

from SHINRAN: AN INTRODUCTION TO HIS THOUGHT

by Yoshifumi UEDA and Dennis HIROTA

Kyoto: Hongwanji International Center, 1989.

ALL RIGHTS RESERVED.

The Major Vows

The following are the Vows that Shinran identifies in *Teaching, Practice and Realization* as the most important. The text of the Vows is preceded by titles that Shinran gives them, indicating their chief significance, and the chapter in *Teaching, Practice and Realization* with which they are identified.

THE ELEVENTH VOW

The Vow of Necessary Attainment of Nirvana

The Vow of Realization of Great Nirvana

(Chapter on Realization)

If, when I attain Buddhahood, the human beings and devas in my land do not dwell among the settled and necessarily attain nirvana, may I not attain the supreme enlightenment.

THE TWELFTH VOW

The Vow of Immeasurable Light

(Chapter on True Buddha and Land)

If, when I attain Buddhahood, my light not be infinite and not illumine even a hundred thousand nayutas of kotis of Buddha lands, may I not attain the supreme enlightenment.

THE THIRTEENTH VOW

The Vow of Immeasurable Life

(Chapter on True Buddha and Land)

If, when I attain Buddhahood, my life not be infinite and not span even a hundred thousand nayutas of kotis of kalpas, may I not attain the supreme enlightenment.

THE SEVENTEENTH VOW

The Vow that All Buddhas Say the Name
The Vow that All Buddhas Praise the Name
The Vow of Directing Virtue for Our Going Forth
The Vow in which the Saying of the Name is Selected
 (Chapter on Practice)

If, when I attain Buddhahood, the countless Buddhas throughout the worlds in the ten quarters do not all praise and say my Name, may I not attain the supreme enlightenment.

THE EIGHTEENTH VOW

The Vow of Sincere Mind and Entrusting
The Vow of Birth through the Nembutsu
The Vow of Shinjin, which is Amida's Directing of Virtue for Our Going Forth
 (Chapter on Shinjin)

If, when I attain Buddhahood, the sentient beings of the ten quarters, with sincere mind entrusting themselves, aspiring to be born in my land, and saying my Name perhaps even ten times, should not be born there, may I not attain the supreme enlightenment. Excluded are those who commit the five grave offenses and those who slander the right dharma.

THE NINETEENTH VOW

The Vow of Sincere Mind and Aspiration
The Vow of Performing Meritorious Acts
The Vow of Buddha's Appearance at Death

The Vow of Buddha's Coming to Receive One
 (Chapter on Transformed Buddha-Bodies and Lands)

If, when I attain Buddhahood, the sentient beings of the ten quarters—awakening the mind of enlightenment and performing meritorious acts—aspire with sincere mind and desire to be born in my land, and I do not, surrounded by a host of sages, appear before them at the moment of death, may I not attain the supreme enlightenment.

THE TWENTIETH VOW

The Vow that Beings Ultimately Attain Birth
The Vow of Sincere Mind and Directing Merit
The Vow of Cultivating the Root of Virtue
The Vow of Settlement of Birth through Placing Thoughts [on the Pure Land]
 (Chapter on Transformed Buddha-Bodies and Lands)

If, when I attain Buddhahood, the sentient beings of the ten quarters who, on hearing my Name, place their thoughts on my land, cultivate the root of all virtues (i.e., endeavor in the nembutsu), and direct their merits with sincere mind desiring to be born in my land, should not ultimately attain it, may I not attain the supreme enlightenment.

THE TWENTY-SECOND VOW

The Vow of Attainment of Buddhahood after One Lifetime
The Vow of Directing Virtue for Our Return to This World
 (Chapter on Realization)

When I attain Buddhahood, the bodhisattvas of other Buddha lands who come and are born in my land will ultimately and unfailingly attain [the rank of] “succession to the position [of Bud-

dhahood] after one lifetime”—except for those who, in accordance with their own original vows freely to guide others to enlightenment, don the armor of universal vows for the sake of sentient beings, accumulate roots of virtue, emancipate all beings, travel to Buddha lands to perform bodhisattva practices, make offerings to all the Buddhas and Tathāgatas throughout the ten quarters, awaken sentient beings countless as the sands of the Ganges, and bring them to abide firmly in the unexcelled, right, true way. Such bodhisattvas surpass ordinary ones, manifest the practices of all the bodhisattva stages, and discipline themselves in the virtue of Samantabhadra. Should it not be so, may I not attain the perfect enlightenment.

The Pure Land Sutras

Various sutras teach practices focusing on Amida Buddha, but three have been central for the mainstream of the Pure Land tradition in China and Japan, and Hōnen labeled them the “Three Pure Land Sutras.” For Shinran, the *Larger Sutra* is the true teaching. In interpreting the other two sutras, he established both “implicit” and “explicit” (*on-ken*) meanings, the former corresponding to the true teaching and the latter being “provisional” (*hōben*), meant only to guide those who are uncertain and confused to the true.

The Larger Sutra

Śākyamuni delivers this sutra at the request of Ānanda, who recognizes that the Buddha has entered a samādhi or contemplative state of especial depth. Shinran understands this as proof that it is this sutra which Śākyamuni appeared in the world in order to impart (Chapter on Teaching).

The Buddha relates the story of Dharmākara Bodhisattva’s Vows to lead all beings to enlightenment by enabling them to be born in his Pure Land; his accomplishment of practices in the infinite past; and the conditions resulting from the fulfillment of his Vows. He then encourages all beings to aspire for birth in Amida’s Pure Land.

A Sanskrit version (*Sukhāvāṭīvyūha-sūtra*) and five Chinese translations survive, of which the most widely used is the *Larger Sutra of Immeasurable Life* (J. *Daimuryōju kyō*). Shinran also quotes from three of the other translations in *Teaching, Practice and Realization*.

The Contemplation Sutra

Śākyamuni delivers this sutra at the request of Vaidehī, queen of the kingdom of Magadha. Her son, Ajātaśatru, has usurped the throne by murdering his father and imprisoning her. From her cell, Vaidehī implores the Buddha to teach her how she can be born in a better world, and from among the lands that the Buddha reveals to her, she selects Amida's Pure Land.

Behind Ajātaśatru's crime lay the machinations of Devadatta, the Buddha's cousin. He first joined the sangha, but later sought to seize its leadership and even murder Śākyamuni. Later, Ajātaśatru repents of his crimes and takes refuge in the Buddha, becoming a patron.

Shinran speaks of all these historical figures as great bodhisattvas. While manifesting the most intense human passions and committing the gravest of crimes, they revealed that the time was ripe for the Pure Land teachings and demonstrated that this path is for those who realize themselves to lack any seed of enlightenment (see Preface; also extensive quotations from the *Nirvana Sutra* at the end of Chapter on Shinjin).

In its implicit meaning, this sutra teaches "three minds"—sincere mind, deep mind, and aspiration for birth—which Shinran understands to be identical with the "threefold mind" (shinjin) presented in the Eighteenth Vow. In its explicit meaning, it teaches thirteen contemplative exercises centering on Amida and his Pure Land (meditative good) and three levels of religious and moral good deeds that do not require entrance into states of concentration (non-meditative good). Shinran regarded its teaching of attainment of birth through performing various practices as corresponding to the Nineteenth Vow. It survives only in a Chinese version. The full title is *Sutra of Contemplation on the Buddha of Immeasurable Life* (*Kan muryōju kyō*).

The Smaller Sutra

In its implicit meaning, this sutra teaches "holding steadfast to the Name," which Shinran understands as an expression for shinjin. In its explicit meaning, it teaches the accumulation of merit through recitation of the nembutsu. Shinran regards this latter teaching of self-power nembutsu as corresponding to the Twentieth Vow.

This sutra survives in a Sanskrit version (also *Sukhāvati-vyūha-sūtra*) and two Chinese translations, the *Amida Sutra* (*Amida kyō*) and the *Praise of the Pure Land Sutra* (*Shōsan jōdo kyō*).

The Pure Land Masters

There were many eminent monks in China and Japan who performed practices and recorded teachings centering on Amida Buddha and the Pure Land. From among them, Shinran selected five figures who, together with two great Indian masters, represented the lineage of the true teaching as he understood it. He did not specifically set down a list or employ the term "seven masters," but in his concise treatments of the entire Pure Land tradition in verse, he considers their lives and works.

INDIA

Nāgārjuna (c. 150–250)

Major Pure Land writing: "Chapter on Easy Practice" (J. *I-gyōhon*) in *Commentary on the Ten Bodhisattva Stages*.

Vasubandhu (c. 320–400)

Treatise on the Pure Land (J. *Jōdoron*).

CHINA

T'ari-luan (J. Donran, 476–542)

Commentary on Vasubandhu's Treatise on the Pure Land (J. *Jōdoronchū*).

Tao-ch'o (J. Dōshaku, 562–645)

Passages on the Land of Happiness (J. *Anrakushū*).

Shan-tao (J. Zendō, 613–681)

Commentary on the Contemplation Sutra (J. *Kangyōsho*).

JAPAN

Genshin (942–1017)

Essentials for Attaining Birth (*Ōjōyōshū*).

Hōnen (1133–1212)

Passages on the Nembutsu Selected in the Primal Vow (*Sanjaku hongan nembutsu shū*).

Shinran's Writings

The following is a list of Shinran's major writings arranged chronologically, based on the dates for the first completed drafts. Shinran's age according to Japanese count (age 1 at birth) is given in parentheses.

1247 (75)

A Collection of Passages Revealing the True Teaching, Practice and Realization of the Pure Land Way

Ken jōdo shinjitsu kyō gyō shō monrui 顯淨土真實教行証文類

1248 (76)

Hymns on the Pure Land

Jōdo wasan 淨土和讚

Hymns on the Masters

Kōsō wasan 高僧和讚

1250 (78)

Notes on 'Essentials of Faith Alone'

Yuishinshō mon'i 唯信鈔文意

1251 (79)

Earliest letter in *Letters of Shinran* (Lamp for the Latter Age; compiled in 1333)

Mattōshō 末燈鈔

1252 (80)

Passages on the Pure Land Way

Jōdo monrui jushō 淨土文類聚鈔

1255 (83)

Notes on the Inscriptions on Sacred Scrolls

Songō shinzō meimon 尊号真像銘文

Passages on the Modes of Birth in the Three Pure Land Sutras

Jōdo sangyō ōjō monrui 淨土三經往生文類

Gutoku's Notes

Gutokushō 愚禿鈔

Hymns in Praise of Prince Shōtoku

Jōtaishi Shōtoku hōsan 皇太子聖德奉讚

1256 (84)

Hymn on the Two Gates of Entrance and Emergence

Nyūshutsu nimon geju 入出二門偈頌

1257 (85)

Collection Showing the Way to the West (Words of Hōnen)

Saihō shinan shō 西方指南抄

Notes on Once-calling and Many-calling

Ichinen-tanen mon'i 一念多念文意

Hymns to Prince Shōtoku, Monarch of the Millet-Scattered

Islands of Japan

Dai Nihon koku zokusan ō Shōtoku taishi hōsan 大日本國粟散

王聖德太子奉讚

Passages on the Two Aspects of Amida's Directing of Virtue

Nyorai nishu ekō mon 如來二種廻向文

1258 (86)

Hymns on the Right, Semblance and Last Dharma-Ages

Shōzōmatsu wasan 正像末和讚

On Jinen hōni (Passage 20)

Jinen hōni shō 自然法爾章

1260 (88)

On the Virtues of Amida Tathāgata's Name

Mida nyorai myōgō toku 弥陀如来名号德

Suggestions for Further Reading

There is a growing body of writings in English on Shin Buddhism, but it is hoped that this volume will serve as an aid to a direct reading of Shinran's writings. English translations of his works are available in two major series, both of which are ongoing projects based in Kyoto.

The Shin Buddhism Translation Series has been undertaken to provide a complete translation of all of Shinran's works. It is designed to provide readable and accurate versions, and the entire series is characterized by consistency in terminology and method of translation. Individual volumes include introductions and, except for *Teaching, Practice and Realization*, detailed glossaries. The volumes of *Teaching, Practice and Realization* include outlines of each chapter to clarify the major themes. Works already published are:

Letters of Shinran (Mattōshō), 1978

Notes on 'Essentials of Faith Alone,' 1979

Notes on Once-calling and Many-calling, 1980

Notes on the Inscriptions on Sacred Scrolls, 1981

Passages on the Pure Land Way, 1982

The True Teaching, Practice and Realization of the Pure Land Way, Volume I (Chapter on Teaching, Chapter on Practice), 1983; Volume II (Chapter on Shinjin), 1985; Volume III (Chapter on Realization, Chapter on True Buddha and Land), 1987.

The volumes of the Ryukoku Translation Series provide detailed annotations and original texts:

The Shōshin ge (Gāthā of True Faith in the Nembutsu), 1961
The Jōdo Wasan, 1965
The Kyō Gyō Shin Shō (selections), 1966
The Kōsō Wasan, 1974
The Shōzōmatsu Wasan, 1980.

Another important resource for Shinran's thought is *Tannishō*, a brief record of his spoken words. Numerous English versions are available; the quotations in this volume have been drawn from Dennis Hirota, trans., *Tannishō: A Primer* (Kyoto: Ryukoku University), 1982.

An influential article illuminating Shinran's view of time—and also the literalness with which he is to be read—is Nishitani Keiji, "The Problem of Time in Shinran," *Eastern Buddhist*, XI, 1 (May 1978), 13–26.

Articles by Yoshifumi Ueda treating Shinran's teaching include: "The Mahayana Structure of Shinran's Thought," *Eastern Buddhist*, xvii, 1 (Spring 1984), 57–78 and xvii, 2 (Autumn 1984), 30–54; "How is *Shinjin* to be Realized?" *Pacific World*, No. 1 (Fall 1985), 17–24; and "Freedom and Necessity in Shinran's Concept of Karma," *Eastern Buddhist*, xix, 1 (Spring 1986), 76–100. Also of note concerning the attitude in reading Mahāyāna Buddhist texts is "Reflections on the Study of Buddhism," *Eastern Buddhist*, xviii, 2 (Autumn 1985), 114–130 and "On the Emergence of Mahāyāna Buddhism," *Pacific World*, No. 2 (Fall 1986), 3–10. These articles, each drawing on various sources, include material and lines of argument added in the process of translation, and sometimes represent revisions of the Japanese originals.

Concerning Shinran's biography, the most reliable treatment remains Alfred Bloom, "The Life of Shinran Shonin: The Journey to Self-Acceptance," *Numen* 15 (1968), 1–62.

JAPANESE TEXTS OF THE SELECTIONS

Index to the Selections

The index includes important occurrences of major terms. Basic terms occurring throughout are not listed. Reference to the Letters and Commentaries is by Passage and sentence number; to *Teaching, Practice, and Realization (T)* by passage number.

Accommodated body, 17:16, T:36.
 Act of true settlement, 3:1, 20, T:12.
 Adornment, T:38, 42.
 Ajātaśatru, T:1.
 Amida's coming, 12:1-6, 13-14, 15:10.
 Anger, 3:15, 36, 9:9, 14:4, T:22.
 Avalokiteśvara, 4:12-14, 8:1.
 Benefit, 3:27, 8:9, 10:8-13, 16:7, T:2, 27, 39.
 Benefiting others, T:20, 24, 35, 36, 42.
 Birth-and-death, 3:34, 41, 4:14, 11:4, 10, 14:11, 16:6, 19:3, T:1, 12, 20, 21, 22, 36, 40, 41
 Birth through nembutsu, 5:4, 13:4, T:20.
 Blind passions, 1:2, 3:10, 5:10, 7:10-11, 9:9, 14:6, 10, 17:17, 18:4, T:17, 22, 24, 25, 36, 38, 40.
 Borderland, 5:13, 12:13.
 Buddha-nature, 17:6-7, 9.
 Calculation, 5:12, 6:9-10, 14, 8:2, 6, 10:12, 11:7, 22, 20:1, 2, 4, 5, 8.
 Cause, T:1, 7, 11, 20, 23, 39.
 Come, 4:12, 8:1, 12:1-6, 13-14, 15:10, 16:1, 3, 7.
 Coming to welcome, 4:12, 8:1, 16:1.
 Compassion, 3:13, 33, 4:4, 13:13, 16:6, 17:9.
 Crosswise, 3:20, 38, 40-41, 11:7-9, T:27, 28, 30.
 Death, 12:1-5, 14, 15:7-8, 10.
 Defilement, 1:2, 3:7, 13:4, T:20, 24, 35.
 Devadatta, T:1.
 Dharma-body, 16:4-5, 17:6, 9-11, 16, T:16, 36, 42.

Dharma-nature, T:36.
 Dharmicness, 10:9-12, 14.
 Diamond-like, 7:7, 18, 8:6, 12:9, 13:8, 15:8, 16:9-11, 19:7, T:1, 11, 18, 20, 25, 27, 29, 30, 35.
 Difficult practice, T:7.
 Directing virtue, T:2, 8, 10, 20, 23, 24, 25, 30, 36, 39, 40, 41.
See also Give.
 Disciple of Buddha, 13:7, T:18, 29.
 Double-mindedness, 1:3.
 Doubt, 1:3, 2:3-5, 5:13, 6:3, 7:19, 9:3, 16:9, 13, T:1, 21, 22, 24, 34.
 Easy practice, T:6, 7, 14.
 Enlightenment, 1:9, 3:3, 22-23, 41, 7:19, 9:8-10, 10:11, 11:12, 12:9, 15:5, 16:1-6, 10, 17:3-4, 15, T:6, 33.
 Equal of enlightenment, 3:3, 22-23, T:30.
 Equal to the Tathāgatas, 13:1-3.
Essentials of Faith Alone, 1:10.
 Eternal bliss, 16:5, 17:6, T:36.
 Evil, 1:2, 12, 4:9, 5:10, 7:2, 10, 14:1, 9-10, 17:16-17, 18:4, T:1, 15, 20, 21, 22, 24, 27, 35, 36.
 Five defilements, 3:7, 13:4, T:7.
 Five evil courses, 3:20, 38, 11:7, 9, T:27.
 Five grave offenses, 1:12, 3:32, 7:2, 12:3, T:1, 17, 34.
 Foolish being, 1:4, 3:32, 5:10, 7:10, 9:2, 9-11, T:1, 2, 21, 36, 38.
 Form, 4:9-10, 10:3-4, 17:11-13, 16, 18, 18:10, 13, 20:11.
 Formless, 18:15, 20:10, 12.
Garland Sutra, 13:1.
 Genshin, 11:15.
 Give, 1:7, 2:10, 3:22, 17:5, 18:17, T:8.
 Grasp and never abandon, 7:17, 8:6, 12:4, 13:8, T:9.
 Grasped and protected, 3:13, 33, 15:8, T:20.
 Greed, 3:15, 36, 14:4, T:22.
 Hear the Name, 2:2, 10:1, 14:9, 15:3, 16:13.
 Hear the Vow, 2:3-5, 6:3, 14:3-4, 10, 16:9.
 Hīnayāna, 4:9, 7:10.
 Hōnen, 3:43, 5:5, 13:13, T:12.
 Ignorance, 3:14, 34-35, 4:14, 9:9, 14:4, 17:3, 16, T:1, 5, 15, 17, 25.
 Immediately, 2:13, 16, 18, 3:20, 24, 38-39, 8:3, 9:4, 11, 13, 10:9-11, 16:6, T:7, 11, 15, 22, 36.

Jealousy, 9:9.
 Jinen, 8:2, 5, 7, 9, 10:12, 11:1, 7, 10, 19, 22, 20:1, 7-15.
 Joy, 2:5-6, 3:9, 19, 28, 30-31, 36-38, 10:2-3, 17:1, T:13, 20, 22, 26, 27, 30.
 Karmic evil, 5:10, 7:2, 14:10, 17:16-17, 18:4, T:21, 24, 27, 36.
 Karmic power (Buddha's), 11:18, 15:6.
Larger Sutra, T:2, 11.
 Mahāsthāmaprāpta, 4:12-14, 8:1.
 Maitreya, 3:23, 13:2, 10, 16:10, T:30.
 Meditative and non-meditative, 12:10-15, T:18, 28, 31.
 Merit, 10:6, 12:14, 15:9, 18:2.
 Mind that is single, T:18, 20, 22, 24.
 Nāgārjuna, 3:24, T:6, 7, 11, 13.
 Name, 1:6-7, 2:2, 10, 3:1, 20, 4:1-5, 8, 12, 6:2, 7-8, 10, 13, 7:10, 10:1, 5-6, 10, 12, 14:3, 9, 11, 15:3, 9, 16:9, 13, 18:5, 19:5, T:1, 2, 3, 4, 5, 6, 12, 24.
 Namu-amida-butsu, 4:2, 12, 20:8, T:5, 10.
 Namu-fukashigikō-butsu, 18:12.
 Naturally, 4:12, 8:7, 10:11, 11:7, 10, 18, 20, 16:4.
 Necessarily, 3:4, 9:5-7, 10:10, 11:1, 12:8, 13:11, T:10, 11, 36.
 Nembutsu, 5:3-4, 6:1-6, 7:5, 7, 12:3, 13:4-5, 13, 14:9, T:5, 9, 20, 30.
 Nineteenth Vow, 12:14.
 Nirvana, 3:3-4, 10, 24-25, 41, 4:4, 9, 7:10, 19, 9:6-10, 10:8, 11:11-12, 18, 12:8, 16:3, 17:1-6, 18:7-8, 20:11, T:15, 16, 20, 22, 25, 29, 30, 36, 38.
 Non-retrogression, T:6, 7, 11.
See also Truly settled.
 No selfworking is true working, 3:43, 5:5, 20:6.
 Ocean, 3:6-7, 12, 25-26, 32-33, 41, 4:9, 8:3, 16:3, 6, 17:8, 18:1, 6, 9, 10, 19:5, 7, T:1, 4, 13, 15, 16, 17, 20, 24, 25, 33, 35, 41.
 Oneness, 17:6, 12, 18:10, T:36.
 One thought-moment, 2:5, 8, 3:9, 30, 6:1-3, T:14, 26.
 One Vehicle, 3:26, 18:1-2, T:16.
 Other Power, 1:5, 3:40, 43, 5:1, 4-5, 8, 7:9, 11:7, 8, 20, 12:9-12, 16:2, 20:6, 15, T:13.
 Path of Sages, 11:8, T:12, 31.
 Power of the Vow, 9:2, 10, 11:10, 13, 15:4-9, 19:1-2, T:11, 21, 22.
 Practice, 3:21, 4:8, 5:4, 6:2, 3, 12:1, 12, 15, T:1, 2, 3, 4, 6, 7, 10, 11, 12.
 Provisional, T:28, 29, 31.

Pure Land, 1:5, 9, 13, 3:36, 5:13, 6:2, 9:10, 11:5-6, 10, 16, 18, 12:1, 14, 13:11, 15:3-4, 16:1, 17:1-2, 20:8, T: 1, 2, 4, 7, 8, 18, 20, 22, 38.
 Right-mindedness, 12:7, 10-11, 13:7, T:5, 22.
 Samantabhadra, 16:6, T:15.
 Selected Primal Vow, 3:21, 16:9, 13, T:11, 20.
 Self-power, 1:4, 3:45-46, 5:1, 3, 7, 12-13, 7:6, 10, 11:8, 12:1, 11-13, T:18.
 Shan-tao, 13:4, T:9, 10, 21, 22.
 Sincere mind, 1:1, 4-5, 7, 9, 2:9, 3:2, 21, 11:20, T:19, 20, 24.
 Slander, 1:12, 13:13, T:1.
 Suchness, 16:5, 17:6, 10-11, 16, 18:6-7, T:4, 20, 36, 42.
 T'an-luan, 3:24, 17:1, T:7, 8, 13, 37, 38, 41, 42.
 Three vehicles, T:16, 17, 25, 28, 34.
 Transcend, 3:20, 38, 41, 11:4, 7-8, T:27, 28, 29, 30, 38.
 Transform, 8:2-3, T:1, 17, 27, 36.
Treatise on the Pure Land, 17:2, T:8, 38.
 True reality, 16:5, 17:6, 18:6-7, T:1, 4, 20, 28, 36.
 Truly settled, 1:8, 2:18, 3:23-24, 39, 8:6, 9:4-7, 10:4, 12:4, 13:10, 15:8, 16:10, T:7, 13, 19, 27, 33, 36, 37.
 Turn about, 3:31-32, 7:5-6.
 Two vehicles, T:6, 16, 17, 25, 28, 34.
 Vaidehī, T:1, 30.
 Vasubandhu, 17:13, 18:7, T:24, 40.
 White path, 9:10, T:20, 22, 25.

General Index

- A is not-A, 64-65, 221-22
 Ajātaśatru, 318
 Amida Buddha, 103 ff.
 coming at death, 42, 134-35, 190, 249
 Asaṅga, 66, 81, 159
 Aśoka, 101
 Avalokiteśvara, 27, 60, 96, 215
Awakening of Faith, 87
- Birth (Pure Land), 22
 immediate attainment of, 169 ff., 181, 197
 Blind passions, 58, 198
 Bodhisattva, 58-59
 career, 83, 91, 94 ff., 103
 vows, 95
 Buddha-body, 78, 108 ff., 121
 Buddha-nature, 170, 175, 187
 Buddhas, 98
- Calculation, 162
 Co-dependent origination, 66
 Compassion, 75, 166
Contemplation Sutra, 26, 53, 106, 118, 134-35, 138, 201, 318
- Devādatta, 318
 Dharma-body, 77, 78, 173
 Dharmākara, 106-108, 147, 173, 189, 191, 216, 236, 317
 Discrimination, 59, 85, 160
 Directing virtue (merit), 142, 148, 200, 276
 not, 145
 Doubt, 160, 189
- Echigo, 30
 Empty, 61, 152
- Equal,
 of enlightenment, 96, 151
 to the Tathātagas, 151
 Eshinni, 32, 38, 42
Essentials of Faith Alone, 37, 45, 52, 191, 200, 230
 Evil, 154, 191
 karmic, 116, 153, 156, 163 ff.
- Five grave offenses, 141, 187
 Form is emptiness, 63 ff., 84
 Formless (reality), 113, 173-74, 177
 Four Noble Truths, 57-58
 Fujiwara, 20
- Genshin, 24, 50, 201
 Gutoku (foolish-shaven), 33-35
- Hīnayāna, 93, 95, 105, 159
 Hino, 20, 38
 Hitachi, 35
 Hōnen, 22, 27-30, 32, 54, 142, 143, 190, 201, 208, 229
- Ice, 155
 Inverted thinking, 57
- Jinen, 176 ff.
- Kakushinni, 38, 41-42
 Karma-created, 68, 71, 88
 Karmic bonds, 112, 139
 Kōfukūji, 30, 31
Kōsō wasan, 151, 155, 168
 Kyōshin, 31-32
- Language, 21-23
Larger Sutra, 38, 46, 54, 97, 106, 108, 121, 123, 125, 135, 147, 187, 197, 198, 208, 317
 Light (wisdom), 115, 172, 217
- Mahāyāna, 93, 159
 movement, 99 ff.
 Maitreya (bodhisattva), 96
 Maitreya (Yogācāra thinker), 66
 Mount Hiei, 23-27, 29, 54
- Nāgārjuna, 61, 67, 79, 81, 82, 85, 86, 128-131, 135, 159, 182
 Name, 24, 118 ff., 133, 137, 168, 216
 Nembutsu, 24-25, 133
 Nirvana, 59, 101
 of no abiding place, 84
 Nishida Kitarō, 34
 Nishitani Keiji, 11
 Nonduality, 110
 samsara and nirvana, 85, 170-71
 See also Form is emptiness.
 No selfworking is true working, 178, 221
- Ocean (of Vow), 151, 153, 180
 One thought-moment, 169, 199, 210, 228
 Original enlightenment, 88
 Other Power, 131, 138, 220, 224
- Practice, 60, 75, 86, 88, 93, 98, 137 ff., 278
 great, 144, 278
 Prajñā(pāramitā), 60 ff.
 sutras, 60, 63, 82, 84, 100
 Provisional teachings, 222-24
- Reading-order notes, 45-46, 197, 305
 Rokkakudō, 27
 Ryūkan, 39, 52, 54
- Saichō, 24-25
 Śākyamuni, 49, 57-58, 91-92, 100, 108-110, 118 ff., 147, 218, 274, 317, 318
 Samantabhadra, 262
 Samsara, 58
 Seikaku, 37, 45, 52, 54, 191, 230
- Self-power, 131, 158, 220 ff.
 Shan-tao, 105, 142, 143, 194, 201, 217
 Shinjin, 146 ff.
 life of, 179
 realization of, 151, 158 ff.
 Shōkū, 42
 Shōtoku, 27
Shōzōmatsu wasan, 153, 164, 216
 Slander the dharma, 141, 188
Smaller Sutra, 26, 53, 106, 319
 Subjectivity-only, 68 ff.
 Subsequently attained wisdom, 77 ff.
 Suchness, 62, 173, 288, 304
 Supreme truth, 81
 Suzuki, Daisetz T., 11
- T'an-luan, 81, 96, 113, 124, 129 ff., 182, 194, 201, 210
Tannishō, 27, 40, 47, 161, 162, 166, 225, 226
 Tao-ch'o, 111, 134-35, 217
 Tathāgata, 76, 174, 187
Teaching, Practice and Realization, 30, 37, 42, 43, 48-49
 Tendai, 24, 26, 29
 Three levels of practice, 133
 Three minds,
 of the Eighteenth Vow, 147, 149, 187, 191, 295
 of the *Contemplation Sutra*, 318
 Three natures, 67 ff.
 Three pillars, 140
 Thusness, 62
 T'ien-t'ai, 24, 67
 Time, 71, 167 ff.
 Transformation, 83, 87, 90, 152, 175, 181
 True and real mind, 148, 187
- Uncreated, 171
- Vaidehī, 318
 Vasubandhu, 61, 66, 81, 125, 131-33, 159, 182
 Vows (Amida's),
 Eighteenth, 54, 127, 128, 134-35, 143, 147, 187, 201, 225, 314

Nineteenth, 53, 128, 223, 314
Seventeenth, 147, 208, 213, 314
Twentieth, 53, 128, 224, 315

Worldly truth, 81

Yogācāra, 66 ff.

Zenran, 38, 41



THE SHIN BUDDHISM TRANSLATION SERIES, a project to produce English translations of all the works of Shinran, was initiated by the Hongwanji in 1978. Versions of a number of writings have now been published, and a full translation of Shinran's major work, *Teaching, Practice and Realization*, is nearing completion.

The Translation Series has received favorable comments from readers throughout the world, including both Shin Buddhists and students and scholars of religion. It is hoped that this volume, *Shinran: An Introduction to His Thought*, will aid new readers in approaching Shinran's works and overcoming some of the initial difficulties they present.

I wish to acknowledge the efforts of the authors. Professor Yoshifumi Ueda is widely known for a number of influential works in Buddhist and Shin Buddhist studies. Although now in the middle of his ninth decade of life, Professor Ueda made monthly trips to Kyoto over a period of two years to review the English manuscript and lend advice in the project. Dennis Hirota has served as head translator of the Series since its inception, composing the drafts of the translations and formulating the explanatory materials. To them both I express my sincere appreciation.

Takaaki Nagatani
Director
Hongwanji International Center