



Wat Rong Khun, Thailand

#### **INSTRUCTIONS:**

- ❖ In the accompanying packet, you will find three Hindu texts and three Buddhist texts.
- ❖ For each of the religious systems:
  1. Select one of the texts and explain why you have chosen it as most representative of the religious system;
  2. Address the reasons why the other two readings were not, in your assessment, as representative. You may use outside sources to make your case.
- ❖ All the information you need to construct your critical apparatus (in-text citations, footnotes and bibliography) are in the packet. If you need help with this, see me during Office Hours or visit the Center for Teaching and Learning.

#### **FORMATING:**

- ❖ Calibri 11pt; double-spacing; 2 ENTIRE pages (minimum and maximum).
- ❖ Use in-text citations for direct quotes from sacred texts (Book Chapter: Verse; e.g. Jb 38: 4), and Chicago Manual of Style for all other textual references.
- ❖ If not using Answer Sheet: files should be .doc/.docx or .pdf. No .pages files.

#### **EVALUATION:**

- ❖ See rubric on Canvas.
- ❖ In the case no extension was requested, one point will be deducted per day late.

## SOMA

(THE RIG-VEDA: Book VIII, Hymn XLVIII)

<sup>1</sup>WISELY have I enjoyed the savoury viand, religious-thoughted, best to find out treasure,  
The food to which all Deities and mortals, calling it meath, gather themselves together.

<sup>2</sup>Thou shalt be Aditi as thou hast entered within, appeaser of celestial anger.  
Indu, enjoying Indra's friendship, bring us—as a swift steed the car—forward to riches.

<sup>3</sup>We have drunk Soma and become immortal; we have attained the light, the Gods discovered.  
Now what may foeman's malice do to harm us? What, O Immortal, mortal man's deception?

<sup>4</sup>Absorbed into the heart, be sweet, O Indu, as a kind father to his son, O Soma,  
As a wise Friend to friend: do thou, wide-ruler, O Soma, lengthen out our days for living.

<sup>5</sup>These glorious drops that give me freedom have I drunk. Closely they knit my joints as straps secure a car.  
Let them protect my foot from slipping on the way: yea, let the drops I drink preserve me from disease.

<sup>6</sup>Make me shine bright like fire produced by friction: give us a clearer sight and make us better.  
For in carouse I think of thee, O Soma, Shall I, as a rich man, attain to comfort?

<sup>7</sup>May we enjoy with an enlivened spirit the juice thou givest, like ancestral riches.  
O Soma, King, prolong thou our existence as Sūrya makes the shining days grow longer.

<sup>8</sup>King Soma, favour us and make us prosper: we are thy devotees; of this be mindful.  
Spirit and power are fresh in us, O Indu give us not up unto our foeman's pleasure.

<sup>9</sup>For thou hast settled in each joint, O Soma, aim of men's eyes and guardian of our bodies.  
When we offend against thine holy statutes, as a kind Friend, God, best of all, be gracious.

<sup>10</sup>May I be with the Friend whose heart is tender, who, Lord of Bays! when quaffed will never harm me—  
This Soma now deposited within me. For this, I pray for longer life to Indra.

<sup>11</sup>Our maladies have lost their strength and vanished: they feared, and passed away into the darkness.  
Soma hath risen in us, exceeding mighty, and we are come where men prolong existence.

<sup>12</sup>Fathers, that Indu which our hearts have drunken, Immortal in himself, hath entered mortals.  
So let us serve this Soma with oblation, and rest securely in his grace and favour.

<sup>13</sup>Associate with the Fathers thou, O Soma, hast spread thyself abroad through earth and heaven.  
So with oblation let us serve thee, Indu, and so let us become the lords of riches,

<sup>14</sup>Give us your blessing, O ye Gods' preservers. Never may sleep or idle talk control us.  
But evermore may we, as friends of Soma, speak to the synod with brave sons around us.

<sup>15</sup>On all sides, Soma, thou art our life-giver: aim of all eyes, light-finder, come within us.  
Indu, of one accord with thy protections both from behind and from before preserve us.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** The Hymns of the Rigveda, Vol. 3; **Translator:** Ralph T. H. Griffith; **Publisher:** E. J. Lazarus and Co.; **Location:** Benares; **Year:** 1891; **Page(s):** 265-266.

# PURUṢA

(THE RIG-VEDA: Book X, Hymn XC)

<sup>1</sup>A THOUSAND heads hath Puruṣa, a thousand eyes, a thousand feet.  
On every side pervading earth, he fills a space ten fingers wide.

<sup>2</sup>This Puruṣa is all that yet hath been and all that is to be;  
The Lord of Immortality which waxes greater still by food.

<sup>3</sup>So mighty is his greatness; yea, greater than this is Puruṣa.  
All creatures are one-fourth of him, three-fourths eternal life in heaven.

<sup>4</sup>With three-fourths Puruṣa went up: one-fourth of him again was here.  
Thence he strode out to every side over what cats not and what cats.

<sup>5</sup>From him Virāj was born; again Puruṣa from Virāj was born.  
As soon as he was born he spread eastward and westward o'er the earth.

<sup>6</sup>When Gods prepared the sacrifice with Puruṣa as their offering,  
Its oil was spring; the holy gift was autumn; summer was the wood.

<sup>7</sup>They balm'd as victim on the grass Puruṣa born in earliest time.  
With him the Deities and all Sādhyas and Ṛṣis sacrificed.

<sup>8</sup>From that great general sacrifice the dripping fat was gathered up.  
He formed the creatures of-the air, and animals both wild and tame.

<sup>9</sup>From that great general sacrifice Ṛcas and Sāma-hymns were born:  
Therefrom were spells and charms produced; the Yajus had its birth from it.

<sup>10</sup>From it were horses born, from it all cattle with two rows of teeth:  
From it were generated kine, from it the goats and sheep were born.

<sup>11</sup>When they divided Puruṣa how many portions did they make?  
What do they call his mouth, his arms? What do they call his thighs and feet?

<sup>12</sup>The Brahman was his mouth, of both his arms was the Rājanya made.  
His thighs became the Vaiśya, from his feet the Śūdra was produced.

<sup>13</sup>The Moon was gendered from his mind, and from his eye the Sun had birth;  
Indra and Agni from his mouth were born, and Vāyu from his breath.

<sup>14</sup>Forth from his navel came mid-air the sky was fashioned from his head  
Earth from his feet, and from his car the regions. Thus they formed the worlds.

<sup>15</sup>Seven fencing-sticks had he, thrice seven layers of fuel were prepared,  
When the Gods, offering sacrifice, bound, as their victim, Puruṣa.

<sup>16</sup>Gods, sacrificing, sacrificed the victim these were the earliest holy ordinances.  
The Mighty Ones attained the height of heaven, there where the Sādhyas, Gods of old, are dwelling.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** The Hymns of the Rigveda, Vol. 2; **Translator:** Ralph T. H. Griffith; **Publisher:** E. J. Lazarus and Co.; **Location:** Benares;  
**Year:** 1891; **Page(s):** 517-518.

# THE BHAGAVAD-GITA

(The Mahabarata, Book VI, Chapter XI)

Arjuna said:

<sup>1</sup>By the supremely profound words, on the discrimination of Self, that have been spoken by Thee out of compassion towards me, this my delusion is gone. <sup>2</sup>Of Thee, O lotus-eyed, I have heard at length, of the origin and dissolution of beings, as also Thy inexhaustible greatness. <sup>3</sup>So it is, O Lord Supreme! as Thou hast declared Thyself. (Still) I desire to see Thy Ishvara-Form, O Purusha Supreme. <sup>4</sup>If, O Lord, Thou thinkest me capable of seeing it, then, O Lord of Yogis, show me Thy immutable Self.

The Blessed Lord said:

<sup>5</sup>Behold, O son of Prithâ, by hundreds and thousands, My different forms celestial, of various colours and shapes. <sup>6</sup>Behold the Adityas, the Vasus, the Rudras, the twin Ashvins, and the Maruts; behold, O descendant of Bharata, many wonders never seen before. <sup>7</sup>See now, O Gudâkesha, in this My body, the whole universe centred in one—including the moving and the unmoving—and all else that thou desirest to see. <sup>8</sup>But thou canst not see Me with these eyes of thine; I give thee supersensuous sight; behold My Yoga Power Supreme.

Sanjaya said:

<sup>9</sup>Having thus spoken, O King, Hari, the Great Lord of Yoga, showed unto the son of Prithâ, His Supreme Ishvara-Form—<sup>10</sup>With numerous mouths and eyes, with numerous wondrous sights, with numerous celestial ornaments, with numerous celestial weapons uplifted; <sup>11</sup>Wearing celestial garlands and apparel, anointed with celestial-scented unguents, the All-wonderful, Resplendent, Boundless and All-formed. <sup>12</sup>If the splendour of a thousand suns were to rise up at once in the sky, that would be like the splendour of that Mighty Being. <sup>13</sup>There in the body of the God of gods, the son of Pându then saw the whole universe resting in one, with its manifold divisions. <sup>14</sup>Then Dhananjaya, filled with wonder, with his hair standing on end, bending down his head to the Deva in adoration, spoke with joined palms.

Arjuna said:

<sup>15</sup>I see all the Devas, O Deva, in Thy body, and hosts of all grades of beings; Brahma, the Lord, seated on the lotus, and all the Rishis and celestial serpents. <sup>16</sup>I see Thee of boundless form on every side with manifold arms, stomachs, mouths and eyes; neither the end nor the middle, nor also the beginning of Thee do I see, O Lord of the universe, O Universal Form. <sup>17</sup>I see Thee with diadem, club, and discus; a mass of radiance shining everywhere,

very hard to look at, all around blazing like burning fire and sun, and immeasurable. <sup>18</sup>Thou art the Imperishable, the Supreme Being, the one thing to be known. Thou art the great Refuge of this universe. Thou art the undying Guardian of the Eternal Dharma, Thou art the Ancient, Purusha, I ween. <sup>19</sup>I see Thee without beginning, middle or end, infinite in power, of manifold arms; the sun and the moon Thine eyes, the burning fire Thy mouth; heating the whole universe with Thy radiance. <sup>20</sup>The space betwixt heaven and earth and all the quarters are filled by Thee alone; having seen this, Thy marvellous and awful Form, the three worlds are trembling with fear, O Great-souled One. <sup>21</sup>Verily, into Thee enter these hosts of Devas; some extol Thee in fear with joined palms; "May it be well!" thus saying, bands of great Rishis and Siddhas praise Thee with splendid hymns. <sup>22</sup>The Rudras, Adityas, Vasus, Sâdhyas, Vishva-Devas, the two Ashvins, Maruts, Ushmapâs, and hosts of Gandharvas, Yakshas, Asuras, and Siddhas—all these are looking at Thee, all quite astounded. <sup>23</sup>Having seen Thy immeasurable Form—with many mouths and eyes, O mighty-armed, with many arms, thighs and feet, with many stomachs, and fearful with many tusks—the worlds are terrified, and so am I. <sup>24</sup>On seeing Thee touching the sky, shining in many a colour, with mouths wide open, with large fiery eyes, I am terrified at heart, and find no courage nor peace, O Vishnu. <sup>25</sup>Having seen Thy mouths, fearful with tusks, (blazing) like Pralaya-fires, I know not the four quarters, nor do I find peace; have mercy, O Lord of the Devas, O Abode of the universe. <sup>26</sup>All these sons of Dhritarâshtra, with hosts of monarchs, Bhishma, Drona, and Sutaputra, with the warrior chiefs of ours, enter precipitately into Thy mouth, terrible with tusks and fearful to behold. <sup>27</sup>Some are found sticking in the interstices of Thy teeth, with their heads crushed to powder. <sup>28</sup>Verily, as the many torrents of rivers flow towards the ocean, so do these heroes in the world of men enter Thy fiercely flaming mouths. <sup>29</sup>As moths precipitately rush into a blazing fire only to perish, even so do these creatures also precipitately rush into Thy mouths only to perish. <sup>30</sup>Swallowing all the worlds on every side with Thy flaming mouths, Thou art licking Thy lips. Thy fierce rays, filling the whole world with radiance, are burning, O Vishnu! <sup>31</sup>Tell me who Thou art, fierce in form. Salutation to Thee, O Deva Supreme; have mercy. I desire to know Thee, O Primeval One. I know not indeed Thy purpose.

The Blessed Lord said:

<sup>32</sup>I am the mighty world-destroying Time, here made manifest for the purpose of infolding the world. Even without thee, none of the warriors arrayed in the hostile armies shall live. <sup>33</sup>Therefore do thou arise and acquire fame. Conquer the enemies, and enjoy the unrivalled dominion. Verily by Myself have they been already slain; be thou merely an apparent cause, O Savyasâchin (Arjuna). <sup>34</sup>Drona, Bhishma, Jayadratha, Karna, as well as other brave warriors—these already killed by Me, do thou kill. Be not distressed with fear; fight, and thou shalt conquer thy enemies in battle.

Sanjaya said:

<sup>35</sup>Having, heard that speech of Keshava, the diademed one (Arjuna), with joined palms, trembling, prostrated himself, and again addressed Krishna in a choked voice, bowing down, overwhelmed with fear.

Arjuna said:

<sup>36</sup>It is meet, O Hrishikesh, that the world is delighted and rejoices in Thy praise, that Râkshasas fly in fear to all quarters and all the hosts of Siddhas bow down to Thee in adoration. <sup>37</sup>And why should they not, O Great-souled One, bow to Thee, greater than, and the Primal Cause of even Brahmâ, O Infinite Being, O Lord of the Devas, O Abode of the universe? Thou art the Imperishable, the Being and the non-Being, (as well as) That which is Beyond (them). <sup>38</sup>Thou art the Primal Deva, the Ancient Purusha; Thou art the Supreme Refuge of this universe, Thou art the Knower, and the One Thing to be known; Thou art the Supreme Goal. By Thee is the universe pervaded, O Boundless Form. <sup>39</sup>Thou art Vâyû, Yama, Agni, Varuna, the Moon, Prajâpati, and the Great-Grandfather. Salutation, salutation to Thee, a thousand times, and again and again salutation, salutation to Thee! <sup>40</sup>Salutation to Thee before and behind, salutation to Thee on every side, O All! Thou, infinite in power and infinite in prowess, pervadest all; wherefore Thou art All. <sup>41</sup>Whatever I have presumptuously said from carelessness or love, addressing Thee as, "O Krishna, O Yâdava, O friend," regarding Thee merely as a friend, unconscious of this Thy greatness—<sup>42</sup>in whatever way I may have been disrespectful to Thee in fun, while walking, reposing, sitting, or at meals, when alone (with Thee), O Achyuta, or in company—I implore Thee, Immeasurable One, to forgive all this. <sup>43</sup>Thou art the Father of the world, moving and unmoving; the object of its worship; greater than the great.

None there exists who is equal to Thee in the three worlds; who then can excel Thee, O, Thou of power incomparable?

<sup>44</sup>So prostrating my body in adoration, I crave Thy forgiveness, Lord adorable! As a father forgiveth his son, friend a dear friend, a beloved one his love, even so shouldst Thou forgive me, O Deva. <sup>45</sup>Overjoyed am I to have seen what I saw never before; yet my mind is distracted with terror. Show me, O Deva, only that Form of Thine. Have mercy, O Lord of Devas, O Abode of the universe. <sup>46</sup>Diademed, bearing a mace and a discus, Thee I desire to see as before. Assume that same four-armed Form, O Thou of thousand arms, of universal Form.

The Blessed Lord said:

<sup>47</sup>Graciously have I shown to thee, O Arjuna, this Form supreme, by My own Yoga power, this resplendent, primeval, infinite, universal Form of Mine, which hath not been seen before by anyone else. <sup>48</sup>Neither by the study of the Veda and Yajna, nor by gifts, nor by rituals, nor by severe austerities, am I in such Form seen, in the world of men, by any other than thee, O great hero of the Kurus. <sup>49</sup>Be not afraid nor bewildered, having beheld this Form of Mine, so terrific. With thy fears dispelled and with gladdened heart, now see again this (former) form of Mine.

Sanjaya said:

<sup>50</sup>So Vâsudeva, having thus spoken to Arjuna, showed again His own Form and the Great-souled One, assuming His gentle Form, pacified him who was terrified.

Arjuna said:

<sup>51</sup>Having seen this Thy gentle human Form, O Janârdana, my thoughts are now composed and I am restored to my nature.

The Blessed Lord said:

<sup>52</sup>Very hard indeed it is to see this Form of Mine which thou hast seen. Even the Devas ever long to behold this Form. <sup>53</sup>Neither by the Vedas, nor by austerity, nor by gifts, nor by sacrifice can I be seen as thou hast seen Me. <sup>54</sup>But by the single-minded devotion I may in this Form, be known, O Arjuna, and seen in reality, and also entered into, O scorcher of foes. <sup>55</sup>He who does work for Me alone and has Me for his goal, is devoted to Me, is freed from attachment, and bears enmity towards no creature—he entereth into Me, O Pândava.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** *Srimad-Bhagavad-Gita*; **Translator:** Swami Swarupananda; **Publisher:** Advaita Ashrama; **Location:** Kolkata; **Year:** 1967; **Page(s):** 241-274.

# THE BEGINNING OF BUDDHA'S PREACHING

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(Vin. Mahāv. I: 6, 10ff)

Then the Lord [Buddha]addressed the five brethren:

"These two extremes, brethren, are not to be practised by one who has given up the world. What are the two? The one, devotion to lusts and pleasures, base, sensual, vulgar, ignoble, and useless, and the other, devotion to self-mortification, painful, ignoble, and useless. By avoiding these two extremes, brethren, the Tathāgata has gained perfect knowledge of the middle path, which produces insight and knowledge, and conduces to tranquillity, to transcendent knowledge, to complete enlightenment, to Nirvana. What is this middle path, brethren?

It is the Noble Eightfold Path, that is, right views, right aspiration, right speech, right action, right livelihood, right endeavour, right watchfulness, and right meditation. This, brethren, is the middle path, of which the Tathāgata has gained perfect knowledge, which produces insight and knowledge, and conduces to tranquillity, to supernatural faculty, to complete enlightenment, to Nirvana.

This, brethren, is the noble truth of suffering: birth is suffering, old age is suffering, illness is suffering, death is suffering. Union with unpleasant things is suffering, separation from pleasant things is suffering, not obtaining what we wish is suffering, in short the fivefold clinging to existence is suffering. And this, brethren, is the noble truth of the cause of suffering: craving, which causes rebirth, accompanied by pleasure and lust, and rejoices at finding delight here and there, that is, craving for pleasure, craving for existence, and craving for prosperity.

And this, brethren, is the noble truth of the destruction of suffering: which is the complete and trackless destruction of that thirst, its abandonment and relinquishment, liberation, and aversion.

And this, brethren, is the noble truth of the path that leads to the destruction of suffering, that is, right views, right aspiration, right speech, right action, right livelihood, right endeavour, right watchfulness, and right meditation."

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** Buddhist Scriptures; **Translator:** E. J. Thomas; **Publisher:** Pilgrims Publishing; **Location:** Kathmandu; **Year:** 2004; **Page(s):** 108.

# CONCERNING THE GREAT SUTRA

(Buddhist Psalms)

<sup>49</sup>The Venerable Ananda, rising from his seat, and looking upwards to the World-Honoured Gautama Buddha, his eyes being opened, marvelled greatly, seeing the glory of his Lord so transfigured.

<sup>50</sup>The Venerable Ananda asked the Cause of that glory, for the Lord, shining in the Light that was hitherto unseen of the world, taught openly, for the first time, that Truth for which He came into the world. <sup>51</sup>In the meditation of the Great Calm the Buddha whose countenance is glorious, commendeth the most excellent wisdom of Ananda for that he asked the way of knowledge, desiring to be instructed. <sup>52</sup>That Buddha that was made flesh in India was in this world manifested that he might preach the Divine Promise of Him who is Infinite. Hard is it to see the hidden blossom of the myriad-century-blooming Lotus, so hard also is it for a man's understanding to receive the message of that Blessed One.

<sup>53</sup>Ten Kalpas of Ages have rolled away since He who is Infinite attained unto the Wisdom, yet before the myriads of the Kalpas He was. <sup>54</sup>He who is of the Light Ineffable, Holiest Refuge of men, ordaining that His saving grace should be made manifest, duly considered all the worlds of the Ten Regions, under the guidance of the holy Buddha of Loka-is-Vara-Raja. <sup>55</sup>Purity, Rejoicing, Wisdom, these three are the Supernal Essence of the light of the Infinite One that enlighteneth all things, communicating good to all the worlds of the Ten Regions. <sup>56</sup>Teaching all that have life in the Ten Regions, that they might, with sincerity, faith, and hope, be born again into Paradise, He set forth that promise infinite and divine—the true seed of birth within the Kingdom of Truth. <sup>57</sup>Whoso attaineth unto the True Faith is in unity with them that return no more to birth and death, for having thus attained, they pass onward into Nirvana, their lives being ended. <sup>58</sup>In His great compassion the Blessed One accomplished His infinite wisdom in His divine promise, ordaining that womanhood shall be raised into manhood. <sup>59</sup>Instructing all that have life in the Ten Regions how they should through sincerity, effort, and hope be born into the Temporal Paradise, He faithfully promiseth to manifest Himself unto the eyes of the dying, opening wide the gate of all righteousness before them.

<sup>60</sup>By the divine promise to the dying of His consoling

presence our Lord instructeth men that they shall make to grow all righteousness revealed in the Sutra of Meditation upon the Buddha of Infinite Life. <sup>61</sup>All righteous deeds done of men in true obedience to the holy Doctrine of Sincerity and right-doing, are but the seed of merit that shall be born within the Temporal Paradise. <sup>62</sup>Instructing All that have life in the Ten Regions how that they may through sincerity, merit, and hope be born into the Temporal Paradise, He promiseth that no man shall lose salvation, for He hath opened the Gate of Truth. <sup>63</sup>By the Divine Promise of the final salvation hath our Lord instructed the men of the Single Vehicle to recite His Holy Name that is the Essence of all the merit revealed in the Lesser Sutra of the Buddha of Infinite Life.

<sup>64</sup>He that reciteth the Holy name by his own effort and in the mind of meditation or of dispersing, being led by the virtue of the divine promise of final salvation, turneth naturally in at the Gate of Truth. <sup>65</sup>He that holds not the True Faith, even though he desire to be born into the Pure Paradise of Joy, must go unto his own place, and it shall be in the border of the Outermost Places, for this is the fruit of doubting the mystery of the Supreme Wisdom.

<sup>66</sup>That a man should be a Buddha, made manifest in this world, is a rare thing and difficult. So difficult is it also to hear the excellent doctrine of all the Buddhas and Bodhisattvas. In all the myriads of Kalpas such a way comes seldom. <sup>67</sup>Difficult is it for men to find a wise Teacher; so is it also for them to be instructed and to hear the Holy Law. More difficult still is it to receive the True Faith. <sup>68</sup>More difficult is it for men to receive the Divine Promise made unto men than to receive all other teachings. The Lord Buddha teacheth that this is of all hard things most difficult and yet again more difficult. <sup>69</sup>The true Doctrine teacheth men that they may become Buddhas in reciting the Holy Name, and so therefore is it that all other faiths and moralities are but transitory doorways unto the Truth. Man comprehendeth not that Pure Land of Peace unless he holdeth fast the true Doctrine, casting aside that which is transitory. <sup>70</sup>Seek refuge in the Sole Vehicle of His merciful promise. For the transitory teachings have let and hindered men in the Way of Enlightenment so that they must needs pass through the long weariness of births and deaths.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** Buddhist Psalms; **Translators:** S. Yamabe and L. Adams Beck; **Publisher:** E. P. Dutton and Co.; **Location:** New York City; **Year:** 1921; **Page(s):** 28-32.

# FAITH

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All those followers of the True Sect who pray to a Buddha or Bodhisattva other than Amida are either misunderstanding, or do not fully believe in, the love of Amida, that saves all beings without exception. A faith one entertains for an absolute being must also be absolute and unconditional. Let us, therefore, rely upon no other mystery than Amida himself, who is the mystery of mysteries; and it is he alone that can save us unconditionally and supremely.

The name of Amida is the most worshipful one in the whole universe; and all the roots of goodness and all the stock of merit are gathered up in this name; and the reciting of it is the noblest thing to do in the world, the best of all good deeds one could think of. When we recite the name of Amida, we grow conscious of the inferiority of all other deeds to the reciting itself. However noble, honorable, and beautiful a moral or religious deed may appear to our vulgar eyes, it has no power to lead us into the Pure Land proper where abides Amida himself, for we have nothing to add, even an iota, to the love of Amida which alone can save us from sin. All that we can do is to surrender ourselves—our sin, our ignorance, our destiny, and our all—into the all-embracing love of Amida, and to express our inmost feeling of gratitude for the grace of the Buddha by reciting his name.

To thus resign oneself to the will of Amida and to follow his guiding hand to salvation, is the faith required by the True Sect of its followers. In this faith we recognise two things:

1. That we are such sinful beings as are destined to be inhabitants of Hell, that we are prisoners forever to be confined in the world of pain, that our eyes of wisdom are closed and our legs of morality broken and we are spiritual invalids;
2. That it is the love of Amida who has cherished the thought of saving these sinful creatures and taken vows that he will not stop his efforts until every single being is carried to his Pure Land, that however sinful, all who believe in Amida and his will to save will surely be born in the Land of Happiness.

How could we then but rejoice in the surety of our salvation through his grace?

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** The History and the Teaching of Shin Buddhism; **Translator:** Yejitsu Okusa; **Publisher:** Eastern Hong-Wangi Monastery; **Location:** Kyoto; **Year:** 1928; **Page(s):** 89.