

Interior Practice in Shin Buddhism¹

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A very common misunderstanding concerning the Pure Land teaching of Shin Buddhism is that it is a simplistic faith in an all-compassionate savior that requires nothing of the believer. This superficial view stems from the fact that Shin stipulates no form of religious practice, such as meditation, visualization, or works of any kind. An outside observer, however, is completely unaware of the inner struggle that takes place in what I call the "interior practice" in Shin Buddhism. Lacking this interior practice, a person cannot claim to be a Buddhist, for there would be no experience of the ultimate goal of Buddhism, *tenmei kaigo*, which may be loosely rendered as "the conversion of delusion into enlightenment." In modern parlance it is the liberation from destructive, egocentered impulses which become channeled properly into a creative life force. In short, what appears to be an ultimate form of passivity to an outsider requires, in fact, a radical transformation, called *parāvṛtti* in classical Mahayana, that is at the heart of all forms of Buddhist practice.

Shinran points to this interior process, hidden behind the façade of "easy practice," when he speaks of the immense challenge that the Shin path poses:

More difficult than believing
in all the teachings
Is the entrusting of the Primal Vow;
"Most difficult of all difficulties,"
so it is taught.
"Nothing more difficult than this,"
so it is said.²

This entrusting is not a volitional act, arising from a decision of a relative being, but a

confirmation of reality realizing itself in and through a person. Shinran calls this realization *shinjin* (true entrusting) which is not a human act but an act of the Primal Vow of the compassionate Amida Buddha. The supreme challenge for Shinran was not the attainment of enlightenment but this awakening of *shinjin* which is the cause that inevitably and necessarily leads to perfect enlightenment. Thus, he states:

For the foolish and ignorant who are ever sinking in birth-and-death, the multitude turning in transmigration, it is not attainment of unexcelled, incomparable fruit of enlightenment that is difficult; the genuine difficulty is realizing true *shinjin*.³

This formidable challenge was expressed in the vernacular by Ichitaro, a so-called *myōkōnin*, the exemplary Shin practitioner, who lived the life of *shinjin*, also known as *sono-mama*, as-it-is-ness. In a saying he left behind, he wrote: "Everything is as-it-is (*sono-mama*) means this: We undergo all kinds of difficult and painful practices. We travel to all kinds of places and then discover that we didn't have to do a thing, that things are as-they-are. Everything is as-it-is after we've broken our bones, trying everything."⁴

I

In order to establish the process of Shin awakening, let us begin by turning to the classical definition of "practice" in the Mahayana tradition. In his commentary to the *Lotus Sutra*, *Fa-hua hsüan-i*, Chih-i (538-597) states:

Although religious practice implies forward movement, there is no progression without *prajñā*. The guidance of practice by *prajñā* would not be authentic unless it is based on true reality. The eyes of true wisdom together with the feet of true practice lead a person to the realm of coolness and serenity.⁵

The essential components of authentic practice, according to Chih-i, include: 1) a forward, progressive movement towards a goal, 2) which is guided by *prajñā* or wisdom, and 3) based on true reality.

The significance of this definition is that it focuses on the internal process, rather than the external requirements, of practice — a secluded and monastic environment, celibacy, physical posture, and others — as found in standard T'ien-t'ai works.⁶ Shin religious practice, of course, is not bound by any such formalities, for everyday life is the *dōjō* (*bodhi-maṇḍa*), the arena of spiritual training. Through living authentically, we attain ultimate realization and express it in our actions in the world. When we look at the life of shinjin, we see that the three components of practice are fulfilled: 1) The path of Shin guarantees progression towards supreme enlightenment as found in the twofold realization of "birth in the Pure Land:" (a) here and now in the awakening of shinjin (when we become part of the Primal Vow as *ōsō-ekō*, going to the Pure Land) and (b) in the moment of death when one becomes part of the working of the Primal Vow (*gensō-ekō*, returning to samsara) in this life, effecting universal deliverance. 2) This forward movement is guided by the teaching, flowing forth from the world of true reality, which is realized in a person who is "granted Amida's wisdom".⁷ This wisdom, together with compassion, dialectically deepen and broaden through living the nembutsu. 3) All this is based on the working of the Primal Vow, the compassionate working of true reality, called Amida Buddha, which is realized and actualized in

a person.⁸ Let us now turn more specifically to what is involved in Shin interior practice.

First, traditionally Shin practice is said to be the single-hearted utterance of the Name, "Namu-amida-butsu" (called recitative nembutsu), based on Shinran's statement that "The great practice is to say the Name of the Tathagata of Unhindered Light."⁹ "Great practice," however, is not mere vocalization but involves an interior event: the breakthrough of the boundless universe of Immeasurable Light and Immeasurable Life that is Amida in the awareness of a person. Since practice must be in accord with reality to bring about the proper effect, it cannot be something performed by an unenlightened being. The salvific activity of Amida becoming manifest in a foolish, evil person is the only true practice; hence it is said, "This practice arises from the Vow of great compassion." Such a manifestation of the vow of compassion is none other than shinjin, confirmed in the saying of the Name.¹⁰

Second, however, recitative nembutsu has two aspects, articulated by Shinran, as follows:

The person who feels that his attainment of birth is not settled should, to begin with, say the nembutsu in aspiration for birth. On the other hand, the person who feels that his attainment of birth is definitely settled should, thinking of the Buddha's benevolence, devote himself to the nembutsu in order to respond with gratitude for the benevolence and should hope for peace in the world and the spread of Buddha Dharma.¹¹

According to the above, recitative nembutsu may refer to 1) the quest before the awakening of shinjin or 2) the life of gratitude subsequent to the awakening. The latter which deepens and widens with spiritual maturity has not been regarded traditionally as "practice," but it is part of the continuous Shin religious life, beginning with the quest for understanding and culminating in

Buddhahood. Otherwise, gratitude may be distorted into an animistic *okagesama* mentality, called "a theodicy for the happy days," which, lacking the element of negation, is unable to cope with misfortunes in life.¹² Both the quest and the consequent gratitude are ultimately made possible by the Primal Vow of true compassion.

Third, while the body is not involved in Shin practice in the sense of a formal meditative discipline, it is nevertheless an essential component of the fully realized state, for the mind-body complex is inseparable. Thus, the awakening of *shinjin* means no less than actualizing "the body and mind that are supple and gentle" (*shinshin-nyūnan*), as vowed in the Thirty-third Vow of Amida.¹³ The person who lives the *nembutsu* is open, flexible, resilient, and youthful.

II

We shall now proceed to analyze the two aspects central to Shin practice, beginning with the process found within recitative *nembutsu* both before and after *shinjin* and then explore its implications in the world. Since the practice of recitative *nembutsu* can be undertaken by anyone, anywhere, and anytime in the midst of everyday life, D.T. Suzuki chose to render the original term, *gyō*, as "living" rather than "practice" in his English translation of *Kyōgyōshinshō*.¹⁴ This "living" in the true and real sense as a form of empowerment is at the core of Shin religious practice.

We have already noted that the authentic *nembutsu* practice is contingent upon the awakening of *shinjin*, the dynamic unity of the mind/heart of Amida and the mind/heart of a person. The saying of the Name, therefore, does not focus on such obvious factors as the number of times or loudness of the utterance, the mental and psychological state, or the physical posture involved, but on the interior process by which the boundless universe of Immeasurable Life and Immeasurable Light opens up in the life of a foolish being.

This opening up is the fruition of constant "hearing" (*mon*), not only as the gateway but the final destination as capsulized in the expression, "hearing is none other than *shinjin*" (*mon-soku-shin*). The practice of "hearing," therefore, involves several stages for its culmination in *shinjin*; they may be likened to the classical progression through 1) hearing (*śruta*), 2) reflecting (*cintā*), and 3) repetitive cultivation (*bhāvanā*) in traditional meditative practice. Of course, in Shin Buddhism the third stage is modified to mean the repeated application of what one has heard, the teaching, to solving contradictions in everyday life. But the three are to be capped by 4) hearing/awakening. This hearing differs from the hearing on the first stage which occurs within the subject-object dichotomy in which a gap exists between the one who hears and what is heard. Hearing/awakening is nondichotomous, that is, what is heard defines the total reality of the one who hears. No separation exists between the two, as suggested in T.S. Eliot's famous verse: "Music heard so deeply/It is not heard at all/And you are the music/While the music lasts."¹⁵ The four stages — hearing, reflecting, applying, and hearing/awakening — may be amplified as follows:

- 1) Hearing the teaching: receive the teaching through dharma talks, reading scripture, encountering a teacher, harboring questions, and expressing doubts. Since hearing implies that an answer is being sought, our questions become crucial. However, at this level of subject-object dichotomy the teaching is seen objectively; the words and concepts seemingly have little to do with one's life. Nevertheless, at this stage it is crucial to know the teaching precisely and accurately: otherwise, one may be easily misled by subjective interpretations.¹⁶
- 2) Reflecting on the teaching: digesting its message as directed personally to oneself. One senses that there is much more to the teaching than mere words; the teaching that is

heard sinks down without our awareness into the subconscious. The dichotomy between the teaching and oneself begins to close, but the understanding is still on the conceptual plane.

3) Repeated application and testing: this accords with the original spirit of Śākyamuni Buddha's injunction: "Just as the experts test gold by burning it, cutting it and applying it on a touchstone, my statements should be accepted only after critical examination and not out of respect for me."¹⁷ At this stage a dialectical relationship between oneself and the teaching, between the conscious and subconscious, occurs, such that the true self begins to emerge through the teaching (realization of *ki-no-jinshin*) and the teaching gradually realizes itself, attains fruition, in the person (realization of *hō-no-jinshin*). The discursive mode of thought is broken through.

4) Hearing equals shinjin (*mon-soku-shin*): everything that is heard, the truth of dharma (hearing), defines the totality of a person (awakening). The mind/heart of the Buddha covers the mind/heart of the foolish, evil being, transforming a person into a truly awakened person. This awakening is boundless and limitless, experienced through the dynamic union of Amida Buddha and foolish being, a union which retains the dichotomy, while affirming a nondichotomous oneness. Nondichotomous oneness means that the wisdom and compassion of Amida, having become part of one's life, enables a person to see the dichotomy within it: the ever growing realization of the self — vain, false, and untrue — in vivid contrast to that which is true, real and sincere. But a transformation occurs such that the false self is made into a true self. To describe this inner transformation Shinran has some favorite metaphors: the ice of blind passion melting to become the water of enlightenment and the bits of rubble being changed into gold.

This final point is also at the crux of the so-called "transformation through the three vows," developed by Shinran, neither as a necessary sequential progression nor as a typology of religious experience but as the contents of the awakening to shinjin. The three vows are the aesthetic-ethical life of the 19th vow, the self-generated good life of the 20th vow, and the life of shinjin awakened by the 18th vow. Various interpretations have been given, regarding the progression through the three vows — religious, philosophical, and historical — but what is essential is the awareness that in spite of the deep-rooted self-attachment, hidden in the clinging to the practices of the 19th and 20th vows, true compassion permeates all three vows, guiding all beings to the ultimate transformation that is Buddhahood.¹⁸

Let us take a couple of examples to clarify the dynamics of these four stages. First, we will analyze the parable of the mustard seed from Early Buddhism and see how the teaching of impermanence can radically change a person; and second, we will look at a *myōkōnin* story from the Shin tradition to see how a foolish, evil being is transformed by true compassion.

The parable of the mustard seed involves Kisa Gotamī, who loses her beloved child, and out of deep grief goes to the Buddha, asking for a medicine to bring her little boy back to life. The Buddha assents to her wish and tells her, "You did well, Gotamī, in coming hither for medicine. Go enter the city, make the rounds of the entire city, beginning at the beginning, and in whatever house no one has ever died, from that house fetch tiny grains of mustard seed."¹⁹ Gotamī makes the rounds, but there is not a single family that can give her a handful of mustard seed, for everyone has known death in some form. She is deeply struck by the universal truth of impermanence, death is realized as being part of life, the son is given the proper funeral rites. And she proclaims:

No village law, no law of market town,
 No law of a single house is this —
 Of all the worlds and all the worlds of gods,
 This only is the Law, that all things are
 impermanent.

The mother returns to the Buddha, takes refuge in the Sangha, becomes a nun, and eventually achieves fame as Kisa Gotamī the Great Compassionate One.

Here we see that Kisa Gotamī's awakening is due to an internal process, following the general pattern of hearing, reflecting, cultivating, and hearing/awakening. She had heard the teaching of impermanence, but it was taken objectively; she saw change and flux as part of the external world but not really touching her. Yet the teaching of impermanence sank deep down into her subconscious, and as she reflected and thought about it, she began to realize that she herself — body, mind, all the senses — also constantly undergoes change. But it was still on the intellectual plane, for when she is confronted with her own son's death, she does not accept the truth of impermanence; in fact, she stubbornly demands that her child be brought back to life.

When Kisa Gotamī goes to see the Buddha, he does not sermonize about impermanence or the Four Noble Truths; he makes her go out into the city, confront the reality of death everywhere, and grapple with it as a universal fact. The repetitive confrontation with death in every household confirms for Kisa Gotamī the truth of impermanence. The overwhelming evidence of loss makes her realize the teaching of impermanence not only in the death of her son but in her own fragility and mortality, but her vision of life is completely transformed from egoistic self-concern to egoless concern for others. Now, her appreciation for the brevity of human life and the need to cherish every living moment becomes a boundless empathy for all beings in pain and sorrow. For Kisa Gotamī every word of the Buddha she now hears is not only true and real but becomes a saving grace,

affirming all forms of life as precious in the midst of old age, illness, and death. She has become truly awakened, an awakening which expands the horizon of her life to embrace the sufferings of all beings.

Let us analyze another episode, revolving around an incident concerning the *myōkōnin* Kichibei, who had a bed-ridden wife whom he had taken care of for two years, day in and day out.²⁰ Once when a villager remarked how tiring it must be, he replied, "I don't know what fatigue is, because caring for my wife everyday is always both a first experience and a last experience." How did Kichibei reach this enlightened awareness — "always both a first experience and a last experience," an existential realization of impermanence, flux, and change? He did not attain this immediately but only through a long struggle, a process analyzed below. Even if the exact process described did not take place in this particular case, a similar one must have occurred somewhere in Kichibei's past to bring about his spiritual maturity.

Kichibei had heard the Shin teaching all his life, centered on the importance of awakening to shinjin, the dynamic unity of the foolish self and true compassion. But what he heard initially was not for himself; it had nothing to do with his own life. Foolish being meant other people, and true compassion or Amida had no immediate relevance to his own life. Kichibei, of course had some intimation of his foolish nature; as an itinerant merchant, he experienced moments of frustration, anger, greed, joy at success, and dejection at failure, but was not that the common lot of humanity?

But one day his wife suffered a stroke and became bed-ridden. Kichibei had to give up his work, attend to his wife day in and day out — feeding, bathing, and taking care of her every personal need. The teaching never entered his mind; he was just too busy with the chores that came one after another. What were the thoughts that might have come to him during the course of

two years? He had both good days and bad days, but as the pressures increased with the passing of time, more and more he could not but think: Why did this happen to me? Why must I suffer so? Why should I alone have to take care of her? Why doesn't her sister come and help? Can't the doctor do something? Will she ever get better? And in moments of despair: I wish she would die!

When these thoughts occurred, all coming from massive self-concern, words from even a deeper source — accumulated in years of hearing — welled forth from within:

All this the Buddha already knew and called us foolish beings filled with blind passion; thus, when we realize that the compassionate vow of Other Power is for beings like ourselves, the Vow becomes even more reliable and dependable. (*Tannishō* IX)²¹

Now, the teaching which he had heard over the years came back to life everytime he became unhappy or disgruntled, and the compelling message of dharma affirmed his whole being: foolish and evil, thinking only about his own well being and not really considering his wife's difficult plight, yet such a person is the primary concern of the Primal Vow. Thus, illuminated by "the wisdom granted by Amida," he clearly saw that his wife did not choose to become bed-ridden, nor did he himself choose to devote his life to her care, yet the reality was that both were living out their karmic destinies within the boundless compassion of Amida, embraced and sustained by that which "grasps never to abandon."²² Humbled, Kichibei struggled to embrace every difficulty in his life as a confirmation of the working of true compassion, and grateful, he accepted every word of the dharma as defining and clarifying his existence. No longer was there need to look for life's fulfillment; he had arrived. Now, he could identify with Shinran:

When I ponder on the compassionate vow of Amida, established through five kalpas of profound thought, it is for myself, Kichibei alone. Because I am a being bound by so much karmic evil, I feel even more grateful to the Primal Vow which is directed to save me. (*Tannishō* Epilogue)²³

Parallel to Kisa Gotamī, who progressively felt the full impact of the truth of impermanence, Kichibei went through the cycle of hearing the Shin teaching objectively, letting the words sink down into the subconscious, grappling with their compelling truth, applying them to life's contradictions, and finally assenting totally to everything heard. His life was thus authenticated by the teaching.

We have delineated the process of Shin awakening, beginning with hearing and culminating in shinjin. Ultimately hearing and shinjin are self-identical; and this hearing/awakening is both bottomless and fathomless. Yui-en, the author of *Tannishō*, affirms this when he states: "How grateful I am that Shinran expressed this in his own person to make us *deeply realize* that we do not know the depth of karmic evil and that we do not know the height of Tathāgata's benevolence, all of which cause us to live in utter confusion"²⁴ (emphasis added). The perilous journey of self-realization in Shin Buddhism which is endless cannot be fully appreciated by conventional thinking.

III

Shin religious practice, however, does not end here, for the person of shinjin is committed to the life of hearing/awakening until the very end, living with a profound sense of humility, gratitude, and awareness which continually broadens and deepens. The practical course of such a life, subsequent to awakening, has remained uncharted; it has been vaguely referred to as the life of

gratitude which has never been considered to be religious practice as such. Yet it is supremely important that Shin Buddhists embrace it as an extension of interior practice, so that awareness will continue to grow and deepen.

If we should apply the basic definition of practice to include everything thus described, we can say that the thrust of Shin practice now involves an expanded goal which is not just personal salvation but universal deliverance, and this goal is to be realized through "the wisdom granted by Amida," enabling a person to act with true compassion. All this is nothing but true reality realizing itself in and through humanity. In sum, the interior practice of Shin Buddhism is living the life of hearing/awakening which knows no limits, such that positive changes for good result by virtue of the critical faculty acquired as the gift of shinjin (wisdom) and translated into action for the welfare of all beings (compassion).

The problem that faces Shin Buddhism is one that also faces Buddhism in general. The teaching of impermanence, for example, has universal validity, yet its bearing upon the life of an average person must not only be taught as the cherishing of this life, the importance of effort and cultivation, the sense of the interdependence and interconnectedness of all life, and the need to awaken universal compassion, as did Kisa Gotamī, but it must carry this out in relation to concrete issues of universal concern: human and personal rights, the equality of all races, the non-discrimination between sexes, the very survival of the earth.

In the case of Shin Buddhism the interior practice integral to hearing/awakening compels us to address these issues also as mediators of great compassion, not because we who are foolish and evil are capable of it, but because it is the most natural thing to do within the working of the Primal Vow. Although space does not allow us to develop this thesis fully at this time, the classical formulation for it can be found in Shinran's contrast

between the Path of Sages and the Path of Pure Land concerning love and compassion. In contrast to the Path of Sages wherein compassion may be inconsistent and limited, "The compassion in the Path of Pure Land is to quickly attain Buddhahood, saying the nembutsu, and with the true heart of compassion and love save all beings as we desire."²⁵ "To quickly attain Buddhahood, saying the nembutsu" means to enter here and now the ocean of the Primal Vow, such that each of us is made to give up reliance on self-power and made to become mediators in the on-going work of true compassion. We can say that Kichibei took care of his wife not only because he was a devoted, understanding husband, but because, having entered the ocean of the Primal Vow, he sought to do his utmost, with humility and gratitude, to reduce his wife's suffering. A contemporary formulation of this approach is given by Tanabe Hajime in his *Philosophy as Metanoetics* as follows:

In our gratitude the self is led to cooperate in a mediating function in the absolute's work of saving other relative beings. It is here that the Great Compassion of the absolute, which receives the relative self by its transcendent power, realizes its quality of absolute predication: it makes independent relative beings a skilful means (upaya) to serve the workings of its Great Nay, and yet allows them their relative existence as an 'other' to serve as mediators of absolute Other Power. (p. 256)²⁶

In conclusion, Shin practice must concretely and practically "respond with gratitude for the benevolence (of Amida Buddha) and should hope for peace in the world and the spread of BuddhaDharma."²⁷ The deepening and broadening of shinjin occurs only in so far as we relentlessly pursue the life of hearing/awakening in this world. The interior practice of Shin naturally and spontaneously helps us change systems of oppression wherever they occur into systems of compas-

sion. We thus are made to become humble and grateful participants in the ongoing drama of universal deliverance.²⁸

The interior practice which has been clarified by no means should bind a person to a rigid framework; in fact, what has been described is a process of awakening which is frequently overlooked but found at the core of Shin Buddhism. Ultimately, of course, each of us must find our own way through the journey of life and discover for our individual selves the boundless universe of Immeasurable Life and Light. This is the moral of the famous story about the art of thievery which cannot really be taught to another; ultimately, it must be learned through one's own experiences.

In order to teach the art of thievery to his son the father, a professional thief, one day took him to a big house, broke in, opened one of the large chests and told him to jump in. The father immediately closed the lid and locked it, and returning to the courtyard, pounded on the door, making a loud noise. The people, hearing the ruckus, came jumping out and began to search for the culprit. The son, locked in the chest, became frightened and froze, until he thought up of a way to get out. He scratched on the lid, making the noise of a rat gnawing, and when someone opened the lid, he jumped out and ran away. He was pursued, but when he came to a well he threw a big rock into the water. The pursuers thought the burglar had jumped into the water and began searching for him. When the son safely returned home, he was very upset with the father, but when the father asked him how he got free, he explained how he did it. Thereupon, the father said, "Now you have mastered the art!"²⁹

The saying of nembutsu, "Namu-amida-butsu," is Amida Buddha's grand confirmation, affirming that each of us has truly arrived: "Now you have mastered the art!"

FOOTNOTES

1. This paper was originally presented at the Third Conference of the International Association for Shin Buddhist Studies held in Honolulu, Hawaii, in August, 1988. A version of this article appeared in *The Link* (Newsletter of Nen-butsu Followers in Europe: Les Editions de la Voie Simple), No. 15 (December 1988).

2. *Jōdo-wasan* 20, *Shinshū-shōgyō-zensho* (hereafter SSZ), II, 494. English tr., *The Jōdo Wasan* (Ryukoku Translation Series, 1965), 102. See also the statement, "the going is easy but no one is there," found in *Daimuryōjūkyō*, SSZ I, 31.

3. *Kyōgyōshinshō*, Chapter Shin, SSZ II, 48. English tr., *The True Teaching, Practice and Realization of the Pure Land Way* (hereafter TPR) (Kyoto: Hongwanji International Center, 1983), Vol. II, 204.

4. Tetsuo Unno, *Jodoshinshu Buddhism* (San Francisco: Buddhist Churches of America, 1980), 113.

5. T 33.715b.17-18.

6. See, for example, "Dhyana for Beginners," in *A Buddhist Bible*, ed. Dwight Goddard (Boston: Beacon Press, 1966), 437-496.

7. *Tannisho: A Shin Buddhist Classic*, tr. Taitetsu Unno (Honolulu: Buddhist Study Center, 1984), XVI, 30.

8. See my "Bits of Rubble Change into Gold: The Transformation of Self in Pure Land Buddhism," *Indo tetsugaku to bukkyō* (Indian Philosophy and Buddhism: Fujita Kōtatsu Festschrift) (Kyoto: Heirakuji, 1989), 27-47.

9. *Kyōgyōshinshō*, Chapter Gyo, SSZ II, 5. English tr., TPR I, 71.

10. See Yoshifumi Ueda, "How is Shinjin to be Realized?", *The Pacific World*, New Series, No. 1 (Fall, 1985).

11. *Goshōsokushū*, SSZ II, 697.

12. Sasaki Shoten, "Shinshu and Folk Religion," *Bulletin of the Nanzan Institute for Religion and Culture* (1988) 33.
13. For this term, see *Daimuryōjukyō*, SSZ I, 11, 16, 21, 23, and 29.
14. See *The Kyōgyōshinshō: The Collection of Passages Expounding the True Teaching, Living, Faith, and Realizing in the Pure Land* (Kyoto: Ohtaniha Shumusho, 1968).
15. "Dry Salvages," *T.S. Eliot: The Complete Poems and Plays 1909-1950* (New York: Harcourt, Brace and Co., 1952), 136.
16. A helpful guide for this purpose is *Shinran: An Introduction to His Thought* by Yoshifumi Ueda and Dennis Hirota (Kyoto: Honpa Honwanji Center, 1989).
17. *Tattvasamgraha*, v. 3588.
18. For an interpretation relating the three vows to the historical situation, see Takeuchi Yoshinori, *The Heart of Buddhism* (New York: Crossroad, 1983), 48-68.
19. From *The Teaching of the Compassionate Buddha*, ed. Edwin Burt (New York: New American Library, 1982), 45.
20. From Soetsu Yanagi, *The Unknown Craftsman* (Tokyo: Kodansha International, 1978), 155.
21. *Tannisho*, 14.
22. For a pertinent discussion, see *Tannisho* XIII, 22-25.
23. *Tannisho*, 35.
24. *Tannisho* Epilogue, 36.
25. *Tannisho* III, 9.
26. Berkeley: University of California Press, 1986, 256. For criticism of Tanabe's interpretation of Shinran, see the articles by Yoshifumi Ueda and myself in *The Religious Philosophy of Tanabe Hajime: Philosophy as Metanoetics* (Berkeley: Asian Humanities Press, 1990), eds. Taitetsu Unno and James W. Heisig.
27. *Goshōsokushū*, SSZ II, 967.
28. For further discussion, see my "Personal Rights and Contemporary Buddhism," *Human Rights and the World's Religions*, ed. LeRoy Rouner (Notre Dame: U. of Notre Dame Press, 1988), 129-147.
29. From D.T. Suzuki, *Zen and Japanese Culture* (Princeton: Princeton University Press, 1971), 10.