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The Skeleton of a Philosophy of Other-Power: A Draft

Kiyozawa Manshi 清沢満之

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Introduction

The Skeleton of a Philosophy of Other-Power: A Draft (他力門哲学骸骨試稿; hereafter referred to as the “Draft”) documents the philosophical investigations of Kiyozawa Manshi (1863–1903), a priest in the Shin school of Japanese Pure Land Buddhism (浄土真宗) who, among other subjects, studied Western philosophy under the guidance of Ernest Fenollosa (1853–1908) and Ludwig Busse (1862–1907) at Tokyo University from 1883 to 1887 and went on to become one of the Meiji period’s brightest philosophical minds.¹ Written in 1895 over the course of two months, the work is in many ways a continuation of the 1892 *The Skeleton of a Philosophy of Religion* (宗教哲学骸骨; hereafter referred to as the “Skeleton”), which it often references. The latter text was translated into English and presented (although not by Kiyozawa himself) at the 1893 Chicago World’s Parliament of Religions; the *Draft* however remained unpublished in the author’s lifetime. One of the earliest and now forgotten translations of Kiyozawa’s works, the *Selected Essays of Manshi Kiyozawa* (1936), skips over the *Draft* in silence and instead focuses on other works that ended up having a much wider readership in Japan, such as the *December Fan* (臘扇記), which is the diary Kiyozawa kept between 1898 and 1899 and records his struggle with disease, and his subsequent essays on “spiritualism” (精神主義).² The *Draft* and many other major works by Kiyozawa found a new readership in the early years of the new millennium when Fujita Masakatsu made them more accessible by render-

1. For the sake of brevity, we here omit biographical details of Kiyozawa’s life. For a good account in English, see BLOOM 2003.

2. See KIZOZAWA 1936. This early translation leaves much to be desired. For a far more accurate rendition of the *December Fan*, see KIZOZAWA 1984.

ing them into modern Japanese.³ This coincided with the publication of the Iwanami edition of Kiyozawa's collected works.⁴ A small revival in the academic study of Kiyozawa subsequently occurred in Japan that also resulted in several essays being translated into English.⁵ With the present translation, we hope to introduce a wider English-speaking audience to a work that not only provides a detailed glimpse of Meiji-era (1868–1912) philosophizing but also reflects the heights to which its astute author had carried it.

The subject of the *Draft* is the relation between the unlimited (無限) and the limited (有限), or the reciprocity that obtains between the absolute and the relative (sentient beings). Although a significant portion of the *Draft* seemingly moves in the realm of pure metaphysics, it is in fact primarily concerned with the practical. How is it possible for us limited beings to obtain peace of mind (安心立命) in a world that is marked by impermanence and suffering? The short answer is that we ought to pursue the good, which to Kiyozawa means that we have to turn towards the unlimited as sunflowers to the sun. When we turn our backs on the unlimited and instead dwell in a world that consists only of limited beings subsisting independently, we indulge in and sustain false delusions. This world of delusion is generated precisely out of the failure to understand the relationship that obtains between the limited and the all-embracing unlimited. A requisite of being able to do the good is thus knowledge of the unlimited (which is the same as knowing our relation to it). To the practitioner of the gate of other-power, the acquisition of such knowledge is accompanied by an entrusting mind (信心), which can be considered an early stage of enlightenment from which regression is not possible and that forms the unshakable foundation of genuine—that is, enduring—peace of mind.

What, then, is the unlimited? Since delusions and habituated tendencies rooted in past conduct constantly cloud our judgment, this is difficult for us limited beings correctly to ascertain. Even the most penetrating limited mind runs up against insuperable barriers trying to conceive of the unlim-

3. See KIOZAWA 2003, 2004, 2005, and 2007.

4. See KIOZAWA 2002.

5. The following is a (non-exhaustive) list of volumes in which translated essays of Kiyozawa have appeared, ordered by year of publication: FRANCK 1982, HEISIG, KASULIS, and MARALDO 2011, BLUM and RHODES 2011, KLAUTAU and KRÄMER 2021.

ited, which Kiyozawa often refers to as “unfathomable” (妙) and “unimaginable” (不可思議). To the limited mind the reciprocal relation that obtains between the relative and the absolute appears in the form of several paradoxes that all derive from what Kiyozawa calls the “fundamental contradiction” (根本の撞着). The unlimited must at once (即) be one and many; it is at once identical to the limited and different from it. Kiyozawa practically deals with the fundamental contradiction by walking the path of other-power as opposed to that of self-power; hence the title of the work. The unfathomability of the unlimited is accordingly refracted through the lens of Shin Buddhist teachings that enable Kiyozawa to conceive of the unlimited without claiming unconditional knowledge of it.

The result is a fascinating, penetrating, and within the context of the Shin school at times unorthodox discussion of typically Pure Land Buddhist themes in accordance with what were at the time entirely novel ideas from Western philosophy. Kiyozawa is—often implicitly—conversing with a wide range of Western philosophers; Leibniz, Kant, Hegel, Lotze, and Spencer are all looming large in the background. He identifies his metaphysical position as “pandvelopmentism” (万有開展論), or the view that everything limited develops to become the unlimited, and vice versa. Kiyozawa considers pandvelopmentism a form of dynamic (as opposed to static) pantheism, deems Leibniz and Hegel to have held views close to it, and thinks it is in need of completion by means of the study of Buddhist sutras.

Because of Kiyozawa’s syncretic tendencies and his indebtedness to German idealism, the *Draft* readily contains in prototypical form a number of ideas that would go on to be fully developed by some of the Kyoto School’s philosophers. Nishida’s 1911 *An Inquiry into the Good* (善の研究) explores similar themes and issues to such an extent that it almost seems to pick up where the *Draft* leaves off.⁶ Shimatani Shunzō, one of Nishida’s students, mentions that

on the occasion of the seventh memorial anniversary [1909] of the death of master Kiyozawa [清沢師], Professor Nishida referred to Kiyozawa’s last work, *My Beliefs* [我が信念], and said it is the ultimate expression of religious

6. While it is tempting to assume the direct influence of the *Draft* on Nishida when he wrote *An Inquiry into the Good*, he was most likely unaware of its contents at the time. He had, however, read the *Skeleton*. See FUJITA 2003, 47–8.

belief; on the occasion of the twenty-third memorial anniversary of Kiyozawa's death [1925], he gave a lecture at Otani University in which he was recorded as saying that the most respectable figures in Meiji philosophy are Kiyozawa Manshi and Ōnishi Hajime.⁷

Nishida was indeed involved with the members of the *Kōkōdō* (浩浩洞), a circle started by Kiyozawa in 1900, and published in *Seishinkai* (精神界), the circle's journal which was started in 1901.⁸ Traces of the influence of writings produced by members of the *Kōkōdō* have even been found in Nishida's last work, the 1945 *The Logic of the Place of Nothingness and the Religious Worldview* (場所の論理と宗教的世界観).⁹ Those familiar with the Tanabe of the 1946 *Philosophy as Metanoetics* (懺悔道としての哲学) will more easily be able to find their way through the second half of the present text, which invokes many Pure Land Buddhist ideas Tanabe likewise adopts and adapts. Nishitani, too, expresses his admiration for Kiyozawa, writing in one of three essays dedicated to him:

Although as is well-known in Japan since the Meiji era thought (思想) has appeared that not only includes philosophy but a great number of various other fields, I guess truly original thought of lasting influence capable of continuously moving people has been few and far between. That Kiyozawa was the earliest vigorously to develop profound thought in a sense is an astonishing phenomenon.¹⁰

As one reads the *Draft*, one should be aware of the historical context in which it was produced. Over the course of the Meiji period, Buddhism came to be identified as a “religion” (宗教) and as such as an obstacle to the enlightenment of society. In the tense intellectual climate that resulted, Buddhist priests had to defend the legitimacy of their schools of Buddhism against the seemingly unstoppable advance of philosophy and science—an advance that was fueled by the doctrines first to be imported into Japan from the West during the 1860s, namely utilitarianism and positivism. Kiyozawa's answer to this problem was to defend Buddhism as in fact contain-

7. SHIMATANI 1948, 67. We thank Nawa Tatsunori for pointing us to this source.

8. In fact, the last essay included in *An Inquiry into the Good*, titled “Knowledge and Love” (知と愛), was first published in *Seishinkai* in 1907.

9. See NAWA 2015, 106–7.

10. NISHITANI 1990, 245.

ing advanced scientific and philosophical teachings, and to argue that the “religion” that was targeted by the modernizers was in fact not the *true* religion, but merely superstition (迷信). This is the reason why Kiyozawa begins the *Draft* by lambasting all those who hold a mistaken view of religion, and eventually winds up having to defend several Pure Land Buddhist beliefs, such as the objective existence of a Pure Land to the West, against their many detractors.

Several preliminary remarks on the translation are in order. First, in the bulk of cases we have chosen to render the text as literally as the English language allows for in order to stay as faithful to the original text as possible. We found ourselves confronted with a great number of Pure Land Buddhist technical terms for which no established translation was at hand, or for which available translations were deemed inadequate. In the translation of such terms, we have attempted to resist the temptation of either translating them by using their Sanskrit equivalent (except in cases where there is an established precedent that is well-known and adequate, such as “dharma” for 法 and “tathāgata” for 如来) or by relying on terminology that is overly Christian. The reason for this approach is that we believe the Shin school to be a school of Japanese Pure Land Buddhism that is to be taken on its own terms. We do not mean to deny the possibility of comparison or mutual intelligibility among different traditions; instead, our intuition is that in order truly to understand something it is important not to unwittingly reduce it to the familiar. Precisely difference makes understanding possible and comparison worthwhile. Our approach has undoubtedly resulted in some awkward renditions of four-character compounds in particular; we can only ask for the reader’s indulgence.

Second, since regardless of the availability of works such as Inoue Tetsujirō’s (1855–1944) 哲学字彙 (*Dictionary of Philosophy*; 1884) the philosophical vocabulary when Kiyozawa wrote the *Draft* was far from settled; in many cases a single character can take on entirely different meanings depending on the context in which it is used, confronting the translator with some tough choices. For example, the character 德 means “perfection” when Kiyozawa uses it in his discussion of Descartes’ ontological proof, but refers to “good qualities” when used in the context of what bodhisattvas gain as the result of their practices. Likewise, the pair 因 and 果 are interchangeably used to speak of cause and effect in the scientific and the karmic sense. Another crucial pair of terms, 有限 and 無限, is rendered by us as “limited”

and “unlimited” instead of “finite” and “infinite,” as previous translators of Kiyozawa have typically done. Our preference for “limited” and “unlimited” has two main reasons: first, since Kiyozawa discusses them in this text in terms of being bounded or unbounded (see section 5), rendering 有限 and 無限 quite literally as “having a limit” and “not having a limit” seems appropriate; moreover, second, in combination with our preferred translation of 無数 as “countless” (instead of “infinite,” as older translations do) it avoids imprecision when 無数 and 無限 occur together in a sentence, as they do in, e.g., section 17.

A more serious issue is the occurrence of 体, a multivocal character that can fundamentally affect one’s interpretation of the *Draft*. Our reason for choosing to translate 体 as “substance” is partly because that is how it is translated in the 1893 English edition of the *Skeleton*, in the production of which Kiyozawa seems to have been involved. There, however, Kiyozawa sounds like a Platonist when he implies souls (靈魂) are substances. In the present text, which emphasizes the doctrine of dependent origination (因縁所生) and thus the selflessness (無我) of the limited, the Platonic understanding of the notion of substance seems entirely out of place. When Kiyozawa argues that the limited and the unlimited are 体同一, does he merely make the mereological claim everything limited is part of a single unlimited body, or does he make the stronger claim that they are a single substance? And if they are a single substance, then does this mean that Kiyozawa thinks they are strictly identical, or that they are composed of the same basic “stuff”—mind (精神) being a good candidate? From this necessarily brief discussion, it should be clear that interpretative problems requiring further scholarship remain.

Lastly, several editions of the text are available. We follow the 2002 Iwanami version. In cases where we do not, we follow the 1956 Hōzōkan version edited by Kiyozawa’s student Akegarasu Haya (1877–1954) and Nishimura Kengyō (1915–2003) instead; we have indicated where we do so. Where the text was ambiguous or where we suspected the printed text to diverge from the author’s intentions, we consulted Fujita’s rendition of the text in modern Japanese. We here express our indebtedness to Fujita’s crystal-clear translation.

Kiyozawa Manshi

The Skeleton of a Philosophy of Other-Power

Translation by Dennis Prooi and Urai Satoshi

I. RELIGION

What is religion? Definitions of it vary and it seems we cannot settle on one. In the English edition of *The Skeleton of a Philosophy of Religion*, I listed a number of examples. Let me reprint those here:

- a. Religion is the art or practice of pacifying mind and settling life.
- b. Religion is the art of ascertaining the destiny of the soul.
- c. Religion is that which teaches us to become enlightened.
- d. Religion is the intellectual intuition of one's own true nature.
- e. Religion is the fear of those invisible powers which the State recognizes.
- f. Religion is morality.
- g. Religion is obedience to the voice of conscience, the inward judge, which man conceives symbolically as external to himself and as God.
- h. Religion is the form which absolute truth assumes for the representative consciousness, or for feeling, representation, and the reflecting understanding, and hence for all men.
- i. Religion is the feeling of one's dependence and being one with the Infinite and the Eternal.
- j. Religion is the determination of human life by the sentiment of a bond uniting the human mind to that mysterious mind whose domination of the world and of itself it recognizes, and to whom it delights in feeling itself united.
- k. Religion is the belief in spiritual existence.
- l. Religion, subjectively considered, is a mental faculty or disposition which, independent of, nay, in spite of sense and reason, enables man to apprehend the Infinite under different names and under varying disguises.¹¹

11. [This list is taken without modification from KIYOZAWA 2002, I: 143. –Trans.]

In short, although what the definitions assert widely varies, when it comes to what each definition takes as the end [of religion], it seems that they all culminate in the common pursuit of peace of mind (安心立命). This [end] at once shows us the essential aspect (本相) of religion, and also explains that which is necessary and vital to it. Before going on to examine the coming about (成立) of this essential aspect, let me here first make a few brief comments regarding the need for religion.

Why is religion a key teaching (要法)? It is necessary precisely because peace of mind concerns the vital matter of “taking away suffering and providing comfort” (拔苦与楽), as do various other key teachings. Indeed, whatever vocation we choose in our actual daily life, all of them revolve around “the avoidance of suffering and the acquisition of comfort” (離苦得楽). Therefore, the means for “taking away suffering and providing comfort,” whatever they may be, are necessary to us. From the techniques of agriculture, trade, the crafts and the arts, to the various duties in politics, education, and culture, the final end of all of these is none other than the elimination of our pain (苦痛) and the increment of our happiness (歡樂). Should that be so, then in our society, religion truly is the most necessary of all necessities. Although the things that may make us happy or cause us pain are countless (無数), in their essence they are all utterly mental (精神的)¹² phenomena. For that reason, religion, which provides the great comfort of peace of mind to the primordial source (本源) of these phenomena, must be a necessary key teaching.

The former accordingly is precisely why religion is a necessary key teaching. However, we are apt to misunderstand and neglect religion as something that only concerns the few who take an interest in it. Why on earth is this? Although the reason why originates with the fact that the religious leaders (宗教家) have fallen short of enlightening (開導) the common people, the latter also cannot escape the blame for being deluded (迷盲). If religion only concerns the few who take an interest in it, the same must be said of politics, law, agriculture, trade, the crafts and the arts. No cultivated person (事理を解するもの) would argue this! This [attitude] is precisely why it comes as no surprise that religion has so little use in this world!

There is one more mistaken view. Religion influences the minds of the

12. [精神的 could alternatively be rendered as “spiritual.” –Trans.]

people and can thus be appreciated as a social force by those who wish to establish it as a political institution. This once more is a grave error. It replaces that which should be the end—religion—with that which should be the means—politics. Politics is indeed one way in which to attempt to remove suffering caused by material circumstances, and provide happiness through them. Religion attempts to remove discomfort internal to the mind, and tries to have the deepest reaches of our minds dwell in a great comfort. Of course, we do not have to ask the wise person which of the two [religion or politics] is essential, and which insignificant. The common people nevertheless tend to confuse the two. Is this not a case of chasing two rabbits and losing them both? Is it not unreasonable when politics cannot exhaust its proper role, when religion cannot realize its great beneficence?

When it comes to those who consider religion a relic from the age of barbarism or a nuisance to the civilized world, not only does this [view] completely fail to understand what religion is, it also recklessly gives free rein to a delusion and tends to disrupt the societal order; and although this [view] may appear harmful, today any reasonable person is not inclined to listen to people who make such reckless remarks—these are [therefore] not in need of criticism.

To conclude, to society religion truly is a most necessary teaching. The utility of religion is similar to that of the pair of swords forged by Ganjiang and Moye (干將莫邪).¹³ To utilize a sword or religion, an expert is required. If a sword or religion is given to an ignorant child to be toyed with, not only will it have no effect, but it will also inflict terrible damage to society. Reasonable men must pay heed to this.

The aim of religion is as stated above, and so is its necessity. In order to discuss the elements of religion and its purpose, I will here start by inquiring into “taking away suffering and providing comfort.”

To begin with, although pain and pleasure (苦樂) are two fundamental emotions that cannot [further] be interpreted, if we inquire into the conditions (狀態) for their coming about, we see how pain arises when the inner mind and external circumstances are not in harmony (適合). Happiness arises only when the inner mind is in harmony with external circumstances. For this reason, as

13. [For 干將莫邪, see *Spring and Autumn Annals of Wu and Yue* (吳越春秋), 4.1, 3–5. –Trans.]

long as our lives remain inside the bounds of the limited (有限), there can never be the great comfort of peace of mind. All things must pass (諸行は無常); since the limited cannot avoid change sooner or later irrespective of its extent (境界), even if one's mind is in harmony with one particular kind of circumstance (境遇), as soon as the latter passes, happiness too must dissipate. As an example, think of obtaining a jewel, treasuring it, and deriving great happiness from it. When one morning one meets with the misfortune of its destruction, happiness instantly dissipates as well, leaving one hurting from grief. Even if the misfortune of the jewel's destruction does not come to pass, might there not be a more exquisite jewel? Should that be so, then the lover of jewels will come to grow weary of the one he already possesses and hurt because of his desire for the more exquisite one.

This is just one possible example. All situations we find ourselves confronted with are exactly of the same kind. Among them, how can there be the great comfort of peace of mind? Those who desire the great comfort of peace of mind must therefore leave behind the bounds of the limited, seek the realm (境遇) of the unlimited (無限), and have their mind harmonize with it. Once we obtain peace of mind in the realm of the unlimited, since this realm is forever unchanging—it is Nirvana—the annoyance of change has there never existed; its happiness is likewise permanent. Whatever predicament may subsequently befall us, we will be able to maintain our mental composure (安泰). Coming to this point, the true aspect (真相) of so-called “taking away pain and providing pleasure” should have become clear.

2. THE UNLIMITED

That peace of mind involves bringing the mind into harmony with the unlimited should almost have become apparent. We next must inquire what sort of thing the unlimited is. Is it spatially or temporally unlimited? Or is it unlimited in its qualities (性質) (that is, perfections (徳性))? Actually, it is *unlimited in having unlimited attributes* (属性) (similar to Spinoza's God). Whatever is unlimited in every regard and can be the content (境遇) of the activity (作用)¹⁴ of our mind—be it the spatial, the temporal, or the perfections—can be shortened as “the unlimited.” Therefore, if we

14. [Below, unless otherwise specified, “activity” is the translation of either 作用 or 用—Trans.]

state this using the most extensive general categories in philosophy, it is that which is *subjectively* and *objectively unlimited*. If we furthermore give this a religious expression, it is that which is *unlimited in benefiting self* (自利的) and *unlimited in benefiting others* (他利的). Summarily put, it is *unlimited in wisdom and compassion*. If we moreover want to denote that it includes (包括) all other perfections, we should call it an *ideal* (尊体). Hence in religion we refer to the object (対境) of the religious mind as the *ideal of complete compassion and wisdom that is devoid of lack* (悲智円満の尊体). The buddha Amida (阿弥陀仏) is the equivalent of this in Sanskrit. (The name of the buddha Amida means “the enlightened being that has obtained immeasurable life and light” (無量寿光覚者)). Immeasurable life is a mark of perfect compassion, and immeasurable light is a mark of perfect wisdom. “Buddha” is a title for that which is most deserving of respect (最尊.)

It has almost become clear above that what religiously should be the object of mind is the unlimited ideal of *completely possessing all perfections without lack* (万徳円満). However, does such an ideal actually exist? Or is it no more than conceptual? Of course, it must actually exist. Among the famous three proofs established by Descartes, the theory that proves this in particular is the *ontological proof*. There has yet to be a complete rebuttal of this proof. It provides a sufficient answer to our present query.¹⁵ I wish to add a supplement to it [the proof] by means of a simple and clear theory. 《(If there is the limited, there must be the unlimited,¹⁶ etc.)》¹⁷

3. THE LIMITED AND THE UNLIMITED

That there must be the unlimited if there is the limited, and the limited if there is the unlimited, and moreover the absolute if there is the

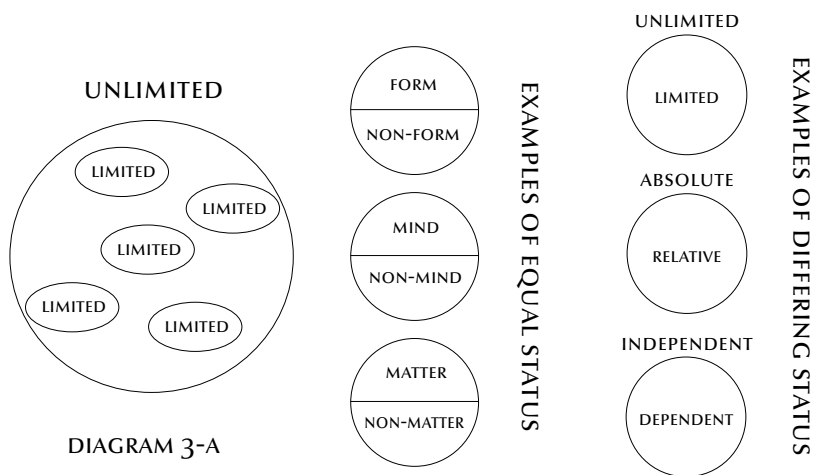
15. I shall here omit the proof. See chapter three of *Lectures on the Skeleton of a Philosophy of Religion* (骸骨講義). [KIYOZAWA 2002, 1: 60. –Trans.]

16. See Chapter 1 of *The Skeleton of a Philosophy of Religion*, the paragraph on the limited and the unlimited. [Kiyozawa here refers to the English edition, not the Japanese. Note that in the English edition, the paragraph is titled “Finite and Infinite;” See KIYOZAWA 2002, 1: 141–2. Additionally, note that in both the Japanese and the English editions the second chapter is titled “Finite and Infinite;” in the Japanese edition, see KIYOZAWA 2002, 1: 8–12; in the English edition, see KIYOZAWA 2002, 1: 135–40. –Trans.]

17. [At the end of certain sections, Kiyozawa appears to have left notes to himself. We identify cases where we suspect this using guillemets. –Trans.]

relative, and the relative if there is the absolute, is the same as that there must be equality if there is discrimination, and discrimination if there is equality. If we further consider dependence and independence, and part and whole, the same applies. All of these come about (成立す) because of the logic that given A , there must be $\neg A$ and given $\neg A$, there must be A . Although the existence of the limited and the unlimited may seem to be based in the logic of A , $\neg A$ in this manner, one should realize it [the logic of the existence of the limited and the unlimited] is not the same as that which follows the so-called “ordinary scheme” (式) of A , $\neg A$. This is because what ordinarily follows from the so-called “scheme” of A , $\neg A$ is the complementarity of A , $\neg A$ in a single whole, in which A makes up one half and $\neg A$ the other. However, the limited and the unlimited differ from this in that the unlimited makes up the whole and the limited no more than a part. Stated differently, ordinarily A and $\neg A$ have the same status (資格), but in the case of the limited and the unlimited we see how the unlimited has a status different from the limited. That is, the unlimited has a higher status than the limited.

To explain the diagram below: in the case of terms of equal status such as form and non-form, mind and non-mind, the two complement one another and thereby make up the ten thousand things (万有),¹⁸ form or mind composing one half and non-form or non-mind the other. If we now apply this



18. [The expression “ten thousand things” refers to all in existence. –Trans.]

to the limited and the unlimited, then form is the limited and so is non-form; mind is the limited and so is non-mind; we should call the synthesis of form and non-form “the unlimited”; and the synthesis of mind and non-mind “the unlimited.”

4. THE FUNDAMENTAL CONTRADICTION

The proof for the existence of the unlimited has almost been made clear. That the relationship between the limited and the unlimited is different from the ordinary relationship between A and $\neg A$ should also almost have been made distinct. To further clarify the relationship between the limited and the unlimited, it must be pointed out that the limited and the unlimited are substantially identical (体同一) and that the limited is countless. To begin with, the unlimited does not admit of anything existing outside of it. Suppose something does exist outside of it. In order to have that thing differ from the unlimited, it must have a boundary with the unlimited. If there is a boundary between that thing and the unlimited, this would mean that the unlimited is bounded and made into the limited. This contradicts the definition of the unlimited. Therefore, if we maintain our definition of the unlimited to be correct, then there must not be a limited outside of the unlimited. If there is no limited outside of the unlimited, then the limited must be substantially identical to the unlimited. Even though that is the case, one limited thing cannot be identical to the unlimited. Neither however can many limited things be identical to the unlimited. Since we only first obtain what is identical (同一) to the unlimited when there is a countless (無数) number of limited things, as long as the unlimited itself exists, there must also exist a countless number of limited things. If the unlimited and the limited are substantially identical and there actually exist a countless number of limited things, several further problems arise that require investigation. The first we encounter is the problem of the fundamental contradiction (根本の撞着). What is the fundamental contradiction? It is contradictions such as that of the many and the one, and the divisible and the indivisible. Starting from the contradiction of the many and the one: the one is not the many and the many is not the one. At the same time the one must be the many, the many must be the one. [As I have said above,] the limited is many, the unlimited unique, and we have said that the limited and the unlimited are

identical. Is this not the same as saying that the one is at once (即) many, the many at once one? Turning next to the contradiction of the divisible and the indivisible: the divisible is not the indivisible and the indivisible is not the divisible. At the same time, the divisible must be the indivisible, the indivisible must be the divisible. This is so because the limited is the divisible and the unlimited is the indivisible. Here we have just the same contradiction as the previous one. It [the same contradiction] can indeed be applied to all similar cases. That the limited and the unlimited are substantially identical is a fundamental contradiction to begin with. The same can be applied to the absolute and the relative, independence and dependence.

To summarize, it is through the confrontation (対立) of the limited with the unlimited that we must come to know clearly about the existence of fundamental contradiction. (Kant's antinomies of reason, and Hegel's equation of being (實在) with nothing (非在), and so on are all none other than [instances of this] fundamental contradiction.)

5. THE UNLIMITED EXISTS OUTSIDE OF THE LIMITED

Above I asserted [the position] that the limited cannot exist outside of the unlimited and that the limited and the unlimited are substantially identical. However, because of the fundamental contradiction, we can see how a new position (論定) is produced according to which the unlimited exists outside of the limited. That is, we obtain the contrary position (背説) that the limited and the unlimited are substantially unidentical. The logic [behind this new position] is as follows. Above, taking the unlimited as the fundamental standpoint (基想),¹⁹ I established the position (立論) that, since the unlimited does not admit of a boundary, the limited cannot be distinguished (限別す) as existing outside of it. What if we now change perspective and take the limited as the fundamental standpoint? The substance of the limited is such that it has boundaries; it [therefore] cannot be substantially identical to the unlimited, which has no boundaries. Therefore, if there exists such a thing as the unlimited, its substance cannot but exist outside of the limited. Although this [conclusion] completely contra-

19. [In his rendition of the text into modern Japanese, Fujita translates 基想 as 基準, or "standard;" see KIZOZAWA 2003, 21. –Trans.]

dicts the above theory that the limited and the unlimited are substantially identical, we should not for that reason attach weight to one theory at the expense of the other. This contradiction is entirely one that incidentally follows as a position from (随起せる一段), or is derivative of (従属), the fundamental contradiction. Since the limited and the unlimited are indeed concepts (観念) that envelop (含蔵) a contradiction in themselves, what has been asserted above taking the unlimited as the fundamental standpoint leads to one kind of conclusion, and what has here [in this section] been asserted taking the limited as the fundamental standpoint, leads to a different kind of conclusion. Therefore, we must recognize that at the same time as the unlimited and the limited are substantially identical, the unlimited exists outside of the limited.

In the *Annotations on the Vimalakirti Nirdeśa Sutra* (維摩註) we read (22): “Zhao says: the other shore is the shore of Nirvana. How come [that other] Nirvana has cliffs and a shore? Since the other is different from me, I merely borrow and utter this [Nirvana].”²⁰ From this expression we can moreover infer (推す) what it means that the unlimited exists outside of the limited.

6. THE TWO GATES OF SELF-POWER AND OTHER-POWER

As I have argued in the previous section, with regards to the pair of the limited and the unlimited there exist the mutually exclusive positions that they are either substantially identical, or that they are substantially unidentical. We subsequently arrive at the point where in religion there arises the gate of self-power (自力) and that of other-power (他力). We here ought to know about the distinction between philosophy and religion. Philosophy does not admit of the compatibility of the aforementioned mutually exclusive positions. It therefore investigates [the two positions] in an attempt to reconcile them, ending up in a never-ending investigation (論弁). By contrast, since religion chooses to adopt and have faith (信仰) in one of the two

20. [See 「注維摩詰經」, T. 1775, 38: 0334a08-0334a09: 「肇曰。彼岸涅槃岸也。彼涅槃豈崖岸之有。以我異於彼故借我謂之耳。」 We take the point of this passage to be that, since Zhao has not yet seen Nirvana with his own eyes, he must speak of it using language pertaining to the world of ordinary experience. –Trans.]

theories, it is here that the ground (基趾) for practice is first gained. Since those who believe that the limited and the unlimited are substantially identical take the capacity (性能) of the unlimited to be present inside of us limited beings, they attempt to develop this potential capacity of the unlimited (潜の無限能) by stirring up (奮励) self-power. This is the religion of the gate of self-power. By contrast, since those who believe that the unlimited exists outside of the limited recognize an unlimited unfathomable activity (妙用) [to be at work] in the former, they take refuge in that power and attempt to bathe in its light. This is the religion of the gate of other-power. Although I cannot easily explain the natures of the two gates, the original source whence their standpoints arise is as [discussed] above.

7. (THE LIMITED IS SELFLESS)

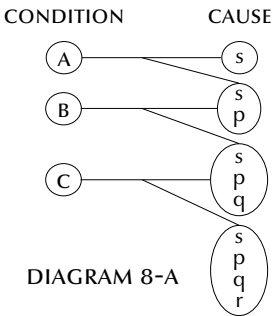
There is a principle in Buddhism, which is called the foremost among the religions. This [principle] is the truth that all phenomena are selfless (諸法無我). Since this truth points out a fundamental misunderstanding regarding the [ordinary conception of the] coming about of the limited, it cannot but sometimes cause astonishment among ordinary people. Let me here summarily discuss this highest principle (至理). To begin with, the limited, since its existence must be bounded, changes; the unlimited, since its existence cannot be bounded, is unchanging. (If we suppose the limited is unchanging and permanent, then we take it as not being bounded. Surely that must be a contradiction! And if we suppose the unlimited is impermanent and changing, then we take it as being bounded. Surely that must also be a contradiction! Therefore we must take the unlimited as permanent and unchanging, and the limited as impermanent and changing.) By contrast, what is ordinarily [referred to as] the so-called “self” designates a substance (一体) that is permanent and unchanging. Such a thing cannot exist among the limited. Now, according to the so-called [principle of] “all phenomena are selfless” of Buddhism all beings (所有) are limited. Since permanent and unchanging things cannot exist among the limited, we must say that all phenomena are selfless. If that is the case, then how can we explain so-called “receiving the results of produced karma” (造業感果) or “receiving good and bad karma” (善惡業感)? If in the “karmic causality of inevitable reward or desert” (因果応報) there exists no substance continually engaged in the

practice of producing and receiving [karma], then who is the one to produce and receive so-called “karmic reward or desert” (業報)? If “receiving of the reward or desert of karmic causality” (因果感報) itself is not established, is not the Buddhist path (仏道) of “practicing causes and cognizing effects” (修因感果) completely destroyed? This is a problem we must investigate. Let me summarily explain the principle (道理) of dependent origination (因縁所生).

8. DEPENDENT ORIGINATION

Dependent origination is the most extensive principle (原理) of the limited world, and while its unfathomability and profound depth cannot easily be explained, its most important points can be outlined as follows. All phenomena inside the limited world without exception change

([they are] impermanent); not one of them abides ([they are] selfless). Change consists of two elements, cause (因) and condition (縁), which [together] continually produce effects (果報). See Diagram 8-A to the left.



Given cause *s* and condition A, effect *sp* results; given cause *sp* and condition B, effect *spq* results; given cause *spq* and condition C, effect *spqr* results. Through the successive linking of causes and conditions (因縁重連) in this manner, the reciprocal interaction (相感) of cause and effect, or change, eternally continues. Therefore, what is of utmost importance here is the element of condition, which is the initiative moment (主動者) turning cause into effect. If something is wrong with the condition, this will immediately influence the effect, possibly resulting in the production of the effect (結果) of the complete destruction of causal power (因力). Condition must be an element of utmost importance. What requires even greater attention is the coming about of causality (因果). Considering that given cause *s*, effect *sp* follows, and that given cause *sp*, effect *spq* follows, it seems that the cause is completely preserved (包存)²¹ in the effect. This

21. [We take terms that include the character 包 to be intended by Kiyozawa in a Hegelian

is of course how it is. However, preserved in this manner, what previously occupied the position of the cause no longer exists as it was but does so in conjunction with a different type of unit. Using an analogy, this is similar to a photograph that has been put inside of something else (他物中) and photographed again. Although the preceding image of course exists inside of it [the later photograph], the preceding image has not lost its subsistence (体) by entering into the later photograph. The preceding photograph exists separately but also appears anew in the later photograph. Stated differently, the preceding photograph has been communicated (感伝)²² to the later one. In an impermanent world that changes with each passing moment, that there is a thread consistently running through what precedes and what follows is precisely due to this activity of communication. The unifying activity (統一作用) present in consciousness (心識) is moreover none other than this. That there exists a unifying activity in consciousness—this is also due to none other than the activity of communication. The reason that the identity (一致) of self-awareness (自覚) runs through successive states of consciousness and integrates them is based on this [activity of communication].

9. THE IDENTITY OF SELF-AWARENESS

In my above discussion of dependent origination I touched upon the identity of self-awareness. This is an immensely important matter wherein lies a great problem. The identity of self-awareness is indeed the so-called “special characteristic (特点) of mind (心靈).” Based on this a single mental substance can pass a line through the three worlds (三世)²³ and use it as the ground (根基) for the accomplishment of the unfathomable activity of the correspondence of cause and effect (因果感応). Should the identity of self-awareness fail, then the causal unity of a ten thousand activities and a ten thousand changes (万用万化) will lose its ground (拠) entirely, resulting in a state in which things haphazardly arise only to immediately disappear again, [thereby] making it [the causal unity] impossible to grasp. This

sense. –Trans.]

22. [We take the occurrence of the character 感 in 感伝 (which could literally be rendered as “mental transfer”) to make it clear that the sort of communication Kiyozawa is discussing here is specifically mental in nature. –Trans.]

23. [See note 26. –Trans.]

is truly similar to the appearances (象化) of our dreams. The appearances of our dreams are the same as the appearances (現像) of our waking life; both are clear and distinct. Although it seems as if we cannot discover, in their level of detail, the slightest difference between truth and falsity, when we in each moment consider whether there is a unity between successive (前後) states, immediately a wide difference is seen between them. The reason is precisely the recognition that, on the one hand, [when one is awake] the activity of the identity of self-awareness orderly runs through the successive states, arranging the appearances [of our waking life] into a systematic causal order; while on the other hand, [when one is dreaming,] since the activity of identity is missing, successive appearances suddenly appear only to at once disappear again in a haphazard manner, so that we should not [attempt to] uncover their order. This is the difference between dreaming and being awake. This does not however mean that the appearances of our dreams utterly lack unity. In the haphazard chaos [of our dreams], it is not hard to find a minimal [amount of] order. This [order] is due to the fact that the appearances of our dreams are none other than reflections of the appearances of our waking life. If the former had been purely haphazard appearances utterly lacking in the unity of self-awareness, then in how much more of a flagrantly disorderly state would they have been! There is no way to explain this using an analogy. (We can perhaps partly refer to it [that disorderly state] using the analogy of the change in the shape of clouds during a storm.) In short, the identity of self-awareness is a fundamental activity of mind and the source of our cognition (認知) of the causal order. One should know that the relation between the two [the identity of self-awareness and the causal order] is of utmost importance.²⁴

This is why the identity of self-awareness is highly important. How then can the limited possess this activity? This too is something that must be examined in detail. To begin with, the limited is impermanent, and its body (拳体) cannot avoid transformation. Over the course of transformation, there is no limited thing that can infinitely run through [all] successive states and subsume (包有) the three causal worlds (三世因果).²⁵ How can

24. See *The Skeleton of a Philosophy of Religion*. [KIYOZAWA 2002, 1: 15–16 in the Japanese; and KIYOZAWA 2002, 1: 132 in the English edition. –Trans.]

25. The three worlds are the three periods as well as the three instants (刹那), which must be

the limited possess the identity of self-awareness? Is that activity indeed not something impermanent, only achieving identity for no more than a moment of time? Has our life not without interruption continued down to today, to this very moment, from a distant beginningless past? Can we not, starting from this very moment, accumulate causes (修因を積集) to receive its effects (効果を受用) in a distant endless future? If that should turn out to be the case, a great many things at once burst forth requiring us to significantly reconsider our worldview. What period of time do we take as our lifespan? When does the activity of the identity of self-awareness begin and end in our case? Why does it occur? Why does it perish? These fundamental problems and the various practical problems derived from them cannot easily be determined quantitatively. They lead to the conclusion that our life is something nebulous (茫々漠々) that is adrift on an ocean of delusion on which we cannot distinguish truth from falsity and confound right and wrong. Why would the highest principle permit (許す) such a state of affairs? If somehow this delusion could be swept away, so that we could play in a comfortable garden under the fully open sky, we then ought to unravel (発展) the identity of self-awareness that is concealed in the depths (幽奥) of the cavern of the limited. Let us try to excavate those depths.

How the limited develops was clarified in the [above] diagram on dependent origination. Eternal and imperishable qualities [of substance] (体質) do not exist during causal development (因果展転). The reason that the later state of a phenomenon succeeds an earlier state therefore lies entirely with the activity of *communication*. This activity of communication is indeed the fuse (導火線) that conceals the identity of self-awareness. How is that? Actually, we must inquire into the source whence springs the activity of communication.²⁶ If the limited would consist of qualities [of substance] that are entirely individual and separate, this activity of communication could decidedly not be. There would then be no things through which the activity could pass. Since communication readily occurs, how are we to understand

examined at a separate occasion. [The former refers to past, present, and future, while the latter refers to the previous instant, the current instant, and the next instant. –Trans.]

26. [We here follow the Hōzōkan version of the text (see KIYOZAWA 1956, 4: 406). The Iwanami version reads: 「須らく感伝作用の由を生ずる根源を尋ぬ可し。」, which can be translated as “we must inquire into the source that produces the reason for the activity of communication.” –Trans.]

it? Indeed, returning to its source, the true substance and essential aspect (真体本相) of the limited is to begin with not that of purely limited and individual things. We should observe carefully that the true nature (体性) of the limited is entirely the unlimited. If its nature readily is the unlimited, then that in the activity [of the limited] the reflection of the unlimited should become manifest is only a matter of course. That is, although limited things such as “that and this, self and other” (彼此我他) at first glance seem individual and separate, their true state (内実) is that they are all substantially identical to the same unlimited. Why then should we doubt at all that there is a correspondence (相応) between that activity and this activity, a reciprocal interaction between my movement (動静) and the other’s movement? It should precisely be the identity of self-awareness that is the activity that is the one source of all activities. [Then, the idea of] individual and separate movements (動作) contradict[s] their true nature, which is that they are [all rooted in] the same unlimited. The reason that the activities (活動) of the five fingers on our two hands correspond in an orderly manner is none other than that instructions issue from a single mind. We can only express the relationship between that hand and this hand, that finger and this finger as “corresponding action through communication” (感伝応動).

10. DEVELOPMENT (ACTIVITY (活動))

When I explained the identity of self-awareness in the previous section, I stated that the limited is not a pure limited, but in fact substantially entirely identical to the unlimited. This furthermore enables us to unfold (開展) a new theory. If the limited is substantially entirely identical to the unlimited, then the unlimited too must be substantially entirely identical to the limited. (I already stated this above). It follows that the limited and the unlimited each possess an obverse and converse side (表裏二面). However, to speak of obverse and converse is nothing but an analogy (比言). Attempting to contemplate (觀察) what their reality is would make them exceedingly difficult to understand. Here, there is one matter of utmost importance concerning which we must have profound knowledge, namely the development of the ten thousand things (万有開発) ([that is,] activity (活動)). To begin with, that the phenomena that make up the ten thousand things of the universe (宇内万有) are each developing and active, and that

there is not one among them that stops and ceases, is one kind of proposition in the world. This proposition truly penetrates the universality (普遍) of change among the ten thousand things (万化) and is therefore an exceedingly important theory. But what in the first place is the aforementioned activity (活動) and change of the ten thousand things? If I for now discourse about their source, this [discourse] can indeed be none other than a clarification of the relationship between the limited and the unlimited as the obverse and converse sides of a single substance (一体表裏). To begin with, although the limited and the unlimited are [similar to] the obverse and converse sides of a single substance, if the fact of development or activity (活動) would not show this [that they are the obverse and converse sides of a single substance], we would not be able to understand their relationship easily. Alternatively, if the limited and the unlimited cannot be related to one another as the obverse and converse sides of single substance, there would be no argumentative ground for the fact of the development of the ten thousand things. It is indeed their coming together [相寄りて] that lets us become aware of the true form (実相) of the universe. Let me summarily convey this. We can know that the limited is limited, but we cannot know that it is unlimited. We can think the unlimited as unlimited, but we cannot think it as limited. (This is the reason why to speak of an obverse and a converse side is no more than an analogy.) Through the necessity of that logic alone do we end up recognizing the fundamental contradiction of the limited and unlimited being the obverse and converse side of the very same substance. Now, suppose we have one actual fact, namely, that the chicken lays the egg and that the egg hatches to produce a chicken. Someone who simply knows that an egg is an egg, will [then] be able to know that when an egg hatches, a chicken is produced. Someone who simply thinks of a chicken as a chicken, will likewise [then] be able to think that a chicken produces eggs. Therefore, although this is nothing more than something pertaining to the limited world, it suffices to have us recognize that one determined concept is readily broken [through] (破りて) leaving traces (事跡) of the unfolding of substantial form (形体開展). If we from this standpoint investigate the ten thousand things, we understand that not one among the ten thousand phenomena (万象) of the universe is unchanging or inactive, and that we cannot stop pursuing the source of change and the origin of activity (動化) ever further. And when we ultimately attempt to inquire into the

source of change and the origin of activity (動化) the change and activity (動化) of the limited leads us to entertain the thought (思念) of the unfolding and the transformation (転化) of the unlimited. The unfolding and transformation of the unlimited are thus none other than the following two: the progression of the limited towards the unlimited; and the transformation (化する) of the unlimited into the limited. Can the limited ultimately progress to [attain] the unlimited? At the same time as the limited substantially is not a pure limited, it is the unlimited. (Similar to how the egg potentially (隠然) is the chicken.) Can the unlimited ultimately progress to [attain] the limited? At the same time as the unlimited substantially is not a pure unlimited, it is the limited. (Similar to how the chicken is pregnant with (懐く) the egg.) It is here that a merely theoretical matter gains verification in practice (実際上の証象) and the validity of the theory truly comes to clarity. That is, since actual phenomena correspond with that theory, we can gain increasing clarity concerning the latter's verity. If what I discussed above is the case, then of the limited and the unlimited we must conclude that they are developing and unfolding. The limited does not simply remain the limited: substantially, it changes and is active (変化活動). The culmination (極) of that developing and unfolding is the attainment (進達) of the unlimited. The unlimited does not simply remain the unlimited; substantially, it unfolds and transforms (展転変化). When it [the unlimited] activates (発動), it manifests itself as the ten thousand limited phenomena. (Buddhism speaks of the gate of transmigration (流転門) and the gate of cessation [of suffering] (還滅門). Let me ground my argument in what follows. 《(Directly below I add a supplement.)》

II. SUPPLEMENT

Above I have stated that the limited and the unlimited are substantially identical; that what has the limited for its obverse, possesses the nature of the unlimited (無限性) for its converse; that what has the unlimited for its obverse, possesses the nature of the limited (有限性) for its converse; and that the limited and the unlimited are the obverse and converse sides of a single substance. I have, however, not yet exhausted this theory. This is because I have thus far provided only the static (静的) explanation, and not yet reached its dynamic (動的) explanation. What do I mean by

this? The present [static] contemplation takes there to be one static substance that has the limited for its obverse and the unlimited for its converse, and one static substance that has the unlimited for its obverse and the limited for its converse, and therefore stops at taking there to be two differing static bodies. Graphically, it may be represented by the diagram shown to the right.



DIAGRAM 11-A

Although this [diagram] is of course not a genuine understanding, if we do not go beyond the sort of [static] explanation given above, it [the relationship between the limited and the unlimited] might be misunderstood in this way. If it is as the above [static] explanation proposes, then the term “substantially identical” is inadequate. This is because [when we stay] in line with the above diagram we could say that there are two entirely different bodies. Illegitimately to judge (断言する) them to be substantially identical would then be improper. Although that is the case, the term “substantially identical” does not have such a meaning [as is expressed in the above diagram]; in actual fact the two [the limited and the unlimited] are substantially identical [as is expressed in Diagram 11-B]. The term “substantially identical” implies (認めざる) that they can by no means fail to be even (均等). Graphically, it looks like the diagram to the right.



DIAGRAM 11-B

There does not appear to be a major difference with the previous diagram, but it is decidedly different. Mark that according to this [new] diagram, obverse and converse are completely identical—they are not two things. That is, if one rotates the obverse as is, it becomes the converse; and if one rotates the converse as is, it becomes the obverse. That is, suppose we simply take one object and first determine the obverse. Without needing any other object, do we [in that case] not obtain the converse if we simply rotate it? This is decidedly not possible in the previous diagram. If we rotate limited \triangleright unlimited we merely obtain unlimited \triangleleft limited; we cannot obtain unlimited \triangleright limited. It is the same for unlimited \triangleright limited. We [then] merely obtain limited \triangleleft unlimited and cannot obtain limited \triangleright unlimited.

In other words, in the former diagram transformation is not yet an important matter. (Nothing is gained by rotation.) By contrast, in the latter

diagram transformation becomes a matter of great importance. (Depending on whether the diagram is rotated, a major difference between the limited and the unlimited is exposed (呈す).) That is, the limited and the unlimited are substantially identical. Therefore, when we now take the limited as the obverse and the unlimited as the converse, we absolutely require rotation to make the unlimited into the obverse and the limited into the converse. Alternatively, if we take the unlimited as the obverse and the limited as the converse, we require rotation to make the limited into the obverse, the unlimited into the converse. If it turns out to be the case that the limited and the unlimited truly are substantially identical, then we should know that transformation is necessarily triggered. It is precisely this [explanation] that fulfills (成弁) the dynamic explanation of the substantial identity of the limited and the unlimited. That is, it supplements the static explanation and clarifies its true meaning. Therefore, since the ten thousand phenomena in the universe, as well as our activity (活動) and our words and deeds, are all nothing more than a part of this transformation, we should infer that the importance of transformation is truly difficult to express. Let us examine this a bit further in what follows. 《(I next discuss mind before going on to its development.)》

12. MIND

Mind refers to, for example, each of us. Instead of attempting to explain it using words, it is [more] adequate to introspect and/or observe it (内観実察). I here merely attempt to provide a clue for further observation. To begin with, we exist suspended between relationships of “that and this, self and other” and are constantly related to something external. There are two paths we should here consider: the first is the relationship in which the self or the this is [passively] moved by (作動) the other or the that; the second is the relationship in which the self or the this [actively] moves (動作) the other or the that.

The first [relationship] I call “perception” (感動) or “sensation” (感覚); the second [relationship] I call “initiative” (発動) or “behavior” (行動). Through these we can recognize two sides of mind. The first is the receptive or passive [side] (受動的 or 所動的); the second the active [side] (与動的 or 能動的). Psychologists may also refer to them as intellectual (知的) and

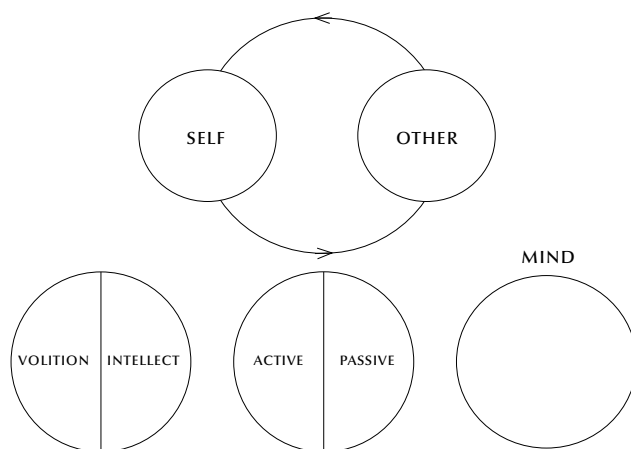


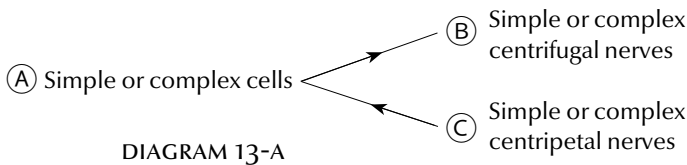
DIAGRAM 12-A

volitional (意的). Pervading the activity (用) of the intellect and volition is what is most characteristic of mind: namely, emotion. Pain and pleasure are the foundation of emotion. These constantly accompany the activation (発作) of the intellect and volition. The superficial (外見的) explanation of pain and pleasure is that they are nothing other than states (状態) occurring during the manifestation of the activity of intellect and volition. That is, when the relationship between the two activities and an external object is such that they harmonize, we feel the emotion of pleasure; but when the relationship between the two activities and an external object is such that they do not harmonize, we feel the emotion of pain. (It is insufficient to attempt to judge pain or pleasure by means of the quantity of mental force (心力) vis-à-vis external stimuli.²⁷ It is not only through the quantity of external stimuli but also because of a qualitative difference that mental force is differentiated into pleasure and pain. We also cannot simply speak of “external stimuli.” Not only the intellect, but also volition is accompanied by pleasure and pain. I here provisionally speak of the opposition or relationship of inner and outer in terms of “harmony” and “disharmony.”)

27. [Kiyozawa here likely has Gustav Theodor Fechner's (1801–1887) psychophysics in mind. –Trans.]

13. INTELLECT, EMOTION, AND VOLITION

In the previous section I stated that the capacities characteristic of mind are the three activities of intellect, emotion, and volition. Let us now provisionally compare this with the results of modern anatomy. The study of dorsal and ventral roots of the spine seems to have clarified the distinction between centripetal and centrifugal nerves. There are nerve fibers and nerve cells. Both can be simple or complex. While difficult to study exhaustively, all this can ultimately be distilled into the diagram below.



Cells indeed spread to wherever the fibers run to form nodes in places where cells gather centrally. Fibers fill the spaces between them to create a network. The fibers can, in short, fulfill their *communicative* activity (伝道作用) centripetally or centrifugally. [Because of this,] cells, wherever along the network they may exist, can fulfill their central sensory capacities (官能) in unison. From this we can see how the nervous system has three major basic activities:

- 1. Centripetal activity (activity of sensation)
- 2. Centrifugal activity (activity of volition and conduct)
- 3. Central activity (activity of emotion)

Although all three can be simple or complex and can vary infinitely in degree, in short, the first kind is the so-called “activity of the intellect” (智力作用); the second kind the so-called “activity of volition” (意志作用); and the third kind the so-called “activity of emotion” (情緒作用).

14. THE HIERARCHY OF THE THREE ACTIVITIES

The three activities of intellect, emotion, and volition, each admit of hierarchical differences corresponding to their degree of simplicity or complexity. Although there are countless stages, made into a diagram in

accordance with the four general stages of the intellectual abilities (知力), it looks as shown below.

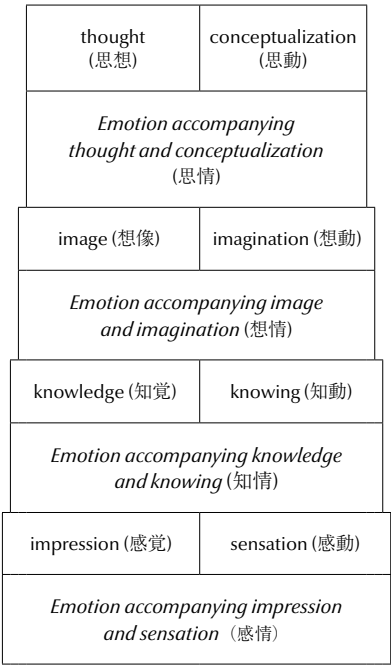


DIAGRAM 14-A

the intellect we can take it as a sensation, from the direction of emotion we can take it as a passion, and from the direction of volition we can take it as motivation (感動). Other [instances] can be inferred on the basis of this.

15. THE DEVELOPMENT OF MIND

Whether all of mind possesses stages that accord with those of the diagrams of the previous section, or whether among those stages there are various dissimilarities, is an issue that according to psychological research is indeed decided without a doubt in favor of the latter. If that is the case, then how

Generally, emotion and volition are not divided up into various stages and treated in great detail. In an attempt to here clarify their logical relations, I include them [the stages] all. Moreover, since there is a difference in the distinction between the intellect and volition on the one hand; and that of the intellect and volition taken together and emotion on the other; I turned this [difference] into another diagram. [Diagram 14-B.]

The mental substance (心体) is of course singular, as is the mental activity (心用); the latter, however, bears within itself the differentiation into three activities. For example, suppose we have one specific mental activity, then from the direction of

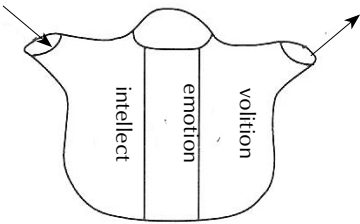


DIAGRAM 14-B

can such dissimilarities be? The answer is none other than that in the degree of development of mind there are various gradations.

To begin with, stated summarily the development of mind is the gradual progression from lower to higher of the faculties of the intellect, emotion, and volition, as per the stages shown in the diagram in the previous section. To briefly explain what happens, the so-called “lower activities” are divided into active and passive activities, and not only are the connections between these activities extremely weak, we can also at times observe what seem to be major conflicts or contradictions between them. However, as we progress to the higher activities, operations (動作) connect to form reciprocal relations that cannot easily be separated; the activities that moreover formerly appeared to conflict and contradict turn out qualitatively to be the same, so that we in the end arrive at the proof that they are different branches of the same tree. (For example, suppose smoke rising and rain falling are different operations that are qualitatively utterly opposed. This is one stage of cognition (認識). However, if we inquire into their source through the guidance offered by science (学理), surprisingly we come to know that both are nothing more than phenomena that are the result of the activity of the attraction and repulsion (引排作用) of matter. However, merely because of their difference in relative density (比重), they no more than manifest themselves as either going up, or going down.)

In this manner, the unfolding of mind unifies individually separate material phenomena (物象), leading them back to their identical source. As it [mind] goes back from source to source, at its culmination it arrives at the highest, ultimate source. This is so-called “enlightenment” (大覚). As a consequence, over the course of the stages of such unfolding, not only is a higher, grander source gradually reached, reversely the network of many trunks and branches is clarified as well, [thereby] arriving at a point where each individual phenomenon is made to possess various greater values (価値) than before. (Put in terms of the example offered above, taken by themselves the rising of smoke and the falling of rain have little value. However, suppose they are unified and led back to their source—material attraction and repulsion—not only are both [then] related under a higher, newer idea (思想), but the phenomena of smoke rising and rain falling are also made to have more value than they had before. This is because previously the single phenomenon of smoke rising had value by itself purely as a single phenomenon, but now not only is it made to

bear the added value of the activity of attraction and repulsion, it even integrates (収羅) a phenomenon [that of rain falling] that up until then had been cognized as diametrically opposed to it, making them sister phenomena (兄弟の現象) and resulting in the addition of other values to that of smoke rising. It is as if one inquires into an enemy to discover she is actually one's sister, or as if a force previously thought of as an obstacle to myself turns out to be one that comes to my aid. Exactly the same is the case when seen from the phenomenon of rain falling. On the basis of these examples, one should infer the following beforehand: that if one were to inquire into the ten thousand (万多) forces of the universe, one would arrive at the recognition that what appear as enemies opposing oneself in fact are all one's beneficent servants.)²⁸ (Alcohol, which is chief among all poisons, can, once consumed while understanding its truth, turn into chief among all medicines; and the three defilements (煩惱) of greed, anger, and foolishness, once properly utilized, can turn into a tool beneficial to the salvation of all sentient beings. The *Sutra of Perfect Enlightenment* (円覚経) states "lust, anger and foolishness are enlightenment" (淫怒癡是菩提),²⁹ and the *Vimalakirti Sutra* (維摩經) states "if he visited the gambling parlors, it was solely to bring enlightenment to those there," and "he entered houses of ill fame to teach the folly of fleshly desire," and "[he] entered wine shops in order to encourage those with a will to quit them."³⁰ All of these passages illustrate that once one achieves liberation (脱落), evil karma (惡業) or a hundred or a thousand defilements are no longer in the slightest to be feared. If one knows how to utilize them, one can see how they can be interpreted as a means of cultivation (修道). To one who achieves enlightenment and thereby becomes able to control the ten thousand things; or to one who has the supreme power to utilize the 84,000 defilements as one pleases, why would there exist such a thing as agony (苦惱)?

《From this one should infer that ignorance (無明) is insubstantial (無体).》

28. See [the section titled] "Mutuality of Prince and Subjects" (主伴互具) in *Skeleton*. [KIYOZAWA 2002, I: 10 in the Japanese, and KIYOZAWA 2002, I: 137–8 in the English edition. See also note 55. –Trans.]

29. [This line does not occur as such in the *Sutra of Perfect Enlightenment*, but consider e.g. 「大方広円覚修多羅了義經」, T. 0842, 17: 0917b02. –Trans.]

30. [The English translation is taken from WATSON 1997, 33. For the Chinese original, see 「維摩詰所說經」, T. 0475, 14: 0539a23–0539a29. –Trans.]

16. PANMENTALISM

The ten thousand things in the universe must exist reciprocally related to and connected with one another. (We cannot know about the existence of something that has no relation to anything else. Should such a thing exist, it would fall outside of the scope of our knowledge; that is, since it would be a thing existing apart from the ten thousand things we can cognize, it would exceed the range of things we can talk about, so that our so-called “ten thousand things” must all be things that are mutually related.) If that is the case, then the ten thousand things are endowed with active and passive operations. If we take these active and passive operations readily as the intellectual and volitional activities, then the third activity of emotion must also be something the ten thousand things are endowed with. This is because active and passive operations each have cases in which they are in harmony or disharmony. If we take the ten thousand things to be endowed with the activities of intellect, volition, and emotion, then the former must be mental. That there are a ten thousand dissimilarities among them has no other reason than that each among the ten thousand things differs in its degree of evolution (進化). Should that be so, then it is not outrageous to say that tiles and stones are mind that is in deep sleep (熟睡), grass and trees are mind that is half asleep (半睡), humans are mind that is half awake (半覚), and the *kami* (神) and buddhas are mind that is fully awakened or enlightened (大覚).

《I do not state that there is intelligence, that there is volition, or that there is emotion. I merely state that there is intellect-*ual* operation, volition-*al* operation, and emotion-*al* operation.³¹ Understand this point well.》

17. THE UNLIMITED IS COUNTLESS

If the ten thousand things are mind; if each of them has the capacity to develop (開発性); and if the culmination of development is the attainment of the unlimited, then it must be possible for the unlimited to be countless. That the unlimited should become countless in the future is of

31. [Since Kiyozawa places emphasis on the character 知 in 知的 (intellectual), 意的 (volitional) and 情的 (emotional), we have chosen to emphasize the adjective's suffix. –Trans.]

course certain from the beginning, and that it has been plentiful in the past also is beyond any doubt. This is the basis for polytheism. In religion since ancient times there have indeed been monotheism and polytheism. While their theories each contain incontrovertible unique principles, there today is the inclination to consider only monotheism a reasonable religion and to overlook polytheism as if it is a false religion from the dark ages. However, this is completely unjustified. If we inquire into its basis, polytheism too unquestionably includes a certain kind of principles. Among these, the most important is the principle that the unlimited is countless. Such notions as the 8,000,000 *kami* or the buddhas of the ten quarters are nothing but expressions of this principle. If that is the case, indeed how it is possible for a countless number of unlimited to coexist might be difficult to understand. Simply put, however, in the first place the truth of the ten thousand things is that they are substantially unlimited. Those who have become enlightened of, and totally awakened to, this truth are each and all of them unlimited. Expressed using an analogy, just as mirrors reflecting the moon in the sky all, regardless of their number, reflect the same one moon, likewise it is not difficult to see that even if there is only one truth to the ten thousand things, the number of people who can be awakened to it is immeasurable, countless and incalculable.³²

18. ATHEISM AND THEISM

Although disputes have raged between atheism and theism since antiquity, both are positions (論説) that only exhaust one half of the principles of religion. Let us here resolve this difficulty. Atheism realizes that there is the limited, but does not recognize the unlimited. There is of course some sense to this claim. That the limited exists is clear as day, and from one standpoint all of the ten thousand things are limited. Next, theism recognizes the existence of the unlimited, but does not yet realize that the limited develops. Simple theism therefore takes God to be of an entirely dif-

32. For more examples, see [the section titled] "Infinite number of the Infinite" (無限無数) in *Skeleton*. [KIYOZAWA 2002, 1: 32–3 in the Japanese, and KIYOZAWA 2002, 1: 112–13 in the English edition. Note that in the Japanese edition this section is titled 「無限の数」, or "the number of the unlimited." –Trans.] That all forty million of its inhabitants speak of "our Japan" without obstructing one another in doing so, is another analogy.

ferent kind than us humans, and denies that it is possible for us to become of the same substance (同体) as God. However, the truth of the ten thousand things is of course that the unlimited exists; this theory is solid and impossible to deny. The two above positions are nonetheless as of yet insufficient to form the basis for a doctrine (教基). Thus one should understand that not only are atheists unable to settle down; theism as well does not leave us satisfied.

19. MONOTHEISM AND POLYTHEISM

Monotheism and polytheism are two positions that to a certain extent are well-founded. As I stated above, so long as the unlimited can exist as countless, it is natural that polytheism has a ground (原基). By contrast, if we ask wherein lies the unfathomability (妙趣) of monotheism, it lies in that the unlimited that is countless is ultimately in fact a single unlimited, so that of course monotheism has a ground as well. How is that? All the unlimited that are countless are reciprocally even (彼此相互に平等均等); there does not exist the slightest [degree of] difference between them. In the language of Buddhism, this is the same as saying that *all buddhas are even* (仏々平等) and that “those of immeasurable wisdom throughout the ten quarters [and across the three worlds] all, without exception, [have] grounded themselves in oneness.”³³ This is as if ten thousand mirrors reflect the same one moon.

20. PANTHEISM AND PANDEVELOPMENTISM

Among the established theories, it appears that pantheism best explains the truth of the thousand things when it comes to the relationship between the limited and the unlimited. That is, in asserting that each of the ten thousand things is God (that is, the unlimited), truly we must say that it [this assertion] correctly expresses the truth that the unlimited is countless. This is the reason pantheism looks similar to monotheism and polytheism, and moreover bears a close resemblance to atheism.³⁴ This does not however

33. [The English translation is taken from SHINRAN 1997, 1: 336; translation modified. – Trans.]

34. [We here follow the edit made in the Hōzōkan version (see KIYOZAWA 1956, 4: 421), which reads 無神論 where the Iwanami version only has 無神. –Trans.]

mean that pantheism is without flaw. When it comes to the relationship between the limited and the unlimited, although pantheism does express the principle that the unlimited is countless, it fails at indicating the process (事情) under which that principle is the case. That is, the ten thousand things making up the limited, and even those things that at the moment seem limited on the surface, are things that transform (展変) into the unlimited through the process of their unfolding.³⁵ And what at present on the surface seems unlimited, manifests (顕現) itself as the limited through the process of its transformation. Pantheism regrettably does not clarify the important process of development and transformation. It stops at the so-called “static” expression and has not yet proceeded to the dynamic theory. If we wish sufficiently to express these various points, we can attempt to do so under the header of *pandvelopmentism* (万有開展論). (We cannot but seek it [pandvelopmentism] in Buddhist literature. In passages such as “the grass and the trees and the lands will all become buddhas” (草木国土悉皆成仏) and “form at once is emptiness, emptiness at once is form” (色即是空、空即是色), the grass, trees and lands, and form, are the limited. The buddhas and emptiness are the unlimited. On the one hand, the passages convey that “all become,” (皆成) which clarifies the dynamic relation, that is, unfolding; on the other hand, that the “at once is,” (即是) is repeated, and moreover “form” (色) and “emptiness” (空) change places, indicates the two ways in which unfolding takes place. However, since in the doctrines of the various schools of Buddhism (宗義) different interpretations of these passages exist, I refer to my own theory [in distinction from them] simply as “pandvelopmentism.”) If one seeks [a parallel to] what pandvelopmentism holds in the theories of the European philosophers, then it is closest to the *Monadologie* of Leibniz or the *Logik* of Hegel.

21. SELF-BENEFIT AND OTHER-BENEFIT (A)

I have already stated that, to begin with, the operation (動作) of the ten thousand things has an active and a passive aspect. If we observe

35. [We here follow the edit made in the Hōzōkan version (see KIZOZAWA 1956, 4: 421), and read 開展 (“unfolding”) instead of 開発 (“development”), as is found in the Iwanami version. –Trans.]

(觀察) these operations in practice (實際上), they are the activities of self-benefit (自利) and other-benefit (利他). That is, the passive (or receptive 受動) [operation] just mentioned is the activity of self-benefit, and the active [operation] the activity of other-benefit. This is an extremely one-sided theory that cannot escape immediately being subject to criticism, because within the active there should be the activity of self-benefit as well, as there should also be the activity of other-benefit within the passive. However, let us attempt briefly to elaborate. The active activity must of necessity enter into the other. And what enters into the other, must have some benefit to that other. (That which does not have any benefit would immediately be repelled and thus unable to enter.) The active activity must therefore, so long as it fulfills its active capacity, constantly possess the activity of other-benefit. Now considering the passive activity, if it were something unbeneficial to the self, it would immediately be repelled and by no means accepted. So long as it fulfills its passive capacity, it must therefore of necessity be beneficial to the self. However, [note that] we are here simply stating that the active is other-benefit and the passive self-benefit. (We are simply asserting the affirmative proposition, A [universal affirmative]). We are not stating that in the active there is no self-benefit and in the passive no other-benefit. (We are not asserting the negative proposition, E [universal negative].) We are also not arguing that there is some self-benefit in the active, and that there is some other-benefit in the passive. (The particular proposition I [particular affirmative] is here not required; the universal proposition A is.)

In this manner self-benefit and other-benefit are the proper activities of the passive and active operation of the ten thousand things at the level of practice. However, although mixed into these proper activities are the activities of self-harm (自害) and other-harm (害他), in the actual practical activity (活動) of humankind these are entangled [with self-benefit and other-benefit], making it difficult clearly to inspect (検査) them. (To take what should be taken as the activity of the self as the activity of the other, this is the activity of other-harm. To take what should be taken as the passivity of the other as the passivity of the self, this is the activity of self-harm. These arise from the delusion (迷乱) that is the result of mistaking the truth of things (事理). To try to possess for oneself what should be another's, and to make the duty one should fulfill by oneself another's responsibility, [are examples] one can consider.) The ten thousand things each have various

active and sensory capacities (官能). As I argued above, in practice the limited (that is, at the level of so-called “mind”) has the activities of self-benefit and other-benefit. When we furthermore seek these activities in the unlimited, it has the corresponding [perfected] abilities (徳性). The wisdom of the *kami* and buddhas is the [perfected] ability of self-benefit. Compassion is the [perfected] ability of other-benefit. (The words “wisdom” and “compassion” should not only pertain to the unlimited. These are words that can be applied to the limited, as well.)

22. SELF-BENEFIT AND OTHER-BENEFIT (B)

As argued above the ten thousand things exist as (立つ) oppositions (相対す) of self and other, and correlations (相関す) of other and self. That is why in the practical conduct (行為) of mind the following division into four occurs: self-benefit, other-benefit, self-harm, and other-harm. Since the conduct of self-harm and other-harm arises from the confusion that is the result of misunderstanding the truth of things, conduct proper is only self-benefit and other-benefit. Let me here relate this to the unlimited. Since the unlimited is substance that has reached the culmination of its unfolding and attained awakening, it is impossible for it to possess any delusion. Therefore, besides self-benefit and other-benefit, the unlimited knows of no other conduct. The [perfected] ability of self-benefit is called *wisdom*, that of other-benefit *compassion*. (The two activities of wisdom and compassion correspond to the intellect and emotion mentioned above.) From these two abilities the practical conduct called *skillful means* (方便) arises. (This corresponds to volition.)

23. SELF-BENEFIT, OTHER-BENEFIT, AND THE INEVITABILITY OF SKILLFUL MEANS³⁶

Although all of mind possesses the three activities of the intellect, emotion, and volition, when it comes to self-benefit, other-benefit, and skill-

36. [The title of this chapter could alternatively be read as “the inevitability of self-benefit, other-benefit, and skillful means” (自利利他及び方便の必然). Consider the next note. –Trans.]

ful means, their inevitability (必然)³⁷ can only be cognized by the unlimited. Every limited is indeed confined to its own standpoint, and even when it does not consider the other as an enemy, it [still] inclines towards regarding others as having interests conflicting with their own. They can therefore impossibly escape the vice (弊) of self-harm and other-harm. Under this kind of condition, how on earth is the ability (徳用) of other-benefit possible? By contrast, for the unlimited (or those who recognize the unlimited) such private standpoints (個別の觀念) are nothing more than one-sided expressions. Since the unlimited moreover has awakened to the fact of the true form (実相)³⁸ of the substantial identity of other and self (彼我平等一体), the pain of the other is at once felt as the pain of the self; and since the happiness of the other is at once felt as the happiness of the self, completion of self-benefit requires completion of other-benefit; and [finally] since the fulfillment of other-benefit is at once recognized as the fulfillment of self-benefit, great wisdom is immediately turned into great compassion. This leads to the formation (提起) of the great skillful means (大方便) of salvation (摂化救済). Such a state of affairs is utterly inevitable, impossibly not so.

If the inevitability of wisdom and skillful means is as stated above, then as long as in practice one is convinced of the existence of the unlimited, one must necessarily have faith in the activity (事業) of salvation. The one who cannot do so, has not yet truly encountered the unlimited. The faithful (信者) of this world should examine this for themselves.

24. THE NECESSITY OF SALVATION

Although I have explained the inevitability of salvation in the previous section, I have shown nothing more than that this inevitability lies with the unlimited. Is salvation however also a necessity to the limited? Should that not be so, then the great activity (事業) of salvation becomes nothing more than something occurring for the own pleasure of the unlimited. Is that how it is? No—the necessity of salvation of course lies with

37. [This can either be understood as the inevitability of skillful means, or the inevitability of self-benefit, other-benefit, and skillful means. Consider the previous note. –Trans.]

38. [The text reads 「一面 (寧ろ実相)」, “one side (or true form)”; since Kiyozawa himself suggests reading “one side” simply as “true form,” in the translation we have decided to go with the latter. –Trans.]

the limited as well. To begin with, that the limited attains the unlimited is due to the unfolding of the power of the unlimited immanent (内性) to the limited. (This is the so-called “disclosure (開顯) of *buddha nature* (仏性).”) However, can this unfolding spontaneously (自然に) occur? (This of course depends on how the word “spontaneously” is interpreted; I am here using it in its general sense of “contingently occurring without condition” (偶然無助縁).) It decidedly cannot. For their unfolding, the ten thousand things must all follow the law of cause, condition, and effect (因縁果の法軌).³⁹ And the quality and quantity of the effect constantly follow the quality and quantity of the cause and the condition. Consequently, in order for the limited to unfold into the unlimited as the effect, necessarily the cause and the condition must possess the element of the unlimited. The causal element (因素), then, is at once the current limited. The unlimited therefore necessarily belongs to the conditional element (縁素). That is, the condition that makes a limited cause attain an unlimited effect must possess the activity of the unlimited (その用無限たる). On the practical path to enlightenment (悟道), although there exists evidence (形跡) of attaining [enlightenment] through limited condition (“blossoms scattering, leaves falling” (飛花落葉)), this cannot constitute proof the condition actually lay with the limited. This is because in such cases the limited may actually be an expression (表徴) of the unlimited. Coming to this point, we must first thoroughly examine the so-called *skillful means* of the unlimited. Although I have not yet finished such an examination, that the unfolding of an unlimited cause requires an unlimited condition is a theorem (定理) that can by no means be excluded. Provisionally, even if we could attain enlightenment through limited condition, it is clear that the activity of this condition (縁用) results in a salvation that can [only] correspond to a [limited] cause. That is why the cause would forever be unable to escape (解脱) the limited state [and achieve salvation], should the above-mentioned [unlimited] condition not exist.

39. See *Skeleton*. [Kiyozawa discusses this law in chapter 4, titled “becoming” (転化論), of both the English and Japanese editions; see KIZOZAWA 2002, 1: 16–24 in the Japanese, and KIZOZAWA 2002, 1: 123–131 in the English edition; –Trans.]

25. SELF-POWER AND OTHER-POWER

In religion there are the two gates of self-power and other-power. (Section 6.)⁴⁰ Since those who have chosen the gate of self-power take the self to contain the capacity of the unlimited, they attempt to attain enlightenment by stirring up self-power. These people do not in the slightest rely on other-power. However, in the previous section I stated that all forms of enlightenment require salvation. Which is right? Actually, both are. Let me summarily convey my reasons for stating so. As I stated above, the position that the unlimited exists inside of the limited and the position that the unlimited exists outside of the limited contradict one another and cannot be reconciled. If one takes the former position, one cannot at the same time take the latter position, and vice versa. However, since these two positions are rooted in (起因する) the fundamental contradiction, one cannot say that the one is true and the other false. Therefore, philosophy does not take either position, but attempts to reach the primordial source where they are in harmony, [thereby] engaging in an ever-lasting investigation. By contrast, since to practitioners of religion (宗教家) the actual attainment of enlightenment through practice (実際の修証) takes precedence, they either take the former position (thus constructing (組織す) the gate of self-power) or the latter position (thus constructing (建立す) the gate of other-power), each keeping to the principles of their own gate and rejecting those of the other. Consequently, the theory in the previous section that salvation is necessary readily belongs to the family of theories (説系) associated with the gate of other-power, which acknowledges the existence of the unlimited outside of the limited. Those who find fault with this [the gate of other-power] on the basis of the principles of the gate of self-power do no more than play with the keys to a different gate. When examining the situation prior to the differentiation into the two gates or the ground for the construction of one gate, by no means should there be room for criticism (疑難).

We have already heard about logical necessity. However, do we or do we not actually possess the nature of the unlimited? If we do, then believ-

40. [We here follow the Hōzōkan version (see KIYOZAWA 1956, 4: 427); in the Iwanami version, the number of the section to which Kiyozawa wishes to refer has been left blank. –Trans.]

ers in the gate of other-power should likewise possess it. Instead of talk of logic, there are those who would prefer to hear about practice. Are all things endowed with buddha nature, as Buddhism holds? Actually, that they are is of course a truth without the slightest amount of falsity. However, when it comes to so-called “practical talk,” we have to pause and think for a moment. Talk of practice that has to do with the unlimited is utterly impossible unless one is oneself an enlightened one (the actual unlimited). At present, you (子) and I are both actual limited beings, and among us talk relating to the unlimited is ([as per] the theory of direct perception (現量説)) decidedly impossible. In the discussion between us we must therefore necessarily remain in the orbit of logic. (The Buddha too used logic to teach us, after all!) Your criticism is actually something logical [as well]. In order to reply to it, there is no other way but to once more appeal to logic. Let us begin by reflecting on the basis for your assertion that we possess the nature of the unlimited. Is this not entirely a logical concept concerning the relation between the limited and the unlimited? If so, then the external existence of the actual unlimited likewise is a logical concept. Logical necessity therefore forces us to choose between the one or the other. Those who go with the former through the guidance of logic conclude that everything [originally] possesses the nature of the unlimited, and those who go with the latter likewise through logical necessity take refuge in the conclusion that everything [originally] does not possess the nature of the unlimited. Therefore those who believe in the gate of other-power do not only assert that they do not [originally] possess the nature of the unlimited, but that this is the case for every other limited thing as well. There is no hesitation about this.

That logic should not be avoided, has [here] been clarified. We must now show the material (資料) that is used to make the choice between the two gates. This is actually difficult to speak about, since it depends on the existence of a correspondence (適) between the so-called “capacity” (機) of the listener (聽者) and the dharma (法)⁴¹ or teaching (教門). If capacity and teaching correspond, an entrusting mind spontaneously arises (自然に

41. [We translate the character 法 as “dharma” in order to preserve the multivocality of the term. Kiyozawa uses it to refer to Buddhist teachings, to phenomena, or to the truth; in certain instances, ambiguity allows for all three meanings. –Trans.]

信ぜられ); if they do not, ultimately doubt and confusion are unavoidable. Let me below compare the outer characteristics of the two gates. (The inner [characteristics] are the principles of each gate.)⁴²

[Concerning] sudden or gradual (頓漸) capacity and teaching (機法)	{	In the gate of self-power, because of the difference in capacity, there is a difference in the pace at which one attains enlightenment.
	{	In the gate of other-power, because of the difference in dharma, there is a difference in the pace at which one attains enlightenment.
	{	The difference in capacity is determined by fate in each individual.
	{	The difference in dharma is voluntary and something each individual can choose by him or herself.
THEREFORE...		
	{	In the gate of self-power, the pace at which one attains enlightenment is set.
	{	In the gate of other-power, the pace at which one attains enlightenment can be freely chosen.

[Concerning] difficult and easy [practices]	{	In the gate of self-power, the practice that leads to enlightenment depends on self-power.
	{	In the gate of other-power, the practice that leads to enlightenment depends on other-power.
	{	The accumulation of practice in self-power is difficult to achieve.
	{	The entrusting mind and practice (信行) of other-power is easy to accept.
THEREFORE...		
	{	The gate of self-power is the path of difficult practices.
	{	The gate of other-power is the path of easy practice.

42. Note: the difference in dharma in Buddhism refers to putting one's faith in Amida, Dai-nichi (大日), Kannon (観音), etc.

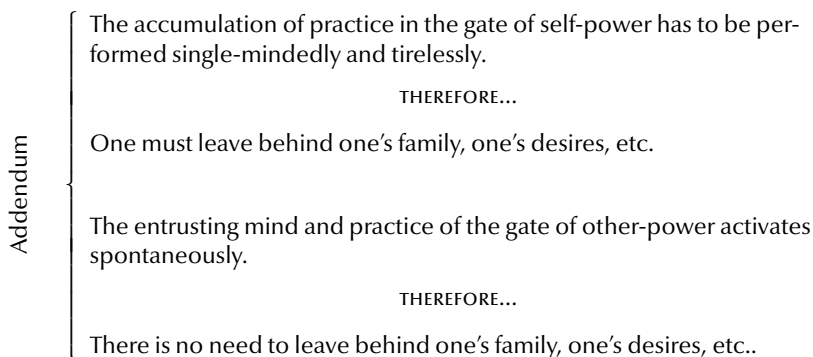


DIAGRAM 25-A

26. SKILLFUL MEANS

Skillful means is a term that is constantly employed in Buddhist literature. In Buddhist literature various debates occur concerning the meaning and use of the term. To take from it two meanings that are diametrically opposed, on the one hand skillful means is taken to mean “fiction” or “fabrication;” on the other hand, skillful means is taken as a most important and necessary method. (For example when it is said that “skillful means is at once truth, truth is at once skillful means” (方便即眞実、眞実即方便).) How can one word have two meanings that differ as night and day? This is extremely difficult to explain clearly. There are only very few clear interpretations [in the Buddhist literature]. Here, I wonder if my interpretation can take away some of the unclarity.

The reason I speak of skillful means in the first place is because they are the sole way (大活路) of employing the compassion and wisdom of the unlimited. The point of contact (对接) [for skillful means] is of course limited mind. Here already the so-called “reasonable person” (識者) may get the impression (一団の感発する所) that he is dealing with aberrant activity (事業). Indeed, generally the activity (活動) of the limited has another limited as its object. Only inside of religion do we expect to find the strange activity (事業) in which the unlimited has the limited as its object. The limited absolutely cannot receive (受用) the unlimited as is, in accordance with the latter's original true aspect (其本眞実相). Needless to say, [this is the

reason why] salvation cannot be achieved without using a cleverly thought-out strategy (巧策). To that end, the sole way for providing the limited with the means for using the true and pure unfathomable wisdom is set up. (This is so-called “skillful means” (善巧方便).) The metamorphosis (化現) of *kami* and buddhas mentioned in various teachings is indeed rooted in this principle. It is moreover a first principle of the teaching of other-power. Through it, a systematic teaching (教相) is established; without it, the gate of this teaching cannot be constructed. Let us on the basis of the above once more examine how skillful means are constituted. Skillful means arise from the unlimited in its true aspect, completely taking in the limited in its actual aspect. That is, they arise from the unlimited and come into contact with the limited, so that the limited cannot help but turn into the unlimited. If we analyze this [process], it can be broken down into [the following] three stages:

1. The metamorphosis of the unlimited — unlimited (無限的)
2. The meeting and coalescence of the unlimited and the limited — neutral (中和的)
3. The limited returns to the unlimited — limited (有限的)

That the unlimited undergoes metamorphosis means that the unlimited transforms to appear in a limited form (形式). Limited form is none other than the causally-determined activity (事業) occurring at any given position and moment in time and space. By means of this activity (活動) the gate is shown through which the limited can enter. (Such as the meritorious characteristics (徳相) obtained by monk Hōzō (法蔵)⁴³ through the accumulation of a wealth of merit during the causal stage (因源果海).) Since this [metamorphosis] designates the unlimited taking the outer form (外形) of the limited it is thought of as the same as so-called “false provisional form” (詐訛的仮相). However, what we normally refer to as “falsities” are vain forms disingenuously conjured up in order for the limited to deceive one another, and moreover utterly lack sincerity. Skillful means come forth from the compassion and wisdom of the unlimited and are an unfathom-

43. [The bodhisattva known in Sanskrit as “Dharmakara,” or the buddha Amida while he was in the causal stage practicing his vows. Not to be confused with Fazang (643–712) of the Huayan school. See also note 46. –Trans.]

able manifestation of the highest truth and highest sincerity. How [then] is it even possible [for the limited] to make vain forms seem like skillful means? This is why in the activity (事業) of the unlimited towards the limited, the former conceals several of its true aspects, and [moreover] why metamorphosis into an avatar is required (変現) (the first stage). Although in this capacity it may bring about misunderstanding in those who cannot see past the superficial, such misunderstanding is only limited to the first stage; at the second and third stages, wrong views are generally not brought about. However, since it [an avatar] is [still] skillful means, there is something unusual about it. We can say that what qualifies skillful means as skillful means lies at the second and third stages. This is because the first stage is a means (手段) to the other two. The definition of “means” precisely is a source of misunderstanding concerning skillful means. This is because those who cannot see past the superficial consider only the first stage and think skillful means are exhausted by it. They further merely acknowledge skillful means as means to the other two stages, considering skillful means as no more than means to be used in order to reach an end, and leaving it undetermined whether they are true or false, vacuous or real. [According to those who cannot see past the superficial] skillful means utterly do not include such elements [true or false, vacuous or real] within themselves, so that once the end is attained, skillful means ought immediately to be discarded. They moreover rush into impatient arguments, and come to advocate that from the beginning we must straightforwardly proceed to ultimate ends (真実の目的) without using provisional skillful means. Although their interpretation construes first-stage skillful means as means to the second and third stages, it completely misunderstands the true aspect of skillful means. Since means and ends are relative aspects (観相) and what is a means and what is an end continually changes, these [relative aspects] cannot determine the true value (真価) of something. The first stage of skillful means is a means to the second stage; the second stage is a means to the third stage. And the third stage likewise becomes a means in relation to something that serves as an end. (The accumulation by Hōzō of a wealth of merit during the causal stage is a means to the entrusting mind (信心) of all sentient beings; the entrusting mind of sentient beings is a means to the attainment of perfect enlightenment (証大涅槃); and the attainment of perfect enlightenment is a means to the salvation of all sentient beings. The aspect of going to the

Pure Land (往相) is a means to the aspect of returning from the Pure Land (還相).)

MEANS	ENDS
1. The cause and effect of the unlimited	2. Attainment of an entrusting mind by the limited
2. Attainment of an entrusting mind by the limited	3. Attainment of perfect enlightenment by the limited
3. Attainment of perfect enlightenment by the limited	4. Salvation by the unlimited (at once the cause and effect of the unlimited)

DIAGRAM 26-A

By means of the skillful means of the unlimited, the limited unfolds, and spontaneously (自ら) attains the unlimited. Once the limited attains the unlimited, it spontaneously also brings about skillful means, and lets another limited unfold. When this other limited spontaneously attains the unlimited as well, it too follows the activity (事) [set out in above diagram] of salvation using skillful means (方便摂化). As such, there is no cessation to the unfolding; ends ceaselessly become means. We cannot [therefore] determine the importance of means and end[s] on the basis

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1. The cause and effect of the unlimited – The flower blooms in order to bear fruit – Giving the provisional teaching in order to give the true teaching – From the original to the metamorphosis [avatar]

2. Attainment of an entrusting mind by the limited – The flower blooms and the fruit appears – The provisional teaching unfolds and the true teaching appears – The metamorphosis [avatar] unfolds and the original emerges

3. The attainment of perfect enlightenment by the limited – The flower falls and the fruit is borne – The provisional teaching is abandoned and the true teaching comes about – The metamorphosis [avatar] is abandoned and the original comes about
- {

1. The cause and effect of the unlimited – The fruit perishes and a bud is formed – the provisional teaching is established through reliance on the true teaching – From the original to the metamorphosis [avatar]

2. Attainment of an entrusting mind by the limited – The flower blooms and the fruit appears – The provisional teaching unfolds and the true teaching appears – The original appears through reliance on the metamorphosis [avatar]

3. The limited attains the unlimited – The flower wilts and the fruit bears – Removing the provisional teaching and return to the true teaching – Returning from the metamorphosis [avatar] to the original

DIAGRAM 26-B

of their relative aspects—let alone their necessity or unnecessity! Truly a superficial delusion.

27. UNLIMITED CAUSE AND UNLIMITED EFFECT (A)

Needless to say, causality is a law of the limited, which the unlimited transcends.⁴⁴ However, if the unlimited attempts to manifest itself in a causal form, it must necessarily first abandon its unlimited character (本性). Since the unlimited readily abandons its rank (品位) and returns to the limited, unless it once again accomplishes the vows and practices (願行) it cannot return to its original rank, namely that of unlimited. This is the ground for the reason that through vows and practices, which is the cause, the return to enlightenment (還証), which is the effect, is necessarily obtained. Why then is the activity (業事) of the salvation of all sentient beings accomplished even before this [return of the unlimited to enlightenment]? And to what end has the unlimited abandoned its original rank beforehand in the first place? This [abandonment of the original rank] is rooted precisely in the great compassion (大悲) of saving all sentient beings. Out of sadness and pity for all sentient beings an enlightenment that is unparalleled (無上の大覚) is abandoned; the world of delusion subsequently entered. All this is to no other end than to yield unparalleled merit (功德) to all sentient beings. The sentient beings who are able to receive this merit thereby participate in salvation through other-power, instead of [salvation] through deeds of their own. (If there were no such circulation of merit and benefit (利益), then the merit produced through the abandonment of the unlimited of its unparalleled rank would disappear in vain and cease to be of value. That would be absurd! Let us consider facts that are close at hand. Suppose someone pays some money, does that person [then] not receive something of corresponding value? If unparalleled merit is discarded, then how on earth could it disappear without being of value?) How does the merit that has in this manner been yielded by the unlimited to the limited accordingly come to fulfill the appropriate benefit? The unlimited discloses its intent to yield merit and

44. *Skeleton* contains a section titled “The Absolute and Causation” (絶対と因果). [see KIZOZAWA 2002, 1: 22–3 in the Japanese, and KIZOZAWA 2002, 1: 125–4 in the English edition. –Trans.]

clarifies this intent to the ten quarters; the limited subsequently acknowledges [the intent] and receives it [the merit]. The aforementioned intent and reception [of merit] accordingly are relative activities (事業) and must be phenomena of the limited world. These activities (事業) [of the clarification of intent and the reception of merit] must therefore be disclosed in the vows and practices of the limited that manifests (展現) itself upon the abandonment of the unparalleled rank [of the unlimited].⁴⁵ One should here know the reason why the benefit of the enlightenment of the limited [sentient beings] comes—through the yielding of merit by the unlimited—to be included in the cause and effect of the manifestation [of the unlimited] as the limited. It is indeed that the manifested limited enhances (発揚) its original intent of saving the limited [sentient beings] through the vows and practices, which are carried out in order to return to the original unlimited. When turned and considered from the other side, that the unlimited returns to the unlimited is simply a matter of course and should not in the slightest require such things as vows and practices. Why then is it necessary to accomplish enormous (絶大) vows and practices, which are the cause, in order to obtain the return to the unlimited, which is the effect? Precisely because the vows and practices are undertaken entirely for the sake of the activity (事業) of salvation. If the unlimited simply returns to itself without the vows and practices, then it is [merely] “relishing in the dharma by itself” (自受用法樂) without the slightest [amount of] other-benefit. Only when there are vows and practices is it possible for all the limited that enter into their orbit to obtain the unfathomable benefit (妙利) of rebirth

45. [The “limited that manifests itself” refers to the bodhisattva Hōzō. Consider the following remarks found at the beginning of the *Zaishō sangeroku* (在床懺悔録), also written in 1895: “Although a buddha (in particular the buddha Amida) is substantially absolute, in relation to sentient beings, or when manifesting in the world of sentient beings (the relative world), a buddha must follow the laws of the relative world. In order to save sentient beings, even the eternal buddha Amida (久遠実成の阿弥陀仏) must rely on the relative law of causality. For precisely that reason the buddha Amida becomes the monk Hōzō: namely, to demonstrate a marvelous and unparalleled wealth of merit in the causal stage. Not only the buddha Amida, but all of the various other buddhas as well, each save sentient beings by accomplishing their original vows and practices. This is the reason why in Buddhism the correlating body (報身仏) is of utmost importance. In the Shin school, among the buddhas Kuon (久遠) and Jikkō (十劫), we have the teaching of salvation especially in Jikkō. (The buddha Kuon is the absolute buddha, the buddha Jikkō is the relative buddha.)” See KIYOZAWA 2002 (2), 3. –Trans.]

(往生) [in the Pure Land] through other-power. (The Shin Buddhist school of other-power (仏教の他力真宗) relies on the second interpretation as shown below.)⁴⁶

FIRST INTERPRETATION

- { The merit of abandoning the rank of the unlimited = The benefit of saving the limited
- { The vows and practices of the manifestation as the limited = The results (証果) corresponding to the vows and practices.

SECOND INTERPRETATION

- { Abandoning the rank of the unlimited = Returning to the rank of the unlimited.
- { The vows and practices of the manifestation as the limited = The benefit of saving the limited.

EXAMPLE

- { Kuonmida (久遠弥陀) = Jikkōmida (十劫弥陀)
- { The vows and practices of the monk Hōzō = "Increasing condition" (増上縁) for the rebirth of sentient beings [in the Pure Land] (that is, other-power).

DIAGRAM 27-A

28. CRITICISM

Before considering skillful means in more detail, let us engage in question and answer. First, why does it go without saying that the unlimited has the capacity to save and develop the limited? Why is the activity (事業) of the salvation of the limited first accomplished when the unlimited submerges itself excessively (事々しく) in the limited and accumulates practice in order to return [to the realm of enlightenment]? Second, although we are limited, we spontaneously acknowledge the unlimited, and obtain faith in salvation through it. Why is it particularly through the accomplishment of the compassionate vows of the unlimited that we first bask in the blessing of hearing and trusting [the vows] (聞信)? Unless we resolve these two doubts, the people who harbor them are not inclined towards listening to an explanation of skillful means. Let me elaborate. Is it perhaps the case that these criticisms generally are the result of a fail-

46. [See note 45. –Trans.]

ure to understand the arguments set out above? Let me explain what I mean, starting with the second criticism. It assumes that the limited *spontaneously* cognizes the unlimited. To begin with, what is this activity of “spontaneity?” In the entire universe, there exist only the limited and the unlimited. Inside of the universe, what is not the result of the own power (力用) of the limited must be the result of the power of the unlimited. That the limited cognizes the unlimited by means of its own power is however something that is advocated (談) within the so-called “gate of self-power.” [If] we are now in the middle of advocating the gate of other-power, [then] why in the world are we here mixing in the discourse (義) of the gate of self-power? (Even inside of the gate of self-power it is difficult to understand how the limited cognizes the unlimited unless we undertake a closer examination.) So-called *spontaneous* cognition must be cognition through the power of the unlimited if it is not the result of the activity of the self-power of the limited. In that case, *spontaneity completely must be the activity of other-power*. That is, faith arises within us [the limited] through the power of the compassionate vow (悲願力) of the unlimited. The purport of the second question is entirely the same as what we call “skillful means.” How can it [remain to] stand as a question? Let me now consider the first criticism. Needless to say, the unlimited of course has the capacity for salvation. However, know that the unlimited has the two sides of absolute and relative. That it is engaged in the salvation of the limited is truly something that we say from the relative side; from the absolute side, the unlimited is unmoving and inoperative, resting in stillness. This is why earlier I stated that the limited absolutely cannot approach the unlimited as it is in its true aspect. On the relative side, the unlimited confronts the limited; and since this leads to development, the unlimited manifests itself in an appropriate limited form, thereby coming to perform its unfathomable activity. This is none other than our so-called “skillful means.” This relative unlimited [skillful means] is substantially identical to the absolute [unlimited], and since they cannot be separated we say that they return to their original status. Therefore one should know that what we claim and what the criticizing person claims boils down to the same thing. In Buddhist terms, what is here called the “absolute unlimited” (絶対無限) is referred to as “unchanging suchness” (凝然真如), and what is here called the “relative unlimited” (相對無限) is referred to

as “conditioned suchness” (隨緣真如). As the name suggests, “unchanging suchness” is a single dharma that is at rest and inoperative. “Conditioned suchness,” as the name likewise suggests, are the various dharmas (諸法) produced through condition. That the manifestation of the skillful means of great compassion has limited sentient beings as its condition is precisely the unfathomable activity of this conditioned suchness. The two gates of transmigration and cessation [of suffering] indeed precisely show the true aspect of conditioned suchness. By no means does this [conditioned suchness] impede (害す) unchanging suchness. The salvation of sentient beings thus depends on conditioned suchness. Conditioned suchness and unchanging suchness actually are entirely of the same substance and coincide at their origin (還同一致); so why in the world would suchness be split up into separate parts? Our individual arrival at the other shore of Nirvana is part of the return to the origin of the conditioned ten thousand phenomena. Once each of the ten thousand phenomena have returned to the origin, the gate of transmigration of conditioned suchness can complete the gate of cessation [of suffering]. Where do we however find proof that each of us must be able to arrive at Nirvana? Consider the logic (理) of conditioned suchness: the various phenomena that in the gate of transmigration manifest themselves as ten thousand differences, in the gate of cessation must necessarily return to the primordial source. By means of this logic in the gate of self-power the principles of “everything has buddha nature” (悉有仏性) and “the grass and the trees and the lands will all become buddhas,” and in the gate of other-power [the principle of] “the accumulation of a wealth of merit during the causal stage of the unlimited” (無限の因源果海) are developed.

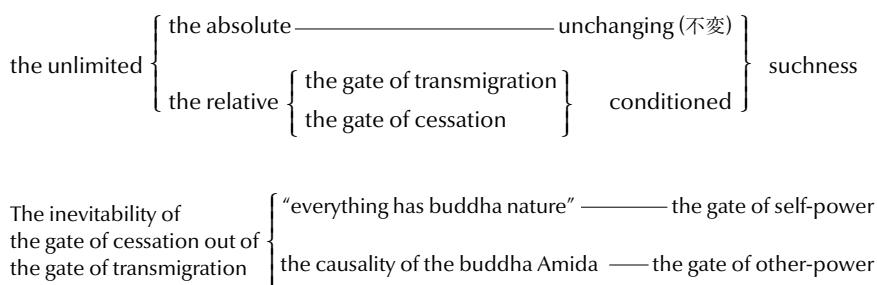


DIAGRAM 28-A

In the gate of other-power of Buddhism, the enlightenment (正覚) of Amida is accomplished (成り) through the rebirth [in the Pure Land] of sentient beings, and the rebirth [in the Pure Land] of sentient beings is accomplished (就る) by the enlightenment of Amida. If all sentient beings are not reborn [in the Pure Land], Amida has not accomplished enlightenment; since Amida has accomplished enlightenment, without a doubt all sentient beings are reborn [in the Pure Land]. To now express this in our own words, the rebirth [in the Pure Land] of all sentient beings (that is, the return to the source of the ten thousand phenomena) comes about through the enlightenment (that is, the inevitability of the gate of cessation [of suffering]) of Amida. However, Amida has readily attained enlightenment (that is, the inevitability of cessation [of suffering]). We can therefore simply say that the rebirth [in the Pure Land] of sentient beings (that is, the return to the source of the ten thousand phenomena) is set in stone. Incidentally, in the gate of other-power we apply the distinction between unchanging suchness and conditioned suchness to the dharma body (法身), referring to the resulting distinction as the “dharma body as suchness” (法性法身) and the “dharma body as skillful means” (方便法身), respectively. The “dharma body as

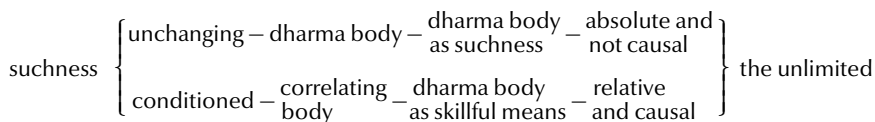


DIAGRAM 28-B

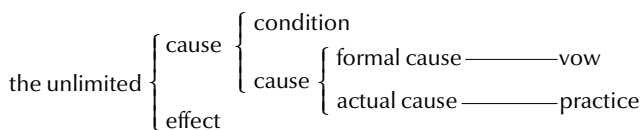


DIAGRAM 29-A1

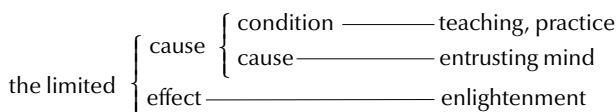


DIAGRAM 29-A2

skillful means” is the “correlating body of a buddha in the causal stage” (因果の報身仏).⁴⁷

29. UNLIMITED CAUSE AND UNLIMITED EFFECT (B)

If we analyze the causality of the unlimited, it consists of the two elements of cause and effect. Within the former [cause] we can [further] distinguish between cause and condition. Needless to say, cause is continually activated through the stimulation (刺戟) of condition. [Therefore,] when the unlimited attempts to activate [itself] by manifesting itself as the relative, [some] condition is required. That is, when the manifestation occurs, the objects it [the manifested unlimited] comes into mental contact with are each and all of them conditions. Among them, there must be the distinction between what is far and what is near, what is alien and what is familiar; it is unnecessary here to elaborate these distinctions in too much detail. Let me [therefore] briefly summarize them, only discussing their most salient features. What manifests itself is a teacher (教主) who correctly accomplishes the teaching that inspires minds to walk the path of cultivation (発心修道). Following his teaching, we find in it in operation two causal elements that are distinct from one another. They are precisely the so-called “vows and practices.” The vows are the formal causal element, and the practices are the actual (実質的) causal element. These are [reciprocally] indispensable when mental causes come about and are comparable to the so-called “relationship between the eyes and feet.” When there are vows but no practices, it is similar to having eyes but no feet; and when there are only practices but no vows, it is similar to having feet but no eyes. Consequently, although vows and practices are common to mental operations (purposive activity (結局的作用)) in general, ordinary vows and practices are limited things; the vows and practices I am speaking of here are unlimited. What the latter aspire to is the unlimited; so does the discipline (修行) corresponding to them. What are unlimited vows and unlimited practices? Actually, they are precisely the vows and practices that are carried by the one body which gathers [in itself]

47. [We translate 報身 as “correlating body” in order to stress that this body correlates to the content of the vows that were originally established by a bodhisattva during the causal stage. In the case of the bodhisattva Hōzō, the buddha Amida is the correlating body. –Trans.]

the wishes and disciplines of all minds. This is the ground for the gate of other-power to come about. For when on the hand there is a mind that carries the vows and wishes of others, on the other hand there must be minds who have another carry their vows and practices. That is, suppose there is one mind that accomplishes the vows and practices of the unlimited. Other minds as well will [then] make vows and have practices, and this must simply be because they benefited from the accomplishment of the vows and practices of the unlimited. These are the so-called “vows and practices which are bestowed by other-power” (他力回向の願行). Can the vows and practices of the unlimited actually be accomplished? That is what we should examine here. Since this is a matter involving many subtleties (妙談), it requires special care. To begin with, among the vows and practices of the unlimited the vows and practices of the limited should all be included. Can the former vows and practices however actually be accomplished? Supposing that they can be, we must say that they can only be [accomplished] after an unlimited amount of time. If they are accomplished after an unlimited amount of time, the present limited absolutely cannot benefit from them. Of the religion of other-power we must [in that case] say that it is without any benefit to us. (In the *Larger Sutra of Immeasurable Life* (大無量寿経) of the Shin school, Ananda asks [the buddha Shakyamuni] whether the bodhisattva Hōzō has or has not already attained buddhahood, to which the reply is that the buddha [Amida] has already attained buddhahood and that ten kalpas have already passed. Although this seems like an extremely simple question and answer, herein actually lies a great problem that is connected to whether the gate of other-power can be constructed or not. One should know the reason why this question and answer occurs in between the end of the clarification of the cause and at the beginning of the clarification of the effect.)⁴⁸ Let me now simply provide a common interpretation. To argue that it is exactly the same as indirectly saying that they are never accomplished when the vows and practices are [only] accomplished after an unlimited amount of time, is a criticism that not only applies to the gate of other-power. It also

48. [The “clarification of the cause” refers to the part of the *Larger Sutra of Immeasurable Life* where the bodhisattva Hōzō makes his vows and subsequently practices them; see 「仏説無量寿経」, T. 0360, 12: 0269b07-0270a07, or GÓMEZ 1996, 166–76. The “clarification of the effect” refers to the description of the buddha Amida’s Pure Land that immediately follows. –Trans.]

applies to the vows and practices of the gate of self-power. All of these can never be accomplished unless they take an unlimited amount of time. Since this criticism can in fact be applied to all of religion, I have already offered a clarifying interpretation of it in the *Skeleton*.⁴⁹ Its main gist is as follows. Although the criticism concerns the attempt to accomplish unlimited practice using limited power, practitioners of religion are [in fact] by no means purely limited, but actually possessive of unlimited power. Since unlimited practice accordingly is accomplished using unlimited power, whether one does so immediately or does so gradually is impossible to determine. This is something that is impossible to predict in religion in its entirety, that is, in both the gate of self-power and that of other-power. However, particularly in the gate of other-power there exists an interpretation of the criticism conveyed above. When it comes to the coming about of all skillful means, precisely because we already presuppose they possess both a cause and an effect, we cannot say to begin with that there simply is a cause without an effect; or that there simply is an effect without a cause. Since skillful means must possess a cause and an effect, although the cause and the effect are both unlimited, they are in some unfathomable manner compatible (両立) and not imbalanced. Let me now provide an interpretation of this unfathomable activity using an analogy; see diagram below.

A, B, C, and D form one rope. When A proceeds to B, C reaches D. If we take the movement from A to B to be analogous to the unlimited cause, the movement from C to D is analogous to the unlimited effect. The movement from A to B, and that from C to D, are both the rotation of a single rope. If the unlimited cause is one of the [good] qualities (徳) of the unlimited, then the unlimited effect is likewise one of its [good] qualities, so to speak. Looked at in this way, there is no harm in saying that cause and effect are simultaneous. The cause is nevertheless the cause, the effect the effect. These two [good] qualities do not interfere with one another, but are reciprocally connected in an unfathomable manner. (There is no need to think of cause and effect as only exist-



DIAGRAM 29-B

49. [See KIZOZAWA 2002, 1: 33–4 in the Japanese, and KIZOZAWA 2002, 1: 111 in the English edition. –Trans.]

ing at two separate moments. Action and reaction occur simultaneously, but we can still say that they together compose cause and effect. In Yogācāra Buddhism it is said that: “The seeds give rise to phenomena. Phenomena perfume the seeds. These three dharmas reciprocally develop (展轉); *cause and effect are simultaneous*.”⁵⁰ All these are simultaneously cause and effect.) To take an example that is closer at hand: that we obtain the effect of growth through the cause of food and drink is [a matter of] cause and effect (原因結果). However, it is not the case that growth only first happens after we have completely consumed food or drink. Growth occurs simultaneously with consumption. Food and drink are nevertheless the cause, growth the effect. That the effect follows the cause is logically inevitable. [By contrast,] the actual successive temporal order is not necessarily fixed. Let me offer a similar type of example. In practicing to become craftsman, to say that we only obtain the effect of being an excellent craftsman when we have first completed all practice is to put things crudely. The truth is that we take one step towards becoming a craftsman when we take one step as part of our practice; and when we take two steps as part of our practice, we take two steps towards becoming a craftsman; and when we take three steps as part of our practice, we take three steps towards becoming a craftsman; cause and effect arise proportionally. Even when we analyze this down to the infinitesimal (極微), an infinitesimal amount of practice results in an infinitesimal amount of becoming a craftsman, and when we increase the practice by a factor two or three, the corresponding result is achieved. In other

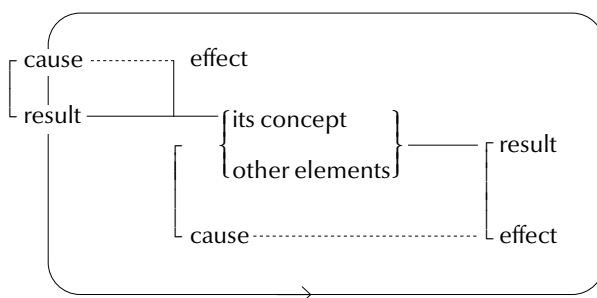


DIAGRAM 29-B

50. [See 「大乘法苑義林章師子吼鈔」, T. 2323, 71: 0508a28-0508a29: 「種子生現行。現行熏種子。三法展轉因果同時。」 We understand the three dharmas to refer to, first, the seeds; second, the phenomena; third, the seeds perfumed by the phenomena. –Trans.]

words, since instant by instant the cause and effect of becoming a craftsman through practice occurs, we can in conclusion say that they occur simultaneously. If we moreover examine the coming about of cause, we discover one of its elements is final cause (結局の原因). What is this? None other than the concept of the final end (最終目的) having causative power (功用). That is, the concept of the result is an element of cause. This is so-called *reciprocal development of cause and effect* (展転因果). See the diagram above.

[Suppose] going to Tokyo is the end that should be the result. The concept of this end—that is, the idea of going to Tokyo—is the stimulus (刺戟力) to undertake a trip to Tokyo. If cause and effect can exist simultaneously as explained above, then even if the cause is not completed after an infinite amount of time, as long as the quality of the effect (果徳) already manifests itself, we must say that the cause of the primal vow has readily been accomplished. Since what is particularly important to the gate of other-power lies with the recognition of the quality of the effect, we do not see any difficulties here.

30. THE ACCOMPLISHMENT OF VOWS AND PRACTICES (UNLIMITED CAUSE AND UNLIMITED EFFECT)

As I explained in the previous section, the first principle (第一) of skillful means (unlimited cause and unlimited effect) is formed by the vows and practices (the cause) and their accomplishment (the effect). What are the vows? They are none other than wishes originating from a great desire for enlightenment (大道心) that is rooted in self-benefit and other-benefit; for the sake of self-benefit, they are wishes attempting to possess the ten thousand [good] qualities without lack; for the sake of other-benefit, they are wishes attempting to let all of the ten thousand minds (万靈) each possess the ten thousand [good] qualities without lack. They are precisely the construction of the so-called “Pure Land” or “World of Peace” (安樂世界). The make-up (成立) of the Pure Land is as follows. Although the master, the companions, and the realm (主伴境界) (that is, the ornaments (莊嚴) of the buddhas, the ornaments of the bodhisattvas, and the ornaments of the land) are each inexhaustibly embellished with the ten thousand [good] qualities (徳相), in short they are none other than the attempt to establish the [good] qualities of self-benefit and other-benefit perfectly and without

lack. What are the practices? They are none other than the conduct (行業) undertaken in order to realize the aforementioned wishes, or the discipline of the so-called three actions (三業) (behavior (身業), that is, the actions of the body, speech (口業), that is, the actions of the mouth, and thought (意業), that is, the actions of the mind). Although the three actions are manifested (発表) separately, they are each ultimately triggered (発動) by a single mind. If this mind is deluded, it cognizes the world of delusion and engages in deluded conduct; if this mind is enlightened, it engages in pure conduct and constructs a pure land. This is similar to how villains form groups of bad people, and how the upright form groups of brave and virtuous people. (The main ornament of the group of brave and virtuous people is the lead character who overflows with complete bravery and sincerity; the persons surrounding him should likewise be utterly brave and loyal. And in the places they proceed to (逍遙する) they always bring about a virtuous state of affairs and conduct themselves in such a manner that they come into contact only with virtuous matters. When one enters into their company, the winds of virtue blow, and the fragrance of virtue is in the air. If one looks at these people's faces, each of their expressions overflows with virtue. All this is precisely part of the accomplishment of their virtuous circumstances. From this example, the accomplishment of the Pure Land can be inferred.) 《That “when one's mind is polluted, one's world is polluted; when one's mind is pure, one's buddha land is pure” is clearly explained in the “Buddha Lands” section of the *Vimalakirti Sutra*.⁵¹ Consult it.》

Although I cannot easily fathom and [therefore] explain the intricacies of the [good] qualities that follow the vows and practices, in short they are all immeasurable, limitless, and unimaginable (不可思議). Let me now focus and partly discuss the vows, which are the cause, and the [good] qualities, which are the effect. Although the number of the vows is immeasurable, they should be divided into three types: self-benefit, other-benefit, and mutual-benefit (共利). The effect of vows of self-benefit is the accomplishment of [good] qualities that are the ornaments of the master, and are vows related to the [good] qualities of the buddha such as [the wish for immeasurable]

51. See 「維摩詰所説經」, T. 0475, 14: 0538c04-0538c06: 「若菩薩欲得淨土當淨其心。隨其心淨則佛土淨爾時舍利弗。」 or WATSON 1997, 29: “...if the bodhisattva wishes to acquire a pure land, he must purify his mind. When the mind is pure, the Buddha land will be pure.” –Trans.]

light and life (光命寿命).⁵² Then follows the effect of vows of other-benefit, which is the accomplishment of [good] qualities that are the ornaments of the companions, and are vows wishing that the light and life of the companions may be immeasurable. Among them especially the vows that include all of the limited are central to the teaching of other-power. Finally, the vows of mutual-benefit concern those in which both the master and the companion reside together and [together] wish for [good] qualities such as the “purity of the lands” (国土清浄), “pure good and no evil” (純善無惡), and “perfect fulfillment of great comfort” (妙樂円満). Corresponding to this division into three types—self-benefit, other-benefit, and mutual-benefit—there are three kinds of effect of the master ornaments, the companion ornaments, and the ornaments of the lands. The ornaments of the Land of Peace should be understood as arising from the heart of the primal vow (本願心). Since in practice these [ornaments] are the so-called “knowledge only the buddhas can cognize” (唯仏与仏の知見), the unfathomable realm of the unlimited (無限靈妙の境界) cannot be assessed by us, the limited. If we speak of it analogously based solely on the realm that we know and perceive, namely that of the empire we live in, then the master ornament is the emperor, the companion ornaments are his subjects, and there is a land that accommodates them. This land allows them to enjoy the respect they have for one another, which is a

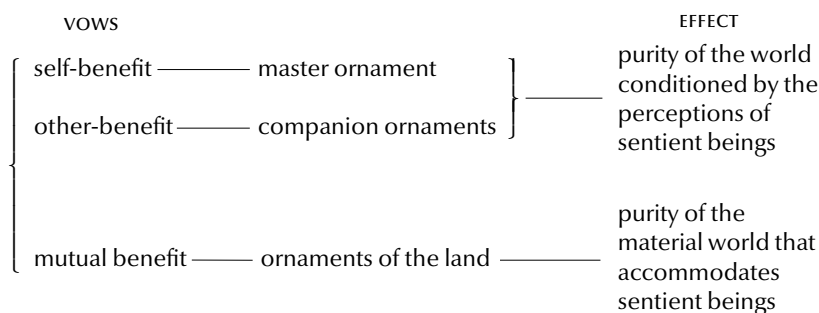


DIAGRAM 30-A

52. [Consider the 12th and 13th vows, which are two of the seven vows emphasized by Shinran in the *Kyōgyōshinshō* 教行信証: “May I not gain possession of perfect awakening if, once I have attained buddhahood, my radiant light can have a limit, even if the limit is that it cannot shine on hundreds of thousands of millions of trillions of buddha-lands. May I not gain possession of perfect awakening if, once I have attained buddhahood, my life span has a limit, even a limit of hundreds of thousands of million[s] of trillions of cosmic ages.” See GÓMEZ 1996, 167. –Trans]

beautiful sight to behold; it [the empire we live in] truly resembles the Pure Land of Peace. Even the realm of the limited is similar to this. Although in the blissful land of the unlimited there is a difference between the ornaments of the emperor and those of his subjects, they are each equal in terms of their enlightenment, and completely in possession of the unfathomable qualities (靈妙) of the unlimited; their land is unlimited and devoid of lack (無限円満) as well, pure and clear, full of the enjoyment of bliss—its unimaginable features are such that even buddhas praise them as impossible to possess.

What is the discipline, which is the so-called actual cause, that exists in between the aforementioned vows and their effects? Although discipline is immeasurable, limitless, unimaginable, absolute, and inexpressible in ordinary language, if we must state its main points, we can speak of three unimaginably great actions, namely: behavior, speech, and thought (needless to say, this too is expressed analogously.) The *Sutra of Immeasurable Life* states the following about thought: “He conceived of no notions of craving, no notions of anger, no notions of hostility. He was not attached to any mental representation of form, sound, smell, taste, or of tactile sensations. The power of his patience did not waver in the face of any of the many pains he encountered. He had few wants; he knew satisfaction. He was without stain, anger, or doubt. His samadhi was always calm. His wisdom was without impediment. He did not utter vain or deceitful speech. His heart was tender, his face friendly, and his speech soft. He knew beforehand when someone meant to ask him a question. He was courageous and persevering, indefatigable in his determination. He single-mindedly sought pure white virtues and merits of a bodhisattva. With compassion, he benefited the mass of living beings.” Concerning conduct, it states: “He worshiped the Three Jewels and brought offerings to his teachers. Holding the great ornament of virtue, possessed of all the practices, he made all living beings gain possession of merit and virtue. He remained firm in his awareness of the reality of emptiness, firm in his detachment from distinctions and preferences, and free from desire. Not constructing or giving rise to any conceptualizations, he had insight into the fact that all things are like a magical illusion.” Concerning speech, it states: “He totally abstained from offensive speech that could harm him, harm others, or harm both himself and others. He cul-

tivated good speech for his own benefit, in order to benefit others, and in order to bring together the benefit of both himself and others.”⁵³

31. THREE KINDS OF ORNAMENT

We can say that it is a logical necessity that there correspond to the three kinds of wish (願心) three kinds of ornament. If we now however change our point of view and explain this from a different standpoint, we can consider the three kinds of ornament as inevitable to the coming about of the ten thousand things. This is because to begin with the ten thousand things exist as one organic system (有機的組織); among them obtains the “interdependence of master and companion” (主伴互具).⁵⁴ To use the terms “master and companion” is to speak from the perspective of the gate of relative discrimination; to use the term “interdependence” is to speak from the perspective of the gate of absolute equality. Since the relative is and is not at once the absolute (絶対相對不即不離), and since equality and discrimination are neither one nor two (平等差別不一不二), we can speak of the “interdependence of master and companion.” (alternatively, the latter can be called the “fusion of master and companion” (主伴互融).) The states (相) of the perfect accomplishment of these two gates are called the “purity of the material world that accommodates sentient beings” and the “purity of the world conditioned by the perceptions of sentient beings.” Here, we can further divide the gate of relative discrimination of the “purity of the world conditioned by the perceptions of sentient beings” into two sides, one being

53. [The English translation is taken from GÓMEZ, 1996, 174–5. Note that we here follow the Hōzōkan version (see KIOZAWA 1956, 4: 447); in the Iwanami version, the different parts of the sutra are not matched to their corresponding action. –Trans]

54. [Consider the following passage from the English edition of *The Skeleton of a Philosophy of Religion*: “Such being the nature of organic constitution, when a finite [limited] wants to keep up its life or character, it must take other finite as its organs to support itself. For instance, if finite A wishes to sustain its life, it must have B, C, D, etc., for its organs, and, if B wants to support its life, it must in turn have A, C, D, etc., for its organs. This holds good with any other finite. In other words, when we take up any finite as a prince [master] (so to speak), all the other finite become his subjects [companions] and serve him; so that, whenever we take a set of a prince and his subjects, we get the universe or the Infinite [unlimited] with it. The relation, in which every finite is a prince and all of the other finite become his subjects, we denominate the *interdependence or mutuality of prince and subjects* [interdependence of master and companion].” See KIOZAWA 2002, 1, 138. –Trans.]

the master ornament and the other being the companion ornaments. In discrimination we must indeed differentiate between master and companion, and this is the reason why discrimination is discrimination. As such the three kinds of ornament are none other than expressions of the perfection of the [good] qualities [as they occur] in the two gates of equality and discrimination, absolute and relative. That the perfection of the [good] qualities is exhausted by the three kinds of ornament is indeed inevitable!

《In the *Treatise on the Pure Land* (浄土論) of the bodhisattva Tenshin (天親) we read that: “A single dharma phrase (一法句) contains the twenty-nine kinds of merit, the three kinds of ornament, and the purity of the two kinds of world. The single dharma phrase is the pure phrase.” Think of it in this way.》

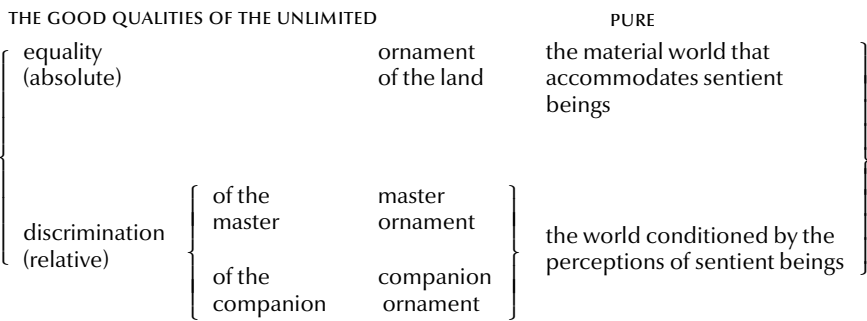


DIAGRAM 31-A

32. THE PURE LAND

Although the names “Pure Land,” “[Pure Land of] Supreme Happiness” (極樂) “World of Peace” (安養), and “Land of Bliss” (樂邦) are different, they indeed all refer to the two worlds and three ornaments mentioned above,⁵⁵ and not to a land that is without master and companions. Since self-benefit, other-benefit, and mutual-benefit must be contained in the unlimited wish, to achieve the effect of its accomplishment master, companions, and land are of course necessary. In order to refer to the effect easily, we can however understand why it has [generally] been expressed [in Buddhist lit-

55. [See Diagram 30A. –Trans.]

erature] as a land that is [solely] the effect of mutual-benefit. One reason criticism may accordingly arise at this point revolves around the question whether the aforementioned three kinds of ornament actually have any material existence at all, and if so, in what direction they can be found. If I have to answer immediately, I cannot but answer in the affirmative [that it does have material existence]. To here however enter into some more detail, to begin with the three kinds of ornament are the effect of the unlimited and beyond the capacity of us limited beings to imagine. However, since there already are the three causative wishes (三因願心) of self-benefit, other-benefit, and mutual-benefit, we must of necessity reason that there are three effects corresponding to them. The latter already concern an unfathomable realm transcending the language of the limited world; to speak of them is a matter of great difficulty to us. Whether we advance or retreat, we remain at full stop. We can do no more than analogously speak of them based on the foremost things we encounter in the limited world. If we therefore think of that unlimited unfathomable realm as identical to [what can be expressed using] the language of the limited, then realize one can only fall into error. However, when we use our language to designate things, we simply acknowledge them while remaining within the bounds of our realm; when it comes to their true aspect, our language cannot exhaustively express them. In Buddhism we speak of the so-called *four views on the same water*, which attempts to explain this state of affairs analogously. What we take to be water, heavenly beings take to be lapis lazuli, fish take to be their dwelling, and demons take to be fire. However, which of these views is correct, and which are false? None are correct and none are false. Considered from the conditions (境遇) corresponding to these standpoints, although they can all be said to be correct, if one forces one's own point of view onto the others, they must all be erroneous. This is called *the unfathomability of the effects of conduct* (行業果報). The minds that hold the respective four views have indeed received their current condition (境) as the effect of causes rooted in past conduct. Corresponding to the condition that results as the effect, one cognizes water, lapis lazuli, a dwelling, or fire; this is a state of which we would merely like to say that it is unfathomable. However much we try to seek the reason for all this, it can never be obtained. It is in the realm of the limited that there is the difference of the four views, and we cannot speculate about them universally and unconditionally (一概に). Much less can we through

the language of the limited fully explain the unfathomable realm of the unlimited! How could we ignore its unfathomability? Clearly, we cannot! To speak of such things as whether that unfathomable realm does or does not have a state or shape, or whether it lies in one particular direction, is for that reason entirely similar to blind people appraising colors! When everyone provisionally imagines the unfathomable realm following the inevitable fact of their faith, then whether the unfathomable realm [for example] has a shape or not, can simply be left to everyone's personal opinion. Why do we need to define the unfathomable realm universally and unconditionally at all? We must remember that the effects of conduct are simply unimaginable (不可思議). 《(Based on this in the Land of Bliss chapter of the *Sutra of Immeasurable Life* in response to a question by Ananda, Shakyamuni responds by extolling the unimaginability of the effects of conduct. Although these words do not seem important at first glance, we could consider them an explanation (注釈) of the chapter as a whole. Attention must be paid to this.) (Compare with the theory cited above that “when one's mind is pure, one's buddha land is pure.”) (There further should be some merit to comparing the chapter that “life is at once not-life” (生即無生).) 》

33. COMPANION ORNAMENTS

Of the three kinds of ornaments we are able to know where the ornaments of the land and the master ornament originate. In the limited world as well there is the difference between the mind and what it perceives (心境) (the subjective and objective points of view), and they [the ornaments of the land and the master ornament] are equal to this. When it comes to the companion ornaments, however, we are speaking of something that is characteristic of the unlimited world, and therefore impossible to find in the limited world. In the limited world all things exist individually and separated from one another; their true aspect (当相) is that they are not in hierarchical relations. However much we scrutinize limited things, none of them immanently possesses the necessity (必然) of making others follow (従容) them. When it comes to the unlimited the exact opposite is the case, for it does not allow for even one thing to exist outside of its boundaries. For that reason, however many limited things there might be, they all cannot but be embraced by the unlimited. This is why the unlimited master is followed

by a great many companions. The latter, however, since they are companions, cannot be substantially identical (自体と同一) to the master. Considered from the standpoint of the master, they are utterly different substances (他外の体); they are different minds. If that turns out to be the case, then where do they come from; where do they originate? This is the problem that we at this point must get to the bottom of. It is precisely this problem that actually forms the most important teaching in the religion of other-power. Let us first think the origin of the companion ornaments. These are precisely the effect resulting from the accomplishment of the wish for other-benefit that is contained in the cause. The intent to benefit others, which is contained in the cause, is produced entirely when the one making the wish observes external circumstances, and originates from the primordial source where the so-called skillful means of salvation through great compassion (大悲摂化) become manifest. That is, the end of the skillful means of great compassion precisely is none other than to grasp all living minds dwelling in the world of delusion and attempt to make them part of the same group of companions (自家同一味の伴類). The ten thousand minds, which dwell in the world of delusion, are precisely the source whence the companion ornaments originate; the former are [moreover] the so-called “primordial source of the teaching and guidance,” that is, the primary object (大目的) of salvation [by the buddha Amida]. The cause and effect of the companion ornaments must be examined in earnest.

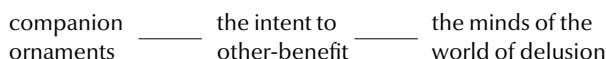


DIAGRAM 33-A

34. THE FAITH OF THE LIMITED (THE LOTUS IN BLOOM)

The previous section concerned the origin of the companion ornaments. The cause and effect of these ornaments has actually already been designed by the unlimited. They are precisely the second and third-stage skillful means. Let me here briefly write about the second stage, [namely] the entrusting mind of the limited. This [entrusting mind] is precisely a new fruit that emerges when a lotus blooms. The growth of a lotus is, to begin with, similar to that of most life: from fruit a flower develops; a

flower bears fruit; and as the fruits and flowers unfold one after another, the lotus gradually propagates. The development of the unlimited is similar to this: when a single unlimited is first attained (開成) it bears (包蔵) within its cause and effect the attainment of [the unlimited by] another limited; and the [new] unlimited that is attained by means of the [old] unlimited on the basis of “increasing condition” [likewise] lets another limited attain the unlimited; in this manner, they successively guide one another, and therefore development is unceasing. This is similar to the never-ending propagation of the lotus. Since the lotus has limited life, after a certain period an old lotus wilts and perishes. However, as its name implies, the unlimited, since it has unlimited life, does not perish. There merely is a difference in their [the limited and the unlimited] manifestation and transformation depending on (“the aspect of returning from the Pure Land and bestowing merit [to the limited]” (還相回向)) the wish that is held in their respective minds (意樂). However, through what design is it that the aforementioned successive attainment [of the unlimited] endures? (It here becomes clear that the growth of the lotus by no means can be taken as identical to the attainment of the unlimited.) Through none other than what I hinted at above: namely, that it goes without saying that the vows and practices of the unlimited should immanently include (摂す) the vows and practices of all the limited.⁵⁶ The former not only includes the limited vows and practices of each limited, but the unlimited vows and practices [of each limited] as well; that is, it exhaustively includes the vows and practices of all limited to unfold into the unlimited. If this were not the case, the vows and practices of the unlimited could impossibly truly be unlimited vows and practices. At this point we must raise one possible doubt. If the unlimited vows and practices of each limited should in the aforementioned manner be included within something other [to them], then this should have been known by every limited. In practice, this however does not appear to be the case. Not only do in reality all limited not know of this, even the few who have recognized (覚知) the unlimited vows and practices, unaware that they

56. [The text here originally reads: 「有限の願行は、其の内に一切有限の願行を摂すべきこと論を持たざるなり。」 Following FUJITA (2003, 103) in the place of the first 有限 we read 無限. Unmodified, the translation would run: “...that it goes without saying that the vows and practices of the limited should immanently include the vows and practices of all the limited. –Trans.]

are already included within something other [to them], think they were the one first to initiate those vows and practices. It can therefore be doubted whether there are even one or two people among a hundred or a thousand who deem the vows and practices they initiated as [in fact] obtained as the result of merit bestowed by other-power. [If that is so,] does this not contradict the theory that we have thus far argued? Although there actually is some truth to the main gist of this criticism, it does not yet grasp the full scope of the problem. This mistake occurs because one knows [only] the theory from the standpoint of the unlimited and not yet from the standpoint of the limited. To begin with, in short, that the limited suddenly (翻然として) enters the path to enlightenment is something of which we should say that it [actually] occurs spontaneously and contingently (偶然に). (Spontaneity precisely means other-power.) Not only in the gate of other-power but also in the gate of self-power, that each limited recognizes it possesses the nature of the unlimited similarly is a matter of spontaneity and contingency. ("Everything has buddha nature" is a teaching by those who are enlightened. It is not what the limited in general believes at first (原信).) If we take one step further and think about this "contingency and spontaneity," it is not something of which we can determine whether it is fast or slow and is by no means something we can understand unless we obtain certain conditions. These conditions are none other than *the karmic reward or desert* bestowed upon each of the limited. (This is precisely the acquisition of entrusting mind (信念) through the development of *past good conduct* (宿善開発).)

35. THE LIMITED

It is only a matter of course (自然の事) that beings observe their surroundings (境遇) using their eyes. Although the ten thousand phenomena of the universe should originally be a single existence, the latter is reflected differently in each mind, so that a view of the world as containing ten thousand differences emerges. This is similar to "four views on the same water" [extended to all views]. Therefore, that at this point there should be a great difference between the system of the ten thousand things of the unlimited world and the system of the ten thousand things of the limited world is only a matter of course (固より当に然るべき). This is partly

shown through the aforementioned discussion of karmic reward or desert (and past conduct). Let me summarily discuss the main points that relate to the limited as a whole in an attempt to interpret this difference. The life of the limited is limited; it is obvious that it has a limit both in the past and in the future. When we recollect the past it accordingly cannot be denied that there were an immeasurable number of births and deaths. If we imagine the future, we cannot deny that there will be an immeasurable number of transmigrations. We refer to this as the “cycle of transmigration” (流転輪廻) of the “beginningless past” (無始曠劫) and the “endless future” (未來永劫). The aforementioned “cycle of transmigration” endures because it is regulated by the iron law of the “karmic causality of inevitable reward or desert.” This is precisely the so-called “realm of dependent origination” (因縁生の境界). That is, corresponding to the good or evil quality (or neither) of the actions of one lifetime, meritorious or meritless (勝劣), painful or pleasurable effects are brought about. Through the continuous addition of great or small causes and effects, differences (異類) that are so numerous they cannot be measured are produced (発展). This is precisely the true aspect of the world of cause and condition (因縁界). Although I cannot here exhaustively discuss the details of the cause and condition of karmic reward or desert, what follows is a summary of the main points of the established theory found in the Buddhist literature:

- present karma (順現業) refers to the things received in this life as the result of one's conduct in it
- near-future karma (順次業) refers to the things received in the next life as the result of one's conduct in this life
- distant-future karma (順後業) refers to the things received in the life after the next life or some other future life as the result of one's conduct in this life

DIAGRAM 35-A

The diagram above distinguishes between the causes produced through conduct in this life and the effects received on the basis of those causes either in this life or some other. The dependent origination that occurs in each life is explained through that occurring in the other lives. This explanation is precisely the so-called “twelve causes and conditions” (十二因縁). [See Diagram 35-B.]

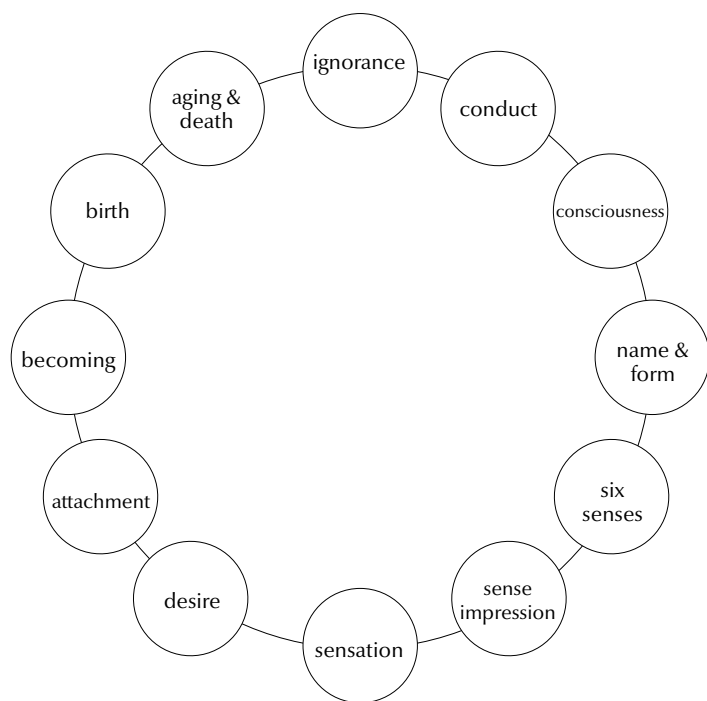
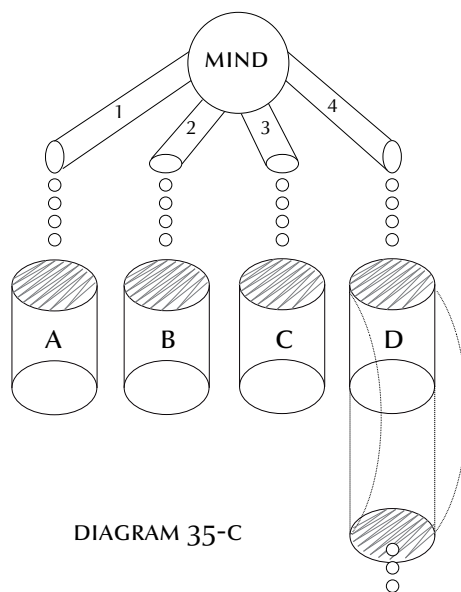


DIAGRAM 35-B

To here explain this using an analogy, that karma is unceasingly produced is similar to something that does not stop dripping. As the dripping happens, that differences are produced is as if a container, when full, turns over [and empties] so that it can once more be filled up [see Diagram 35-C]. That there is the difference between the karmic reward or desert received in this life and that received in the next or the one after that can be thought of as there being types of liquid, let us say water and oil. When any liquid drips, it flows into a container depending on its type. The differentiation into types of liquid indeed corresponds to the different kinds of karma; that these types are separated into different flows is because any two kinds of karma have the capacity mutually to repel one another, so that karma of a similar kind will flow together to compose one single creature; this is comparable to one type of liquid flowing into its matching container and being collected there regardless of the size of each drop.



Addendum to the diagram: while one container turns over and comes back up again the other containers remain still. When the container that has turned over has been emptied of its contents it at once returns to its original [upright] position. When another container has subsequently filled up, that one turns over and begins emptying its contents.

36. TYPES OF KARMA PRODUCED

The previous section concerned the outline of karmic reward or desert. The reason the world of living beings can be divided into various classes (等級) indeed is because of the differentiation of karma into good and evil, pure and impure. Although there are many debates about the criterion for good and evil, what should be thought of as correct at the level of religion is that the good is the advance towards the unlimited, while evil is turning one's back against it.⁵⁷ In order to clarify transmigration and development it is necessary to furthermore know that there is a division between

57. See *Skeleton*. [KIYOZAWA 2002, 1, 26 in the Japanese; and KIYOZAWA 2002, 1: 120 in the English edition. –Trans.]

pure and impure karma. Conduct that acknowledges the unlimited is pure, conduct that does not acknowledge the unlimited impure.

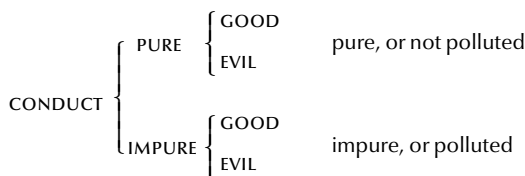
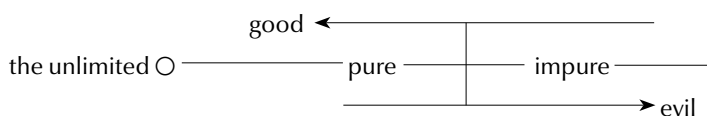


DIAGRAM 36-A

37. THE DEFILEMENTS

The difference between pure and impure is related to conduct in a significant way, and an important part (要義) of religion. Summarily put, the end of religion is having the limited unfold into the unlimited. The so-called “transformation of delusion into enlightenment” (転迷開悟) is precisely this. Delusion is a state of mind that keeps the unlimited at a distance; enlightenment is a state of mind that approaches coincidence (近合する) with the unlimited. The reason for the division into delusion and enlightenment solely is rooted in the recognition of the unlimited. Although good and evil karma of course increase or decrease regardless of whether the unlimited is recognized, this [increase or decrease] is nothing but a blind activity (盲動) in the world of delusion; if one depends on this blind activity, one can never attain the realm of enlightenment. Upon reaching a certain degree [of enlightenment] in one’s progression towards the unlimited, one indeed necessarily enters into recognition of the unlimited. It should [then] be possible to progress even further. However, if one is without recognition of the unlimited, it is not possible to progress beyond a certain degree [of enlightenment] at all. The diagram below contains the various stages (段落) and their [relative] positions:

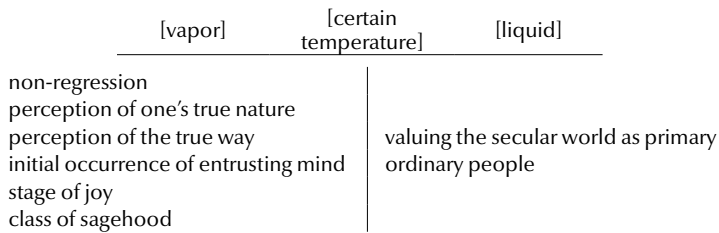


DIAGRAM 37-A

Although the stages and their [relative] positions are as above, they are simply similar to a particular liquid suddenly boiling upon reaching a certain temperature. If we consider the liquid to the right of the line in the center and examine how to heat it, we see how heating is simply the successive increment in temperature. (The so-called “heat” (煖法)⁵⁸ is the stage at which the heating has already been increased to a very high temperature. Compare with the preceding.) An increase in heat occurs through the exclusion of cold. If we would completely extinguish cold, we would witness the melting of hard ice. (Analogies involving ice and water are constantly employed by Buddhism.) What is this cold that forms the primordial cause of freezing? It is what Buddhism refers to as the “defilements.” They [are called thus because they] fasten us to this world of delusion and cause us anguish and worry. What are they? They are none other than the darkened mind that fails to recognize the unlimited. This failure is also called “ignorance.” Ignorance originally is nothing more than an undeveloped mind. One tiny difference, however, ends up becoming an immeasurable number of woes. To summarily speak of them, it is said that added up the woes total 84,000. They can be rearranged to number 108, once more to number ten (十使), and finally to comprise the three poisons (三毒). The latter are greed, anger, and foolishness (愚痴). Their common source is none other than fundamental ignorance (根本無明). Let us represent fun-

58. [This refers to the Sanskrit *ūṣmagata*, which according to *The Princeton Dictionary of Buddhism* is “...the first to the ‘aids to penetration’ that are developed during the ‘path of preparation’ and mark the transition from the mundane sphere of cultivation to the supramundane vision of the four noble truths. This stage is called heat, the *Abhidharmamahāvibhāṣā* says, because it ‘can burn all the fuel of the afflictions.’” See BUSWELL and LOPEZ 2014: 945. –Trans.]

damental ignorance by means of the relation between the limited and the unlimited. To begin with every limited both has a relation to the unlimited and a relation to another limited. To recognize the former [relation] brings about the above-mentioned pure entrusting mind (淨信) that occurs in the perception of the true way. This recognition spontaneously and inevitably contains the recognition that the limited has a relation to another limited. Since the recognition of the latter [relation] cannot however contain the recognition of the former [relation], when one believes that one subsists on one's own (単立孤行), one's mind degenerates to be delusional (妄心). Since one [then] fails to understand the organic system and the "interdependence of master and companion," one even comes to adopt a rebellious attitude towards the unlimited itself. This [attitude] arises from the misconception of each thing as existing independently, so that one mistakenly comes to hold a grudge against all the limited inside of the limited realm and considers them enemies. For the way in which the three poisons are produced, see the diagram below.

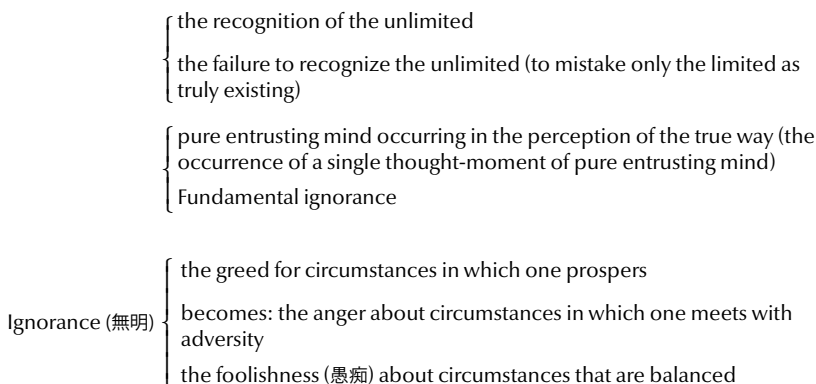


DIAGRAM 37-B

38. IGNORANCE

To go ahead and further convey the most important doctrine [in Buddhism] of the "transformation of delusion into enlightenment," we must clarify the theory of ignorance as the basis for delusion. If we indeed do not clarify the source, we cannot hope to clarify the rivers that source branches

off into. By no means, however, can we exhaustively discuss ignorance on the basis of limited knowledge. In the end ignorance is unfathomable⁵⁹ and outside of our capacity to explain. I am here merely able to show its external characteristics. If one inquires whether ignorance is substantial (実体), we should not say that it is, and also cannot say that it is not. Although it should not have substance when considered from the standpoint of the unlimited, when considered from the standpoint of the limited we cannot say it is without substance. However, the attempt to clarify the relation that the unlimited has to the limited from the standpoint of the limited is something that can by no means succeed. We are without a doubt deluded about the true aspect of things because of this. By contrast, if we attempt to know the relation that the unlimited has to the limited from the perspective of the unlimited, there should be nothing left to be desired; everything [then] ought to be crystal clear. It follows that ignorance refers to a relation that thoroughly pervades both the limited and unlimited [realms]; and although from the perspective of us limited, ignorance truly is the primordial source of our deluded feelings (迷情), to the enlightened beings of the unlimited

realm, it precisely is the most genuine truth of the ten thousand things.

The reason for this is that ignorance and suchness are not one, and not two. (In the limited world suchness and ignorance are not one, in the unlimited world they are not two.) As is explained in the *Treatise on Awakening Mahāyāna Faith* (起信論), there readily are the aspects of ignorance (無相) and karma (業相), and from these arise the aspects of the perceiver (能見相) and the perceptual realm (境界相); and from these furthermore the aspects of attachment (執取相), devising names

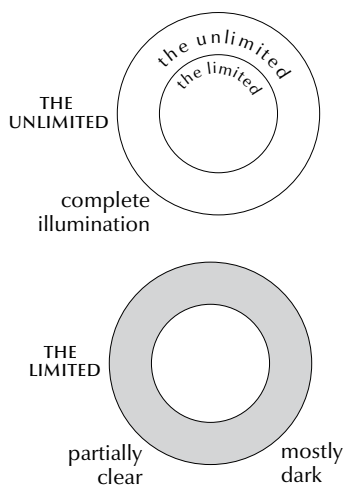


DIAGRAM 38-A

59. See *Skeleton*, page 60 and 98. [These page numbers refer to the Japanese edition originally printed in 1892; for the corresponding pages in the Iwanami version, see KIYOZAWA 2002, 1: 23 and 34 (Japanese), and 124 and 110 (English). –Trans.]

(計名字相), and suffering through bondage to karma (業繫苦相), so that we tend towards the gate of a countless number of woes.⁶⁰

39. DELUSION AND ENLIGHTENMENT, THE ORDINARY AND THE SAGE

The failure to recognize the relation between the limited and the unlimited (or simply the failure to recognize the unlimited) is the primordial source from which arise the false views that there is a difference between activity (能) and passivity (所), or between you and I. Out of these false views a realm arises in which we are tied to an immeasurable number of woes. We refer to this realm as the “realm of delusion;” its inhabitants are called “ordinary folk” (凡夫). By contrast, those who have swept away such degenerated and delusional views and recognize the relationship between the limited and the unlimited (or simply [those who] recognize the unlimited) live in a higher realm referred to as the “realm of enlightenment.” Its inhabitants are called “sages” (聖人). However, just as there is a (countless) number of classes among the ordinary, so there is a (countless) number of classes among the sages as well. In Buddhism they are roughly divided into what are called the “six [kinds of] ordinary folk and four [kinds of] sage” (六凡四聖). Alternatively, titles such as “ordinary folk,” “advanced ordinary folk,” “the wise,” and “the sages” (内外凡賢聖等) are used. Although it is easy to see why the ordinary folk are divided into classes, why are there differences among sages? The reason is none other than that there are an immeasurable number of habituated tendencies (習氣) corresponding to an immeasurable number of defilements and false views. There must be a difference among sages depending on the number [of habituated tendencies, defilements, and mistaken views] that they have severed. See the diagram on the following page.

40. TRANSFORMATION OF DELUSION INTO ENLIGHTENMENT

The “transformation of delusion into enlightenment,” which is the main gist of religion, proceeds, through the various stages of delu-

60. [See 「大乘起信論」, T. 1666, 32: 0577a08-0577a19; JORGENSEN, LUSTHAUS, MAKEHAM and STRANGE 2019: 80–1. –Trans.]

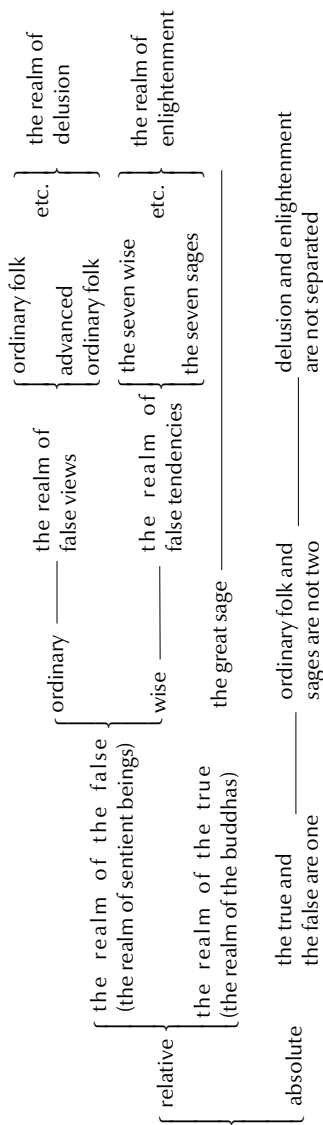


DIAGRAM 39-A

sion and enlightenment set in the previous section, from the inferior to the superior class (the ordinary are referred to as “inferior,” the sages as “superior”), and ultimately culminates in the realm of enlightenment with the class of the great sage (大聖). Above, I indicated how there are two gates: one of self-power, and one of other-power. If we explain the difference between the gates from the standpoint of false views and false tendencies, the gate of self-power severs the leaves and branches of the false views first, subsequently to proceed to the trunk. The gate of other-power takes away the trunk of the false views first, so that the leaves and branches can be left spontaneously to perish. When it comes to the removal of false tendencies as well, the gate of self-power attempts to clear them away from within the realm of the false (妄界), while the gate of other-power expects to lose them (脱落) within the realm of the true (真界).

41. THE ENTRUSTING MIND AND PRACTICE IN OTHER-POWER

I here pass over [an explanation of] the “severance of the defilements and verification of the truth” (断惑証理) in the gate of self-power; here should precisely be the place to explain the entrusting mind and practice in the gate of other-power, which is important [to the present work]. Entrusting mind and practice are exactly what is capable of fundamentally eliminating the false views mentioned in the previous sec-

tion. This entrusting mind and practice precisely arise from the recognition of the relationship between the limited and the unlimited (or the recognition of the great compassion of the unlimited). Entrusting mind and practice can completely reach the bottom of the path to enlightenment (悟道). Since the “entrusting mind and practice” has reached the bottom, that it should eliminate the main roots of the realm of delusion is only a matter of course. (This is because the two [the path to enlightenment and the realm of delusion] are incompatible.) Needless to say, once the main roots have been eliminated the leaves and branches spontaneously wilt and fall off. There is thus not much that can be said about the severance of false views in the gate of other-power; only that the recognition of the unlimited is an element of utmost importance, its endurance truly one of the important elements of the teaching [of other-power]. This [important element] is what is called “entrusting mind and practice.” Alternatively, it may also be called “true enlightenment and true inclination” (真覚真習).

{	entrusting mind	true enlightenment	awareness of the recognition of the unlimited
	practice	true inclination	habits accompanying true enlightenment of the unlimited

DIAGRAM 41-A

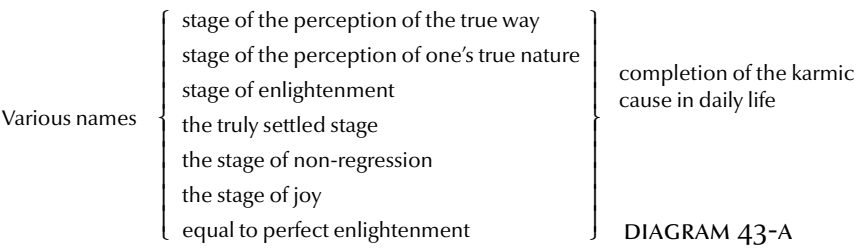
How is it possible for true enlightenment directly to sever the primordial source of deluded mind (迷情)? Precisely because true enlightenment is unlimited unfathomable activity (妙用). However, how is it possible for the unlimited unfathomable activity to exist in the mind of the limited? It is possible precisely through the bestowing of merit by the manifested unlimited. The inevitability of the bestowal of merit by other-power (他力回向) has already been clarified above in the sections titled “unlimited cause and unlimited effect.”

42. THE CAUSE AND EFFECT OF THE ACQUISITION OF ENTRUSTING MIND

Is it accordingly possible for all the limited to receive the aforementioned merit at the same time (同一齊)? One must know that this is not the case. The reason why has to do with the cause and effect involved in

the acquisition of an entrusting mind by the limited. If all the limited did receive the aforementioned merit at the same time, we would be unable to avoid the false doctrine of “receiving for oneself what the other produced” (他作自受). Let me here discuss the correct cause and effect for the entrusting mind, that is, the reason why its acquisition is a matter of “receiving for oneself what one produced by oneself” (自作自受). To begin with, as argued in the previous section, the acquisition of unlimited true enlightenment must have a concrete (歴然たる) basis. What is it? The basis for the acquisition of the unlimited great entrusting mind should precisely be the *good deeds* (善根) that the limited has accumulated over the course of its past transmigrations. If that were not so, how could it have been possible suddenly to encounter this unfathomable fortune (妙福) [of the acquisition of entrusting mind]? However, the intensity of the good deeds [performed] must of course be unequal among each of the limited. Needless to say, each of the ten thousand limited does not begin to develop a pure entrusting mind at the same moment (時機). This nevertheless does not damage the perfection of the unlimited. The great compassion, which is unlimited and equal, similarly and simultaneously illuminates all the ten quarters and their worlds. However, because various causes and effects cover the eyes of the blind limited, they are unable to receive that light (光明). When the causality of the limited and the unlimited come to be in harmony, the moment for the acquisition of entrusting mind by the limited first arrives. How could we say otherwise?⁶¹

43. TRULY SETTLED NON-REGRESSION



61. [Diagram 43-A integrates two versions of the same diagram. –Trans.]

Upon the acquisition of the genuine entrusting mind, practitioners of the gate of other-power dwell in the stage of “those who are truly settled and cannot regress” (*shōjōju futai* 正定聚不退). The word *shōjōju* signifies *those who are truly settled* to reap great results, or *those who have truly secured* peace of mind at the religious level. It is the stage at which limited minds and bodies gain self-awareness of their unlimited status (this is why is it referred to as the “stage of enlightenment,” the “stage of the perception of the true way,” and the “stage of the perception of one’s true nature.”) Needless to say, at the level of actual religion, this is the most important stage. Since after one reaches this stage one can feel at ease in the knowledge that great enlightenment will result in the future, the happiness it confers prominently stands out (hence it is called the “stage of joy” (歡喜地).) Once one has reached this [stage], it is impossible to regress back to the former limited stage without first reaping great results (hence it is called the “stage of non-regression” (不退転地).) This is precisely because the unlimited other-power supports the practitioners and takes them in (摂取). Since the practitioner of the gate of other-power, who is one of “those who are truly settled and cannot regress,” relies purely on salvation by other-power and not on deeds of his own, he or she does not have to pass through a great number of stages in order to from this stage [of *shōjōju futai*] arrive at great results. When our life in this realm ends, we achieve the unfathomable result of the great Nirvana. Therefore, this stage truly corresponds to the stage equal to perfect enlightenment (等正覺地) (the position prior to unfathomable enlightenment (妙覺) [which is the highest]). Pertaining to this stage is a matter of utmost importance, namely the so-called “completion of the karmic cause [for salvation] in daily life” (平生業成). This is characteristic of the inclusion (摂受) by other-power that is part of the gate of other-power, and the important teaching that forms the reason why the great joy of the great peace of mind exists. What does this mean? As soon as the practitioner of the gate of other-power has determined (決定) the true entrusting mind there no longer is a need to engage in practice in order to obtain the result of enlightenment. The state of affairs in which the activity (業事) of great enlightenment to be obtained in the future has been completed is referred to as the “completion of the karmic cause [for salvation] in daily life.” This is precisely the source that forms the reason as to why a supremely happy state of mind endures. The more we compare it to the state of affairs we find among practitioners of the

gate of self-power, the more we can understand how unfathomable it is. This is because even though practitioners of the gate of self-power provisionally reach the stage of non-regression, unless they engage in even more strenuous practices [after that] they cannot proceed to higher stages, and ultimately to the great result of unfathomable enlightenment. Therefore, the happiness of non-retrogression is disturbed by thoughts of having to proceed further and having to engage in ever-more practice as well. While those who have reached the stage of non-regression in the gate of other-power are truly settled and look upon the path before them and the path that comes after them with a sense of joy, those who have reached the stage of non-regression in the gate of self-power only remove the dread of regressing back to the path that came before them; they do not rid themselves of the anxiety towards the path that lies before them, which ends in the fruit of enlightenment. Herein lies the major difference between the two [gates].

44. CONDUCT AFTER ACQUIRING ENTRUSTING MIND

Those who have determined the true entrusting mind are in the position of those who are truly settled and possess the joy of “completion of the karmic cause [for salvation] in daily life.” There is [then] no longer any practice in which one should separately engage in order to bring about results for oneself. However, so long as one continues to exist in this world, day and night we find ourselves in many situations in which conduct is unavoidable. What religious status does conduct performed after the acquisition of entrusting mind have? This is a problem that we should give some consideration. Let me here convey the essential. To begin with, once one has determined the true entrusting mind, the thought of it endures continually in one’s mind; it knows no interruption. This is called “a mind of deep remembrance that is pure, singular, and enduring” (純一相続の憶念心). Since this deep remembrance endures in one’s mind, it is only a matter of course that what is inside one’s mind spontaneously expresses itself externally (just as it is said that what is in the mind manifests itself in conduct.)⁶² That is, the actions of the body, the actions of the mouth, and the actions of the mind that are part of the conduct of the practitioner, are each noth-

62. [This is most likely a reference to the *Great Learning* (大学), 3. –Trans.]

ing but activities of the external manifestation of the mind of deep remembrance. However, the practitioner can impossibly engage in pure conduct all the time. This is precisely because the deluded situation in which one found oneself in the past continues to linger on in one's current life (the result of past experiences is accumulated in one's present body), forming an obstacle to the endurance of pure conduct. Therefore, conduct performed after determining the entrusting mind is sometimes pure and sometimes defiled; the two admixture in an undetermined manner. Let me here summarily illustrate this using the relation between the limited and the unlimited. Even if we think of each limited as existing independently and constantly dwell in conflicted concepts such as myself and other, this and that, once we come face to face with the unlimited, the "interdependence of master and companion" becomes so clear [to us] that forgetting it becomes impossible. Although the clarification of that relation continually endures once it has been clarified, the past tendency to see oneself as an independent limited persists, and unavoidably tends to continue to conceal the [truth of the] "interdependence of master and companion." Because of this, we sometimes entertain true thoughts and sometimes false thoughts; in the current life true conduct and false conduct are [therefore] in an undetermined state of chaotic admixture.

45. THE SCENERY AFTER THE ACQUISITION OF ENTRUSTING MIND

Although the benefits of the acquisition of entrusting mind vary widely, we can roughly say that when the end of religion is accomplished, in the bottom of the heart of the practitioner a great peace of mind and happiness become manifest. This is referred to as so-called "delight" (慶喜) or "joy." Once this joyful mind has arisen, it continues eternally, incapable of being interrupted. It expresses itself in a great number of situations and can of course be enjoyed in the untroubled life of the practitioner. This, however, is only considered from one perspective, and not yet any other. That one perspective acknowledges only the pure side of the inclusion by other-power, and not the defiled side, which is violated by the past tendencies. Therefore, when the force of the defilements is subdued and true thought once again restored, pure thought powerfully bursts forth, [first] enabling

the practitioner to feel as if he or she already lives in the Land of Supreme Happiness (極樂界), or [second], enabling the practitioner to dwell in the thought that he himself or she herself has already attained genuine great enlightenment. This [the first] corresponds to so-called: “our polluted bodies do not change but our hearts play in the Pure Land”;⁶³ and [the second corresponds to]: “Shakyamuni teaches that the one who finds joy in the acquisition of entrusting mind is equal to the Tathagatas.”⁶⁴

However, the practitioner who has determined the entrusting mind does not constantly live in the Pure Land and does not entirely transform into a buddha. Just as those who have obtained the great enlightenment by means of the gate of self-power do not in this body become a buddha upon the perfection of their discipline after [first reaching] enlightenment, neither are practitioners of the gate of other-power free from heresy (外道) and evil spirits (悪魔) at times when they are overpowered by false thoughts that arise from the defilements, even though they possess an entrusting mind that truly is as hard as diamond. We should remember the following profound words: “even though defilements such as greed and anger often arise, true entrusting mind is not obstructed by them; [and] even though degenerated false thoughts... etc [endure, they do not invite bad future consequences],”⁶⁵ calm our mind and body, and remain vigilant (小心戒懼).

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63. [See JŌDO SHINSHŪ HONGWANJI-HA SŌGŌ KENKYŪ-SHO 2011, 2: 385. –Trans.]

64. [See KŌKŌDŌ 1910: 168. –Trans.]

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