

The Problem of Time in Shinran

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When I consider again and again the Vow of Amida, which arose from five kalpas of meditation, I realize that it was entirely for the sake of myself alone! Then how I am filled with gratitude for the Primal Vow, in which Amida settled on saving me though I am so burdened with karma.

Tannishō, Poetscript

THIS WELL-KNOWN passage from *Tannishō*, a record of Shinran's words, has probably been taken up for discussion countless times in the long history of Shin Buddhist scholarship, and for those outside that tradition also it presents a number of questions. Here I would like to attempt an interpretation of it from the perspective of the problem of time. In seeking to come to an understanding of this passage, it is above all important that the attitude taken be one of an existential grasp, rooted in one's own self existing here and now, for this was precisely the attitude of Shinran himself as expressed in these words. We must avoid as far as possible approaching it through a merely conceptual or doctrinal understanding.

I will consider here the following three phrases:

- i. the Vow of Amida, which arose from five kalpas of meditation
- ii. when I consider again and again, I realize that it was entirely for the sake of myself alone
- iii. the Primal Vow in which Amida settled on saving me

* This is a translation of "Shinran ni okeru toki no mondai," which appears in *Shinran zenshū*, Volume 10 (*Kenkyū*), edited by Yūki Reimon, first published in 1958 and reprinted by Kōdansha in 1975. Additions and emendations have been entered directly into the translation by the author; footnotes are supplied by the translator.

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i.

the Vow of Amida, which arose from five kalpas of meditation

When Bodhisattva Dharmākara set forth and fulfilled the 18th Vow,¹ Shinran's salvation was determined on the part of the Buddha. In other words, when the Vow in which "Amida settled on saving [Shinran]" was fulfilled, the awakening of *shinjin* (true entrusting) in Shinran was already destined. Does this have the same significance as the doctrine of predestination which we find in Christianity? Does Shinran's realization of *shinjin* have a meaning similar to the idea that within God's will who is to be saved, where, and at what time, is beforehand determined? This is the first question we must consider.

There is a description of the realization of *shinjin* in the first section of *Tannishō*:

When a person entrusts himself in the faith, "I am saved through Amida's Vow, which surpasses all conception, and will attain birth in the Buddha Land," and within him arises the mind settled upon saying the Name, then at that very moment he comes to share in the benefit of Amida's taking in, never to abandon.

The *shinjin* in which Shinran "entrusts himself so that the mind settled upon saying the Name arises within him" is Shinran's own decision. If *shinjin* is necessary for salvation, then each person's own decision is crucial. Nevertheless, that decision is, as such, *shinjin* directly bestowed by the Buddha; it is *shinjin* that is the power of the Primal Vow turning itself over (*ekō*) to sentient beings. Further, in the Buddha, "the fulfillment of the Primal Vow" and "the turning over of the power of the Primal Vow" are identical and simultaneous. It is inconceivable that there should be any gap between them, whether in circumstance or in time. This means that Shinran's salvation was already settled at the very moment the Vow was fulfilled. Is this not a doctrine of predestination?

What does it mean that at the time of the Vow's fulfillment Shinran's

¹ "If, when I attain Buddhahood, the sentient beings throughout the ten quarters, realizing sincerity, *shinjin*, and aspiration to be born in my land and saying my Name up to ten times, do not attain birth, may I not attain the supreme enlightenment" (Trans. Yoshifumi Ueda et al., *Letters of Shinran*, Kyoto: Hongwanji International Center, 1978, p. 87).

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salvation was settled? Is it that Shinran's salvation was arranged beforehand in the Buddha's plan of salvation and perceived in advance? Does it mean, in other words, that at some unknown time in the distant past—as it were a “mythological” past—at a time when the man named Shinran was not even born, his salvation as an historical, actually existing human being was beforehand decided? If this is the case, then “the Vow of Amida, which arose from five kalpas of meditation” and “the fulfillment of the Vow” are no more than a story beginning, “Once upon a time . . .,” a kind of religious fairy tale; in short, a myth in the common sense.

Or else, did the “sentient beings in the ten quarters” mentioned in the Vow appear to the Buddha's eyes as an indistinct, general mass, roughly corresponding to the modern sense of “mankind”—that is, as an idea of the whole of sentient beings—with the man named Shinran seen there as embraced in potentiality within that general mass? When the Buddha “observed the men and devas of the various lands,”² did he see only the overall mass of beings? At some stages in the development of Buddhist doctrine, the actual “time” and the man as actual existence—that is, the historical actualities—were dissolved into the non-temporal “Dharma.” The existence of each individual man was dissolved in the entanglements of universal ignorance (*avidyā*) and universal Buddha-nature, and every human being was seen as a mere occurrence of the universal fundamental nature which was its essence—as though each were but one sample of that essential nature. In the Buddhism of India and China there are numerous examples of this tendency towards what can be called universalism.

If one declines to take the settlement of salvation by the Buddha as a tale of the distant past, seeking to avoid a doctrine of predestination which would state that the Buddha has determined it beforehand, then one is apt to fall into this position of universalism. There comes to be dominant a view which, interpreting “the sentient beings in the ten quarters” or “the men and devas of the various lands” as an indistinct, general mass, regards each individual human being as thus implicated as a mere possibility—as a specimen of “sentient being”—and assumes that the Buddha's Vow was directed towards such a general body.

This passage from *Tannishō*, however, states that the Buddha established

² When making his vows, Dharmākara was shown an immense number of lands, both pure and defiled, along with their inhabitants, so that he might select the qualities he wished to establish in his own Pure Land.

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the Vow seeking to save *Shinran*. On that occasion, what was seen by the Buddha was Shinran, born in Japan in the Kamakura period, as an historically actual existence. It was *this* Shinran who, in that time and place where the Buddha made the Vow, was actually before the Buddha's eyes as an "existence so burdened with karma." "The sentient beings in the ten quarters" properly refers to the collective body of individual sentient beings really existing in the actual world of an actual time. When each individual emerges present before the eyes of the Buddha, then, as expressed in the passage with the words, "the sake of myself alone," he becomes "one person alone." I will touch on precisely what this means below. In Amida's "observing the men and devas of the various lands" also, each man in every actual place and in every actual time is seen by the Buddha and, as he is, actually existing with his own particular karma, is present before the Buddha's eyes.

This is directly before the eyes, totally present; there is no temporal separation of the kind implied by words such as "in advance" or "before-hand." That Shinran's salvation was settled when the Vow was fulfilled is not a doctrine of predestination. What is present before the Buddha's eyes is each and every individual, each existing as one who is there, so to speak, as "one person alone in heaven and earth." Further, the perspective of universalism is completely excluded. In fact, it is possible to say that the distinctive characteristic pervading the entire body of Kamakura Buddhism lies in its sweeping away of all such perspectives and in its thorough grounding in an existential standpoint.

(1) Bodhisattva Dharmakara's Vow arising from his five kalpas of meditation and its fulfillment is an event which, at whatever point in history and by whatever sentient being of this world that it might be seen, must always be seen as something which has preceded. However far back we go in historical time, which here signifies the time in which sentient beings exist, the fulfillment of the Vow to save the sentient beings who existed in that past age had been accomplished antecedent to it. The fulfillment of the Primal Vow is *further back in the past than any point in the past*. The time of the fulfillment is one that is, at whatever point in time, always historically the past.

(2) However, the Primal Vow fulfilled in that time manifests itself directly to each individual sentient being within historical time. And each sentient being, in whatever time he exists—however near or far in the past and however near or far in the future—becomes present in the time

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of the Vow's fulfillment through the power of the Primal Vow turning itself over to him and through the decision that is the mind settled on saying the nembutsu arising within him. As I stated before, when the Buddha as a bodhisattva brought forth the Vow, Shinran, born on such-and-such a day in such-and-such a year in Japan, was present before the eyes of the Buddha as a being heavily burdened with karma. And, when he decisively attained his shinjin, this Shinran, just as he was, heavily burdened with karma, became present in the time and the place of the fulfillment of the Vow. In this sense, the "time" of the event that was Amida's Vow, with his meditation during five kalpas and the Vow's fulfillment, is also *at any point in time the present*. This event is directly present before the sentient beings of any age, and the sentient beings of any age are capable of being present at it. For sentient beings, it is always the present as what is always the past.

(3) It is not, however, the eternal present in the sense of isolation from time. Rather, it is the present that is always in conformity with the succession of before and after in time. For example, in the interval between "now" when Shinran attained the decision of his shinjin and "now" when someone of the present attains his own shinjin through the guidance of Shinran, there is, of course, a temporal sequence. Nevertheless, those two times are alike the time of the working of the Vow, and in this time, both Shinran of the Kamakura period and the person of the present day are identically present at the time and place of the Vow's fulfillment. The religious existences of two human beings, while realized at completely different points in historical time, are nevertheless present at the same time and place of that which is always the present as what is always the past. The "now" of Shinran and the "now" of the present-day person, while separated by more than 700 years, are the identical present. Here, historical before and after are simultaneous. Time before and time after are, without losing their relationship of succession, non-succeeding; they make a succession which conforms with non-succession. That temporal before and after are simultaneous is paradoxical, but in religious existence such paradoxical "time" is realized as "now." In terms of the present example, the "now" of the realization of shinjin in the modern person guided by Shinran and the "now" of Shinran's own attainment of shinjin are simultaneous because both, through the power of the Primal Vow, are present in the time and place of the Vow's fulfillment; in short, because both are simultaneous with the fulfillment of the Primal Vow. In

the religious existence called *shinjin*, while the temporal distinction between what precedes and what follows is strictly maintained, all times are nevertheless simultaneous with "that time"—that is, with the time of the fulfillment of the Vow, which is always the present as what is always the past.

Simultaneity is said to be "the synthesis of time and eternity." It is the "atom of eternity" (Kierkegaard) which occurs within time, or "time" which has touched the dimension of eternity. The point where such simultaneity is realized is "now," the "instant." It is the *immediate* present of "the immediate attainment of birth."¹ The instant is at once in and not within time. Thus, it is time from which time is born; time as the source of time. It can also be called time occurring where the sharp tip of eternity pierces time, or eternity occurring where the sharp tip of time pierces eternity. This paradoxical aspect which the instant possesses represents the actualization with regard to time of the Buddhist dictum, "difference is, as such, non-difference; non-difference is, as such, difference."

That is to say, the distinction of before and after in time is as such, without the fact of distinction being eliminated, simultaneity. The passage, "When a person entrusts himself . . . and within him arises the mind settled upon saying the Name, then at that very moment he comes to share in the benefit of Amida's taking in, never to abandon," speaks of such a moment, which is "now" in the true sense. It is time at its source; moreover, it is the source of time. Religious existence is precisely the emerging presence of such "time."

Time is, in its most fundamental nature, religious. And this nature of time emerges as present only through man's religious existence. In Shinran's religious existence, the historical time of his realization of *shinjin*—that is, the time dated a certain year and month and day—is *simultaneously* the time of the working of the power of the Primal Vow, and the time of

¹ The passage on the fulfillment of the 18th Vow in the *Larger Sutra of Immeasurable Life* states: "As all beings hear his Name, faith is awakened in them and they are gladdened down to one thought. This comes to them from having been 'turned-over' from Amida's sincere mind. When they desire to be born in the Pure Land, they are born there at that moment [i.e. attain birth immediately] and abide in the stage of non-retrogression." (Trans. D. T. Suzuki, *The Kyōgyōshūshō*, p. 89.) Shinran states: "*Attains birth immediately* means that when a person realizes *shinjin*, he is born immediately. To be born immediately is to dwell in the stage of non-retrogression" (*Yuishūshō-mon'i*; trans. in *Letters of Shinran*, p. 11).

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the working of that power is simultaneously the time of its fulfillment. "This time" (the present moment of the attainment of shinjin) and "that time" (the present moment of the fulfillment of the Vow) are simultaneous. Although they are separated infinitely with regard to temporal sequence, they are nevertheless the same present moment. Thus, just at the time "now" when Shinran attained shinjin, the Primal Vow which had been made for the sake of Shinran alone was fulfilled. And conversely, just at the time "now" when the Vow made for Shinran alone was fulfilled, Shinran realized shinjin. In this sense, when the Vow was fulfilled, the salvation of Shinran—as historically, actually existing—was settled.

If one departs from the standpoint, just stated, of the simultaneity of "that time" of the Vow's fulfillment, which is, at whatever point in time, always historically the past, and "this time" of the realization of shinjin, which is an historical actuality—that is, departs from the standpoint of the instant in which "that time" is "this time" and "this time" is "that time," and both are not-one and not-dual, mutually conforming and mutually interpenetrating—and thus becomes detached from one's grounding in religious *existence* which is the emerging presence of such time, then "that time" will disjoin from "this time" and become an affair of the distant past. Time will come to be grasped in its aspect of distinction only.

In that case, one is led to the view of predestination; for instance, that in "that time" God arbitrarily preordained whom he would save and whom not. It further implies that the man saved in "this time" is no more than mechanically and necessarily moved by the predetermined Will of God. In such a doctrine of predestination, however, divine judgment comes to mix with the divine love that brings about salvation, and that judgment, moreover, is arbitrary and without reason. Thus, God could probably be attributed with a despotic, sovereign-like majesty, but God's love in the true sense becomes unimaginable. In the background of religious love or compassion there must be something that transcends arbitrary divine will and its mechanical, necessary outcome. There must be something like *jinen hōni*, "natural Dharmic-ness," or the natural working of Dharma.⁴

Moreover, it is not only a doctrine of predestination that results from

⁴ For Shinran's discussion of this concept, see "On Jinen-hōni," Letter 5 in *Letters of Shinran*.

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the disjunction of "that time" and "this time." If these two times, being conceived as dissociated, are brought into conjunction on the plane where they lie juxtaposed, then "that time" will become the present on the plane of its linkage with "this time": the present in the form of the so-called "eternal present" which is distinct from time. Then "this time," whenever it newly emerges, ceaselessly vanishes into the eternal present which is at its own back. This is the landscape that appears when time is grasped only in its aspect of non-distinction. Here, every moment appears as an instant without content, which is the "instant" in its usual sense, and the distinction of before and after in time as well as its continuity are robbed of their meaning. Time and history become unreal, like shadows cast upon the level plane of eternity. All actual time and history lose their reality and become merely conceptual, and existence in "this time" is supplanted by the standpoint of "contemplation" in which terms like "Dharma" and "nature" (as in *jinen hōni*) come to be understood as abstract universals separate from each individual living man. Those terms suffer the loss of their character as existential subjectivity and are transformed into mere objective concepts. This is the universalism mentioned above. It is, along with the doctrine of predestination, nothing but a deviation from the position of simultaneity realized in the true instant; that is, from the standpoint of the synthesis of time and eternity.

ii.

*when I consider again and again, I realize that it was entirely for the sake
of myself alone*

When Shinran engaged in consideration of the Vow arising from five kalpas of meditation, where did he stand? It goes without saying that he stood on his own *shinjin*, which was then the present as historical actuality. As a mode of thinking, this consideration differs from all other modes of thinking; it differs, for example, from the inquiry of scholars into their objects of research or the deliberation of businessmen on their enterprises. This consideration is the self-development of Shinran's *shinjin* itself, and hence of his religious existence. However, insofar as this *shinjin* itself is no other than the working of the power of the Primal Vow, it is, as stated above, present together with that working and yet also simultaneous with the past in which the Vow was already fulfilled. It is the characteristic of *shinjin* that within the time of "now," in the true instant, the past which is further back in the past than any point in the past—that is, the past

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before any past whatever—becomes simultaneous with the present and is transformed into the present.

Conversely, it can also be said that the present becomes present at the fulfillment of the Vow. In the turning over of the power of the Primal Vow, the past, without ceasing to be the past, becomes present within the present shinjin of Shinran; and in his shinjin, Shinran's present, without ceasing to be the present, becomes present in the past. The power of the Primal Vow is this power to make simultaneous.

The consideration of "when I consider again and again," then, signifies nothing other than that Shinran—entrusting himself to and riding in the power of the Primal Vow in his shinjin and thus standing in the position of the simultaneity discussed above—traces back into the source of the turning over of the power of the Vow. Grounding himself in the instant, which is the place of simultaneity, he tirelessly dives down towards the source into this present. The introspective power in this reflection has the Vow's power as its motivating force and through this motivating force such introspection becomes the reflecting of the source of the Vow's power back into this source itself. The consideration mentioned above is such a procedure. It consists of diving down to the source into the shinjin of the present as well as the self-unfolding of shinjin itself in its deepest sense. It can never be, like other kinds of thinking, inquiry, or deliberation, an easy-going mental activity. It is the kind of thinking by which one is able to arrive at the conclusion that the Buddha's Primal Vow was entirely for the sake of oneself alone.

What, then, does it mean that "it is for the sake of myself, Shinran, alone"? Shinran is one person among the countless numbers of people who have appeared in the world and who will appear in the future. He is one of "the sentient beings in the ten quarters" with his existence fixed in a particular time and place within world history. However when he says, "for the sake of myself alone," his existence, with its definite historical and geographical location, is extracted from world history and its entire span of time, and also from the world and its entire expanse of space. He passes clear of the scene of joint-existence with other men and stands, as it were, as the only person, alone in the universe. To pass clear is to respond to the Buddha's call, and the stance of being one person alone in heaven and earth is precisely the stance of simultaneity with the Primal Vow's fulfillment.

In other words, the time when the Vow was fulfilled becomes the present

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within Shinran's realization of shinjin and the time of his realization of shinjin becomes the present at the place where the Vow was fulfilled. The fulfillment of the Vow is historically and actually realized in the man named Shinran. When this simultaneity unfolds, Shinran becomes "one person alone." Shinran's becoming "one person alone" and the fulfillment of the Vow are identical. It is not that Shinran first becomes one person alone and then the already fulfilled Vow turns to him. Such an understanding views the occurrence of shinjin or salvation merely as one of the ordinary events of this world. It does not stand within the present moment, within the instant of simultaneity; in other words, it deviates from the ground of religious existence. Rather, it is in the fulfillment and the working of the Vow that Shinran is made Shinran as "one alone." This mode of existence is not other than the emerging presence of time at its source, in which, as mentioned above, "that time" and "this time" are simultaneous. When Shinran is saved through the Vow's power, he is saved while being made "one person alone." But not only this: to become able to accept the Vow as solely for one's own sake is, in itself, the same as being made to exist as one person alone.

The reflection, "it is for the sake of myself, Shinran, alone," signifies that Shinran's existence, in the mode of having been made "one person alone," proceeds to realize itself precisely in that mode of being. This self-realization deepens as the person plumbs down towards the source into the present itself, always remaining undetached from the present "now" of the instant which is the ground of simultaneity. In this process of self-realization, his present existence, thoroughly penetrated by the mode of being "one person alone," traces itself back to its wellspring, while the motivating force for that furtherance arises from the source itself. This source is, so to speak, the present at any point that is the present; it is *the present more present than any particular present*. Within actual time the present ceaselessly comes out of the future and goes into the past; it is the present constantly changing within the flow of time. There, each new present in succession makes the present. However, the present simultaneous with that past farther back than any particular past—and again, as I shall explain below, simultaneous with the future that is farther in the future than any future—penetrates every succeeding present as it arises and makes it present from its originating source; or makes it originally present; or again, furnishes each actual present with the character of originality and novelty that is essential to every present moment of actual time. In short, it makes

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the present moment an "instant" in its true sense as source-time. The present as simultaneity is more present than any particular present; for each present it is the present that gives it its source. When Shinran says, "When I consider again and again, I realize that it was entirely for the sake of myself alone," his existence in its mode of being "one person alone" and, moreover, in its mode of reflecting into itself, includes the deepening of self-realization which moves from the present into the present—the "present" in the above-mentioned ultimate sense.

Nevertheless, this state of existence is not separated from the actual existence of the person who, while bearing his own karma in some particular age and place, is living entangled in passion and desire. There is nothing we can do to extricate ourselves from world history. Thus, this existence as "one person alone" emerges into the present as an event in world history which occurs within a human being living in the midst of the world. World history is the history developed in "mundane" (or worldly) time, or, more religiously speaking, in "profane" (or this-worldly) time. In short it is history in world-time. World-time here is not different from "the world" as the place of worldly existence. The fundamental nature of the world is, in fact, world-time itself. As stated above, however, the religious existence of shinjin passes clear of this world-time. It slips out from the world which is the plane of daily involvements with other people—that is, the plane of "worldly" existence—and opens up the place (stance) of existence as "one person alone" while unfolding its simultaneity with the Primal Vow's fulfillment. But, in spite of all this, that existence is thoroughly inseparable from worldly existence and its time. The point of simultaneity is rather the simultaneity of "this time" occurring in the mundane realm of the everyday and "that time" when the Vow was fulfilled. Hence, immanence in the world and transcendence of the world—in Buddhist terms, "the principle of the profane" (*zokutai*) and "the principle of truth" (*shintai*)—come to conform mutually in simultaneity. The mutual correspondence of the two principles, taken in terms of existential reality, is no other than the simultaneity of "this time" and "that time." It is the presence of "original" time, time at its source, emerging within the stance of shinjin. Within Shinran's own realization that the Vow of Amida was for himself alone, the mutual correspondence of the two principles is found being existentialized, so to speak, as the simultaneity of the two times mentioned above.

iii.

the Primal Vow in which Amida settled on saving me

First we should note that these words, "the Primal Vow in which Amida settled on (*obashimeshi-tachi*) saving me," stand in correspondence to the words quoted above, "When a person entrusts himself . . . and within him arises the mind settled upon (*omoi-tatsu kokoro*) saying the Name, then at that very moment. . . ." On the one hand, there is the mind of sentient beings which settles on saying the nembutsu and the time of the arising of this mind, and on the other hand there is the mind of the Vow in which Amida settled on saving sentient beings and the time of the raising of this Vow. These two minds and times are in mutual conformity, like two mirrors reflecting each other with nothing standing between them. Moreover, this correspondence is for Shinran an event for the sake of himself alone. As such an event, it occurs within his solitary existence, or rather, as his very existence itself.

The time when Bodhisattva Dharmākara fulfilled his Vow, attained perfect enlightenment, and became a Buddha was also the time of the establishment of the Pure Land. A Buddha is Buddha as maker of his own Buddha Land. The Pure Land of Amida is one which is, for sentient beings at any point in time, always the future. For the beings of any age we may imagine, however far distant into the future, the Pure Land is a place where they are to be born in the future. The Pure Land is *the future farther future than any future*. I stated above that the fulfillment of the Primal Vow is, at whatever point in the past, *the past*. In this past, the Pure Land that is *the future* at any point in the future was established. Moreover, with the decisive realization of shinjin, birth into the Pure Land is settled. In the attainment of shinjin, the Pure Land which is always the future is also the present, without ceasing to be the future. Without collapsing the temporal sequence between present and future, the future is here the present and the present is the future. The religious existence called shinjin consists precisely in the emerging presence of this simultaneity. Here also, the same simultaneity is—as "distinction is non-distinction, non-distinction is distinction" in temporal terms—the manifestation of the true and absolute aspect of time, or the emerging presence of "original" time. This is because this simultaneity is opened forth as "now" the

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moment shinjin is realized. "The stage of the Truly Settled"⁵ is the place of the simultaneity of future-as-present and present-as-future and is opened up only at the moment of the attainment of shinjin. It is, then, nothing other than religious existence itself as the emerging presence of "original" time, or time at its source.

There is, for example, Shinran's statement, "The mind strolls in the Pure Land." This does not mean that the mind separates from the body of the actually existing self and indulges in a daydream. Neither is it any sort of ideation aloof from actuality. It means that the place of simultaneity is being unfolded within Shinran's actuality, as it always must be in the case of religious existence. If, in the time of the Vow's fulfillment, which is *the* past to any past, there was the establishment of the Pure Land, which is *the* future for any future, then the time called the past and the time called the future are there transcendently identical. It is further the time of the turning over of the power of the Primal Vow, which is the present at any point that is the present. We can say that the place where these three times—past, present and future—are thus transcendently one is the very body of Amida. Thus, in shinjin, Shinran's historically actual present is simultaneous with that past, simultaneous with that present, and simultaneous with that future. Shinran, while he is bodily in this world, which is a "defiled land," is simultaneously with Amida. This is the meaning of "the mind strolls in the Pure Land." It is not escape from the actual world; it means rather that the present "now" becomes truly "now" from its very source. That is, present existence in "this world" becomes fundamentally present existence; the present becomes the present as "original" time, or as the "instant" in the true sense. This is religious existence.

The words of Shinran which we have been discussing end, in the original, with an utterance of deep feeling: "How I am filled with gratitude!" This is the profound response of a man who has been taken into the Light

⁵ This term is taken from the 11th Vow in the *Larger Sutra*: "If, when I attain Buddhahood, the men and devas in my land do not abide among the truly settled and ultimately realize nirvana, may I not attain the supreme enlightenment." It thus refers to those who will attain enlightenment without fail and was traditionally understood to describe those born in the Pure Land. Shinran, however, states: "The person who lives true shinjin abides in the stage of the truly settled" (*Letter 1, Letters of Shinran*).

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radiating from beyond all the past, from beyond all the future, and from the bottom of every present. It gives expression to the condition of a man who, while abiding in historical actuality, lives at the same time with Amida, and, while living with Amida, at the same time abides in historical actuality. We can say that it is an indication of the locus of existential simultaneity that has been opened in Shinran.

Translated by Dennis Hirota