

## Ajātaśatru's Obtaining of Shinjin

—those 'solely excepted' and  
the contemplation on Buddha

Fumio ANDŌ

The volume of Faith of *the Kyōgyōshinshō*, as properly depicted in the Preface, deals with the obtaining of joyful shinjin (believing mind), as its main theme. The former part of this volume thematically pursues 'What is shinjin?', while the latter pursues both problems of 'the merit of shinjin' and 'those who obtain shinjin' by quoting the sentence of the fulfilled Vow.

Although the problem of the obtaining of shinjin is discussed in the former part of this volume through the sentences of Donran and Zendō, its content is to be seen more concretely through the sentences on Ajātaśatru which the author Shinran quoted from *the Nirvāna-sūtra*. In this paper I would like to shed light on these quotations.

When Shinran quotes the sentences of the Eighteenth Vow and the fulfilled eighteenth Vow, he pays attentions to the part "Solely excepted from this are those who have committed the five grave offences and those who slander the Right Dharma". This is contrastive with Hōnen, the teacher of Shinran who omittes this part when he quotes the sentence of the eighteenth Vow. Shinran's attention to this part shows that he regards these words as the important indication for us to encounter the Vow. According to general understandings, these words "Solely excepted. . . ." are a provision added to the eighteenth Vow, but I think Shinran hears the

concrete meaning of the Vow through these words. The subjects that “Shinjin is transferred by Tathāgata” or “Shinjin is that which is obtained”, which are repeatedly dealt with in the volume of Faith seem to have to do closely with the sentence of “Solely excepted. . .”. In this paper I could not discuss directly the main theme of the volume of Faith itself, but we will be able to read the main theme naturally when we consider Shinran’s attention to Ajātaśatru of *the Nirvāna-sūtra* in order to elucidate the concrete meaning of obtaining shinjin.

In this paper, I have read the parts to which Shinran paid special attention among all sentences of the chapters of ‘the sick’, ‘the pure practice’ and ‘Kāśyapa Bodhisattva’ in *the Nirvāna-sūtra*. Through this reading, I discuss what is the meaning of Ajātaśatru’s obtaining of shinjin and what we are taught. In some parts of the sentences of this *sūtra*, Shinran did some omissions, changes, and movings of words. Therefore, the quoted parts are remarkably different from the original sentences of *the Nirvāna-sūtra*. I paid attention to the positive meaning which Shinran’s reading has. Besides, I added the modern translation as an appendix, as I have proceeded my discussion by reading.