PACIFIC WORLD
Journal of the Institute of Buddhist Studies

Third Series  Number 2
Fall 2000

SPECIAL ISSUE ON T’AN-LUAN AND THE
DEVELOPMENT OF SHIN BUDDHIST THOUGHT
PACIFIC WORLD
Journal of the Institute of Buddhist Studies
PACIFIC WORLD
Journal of the Institute of Buddhist Studies

Third Series  Number 2
Fall 2000

SPECIAL ISSUE ON T’AN-LUAN AND THE
DEVELOPMENT OF SHIN BUDDHIST THOUGHT
Pacific World is an annual journal in English devoted to the dissemination of historical, textual, critical and interpretive articles on Buddhism generally and Shinshu Buddhism particularly to both academic and lay readerships. The journal is distributed free of charge. Articles for consideration by the Pacific World are welcomed and are to be submitted in English and addressed to the Editor, Pacific World, P.O.Box 390757, Mountain View, CA 94039-0757, USA.

Acknowledgement: This annual publication is made possible by the donation of Buddha Dharma Kyokai (Society), Inc. of Emerson, New Jersey.

Guidelines for Authors: Manuscripts (approximately 20 standard pages) should be typed double-spaced with 1-inch margins. Notes should be consecutively numbered at end of the main text, following specifications of A Manual of Style, University of Chicago Press. Authors are responsible for the accuracy of all quotations and for supplying complete references. Clear, clean typescript is required for electronic page scanning. Please include electronic version on disk in both formatted and plain text, if possible. Manuscripts should be submitted by February 1st.

Foreign words should be underlined and marked with proper diacriticals, except for the following: arhat, bodhisattva, buddha/Buddha, dharma/Dharma, Hinayana, kalpa, karma, Mahayana, nembutsu, nirvana, samsara, sangha, shinjin, sutra, yoga. Romanized Chinese follows Wade-Giles system (except in special cases); romanized Japanese, the modified Hepburn system. Japanese/Chinese names are given surname first, omitting honorifics. Ideographs preferably should be restricted to notes.

Editorial Committee reserves the right to standardize use or omission of diacriticals. Conventionalized English form of sutra title may be used if initially identified in original or full form in text or note. Editorial Committee reserves the right to edit all submissions. Typescript that have been edited will be returned to authors in “galley proof” form for their review before publication, provided sufficient time is available.

Include institutional affiliation and position, or present status/occupation and place. All manuscripts submitted for publication become the property of Pacific World. Authors must obtain Editor’s permission to publish them elsewhere before publication in Pacific World. Ten complimentary reprints of their articles will be sent to the authors.

EDITORIAL COMMITTEE
Richard K. Payne, Chair
David Matsumoto
Eisho Nasu
PACIFIC WORLD
Journal of the Institute of Buddhist Studies

Third Series, Number 2
Fall 2000

SPECIAL ISSUE ON T’AN-LUAN AND THE
DEVELOPMENT OF SHIN BUDDHIST THOUGHT

CONTENTS

ON T’AN-LUAN AND THE DEVELOPMENT OF
SHIN BUDDHIST THOUGHT

Editorial Preface: Special Issue on T’an-luan 1

The Enduring Significance of T’an-luan
Roger CORLESS 3

Shinran’s Indebtedness to T’an-luan
Shōjun BANDŌ 17

The Theoretical Structure of “Birth in the Pure Land”: Based on the
Meaning of T’an-luan’s “Birth through Causal Conditions”
Ryūsei TAKEDA 31

Shinran’s View of Other Power: On “the Profound Significance of
Other’s Benefiting and Benefiting Others”
Jitsuen KAKEHASHI 61

T’an-luan’s Theory of Two Kinds of Dharma-body as Found in
Shinran’s Wago Writings
Yukio YAMADA 99

The Teaching of Hearing-the-Name in the
Larger Sukhāvatvvyāha Sūtra
Rishō ŌTA 115

Hisao Inagaki’s T’an-luan’s Commentary on Vasubandhu’s Discourse
on the Pure Land: A Study and Translation (Kyoto: Nagata Bunshōdō,
1998): A Review and Comment
David MATSUMOTO 141
Pure Land Buddhism in China: A Doctrinal History
Chapter Seven: T’an-luan
Shinkô MOCHIZUKI
Leo M. PRUDEN, Translation 149

Kôgatsuin Jinrei’s “Introduction to The Ronchû Lectures”
W. S. YOKOYAMA, Introduction and Translation 167

Pure Land’s Multilineal Ancestry: A New Metaphor for Understanding the Evolution of “Living Religions”
Russell KIRKLAND 177

ARTICLES AND TRANSLATIONS

Toward a Pro-Active Engaged Shin Buddhism: A Reconsideration of the Teaching of the Two Truths (shinzoku-nitai)
Michio TOKUNAGA and Alfred BLOOM 191

Shan-tao’s Exposition of the Method of Contemplation on Amida Buddha, Part 2
Hisao INAGAKI, Translation 207

BOOK REVIEWS

Critical Reflections on Buddhism and Buddhist Studies 229

Jamie Hubbard & Paul L. Swanson, Edited, Pruning the Bodhi Tree: The Storm over Critical Buddhism
John M. THOMPSON 230

James W. Heisig and John C. Maraldo, Edited, Rude Awakenings: Zen, the Kyoto School, and the Question of Nationalism
Taline GOORJIAN 232

Donald S. Lopez, Jr., Edited, Curators of the Buddha: The Study of Buddhism Under Colonialism
Geoff E. FOY 240

Richard K. PAYNE 244
Sallie B. King and Paul O. Ingram, Edited, *The Sound of Liberating Truth: Buddhist Christian Dialogues in Honor of Frederick J. Streng*
   Kristin Johnston Sutton 250

Zara Houshmand, Robert B. Livingston and B. Alan Wallace, Edited, *Consciousness at the Crossroads: Conversations with the Dalai Lama on Brain Science and Buddhism*
   Richard K. Payne 252

*The Collected Works of Shinran*
   Eisho Nasu 257

NOTES AND NEWS

IBS and IBS Center for Contemporary Shin Buddhist Studies Programs and Activities: September 1995–November 2000 265

BDK English Tripitaka Series: A Progress Report 273
Editorial Preface: Special Issue on T’an-luan (traditional dates: 476–542, current scholarship suggests, c. 488–554)

Although there is still relatively little focused study of T’an-luan in Western Buddhist Studies scholarship, he is important both in the development of Shin Buddhist thought, and in understanding the complexities of Chinese Buddhist history. Out of the variety of works attributed to T’an-luan, the two which are considered unquestionably authentic are both concerned with Amitābha and birth in Sukhāvatī. One is a liturgical work known in English as the Canticles on Amitābha (T. 1978). The other is a commentary on a work traditionally attributed to the Indian Yogācāra master, Vasubandhu. This latter is known in English as the Treatise on Birth (T. 1524), and T’an-luan’s work is known as the Commentary on the Treatise on Birth (T. 1819). It is this latter work that has been most influential on the development of Shin Buddhism, since Shinran drew on it quite extensively in composing his own masterpiece, Teaching, Practice, and Realization.

The essays published in this issue of Pacific World are intended to provide a deeper understanding of T’an-luan and his contribution to Shin Buddhist thought. Roger Corless’ opening essay seeks to place T’an-luan in his Chinese context. This highlights aspects of T’an-luan in the historical development of Chinese Buddhism, e.g., the early importance of Madhyāmika. Bandō Shojun’s essay, reprinted here by permission of The Eastern Buddhist, focuses on the influence of T’an-luan’s ideas on Shinran, particularly the unity of being and non-being, jiriki and tariki, and the transfer of merit. Ryūsei Takeda examines T’an-luan’s discussion of how birth in the Pure Land is brought about. Jitsuen Kakehashi discusses the very technical issue of T’an-luan’s understanding of the concept of Other Power. One of the most important concepts that Shinran drew from T’an-luan is the idea of two different kinds of dharma-body, which is discussed by Yukio Yamada. A key concept in the development of Pure Land thought in general is the idea of “hearing of the Name,” discussed by Rishō Ōta. The “hearing of the Name” not only influenced T’an-luan’s understanding of the importance of the Name of Amitābha, but also contributed to the development of his theory of language. David Matsumoto’s review essay discusses the importance of Hisao Inagaki’s translation and study of T’an-luan’s Commentary. Chapter Seven of Shinkō Mochizuki’s Pure Land Buddhism in China: A Doctrinal History, translated by Leo Pruden, places T’an-luan in the Chinese development of Pure Land Buddhism. Wayne Yokoyama has translated the introduction to one of the most important
works of Japanese scholarship on T’an-luan’s Commentary, an extensive set of lectures given by Kōgatsuin Jinrei. Closing this collection of works on T’an-luan, Russell Kirkland examines the implications of an alternative metaphor for conceiving of the history of religions, one which provides a response to those who have questioned the legitimacy of Pure Land Buddhism as part of the Mahāyāna tradition.

In addition, we are pleased to include a jointly-authored essay on engaged Shin Buddhism by Michio Tokunaga and Alfred Bloom, and the second part of Hisao Inagaki’s translation of Shan-tao’s work on contemplating the figure of Amitābha Buddha. Finally, we include several book reviews, including a group discussing recent critical reflections on Buddhism and Buddhist Studies.

As chair of the Editorial Committee, I want to express my deep appreciation to David Matsumoto, Harry Bridge, and Eisho Nasu for translating several of the essays in this issue, and to Eisho Nasu for his labors preparing the text for printing.

Richard K. Payne
Institute of Buddhist Studies, Dean
and Pacific World Editorial Committee, Chair