# Reading the *Kyōgyōshinshō*: Reading the General Preface⑦

## Ⅰ．Section 3 of the Preface: About the Immediate Source of Our Liberation

### A) A Look at the translations

**本文：**故に知りぬ。円融至徳の嘉号は悪を転じて徳を成す正智、難信金剛の信楽は、疑いを除き証を獲しむる真理なりと。（『聖典』149頁）

**DTS:** Therefore, be it known that the Auspicious Name embodying the supreme virtue which knows no obstructions is the right transcendental knowledge which transforms evil into merit, and that the faith which is beyond conceivability and as genuine as a vajra is the truth which makes us attain the realization by wiping out every trace of doubt we may have cherished. (p. 42)

**CWS:** We know, therefore, that the auspicious Name embodying the perfectly fulfilled supreme virtues is true wisdom that transforms our evil into virtue, and that the diamondlike shinjin so difficult to accept is true reality that sweeps away doubt and brings us to attainment of enlightenment. (p. 3)

**Inagaki**: Hence, I know clearly that the auspicious Name of the all-complete, supreme virtue is the embodiment of the perfect wisdom that can turn evil into merit and also that joyful faith, indestructible as a diamond but difficult to accept in our hearts, is the truth that removes our doubts and awakens us to enlightenment. (p. 3)

**Yamamoto:** Therefore it is clear to me that the all-pervading virtue of his Holy Name is the right wisdom that turns evil unto virtue and the faith adamantine hard to attain is the truth that expels doubt and gives us light. (p. 3)

**試訳:** Therefore we should recognize that the name enriched with supreme, perfected, all-pervading virtues is the true wisdom that transforms evil, making it wondrous spiritual qualities, and that the adamantine, hopeful acceptance, difficult to accept, is the true principle which removes doubts and causes us to attain enlightenment.

### E) Sources for the portion about the *shinjin* (continued)

4) Shandao’s references to the “adamantine aspiration”

Although the ordained and lay gathered together now, etc., each have given rise to the unsurpassed mind, it is extremely difficult to distain birth-and-death and hard to enjoy the Buddha-dharma. Together let us give rise to the adamantine aspiration, unconventionally sever the four streams, overcoming them, aspire to enter into the realm of Amida, put our hands together, make reverence and follow the direction.

One should thoroughly realize the true mind, despise this world of endurance and suffering, aspire toward unconditioned contentment, and forever return to constant contentment. Yet one cannot come to conform to the state of unconditioned lightly. There is no way to easily get away from the anguish of this world of endurance. How can one possibly sever forever the basis of transmigration without giving rise to the adamantine aspiration? If one does not follow after the compassionate and honorable ones, how can one avoid lamenting on and on?

From “On the Significance of the Preface” in Shandao’s *Guanjingshu* 観経疏, SSZ 1: 485

Quoted in the chapter on *shinjin*, *Seiten* p. 235; TK, p. 131

5) Shinran’s quote of these and other references to the adamantine nature of *shinjin* in his comment on the mind that aspires for birth in the Pure Land in the chapter on *shinjin* (CWS 1: 105-106)

6) The meaning of “the adamantine mind” in traditional Buddhist doctrinal studies

The tenth stage has the nature of the class of the sages. These [bodhisattvas] have all entered into the stage of the sages of the fourth fruit in the distinct teaching. They have entirely severed ignorance and the delusion of both thought and view in the distinct [teachings]. The stage of equal enlightenment has the nature of equal enlightenment. Viewed from the perspective of the bodhisattva, [these bodhisattvas] are referred to as buddhas with equal enlightenment. Viewed from the perspective of the stage of Buddhahood, they are referred to as bodhisattvas of the adamantine mind. They are also called the bodhisattvas of the stage with no defilement.

Tiantai Zhiyi 天台智顗 in *Fahuaxuanyi* 法華玄義, T 33: 732a18-21

7) Shinran’s creative quotation of Shandao’s use of the term “adamantine mind” in the chapter on *shinjin* (See CWS, 1: 106; 2: 262)

The *Commentary on the Contemplation Sutra* states: “Although the ordained and lay gathered together now, etc., each have given rise to the unsurpassed mind, it is extremely difficult to distain birth-and-death and hard to enjoy the Buddha-dharma. Give rise to the adamantine aspiration, unconventionally sever and overcome the four streams. Truly taking on the adamantine mind and having corresponded in one thought moment, as a result, one will attain nirvana.

Chapter on *shinjin*, *Seiten*, p. 235; TK, p. 131; see CWS 1: 106

World-Honored One, I, with one mind, follow the direction of the ocean of true suchness and Dharma-nature that pervades the ten directions, the myriad Buddhas in fulfilled, transformed, and other forms, each body of all bodhisattvas, their innumerable hosts, ornaments and emanations, those of the ocean of the ten stages and the three sages, those who have fulfilled the immeasurably long time need for practice and those who have not, those who have eliminated all traces of the passions and those who have not, those who still rely on the merits and those who do not, those who have attained wisdom and those who have not, those of wondrous enlightenment and those of approximate enlightenment, and those who have truly taken on the adamantine mind and have the resultant virtues of nirvana after corresponding for just one thought moment.

“Verses Encouraging Taking Refuge in the Three Treasures” in Shandao’s *Guanjinshu* 観経疏, *Seiten*, p. 146-147; SSZ 1: 441

8) Genshin’s passage about the adamantine nature of the mind that seeks enlightenment

For example, as with adamantine that can soak in water for hundreds and thousands of *kalpa*s yet not decompose or change, the mind that seeks bodhi is just this way. It can stay within the various karma from the afflictions in birth-and-death without being severed, extinguished, broken, or decreased.

*Ōjōyōshū* 往生要集, SSZ 1: 791; quoted in the chapter on *shinjin*, *Seiten*, p. 222; TK, 114

9) On the adamantine nature of the mind that aspires for birth in the Pure Land and Buddhahood

True *shinjin* is the adamantine mind. The adamantine mind is the mind that aspires to become a Buddha. The mind that aspires to become a Buddha is the mind that saves sentient beings. The mind that saves sentient beings is the mind that takes us sentient beings and causes them to be born in the Pure Land of peace and contentment. This mind is the great bodhi mind. This mind is the mind of great compassion.

Shinran in the chapter on *shinjin*, *Seiten*, p. 241; TK, 139

10) Shinran on the equivalence of the person of *shinjin* and Maitreya

We truly understand that the great master Maitreya will reach the stage of unsurpassed enlightenment at dawn in the three assemblies under the dragon flower tree, because he has fulfilled the adamantine mind of equal enlightenment and the sentient beings of the *nenbutus* will surpass [the ordinary bodhisattva stages] and realize great, perfect nirvana at dusk in the last thought-moment of their lives, because they have fulfilled the adamantine mind of unconventional transcendence. Therefore, they are said to be essentially the same.

Shinran in the chapter on *shinjin*, *Seiten*, p. 250; TK, 151

11) Hopeful acceptance as the centerpiece of the three minds in the eighteenth vow

When I attain Buddhahood, if there are sentient beings in the ten directions who extend their minds, hopefully accept, and wish to be born in my land even ten times and are not born there, then I will not attain perfect enlightenment. Excepted are those who commit the five grave offenses and slander the right Dharma

### F) *Shinri* 真理 refers to the true principle, not “truth”

1) The explanation of “*shinri*” by Enjō-in Senmyō 円乗院宣明 (1749-1821)

“*Shinri*” refers to the true principle, that is, the principle that is under discussion. It means the tracts by which something arises.

*Kyōgyōshinshō kōgi shūsei* 教行信証講義集成, 1: 141

2) The explanation of “*shinri*” by Kōgatsu-in Jinrei 香月院深励 (1749-1817)

The true principle is referred to as “*shinri*.” It has the same meaning as when we usually use the word principle, like when we say, what principle made that happen, or what is the principle behind that.

*Kyōgyōshinshō kōgi shūsei* 教行信証講義集成, 1: 153

### F) Dispelling uncertainty and leading to enlightenment

1) The definition of 疑 in Buddhism

2) The certainty that comes from *shinjin*

3) The enlightenment that comes from hearing the Name

4) *Shinjin* as a principle that leads us to enlightenment

Regarding “severing [the four streams]”: Because one gives rise to the single mind of the going aspect, there is no birth that one must experience as birth. There is no mode of existence that one must reach as a mode of existence. The causes of the six modes of existence and the four types of birth are all eliminated and the results are also extinct. Therefore, one immediately severs birth-and-death in the three realms. Thus, [Shandao] says “severing.”

Shinran in the chapter on *shinjin*, *Seiten*, p. 244; TK, 142

The Master of Guangming Temple states: I declare to the myriad practitioners: One must not crave the birth-and-death of foolish ordinary beings, failing to despise it. One must not make light of Amida’s Pure Land, failing to aspire to it. When one despises, then the world of endurance is forever at bay. When one aspires, one is always in the Pure Land. When [the world of endurance] is at bay, then the causes of the six paths die out and the results of transmigration are naturally extinguished. If the causes and results have already died off, then form and name immediately come to an end.

Shinran quoting Shandao’s *Banzhouzan* 般舟讃 in the chapter on *shinjin*, *Seiten*, p. 244; TK, 142

See SSZ 1: 726