

The Dialectic of the Three Vows as an Expression of Shinran's Religious Experience

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PREFACE

One of the characteristics of Shinran's thought is its great emphasis on interior religious awareness and experience. Leaving behind the traditional framework of communal practice, and instead seeing himself directly in light of the cosmic reality of Buddhist awakening, Shinran articulated a vision of self-realization based upon the overturning of the ego-self and the awakening of the deepest reality of the self as cosmic personality. In the traditional terms of Buddhist philosophy, this can be understood as being fully in accord with the core teachings of Mahāyāna Buddhism.

Perhaps the most important of the core teachings of Mahāyāna Buddhism is that all beings may attain buddhahood. According to Buddhistologist Junjiro Takakusu, "The Buddha is the completion of personality on a cosmic scale."¹ The complete cosmic personality is that which, having overcome the dualistic orientation of the self-centered ego that is based in delusion and blind passions, manifests the heart and mind of one who transcends this visible universe in both time and space. The vast mind of the Buddha refers to a compassion that is based in non-dual wisdom. The great compassionate one sees the suffering of all other beings as inseparable from self, is aware of the equality of all things, and manifests the wisdom of the Buddha that sees the unhindered working of dharma in all things. The Buddha brings to fruition non-dual wisdom as it necessarily appears as great compassion at work in all sentient beings.

It is likewise with Shinran's Shin Buddhism. That is, the path to enlightenment and buddhahood is to express the right wisdom and

compassion; it is not the path of extreme asceticism or petitionary prayer. According to Shinran, in *mappō*, the final degenerate age of the dharma, the only path to attain non-dual wisdom is to “attain the true and real entrusting”² of the Buddha of Infinite Light and Eternal Life, that is, Amida Buddha. True entrusting comes from the pure mind of the Buddha that is free from the doubt and blind passion of sentient beings, “the mind that leads sentient beings to unsurpassed nirvana,”³ the mind that has already been directed towards and bestowed upon all sentient beings. Sentient beings awaken to the compassionate mind of the Buddha in the form of the forty-eight vows created by Amida while still in the stage of bodhisattvahood with compassion and mercy for all.

In general, the religious turning over of mind is called “metanoëia” (*eshin* 廻心). However, Shinran states, “Metanoëia is the overturning of self power [into other power].”⁴ Self-power is false “reliance on one’s body, mind, ability, and supposed virtues.”⁵ Thus, the attainment of true entrusting is to turn over self-power by virtue of the Buddha’s great compassion.

Through such an experience, the old Shinran died, and the new Shinran was born, one who irrevocably set forth on the path to the completion of cosmic personality.

THE *LOCUS CLASSICUS* OF THE DIALECTIC OF THE THREE VOWS

Shinran writes very little about his own personal life. We have very little biographical information about him, and ideas concerning the hardships he faced in his religious quest are largely inferential. Most of his statements concern his existential state and relate the sense of his living deeply in gratitude to the Buddha’s great compassion and the profound karmic evil of his existence as a foolish being illuminated by the Buddha’s infinite light. One of the few places where he writes personally can be found in the “Chapter on the Transformed Land” of his magnum opus, the *Kyōgyōshinshō* (The True Teaching Practice, *Shinjin*, and Realization), where he briefly describes the process of his religious transformation:

Thus I, Gutoku Shinran, disciple of Sakyamuni, through reverently accepting the exposition of [Master Vasubandhu,] author of the Treatise, and depending on the guidance of Master [Shan-tao], have forever left behind the temporary gate of the myriad practices, the various good acts, and the birth attained beneath the twin Sala trees.

Turning about, I entered the true gate of the root of good and the root of virtue, and wholeheartedly awakened the mind leading to the birth that is inconceivable.

I have now decisively left behind the “true” gate of provisional means and, [my self-power] overturned, have entered the ocean of the selected Vow. Having swiftly become free of the mind leading to the birth that is difficult to conceive, I am assured of attaining the birth that is inconceivable. How truly profound in intent is the Vow that beings ultimately attain birth!

Having forever entered the ocean of the Vow, I now realize deeply the Buddha’s benevolence.⁶

This has come to be known as the passage on the “dialectic of the three vows.” The three vows are the nineteenth, twentieth, and eighteenth vows, in that order, that Shinran identifies as the key sequence among the forty-eight vows originally made by Amida Buddha while in the stage of bodhisattvahood. Thus, they are called the “original vows” of Amida Buddha, and in particular, the eighteenth vow (“the ocean of the selected vow”) is regarded as the key, *the* original vow of Amida Buddha, into which the nineteenth (“the provisional gate of myriad practices”) and the twentieth (“the true gate of the root of all good and virtue”) flow. In Shin Buddhism, undergirding all three vows is the practice of intoning the name of Amida Buddha, “*namu Amida Butsu*,” which means, “I entrust myself to the Buddha of Infinite Light and Eternal Life,” or more dynamically in terms of the impersonal dimension of the formless body of the dharma (*hōshin* 法身, Skt. *dharmakāya*), “I entrust myself to the Awakening of Infinite Light and Eternal Life.” The act of intoning the name is also called *nenbutsu* (念仏, Ch. *nianfo*, Skt. *buddhānusmṛti*), or literally, “remembering the Buddha.”

Furthermore, Shinran states that the standpoint of these three vows corresponds to the teachings of the *Meditation Sutra* (nineteenth vow), the *Amida Sutra* (twentieth vow), and the *Larger Sutra of Eternal Life* (eighteenth vow). Furthermore, he states that, in relation to the *Meditation Sutra* and the *Amida Sutra*, there is an “exoteric and esoteric significance” that is explicated before the passage on the dialectic of the three vows. The exoteric meaning is the explicit teaching of each of these respective sutras. The esoteric meaning is the teaching of the *Larger Sutra* that underlies that of each of the other two sutras. The idea that the former two sutras each have both an exoteric and an esoteric meaning can only be derived by having realized and internalized

the significance of the eighteenth vow as the core of the *Larger Sutra of Eternal Life*.

In modern scholarship, the dialectic of the three vows has been analyzed from a number of different perspectives including that of Western philosophy, depth psychology, and so forth. Several of these studies focus on the question as to whether the unfolding of this dialectic represents and therefore corresponds to Shinran's own religious experience. This leads to further questions about the timing of each stage of the dialectic in relation to specific moments in Shinran's life. Here I would like to offer my own interpretation for consideration.

The text of the three vows found in the *Larger Sutra* is as follows:

Nineteenth vow: "If, when I attain buddhahood, the sentient beings of the ten directions give rise to the mind of aspiration for enlightenment, cultivate the various practices and virtues, with sincere mind express the bodhisattva vows, and desire to be born in my Pure [Land], and if I fail to appear along with a throng of bodhisattvas and other deities before the practitioner at the time his or her death, then I refuse to attain enlightenment."⁷

Twentieth vow: "If, when I attain buddhahood, the sentient beings of the ten directions hear my Name, turn their thoughts to my [Pure] Land, cultivate the various practices and virtues, with sincere mind direct their virtues to all beings, desire to be born in my [Pure] Land, and fail to realize the fruits of their labors, then I refuse to attain enlightenment."⁸

Eighteenth vow: "If, when I attain buddhahood, the sentient beings of the ten directions, with sincere mind and true entrusting, desire to be born in my [Pure] Land, and say my Name even ten times, and fail to be born there, then I refuse to attain enlightenment."⁹

In the following sections, I will explain the basic doctrinal understanding of the three vows.

Nineteenth Vow

According to the nineteenth vow, practitioners follow both meditative (visualizations) and non-meditative practices, as well as the chanting of the name, or *nenbutsu*. The path to birth in the Pure Land

of Amida Buddha according to this vow is called “birth under the twin Sala trees,” due to the fact that the practitioner, following the path of sages and all of its difficult practices, seeks to replicate the life of the historical Buddha Śākyamuni who, upon completing his path in this world, passed into nirvana, or the Pure Land, under the twin Sala trees.

This is also known as the vow of “appearing at the time of death.” That is because one who has followed the path of sages and fulfilled all of one’s practices with a pure heart, according to the Pure Land teachings, will be greeted at the time of death by Amida Buddha, the retinue of bodhisattvas and other deities, who appear before the practitioner to welcome him or her into the Pure Land. Yet, as Shinran states, “How hard it is to cultivate the meditative practices due to the mind of that is filled with thoughts of doubt. The various other practices are also hard to cultivate due to the harmful disturbance of good practices.”¹⁰ The result is that, rather than having the peace of mind that accompanies birth into the Pure Land, the practitioner is overcome with fear of death. Unable to see the Pure Land, the practitioner desperately calls out the Buddha’s name, but as Shinran suggests, such a practitioner ends up reborn in the “land of sloth.”¹¹ Nevertheless, he also suggests that the deeper significance of the nineteenth vow is that it is designed to encourage the follower of the path of sages to seek out the mercy and compassion of Amida Buddha.

Twentieth Vow

As described in the *Amida Sutra*, the follower of the twentieth vow abandons all of the sundry practices and focuses single-mindedly on chanting the name of Amida Buddha in order to direct the merit of this practice towards birth in the Pure Land. Also called the vow of “birth difficult to conceive,” the problem with this is that the follower, through one’s own human calculations, attempts to attain the Pure Land, which is by definition inconceivable. Thus, the greater the effort made by the practitioner, the more difficult it becomes: “Because one seeks to cultivate one’s own roots of good by means of the Buddha’s Name, one fails to attain true entrusting and the Buddha’s wisdom.”¹² It is as though one is attempting to usurp the Buddha’s name by attempting to attain birth through one’s own power, when it is truly only the Buddha’s power that leads to birth, that is, the power arising spontaneously from the formless *dharmakāya*, emptiness itself. Such a one manifests the “mind of reifying one’s karmic evil and blessing,”¹³

shin zai fuku shin, as if one could control karmic evil and the blessings of faith with one's own ego: "They have been enveloped in self-attachment unawares, and do not approach fellow practitioners and true teacher (*zenchishiki* 善知識, Skt. *kalyānamitra*)."¹⁴ Shinran calls such a person "the practitioner of self power *nenbutsu*" who is destined to be reborn in the "land of doubt."¹⁵

Nevertheless, Shinran finds positive significance in this path as well, since it brings one closer to the ultimate mode of practice, in which one abandons one's futile ego-centered attempts to attain birth: "Renunciants and householders both should quickly enter 'the true gate of the complete practice and ultimate virtue' (so-called) and thus seek 'birth in the Pure Land difficult to conceive.'"¹⁶ Thus, the twentieth vow is the skillful means to compassionately lead the practitioner into the universal vow, the eighteenth.

Eighteenth Vow

The eighteenth vow is called the "vow of the ultimate mind of true entrusting," representing the standpoint of "inconceivable birth." It is the vow that contains the three aspects of true entrusting, of the "sincere mind, true entrusting, and desire for birth (in the Pure Land)," and is predicated on just ten repetitions of the name of Amida. Traditionally, this vow has been understood in terms of the practitioner, who having internalized these three aspects attains the full flower of truly entrusting to the vow of Amida and attains inconceivable birth in the Pure Land. However, Shinran states that deluded "sentient beings, filled with blind passion, do not have an ounce of truth or sincerity in their hearts and minds."¹⁷

Rather, for Shinran, the deeper truth is that Amida has already bestowed the mind of true entrusting to sentient beings by virtue of the great vow, in precisely the form that they can accept and embrace, as the name, "*namu Amida Butsu*." Thus, it is not that the practitioner calls out to Amida ten times, but that it is Amida Buddha who calls out to us, "the directive to respond to the Original Vow."¹⁸

The key here is that, in chanting the name, in that very chanting practitioners are called to hear deeply the voiceless voice of Amida's vow. In thus hearing the name, the practitioner attains the "stage of non-retrogression of the rightly settled." That is, one attains the stage equivalent to the Buddha, of not falling back on the path of practice,

settled firmly in one's destiny to be born in the Pure Land. One is thus "turned into" the vessel of Amida's great compassion.

As we have just seen, the dialectic of the three vows takes one through the progression from the nineteenth to the twentieth and finally on to the eighteenth. At each stage, one abandons the problematic practices and attitudes of the previous stage in order to move on and eventually attain the full flowering of the eighteenth. However, the entire process is sustained and illuminated by the power of the eighteenth vow, enabling one to turn over the mind of self-power and enter into the ocean of the vow of other-power. In this sense, each stage has its own positive significance on the path to inconceivable birth.

JINEN: LED TO BECOME SO THROUGH OTHER-POWER

According to Shinran, "Other power is the power of the Buddha's Original Vow."¹⁹ It is the power of Amida to bring religious benefit to all sentient beings. Amida Buddha is not an entity in some distant place but the deepest, truest reality of each person such that other-power, being other-than-ego, "fills the hearts and minds of all beings":²⁰ "Other power is the power to truly entrust oneself to the Eighteenth Vow specially selected (for foolish beings like us), grasping us, never to let go, so that we may say the Name and attain birth in the Pure Land."²¹

One of the key concepts for understanding the process of entering into the ocean of the vow of other power is *jinen* (自然), "led to become so." *Jinen* is composed of two characters, *ji* or "self," and *nen* or "so," as in "just so." *Ji* as self has the dual meaning of a particular self, as in "you" or "me," as well as universal self, as in "other-power." *Nen* as "so" has the meaning of being "just so," in the sense of something just as it is, and carries a sense of spontaneity, as when we speak of a person "just being himself."

Ji and *nen* together, then, carry the sense of a person being just so, him- or herself, illuminated, embraced, and dissolved into the flow of the universal self, other-power. Here, the particular self and the universal self come together seamlessly in the spontaneously flow of the suchness of "so"-ness of reality. That is, the Shin practitioner, in saying the name, is borne forth on the name as other-power, and the awakening of true entrusting is realized spontaneously in the unfolding of the reality of "led to become so." According to Shinran,

Ji is "to become so." "To become so" is *jinen*. (More deeply), *jinen* means "led to become so." "Led to become so" means that the practitioner

from the beginning, without any (ego-centered) calculation, has all karmic sin of past, present, and future turned over and transformed into good (beyond calculation). “Turned over” means that this good is realized without eliminating karmic sin. It is just as all the waters (of creeks and rivers) enter into the great ocean without being lost.²²

From this we can see that this “turning over” that transforms karmic evil into the great compassion of the Buddha occurs through *jinen*, “made to become so.” It is the process by which self-power is turned over and transformed into other-power, where self-power is not eliminated. Rather, like the waters entering into the great ocean, self-power is transformed into other-power by the power of other-power leading it into the ocean.

THE DIALECTIC OF THE THREE VOWS IN THE HERE-AND-NOW

The passage on the dialectic of the three vows cited at the beginning of the paper, which marks Shinran’s religious experience of entering into the other-power of the eighteenth vow, ends with the statement, “Having *forever* entered the ocean of the Vow, I *now* realize deeply the Buddha’s benevolence” (italics mine).²³ Here, I would like to consider the relation between the meaning of “now” and “forever” as found in this passage. As Oka states, we may consider the entirety of the *Kyōgyōshinshō*, from which this statement is taken, as the systematic expression of this single moment of religious experience, then the “now” of this passage signifies the moment of Shinran entrusting himself to the original vow of Amida.²⁴

Of course, it is not as if the fully articulated understanding of the *Kyōgyōshinshō* was present to Shinran in that moment of experience. It took many decades for him to differentiate his experience into the logical and systematic expression of his magnum opus. If, however, it can be said that religious experience is at the core of what may be considered a sacred text, then the “now” of the moment of Shinran receiving the transmission of the teachings from Hōnen, as expressed in the *Kyōgyōshinshō*, is creatively unfolding at this very moment.

It is not the case that the moment of entering into the dialectic of the three vows took place eight hundred years ago when Shinran was twenty-nine, and that we merely attempt to re-experience that moment vicariously. Such a view reduces that experience into a superficial moment of nostalgia. Historians such as Takehiko Furuta have sought to establish the historical dating for Shinran’s experience of

the dialectic of the three vows, citing the decade when Shinran was between the ages of forty-two and fifty-two. Of course, as a historical personage, Shinran must have had his own experience separate from ours. However, to discern the religious significance of the “now” of the passage in question, and thus of the dialectic of the three vows itself, one must see this “now” present in the here-and-now of our present awareness. Otherwise, we lose the one-time character of this moment of entering into the dialectic of the three vows.

Historically, the “one-time” character of Shinran’s metanoia is a temporal matter, having occurred in 1201 at Yoshimizu as a follower of Hōnen. However, the true religious meaning of this “one time” is that it is always present in the here-and-now. It is a “one time” that is repeated continuously; it is the “one time” from that moment in history that is reappropriated or re-realized in every moment of the here-and-now. Rather than a nostalgic reflection on the past, the true appreciation of the “now” is a forward-looking, dynamic now that is open to everyone. Takamaro Shigaraki expresses this in terms of a Buddhist view of time:

Shinran’s experience of entrusting himself to the Original Vow and his attainment of true entrusting is, within a temporal framework, one that stands on the absolute present, a present that includes all of the future and all of the past. Similarly, continual unfolding of his realization is one that actually began in the beginningless past, that is, “forever in the past,” and that continues endlessly into the future with the present as its fulcrum, a present that is a continuity of discontinuity. The frame of mind in which the absolute present of this continuity-*qua*-discontinuity unfolds is that of abandoning self power to entrust oneself to the Original Vow, to enter into the ocean of the vow. Although true entrusting to the Vow occurred in the beginningless past, one is paradoxically also looking forward to abandoning self power, where this “already, but not yet” frame of mind unfolds in the absolute present, continuously repeating itself moment by moment.²⁵

The awareness that the moment of true entrusting (*shinjin* 信心) is continually re-established in the past *and* continually realized in the absolute “now” reflects a dynamic understanding of Shinran’s religious awareness. Furthermore, the sense of “forever” may be understood to express not just the sense of the beginningless past but also the endless future, reflecting a forward-looking orientation. However, all of this comes to light in the “now” as the absolute present, reinforcing, as

Shigaraki states, the framework of the *Kyōgyōshinshō* as the logical, systematic expression of Shinran's moment of the attainment of *shinjin*.

IS THE DIALECTIC OF THE THREE VOWS A NECESSARY PROGRESSION?

Is the dialectic of the three vows a necessary progression in the process of religious awakening? As noted before, there are both positive and negative aspects to the nineteenth and twentieth vows. The view that seeks to affirm these self-power vows as steps towards enlightenment itself reflects a self-power mentality. From the standpoint of the eighteenth vow, however, even within the modalities of the various and sundry practices (nineteenth vow) and the self-power *nenbutsu* (twentieth vow), the great compassion of the Buddha is at work at the deepest level of reality (eighteenth vow). As Shinran states in the *Hymns on the Pure Land*,

Those who say the Name in self-power, whether meditative or non-meditative—
Having indeed taken refuge in the Vow that beings ultimately attain birth—
Will spontaneously, even without being taught,
Turn about and enter the gate of suchness.²⁶

The first line refers to the nineteenth vow, the second to the twentieth vow, and the third and fourth to the eighteenth. “To be led,” *jinen*, indicates the working of other-power, and “true suchness” is nirvana. Thus, Shinran is telling the reader that, as the practitioner of the nineteenth vow progresses, one enters into the twentieth vow, and this eventually leads to the unfolding of the vow-power that leads the practitioner to become so, *jinen*, that is, the suchness of nirvana. From this one can see the logical necessity of the progression through the vows. Insofar as the eighteenth vow is described as that which is “turned into” dialectically, the preceding stages of the nineteenth and twentieth vows become necessary within the framework of *upāya*, skillful means (*hōben* 方便). As Genpō Hoshino states, the formulation of all three vows share the phrase, “sentient beings of the ten directions.”²⁷ This makes it clear that the dialectic applies to all beings. Thus, Hoshino continues, “In order to sever the blind passions, one must pass through the progression of the Nineteenth, Twentieth, and Eighteenth Vows.”²⁸

The eighteenth vow is designed specifically for the karmic propensity of real human beings living in history who exhibit a powerful desire to reduce everything to the terms of their own egos. Shinran dem-

onstrates this himself, in both having been bound by self-power blind passions and by his turn into the other-power of the eighteenth vow. Thus the very universality of “sentient beings of the ten directions” is realized through the singular particularity of “For myself, Shinran, alone.”²⁹ Conversely, while the dialectic of the three vows is an expression of Shinran’s highly particular life, the fact that he traversed the three vows expresses its necessity and universality as the working of the Buddha’s vow.

However, when we turn to the concrete instructions Shinran provided to his followers, we find no mention of the dialectic of the three vows. What we do find are descriptions of the practice of the *nenbutsu*, the intoning of the name of Amida: “Those who feel uncertain about attaining birth in the Pure Land should say the Onembutsu.”³⁰ In this passage, the honorific “O” is added to “*nenbutsu*,” indicating that this is the *nenbutsu* of the eighteenth vow, not self-power *nenbutsu*.

Again, in a letter by his wife Eshinni, we find the following: “As for Kurizawa, he has taken up the practice of continuous nembutsu in the mountain temple of Nozumi where he has chosen the practice of intoning the Name.”³¹ Kurizawa refers to Shinran’s son Shinrenbō Myōshin. The practice of continuous *nenbutsu* (*fudan nenbutsu* 不斷念佛) refers to the chanting of the name characteristic of the nineteenth vow, in which it is carried out in conjunction with various other practices in preparation for the arrival of Amida Buddha and his throng at the time of death to welcome the practitioner into the Pure Land. In this case, perhaps Shinrenbō was attempting to retrace the religious path taken by his father.

CONCLUSION

In the contemporary world, can something like the dialectic of the three vows be considered in any way to be practiceable? Are there people around today who practice the path of sages, practitioners of the self-power sundry practices, or the practitioners of self-power *nenbutsu*, those whom Shinran criticized so severely in his day? The statement that the Buddha’s compassion showers upon even those of self-power practice seems utterly irrelevant. This renders meaningless the idea that the dialectic of the three vows must be realized in practice. Of course, these ideas may still be somewhat applicable if we can reformulate them in a more general way. For example, in terms of religious metanoia, one can certainly argue that there are those who undergo

gradual conversion as well as those who enter faith in a dramatic and sudden manner. Superficially, this is a temporal matter of long versus short, but deeper inquiry reveals that it concerns the transformation of self-power into other-power. In this regard, the dialectic of the three vows both logically and psychologically describes a necessary process, religiously speaking.

Nevertheless, there remains a doubt concerning its contemporary application. This is related to the fact that Shinran spent one hundred days consecutively in attendance with Hōnen imbibing the latter's teaching, and no doubt chanting the name of Amida Buddha throughout this period, something that remains distant to most contemporary peoples. The fact remains that the only way to realize the *nenbutsu* in the working of the Buddha's wisdom is to chant the name for oneself. Chanting the name is not self-power. True realization occurs through the cultivation of the right non-dual wisdom.

NOTES

1. Junjiro Takakusu, *Bukkyō no Shinzui* (Tokyo: Kyōiku Shinchō-sha, 1978), 87–88.
2. Shinran, “Chapter on *Shinjin*,” *Kyōgyōshinshō* (The True Teaching Practice, *Shinjin*, and Realization), in *Shinshū shōgyō zensho*, vol. 2 (Kyoto: Ōyagi Kōbundō, 1941), 47; and Shinran, *Collected Works of Shinran*, 2 vols. (Kyoto: Jōdo Shinshū Hongwanji-ha, 1977), 1:77.
3. Shinran, *Yuishinshō mon’i* (Notes on “Essentials of Faith Alone”), in *Shinshū shōgyō zensho*, 2:633; *Collected Works of Shinran*, 1:464.
4. *Shinshū shōgyō zensho*, 2:628; *Collected Works of Shinran*, 1:459.
5. Shinran, *Ichinentanen mon’i* (Notes on Once-Calling and Many-Calling), in *Shinshū shōgyō zensho*, 614; *Collected Works of Shinran*, 1:485.
6. “Chapter on the Transformed Land,” *Kyōgyōshinshō*, in *Shinshū shōgyō zensho*, 166 and *Collected Works of Shinran*, 1:240.
7. *Shinshū shōgyō zensho*, 2:144; *Collected Works of Shinran*, 1:208.
8. *Shinshū shōgyō zensho*, 2:158; *Collected Works of Shinran*, 1:229.
9. “Chapter on *Shinjin*,” *Kyōgyōshinshō*, in *Shinshū shōgyō zensho*, 2:48–49; *Collected Works of Shinran*, 1:80.
10. “Chapter on the Transformed Land,” *Kyōgyōshinshō*, in *Shinshū shōgyō zensho*, 2:154; *Collected Works of Shinran*, 1:223.
11. *Shinshū shōgyō zensho*, 2:146; *Collected Works of Shinran*, 1:211.
12. *Shinshū shōgyō zensho*, 2:165; *Collected Works of Shinran*, 1:239.
13. *Shinshū shōgyō zensho*, 2:165; *Collected Works of Shinran*, 1:239.
14. *Shinshū shōgyō zensho*, 2:157; *Collected Works of Shinran*, 1:228. See also *Sangyō ōjō monrui* (A Collection of Passages on the Types of Birth in the Three Pure Land Sutras), in *Shinshū shōgyō zensho*, 2:557; *Collected Works of Shinran*, 1:648.
15. *Shinshū shōgyō zensho*, 2:158, 165; *Collected Works of Shinran*, 1:229, 239. See also *Sangyō ōjō monrui*, in *Shinshū shōgyō zensho*, 2:558–559; *Collected Works of Shinran*, 2:651–652.
16. *Shinshū shōgyō zensho*, 2:157; *Collected Works of Shinran*, 1:228.
17. Shinran, *Songō shinzō meimon* (Notes on the Inscriptions on Sacred Scrolls), in *Shinshū shōgyō zensho*, 2:560; *Collected Works of Shinran*, 1:493.
18. “Chapter on Practice,” *Kyōgyōshinshō*, in *Shinshū shōgyō zensho*, 2:22; *Collected Works of Shinran*, 1:38.
19. *Shinshū shōgyō zensho*, 2:38; *Collected Works of Shinran*, 1:61.
20. Shinran, *Yuishinshō mon’i*, in *Shinshū shōgyō zensho*, 2:630; *Collected Works of*

Shinran, 1:461.

21. Shinran, *Goshōsokushū* (A Collection of Letters), in *Shinshū shōgyō zensho*, 2:658; *Collected Works of Shinran*, 1:525.

22. *Yuishinshō mon'i*, in *Shinshū shōgyō zensho*, 2:623; *Collected Works of Shinran*, 1:454.

23. “Chapter on the Transformed Land,” *Kyōgyōshinshō*, in *Shinshū shōgyō zensho*, 154; *Collected Works of Shinran*, 1:223.

24. Ryōji Oka, “*Kyōgyōshinshō* josetsu: Shinran no shin no kozō,” *Shinshū gaku* 75–76 (1987): 23.

25. Takamaro Shigaraki, “Shinran ni okeru sangan-tennyu no ronri,” *Ryūkoku daigaku ronshū* 434–435 (1989): 90.

26. Shinran, *Jōdo Wasan* (Hymns on the Pure Land), in *Shinshū shōgyō zensho*, 2:493; *Collected Works of Shinran*, 1:343.

27. Genpō Hoshino, *Jōdo* (Kyoto: Hōzokan, 1957), 110.

28. *Ibid.*, 110.

29. See *Tannishō* (A Record in Lament of Divergences), in *Shinshū shōgyō zensho*, 2:752; *Collected Works of Shinran*, 1:695.

30. Shinran, *Goshōsokushū*, in *Shinshū shōgyō zensho*, 2:697; *Collected Works of Shinran*, 1:561.

31. Eshinni, *Eshinni shōsoku*, in *Jōdo Shinshū seiten* (Kyoto: Hongwanji shuppansha, 2004), 826.