

Shinran's View of Other Power: On "the Profound Significance of Other's Benefiting and Benefiting Others"¹

Jitsuen Kakehashi

Kangaku

Jōdo Shinshū Hongwanji-ha

I.

T'AN-LUAN (476–542) WAS the first person to introduce the term "Other Power" (*tarikī*) to the teachings of Amida Buddha and the Pure Land. Prior to him, the words "self-power" (*jiriki*) and "other power" had been employed by Dharmakṣema (385–433) in his translation of the *Bodhisattva bhūmi*, Fasc. One.² That text details the four conditions through which a bodhisattva is able to give rise to the aspiration for enlightenment, or that is, the bodhi mind: self-power, other power, causal power, and the power of skillful means. The text describes the bodhi mind arising from self-power and causal power as "resolute, steadfast, decisively settled, and consummate." In contrast, the mind arising from other power and the power of expedient means is said to be "not steadfast, changing, and unsettled." Thus, we can see that self-power is judged to be superior while other power is viewed as inferior.

In addition, the terms self-power and other power can often be seen in the sutras and commentaries translated by Bodhiruci (?–527), who, it is said, had a great influence on T'an-luan. The *Ta-pao-chi-ching-lun*, Fasc. One,³ for instance, sets out four kinds of powers—self-power, other power, causal power, and the power of practice—as the conditions leading to the arising of the bodhi mind, in the much same manner as the *Bodhisattva bhūmi*. In the *Shih-ti-ching-lun*, Fasc. One,⁴ two kinds of expository skills are expounded: "The first is skill of exposition through other power; the second is the skill of self-power." The skill of expounding through other power is attained when one receives the Buddha's majestic powers. This notion is authenticated in the *Shih-ti-ching*,⁵ which states, "The reason is that, upon receiving the majestic power of all of the Buddhas, one is affixed with the brilliant wisdom of the Tathagata." This example is representative of the text's reference to other power as a power that is both "given" and

“received.”⁶ It is thus beyond question that the terms “self-power” and “other power,” which were used by T’an-luan, had also been employed by a variety of sutras and other commentaries. Where he differed from them was in his placing “Other Power” in a position superior to self-power, and in his establishment of a system of salvation by Amida Buddha that centered on Other Power.

At its very outset, the title of T’an-luan’s *Commentary on the Treatise on the Pure Land*⁷ indicates that it is a commentary on Vasubandhu’s *Treatise on the Pure Land*.⁸ T’an-luan then immediately sets forth the theory of the paths of difficult practice and easy practice, as they were explained in the Chapter on Easy Practice of Nāgārjuna’s *Commentary on the Ten Bodhisattva Stages*.⁹ The objective for the Mahayana bodhisattva, who aims to attain enlightenment, is to reach the first gateway known as the stage of non-retrogression. In this “world of five defilements at a time when there is no Buddha,” it is extremely difficult to arrive at the stage of non-retrogression by performing the myriad difficult practices over vast periods of time. This is because beings are engulfed by a wide variety of hindrances. T’an-luan lists five kinds of difficulties, as representative examples of them. The fifth difficulty among them is expressed as,

The path of difficult practice is based solely on self-power and lacks the support of Other Power.¹⁰

This difficulty is meant to encompass all of the preceding four difficulties. That is to say, practices performed through self-power alone, without being sustained by Other Power, constitute the most difficult of all difficult practices. In an age of the five defilements and at a time when there is no Buddha, ordinary beings who seek to attain the stage of non-retrogression should take refuge in the Pure Land teachings that are supported by the sustaining power of Other Power. Nāgārjuna refers to this as the path of easy practice,

In the path of easy practice, one aspires to be born in the Pure Land with solely one’s entrusting oneself to the Buddha as the cause, and allowing oneself to be carried by the power of the Buddha’s Vow, quickly attains birth in the land of purity. Supported by the Buddha’s power, one immediately enters the group of the truly settled of the Mahayana. The stage of the truly settled is none other than the stage of nonretrogression.¹¹

What Nāgārjuna refers to here as “the power of the Buddha’s Vow” corresponds to Other Power. Thus, having entered the path of easy practice, one entrusts oneself to the Buddha’s Vow and practices the *nembutsu* (in the form of the five gates of mindfulness). Carried by the power of the

Buddha's Vow, one is born in the Pure Land. There, one receives the sustaining power of the Buddha, and is enabled to enter the assembly of the truly settled ones (the stage of nonretrogression). According to T'an-luan, Nāgārjuna's path of difficult practice indicates a teaching in which one attains the stage of nonretrogression and seeks to attain Buddhahood through self-power. The path of easy practice, in contrast, is a teaching in which one is enabled to attain birth in the Pure Land, reach the stage of nonretrogression and attain enlightenment through Other Power. T'an-luan refers to this as the path leading to birth in the Pure Land. Thus, the fundamental nature of the Pure Land path is that of a teaching that provides for the realization of enlightenment in the Pure Land. It is the path of easy practice, supported by Other Power, which stands in contrast the path of difficult, self-powered practices.

Here T'an-luan sets out to establish the character of Vasubandhu's *Treatise* in advance of his commentary on it. That is to say, by citing Nāgārjuna's text, T'an-luan is able to state that the Pure Land teachings provide a path of easy practice in order to save beings of inferior capacities who are not equal to the challenges posed by the path of difficult practices. Accordingly, the *Treatise*, which intends to interpret the meaning of the *Larger Sutra*, must also be understood within that same framework. As we will see below, T'an-luan interprets the *Treatise's* "five gates of mindfulness," which are practices that bring about benefit to oneself and others, in the same way. That is, he stipulates from the outset that, to the extent that they are practices leading to the attainment of birth in the Pure Land, they must be understood within the framework of the path of easy practice. This is why he concludes this section with the passage,

This treatise, the *Upadesa on the Sutra of Immeasurable Life*, indeed holds the ultimate of the Mahayana; it is a sail with which to catch the favorable wind toward nonretrogression.¹²

In other words, T'an-luan transforms the meaning of the five gates of mindfulness that bring about benefit for oneself and others—a system of practice centered on *śamatha* and *vipaśyanā*—which the *Treatise* explains as making up the path of practice for the bodhisattva who aspires for birth in the Pure Land. The reason is that he considers the five gates of mindfulness as making up the path of easy practice, which is supported by the power of the Buddha's Vow.

This can be seen first of all in the section of his *Commentary* containing the "eightfold questions and answers."¹³ Taking up the problem of the capacities of beings who are the recipients of the Pure Land teachings, T'an-luan explains that even beings in the lowest grade of the lowest rank of birth, that is, evil beings who commit the ten transgressions and the five grave offenses, are taken in and included within the scope of the Vow. At

the same time, through his “explanation of the weight of ten utterances in terms of the existence of three matters: mind, activity and settledness,”¹⁴ he reveals the significance of the virtues of the ten utterances of the *nembutsu* that makes possible the birth of evil beings of the lowest grade of the lowest rank of birth.

Second is his explanation of the practice of saying the Name in the section expounding the gate of praise in the latter fascicle of the text. There he reveals that the act of saying the Name while possessed of the three aspects of *shinjin*, which is the essence of the easy practice, has the functional power that “dispels all the ignorance of sentient beings and fulfills all their aspirations.”¹⁵

Thirdly, his discussion of the “search for the true source of the bodhisattva’s realization,”¹⁶ takes three forms: (a) an interpretation of “self-benefit” and “benefiting others” (*jiri rita*), (b) a “clear verification by taking up the three relevant Vows,” and (c) a metaphorical expression of Other Power. This section sets out a detailed analysis of the content of the power of the Primal Vow, as the dharmic truth that can be received by beings, in response to the preceding “eightfold questions and answers.” It is indeed significant that this exposition is presented at the conclusion of T’an-luan’s *Commentary*.

II.

At the end of the section on the “fulfillment of the practices of self-benefit and benefiting others” in the second fascicle of the *Commentary*, T’an-luan states,

Question: What is the reason for saying, *The bodhisattva has swiftly realized anuttara-samyak-sambodhi*?

Answer: The *Treatise* states it is because he has performed the practices of the five gates and accomplished both self-benefit and benefiting others. Further, when we seek the basis for this swift realization, truly Amida Tathagata is to be considered the decisive cause.¹⁷

This passage and the related portion that follows it are referred to as T’an-luan’s exposition of the “search for the source of the bodhisattva’s realization.”¹⁸

According to Vasubandhu’s *Treatise*, one who aspires for birth in the Pure Land must practice the five gates of mindfulness. Comprising worship, praise, aspiration for birth, contemplation and merit transference, these practices take as their objects Amida Buddha and the Pure Land.¹⁹ By performing these practices of self-benefit and benefiting others, one fulfills

the minds of wisdom, compassion, and skillful means. Becoming free of the three kinds of mind that are obstructions to enlightenment, one fulfills the four kinds of pure virtues, or, minds that accord with bodhi: the mind of wisdom, the mind of skillful means, the unobstructed mind, and the excellent, true mind. This four-fold mind is summarized as the single wondrous, joyous, excellent, true mind, which accords with the pure and true nirvana. As such, it is possessed of virtues as the true cause of birth in the Pure Land and the attainment of enlightenment. By practicing the five gates of mindfulness in this way, one will be able to attain birth in the Pure Land, which is the locus of the purity of nirvana.

Further, in order to reveal that the attainment of Buddhahood becomes actualized through the fulfillment of the five gates of mindfulness, Vasubandhu states that upon attaining birth one fulfills five kinds of virtue, which represent the virtues that correspond respectively to the five gates of mindfulness. They are in order: the gate of approach, the gate of the great assembly, the gate of the grounds, the gate of the residence, and the gate of the state of sporting in the gardens and forests.²⁰ The first four gates represent the state of the fulfillment of self-benefit, and are referred to as the virtues of "entrance." The fifth gate represents the form taken by the fulfillment of benefiting others, and is referred to as the virtue of "emergence." In this way, the *Treatise* explains that, with the perfect fulfillment of both the virtues of self-benefit (entrance) and benefiting others (emergence), one realizes supreme enlightenment (*anuttara-samyak-sambodhi*). What this represents is the manner in which the path of the bodhisattva who aspires for birth in the Pure Land comes to be perfected.

The concluding passage of the *Treatise* states,

By performing the practices of the five gates of mindfulness in this way the bodhisattva accomplishes both self-benefit and benefiting of others and swiftly attains the fulfillment of supreme enlightenment.²¹

However, it must be noted that, in the passage setting forth the five kinds of virtues that immediately precedes this one, Vasubandhu states,

Again, there are five gates. The bodhisattva has fulfilled these five kinds of virtue in order.²²

Fulfilling these five kinds of virtue "in order" would appear to mean that following a proper sequence, they are brought to perfection gradually over a long period of time. That is, they would not be fulfilled "swiftly." If that were the case, however, then it would be unnatural for T'an-luan to conclude the text with the words, "swiftly attains the fulfillment of su-

preme enlightenment." If, on the other hand, one were able to fulfill them "swiftly," then the five kinds of virtues would have to be quickly realized. That is, they would be realized not in order, but in a single instant.

In order to be born in the Pure Land, the bodhisattva must fulfill the five gates of mindfulness. However, if one realizes birth upon fulfilling the five gates of mindfulness, then the five kinds of virtues, which signify the virtues of the five gates of mindfulness, would have to be manifested simultaneously, in the same instant of time. If then the single wondrous, joyous, excellent, true mind that arises from the fulfillment of the five gates of mindfulness is the true cause for the attainment of supreme enlightenment, this would imply that birth in the Pure Land and the attainment of Buddhahood must be identical. Certainly, we must wait for Shinran to later take the position that "the attainment of birth is identical with enlightenment." In any event, T'an-luan provided the above question and answer in order to clarify the question implied by the statements "fulfilling the five virtues in order" and "swiftly attaining supreme enlightenment." The abbreviated form of his answer is that,

*The Treatise states it is because he has performed the practices of the five gates and accomplished both self-benefit and benefiting others.*²³

In other words, this passage from the *Treatise* could be taken to mean that, having performed the practices of the five gates of mindfulness and accomplishing both self-benefit and benefiting others, the bodhisattva attains birth in the Pure Land. Upon reaching the Pure Land, these two virtues of benefit come to be fulfilled. Hence, the bodhisattva is able to realize the mind of bodhi swiftly. Moreover, the passage could also be taken to mean that, upon attaining birth due to the accomplishment of self-benefit and benefiting others, one is able to attain enlightenment swiftly. In either case, the *Treatise* can be seen to state without question that, upon fulfilling the virtues of self-benefit and benefiting others through the five gates of mindfulness, one fulfills the wondrous, joyous, excellent, true mind, and is quickly able to attain the resultant state of Buddhahood.

However, in order to accomplish these two kinds of benefit, would it not be necessary to practice for long, endless kalpas of time, just as the Dharmākara Bodhisattva did? Would this not be the reason that the *Treatise* states that the fulfillment of the five kinds of virtues takes place "in order"? If that were so, then T'an-luan would have explained in the prefatory portion how difficult it would be to master the actual practices of self-benefit and benefiting others in the context of the distinction made between the path of difficult practices and the path of easy practice. As a discourse on the Pure Land teachings of Amida Buddha, the *Treatise* should not be expected to give an explanation of the path of difficult

practices. Rather, the questions that Vasubandhu would be expected to answer would be these: Could in fact there be anything that would enable a being to fulfill the mind of bodhi swiftly? Could the practices of the five gates of mindfulness of self-benefit or benefiting others actually exist as a path of easy practice?

T'an-luan answers these questions with his exposition on the search for the true source of the bodhisattva's realization, which begins with the words,

Further, when we seek the basis for this swift realization, truly Amida Tathagata is to be considered the decisive cause.²⁴

When we seek the source of the practice of the five gates of mindfulness of self-benefit and benefiting others, we come to understand that the practice is established where Amida Tathagata is taken to be the "decisive cause" (Skt. *adhipati-pratyaya*; Jpn. *zōjōen*). Generally, the term "decisive cause" is used to refer to the "supplying of power by the most powerful condition." One of the "four conditions" (*catvārah-pratyaya*), it is considered to be "supplementary condition" that possesses the power to supplement a cause and help bring about a result.

Ryōchū, of the Chinzei branch of the Jōdo school, took this to mean that the Tathagata's powerful Primal Vow is an "external condition" that supplements the cause of birth, which is the *nembutsu* performed by sentient beings in accordance with the Primal Vow. Shinran, however, viewed the "decisive cause" in the context of the significance of the inconceivable and unhindered virtues of the power of the Buddha-dharma. Thus, he states in one of his *Hymns of the Pure Land Masters*,

The inconceivable working of the power of Buddha-dharma
Is such that external hindrances and karmic fetters
do not obstruct us;
Hence, the universal, Primal Vow of Amida
Is termed the "decisive cause" of birth.²⁵

Rather than de-limit it as a condition as opposed to a cause, Shinran considered the "decisive cause" to refer to the Tathagata's virtuous activity of directing virtue through the Primal Vow. It is the Vow that directs both the cause and result of birth to sentient beings, and takes them in without obstruction.

In any event, T'an-luan goes on in the *Commentary* to state,

Generally stated, it is because birth in the Pure Land, and the practices performed by the bodhisattvas, human beings and devas

there as well, are all brought to fulfillment by the power of the Primal Vow of Amida Tathagata.²⁶

Here, he states definitely that the “decisive cause” of birth refers to the “virtue of sustaining without any futility,”²⁷ which constitutes the superlative working of the power of the Primal Vow that brings about the establishment of both the cause and result of sentient beings’ birth in the Pure Land.

III.

However, before focusing his discussion directly on the power of the Primal Vow as the decisive cause, T’an-luan provides an explanation of the distinction between “Other’s benefiting” (*ta-ri*) and “benefiting others” (*ri-ta*).

“Other’s benefiting” (*ta-ri*) and “benefiting others” (*ri-ta*) are two ways of saying the same thing. If we speak from the standpoint of the Buddha, the term “benefiting others” should be used. If we speak from the standpoint of sentient beings, the term “Other’s benefiting” should be used. Here, it is the Buddha’s power that is being discussed; hence, the term “benefiting others” applies. One must grasp the significance of this.²⁸

From a contextual standpoint, this passage appears somewhat unexpectedly. One finds it difficult to understand why T’an-luan would suddenly insert this comment at this point. In his work, *Ronchūki*, Ryōchū interprets the meaning of “If we speak from the standpoint of the Buddha, the term ‘benefiting others’ should be used” in this way,

The five gates of mindfulness constitute the bodhisattva’s practices of self-benefit and benefiting others. In attributing the basis of their effectiveness, we find that everything is a matter of the Buddha’s power. For this reason, T’an-luan explains this from the standpoint of the Buddha.²⁹

Although he mentions, “attributing the basis of their effectiveness,” Ryōchū of course takes the position that the Buddha’s power represents an external, albeit strong, condition. It does not, however, involve the power of the Primal Vow that directs the causal practice of birth to sentient beings.

In contrast, Jichō (also known as Daidō) maintains in his *Tari rita ben* that T’an-luan’s explanation of Other’s benefiting and benefiting others

represents an authenticating passage intended to reveal that Other Power is the decisive cause.³⁰ That is to say, the notion that the five gates of mindfulness arise through the decisive cause of Other Power cannot be seen in either the gatha or prose portion of the *Treatise*. Nevertheless, the key to understanding it lies in the phrase, "benefiting others." T'an-luan, by revealing the differences between "Other's benefiting" and "benefiting others" (a distinction that he himself coined), seeks to prove that the five gates of mindfulness constitute the causal practices fulfilling the resultant virtues of Amida Buddha. He also seeks to establish proof that the decisive cause of birth is Other Power. Hence, his comments are presented as an authenticating passage. In contrast, a later passage in the *Commentary* takes up three relevant Vows from the *Larger Sutra* in order to provide clear verification that a being's birth in the Pure Land comes about through the power of the Buddha's Vow. By seeking to verify the meaning of this doctrine, the latter passage represents an effort to prove through logic that Other Power is the decisive cause of birth.

T'an-luan's position might be stated in this way: When we seek the true source of the bodhisattva's ability to "perform the practices of the five gates and accomplish both self-benefit and benefiting others," we find that the power of Amida Tathagata's Primal Vow is established as the decisive cause. Why are we able to understand this? It is because whether we speak of "self-benefit and Other's benefiting" or "self-benefit and benefiting others," they essentially identical expressions. The reasoning behind each expression, however, reflects a somewhat different point of view. When speaking from the standpoint of the Buddha, we should use the term "benefiting others" (*rita*). When speaking from the standpoint of sentient beings, however, the term "Other's benefiting" (*tari*) should be used. Vasubandhu here asserts that the reason the bodhisattva is able to attain enlightenment swiftly is because the five gates of mindfulness and both self-benefit and benefiting others are accomplished through the power of the Primal Vow. Thus, he utilizes the words "self-benefit and benefiting others," and not "self-benefit and Other's benefiting." By utilizing the phrase "benefiting others," he urges us to understand that Amida Tathagata is the decisive cause that brings about the fulfillment of a bodhisattva's performance of the five gates of mindfulness and accomplishment of both self-benefit and benefiting others. However, a larger problem is implied by the differentiated usage of the terms "Other's benefiting" and "benefiting others." We will examine this again later on.

T'an-luan continues by commenting on the significance of taking Amida Buddha as the decisive cause of birth.

Generally stated, it is because birth in the Pure Land, and the practices performed by the bodhisattvas, human beings, and devas there as well, are all brought to fulfillment by the power of the

Primal Vow of Amida Tathagata. If one asks why this should be so, the reason is that were it not for the Buddha's power, the Forty-eight Vows would have been made in vain. Here, let us verify this by taking up the three relevant Vows.³¹

The birth in the Pure Land of practitioners who aspire for birth, as well as the performance and accomplishment of various practices by the bodhisattvas, humans and heavenly beings who have been born there have all been made to arise by the power of Amida Buddha's Primal Vow. The reason is that, if they should not be brought to fulfillment by the Buddha's Power, the establishment of the Forty-eight Vows of Amida Buddha would have been nothing but vain and futile.

Now, in order to make this point clear, T'an-luan takes up three of those Vows to prove that the fulfillment of both the cause and result of sentient beings' birth is due to the power of the Buddha's Vow. That is, if the cause (the five gates of mindfulness) and result (the five kinds of virtues) were brought to perfection through self-powered practices, it would render meaningless the establishment of the Forty-eight Vows, in which Amida Buddha has established the Pure Land out of great compassion in order to save suffering beings, thus enabling even the lowest grade of beings to attain birth in that Pure Land and swiftly realize enlightenment. If that were the case, the Pure Land teaching would lose its very reason for existence.

T'an-luan cites the Eighteenth, Eleventh and Twenty-second Vows as proof that, because the power of the Primal Vow is the decisive cause, both the cause and result of birth are swiftly brought to fulfillment. This has come to be referred to as "the passage taking up the three relevant Vows in order to verify clearly that being's birth in the Pure Land comes about through the power of the Buddha's Vow."³²

After first citing the Eighteenth Vow,³³ T'an-luan states,

Through the power of the Buddha's Vow, one says the Name ten times and accordingly attains birth in the Pure Land. Because one attains birth, one escapes from transmigration in the three realms. Because one is released from transmigration, it is said one "swiftly" realizes enlightenment. This is the first proof.³⁴

Here he states that, because it takes place through the power of the Eighteenth Vow, one is able to transcend the three realms of transmigration through ten recitations of the *nembutsu*, and thereby attain birth in the Pure Land. Hence, one is swiftly able to attain perfect bodhi.

In the section containing the eightfold questions and answers, T'an-luan had previously discussed the notion of "ten thought (moments) of the *nembutsu*" (*jūnen nembutsu*) in this way,

“Ten thoughts” refers simply to continuing in mindfulness of Amida Buddha for ten thoughts, in accord with what is contemplated—whether it be the entire body or a specific feature—without any other thoughts in one’s mind. Saying the Name is also like this.³⁵

Since “*nen*” refers to continuing in mindfulness (*okunen*), which implies both contemplative thoughts (*kannen*) and recitative thoughts (*shōnen*), the *nembutsu* in a broad sense could be considered as the equivalent of the five gates of mindfulness (*gonenmon*). Thus, in one aspect of T’an-luan’s thought the five gates of mindfulness could be viewed as an “easy practice” that even the lowest grade of beings are capable of performing. It is also clear that T’an-luan sees the cause of birth as arising through the power of the Eighteenth Vow.

After then citing the Eleventh Vow,³⁶ he goes on to state,

Through the power of the Buddha’s Vow, one comes to dwell among the truly settled. Because one dwells among the truly settled, one attains nirvana without fail. One is released from all the adversities of wandering in birth-and-death, and for this reason, it is said one “swiftly” realizes enlightenment. This is the second proof.³⁷

Because birth comes about through the power of the Eleventh Vow, one who has attained birth is enabled to dwell among the ranks of the truly settled, or that is, the assembly of those who are assured of attaining Buddhahood without fail. Such beings will be made to attain nirvana without retrogressing. Hence, they will be able swiftly to attain bodhi. T’an-luan’s interpretation is that entry into the ranks of the truly settled is attained after birth in the Pure Land, and thus it corresponds to the gates of approach and the great assembly within the five kinds of virtues.

Thirdly, T’an-luan cites the Twenty-second Vow³⁸ and then states,

Through the power of the Buddha’s Vow one surpasses ordinary bodhisattvas, manifests the practices of all the bodhisattva stages, and disciplines oneself in the virtue of Samantabhadra. Because one surpasses ordinary bodhisattvas and manifests the practices of all the stages, it is said that one “swiftly” realizes enlightenment. This is the third proof.³⁹

Because birth comes about through the power of the Twenty-second Vow, the bodhisattvas of the Pure Land do not progress gradually in order from one stage to another over long periods of time. Rather, they transcend all of the stages, and, becoming bodhisattvas of the upper stages, they will be

able to attain Buddhahood after a single lifetime. Hence, he states, they are swiftly able to attain bodhi. We could say that this corresponds to the gates of the grounds, the residence, and the state of sporting in the gardens and forests. Shinran would later state that the Twenty-second Vow is the Vow establishing the directing of virtue in the aspect of our return from the Pure Land. However, it is clear from this passage of the *Commentary*, as well as from the quoted passages in the section explaining the bodhisattva virtue of sustaining without any futility,⁴⁰ that T'an-luan viewed it as the Vow that those who have attained birth would be able to transcend and depart from all of the bodhisattva stages.⁴¹

T'an-luan brings this discussion to a conclusion with the words,

Inferring from these proofs, we see that Other Power is to be taken as the decisive cause. How could it be otherwise?⁴²

He then presents a metaphorical expression of Other Power, stating that even a person of inferior powers who comes to be carried by the power of a cakravartin king is able to fly freely through the air. By presenting this metaphorical example, T'an-luan urges all beings to abandon self-power and take refuge in Other Power.

Finally, he brings this entire section to a close in this way,

How foolish are scholars of these latter times! Hear the teaching that you should ride upon Other Power and awaken shinjin. Do not confine yourself to your own powers.⁴³

If persons who seek to learn the Pure Land teachings in this latter age should come to hear about the existence of Other Power, upon which they can entrust and be carried to birth, they should give rise to *shinjin* and entrust themselves to Other Power. They should not be so foolish as to become mixed with self-powered calculation or lose sight of salvation.

IV.

Generally, the terms *tari*, or, "others' benefiting" (lit. promoting others' benefits) and *rita*, or, "benefiting others" (lit. bringing benefit to others) are considered to stand in contrast to the bodhisattva's *jiri*, or, "self-benefit." As such both are generally used in the sense of "promoting benefits for others." In that light, T'an-luan's separation of the two into "Other's benefiting" and "benefiting others" is not an ordinary interpretation. An example in which both terms are used in a similar sense can be found in Kumārajīva's (344–413) translation of the Nāgārjuna's *Commen-*

tary on the Ten Bodhisattva Stages. For instance, in the Chapter on the Features of the First Stage, it states,

I now aspire to perfect the unsurpassed way, for I wish to accomplish self-benefit, and also to benefit others.⁴⁴

In the Chapter on the Five Precepts of the text the terms *jiri rita* are used synonymously with *jiri tari*. For example,

Discarding thoughts of self-benefit, they constantly endeavor to promote others' benefits.

By benefiting others they benefit themselves.

When they give rise to the mind aspiring for enlightenment, their benefiting of others is identical with their self-benefiting.⁴⁵

In Bodhiruci's translation of the *Visesacinti-brahmā-pariprccha-śāstra*, Fasc. One, the two forms of benefiting are expressed in this way,

(They) perform self-benefit and work for others' benefits while practicing in accord with reality.

This is because the features of practicing self-benefit and promoting others' benefits do not differ.⁴⁶

Further, in Fasc. Nine of the Bodhiruci translation of the *Bodhisattva-gocaropaya-visayavikuvana-nirdeśa*, there is the passage,

All of the practices performed by the many bodhisattvas and mahasattvas are for the sake of self-benefit, as well as for the sake of others' benefit.⁴⁷

However, in Fasc. Two of the same sutra, the terms "self-benefit and benefiting others" are used.⁴⁸

We have earlier discussed Dharmakṣema's translation of the *Bodhisattva bhūmi*. The first fascicle of that text, the Chapter on Self and Others' Benefit, describes the bodhisattva's seven stages of learning with the words, "The first is self-benefit; the second is benefiting others." It then offers an explanation of this.

How does one practice self-benefit and bring about others' benefits? There are ten ways of explaining self-benefit and others' benefits in condensed form.⁴⁹

In other words, the terms *jiri rita* and *jiri tari* are used synonymously.

T'an-luan approaches this matter by stating, "'Other's benefiting' (*ta-ri*) and 'benefiting others' (*ri-ta*) are two ways of saying the same thing" (lit. "One is left and one is right"). While other Pure Land schools did not pay very close attention to this interpretation of these terms, Shinran clearly did. In the general conclusion to the Chapter on Realization of his text, *True Teaching, Practice, and Realization*⁵⁰ and also in the *Passages on the Pure Land Way*, he states,

Master T'an-luan clarifies Amida's directing of virtue, which is the working of great compassion for our going to the Pure Land and our return to this world; and he thoroughly expounds for all, with care and concern, the profound significance of Other's benefiting and benefiting others.⁵¹

We can thus see that Shinran understood T'an-luan's interpretation of "Other's benefiting" and "benefiting others" to mean this: The five gates of mindfulness, which are expounded by Vasubandhu in his *Treatise* as practices that are performed by beings, are actually the virtues of the practices of the two forms of benefiting that have been fulfilled by Amida Buddha and directed to sentient beings to benefit them. In other words, according to Shinran, T'an-luan's profound exposition reveals the essential significance of the directing of virtue by the power of the Primal Vow. Shinran's careful insertion of punctuation marks into the passages on the five gates of mindfulness from Vasubandhu's *Treatise* and T'an-luan's *Commentary*, which he cited in the *True Teaching, Practice and Realization* and in his other texts, indicate that he considered them to be referring to the Buddha. In other words, by looking from the perspective of T'an-luan's interpretation of "Other's benefiting" and "benefiting others", Shinran viewed the five gates of mindfulness as the practices that had been performed by the Bodhisattva Dharmākara.

In his *Hymn of the Two Gateways of Entrance and Emergence*, Shinran states,

It is the fulfillment of the power of the Vow that is taught as the five kinds of mindfulness.
From the standpoint of the Buddha, the term "benefiting others" should be used;
From the standpoint of sentient beings, we use "Other's benefiting;"
Know that it is the Buddha's power that is being discussed.⁵²

In Shinran's view T'an-luan provided his interpretation of "Other's benefiting" and "benefiting others" in order to clarify that the five gates of

mindfulness are fulfilled by the power of the Vow. It is difficult, however, to know just how Shinran himself understood the notions of "Other's benefiting" and "benefiting others." Shin Buddhist teachers of the past have set out to examine this point in a variety of ways.

V.

The second teaching master (*nōke*) of the Hongwanji, Chikū (1634–1718) writes in his *Ronchū yokuge*, vol. 9,

"Other's benefiting" means that an "other" brings benefit to me. This corresponds to sentient beings speaking in the direction of the Buddha. "Benefiting others" means that "I" benefit an "other." This is stated from the standpoint of the Buddha facing sentient beings. When the word "other" comes first, it indicates the Buddha; when comes after, it refers to sentient beings. For this reason, T'an-luan states that they are "two ways of saying the same thing."⁵³

That is, in discussing the salvation by the Tathagata, the statement, "Other's benefiting," is made in the direction "from beings toward Buddha." That is, Buddha as "Other" brings benefit to sentient beings. On the other hand, since "benefiting others" means that the Tathagata benefits sentient beings as "others," it is a statement made in the direction "from Buddha toward beings." Chikū's view is that, since the power of the Buddha is being taken up in the section of the *Commentary* in question, T'an-luan here speaks of "benefiting others." This interpretation was also taken by Hōrin (1693–1741) in his *Nyūshutsu nimonge gihanroku*, vol. 5. It was later adopted by Eun, Sōkaku, Dōon, Sōe, Gijō, Engetsu, Gizan, Senmyō among others, and has become the most commonly-held idea within the Hongwanji branch of Shin Buddhism.

According to the *Ronchū kenjingiki*⁵⁴ vol. 5 of Enen (1693–1764) a scholar of the Ōtani branch, the word "other" in both "others' benefiting" (which is another way of reading "*ta-ri*") and "benefiting others" refers to sentient beings. Both phrases are unquestionably expressions of the Buddha's benefiting of beings, or that is, of the activity that saves beings. However, says Enen, "others' benefiting" and "benefiting others" give rise to slight differences in meaning. That is, "others' benefiting" means that the virtues of the Buddha's practices of self-benefit bring benefit to sentient beings by becoming the "decisive cause," which works spontaneously without their calculation. The receipt of this benefit by sentient beings is called "others' benefiting" ("others are benefited"). In other words, "others' benefiting" is used in the case where one takes the Buddha's practices

of self-benefit as primary and discusses the virtue of “converting others,” which is a natural activity of those practices.

In contrast, Enen states that “benefiting others” expresses the state in which the Buddha undertakes vows and practices for the sake of others, becomes the Buddha whose primary intention is to bring benefit to sentient beings, and thus saves beings. In sum, the phrases “others’ benefiting” and “benefiting others” are both identical expressions of the Buddha’s bringing benefit to beings. The two expressions differ because of subtle differences between the concepts of the Buddha’s spontaneous working and the Buddha’s Vow, or between the notions of the virtues of self-benefit and converting others. This, Enen says, is why T’an-luan states that they are “two ways of saying the same thing.” That is to say, “others’ benefiting” is used in the case where one takes the virtues of self-benefit to be primary and speaks of converting others as its natural, spontaneous activity. The phrase “benefiting others” is an expression of the virtue of the Buddha that takes as primary the conversion of others, which is the result of the Buddha’s vow to save all sentient beings. Hence, when giving expression to the power of the Buddha, the phrase “benefiting others” is more suitable than “others’ benefiting.”

This explanation makes reference to the following passage from the *Ch’eng-wei-shih-lun*, vol. 10,

The body of self-nature truly embodies self-benefit. This is because it is serene and still, full of peace and bliss, and without any activity. It also merges with “benefiting others.” This is because it is the decisive cause that enables all beings to attain benefit and bliss . . . Manifested bodies that allow others to enjoy the bliss of attainment and transformed bodies are associated only with benefiting others. This is because they manifest themselves for the sake for others.⁵⁵

Whereas this text states that the Dharma-body of self-nature “merges with benefiting others,” it appears that Enen was also aware that another version of the text contains the phrase, “merges with ‘others’ benefiting.”

Chisen (1702–1768) takes up the theories set forth in the *Ronchū yokuge* and *Ronchū kenjingiki* in his text *Nimonge rujōki*. Although he finds the latter interpretation to be the better of the two, he criticizes it for not making clear the distinction between “other’s benefiting” and “benefiting others.” He then goes on to develop his own theory. According to him, “other’s benefiting” means that the power of the Dharma-realm, or, that is, the power of the “scent impregnating” of suchness becomes the decisive cause that brings benefit to sentient beings. Sentient beings are urged by that power to undertake the bodhisattva path of practices that benefit the self and others. Through the working of Buddha-nature, which is origi-

nally possessed by sentient beings, "others" (sentient beings) attain the benefit naturally, without their calculation. Hence, "others' benefiting" is used when we speak from the standpoint of sentient beings. This is commonly discussed with respect to the Path of the Sages, which emphasizes self-powered practices.

In contrast, "benefiting others" means that, having fulfilled the vows and practices to save sentient beings, Amida Buddha directs those virtues to all sentient beings, thus bringing benefit to sentient beings as "others." Hence, this phrase is used when we speak from the standpoint of the Buddha. In sum, Chisen concludes that "others' benefiting" is an expression of the teachings of self-power, whereas "benefiting others" expresses the teaching of Other Power. Chisen's notion that "others' benefiting" refers to the power of the "scent impregnating" power of suchness and is thus discussed from the side of sentient beings is thought to have resulted from the influence of his teacher, Jakurin. In his text, *Shōshinge monki*,⁵⁶ Jakurin's explanation of the opening verses of Shinran's *Hymn of True Shinjin and the Nembutsu* includes an assertion that the working of the "body of reality" corresponds to the "nature" of Other Power, while salvation by the "body for the sake of beings" corresponds to the Other Power as "practice."

Enen's student, Erin (1715–1789) was the author of a seven volume commentary on the *Ronchū kenjingiki*. In his *Tari rita jingi*, he criticizes the three theories that have been set forth above,

Even though there are three theories as stated above, none of them specifically show whether or not they are truly in accord with the profound import of the commentator.⁵⁷

He then goes on to develop his own explanation of the matter. Both "others' benefiting" and "benefiting others" unquestionably convey the notion of "teaching and converting others." However, the meaning of "others' benefiting" is that sentient beings teach others; whereas "benefiting others" reveals Amida Buddha's teaching of others. "Others' benefiting" then refers to the fifth gate of mindfulness, or, merit transference. That is, it refers to self-powered practices through which sentient beings seek to transfer the merits and virtues derived from their own practice of the four preceding gates of mindfulness in order to benefit sentient beings. In other words, "others' benefiting" means that the virtues of the practices of self-benefit serve to convert others by benefiting them spontaneously, without their calculation. It addresses the meaning of teaching and converting others from the perspective of sentient beings.

We can see, however, that Erin does not consider this form of converting others to be one that might be performed by the practitioner of Other Power, an activity that might be expressed by the phrase, "entrusting

oneself and teaching others to entrust" (*jishin kyōninshin*). Rather, in his view this constitutes a transference of merit through self-power. In contrast to that, "benefiting others," in his view, indicates the virtues of transferring merit and benefiting others on the part of Amida Buddha, who makes the vows and practices to benefit others foremost. That is, this activity is addressed from the standpoint of Amida Buddha. Accordingly, "benefiting others" becomes a phrase expressing Buddha power, or, Other Power. Hence, T'an-luan states,

Here, it is the Buddha's power that is being discussed; hence, the term "benefiting others" applies. One must grasp the significance of this.⁵⁸

In his text *Ronchū kōen*, vol. 12,⁵⁹ Jinrei (1749–1817) criticizes the theory set forth in the *Ronchū yokuge* that "Other's benefiting" means that sentient beings are benefited by the Buddha and that "benefiting others" means that the Buddha benefits sentient beings as "others." Such an assertion, he states, is problematic for two reasons. First, although the place to which the word "other" points may be different, both phrases indicate the Buddha's bringing benefit to sentient beings. The significance of T'an-luan's use of the phrase "benefiting others" to reveal the Buddha's power is concealed by that theory. Second, it differs from the terminology developed in the many sutras and commentaries, since not one example can be found in which the word "other" in "Other's benefiting" refers to the Buddha.

Further, Jinrei concurs with the assertion in the *Ronchū kenjingiki* that, since both "Other's benefiting" and "benefiting others" refer to the Buddha's salvation of sentient beings, the word "other" refers to sentient beings in contrast to the Buddha. However, he states, if "Other's benefiting" means that the salvation of sentient beings comes about through the abundance of the Buddhas' practices of self-benefit, while "benefiting others" means that the Buddha's salvation of sentient beings is primary, then the locus of both would be the Buddha's salvation of sentient beings. If so, both phrases would amount to expressions from the standpoint of the Buddha and that, Jinrei criticizes, does not accord with the words of the *Commentary*, "If we speak from the standpoint of sentient beings, the term 'Other's benefiting' should be used."

In Jinrei's view, moreover, the assertion in the *Nimonge rujōki* that "benefiting others" refers to Other Power whereas "other's benefiting" refers to self-power would imply that the *Commentary's* position is that the two are essentially different. However, that would contradict T'an-luan's statement that they are "two ways of saying the same thing." In addition, among the many sutras and commentaries one can find no

examples of any of them taking "Other's benefiting" to refer to self-power. Hence, Jinrei states, such a theory is unjustifiable.

Jinrei maintains that the statement in T'an-luan's *Commentary* that, "Other's benefiting" (*ta-ri*) and "benefiting others" (*ri-ta*) are two ways of saying the same thing," means that, since both correspond to the gate of merit transference within the five gates of mindfulness, they are in essence the same. "Two ways of saying the same thing" means that "Other's benefiting" and "benefiting others" are simply different names of a singular essence. Hence, "Other's benefiting" is a phrase used from the standpoint of the sentient beings who are taught and benefited. ("Others are benefited.") "Benefiting others" is a phrase used from the standpoint of the Buddha, who teaches, converts, and brings benefit to beings. ("Benefit is given to others.") The reason is that in the phrase "Other's benefiting" the word "other" comes first, indicating that sentient beings are benefited. In contrast, he states,

In the phrase "benefiting others" the word "benefit" has been placed before "others." Hence, the phrase reveals the Buddha's power, which is able to bring benefit.

T'an-luan interprets the phrase "benefiting others" to reveal Amida Buddha's Vow power.⁶⁰

This is because, even though the same words are used in both phrases, the conventional usage of Chinese characters holds that the character placed first possesses greater weight. However, Jinrei's theory has been criticized in that, if "Other's benefiting" means that "others are benefited," then it would be identical to the meaning of "benefiting others," since the one doing the benefiting would be the Buddha. However, if the phrase is read in the passive voice in this way, then "self-benefit" would also have to be read as "self is benefited." This would cause the phrase to lose all meaning.

Jichō (also known as Daidō; ?–1826) writes in his *Tari rita ben*⁶¹ that both "others' benefiting" and "benefiting others" represent distinctions within a single path of teaching and converting others. Both refer to the benefiting of sentient beings as "others." However, because of the difference in the order of the characters there is a natural difference in the meanings of the phrases "others' benefiting" and "benefiting others" when they are interpreted in tandem. The phrase "others' benefiting" is a reference to the subject "others," and points to the benefit that is obtained by them. On the other hand, Jichō says, "benefiting others" indicates that one benefits "others," and so phrase is the result of looking at the value of its ability to bring benefit. "Others" are those who are benefited.

He then states that the phrase "others' benefiting" is established from the side of sentient beings, so that "self-benefit and others' benefiting" both

refer to two kinds of partial benefiting that are performed by the person in the causal state. In contrast, the phrase “benefiting others” is established from the side of the Buddha. It points to the complete, superior stage of teaching, in which the Buddha is completely possessed of the virtues of self-benefit and brings benefit to others. In this way, although both “others’ benefiting” and “benefiting others” refer to the same stage of teaching, they reflect the differences between partial and complete, or between inferior and superior. Critics of Jichō’s theory point out, however, that the basis for distinguishing between “others’ benefiting” and “benefiting others” in terms of the practices of one in the causal state versus one in the resultant state is very weak.

VI.

In summary, we can divide the above theories regarding “Other’s benefiting” and “benefiting others” into the following categories:

1. “Other” in the word “Other’s benefiting” is taken to refer to the Buddha, while “others” in the word “benefiting others” refers to sentient beings. Thus, the word “other” indicates both aspects of the Buddha’s salvation, from the standpoint of sentient beings and from the standpoint of the Buddha.
2. “Other” in both “others’ benefiting” and “benefiting others” is considered to point to sentient beings. Here both terms are taken to indicate the activity of the Buddha to benefit sentient beings. Within this position, there is a further division of thought:
 - a. The word “others’ benefiting” is said to take “self-benefit” as the primary activity, while “benefiting others” takes “benefiting others” as its principal activity.
 - b. Or, “others’ benefiting” is taken to indicate that sentient beings engage in teaching and converting others; “benefiting others” then is said to refer to the Buddha’s teaching of others.
 - c. Or, finally, “others’ benefiting” is considered to signify self-power, while “benefiting others” is said to indicate Other Power.
 - d. The relationship between “others’ benefiting” and “benefiting others” is seen as one distinguishing partial versus complete, or inferior versus superior.

However, while the various interpretations of "Other's benefiting" (or, "others' benefiting" as the case may be) can be divided in this manner, all of the theories agree that "benefiting others" is an expression of the power of the Primal Vow, which is the fulfillment of the self-benefiting practices of Amida Buddha.

I would like to adopt the notion presented in the *Ronchū yokuge*, which takes the position that "Other's benefiting" (*ta-ri*) means that sentient beings are benefited by Buddha (the "Other"). "Benefiting others" (*ri-ta*) means that the Buddha brings benefit to sentient beings (that is, "others"). When T'an-luan said that "Other's benefiting" and "benefiting others," which had been used synonymously up until that point, "are two ways of saying the same thing," he did so in order to express their special significance in terms of the five gates of mindfulness, which represent the fulfillment of the Buddha's Vow. Still, he was also able to see the difference between the two, by focusing on the word "benefit" as a verb. That is, he understood the full meaning of the term "Other's benefiting" to be "Other brings benefit to the self" (*ta-ri-ji*). When the direct object "self" (*ji*) is omitted, the phrase becomes "*ta-ri*." This is likely because he also saw that "benefiting others" actually means, "one benefits others" (*ji-ri-ta*). When the subject "one" (*ji*) is omitted, the phrase becomes "*ri-ta*."

Accordingly, "Other's benefiting" becomes an expression of the state in which Amida Buddha (as Other) brings benefit to sentient beings (this self). In this case, the being that is saved is understood to be "the self" or "I." The Tathagata that saves is comprehended as "Other" or "You." Hence, T'an-luan states, "If we speak from the standpoint of sentient beings, the term 'Other's benefiting' should be used." Looking at it from the opposite standpoint, "benefiting others" becomes an expression of the state in which the Tathagata (as Self) brings about the salvation of sentient beings (others). In this case, the one that saves is referred to as "self"; hence, the Tathagata becomes the "I." Sentient beings that are saved are seen as "others," or, that is, as the "you." This, then, is the meaning of T'an-luan's statement, "If we speak from the standpoint of the Buddha, the term 'benefiting others' should be used."

From the standpoint of the Buddha, or, Dharma, the Buddha's salvific activity would be expressed as, "I will save you." Here, the Buddha is the "I," while sentient beings are the "you." Because such an expression accords well with the notion of "benefiting others," T'an-luan states, "Here, it is the Buddha's power that is being discussed; hence, the term 'benefiting others' applies." In other words, "benefiting others" is a term that discusses the Buddha's power from the standpoint of Dharma. This is the reason why Shinran would later make frequent use of the term "benefiting others" as an expression of the directing of virtue through the power of the Primal Vow (*honganriki ekō*).

Many scholars of the past have considered T'an-luan's words, "'Other's benefiting' and 'benefiting others' are two ways of saying the same thing" to mean that they are two aspects of a single thing. In like manner, the master T'ien-tai (Chih-i, 538–597) writes in his *Treatise on Śamatha and Vipāśyanā*,

"Sphere" (or, object of contemplation, *kyō*) and "reality" (*tai*) differ only as the left and right sides of the same thing. "Seeing" and "knowing" are like the difference between saying visual organ or eye. It should not be taught that they are separate.⁶²

Ching-hsi (Chan-jan, 717–782) comments on this passage in his text, *Chih-kuan-pu-hsing*,

Although "sphere" and "reality" are a single thing, they differ in the way that they can be named (as left or right). When a person is at the left side of a thing, he says that the thing is on his right. When a person is at the right side of a thing, he says that it is on his left. The names "left" or "right" depend on where a person is located. Still, fundamentally, this single thing has never been (two) different (things). It is the same way with "reality" and "sphere." We call it "reality" with respect to śamatha and "sphere" as an object of contemplation.⁶³

In the same way, when we discuss the salvation by the Buddha (that is, the five gates of mindfulness that are the fulfillment of the Primal Vow) from the standpoint of the Tathagata, we should use the term "benefiting others" (*rita*). When we talk about it from the standpoint of sentient beings, we should use the term "Other's benefiting" (*tari*).

In his text, *Ōjōronchū kōgi*, Koreyama Ekaku bases his view on that of the *Ronchū yokuge* of Chikū,

"Other's benefiting" expresses the absence of working on the part of sentient beings. "Benefiting others" reveals the true working on the part of the Buddha. Together the names represent "Other Power." Further, "benefiting others" in the *Commentary* is a statement made in the direction "from the Buddha toward beings." Thus, we can clearly know the meaning of the five gates of mindfulness in the *Commentary* to be that they all reveal the practices that were performed by the Dharmākara Bodhisattva. Shinran's *Hymn of the Two Gateways of Entrance and Emergence* is based on this instruction.⁶⁴

Although they both refer to the same Other Power, "Other's benefiting" reveals the absence of working on the part of sentient beings, while "benefiting others" clarifies the true working on the part of the Buddha. Thus, the term "benefiting others" is a more immediate expression of the Buddha's salvific activity.

In his *Hymn of the Two Gateways of Entrance and Emergence* Shinran follows the words, "It is the fulfillment of the power of the Vow that is taught as the five kinds of mindfulness,"⁶⁵ with an explanation of "Other's benefiting" and "benefiting others." In regard to the practices of the five gates of mindfulness—worship, praise, aspiration, contemplation, and directing of virtue—that bring about the fulfillment of the two forms of benefiting, he states the following: From the standpoint of the Buddha, they represent the state in which the power of the Tathagata's Primal Vow (the content of which constitutes the five gates of mindfulness, where were practiced by the Dharmākara Bodhisattva) is actively manifested within sentient beings. In that case, the term "benefiting others" ought to be used. From the standpoint of sentient beings they represent the state in which beings entrust themselves to the Tathagata's activity. Thus, in that case, "Other's benefiting" should be used.

Hence, "benefiting others" is to be used when the acts of saying the Name, worshipping, and thinking on the Buddha are seen as constituting the form of the activity of the Primal Vow (the Tathagata's working). On the other hand, "Other's benefiting" should be used when they are viewed as expressions of the state of abandoning self-power and entrusting oneself to the power of the Primal Vow. It might be said that this situation is identical to the one discussed in the text *On Attaining the Settled Mind*,

Know then, concerning this Nembutsu-samadhi, that although we say the Name, worship, and think on the Buddha, these are not practices of the self; they are simply the practicing of Amida Buddha's practice.⁶⁶

Stated in another way, directing of virtue through the power of the Primal Vow is an expression of the Tathagata's salvific activity. Hence, it corresponds to "benefiting others." The term "not-directing merit" (*fuekō*) is a negation of the self-powered directing of merit by sentient beings. Thus, it corresponds with "Other's benefiting."

Finally, from the standpoint of the Tathagata, the word "Other Power" (*ta-riki*) could be said to be an abbreviation of the phrase, "the power that benefits others" (*ri-ta-riki*). From the standpoint of sentient beings, it could be said to be an abbreviation of "the power through which the Other brings benefits" (*ta-ri-riki*). Further, the word "Other Power" was originally used primarily to express the salvific activity of the Buddha (that is, the virtuous working of Dharma). Hence, Other Power ought to be seen primarily as

“the power that benefits others.” Shinran’s frequent use of the term “benefiting others” as an expression of Other Power would also seem to indicate that he wished to show that Other Power refers to the salvific activity of the Tathagata. By looking at the term “Other Power” in this way we can understand that, while Shinran acknowledged that the term was commonly taken to mean “the power of the Other,” his fundamental understanding included his own unique sense of it as “the power that benefits others.”

VII.

We have seen that Shinran’s usage of the phrase “benefiting others” as a synonym for Other Power was based on T’an-luan’s explication of “Other’s benefiting” and “benefiting others.” Another basis for Shinran’s thought can be found in Shan-tao’s explanation of the “sincere mind” within his *Commentary on the Contemplation Sutra*.⁶⁷ That is to say, for Shinran “the true and real (mind) attained through benefiting others” (*rita shinjitsu*), which Shan-tao takes up in his discussion of the three minds of the Sutra, corresponds to the true and real mind of Other Power. Although Shan-tao frequently employed such words as “karmic power of the great Vow,” “power of the Primal Vow,” and “Vow power” as expressions for Amida Buddha’s salvation, he never in fact used the phrases “self-power” or “Other Power.” Unquestionably, the meaning of Other Power, as it was generally being used at that time, was not an expression that suited his religious consciousness.

Shinran, however, provides his own interpretation of Shan-tao’s explication of the sincere mind,

What is true and real falls into two types: the true and real attained through self-benefit and the true and real attained through benefiting others⁶⁸

by rendering his own reading of the same passage,

Further, what is true and real falls into two types: self-benefiting with a true and real mind and (Amida’s) benefiting others with a true and real mind.⁶⁹

In *Gutoku’s Notes*, he suggests that “self-benefiting with a true and real mind” (*jiri shinjitsu*) corresponds to the Path of Sages or the Pure Land teachings of “transcending lengthwise.”⁷⁰ That is, it refers to the true and real mind of self-power. In contrast, he stipulates that “benefiting others with a true and real mind” (*rita shinjitsu*) indicates the true and real mind

of "transcending crosswise." He asserts, "This is the Other Power of the Tathagata's Vow."⁷¹ In the Chapter on Shinjin of the *True Teaching, Practice and Realization*, Shinran cites only that portion of Shan-tao's passage above that recognizes "benefiting others with a true and real mind." The portion presenting "self-benefiting with a true and real mind" is cited in the section on the essential gate in the Chapter on the *Transformed Buddha-bodies and Lands*.

Further, in order to reveal the nature of *shinjin* of self-power and *shinjin* of Other Power, Shinran often uses "self-benefit" and "benefiting others" as different designations for self-power and Other power. For instance,

Further, the three minds that beings awaken are all minds of self-benefit that are individually different and not the mind that is single, which arises from Amida's benefiting of others.⁷²

"Deep" refers to the true and real mind that is Amida's benefiting of others; "shallow" describes the mind of self-benefit through meditative and non-meditative practices.⁷³

Shan-tao in his *Commentary* instructs the practitioner who aspires to be born in the Pure Land to practice self-benefit and benefiting of others with a true and real mind, which conforms internally and externally. Shinran, however, makes a clear distinction between "self-benefit with a true and real mind," which refers to the sincere mind of self-power, and "benefiting of others with a true and real mind," which indicates the sincere mind of Other Power.

Shinran's explication of "benefiting others with a true and real mind" was formed through his inheritance of the thought of Ryūkan (1148–1227),⁷⁴ who stated the following with regard to "self-benefit with a true and real mind" and "benefiting others with a true and real mind" in his text, *Gusanshingi*,

First of all, establishing "self-benefit with a true and real mind" means that one seeks to reform one's actions, in which one outwardly expresses signs of diligence while inwardly being possessed of falsity, thereby causing one's actions in the three karmic modes to turn to "benefiting others with a true and real mind." If one does not establish "self-benefit with a true and real mind" one would not be likely to strive to perform good in the three modes of karmic acts, nor be able to refrain from committing evil in the three modes of karmic acts. Next, establishing "benefiting of others with a true and real mind" reveals that when one takes refuge in the Vow that embodies "benefiting others with a true and real mind"

one is able to escape from the difficulties of poisoned good and false practices. If one does not establish “benefiting of others with a true and real mind,” one would not understand the import of Amida’s Vow and would grow fatigued of performing the practices of self-power; vainly striving to perform self-powered practices, one would not be in accord with Amida’s Vow.⁷⁵

Ryūkan here discusses Shan-tao’s establishment of “self-benefit with a true and real mind” and “benefiting others with a true and real mind” in the explication of the sincere mind in his *Commentary on the Contemplation Sutra*. First of all, he says that the passage was intended to reveal that one is able to perfect for the first time practices of self-benefit in the truest sense, in which one eliminates evil and performs good, by correcting one’s self-powered practices and taking refuge in the Primal Vow that embodies “benefiting others with a true and real mind.” Second, Ryūkan says that the passage was intended to prevent one who has taken refuge in the Primal Vow from falling into the false belief that “committing evil is no hindrance to the realization of birth.” Although this differs from Shinran’s view that “self-benefit with a true and real mind” corresponds with self-powered practices of eliminating evil and performing good, in fact it is an extremely interesting theory.

Next, Ryūkan says that Shan-tao established the notion of “benefiting others with a true and real mind” first in order to make it known that, upon taking refuge in the Primal Vow that embodies “benefiting others with a true and real mind,” one is able for the first time to become free of self-power that is poisoned and false. Secondly, he says, if taking refuge in “benefiting others with a true and real mind” is not made clear, one would become fatigued in the vain performance of self-powered acts and be unable to become free of falsity. Here, Ryūkan considers self-power to be false and unreal, and says that such acts ought to be abandoned. In contrast, the only truth in which one should entrust, he says, is the Primal Vow that embodies “benefiting others with a true and real mind.” In other words, there is nothing true or real about human activities performed with the three modes of karmic acts. Only the Primal Vow of Amida Tathagata, which is the embodiment of “benefiting others” is true and real. Ryūkan expresses this with the terms, “benefiting others with a true and real mind” and “Other Power.”

The doctrinal background for Ryūkan’s view that “benefiting of others with a true and real mind” indicates Other Power lies in the teachings of T’an-luan’s *Commentary*. For instance, in order to reveal the meaning of Shan-tao’s explication of the sincere mind, Ryūkan clearly interprets the “true and real mind” through the use of the passage on the “manifestation of true virtues” in T’an-luan’s *Commentary*.⁷⁶ Furthermore, his explana-

tion of the "Name that brings about benefit to others with a sincere and real mind" is based on T'an-luan's explication of the gate of praise.⁷⁷

Although Ryūkan does not cite the *Commentary* passage that sets forth "Other's benefiting" and "benefiting others," he does cite and discuss other passages, such as T'an-luan's explanation of "the manifestation of self-benefit and benefiting others."⁷⁸ In that way he relates that the Pure Land, which is the perfect fulfillment of the two forms of benefit, possesses the inconceivable virtues of benefiting others. It guides sentient beings to the Pure Land and causes them to attain the realization of nirvana, which transcends samsaric existence. Its activity is inconceivable, just as it would be to place Mt. Sumeru into a mustard seed or pour all of the water of the great oceans into the pores of the skin. However, he does not say that such inconceivable working lies within Mt. Sumeru or the great oceans. Rather, just as the *Vimalakīrti nirdeśa śāstra* explains that it is the activity of free, supernatural powers that are possessed by the great bodhisattva who dwells in inconceivable emancipation, it is a matter that completely arises through the virtuous activity of Amida Buddha's inconceivable "Other's benefiting."

Based on T'an-luan's *Commentary*, Ryūkan offers this admonition, "Entrusting yourself completely to Other Power is sufficient; why should you strive to perform self-powered acts?" He then goes on to refer to Amida Buddha's Primal Vow and Name with such titles as the "Name that brings about benefit to others with a sincere and real mind," the "Name and Vow that bring benefit to others with a sincere and real mind" and the "Vow of benefiting others."⁷⁹ We can thus understand that Ryūkan combined T'an-luan's notion of Other Power with Shan-tao's "benefiting others with a true and real mind." We can also clearly see that Shinran's commentary on the "benefiting of others with a true and real mind," as well as his placing of self-power and Other Power into a relationship of "that which should be discarded and that which should be established" (*hairyū*), were inherited from Ryūkan.

VIII.

Beginning with the *True Teaching, Practice, and Realization*, Shinran's use of the term "benefiting others" in the same sense as both Other Power and "directing of virtue through the power of the Primal Vow" can be seen throughout his writings. While, in total, there are too many to enumerate in this paper, a few instances of his terminology would include:

1. True and real practice (*shinjitsu no gyō*)—"the great practice that embodies Amida's perfect benefiting of others" (*rita enman no daigyō*).⁸⁰

2. True and real shinjin (*shinjitsu no shinjin*)—"the true and real mind benefiting others through directing virtues" (*ekō riyakuta no shinjitsushin*),⁸¹ "the true mind of benefiting others" (*rita no shinshin*),⁸² "the sincere mind of benefiting others and directing virtues" (*rita ekō no shishin*),⁸³ "the true mind of benefiting others" (*rita shinjitsu no shin*),⁸⁴ "the ocean of shinjin that is Amida's benefiting others" (*rita no shinkai*),⁸⁵ "true and real shinjin, which is Amida's benefiting of others" (*rita shinjitsu no shinjin*),⁸⁶ "shinjin that actualizes Amida's profound and vast benefiting of others" (*rita jinkō no shinjin*),⁸⁷ "true entrusting that is Amida's benefiting of others" (*rita no shingyō*),⁸⁸ "Shinjin that arises from Amida's benefiting of others" (*nyorai rita no shinjin*),⁸⁹ "other-benefiting, true and real mind of aspiration for birth" (*rita shinjitsu no yokushōshin*).⁹⁰
3. True and real realization (*shinjitsu no shō*)—"the wondrous state attained through Amida's perfect benefiting of others" (*rita enman no myōi*),⁹¹ "the wondrous fruition attained through Amida's perfect benefiting of others" (*rita enman no myōka*).⁹²
4. The aspect of returning (*gensō*)—"the benefit that we receive, the state of benefiting and guiding and benefiting others" (*rita kyōkeji no ka*),⁹³ "the true intent of benefiting others" (*rita no shōi*),⁹⁴ "the benefit that we receive, the state of benefiting and guiding others" (*rita kyōkeji no yaku*).⁹⁵

Each of these expressions captures both the significance of "benefiting others" as revealed by the "profound significance of Other's benefiting and benefiting others," and the meaning of "benefiting others with a mind that is true and real," as presented in the section on the explication of the sincere mind. With each of them, Shinran praises the Dharma of the directing of virtue through the power of the Primal Vow in the aspects of going to be born and returning from the Pure Land. This was because, for Shinran, the word "benefiting others" was an apt expression for revealing the salvific activity of the Primal Vow, which directs virtue to beings in the aspects of going and returning, thus saving all sentient beings. It might also be said that it formed the foundation of Shinran's view of Other Power.

In the Chapter on Practice, Shinran states,

Even more decisively will the ocean of beings of the ten quarters be grasped and never abandoned when they have taken refuge in this practice and shinjin. Therefore the Buddha is called "Amida Buddha." This is Other Power.⁹⁶

Here, he suggests that the significance of the Name of Amida Buddha lies in the Buddha's grasping and never abandoning beings. This, he states, is the meaning of Other Power. Therefore, Shinran considers Other Power to constitute the significance of the Name of Amida Buddha—as the Dharmabody as compassionate means. This is not an Other Power in the sense of “the power of the Other,” in which Amida Buddha—as the Other—brings benefit to beings like us. Rather, Other Power informs sentient beings of the significance of Amida Buddha's Name, in other words, that “I take in and hold beings of the *nembutsu* and thus am called Amida Buddha.” It must be understood that Shinran clearly viewed Other Power as the activity of “benefiting others,” that is, as an abbreviation of the term, “the power of benefiting others” (*ri-ta-riki*).

In the Chapter on Practice, Shinran also explains Other Power directly in this way,

Other Power is none other than the power of the Tathagata's Primal Vow.⁹⁷

He then cites a number of passages from T'an-luan's *Commentary*, beginning with the section on the gate of “the state of sporting in the gardens and the forests,” which represents the accomplishment of the practices of self-benefit and benefiting others, and ending with the passages concerning the “search for the source of the bodhisattva's realization.”⁹⁸ On that basis as well, we must conclude that Shinran viewed Other Power as “the power of benefiting others.” He further states in his *Hymn of True Shinjin and the Nembutsu*,

Our going and returning, directed to us by Amida, come about through Other Power.⁹⁹

Since here again he expresses Other Power as the directing of virtue through the power of the Primal Vow, it could be said that he is using the phrase in the sense of “the power of benefiting others.”

Shinran also makes frequent statements of the following kind in regard to Other Power:

In Other Power, no working is true working.¹⁰⁰

Other Power means to be free of any form of calculation.¹⁰¹

With such expressions, Shinran is seeking to reveal the manner in which beings receive or “accept” Other Power. Therefore, in this case, it could be said that he is discussing Other Power in the sense of “Other's benefiting,” rather than “benefiting others.” In a *Letter*, he states,

Self-power is the effort to attain birth, whether by invoking the names of Buddhas other than Amida and practicing good acts other than the *nembutsu*, in accordance with your particular circumstances and opportunities; or by endeavoring to make yourself worthy through mending the confusion in your acts, words, and thoughts, confident of your own powers and guided by your own calculation.

Other Power is the entrusting of yourself to the Eighteenth among Amida Tathagata's Vows, the Primal Vow of birth through the *nembutsu*, which Amida selected and adopted from among all other practices. Since this is the Vow of Tathagata, Hōnen said: "In Other Power, no working is true working."¹⁰²

Seeking to purify one's acts, words, and thoughts and receive salvation, "confident in your own powers and guided by your own calculation" is the standpoint of self-power. In contrast, he states that Other Power is not to rely upon one's own power, but rather to entrust oneself to the Primal Vow of birth through the *nembutsu*, or, that is, to the Vow of "benefiting others with a true and real mind." Since one is here talking about Other Power from the standpoint of sentient beings, it should be expressed as "Other's benefiting." In this case, Other Power has the meaning of becoming free of self-powered calculation and entrust oneself to the "power of the Other—the Tathagata." In the case where Other Power is taken to refer to the "power of the Other," the perspective is from the human side, in which beings revere and entrust themselves in the salvation of the Tathagata. Hence, it means that one becomes free of the mind that relies on the self, abandons all of one's self-powered calculation, and entrusts one's entire existence to the power of the Tathagata's Primal Vow.

Whether Other Power is said to refer to the "power of the Other" or the "power of benefiting others," there is no difference in terms of their being expressions of the salvific power of the Tathagata. However, if we consider the "Other" to be a reference to the Tathagata, then Other Power becomes a word discussing salvation from the standpoint of the beings who are saved. That is, it becomes an expression of "beings' acceptance" (*kiju*). If, on the other hand, sentient beings are viewed as "other," then Other Power becomes a word indicating Dharma (*hō*), or, that is, salvation from the standpoint of the Tathagata that brings benefit to beings. It is, in other words, a difference between the statements, "I (sentient being) am saved by you (Tathagata)," and "I (Tathagata) will save you (sentient being)," respectively. The former is a statement from the standpoint of "Other's benefiting," while the latter is a statement of "benefiting others." Finally, it should be said that the latter statement represents the fundamental essence of Other Power.

Other Power as the "power of benefiting others" is a linguistic expression, made from the standpoint of the Tathagata, of the Tathagata's salvific activity that transcends all human calculation. For that reason, in his parable of the two rivers and a white path, Shan-tao expresses the state of Amida Buddha's call and summons to the traveler in this way,

O traveler, with mind that is single, with right-mindedness, come at once! I will protect you.¹⁰³

Here, the Tathagata is "I." We sentient beings are not the "I" in this statement. Rather, we are the "you" that is being called out to. When we truly know that we are the "you" that is being called to and summoned by the Tathagata, then the state of being enveloped by the "You" who is the Tathagata is the state of "being grasped, never to be abandoned." If, for Shinran, Other Power is basically a word expressing the activity of the Tathagata or the Dharma, then we should consider it to be an abbreviation of the "power of benefiting others."

This kind of activity of the Tathagata signifies seeing through the eyes of wisdom by the buddhas and buddhas alone. It refers to a sphere that is unfathomable even to the likes of Maitreya Bodhisattva. Hence, Shinran describes it with the phrase, the "inconceivable working of Other Power." Near the end of his discussion of the ocean of the one vehicle in the Chapter on Practice, he sets out forty-eight forms of contrast between the *nembutsu* and the various good practices. Here we find offered contrasts involving "Other Power, in contrast to self-power; . . . Inconceivable, in contrast to conceivable."¹⁰⁴ The teachings of self-power are conceivable, whereas the teachings of Other Power are inconceivable. The reason is that Other Power is a linguistic expression of the sphere of the inconceivable Buddha-wisdom, which cannot be grasped at all through human discriminative thinking.

Shinran also states in the *Hymns on the Dharma Ages*,

Those who follow the Path of Sages
All take the mind of self-power as essential;
On entering the inconceivable working of Other Power,
They truly realize that no working is true working.¹⁰⁵

Persons who follow the Path of Sages rely upon and entrust in themselves. They believe that they are capable of completely purifying their selves by eliminating evil and performing good acts. Such a bodhi mind of self-power is taken to be the basis of their practice. However, if they enter into the world of the inconceivable working of the power of the Tathagata's Primal Vow that transcends the calculative minds of human beings, they will become beings who are enveloped by the Tathagata and entrust

themselves to the compassionate concern of the Tathagata. When they do, they will truly know that not being mixed with the calculative mind of self-power is in itself the correct way of accepting the inconceivable working of Other Power.

Of course, not being mixed with the calculation of self-power does not mean that one does nothing at all. Shinran states that a person who even recites the *nembutsu* just barely once with the thought that that act will bring about one's own merit is a practitioner of self-power, with wrong views and arrogance. On the other hand, even though a person may recite the *nembutsu* many tens of thousands of times, if that person comprehends that each and every voicing is in itself the activity of "benefiting others" of the Tathagata who encounters and calls out to this self, then that recitation of the Name is the "great practice that embodies Amida's perfect of benefiting others" (*rita enman no daigyō*).¹⁰⁶ "Inconceivability" is a word that is used to give expression to the world that opens up when one truly knows that what one is able to conceptualize as "my own practice" is in reality not one's own act at all, but is instead the practice of the Tathagata.

An ancient person once said in a song of praise,

These legs that walk, this mouth that recites, these hands that
worship:
All are the inconceivable working of the power of Amida's Vow!

Perhaps we might say that this indeed is the realm that the words "benefiting others" and "Other Power" are meant to express.

Translated by David Matsumoto

NOTES

1. Originally published in Japanese as "Shinran Shōnin no tarikikan: tari rita no jingi wo megutte," in *Gyōshingakuhō*, no. 12 (1999): pp. 1–26. The text of this article and, unless otherwise noted, all of the quote passages have been translated into English by David Matsumoto.
2. *Bodhisattva bhūmi* (Ch. *P'u-sa-ti-ch'ih-ching*; Jpn. *Bosatsu jijikyō*), *Taishō*, vol. 30, p. 890.
3. *Ta-pao-chi-ching-lun* (Skt. *Mahā-ratnakūṭa-dharma-paryaya-śatasāhasrikā-parivartakasyapapari-vartika*; Jpn. *Daihōshakukyōron*), *Taishō*, vol. 26, p. 208.
4. *Shih-ti-ching-lun* (Skt. *Daśabhūmika-sūtra-śāstra*; Jpn. *Jūjikyōron*), *Taishō*, vol. 26, p. 125.
5. *Shih-ti-ching* (Skt. *Daśabhūmika-sūtra*; Jpn. *Jūjikyō*), *Taishō*, vol. 3, p. 287.
6. For further discussion of the point, see Miyaji Kakue, "Tariki shisō tenkai no hitokoma," in *Shinran taiki: Shisōhen*, vol. 3 (Kyoto: Hōzōkan, 1988), p. 180.
7. T'an-luan, *Commentary on the Treatise on the Pure Land* (Ch. *Ching-t' u-wang-sheng-lun-chu*; Jpn. *Ōjō ronchū*; also *Jōdō ronchū*, hereinafter *Commentary*), *Taishō*, vol. 40, p. 826; *Jōdo Shinshū seiten shichisohen: Chūshakuban* (hereinafter, *JSS II*), *Jōdo Shinshū seiten hensan iinkai*, ed. (Kyōto: Hongwanji Shuppansha, 1996), p. 47.
8. Vasubandhu, *Treatise on the Pure Land* (Skt. *Sukhāvati-vyūhopadeśa*; Jpn. *Jōdoron*, hereinafter *Treatise*), *Taishō*, vol. 26, p. 230.
9. Nāgārjuna, *Commentary on the Ten Bodhisattva Stages* (Skt. *Daśabhūmi-vibhāṣā-śāstra*; Jpn. *Jūjūbībasharon*), Chapter on Easy Practice (*Igyōbon*), *Taishō*, vol. 26, p. 25; *JSS II*, p. 5.
10. *Commentary*, cited in *The Collected Works of Shinran* (hereinafter, *CWS*), (Kyōto: Jōdo Shinshū Hongwanji-ha, 1997), p. 25; *JSS II*, p. 47.
11. *Commentary*, cited in *CWS*, p. 26; *JSS II*, p. 47.
12. *Commentary*, cited in *CWS*, p. 26; *JSS II*, p. 48.
13. Section on the "eightfold questions and answers" (*hachiban mondō*), in *Commentary*, cited in *CWS*, pp. 144–7; *JSS II*, pp. 92–8.
14. Section on the "explanation of the weight of ten utterances in terms of the existence of three matters: mind, activity and settledness" (*sanzai shakugi*), in *Commentary*, cited in *CWS*, p. 146; *JSS II*, pp. 96–7.
15. Section on the "explanation of the practice of saying the Name (*shōmyō*)

in the section expounding the gate of praise in the latter fascicle of the text," *Commentary*, cited in *CWS*, p. 82; *JSS II*, pp. 103–4.

16. Section on the "search for the true basis of the bodhisattva's realization" (*kakugugohonjaku*), interpretation of self-benefit and benefiting others (*jiri rita*), the "clear verification by taking up the three relevant Vows" (*sangantekishō*), and his metaphorical expressions of Other Power, in *Commentary*, cited in *CWS*, pp. 57–60; *JSS II*, pp. 155–7.

17. Section on the "fulfillment of the practices of self-benefit and benefiting others" (*rigyōmanzoku*), in *Commentary*, *JSS II*, p. 155. See also *CWS*, p. 58.

18. See note 16 above.

19. Five gates of mindfulness (*gonenmon*): worship (*raihai*), praise (*sandan*), aspiration for birth (*sagan*), contemplation (*kanzatsu*) and merit transference (*ekō*).

20. Five kinds of virtue (*gokudokumon*): the gate of approach (*gonmon*), the gate of the great assembly (*daieshūmon*), the gate of the grounds (*takumon*), the gate of the residence (*okumon*), and the gate of the state of sporting in the gardens and forests (*onrin yugejimon*); see, *CWS*, p. 172; *JSS II*, p. 150.

21. *Treatise*, cited in *CWS*, p. 58; *JSS II*, p. 42.

22. *Treatise*, cited in *CWS*, p. 172; *JSS II*, p. 41.

23. *Commentary*, cited in *CWS*, p. 58; *JSS II*, p. 155.

24. *Commentary*, cited in *CWS*, p. 58; *JSS II*, p. 155.

25. *Hymns on the Pure Land Masters (Kōsō wasan)*, in *Jōdo Shinshū seiten: Chūshakuban* (hereinafter, *JSS I*), *Jōdo Shinshū seiten hensan iinkai*, ed. (Kyōto: Hongwanji Shuppanbu, 1988), p. 590; *CWS*, p. 379.

26. *Commentary*, cited in *CWS*, p. 58; *JSS II*, p. 155.

27. This is a reference to the "virtue of sustaining without any futility" (*fukosajūji kudoku*). See *CWS*, p. 63; *JSS II*, pp. 130–1.

28. *Commentary*, cited in *CWS*, p. 58; *JSS II*, p. 155.

29. Ryōchū, *Ronchūki*, vol. 5, in *Jōdoshū zensho*, vol. 1, *Jōdoshūten kankōkai*, ed. (Tokyo: Jōdoshūten Kankōkai, 1928), p. 85.

30. Jichō, *Tari ritaben*, in *Shinshū zensho*, vol. 56 (Kyoto: Zōkyō Shoin, 1916), p. 516

31. *Commentary*, cited in *CWS*, p. 58; *JSS II*, p. 155.

32. For the passage "taking up the three relevant Vows in order to verify clearly that being's birth in the Pure Land comes about through the power of the Buddha's Vow" (*sangantekishō*), see *CWS*, p. 59; *JSS II*, pp. 156–7.

33. The Eighteenth Vow states, "If, when I attain Buddhahood, the sentient

beings of the ten quarters, with sincere mind entrusting themselves, aspiring to be born in my land, and saying my Name perhaps even ten times, should not be born there, may I not attain the supreme enlightenment. Excluded are those who commit the five grave offenses and those who slander the right dharma." Cited in *CWS*, p. 59; *JSS II*, p. 156.

34. *Commentary*, cited in *CWS*, p. 59; *JSS II*, p. 156.

35. *Commentary*, *JSS II*, p. 98; *CWS*, p. 147.

36. The Eleventh Vow states, "If, when I attain Buddhahood, the human beings and devas in my land do not dwell among the settled and necessarily attain nirvana, may I not attain the supreme enlightenment." Cited in *CWS*, p. 59; *JSS II*, p. 156.

37. *Commentary*, cited in *CWS*, p. 59; *JSS II*, p. 156.

38. The Twenty-second Vow states, "When I attain Buddhahood, the bodhisattvas of other Buddha-lands who come and are born in my land will ultimately and unfailingly attain (the rank of) 'succession to Buddhahood after one lifetime'—except for those who, in accordance with their own original vows freely to guide others to enlightenment, don the armor of universal vows for the sake of sentient beings, accumulate roots of virtue, emancipate all beings, travel to Buddha-lands to perform bodhisattva practices, make offerings to all the Buddhas and Tathagatas throughout the ten quarters, awaken sentient beings countless as the sands of the Ganges, and bring them to abide firmly in the unexcelled, right, true way. Such bodhisattvas surpass ordinary ones, manifest the practices of all the bodhisattva stages, and discipline themselves in the virtue of Samantabhadra. Should it not be so, may I not attain the supreme enlightenment." Cited in *CWS*, p. 59; *JSS II*, pp. 156–7.

39. *Commentary*, cited in *CWS*, pp. 59–60; *JSS II*, p. 157.

40. See note 27 above. See also *JSS II*, p. 134.

41. The Twenty-second Vow: the Vow establishing the directing of virtue in the aspect of our return from the Pure Land (*gensō ekō no gan*). For a further discussion of this point, see my article, *Shinshū kyōgigaku nyūmon*, Part. 53, in *Shūhō*, no. 374 (March, 1997): pp. 18–27.

42. *Commentary*, cited in *CWS*, p. 60; *JSS II*, p. 157.

43. *Commentary*, cited in *CWS*, p. 60; *JSS II*, p. 157.

44. Nāgārjuna's *Commentary on the Ten Bodhisattva Stages* (Jpn. *Jūjūbibasharon*), Chapter on the Features of the First Stage (*jisōbon*), *Taishō*, vol. 26, p. 27.

45. *Commentary on the Ten Bodhisattva Stages*, Chapter on the Five Precepts (*gokaibon*), *Taishō*, vol. 26, p. 56.

46. *Visesacinti-brahmā-pariprccha-śāstra* (Ch. *Sheng-ssu-wei-fan-t'ien-so*

wen-ching-lun; Jpn. *Shōshiyui bontenshomonkyōron*, Fasc. One, *Taishō*, vol. 26, p. 340.

47. *Bodhisattva-gocaropaya-visayavikuvana-nirdeśa* (Ch. *Ta-sa-che-ni-ch'ien-tzu-so-shou-ching*; Jpn. *Daisasshanikenshi shosetsukyō*), Fasc. Nine, *Taishō*, vol. 9, p. 359.

48. *Ibid.*, *Taishō*, vol. 9, p. 324.

49. *Bodhisattva bhūmi*, Fasc. One, *Taishō*, vol. 30, p. 890.

50. *True Teaching, Practice, and Realization (Kyōgyōshō monrui)*, Chapter on Realization (*Shō monrui*), *JSS I*, p. 335; *CWS*, p. 174.

51. *Passages on the Pure Land Way (Jōdo monrui jushō)*, *JSSI*, p. 484; *CWS*, p. 302.

52. *Hymn of the Two Gateways of Entrance and Emergence (Nyūshutsu nimonge)*, *JSS I*, p. 686; *CWS*, p. 627.

53. Chikū, *Ronchū yokuge*, vol. 9 (Kyoto: Nishimura Kurōemon, 1661), p. 15.

54. Enen, *Ronchū kenjingiki*, vol. 5, in *Shinshū taikai*, vol. 7 (Tokyo: Shinshū Tenseki Kankōkai, 1917), p. 697.

55. *Ch'eng-wei-shih-lun* (Skt. *Vijñapti-mātratā-siddhi-śāstra*; Jpn. *Jōyuishikiron*), Chpt. 10, *Taishō*, vol. 31, p. 58.

56. Jakurin, *Shōshinge monk*, in *Shinshū sōsho*, Shinshū sōsho hensansho, ed., vol. 4 (Kyoto: Maeda Koreyama Ryōwajō Koki Kinenkai, 1929), p. 2.

57. Erin, *Tari rita jingi*, in *Shinshū zensho*, vol. 56 (Kyoto: Zōkyō Shoin, 1916), p. 507.

58. *Commentary*, cited in *CWS*, p. 58; *JSS II*, p. 155.

59. Jinrei, *Ronchū kōden*, vol. 12, in *Zoku Shinshū taikai*, vol. 3 (Tokyo: Shinshū Tenseki Kankōkai, 1937), p. 705.

60. *Ibid.*

61. Jichō (Daidō), *Tari rita ben*, in *Shinshū zensho*, vol. 56 (Kyoto: Zōkyō Shoin, 1916), p. 516.

62. T'ien-tai (Chih-i), *Treatise on Śamatha and Vipāśyanā* (Chn. *Mo-ho-chih-kuan*; Jpn. *Makashikan*), *Taishō*, vol. 46, p. 26.

63. Ching-hsi (Chan-jan), *Chih-kuan-pu-hsing* (Jpn. *Shikan bugyō*), *Taishō*, vol. 46, p. 230.

64. Koreyama Ekaku, *Ōjōronchū kōgi*, in *Shinshū sōsho: Bekkan* (Tokyo: Shinshū Tenseki Kankōkai, 1936), p. 259.

65. Shinran, *Hymn of the Two Gateways of Entrance and Emergence*, in *CWS*, p. 627.

66. *On Attaining the Settled Mind (Anjin ketsujōshō)*, Dennis Hirota, trans., *The Eastern Buddhist* 24, no. 1 (Spring 1991): p. 87; *JSS I*, p. 1401.

67. Shan-tao, *Commentary on the Contemplation Sutra* (Ch. *Kuan-ching-su*; Jpn. *Kangyōsho*), Chapter on Non-meditative Good (*sanzengi*), passage on the "sincere mind" (*shijōshin*), *JSS II*, p. 161.
68. *Commentary on the Contemplation Sutra*, cited in *CWS*, p. 260; *JSS II*, p. 456.
69. *True Teaching, Practice and Realization*, Chapter on Shinjin (*Shin monrui*), *JSS I*, p. 217; *CWS*, pp. 85 and 260.
70. According to Shinran scheme for classifying the various Buddhist teachings, "transcending lengthwise" (*juchō*) refers to the teachings of the Path of Sages, the path of difficult practice and the teachings of self-power. "Transcending crosswise" (*ōchō*) refers to "the Other Power of the Tathagata's Vow." See for instance his discussion in the Chapter on Shinjin (*CWS*, pp. 107–8) and the Chapter on the Transformed Buddha-bodies and Lands (*CWS*, pp. 222–3) of *True Teaching, Practice and Realization*, and *Gutoku's Notes*, in *CWS*, p. 603. (Editor's note.)
71. *Gutoku's Notes* (*Gutokushō*), *JSS I*, p. 520; *CWS*, p. 603.
72. *True Teaching, Practice and Realization*, Chapter on the Transformed Buddha-bodies and Lands (*Keshindo monrui*), *JSS I*, p. 381; *CWS*, p. 212.
73. *Ibid.*, *JSS I*, p. 393; *CWS*, p. 222.
74. A further discussion of this point can be seen in my book, *Ichinen tanen mon'i kōsan* (Kyoto: Nagata Bunshōdō, 1998), p. 85.
75. For a reference to Ryūkan's *Gusanshingi*, in Hirai Shōkai, *Ryūkan risshi no Jōdokyō: Fu ibunshū* (Kanazawa Bunko Jōdoshūten Kenkyūkai, 1941), p. 7.
76. The "manifestation of true virtues" (*shinjitsu kudokusō*). See, Ryūkan, *Gusanshingi*, p. 7; *Commentary, JSS II*, p. 56.
77. "Name that brings about benefit to others with a sincere and real mind" (*rita shinjitsu no myōgō*). See *JSS II*, p. 103.
78. "The manifestation of self-benefit and benefiting others" (*jigen jiri rita*); *JSS II*, p. 122
79. "Name that brings about benefit to others with a sincere and real mind" (*rita shinjitsu no myōgō*), the "Name and Vow that bring benefit to others with a sincere and real mind" (*rita shinjin no myōgan*), and the "Vow of benefiting others" (*rita no gan*).
80. *Passages on the Pure Land Way* (*Jōdo monrui jushō*), *JSSI*, p. 478; *CWS*, p. 296.
81. *True Teaching, Practice and Realization*, Chapter on Shinjin, *JSS I*, p. 233; *CWS*, p. 97.
82. *True Teaching, Practice and Realization*, Chapter on Practice, *JSS I*, p. 231; *CWS*, p. 95.

83. *Ibid.*, JSSI, p. 234; CWS, p. 98.
84. *True Teaching, Practice and Realization*, Chapter on Shinjin, JSSI, p. 231; CWS, p. 95.
85. *Ibid.*, JSSI, p. 295; CWS, p. 143.
86. *Hymns on the Pure Land Masters (Kōsō wasan)*, JSSI, p. 581; CWS, p. 365.
87. *Passages on the Pure Land Way*, JSSI, p. 480; CWS, p. 299.
88. *Hymns of the Pure Land Masters*, JSSI, p. 592; CWS, p. 381.
89. *Hymns of the Pure Land (Jōdo wasan)*, JSSI, p. 570; CWS, p. 346.
90. *True Teaching, Practice and Realization*, Chapter on Shinjin, JSSI, p. 241; CWS, pp. 103–4.
91. *True Teaching, Practice and Realization*, Chapter on Realization, JSSI, p. 307; CWS, p. 153.
92. *Passages on the Pure Land Way*, JSSI, p. 481; CWS, p. 300.
93. *Ibid.*, JSSI, p. 482; CWS, p. 301.
94. *True Teaching, Practice and Realization*, Chapter on Realization, JSSI, p. 335; CWS, p. 174.
95. *Ibid.*, JSSI, p. 313; CWS, p. 158.
96. *True Teaching, Practice and Realization*, Chapter on Practice; CWS, p. 54.
97. *Ibid.*, JSSI, p. 190; CWS, p. 57.
98. T'an-luan's *Commentary*, JSSI II, pp. 153–7.
99. *Hymn of True Shinjin and the Nembutsu (Shōshin nembutsuge)*, JSSI, p. 208; CWS, p. 72.
100. *Letters of Shinran (Shinran Shōnin goshōsoku)*, JSSI, p. 746; CWS, p. 525.
101. *Ibid.*, JSSI, p. 781; CWS, p. 537.
102. *Ibid.*, JSSI, p. 746; CWS, p. 525.
103. The parable of the two rivers and a white path (*niga byakudō*). Cited in CWS, p. 90.
104. *True Teaching, Practice and Realization*, Chapter on Practice, in CWS, p. 65.
105. *Hymns on the Dharma Ages (Shōzōmatsu wasan)*, JSSI, p. 609; CWS, p. 412.
106. *Passages on the Pure Land Way (Jōdo monrui jushō)*, JSSI, p. 488; CWS, p. 296.