

# ***Shan-tao's Exposition of the Method of Contemplation on Amida Buddha, Part 3***

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THIS IS A REVISED translation of Part 3 of Shan-tao's *Kuan-nien o-mi-t'o fo hsiang-hai san-mei kung-te fa-men* (Jpn. *Kannen Amidabutsu sōkaizanmai kudoku bōmon*), commonly known as the *Kuan-nien fa-men* (The Method of Contemplation on Amida Buddha, Jpn. *Kannenbōmon*).

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## **EXPOSITION OF THE MERIT OF THE SAMĀDHI OF CONTEMPLATION ON THE OCEAN-LIKE FIGURE OF AMIDA BUDDHA**

**Compiled by  
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### **PART THREE: RECOMMENDATION OF THE PURE LAND PRACTICE**

**45** Question: Śākyamuni appeared in the world and, in order to save ordinary people of the age of five defilements, compassionately explained the painful aspects of the three evil realms which people undergo as the result of the ten evil acts. Also, with the wisdom of equality, he led human beings and devas to turn their minds<sup>1</sup> and attain birth in the Land of Amida Buddha. In various sūtras there are clear references to this teaching of quick enlightenment. Now there are people who openly express their disbelief in this teaching and compete with each other in abusing it. I do not know what retribution such people will receive in the present life and after death.

Please give me scriptural evidence for their sake by quoting fully from sūtras, so that I may benefit them by leading them to repent, believe in the Buddha's Mahāyāna teaching, turn their minds and attain birth in the Pure Land.

Answer: If I am to answer your question based on sūtras, those evil persons are such as I explained above in the section on the five evil natures.<sup>2</sup> I will now show you a quotation directly from a sūtra as clear evidence.

It is stated in the *Sūtra on the Ten Methods of Attaining Birth*:

The Buddha said to Girisāgarajña<sup>3</sup> Bodhisattva, "You should hold this teaching for the purpose of saving all sentient beings."

The Buddha further said to Girisāgarajña Bodhisattva, "This sūtra is called the *Sūtra on the Samādhi of Right Mindfulness and Emancipation through Contemplation of Amida Buddha's Physical Body*. It is also called the *Sūtra of Saving Sentient Beings of Close Karmic Relations Who are Subject to the Eight Adverse Conditions*<sup>4</sup> in *Samṣāra*. You should hold this teaching as such. For those sentient beings who have not yet had good karmic relations with the Buddha-Recollection Samādhi, this sūtra opens the great samādhi-gate. This sūtra closes the gate of hell for the sake of sentient beings. Also, for the sake of sentient beings, this sūtra keeps away those who inflict harm on them and destroys evil spirits, thereby giving peace to all beings in the four directions."

The Buddha said to Girisāgarajña Bodhisattva, "This is the meaning of my exposition."

Girisāgarajña said to the Buddha, "Many sentient beings of the future may abuse [this teaching]. What will be the outcome?"

The Buddha said, "In future there will be in Jambudvīpa<sup>5</sup> monks and nuns, men and women, who, having seen someone chanting this sūtra, will get angry with this person and entertain enmity in their minds. By the cause of abusing the right Dharma, they will in the present life suffer from bad and serious illnesses or have impaired limbs; or they will be deaf, blind, or dumb;<sup>6</sup> or they will suffer from harassment by evil spirits, insanity, colds, fever, piles, dropsy or loss of consciousness. These bad and serious illnesses will beset their bodies life after life. Suffering thus from pains, they will not be restful, whether sitting or lying; they will be unable to ease nature. However strongly they may seek death or life, they will get neither of them. All such pains are due to abusing this sūtra. It happens that, after death, they will fall into hell, where they will undergo extreme pains for eighty thousand kalpas, and will not be able to hear even the words 'water' or 'food' for thousands of millions of lives to come. These are the karmic

retributions they will get by their acts of abusing this sūtra. It so happens that when they can come out of hell to be born in the human world, they will be born as oxen, horses, boars or sheep and end their lives in great pain by being slaughtered by men. This is due to abusing this sūtra. Later, when they are born again as human beings, they will always be born in low-class families, unable to enjoy freedom for thousands of millions of lives, or unable to see even the words denoting the Three Treasures for thousands of millions of lives. Such is the painful result one receives by the act of abusing this sūtra. For this reason, you should not expound this sūtra to ignorant people. Only to those people who possess right contemplation and right mindfulness should you expound this sūtra. If one does not revere this sūtra, one will fall into hell. If one reveres it, one will attain right emancipation and be born in the Land of Amida Buddha.”

I have quoted this sūtra as evidence. Hence, I know that those who abuse it and those who revere it will unfailingly receive retribution and reward, respectively, as the Buddha predicted. This you should know.

**46** Question: After the Buddha’s death, ordinary people, whether good or evil, who will awaken Bodhi-Mind and aspire to be born in the Land of Amida Buddha, may apply their minds, day and night, until the end of their lives, to reciting [his Name], meditating [on him], worshiping and praising him, and offering incense and flowers to Amida, Avalokiteśvara and other sages, and also to the glorious adornments of the Pure Land. With continuous contemplation, they may or may not attain the Samādhi. What sort of merit will accrue to such people? Please give me scriptural evidence by quoting fully from sūtras, so that I may lead the practitioners who follow the teaching to attain joy and appreciation, receive it in faith and uphold it.

Answer: It is good that you have asked me this question. It will lead to termination of the causal acts for cycles of birth and death in the six realms and forever open the essential gate for the Pure Land of eternal bliss. Not only does your question comply with Amida’s Vows, but also all Buddhas are pleased with it. Now, based on a sūtra, I will answer your question in detail.

It is stated in the *Pratyutpanna-samādhi-sūtra*:

The Buddha said to Bhadrāpāla, “Concerning this Buddha-Recollection Samādhi, there are four things to offer up [to Amida]: food, clothes, bed and medicinal drink. They serve as an aid [to the accomplishment of the samādhi] and produce joy.<sup>7</sup> All the Buddhas of the past attained enlightenment by keeping in mind this

samādhi of recollection of Amitābha Buddha and performing the joy-giving act of offering four things as the auxiliary practice. Present Buddhas of the ten quarters, too, have all attained enlightenment by keeping in mind this Buddha-Recollection Samādhi and performing the joy-giving act of offering four things as the auxiliary practice. Buddhas of the future, too, will attain enlightenment by keeping in mind this Buddha-Recollection Samādhi and performing the joy-giving act of offering four things as the auxiliary practice.”

The Buddha said to Bhadrāpāla, “Concerning this Buddha-Recollection Samādhi and the joy-giving act of offering four things as the auxiliary practice, I will present a simple illustration connected with this samādhi, thereby showing by comparison the merit of recollection of the Buddha. Suppose there is a man of one hundred years old. From the time of his birth he runs fast. Until he becomes old, he keeps running faster than the swift wind. Is there anyone who can calculate the distance he has traveled?”

Bhadrāpāla replied, “No; no one can calculate it.”

The Buddha said, “I will further demonstrate to you and other bodhisattvas. Suppose a good man or woman acquires rare treasures which fill the space this man has covered and then donates them for charity. The merit of the donation cannot be compared with that of a person who hears of this samādhi of recollection of Amida Buddha and performs the joy-giving act of offering four things as the auxiliary practice. This person’s merit is thousands of millions of times as much as that of the donor. It is indeed impossible to compare.”

The Buddha continued, “In ancient times, incalculable and immeasurable kalpas ago, there lived a Buddha called *Siṃhamati*<sup>8</sup> in the country named Bhadrāpāla. There was a *cakravartin* king called *Viśeṣagāmin*.<sup>9</sup> One day the King went to see the Buddha. Knowing the King’s intention, the Buddha expounded to him the Buddha-Recollection Samādhi and the joy-giving act of offering four things as the auxiliary practice. Having heard the exposition, the King rejoiced and immediately donated various rare treasures to the Buddha. The King himself vowed that with the merit of this act he would make all human beings and devas live in peace.”

The Buddha said, “When the king died, he was born again in the same family as a prince called *Brahmadatta*.<sup>10</sup> At that time there was a monk, *Ratnottama*<sup>11</sup> by name. He always taught the Buddha-Recollection Samādhi to the four groups of his disciples. When the King heard the teaching, he performed the joy-giving act of offering four things as the auxiliary practice, donating treasures to the monk. He also offered clothes to him. The King and his

thousand royal subjects renounced the world to become mendicants under the monk. Intent on learning the Buddha-recollection Samādhi, the King always served the monk with the thousand mendicants. For eight thousand years he practiced day and night without feeling fatigue. When he once heard an exposition of the Buddha-Recollection Samādhi, he instantly attained the superior wisdom. After that he further went to see sixty-eight thousand Buddhas and, at the place of each Buddha, learnt this Buddha-Recollection Samādhi. Then he attained Buddhahood.”

The Buddha said, “Even if there is a distance of a hundred *li*, a thousand or four thousand *li* to travel to hear an exposition of this Buddha-Recollection Samādhi, you should go and seek it. How much more so if there is only a short distance to travel.”<sup>12</sup>

I say to you, aspirants of the Pure Land, that the Buddha’s teaching quoted above is clear evidence. Details are given in the chapter on “The Merit of Offering Four Things.”<sup>13</sup>

**47** Question: One may practice assiduously and painstakingly in accordance with the Buddha’s teaching, namely, worshiping, reciting [the Buddha’s Name] and walking around [a statue of the Buddha] six times during the day and the night, contemplating the Buddha and chanting sūtras; one may also observe the precepts with singleness of mind, abhor birth-and-death and, fearful of the suffering in the three evil realms, aspire to be born in Amida Buddha’s Pure Land after the end of life. However, such a person may perhaps still have some lingering evil karma, and so may actually be engaged in the ten evil acts. If one becomes aware of such hindrances, how can one remove them? Please show me the method by quoting fully from sūtras.

Answer: If I am to answer your question based on sūtras, I may quote the *Sūtra on the Ocean-like Samādhi of Contemplation of the Buddha*.

The Buddha said to his father, the King, and multitudes of people: “In the past there was a Buddha named Śūnyarāja.<sup>14</sup> During the period of the Semblance Dharma<sup>15</sup> there were four monks who broke the precepts and committed grave offenses. At that time Śūnyarāja Buddha addressed the four monks from the mid-air at night, saying, ‘Your offenses are called “incapable of salvation.” If you want to eliminate your karmic transgressions, go into the stupa built for me, and, contemplating my statue, repent with sincerity of heart. Then you can eliminate your karmic transgressions.’ The four monks immediately abandoned everything and sincerely followed the instruction. They went into the stupa, beat their bodies before the statue and repented [as they threw their

bodies on the ground] just as a high mountain crumbled. Tumbling on the ground, they cried bitterly facing [the statue of] the Buddha. They did this repeatedly, day and night, until death. After death, they were able to be born in the Land of Buddha Śūnyarāja.”<sup>16</sup>

I have quoted this sūtra as evidence. Practicers wishing to repent of their karmic transgressions should follow this method.

The Buddha said, “After my death, if the Buddha’s disciples abandon all evil conditions, seek to abide by the method of reticence and, at six periods during the day and the night, even for a short time and even for a moment during that short time, contemplate the white curl of hair between the eye-brows of the Buddha, then, even if they are unable to see it, their karmic transgressions binding them to cycles of birth-and-death for ninety-six koṭis of nayutas of kalpas, multiplied by the number of the sands of the River Ganges and again multiplied by the number of dust-motes will be destroyed.

“If there is someone who, having heard of the white curl of hair, is not surprised or does not doubt, but rejoicingly believe in it, the karmic transgressions which this person has committed during eighty koṭis of kalpas of *samsāra* will be destroyed.

“If monks or nuns, [lay-]men or [lay-]women, have committed the four cardinal offenses,<sup>17</sup> the ten evil acts or the five deadly transgressions or abused Mahāyāna and if they repent of their karmic transgressions by repeatedly prostrating themselves on the ground, as a high mountain crumbles, at six periods during the day and the night, crying bitterly and shedding tears, and join their palms, facing the Buddha, and contemplate the light emanating from the white curl of hair between his eye-brows for one to seven days, then the four kinds of karmic transgressions mentioned above will become light.

“When you contemplate the white curl of hair, if it is dark and you cannot see it well, then go inside the stupa and keep contemplating the white curl of hair for one to three days, with your palms joined, crying bitterly. If one only hears [of the white curl of hair] even for a short time, the karmic transgressions which one has committed during three kalpas of *samsāra* will be destroyed.”<sup>18</sup>

The Buddha said to his father, the King, and Ānanda, “Now I will show you my entire physical glory. Those who entertain evil thoughts or those who have broken the Buddha’s precepts will see the Buddha in different ways.”

Then five hundred Śākya clansmen perceived the Buddha's body as grey;<sup>19</sup> one thousand monks perceived the Buddha as red clay; sixteen laymen and twenty-four laywomen perceived him as all black; all nuns perceived him as silver color. Then the four groups of people said to the Buddha, "We do not see the Buddha's exquisite body." They pulled out their own hair, threw their bodies on the ground and, crying bitterly and shedding tears like rain, beat their bodies and tumbled on the ground.

The Buddha said, "Good men, the purpose of the Tathāgata's appearance in the world is to destroy your karmic transgressions and offenses. You should now recite the names of the seven past Buddhas and worship them. I will explain to you the karmic transgressions of entertaining wrong views in your previous lives. You should confess and repent them to the multitude of revered monks. In accordance with the Buddha's instruction, you should throw your bodies on the ground before the assembly of the followers of the Buddha-Dharma, as if a high mountain crumbles, and repent before the Buddha. When you have repented, your spiritual eye will be opened. Then you will see the Buddha's body and attain a great joy."

The Buddha said to the monks, "In your former lives, immeasurable kalpas ago, you had wrong views, doubted your masters, did not observe the precepts and yet undeservedly received donations from the devotees. As a result, you fell in the realm of hungry spirits and hell, where you underwent suffering for eighty thousand years. Though you came out of such realms, you were unable to see Buddhas for innumerable lives, but could just hear the Buddha's name. Now you perceive the Buddha's body as the color of red soil and five feet high."

When the Buddha finished these words, the one thousand monks repented [of their karmic transgressions] to the Buddha and threw their bodies on the ground just as a high mountain crumbled, crying sorrowfully and shedding tears like rain. Then, as when wind blows and scatters heavy clouds, the [Buddha's] golden countenance was revealed. Having seen the Buddha, the monks rejoiced and awakened Bodhi-Mind.

The Buddha said to his father, the King, "Those one thousand monks intently sought the Dharma and never got tired. The Buddha gave them predictions for their future attainment of Buddhahood, saying that they would all become Tathāgatas of the same name, Namaḥ Prabhāsa."<sup>20</sup>

The above rite of repentance appears in the *Sūtra on the Ocean-like Samādhi of Contemplation of the Buddha*, second and third fascicles.<sup>21</sup>

**48** The *Sūtra on the Ocean-like Samādhi of Contemplation of the Buddha*, Chapter Twelve, entitled “Strict Observance of the Precepts,” tenth fascicle, states:

The Buddha said to Ānanda, “In future there will be sentient beings who will attain this Buddha-Recollection Samādhi or those who will contemplate the Buddha’s physical characteristics or those who will attain the Samādhi of the Presence of Buddhas. They should be told to restrain themselves in their bodily, verbal and mental acts, not to engage in wrong livelihood and to be careful not to become conceited. You should know that if they engage in wrong livelihood or become conceited, they have committed the fault of extreme self-conceit.<sup>22</sup> They will destroy the Buddha-Dharma and be most likely to induce others to entertain wrong thoughts. They will also bring disruption to the harmony of the Sangha, give rise to heretical views and confuse people. Such people are indeed devils’ companions. Even though such wicked persons contemplate the Buddha, they will fail to relish the taste of nectar.

“As the result of the fault of conceit, wherever they are born, their bodies are always short. Born in low-class families, they will be poverty-stricken and destitute, and be possessed of immeasurable evil karma. You should be on guard against such evil tendencies and keep them from arising. If such acts of wrong livelihood should arise, they are like a mad elephant destroying lotus ponds. Acts of wrong livelihood are like this; they destroy roots of good.”

The Buddha said to Ānanda, “Those who practice Buddha-Recollection should be on guard and never give in to indolence. If the practicers of the Buddha-Recollection Samādhi fail to be on guard and allow self-conceit to arise, the evil wind of wrong livelihood causes the fire of self-conceit to flare up and burn meritorious elements. Meritorious elements refer to all the innumerable meditation practices and various Buddha-Recollection methods, which arise depending on one’s thoughts. They are called merit-store.”

The Buddha said to Ānanda, “This sūtra is called ‘immovable concentration of thought’; you should hold this sūtra as such. It is also called ‘meditation on the Buddha’s white curl of hair’; you should hold this sūtra as such. It is also called ‘meditation on distinct parts of the Tathāgata’s body in both the reverse and normal orders’; also called ‘closely contemplating the distinct parts of the Tathāgata’s body, even each hair-follicle’; also called ‘meditation on the thirty-two physical characteristics and eighty secondary marks and on the light of various wisdoms’; also called ‘ocean-like Samādhi of Buddha-contemplation’; also called ‘Bud-



dha-Recollection Samādhi-gate'; also called 'sūtra on the Buddhas' bodies adorned with exquisite flowers.' You should hold this sūtra close to heart and be careful not to forget it."<sup>23</sup>

**49** It is stated in the *Great Collection Sūtra*, Chapter on "Salvation of Dragons":

Once Dragon King Sāgara<sup>24</sup> invited the Buddha to his palace for a meal. The Buddha accepted the dragon's invitation. When the Buddha and a multitude of holy monks finished the meal, the Great Dragon King requested the Buddha to give a sermon. At that time, the prince of the Dragon King, named Kamalamukha,<sup>25</sup> stood in front of the Buddha. He spread his four limbs on the ground and repented sorrowfully, saying, "What evil karma did I commit in the past for which I now have a body of the dragon?"<sup>26</sup>

I have quoted this sūtra as the evidence. It shows a method of repentance with sincerity of heart. One should know that similar passages are found throughout the sūtras and so I cannot present them fully. I quote from three sūtras as a guide to the students in the future, not to those who are not sincere. Those who practice should all know that the Buddha did not lie.

**50** Further, it is stated in the *Ariṣṭa Sūtra*:

Once there was in Nanda Country a king named Vaiḍūrya.<sup>27</sup> He sent a messenger to the Buddha. He prostrated himself at the feet of the Buddha and said, "World-Honored One, our country is far out in the border region and small. Every year invaders plunder our country, the five kinds of grains are expensive, plagues spread, and our people are undergoing hardships. At no time can we live in peace. The Tathāgata's Dharma-store is rich in variety, and all the teachings are deep and broad. Since the King has duties to worry about, he is not able to practice the Way. World-Honored One, please have pity on us and teach us the essential method of practice, so that we can easily perform it day and night and become free from various sufferings in all future times."

The Buddha said to the messenger, "Take this message to the Great King. If he wants to remove hindrances of evil passions and those of karmic effects, he should have one hundred and eight *ariṣṭa* beads pierced through with a string and always carry it. Whether walking or sitting or lying, he should continuously recite the words, 'Buddha, Dharma and Sangha,' with singleness of heart and without distraction of thought. Move one bead with the fingers each time he says so. Repeat this ten times, twenty, a

hundred, a thousand, or even a billion times. If he has done so two hundred thousand times, without contracting physical and mental disorder or entertaining deceitful thought, then, after death, he will be reborn in the Third Heaven, Yama,<sup>28</sup> where he will always be naturally provided with clothes and food and enjoy peace and happiness. With a hundred and eight karmic bonds destroyed, he will not follow the current of birth-and-death but proceed towards nirvāna and attain the highest fruition.”

The messenger returned [to the palace] and gave this message to the King. With great joy, the King prostrated himself on the ground, worshiped the Buddha and addressed him from afar, “Having received your holy teaching, I will certainly practice as instructed.”

The King immediately ordered the officials and people to make a thousand *ariṣṭa*-beads rosaries. He gave the rosaries to the members of his royal family within the six blood relations. The King always recited the holy phrase. Even when he was in the battlefield, he did not abolish this practice. Further, he had this thought, “The Great Compassion of the World-Honored One responds to all beings. I pray, if with this good act I am to escape from the painful sea where I have long been sunk, O Tathāgata, please manifest your body and expound the teaching to me.” The King held this prayer close to his heart and did not take any food for three days. Thereupon, the Buddha manifested himself and came into the palace with a multitude of holy beings. Then he preached the Dharma to the King.<sup>29</sup>

I have quoted this passage as further evidence. Since the King had sincerity of heart, his hindrances were removed at each recitation. Knowing that the King’s karmic transgressions had been destroyed, the Buddha manifested himself in response to the King’s desire. This one should know.

## NOTES

1. To turn their thoughts to the Pure Land and also turn the merit of their practices over to it in order to be born there.
2. See Part 2 of the translation of “Shan-tao’s Exposition of the Method of Contemplation on Amida Buddha,” section 39, *Pacific World*, Third Series, 2 (2000): pp. 221–222.
3. Reconstructed from the Chinese name Shan-hai-hui (山海慧, Jpn. Sankaie, Mountain-Ocean-Wisdom).
4. The eight adverse conditions in which one is unable to see a Buddha or hear the Dharma: (1) being in hell; (2) being in the state of an animal; (3) being in the state of a hungry spirit; (4) being in the heaven of long life; (5) being in Uttarakuru, the continent to the north of Mt. Sumeru where people always enjoy great happiness; (6) being deaf, blind, and mute; (7) being knowledgeable about worldly affairs, and eloquent; and (8) living during the period before or after the Buddha’s appearance in the world.
5. One of the four continents in Buddhist cosmology. It is located to the south of Mt. Sumeru and is inhabited by ordinary human beings.
6. *Shih-yin-ping* 失陰病 in all the texts; *yin* 陰 might have been used for *yin* 音 (sound). Hence, here translated as “mute.”
7. Concerning the word *chu-huan-hsi* 助歡喜, which is often used with *ssū-shih* 四事, I have followed traditional interpretation of taking *chu* 助 to mean “assist” (in the accomplishment of the Amida-Recollection Samādhi). This word corresponds with Tib. *rjes su yi ran ba* (Paul M. Harrison, *The Tibetan Text of the Pratyutpanna-buddha-sammukhāvasthita-samādhi-sūtra* [Tokyo: Reiyukai Library, 1978], p. 186). Since it is established that this Tibetan word corresponds with Skt. *anumodanā* (Lokesh Chandra, *Tibetan-Sanskrit Dictionary*; Hisao Inagaki, *A Tri-lingual Glossary to the Sukhāvativyūha Sūtras*, [Kyoto: Nagata Bunshōdō, 1984]), *chu* is no doubt a translation of the suffix *anu-*, although the usual Chinese translation of *anumodanā* (rejoicing) is *sui-hsi* 隨喜 (another Chinese equivalent, *ch’üan-chu* 勸助, actually appears as the name of the chapter of the three fascicle Chinese version of this sūtra, *Taishō*, vol. 13, no. 418). Here Shan-tao takes *chu* as a verb and *ssū-shih* 四事 (four matters) to be the four kinds of things to be offered up to the Buddha. In Shan-tao’s Pure Land system as seen in his *San-shan i* (散善義, Jpn. *Sanzen-gi*), this act of offering constitutes one of the five right practices (五正行, Jpn. *goshōgyō*) and is an auxiliary act (助業, Jpn. *jogō*) as compared with the Nembutsu which is the rightly established act (正定業, Jpn. *shōjōgō*). For further details of the significance of Buddha-Recollection Samādhi, see Hisao Inagaki, “Amida Samādhi and

- Nembutsu Samādhi," *The Pure Land*, New Series, no. 2 (1985): pp. 79–89.
8. Skt. Sīṃhamati for Ssü-hê-t'í 私訶提 is attested to by the occurrence of Ssü-hê-mo-t'í 私訶摩提 and Shih-tzu-i 師子意 in the three fascicle Chinese version of the *Pratyutpanna-samādhi-sūtra*, *Taishō*, vol. 13, p. 917c.
9. Ssü-ch'in 斯琴; Wei-ssü-ch'in 惟斯琴 in the two Chinese versions of the *Pratyutpanna-samādhi-sūtra*, *Taishō*, vol. 13, pp. 902a and 918a; Tib. *khyad par du hgro ba* (Harrison, *loc. cit.* p. 191) suggests Viśeṣagāmin. This is the name of a king in the *Lalitavistara* (*Kan'yaku taishō: Bonwa daijiten*, [hereafter, *Skt.-Ja. Dic.*], [Tokyo: Kōdansha, 1984], p.1249.)
10. Ch. Fan-mo-ta 梵摩達; Tib. *tshans pas byin* (Harrison, p. 192).
11. Ch. Chên-pao 珍宝; Tib. *rin chen mchog* (Harrison, p. 192); according to *Skt.-Ja. Dic.*, *ratnottama* is the name of a Buddha.
12. *Taishō*, vol. 13, pp. 901c–2b.
13. *Ssü-shih kung-yang kung-tê pin* 四事供養功德品; seems to refer to *ssü-shih-pin* 四事品(Chapter on "Four Matters"), *Taishō*, vol. 13, pp. 899c–900a, although this is a short chapter which urges people to practice diligently while keeping in mind four sets of four rules.
14. Ch. K'ung-wang 空王.
15. The period following that of the Right Dharma.
16. *Taishō*, vol. 15, pp. 688c–689a (adapted).
17. The four *pārājika* are the gravest of all offenses for monks. They are: having sexual intercourse, stealing, killing a person, and telling a lie about one's own spiritual attainment.
18. *Taishō*, vol. 15, p. 655b (adapted).
19. Ch. *t'an-jên* 炭人 (charcoal man) in the *Taishō* Tripitaka edition.
20. *Taishō*, vol. 15, pp. 660a–661b (adapted).
21. *Taishō*, vol. 15, pp. 650c ff. and 656b ff.
22. One of the seven kinds of pride or self-conceit; considering oneself to be more worthy or virtuous than one actually is.
23. *Taishō*, vol. 15, pp. 695b and 696b (adapted).
24. Ch. *so-chia-lo* 娑伽羅.
25. Ch. *hua-mien* 華面; elsewhere in the same *sūtra*, *ch'ing-lien-hua-mien* 青蓮華面.
26. *Taishō*, vol. 13, pp. 289a–290a (adapted).
27. Ch. *po-liu-li* 波瑠璃.
28. Third heaven in the world of desire.
29. *Taishō*, vol. 17, p. 726a–b.