

T'an-luan's Theory of Two Kinds of Dharma-body as Found in Shinran's *Wago* Writings¹

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SHINRAN'S WRITINGS IN classical Japanese are known as *wago shōgyō*² (hereafter, *wago* writings). Of these we will examine his *Notes on Once-Calling and Many-Calling*, (*Ichinen tanen mon'i*)³ and *Notes on 'Essentials of Faith Alone'* (*Yuishinshō mon'i*).⁴ As Shinran himself states in these two *wago* writings, he composed these works for people with no particular scholarly ability.⁵ In these writings, Shinran makes special effort to provide notes and interpretations on the significant words and phrases found in various scriptures. Therefore, because it is necessary to demonstrate his thought in a simple and easy to understand style for the sake of the readers of these writings, Shinran does not systematically elaborate a profound and abstruse doctrine as he does in his main work, *Kyōgyōshinshō* (*The Teaching, Practice, Shinjin and Realization*).

Among the *wago* writings, *Notes on Once-Calling and Many-Calling* and *Notes on 'Essentials of Faith Alone'* are Shinran's notes on the essential passages from the sutras and commentaries quoted in the works of Ryūkan (1139–1227) and Seikaku (1166–1235), respectively, whom he respects as senior disciples of Hōnen. In addition to the notes on the works of others, however, Shinran also introduces his own thought. In addition, these *wago* writings belong to Shinran's later years, being compiled about ten years after he completed the *Kyōgyōshinshō*. For this reason, it is thought that within the simplicity of the *wago* writings we could discover Shinran's unique realization (*koshō*) of the Buddhist path in its most complete and mature form. In this article, I would like to examine Shinran's view of the theory of two kinds of Dharma-body (*nishu hosshin*) in particular as one significant issue of Shinran's *wago* writings which weaves his unique realization of Buddhism into the fabric of these texts intended for a general, lay audience.

T'AN-LUAN'S THEORY OF TWO KINDS OF DHARMA-BODY

The theory of the two kinds of Dharma-body (Skt. *dharmakāya*), the Dharma-body of Dharma nature (*hosshō hosshin*) and the Dharma-body

of Expediency (*hōben hosshin*), originated in T'an-luan's commentary on Vasubandhu's *Discourse on the Pure Land* (*Ching-t'u lun*, hereafter referred to as the *Discourse*) known as the *Commentary on [Pure Land] Birth* (*Wang-sheng lung-chu*, hereafter referred to as the *Commentary*):⁶

Buddhas and Bodhisattvas have two Dharmakāyas: (1) Dharmakāya of Dharma-nature [*hosshō hosshin*] and (2) Dharmakāya of Expediency [*hōben hosshin*]. From the Dharmakāya of Dharma-nature originates the Dharmakāya of Expediency; through the Dharmakāya of Expediency the Dharmakāya of Dharma-nature is revealed. These two Dharmakāyas are different but inseparable; they are one but not the same. For this reason, the extensive presentation and the condensed presentation enter into each other. These two are comprised in the Dharma[kāya].⁷

Here, the terms "Dharma-body of Dharma nature" and "Dharma-body of Expediency" first appear. In traditional Jōdo Shinshū studies, discussions of Buddha-body theory have almost always been explained by using the concepts of Dharma-body of Dharma nature and Dharma-body of Expediency introduced by T'an-luan. Therefore Amida Buddha, as the revelation of the Dharmakāya of Dharma-nature, is given the position of Dharma-body of Expediency.

However, when we closely examine the context in which these passages appear in T'an-luan's *Commentary*, it becomes clear that the concepts of Dharma-body of Dharma nature and Dharma-body of Expediency are not introduced in relation to the concept of Buddha-bodies. Of course, T'an-luan begins the passage by saying "the various Buddhas and bodhisattvas have two Dharmakāyas." But in the context of the *Commentary*, these phrases are introduced to explain the "ultimate reality" (*daiichigitai*) of Buddhism, and more specifically, apply to the meaning of "entering into the One Dharma Principle" (*nyū ippokku*) discussed in Vasubandhu's *Discourse*.⁸ The *Commentary* states:

"The ultimate reality" is the sphere of the Buddha's karmic activity. "Reality" is the objects of contemplation. Hence, the sixteen objects of contemplation are shown as "phenomenal aspects of a wondrous realm." The implication of this will be explained in the section on "entering into the One Dharma Principle" below.⁹

In the *Commentary*, T'an-luan explains the phrase "entering into the One Dharma Principle":

The seventeen aspects of the adornments of the Land, the eight aspects of the adornments of the Tathāgata and the four aspects of the adornments of Bodhisattvas are the extensive presentation. "Entering into the One Dharma Principle" is the condensed presentation. Why is it shown that the extensive presentation and the condensed presentation enter into each other? The reason is that the Buddhas and Bodhisattvas have two Dharmakāyas: (1) Dharmakāya of Dharma-nature and (2) Dharmakāya of Expediency.¹⁰

Therefore, T'an-luan's primary focus in these passages is to demonstrate the relationship between the Dharma-nature of True Thusness (*shinnyo hosshō*), and the various aspects of the glorious adornments of the Pure Land of three kinds in twenty-nine aspects (*sangon nijūkushu shōgon*), from the perspective of True Thusness, that is ultimate truth. True Thusness is understood as the condensed presentation (*ryaku*) of the adornments of the Pure Land, and the glorious adornments of the Pure Land in three kinds in twenty-nine aspects is the extensive presentation (*kō*) of True Thusness.¹¹ T'an-luan explains the relationship between the condensed and extensive presentations with the phrase "Extensive presentation and condensed presentation enter into each other" (*kōryaku sōnyū*).

In order to demonstrate how the extensive presentation and condensed presentation enter into each other, T'an-luan introduces the concepts of the Dharma-body of Dharma-nature for the "condensed" and the Dharma-body of Expediency for the "extensive" and reveals that these Dharma-bodies "arise and complete each other" (*yushō yushutsu*) and are "not one and not different" (*fuitsu fui*).¹² Therefore, T'an-luan understands the two kinds of Dharma-bodies as arising in simultaneous immediacy, or horizontal relationship (*ō*). He does not see the two bodies appearing one after the other in a step-by-step process, or vertical relationship (*shu*). Therefore, T'an-luan did not introduce the concept of the two kinds of Dharma-body as a theory of Buddha-bodies. Rather, he uses the idea of two kinds of Dharma-body as a means to explain the relationship between the True Thusness of One Suchness and the phenomenal aspects of the adornments of the Pure Land.

Shinran seems to clearly understand T'an-luan's original standpoint concerning the two kinds of Dharma-body. In the *Kyōgyoshinshō*, therefore, he does not quote these passages in the "Chapter on True Buddha and Land," in which he explains Amida Buddha and the Pure Land. Instead, in the *Kyōgyōshinshō*, the theory of the two kinds of Dharma-body appears in the section of the "Chapter on Realization" which discusses merit transfer by Other Power in the returning aspect (*gensō ekō*).¹³ The purpose of citing T'an-luan's two kinds of Dharma-body in this Chapter is to explain the theory within the context of the "Chapter on the Pure Manifes-

tation Entering into the Vow Mind" (*jōnyū ganshin shō*) in the *Commentary*,¹⁴ and not for the sake of discussing Buddha-bodies. They are quoted in order to explain bodhicitta (*bodaishin*) as the cause of the returning aspect. Shinran cites these passages in order to demonstrate the benefit of bodhisattvas' accomplishment of *śamatha* and *vipaśyanā* and reveal the "extensive presentation and condensed presentation entering into each other" as the state of *śamatha* and *vipaśyanā*.

SHINRAN'S INTERPRETATION OF T'AN-LUAN'S DHARMA-BODY THEORY IN THE *KYŌGYOSHINSHŌ*

In the Chapter on the True Buddha and Land of the *Kyōgyōshinshō*, Shinran speaks of the true Buddha-land and Buddha-body. Shinran quotes passages from the *Commentary* concerning the essential nature (*shōkudoku*) of the Pure Land.¹⁵ It is the explanation of the following passage in the verse portion of Vasubandhu's *Discourse*:

The great compassion of the true way arises from the supramundane roots of good.¹⁶

T'an-luan demonstrates the four meanings of "essential nature" in his explanation of Amida's merit of the essential nature of the Pure Land expounded in the *Discourse*.¹⁷ These four meanings together are important expressions of T'an-luan's conception of Amida Buddha.

The first meaning is that

Nature means essence. It signifies that the Pure Land accords with Dharma-nature and does not conflict with Dharma-essence. This matter has the same significance as the arising of Jewel-King Tathagata's nature in the *Garland Sutra*.¹⁸

"Essence" in the phrase "nature means essence" implies the essence of Dharma which points to True Thusness. That is to say, the form of awakening of Amida Buddha is shown to comply with the Dharma-nature of True Thusness, and this is also expressed as "arising of Tathāgata's nature" (*shōki*).¹⁹ "Arising of Tathāgata's nature" speaks of the revelation of the true form of the Dharma-nature of True Thusness. More concretely, it reveals that the Dharma-nature of True Thusness itself can become manifested in Amida Buddha.

The second meaning is that

It further signifies the nature fulfilled through repeated practice. It indicates what was fulfilled by Dharmākara Bodhisattva's accu-

mulating all the pāramitās and repeatedly practicing them.²⁰

“Repeated practice” in this passage means the practice of Dharmākara before he attained Buddhahood (*inni*, causal stage). By fulfilling this practice, enlightenment is fulfilled. This passage demonstrates the theory of Amida Buddha accomplished his own Buddhahood.

The third meaning is that,

Again, nature is the Sages' Family. In the beginning, in the presence of Lokeśvararāja Buddha, Dharmākara Bodhisattva attained insight into the non-arising of dharmas; the stage of that time is called the Sages' Family. While abiding in this nature, he established the Forty-Eight Vows and, through practices, gave rise to this land, the 'Land of Peace and Bliss.' This is what is realized by that cause. Concerning the fruition, the cause is taught; hence the term nature.²¹

The “Sages' Family” in this passage means the stage of Dharmākara Bodhisattva establishing his vows. The “nature” referred to here means the vows, because the “cause” in the passage “concerning the fruition, the cause is taught” here points to the Forty-Eight Vows of Dharmākara Bodhisattva. This cause is also understood as the repeated practice referred to in the phrase, “the nature fulfilled through repeated practice,” in the previously quoted passage. The idea that Amida gave rise to this land through practices (*shūki*) means he gave rise to the land he established in the Vows through practice. Therefore, the practice is the bodhisattva's working for the purpose of accomplishing the Vows, and the Vows are the purpose and content of his working. Therefore, in this passage T'an-luan puts more emphasis on the Vows by saying “concerning the fruition, the cause is taught.” Therefore, we can understand that “arising through practices” (*shūki*) means that the process of the present manifestation of the Tathāgata is based on his own works to fulfill his Vows through practice.

Thus, the side of “arising of tathāgata's nature” (*shōki*) reveals wisdom that completes the Dharma-nature of True Thusness, and the side of “arising through practices” (*shūki*) points to compassion that is the meaning of the Vows. The significance of the complete fulfillment of these two sides is discussed in the fourth meaning by focusing on the fruit itself, which is Amida Buddha himself.

The fourth meaning is that,

Further, “essential nature” has the meaning of “being so of necessity” and “unalterable.”²²

Although T'an-luan uses two expressions, "being so of necessity" and "unalterable," the intent of the two meanings are the same. "Being so of necessity" is the function (*yū*) of the Tathāgata, and "unalterable" is his essence (*tai*). Although the Tathāgata takes in the many impurities, the essence of his constitution is pure and unchangeable eternally. Therefore it is unalterable. This points to the meaning of "arising of Tathāgata's nature" of the Dharma-nature of True Thusness. "Being so of necessity" agrees with the nature of true and real purity of himself that grasps the other. Namely, it reveals the affective function of the self-assimilation of Amida Buddha. This points to the meaning of "arising through practices." Therefore, as for the structure of "arising of Tathāgata's nature" and "arising through practices," the word "arising" (*ki*) points to Amida Buddha who has accomplished true enlightenment. From the perspective of the Dharma-nature of True Thusness, he is the arising of Tathāgata's nature (*shōki*). In the order of cause and effect, on the other hand, he has arisen to become a Tathāgata through repeated practice (*shūki*). T'an-luan, in the *Commentary*, reveals the relationship between "arising of Tathāgata's nature" and "arising through practices" in his interpretation of the two kinds of Dharma-body. The discussion of this issue is illustrated in the following Chart 1.

Therefore, in the "Chapter on True Buddha and Land" of the *Kyōgyōshinshō* where Shinran discusses the Buddha's body and land, he quotes the passages of the *Commentary* on the section of "Merit of the Nature" in order to present the original nature of Amida Buddha, rather than referring to the theory of the two kinds of Dharma-body.

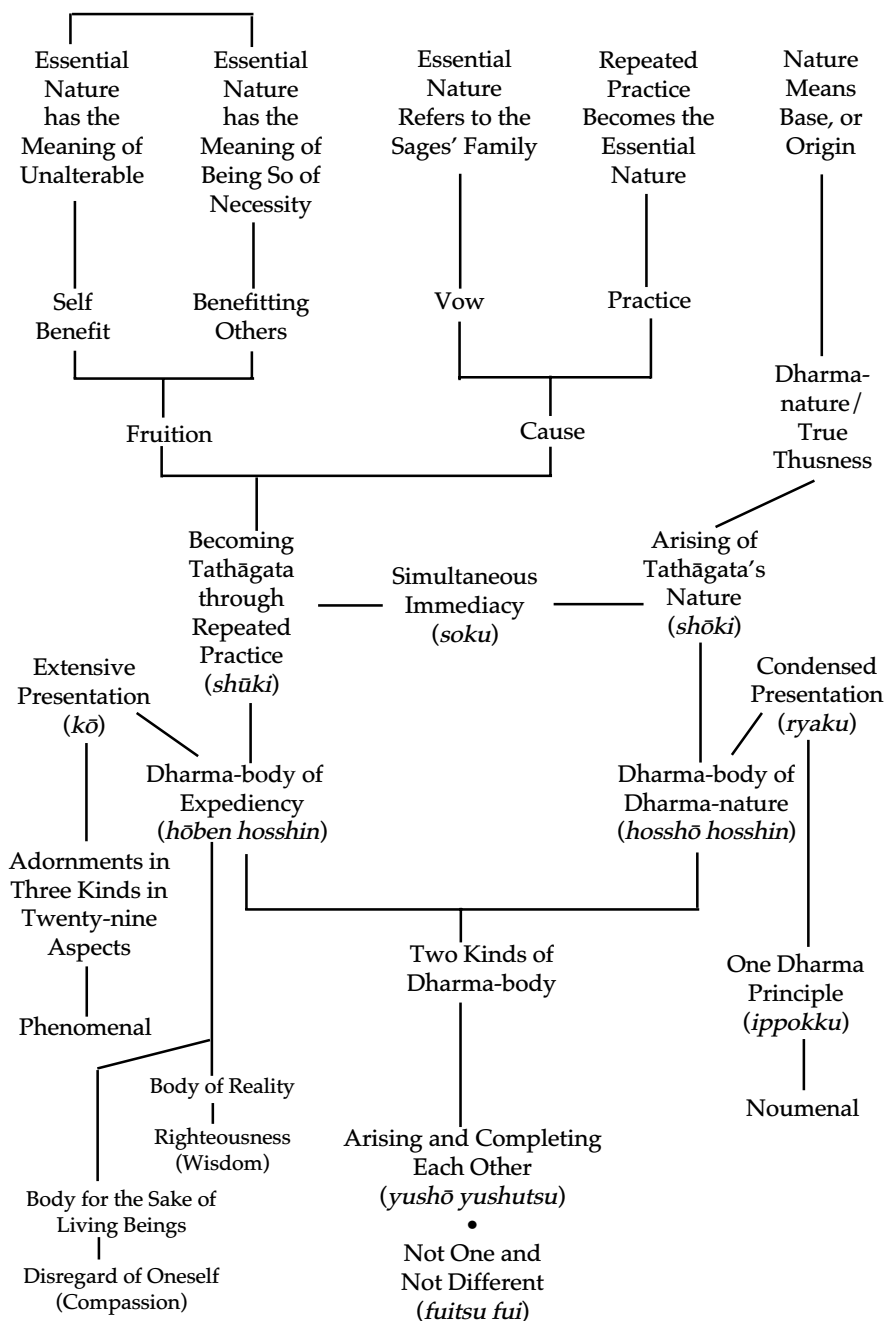
THE THEORY OF TWO KINDS OF DHARMA-BODY IN SHINRAN'S WAGO WRITINGS

However, in his *wago* writings, Shinran does not refer to the *Commentary's* passages on the section of the "Merit of the Nature" (*shōkudoku*) in discussions of Amida Buddha. Rather, he uses the theory of the two kinds of Dharma-body to define the Buddha. And yet, Shinran's thought on the two kinds of Dharma-body in the *wago* writings clearly differs from that of T'an-luan's *Commentary*. Or we can say that Shinran has developed his unique thought based on the idea of the two kinds of Dharma-body found in the *Commentary*.

In *Notes on Once-Calling and Many-Calling* it is written:

From this treasure ocean of oneness form was manifested, taking the name of Bodhisattva Dharmākara, who, through establishing the unhindered Vow as the cause, became Amida Buddha. For this

CHART 1



reason Amida is the "Tathāgata of fulfilled body." Amida has been called "Buddha of unhindered light filling the ten quarters." This Tathāgata is also known as *Namu-fukashigikō-butsu* (Namu-Buddha of inconceivable light) and is the "Dharma-body of Expediency." "Compassionate means" refers to manifesting form, revealing a name, and making itself known to sentient beings. It refers to Amida Buddha.²³

Also, it is stated in *Notes on 'Essentials of Faith Alone'*:

... there are two kinds of Dharma-body with regard to the Buddha. The first is called Dharma-body of Dharma-nature and the second, Dharma-body of Expediency. Dharma-body of Dharma-nature has neither color nor form; thus, the mind cannot grasp it nor words describe it. From this oneness was manifested form, called Dharma-body as compassionate means.

Taking this form, the Buddha announced the name Bhikṣu Dharmākara and established the Forty-Eight Great Vows that surpass conceptual understanding.²⁴

The theory of the two kinds of Dharma-body discussed in *Notes on Once-Calling and Many-Calling* and *Notes on 'Essentials of Faith Alone'* clearly differs from the explanation of the two kinds of Dharma-body in the *Commentary*. As examined earlier, the explanation of the two kinds of Dharma-body in the *Commentary* is an explanation of the process of "entering into the One Dharma Principle." Therefore, T'an-luan understands that the relationship between the Dharma-body of Dharma nature and the Dharma-body of Expediency is not a step-by-step process, or vertical relationship (*shu*). He understands that the two kinds of Dharma-bodies arise in simultaneous immediacy, or horizontal relationship (*ō*). The explanation of the two kinds of Dharma-body in the *Commentary* might be called a Buddha-body theory, because T'an-luan does not limit his discussion to Amida Buddha. Rather, he asserts that "the various Buddhas and bodhisattvas have two Dharma-bodies,"²⁵ that is, the two kinds of Dharma-body are the Buddha-body of each Buddha and bodhisattva generally.

Shinran's unique interpretation of the theory of two kinds of Dharma-body, demonstrated in the above mentioned passages, can be summarized in the following three points. First, Shinran, explains the arising of Amida Buddha in the scheme of "Oneness (*ichinyo*) → Dharmākara Bodhisattva → Amida Buddha [Oneness manifested as Dharmākara Bodhisattva, who became Amida Buddha]." Shinran perceives the two bodies as the step-by-step process, or vertical relationship, namely, in the process that from the

Dharma-body of Dharma-nature was manifested the Dharma-body of Expediency.

Second, as for Dharmākara Bodhisattva, Shinran states that "From this treasure ocean of oneness form was manifested, taking the name of Bodhisattva Dharmākara."²⁶ Then he reveals that the oneness is the Tathāgata. According to this logic developed by Shinran, Bodhisattva Dharmākara is a revealed form of the original Buddha. Although this relationship is grasped causally and from a temporal standpoint, the flow of time is grasped in reverse and ahistorically. This conception of the bodhisattva provides a completely different standpoint from that found in general Mahāyāna Buddhism. The bodhisattva path spoken of in general Mahāyāna Buddhism is the path of practice ascending towards the accomplishment of Buddhahood. Therefore, bodhisattvas are classified by their hierarchical positions. This path takes the form of the so-called "turning from the cause to the effect" (*jūin shika*). Opposed to this, Shinran's view of Dharmākara Bodhisattva is that the original Buddha manifests as a bodhisattva of the "turning from the effect to the cause" type (*jūka gōin*). What is the original Buddha that manifests as Dharmākara Bodhisattva? Obviously, it is none other than Amida Buddha.²⁷ In addition, it reveals the interrelation between this very same Dharmākara Bodhisattva as the self realization of Amida Buddha himself, and at the same time, for Amida Buddha, his self realization becomes possible in Dharmākara Bodhisattva.

Third, Shinran says, "From this oneness was manifested form, called Dharma-body of Expediency. Taking this form, the Buddha announced the name Bhikṣu Dharmākara"²⁸ This discussion of the theory of the Dharma-body of Expediency is most characteristic of Shinran's understanding of Amida Buddha. Namely, if we perform an analysis in terms of the cause and the effect of the two kinds of Dharma-body, the Dharma-body of Dharma-nature is the cause and the Dharma-body of Expediency is the effect. Further, if we attribute the cause and the effect to Dharmākara Bodhisattva and Amida Buddha, Dharmākara Bodhisattva is the cause and Amida Buddha is the effect. However, in the interpretation of '*Essentials of Faith Alone*,' Shinran understands that the Dharma-body of Expediency is not only the result of Amida Buddha, but is also Dharmākara Bodhisattva, who is the cause of Amida Buddha. The idea that the Dharma-body of Expediency is Amida Buddha, as was generally understood in the past, is one-sided. We must also recognize the Dharma-body of Expediency to be Dharmākara Bodhisattva.

When we compare the conception of Buddha-bodies in T'an-luan's Commentary with the theory of the Tathāgata discussed in Shinran's wago writings, we notice various issues. In the "Chapter on the True Buddha and True Land" in the *Kyōgyōshinshō*, Shinran uses the *Commentary's* interpretation of Amida's merit of the essential nature (*shōkudoku*) of the Pure Land to discuss the original nature of Amida Buddha, and avoids applying

the explanation of the two kinds of Dharma-body because originally it is not a theory of Buddha-bodies. However, in his *wago* writings, he does not refer to the section of “Merit of the Nature” in his discussion of Amida Buddha. Instead, he explains Amida Buddha with the theory of the two kinds of Dharma-body, which he did not use in the *Kyōgyōshinshō*.

One of the probable reasons for this is the nature of his *wago* writings. As Shinran states, he writes them so that the “people of the countryside, who do not know the meanings of characters and who are painfully and hopelessly ignorant, may easily understand”²⁹ T’an-luan’s discussion in the section of the “Merit of the Nature” was very complicated. On the other hand, we can imagine that the theory of the two kinds of Dharma-body was easier for the general population to understand.

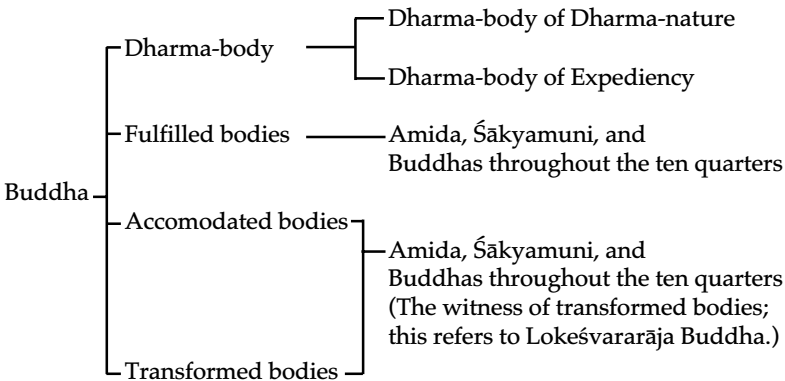
But when did Shinran begin using the theory of the two kinds of Dharma-body independently as a topic for discussing theories of Tathāgata and Buddha-bodies? Answering this question is fairly difficult. However, if I could present a tentative view, I believe it might come from the time of the compilation of *Gutoku’s Notes*. Shinran demonstrates the two Buddha-bodies theory in the section on Buddha-bodies and Buddha-lands in *Gutoku’s Notes*, compiled when he was eighty-three years old. In that text Shinran states,

Concerning Dharma-body, there are two kinds:

1. Dharma-body of Dharma-nature.
2. Dharma-body of Expediency.³⁰

If we illustrate his explanation of the four Buddha-bodies, it looks like this:

CHART 2



Shinran demonstrates the theory of the two kinds of Dharma-body as an independent Buddha-body theory in *Gutoku's Notes*. He further developed this discussion of the two kinds of Dharma-body in his works compiled after *Gutoku's Notes*, namely, *Notes on Once-Calling and Many-Calling* and *Notes on 'Essentials of Faith Alone,'* both compiled when Shinran was eighty-five years old. However, his interpretation of the theory in the wago writings works are, as mentioned earlier, different from the explanation found in the *Commentary*.

Conclusion

Regarding the three issues characteristic of Shinran's discussion of the two kinds of Dharma-body discussed in the previous section, I will examine the background to that thought and how he developed his unique interpretation. First, Shinran explains the two kinds of Dharma-body from the standpoint of the temporal step-by-step process, or vertical relationship (*shu*). T'an-luan's theory of the two kinds of Dharma-body are that they manifest in simultaneous immediacy, or horizontal relationship (*ō*). Shinran, however, reinterprets this as a temporal relationship. I believe that Shinran understood that the religious expression that Thuness comes to oneself can only be explained as occurring in history. Considering that Shinran knows T'an-luan's understanding of Amida Buddha in his interpretation of the section of "Merit of the Nature," we are able to know the true intention of Shinran's spirituality.

Second, Shinran interprets Dharmākara Bodhisattva as a bodhisattva of "turning from the effect to the cause" (*jūka gōin*). Shinran explains that the True Thusness is Tathāgata and that Tathāgata is Amida Buddha. He understands that Dharmākara Bodhisattva and Amida Buddha are immediately interrelated. Shinran's interpretation of this theory of the two kinds of Dharma-body in the *Notes on Once-Calling and Many-Calling* is unique because he grasps the Dharma-body of Dharma nature as the Tathāgata.

Shinran uses the following fifteen different names as synonyms for nirvana in his writings: state of extinction (*metsudo*), ultimate tranquility (*hikkyō jakumetsu*), supreme nirvana (*mujō nehan*), uncreated Dharma-body (*mui hosshin*), true aspect (*jissō*), one suchness (*ichinyo*);³¹ body of ultimate equality (*hikkyō byōdōshin*);³² single reality (*ichijitsu*), Tathāgata (*nyorai*), Dharma-nature (*hosshō*);³³ peaceful happiness (*anraku*), Buddha-nature (*bushshō*);³⁴ naturalness (*jinen*), and supreme Buddha (*mujōbutsu*).³⁵ These names, from Shinran's perspective, even if expressing True Thusness or One Suchness, are not only noumenal, but express True Thusness revealed as Amida Buddha who perfectly fulfilled his Vows and practice. In *Notes on Once-Calling and Many-Calling* and *Notes on 'Essentials of Faith Alone,'* especially, Shinran lists the various different

names for nirvana. He concludes such passages with “Dharma-nature” and “Tathāgata.” For example, in *Notes on ‘Essentials of Faith Alone’*, he states:

Nirvana is called extinction of passions, the uncreated, peaceful happiness, eternal bliss, true reality, dharma-body, dharma-nature, suchness, oneness, and Buddha-nature. Buddha-nature is none other than Tathāgata. This Tathāgata pervades the countless worlds; it fills the hearts and minds of the ocean of all beings. Thus, plants, trees, and land all attain Buddhahood.³⁶

In this passage, not only all sentient beings, but the plants, trees and land are seen to be the subject of the Tathāgata’s (Amida Buddha’s) activity that causes attainment of Buddhahood. The Tathāgata (Amida Buddha) is of the perfectly fulfilled vows and practice. Shinran grasps that True Thusness or One Suchness is the original essence of the Buddha’s activity because he understands the theory of the arising of the nature (*shōki*) found in the section of “Merit of the Nature” in T’an-luan’s *Commentary*. His conception of Tathāgata and Dharmākara Bodhisattva as interrelated and immediate comes from T’an-luan’s interpretation that the Dharma-bodies are “arising and completing each other” (*yushō yushutsu*) and “not one and not different” (*fuitsu fui*). This second issue can be thought of as a synthetic development of the interpretation of the section of the “Merit of the Nature” and the theory of the two kinds of Dharma-body in T’an-luan’s *Commentary*.

Third, Shinran’s understanding that the contents of the Dharma-body of Expediency includes not only Amida Buddha but also Dharmākara Bodhisattva who is the causal aspect of Amida, is thought to have T’an-luan’s interpretation of “arising from practice” (*shūki*) in the section of the “Merit of the Nature” in the *Commentary* as its background. Shinran expanded this idea in order to reveal the true and absolute nature of Amida Buddha’s activity. Namely, Amida, who consists of the Vows and practice of Dharmākara Bodhisattva, is a Buddha who has attained the fulfillment of the causal Vows (*ingan shūhō*). He uses such expressions in order to clarify the contents of the activity of Amida Buddha in terms of the Vows of Dharmākara Bodhisattva.

We have briefly considered the background and development of Shinran’s theory of the two kinds of Dharma-body appearing in his *wago* writings in relation to the teaching of the *Commentary*. However, the relationship between T’an-luan’s thought and the doctrines of Shinran is an area requiring further study.

NOTES

1. This is a translation of an article, "Shinran wago shōgyō ni arawaretaru Donran kyōgaku 2: Nishu hosshin ron no ichi kōsatsu" [The doctrine of T'an-luan as found in the Shinran's wago Writings, Part 2: A Study on the Theory of Two Dharma-bodies] by Yamada Yukio, Ryukoku University, Kyoto, Japan. This article is the second part of Yamada's study on the influence of T'an-luan's doctrine in Shinran's writings in classical Japanese. The first part was published as "Shinran wago shōgyō ni arawareteru Donran kyōgaku 1: tokuni genshō shōjōju ni tsuite (The Doctrine of T'an-luan as found in Shinran's Wago Writings, Part 1: Particularly Regarding the Stage of the Truly Settled in This Life)," in *Ryūkoku daigaku ronshū*, 400 and 401 (1973): pp. 103–126. Unless otherwise noted, all of the quoted passages have been translated into English by the translator. Minor editorial changes, revisions, and additions are made by the editors in the texts and notes according to the journal's editorial guidelines and conventions of academic publication in English. Although all changes and revisions are made with the permission of the author, any errors are solely the responsibility of the translator and editors.

2. *Wago shōgyō* literally means "sacred teaching [of Shinran] in Japanese."

3. *The Collected Works of Shinran* (hereafter, *CWS*), (Kyōto: Jōdo Shinshū Hongwanji-ha, 1997), pp. 471–490, and *Shinshū shōgyō zensho*, vol 2 (hereafter, *SSZ II*), (Kyoto: Ōyagi Kōbundō, 1941), pp. 604–620.

4. *CWS*, pp. 449–469, and *SSZ II*, pp. 621–638. Other wago writings by Shinran are *A Collection of Passages on the Types of Birth in the Three Pure Land Sutras* (*Jōdo sangyō ōjō monrui*, in *CWS*, pp. 637–652; and *SSZ II*, pp. 543–550, and 551–559), *Notes on the Inscriptions of Sacred Scrolls* (*Songō shinzō meimon*, in *CWS*, pp. 491–520; and *SSZ II*, pp. 560–576, and 577–603), *Passages on the Two Aspects of the Tathāgata's Directing of Virtue* (*Nyorai nishu ekōmon*, in *CWS*, pp. 631–635, and *SSZ II*, pp. 730–732), *The Virtue of the Name of Amida Tathāgata* (*Mida nyorai myōgōtoku*, in *CWS*, pp. 653–8, and *SSZ II*, pp. 733–738). In addition there are collections of hymns (*wasan*) and letters (*shōsoku*). Excepting these hymns and letters, a common characteristic found in his wago writings is that almost all of them consist of his explanatory notes and interpretations of the words and phrases of the passages appearing in various sūtras, treatises and commentaries.

5. In the *Yuishinshō moni* (*CWS*, p. 469) and *Ichinen tanen moni* (*CWS*, p. 490), Shinran states, "That people of the countryside, who do not know the meanings of characters and who are painfully and hopelessly ignorant,

may easily understand, I have repeatedly written the same things again and again." See also SSZ II, pp. 619 and 638.

6. The full title is *Wu-liang-shou-ching yü-p'o-t'i-she-yüan-sheng-chieh-chu*, in *Taishō*, vol. 40, pp. 826a–844a, in *Shinshū shōgyō zensho*, vol 1 (hereafter, SSZI), (Kyoto: Ōyagi Kōbundō, 1941), pp. 279–349, and in *Jōdo Shinshū seiten shichisohen: Chūshakuban* (hereafter, JSSII), Jōdo Shinshū seiten hensan iinkai, ed. (Kyōto: Hongwanji Shuppansha, 1996), pp. 47–158. An English translation is available in Hisao Inagaki, trans. *T'an-Luan's Commentary on Vasubandhu's Discourse on the Pure Land*, (Kyoto: Nagata Bushōdō, 1998).

7. Inagaki, pp. 264–265.

8. See Inagaki, pp. 62–63, 94, and 316–317.

9. Modified from Inagaki, p. 239.

10. Modified from Inagaki, pp. 264–265.

11. See Inagaki, pp. 61–62.

12. See Inagaki, p. 265.

13. CWS, p. 165, and SSZII, p. 111. In this section, Shinran cites the passages of the "Chapter on Objects of Contemplation" (*kanzatsu taisō shō*) through the "Chapter on Accomplishment of the Beneficial Acts" (*rigyō manzoku shō*) of the *Commentary*. See CWS, pp. 159–174, and SSZ II, pp. 107–118.

14. See Inagaki, p. 263.

15. SSZ II, pp. 133–134, and CWS, pp. 191–192.

16. Inagaki, p. 141, and SSZ I, pp. 269 and 287. See also CWS, p. 191.

17. SSZ I, p. 287, and Inagaki, pp. 141–143.

18. CWS, p. 191. See also SSZ I, p. 287, and Inagaki, p. 142.

19. See Inagaki, p. 76.

20. CWS, p. 191. See also SSZ I, p. 287, and Inagaki, p. 142.

21. Modified from Inagaki, p. 143, and CWS, p. 192. See also SSZ I, p. 287.

22. Inagaki, 143. See also SSZ I, p. 287.

23. Modified from CWS, 486. See also SSZ II, p. 616.

24. Modified from CWS, p. 461. See also SSZ II, pp. 630–631.

25. See Inagaki, pp. 264–265, and SSZ I, p. 336.

26. *Notes on Once-Calling and Many-Calling*, in CWS, p. 486.

27. For a discussion of Amida as the Eternal Buddha, see Alfred Bloom, "Shinran's Way," in *Buddhist Spirituality: Later China, Korea, Japan, and the Modern World*, edited by Takeuchi Yoshinori (New York: Crossroad, 1999), p. 229.

28. Modified from *Notes on 'Essentials of Faith Alone'*, in *CWS*, p. 461.
29. *CWS*, p. 469, and 490.
30. Modified from *CWS*, p. 591.
31. "Chapter on Realization" in the *Kyōgyōshinshō*, in *CWS*, p. 153.
32. *Passages on the Pure Land Way*, in *CWS*, p. 301.
33. *Notes on Once-Calling and Many-Calling*, in *CWS*, p. 486.
34. *Notes on 'Essentials of Faith Alone'* in *CWS*, p. 461.
35. *Lamp for the Latter Ages*, in *CWS*, p. 530.
36. *CWS*, p. 461.

