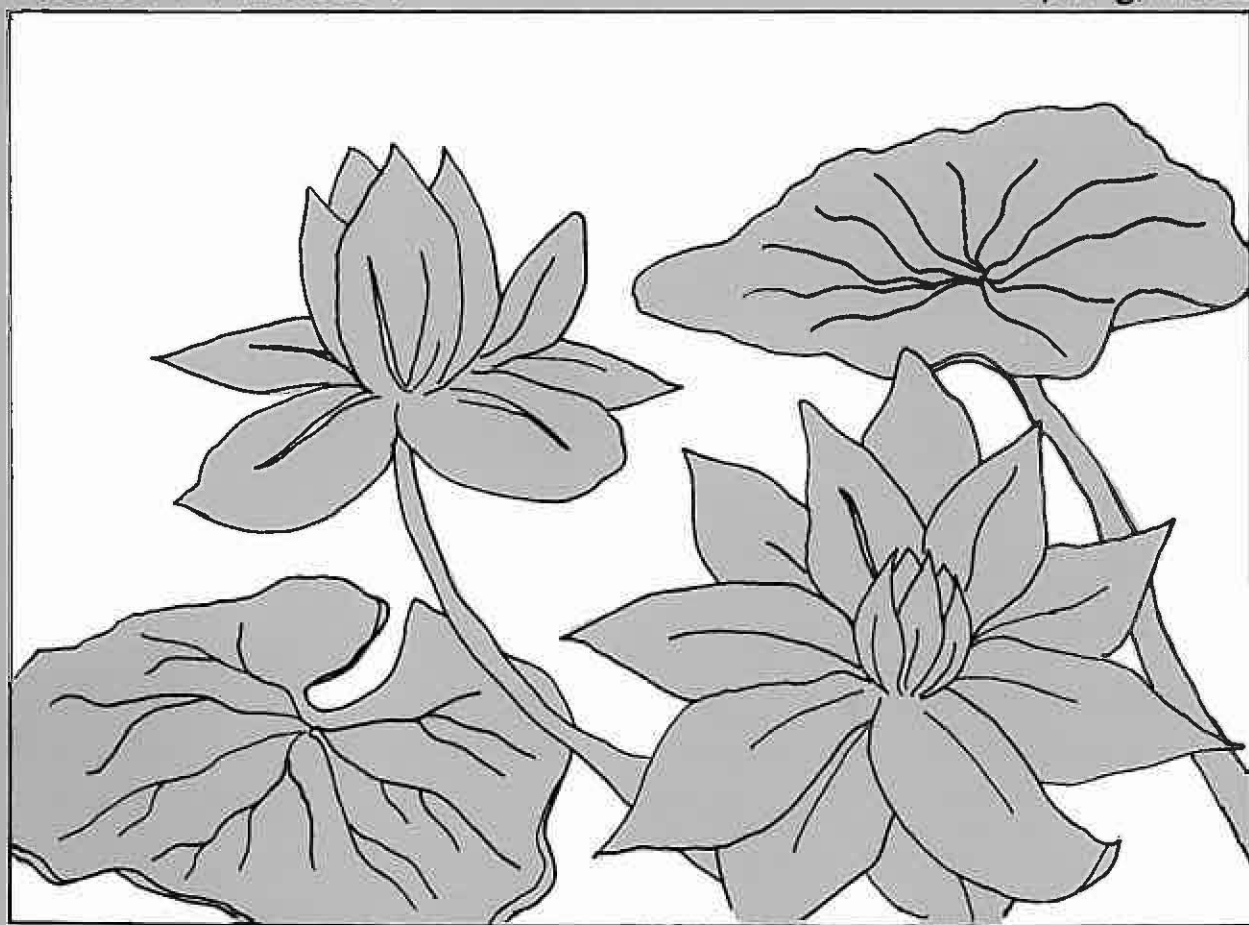


THE Pacific World

Journal of the Institute of Buddhist Studies

Volume I Number 1

Spring, 1982



THE PACIFIC WORLD

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EDITORIAL

Yehan Numata



by Kenryu T. Tsuji

Over fifty years ago a group of Japanese students at the University of California in Berkeley, headed by a young man named Yehan Numata, decided to publish a bi-monthly magazine.

In the very first editorial the young Numata wrote, "This magazine is published by university students who are striving to bring the Old and the New worlds into closer relationship. Born and raised in the Orient but educated in this country, we feel that we are able to see the troubles of both. We have both these lands in our hearts, and we will strive to bring them together for the benefit of both." For young students it was an ambitious project, requiring a great deal of time, effort and funds. They were, however, willing to make great personal sacrifices because the common dream they embraced as shown above was far greater than any individual consideration. This magazine would be dedicated to international peace and understanding, especially between Japan and the United States, the two countries facing the Pacific Ocean. They would call the magazine, *The Pacific World*.

The first issue appeared in June, 1925. It covered a wide range of subjects that would contribute directly to understanding the mind of the "Orient" and the "Occident." David Starr Jordan, Chancellor of Leland Stanford Junior University wrote on "Japan and World Relations." Some of the other articles were: "Art and Peace" by Perham Nahl, Associate Professor of Art, University of California; "The Ideals of India's Youth" by Dalip Singh Saund, National President, Hindustani Association of America; "Japanese Poetry" by Yoshi S. Kuno, Chairman, Oriental Department, University of California; "Buddhism, Christianity and the Historic Sakyamuni" by Kenneth Saunders, author of *Epochs of Buddhist History*.

In welcoming the publication of *The Pacific World*, W. W. Campbell, President of the University of California, wrote to the editor, "It is a pleasure for me to say that our Japanese students are here in strict accordance with the laws of the United States; they are law abiding; they are self-respecting; they are ambitious intellectually;—and they are welcome. For the good of their country and ours they desire that the ways of their countrymen shall be understood in America, and that we and our institutions shall be understood in Japan." The Mayor of Berkeley, Frank D. Stringham wrote, "The proposed bi-monthly publication to be known as *The Pacific World* will perform a useful service . . . The customs, religions, and traditions of the different races are so divergent that the prejudices arising therefrom often ripen into erroneous judgments in the minds of some people. The peace of the world is a goal worth striving for . . ."

Thus *The Pacific World* was born. It was widely acclaimed by the readers for its readability, contents and high idealism. But unfortunately, the magazine had to cease publication after a couple of years because of lack of funds. The young Numata solicited funds from here and abroad but he could not meet the high cost of printing. He realized then that no matter how lofty a goal, without funds the project could not be sustained. This painful discovery was one of the motivating factors that prompted him to embark on a business career after his return to Japan. He founded the Mitutoyo Company which manufactured precision instruments, notably micrometers. His road to success was not easy. During the formative years of the company, he struggled against untold hardships. However, his persistence, imagination and dedication finally paid off. Mitutoyo became the world's foremost producer of the micrometer with branches in numerous countries.

Yehan Numata never lost his original dream—to use his share of the profits to advance the cause of Buddha-Dharma for the sake of world peace. He is best known for the free distribution of the book *Teaching of Buddha* in the hotel rooms throughout Japan and in other parts of the world.

The rebirth of *The Pacific World* was always on his mind. It is because of his dream and his financial support that this edition has become a reality. While it will be extremely difficult to live up to Mr. Yehan Numata's original dream, we shall publish the magazine as a journal of the Institute of Buddhist Studies and shall humbly do our utmost to perpetuate the goals for which this magazine was originally dedicated.

In recent years modern means of communication have shrunk the world so drastically that the meaning of the Pacific World cannot be restricted only to its geographic

dimensions. We must now strive to realize the significance of the pacific world from a global perspective—a true peaceful world, founded on understanding and compassion.



Mr. Yehan Numata announces his project of placing the book *The Teaching of Buddha* in American hotel rooms to the Buddhist Churches of America's Board of Directors.



The Six Aspects of Faith-Mind in Shinshu

by Seigen H. Yamaoka

In Buddhism, Flow is a natural process of life. In the natural process of life there is inter-action and inter-relationships which harmonize and give meaning to the whole of existence. This Flow Process exists in the vastness of the universe as well as in every aspect of the personal life of the individual. Therefore, the process of flow is the very foundation of Buddhist Education.

However, how does the person discover the process in his personal life? Shinran, in his exposition of the endowed Faith-Mind of Shinjin, clarifies the meaning of the Flow Process in a personal growth process. Shinran, in expanding on the content of the endowed Faith-Mind, reveals six basic aspects within the one-mind of Faith-Mind. The *Six Aspects* are *Expanding*, *Self-Reflection*, *Great Compassion*, *Great Joy*, *Gratitude*, and *Life of Meaning and Growth*.

By *Expanding* we mean that in the inter-related process of life, all meaning begins as something enters or expands our lives. It can be a question, experience, event or incident. *Expanding* is that process which initiates the process of meaning for the individual—whether he/she knows it or not. In other words, *Expanding* means to be given a point of reference and to feel its flow and growth in the inner self.

By *Self-Reflection* we mean the personalization of the *Expanding* process. That is, we look into ourselves and begin to see the reaction that we have. It can cause us to see the total selfishness of ourselves at the deepest level or we can see the faults of others and be critical of them at the shallowest level. In the depth of *Self-Reflection* there is the experience of aloneness which shatters the loneliness of self and brings forth the self which comes to be awakened to the realization of aloneness-is-not aloneness. It is a trip on honesty. In other words, *Self-Reflection* means to see how the inner self interacts with the flow of others.

By *Great Compassion* we mean the self's realization that regardless of "what we are," "what we have been," and "what we will be," we have always been, will be, in the pro-

cess of meaning. Through the *Great Compassion* of all things—Truth, we come to this moment of realization. In other words, *Great Compassion* means the realization of how the greater flow of others helps us to awaken to the other's flow in ourself.

By *Great Joy* we mean the realization of Oneness, wholeness or simply "aloneness-is-not aloneness": The realization of the Universe/Truth and I Being One. In other words, *Great Joy* means to be awakened to the joyful realization that the flow of others is the flow of the universe which is inter-related to the flow in ourselves.

By *Gratitude* we mean the *Great Joy* which naturally manifests itself into words and deeds. Yet, gratitude brings forth a sense of responsibility. Realizing the totality of the inter-relationship we are reminded of our responsibilities. In other words, *Gratitude* means that the flow of the universe awakens us to the natural realization of grateful responsibility.

By *Life of Meaning and Growth* we mean the putting into effect the sense of grateful responsibility. Whatever action we do, feel, or think—the process begins once again to make life and meaning an ever deepening process. In other words, *Life of Meaning and Growth* means the entire flow experience opens the process of an ever deepening—*Expanding*, *Self-Reflection*, *Great Compassion*, *Great Joy*, *Gratitude*, and *Life of Meaning and Growth* as we interact with the flow of others.

The *Six Aspects* are not new. Whether we know it or not, we experience it even at this moment. It is real and it is personal. Yet, through the *Six Aspects* we find meaning because it is a process which clearly defines and points to the way of meaning and wholeness. Thus, we can say, that the *Six Aspects* is the key which opens the door to ourselves and the world around us, and ultimately to the religious truth of Enlightenment.

The Aspect of Expanding



by Toshio Murakami

All human behavior can be categorized into the three basic actions of "body, language and mind." In the history of mankind the three basic actions have brought forth variegated cultures and civilizations to individually and collectively mold ways of thinking, feeling and doing.

The root of these three basic actions is "mind action," which is the major premise of the entire Buddhist teachings and practices. In one of the ancient sutras of the Dhammapada the words of Shakyamuni Buddha elucidate this point: "All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts." In the Mahayana sutra of "Flower Adornment" Buddha has said that the "three worlds lie in the mind."

All Buddhist teachings and practices have been founded upon this major premise of "mind actions." The mind, therefore, connotes the ground for ceaselessly expanding and deepening realms of existence brought about by the cultivation of those thoughts, actions, and experiences which lead to the flowering of Enlightenment.

In the view of the teaching of "mind actions," human life is the great opportunity bestowed upon us by the

universal mind of Enlightenment to expand ourselves beyond time and space in spite of the finite and relative realm of the human mind. In addition, this reciprocal process of expansion through the common human experience of thoughts and feelings enables us to begin to be fully aware of the reality of life as it is. Human life, therefore, is an open ground for the thorough investigation and re-enactment of the universal mind of Enlightenment through sincere and deep reflections, which are the necessary consequence of "seeing life as it really is." *Expanding* is the first step toward the ultimate goal of life—Enlightenment.

A man who lived the life of *expanding* through the reflection of the universal mind of Enlightenment elucidates the meaning and practice of *expanding* as follows: "What a joy it is that I place my mind in the soil of the Buddha's Universal Vow and let my thoughts flow into the sea of the Inconceivable Dharma. I deeply acknowledge the Tathagata's Compassion . . ." This statement by Shinran Shonin is a testimony on the "expanded way of life" as an endless beginning of the actual practice of the teachings of Buddha.

THE PURPOSE OF THE INSTITUTE OF BUDDHIST STUDIES

The Institute of Buddhist Studies is a unique institution. It seeks to make available to Americans the teaching and practices of Buddhism, so that its students understand this philosophy as Buddhists do. Though it maintains a high academic standard, the Institute does not believe that a living philosophy can be transmitted third-hand by those whose interests are purely scholarly and strictly academic. The Institute was formed in the belief that Buddhist studies must be taught as a living, dynamic system, as Buddhists actually experience it. It is solely to make available in the United States an institution where people can study Buddhism as Buddhists do: free of social, religious, or institutional pressure.



The Aspect of Self-Reflection

by Ken Yamaguchi

As I think back to my early days, back to the time of my birth, I ask myself the question, "What went on in my mind, what were the thoughts that constituted my actions?"

Try as I might, the only thing that I can conclude is that curiosity about the things around me, outside of this entity called my self, was uppermost in my mind. I learned from exposure and touch what things to incorporate into my life; what things to make my own and what things to avoid. All these things were decided from the standpoint of how beneficial they were for my own self. It was all "take, take, take."

The Buddha and His Teachings emphasize that life is a series of expansions; man's development is an expansion of an unending series of experiences, that, when related with one another, become meaningful to my own life, eventually leading toward the ultimate understanding that all of life is one, inseparable.

Ever since I entered the field of the ministry, which has been only for the past six years, I have found myself being invited to many dinner gatherings of one kind or another, meetings, recognition banquets, potlucks, etc., and I have gained some thirty pounds during this period. My wife is always "hounding" me about cutting down on my eating. I know that the advice is for my own good, and I know that I should take the advice very seriously and sincerely; however, at the same time, I keep thinking of and making all kinds of excuses about not being able to stay on a strict diet. I know that I *must* attend most of these gatherings, I know that I cannot offend the cook by not partaking of the food; therefore, what I should do is partake of the food in very limited amounts.

However, it is very difficult to change habits so readily, especially the kinds of habits one has built up during the course of a lifetime; habits like "SOMATSU NI SHITE WA IKENAI" (one must not be wasteful), scooping habits that really require smaller serving spoons in order not to scoop up too much food, and judgments about what is just the right amount of food, etc. Also, justifying remarks such as, "Oh, I can go back on my diet tomorrow," or "This food isn't fattening," make it so easy to violate the precept of "Don't overdo anything to the point of harm to the body." There is a saying, "It's all right to go fishing, but don't get fished," and again, "It's all right to drink but don't get drunk," and I suppose it could also be said, "It's all right to put 'stuff' in your stomach but don't get stuffed." However, the conflict between what I shouldn't do and what I can't

help but do is such that it almost always creates dire consequences.

In the latter part of my life and up to now, I have been in the process of trying to resolve my life and its problems (in other words, trying to seek enlightenment), trying to entertain deep thoughts of self-reflection, trying to look into myself, as suggested by the Buddha, to try to see what it is that makes me "tick" the way I do, how my actions relate with the people and things around me. But try as I might, I find myself trying harder and harder to justify all my actions, while realizing more and more that this is doing nothing but hiding my shortcomings from others, and worse, from myself.

For many years I have been approached by individuals who have basically little or no knowledge or understanding of Buddhism, and who have sought for various reasons and explanations of the Teachings of the Buddha. There have been some people who have become estranged from their own religious upbringing, and who are "floundering in the dark" trying to resolve their lives. There have been some who have wondered why there had to be any other religious teaching outside of their own beliefs, and have made attempts to make comparisons and contrasts in order to show the superiority of their own beliefs. In the process of trying to explain the essence of my own belief, I even find myself doing the same thing of trying to point out the "superiority" of "my" Teaching.

I have come to a general conclusion that it is not for me to try to convince others of the "superiority" of my religious beliefs, but more important, that, for me, this is the only path that I can take for my salvation. My own "make up," my own condition (physical, mental, psychological, and philosophical) is such that I have no recourse but to place myself totally in the embrace of Amida Buddha, just as was the case for Shinran Shonin. Knowing this, why is it that I continue to get disturbed by people who attempt to "knock other people and their beliefs?"

Oh, what a pitiful self I am who understands that I am totally dependent upon the Wisdom and Compassion of the Buddha, but yet cannot let loose of that ego that keeps building up stronger and stronger!!

The more I reflect upon my self, the more I discover the truth about my self and I become more and more conscious of my real helpless state. At the same time I become more and more aware of the Great Compassionate Vow of Amida Buddha (DAI HON GWAN). NAMU AMIDA BUTSU.



The Aspect of Great Compassion

by Kakuyei Tada

Buddhism teaches us how to turn from the world of delusion to the world of enlightenment. It teaches us that as long as we remain in the world of delusion, we live in a world of ignorance from which it is impossible to escape.

We live in a world of ignorance because we are controlled by our *bonno*, our base desires, and it is our *bonno* that keeps us from the world of enlightenment. Furthermore, at the base of our *bonno* is our "desire for love," (*tanha*), and that is the cause of our unhappiness. (In Dr. Hajime Nakamura's *Bukkyo-go Daijiten*—Buddhist Terms Dictionary, love is defined using terms such as "to desire," "to be attached to," and "to be fond of.") Conversely, when desire is completely eradicated, the world of enlightenment opens up.

We use the word "love" frequently in our everyday conversation. We speak of "parent's love," "love between husband and wife" (which may not be the same as "love between lovers," but should be), "love of country," and love in many other ways. The purpose of this paper is to examine the Buddhist view of love.

Buddhism approaches the term love from a slightly different point of view. Buddha-dharma considers the existence of love to be due to the existence of a "self," and love to be just another form of desire. Because of love, we take another step astray, and are lead ever farther from the world of enlightenment.

Buddhism looks deeply into the nature of love and points out that there is always the possibility of hate within love because love is ultimately love of self. For this reason it is believed that love and hate are two sides of the same coin.

It may seem from the above that Buddhism looks down on love. I believe it does not, and would like to consider what affirmation of love is in Buddhism.

Buddhism places compassion at the center of its teachings. The word for compassion in Japanese is *jihī*. The *ji* part of *jihī* in the Pali language is *metta*, and in the Sanskrit language it is *marī* or *maitra*. These terms are said to come from the word *mitra*, which originally meant "friend," and a compound that means "friend-pity." The *hi* part of *jihī* in the Pali language is *karuṇa*, which originally had meanings such as "tender," "sympathy," "pity," "lament," and "regret."

From the above, it is clear that *jihī*, or compassion refers to a feeling of intimacy with others who suffer and are in agony. Those with true compassion consider the suffering of others to be their own suffering. Thus, they walk from the world of delusion to the world of enlightenment hand in hand with those who suffer.

Compassion can also be defined as "removing suffering and giving pleasure." If you really feel compassion, not only will you identify with the suffering of those around you, you will be unable to keep from trying to remove that suffering and bring more happiness into their lives. In other words, compassion can also be defined as striving to make this a world of enlightenment.

In Buddhism there are three types of *jihī*, or compassion. These are:

- Firstly: *Shujo-en no jihī*, "compassion related to all sentient beings." This refers to the compassionate mind that seeks to remove suffering from all living things and to make them happy. It is this mind that causes the suffering and agony of others to arise.
- Secondly: *Ho-en no jihī*, "compassion related to the Dharma." This refers to the compassionate mind that arises from the awareness that "all things are without self-nature." This is the compassionate mind of a Bodhisattva.
- Finally: *Mu-en no jihī*, "compassion of no relation." This is the compassionate mind that strives to bring about the enlightenment of all things without partiality. It asks no questions such as "who," "where," or "how" this enlightenment will be actualized. This is the mind that develops from the desire to cause all things to be happy without condition.

This last type of compassion, the "compassion of no relation," is the Buddha's compassion. In the *Kammuryōjūkyō* (The Meditation Sutra) is the phrase, "The Buddha-mind is the mind of Great Compassion." This pure compassion is referred to as the Great Compassion.

The mind of Great Compassion is limitless and without bounds. It is a dynamic force that literally cannot refrain from bringing about the enlightenment to all sentient beings. This mind of Great Compassion suffers and agonizes with all suffering and agony, and gently leads those who suffer and agonize toward the world of enlightenment.

In Jodo-shinshu we call this mind of Great Compassion Amida Buddha's mind. This mind of Great Compassion is limitless and is considered to be the same as Great Wisdom.

The following passage appears in Shinran Shonin's *Kyogyoshinsho* (Teaching, Practice, Faith, and Attainment):

The mind (of Amida Buddha) aspiring for Buddhahood is the Mind to Save Sentient Beings. The Mind to Save Sentient Beings is the Mind which embraces sentient

beings to make them attain Birth in the Pure Land of Peace and Bliss. This mind (Faith) is the Great Bodhi Mind; this Mind is the Great Compassionate Mind. This Mind arises from the Wisdom of Infinite Light.
(Ryukoku Translation Series)

The sole purpose of Amida Buddha's compassion is to become the cause of enlightenment of all sentient beings. This compassion is infinite life, and also infinite wisdom, which is symbolized by light. This infinite light is constantly shining upon the suffering and agony of all sentient beings and is always there to bring us to enlightenment.

In his *Shoshin-ge* (Gatha of True Faith in the Nembutsu) Shinran Shonin wrote:

Though I cannot see (His Light), my eye being obstructed by evil passion, The Great Compassion always

shines upon me untiringly.

(Ryukoku Translation Series)

In this passage, Shinran reveals his great joy at Amida Buddha's mind of Great Compassion, even though, because he is lead this way and that by his base desires, he is unable to see the rays of light. For this reason, Shinran Shonin considered reciting the Nembutsu to be the highest form of compassion: "The utterance of the Nembutsu is the only enduring mind of Great Compassion." (*Tannisho, Ryukoku Translation Series*)

Because all of Amida Buddha's Great Compassion is contained within the Nembutsu (when we recite the Nembutsu) we become aware of the depths of our delusion and at the same time we are moved by that mind of Great Compassion. The mind that is brought to recite this true Nembutsu is the "mind of faith"—*Shinjin*.

FROM THE TEACHING OF BUDDHA:

Do not seek to know Buddha by His form or attributes; for neither the form nor the attributes are the real Buddha. The true Buddha is Enlightenment itself. The true way to know Buddha is to realize Enlightenment.

If someone sees some excellent features of Buddha and then thinks he knows Buddha, his is the mistake of an ignorant eye, for the true Buddha can not be embodied in a form or seen by human eyes. Neither can one know Buddha by a faultless description of his attributes. It is not possible to describe His attributes in human words.

Though we speak of His form, the Eternal Buddha has no set form, but can manifest Himself in any form. Though we describe His attributes, yet the Eternal Buddha has no set attributes, but can manifest Himself in any and all excellent attributes.

So, if one sees distinctly the form of Buddha, or perceives His attributes clearly, and yet does not become attached to His form or to His attributes, he has the capacity to see and know Buddha.

Buddha's body is Enlightenment itself! Being formless and without substance, it always has been and always will be. It is not a physical body that must be nourished by food. It is an eternal body whose substance is Wisdom. Buddha, therefore, has neither fear nor disease; He is eternally changeless.

Therefore, Buddha will never disappear as long as Enlightenment exists. Enlightenment appears as the light of Wisdom that awakens people into a newness of life and causes them to be born into the world of Buddha.

Those who realize this, become the children of Buddha; they keep His Dharma, honor His teachings and pass them on to posterity. Nothing can be more miraculous than the power of Buddha.

The Aspect of Great Joy



by Hiroshi Abiko

To describe a state which transcends all states of being, as well as those forms which may be called super, men in both East and West have used the word "great." We have also seen numerous occasions when "great" has been used as a prefix, and strangely enough, there are numerous occasions when a person claims greatness for himself.

In order to describe the experience of a person of *Shinjin*, or Faith-Mind, the word "great" is most appropriate. For the experience of joy realized in a person of *Shinjin*, in that moment of realization, he is nothing less than great. And it is largely due to the basic yearning of living beings, past and present, who endlessly strove to become great that eight centuries of *Jodoshinshu* teachings have endured and expanded in the world. As long as living beings seek that greatness in them as well as in others, *Jodoshinshu* teachings will prevail and pulsate in the hearts of all people.

In *Jodoshinshu*, as taught by Shinran Shonin, a person is lead to greatness by a realization which elevates him to the height of true joy and, at the same time, leads him to a depth of experience hitherto unknown to him. It is a realization provided only for those who risk themselves by a total commitment to Amida Buddha. That realization comes when a person discovers that all is endowed by Amida Buddha unconditionally.

No one is able to deny that all things must be inter-related and inter-dependent to exist. In fact, to exist means to be inter-dependent. In the midst of a person's daily busy-ness, he tends to disregard the elusive truth of inter-dependency mainly because of his self-centeredness. But occasionally, he is reminded of that fact of inter-dependency in which he finds himself to be just a small knot in a huge net. He also discovers that without that tiny knot, the whole net will not hold. He realizes that the world appeared to him confined because of his own narrow-mindedness. The pictures reflected on his mind-heart are not true pictures for they were designed by his narrow vision. So with each opportunity presented to him to become aware of the inter-relationship of himself to others, his perspective widens; the relationship is interpreted anew, his awareness growing outwardly as well as inwardly. Outwardly, he now identifies himself on a grander scale of universality; inwardly, he comes to know himself honestly as a person who is ever more steeped in narrow confinement. There occurs in the mind-heart of such person a sense of joyful realization that

it is the whole net which holds him just as he is a part of a whole.

On the other hand, what seems to be the opposite of the above also holds true. No one is able to deny the fact that all things exist alone. No matter how closely a person may feel for another and willfully carries his burdens, there is a limit to human capabilities. A person who is aware of this fact knows that the misery which a person experiences is for him alone to be experienced, and as in the case of a rust from iron eats into its own source, similarly, that person's deeds alone corrode his own life. A person who honestly sees himself awakened by this fact is prompted to seek greater truth that will justify his solitary condition. It is to such a person of serious search that the universal nature moves and touches, endowing him the meaning of existence.

In the middle of the manifold levels of realization as mentioned, one being that all things exist inter-dependently and the other being that all things exist alone, the experience of joy is found. In this seeming contradiction, a person is able to gain a threshold of greatness.

When a person begins to truly know himself and the world in which he lives, he grows spiritually. In a simultaneous happening, as his mind-heart deepens and expands to a universal dimension, his realization also becomes greater. At the depth of his realization of his honest self, he comes to know that it is the greatness of the universal truth manifesting as true and real which has been moving towards him. He acknowledges as a fact that it is the world of true and real which has been endowing him to become aware. The greater the sense of his aloneness, the greater the sense of oneness. He joyfully discovers that the relationship of himself with true and real is none other than the manifestation of Amida Buddha who for aeons of time has been prompting to awake that person. The magnitude of joy experienced by that person of awakening could only be expressed as he recites the Name of Amida Buddha. Reciting Amida Buddha's Name in all earnest gratitude, then, is the universal act of oneness, perfecting the inter-relationship of a person and Amida Buddha. The true joy thus experienced by a person now enables that person to relate the world truly and realistically, any time, any place. All experiences gained by him henceforth become the experience of joy for he now sees the world from a greater foundation, a foundation of all-embracing Amida Buddha.



The Aspect of Gratitude

by Shoji Oi

BUDDHIST GRATITUDE

Of the many teachings in Mahayana Buddhism given to us by the Historical Buddha, there is one which is related to a person's response to the awareness of being completely embraced by the wisdom and compassion of Buddha. This is gratitude and appreciation. This teaching of the Buddha, which emphasizes outward action, is one important aspect of serene faith made visible.

Historically, as Buddhism made its way in Japan, the basic word *go-on* (meaning deep gratitude) took on a more refined and universal meaning. Along with other Buddhist terms, this concept of gratitude became a commonly used word in complete harmony with the life style of the masses. It is interesting to note that the origin of the term is not known to many although it is used so widely with its Buddhist meaning.

Another word is the heart-warming expression *o-kage-sama* used in daily conversation. This word literally means, "by virtue of your shielding me I can live today, thank you." This sense of deep gratitude in *o-kage-sama* comes from the doctrinal basis of "engi," or the interpenetration in all relationships of all that exists. The English words, "dependent origination," applied to this concept mean in essence that nothing can come about of or by itself, that for anything to come about or to seemingly originate by itself, all elements, conditions and forces must come into harmonious interplay. This awareness of a close relationship between the one and the whole gives rise to the sincere human feeling of deep gratitude which should be basic in all human relationships. The Buddha mentioned this many times in his teachings:

*Those who conceive of dependent origination
Are those who see the Dharma
Those who conceive the Dharma
Are those who see dependent origination*

Thus the words, *o-kage-sama*, clearly indicate that the Japanese masters not only understood and grasped the underlying principles of the Buddha's teachings, but through actual application wrought out other beautiful and appropriate expressions such as *mot-tai-nai*, *ai-sumimasen*, and others. It should also be noted here that these concepts played important roles in the development of classical and semi-classical literature and culture.

The influence of Buddhist thought on all aspects of the peoples' lives was strongly felt during the Kamakura Era when all aspects of the cultural heritage were made available to the masses and were deeply cherished by them: this all

the more so because in previous eras they had been almost totally denied access to them. One of the foremost masters who practiced pure gratitude at this time in history was none other than our founder, Shinran Shonin. Shinran Shonin expressed his heart-felt appreciation for the boundless benevolence he humbly received from Amida Buddha and also the deep gratitude he felt toward all of those around him in his psalm of praises called the *ondoku-san*:

*For the blessings of Amida's compassion,
We must dedicate ourselves though our bodies be
broken,
For the guidance we owe our spiritual teachers,
We must devote ourselves though our bones be
crushed!*

SHINSHU GRATITUDE

The official "stand" of our Hongwanji Mother Temple in Kyoto in regard to Jodo Shin Shu faith is:

Shinjin Shoin - deep trust is the only cause.
Shomyo Houon - calling the Name is in gratitude.

Of the many instructions Shinran Shonin left for us, the passages in regard to his deep trust in Buddha and appreciation for Buddha's benevolence stand out:

Now having entered the sea of the all-embracing compassion of Amida Buddha, I truly appreciate the great benevolence originating in Buddha. As my humble response to these blessings, I hereby compile passages on the essentials of Jodo Shin Shu and call the Name of Buddha in deep gratitude.

(SSZ II, p. 166)¹

As indicated here, the calling of Buddha's Name truly becomes meaningful to us when one has this clear grasp of what Buddha directs us through the way of "merit transference."² Thus our masters have reiterated many times:

The way of the Nembutsu is the way unimpeded.

Blessed, indeed, are those who have put their wholehearted trust in Amida Buddha, for they now tread the way of no-obstructions.

FOOTNOTES

1. SSZ, II, 166. SSZ is the Shin Shu Shogyo Zenshu, volume II, page 166. This publication is a compila-

tion of the major books by the succeeding masters of Shin Shu Buddhism. It consists of five volumes, which contain the instructions of the Sakyamuni Buddha, the writings of the seven masters in Jodo Shin Shu Buddhism, and those of the founder of Jodo Shin Shu, Shinran.

In the last two volumes are the instructions and writings of the succeeding masters after Shinran, up to the time of Rennyo Shonin, the sixth master after Shinran.

2. Merit transference. The "merit" here is the tre-

mendous power known as the power of Amida Buddha's primal vow, or the action originating from the side of the awakened Buddha, which enables man to achieve the highest goal of attainment of birth in the Pure Land. Unlike many denominations of Mahayana Buddhism which put emphasis on the achievements of the individual through pure practices, Jodo Shin Shu puts emphasis on the purity of Buddha's enlightenment and any power to enable one to achieve the highest goal of birth in the Pure Land has to be at the level of this absolute purity. In Shin Shu, the open acceptance of this power is called faith in Buddha.

FROM THE TEACHING OF BUDDHA:

Buddha has a three-fold body. There is an aspect of Essence of Dharma-kaya; there is an aspect of Potentiality or Sambhoga-kaya; and there is an aspect of Manifestation or Nirmana-kaya.

Dharma-kaya is the substance of the Dharma; that is, it is the substance of Truth itself. As the aspect of Essence, Buddha has no shape or color, and since Buddha has no shape or color, He comes from nowhere and there is nowhere for Him to go. Like the blue sky, He arches over everything, and since He is all things, He lacks nothing.

He does not exist because people think He exists; neither does He disappear because people forget Him. He is under no particular compulsion to appear when people are happy and comfortable, neither is it necessary for Him to disappear when people are inattentive and idle. Buddha transcends every conceivable direction of human thought.

Buddha's body in this aspect fills every corner of the universe; it reaches everywhere, it exists forever, regardless of whether people believe in Him or doubt His existence.

Sambhoga-kaya signifies that the nature of Buddha, the merging of both Compassion and Wisdom, which is imageless spirit, manifests itself through the symbols of birth and death, through the symbols of vow-making, training and revealing His sacred name, in order to lead all people to salvation.

Thus, Compassion is the Essence of this body and in its spirit Buddha uses all devices to emancipate all those who are ready for emancipation. Like a fire that, once kindled, never dies away until the fuel is exhausted, so the Compassion of Buddha will never falter until all worldly passions are exhausted. Just as the wind blows away the dust, so the Compassion of Buddha in this body blows away the dust of human suffering.

Nirmana-kaya signifies that, in order to complete the relief of Buddha of Potentiality, Buddha appeared in the world in bodily form and showed the people, according to their natures and capacities, the aspects of the birth, renunciation of this world and attainment of Enlightenment. In order to lead the people, Buddha in this body uses every means such as illness and death.

The form of Buddha is originally one Dharma-kaya, but as the nature of people varies, Buddha's form appears differently. Although the form of Buddha varies according to the different desires, deeds and abilities of people, Buddha is concerned only with the truth of the Dharma.

Though Buddha has a three-fold body, His spirit and purpose are one—to save all people.

Though in all circumstances Buddha is manifest in His purity, yet this manifestation is not Buddha because Buddha is not a form. Buddhahood fills everything; it makes Enlightenment its body and, as Enlightenment, it appears before all those capable of realizing the Truth.



The Aspect of Life of Meaning and Growth

by La Verne Sasaki

The 1952 Japanese movie *Ikiru* (To Live) is described by *Film Quarterly* as follows: "Akira Kurosawa (the director) has endowed the film with compassion and understanding, with an ironic awareness of human weaknesses and a knowledge of the dignity of the individual."

The goal of Jodo Shinshu is to learn "to live." This implies one of the basic premises of Buddhism—that most of us are not really living, but merely existing. This belief is dramatically communicated in the movie *Ikiru*.

The main character in the film discovers that he has cancer and has only six months to live. This rude awakening to his condition makes him reflect upon the sterility of both his private life and his monotonous office job. He realizes that he has wasted his entire life. His first impulse is to make up for all that he has missed by grasping at self-indulgent pleasures, but this is in vain, for he has forgotten how to enjoy himself. He finally realizes that his life can have meaning only through helping others. The last half of the film portrays his struggles with bureaucracy and apathy in order to present a long-neglected petition to build a children's playground. In the film's final and most moving scene, he spends the night of his passing on a playground swing singing these words:

Life is so short; fall in love, dear maiden, while your hair is still black and before your heart withers; for today will not come again.

The goal of Jodo Shinshu faith is to make real the possibility of living this difficult life with hope and optimism. A life of meaning and growth can be the outcome of living the life of Nembutsu. But, what is this Nembutsu way of life? What is a life of meaning and growth?

Many definitions and descriptions of the Buddhist life have been given to us through sermons, books, and illustrations of the actual lives of certain persons who have in one way or another, exemplified the qualities of self-awareness, humility, gratitude and transformation. I would like to share with you another perspective of such a life as found in the book entitled, *Psychology Today—An Introduction*.

The section of the book that interested me was the chapter on "Maturity and Adjustment." As I was reading its description of maturity, I could not help but relate it to the life of meaning and growth as taught to us as the way of Nembutsu. Maturity was described as follows:

1. *Maturity is not something one has but rather an ongoing striving toward a goal that is probably never reached in most lifetimes.*

This is certainly a description of the Buddhist way of life. Maturity, according to this definition, is no different from the Buddhist ideal of Enlightenment. This is like the Jodo Shinshu interpretation of the Pure Land—not equal to Enlightenment, but a means (stepping stone) to Enlightenment.

The chapter further states, "No one knows exactly what a fully mature person would look like or how he would behave." To me, this also holds true for an enlightened person or a person of Nembutsu faith.

2. *The mature person is realistic. He has developed a life style that is not fixed or rigid, a way of living that allows him to grow as a person by keeping his mind open to change and new experience.*

This is how I envision a true Buddhist. If this quality could be found amongst more of us, how much easier and better would human institutions (the family, the temple, B.C.A., community, nation and world) function!

3. *Maturity is made up of compassion and tolerance for others that allows the mature person to establish a sensitive, tender loving relationship with his fellow human beings.*

The ultimate goal of Nembutsu is none other than this ideal which we call the way of the Bodhisattva (the profound altruistic concern that all living beings become enlightened). In terms of our daily living, it is to regard all persons with compassion regardless of the other's karma. "Kokoro to kokoro no fure ai" (the coming together of one mind with another mind) is the Japanese version. I cannot imagine a more noble and beautiful vision.

4. *The mature individual must come to terms with what most of us believe to be real. Acceptance of common reality is a familiar measure of sanity in every society, but this does not mean blind acceptance of a reality based solely on what other people agree about.*

These ideas parallel the final words of Shakyamuni Buddha who told his disciples not to blindly accept his teachings, but, rather, to test them for themselves.

5. *If man were without emotions, the task of becoming mature would be simpler indeed. Tempering emotions and channeling their focus become the prime accomplishments of maturity . . . Emotional control implies postponing immediate gratification and learning to accept the necessity of work. It means selecting goals and laboring to achieve them.*

This is the goal of Buddhism in a nutshell and the spiritual path described by Shinran Shonin in his Buddhist work titled, *Kyo Gyo Shin Sho* (Teaching, Practice, Faith and Attainment).

6. *Maturity calls for a capacity to tolerate the inevitable frustrations of life and the ability to function in the face of fear . . . Maturity is a form of knowing oneself or recognizing emotions and coping with them in a variety of life circumstances. Given these specific qualifications, maturity and adjustment can be considered synonymous.*

Shinran Shonin's frustration while undergoing intensive Buddhist training and study was no different. Although we sometimes refer to him as "Saint Shinran" and tend to consider him a super-human, he never considered himself saintly. As we review his life, we see that Shinran Shonin changed from an *ordinary* human person to a *true* human person

(Ningen rashii Ningen ni natta koto).

Our own lives, too, would become more full of meaning and growth if we could see and appreciate the fact that Buddhist truths are found not only in Buddhist books, lectures, and sermons, but they are also found in countless other areas of study such as psychology, anthropology, astronomy, physics, philosophy, etc. Buddhism, furthermore, can be uncovered in the least expected places and persons—in the experiences of convicts in prisons; in the varying karmic backgrounds of patients in psychiatric wards; in the heat of argument with family members or friends; in all aspects of nature; in the quiet recitation of the Nembutsu by a terminally-ill person; in the open-mindedness and innocence of children playing among themselves . . .

Buddhism, therefore, is truly a *way of life* rather than a *way of religion*. You and I can continue to grow until we die, if we fully apprehend our daily experiences and live with a true perspective of ourselves in the world around us.

FROM THE TEACHING OF BUDDHA:

When the moon sets, people say that the moon has disappeared; and when the moon rises, they say that the moon has appeared. But, in fact, the moon neither goes nor comes, but shines changelessly in the sky. Buddha is exactly like the moon: He neither appears nor disappears; He only seems to do so, out of love for the people, that He may teach them.

People call one phase of the moon a full moon, they call another phase a crescent moon; but, in reality, the moon is always perfectly round, neither waxing nor waning. Buddha is precisely like the moon. In the eyes of men, Buddha may seem to change in appearance, but, in truth, Buddha does not change.

The moon appears everywhere, over a crowded city, a sleepy village, a mountain, a river; it is seen in the depths of a pond, in a jug of water, in a drop of dew hanging on a leaf. If a man walks hundreds of miles the moon goes with him. To men, the moon seems to change, but the moon does not change. Buddha is like the moon in following the people of this world in all their changing circumstances, manifesting various appearances; but in His Essence He does not change.

The fact that Buddha appears and disappears can be explained by causality:—namely, when the causes and conditions are propitious, Buddha appears; when causes and conditions are not propitious, Buddha seems to disappear from the world.

Whether Buddha appears or disappears, Buddhahood always remains the same. Knowing this principle, one must keep to the path of Enlightenment and attain Perfect Wisdom, undisturbed by the apparent changes in the image of Buddha, in the condition of the world, or in the fluctuations of human thought.



Problems of Calendar in Translation— Year of Shinran Shonin's Demise

by Masami Fujitani

According to *Shinran Den-ye* (pictorial biography), authored by Kakunyo Shonin in 1294 A.D. or 31 years after Shinran Shonin's death, the Shonin breathed his last breath at the Hour of the Horse¹ (11 a.m. - 1 p.m.) on the 28th day of the eleventh month in the second year of Kocho, the Mizuno-e Inu (Senior Water-Dog cycle year). This sentence has been the orthodox source for the date of Shinran Shonin's demise or Ho On Ko.

Among the ten sub-denominations of (Jodo) Shinshu,² Higashi Hongwanji and Koshoji schools take the day for November 28th, bravely validating the lunar date for the modern Gregorian solar calendar. It is of interest to notice that some BCA temples in northern California observe the Ho On Ko in November in accordance with the Higashi tradition. As for Nishi Hongwanji and Takada schools,³ the Ho On Ko day is converted to January 16th of the Gregorian calendar through elaborate computation.

Here, in a small southern California town far beyond access to Hongwanji archives and savants, I may be too daring, but with my most sincere thanks to our great Sangha I have availed myself of the following two books in studying the date assessment:

A. Herman H. Goldstein: *New and Full Moons 1001 B.C. to A.D. 1651*, American Philosophical Society, 1973.

B. Hsueh Chung San & Ou Yang: *Lian Ch'ien Nien Chung Hsi Li Tui Chao Piao* (A Sino-Western Calendar for Two Thousand Years), Hong Kong, 1961.

Book A, thanks to computer technology, shows all new and full moons with the exact Babylonian time of their rising through twenty-seven centuries in accordance with the Julian calendar. Book B presents the comparison of the Chinese lunar calendar with the Julian (February 11, 1 A.D. - September 4, 1582 A.D.) and Gregorian systems (September 15, 1582 - January 23, 2001 A.D.).

The date in question, the 28th day of the eleventh month in the cycle year of Mizuno-e Inu (Senior Water Dog), falls on January 9, 1263, of the Julian calendar (cf. Book B, page 253). As a Chinese lunar month begins and ends with a new moon, the 28th day must be two days before a new moon day, i.e. the 30th. January 9th as an appropriate date is attested to by its immediately following the new moon day, January 11th, as located on page 189 of Book A.

Now, the Gregorian calendar, reforming the Julian system which had been in use since 46 B.C., was initiated by Pope Gregory XIII in 1582 A.D. Roman Catholic nations such as Italy, France, Spain, Portugal and Poland were

prompt to adopt the new calendar. In five years German, Dutch and Hungarian Catholics joined them. Protestant countries were rather slow in employing it as shown in the cases of England (1752), Sweden (1757), etc. Japanese adoption of the Gregorian calendar was in 1872. China started using the Gregorian calendar in 1912, but the traditional lunar calendar is still alive. In the same fashion, the Eastern Orthodox group did not change the calendar until the rise of communism in 1917 (USSR and Turkey) or 1919 (Yugoslavia), for example, while the Julian calendar is still being religiously used. It was as late as 1923 that the Greeks accepted the new calendar.

The Julian calendar lags eight days in 1,000 years or one day every 128 years against the Gregorian.⁴ When the Gregorian system was introduced in 1582, the difference between the two calendars was set as ten days. From this calculation we are advised to know that at the time of Shinran Shonin's demise the difference was about 7.5 days ($10 - \frac{1582 - 1262 \text{ or } 3}{128}$) while it is thirteen days in 1982.

Therefore, by adding 7.5 days to January 9th, we obtain January 16th (16.5) on our Gregorian calendar.

Since mid-Tokugawa era Shinran Shonin's birthday has been, without any documentation, agreed upon as the first day of the fourth month in the third year of Shōan, Mizuno-to Mi (Junior Water Snake). Higashi Hongwanji does the same as the Ho On Ko, interpreting the date as April 1st. We locate the day on May 14th of the Julian calendar and amend it to May 21st, Gregorian.

The question next is if Shinran Shonin died in 1262 as conventionally stated or not.⁵ On this point, we should realize that our written sources refer the Shonin's death to the 28th day of Mizuno-e Inu but never in 1262. Actually, the 2nd year of Kocho or Mizuno-e Inu covers the period of January 29, 1262, through February 16, 1263, of the Gregorian calendar, in the same way as this year, Mizuno-e Inu (Senior Water Dog), happens to be the same cycle year as the Shonin's demise is from January 25, 1982, to February 12, 1983, with a leap month. The 28th day of the eleventh month of Mizuno-e Inu of Shinran Shonin's Nirvana must, therefore, definitely be in 1263 of the Gregorian calendar. If we cling to 1262, we should relinquish Kocho 2-nen and Mizuno-e Inu. Gotanye, Shinran Shonin's birthday, seems to be immune to the problem, but the first day of the fourth month is still uncomfortable. The date may be in the year 1173, but it should not be in the fourth month. As long as we stay at ease within our agreement, it appears not to be a worry at all, but in this modern exposed

world we must be alert to sophisticated technology as well as the blazing fact that the Chinese lunar and Julian calendars are now robustly alive. We are familiar with the Chinese New Year celebration and the Eastern Orthodox Christmas held on January 7th, or 13 days after December 25th.⁶

The same problem is involved in many items surrounding us,⁷ but here I respectfully recommend Shinran Shonin's date of demise to be assessed as January 16, 1263, instead of 1262, or the 28th day of the 11th month, 1262-63, and constant cautions be taken in translating other historical dates.

NOTES

1. The time is generally corrected to 2:00 p.m. or the Hour of the Sheep via such documents as Anjo Goei Urakaki (*Notes on the Anjo Image of Shonin*) or Kyogyoshinsho Shikigo of Jotokuji, Fukui. cf. Enjun Miyasaki; Shinran's Life, Shinran Shonin, Tokuma Shoten, 1973, p. 156.
Gosho (Epistle) No. 18 by Gyoshu Shonin, 14th Patriarch of Takada school, is quoted, "It was on the 28th day of Kosho (eleventh lunar month) in the second year of Kocho . . .," but the hour is not specified.
2. Jodo is prefixed to only our Jodo Shinshu Hongwanji-ha Hongwanji among the ten schools, while others are called Shinshu Takada-ha, Shinshu Ohtani-ha, etc.
3. Fukyo-jiten, Hyakka-en 1958, p. 653.
4. Encyclopedia Americana, Vol. 5, p. 192. Our Wonderful World, An Encyclopedic Anthology, Vol. 3, p. 160.
5. The majority of writings in and out of the Hongwanji supports the 1262 theory except the Shoshinge, Ryukoku Translation Series, Vol. 1. However, the first edition of the Shoshinge, 1961, erroneously mentions the twenty-ninth day which was eventual-

ly corrected in the 2nd edition. The Shinshu Seiten, 1978, of the BCA, refers to Shinran's year of death four times—three times to 1262 and once to 1263. Unfortunately, the Seiten used the first edition of the Shoshinge in which the date remains in error.

The Shinshu-shi, p. 14, History of Shinshu, Ryukoku University, 1960, is quoted, "The founder's death occurred on the 28th day of the 2nd year of Kocho (1262), January 16th in the following year if in the solar calendar . . ." This is a confusing statement because 1262 is 1262 and never 1263 regardless if Gregorian or Julian. The Sino-Japanese lunar calendar is not based on Anno Domini (year of the Lord).

6. The Russian Orthodox Church, for example, following the Julian calendar, celebrates Christmas on January 25th according to my conversation with the priests.
7. One example is the relation between Vesak and Buddha Days. Early Chinese Buddhists translated Vaisakha, the second month of the Indian lunar calendar, corresponding to Gregorian May, approximately, as the second month which eventually became to be taken for the Chinese Lunar 2nd month; for example, in Digha Nikaya Book iv, etc. Furthermore, due to two month's difference between two major Chinese calendars, Hsia and Chou, Vaisakha is more interpreted as the fourth month (Buddhacarita, Life of Buddha in Chinese, and so forth). Northern Buddhists availed themselves of this two month's difference in separate commemorations of Buddha's birth (8th day of 4th month), Enlightenment (8th day of 12th month), and Nirvana (15th day of 2nd month), which are originally combined in Vaisakha. Cf. Makoto Nagai; Why April the Eighth?, the Young East, Vol. ix, No. 35., M. Fujitani: On Wesak, American Buddhists, May 1959, or, Wesak, Hanamatsuri and Buddha Day, Gunasena's Buddhist Annual, 1964, Colombo, Sri Lanka. Japanese-American Buddhists convert the dates to the Gregorian ones.

FROM THE TEACHING OF BUDDHA:

There are causes for all human suffering, and there is a way by which they may be ended, because everything in the world is the result of a vast concurrence of causes and conditions, and everything disappears as these causes and conditions change and pass away.

Rain falls, winds blow, plants bloom, leaves mature and are blown away; these phenomena are all interrelated with causes and conditions, are brought about by them, and disappear as the causes and conditions change.

One is born through the conditions of parentage; his body is nourished by food, his spirit is nurtured by teaching and experience.

Therefore, both flesh and spirit are related to conditions and are changed as conditions change.

As a net is made up by a series of ties, so everything in this world is connected by a series of ties. If anyone thinks that the mesh of a net is an independent, isolated thing, he is mistaken.

It is called a net because it is made up of a series of connected meshes, and each mesh has its place and responsibilities in relation to other meshes.



Nyoshin and the Kudensho

by Phillip K. Eidmann

The prominent position of Shinran in Shin Buddhism has been secured by hundreds of years of tradition. However, very little of his charismatic personality has been handed down through these centuries; and the oldest biography is brief and conservative, never really bringing the Sage to life. Later biographies are regarded by scholars as mostly myth and legend. Thus any little new insight into his character ought all the more to be precious.

It is, accordingly, remarkable that a document of twenty-one chapters exists, which, even in Japan, is hardly referred to; yet, *The Notes on the Oral Transmission (Kudensho)*¹ is the only early extended work which gives us a first-hand acquaintance with Shinran. These twenty-one chapters record the memories of Nyoshin, Shinran's grandson and heir. Nyoshin, at the request of his nephew, Kakunyo, preached, in the year 1311, for the week of Thanksgiving and Gratitude (*hoonkoo*), on what he remembered of Shinran and his teachings. Kakunyo, the successor and dharma-heir of Nyoshin, ordered a disciple to record the sermons on this occasion. Long years later, when Kakunyo was sixty-two, he used this material and perhaps other things that he had heard from Nyoshin as the text of his own sermons at a similar Feast. This, in turn, was recorded by Josen, one of his chief disciples. Later, in 1345, Kakunyo made a fair copy of this transcript; and this autograph manuscript is the basis of the text in the *Shinshuu Shyogyo Zensho*. Another very early text is preserved at Senshuji, the headquarters of the Takata branch of the Shin Sect. Various authorities regard Nyoshin as the author of these *Notes*, but others insist Kakunyo must be called the author. However, it is clear that their content comes from Nyoshin and constitutes the oral transmission to Kakunyo by which he claims the direct succession to Shinran's teachings.

Aside from the actual writings of Shinran, which are chiefly poetical or academic, these *Notes* represent the oldest Shin Scripture. Among secondary literature, *The Notes Lamenting Differences (Tannisho)*² alone might be older, though evidence does not support the fact. They share several chapters, but in each case, *The Notes on the Oral Transmission* seems more original and alive.

These *Notes* whet our appetite for more, but, even as they are, they furnish a great deal of information about Shinran and his teachings, far surpassing the better-known *Notes Lamenting Differences* in presenting insights into the period. Nine chapters give pictures of Shinran's life and emphasize his personality. The other twelve chapters deal with doctrinal matters of great importance; these chapters serve as extended commentaries on various problems.

Some of the doctrinal chapters, as a matter of fact, parallel the *Notes Lamenting Differences* quite closely. In most such cases, the Nyoshin tradition seems closer and more reliable than the *Notes Lamenting Differences*, though it is impossible to say which was first committed to writing. The point is, however, that Nyoshin's *Notes on the Oral Transmission* give a historically reliable and authenticated tradition, while the *Notes Lamenting Differences* are the questionable work of an anonymous writer's memories.

Nyoshin gives nine chapters containing episodes of Shinran's life, which are divided into three periods equally: the period with Hoonen, the period in exile in the eastern provinces, and the period of his retirement in Kyoto. Of these nine, chapter eight is particularly important and revealing.

This chapter deals with two episodes which occurred while Shinran was serving as proof-reader for the copying of the whole Buddhist canon. That he was selected for the job (whether he was the sole proof-reader or one of several is unclear), indicated clearly that he was regarded in his own time as a learned and exacting scholar. This conclusion is further supported by the first incident noted in the chapter. During the work on the canon, the vice-Shogun set forth a feast, to which Shinran and other religeaux were invited. Shinran ate fish and fowl like a layman and, when the sake cup was passed, took a sip of sake; all of the time he wore his kesa, despite the custom of a monk's removing his kesa when partaking of anything not in accord with the vinaya.

Shinran was approached by the nine-year old Kaiju, a Zen acolyte of Sainyoji temple, who was the son of the vice-Shogun. Kaiju asked why Shinran wore his kesa when everyone else had removed his. Shinran replied, "As the others are quite used to this kind of food, they know they should remove the kesa. But I rarely get such food, and forgetfully gobbled it right down." The young acolyte answered Shinran: "You think I'm just a young child, and you're teasing me"; and Kaiju left. One can almost see the glint in Shinran's eyes and the thin smile on his lips as he light-heartedly answered the child.

But the young Kaiju was not to be put off indefinitely. The next time he saw Shinran eating fish, the Sage was again wearing the kesa. The child asked again after the reason, and when Shinran put him off, the acolyte said, "It is a matter of your not explaining this point because one should not impart deep principles to the foolish minds of young children. I beg you to explain fully the real reason."

Finding it hard to avoid the issue, Shinran answered the young Kaiju:

Rare is it to attain a human body; to destroy life and greedily taste meat ought to be extremely unnatural. Thus, in the controlling precepts of the Tathagata, this is extremely prominent. However, since the sentient beings of the present age, which is the Latter Law in a world of corruptions, are in a time without the precepts, there is no one who holds them nor anyone who breaks them. . . . However, although I admit to the Shakyas' clan name, my mind is stained by mundane dust, and I have no wiser virtue. With what, indeed, should I save those having passions? Well now, the kesa is a spiritual cloth which is a sign of the release of various Buddhas. Thinking that if I eat while wearing this, I shall, by virtue of the kesa, bring to fruition the resolute mindfulness of benefiting things by saving the living, I shall eat it while wearing this.

The important part of this statement of Shinran is his declaration that there are no validly ordained monks, that the vinaya does not exist. The valid transmission of the precepts which the Tathagata set to control the Sangha have been lost to the world. In his Japanese poems, Shinran says: "bhikkhus in name only, without the precepts." This passage preserved by Nyoshin is the most clear statement of Shinran's position and clarifies the words of this verse, and such other expressions as "neither monk nor layman." Since there were no validly ordained bhikkhus in the world, there were also no true laymen.

The importance of understanding Shinran's position is great. It refutes the notion of western scholars that Shinran was a married bhikku or that he urged bhikkhus to marry. Entirely misunderstanding Shinran's position, Albert Schweitzer concluded: "Like Luther, Shinran . . . abolished the celibacy of the priesthood, of the monks and nuns."³

Not only does this chapter clarify Shinran's doctrinal position with regard to eating flesh and marrying, but it shows clearly a unique principle of Shin Buddhism that becomes more clear in the writings of Rennyo that one should not teach others until his own faith has been established, and even then one is to teach quietly and privately, not broadcasting his teachings to an admiring bog.

A different aspect of Shinran's character is seen in the first chapter of the *Notes* where two incidents are mentioned. A special week-long service was held at the imperial palace, which was attended by the Emperor. At its end, as an offering to the liturgist, Seikaku of Angoin, who had spoken out against Honen, the Emperor issued a rescript banning the Jodo teaching as an illegal cult. Honen asked Shinran to go to Angoin to try to mediate the situation. Honen's group agreed that this was a sensible action, but Shinran several times declined. Finally, he said, "Since this is a very important matter, can someone accompany me?" Honen acceded to this request, naming Saii as his companion.

When Shinran arrived at Angoin, Seikaku was in the bath. An attendant told him that messengers had arrived from Honen. Seikaku asked who had come, and when told that Shinran was the messenger, he said, "It is a rare chance to meet this messenger." He immediately went from the bathroom and met Shinran and Saii face to face.

Shinran spoke in detail of the principles taught by Honen, and at the conclusion, Seikaku said: "How could I have belittled what Honen has taught for years? Even though it be the Emperor's order, I cannot destroy the Master's word? . . . He should put his mind at ease."

When Shinran and Saii had returned to Honen, they were asked to recount their visit to Angoin. Before Honen,

Shinran explained in detail what had happened, and when he had finished, the Master asked Saii if there were any errors in Shinran's account. Saii replied, "I have heard the same preaching of the law in both places. It is beyond words." Shinran had not only explained the teachings in an understandable way, but convinced Seikaku that these teachings were not dangerous to the order of the country. Moreover, when he related the embassy to Honen, Shinran repeated the entire matter word for word, which shows us his brilliant memory. Nyoshin points out that Shinran held high rank among Honen's eighty-three close disciples.

Despite Shinran's brilliance and high-rank among the disciples, he was not the least conceited. Nyoshin notes his humility in a second incident given in this same chapter.

Shinran did not feel himself worthy of being a preacher, so, at Honen's feet he took a vow, "I shall cease to be a teacher of men, nor shall I be a preceptor." Nyoshin further noted that Shinran never flattered dana-givers, nor acted on their wishes.

About that time a well-known person came to Shinran, asking him to become rector of a temple which this man had just built. Though he persisted in his request over considerable time, Shinran would not give in to his importuning.

These last two related anecdotes suggest that already while he was with Honen he had come to believe that his ordination was invalid, that he was not a monk in the true sense of the word, which is a matter of historic interest.

On the other hand, Shinran's refusal to be a teacher, preceptor, or rector, may well have been related to the Shin principle most clearly enunciated in Rennyo's *Epistles*:

Other anecdotes and incidents related by Nyoshin bring Shinran to life in a way that few other writings do. Doctrinally, too, these sermons of Nyoshin are of tremendous value, for in several points, they keep us from going astray in our consideration of Shinran's teachings as recorded, for example, in the *Notes Lamenting Differences*. The latter is so difficult to interpret correctly that Rennyo warned lest it be shown to ordinary people who had no background to interpret its true meaning. For example, chapter eight of the *Notes Lamenting Differences* is the most paradoxical chapter in that work. Its message is amplified and clarified at great length in chapter four of Nyoshin's *Notes*, so that there can be no question of what Shinran says. Indeed, this chapter is virtually a brief commentary on the *Notes Lamenting Differences* because it clarifies so many teachings that appear there in great brevity. Chapter five of Nyoshin's work also treats of the same doctrines as the eighth chapter of the anonymous *Notes Lamenting Differences*. Chapter six of the latter seems almost lifted from the sixth chapter of Nyoshin's *Notes*, but his account, given in greater detail, reveals even more of Shinran's personality, as well as the pettiness of his disciples.

On one occasion, Shingyo Niizutsumi in Hitachi had come to disagree with Shinran, though he had earlier been a disciple and received an image of the Buddha and some scriptures from the Master. Now "he was at the point of returning to his own province and stuck up his nose" at the Master and his teachings. Shinran's other followers came running to him, saying that the Master should demand the return of the image and scriptures which had been given the apostate Shingyo. Shinran replied:

It is not an appropriate thing to deprive one of the main image and the scriptures. The reason I say this is that I, Shinran, have not a single disciple. What did I teach that I could call him my disciple? Since we are all disciples of the Tathagata, we walk together. . . . As

the image and the scriptures are accommodations to benefit and reward all sentient beings, even though the sacred scriptures in which my name was written were thrown somewhere in a mountain or in a field with the thought, "Hate the priest, and you will hate this very kesa," in that place some folk having passions might be saved by the scriptures, and each and every one gains benefit.

Nyoshin's fuller version of the incident is the more touching, and the more significant. It shows us a side of Shinran that we otherwise might not see.

Nyoshin's *Notes on the Oral Transmission* is a scripture of major significance to an understanding of Shin Buddhism. This book of twenty-one chapters is certainly the most important source of information on early Shin Doctrine and on the real Shinran in existence. In reliability and volume

of information it far surpasses the anonymous and questionable *Notes Lamenting Differences*, which in modern times have become extremely popular. It stands next in importance to the authentic writings of Shinran, and nothing reaches its level until the *Epistles of Rennyo* in the next two centuries renew the Hongwanji tradition. Nyoshin's week of sermons produced jewels of immeasurable value.

NOTES

1. Shinshuu Shogyo Zensho, vol. 3, p. 1 f.f.
2. Ibid., vol. 2, p. 773 f.f.
3. Schweitzer, Albert. *Indian Thought and its Development*, Boston: Beacon Press, 1960, p. 152.

FROM THE TEACHING OF BUDDHA:

Where, then, is the source of human grief, lamentation, pain and agony? Is it not to be found in the fact that people are generally ignorant and willful?

They cling obstinately to lives of wealth and honor, comfort and pleasure, excitement and egoism, ignorant of the fact that the desire for these very things is the source of human suffering.

From its beginning, the world has been filled with a succession of calamities, over and above the unavoidable facts of illness, old age and death.

But if one carefully considers all the facts, one must be convinced that at the basis of all suffering lies the principle of craving desire. If avarice can be removed, human suffering will come to an end.

Ignorance is manifested in greed that fills the human mind.

Ignorance and false inventions rise from the fact that men are unaware of the true reason for the succession of things.

From ignorance and greed there spring impure desires for things that are, in fact, unobtainable, but for which men restlessly and blindly search.

Because of ignorance and greed, people imagine discriminations where, in reality, there are no discriminations. Inherently, there is no discrimination of right and wrong in human behavior; but people, because of ignorance, imagine such distinctions and judge them as right or wrong.

Because of their ignorance, people are always thinking wrong thoughts and always losing the right viewpoint and, clinging to their ego, they take wrong actions. As a result, they become attached to a delusive existence.

Making their deeds the field for their ego, using the working of discrimination of the mind as seed, beclouding the mind by ignorance, fertilizing it with the rain of craving desires, irrigating it by the willfulness of an ego, they add the conception of evil, and carry this incarnation of delusion about with them.

In reality, therefore, it is their own mind that causes the delusions of grief, lamentation, pain and agony.

This whole world of delusion is nothing but the shadow caused by this mind. And yet, it is also from this same mind that the world of Enlightenment appears.



Study on the Latter Part of Tannisho

by Shojo Oi

The *Tannisho* is a recorded account of dialogues and discussions interacted between the Master Shinran and his disciples. The recorder's chore was taken on by Yui-en-bo, one of the leading disciples of Shinran's sangha.

The first part of the *Tannisho* records dialogues regarding the essential teachings of Jodo Shin Shu. In the first ten chapters the matter of pure trust and faith in the Vow of Amida is emphasized. In this part, the basis of the latter part (Chapters 11 through 18) is laid down by scrutinizing the matter of faith (shinjin). Based on this groundwork, the latter part goes into the critical matter of studying the nature of this faith in Amida Buddha.

The name of this book, *Tannisho*, can be explained into three parts: "Tan" literally meaning lamenting, "ni" or "i" meaning differences in the interpretations, and "sho" meaning a compilation of passages. In view of this, the real purpose of the book is more in the latter part, for in the special preface and the following eight chapters the matter of unorthodox views and interpretations are discussed by the Master and his disciples.

For the first issue of this *Pacific World*, the first two chapters of the latter part are presented. The other chapters will be studied in future issues.

SPECIAL PREFACE

Now, as we again consider that in by-gone days when our Master Shinran was still alive those who journeyed with great effort to the distant metropolis, with the same intention, and those who set their hearts on the future Land of Recompense, with the same faith, all received the Master's teachings at the same time. However, among the countless number of people, both young and old, who say the Nembutsu under the guidance of those followers, I hear that recently there are a great many who entertain heretical views which were not taught by the Master.

These matters will be clarified in detail.

This Special Preface precedes the eight chapters which follow, compiled under the latter part of the *Tannisho*. This part also brings out the true meaning of the book, *Tannisho*, which literally means "lamenting the heretical and diversified interpretations of the instructions given us by the Master Shinran," whereas the first part of the *Tannisho*, including chapters I through X, clearly spell out the Master's instructions on the importance of the matter of "shinjin," or the deeply believing mind, in regard to the most essential

part of one's acceptance of Amida's Vow. The latter chapters bring out the lamentations on the part of the key disciples regarding these heretical views which were prevalent at that time. In short, within a relatively narrow span of time the interpretations and acceptance of the true intent of the Master had become extremely deviated. For these reasons it is apparent that the latter part had to be written to present the points of heresy and to elaborate upon, as well as attempt a critical analysis of, these points.

CHAPTER XI

The Vow and Name are One

Upon meeting illiterate persons saying the Nembutsu, some tend to frighten them by asking, "Do you believe in the inconceivability of the Vow and say the Nembutsu, or do you believe in the inconceivability of the Name?" Without clearly explaining the details of these two "inconceivabilities" they confuse the minds of the people. This matter should be considered over and over and carefully discerned.

The point in question here is that the "inconceivability" of the Primal Vow of Amida Buddha and the "inconceivability" (nature) of the Name are one and the same. Thus, when it is believed and when there is attachment to the idea that the Vow and Name are separate, this constitutes a heretical view regarding this matter.

The connotation in the words "illiterate persons" points to those sincere but illiterate persons who, prior to Kamakura Buddhism, were totally denied exposure to the teachings of the Buddha.

Due to the inconceivability of the Vow, Amida realized the Name, which is easy to hold and easy to say, and also promised to receive those who would say the Name. Hence it is due to the Tathagata's compassionate means that we say the Nembutsu with the belief that we shall be released from Birth and Death by the inconceivability of the Great Vow of Amida's Compassion. If we are able to understand it in this way, our calculations or discriminations are not involved in the least. Thus we shall be born in the True Land of Recompense in accordance with the Vow. If we believe in the inconceivability of the Vow, within it is embodied the inconceivability of the Name. Therefore, the inconceivability of the Vow and Name are one and not two separate things.

The passage, "those who with their own discriminations conceive that . . .," refers to those who tend to discriminate or even try to determine on their own such matters of good or evil in regard to the grave matter of birth in the Pure Land. These people are inclined to reason that by doing that which is good they gain a kind of aid to realize birth, and by indulging in evil actions they create more hindrances in realizing such birth. This, in essence, seems to indicate that their actions will become either good or bad (evil) in regard to their realization of birth. This reasoning shows that the very inconceivability of the Vow in realizing birth is totally disregarded, and that the Name is called (invoked) and becomes completely self-power inclined, and birth is believed to be realized by one's own efforts in calling the Name.

This is a classical case of self-power motivated Nembutsu, whereby the true meaning of "tariki," the power of Amida's primal Vow, is entirely forgotten and attainment is based entirely on one's own power.

For the Nembutsu followers who are so inclined, it is natural that they would believe that within the Nembutsu are the wondrous virtues of abstaining from evil and devoting oneself in the doing of good. In essence, the thought is that if good is done it will add to one's attainment of birth, and when an evil is committed it will become an obstruction in the attainment of birth. Thus, the way must be practiced sincerely.

Simultaneously, another thought usually occurs in the minds of those who are so inclined. It is, "Is it not that the complete practice of such actions are difficult indeed, if not outright impossible?" At this stage a great majority of the masses would, in response, harbor thoughts such as, "In the Nembutsu are inherent the virtues of achieving perfect purification and these virtues (in the Nembutsu) can be realized by the oral recitation of the Nembutsu." Moreover, those who practice the Nembutsu with this in mind are ever conscious of their self-power inclination at work, and as a result the practice of the Nembutsu itself gets to be self-power inclined, which is totally away from the Nembutsu based on Amida's Primal Vow. These followers of the Nembutsu literally have not only forgotten the inconceivability of the Name but have also forgotten the inconceivable nature of the Vow.

However, even if they may not have pure faith, they shall be born in the Border Land, the Realm of Sloth and Pride, the Castle of Doubt, the Womb-palace; and by virtue of the Vow Accomplishing the Ultimate Salvation they shall finally be born in the Land of Recompense. This is due to the Power of the Name, inconceivable, and is at the same time due to the nature of inconceivability of the Vow. For these reasons the Name and the Vow are one.

This chapter clarifies the workings of the 20th Vow. The aim of this vow is to direct those who are self-power inclined (as in the practice of the Nembutsu in the 20th Vow) in the practice of the Nembutsu toward the 18th Vow of sincere trust and faith in the power of the primal Vow (as established in the 18th Vow). Regarding the wording used here, i.e., the inconceivability of the Name, it should be noted that by the Name is meant the Nembutsu (Namo Amida Butsu), and since the essence of the Nembutsu is the Name, whether it is the matter of the inconceivability of the Name or that of the Vow, they are actually one and the same. Moreover, since the 18th Vow is none other than the way to birth by calling the Name, Namo Amida Butsu, the matter of the inconceivability of the Vow and that of the

Name are in essence one and the same. The emphasis here is to indicate that they are one, as substantiated by the above.

CHAPTER XII

Intellectual Understanding and Birth

Some say that those who do not read or study the sutras and commentaries are not assured of birth. Such words are not worth even mentioning. All of the sacred books which expound the essentials of the truth of the Other Power clarify that by believing in the Primal Vow and saying the Nembutsu, we shall become Buddhas. Besides these, what other learning is necessary for birth? Anyone who may be confused about this teaching should indeed study and understand the purport of the Primal Vow. Even though one may read and study the sutras and commentaries on them, if the meaning of these sacred books is not understood it is, indeed, a pitiful thing.

This section refers to one of the heretical views of that time which advocated that if a person lacks knowledge of the teachings he cannot realize birth in the Pure Land. A critical analysis follows in succeeding passages.

Since the Name is easy to say for the illiterate who may not be familiar with the contexts of the sutras and commentaries, it is called the easy practice. The Path of the Sages makes learning and knowledge essential and is called the difficult practice. Besides, there is a testimonial passage (one of Shinran's letters to a disciple) which questions birth (in the Pure Land) of those who, while being engaged in studies of the teachings, mistakenly harbor the thought of gaining fame and wealth (by such studies).

This section established that the contentions indicated above are none other than those which have taken on the form and flavor of the traditional way of the Sages and deviates from Shin Shu beliefs.

In these days the followers of the exclusive practice of the Nembutsu and the followers of the Path of the Sages are engaged in disputes over doctrinal matters, each claiming his teaching to be superior and the others' inferior. This brings out opponents of Buddhist doctrines and leads to abuse of the Dharma. Does this not lead to the slandering of the Dharma itself?

Even if all other schools may ridicule us by saying that the Nembutsu is for the worthless people and that our doctrine is shallow and contemptible, we must avoid dispute and simply say we believe because we are taught that ungifted and illiterate people like ourselves will be saved through Faith. This teaching may appear worthy of contempt to the gifted, but for us it is the highest teaching.

Even if other teachings may be superior, we cannot abide by them since they are beyond our capacity. Since the intent of all Buddhas is that both we and others should be freed from samsara, please do not disturb us. Moreover, we should remember that there is a testimonial passage:

Where there is dispute, various evil passions arise. The wise, therefore, should avoid such an act.

The passages, "In these days, the followers of the exclusive practices of . . .," up to the words including, ". . . even if other teachings may be superior," point out the inadequacies of the individuals who are unable to follow the traditional ways of the Path of the Sages. Again, the words, "Since the real intent of all Buddhas is that both we and others . . .," through, ". . . who would harm us?" indicate that if we do not assume such an attitude, then the words, "If we treat them thus without spite, who would harm us?" are given. The words of caution continue, "Where there is dispute, various evil passions arise. The wise therefore should avoid such an act."

The late Master said, "The Buddha foretold that some would believe in this teaching, while others would ridicule it. I believe in it while others slander it. Hence I know that the Buddha spoke the truth. For this reason, we should believe that our birth is all the more certain. If, by chance, there were no one to slander the teaching, we might come to wonder why there were no slanderers even though there were believers. By this, however, I do not mean to say that the teaching must necessarily be slandered, but rather that the Buddha anticipated that there would be slanderers as well as believers; and thus he advised the people to doubt the teachings.

In the world today, people seem to study in order to suppress others' criticism and to engage solely in disputes and arguments.

As in any teaching, when there are those who believe in it, there are sure to be those who will slander it. In one of Shinran's wasan we find:

*The time has come, when impurities intensify,
For there are many who doubt or slander
Even teachers and followers lack accord,
And even the sincere followers are criticized.*

The more one studies, the more one will be able to realize in his mind the true intent of the Tathagata and the greatness of Buddha's compassionate Vow as well. Thereby, to those who might doubt whether they,

ungifted men, would be born, one would be able to explain that the Original Vow is not concerned with good or evil, pure or impure. Only then will one deserve to be considered a scholar. Whosoever threatens those who happen to say the Nembutsu in accordance with the Vow by saying, "You ought to study," or other similar things, is a devilish hindrance to the Dharma and is a deadly foe of the Buddha. Such a person not only lacks Faith in the Other Power, but also misleads others. We should cautiously restrain ourselves lest we should go against the will and wishes of our late Master. Again, it is truly a pitiful thing to think that they are taking an attitude to be contrary to the Vow of Amida Buddha.

The point Shinran wished to make in this part of the dialogue with his disciples is to bring out the fallacy and even the outrage of such extreme thoughts which prevailed at the time of recording, specifically that which advocated that the realization of birth in the Pure Land (ojo) was unthinkable if there were not efforts made to study the teachings and fully understand them.

Another emphasis this chapter makes is that in order to fully understand the teachings of Buddha, a sincere and serious study of the teachings of the Buddha must be made. Only right understanding of the Buddha's teachings can enable one to realize the true intent of the Buddha and the Vow.

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FROM THE TEACHING OF BUDDHA:

Both delusion and Enlightenment originate within the mind, and every existence or phenomenon arises from the functions of mind.

The activities of the mind have no limit, they form the surroundings of life. An impure mind surrounds itself with impure things and a pure mind surrounds itself with pure things; hence, surroundings have no more limits than the activities of the mind.

Just as a picture is drawn by an artist, surroundings are created by the activities of the mind. While the surroundings created by Buddha are pure and free from defilement, those created by men are not so.

A single picture is capable of an infinite variety of details. So the human mind fills in the surroundings of its life. There is nothing in the world that is not mind-created.

Buddha has a right understanding of all things as fashioned by the human mind. Therefore, those who know this are able to see the real Buddha.