

Reading the *Kyōgyōshinshō*: Reading the General Preface⑧

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、難信金剛の信樂は、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 adamant 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 adamant, hopeful acceptance, difficult to accept, is the true principle which removes uncertainty 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 adamant 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 adamant 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* 觀經疏, 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 adamant 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 adamant 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 adamant mind. They are also called the bodhisattvas of the stage with no defilement.

Tiantai Zhiyi 天台智顛 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 adamant aspiration, unconventionally sever and overcome the four streams. Truly taking on the adamant 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* 觀經疏, *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 *kalpas* 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 up 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 *nenbutsu* 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 円乘院宣明 (1749-1821)

“*Shinri*” refers to the true principle, that is, the principle that is under discussion. It means the tracks 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

3) Soga Ryōjin’s discussion of the true principle

Yet this describes just one aspect of the realistic projection of acceptance and does not clarify its essence. The essential significance lies in the fact that acceptance and realization are directly connected in order. The acceptance as a realistic norm in our lives is the practice of the name, but as the ideal, fundamental norm, it is the fruit realized in nirvana. Acceptance is, in terms of practice, the path to liberation, while in terms of realization, it is directly the true wisdom that one realizes. Because true wisdom is pure reason, it is referred to directly as a true principle. This is the reason that the preface to the *Kyōgyōshinshō* states, “the adamant, hopeful acceptance, difficult to accept, is the true principle which removes uncertainty and causes us to attain enlightenment” and “the name enriched with supreme, perfected, all-pervading virtues is the true wisdom that transforms evil, making it wondrous spiritual qualities.” When considered in terms of the true wisdom of acceptance, the great practice of the name is expedient wisdom, or practical reason. No, in terms of acceptance, the name as the substance and form of acceptance is called practical reason. The acceptance that necessarily is accompanied by practice is practical reason. In contrast to this, the self-realizing nature of acceptance, which is its essence and transcends practice is referred to as pure reason and what Shinran calls a true principle.

“Myōju o zennen shite sokushō o gonon su” 命終を前念して即生を後念す, SRS 4: 53-54

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

Since acceptance arises from the aspiration, becoming a Buddha through the *nenbutsu* occurs of itself. Occurring of itself is the fulfilled land. There is no uncertainty about attaining great nirvana.

Shinran in the hymns in praise of Shandao in the *Kōsō wasan* 高僧和讃, *Seiten*, p. 496

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

See SSZ 1: 726

II. Section 4 of the Preface: About Our Relationship to that “Activity and Acceptance”

A) A Look at the translations

本文: 爾れば、凡小修し易き真教、愚鈍往き易き捷徑なり。大聖一代の教、是の徳海に如く無し。穢を捨て浄を忻い、行に迷い信に惑い、心昏く識寡なく、悪重く鄣り多きもの、特に如来の發遣を仰ぎ、必ず最勝の直道に帰して、専らこの行に奉え、唯だ斯の信を崇めよ。

ŚDTS: This being so, this teaching is the true one which is easy to practice for all of us who are small and helpless; it is the shortest passage to walk for us who are stupid and ignorant. Nothing surpasses this teaching of the Great Sage, which was given by him while on earth and which is indeed the ocean of merit.

Let those who, aspiring for purity, wish to give up defilements, let those who are at a loss as to the right practice and the right faith, let those whose minds are darkened and whose understanding is deficient, let those who are troubled with evils and hindrances weighing heavily on them—let them all be reverently mindful of Śākyamuni’s command to come to the Pure Land, let them be sure of taking refuge in the most excellent path of truth, and let them devote themselves exclusively to living it and piously embrace this faith only.

CWS: This, then, is the true teaching easy to practice for small, foolish beings; it is the straight way easy to traverse for the dull and ignorant. Among all the teachings the Great Sage preached in his lifetime, none surpasses this ocean of virtues. Let the one who seeks

to abandon the defiled and aspire for the pure; who is confused in practice and vacillating in faith; whose mind is dark and whose understanding deficient; whose evils are heavy and whose karmic obstructions manifold—let such persons embrace above all the Tathagata’s exhortations, take refuge without fail in the most excellent direct path, devote themselves solely to this practice, and revere only this shinjin.

Inagaki: This is indeed the true teaching which is easy to practice even for ordinary, inferior people and is the shortest way that is easy to follow for dull and stupid people. Of all the lifetime teachings of the Great Sage, nothing surpasses this oceanlike virtue. Those who wish to leave this defiled world of samsara and aspire to the Pure Land, those who are confused about religious practices and faiths, those who are dark in mind and lacking in wisdom, and those who are burdened with heavy evil karma and many hindrances should, by all means, esteem the Tathāgata Śākyamuni’s exhortation and follow the supreme direct path to enlightenment; they should exclusively hold fast to this practice and only uphold faith.

Yamamoto: Therefore this is the true religion that all *common mortals and petty persons* can easily practice and this is the shortest way that the ignorant can take. Of all the teachings of the ‘Great Sage’, nothing can equal this sea of virtue. O thou who desirest to abandon this world of filth and seek birth in the Land of Purity, thou who art lost in practices and in faiths, thou whose mind is beclouded and lacks light, whose sins weigh, and who are garbed in hindrances! Now that especially thou art shown the Way by Shakyamuni Buddha, take at all costs to this best and direct Way and exclusively follow this *Practice* and revere but this *Faith!*

試訳: Since this is the case, it is the true teaching easy for base, ordinary people to cultivate, the shortcut easy for the ignorant and dull to take. In the teachings delivered in the course of the life of the great sage, none compare with this ocean of wondrous qualities. Those who wish to abandon the defiled and aspire to the pure, lost in practice and confused in faith, with dull minds and a paucity of insight, heavy evil and many obstructions, should in particular respect this urging of the Tathāgata and necessarily return to this most excellent, direct path, exclusively serving this practice and just respecting this acceptance and understanding.

B) Sources for the first two sentences

1) Source for “easy to cultivate”

What is truly great is that the ultimate principle of the true Dharma, which is oneness itself, teaches sentient beings and benefits others. Since the aspirations differ, our Śākyamuni responds to beings in this defiled world and Amida appears in the Pure Land. Although the directions differ in purity and defilement, the benefits are entirely the same. As to the easy to cultivate and the easy to realize, it is truly just the gate of the teachings of the Pure Land. Thus, that western direction is uniquely wondrous and it is difficult for anything to compare to that land. Further, it is ornamented with lotuses of the myriad treasures and in taking up people distinguishing in the nine grades, it is all the name of the Buddha.

Fazhao 法照 in *Wuhuifashizan* 五会法事讚, quoted in the chapter on practice, *Seiten*, p. 178;
TK, pp. 49-50; T no. 1983, 47:475c12-16

2) Source for “shortcut”

The General Administrator Zhang Lun says, “The name of the Buddha is easy to uphold and the Pure Land is easy to go to. In the eighty-four thousand Dharma gates, none compare with this shortcut. One should just give up this bit of time to lie in bed during the clear dawn and attain the eternal, indestructible sustenance. In terms of the strength that ones uses, this is very little, yet in terms of the benefits gained, it is such that they cannot be exhausted. What other suffering could sentient beings possibly have that would make them give this up themselves and not engage in it. Ah, it is a phantom in a dream, not true at all. One’s life is quite fragile and difficult to maintain. In the span of a breath, that is one’s coming to be born. If one once loses one’s human body, one will not return for myriad *kalpas*. If one is not enlightened at this time, then what can the Buddha do for sentient beings. I hope that you all deeply consider impermanence and do not vainly leave over regrets. Zhang Lun, the householder of Pure Contentment, encouraging those with a connection.

Quoted in *Lebangwenlie* 樂邦文類, quoted in the chapter on practice, *Seiten*, p. 183;
TK, pp. 57-58; T 47:179a