

SOTERIOLOGY IN JODO SHIN AND CHRISTIANITY

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Christian observers have often remarked on the extraordinary similarities of Jōdo Shin and Christian thought, especially in their respective concepts of salvation. It is sometimes suggested that Shinran (the founder of the Jōdo Shin sect of Buddhism) was a sort of Japanese Luther who shared with the German a dynamic conviction that salvation is to be achieved by grace through faith alone. Yet the idea that there are striking parallels between the two traditions is apparently offensive to many Shin adherents who take pains to point out differences, real or imagined. Thus, there seems to be room and, I think, reason for a careful reappraisal of this question.

At the outset of our discussion, however, we should be clear that a study such as this is no end in itself, for the discovery of parallel ideas (or the absence of them) in two religious traditions is not necessarily a matter of intrinsic moment. Rather, an analysis of this sort is strictly preliminary to dialogue and discussion which may aim at resolving much more important questions. For instance, on the assumption that primary religious faith is most characteristically an experience of some kind of encounter with a transcendence which assumes ultimate importance for meaning and value of our life, and because religious ideas are attempts to explicate, rationalize and explore this faith, we may ask whether the ideas of two

religious traditions betray anything really significant about the central experiences which they verbally enshrine. If we believe we can learn something about those experiences, we may then ask whether the Christian doctrine of salvation by grace through faith and its Jōdo Shin counterpart seem to point to a similar experience of transcendence, and if so what their joint testimony implies. If we decide that we are dealing with sufficiently similar experiences which are differently expressed in various ways, the differences in expression become more important than the parallels which may also obtain, for they may help us to sharpen our analyses of the psychological or sociological factors operative within and upon a religious tradition. These questions must wait. For the present we shall be concerned with the essential first step: a comparative analysis of doctrine.

Salvation in the Teachings of Jodo Shin

Let us first examine, briefly but carefully, the main galaxy of soteriological ideas in Jōdo Shin.

In Jōdo Shin, as in Mahāyāna Buddhism generally, at the heart of man's profoundest human problem lies a terrible ignorance. He does not know that his true nature consists in identity with the Absolute, and consequently he falsely imputes to himself a self-existent particular ego. Because of this failure to recognize the unity within everything (the "Suchness" of things) we develop a dualistic frame of mind in which the polarity of subject and object becomes the norm of thought and experience, and our every impulse and action serves to drive us further into the sense of separateness, alienating us from

that to which and in which we belong. Inevitable consequences of our ignorance are that we are bound and largely conditioned by *karma*, the impersonal law of cause and effect which operates inviolably in the world of particularity, and that our lives are marked by suffering, frustration and anxiety.

Here we should pause to consider the significance of suffering for Shin thought. It arises from a variety of causes, all of which derive their power from our deludedness which consists intellectually in our ignorance of the *tathatā* or Suchness of things, and emotionally in our passions, craving for life, and attachment to things.¹ We suffer the sense of isolation from our fellows, the aloneness of our imagined stark singularity; we suffer "the slings and arrows of outrageous fortune"; above all, we suffer despite or because of our feeling of isolation, we are driven to seek relationship with others, and since they, too, are trapped in their egocentric delusion, we and they endure much at each other's hands (Sartre's observation that "hell is other people" is an apt summary of this point). But the result of all this is that even when we are not aware of any *particular* occasion of suffering, we are haunted by a generalized sense of burden, an *Angst*. It is apparent that life *is* a burden, even if it contains much transient joy. And the final absurdity of inescapable death looms over all to deepen the pervasive anxiety.

It is interesting to note that the awareness of death and the consequent transience of life appear to have been a formative influence on Shinran, and to have contributed not a little to the awful weight of his own burdenedness. Legend ascribes to him a song written when he was a priest in the Shōren-in

temple at Kyoto: seeing the cherry trees of the temple garden in blossom he allegedly wrote:

Vain is it to expect
The morrow for the cherry.
Will not the midnight wind
Come to destroy?²

Even if these words are not really his, they seem to be an accurate framing of his mood during many of his days as a Tendai priest.

But suffering has, for Shin thought, its constructive side. It makes us aware that all is not well. It drives us to seek a meaning beyond the transient, to ask whether behind birth, death and life there is an Unborn Reality to which we may belong. Suffering is, then, the symptom of our affliction and the prompting we need to seek a cure.

It must be made clear that nothing we have said about an Absolute or an Unborn Reality entails a naive idealism. The truth is not, for instance, that particularity does not exist, or that the world of ordinary sense-experience is sheer illusion, but that our attributing self-existent authority to it and our ignorance of the Absolute to which it should be transparent and through which it exists is the illusion. While we retain this ignorance suffering is inevitable. How, then, do we escape into truth and peace?

This is the question which all schools of Buddhism ask. Traditionally the answer has usually indicated that the escape-route was the "threefold learning" (*tisra-sikṣā*): *śīla*, or obedience to moral precepts; *saṃādhi* or intense concentration; and *prajñā*, the attainment of transcendental wisdom or illumination.

Shin, however, arose largely because of a feeling of the insurmountable difficulty of the hard road preached by these means, a difficulty intensified by the steady degeneration of mankind since the days of Śākyamuni. Shinran's writings are permeated by his awareness of his inability to achieve the moral perfection required :

This self who is unable to distinguish right from wrong, good from evil, who has no claim even for little deeds of love and compassion, and yet who is willing just for name and gain to pose as teacher (how shameful)!³

It was, then, with a sense of profound release that Shinran learned from Hōnen of the possibility of another way, the character of which his own genius was to illuminate uniquely, the way of faith. To grasp the Shin understanding of this way we may ask a series of questions, each of which may be answered fairly briefly: (1) Who is the object of faith? (2) What is the mechanism by which faith is made effective? (3) What is the relationship of this faith to meritorious work? (4) How does faith affect *karma*? (5) How is faith experienced?

The Object of Faith

"Amida" is the Japanese name for the Buddha known throughout the Mahāyāna world by his Sanskrit names Amī-tābha and Amitāyus. At one level he may be thought of as a man who, after countless lives of striving, reached perfection long before Gautama. As a bodhisattva he had vowed to

establish, through his accumulated merits, a “pure land” to which all who called upon him in faith might subsequently be reborn, and in which all obstacles to their attainment of enlightenment and deliverance would be removed.

At another level, however, he (like every other human Buddha) is a manifestation of the Absolute itself; as Shinran says, “From the treasure-sea of the Absolute Oneness came the one incarnating himself as a bodhisattva called Dharmakara, and this personage, by having started the Vow which nothing can obstruct, and finally fulfilling it became the Buddha Amida.”⁴

Amida, then, is the briefly incarnate but customarily both transcendent and immanent expression of the Ultimate Reality, that unborn and undying “Suchness” in which we all live and move and have our being and which, indeed, in a profound sense, we all are. To have faith in him means that we rely on him as the means as well as the end of our salvation.

The Mechanism of Faith

One of the most important innovations of Mahāyāna Buddhism was the concept of merit-transference. Originally this meant that an individual could make available to another the benefits of merit he himself had accumulated, and in this form it is the basis of the bodhisattva doctrine. In the second part of the *Sukhāvātyūha Sātra*, Śākyamuni tells Ānanda that if a man hear the name of Amida and even once turn to him in thought, he is assured of rebirth in the Pure Land. Now, Mahāyānists in general had interpreted this “turning towards Amida” as the act of dedicating, by the individual concerned,

all his store of merit to the hope of rebirth in Amida's land. Shinran, however, dramatically turned the merit-transference idea upside down and argued that when a man turns to Amida, it is the Buddha who directs *his* unfathomable and inexhaustible merit toward the achievement of that individual's hope.

We have here, then, an idea somewhat similar to the teaching of St. Anselm that Christ's merit is made available to men and is abundantly sufficient to achieve their salvation. In Shinran's thought no man can achieve enough merit to earn his own deliverance, but merit is available for him as a gift of Amida's grace, and to appropriate it he has but to turn to the Buddha in faith.

Faith and Works

The basic assumption of Shin is that faith *alone* obtains for us the benefit of Amida's grace. Indeed, Shinran is as emphatic as Luther that to introduce any other element is a relapse from the purity of faith. In one of his hymns Shinran sings :

Hearing the Name of the Buddha Amida,
If one praises it with a deep joy,
He will instantly obtain the great supreme benefit.
As he is filled with treasures of merit.⁵

When we realize that "hearing" here has a rather technical sense, involving *understanding* the implications of Amida's will for men, believing in it, and trustfully yielding to it, we see how radical in terms of other forms of Buddhism Shinran's thought is. Kenshō Yokogawa observes : " The followers of the

Holy Path (i. e., other forms of Buddhism) first hear the teaching of Buddhism, then think about it and lastly carry it into practice, in order to obtain Buddha-wisdom, extirpating all their evil passions with their own efforts and labours. But in Shin hearing only is necessary, for thinking and practice are vicariously done on the part of Amida.”⁶

Rennoyo, a fifteenth century leader of Pure Land thought, wrote :

There is an old saying : “ Those who are not awakened to their eternal life are ignorant, even though they may understand eighty thousand sūtras, but those who are awakened to their eternal life are wise, even though they may be unlettered women.” . . . In our doctrine, therefore, the hard study of many volumes of sūtras, and erudition are of no avail, if there is no awakening of one thought of faith.⁷

To indicate the difference of its concept from that of other forms of Buddhism, Shin uses the terms *tariki* (other-power) and *jiriki* (self-power). Wherever one relies wholly or in part on anything one can do to merit salvation (even, as in another Pure Land sect, piously repeating the name of Amida as a means of obtaining salvation) is an exhibition of *jiriki* — it is a depending upon oneself. Shin stands firmly on the principle of *tariki*. The power to obtain rebirth in Amida’s Pure Land, and therefore to be assured of salvation, is Amida’s own power and nothing else is of the slightest use. D. T. Suzuki points out that Shinran was fond of saying that what is necessary is that one cast oneself upon Amida’s Vow and then be perfectly “ natural.” “ To be ‘ natural ’ (*jinen*) means to be free from

self-willed intention, to be altogether trusting in the Original Vow, to be absolutely passive in the hands of Amida."⁸

This Taoist-like "naturalness" does not, however, imply moral indifference or antinomianism, for while it is true that no number of good works can save us, and Amida's grace can overcome mountains of malignancy, nevertheless one must not deliberately flaunt evil. In the *Tannishō*, an important Jōdo Shin authority, an anecdote concerning Shinran is given :

Some time ago, there was a man who thought wrongfully to this effect that as the Vow was made for the salvation of evildoers, evil deeds are to be intentionally committed to be reborn in the Pure Land. When his evil deeds came to be gradually known, the Master wrote, "Though a remedy may be at hand one must not take poison."⁹

Further, the devout uttering of Amida's name and other good works are to be encouraged in Shin, but must be clearly understood that they are not in themselves the means of salvation. The *nembutsu* has, indeed, a threefold importance here. It may first be the expression of our earnest desire to be saved ; then, when faith has awakened in us, it may be our cry of gratitude for what Amida has granted ; but most importantly, it constitutes at all times a link between Amida and the one who utters it, for to call Amida's name is to hear His calling, and to be one with Him. The name of Amida is thus a sort of mediator between Amida and man. But the *nembutsu* is never, in Jōdo Shin, a work done to merit Amida's favor.

Here, then, is a doctrine of salvation by grace through faith which is as radical as that of any Christian Reformer. And, as

in the Augustinian tradition of Christianity, the faith which is the vehicle by which the grace is appropriated is itself the gift of Amida: when our faith receives the Buddha's grace it can only be because the Buddha's grace has already operated in us and for us.

Faith and *Karma*

Human life, we have said, is tightly constrained by the inexorable law of cause and effect called *karma*. The Shin devotee sees the situation as one from which we have no hope of self-deliverance: we are trapped helplessly because every action of ours is so infected by error that we go ever deeper into the whirlpool of karmic involvement.

How, then, is this seemingly inescapable law affected by Amida's grace? In one sense it is not affected at all. We must still live our mundane life in the grip of *karma* and there is no avoiding this. Yet, by the grace of Amida, we are enabled "to live this life of *karma* and relativity and yet to live at the same time a life of transcendence, a life of spiritual freedom."¹⁰

To understand how this can be (and understanding it is essential to a real grasp of modern Shin thought) we must remember that Shin shares with other Mahāyāna schools the notion of an Absolute variously referred to as Suchness (*ta-thatā*), the Unborn (*anutpāda*), the Law-Body (*dharmakāya*), the Void (*śānyatā*) and so on, and it holds that this Absolute is the essential, supramundane being of Amida. Suchness is the "place" where all opposites are found to be reconciled,

where duality is seen to be an error, for all particular entities participate in it and, indeed, *are* it. Yet, at the same time, beneath this absolute sphere, there remains the relative sphere of mundane experience, and while we are involved in this we know ourselves to be Suchness and we know all others also to be Suchness. Clearly we are dealing with a concept here which may be regarded as hopelessly illogical or as splendidly transcending logic (depending on one's loyalties), for in the relative sphere there occur meetings and mutualities which can only be described as meetings and interpenetrations of Absolutes (that is, of Suchnesses) even though we know that in the transcendent realm there can be no division in Suchness, no multiplicity of Absolutes.

At the relative level, then, *karma* continues to condition the pattern of our life. But we have discovered that Amida, who is Suchness, is no prisoner, and since we, in the absolute realm, are identifiable with him, we too transcend it. For as long as mundane life continues, then, we are content to let *karma* have its way, for it is Amida who, embracing us, filling us, becoming us, is the real *karma*-bearer, and Amida bears it willingly and, simultaneously, transcends it.

Thus, *relatively* it may be said that we continue, even in a state of faith, to be borne along by *karma*, but the final truth is that we know ourselves now to be that which *bears karma* freely. Now we may begin to see the significance of Amida's name. "Amida" can properly be thought of as a contraction intended to refer to both "Amitābha" and "Amitāyus," which mean respectively Light in Space and Life in Time, so that Amida is the Lord of Space and Time, of Light and Life;

he is master of the realms in which *karma* becomes effective, and through him we transcend them and it.¹¹

How is Faith Experienced?

Faith, in Shin, is not mere belief. It is not simple intellectual assent to an idea. It is not mere obedience to a norm. As in most Christian thought, faith includes all of these, but also entails an immediacy of encounter between the self and the religious object, an immediacy in which the very duality of self and object vanishes. One may have correct concepts of salvation and what this means for the individual, but when the immediacy occurs one suddenly exclaims: "Oh! That was *I* of whom I was speaking!" Shinran expresses this experience of immediacy with the cry: "The Vow upon which Amida Buddha thought for five aeons was for me Shinran alone!"¹²

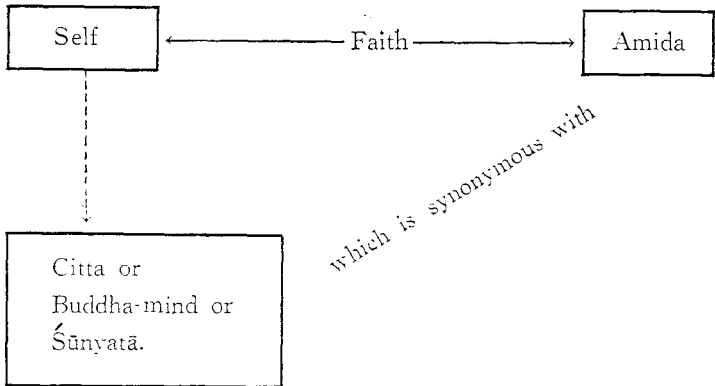
Further, the awakening of faith may be likened to a sudden, impulsive "leap." This leap (*ōchō*) means that faith is not the result of a process of rational intellection, though the ground may be prepared for it by this means, but rather that it comes to us as though we had suddenly leapt sideways, out of the straightforward karmic rut in which we had been travelling. Yet faith is not exactly a leap, for if it were we would ourselves be responsible for it, whereas faith is Amida's gift: we are grasped by him and drawn to him, our only contribution being a willing openness and submission to the encounter. This does not mean that we may not have *sought* the encounter and have prepared our minds for it. But when it has occurred we know that all that has been done for our salva-

tion was really done *for* us even as it was done *by* us.

But faith is more than just a meeting of two egos. Rather it is an experience in which my relative and finite ego is discovered to be the secondary, dependent, conditioned, and essentially even illusory thing that it is, and I break through it to escape its cramping confinement in a union with that Absolute Self which is expressed in Amida.

In the *Samyutta-Nikāya* there is the line: "Faith is the 'other I,' the mate of men." Shugaku Yamabe comments: "In other words, when we have faith, the 'ego' ordinarily regarded as one's own turns into the other ego not belonging to the original self." Again, "The Buddha-ego has replaced the human ego at the time when we have awakened to the life of faith and realized the turning of thought in ourselves."¹³

This situation may be roughly expressed diagrammatically:



In faith, we suddenly discover our own depth—the Buddha-mind—for this *is* Amida who has drawn us to himself.

In summary, then, faith is the discovery of our own "depth" or true nature, which transcends our finite and particular ego

through its identity with the Absolute. This is what Zen also refers to as the discovery of our "original face." And this discovery is, according to Jōdo Shin, made possible for us in our relativity because the Absolute expresses itself in Amida who calls us, awakens us and saves us from the hopeless round of blind karmic wandering.

Of course, all this is understood in various ways and levels among Shin adherents. At the most naive stratum of belief, the Pure Land is a real place and Amida actually sits there to illumine the faithful. But at a more sophisticated level the Pure Land is virtually synonymous with the moment of faith's awakening. To know ourselves in Amida is to have been in the Land and to be already now in that state of awakening which in Zen is the result of *satori*.

Shin and Christianity

In even so brief a survey of Jōdo Shin ideas, one is struck by several interesting parallels with Christian thought. For Christianity, as much as for Shin, man is to be seen as ignorant of his true "belonging"; the world is seen in both systems as infected by suffering, yet this same suffering may have a constructive effect as well as a destructive one. Christians—most notably St. Anselm—have experimented with merit transfer concepts, and (most striking of all!) Reformed Christian thought has advanced a doctrine of salvation by grace through faith which, even in modes of expression, is amazingly similar to that of Shin. Finally, in both morality plays much the same role: not a means of salvation, but an indispensable accom-

paniment and an expression of gratitude and loyalty.

So far it may seem that we have here, then, the same religious experience giving rise to the same ideas with only incidentals showing diversity. Some commentators, indeed, have implied as much.

This, however, is a misleading assessment, for with the undeniable similarities must be placed some equally undeniable dissimilarities. In concluding this paper I shall specify five areas of divergence, indicating in some measure the nature of the difference, though space precludes an exhaustive analysis.

The Nature of the Ultimate Reality

For Shin, as we have seen, the object of devotion, the Savior — Amida Buddha — may be thought of not simply as a man who long ago achieved enlightenment, but more significantly as an embodiment or expression of the Ultimate, *tathata* itself. Thus it is sometimes said that he plays the roles of both the Christian God and Christ, and since the significance of Christ is precisely that God is acting in him for man's salvation, the parallel seems at first to be astonishing. But the great difference is that Amida is not considered to be a creator. Heinrich Dumoulin says, "Since Buddhism permits no logical categories for the description of otherworldly reality, and since it denies substantiality and limits causality to the realm of becoming in *samsara*, the Mahayanist could not regard Buddha as God and Creator."¹⁴ A Christian, too, may consider logical categories at best broken tools for discussing God, and a Buddhist may want to qualify in some way the denial of sub-

stantiality but in essence this statement is correct and points to a highly significant distinction.

The significance is not, of course, one which D. T. Suzuki surprisingly affirms when he prefers the Buddhist non-creatorship because God's authorship of evil "inevitably follows from the notion of creatorship."¹⁵ What follows is certainly the divine origin of the *possibility* of evil without which it is hard to see how man could actualize himself as a responsible moral agent. But what is chiefly significant is the implication of each view for an attitude to life. In both Buddhism and Christianity life may, in fact, be largely enjoyed, but where the creatorship of God is affirmed it must be seen as somehow purposive in a different measure. It is a gift, and the world becomes sacramental, its transcendence burdening us only so long as we worship the gift rather than the Giver and refuse to accept our own finitude. Suffering and sorrow remain, of course. But it is noteworthy that in Christianity the ultimate symbol of the triumph of both man and God is a cross, indicating that when borne in faith suffering may actually be a means of grace.

It is also worth noting that even Paul Tillich's concept of God as Being-itself, which certainly comes closer to the *dharma*kāya idea than most Christian views, retains the idea of God's creatorship.

None of this, of course, proves or even affirms a superiority for Christianity, but already we can see the ground of considerable divergence. Some of the differences enumerated below are direct consequences of this first one.

Divine-human Continuity or Discontinuity

For Shin there is an essential, ontological continuity between man and the Absolute. It is true that Shinran does not emphasize this, and even speaks at times as if such a continuity were a gift which accompanies faith, or even as though faith *is* the Buddha-nature and therefore confers upon us this continuity :

One who lives in faith is equal
To *Tathāgata*, the Buddha.
Great Faith is the Buddha-nature,
This at once is *Tathāgata*.¹⁶

But Shinran is a Mahāyānist, essentially faithful to the insights of that tradition, and any apparent discontinuity between man and the Absolute, though it expresses itself and reinforces itself in moral degeneration, is at base a failure to *see* : it is ignorance. Thus a modern Shin Buddhist avers : "On our side, as we are also sharers in the being of the Absolute Buddha, we and Amida must be said to be one in substance, only differing in function."¹⁷

It follows that human evil is not felt by Amida as rebellion. The divine-human continuum is actually intact, and if man cannot now attain the realization of his identity with the Ultimate, it is because of his hopeless weakness, not because there is a genuine breach established by his exercise of divinely-given autonomy. Salvation is therefore really enlightenment.

For Christianity, as a rule, on the other hand, the particularity of man is regarded most seriously, even though it lacks aseity.

Human self-determination within the limits of finitude is seen as a divine gift, and sin is radical estrangement and rebellion. There is a metaphysical as well as a moral gulf between God and man, and enlightenment is not enough to overcome it. Reconciliation requires that God somehow reaches across the chasm to man — hence the centrality of the doctrine of the incarnation. This does *not* mean (though some Christians, it must be admitted, have conceived it so crudely) that God demands the sacrifice of an innocent victim, but rather that Christ is an act of God which is borne by the human Jesus of Nazareth.

Nor can one say simply that for Christianity sin is the breaking of rules more or less arbitrarily fixed by God. God's "laws" are the laws of man's nature and aim at the establishment of the perfect man and the perfect society. To sin is to do violence to oneself, one's destiny, one's society — and to God's love.

Here again, then, a radical difference emerges.

Judgement and Love

Amida's attitude toward sin is what distinguishes the Shin-shū from Christianity. The God of the latter is a God of love and justice, while the Buddha is mercy itself and nothing more. In the world the principle of *karma* prevails, and the Buddha never judges.¹⁸

This statement admirably summarizes another point of divergence. For Shin, *karma* plays so large a part that it would be difficult indeed to blame man for his condition, though Shin holds that *after* faith has arisen men become free and

responsible moral agents. Christianity, too, sees the individual as largely conditioned by his inevitable involvement in the sin of the world, but affirms that despite this he is a contributor to his "fallen" state. And when God "judges" it is because without judgement (that is, perception and condemnation of sin) there cannot really be love. Without judgement there can only be infatuation or indifference, not knowledge and wisdom helping to produce authentic love of this individual in his imperfect actuality. The Christian God judges in order to save

Here, too, is a distinction which deserves attention in discussions between Christians and Buddhists.

Union or Communion

Because of its underlying belief in continuity between the Absolute and man, Shin's experience of faith is, at its richest, an experience of union. As we have seen, the faith-filled man comes to affirm the dissolution of the formerly apparent separateness of his ego ("Faith is the 'other I'"). Here the experience of Shin is essentially that of what some have called "natural mysticism." Christianity also has its mystics who speak in similar vein, yet it must be said that communion rather than union is more congenial to Christian thought. Martin Buber's "I and Thou" mode of relationship fits perfectly the more or less orthodox Christian's encounter with his God, and this means (for better or worse) that Christianity is dualistic rather than monistic or whatever category may be used of the Buddhist mystical experience. Here is a truly momentous area of disagree-

ment, for the Buddhist will certainly declare that Christianity's dualism condemns it to stop short of ultimate fulfilment, and the Christian may retort that the full mystical experience of union is actually illusion-bearing, not because it does not properly indicate one's unity with all existence, but because it stops short of the proper terminus of man's religious potential — relationship with God who transcends that with which man is unified. Indeed, some Christians may suspect that Buddhist mysticism really amounts to an enlargement of the individual ego until it is seen and experienced as God.

To be sure, less condemnatory judgements may be mutually made, but this is an area demanding much tolerant but honest inspection

History

D. T. Suzuki has written that the fundamental difference between Shin and Christianity lies in the latter's claim to be "historical." This he sees as a symptom of dualism and says that Buddhism, being "idealistic" (a rather dubious categorization) "does not take very kindly to the idea that objectivity is more real than subjectivity."¹⁹ Whatever one's judgement about the classification of Buddhism as idealistic, it is true that in Buddhism, as in idealistic systems, history tends to be "swallowed by ontology" and this may be perfectly proper. But the Christian view of the creatorship of God requires the affirmation that history is dependently real, and that God must act *within* it, even though He transcends it, to redeem man who is historically adrift. God is the Creator of that which

makes history possible, but if man is responsible in any sense, Christianity declares, history cannot be simply annulled but must be redeemed. Hence, the incarnation.

Conclusion

We have attempted here no more than a pin-pointing of important areas of confrontation between Shin and Christian thought. But in a world in which it is becoming less possible to ignore each other yet no less possible to misunderstand and even to persecute each other, one must hope that men of good will will engage each other in authentic mutuality wherever such confrontation occurs.

NOTES

1. Daisei Kaneko, "The Meaning of Salvation in the Doctrine of Pure Land Buddhism," *The Eastern Buddhist*, New Series, Vol. I, No. 1, Sept. 1965, p. 49.
2. Kōshō Yamamoto, *The Other-Power* (Ube City: The Karinbunko, 1965), p. 24.
3. D. T. Suzuki, *A Miscellany on the Shin Teaching of Buddhism*, (Kyōto: Shinshū Ōtaniha Shūmusho, 1919), p. 140.
4. Quoted, Kenshō Yokugawa, "Shin Buddhism as the Religion of Hearing," *The Eastern Buddhist*, Vol. VII, Nos. 3-4, July 1939, p. 334.
5. Quoted, Kenshō Yokogawa, *ibid.* p. 305.
6. *Ibid.*, p. 307.
7. Shizutoshi Sugihira, "Rennyō S'ōnin, Great Teacher of Shin Buddhism," *The Eastern Buddhist*, Vol. VIII, No. 1, May 1949, p. 6-7.
8. D. T. Suzuki, "The Shin Sect of Buddhism," *The Eastern Buddhist*, Vol. VII, Nos. 3-4, July 1939, p. 254.
9. *From the Shin Sect*, (Kyōto: The Eastern Buddhist Society, Ōtani Univ., 1937), p. 42.
10. D. T. Suzuki, "The Shin Sect of Buddhism," *The Eastern Buddhist*, Vol. VII, Nos. 3-4, July 1939, p. 254.

11. Cf. Beatrice Lane Suzuki, "The Songs of Shinran Shōnin," *The Eastern Buddhist*, Vol. VII, Nos. 3—4, July 1939, p. 291.
12. *Shinshū Shōgyō Zensho*, (Kyōto: Kōkyō Shoin, 1953), p. 792.
13. Shugaku Yamabe, "The Buddha and Shinran," *The Eastern Buddhist*, Vol. II, No. 5, Jan.—Feb. 1923, pp. 262—263.
14. Heinrich Dumoulin, *A History of Zen Buddhism*, tr. Paul Peachey, (New York: Random House, 1953), p. 29.
15. D. T. Suzuki, "The Shin Sect of Buddhism," *The Eastern Buddhist*, Vol. VII, Nos. 3—4, July 1939.
16. Shinshū Shōgyō Zensho, (Kyōto: Kōkyō Shoin, 1953), II, p. 497.
17. Shugaku Yamabe, "Amida as Savior of the Soul," *The Eastern Buddhist*, Vol. I, No. 2, July 1921.
18. *Ibid.*
19. D. T. Suzuki, "The Shin Sect of Buddhism," *The Eastern Buddhist*, Vol. II, Nos. 3—4, July 1939.