one having the seeds of two vehicles.

We should know that the reward of the Pure Land is free from the defect of the two kinds of disparagement: one is the beings, and the other is their names. The three kinds of beings who do not exist there are: 1. those of the two vehicles. 2. women, and 3. the disabled. Since these three kinds of beings do not exist there, it is said to be free of disparagement. There are also the three kinds of disparaging terms. Since the three kinds of beings do not exist, likewise even those disparaging terms do not exist. Furthermore, the three kinds of terms, such as those of the two vehicles, women, and the disabled, are unknown. This is why the land is said to be free of disparaging words. 'Equal' means being equal in appearance.

Why is this inconceivable? Though heavenly beings use the same kind of plate, the food they are served is different in its color according to the merits they have accumulated. Once Śākyamuni touched the ground with his toe to show us that what may appear as rubble to some is actually made of gold. In this way, although there are initially nine grades among those aspiring for birth, once in the Pure Land, there are no distinctions among them whatever. It is like the waters of the Tzu and Sheng becoming one in taste upon entering the sea. How can this be conceived?

79 Concerning the fulfillment of adornment of the virtue of all aspirations being fulfilled, the gatha states:

All that sentient beings desire
Are perfectly fulfilled in that land.

Why is this inconceivable? If humans and devas in that land desire to visit innumerable Buddha-lands in other worlds and make offerings to the Buddhas and bodhisattvas there, there is nothing that they wish for that will not be granted. All their wishes will be fulfilled even if they wish to leave their lives in the Pure Land to be born in other lands and wish to control the length of their

lives there freely. Suppose they have not reached the bodhisattva stage of unrestricted freedom, even so they can still similarly manifest it freely. How can this be conceived?

80 Concerning manifesting the self-benefit and benefiting others:

So far I have briefly explained the fulfillment of the seventeen kinds of adornments of the Land of Amida Buddha, which reveals the perfection the virtuous power of the Tathagata's benefiting himself and benefiting others.

'Briefly' implies that the innumerable virtues of the Pure Land cannot be limited to these seventeen kinds. If Mount Sumeru were to enter into a mustard-seed, or a pore of the skin were to contain an ocean, is this because of the miraculous power of Mount Sumeru or of the pore? It is solely because of the miraculous power of the omnipotent Tathagata. Hence, although the seventeen adornments may be regarded as those for benefiting others, they are clearly the result of self-benefit.

81 Concerning assimilation into the ultimate reality is:

The adornments of the Land of the Buddha of Immeasurable Life are the wondrous manifestations of the ultimate reality. I have explained the sixteen aspects following the one aspect. This should be known.

While ultimate reality is the principle governing the existence of the Buddha, reality here indicates the objects of contemplation. Therefore, Vasubandhu describes sixteen objects of contemplation as the wondrous manifestations of ultimate reality. Concerning this, I will later explain the meaning of entering into the phrase 'one-dharma'. 'Following the one aspect' reveals the contemplation on the pure nature and other aspects of the Land. The seventeen objects which are comprised of the first comprehensive and the other sixteen individual practices, are in due order of their practice of contemplation. How does one start the contemplation?

It is stated in the opening verses of aspiration for birth in the Pure Land:

I take refuge in the Tathagata of Unhindered Light
And aspire to be born in the Land of Peace and Happiness.

Concerning this, there is one question that arises:

Birth is the source of one's existence, and therefore the origin of various forms of bondage. How can one terminate it if one were to discard it and aspire for another birth?

In order to clarify this, one should contemplate the fulfillment of the virtuous adornments of the Pure Land. The Pure Land is the place where the 'birthless birth' is realized through the working of Amida Tathagata's pure Primal Vow. It is unlike the tree worlds where delusory births occur.

Why is this so? It is because the Dharma-nature is purity itself that it is ultimately no-birth. When we speak of birth in the Pure Land, the word 'birth' is used in the conventional way of speaking of those who aspire to it. If birth is really no-birth, how can such birth ever be exhausted?

And if 'birth' were to be exhausted, one would forfeit the bodhisattva body of saving others while remaining in the state of non-activity and would be stricken by the disease of Hinayana view of the threefold emptiness or the negation of emptiness. Because the root of enlightenment is lost forever, it causes people to cry out so loudly as to shake the triple-thousand great thousand worlds. Since they cannot turn around and come back to Mahayana, it brings shame to them. Thus, the Pure Land was established for making us realize the true significance of 'birth'.

The structural features of the Pure Land is clarified by the above seventeen objects of contemplation. They are classified into two categories, general and specific. The first category represents the general aspect of the Land. It reveals that the Buddha-land of Purity surpasses the three worlds. What are the distinguishing features of the Land which reveal that it surpasses the three worlds? They are the sixteen specific aspects of the fulfillment of the virtuous adornments following the first general one. The first of these is it is infinite like space because the Pure Land is vast and boundless. Once we become aware of its immeasurability, the question arises as to what it is based on. For this reason, we should contemplate its nature. At that point we realize that its nature lies in its essence. In other words, the Pure Land has arisen from the great compassion of the right path that is the supramundane root of good. Since we have mentioned the supramundane root of good, a question arises as to what appearance it assumes. Therefore, next we should contemplate the adornment of appearance. Once we have come to know its appearance, we should know everything it entails. Therefore, next we should contemplate the adornment of the virtue of diversity. Once we have come to know the Pure Land in all its diversity, we should come to know its magnificent illumination. On this basis, let us next contemplate the magnificent illumination. Once we have contemplated the magnificent illumination, we should come to know what sensations this illumination evokes. On this basis, let us next contemplate the sensation of softness. Once we have contemplated the tactile sensations of softness, we should come to know the visual sensation. On this basis, let us next contemplate the three elements of the adornments of water, earth, and space. Once we have contemplated the visual sensation, we should come to know the olfactory sensation. On this basis, let us next contemplate the fragrance of the robes and flowers. Once we have contemplated the visual and olfactory sensations, we should come to know that they are free of defilement. On this basis, let us next contemplate the brilliant light of the Buddha's wisdom shining on them. Once we have contemplated the purifying power of the wisdom light, we should come to know how far the Buddha's Name reaches. On this basis, let us next contemplate its far-reaching and pure sound. Once we have contemplated the sound of the Name, we should come to know whom we should depend on. On this basis, let us next contemplate who is the central Buddha. Once we have contemplated who is the central Buddha, we should come to know who are the Buddha's fellow beings. On this basis, let us next contemplate those fellow beings. Once we have contemplated those fellow beings, we should come to know how they enjoy the virtues. On this basis, let us next contemplate the virtue of enjoyment. Once we have contemplated the virtue of enjoyment, we should come to know whether or not they are freed of afflictions. On this basis, let us next contemplate the absence of any affliction. Once we have contemplated the absence of affliction, we should come to know why it is so. On this basis, let us next contemplate the gate of the great principle. Once we have contemplated the gate of the great principle, we should come to know whether or not it fulfills our aspirations. On this basis, let us next contemplate the virtue of all aspirations being fulfilled.

Further, these seventeen kinds of contemplation are not merely to dispel our doubts. Through contemplating the fulfillment of the seventeen kinds of adornments, it serves to awaken true and pure belief, and enables us to unfailingly attain birth in that Buddha-land of Peace and Happiness.

82 Question: When we discussed above that birth in the Pure Land is 'birthless birth', only those in the highest rank can comprehend this . However, when it comes to those of the lowest grade of the lowest rank who attain birth through saying the nembutsu ten times, will they not regard it as an actual birth? If so, they will surely fall into two kinds of hindrances whereby, first, they will probably not attain birth in the Pure Land, and second, even if they should attain birth, they will entertain a deluded view of it.

Answer: It is like placing a pure mani-jewel in muddy water and the water instantly becomes clean. Even if a person were amidst the evils and defilements that would cause innumerable births-and-deaths, when one hears Amida Tathagata's Name of no-birth, which is like the supreme and pure mani-jewel, and throws it in the defiled mind, one's evil will be destroyed and the mind purified, and one will surely attain birth in the Pure Land. It is also like a mani-jewel wrapped in black or yellow cloth and cast into water, and then the water instantly turns into black or yellow in accordance with the cloth. Now in that pure Buddha-land, there is the most peerless jewel of Amida Tathagata. If it is wrapped in the cloth of immeasurable glorious adornments fulfilled with Amida's virtues and thrown into the waters of the mind of those who have attained birth in the Pure Land, is it not possible for the person's deluded view of actual birth to change into the wisdom of birthless birth? It is also like making fire on ice. The ferocity of the fire will melt the ice, and the ice will extinguish the fire. In the same way, if a person of the lowest rank cherishes aspiration for birth in the Pure Land through pronouncing the Buddha's Name, even though he does not know that Dharma-nature is of no-birth, the fire of false view of actual birth will be spontaneously extinguished because that land is the land of no-birth.

83 The section on the beings in the Pure Land is divided into two: first, contemplation of the Buddha, and second, contemplation of bodhisattvas.

84 The contemplation of the Buddha is:

How does one contemplate the fulfillment of the virtues that adorn the Buddha? Concerning the contemplation of the fulfillment of the virtues of the Buddha, there are eight aspects.

The significance of this contemplation is clarified in the aforementioned verses.

85 What are the eight?

1. The fulfillment of the adornment of the virtue of the seat.
2. The fulfillment of the adornment of the virtue of the bodily acts.
3. The fulfillment of the adornment of the virtue of the verbal acts.
4. The fulfillment of the adornment of the virtue of the mental acts.
5. The fulfillment of the adornment of the virtue of the great assembly.
6. The fulfillment of the adornment of the virtue of the leader.
7. The fulfillment of the adornment of the virtue of the lordship.
8. The fulfillment of the adornment of the virtue of sustaining without any futility.

86 Concerning the fulfillment of adornment of the virtue of the seat, the gatha states:

Innumerable great kings of jewels
Comprise the wondrous, pure lotus throne of Amida.

If one wishes to contemplate the seat, consult the *Contemplation Sutra*.

87 Concerning the fulfillment of adornment of the virtue of the bodily acts, the gatha states:

As soon as his aureole extends one fathom from his body
His figure transcends that of all other beings.

If one wishes to contemplate the seat, consult the *Contemplation Sutra*.

Concerning the fulfillment of adornment of the virtue of the verbal acts, the gatha states:

The Tathagata's voice is exquisite,
Its august tones resounding throughout the ten quarters.

Concerning the fulfillment of adornment of the virtue of the mental acts, the gatha states:

Just like earth, water, fire, wind, and space,
He has no thought of discrimination.

'No thought of discrimination' means that the Buddha has no mind of discrimination.

Ordinary beings produce karma through the three acts of body, speech, and mind, and so much sentient beings transmigrate throughout the three worlds without end. For this reason, Buddhas and bodhisattvas adorn their own three acts with virtue and, by doing so, they cure the falsehood and delusions of the three acts of sentient beings. How do they cure those three acts?

Out of distorted views of the body, sentient beings receive a body of the three evil realms, a body of lowly status, a body mean and ugly, a body with eight hindered existences, or a body that transmigrates endlessly. When such sentient beings contemplate the light emanating from Amida Tathagata's body with excellent features, all of them are liberated from the above-stated various kinds of karmic bodies. They then enter the home of the Tathagata and ultimately attain the activity of body that is virtually equal to the Tathagata.

Out of arrogance, sentient beings slander the right Dharma, defame the character of sages, and scorn their elders. As a result, such people will suffer the pain of having their tongues pulled out, the pain of loss of speech, the pain of not having their opinions accepted by others, and the pain of not having their names recognized. When such sentient beings who have suffered such pain hear Amida Tathagata's Name of transcendent virtues and the voice of the Dharma, all of them are liberated from the above-stated various kinds of karmic speech. They then enter the home of the Tathagata and ultimately attain the activity of speech that is virtually equal to the Tathagata.

Out of distorted views, sentient beings produce the mind thinking in discriminative categories. This consists of such categories as arising or nonarising, negation or affirmation, beautiful or ugly, good or bad, and this or that. Through discriminative thinking, such people will always be drifting through the three worlds of existence where they suffer from such discrimination and undergo various kinds of pain. It is as if they are slumbering through the long night of ignorance with no chance of leaving it behind. When such sentient beings encounter Amida Tathagata's light of equality or hear of the activity of the Tathagata's mind of equality, all of them are liberated from the above-stated various kinds of karmic mind. They then enter the home of the Tathagata and ultimately attain the activity of mind that is virtually equal to the Tathagata.

Question: Since the mind has a function to perceive, how can it not give rise to perception just as earth, water, fire, and wind do not?

Answer: Although the mind has a function to perceive, when it enters the true reality, it conforms itself to non-knowing. It is like a snake: although it is crooked by nature, when it enters a bamboo tube, it becomes straight. It is also like the human skin: when it is pricked with a pin or stung by a bee, it perceives pain, but if it is bled with a leech, or cut by a razor-sharp sword, it does not perceive pain. As such, whether the mind perceives or not depends on how it is causally conditioned by outside factors. Thus, since perception conforms itself to external causal conditions, there is neither knowing nor non-knowing in one's mind.

Question: If the mind can enter the true reality, it should conform itself to non-knowing. Then why does non-knowing mean all-knowing wisdom?

Answer: The ordinary mind has the function to perceive, and yet there are things it does not perceive. But since the sacred mind conforms itself to non-knowing, there is nothing it does not know. Thus, what the mind knows when it dwells in the state of non-knowing—that is precisely non-knowing.

Question: You just said that in the wisdom of non-knowing, there is nothing that the mind does not know. Then if there is nothing that the mind does not know, then is it not a case of knowing all things rather than non-knowing? And if the mind knows all things, how can you say that it does not make distinctions?

Answer: The varied appearance of all things is like an illusion magically created. Though a magically-created elephant and horse are not without differences, as far as their long necks, noses, and legs are concerned, would a wise man who sees them make the distinction and say this is an elephant and this is a horse?

88 Concerning the fulfillment of adornment of the virtue of the great assembly, the gatha states:

Devas and humans, the immovable ones,
Are born from the ocean of pure wisdom.

Concerning the fulfillment of adornment of the virtue of the leader, the gatha states:

Like Sumeru, the king of mountains,
The Tathagata is supreme, wondrous, and unequalled.

Concerning the fulfillment of adornment of the virtue of the lordship, the gatha states:

Devas and humans, the valiant ones,
Worship, circumambulate, and adore the Buddha.

89 Concerning the fulfillment of adornment of the virtue of sustaining without any futility, the gatha states:

Contemplating the power of the Buddha's Primal Vow,
I see that no one who encounters it passes it by in vain;
It quickly brings to fullness and perfection
The great treasure ocean of virtues.

The fulfillment of the virtue of sustaining without any futility refers to the power of Amida Tathagata's Primal Vow. The meaning of 'sustaining without any futility' will be revealed by briefly illustrating with examples that sentient beings' activities are futile and cannot be sustained.

There was a man who scrimped on his meals for the sustenance of a warrior, but was betrayed by him on a boat. There was another man who filled his storehouse with piles of gold, but there was no way for him to avoid starving to death. Everything that we see in the world is like this. Even if we were to obtain something, it is as if we had obtained nothing. Whatever we may have, we are unable to keep. Everything is a product of our futile efforts and so there is nothing that we can sustain.

Sustaining without any futility is based on the Forty-eight Vows that Dharmākara Bodhisattva made in the past in the causal stage and on Amida Tathagata's transcendent powers freely working in the present. The Vow has not been made in vain; the power has not been actualized in futility. The Power and the Vow gives rise to the power; the power has not been actualized in futility. The Power and the Vow accord with each other and are never in conflict, hence, the 'fulfillment' of this virtue.

90 When they see the Buddha, the bodhisattvas who have yet to realize pure mind will ultimately attain dharma-body of equality. They will ultimately realize tranquility and equality like the bodhisattvas of pure mind or the bodhisattvas of higher stages.

'Dharma-body of equality' refers to bodhisattvas of the eighth stage or above, who have bodies arising from dharma-nature. The 'tranquility and equality' is the dharma of tranquility and equality. Because they realize this dharma of tranquility and equality, they are termed 'dharma-body of equality'. Because bodhisattvas of dharma-body of equality attain it, it is called 'dharma of tranquility and equality'. These bodhisattvas attain the samadhi called 'arising as the fruit of dharma-body'. With the transcendent powers of this samadhi, they are able, while remaining in one place, to be everywhere throughout the worlds of the ten quarters in one instant, at the same time, and to make offerings in various ways to all the Buddhas and the ocean of beings in the Buddha's great assemblies. They can, in places throughout the innumerable worlds where there is no Buddha, no dharma, and no sangha, manifest themselves in various forms to teach, guide, and bring all sentient beings to emancipation, thus ever performing Buddha's work. From the very beginning, however,

they have no thought of going and coming, no thought of making offerings, no thought of emancipating. For this reason this body is called dharma-body of equality. This dharma is called dharma of tranquility and equality.

Bodhisattvas who have yet to realize pure mind are the bodhisattvas of the first to the seventh stages. These bodhisattvas are, again, able to manifest bodies, in a hundred, a thousand, ten thousand, a million, or a hundred thousand million lands where there is no Buddha, and to perform Buddha's work. However, it is necessary for them to enter into samadhi through exertion of mind; they are not without such exertion. Because of this exertion of mind, they are said to be 'bodhisattvas who have yet to realize pure mind'. If such bodhisattvas aspire to be born in the Pure Land of Peace and Happiness, and are born there, instantaneously they can see Amida Buddha there. When they see Amida Buddha, they become ultimately equal in body and equal in dharma to all bodhisattvas of the higher stages. It is precisely for this reason that Bodhisattva Nāgārjuna and Bodhisattva Vasubandhu aspired for birth there.

Question: In reflecting on the *Sutra of the Ten Stages*, I find that the bodhisattvas' advance through stages is attained only after gradually acquiring immeasurable merit over numerous kalpas. How is it that, if they see Amida Buddha, they become ultimately equal in body and equal in dharma to bodhisattvas of the higher stages?

Answer: Ultimately does not mean 'immediately equal'. Ultimately, without fail, they will be equal and, for this reason, they are said to be equal.

Question: If they are not immediately equal, how can they be called the bodhisattvas of the higher stages? When bodhisattvas attain the first stage, then by gradually advancing they will naturally become equal to the Buddhas. How can it be provisionally said that they are equal to the bodhisattvas of the higher stages?

Answer: Within the seventh stage, bodhisattvas attain great tranquility. Above, they see no Buddhahood that must be attained; below, they see no sentient beings who must be saved. They abandon the Buddha-way and wish to realize reality-limit immediately. At that time, if they do not receive encouragement through the transcendent powers of the Buddhas of the ten quarters, they fall into the nirvana that is not different from that of the two vehicles. When bodhisattvas are born in the Land of Peace and Happiness and see Amida Buddha, they do not have this problem. Hence, they are 'ultimately equal'.

Further, among Amida Tathagata's Primal Vows in the *Sutra of Immeasurable Life* is the following: When I attain Buddhahood, the bodhisattvas of other Buddha-lands who come to be born in my land will ultimately and unfailingly attain the stage of succession to Buddhahood after one lifetime. Excepted are those who, in accordance with their original vows to guide others freely to enlightenment, don the armor of universal vows for the sake of sentient beings, accumulate roots of virtue, emancipate all beings, travel to Buddha-lands to perform bodhisattva practices, make offerings to all the Buddha-tathagatas throughout the ten quarters, awaken sentient beings countless as the sands of the Ganges, and bring them to abide firmly in supreme, true enlightenment. Such bodhisattvas surpass those in the ordinary bodhisattva stages in carrying out practices. In reality, they cultivate the virtue of Samantabhadra. Should it not be so, may I not attain the perfect enlightenment.

Reflecting on this sutra passage, we may infer that the bodhisattvas of that land do not advance from stage to stage. What is spoken of as the process of the ten stages is merely an accommodated method of guidance that Śākyamuni Tathagata used in this Jambudvīpa continent; what necessity is there that it be thus in the pure lands of other quarters? Among the five inconceivabilities, the Buddha-dharma is the most inconceivable. If one says that bodhisattvas must necessarily advance from stage to stage, and that there is no principle of advancing by leaps, then one still lacks understanding.

There is a tree called 'great firmness'. It takes one hundred years for this tree to send forth a shoot from the ground, but when it does it grows one hundred yards a day. It grows thus day by day. How can its height after a hundred years even be compared to tall pines? Since pine trees grow no more than an inch a day, people hearing of this 'great firmness' tree surely doubt it can grow thus in a single day. Likewise, a person hearing that Śākyamuni Tathagata brought a man to realization of arhatship with but one sermon, or brought another to insight into the nonorigination of all existence even before they sat down to breakfast, will take this as words of inducement and not a presentation of fact. Hearing the above exposition of the *Treatise*, one will surely not believe it. Extraordinary words do not find entrance into the ears of the ordinary, since they think it cannot be so. That cannot be helped.

91 I have briefly explained eight passages, showing that the Tathagata's virtues and adornments for self-benefit and benefiting others have been fulfilled in due order. Reflect on this.

What is the due order? The previous seventeen passages were on the fulfillment of the adornments of the virtues of the land. Since we already know the features of the land, we must know who the master of that land is. For this reason let us next contemplate the virtues of the Buddha's adornments. What are the adornments of this Buddha and where does he sit? On that basis, first let us contemplate his seat. Once we have come to know the seat, then we must know more about the master who sits there. On that basis, let us contemplate the Buddha's adornment of bodily acts. Once we have come to know the bodily acts, we must know what name to say. On that basis, let us contemplate the Buddha's adornment of verbal acts. Once we have come to know the Name that is heard, we must know how the Name was acquired. On that basis, let us contemplate the Buddha's adornment of mental acts. Once we have come to know that the Buddha, who possesses these three acts, is the great teacher of human beings and devas, we must know who should be able to receive his guidance. On that basis, let us contemplate the virtue of the great assembly. Once we have come to know the countless virtues possessed by the great assembly, we must know more about who the leader is. On that basis, let us contemplate the leader. Once we have come to know the leader, we must note that it is not a matter of seniority. On that basis, let us contemplate the master. Once we have come to know the master, we must know more precisely what supreme virtue the master possesses. On that basis, let us contemplate his adornment of sustaining without any futility. This concludes the due order in which the eight passages are established.

92 Concerning the contemplation on the bodhisattvas:

How does one contemplate the fulfillment of the virtues that adorn the bodhisattvas? Concerning the contemplation of the fulfillment of the virtues that adorn the bodhisattvas, when contemplating those bodhisattvas, you should reflect on the fact that they possess the fulfillment of virtues resulting from the performance of four kinds of right practice.

Suchness is the true essence of all existence. When the bodhisattvas perform practice based on suchness, it is non-practice. Practicing while not practicing is termed 'practicing in accord with reality'. Suchness in essence is simply one, but when this oneness is applied based on its significance, it is divided into four. On this basis, the four practices are unified as one true essence.

93 What are these four? First, without moving themselves bodily from one Buddha-land, the bodhisattvas go throughout the ten quarters, assuming various transformed bodies and practicing in accord with reality, and thus constantly performing the Buddha's work.

As the gatha states:

The Land of Peace and Happiness, pure and immaculate,
Is where the undefiled wheel is turning constantly.
The transformed Buddhas and bodhisattvas there are like suns.
And abide immovable like Mount Sumeru.

This is to make the lotus flowers from the muddy ponds of sentient beings blossom.

Bodhisattvas of the eighth stage and above abide constantly in samadhi, and with the power of samadhi, they go throughout the ten quarters without moving their bodies from their original place, making offerings to the Buddhas and teaching and converting sentient beings. The undefiled wheel is the virtue of the stage of Buddhahood. The virtue of the stage of Buddhahood is undefiled neither by blind passions nor by their residue. For the sake of all bodhisattvas, Amida Buddha constantly turns this wheel of Dharma. And with this wheel of Dharma the great bodhisattvas awaken and guide all beings to enlightenment without even brief rest. Hence it is said that the wheel is turning constantly. The dharma-body is like the sun, and the light of its transformed bodies pervades all the worlds. Since the sun is inadequate for expressing immovability, it is further said to abide immovable like Mount Sumeru.

Concerning lotus flowers from the muddy ponds, the *Vimalakīrti Sutra* states, "The lotus does not grow in the solid ground of highlands, but in the muddy ponds of the lowland marshes". This is an analogy meaning that when foolish beings who live in the mud of blind passions are awakened and guided by bodhisattvas, they are able to put forth the lotus flowers of the Buddha's perfect enlightenment. Truly they make the Three Treasures flourish and keep them ever from decline.

94 Second, their transformed bodies, at every moment, neither before nor after, radiate in one moment with one mind a great light that reaches everywhere throughout the worlds of the ten quarters, where they teach and guide sentient beings. They perform practices and acts with a variety of skillful means and eradicate the pain of all sentient beings.

As the gatha states:

The undefiled adornment of light,
In one thought-moment and at the same time,
Illuminates the assemblies of the Buddhas everywhere
And benefits all sentient beings.

Earlier it was stated that the bodhisattvas reach everywhere without moving. This might be taken to mean that in going about, there is a succession of before and after. Therefore it is said here, in one moment and at the same time, as well as without before or after.

95 Third, in all worlds, without exception, they illumine the great number of the Buddhas and their great assemblies. Without exception, vastly and incalculably, the bodhisattvas make offerings and pay homage to the Buddha-tathagatas and praise their virtues.

As the gatha states:

Showering them with heavenly music, flowers, robes, and excellent fragrances,
They make offerings to the Buddhas
And praise their virtues
Without any discriminative thought among them.

Without exception means that they go to all worlds and all the assemblies of the Buddhas everywhere, and that there is not one world or assembly they do not reach.

Sengchao states:

The dharma-body, being formless, takes on all forms. Further, it conforms with the ultimate expression. It being without words, profound writings spread more and more widely. Deep and subtle means, being without calculation, work to bring about the benefiting of beings.

It is precisely this that is meant here.

96 Fourth, in whatever places throughout the worlds of the ten quarters where the Three Treasures do not exist, they sustain and adorn the great ocean of virtue of the treasures of Buddha, Dharma, and Sangha, and manifesting themselves everywhere, they lead beings to the realization of practice in accord with reality.

As the gatha states:

In whatever world
Where the treasure of virtue of the Buddha Dharma does not exist,
My wish is for all to attain birth in the Pure Land,
And so I will deliver the Buddha Dharma to them like the Buddha.

The preceding three passages speak of 'reaching everywhere', but they all refer to lands where there are Buddhas. If the virtue expressed in this passage were lacking, the dharma-body would not wholly be dharma, and the supreme good would not wholly be good. This concludes the section on practice of contemplation on the features.

97 Next is the fourth section of the explanation of the meaning of the gatha titled 'The pure adornments originating in the Vow-mind'. Concerning the phrase, 'The pure adornments originating in the Vow-mind', the *Treatise* states:

Previously I have explained the act of observing the fulfilled virtue of the Buddha-land's adornments, the fulfilled virtue of the Buddha's adornments, and the fulfilled virtue of the bodhisattvas' adornments. These three kinds of fulfillment are adornments produced by the Vow-mind. Reflect on this.

Concerning the phrase, 'Reflect on this', we should reflect that these three types of fulfilled adornments were originally accomplished by the adorning activity of the pure Vow-mind expressed as the Forty-eight Vows. Hence, because the cause is pure, the fruition is also pure. It is not that there is no cause or that there is some other cause.

98 It is because, in brief, they enter into the phrase 'one-dharma'.

The preceding seventeen phrases on the land's adornments, eight phrases on the Tathagata's adornments, and four phrases on the bodhisattvas' adornments are termed 'the extensive'. That they enter into the phrase 'one-dharma' is termed 'the brief'. Why is it explained that the extensive and the brief interpenetrate? Because all Buddhas and bodhisattvas have dharma-bodies of two dimensions: dharma-body as suchness and dharma-body as compassionate means. Dharma-body as compassionate means arises from dharma-body as suchness, and dharma-body as suchness emerges out of dharma-body as compassionate means. These two dimensions of dharma-body differ but are not separable; they are one but cannot be regarded as identical. Thus, The extensive and the brief interpenetrate, and together are termed 'dharma'. If bodhisattvas do not realize that the extensive and the brief interpenetrate, they are incapable of both self-benefit and benefiting others.

99 The phrase 'one-dharma' is the phrase 'purity'. The phrase 'purity' is 'true and real wisdom, or uncreated dharma-body'.

These three phrases mutually interpenetrate one another in turn. For what reason is the phrase 'one-dharma' termed 'dharma'? Because it is pure. For what reason is the phrase 'purity' so termed? Because it is true and real wisdom, or uncreated dharma-body. True and real wisdom is the wisdom of reality. Since reality is formless, true wisdom is non-knowing, or absolute wisdom. The uncreated dharma-body is the body of dharma-nature. Because dharma-nature is tranquility, dharma-body is formless. Since it is formless, it never fails to manifest itself in every kind of form. For this reason, the adornments of the Buddha's features and marks are themselves the dharma-body itself. Because it is non-knowing, or absolute wisdom, it never fails to know all things. Therefore, all-knowing wisdom is itself true and real wisdom. The fact that the true and real is termed wisdom shows that wisdom is neither not-active nor is it not, non-active. The fact that dharma-body is described as uncreated shows that dharma-body is neither not-form nor is it not, not-form. When negation is negated, how can the negation of negation be an affirmation? Indeed, it is only non-negation, or absolute negation, that is affirmation. It is affirmation in and of itself, without anticipation of negation of affirmation. It is neither relative affirmation nor relative negation: one hundred negations cannot disclose it. This is what is expressed in the phrase 'purity'. The phrase 'purity' refers to the true and real wisdom or uncreated dharma-body.

100 This purity has two aspects. Reflect on this.

In the mutual interpenetration of phrases discussed before, we saw that through one-dharma, purity is entered. Through purity, dharma-body is entered. Now, purity is divided and two aspects are set forth, hence, 'Reflect on this'.

101 What are the two aspects? The first is the purity of the land, and the second is the purity of the beings. The purity of the land refers to the seventeen kinds of fulfillment of adornment of the virtue of the Buddha-land explained earlier. These are called the purity of the land. The purity of the beings refers to the eight kinds of fulfillment of adornment of the virtue of the Buddha and the four kinds of fulfillment of adornment of the virtue of the bodhisattvas. These are called the purity of the beings. Thus the phrase 'one-dharma' holds the significance of these two kinds of purity. Reflect on this.

'Beings' are bodies that are individual recompense; the land is enjoyment that is shared recompense. Body and enjoyment are not one, hence, 'Reflect on this'. All dharmas, however, are produced from the mind; there is no other realm. Thus, beings and land are neither different nor identical. They are not identical, for they are distinct in meaning; they are not different, for they are the same purity. 'Vessel' refers to enjoyment. Because the Pure Land is what is enjoyed by those pure beings, it is termed 'vessel'. If an impure vessel is used for pure food, because the vessel is impure, the food becomes impure. If a pure vessel is used for impure food, because the food is impure, the vessel becomes impure. The two must both be clean in order to be called pure. In this way, one term 'purity' invariably embraces two aspects.

Question: The 'purity of the world as sentient beings' refers to the Buddha and bodhisattvas. Is it possible for human beings and devas there to be included in the purity?

Answer: They may be termed pure, but they are not actually pure. Consider, for example, that sages who have renounced homelife are called 'bhiksu' because they have slain the villainous blind passions, but those renouncing homelife who are yet foolish beings are also called 'bhiksu'. It is like this. Further, a prince who is to be anointed possesses at birth the thirty-two characteristics of excellence of a cakravartin king and the seven treasures belong to him. Although he cannot yet perform the kingly offices, still he is called 'cakravartin king', for he is certain to become king. So it is with all those human beings and devas of the Pure Land. They join the truly settled of the Mahayana and ultimately realize dharma-body of purity. Because they are bound to realize it, they may be called 'pure'.

102 Concerning 'grasping and guiding by skillful means', the *Treatise* states:

Such bodhisattvas, by practicing samatha and vipasyana, whether extensively or briefly, attain the mind that is soft and gentle.

The mind that is soft and gentle: by harmoniously performing the practices of calming the mind and discerning the real, by which they observe the extensive and the brief, they realize the mind of nonduality. It is like water holding a reflection; purity and stillness help each other in bringing it about.

103 They know all things, extensively and briefly, as they truly are.

They know all things as they truly are: they know all things in their true reality. Of the twenty-nine phrases of the extensive and the one phrase of the brief there is none that is not true reality.

104 In this way, they fulfill the directing of virtue through skillful means.

In this way: in such a way that the extensive, discussed first, and the brief, discussed after, are all true reality. Because they know true reality, they know the characteristics of the false state of sentient beings of the three worlds. Because they know the false state of sentient beings, they awaken true and real compassion. Because they know the true and real dharma-body, they give rise to the true and real taking of refuge. Compassion, taking refuge, and skillful means are discussed below.

105 What is the bodhisattvas' directing of virtue through skillful means? With all the virtues and roots of good that they accumulate through the five kinds of practice, such as worship and so on, they do not seek to dwell in bliss for their own sake, but think only of freeing all sentient beings from pain. Hence, they aspire to take up all sentient beings so as to be born together with them in the Buddha-land of Peace and Happiness. This is termed the fulfillment of the bodhisattvas' directing of virtue through skillful means.

In reflecting on the *Sutra of Immeasurable Life* taught at Rājagṛha, it is clear that although among the three levels of those who are born some are superior in practice and some inferior, not one has failed to awaken the mind aspiring for supreme enlightenment. This mind aspiring for supreme enlightenment is the mind that aspires to attain Buddhahood. The mind that aspires to attain Buddhahood is the mind to save all sentient beings. The mind to save all sentient beings is the mind to take up sentient beings and bring them to birth in the land where the Buddha is. Thus, the person who aspires to be born in the Pure Land of Peace and Happiness must unfailingly awaken the mind aspiring for supreme enlightenment. Suppose there is a person who, without awakening the mind aspiring for supreme enlightenment, simply hears that bliss is enjoyed in that land without interruption and desires to be born there for the sake of the bliss—such a person will not be able to attain birth. Thus it is said, “They do not seek to dwell in bliss for their own sake, but think only of freeing all sentient beings from pain”. To dwell in bliss means that the Pure Land of Happiness is sustained by the power of Amida Tathagata's Primal Vow, and that the enjoyment of bliss is without interruption.

In general, the term the directing of virtue may be interpreted as meaning that the bodhisattvas give all the virtues they have gathered to sentient beings and bring them to enter the Buddha-way together. ‘Skillful means’ is that the bodhisattva vows, “With the fire of wisdom, I shall consume the grasses and shrubs of all sentient beings' blind passions. If there is even one sentient being who does not attain Buddhahood, may I not become a Buddha”. It is not until there are no sentient beings left to become Buddha that a bodhisattva becomes Buddha himself. He could be likened to a flaming torch that, though it may desire to completely burn away the grasses and shrubs, is itself burned out before all the grasses and shrubs are consumed. ‘Skillful means’ here refers to awakening aspiration, taking up all sentient beings, and bringing them all together to birth in the Buddha-land of Happiness. That Buddha-land is the path to the ultimate attainment of Buddhahood and is the unexcelled skillful means.

106 Concerning 'obstruction to the gate of enlightenment', it is stated in the *Treatise*:

Knowing fully what the directing of virtue is, the bodhisattvas fulfill it and thus become free of the three kinds of divergence from the gate of enlightenment. What are the three? First, by adopting the gate of wisdom, they refrain from seeking their won pleasure and thus become free of egocentric attachment to their own self.

Concerning wisdom, one aspect is to know how to advance and guard against regression, and the other is to realize emptiness and non-self. Through the first aspect, the bodhisattvas do not seek personal pleasure. Through the second aspect, the bodhisattvas become free of egocentric attachment to self.

107 Second, by adopting the gate of compassion, they eliminate the pain of all sentient beings and thus become free of thoughts that do not bring peace to other beings.

Concerning compassion, one aspect is to eliminate pain, and the other is to give happiness. Through the first aspect, the bodhisattvas eliminate the pain of all sentient beings. Through the second aspect, the bodhisattvas become free of thoughts that do not bring them peace.

108 Third, by adopting the gate of skillful means, they acquire the heart that compassionately looks upon all sentient beings. Thus they become free of thoughts of self-worship and self-veneration.

Concerning skillful means, one aspect is to be right and straightforward, and the other is to cast oneself aside. Through the first aspect, the bodhisattvas look compassionately upon all sentient beings. Through the second aspect, the bodhisattvas become free of thoughts of self-worship and self-veneration. Hence, the *Treatise* states:

This is called 'becoming free of the three kinds of divergences from the gate to enlightenment'.

109 Concerning 'accord with the gate of enlightenment', it is stated in the *Treatise*:

Once the bodhisattvas have become free of the three kinds of divergences from the gate of enlightenment, they are able to fulfill the three kinds of dharma that accord with the gate of enlightenment. What are the three? The first is the undefiled pure mind. It is so called because the bodhisattvas do not seek various pleasures for themselves.

Enlightenment is the realm of undefiled purity. If the bodhisattvas were to seek pleasure for their own sake, they would diverge from enlightenment. For this reason, the undefiled pure mind is accord with the gate of enlightenment.

110 The second is the peace-bestowing pure mind. It is so called because the bodhisattvas seek to eliminate the pain of all sentient beings.

Enlightenment is the realm of purity and brings peace to all sentient beings. If the bodhisattvas did not have the mind to free all sentient beings from the pain of birth-and-death, they would diverge from enlightenment. For this reason, to eliminate the pain of all sentient beings is to be in accord with the gate of enlightenment.

111 The third is the blissful pure mind. It is so called because the bodhisattvas enable all sentient beings to realize great enlightenment. Thus they take up sentient beings and bring them to birth in that land.

Enlightenment is the realm of ultimate, eternal bliss. If the bodhisattvas did not bring all sentient beings to realize ultimate, eternal bliss, they would diverge from enlightenment. What do they follow to realize this ultimate, eternal bliss? They follow the gate of the Mahayana. The Mahayana gate is the Buddha-land of Happiness. For that reason it is stated, "Thus they take up sentient beings and bring them to birth in that land". Hence, the *Treatise* states:

This is called 'fulfilling the means that accords with the three gates of enlightenment'. Reflect on this.

112 Concerning the 'inclusiveness and correspondence of terms and meanings', it is stated:

The three kinds of gates stated above, namely, wisdom, compassion, and skillful means, are embraced in prajna, and prajna embraces upaya. Reflect on this.

Prajna is a term for wisdom that realizes suchness; upaya is a term for insight that thoroughly knows the provisional and temporary. As the bodhisattvas realize suchness, their mental activity becomes quiescent. Since they know the provisional and temporary, they see beings in their full particularity, while the insight into beings that adapts itself fully to them is non-knowing. The wisdom of quiescence is also non-knowing and yet sees beings in their full particularity. Thus, wisdom and skillful means, through their mutual dependence, are active and tranquil at the same time. Because of the working of wisdom, activity does not lose tranquility, and because of the power of skillful means, tranquility does not abolish activity. Hence, wisdom, compassion, and skillful means embrace prajna, and prajna embraces upaya.

What is meant by 'reflect on this'? It should be known that wisdom and skillful means are the father and mother of bodhisattvas. If the bodhisattvas do not depend on wisdom and skillful means, the bodhisattva way cannot be fulfilled. Why? Because if they lacked wisdom when performing acts for the sake of sentient beings, they would fall into inverted views. If they lacked skillful means when contemplating dharma-nature, they would grow complacent with attaining reality-limit immediately for themselves. On that basis, the *Treatise* states, "reflect on this".

113 In the above, becoming free of egocentric attachment to one's own self, becoming free of thoughts that do not bring peace to other beings, and becoming free of thoughts of self-worship and self-veneration have been taught. These three kinds of teaching signify becoming free of thoughts that are obstructions to enlightenment. Reflect on this.

Everything is a form of obstruction in its own way. The wind obstructs the quiet. The earth obstructs water. Dampness obstructs fire. The five evil acts and the ten transgressions obstruct birth as a human being or deva. The four kinds of inverted views obstruct the sravaka's attainment of the fruit. The three obstructions in the quotation above signify not becoming free of thoughts that obstruct

enlightenment. What is meant by “reflect on this”? If the bodhisattvas seek to attain the state of nonobstructedness, they should strive to become free of these three kinds of obstruction.

114 In the above, the undefiled pure mind, the peace-bestowing pure mind, and the blissful pure mind have been taught. When these three kinds of minds are condensed into one, it is the fulfillment of the wondrous, blissful, and excellent true mind. Reflect on this.

There are three kinds of joy. First is the external joy, which is produced by the five senses. Second is the internal joy, which is produced by the consciousness in the first, second, and third stages of meditation. Third is the joy of dharma music, which is produced by wisdom. The joy produced by wisdom arises from love of Buddha’s virtue. The three minds—becoming free of egocentric attachments, becoming free of thoughts that do not bring peace to others, and becoming free of thoughts of self-worship—are pure and ever-developing. Taken in brief, they form the wondrous, blissful, and excellent true mind. The term wondrous means good. This joy is such because it arises from perceiving Buddha. The term excellent means that it surpasses the joys within the three worlds. The term true means not empty or false, not inverted.

115 Concerning ‘the fulfillment of aspiration for birth’, the *Treatise* states:

Thus, the bodhisattvas, with the mind of wisdom, the mind of skillful means, the unobstructed mind, and the excellent true mind, attain birth in the Buddha-land of purity. Reflect on this.

What is meant by “reflect on this”? Know that these four kinds of pure virtue bring about attainment of birth in that Buddha-land of purity, and that they do not attain birth through other causes.

116 This means that the bodhisattva-mahasattvas, having become in accord with the five dharma-gates, freely fulfill those acts as they desire. These bodily acts, verbal acts, mental acts, acts of wisdom, and acts of the wisdom of skillful means, as alluded to above, are in accord with the dharma-gates.

‘Freely fulfill those acts as they desire’ refers to the power of the virtue resulting from the five dharma-gates brings about birth in the Buddha-land of purity, and enables them to freely enter and emerge from that land. ‘Bodily acts’ refers to worship, ‘verbal acts’ to praise, ‘mental acts’ to aspiration, ‘acts of wisdom’ to discernment, and ‘acts of the wisdom of skillful means’ to directing virtue. When these five kinds of acts are harmoniously united, they are in accord with the dharma-gate of birth in the Pure Land, and thus bring about the fulfillment of free activity.

117 Concerning ‘perfect fulfillment of the practice of benefiting’:

Again, there are five gates. The bodhisattvas have fulfilled these five kinds of virtue in order. Reflect on this. What are these five gates? The first is the gate of the approach. The second is the gate of the great assembly, The third is the gate of the grounds. The fourth is the gate of the residence. The fifth is the gate of the state of sporting in the gardens and forests.

These five show the order in entering and emerging. In the aspect of entrance, the first attainment of the Pure Land is the aspect of approach. This means that to join the truly settled of the Mahayana is to approach the highest, perfect enlightenment. After they have entered the Pure Land, they immediately join the Tathagata's great assembly. After they have joined the assembly, they reach the grounds where they attain the settled mind of practice. After they have entered the grounds, they reach the residence of abiding in practice. After their practice has been fulfilled, they attain the state of teaching and guiding others. The state of teaching and guiding others is the state of the bodhisattvas' own play and delight. Hence, the gate of emergence is called the gate of the state of sorting in the gardens and forests.

118 Concerning these five gates, the first four gates are the fulfillment of the virtue of entrance and the fifth gate is the fulfillment of the virtue of emergence.

What are the virtues of entrance and of emergence? They are stated:

In the first gate of the virtue of entrance, they worship Amida Buddha with the desire to be born in the Pure Land. They are thereby enabled to attain birth in the World of Peace and Happiness. This is called the first gate of entrance.

To worship the Buddha and aspire for birth in the Buddha's land is the first aspect of virtue.

119 In the second gate of the virtue of entrance, they praise Amida Buddha by saying the Name in accord with the significance of the Tathagata's Name and practicing in correspondence with the Tathagata's light, which is the embodiment of wisdom. They are thereby enabled to join the great assembly. This is called the second gate of entrance.

To offer praise in accord with the significance of the Tathagata's Name is the second aspect of virtue.

120 In the third gate of the virtue of entrance, they think solely on Amida with singleness of heart and aspire to be born in the Pure Land, and once born there, they perform the practice of samatha, the samadhi of tranquility. They are thereby enabled to enter the lotus-held world. This is called the third gate of entrance.

Because they practice tranquility, the calming of the mind, they aspire single-heartedly to be born in the Pure Land; this is the third aspect of virtue.

121 Concerning the fourth gate of the virtue of entrance: contemplating solely on the wondrous adornments of that Land, they practice vipasyana. They are thereby enabled to reach that place and enjoy the various tastes of Dharma. This is called the fourth gate of entrance.

What is meant by 'to enjoy the various tastes of Dharma'? In vipasyana there is the taste of contemplation on the Buddha-land's purity, the taste of the Mahayana that takes in and receives all sentient beings, the taste of ultimate sustenance of beings without any futility, and the taste of performing practice by accommodating themselves to beings and vowing to establish a

Buddha-land. There are countless such tastes of adornments of the Buddha-way, hence, the word 'various'. This is the fourth aspect of virtue.

122 Concerning the fifth gate of the virtue of emergence: with great compassion, they observe all sentient beings in pain and affliction, and assuming various transformed bodies to guide them, enter and sport about in the gardens of birth-and-death and the forests of blind passions. With transcendent powers, they attain the state of teaching and guiding sentient beings. This is brought about by the effects of the original vows that the bodhisattvas had established. This is called the fifth gate of emergence.

What is meant by 'assuming various transformed bodies to guide sentient beings'? This is like Avalokiteśvara's manifestation in various forms presented in the *Lotus Sutra*. 'Sport about' has two meanings. First, it means being free and unrestricted. The way the bodhisattvas go about saving sentient beings is like a lion taking down a deer. It is performed as if in play without the slightest difficulty. Second, it means saving with no intent of saving. The bodhisattvas, in observing sentient beings, see that in the final analysis they are nonsubstantial. Although they save countless sentient beings, in reality they have no sense of having led a single sentient being to attain nirvana. Their manifesting the act of saving sentient beings is thus like play.

What is meant by 'effects of the original vow'? The great bodhisattvas, having realized dharma-body, always dwell in samadhi and thus manifest various bodies, transcendent powers, and ways of teaching the dharma. All of these arise from the effects of their original vows. It may be likened to Asura's harp which spontaneously plays music even though no one strokes it. This is the fifth aspect of virtue called the state of teaching and guiding.

123 Know that the bodhisattvas fulfill the practice of self-benefit with the first four gates of entrance. 'To fulfill' means that self-benefit has been completed. What is meant by 'know that'? By fulfilling self-benefit, the bodhisattvas perform the benefiting of others. They should know that it is not possible to benefit others without benefiting themselves.

124 Know that they fulfill the practice of benefiting others with the fifth gate of emergence as the directing of virtue.

'To fulfill' means to reach the fruition, the state of teaching and guiding others, through the directing of virtue, which acts as the cause. Whether with regard to the cause or to the fruition, there is nothing whatever that does not work to benefit others. What is meant by 'know that'? By fulfilling the benefiting of others, they are performing self-benefit. We should know that self-benefit cannot be performed without consummating the benefiting of others.

125 By performing the practices of the five gates of mindfulness in this way, the bodhisattvas accomplish both self-benefit and benefiting others, and thus they swiftly attain the supreme, perfect enlightenment.

The darma that a Buddha realizes is called *annutara-samyak-sambodhi*, that is, supreme, perfect enlightenment. Those who have realized this enlightenment are called Buddhas. The bodhisattvas swiftly attain *annutara-samyak-sambodhi* means that they quickly realize Buddhahood. *An* means 'un-', and *uttara* means 'excelled'. *Samyak* means 'right'. *Sam* means 'all-pervading', and *bodhi* means 'the Way'. Taken together, the term means 'the unexcelled, right, all-pervading Way'.

'Unexcelled' means that this way thoroughly penetrates true reality and reaches the ultimate nature of things, and nothing surpasses it. Why? Because it is perfect. 'Right' refers to the wisdom of the enlightened. Because they know things just as they are, it is called right wisdom. Because dharma-nature is formless, the wisdom of the enlightened is non-knowing. 'All-pervading' has two meanings: first, the enlightened mind knows all things everywhere; second, the dharma-body universally fills the dharma-realm. Whether as dharma-body or enlightened mind, there is nowhere it is not present. 'The Way' refers to the unhindered way. A sutra states, "It is because of the one way that those unhindered throughout the ten quarters have gone beyond birth-and-death". The 'one way' is the one way of unhindered enlightenment. To be 'unhindered' means to know that birth-and-death is itself nirvana. The aforementioned entrance into the dharma-gate of nonduality reveals the aspect of unhinderedness.

126 Question: What is the reason for saying, "The bodhisattvas swiftly realize *anuttara-samyak-sambodhi*"?

Answer: The *Treatise* states, "It is because they perform the practices of the five gates of mindfulness and accomplish both self-benefit and benefiting others". Further, when we seek the basis for this swift realization, truly Amida tathagata is to be considered the decisive condition, which can be described as 'the Other working to benefit us' and 'working to benefit others'. These descriptions are two aspects of the same thing. If we are speaking from the standpoint of the Buddha, we should use the term 'working to benefit others'. If we are speaking from the standpoint of sentient beings, we should use the term 'the Other working to benefit us'. Specifically, when it is the Buddha's power that is being discussed, the term 'working to benefit others' applies. One must understand the significance of this. Generally stated, it is because birth in the Pure Land, as well as the practices performed by the bodhisattvas, humans, and devas there, are all dependent on the power of the Primal Vow of Amida Tathagata. Why? Because if it were not for the Buddha's power, the Forty-eight Vows would have been made in vain.

Here, let us verify this by taking up the three relevant Vows. The Buddha vowed, "If, when I attain Buddhahood, the sentient beings of the ten quarters who, with sincere and entrusting heart, aspire to be born in my land and say my name even ten times, should not be born there, may I not attain the perfect enlightenment. Excluded are those who commit the five grave offenses and those who slander the right Dharma". Through the power of the Buddha's Vow, one says the Name ten times and accordingly attains birth in the Pure Land. Because one attains birth, one escapes from transmigration in the three worlds. Because one is released from transmigration, it is said one 'swiftly' realizes enlightenment. This is the first proof.

The Buddha vowed, "If, when I attain Buddhahood, the humans and devas in my land should not dwell in the stage of the truly settled and necessarily attain nirvana, may I not attain the perfect enlightenment". Through the power of the Buddha's Vow, one comes to dwell in the stage of the truly settled. Because one dwells in the stage of the truly settled, one attains nirvana without fail. One is released from all of the hardships of wandering in birth-and-death, and for this reason, it is said one 'swiftly' realizes enlightenment. This is the second proof.

The Buddha vowed, "When I attain Buddhahood, the bodhisattvas of other Buddha-lands who come and are born in my land will ultimately and unfailingly attain the stage of succession to Buddhahood after one lifetime. Excepted are those who, in accordance with their original vows to guide others freely to enlightenment, don the armor of universal vows for the sake of sentient beings, accumulate

roots of virtue, emancipate all beings, travel to Buddha-lands to perform bodhisattva practices, make offerings to all the Buddha-tathagatas throughout the ten quarters, awaken sentient beings countless as the sands of the Ganges, and bring them to abide firmly in supreme, true enlightenment. Such bodhisattvas surpass those in the ordinary bodhisattvas stages in carrying out practices; in reality, they cultivate the virtue of Samantabhadra. Should it not be so, may I not attain the perfect enlightenment”. Through the power of the Buddha’s Vow they surpass ordinary bodhisattvas, manifest the practices of all the bodhisattva stages, and discipline themselves in the virtue. Because they surpass ordinary bodhisattvas and manifest the practices of all the stages, it is said that they ‘swiftly’ realize enlightenment. This is the third proof. From these proofs we can see that Other Power is to be taken as the decisive condition. How could it be otherwise?

Further, the following illustration will point out the characteristics of self-power and of Other Power. Out of fear of falling into the three evil realms, people undertake the observance of precepts. Because of their observance of precepts, they are able to perform meditation. Because they perform meditation, they acquire transcendent powers. Because they have transcendent powers, they are able to wander freely throughout the four continents. Such is termed ‘self-power’. Again, an inferior man riding on a donkey cannot rise off the ground. However, when he follows an entourage of a cakravartin king, he is able to ride in the air and wander freely throughout the four continents unobstructed. Such is termed ‘Other Power’. Oh, foolish scholars of these latter times! Hear the call to ride upon Other Power and awaken an entrusting heart. Do not confine yourself to your own powers.

127 I have briefly explained the *Treatise on the Sutra of the Buddha of Immeasurable Life with the Verses of Aspiration for Birth in the Pure Land*.

“Thus I have heard”, which is at the beginning of sutras, clarifies that belief in the Buddha’s words enables entrance into the Pure Land way. ‘Practice that is in accordance with the teaching’, which is at the conclusion of sutras, indicates that one has accepted the way. ‘Taking refuge in and worshipping Amida’, which is at the beginning of the *Treatise on the Pure Land*, clarifies that the teaching is trustworthy. “I have briefly explained”, which is at the end of the *Treatise*, explicates in full what is to be clarified. The authors of the *Sutra* and the *Treatise* are different, however, their intention is consistent through what has been explained here.

**Commentary on
the Treatise on the Sutra of
the Buddha of Immeasurable Life with
the Verses of Aspiration for Birth in the Pure Land**