

# Rennyō's Theory on Amida Buddha's Name and Its Relationship to Shinran's Thought, Part 1<sup>1</sup>

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## I.

RENNYŌ (1415–1499), THE EIGHTH head priest of the Hongwanji, is known for his unique theory on Amida Buddha's Name (*myōgō-ron* 名号論) developed while he worked to propagate Jōdo Shinshū through a concrete application of Shinran's interpretation of the six-character Name (*rokuji shaku* 六字釈). The most distinctive characteristic of Rennyō's theory, as well noted in traditional scholarship, is his interpretation of the six-character Name (*na-mu-a-mi-da-butsu* 南無阿弥陀仏) as the relationship between the practitioner and Amida's Dharma (*kihōmon* 機法門, "gateway of practitioner and Dharma"). This paper examines the development of Rennyō's theory on Amida's Name by focusing on three factors crucial to understanding his theory. First, Rennyō's understanding of Shinran's thought is influenced by Kakunyo. Rennyō adopts Kakunyo's doctrinal position, which frames Shinran's doctrinal system through an emphasis on Shinran's interpretation of the passage of the fulfillment of the Eighteenth Vow (*jūhachigan jōjumon* 十八願成就文). Second, Rennyō follows Shan-tao's interpretation of the six-character Name, that Amida's Name is the practitioner's aspiration and practice for birth in the Pure Land (*gangyōmon* 願行門, "gateway of aspiration and practice"). However, Rennyō reinterprets Shan-tao's theory by incorporating Shinran's concept of directing merit through Other Power (*tariki ekō* 他力回向). Third, Rennyō's interpretation of the six-character Name as the relationship between practitioners and Dharma was greatly influenced by the concept of the oneness of practitioner and Dharma of Amida Buddha (*kihō ittai* 機法一体) from the *Anjin ketsujō shō* (On Attaining the Settled Mind).<sup>2</sup> By paying special attention to these three factors, I will demonstrate how Rennyō developed his interpretation of the Name as the relationship between the practitioner and the Dharma.

## II.

The first element in understanding Rennyo's unique contribution to Jōdo Shinshū doctrine is the influence he received from reading the works of Kakunyo (1270–1351, third head priest of the Hongwanji). One of Kakunyo's contributions to Shinshū exegesis, seen in many of his writings, was his emphasis on the fulfillment passage of the Eighteenth Vow of the *Larger Sutra*. For example, he discusses the relationship between the fulfillment passage and the notion of the one thought-moment of shinjin (*ichinen* 一念) and many recitations of the Name (*tanen* 多念) in his *Kudenshō* (Notes on Oral Transmission).<sup>3</sup>

The significance of many recitations [of Amida's Name] and the one thought-moment [of shinjin] is that both originate in the passage of the Primal Vow. This passage is often explained, for example, as meaning that [practitioners recite Amida's Name] "up until the end of life and even at the one thought-moment [of shinjin]" (*jōjin ichigyō geshi ichinen* 上尽一形下至一念).<sup>4</sup> The phrase "even at the one thought-moment [of shinjin]" points to the moment the practitioner's birth in the Pure Land is settled by entrusting the Primal Vow. The phrase "up until the end of life" expresses the practitioner's gratitude to the Buddha's benevolence in granting instantaneous determination for the attainment of birth in the Pure Land (*ōjō sokutoku* 往生即得) [through shinjin] . . . . *The most significant teaching of Shinshū originates in the concept [of the settlement] of birth in the Pure Land in the one thought-moment [of shinjin] (ichinen ōjō 一念往生). This is demonstrated in the passage of the fulfillment of the [Eighteenth] Vow [in the Larger Sūtra]: "As practitioners hear the Name, realize even one thought-moment of shinjin and joy, which is directed to them from Amida's sincere mind, and aspiring to be born in that land, they attain birth and dwell in the stage of nonretrogression."*<sup>5</sup> . . . Such passages<sup>6</sup> reveal that, because of the impermanent nature of sentient beings' life, the one thought-moment [of shinjin] is the time of the settlement of the practitioners' birth in the Pure Land. These passages also demonstrate the truth that, if practitioners live longer, they of course recite the Name many more times. Since practitioners are settled to be born in the Pure Land in this present life, they recite the Name many times to express their gratitude for the Buddha's benevolence. This point is very clear and natural both in the scriptural passages as well as its reasoning.<sup>7</sup>

In the above passage we see many of the major elements of Kakunyo's interpretive work. First, the *Kudenshō* resolves that the practitioner's birth

in the Pure Land is settled at the one thought-moment of shinjin. Kakunyo understands this one thought-moment as the moment of awakening of shinjin, thus clarifying Shinran's teaching that shinjin is the true cause for birth in the Pure Land (*shinjin shōin* 信心正因). Second, many recitations of the Name are therefore understood as the practitioner's expression of gratitude for the benevolence of Amida Buddha (*button hōsha* 佛恩報謝). For Kakunyo, the essence of Shinran's thought is that shinjin is the true cause for birth and reciting the Name expresses one's gratitude (*shinjin shōin shōmyō hōon* 信心正因称名報恩). Third and most noteworthy, Kakunyo uses the fulfillment passage to support his assertion that "the most significant teaching of Shinshū originates in the concept [of the settlement] of birth in the Pure Land in the one thought-moment [of shinjin]."<sup>8</sup> Kakunyo thus places the foundation of Shinshū in the fulfillment passage of the Eighteenth Vow.

Kakunyo's emphasis on the fulfillment passage derives from Shinran's interpretation of the relationship between the passage and the teaching of the one thought-moment of shinjin. In the *Kyōgyōshinshō*, Shinran cites the fulfillment passage in the Chapter on Shinjin. In the section "On One Thought-moment of Shinjin" (*shin ichinen jaku* 信一念釈), he uses the passage as the proof text for the following statement.

Contemplating true and real shinjin [*shingyō*], I find there is the one thought-moment. One thought-moment expresses the ultimate brevity of the instant of the realization of shinjin [*shingyō*] and manifests the vast, inconceivable mind of joyfulness.<sup>9</sup>

Shinran goes on to state that the one thought-moment is free of double-mindedness (*munishin* 無二心).

*One thought-moment:* because shinjin is free of double-mindedness, one-thought moment is used. It is the mind that is single. The mind that is single is the true cause of [birth in] the pure fulfilled land. When we realize the diamondlike true mind, we transcend crosswise the path of the five courses and eight hindered existences and unflinchingly gain ten benefits in the present life.<sup>10</sup>

This definition of the one thought-moment of shinjin conveys the most fundamental point of Shinran's thought, that the benefits of shinjin are accomplished simultaneously (*shinyaku dōji* 信益同時). At the one-thought moment of shinjin, practitioners fulfill the cause for birth in the Pure Land, gain the ten benefits in this life (*genshō jūyaku* 現生十益),<sup>11</sup> and future birth in the Pure Land is settled, all at the same time. Shinran's thought on this matter of simultaneity is based on the fulfillment passage of the Eighteenth Vow.

Kakunyo closely follows Shinran in his emphasis on the fulfillment passage, as seen in his *Gaijashō* (Notes on Rectifying False Views).

Although each of the three Pure Land Sutras expounds the settled mind (*anjin* 安心), the teaching of the *Larger Sutra* is the most authentic. In the teaching of the *Larger Sutra*, the passage of the Eighteenth Vow is the most essential. Concerning the teaching of the Eighteenth Vow, the passage of the fulfillment of the Eighteenth Vow is most virtuous.<sup>12</sup>

The fundamental root of Kakunyo's interpretation of Shin doctrine is his understanding of the passage of fulfillment of the Eighteenth Vow as the ultimate basis for Shinshū doctrine.

Rennyō's doctrinal interpretation accepts Kakunyo's interpretation of Shinran's teaching on the fulfillment passage, but he combines it with Shan-tao's exegesis of the six-character Name. Rennyō's doctrinal position is found in his *Letters* (*Gobunshō*, 5-11).

Receiving Other-Power faith [shinjin] is a matter of fully knowing the import of the six-character Name "*na-mu-a-mi-da-butsu*" and, by this, undergoing a settling of faith [*anjin*]. As for the substance of faith, (the fulfillment passage) in the (*Larger Sutra*) states: "Hear the Name and realize faith and joy." Shan-tao has said: "'Namu' (means) 'to take refuge.' It also signifies aspiring to be born and directing virtue. 'Amida-butsu' is the practice." The meaning of the two characters "*na-mu*" is that we abandon the sundry practices and, without doubting, entrust ourselves single-heartedly and steadfastly to Amida Buddha. The meaning of the four characters "*a-mi-da-butsu*" is that, without any effort on our part, (Amida) saves sentient beings who single-heartedly take refuge in him. This is the very essence of the four characters "*a-mi-da-butsu*." To understand "*namu-amidabutsu*" in this way is, therefore, to achieve faith.<sup>13</sup>

Here we see how Rennyō uses the fulfillment passage in his interpretation of the six-character name. His method of citing the passage is to divide it into two sections, "to hear the Name and realize faith and joy" (*mongo myōgō shinjin kangi* 聞其名号信心歡喜), and "attaining birth and dwelling in the stage of non-retrogression" (*sokutoku ōjō jū futaiten* 即得往生住不退轉).<sup>14</sup> The first portion is seen in this letter explaining the contents of shinjin. The second portion can be found in another of Rennyō's *Letters* (4-1), where he explains the meaning of the accomplishment of the cause of birth in ordinary life (*heizei gōjō* 平生業成) and the attainment of the truly settled stage in the present life (*genshō shōjōju* 現生正定聚).<sup>15</sup> In

the above letter focusing on the former portion of the passage, Rennyō explains the significance of the fulfillment passage for understanding the contents of shinjin and develops his interpretation of the six-character Name following Kakunyo's interpretation of Shinran. In other words, Rennyō's interpretation of the six-character Name involves his concrete application of the essence of the fulfillment passage of the Eighteenth Vow.

### III.

As seen in the letter cited above, Rennyō developed his unique interpretation of the six-character Name based on a series of three major theoretical positions. First, attaining Other-Power shinjin is equivalent to realizing fully the import of the six-character Name *na-mu-a-mi-da-butsu*. Second, the essence of shinjin, i.e., fully realizing the import of the Name, is expressed by the phrase, "to hear the Name and realize shinjin and joy." Third, based on this understanding, Rennyō expands on Shan-tao's interpretation of the six-character Name to develop his own interpretation of the Name. What then is the content of Shan-tao's interpretation of the six-character Name that provided the model for Rennyō's interpretation?

As is well known, Shan-tao defines the six-character Name as the practitioners' aspiration and practice for birth in the Pure Land (*gangyōmon*). This proposition was his response to criticisms leveled against the Pure Land teaching by scholars of the She-lun school [a Chinese school devoted to Mādhyamika], who maintained that birth through ten recitations of the Name, as expounded in the section for the birth of the beings of lowest level of the lowest grade (*gegebon* 下下品) in the *Contemplation Sutra*, was not sufficient cause for birth in the Pure Land. They argued that recitation of the Name is only a cause for birth in the distant future (*betsuji'i* 別時意) because it is merely an act of aspiration lacking in actual practice (*yuigan mugyō* 唯願無行, "mere aspiration without practice").<sup>16</sup> Responding to this critique, Shan-tao asserted in his "Hsuan-i fen" (Jpn. Gengi bun, "Essential Meanings") that reciting the Name as taught in the *Contemplation Sutra* is the authentic practice for birth in the Pure Land, complete with both aspiration and practice.

The ten-times *nien-fo* taught in the *Contemplation Sutra* contains ten aspirations and ten practices. How? "Na-mu" means "taking refuge in"; it also means "aspiring (for birth in the Pure Land) and transferring (the merit of practice toward it)." "O-mi-t'o-fo" is the "practice" (to be transferred for birth). For this reason, one can surely attain birth.<sup>17</sup>

Shan-tao posits that “na-mu” has two meanings; “taking refuge” (*kimyō* 歸命) and “aspiration for birth and directing merit” (*hotsugan ekō* 發願回向). Then he defines “O-mi-t’o-fo” (Jpn. A-mi-da-butsu) as the practice. Therefore, he maintains, birth in the Pure Land is possible through reciting the Name because this act embodies at once both aspiration and practice.

A thorough understanding of Shan-tao’s theory of the Name requires a further analysis of these terms, aspiration and practice. A concrete explanation of the contents of aspiration and practice is found not in Shan-tao’s “Hsüan-i fen,” as might be expected, but in the conclusion to his interpretation of the three minds in the “San-shan i” (Jpn. Sanzen gi, “Non-meditative Good Acts”). In this work Shan-tao explains how aspiration and practice are linked to the concept of the three minds:

Since one already possesses the three minds, there is no practice that is not fulfilled. With aspiration and practice already fulfilled, any assertion that one is not born is clearly baseless.<sup>18</sup>

In this passage, aspiration and practice are broadly associated with the three minds as a whole; but let us examine Shan-tao’s interpretation of the three minds to see how aspiration, practice and the three minds are interconnected.

In the “San-shan i” Shan-tao begins by defining the three minds: sincere mind (*shijōshin* 至誠心), deep mind (*jinshin* 深心), and the mind of aspiration for birth and directing merit (*ekō hotsugan shin* 回向發願心). First, sincere mind is defined as the being’s fundamental “true and real mind” (*shinjitsushin* 真實心).

[In] sincere mind (*shijōshin*), *shi* means true and *jō* means real. This shows that the understanding and practice of all sentient beings, cultivated through their bodily, verbal, and mental acts, unfailingly take as essential what was performed with a true and real mind.<sup>19</sup>

The practices of physical, verbal, and mental actions must be performed with the true and real mind free of falsity and the unreal (*koke fujitsu* 虛假不實). Next, deep mind is described as based in the two kinds of deep shinjin (*nishu jinshin* 二種深信); it is to apprehend the practice for birth based on the recitation of the Name as revealed in the Primal Vow—which is the five right practices (*goshōgyō* 五正行) of Shan-tao’s “establishing shinjin through practice” (*jugyō risshin shaku* 就行立信釈). Finally, the mind of aspiration for birth and directing merit is defined as the mind of aspiration for birth by directing the good roots created in the mind of true and real deep shinjin.



The mind of aspiration for birth and directing merit is to aspire, with a mind of genuine deep trust, to attain birth in that land though directing all roots of good performed by oneself and others—the mundane and supramundane roots of good that one has performed through bodily, verbal, and mental acts from the past down to the present life, and further all the mundane and supramundane roots of good performed through bodily, verbal, and mental acts by others, both foolish beings and sages, in which one rejoices. Therefore it is called the mind of aspiration for birth and directing merit. Again, the person who seeks to be born with the mind of aspiration and directing virtue must aspire for attainment of birth by directing virtue and aspire in the true and real mind.<sup>20</sup>

For Shan-tao, the essence of the three minds is encapsulated in the mind of aspiration for birth and directing merit. Hence, the aspiration portion of “aspiration and practice” is to be understood as the mind of aspiration for birth (*ganshōshin* 願生心), which is the mind of aspiration for birth and directing merit (*ekō hotsugan shin*) containing the essence of the three minds.

The practice that corresponds to the mind of aspiration is broadly defined as the practice for birth (*ōjōgyō* 往生行) based on the three minds. Specifically, it is the five right practices Shan-tao discusses in his basic premise of “establishing shinjin through practice,” which is none other than the recitation of Amida's Name as revealed in the Eighteenth Vow. In the “San-shan i,” Shan-tao shows how his position is supported by the final section of the *Contemplation Sutra* explaining how the sutra's teachings are to be propagated.

The passage beginning, “The Buddha said to Ānanda, ‘Hold well to these words,’”<sup>21</sup> reveals precisely that Śākyamuni entrusted Amida's name to Ānanda so that it would be passed down to distant generations. Although the advantages of the two gateways of meditative and nonmeditative practices have been taught up to this point, in view of the intent of the Buddha's Primal Vow, this is to bring sentient beings solely to wholehearted utterance of the Name of Amida Buddha.<sup>22</sup>

Shan-tao concludes that the fundamental practice for birth discussed in the *Contemplation Sutra* is the recitation of the Name as it is revealed in the Eighteenth Vow. Therefore, the practice discussed here is ultimately to be understood as the recitation of the Name as it is expressed in the phrase “even ten times” (*naishi jūnen*) in the Eighteenth Vow. Thus Shan-tao explains in the conclusion to his interpretation of the three minds that, if

one possesses the three minds, there is no practice that is not fulfilled; and since aspiration and practice are complete, birth is possible.

It is now clear that we must understand Shan-tao's interpretation of the six-character Name *na-mu-a-mi-da-butsu* in light of his theory of aspiration and practice found in his treatment of the three minds. *Na-mu* expresses "aspiration" in two ways: first, its meaning of "taking refuge" (*kimyō*) is the manifestation of shinjin by practitioners who faithfully follow the Buddha; second, its meaning of "aspiration for birth and directing merit" (*hotsugan ekō*) is the practitioner's mind of aspiration for birth and directing merit in which the essence of the three minds is encapsulated. *A-mi-da-butsu* is to be understood as "practice," since reciting the Name is the act of the truly settled and is the practice for birth in accordance with the Buddha's vow. Shan-tao uses the teaching of aspiration and practice (*gangyōmon*) to demonstrate that sentient beings' recitation of the Name contains both aspiration and practice and is indeed the practice for their birth in the Pure Land.

In contrast to Shan-tao's interpretation of the six-character Name as aspiration and practice, Rennyo develops his interpretation of Amida's Name as the relationship between the practitioner (*ki* 機) and the Dharma (*hō* 法) of Amida Buddha (*kihōmon*). In his *Letters* (3-7), he elaborates his position.

... full realization of the significance of the six characters "na-mu-a-mi-da-butsu" is the substance of decisively settled faith. That is, the two characters "na-mu" indicate the receptive attitude of the sentient beings [*ki*] who entrust themselves to Amida buddha. Next, the four characters "a-mi-da-butsu" signify the dharma [*hō*] through which Amida Tathāgata saves sentient beings. This is expressed as "the oneness in 'namu-amidabutsu' of the person (to be saved) and dharma (that saves) [*kihō ittai*]."<sup>23</sup>

In this letter, Rennyo identifies *na-mu*, meaning "to take refuge," with the practitioner's shinjin entrusting the Buddha and *a-mi-da-butsu* with the dharma that saves the sentient being. Here Rennyo is speaking of the meaning of *na-mu* (to take refuge) from the perspective of practitioners (*yakushō* 約生) and "a-mi-da-butsu" from the perspective of the Buddha (*yakubutsu* 約仏).

Rennyo follows Shan-tao's interpretation of the six-character Name as the practitioner's aspiration and practice for birth in the Pure Land. However, he further develops the interpretation by emphasizing that the Name also expresses the relationship between the practitioner and the Dharma of Amida Buddha. Rennyo does this through a knowledge of Shinran's thought, especially the master's theory of the Name based on the concept of merit transference through Other Power (*tariki ekō*). Yet,



although Rennyo cites Shan-tao's theory of the six-character Name in his *Letters*, he never directly cites Shinran's writings on this topic. Nevertheless, it is clear that Shinran's thought functions as a lens through which Rennyo views Shan-tao's interpretation of the Name in order to develop his own interpretation of Amida's Name as the relationship between practitioner and Dharma. Now we turn to the development of Shinran's theory of the Name, and how it influenced Rennyo's thought.

#### IV.

Shinran's theory of Amida's Name is fundamentally developed around his interpretation of the Seventeenth Vow of Dharmākara Bodhisattva in the *Larger Sutra*. In the opening to the Chapter on Teaching in the *Kyōgyōshinshō*, Shinran explains the outline of Jōdo Shinshū by introducing the concept of the two aspects of Amida's directing of virtues: the aspect of going forth (*ōsō* 往相) and the aspect of returning (*gensō* 還相).

Reverently contemplating the true essence of the Pure Land way,  
I see that Amida's directing of virtue to sentient beings has two  
aspects: the aspect for our going forth to the Pure Land and the  
aspect for our return to this world. In the aspect of going forth,  
there is the true teaching, practice, shinjin, and realization.<sup>24</sup>

According to Shinran, the virtues of the aspects of going forth and returning are given to us through the working of Amida's Name. Similarly in the Hymns of the Dharma-Ages (*Shōzōmatsu wasan*), Shinran extols the truth that practitioners of shinjin are made to go forth and return by the working of the Name directed to them by Amida.

The directing of virtue embodied in namu-amida-butsu  
Is, in its benevolent working, vast and inconceivable;  
Through the benefit of the directing of virtue for going forth,  
We enter the directing of virtue for returning to this world.<sup>25</sup>

The basis for Shinran's doctrinal position that salvation occurs through the working of Amida's Name is found in the Seventeenth Vow: "If, when I attain Buddhahood, the countless Buddhas throughout the worlds in the ten quarters do not all praise and say my Name, may I not attain the supreme enlightenment."<sup>26</sup> According to this vow, all buddhas in the ten directions are to praise the name of Amida Buddha. Shinran's interpretation of this passage is that Amida has vowed to make all buddhas praise his Name, and through the working of the Name he saves all sentient beings. We sentient beings hear and receive this teaching of the Name, originally

directed to us by Amida Buddha, through Śākyamuni's expounding of the *Larger Sutra*.

Shinran identifies the word "praise" in the Seventeenth Vow as Śākyamuni's expounding of the *Larger Sutra*, and "my Name" as the Great Practice (*daigyō* 大行) of Amida Buddha that is the Name. In a letter found in the *Collection of Letters (Goshōsoku shū)*, Shinran indicates that the Seventeenth Vow is the basis for his theory of Amida's directing of the Name.

I understand that that which is called "the Vow that all buddhas say the Name" and "the Vow that all Buddhas praise the Name" is for the purpose of encouraging sentient beings of the ten quarters [to entrust themselves to Amida's Vow]. Further, I have been taught that it fulfills the purpose of bringing to an end the doubting thoughts of sentient beings of the ten quarters.<sup>27</sup>

Shinran also discusses the significance of the Name in the *Notes on Once-calling and Many-calling (Ichinen tanen mon'i)*, identifying it with "true and real virtue": "'True and real virtue' is the Name. Since the wondrous principle of true reality or suchness has reached its perfection in the Primal Vow, this Vow is likened to a great treasure ocean."<sup>28</sup> The meaning of "true and real virtue" is discussed by the Chinese Pure Land master and the third patriarch of Jōdo Shinshū, T'an-luan (476–542), in his *Commentary on Vasubandhu's Discourse on the Pure Land*.

[Virtue] arises from the wisdom and pure deeds of the bodhisattva and adorns the Buddha's activity. It is in accord with suchness and culminates in purity. It is not inverted or false; hence, it is termed true and real virtue. Why is it not inverted? Because it is in accord with suchness and in conformity with the twofold truth. Why is it not false? Because it takes in all beings and brings them into the ultimate purity.<sup>29</sup>

In other words, true and real virtue displays the fruition of the virtues accomplished by the bodhisattva through wisdom and pure deeds in accordance with the Dharma nature. Shinran applies T'an-luan's definition to equate true and real virtue with Amida's Name. Shinran then adds that Amida's Name embodies the Dharma by demonstrating that the total nature of the Dharma arises through the practice of Dharmākara bodhisattva, in which the wondrous principle of true reality or suchness (*ichijitsu shinnyo* 一実真如) has reached its perfection. In the *Ichinen tanen mon'i*, Shinran gives his reading of the meaning of true reality or suchness: "True reality, or suchness, is the supreme great nirvana. Nirvana is dharmature. Dharma-nature is Tathagata."<sup>30</sup> The Name is the Dharma whose

total nature arises through the practice of Dharmākara bodhisattva, perfected in the wondrous principle of suchness; it is the Dharma embodying the perfected virtues of nirvana and of Amida's true awakening.

The concept of true and real virtue is also related to T'an-luan's theory of the two dharma-bodies, which is essential for Shinran's understanding of the Name. T'an-luan in his *Commentary* explains that true and real virtue is the three kinds of adornment (*sanshu shōgon* 三種莊嚴) of the Pure Land. This is because the three kinds of adornment are essentially one form of the one Dharma principle (*ippokku* 一法句): that is, the three kinds of adornment are an extended presentation (*kō* 広) of true suchness; and the one Dharma principle is a condensed presentation (*ryaku* 略) of the three adornments.<sup>31</sup> The three adornments as the extended presentation of the Pure Land are the existential manifestation of the condensed form of oneness (*ichinyo* 一如), whose total nature has arisen through Dharmākara bodhisattva's practice for the salvation of sentient beings as initiated by the bodhisattva's mind of aspiration. In T'an-luan's system, the original form of one suchness itself is the Dharma-body of Dharma Nature (*hosshō hosshin* 法性法身). The Dharma-body of Dharma Nature manifests itself in the existential form of the Dharma-body of Expediency (*hōben hosshin* 方便法身) in order to save sentient beings. Hence, the fruition of virtue in its entirety (the three kinds of adornment and the aspect of true and real virtue) arises through the practice of Dharmākara Bodhisattva and is concretely manifested as Amida's Name, which is the Dharma for the salvation of beings.<sup>32</sup>

Based on T'an-luan's theory of the two dharma-bodies, Shinran interpolates that true and real virtue is Amida's Name. We can see how Shinran adopts T'an-luan's dharma-body language in the *Ichinen tanen mon'i*.

From this treasure ocean of oneness form was manifested, taking the name of Bodhisattva Dharmākara, who, through establishing the unhindered Vow as the cause, became Amida Buddha. For this reason Amida is the "Tathagata of fulfilled body." Amida has been called "buddha of unhindered light filling the ten quarters." This Tathagata is also known as *Namu-fukashigikō-butsu* 南無不可思議光佛 (Namu-Buddha of inconceivable light) and is the "dharma-body as compassionate means" [or Dharma-body of Expediency (*hōben hosshin*)]. "Compassionate means" refers to manifesting form, revealing a name, and making itself known to sentient beings. It refers to Amida Buddha.<sup>33</sup>

Oneness (*ichinyo*) is the realm of tranquil nirvana which is colorless, formless and featureless dharma nature. The ocean-like nature of true thusness is, however, not simply a realm without color, form, or features, without causes or effects. It is also an active realm working toward this

world of existence by revealing its name and manifesting its forms of adornments. As we saw in T'an-luan's work, Amida Buddha is simultaneously the Dharma-body of Dharma Nature and the Dharma-body of Expediency. However, Amida Buddha is not only suchness, not only a Dharma-body of Dharma Nature; Amida Buddha appeared out of suchness in the form of Dharmākara bodhisattva—the existential, physical form of the Dharma-body of Expediency as the extended presentation of the adornments created through Amida's mind of aspiration and created through the bodhisattva's practice.

Shinran explains the appearance of the bodhisattva in the *Notes on 'Essentials of Faith Alone'* (*Yuishinshō mon'i*): "From this oneness was manifested form, called Dharma-body of Expediency."<sup>34</sup> Amida's working toward sentient beings is concretely expressed in the revelation of the Name and the manifestation of his figure (*suimyō jigyō* 垂名示形). Amida's form is the product of the causes and fruitions of the process whereby Dharmākara bodhisattva appeared out of suchness and aspired and practiced to become Amida Buddha. Amida's Name is the revealed name of the Buddha of Unhindered Light Filling the Ten Quarters (*jin jippō mugekō nyorai* 尽十方無碍光如来) who appeared as Dharmākara from the dynamic working of suchness and accomplished the fruition of buddhahood through the fulfillment of cause and aspiration.

In the *Ichinen tanen mon'i* Shinran explains that "'expediency' refers to manifesting form, revealing a name, and making itself known to sentient beings."<sup>35</sup> "Manifesting form" means a concrete manifestation of the Dharma-body of Expediency through the causes and fruitions in the process whereby suchness gives rise to Dharmākara Bodhisattva who then becomes the Buddha of Unhindered Light Filling the Ten Quarters:

Suchness → Dharmākara Bodhisattva → Buddha of Unhindered Light

"Revealing a name" means the revelation of the name of the Buddha of Unhindered Light Filling the Ten Quarters. Shinran adds that the form of the Dharma-body of Expediency is not distinct from the Dharma-body of Dharma Nature: "Appearing in the form of light called 'Tathagata of unhindered light filling the ten quarters,' it is without color and without form; that is, it is identical with the Dharma-body of Dharma Nature."<sup>36</sup> Although the Dharma-body of Expediency appears in the conditioned realm of existence, it remains equivalent to the Dharma-body of Dharma Nature and is thus beyond the comprehension of ordinary sentient beings. Herein lies the necessity for the revelation of the Name for the sake of the salvation of sentient beings as promised in the Seventeenth Vow.

The Dharma-body of Expediency is the buddha body which arises out of suchness (or the Dharma-body of Dharma Nature) and issues forth its virtue through the practice of Dharmākara Bodhisattva. This is the body of

the Buddha of Unhindered Light Filling the Ten Quarters. It is in the Name that the entire virtue of the essence of the awakening of the Buddha of Infinite Light and Life is realized as the dharma for the salvation of all beings. Thus the Name in the Seventeenth Vow should be understood as the result embodying the total virtues of enlightenment engendered through the process in which (1) suchness gave rise to Dharmākara Bodhisattva, who (2) established vows and practiced to become the buddha Amida, who (3) appeared as a Dharma-body of Expediency in the form of the Buddha of Unhindered Light Filling the Ten Quarters. The resultant Name is directed from Amida Buddha, unflaggingly pervades the Dharma realm, and becomes the cause making sentient beings believe, practice, attain birth in the Pure Land, and attain buddhahood.

Shinran's contribution to this discourse was his demonstration that the Name in the Seventeenth Vow, as the teaching for the salvation of beings, is nothing other than the teaching of directing virtue by Other Power (*tariki ekō*). Shinran explains the connection between the Name and directing virtue by Other Power in his interpretation of the six-character Name in the Chapter on Practice of the *Kyōgyōshinshō*.<sup>37</sup>

Within Shinran's interpretation of the six-character name, there are three major elements at play. First, *namu* in its meaning of "taking refuge" and interpreted as "the command of the Primal Vow calling to and summoning us" is taken as the *aspect* of Amida's directing virtue (*nōekō no sō* 能回向の相). Second, *namu* in its meaning of "aspiring for birth and directing virtue" and interpreted as "the mind of the Tathagata who, having already established the Vow, gives sentient beings the practice necessary for their birth," is taken as the *mind* of Amida's directing virtue (*nōekō no kokoro* 能回向の心). Third, *amida-butsu*, interpreted as "the practice is the selected Primal Vow," is taken as the *practice* of those who receive Amida's directing virtue (*shoekō no gyō* 所廻向の行). In this context, "the selected Primal Vow" signifies the Seventeenth Vow, since in the introductory remarks to the *Shōshinge* in the Chapter on Practice, Shinran identifies the Seventeenth and Eighteenth Vows as respectively "the practice and shinjin of the selected Primal Vow."<sup>38</sup> Practice is the praising of the Name by all Buddhas, which is the Great Practice embodying the Dharma essence (*hottai daigyō* 法体大行). In the above quoted passage, Shinran interprets the six-character Name from the standpoint of Amida (*yakubutsu*) to demonstrate that the Great Practice of Amida's Name is the Dharma directed to us by Amida Buddha.

In the *Kyōgyōshinshō*, Shinran cites numerous texts to support his theory of the Name, but primary among these are the works of the Chinese Pure Land masters of the Sung Dynasty (960–1279). Let us examine some of the major citations to see how Shinran constructs his theory. First, he cites the *Shorter Pure Land Liturgy of Nembutsu Chant in Five Stages* (Wu-hui fa-shih-tsan, Jpn. Goe hōjisan) by Fa-chao (?–821).

Indeed, nembutsu-samadhi is the true supreme and profound gate. With the name fulfilled through the Forty-eight Vows of Amida, the Dharma-king, the Buddha saves sentient beings, taking the power of the Vow as central.<sup>39</sup>

This statement declares that nembutsu-*samādhi* is the working of the Other Power of Amida's Primal Vow to deliver sentient beings to the Pure Land with his Name. Shinran also draws on the *Collection of Passages on the Land of Bliss* (Le-pang-we-lei, Jpn. Rakuho monrui) by Tsung-hsiao (1151–1214): "The military officer Chang-lun declares: The Name of the buddha is exceedingly easy to keep and say; the Pure Land is exceedingly easy to reach. Among the eighty-four thousand dharma-gates, none compares with this quick path to birth there.<sup>40</sup> He also uses a passage from the *Commentary on the Amida Sutra* (O-mi-t'o ching i-shu, Jpn. Amida-kyō gisho) by Yüan-chao (1048–1116): "The resultant name stands alone as most excellent in embodying the perfect accomplishment of a myriad practices . . . . All myriad virtues manifest themselves in the four characters [*a-mi-da-butsu*]."<sup>41</sup> According to these passages, Amida's Name embodies all virtues promised by Dharmākara Bodhisattva in his causal stage. In the *Commentary on the Amida Sutra*, Yüan-chao also states, "Needless to say, our Buddha Amida grasps beings with the Name,"<sup>42</sup> to demonstrate the meaning of salvation through the Name. These passages are quoted by Shinran in order to demonstrate the absoluteness of the virtues of Amida's Name and the significance of the salvation through the Name. Therefore, Shinran developed his interpretation of the six-character Name in the Chapter on Practice to clarify that the teaching of the Name is directed to practitioners by Other Power.

In contrast to the interpretation of the six-character Name from the standpoint of the virtues directed by the Other Power of Amida discussed in the Chapter on Practice, Shinran introduces another interpretation of the six-character Name from the standpoint of sentient beings in his *Notes on the Inscription on Sacred Scrolls* (*Songō shinzō meimon*).

*Namu* means "to take refuge." "To take refuge" is to respond to the command and follow the call of the two honored ones, Śākyamuni and Amida. Thus Shan-tao explains, *Namu* means *to take refuge*. *It further signifies aspiring for birth and directing virtue*: the aspiration to be born in the Pure Land of happiness in response to the call of the two honored ones.

*Amida-butsu* is explained as the practice, which means we should know that the fulfilled practice is none other than the Primal Vow in which bodhisattva Dharmākara selected the Name. It is the act-as-cause by which birth in the Pure land of peace is truly settled.<sup>43</sup>



In these passages, Shinran interprets "taking refuge" as shinjin responding and following the command of Śākyamuni and Amida Buddhas. "Aspiration for birth and directing of virtues" is understood as the mind of aspiration for birth into the Pure Land of happiness. "Practice" is the practice of the nembutsu (*naishi jūnen*) appearing in the Eighteenth Vow. This practice is in accordance with Amida's command and is taken as the act-as-cause by which birth in the Pure land is truly settled. In this case, Shinran understands the Name from the standpoint of practitioners, establishing that birth in the Pure Land is attainable through the three minds and ten nembutsu by applying Shan-tao's interpretation of the six-character Name.

In Shinran's interpretation of the Name there are two aspects: the standpoint of practitioners (*yakuki* 約機) and the standpoint of Amida Buddha, or the Dharma (*yakuhō* 約法). The former is demonstrated in the *Notes on the Inscription on Sacred Scrolls*, and the latter is found in the interpretation of the six character Name in the Chapter on Practice of the *Kyōgyōshinshō*. These two aspects are not contradictory but are complementary. Amida's Name directed from the Buddha is itself the practitioner's shinjin and recitation of the Name. The Chapter on Practice demonstrates the significance of the Name from the side of Dharma (*hō*) as the teaching of the directing of virtues by Other Power, or the Buddha's working toward sentient beings; the *Notes on the Inscriptions on Sacred Scrolls* discusses the six-character Name from the perspective of practitioners (*ki*) in which the Name as the Dharma of Other Power directing virtues dynamically works in sentient beings. It was through using these two aspects in Shinran's theory of the Name that Rennyo can be said to have adopted Shan-tao's interpretation of the six-character Name to develop his own theory.

## V.

The third section of this essay discussed how Shan-tao interprets the six-character Name as the practitioner's aspiration (*gan*) and practice (*gyō*) for birth in the Pure Land from the standpoint of the practitioner (*yakushō*). Rennyo transformed Shan-tao's interpretation based on Shinran's interpretation of the Name as the teaching of Other Power, thereby creating his own theory on Amida's Name as the relationship between practitioner (*ki*) and the Buddha's Dharma (*hō*). In the *Letters* (3-6), Rennyo outlines his position.

(A) What is the meaning of "namu-amida-butsu"? To begin with, the two characters "na-mu" have two meanings: "to take refuge" and "to aspire to be born and to direct virtue." Also, "namu" is the Vow; "amida-butsu" is the practice.

(B) When we cast away the sundry practices and miscellaneous good acts and entrust ourselves to Amida Tathāgata with the single practice and single-mindedness, awakening the one thought-moment of taking refuge in which we realize that he saves us, [Amida] graciously sends forth his all-prevading light and receives us. This is precisely what is meant by the four characters “a-mi-da-butsu” and, also, by “aspiring to be born and directing virtue.”

We see, then, that the six characters “na-mu-a-mi-da-butsu” comprise the Name that fully expresses the significance of Other-Power faith, through which we are to be born [in the Pure Land].<sup>44</sup>

In these two passages we clearly see how Rennyo has reshaped Shan-tao's basic idea. In passage A, Rennyo introduces the Name as aspiration and practice (*gangyōmon*), which is Shan-tao's position. (In reading this passage, however, we must keep in mind that Rennyo understands aspiration and practice as accomplished from the side of Amida Buddha.) In passage B, he gives his own interpretation of the Name as the relationship between practitioners and the Buddha's Dharma (*kihōmon*), which is influenced by Shinran's position. As examined in section three, Shan-tao interprets the six-character Name from the standpoint of the practitioner (*yakushō*), stating in his twofold theory of aspiration and practice that, first, aspiration (aspiration for birth and directing virtue, *hotsugan ekō*) is the mind of directing virtue and aspiration in which the three minds are merged; and, second, *practice* (as in “*amida-butsu* is the practice”) indicates the practitioner's recitation of the Name, which is the act of true settlement for birth (*shōjōgō* 正定業). Rennyo reinterprets Shan-tao's understanding of the six-character Name based in this theory of aspiration and practice through his reading of Shinran's interpretation of the six-character Name, that aspiration and practice are directed from Amida (*yakubutsu*). Thus we see that Rennyo understands the theory of aspiration and practice (*gangyōmon*) as the foundation of his theory of the Name as the relationship between practitioner and Amida's Dharma (*kihōmon*).

As seen in part four above, Shinran interprets the two meanings of *namu*, i.e., “taking refuge” and “aspiration and merit transference,” as “the command of the Primal Vow calling to and summoning us” and “the mind of the Tathagata who, having already established the Vow, gives sentient beings the practice necessary for their birth,” respectively. He understands *namu* as the working of Amida's mind of aspiration and the formulation “*amida-butsu* is the practice” as the practice of Amida directed to practitioners as promised in the Seventeenth Vow. For Shinran, aspiration and practice are accomplished through the working of Amida directed from the side of the Buddha (*yakubutsu*). Based on this understanding of aspiration and practice accomplished from the side of Amida Buddha, Rennyo

developed his interpretation of the six-character Name as the relationship between the practitioner and Amida Buddha. Rennyo transformed Shan-tao's interpretation of the six-character Name as practitioner's aspiration and practice (*yakushō no gangyōmon*) into aspiration and practice directed from the Buddha (*yakubutsu no gangyōmon*) by introducing Shinran's theory of the directing of virtues by Other Power.

In part A of the above quoted letter, Rennyo indicates that Shinran's teaching of aspiration and practice directed from the Buddha will form the foundation for his interpretation of the six-character Name as the relationship between practitioner and Amida Buddha (*kihōmon*). In part B of the letter, Rennyo identifies "take refuge" as the practitioner's shinjin entrusting Amida, or the practitioner's shinjin of entrusting (from the standpoint of the practitioner, or *yakushō*). Rennyo interprets *amida-butsu* as the Buddha's working to embrace beings with the light (*kōmyō sesshu* 光明摂取): when practitioners take refuge in Amida in the one-thought moment of shinjin, they are embraced by Amida's illuminating light. Rennyo then interprets the meaning of this *amida-butsu* as "aspiring to be born and directing virtue" (*hotsugan ekō*), identifying the four characters of *a-mi-da-butsu* with the four-characters of "aspiring to be born and directing virtue" (*hotsu-gan-e-kō* 発願回向) from the standpoint of the Dharma (*hō*; or from Amida Buddha's side, *yakubutsu*). In this way Rennyo develops the interpretation of the six-character Name from the perspective of the relationship between practitioner and Amida Buddha (*kihōmon*). Thus Rennyo incorporates Shinran's understanding of the directing of merit by Other Power to move, first, from Shan-tao's interpretation of the six-character Name as aspiration and practice (*gangyōmon*) from the side of the practitioner (*yakushō*); to, second, aspiration and practice directed from the side of the Buddha (*yakubutsu*); to finally making the relationship between practitioner and Amida Buddha (*kihōmon*) the foundation for his interpretation of the Name.

In another of the *Letters* (4-8), Rennyo further explicates his conception of the relationship between practitioner and Amida Buddha.

(A) It must be understood that the decisive settling of faith in our tradition is expressed by the six characters (*na-mu-a-mi-da-butsu*). Shan-tao explained long ago in his commentary: "'Namu' means 'to take refuge.' It also signifies aspiring to be born and directing virtue. 'Amida-butsu' is the practice." When sentient beings take refuge in Amida—"namu," Amida Buddha, fully knowing those sentient beings, bestows on them the virtue of a myriad good deeds and practices, countless as the grains of sand in the river of Ganges. This is what is meant by "Amida-butsu is the practice." Those who take refuge ("namu") are therefore one with the saving dharma of Amida Buddha; we speak of "the oneness in 'namu-amida-butsu'

of the person [to be saved] and dharma [that saves],” indicating this point.

(B) We must bear in mind, therefore, that “*namu-amida-butsu*” expresses the full realization of perfect enlightenment [that was accomplished] when Amida Buddha vowed long ago (when he was the monk Dharmākara) that unless sentient beings attained buddhahood [*gan*], he too would not attain perfect enlightenment [*gyō*]. This, in other words, is evidence that our birth [in the Pure Land] is settled.<sup>45</sup>

In reading part B of this letter, we must remember that “*namu-amida-butsu*,” as the “full realization of perfect enlightenment,” is equated with practice; and the vow made by Dharmākara is equated with aspiration. Rennyō points out the significance of the six-character Name as Amida’s aspiration and practice (*yakubutsu no gangyōmon*), explaining how the fruition of the virtues of right awakening accomplished by the aspiration and practice of Dharmākara bodhisattva is directed to the practitioner in the form of the teaching of Amida’s Name. Rennyō’s position is based on Shinran’s teaching on Dharmākara and the Forty-eight Vows in the *Yuishinshō mon’i*.

From this oneness was manifested form, called dharma-body as compassionate means [or Expediency (*hōben hosshin*)]. Taking this form, the buddha announced the name Bhikṣu Dharmākara and established the Forty-eight great Vows that surpass conceptual understanding. Amid these Vows are the Primal Vow of immeasurable light and the universal Vow of immeasurable life, and to the form manifesting these two Vows Bodhisattva Vasubandhu gave the title, “Tathagata of unhindered light filling the ten quarters.”<sup>46</sup>

Both aspiration and practice are completely accomplished by Amida Buddha. Based on this teaching, Rennyō constructed his theory of the Name from the perspective that aspiration and practice are directed from the Buddha (*yakubutsu no gangyōmon*) in part B of the above letter.

Rennyō developed his interpretation of the six-character Name as the relationship between practitioner and Amida based on Shinran’s doctrine of the accomplishment of aspiration and practice from the side of Amida Buddha. In part A above, Rennyō identifies *namu* (taking refuge) with sentient beings (*ki*) and links it directly with *amida-butsu*. He interprets Shan-tao’s “Amida-butsu is the practice” as Dharma (*hō*), equivalent to Amida’s directing of virtue, which “bestows on [practitioners] the virtue of a myriad good deeds and practices, countless as the grains of sand in the

river of Ganges." This is the demonstration of the oneness of practioner (*ki*) and Dharma (*hō*) in the six-character Name. Amida's Name, as the fulfillment of his aspiration and practice, is directed toward sentient beings, and when we take refuge in Amida buddha (practitioner's standpoint, *ki*), all virtues and all practices are directed to us. This is the development of the Dharma (*hō*) of "Amida-butsu is the practice," which saves sentient beings who ask for that salvation. Rennyo developed his unique interpretation of the six-character Name as the relationship between practitioners and Amida Buddha (*kihōmon*) by reinterpreting Shan-tao's theory of the six-character Name as the practitioner's aspiration and practice through incorporating Shinran's view of the six-character Name based on the concept of the directing of virtue by Other Power.

Translated by Eisho Nasu

## NOTES

1. Translator's note: This is the first part of a translation of "Rennyō Shōnin no myōgō ron: Shinran Shōnin to Rennyō Shōnin," first published in *Rennyō Shōnin kenkyū: Kyōgi hen 2*, edited by Jōdo Shinshū Kyōgaku Kenkūsho (Kyoto: Nagata Bunshōdō, 1998), pp. 191–218, by Dr. Fugen Kōju (Prof. Emeritus, Ryukoku University, Kyoto, Japan). Translations of quoted passages have been taken, wherever possible, from available English translations in the *Collected Works of Shinra* (hereafter *CWS*), (Kyōto: Jōdo Shinshū Hongwanji-ha, 1997), and in Minor Lee Rogers and Ann T. Rogers, *Rennyō: The Second Founder of Shin Buddhism* (Berkeley, Calif.: Asian Humanities Press, 1991). All other quoted passages have been translated into English by the translator. The original Japanese for each quoted passage can be found in *Shinshū shōgyō zensho* (hereafter *SSZ*), (Kyoto: Ōyagi Kōbundō, 1941), as indicated in the notes. Minor editorial changes and revisions have been made in the text and notes according to the journal's editorial guidelines and conventions of academic publication in English. The translator also wishes to thank Lisa Grumbach for editorial assistance.
2. *SSZ*, vol. 3, pp. 615–638. An English translation is available by Dennis Hirota, "'On Attaining the Settled Mind': A Translation of *Anjin ketsujō shō*, in *Rennyō Shōnin kenkyū: Kyōgi hen 2*, pp. 19–54.
3. The following passages are from the *Kudenshō* (*SSZ*, vol. 3, pp. 1–36), Chapter Twenty-one, "On the problem of practitioners believing one must recite the Name many times because single moment of awakening of shinjin is not enough" (*ichinen nite tarinu to shiri te tanen o hagemu beshi to yū koto*).
4. A modified citation of Shan-tao's *Wang-sheng li-tsan* (Jpn. Ōjō raisan), in *SSZ*, vol. 1, p. 651.
5. Shinran cites this passage in the *Kyōgyōshinshō*, Chapter on Shinjin; see *SSZ*, vol. 2, p. 49, and *CWS*, p. 80.
6. Kakunyo also cites two other passages, one from the *Larger Sutra* (*SSZ*, vol. 1, p. 46) and Shan-tao's *Wang-sheng li-tsan* (*SSZ*, vol. 1, p. 661), to support his discussion. These have been elided for brevity.
7. *SSZ*, vol. 3, pp. 33–34.
8. *SSZ*, vol. 3, p. 34.
9. *Kyōgyōshinshō*, Chapter on Shinjin in *CWS*, pp. 110–111, and *SSZ*, vol. 2, p. 71. Shinran makes this kind of statement in many other of his works as well. For example, in the *Notes on Once-calling and Many-calling*



(*Ichinen tanen mon'i*), Shinran explains the fulfillment passage as equivalent to the one-thought moment of shinjin with the statement that "one thought-moment is time at its ultimate limit, where the realization of shinjin takes place" (CWS, p. 474, and SSZ, vol. 2, p. 605). He also defines the concept of immediate attainment of birth in the Pure Land (*sokutoku ōjō*) as attaining the stage of the truly settled immediately—without a moment or a day elapsing—at the one-thought moment of shinjin through hearing and entrusting the Name selected in the Primal Vow (CWS, p. 475, and SSZ, vol. 2, p. 605.).

10. In the section "On One Thought-moment of Shinjin," in the *Kyōgyōshinshō*, in CWS, p. 112, and SSZ, vol. 2, p. 72.

11. According to Shinran, the ten benefits are:

1. The benefit of being protected and sustained by unseen powers.
2. The benefit of being possessed of supreme virtues.
3. The benefit of our karmic evil being transformed into good.
4. The benefit of being protected and cared for by all the Buddhas.
5. The benefit of being praised by all the Buddhas.
6. The benefit of being constantly protected by the light of the Buddha's heart.
7. The benefit of having great joy in our hearts.
8. The benefit of being aware of Amida's benevolence and of responding in gratitude to his virtue.
9. The benefit of constantly practicing great compassion.
10. The benefit of entering the stage of the truly settled.

(*Kyōgyōshinshō*, Chapter on Shinjin, in CWS, p. 112, and SSZ, vol. 2, p. 72).

12. SSZ, vol. 3, p. 75.

13. Rogers and Rogers, *Rennyo*, p. 250 (modified); SSZ, vol. 3, p. 508.

14. SSZ, vol. 1, p. 24.

15. In the letter, Rennyo says, "The passage of fulfillment of the Vow further explains it as 'immediately attaining birth [in the Pure Land] and dwelling in [a state of] non-retrogression.' Or again, we may say that [a person in] this state is a person of true and real faith, a practitioner with deep past causes, and one who has completed the cause [of birth] in ordinary life." Rogers and Rogers, *Rennyo*, p. 219; SSZ, vol. 3, p. 475.

16. For an overview of Shan-tao's theory on the six-character Name, see Hisao Inagaki, *The Three Pure Land Sutras: A Study and Translation* (Kyoto: Nagata Bunshōdō, 2000), pp. 107–108.

17. "Hsüan-i fen," *Kuan wu-liang-shou ching shu*, in SSZ, vol. 1, p. 457.

Shinran cites these passages in the Chapter on Practice, *Kyōgyōshinshō*, in *CWS*, p. 37.

18. Chapter on Shinjin, *Kyōgyōshinshō*, in *CWS*, p. 91; *SSZ*, vol. 1, p. 541.

19. Chapter on Shinjin, *Kyōgyōshinshō*, in *CWS*, p. 84 (modified); *SSZ*, vol. 1, p. 533.

20. *SSZ*, vol. 1, p. 538. The translation of this passages are based on the translations of the *CWS* cited in Shinran's *Kyōgyōshinshō*, Chapter on Transformed Buddha-Bodies and Lands (p. 217) and Chapter on Shinjin (p. 88).

21. The sutra passage continues: "To hold these words is to hold to the Name of the Buddha of immeasurable life." Chapter on Transformed Buddha-Bodies and Lands, *Kyōgyōshinshō*, in *CWS*, p. 230; *SSZ*, vol. 1, p. 66.

22. Chapter on Transformed Buddha-Bodies and Lands, *Kyōgyōshinshō*, in *CWS*, p. 232; *SSZ*, vol. 1, p. 558.

23. Rogers and Rogers, *Rennyō*, p. 205.

24. *CWS*, p. 7; *SSZ*, vol. 2, p. 2.

25. *CWS*, p. 411; *SSZ*, vol. 2, p. 522.

26. Chapter on Practice, *Kyōgyōshinshō*, in *CWS*, p. 13; *SSZ*, vol. 1, p. 9.

27. *CWS*, p. 571; *SSZ*, vol. 2, p. 711.

28. *CWS*, p. 486; *SSZ*, vol. 2, p. 615.

29. Chapter on Practice, *Kyōgyōshinshō*, in *CWS*, p. 29; *SSZ*, vol. 1, p. 284.

30. *CWS*, p. 486 (modified); *SSZ*, vol. 2, p. 616.

31. Shinran cites T'an-luan's passages in the Chapter on Realization, *Kyōgyōshinshō*, in *CWS*, p. 164–168. See also *SSZ*, vol. 1, p. 336–337.

32. For a more detailed discussion on Shinran's understanding of T'an-luan's dharma-body theory, see Yukio Yamada, "T'an-luan's Theory of Two Kinds of Dharma-body as Found in Shinran's *Wago Writings*," *Pacific World*, Third Series, 2 (2000): pp. 99–113.

33. *CWS*, p. 486; *SSZ*, vol. 2, p. 616.

34. *SSZ*, vol. 2, p. 630. See also *CWS*, p. 461.

35. *CWS*, p. 486 (modified); *SSZ*, vol. 2, p. 616.

36. *Yuishinshō mon'i*, in *CWS*, p. 461–462 (modified); *SSZ*, vol. 2, p. 631.

37. Shinran discusses Shan-tao's interpretation of the six-character Name (see section 3 in this essay) in the Chapter on Practice: "The word *Namu* means to take refuge [*kimyō*] . . . . Thus *kimyō* is the command of the Primal Vow calling to and summoning us. *Aspiring for birth and directing virtue* indicates the mind of the Tathagata who, having already established the Vow, gives sentient beings the practice necessary for their birth. *The*

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*practice* is the selected Primal Vow. *One necessarily attains birth* elucidates the attainment of the stage of non-retrogression. " *CWS*, p. 38; *SSZ*, vol. 2, p. 22.

38. *CWS*, p. 68; *SSZ*, vol. 2, p. 43.

39. *CWS*, p. 39; *SSZ*, vol. 2, p. 23.

40. *CWS*, p. 45; *SSZ*, vol. 2, p. 27.

41. *CWS*, pp. 47–48; *SSZ*, vol. 2, p. 29.

42. *CWS*, p. 48; *SSZ*, vol. 2, p. 29.

43. *CWS*, pp. 504–505; *SSZ*, vol. 2, p. 588.

44. Rogers and Rogers, *Rennyō*, pp. 202–203; *SSZ*, vol. 3, p. 459.

45. Rogers and Rogers, *Rennyō*, p. 233; *SSZ*, vol. 3, p. 490–491.

46. *CWS*, p. 461; *SSZ*, vol. 2, p. 630–631.