

The Varieties of Religious Mind in Pure Land Buddhism: Awakening and Entrusting

(「信心」の諸相—めざめとゆだね)

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論文要旨

宗教において、信は、心の状態を示すだけでなく、儀礼や習俗のなかに残り、とりわけ仏教においては修行体系に組み込まれてきた。浄土真宗における宗教心である信心について信楽峻磨（1926-2014）と徳永道雄の両氏は、それぞれ「めざめ」と「ゆだね」という類型を用いて現代人に教えを説いた。信楽氏が、通仏教的に漢字や梵語の素養をとり入れ、信心の知恵の側面を強調し、主体的領解を述べたのに対して、徳永氏は、捨機托法という教学的立場から、信心のもつ柔らかさと我執から離れることの意義を示した。また、両者の立場の相違は、信の行者に働きかける阿弥陀仏の摂取不捨の比喻の解釈にも見ることができる。信楽氏にとって、念仏者は、若い母親に反抗する少年のようなもので、それは母親が我が子を見捨てることがないように阿弥陀仏は顔を背けるものをもおさめとる大悲の働きに注目した。一方、徳永氏は、母親の腕の中に眠る幼子に信心をいただいた者の姿をみた。それは教条的真実を固くつかむ狂信的なクリスチャンと自説を曲げない尊大な仏教徒のとり強硬な宗教的アプローチとは対照的な在りようである。疑いと計らいを捨て深く阿弥陀仏をたのみ完全に自己と自力を放棄した行者の姿は、あたかも母親に身を委ねる幼子の寝姿のようである。本稿では、両氏を特徴づける思想とそれぞれによって用いられた比喻（反抗的な息子と若い母親との和解・母親の腕の中に眠る幼子）に焦点を当て、その言語の使用法を検討する。すなわち、信楽氏がさとりへの過程を語源的解釈を通して明らかにするのに対して、徳永氏はさとりの世界と自己とのかかわりを再帰代名詞により表現しているのである。このように、「めざめ」と「ゆだね」という類型によって、宗門内の多様な解釈を分類することができ、さらに哲学・文学との学際的な議論が可能となる。

キーワード：信心、めざめとゆだね、学際的研究

Summary

Faith in religion is not only a reflection of the state of one's mind but also can be found in rituals and customs throughout history, especially in Buddhism where it has been incorporated into the system of meditation. Shigaraki Takamaro (1926-2014) and Tokunaga Michio, the two modern Shin Buddhists, illustrated the significance of "Shinjin", or religious mind in Pure Land Buddhism, using the terms "Awakening" and "Entrusting" respectively. Shigaraki stressed the intellectual aspect of "Shinjin" and addressed social problems in a subjective manner, adopting the general idea of Buddhism through Chinese and Sanskrit sources. On the other hand, Tokunaga clarifies the softness of "Shinjin" and stressed the significance of an egoless state in order to accept the virtues of Amida Buddha, based on the doctrine of "discarding self-centeredness and entrusting oneself to the truth" (*shaki takuho* 捨機托法). The metaphors of Amida Buddha's power to save believers shows their different stances. For Shigaraki, the person of Nembutsu is like a rebellious boy who is reconciled with his young mother, because Amida Buddha embraces even one who turns his head away, as a mother will never forsake her son. For Tokunaga, a baby sleeping soundly in her mother's arms stands in contrast to those who grasp onto a dogmatic truth – people such as fanatic Christians and other unbending Buddhists – and thereby take a "hard" approach to religion. In this way, the person deeply relies on Amida without any doubt or calculation, completely abandoning self and self-power just as the sleeping baby girl unselfconsciously entrusts herself to her mother. Both of these metaphors state the fact of the power of Amida Buddha, who never abandons sentient beings. In this paper, after analyzing reconciliation and softness shown in each episode, I examine the language used by the two Buddhist thinkers. In their use of language, while Shigaraki conveyed this thought through verbs to indicate the process of enlightenment, Tokunaga tends towards reflexive pronouns to show the relation between Amida and aspirants. Thus, this topic allows various interpretations within one Buddhist school, and also makes it possible to promote more interdisciplinary discussion through philosophy and literature.

Key Words: Shinjin, Awakening and Entrusting, Interdisciplinary Discussions

Introduction

This paper is intended to clarify the two aspects of "Shinjin" advocated by Shigaraki Takamaro (1926-2014) and Tokunaga Michio, the modern Shin Buddhists. While Shigaraki

viewed Buddhism in general from a free position, Tokunaga abides in a sectarian standpoint, representing the stance of the Hongwanji foundation. In this point, there are divergences between the two evaluations of the founder's lineage.

In general, some Japanese are so willing to accept syncretism without principle that "Shinjin" means any type of strong belief for them: "Even a head of sardines is worth worshipping". They celebrate the seasonal division (Setsubun 節分) on February 3 for the arrival of spring, decorating their gates with an ornament made of a sardine head and leaves from the holly osmanthus. It is believed that this dispels demons by piercing their eyes and emitting a strong odor, just as garlic has the power to repel vampires in the West. On the other hand, the French call those who persist in their own belief "grenouille de bénitier". It compares an excessively pious believer to a frog in the sacred font (bénitier) in a church.

However, this is different from how Shin Buddhists believe in Amida Buddha and the working of Amida which never abandon all sentient beings. They believe "Shinjin" is solely endowed by Amida Buddha, which cannot be cultivated by one's own effort.

In funeral, Shin Buddhists recite the Shorter Sukhāvativyūha Sūtra. It states that "their sound proclaiming such teachings such teachings as the five faculties... the Eight Noble Path." In early Buddhism, faith was categorized as just one of the 75 elements with other basic good such as diligence (apramāda). In the same way, the Yogācāra school of Mahayana Buddhism counted faith with endeavor (vīrya) from the perspective of psychology. As faith became emphasized in Mahayana Buddhism, it makes up the supreme enlightenment.

The community also observes the Saint's memorial day in the main every early January with a red candle lit for the auspicious occasion and arranging a metal incense burner instead of celadon on the board. They recite *Ho-onkoshiki*, written by Kakunyo, the great-grandson of Shinran, during the ceremony. It conveys the image of bamboo and how soft and sleek "Shinjin" seems. "Those who are suspicious of the teaching of the Pure Land are (as many as) like debris and spikes, but after being made to repent he will become like grains of rice and a stalk of bamboo. After abandoning all wrong views and receiving right faith, they cease prejudice and even volunteer to be a disciple." They also recite "Hymn on the Nembutsu and True Shinjin" similar to "Shosin-ge", the daily recitation for the followers, which was routinized by Rennyo.

In their basic sacred sutra, Sukhāvativyūha Sūtra, states softness of "Shinjin" in Vow 33. "[A]s their bodies are exposed to my [Amida Buddha] radiant light, feel their body and mind

become soft and pliant to a degree surpassing anything in the human or celestial realms". Thus, Amida's Light helps dispel our ignorance and invigorates our body.

Shigaraki Takamaro – Awakening

Shigaraki was born in a mountainous area of Hiroshima in 1926, the last year of Taisho period. The Taisho era had both a retrospective and progressive atmosphere between the Meiji Restoration and the economic boom in Showa. His mother suffered from tuberculosis, so he had few chances to communicate with her. It was Amida Buddha that she uttered at her last moment instead of calling for her son. The fact she prioritized the religious action rather than worldly affection to her son and this became a motive for him to study Buddhism. Generally, religious leaders often undergo such a loss or tragedy. For example, Honen, the founder of the Jodo sect, swore to take revenge for his father's fatal damage, but his dying instruction was that the son should be a noble priest.

As a matter of fact, the Buddha himself lost his mother named Māyā (illusion) when he appeared on the earth. It was Émile Senart (1847-1928), the researcher of hagiography, who described the Buddha as a symbol of the Sūrya (sun), consulting mythological documents.^① Since illusion and the sun cannot never exist side-by-side, it is natural that his birth implies the disappearance of his mother.

In 1945, though Shigaraki managed to survive uninjured, Hiroshima city was destroyed by an atomic bomb. What with individual loss and devastation of home, these incidents shaped his humanistic and anti-war attitudes. Later on, he became the president of Ryukoku University and contributed to the modernization of the university, establishing a science department on a new campus.

From the humanitarian standpoint, Shigaraki was proud of his hometown, where Obama and Pope Francis paid a visit to pledge world peace in 2016 and 2019. The citizens refrain from killing creature. After WW II, during famine, some of them emigrated to Hawaii, North America and Brazil to start a new life.^② Hiroshima people were also reluctant to engage in silkworm breeding, because in the course of creating refined silk items, it is necessary to dump the worms into boiling water. Nabeshima gathered statistics on the low rate of abortion in Hiroshima and concluded that the community was free from the adult-centered point of view and did not pursue their own happiness alone.^③

Historically, the citizens of Hiroshima and the neighboring prefectures have been known

as frugal and loyal, and historically they say “People of the Chugoku region are loyal and never betray others.” (Cyugokumono no richigi 中国者の律義^④). This expression was first mentioned by a diplomatic monk of the Mori clan in the 16th century to gain credit from neighboring provinces against central invasion.

In terms of religious sentiment, there are two sayings about Shin Buddhists in Hiroshima: “The believers are ignorant of rituals.” and “Cremation is done while the body still remains warm.” These show their indifference to superstitious belief in this world, and their practical thinking about death does not make them cling to formality. That is why they do not preserve holy relics so much as people in Kumano region (Wakayama prefecture) where the body of the esoteric monk, Kukai (794-835) is enshrined. However, it is more important for Shin Buddhists in Hiroshima to recite Nembutsu, because it is the easiest and most direct way to reach the Pure Land. Omura Esho, the sociologist, referred to understanding of the Pure Land in a Catholic way in the 1990s.^⑤ Sugioka Koki, a philosophical Shin Buddhist, regards these attempts as recreating an image of Shinran in the modern context, though it failed.

In order to express anti-war feeling, some poets and sculptors embody the spirit of Hiroshima. One is Watanabe Hakusen (1913-1969), a poet who wrote anti-war haiku poems such as “Mr War was standing down the hall” (Sensouga rokano okunitatteita 戦争が廊下の奥に立つてみた). The emotional force of this poem is understood through the multiple metaphors of the home, most prominently the fear that small children have when they must go to the bathroom alone in the middle of the night. Another is Entsuba Katuzo (1906-2003), whose twin goddess statues are displayed at Hiroshima Station to welcome visitors, creating a peaceful ambience for the only A-bombed city.

Today, while the Hongwanji foundation holds annual services for the dead of World War II at Chidorigafuchi in the vicinity of the Imperial Palace on September 18, the citizens of Hiroshima gather on August 15 at the Peace Memorial Park where there is a statue of a tragic heroine who suffered from leukaemia. She stands, holding a crane up high. There is an inscription between the arch and sacred fire. It states “Let all the souls here rest in peace; For we shall not repeat the evil”. (Yasuraka ni nemuttekudasai ayamachi ha kurikaeshimanukara 安らかに眠ってください 過ちは繰り返しませんから). “We” primarily indicates Hiroshima citizens, whose resolution is never to make a mistake again, but it also means “human beings” in the hope of that world peace can be achieved.^⑥

As a storyteller, Shigaraki recorded many real-life episodes in order to show the conflict between religious values and a modern mind-set sometimes in a moralistic tone. In one episode, there used to be a pious old man in a village, who repeatedly said that the Buddha exists in each grain of rice.^⑦ One day, a new microscope was brought into the elementary school. The teacher suggested students should bring anything they wanted to look closely at. The old man's grandson chose rice and found nothing but starch. Hearing the report, the old man shed tears, because the religious connotation should not be treated through scientific analysis. On the contrary, the religious world is accessible through praising virtue by heart as well as performing rituals. Shigaraki's personification can be found in the moon as a metaphor of the truth. In his opinion, it is kind of Mr Moon to illuminate the path of the wayfayer.

Some other episodes are based on his observations of insects. One morning in the summer, a monk returned to his temple with sweets given by a temple member, and he scattered them on the ground as food for ants. He was happy to find them eating. However, in the evening, he found that the ants had gathered on the food being eaten by chickens. It shows the irony of human goodwill that turns bad. Such irony through observation is mentioned in *Tannisho*, the record of Shinran's speech. It states in chapter 4 that "the compassion of the Path of the Sages commiserates with and cares for sentient beings, and yet it is least likely to succeed in liberating them as completely as could be wished".^⑧

Historically, it was Rennyo who most frequently discussed impermanence, one of the fundamental topics in Buddhism in the Pure Land Buddhism. His *Gobunsho* was intended to be written for commoners in epistle style to promulgate the teaching of the Pure Land.^⑨ Passage 5-16 says "[h]ence, we may have radiant faces in the morning, but in the evening be no more than white bones. With the coming of the wind of impermanence, both eyes are instantly closed, and when a single breath is forever stilled, the radiant face is drained of life, and its vibrant glow is lost". Thus Rennyo described the mortality and vanity of human nature which is also seen in other literature such as the *Hojoki* (1212) and *Heikemonogatari* in the 13th century. It is unique for Japanese people to accept the principle of impermanence with pathos. Rennyo lauds the merit of Nembutsu in passage 3-4 in a moralistic tone.

Beyond this [Amida Buddha], what is the use of relying on other Buddhas or practicing other meritorious good acts? How deeply happy and grateful I feel for the benevolence

of Amida Tathagata! How could we express our gratitude for *Amida's benevolence, which is like the vast sky and lofty mountains?* [Italics mine]¹⁰

Furthermore, there are legends of Rennyo in Shiga prefecture to show his popularity: a faithful dog, a sacrificial daughter and pious fishermen. First, there quietly stands a Zelkova tree in Nagara, Ostu city near a red-cross hospital. Under the tree, a dog lies which sacrificed itself by taking a bite of food meant to poison. It is because Rennyo's nature was told by animal nature. Secondly, on the west side of Lake Biwa, there was a man who sheltered Rennyo for the night, intending to kill Rennyo during his sleep. However, his daughter found that Rennyo was a good person, so she changed places with Rennyo. Her father, without knowing this, stabbed his daughter. Thirdly, one day Rennyo was concerned that Mt Mii was reluctant to return his treasure and demanded two decapitated heads as ransom. Hearing the news, two fishermen, a father and a son, volunteered to offer their heads. These episodes and religious confessions in *Gobunsho* demonstrate how Rennyo gained credibility in the area.

Linguistically, Shigaraki often analyzed Buddhist terms etymologically in order to visualize an image of the word or evaluate the ambiguity of the words. For example, he compared the essence of "Shinjin" with the "core" of an apple in terms of strength, because in Chinese character the "heart" (shin 心) with a grass radical, can be written as "core" (shin 心)¹¹. To get an image of things is an educative way which a mother often uses for her baby. Personified names of a dog enable the learner acquire new words smoothly.

In addition to that, Shigaraki often referred to "prasāda" as an ideal state of mind for a person of Nembutsu. It is derived from "prasad" (to settle down) in Sanskrit, because "sad" as a verb means "to sit". "citta-prasāda" is a key term to indicate the stable and purified state of mind, which is sometimes cultivated by meditation.

The importance of intellectual aspects of "Shinjin" is supported by Kenneth Tanaka, the American Buddhist. The synonyms of "Shinjin" are listed as follows.

Justification for paying great attention to the wisdom dimension can be seen, for example, in Shinran's above passage defining *shinjin*. It includes terms such as "discernment" (shin 審)¹² and "clarity" (sen 宣), which approximate the meaning of "wisdom" as defined above.

Tanaka clarified the significance of “Shinjin” in Chinese from the point of philology, referring to philology in Sanskrit and orthodoxy of Shin Buddhism. On the other hand, Shigaraki thought that it should be attained experientially and subjectively as follows.

“Ah! That was it! That’s what the saying, ‘Our parents’ benevolence is higher than a mountain and deeper than the sea’ meant!” It is then that we will understand those words experientially, in a way that penetrates to the very depths of our guts.... Rather, in this way we know or understand – bodily experientially, and subjectively – through our entire being.^⑬

In Edo era, Nakae Toju (1608-1648), the Confucian scholar in Omi (Shiga prefecture) showed the importance of filial piety as Shigaraki appreciated parents’ benevolence. In Toju’s life, he ran back to his hometown to look after his mother despite the fact that he would then be regarded as a deserter who had escaped from his lord, and yet Toju chose to fend for his mother by selling liquor without seeking social success. “Chiryochi” (到良知) is usually read as “to demonstrate judgement outwardly” in Neo-Confucianism, but Toju interpreted it as “to cultivate good wisdom”, which accords with Shigaraki’s way of thinking. Shigaraki preferred to interpret texts that Toju found showed dynamism of words by reading it as verbal expressions. Shigaraki interpreted Shinran’s “left-annotation” as follows.

To attain Shinjin is arousal and overflow of wisdom. It means to attain Shinjin. More specifically, it is to penetrate your fathomless evil and intension of Amida’s Vow. It is so-called deep understanding of yourself and of the truth is actualized as one event, and to fall into the hell and to be born in the Pure Land is actualized as one event. It is an experience of the two types of Shinjin. In other words, such experience is encountering the truth and feeling the truth as an ultimate religious experience.

Finally, Shigaraki made responses to the three intellectuals in “Shinran ni okeru shin to shakaijissen” (1981): a historian, literal critic and Zen practitioner.^⑭ Among them, Kato Shuichi (1919-2008) commented that the Shin Buddhists failed to show public morality and social norms as the Protestants did.

In two important respects, however, the religion of Shinran differed from European Protestantism. First, whereas Protestantism formulated a new set of ethical values through the medium of its belief, the Jodo Shinshu did not. [Secondly,] Protestantism played a positive part in the development of capital society, while it may well be thought that Jodo Shinshu did not play an important part as the ideological background in any reforms.¹⁵

To answer the problem that Shin Buddhists are not so engaged in social matters, Shigaraki cited a philosophical remark: “to make effort to mirror the Pure Land in this world” (shido ni oite jodo wo utsusu 此土に於て浄土を映す¹⁶). Thus Shigaraki encouraged Nembutsu practitioners to address social issues without standing aloof from the lower classes.

Tokunaga Michio – Entrusting heart

Tokuanga has taught female college students the basics of Buddhism with plain language for years, and his appreciation of Wasan, religious poetry in *Imayo* style (7-5-7-5-7 syllables in mode during the 12th century), enables them to understand what the Pure Land and Amida are like easily. Tokunaga often wrote “Ultimate shelter” (Hikkyoe 畢竟依) to them as a graduation gift to reassure them that the final resort is so unquestionable whatever tragedy may befall in the future.

The light of purity is without compare.

When a person encounters this light,

All bonds of karma fall away;

So take refuge in Amida, the ultimate shelter.¹⁷ [Underline mine]

Shinran put the verse for Amida Buddha made by the Chinese master in the 5th century, Tanluan, into Japanese. Tanluan firstly mentioned the idea of Other Power and described the working of Amida Buddha as “dharma-body as compassionate means”, which enabled Shinran to realize the religious depth of how the absolute power works and the land exists.

“Amida” is a transliteration of “Amitābha” (Immeasurable Light) and “Amitāyus” (Immeasurable Life), and here “the ultimate shelter” is counted as one of the thirty-seven

epithets of Amida as Sakya-muni Buddha has ten names such as Tathāgata and Arhat.¹⁸

“Encounter” (gu, mouau, tamatama, 遇) in the second line is not meeting out of a promise, but meeting granted with respect.¹⁹ In Buddhism, this sort of wondrous opportunity is compared to the tale of a blind turtle finding a drifting wooden board with a hole to fit its head or his being present at the blooming of a rare flower. In literature, a man expresses gratitude of precious meeting in *The Tale of Genji*. It says “In thirty hundreds of years it blooms but once. My eyes have seen it, and spurn these mountain cherries”.²⁰ As a matter of fact, Shinran mentioned significance of “encounter” in his commentary on a Chinese treatise, that is, “*Encounter* means to entrust oneself to the power of the Primal Vow”.²¹ Thus, an encounter in life is not an accident or predestined journey.

As a translator, Tokunaga worked on *God and Emptiness: An Experimental Essay* by Gordon Kaufman (1925-2011), the American theologian. His translation team translates the works of Shin Buddhism as faithfully as possible, assuming the loyal attitude of Ananda, the disciple of the Buddha. He refrained from arbitrary understanding of the teaching, whose attribute is expounded in Chapter 37 (On Bodhisattva King’s Roar) in a sutra. It says “Ananda upholds and recites the 12 types of sutra, and speaks correctly to others and expounds the meaning. This is like pouring water and filling other vessels. So do things pertain with Ananda. What he hears from the Buddha, he speaks as he has heard it”.²² Their translation without jargon will help foreigners to understand the original intention of Shin Buddhism.

For example, he translated “慈悲” as “love and compassion” to express both subjectivity and neutral nuance. On the other hand, Takeda Ryusei, a researcher of Whitehead, is in favor of replacing “Shinjin” with “faith” to overcome dogmatic exclusiveness from the point of pluralism. Though Tokunaga is a sectarian, he thinks that Shin Buddhism should be universal and open to even foreigners. It is based on his own experience that he was asked by a mother how to rely on the teaching. His answer was the way a baby sleeps in her mother’s arms, because nothing is more reliable than protection of a mother. The same description is found in *Les Misérables* (1862): “She [Cosette] slept with that slumber of absolute confidence peculiar to her age. The arms of mothers are made of tenderness; in them children sleep profoundly.”²³

Tokunaga is strict about the doctrinal differences. In particular, Ippen (1239-1289), the dancing monk, differs in how Shinran saw the essence of human nature. Both have deep devotion to Amida, but Ippen acknowledged innate quality to be a Buddha. On the other

hand, Shinran did not admit any possibility within himself to be enlightened unless he has a chance to hear the truth or encounters Amida's Light. Tokunaga is also skeptical about vulgarization of the teaching and sentimental way of thinking.²⁴

Omine Akira, who emphasized the necessity of being egoless in order to receive "Shinjin", says that "In order to participate in it [Other Power], we need to discard our egos. In shinjin, it is not our delusions and blind passions that are discarded. Instead, as we are carried upon the great, moving current of the Vow, we leave behind our own calculation and conceit." In the same way, spontaneity and benefits of "Shinjin" is mentioned in *Tannisho*.

"Saved by the inconceivable working of Amida's Vow, I (Shinran) shall realize birth in the Pure Land": the moment you entrust yourself thus to the Vow, so that the mind set upon saying the nembutsu arises within you, you are immediately brought to share in the benefit of being grasped by Amida, never to be abandoned.²⁵

It is not until he encounters Amida Buddha and entrusts himself to Other Power that he enjoys Nembutsu practice from the bottom of his heart.

Conclusion

While Shigaraki attempted to restore traditional values through the virtue of the local followers and used his fables in old-fashioned words which he had to explain for general readers, Tokunaga as a doctrinal leader of the Hongwanji foundation refrained from creating an arbitrary image of the founder and the teaching for the followers. Instead, Tokunaga revalued the poem style and made an effort to put it into plain words. The former is supported by sociology, the latter shares interests with poetry. Shigaraki was keen on the moral and intellectual aspects of "Shinjin". On the other hand, Tokunaga showed how some literary people entrusted themselves to the Buddha of Inconceivable Light through the Japanese classics.

Notes

- ① Senart, Émile. *Easss sur la légende du Buddha*, Leroux, 1882, pp.36-37.
- ② Hersey, John. *Hiroshima*, Knopf, 1985, pp.121-22.
- ③ Nabeshima, Naoki. *Shinran no Sheimeikan*, Hozokan, 2007.
- ④ Shiba, Ryotaro. *Shinshi Taikoki, Shibaryotaro Zenshu*, vol.17, 1972, p.283. It is rephrased as

- “trustworthy” (shingi 信義) in p.295.
- ⑤ Omura, Esho et al. *Postmodern no Shinran*, Dobosha, 1990.
 - ⑥ Gandhi (1869-1948), the father of India, had a perspective of “human being”.
 - ⑦ Kimura Muso (1904-1983), the Nembustu poet, had a similar poem. “In each tear resides the Buddha, whose name is Bodhisattva Dharmākara”.
 - ⑧ *Tannisho*, Bando Shojun & Harold Stewart, BDK, 1996.
 - ⑨ Omine, Akira. *Renryo no Radicalism*, Hozokan, 1998. “While *Kyogyoshinsho* seems to have metaphysical tendency, Renryo’s stance can be regarded as something experimental and positive”. p.97.
 - ⑩ Minor & Ann Rogers. *Renryo: The second founder of Shin Buddhism*, Asian Humanities Press, 1991, p.117.
 - ⑪ Shigaraki interpreted “all” (sai 齋) and “salvation” (sai 済) in the same way. A bamboo shoot rising towards the sky by shedding old skins was his ideal figure, because it exemplifies “cast off old skins and growing anew” (dappi to seicho 成長と脱皮). These days Ueda Noriyuki, the anthropologist, calls such strength “inner growth” (naiteki seicho 内的成長).
 - ⑫ Tanaka, Kenneth. “The Dimension of Wisdom in Shinran’s Shinjin: An Experiential Perspective within the Context of Shinshu Theology”, *Journal of Indian and Buddhist Studies*, vol.63, (3) p.1098.
 - ⑬ Shigaraki, Takamaro. *A Life of Awakening: The Heart of the Shin Buddhist Path*, translated by David Matsumoto, Hozokan, 2005, pp.103-104. Slightly amended.
 - ⑭ Shigaraki, Takamaro. “Shinran ni okeru shin to shakaijissen” *Shinran Kyogaku*, vol. 38, 1981.
 - ⑮ Kato, Shuichi. *A History of Japanese Literature*, Macmillan Press, 1979, p.225.
 - ⑯ Nishida, Kitaro. “Bashotekironri to shukyotekiseikaikan”, *Nishida Kitaro Zenshu*, vol.11, p.464.
 - ⑰ *Collected Works of Shinran*, translated by Dennis Hirota et al. Jodo Shinshu Hongwanji-ha, 1997, p.326. Hereafter, CWS.
 - ⑱ Tokunaga, Michio. *Chie to Chie: Inochi no shiori*, Hongwanji, 2019. He cites “Great comforter” (daian-i 大安慰) along with “Ultimate shelter”.
 - ⑲ Hase, Shoto. *Hongan toha nanika*, Hozokan, 2015, pp.197-203. Hase compares human as a strayed boy who misunderstood of the significance of the promise with Amida Buddha, based on the preface of the third volume of *Kyogyoshinsho*.
 - ⑳ *The Tale of Genji*, translated by Seidensticker, Knopf, 1978.
 - ㉑ CWS, *Notes on Once-Calling and Many-Calling*, p.487.
 - ㉒ Yamamoto, Kosho. *The Mahayana Mahaparinirvana Sutra*, 1973, p. 431. http://lirs.ru/do/Mahaparinirvana_Sutra,Yamamoto,Page,2007.pdf. (2020-05-19)
 - ㉓ Hugo, Victor. *Les Misérables*, translated by Hapgood Isabel, T. Y Crowell. & Co, 1887. <http://www.gutenberg.org/files/135/135-h/135-h.htm>. (2020-05-19)
 - ㉔ Tokunaga, Michio. *Shukyo to Rinri*, vol. 1, “Religion and Humanity”, pp.31-35.
 - ㉕ CWS, p.661.