

# An Examination of the Historical Development of the Concept of Two Aspects of Deep Belief, Part 1<sup>1</sup>

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## I. INTRODUCTION

CLEARLY, THE FEATURE most directly explicated in Shinran's teaching of *Jōdo Shinshū* ("the true essence of the Pure Land way") is that of shinjin.<sup>2</sup> *Jōdo Shinshū*, he reveals in the Chapter on Teaching in his *Kyōgyōshinshō* (*Collection of Passages Revealing the True Teaching, Practice and Realization of the Pure Land Way*), refers to the entirety of the teaching regarding Amida Buddha. Shinran further states in his other religious tracts that shinjin is at the core of the true Pure Land way. For instance,

Know that the true essence of the Pure Land teaching (*Jōdo Shinshū*) is that when we realize true and real shinjin, we are born in the true fulfilled land.<sup>3</sup>

Know that shinjin is the true intent of the Pure Land teaching.<sup>4</sup>

The late Master said,

According to the true essence of the Pure Land way, one entrusts oneself to the Primal Vow in this life and realizes enlightenment in the Pure Land; this is the teaching I received.<sup>5</sup>

In the *Kyōgyōshinshō*, shinjin is thoroughly elucidated in the Chapter on Shinjin. There, Shinran takes up the idea of two aspects of deep belief (Jpn. *nishu jinshin*) in order to offer a detailed explanation of the content of shinjin. The notion of the two aspects of deep belief was first discussed by Shan-tao in the *San-shan-i* (Chapter on nonmeditative practice) of his *Kuan wu-liang-shou ching shu* (*Commentary on the Contemplation Sutra*). Shinran cites that passage in the Chapter on Shinjin.

There are two aspects. One is to believe deeply and decidedly that you are a foolish being of karmic evil caught in birth-and-death, ever sinking and ever wandering in transmigration from innumerable kalpas in the past, with never a condition that would lead to emancipation. The second is to believe deeply and decidedly that Amida Buddha's Forty-eight Vows grasp sentient beings, and that allowing yourself to be carried by the power of the Vow without any doubt or apprehension, you will attain birth.<sup>6</sup>

Here, *shinjin* is discussed in terms of its two aspects:

- (1) A deep belief regarding the nature of sentient beings (Jpn. *ki no jinshin*). One believes deeply in the actual state of this self, whose karmic evil is deep and grave and who is without any condition that would lead to emancipation from samsaric existence;
- (2) A deep belief regarding the "Dharmic-truth" of the Buddha's Vow (Jpn. *hō no jinshin*). One believes deeply in the truth of great compassion, wherein the Primal Vow of Amida Buddha exists for the sake of such a self.

Scholars of Shin Buddhism have long understood these two kinds of deep belief through the concept that "a single [*shinjin*] possesses two aspects" (Jpn. *nishu ichigu*). That is to say, the deep belief as to beings and the deep belief as to Dharma together represent the two aspects of a single *shinjin*. Although differences can be observed among the ways in which past scholars have interpreted the expression, "a single [*shinjin*] possesses two aspects," it basically means that the deep belief as to the nature of one's karmic evil and the deep belief as to the truth and reality of the Tathāgata are realized simultaneously as a single *shinjin*.

In *shinjin*, the self-realization of as to the nature of beings, which can be seen in the phrase, "a foolish being of karmic evil caught in birth-and-death . . . with never a condition that would lead to emancipation," represents a complete negation of the self. In the Chapter on Transformed Buddhas and Lands in the *Kyōgyōshinshō*, Shinran states,

Sages of the Mahāyāna and Hīnayāna and all good people make the auspicious Name of the Primal Vow their own root of good; hence, they cannot give rise to *shinjin* and do not apprehend the Buddha's wisdom. Because they cannot comprehend [the Buddha's intent in] establishing the cause [of birth], they do not enter the fulfilled land.<sup>7</sup>

One who accepts that one has the potential for doing good (thus believing that one is capable of amassing roots of good) relies upon one's own self-

powered calculation. Shinran states that such a person is unable to give rise to shinjin, fails to apprehend the wisdom of the Buddha, and is incapable of understanding the Buddha's intent in establishing the Primal Vow. Stated conversely, upon giving rise to shinjin, one for the first time is able to understand the impossibility of abandoning evil and performing good, and thus is able to attain the realization that one's existence—that of "a foolish being of karmic evil caught in birth-and-death . . . with never a condition that would lead to emancipation"—runs contrary to Amida Buddha.

This self-realization as to one's own existence arises within the deep belief as to Dharma. It is not a self-cognition in which the seer and the seen are grasped in a relationship of subject versus object. Rather, one is able to "truly know" for the first time in one's encounter with Amida Buddha, which entirely subsumes all subject and object dichotomies. The state of one's existence can be known for the first time in the arising of shinjin, which is founded in the transcendence of all human discrimination. At the same time, Shinran states that one's encounter with the truth and reality of Amida Buddha, which subsumes all existences, cannot take place in the absence of the negation of one's own actual state. Thus, it could be said that the structure of (1) deep belief as to beings, in which one truly knows that one exists contrary to Amida Buddha and (2) deep belief as to Dharma, in which one truly knows that the Primal Vow of Amida Buddha seeks to grasp just such as being is one of both mutual opposition and mutual identity.

Through these two aspects of deep belief, Shinran was able to awaken to the structure of shinjin, and understand that the fundamental spirit of Mahāyāna Buddhism is born within it. For him, *Jōdo Shinshū*, with shinjin as the heart of its doctrine, was the most concrete manifestation of the fundamental spirit of Mahāyāna Buddhism. He states, for instance, in the *Mattōshō* (Lamp for the Latter Ages),

The true essence of the Pure Land way is the consummation of Mahāyāna Buddhism.<sup>8</sup>

In other words, he states that, among all of the teachings of Mahāyāna Buddhism, *Jōdo Shinshū* is for us the supreme teaching, reaching to the ultimate limits of the great vehicle. His words are based in the conviction that the fundamental spirit of the Mahāyāna Buddhist teachings is fully manifested in *Jōdo Shinshū*. In the long history of Pure Land Buddhism prior to Shinran, it had been considered to be a secondary teaching within the Mahāyāna Buddhist doctrines. Yet, Shinran now declares it to be, "the consummation of Mahāyāna Buddhism."

One could say that Shinran's clarification of the two aspects of deep belief placed the Pure Land teachings firmly in the position of being the

most Mahāyānistic of all Mahāyāna Buddhist teachings. We will now examine how the notion of the two aspects of deep belief, which has great meaning in Shinran's "true essence of the Pure Land way," arose within the Pure Land Buddhist teachings.

## II. DOCTRINAL STANDPOINT OF TWO ASPECTS OF DEEP BELIEF

Where the deep belief as to beings and the deep belief as to Dharma are understood to indicate that "a single [shinjin] possesses two aspects," Shinran's *Jōdo Shinshū* (the true essence of the Pure Land way) clearly attains the standpoint of being the most Mahāyānistic of all Mahāyāna teachings. However, as far as we are able to know today, the first person to discuss shinjin by separating it into the two aspects regarding beings and Dharma was Shan-tao. In the Buddhist teachings, "shinjin refers to an attitude of trustful acceptance and resolute assurance in such [teachings] as the three treasures (Buddha, Dharma and Sangha). At the same time, it refers, more fundamentally, to purity of mind—a sphere free of the defilements [of ignorance]—which is grounded in that trustful knowing and arises within a thorough deepening of it."<sup>9</sup> For Shan-tao, shinjin also involved a self-realization of the sinful and evil nature within the self. This understanding represented an epoch-making change in the way that shinjin came to be expressed in the doctrinal history of Pure Land Buddhism.

Although the two aspects of deep belief were elucidated by Shan-tao, I would first like to take up the question of what standpoint in Shan-tao's thought it addressed. In his text *Wang-sheng li-tsan* (*Hymns in Praise of Birth*), Shan-tao sets out the fundamental form of the practice leading to birth in the Pure Land: peaceful mind, performance of practice, and manner of performance. Peaceful mind refers to the three minds expounded in the *Kuan wu-liang-shou ching* (*Contemplation Sutra*): sincere mind, deep mind, and the mind of aspiration for birth by directing merit. Performance of practice indicates that one engages in the practice of meritorious good acts (roots of good) in the three modes of action—physical, verbal and mental—that will bring one to be born in the Pure Land. Concretely, it means that one performs the practices of the "five gates of mindfulness" of Vasubandhu's *Ching-t'u-lun* (*Treatise on the Pure Land*), according to the *Wang-sheng li-tsan*,<sup>10</sup> or, according to the *San-shan-i*, performs the "five right practices" (reciting the sutras, contemplating the Pure Land, worshipping Amida Buddha, saying the Name of Amida, and praising and making offerings to the Buddha). There, Shan-tao divides the right practices into two types: the "act of true settlement" and

“auxiliary acts.” Saying the Name of Amida Buddha is the central practice, while the other four are supplemental to the act of saying the Name.<sup>11</sup> Although Shan-tao discusses other practices at various places in his texts, it is evident that the most important practices are the “five right practices” and that the central practice among them is saying the Name. Finally, manner of performance refers to the four-fold method of performing practice: practice with reverence, practice over the long-term, exclusive practice and uninterrupted practice. In sum, one ought to follow this method when performing the right practices with a peaceful mind.<sup>12</sup> It could be said that, in Shan-tao’s thought, the fundamental form of the practice leading to birth in the Pure Land is to have the three minds while engaging in the act of saying the Name exclusively and unmixed with any other practices.

Once again, the three minds expounded by the *Kuan wu-liang-shou ching* are sincere mind, deep mind, and the mind of aspiration for birth by directing merit. In the exposition regarding the highest rank of the highest grade of birth, the sutra states,

The sentient beings in the highest rank of the highest grade of birth are those who aspire to be born in that land, and by awakening the three minds, they attain birth. What are the three? The first is sincere mind; the second, deep mind; and the third, the mind aspiring for birth by transferring merit. Those who possess the three minds will be born in that land without fail.<sup>13</sup>

The sutra reveals that, for the person aspiring to attain birth in the Pure Land, awakening the sincere mind, deep mind, and mind of aspiration for birth by directing merit is an essential condition for birth. Shan-tao comments on these three minds in the *San-shan-i*,

[This sutra passage] clearly delineates the three minds and explains that these are the true cause resulting in birth.<sup>14</sup>

In other words, he interprets the exposition in the sutra to mean that the three minds are the true cause of birth. At the end of the commentary, he further states that the three minds should be possessed not only when saying the Name as a practice of non-meditative good, but also when engaging in meditative practices.

Because one is possessed of the three minds, one’s practices will be fulfilled. It could not be that one fulfilled in both aspiration and practice would not attain birth. Know that these three minds pertain to the teaching of meditative practices as well.<sup>15</sup>

Shan-tao's commentaries on the three minds can be found in the *San-shan-i*, and in the *Wang-sheng li-tsan*. The former contains this statement regarding the sincere mind,

The sutra states, *The first is sincere mind (shijō shin)*. *Shi* means true, *jō* means real. This shows that the understanding and practice of all sentient beings, cultivated through their bodily, verbal and mental acts, should unfailingly be performed with a true and real mind. We should not express outwardly signs of wisdom, goodness, or diligence while inwardly being possessed of falsity. We are filled with all manner of greed, anger, perversity, deceit, wickedness, and cunning, and it is difficult to put an end to our evil nature. In this we are like poisonous snakes or scorpions. Though we perform practices in the three modes of action, they must be called poisoned good acts or false practices. They cannot be called true, real and sincere action. Firmly setting our minds and undertaking practice in this way—even if we strive to the utmost with body and mind through the twelve periods of the day and night, urgently seeking and urgently acting as though sweeping fire from our heads—must all be called poisoned good acts. To seek birth in the Buddha's Pure Land by directing the merit of such poisoned practice is completely wrong.<sup>16</sup>

He presents it in this way in the *Wang-sheng li-tsan*,

*The first is sincere mind*. One worships that Buddha with bodily action; praises and extols that Buddha with verbal action; and contemplates that Buddha with mental action. These three actions must unfailingly be performed with a true and real mind. Thus, it is called, "sincere mind."<sup>17</sup>

Shan-tao states that the sincere mind is the true and real mind. A sentient being must perform the practices to attain birth in the Pure Land with a true and real mind, in which one's inner state and outward actions are in complete harmony with one another. He concludes that, if one were to perform practices while possessing a mind that is false, empty and untrue, one's actions would amount to "poisoned good acts" and birth would be impossible.

Next, in the *San-shan-i* he presents the mind of aspiration for birth by directing merit in this way,

*The mind of aspiration for birth by directing merit* [is the mind that] rejoices in accord with worldly and supramundane roots of

good performed by [one's own] physical, verbal and mental actions in the past and the present, and with worldly and supramundane roots of good performed by the physical, verbal and mental practices of all other ordinary beings and sages. One aspires to be born in that land, directing [the merit of] all of those roots of good performed by oneself and others, with deep belief that is true and real. Thus, it is called, "mind of aspiration for birth by directing merit." Those who aspire and direct merit for birth should produce thoughts that they will unflinchingly and assuredly attain birth by aspiring to be born and directing merit with a true and real mind.<sup>18</sup>

In the *Wang-sheng li-tsan* he states,

*The third is the mind of aspiration for birth through directing merit.* Directing all the roots of good that one has performed, one aspires for birth; hence, "mind of aspiration for birth through directing merit."<sup>19</sup>

Shan-tao states that sentient beings should aspire to be born by directing all of the merit generated by their good acts, with a true and real mind, or, that is, with deep belief that is true and real. That is, in his commentary on the mind of aspiration for birth by directing merit, he states that the true and real mind is synonymous with deep belief that is true and real. In other words, these two different expressions refer to the same mind. These passages on the sincere mind and the mind of aspiration for birth by directing merit have been presented here in a manner that directly reflects Shan-tao's intent. They do not follow Shinran's unique reading of Shan-tao's passages. Past scholars have pointed out that there are definite differences between Shan-tao's and Shinran's way of reading the passages on the sincere mind and the mind of aspiration for birth by directing merit. The readings of the passages cited above conform to that of Shan-tao.<sup>20</sup>

As we have seen above, Shan-tao stated, with respect to both the sincere mind and the mind of aspiration for birth by directing merit, that one should perform practices with a true and real mind, or, with deep belief that is true and real. He provides concrete description of the true and real mind in his discussion of the deep mind. For instance,

Deep mind is the deeply entrusting mind.<sup>21</sup>

Second [of the three minds] is deep mind, which is true and real shinjin.<sup>22</sup>



According to Shan-tao, deep mind as “true and real shinjin.” Shinjin, as we have seen above, can be understood in terms of the two aspects of deep belief. When examined in this way, one is able to say that the essence of the practice leading to birth in the Pure Land in Shan-tao’s thought is to say the Name with a mind comprising the two aspects of deep belief. This, it might be said, is the doctrinal standpoint of the two aspects of deep belief in Shan-tao’s thought.

### III. POINTS OF CONTRADICTION IN ESTABLISHED THEORIES REGARDING TWO ASPECTS OF DEEP BELIEF

Shan-tao’s explanations of the two aspects of deep belief are made in his commentaries on the deep mind, which provide concrete explication of the content of the three minds of the *Kuan wu-liang-shou ching*. He states the following in the *San-shan-i*,

*Deep mind* is the deeply entrusting mind. There are two aspects. One is to believe deeply and decidedly that you are a foolish being of karmic evil caught in birth-and-death, ever sinking and ever wandering in transmigration from innumerable kalpas in the past, with never a condition that would lead to emancipation. The second is to believe deeply and decidedly that Amida Buddha’s Forty-eight Vows grasp sentient beings, and that allowing yourself to be carried by the power of the Vow without any doubt or apprehension, you will attain birth.<sup>23</sup>

This commentary on the deep mind continues with the words, “Further, it is to believe deeply . . .” Shan-tao then sets forth five additional forms of deep mind: (1) “believe deeply and decidedly” in the *Kuan wu-liang-shou ching*; (2) “believe deeply and decidedly” in the *A-mi-t’o ching* (*Amida Sutra*); (3) “entrust oneself to the Buddha’s words alone and rely decidedly on the practice [of the nembutsu]”; (4) “in accord with the *Kuan wu-liang-shou ching*, entrust oneself deeply [to the practice of the nembutsu]”; and (5) “decidedly settle one’s own mind.”<sup>24</sup> It is generally believed that each of these provides an expanded and more detailed explanation of the second aspect of deep belief—that is, deep belief as to Dharma.<sup>25</sup> In sum, since Shan-tao’s commentary on deep mind involves the two aspects of deep belief as to beings and as to Dharma, it could be said that his commentary on deep mind is in and of itself a commentary on the two aspects of deep belief.

The two aspects of deep belief are also set out in an almost identical passage in the *Wang-sheng li-tsan*. That passage states,



Second is deep mind, which is true and real shinjin. One truly knows oneself to be a foolish being full of blind passions, with scant roots of good, transmigrating in the three realms and unable to emerge from this burning house. And further, one truly knows now, without so much as a single thought of doubt, that Amida's universal Primal Vow decisively enables all to attain birth, including those who say the Name even down to ten times or even one time. Hence, it is called "deep mind."<sup>26</sup>

In this way, the forms in which the *San-shan-i* and the *Wang-sheng li-tsan* present the two aspects of deep belief are virtually identical. That is to say, both texts elucidate deep belief as to beings and deep belief as to Dharma in that order, considering the two to be "true and real shinjin." They first discuss deep belief as to beings, in which one truly knows one's true state to be that of a foolish being of karmic evil who lacks any condition for emancipation from birth-and-death. Next, they expound deep belief as to Dharmic-truth, in which one truly knows that Amida Buddha's Primal Vow is established to save such a person as this self. The point of difference between the *San-shan-i* and the *Wang-sheng li-tsan* lies simply in their manner of explanation. In regard to deep belief as to beings, the *San-shan-i* denies the possibility that a being can attain birth in the Pure Land by oneself, that is, as a foolish being of karmic evil that lacks any condition for emancipation. In contrast, in the *Wang-sheng li-tsan* states that, although one is a foolish being full of blind passions, one does possess scant roots of good; that is, it recognizes that the possibility for doing good within the self, albeit quite limited and scant.<sup>27</sup> As for deep belief as to Dharma, the *San-shan-i* emphasizes that beings are "carried by the power of the Vow." In contrast, the *Wang-sheng li-tsan* seems to indicate that the Primal Vow makes the act of saying the Name a condition for birth.

In any event, both passages convey the notion that "true and real shinjin" does not simply mean that one deeply believes in the Primal Vow of Amida Buddha, but also that one knows of one's own karmic evil. Prior to Shan-tao this notion did not exist in the Pure Land Buddhist tradition; it was entirely his own original view. What could Shan-tao have wanted to explain by interpreting shinjin in terms of these two aspects? As we have previously mentioned, his explanation of the two aspects of deep belief can be found in only the *San-shan-i* and the *Wang-sheng li-tsan*. However, in both places Shan-tao simply sets forth the two aspects of the state of shinjin. Questions about their functioning and their relationship to each other are left completely untouched. For this reason, Fujiwara Ryōsetsu states, "Since there is no clear statement regarding the relationship between these two aspects of deep faith in Shan-tao's texts, a variety of different theories have arisen in succeeding years."<sup>28</sup> It could be said that the many theories

interpreting the two aspects of deep belief have largely stuck to the sectarian viewpoints of a particular Buddhist school. They represent views that have lost sight of the perspective offered by the study of the historical development of Pure Land doctrine.

For instance, this tendency can be seen in the following examples.

However, in the *Kuan-ching shu* [Shan-tao] divides deep mind [into two minds], marking them with “first” and “second.” In the *Wang-sheng li-tsan* he stipulates more precisely that the essence of deep mind is that of “true and real shinjin.” Although [the aspects] “as to beings” and “as to Dharma,” are interpreted separately, he heads both of them with the words, “truly know.” Hence, it is inarguable that [both] refer to the concrete form implied within a single faith. Therefore, they refer neither to two minds rising in parallel, nor to those occurring in sequential order. It does not indicate that one refers to self-power and the other to Other Power; nor does it signify the overcoming of a contradiction through direct insight . . . . [Rather,] it is the faith that ordinary beings of karmic evil who are without any conditions for escaping from birth-and-death will simply be saved upon being carried by the power of the Buddha’s Vow. [This means that] the command to save those beings who are sinking is, in and of itself, impressed within the minds of beings and arises as faith. That is to say, a single faith possesses two aspects—one believes in the salvation (belief in Dharma) of the one who is sinking (belief in the nature of beings).<sup>29</sup>

It is long-settled that meaning of the state of faith [referred to as] the two aspects of deep faith is clarified in the expression, “a single faith possesses two aspects.” “A single faith possesses two aspects” means that, in the one moment [in which it arises] faith is possessed of a belief as to beings and a belief as to Dharma. These two do not arise in [sequential] order. Nor do the two minds rise in parallel. It is not that they are essentially separate. Rather, it signifies two aspects of a single faith. Therefore, in reality a belief in beings is [the same as] belief in Dharma; a belief in Dharma is [the same as] belief in beings.<sup>30</sup>

Both of these writers seek to interpret Shan-tao’s notion of two aspects of deep belief by applying Shinran’s view of the two aspects of deep shinjin to it. The latter has been expressed as “a single [shinjin] possesses two aspects” by sectarian scholars subsequent to Shinran.<sup>31</sup> Neither writer makes any attempt to interpret the notion in accordance with Shan-tao’s own thought.

Moreover, they are not aware that any attempt to understand Shan-tao's notion of "two aspects of deep belief" in terms of the traditional sectarian notion that "a single [shinjin] possesses two aspects" would give rise to a rather thorny contradiction in their interpretations of Shan-tao's thought. That is to say, Shan-tao's three minds would become so fragmented that it would be impossible to state that, "the [sutra] passage clearly delineates the three minds and explains that these are the true cause resulting in birth."<sup>32</sup> When the two aspects of deep belief in the commentary on deep mind in the *San-shan-i* are interpreted to mean that "a single [shinjin] possesses two aspects," [it would imply that], when Amida Buddha's Primal Vow is truly known, then one would know that one exists as an ordinary being of karmic evil, without any conditions for gaining emancipation from birth-and-death. In other words, there could be absolutely no acknowledgement that a true and real mind could exist within oneself. However, as we mentioned earlier, in Shan-tao's commentaries on the sincere mind and mind of aspiration for birth by directing merit, he instructs that one who aspires for birth in the Pure Land should perform practices with a true and real mind. The passages cited above have been presented in a manner that directly reflects Shan-tao's intent, according to past scholars. They do not follow Shinran's unique reading of Shan-tao's passages.

If one were to accept the traditional sectarian theories (as seen above) regarding Shan-tao's three minds, then in the context of the sincere mind and mind of aspiration for birth by directing merit, he would be encouraging beings to perform the practices for birth with a true and real mind, which is not empty or false. However, in the context of the deep mind, he would be instructing beings to truly know that they are completely without a true and real mind. Thus, the three minds would fall into a state of fragmentation, and the practice of saying the Name while possessed of the three minds, which Shan-tao declares is the practice for birth in the Pure Land, would not be able to take place in reality.

Some scholars have already pointed out the contradiction inherent in such an interpretation of the three minds. For instance, Tanabe Hajime states,

First of all, we will look at the relationship between the sincere mind and deep mind. The sincere mind, as we have mentioned above, refers to a self-realization as to our past actions that is true and pure, in which our inner state is in harmony with our outward actions. The one aspect of deep faith—our belief as to the nature of beings—refers to the self-realization that we are presently ordinary beings of karmic evil caught in birth-and-death with never a condition that would lead to our emancipation. Considering it in this way, we can readily observe that the two [minds] contradict each other, and could never co-exist. We must admit to the existen-

tial reality that prevents us from denying this realization of our deep and heavy karmic evil within the deep faith as to beings. Hence, we cannot help but recognize that the sincere mind represents an essential ideal, which we ordinary beings of karmic evil are incapable of actualizing. Thus, it is impossible that the three minds could be identical to the one mind.<sup>33</sup>

Tanabe states that the sincere mind and deep mind in Shan-tao's thought cannot co-exist, but instead contradict each other. He attempts to overcome the contradiction between the two philosophically. Matsuno Junkō also makes the following point, taking as the premise for his argument the traditional viewpoint,

Shan-tao states that in order to attain birth in the Pure Land, we must possess the three minds. Deep mind, which is one of the three minds, means that sentient beings should believe deeply that they have been completely filled with blind passions since ageless kalpas ago. (This is the deep faith as to beings.) That being so, because sentient beings are essentially filled with burning passions it would be utterly nonsensical to expect that they could have true and real minds. Shan-tao has created a contradiction in his interpretation of the sincere mind and deep mind. Thus, it was only natural that Shinran, who faithfully followed the reading of the passage on the deep mind, would have changed the way in which the passage on the sincere mind would be read.<sup>34</sup>

Both Matsuno and Tanabe, in the same way, see a difference between Shan-tao's stances regarding the sincere mind and the deep mind. Shinran took the standpoint of the deep mind and so changed the reading of Shan-tao's passage on the sincere mind.

As long as interpretations are made from the standpoint of traditional sectarian theories, Shan-tao's three minds will succumb to self-contradiction. However, the three minds occupy a pivotal point in Shan-tao's notion of practice. If they were brimming with contradictions, would his well-known and fervent search for realization or his propagational efforts have been possible? If Shan-tao were just an idealist lacking in practical application, then contradictions could possibly have arisen in his interpretation of the three minds. However, he practiced amid the great assembly of monks and was revered as one who brought Pure Land Buddhism to fulfillment in China. One cannot believe that there was any contradiction between any of the three minds for him. It would be normal, then, to think that traditional sectarian theories contain errors either in their interpretation of sincere mind and the mind of aspiration for birth by directing merit or in their interpretation of the deep mind. Further, it would be natural to consider

that the problem lies on the side of traditional interpretations of the two aspects of deep belief, judging from the fact that interpretations of sincere mind that accord with the direct intent of Shan-tao's texts have already been studied, and, as we have previously mentioned, the absence of passages in Shan-tao's texts touching on the relationship between deep belief as to beings and deep belief as Dharma has resulted in the rise of many differing theories.

#### IV. THE STRUCTURE OF THE TWO ASPECTS OF DEEP BELIEF

Elsewhere I have offered a summary of my views regarding the mutual relationship between the two aspects of deep belief as to the nature of beings and deep belief as to Dharmic-truth.<sup>35</sup> Here I would like to provide a more detailed explanation to my position. As mentioned earlier, the two aspects of deep belief are only elucidated in two places in Shan-tao's texts: in the *San-shan-i* (Chapter on nonmeditative practice) of his *Kuan wu-liang-shou ching shu* and in the *Wang-sheng li-tsan*. But there he does not touch upon the relationship between the deep beliefs as to beings and as to Dharma. In other words, it is not possible to discern the relationship between the two aspects of deep belief from the passages pertaining directly to them. I would therefore like to examine other passages throughout Shan-tao's works, which discuss shinjin in a form identical to that of the two aspects of deep belief and which impart his intent for doing so. From that basis, then, I would like to consider what the structure of the two aspects of deep belief might be.

One is able to find many passages throughout Shan-tao's works in which shinjin is discussed in the same form as the two aspects of deep belief. All of them appear in connection with his interpretation of the phrases, "believe deeply in the principle of cause and effect," and "also believe in the principle of cause and effect" in the *Kuan wu-liang-shou ching*. For instance, in the *Hsü-fên-i* (Chapter on the introductory part of the sutra) of the *Kuan wu-liang-shou ching shu*, he interprets the passage, "believe deeply in the principle of cause and effect,"<sup>36</sup> from the introductory portion of the sutra, which clarifies the meritorious act of practice (one of three meritorious acts). Shan-tao interprets it in this way,

*Believe deeply in the principle of cause and effect.* This has two meanings. The first explains the cause and effect of worldly suffering and happiness. When one creates the cause of suffering, one will experience the effect of suffering; when one creates the cause of happiness, one will experience the effect of happiness. It is like

using a [wax] seal to impress a mark in the mud. When the seal is destroyed, all that is left is the mark. There can be no doubt about this.<sup>37</sup>

According to this passage, there are two meanings to the phrase, "believe deeply in the principle of cause and effect." However, Shan-tao only discusses the first and then omits the second. This has long been a topic of consideration. It is believed, when one considers Shan-tao's arguments regarding the sutra passages on the middle rank of the highest grade of birth and the lowest rank of the highest grade of birth that follow, that what has been omitted is a reference to the cause and effect of suffering and bliss in the supramundane realm.<sup>38</sup> We can then understand that he distinguished between the cause and effect of suffering and that of happiness. We can surmise that he also separated the cause and effect operating in the mundane world from that functioning in the supramundane realm.

Shan-tao next addresses the meaning of "believe deeply in the principle of cause and effect"<sup>39</sup> in his interpretation of the middle rank of the highest grade of birth in the *San-shan-i*,

The means that one deeply believes in two kinds of cause and effect, which bring about suffering and bliss in both the mundane and supramundane realms, and does not give rise to doubt or slander regarding these principles of cause and effect. If one should give rise to doubt or slander, one would not fulfill the meritorious act of practice. Further, one would not be able to attain any worldly rewards. How much less so would it be that one could attain birth in the Pure Land!<sup>40</sup>

Besides the two kinds of cause and effect that bring about suffering and bliss in the mundane world, Shan-tao is also clearly explaining the two kinds of cause and effect that will bring about suffering and bliss in the supramundane realm. However, he does not touch upon either their content or their relationship to each other. In the *San-shan-i*, Shan-tao also comments on the phrase, "also believe in the principle of cause and effect"<sup>41</sup> in the section on the lowest rank of the highest grade of birth in the *Kuan wu-liang-shou ching*. He states,

[The sutra] explains that belief in the principle of cause and effect is not settled. One may believe or not believe in it. For that reason it states, "also." It is the same as with the words "deeply believe" in the earlier [section on the middle rank of the highest grade of birth]. Although one might believe, one does not do so deeply; one frequently loses the mind of good, and evil arises profusely. This is because one does not deeply believe that the principle of cause



and effect brings about suffering or happiness. One who believes deeply in samsaric suffering will ultimately never commit acts of karmic evil again. One who believes deeply in the unconditioned bliss of the Pure Land will give rise to the mind of good only once and never again lose it.<sup>42</sup>

According to Shan-tao, “also believe” is identical in meaning to “deeply believe” in the sutra passage on the middle rank of the highest grade of birth. He states that, if one does not deeply believe that the principle of cause and effect brings about suffering and happiness, this might easily disrupt one’s mind of good, and evil would frequently arise. Next, if one believes deeply in samsaric suffering, then one would not commit karmic evil again; if one deeply believes in the unconditioned bliss of the Pure Land, one’s mind of good would continue forever.

Shan-tao thus clarifies two functions: first, that of deeply believing in the cause and effect of suffering, that is, in samsaric suffering; and second, that of deeply believing in the cause and effect of happiness, that is, in the unconditioned bliss of the Pure Land. The former functions to bring the commission of karmic evil to an end, while the latter functions to bring about a continuation of the good mind and the settlement of birth. Deeply believing in samsaric suffering means that one deeply and truly knows the suffering that we ordinary beings experience as we transmigrate throughout the three worlds and six realms of samsaric existence. Hence, it is identical in content to that of deep belief as to the nature of beings, in which (as we have previously mentioned in regard to the two aspects of deep belief) one deeply believes that one is “a foolish being of karmic evil caught in birth-and-death, ever sinking and ever wandering in transmigration from innumerable kalpas in the past, with never a condition that would lead to emancipation,” and “a foolish being full of blind passions, with scant roots of good, transmigrating in the three realms and unable to emerge from this burning house.” Further, deeply believing in the unconditioned bliss of the Pure Land means that one deeply and truly knows that the Pure Land is eternal and absolute truth and reality, which transcends the ever-changing states of arising and extinction. This could be said to correspond to deep belief as to Dharmic-truth.

In this way, passages that elucidate shinjin in the same form as the two aspects of deep belief and that clearly set forth their respective functions do exist in Shan-tao’s texts. That being so, it would be reasonable to conclude that he must have understood the two aspects of deep belief in the same manner that we find in his commentary on the lowest rank of highest grade of birth. That is to say, I believe that Shan-tao, in his discussion of the two aspects of deep belief, considered that (1) through deep belief as to beings, one who has committed acts of karmic evil would never again commit evil, and (2) through deep belief as to Dharma, one’s mind of good would



continue and one's birth in the Pure Land would be settled.

When we understand the two aspects of deep belief, which are elucidated in Shan-tao's interpretation of deep mind in this way, we will be able to maintain conformity with the other two minds set out in the sutra. It would not be problematic to explain that the mind that aspires for birth by directing merit means that one does so with a true and real mind, or, a true and real mind of deep belief. The sincere mind, however, is the one that must be examined. As we have mentioned previously, the sincere mind is the true and real mind. Shan-tao teaches that one should engage in the practice for birth with this mind. No matter how much one might perform the practices leading to birth, if one practices with a mind that is empty and false, then one would be incapable of attaining birth. Shan-tao, after explaining this in the *San-shan-i*, states the following in regard to "self-benefiting with a true and real mind,"

Self-benefiting with a true and real mind is of two kinds. The first is, with a true and real mind, to stop all one's own and others' evil acts and abandon this defiled world, and, just as bodhisattvas stop and cast off all evil acts, to aspire oneself to do likewise whether walking, standing, sitting or reclining.

The second is to cultivate diligently with a true and real mind what is good for oneself and for others, both ordinary people and sages. . . .<sup>43</sup>

Here, Shan-tao provides a concrete description of the state of the true and real mind with which we ought to practice. Such a mind, he says, is not mixed with emptiness or falsity. Rather, such a mind would indicate that we stop committing karmic evil and come to discard it, and diligently cultivate roots of good. In other words, the sincere mind signifies that we stop and abandon our committing of evil acts, and practice good acts with a true and real mind. Shan-tao's view with regard to this sincere mind is identical to the structure of the deep mind and the two aspects of deep belief, which we have explained above. In other words, there is no contradiction between any of the three minds.

Finally, the three minds are expounded in the *Kuan wu-liang-shou ching* passage on the highest rank of the highest grade of birth (among the nine grades of birth). Shan-tao considered this rank of birth to correspond to the three meritorious acts and other nonmeditative practices.<sup>44</sup> He clarifies the meaning of nonmeditative practice in the *Hsüan-i-fên* (Chapter on the essential meaning of the sutra) in his *Kuan wu-liang-shou ching shu* in this way,

"nonmeditative" refers to abandoning evil and performing good.<sup>45</sup>

This means that Shan-tao's explication of the three minds, and the two aspects of deep belief, is based on the idea of "abandoning evil and performing good." It would be appropriate to understand the two aspects of deep belief with this in mind.

Translated by David Matsumoto

## NOTES

1. This article originally appeared under the title, “Nishu jinshin no kyōrishiteki kōsatsu: Seiritsu to sono haikai,” in *Shinshūgaku* 83 (1991): pp. 1–31. Part Two will be published in the *Pacific World*, Third Series, 4 (2002). For the most part, the English translations of passages from Shinran’s texts have been taken from The Shin Buddhism Translation Series, *The Collected Works of Shinran* (hereinafter *CWS*), vol. 1 (Kyoto: Jōdo Shinshū Hongwanji-ha, 1997). Unless otherwise noted, the text of the article and all other cited passages have been translated into English by David Matsumoto.
2. Translator’s note: Due to the complexity of Shinran’s treatment of the word “shinjin” (literally, the mind of faith, belief, or trust), the Shin Buddhism Translation Series has chosen not to render the term into English. See, for instance, the “Glossary of Shin Buddhist Terms,” in *CWS*, vol. 2, pp. 206–7. In this article both Shinran’s and Shan-tao’s treatments of the term “shinjin” have been left untranslated to avoid confusion. However, the term “jinshin” has been rendered as “deep belief” or “deeply believe” for contextual reasons.
3. *Yuishinshō mon’i* (*Notes on the Essentials of Faith Alone*), in *Shinshū shōgyō zensho* (hereinafter *SSZ*), vol. 2 (Kyoto: Ōyagi Kōbundō, 1941), p. 628; *CWS*, vol. 1, p. 458.
4. *Songō shinzō meimon* (*Notes on the Inscriptions on Sacred Scrolls*), in *SSZ*, vol. 2, p. 602; *CWS*, vol. 1, p. 520.
5. *Tannishō* (*A Record in Lament of Divergences*), in *SSZ*, vol. 2, p. 787; *CWS*, vol. 1, p. 675.
6. *Kyōgyōshinshō* (*Passages Revealing the True Teaching, Practice and Realization of the Pure Land Way*), in *SSZ*, vol. 2, p. 52; *CWS*, vol. 1, p. 85.
7. *Ibid.*, in *SSZ*, vol. 2, pp. 165–6; *CWS*, vol. 1, p. 240.
8. *Mattōshō* (*Lamp for the Latter Ages*), in *SSZ*, vol. 2, p. 658; *CWS*, vol. 1, pp. 524–5.
9. Shigaraki Takamaro, *Jōdokyō ni okeru shin no kenkyū* (Kyoto: Nagata Bunshōdō, 1975), p. 505.
10. See *Wang-sheng li-tsan* (*Hymns of Birth in the Pure Land*), in *SSZ*, vol. 1, pp. 649–650.
11. *San-shan-i* (Chapter on Non-meditative Practice) of the *Kuan wu-liang-shou ching shu* (*Commentary on the Contemplation Sutra*), in *SSZ*, vol. 1, pp. 537–8. See also *CWS*, vol. 1, p. 217 for reference.

12. See *Wang-sheng li-tsan*, in *SSZ*, vol. 1, pp. 650–1.
  13. *Kuan wu-liang-shou ching*, in *SSZ*, vol. 1, p. 60; *The Sutra of Contemplation on the Buddha of Immeasurable Life*, translated and annotated by the Ryukoku University Translation Center under the direction of Meiji Yamada (Kyoto: Ryukoku University, 1984), p. 77.
  14. *San-shan-i*, in *SSZ*, vol. 1, p. 532; Cited in *CWS*, vol. 1, p. 84.
  15. *San-shan-i*, in *SSZ*, vol. 1, p. 541.
  16. *San-shan-i*, in *SSZ*, vol. 1, p. 533; *CWS*, vol. 1, p. 84 and *CWS*, vol. 2, pp. 259–60.
  17. *Wang-sheng li-tsan*, in *SSZ*, vol. 1, pp. 648–9.
  18. *San-shan-i*, in *SSZ*, vol. 1, p. 538.
  19. *Wang-sheng li-tsan*, in *SSZ*, vol. 1, p. 649; *CWS*, vol. 1, p. 218.
  20. See Murakami Sokusui, *Zoku Shinran kyōgi no kenkyū* (Kyoto: Nagata Bunshōdō, 1989), pp. 24, et seq.
- Translator's note: For a detailed comparison of the differences between Shan-tao's and Shinran's readings of the same passages, see *CWS*, vol. 2, pp. 249–270.
21. *San-shan-i*, in *SSZ*, vol. 1, p. 534; cited in *CWS*, vol. 1, p. 84.
  22. *Wang-sheng li-tsan*, in *SSZ*, vol. 1, p. 649; cited in *CWS*, vol. 1, p. 92.
  23. *San-shan-i*, in *SSZ*, vol. 1, p. 534; cited in *CWS*, vol. 1, p. 85.
  24. Of the seven kinds of deep mind, the phrases used to describe the third through the seventh are based on Shinran's descriptions in the *Gutokushō* (*Gutoku's Notes*). See *SSZ*, vol. 2, pp. 467–8; *CWS*, vol. 1, p. 605.
  25. See Shigaraki Takamaro, "Zendō kyōgaku ni okeru shin no igi," in *Shinshūgaku* 33/34 (1966): pp. 179–201.
  26. *Wang-sheng li-tsan*, in *SSZ*, vol. 1, p. 649; English translation has been taken on the whole from *CWS*, vol. 1, p. 92, which contains a version of Shan-tao's passage found in a text compiled by Chih-sheng. Note that Shan-tao's phrase, "even one time" is replaced by the words, "even but hear it" in the version cited by Shinran.
  27. Fujiwara Ryōsetsu looks at the differences in the contents and expressions of deep shinjin as to beings in the *San-shan-i* and the *Wang-sheng li-tsan*, and discusses order of the time/period of the formation of both. However, as mentioned above, he concludes that it is impossible to determine the order of their formation based on these differences. See, Fujiwara Ryōsetsu, *Ōjō raisan gaisetsu* (Kyoto: Nagata Bunshōdō, 1962), p. 28 and pp. 68–9.
  28. *Ibid.*, p. 67.

29. Ibid.
30. Ōhara Shōjitsu, *Zendō kyōgaku no kenkyū* (Kyoto: Nagata Bunshōdō, 1974), p. 108.
31. Ibid., p. 110.
32. See *San-shan-i*, in *SSZ*, vol. 1, p. 532; Cited in *CWS*, vol. 1, p. 84.
33. Tanabe Hajime, *Zangedō to shite no tetsugaku* (Tokyo: Iwanami Shoten, 1946), p. 278.
34. Matsuno Junkō, "Zendō no *Kangyōsho* no mondai," in *Bukkyō kenkyū ronshū*, edited by Hashimoto Hakushi Taikan Kinen Bukkyō Kenkyū Ronshū Kankōkai (Osaka: Seibundō, 1975), p. 538.
35. See Yata Ryōshō, "Zendō Jōdokyō ni okeru zaiaku ni tsuite," *Ryūkoku Daigaku ronshū* 399 (1972): 108–129.
36. See *Kuan wu-liang-shou ching*, in *SSZ*, vol. 1, p. 51; *The Sutra of Contemplation on the Buddha of Immeasurable Life*, pp. 22–23.
37. *Hsü-fên-i*, in *SSZ*, vol. 1, pp. 492–3.
38. See Kōgatsu-in Jinrei, *Kangyōshijōsho kōgi* (Kyoto: Hōzōkan, 1975), p. 314 for reference.
39. See *Kuan wu-liang-shou ching*, in *SSZ*, vol. 1, p. 61; *The Sutra of Contemplation on the Buddha of Immeasurable Life*, pp. 84–85.
40. *San-shan-i*, in *SSZ*, vol. 1, p. 544.
41. See *Kuan wu-liang-shou ching*, in *SSZ*, vol. 1, p. 62; *The Sutra of Contemplation on the Buddha of Immeasurable Life*, pp. 88–89.
42. *San-shan-i*, in *SSZ*, vol. 1, p. 546.
43. *San-shan-i*, in *SSZ*, vol. 1, P. 533; cited in *CWS*, vol. 1, p. 215.
44. See *Hsüan-i-fên* (Chapter on the essential meaning of the sutra) in his *Kuan wu-liang-shou ching shu*, in *SSZ*, vol. 1, p. 447.
45. See *Hsüan-i-fên*, in *SSZ*, vol. 1, p. 443; also cited in *CWS*, vol. 1, p. 214.