

# An Examination of the Historical Development of the Concept of Two Aspects of Deep Belief, Part 2<sup>1</sup>

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## V. BACKGROUND TO THE FORMATION OF THE CONCEPT OF THE TWO ASPECTS OF DEEP BELIEF

### 1. Its Connection to Other Commentaries on the *Kuan wu-liang-shou ching*

We have seen above that the interpretation of deep mind as two aspects of deep belief was based on the original perspective of Shan-tao (613–681 CE). However, were there other essential factors that might have led to this development in Shan-tao's thought? In this section I will examine the doctrinal background to the formation of this concept by focusing on three points: first, its connection to other commentaries on the *Kuan wu-liang-shou ching* written during Shan-tao's time; second, its connection to the doctrines of other Pure Land Buddhist thinkers; and third, its connection to the theory and practice of repentance.

First of all, I could like to consider the way in which Shan-tao's perspective regarding the three minds expounded in the *Kuan wu-liang-shou ching* might have been influenced by other commentaries on the sutra during his time. Pure Land literature tells us that a number of prominent Chinese scholars had addressed the *Kuan wu-liang-shou ching* prior to Shan-tao, including T'an-luan (476–542), Hui-yüan of the Ching-ying temple (523–592), Chih-i (538–597), Ling-yü (518–605), Chi-Tsang (549–623), Tao-ch'ö (562–645), Fa-chao (567–645), Chia-ts'ai (?–648), and Hui-ching (578–?).<sup>2</sup> Although they may have offered commentaries on the *Kuan wu-liang-shou ching*, some of those commentaries were certainly apocryphal (as in the case of Chih-i)<sup>3</sup> and some are no longer extant. The only extant works that treat the three minds of the *Kuan wu-liang-shou ching* are those of Hui-yüan and Chia-ts'ai.

In his text *Kuan wu-liang-shou ching i-shu* (*Commentary on the Sūtra of Contemplation on the Buddha of Immeasurable Life*), Hui-yüan posits

that there are three types of path to birth in the Buddha's land: birth through the practice of contemplation, birth through the performance of acts, and birth through mental cultivation. In regard to the third path he explains,

The third cause is rebirth by the cultivation of the mind (*hsiu-hsin*); there are three kinds of mind as the following passages explain. The first is the sincere mind (*ch'eng-hsin*); "sincere" means "real." Because one initiates practice without false [reasons] and seeks to depart [this world] with the real mind, it is called the "sincere mind." The second is the deep mind (*shen-hsin*); one longs for and is extremely anxious and desirous to be reborn in that country. The third is the mind that aspires for rebirth by transferring merit (*hui-hsiang fa-yüan chih hsin*). To seek without any particular expectation is explained as "aspiration" (*yüan*), while to seek in presumption of a favorable [result] is explained as "transference" (*hui-hsiang*).<sup>4</sup>

For Hui-yüan, sincere mind meant that one initiates practice without any false purposes and seeks birth with a real mind. Deep mind meant that one longs for and is extremely anxious and desirous to be reborn in that land. Later in the text he states,

The "deep mind" means an "extremely earnest mind." To perform practice in extreme earnestness is called the "deep mind." To seek to leave [for the Pure Land] in extreme earnestness is also called the "deep mind."<sup>5</sup>

Deep mind is the mind in which one earnestly aspires to reach the Pure Land and there realize birth. The content of the mind of aspiration for birth by directing merit is that one seeks without any particular expectation, and yet also seeks in presumption of a favorable result.

Hence, it might be said that for Hui-yüan the three minds indicated that one should constantly and exclusively aspire for birth with a true and real mind, pursuing birth through the transference of the merit of one's roots of good. Hui-yüan considered the sincere mind to be the true mind that is without falsity. This perspective was akin to Shan-tao's view that sincere mind constitutes one's true and real mind. It might even be said that their basic approaches to the three minds as a whole were quite similar.<sup>6</sup> Hui-yüan's interpretation of the three minds, however, showed no signs of the structure of the two aspects of deep belief. In other words, although the basic purport of the three minds in Shan-tao's thought might have been hinted at by Hui-yüan,<sup>7</sup> the latter's perspective did not separate deep mind into the aspects of deep belief

as to beings and deep belief as to Dharmic truth. We can conclude that no such idea was transmitted by Hui-yüan to Shan-tao.

Chia-ts'ai's work, *Ching-t'u lun* (*Treatise on the Pure Land*), is not actually a commentary on the *Kuan wu-liang-shou ching*. However, it discusses various questions pertaining to the Pure Land throughout its nine fascicles. The three minds of the sutra are touched upon in the section of Fascicle Two on determining persons who will attain birth. Here he addresses the nine grades of birth, which are expounded in the *Kuan wu-liang-shou ching*.

Sentient beings in the highest rank of the highest grade of birth give rise to three kinds of mind and thereupon attain birth. These three minds are: sincere mind, deep mind, and the mind of aspiration for birth by transferring merit. These three minds correspond to the three minds present at the beginning of the ten stages of understanding, as determined in the *Commentary on the Awakening of Faith*. As the *Awakening of Faith* states, fulfilling faith and raising the [bodhi] mind take place in the last of the ten stages of faith. Upon giving rise to these three kinds of mind, one enters the ten stages of understanding for the first time. The first of the three minds [of the *Awakening of Faith*] is the true mind. One thinks correctly on the dharma of suchness; hence, it corresponds to sincere mind in the *Contemplation Sūtra*. Sincere mind and true mind possess the same meaning; only the names are different. As explicated in the *Vimalakīrti Nirdeśa*, there are also three minds related to the first of the two practices of the Pure Land practice hall. This is identical to the *Contemplation Sūtra*. All of these sutras and commentaries simply reveal that one must without fail give rise to these three minds at the outset of all the myriad practices. You should truly know that these three minds constitute the starting point of all practices. Because they constitute the starting point of all practices, [it means that] one is likely to attain birth in that land, awaken to the non-origination of all existences, and be able to attain the eighth *bhūmi*.

The second mind is deep mind. The *Contemplation Sūtra* also calls it deep mind. The third mind is the mind of great compassion. The *Contemplation Sūtra* refers to this as the mind of aspiration for birth by transferring merit. Were it not for great compassion, one would be unable to aspire for birth by transferring merit. Here again the meanings [of these two minds] are identical; their names alone differ. The three minds of the *Awakening of Faith* take place in the last of the ten stages of faith. This you should truly know. The teaching of the *Contemplation Sūtra* regarding persons of the

highest rank of the highest grade of birth reveals that they exist at the beginning of the ten stages of understanding.<sup>8</sup>

Chia-ts'ai states that the three minds of the *Kuan wu-liang-shou ching* (sincere mind, deep mind, and mind of aspiration for birth by directing merit) correspond to the three minds elucidated in the *Ta-ch'eng-ch'i-hsin-lun* (*Commentary on the Awakening of Faith in the Mahāyāna*), which are true mind, deep mind, and the mind of great compassion. He also treats them as identical to the three minds expounded in the chapters on the Buddha-land and bodhisattvas of the *Vimalakīrti Nirdeśa* (*Vimalakīrti Sūtra*), which are true mind, deep mind, and bodhisattva mind.<sup>9</sup> However, he does not provide any concrete explanation of deep mind. What I would like to make a note of here is simply that Chia-ts'ai argues that one should give rise to the three minds expounded in the *Kuan wu-liang-shou ching* (including deep mind) at the outset of performing all practices to attain birth in the Pure Land.

Above we have examined how the various masters prior to Shan-tao understood the three minds expounded in the *Kuan wu-liang-shou ching*. While it appears that only Hui-yüan might have provided any sort of influence on Shan-tao's perspective on the three minds, and especially in regard to deep mind, his influence pertained only to the basic purport of the three minds. It is impossible to see how he might have influenced the formation of the structure of the two aspects of deep belief.

## 2. Its Connection to the Doctrines of Other Pure Land Buddhist Thinkers

An examination of the connection between the concept the two aspects of deep belief and the doctrines of Pure Land thinkers prior to Shan-tao reveals that it likely originated in fundamental teachings regarding the truth as the nature of beings, as elucidated in the *Kuan wu-liang-shou ching* and those regarding the real nature of Dharmic truth, as revealed in *Wu-liang shou ching* (*Sūtra of the Buddha of Immeasurable Life*). Such ideas were gradually developed by Pure Land Buddhist thinkers such as Nāgārjuna, Vasubandhu, T'an-luan, and Tao-ch'ō. These fundamental Pure Land teachings were in turn transmitted eventually to Shan-tao, who brought even clearer expression to them.<sup>10</sup> One might be able to agree with the claim that the notion of the two aspects of deep belief developed, in a broad sense, from the fundamental essence of the Pure Land teachings. Yet, it is clear that those teachings did not provide a backdrop out of which Shan-tao would have directly formulated the separation of *shinjin* into the aspects of beings and Dharma. What, then, might the concrete and essential elements of its formation have been? I would now like to take up that question.

Scholars have long considered that T'an-luan's idea of the "two forms of not-knowing and three facets of non-corresponding *shinjin*" represented the background to the formation of the idea of the two aspects of deep belief.<sup>11</sup> In his commentary, T'an-luan discusses the following phrase from Vasubandhu's *Ching-t'u-lun* (*Treatise on the Pure Land*).

One says the Name of the Tathāgata in accord with the Tathāgata's light, which is the embodiment of wisdom, and with the significance of the Name, wishing to be in correspondence with it by practicing in accord with reality.<sup>12</sup>

He states that, even though sentient beings say the Name, it is often the case that their ignorance continues to exist and their aspirations are not fulfilled. That is because they do not practice in accord with reality and are not in correspondence with the significance of the Name. The reason for that is offered in his interpretation of the "two forms of not-knowing and three facets of non-corresponding *shinjin*."

Why is your practice not in accord with reality and not in correspondence with the significance of the Name? Because you do not know that the Tathāgata is the body of true reality and, further, the body for the sake of beings.

Further, there are three aspects of noncorrespondence. In the first, *shinjin* is not genuine, for at times it appears to exist and at other times not to exist. In the second, *shinjin* is not single, for it lacks decisiveness. In the third, *shinjin* is not enduring, for it is disrupted by other thoughts. These three act reciprocally among themselves and mutually give rise to each other. Because *shinjin* is not genuine, it lacks decisiveness. Because it lacks decisiveness, mindfulness is not enduring. Further, because mindfulness is not enduring, one does not realize *shinjin* that is decisive. Because one does not realize *shinjin* that is decisive, the mind is not genuine. The opposite, positive side of this is termed *to be in correspondence [with the significance of the Name] by practicing in accord with reality*.<sup>13</sup>

Mochizuki Shinkō believes that T'an-luan's idea of the three facets of corresponding and non-corresponding *shinjin* provided a hint to the formation of the notion of two aspects of deep belief.

According to the *Vimalakīrti Nirdeśa*, the significance of deep mind is that it possesses the virtues of all good deeds. In spite of that, however, it appears that [Shan-tao] interpreted it as deep belief based on a hint from T'an-luan's explanation of the two

forms of not-knowing and three facets of non-corresponding belief. In each of the passages pertaining to belief as to the nature of beings and Dharma, [Shan-tao] writes that one “deeply and decidedly believes.” “Decidedly” is identical with “decisiveness” in T’an-luan’s three facets of belief. “Deeply believe” corresponds with “genuineness” of belief. Further, he states that no person who aspires to be born should be lacking in the three facets of corresponding belief.<sup>14</sup>

Certainly, there are expressions in T’an-luan’s commentary that appear to have some connection to Shan-tao’s interpretation of deep mind. We might even accept that they offered hints to Shan-tao. However, it is difficult to affirm that T’an-luan’s doctrine provided the background out of which there developed a description of *shinjin* that separated it into the aspects regarding beings and Dharmic-truth.

Shigaraki Takamaro, in contrast, focuses his attention upon the passage regarding the two forms of not-knowing.

T’an-luan’s passage regarding the two forms of not-knowing is cited verbatim by Tao-ch’o in the first fascicle of his *An-lê-chi* (*Passages on the Land of Happiness*). Shan-tao certainly comprehended *shin* as “true knowing.” His explanation of it in terms of two aspects of deep and true knowing—as to beings and as to Dharma—was based on, and guided by, the notion of two forms of not-knowing in the Pure Land teachings of T’an-luan and Tao-ch’o. I would venture to say that his idea of deep knowing as to the nature of beings was derived from the aspect of knowing that Amida Buddha is the body of great compassion, for the sake of beings. The notion of deep knowing as to Dharmic truth was a development of the aspect of knowing that Amida Buddha is the body of true reality.<sup>15</sup>

For Shigaraki, the two aspects of deep belief (as to the nature of beings and Dharmic-truth) could be explained as a development of the aspects of knowing that Amida Buddha is the body for the sake of beings and the body of true reality respectively. The likely reason is that when one accepts in *shinjin* that Amida Buddha is the body for the sake of beings, one knows that the existence of the body for the sake of beings is essential. Hence, he asserts that T’an-luan’s idea of the two forms of not-knowing form the actual background for the formation of the concept of the two aspects of deep belief. However, as I mentioned earlier, Shan-tao’s idea of the two aspects of deep belief was constructed on the basis of non-meditative practice, in which one seeks to abandon evil and perform good. Hence, even if we were able to accept that T’an-luan’s two forms of not-knowing

constituted a backdrop that indirectly formed the idea of the two aspects of deep belief, we are unable to say that it constituted a direct cause.

### 3. Its Connection to Repentance

I believe that a more direct influence on the formation of the two aspects of deep belief came from the theory and practice of repentance (Ch. *ch'an-hui*; Jpn. *sange*). Elsewhere I had written that both repentance and the practice leading to birth, which is related to the two aspects of deep belief, held very similar positions in Shan-tao's thought.<sup>16</sup> Since then, a variety of theories have been brought to light, including a theory that the two aspects of deep belief were formed on the basis of repentance,<sup>17</sup> and a theory that repentance represented a concrete method for the realization of deep mind.<sup>18</sup> Here, I would now like to examine the relationship between repentance and the two aspects of deep belief, based on those studies.

The basic meaning of repentance is that one divulges and confesses to others the karmic sins that one has committed, and seeks to extinguish the karmic evil produced by one's transgressions. One thereupon becomes purified. At the same time, one undertakes not to commit such offenses again.<sup>19</sup> From about the fifth century CE a large number of repentance scriptures were translated in China. This led to its wide acceptance among the masses and its extensive practice during the Sui and T'ang periods. The most common trend was for repentance to be performed in combination with the practice of praising and reciting the Buddha's Name.<sup>20</sup> Repentance had earlier received doctrinal acceptance in such Pure Land texts as the *Kuan wu-liang-shou ching* and in T'an-luan's *Ts'an-o-mi-to-fo-chieh* (*Hymns to Amida Buddha*). But, clearly it gained full-scale acceptance in China from the Sui to the early T'ang periods.<sup>21</sup>

It was during that time that Shan-tao presented repentance as a practice for birth in the Pure Land in his five writings—*Kuan wu-liang-shou ching shu* (*Commentary on the Contemplation Sūtra*), *Fa-shih-tsan* (*Hymns of the Nembutsu Liturgy*), *Kuan-nien fa-men* (*Methods of Contemplation on Amida Buddha*), *Wang-shen li-tsan* (*Hymns of Birth in the Pure Land*), and *Pan-chou-tsan* (*Hymns [on the Samādhi] of All Buddhas' Presence*). Of them, his text *Wang-shen li-tsan* offers a particularly detailed explanation of repentance practice. There, he explains that there are three kinds of repentance practice: principal, short, and extensive. He also states that repentance can be separated into three grades—high, middle, and low—depending on the relative strength or weakness of one's repentance. Shan-tao's principal, short, and extensive forms of repentance are as follows.

## Principal Repentance

Sincere repentance:

I take refuge in and repent before Buddhas of the ten quarters;  
May all the roots of my karmic evil be destroyed.

I will transfer to others the good which I have cultivated since  
long ago

So that it may become the cause of birth in the Land of Peace  
and Bliss for them and for myself.

I always wish that at the time of death, everyone will see  
All the wonderful objects and manifestations.

I wish to see Amida, the Lord of Great Compassion,  
Avalokiteśvara, Mahāsthāmaprāpta, and Honored Ones of  
the ten quarters.

I pray and wish that their divine light embraces me and  
they extend their hands toward me;

May I ride the Buddha's Primal Vow and be born in his land.

After having thus repented, transferred my merits and made an  
aspiration, I take refuge in Amida Buddha with sincerity of heart.<sup>22</sup>

## Brief Repentance

Sincere repentance:

Ever since my existence came to be in the beginningless past,  
I have continuously done ten evil acts to other beings;

To my parents I have neglected duties and I have abused the  
Three Treasures;

I have committed the five gravest offenses and other evil acts.

As the results of various karmic evils like those,

Delusory thoughts and perverse views have arisen and  
produced bondages,

Which will cause me to suffer immeasurable pain of  
birth-and-death.

I bow to the Buddha in worship and repent. I beseech you to  
remove those evils.

Having thus repented, I sincerely take refuge in Amida Buddha.

Sincere request:

The Buddhas, the peerless Honored Ones of Great Compassion,  
Constantly illumine the three worlds with the Wisdom of  
Voidness.

Blind and ignorant, sentient beings are unaware of this,



Sinking eternally in the great ocean of birth-and-death.  
In order to free sentient beings from various sufferings,  
I beseech the Buddhas to turn the Wheel of Dharma always.

Having made this request, I sincerely take refuge in Amida Buddha.

Sincere rejoicing:

Jealousy, haughtiness, and indolence which I have had for  
many *kalpa*-s arise from stupidity;  
With the fire of anger and malevolence I have always  
Burnt the good roots of wisdom and compassion.  
As I contemplate today, I have realized this for the first time;  
Then I have awakened the mind of making great efforts and  
rejoicing (in others' good acts).

After having thus rejoiced, I take refuge in Amida Buddha with  
sincerity of heart.

Sincere merit-transference:

Wandering about in the three worlds,  
I have been conceived in the womb-jail through blind love;  
Having been born, I am destined to old age and death.  
Thus I have been sinking in the ocean of suffering.  
Now I perform these meritorious acts;  
I turn their merit over to the Land of Peace and Bliss to attain  
birth there.

After having thus transferred the merit, I take refuge in Amida  
Buddha with sincerity of heart.

Sincere vow:

I wish to abandon the body enclosed in the womb  
And attain birth in the Land of Peace and Bliss,  
Where I will quickly behold Amida Buddha's  
Body of boundless merits and virtues  
And see many Tathāgatas  
And holy sages as well.  
Having acquired the six supernatural powers,  
I will continue to save suffering sentient beings  
Until all their worlds throughout the universe are exhausted.  
Such will be my vow.

After having thus made a vow, I take refuge in Amida Buddha with  
sincerity of heart.<sup>23</sup>

## Extensive Repentance

Reverently I announce: May all the Buddhas in the ten quarters, the twelve-divisioned scriptures, all the great bodhisattvas, all the holy sages, all the eight groups of demi-gods, including devas and dragons, sentient beings in the entire universe, and the audience in the present assembly become my witnesses. I, *so and so*, confess my offenses and repent them. From the beginningless past up to now, I have killed or destroyed all the members of the Three Treasures, masters and monks, parents, relatives down to the sixth blood-relation, good teachers of the Way, and sentient beings in the entire universe whose numbers are beyond calculation. I have stolen property and belongings of all the members of the Three Treasures, masters and monks, parents, relatives down to the sixth blood-relation, good teachers of the Way, and sentient beings in the entire universe, whose numbers are beyond calculation. . . . [The text then states, in the same manner, that I have committed other offenses—having lascivious thoughts, deceiving with lies, ridiculing with insincere words, calumniating, abusing, and rebuking with harsh words, causing enmity and mutual destruction with calumnious words, breaking the precepts and inciting others to break them and rejoicing at seeing them do so—offenses whose numbers are beyond calculation.]

Such transgressions are innumerable, just as the great earth extending in the ten directions is boundless and the number of dust-particles is incalculable. Just as the open space is limitless, my offenses are equally limitless. . . . [The text goes on to state, in the same manner, that just as the means of salvation, the Dharma-nature, the Dharma-realm, sentient beings, the Three Treasures, and precepts provided are limitless, my offenses are without limit.]

Any one of the sages, from bodhisattvas down to *śrāvaka*-s and *pratyekabuddha*-s, cannot know the extent of my offenses. Only the Buddha knows it.

Now, before the Three Treasures and sentient beings of the entire universe, I confess and repent my offenses, without hiding them. I pray that all the members of the Three Treasures throughout the ten quarters and sentient beings of the entire universe recognize my repentance and wish that I will be purified of the offenses. From today on, together with sentient beings, I wish to abandon wrong views and take right ones, awaken the Bodhi mind, see each other with a compassionate heart, look at each other with the eye of the Buddha, become a companion of Bodhi, become a true teacher of the Way, attain birth in Amida Buddha's land

together, discontinue committing those offenses forever and never commit them again.

Having thus repented, I take refuge in Amida Buddha with sincerity of heart.<sup>24</sup>

Principal repentance provided a simplified rendition of brief repentance by omitting the aspects of request and rejoicing, and including the remaining aspects of repentance, merit transference, and vow. Brief repentance was also referred to as the “five seas.” It represented a common model for repentance taught by the masters of the Path of Sages during Shan-tao’s time. In particular, it emulated the model found in Chih-i’s *Fa-hua-san-mei ch’an-i* and *Mo-ho-chih-kuan*.<sup>25</sup> Scriptural bases for the formation of extensive repentance included the *Ta-fang-têng-t’o-lo-ni-ching* (Jpn. *Daihōdō darani-kyō*) and the *Daśabhūmika-vibhāṣā-śāstra* (*Commentary on the Ten Bodhisattva Stages*). In this form of repentance one does so extensively—before all of the members of the Three Treasures, masters and monks, parents, relatives down to the sixth blood-relation, good teachers of the Way, and sentient beings of the universe—confessing all of one’s karmic offenses, including not only those committed in the present, but also all of the innumerable transgressions that one has committed since the beginningless past. Extensive repentance made possible an even broader reflection on one’s entire past and repentance for one’s existence, continuously committing of innumerable and unlimited karmic offenses. Shan-tao’s words, “Whenever you commit faults, repent immediately”<sup>26</sup> would seem to imply simply that the frequency of one’s repentance ought to correspond to the number of offenses that one commits. However, as we have seen above, Shan-tao’s descriptions of repentance practice took on fixed forms. What this means is that repentance, as explicated by Shan-tao, did not focus on every single offense. Rather, it tended to be concerned with the nature of human existence itself, in which one commits evil offenses without end.

Shan-tao also explains that repentance can also be separated into three grades—high, middle, and low—depending on the (relative) strength or weakness of one’s repentance. In the section preceding his explication of extensive repentance, he states,

There are three grades of repentance: high, middle, and low. The high grade of repentance is to shed blood from the hair pores of one’s body and also shed blood from one’s eyes. The middle grade of repentance is to shed hot sweat from the hair pores of one’s whole body and also shed blood from one’s eyes. The low grade of repentance is to feel feverish all over the body and also shed tears from one’s eyes.<sup>27</sup>

It is believed that this notion of the three grades of repentance was Shan-tao's creation.<sup>28</sup> Because they are all very demanding and are not easily accomplished by ordinary beings, Shan-tao states,

These three grades of repentance are different from each other, but they can all be carried out by those who have long cultivated the roots of good in the stage leading to emancipation.<sup>29</sup>

That is to say, they could be accomplished only by those who have amassed roots of good in the stage leading to emancipation, or, that is, those who have achieved the ten stages of steadfastness, practice, and merit transference. Yet, he then goes on to state,

Those who do not repent in the proper way should know this. Even though one is unable to shed tears and blood, one will get the same result as described above if one thoroughly attains the True Faith.<sup>30</sup>

Shan-tao explains that, even if one is not able to carry out the three grades of repentance, the thoroughgoing attainment of faith (literally, true mind) bears the identical significance. Thus, in Shan-tao's perspective on repentance the real issue was not one of the method, form, or degree of performance. Rather, it was ultimately a question of whether one thoroughly realizes the true mind or not. In other words, what was of utmost importance was that one carries it out with a sincere mind and sincere intentions.

In Shan-tao's thought, then, what was the meaning of repentance, as a practice leading to birth in the Pure Land? As we have already shown, the notions of principal, short, and extensive repentance, as well as the high, middle, and low grades of repentance are explicated in his text, *Wang-shen li-tsan*. He also offers his purpose for writing the text in its preface,

My sole wish is, first, to encourage people to be mindful of the Buddha continuously in order to facilitate their attainment of birth and, second, to benefit the ages of the distant future by enlightening those who have not yet heard the Dharma.<sup>31</sup>

For Shan-tao, the role of repentance was to facilitate the practice leading to birth in the Pure Land, from the side. This idea is presented in more concrete form in another text, *Kuan-nien fa-men*, which states,

If the sick person cannot talk, let the nursing man ask him various questions, saying, "What realm did you see?" If he tells of the visions of his karmic evils, let the man on the bedside recite the

Name and himself repent in order to help the sick man repent; thereby, you can definitely purge him of the karmic evils.<sup>32</sup>

From this we can understand that repentance served to facilitate the *nien-fo* (Jpn. *nembutsu*), which is the practice leading to birth, and extinguish karmic evils. Shan-tao further states in the *Pan-chou-tsan*,

You should solely practice *nien-fo*, whether walking, standing, sitting or lying down,  
And use all means to direct the [merit generated by it], in combination with all good acts.  
If you constantly repent, in each and every thought-moment,  
In the final moments of life you will ascend the diamond platform.<sup>33</sup>

Here, he explains that the practice of the *nien-fo* and other good acts are performed at the same time as and in combination with repentance. He states the same thing in this passage,

Even though there might be benefit received by initiating and directing [the merit of] all good acts, it does not compare with the act of solely uttering the Name of Amida. You should always repent each and every time you say the Name.<sup>34</sup>

For Shan-tao, one should engage in repentance at the same time that one performs the continuous recitation of the Name. This meant, as we have seen previously in the sections on the principal, brief, and extensive repentance, that repentance is always performed in combination with other actions. In the past, scholars pointed out that repentance was explicated by Shan-tao in order that one might fulfill the practices of worship during the six periods of the day (in the *Wang-shen li-tsan*), visualization and contemplation of the Buddha (in the *Kuan-nien fa-men*), and meditative practices (in the Chapter on Meditative Practice in the *Kuan wu-liang-shou ching shu*).<sup>35</sup> This notion of combining repentance with other practices matched the general trend in Shan-tao's time, which was to practice repentance in combination with the utterance and recitation of the Buddha's Name.

Again, Shan-tao accepted that, as a practice performed in order to attain birth in the Pure Land, repentance ought to be combined with *nien-fo* practice in particular, so that it might facilitate that practice. Just what, however, is the content of such assistance and what concrete role might repentance play? Repentance means that one confesses one's own karmic sins and seeks to extinguish that karmic evil, thereby purifying oneself so that one will never commit such offenses again. In the *Kuan-nien fa-men*

Shan-tao draws upon the notion of repentance as explicated in the *Sūtra of the Ocean-like Samādhi of Contemplation of the Buddha* and the *Great Collection Sūtra*. He then states,

I have quoted this sutra as the evidence. It shows a method of repentance with sincerity of heart.<sup>36</sup>

In other words, he explains that repentance practice is a method to bring about the fulfillment of one's sincere mind. He states that repentance is also to be practiced in combination with contemplation on the Buddha.

You should confess and repent them to the multitude of revered monks. In accordance with the Buddha's instruction, you should throw your bodies on the ground before the assembly of the followers of the Buddha-Dharma, as if a high mountain crumbles, and repent before the Buddha. When you have repented, your spiritual eye will be opened. Then you will see the Buddha's body and attain great joy.<sup>37</sup>

As we have seen earlier, sincere mind is the true and real mind, which is not mixed with falsity or untruth. In such a true and real mind, one's karmic evil is extinguished, all obstacles to visualizing the Buddha are removed, and the practice of contemplating the Buddha is fulfilled.

I have quoted this passage as further evidence. Since the King had sincerity of heart, his hindrances were removed at each recitation. Knowing that the King's karmic transgressions had been destroyed, the Buddha manifested himself in response to the King's desire. This one should know.<sup>38</sup>

This is a discussion of the combination of contemplation and repentance. Certainly, the situation would be identical with other practices. In other words, one could say that, for Shan-tao, repentance represented a state in which there are no hindrances to the fulfillment of practices leading to birth in the Pure Land, since it enables one to give rise to a true and real mind.

Originally, the idea of extinguishing karmic evil was taken up in the context of practices leading to birth, which were represented by the *nien-fo*. For instance, the *Kuan wu-liang-shou ching* it states,

Those who practice this contemplation will not encounter any misfortune, but will be freed from karmic hindrances and rid of the evil karma which they have committed during innumerable *kalpa*-s of *samsāra*.<sup>39</sup>

If good men or women simply hear the Name of this Buddha or the names of those two bodhisattvas, the evil karma which they have committed during innumerable *kalpa*-s of samsara will be extinguished.<sup>40</sup>

Because he calls the Buddha's Name, with each repetition, the evil karma which he has committed during eighty *koṭi*-s of *kalpa*-s of samsara is extinguished.<sup>41</sup>

The point of commonality in all these practices is the principle of extinguishing karmic evil through repentance, which, when performed in combination with them, reinforces and facilitates the practices so that they might lead to birth in the Pure Land without hindrance. For Shan-tao, the condition precedent for the actualization of that combination is the performance of non-meditative practices, which are practiced by beings in nine grades of birth. His assertion that "'non-meditative' refers to abandoning evil and performing good"<sup>42</sup> was not intended to mean that one simply ought to practice the roots of good, without seeking to abandon evil. Shan-tao elucidated the three minds and the two aspects of deep belief in the context of the basic structure of "abandoning evil and performing good." Thus, I believe that repentance, as put to use within Shan-tao's Pure Land practices, constituted a direct and essential condition for the formation of the concept of the two aspects of deep belief.

However, we must then ask: If repentance influenced the development of the two aspects of deep belief in this way, why is there no explication of repentance in the *San-shan-i* (Chapter on Non-Meditative Practice) of the *Kuan wu-liang-shou ching shu*, in which Shan-tao sets forth the two aspects of deep belief? His Chapter on Meditative Practice includes a discussion of repentance. Yet, in the section on non-meditative practice, it appears that repentance is not brought up. Why would that be? Tsuboi Shun'ei discusses this matter in the following way,

When discussing the aspiration for birth in the Pure Land through the practice of saying the Name, Shan-tao expounds theories that saying the Name extinguishes karmic evil and that saying the Name constitutes repentance. He does not explicate the repentance ritual. . . . The person who performs the practice of severe repentance and self-reproach, as expounded in the *Wang-shen li-tsan*, is one who has cultivated the roots of good in the stage leading to emancipation, that is, one who has achieved the ten stages of steadfastness, practice, and merit transference. Ordinary beings of the nine grades of birth that transmigrate through the three worlds of samsara are completely unable to accomplish the severe practice of repentance as expounded in the *Wang-shen li-*

*tsan*. Hence, Shan-tao expounds theories that extinguishing karmic evil through saying the Name and that saying the Name constitutes repentance.<sup>43</sup>

According to this, repentance is not taught in the *San-shan-i* because that chapter was intended to teach ordinary beings in the nine grades of birth—beings of inferior capacities who are unable to carry out the practice of repentance. Indeed, principal, short, and extensive repentance, as well as the three grades of repentance, would be difficult to accomplish for ordinary beings of inferior capacities. However, as we discussed earlier, even if it might prove very difficult for them to accomplish repentance, Shan-tao asserts, if they thoroughly realize the true mind it would become possible. That is, he does not say that repentance would be completely impossible for ordinary beings to carry out. He simply states that it would be undoubtedly difficult for ordinary beings to accomplish it. For that reason saying the Name is explicated as the practice that corresponds to the capacities of ordinary beings. Thus, it could be Shan-tao did not teach of repentance in this chapter because he perceived the limitations of that practice.

This might also be inferred from the fact that Shan-tao purposely declined to place the statement, “‘non-meditative’ refers to abandoning evil and performing good” in the chapter devoted to non-meditative practice. In addition, he declined to do so even though he considered the combination of repentance (extinguishing karmic evil) and the practice (of non-meditative good) to be effective in leading the practitioner to birth, as we have seen above. Shan-tao’s refusal to admit in the *San-shan-i* that non-meditative practice refers to “abandoning evil and performing good” was precisely because that concept came about through the direct influence of repentance. Having perceived the limitations inherent in repentance, he found himself unable to advocate it in the *San-shan-i*. Hence, in order to urge beings to engage in non-meditative practice that would involve the same activity of “abandoning evil and performing good” as repentance (without resorting to the practice of repentance), I believe that he had no choice but to elucidate the two aspects of deep belief.

The limitations inherent in the practice of repentance results from the fact that it was not established within the Primal Vow of Amida Buddha. The *San-shan-i* describes saying the Name as the practice that accords with the capacities of inferior ordinary beings in the nine grades of birth. In Shan-tao’s discussion of deep mind in the *San-shan-i* he mentions “establishing trust in relation to practice.” There he elucidates the five right practices, and states that, among them, saying the Name is the “act of true settlement.” This is based in the fact that “it is in accord with the Buddha’s Vow.”<sup>44</sup> That is, the practice of saying the Name is substantiated by Amida Buddha’s Primal Vow. These words, “because it is in accord with the Buddha’s Vow” would later bring Hōnen to indicate his reverence for



Shan-tao with the words, "I rely on Shan-tao alone as my sole master." We could say that, for Shan-tao, taking refuge and being in accord with the Primal Vow of Amida Buddha was a matter of utmost importance. In contrast, the practice of repentance was not established within the Primal Vow. Here, we might infer, lies the reason that Shan-tao, who was influenced by the idea and who himself performed the practice of repentance, did not mention repentance in the *San-Shan-i*.<sup>45</sup>

Above we have examined repentance as the doctrinal background out of which the concept of the two aspects of deep belief was formed. During Shan-tao's time repentance was performed in combination with a diverse number of practices. Shan-tao implemented this common trend without change in his basic form of the practices leading to birth. However, in the *San-shan-i* he declined to make abandoning evil and performing good the basic practice for birth. Instead, he floated the idea that saying the Name, which is in accord with the Buddha's Vow, is the practice that corresponds to the capacities of ordinary beings. By taking the position that saying the Name is the "act of true settlement" because it is established in the Primal Vow, Shan-tao had to admit that repentance is not a practice within the Primal Vow. Hence, it became impossible for him to advocate repentance practice in the *San-shan-i*. One could conclude therefore that the concept of the two aspects of deep belief was presented as a substitute for repentance, which continues to perform the same function as repentance.

## VI. CONCLUSION

Above, we have examined the formation and background of the establishment the concept of the two aspects of deep belief from the standpoint of the historical development of that doctrine. The two aspects of deep belief, as experienced and realized by Shinran, reveal in a straightforward way the unique doctrinal features of Shinran's thought. It is also a teaching that represents the most concrete manifestation of the fundamental spirit of Mahāyāna Buddhism.

The first person to discuss *shinjin* by separating it into the two aspects regarding beings and Dharma was Shan-tao. It was addressed in two of his texts: the *San-shan-i* chapter of the *Kuan wu-liang-shou ching shu* and the *Wang-shen li-tsan*. Yet, in those texts he simply mentioned the two aspects of belief, and did not at all touch upon either their function or the relationship between the two aspects. For that reason there have arisen many views, which seek to interpret the two aspects of deep *shinjin* by adhering strictly to sectarian perspectives based in Shinran's understanding or by omitting the perspective of its historical doctrinal development. Were one simply to follow such established scholastic theories, one could find contradictions in Shan-tao's interpretations of the three minds—sincere

mind, deep mind, and mind of aspiration for birth by directing merit—that frame the two aspects of deep belief.

When we examine the two aspects of deep belief, as revealed by Shan-tao, we find that it does not comprehend the notion that “a single [*shinjin*] possesses two aspects.” That represents Shinran’s understanding. Instead, we discover that the structure of Shan-tao’s thought was based in the standpoint of non-meditative practice, which he had expressed as “abandon evil and perform good.” One who has deep belief as to the nature of beings would never again commit the karmic offenses that one had committed in the past. Next, because of one’s deep belief as to the Dharma one’s good thoughts would continue and one’s birth in the Pure Land would be assured. When we understand deep mind—the two aspects of deep belief—in this way then any seeming contradictions between the three minds disappear.

In our investigation of the background that brought about the formation of Shan-tao’s idea of two aspects of deep belief, we looked at its connection to other commentaries on the *Kuan wu-liang-shou ching* and found that he did not apparently receive any direct influence from Hui-yüan. T’an-luan’s discussion of the “two forms of not-knowing and three facets of non-corresponding *shinjin*” hold some basic aspects in common with Shan-tao’s idea. However, those points are also common to all Pure Land Buddhist doctrine. They likely represented a doctrinal setting that indirectly influenced the formation of the idea of the two aspects of deep belief. However, it appears impossible to say that they were a direct cause of it.

It was repentance that provided a stronger influence on the formation of the notion of the two aspects of deep belief. Repentance was performed in combination with the utterance and recitation of the Buddha’s Name during Shan-tao’s time. He also accepted repentance as a practice that would extinguish karmic evil. Repentance and the extinction of karmic evil would bring about the arising of a true and real mind and the purification of one’s mind and body. Through the cultivation of these roots of good, one could expect to be born in the Pure Land. This represented the fundamental model for the practice leading to birth in the Pure Land in Shan-tao’s thought. However, when Shan-tao taught that, among all Pure Land practices, the act of saying the Name accords with the Primal Vow, he was addressing ordinary beings of the nine grades of birth with inferior capacities. Thus, he did not utilize the word “repentance” to explain this to them. In place of repentance he introduced the concept of the two aspects of deep belief as to beings and as to Dharmic truth.

The idea of the two aspects of deep belief, as elucidated by Shan-tao, was subsequently transmitted to Hōnen and Shinran, in whose thought it would come to be known as “the consummation of Mahāyāna Buddhism.”

## NOTES

1. This is the second part of an article that was originally published in Japanese as “Nishu jinshin no kyōrishiteki kōsatsu: seiritsu to sono haikei,” in *Shinshūgaku* 83 (1991): pp. 1–31. Part One of this translation was published in the *Pacific World*, Third Series, 3 (2001): pp. 157–176.
2. See Nogami Shunjō, *Chūgoku Jōdokyōshiron* (Kyoto: Hōzōkan, 1981), p. 196, et seq; also Kashiwabara Yūgi, *Kangyō gengibun kōyō* (Kyoto: Ango Jimusho, 1955), p. 7, et seq.
3. See Satō Tetsuei, “Tendai Kangyōsho no saiginmi,” *Shūgakuin ronshū* 23 (1976): pp. 31–70. It is believed that Chih-i’s *Kuan wu-liang-shou ching shu* was written after Shan-tao’s commentary.
4. Hui-yūan, *Kuan wu-liang-shou ching i-shu* in *Taishō*, vol. 37, p. 183a–b; English translation by Kenneth K. Tanaka, *The Dawn of Chinese Pure Land Buddhist Doctrine: Ching-ying Hui-yūan’s Commentary on the Visualization Sūtra* (Albany: SUNY Press, 1990), p. 178.
5. *Kuan wu-liang-shou ching i-shu*, p. 184c; Tanaka, p. 187.
6. See Tsuboi Shun’ei, “Zendō kyōgaku ni okeru sanjinjaku no keisei: Toku ni nishujinshin no keisei ni kanshite,” in Bukkyō daigaku Zendō kyōgaku kenkyūkai, ed., *Zendō kyōgaku no kenkyū* (Tokyo: Tōyō Bunka Shuppan, 1980), p. 124 et seq.
7. See Mizutani Kōshō, “Tō Zendō no shijōshin ni tsuite,” *Ōryōshigaku* 3 and 4 (1977): pp. 339–370. Mizutani points out that scriptures translated into Chinese prior to Shan-tao’s time rendered *shijō* or *shijōshin* (sincere mind) as *shinjitsushin* (true and real mind). From that perspective, it is probably not possible to say that Shan-tao’s interpretation of *shijōshin* was suggested by Hui-yūan’s view on the matter.
8. Chia-ts’ai, *Ching-t’u lun*, in *Taishō*, vol. 47, p. 87b.
9. See *Vimalakīrti Nirdeśa* (*Vimalakīrti Sūtra*), Chapter on Buddha-land, in *Taishō*, vol. 14, p. 538b; Chapter on Bodhisattvas, in *Taishō*, vol. 14, p. 542.
10. See Ōhara Shōjitsu, *Zendō kyōgaku no kenkyū* (Kyoto: Nagata Bunshōdō, 1974), p. 101 et seq.; also Fujiwara Ryōsetsu, *Ōjō Raisan gaisetsu* (Kyoto: Bunshōdō, 1962), p. 62, et seq.
11. See Mochizuki Shinkō, *Chūgoku Jōdo kyōrishi* (Kyoto: Hōzōkan, 1975), p. 194, et seq.; also Shigaraki Takamaro, *Jōdokyō ni okeru shin no kenkyū* (Kyoto: Nagata Bunshōdō, 1975), p. 350, et seq.
12. T’an-luan, *Ching-t’u-wang-shen-lun-chu* (Jpn. *Ōjō ronchū; Commentary on the Treatise on the Pure Land*), *Taishō*, vol. 40, 826; *Shinshū*

*shōgyō zensho* (hereinafter *SSZ*), vol. 1 (Kyoto: Ōyagii Kōbundō, 1941), p. 314; cited in The Shin Buddhism Translation Series, *The Collected Works of Shinran* (hereinafter *CWS*), vol. 1 (Kyoto: Jodo Shinshu Hongwanji-ha, 1997), p. 82.

13. *Ching-t'u-wang-shen-lun-chu*, in *SSZ*, vol. 1, p. 314; cited in *CWS*, vol. 1, pp. 82–3.

14. Mochizuki Shinkō, *Chūgoku no Jōdo kyōrishi*, p. 194.

15. Takamaro Shigaraki, *Jōdokyō ni okeru Shin no Kenkyū*, pp. 350–1.

16. Yata Ryōshō, “Zendō Jōdokyō ni okeru zaiaku ni tsuite,” *Ryūkoku daigaku ronshū* 399 (1972): pp. 108–129; also Yata Ryōshō, “Chūgoku Jōdokyō ni okeru sange ni tsuite,” *Bukkyō bunka kenkyūsho kiyō* 13 (1974): pp. 1–15.

17. See Tsuboi Shu’ei, “Zendō kyōgaku ni okeru sanjinjaku no keisei.”

18. Fukuhara Ryūzen, “Zendō daishi no sange shisō,” *Jōdo shūgaku kenkyū* 12 (1980): pp. 45–70. There have been other discussions of the relationship between the two aspects of deep belief and repentance, including Kobayashi Shōei, “Zendō daishi no zaiakukan,” *Bukkyō bunka kenkyū* 29 (1984): pp. 55–68.

19. See Sawada Kenshō, “Bukkyō ni okeru sange no shujusō to Zendō daishi,” Tōdō Kyōshun, ed., in *Zendō daishi kenkyū* (Tokyo: Sankibō Busshorin, 1980), p. 23, et seq.; and Miyabayashi Shōgen, “Nembutsu to sange,” *Jōdo shūgaku kenkyū* 11, (1979): pp. 93–104.

20. Shioiri Ryōdō, “Chūgoku Bukkyō girei ni okeru sange no ukemi katei,” *Indogaku Bukkyōgaku kenkyū* 22 (1963): pp. 353–358.

21. See Yata Ryōshō, “Chūgoku Jōdokyō ni okeru sange ni tsuite.”

22. Shan-tao, *Wang-shen li-tsan* (Jpn. *Ōjō raisan*; Eng. *Hymns of Birth in the Pure Land*), in *SSZ*, vol. 1, p. 656; English translation by Hisao Inagaki, *Liturgy for Birth (Ojōraisan), The Pure Land*, New Series, 17 (2000), pp. 137–138.

23 *Wang-shen li-tsan*, in *SSZ*, vol. 2, pp. 665–666; *Liturgy for Birth*, pp. 153–155.

24. *Wang-shen li-tsan* in *SSZ*, vol. 2, pp. 680–682; *Liturgy for Birth*, pp. 185–187.

25. See Uesugi Bunshū, *Zendō daishi oyobi Ōjōraisan no kenkyū* (Kyoto: Hōzōkan, 1931), p. 405, et seq.; also Mochizuki Shinkō, “Zendō daishi no chosho yori mitaru kyōkei,” Jōshūkai, ed., *Zendō daishi no kenkyū* (Tokyo: Jōshūkai, 1927), p. 139, et seq.

26. *Wang-shen li-tsan* in *SSZ*, vol. 1, p. 650; *Liturgy for Birth*, p. 127.

27. *Wang-shen li-tsan* in *SSZ*, vol. 1, p. 680; *Liturgy for Birth*, p. 184.

28. See Uesugi, *Zendō daishi oyobi Ōjōraisan no kenkyū*, p. 520, et seq.

29. *Wang-shen li-tsan* in *SSZ*, vol. 1, p. 680; *Liturgy for Birth*, p. 184.

30. Wang-shen li-tsan in *SSZ*, vol. 1, p. 680; *Liturgy for Birth*, p. 184.
31. Wang-shen li-tsan in *SSZ*, vol. 1, p. 648; *Liturgy for Birth*, p. 123
32. Shan-tao, *Kuan-nien fa-men* (Jpn. *Kannen bōmon*, *Methods of Contemplation on Amida Buddha*), *SSZ*, vol. 1, p. 625; English translation by Hisao Inagaki, "Shan-tao's Exposition of the Method of Contemplation on Amida Buddha, Part 1," *Pacific World*, Third Series, 1 (1999): p. 86.
33. Shan-tao, *Pan-chou-tsan* (Jpn. *Hanju san*; *Hymns [on the Samādhi] of All Buddhas' Presence*) in *SSZ*, vol. 1, p. 694.
34. *Pan-chou-tsan* in *SSZ*, vol. 1, p. 707.
35. Tsuboi Shun'ei, "Zendō daishi no sange to Hōnen shōnin: Shōmyō nembutsu to sange ni tsuite," in *Jōdo shūgaku kenkyū* 12 (1980): pp. 71–95.
36. Shan-tao, *Kuan-nien fa-men* in *SSZ*, vol. 1, p. 646; Hisao Inagaki, "Shan-tao's Exposition of the Method of Contemplation on Amida Buddha, Part 3," *Pacific World*, Third Series, 3 (2001): p. 285.
37. *Kuan-nien fa-men* in *SSZ*, vol. 1, p. 644; *Pacific World*, Third Series, 3, p. 283.
38. *Kuan-nien fa-men* in *SSZ*, vol. 1, p. 647; *Pacific World*, Third Series, 3, p. 286.
39. *Kuan wu-liang-shou ching* (Jpn. *Kan muryōjukyō*; *Sūtra on the Contemplation of the Buddha of Immeasurable Life*) in *SSZ*, vol. 1, p. 58; English translation by Hisao Inagaki, *The Three Pure Land Sutras: A Study and Translation from Chinese* (Kyoto: Nagata Bunshōdō, 1994), p. 335.
40. *Kuan wu-liang-shou ching* in *SSZ*, vol. 1, p. 66; *The Three Pure Land Sutras*, p. 350.
41. *Kuan wu-liang-shou ching* in *SSZ*, vol. 1, p. 65; *The Three Pure Land Sutras*, p. 348.
42. Shan-tao, *Hsü-fên-i* (Chapter on the Introductory Portion of the Sutra) of the *Kuan wu-liang-shou ching shu* (*Commentary on the Contemplation Sutra in Four Fascicles*) in *SSZ*, vol. 1, p. 443; cited in *CWS*, p. 214.
43. See Tsuboi, "Zendō daishi no sange to Hōnen shōnin."
44. *San-shan-i*, *SSZ*, vol. 1, pp. 537–8; cited in *CWS*, pp. 216–7.
45. I would like to discuss this issue at a later date.

