

## Reading the *Kyōgyōshinshō*: About the Title and Author's Name

### I. The Title and Author's Name in the Old Manuscripts

#### A) About the Bandōbon

- 1) Part of the title is missing from the preface
- 2) Shinran's name is not included until the chapter on *shinjin*

#### B) About the Nishihonganjibon

- 1) Title but no author's name on the preface
- 2) Author's name on each individual chapter

#### C) About the Takadabon

- 1) Full title on inner cover page
- 2) Author's name not on prefaces or chapter on practice, but on all other chapters

### II. About the Significance of the Title

#### A) On the meaning of *ken* 顯 (show clearly)

#### B) On the meaning of *jōdo* 淨土 (pure land)

- 1) Two possible meanings of "Pure Land"
- 2) Insertion in title to the chapter on the true Buddha body and land
- 3) Clearly refers to the "Pure Land Tradition"
- 4) Shinran's use of "real, fulfilled land" (*jippōdo* 実報土) for what we call the Pure Land

#### C) On the meaning of *kyōgyōshō* 教行証 (teaching, practice, and realization)

- 1) Basic format of the Buddhist path
- 2) Usages in China: Zhiyi 智顛 (538-597) (T 46: 33a17-b10) and Kuiji 窺基 (632-682) (T 33: 134a12-15)

3) Shinran's unique positioning of *shin* 信 (acceptance) within the formula

Distinguishing from these three self-power, distinct dharmas [of teaching, practice, and realization] and in order to clarify the three eternal, unintentional dharmas of the Tathāgata's merit transference, Shinran has established an understanding of the teachings that sees acceptance as opening up from practice, in the order of teaching, practice, acceptance, and realization, which is both unique and, at the same time, entirely the product of the natural development of the world as it is. These four dharmas are entirely one with each other, and each is in itself the absolute, true dharma of perfect fulfillment, such that teaching immediately fulfills practice, practice immediately fulfills acceptance, acceptance immediately fulfills realization. This teaching, practice, acceptance, and

realization have—if one were to seek out their source—all appeared here from the true, unintentional, constant Buddha land that is the world of pure instinct.

*Gyōshin no michi: Kyōgyōshinshō sōjo kōdoku* 行信の道—『教行信証』総序講読,  
*Soga Ryōjin senshū* 曾我量深選集, vol. 7, 19-20

#### D) On the meaning of *monrui* 文類 (collection of passages)

- 1) Precedents for collections of passages (*shū* 集) in the Pure Land tradition
  - a) *Anjeji* 安樂集 (Collection of Passages on the [Land of] Peace and Contentment)
  - b) *Ōjōyōshū* 往生要集 (Collection of Passages on the Essentials for Birth in the Pure Land)
  - c) *Senjaku hongan nenbutsu shū* 選択本願念仏集 (Collection of Passages on the *Nenbutsu* Selected in the Original Vow)
- 2) Precedents for *monrui* 文類 in the Buddhist tradition: *Lebangwenlei* 樂邦文類 collected by Zongxiao 宗暁 (1151-1214)

### III. Translations of the Title

**Original :** 顯淨土真実教行証文類

**DTS:** Collection of Passages Expounding the True Teaching, Living, and Realizing of the Pure Land. (p. 42) (from the title to the preface)

**CWS:** The True Teaching, Practice, and Realization of the Pure Land Way. (p. 1)

**Inagaki:** A Collection of Passages Revealing the True Teaching, Practice, Faith, and Enlightenment of the Pure Land Way. (p. 1)

**Yamamoto:** A Collection of the Lines that Show the True Teaching, Practice, and Attainment of the Pure Land School. (p. 3) (from the title to the preface)

**Draft Translation:** A Collection of Passages That Clearly Show True Teaching, Action, and Enlightenment in the Pure Land Way

### IV. About the Name “Shinran”

#### A) Shinran’s Earlier Names

- 1) Wakamatsumaru 若松丸
- 2) Hannen 範宴
- 3) Shakkū 綽空

#### B) Shinran’s Cloister Name (*bōgō* 房号)

- 1) Zenshin-bō 善信房

#### C) Recent Discussions of When Shinran Started to Use the Name Shinran

- 1) Traditional stance: After exile

- 2) Problems and limitations with that stance
- 3) Recent position: While studying with Hōnen
- 4) Reasons in favor of that position

## **Reading the *Kyōgyōshinshō*: Reading the General Preface**

### **I . Six Sections of the Preface**

#### **A) About the Ultimate Source of Universal Liberation**

- 1) The ship of the vow
- 2) The sun of wisdom

#### **B) About the Teachings Coming into the World**

- 1) The tragedy at Rājagṛha as the opportunity for the teachings to be preached
- 2) The object of the teachings: “Abhorrent sinners, those who slander the Dharma, and those lacking in all roots of goodness”

#### **C) About the Immediate Source of Our Liberation**

- 1) The name as wisdom
- 2) Insight and acceptance as a “liberative principle”

#### **D) About Our Relationship to that “Action and Acceptance”**

- 1) Serving the message in the name
- 2) Revering the principle

#### **E) Shinran’s Commands to Us**

- 1) Rejoice at the opportunity of encountering the vow
- 2) Don’t get caught up in uncertain ideation
- 3) “Listen to and consider” the true words of the teachings

#### **F) Shinran’s Statement of His Intentions in Writing the *Kyōgyōshinshō***

- 1) The joy of now encountering what must be encountered, having already heard what must be heard
- 2) Express his joy at what he has heard and praise what he has been able to attain