

The *Rakuhō-monrui* and Shinran's Doctrine

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When we compare Genkū's doctrine with that of his followers, we find a remarkable change in their canonical sources. While the former relies heavily upon the Pure Land literature of the T'ang dynasty, under the slogan of 'exclusively relying upon Zendō (Shan-tao),' the latter includes Sung dynasty literature as well. Noteworthy as a historical background is the influence exerted by the numerous works, Buddhist and non-Buddhist, brought back by Shunjō in 1211 from Sung China where he had studied for 12 years T'ien-tai doctrine, Vinaya, Zen Buddhism, esoteric Buddhism and Pure Land Buddhism. Shinran made an extensive and free selection from among the teachings of Ganshō, Kaido, Junshiki, Ōnichikyū, and so forth. Especially to be noted is his relationship with Shūgyō's *Rakuhō-monrui*: Shinran's works such as *Ken-jodo-shinjitsu-kyō-gyō-shō-monrui*, *Jōdo-sangyō-ōjō-monrui*, *Ōsō-ekō-gensō-ekō-monrui*, are all in the *monrui* form (collection of important passages); he quotes passages from *Rakuhō-monrui* in his works; he uses phraseology after the pattern of *Rakuhō-monrui*. A number of important doctrinal relationship to *Rakuhō-monrui* are seen throughout Shinran's works. These facts have been pointed out by scholars since the time of Zonkaku Shōnin. The recently published *Kamakura Bukkyō Seiritsu no Kenkyū: Shunjō Risshi*, edited by Mitsuyuki Ishida, contains detailed studies of the close and multi-faceted relationship between Kamakura Buddhism and Shunjō, as well as that between the Pure Land literature of the Sung China and Shinran.

In the present paper, I have summed up the relationship between Shinran's doctrine and the *Rakuhō-monrui* in terms of the following three themes: 1) form, 2) phraseology, and 3) doctrine, and tried to clarify their inner relationships. First, I made a comparison of the

pertaining literature between Shinran's works and Shūgyō's *monrui*, considering problems concerning the form of quotation and the preface. Second, I discussed the current phraseology in Pure Land Buddhism during the Sung dynasty, and the ways in which Shinran adopted it. Third, I have especially paid an attention to the fact that both Shinran and Shūgyō based their teachings upon T'ien-tai thought. I compared the doctrinal relationship of these two men with special reference to the background of the problems such as 'Jishō Yuishin' (the view that identifies one's own mind with *tathatā*) and 'Jōsan nishin' (the two kinds of mind, contemplative and practical). Thereby I attempted to show that Shinran's critical spirit was not only directed to current Buddhist thought in general, but it was based upon a perspective that included the world of India and China as well.