Shinjin, Faith, and Entrusting Heart:

Notes on the Presentation of Shin Buddhism in English

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浄土真宗の「信心」をいかに英語で伝えるか? —ローマ字表記と英語訳をめぐる論考—

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Abstract

In 1978 with the publication of the *Letters of Shinran: A translation of the Mattōshō*, translators working at the Hongwanji International Center sparked a debate that continues at present regarding the translation or transliteration of the term *shinjin*. That this debate continues into the present day is not surprising when we consider that *shinjin* is the cornerstone of Shin Buddhist paths of awakening. This paper begins by analyzing *shinjin* within Shinran's writings and the Shin Buddhist tradition. Second, it examines arguments for and against either the transliteration or translation of *shinjin*. This paper then concludes by arguing that depending on context it is necessary to employ both strategies in order to properly communicate Shin Buddhism in English.

Key words: *shinjin*, faith, entrusting heart, translation, transliteration, Jōdo Shin-shū (Received September 30.2008)

抄 録

1978年に『末灯鈔』(親鸞の書簡)の英訳を出版するにあたり、本願寺国際センター翻訳部では、「信心」という用語を英語に翻訳するか、そのままローマ字表記にするかについて論争が起こった。この問題に関する議論は現在も継続中である。「信心」が浄土真宗の要の概念であることを考えれば、議論が今も続いていること自体は驚くにはあたらない。本論は、まず親鸞の著書と真宗教学における「信心」の意味を分析し、次に「信心」を英語の用語で言い換える立場とローマ字表記にする立場の両者の主張を検証する。結論では、英語圏の人々に浄土真宗を伝えるためには、文脈に応じて二通りの方法を使い分けることが必要だと述べる。

キーワード:信心、翻訳、ローマ字表記、浄土真宗

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Introduction

In 1978 with the publication of the *Letters of Shinran*: A translation of the $Matt\bar{o}sh\bar{o}^1$, the Hongwanji International Center sparked a debate that continues at present regarding the translation or transliteration of the term shinjin (信心). At that time the translation committee decided to transliterate rather than translate shinjin as faith which a number of previous translators of Shinran's works had done. The International Center's policy of transliteration continued until 2000 with the publication of the *Letters of Rennyo: A Translation of Rennyo's Gobunsho* in which the phrase "entrusting heart" was introduced as a translation for shinjin. The translation committee did not explain this change until 2005 with the publication of the second of edition of A Record in Lament of Divergences: A Translation of the Tannishō. In this paper, I first examine what shinjin means both in the context of Shinran's 親鸞 (1173–1262) religious thought and the Shin Buddhist or Jōdo Shin-shū 浄土真宗 tradition. The second part of this paper examines the arguments for the differing translations of shinjin. Finally, this paper concludes by examining how the various approaches can all be of use when presenting Jōdo Shin-shū in English.

Before exploring the meaning of *shinjin* in Shinran's writing, we must first pause to note that the shinjin Shinran describes is different from how *shinjin* is understood in contemporary Japanese. In its contemporary usage, *shinjin* is used to describe a sense of religious faith, belief, and/or devotion or even a sense of piety.⁵

Shinjin as Presented in Shinran's Writings

Shinran, like his teacher Hōnen 法然 (1133–1212) based his understanding of shinjin on the concept of the threefold mind (sanshin 三心) discussed in the Sutra on the Meditation of the Buddha of Immeasurable Life (Jpn. Kammuryōju kyo Chn. Guān wúliángshòu jīng 觀無量壽經) and explained by Shandao 善導 (Jpn. Zendo 613–681) as being necessary for birth in the Pure Land in his Commentary on the Sutra on the Meditation of the Buddha of Immeasurable Life (Jpn. Kammuryōju kyo sho Chn. Guān wúliángshòu jīng shu 觀無量壽經疏). The extent to which Shandao's writings influenced Shinran can be found in one of the Hymn's of the Pure Land Masters (kōsō wasan 高僧和讃), where Shinran states that Shandao's teachings "fulfilled the Buddha's fundamental intent."

The three minds identified by Shandao include the sincere mind (shishin 至 心), mind of deep faith ($shingy\bar{o}$ 信楽), and the mind of aspiration for birth in the Pure Land ($yokush\bar{o}$ gakoku 欲 生 我 国). Shinran in Chapter 3 of The True Teaching, Practice, and Realization of the Pure Land Way ($Ken j\bar{o}do shinjitsu ky\bar{o}gy\bar{o}sh\bar{o} monrui$ 顕浄土真実教行証文類) quotes Shandao's explication of the three minds and great length, before offering his own view "that

Friedrich: *Shinjin*, Faith, and Entrusting Heart: Notes on the Presentation of Shin Buddhism in English the three minds should be taken as one "8" and that this mind one is the mind mentioned in

Amida Buddha's "Primal Vow" (hongan 本 願). Shinran goes even further to explain that

Amida Buddha gives this mind to sentient beings. Shinran writes:

reflecting on this [threefold] mind for myself alone; I find that all beings, an ocean of multitudes, have since the beginningless past down to this day, this very moment, been evil and defiled, completely lacking the mind of purity. They have been false and deceitful, completely lacking the mind of truth and reality. Thus, when the Tathāgata, in profound compassion for the ocean of all sentient beings in pain and affliction, performed bodhisattva practice for inconceivable millions of measureless kalpas there was not a moment, not an instant, when his practice in the three modes of action was not pure, or lacked this true mind. With this pure, true mind, the Tathāgata brought to fulfillment the perfect, unhindered, inconceivable, indescribable, and inexplicable supreme virtues. The Tathāgata gives this sincere mind to all living things, an ocean of beings possessed of blind passions, karmic evil, and false wisdom. This mind manifests the true mind of benefiting others. For this reason, it is completely untainted by the hindrance of doubt. This sincere mind takes as its essence the revered Name of supreme virtues.

Shinran begins this quote by stating his view that sentient beings existence is characterized by their vile selfish nature. Thus, sentient beings cannot undertake the bodhisattva vows necessary to save themselves, nor for that matter others. Shinjin thus represents a transformational moment when Amida Buddha's mind is given to practicers of the Pure Land Buddhist path. Based on the above quote we can understand shinjin as the transformative experience when that which is pure and good becomes one with that which is vile, evil, and impure. This union is transformative in that which is vile and evil is turned into that which is pure and good.

Through this transformative experience one experiences what it means to know that birth in the Pure Land is assured and is therefore free from doubt—even if only for one moment. This does not mean however that the Pure Land practicer is now free from the delusions that characterize sentient beings existence. Rather, the transformative experience of shinjin ensures that one's birth in the Pure Land and subsequent enlightenment (Buddhahood) is assured. Thus Shinran explains that those who have realized shinjin are equal to the Tathāgatas $(shobutsu\ to\ hitoshi\$ $諸仏とひとし).^{11}\ Shinjin$ is not the final goal of the Shin Buddhist path, but rather the goal of this worldly existence. Finally, shinjin is simultaneously the means by which sentient beings are saved and the assured of salvation; in spite of the fact that the Pure Land practicer remains evil and defiled.

Shinjin in Tradition of Jodo Shin-shū

While Shinran is revered as the founder ¹² of the Jōdo Shin-shū school(s) of Buddhism, it is Rennyo 蓮 如 (1415–1499), the eighth head priest of the Hongwanji, who is responsible for transforming Jōdo Shin-shū into one of—if not the—largest and most influential Buddhist traditions in Japan. ¹³ James Dobbins, explaining Rennyo's role in the spread of Shin Buddhism states, "[w]ithout him it is questionable whether Shinran's religious message would ever have become the widespread and enduring creed that it has." ¹⁴ The key to Shin Buddhism's growth during Rennyo's tenure is found in Rennyo's ability "to render Shinran's doctrinal abstractions into simple religious formulas accessible to the humblest believer and to explain them in the context of daily devotional practices." ¹⁵ Some of the devotional practices instituted by Rennyo include chanting the *Hymn of True Shinjin (Shōshinge* 正信偈) and other hymns composed by Shinran, as well as yearly observances of Shinran's memorial (*hōonkō* 報恩講). ¹⁶ Practices that still continue at present.

We noted above that it was under Rennyo that Shin Buddhism began to spread and that it was under his care that the Hongwanji became a powerful institution. The key to Rennyo's successful propagation of Shin Buddhism was Rennyo's letters. There are currently 266 letters in existence, written over a span of thirty-seven years, eighty letters of which were compiled into five fascicles by Ennyo, one of Rennyo's grandsons. Later this five-fascicle collection was distributed to lay Shin Buddhists, who ideally would read them as part of a daily devotion. ¹⁷ The lasting significance of Rennyo's letters can be seen in that they often read, as scripture, at Shin Buddhist services today.

Rennyo's life goal, according to many commentators, was to disseminate the essence of Shinran's teaching in a manner that could be understood by all. ¹⁸ In doing so, Rennyo modified Shinran's teachings. One of the most noticeable differences is that Rennyo very rarely uses *shinjin*, but rather uses *anjin* (案心) to describe the transformational experience of Shin Buddhism. Scholars involved in sectarian Shin Buddhist studies, according to Rogers and Rogers, have considered *anjin* as being homogeneous with *shinjin*; whilst scholars working outside of the tradition have tended to see these two terms as different, given the political, economic, and psychological conditions of Rennyo's time. ¹⁹ So that we may more fully understand the transformational experience of *shinjin/anjin*, we now turn our attention to Rennyo's letters and his explication of Shin Buddhist paths of awakening.

Rennyo explains his interpretation of shinjin as anjin as follows:

Shinjin is [a matter of] clearly discerning the significance of Amida Buddha's Primal Vow and single-heartedly taking refuge in Amida; this we call decisive settlement of *anjin*. Therefore full realization of the significance of the six characters "na-mu-a-mi-da-butsu"

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[南無阿弥陀仏] is the substance of decisively settled faith. That is, the two characters "na-mu" indicate the receptive attitude of sentient beings who entrust themselves to Amida Buddha. Next, the four characters "a-mi-da-butsu" signify the dharma through which Amida Tathāgata saves sentient beings. This is expressed as "the oneness in 'namu-amida-butsu' of the person and dharma [ki-hō ittai no namu-amida-butsu 機法一体の南無阿弥陀仏]. Thus the three acts of sentient beings and the three acts of Amida Buddha become one. Referring to this Master Shandao wrote in his commentary, "The three acts of the Buddha and of sentient beings are inseparable."

In this quote Rennyo, not only redefines *shinjin* as *anjin*, but also introduces the concept of the oneness of the religious practitioner and the dharma. Regarding the former, we can see that *anjin* has a more emotional aspect to it then *shinjin* did in Shinran's writings. In Shinran's thought, *shinjin* represents the mind of Amida Buddha given to religious practitioners, so that they can accept without doubt Amida Buddha's salvific action. *Anjin* speaks to the idea that ones faith is settled and that ones mind should be at ease. On this point Dobbins explains, "*Anjin*, meaning literally 'a mind at peace,' conveys better the sense of tranquility and assurance that emerges from faith than does *shinjin*, meaning simply 'a mind of faith.'"²²

That *anjin* would have better conveyed a sense of tranquility and assurance than *shinjin* may also have aided in the growth of the Shin Buddhist community, given the dire situation Rennyo and the whole of Japan faced. Kakehashi vividly describes the situation in 1461 when Rennyo wrote his first letter:

Bodies of those who had died of starvation were piled on each other in the main thorough-fares of Kyoto, and over 82,000 corpses were dumped into the Kamo River. The waters of the Kamo River were clogged with bodies and Kyoto was filled with the stench of death. ²³

Given this situation, one can see how Rennyo's use of *anjin* may have aided in the rapid spread of Shin Buddhism that occurred during Rennyo's life. The hope that tranquility would be possible may have provided some relief from the constant reminders of suffering and death.

Rennyo's reformulation of the Shin Buddhist path, was not only influential in forming both Shin Buddhist teachings but also Shin Buddhism as an institution.²⁴ As regards *shinjin* and *anjin* we have seen that Rennyo transformed Shinran's teaching to one that appeals more directly to ones emotional state. As a result of *anjin* the practitioner is put into a state of unity with the dharma. It is these two similar, yet different streams of thought that have been influential in forming how the Shin Buddhist tradition conceives of the dynamics of the relationship between religious practitioners and Amida Buddha. In order to probe how this

relationship has been conceptualized within the tradition, we now turn our attention to the issue of how to best present the transformative of experience of *shinjin/anjin* in English.

Presenting Shin Buddhism in English

As noted at the outset of this paper, for the last thirty years scholars, practitioners, and others have been engaged in a debate how to best communicate *shinjin/anjin* in English. Translators and reviewers have had pages and pages of debates regarding issues of translation and transliteration. In the paragraphs that follow, I seek to review some of these debates and then offer my own thoughts on the issue. The purpose of this section is not to suggest the definitive way to communicate Shin Buddhism in English, but rather to explore various methods and their successes and failures. Doing so, not only provides insight into the process of how Shin Buddhism has been introduced to English speakers, but also helps us to understand the broader issues of expressing religious experiences cross-culturally.

Before examining the specific project of presenting Shin Buddhism in English, it is necessary to reflect on general issues in the translation of religious texts. Paul L. Swanson, director of the Nanzan Institute for Religion and Culture and translator of *The Great Cessation-and-Contemplation* (Jpn. *Maka shikan*, Chn. Móhē zhǐguān 摩 河 止 觀) offers two rules for translating words and ideas from one language to another: (1) "there is no one-to-one correspondence between words of different languages;" and (2) "there is never only one correct translation." Regarding the first, issue Swanson notes that each individual word has a connotation that is found outside of dictionaries. Swanson explains that given this we need to avoid rigidly insisting that each word match another word in the name of consistency in translation. On the second point, Swanson notes that given the nuances we find in religious discourse it is possible "that different translation could all be 'right' in different ways." With these two rules in mind, we can now turn our attention to various presentations of Shin Buddhism in English.

Before 1978, most translations of Shinran and Rennyo's works used the word "faith" to intelligibly render *shinjin/anjin* in English. However, these texts were heavily annotated in order to differentiate faith as understood in the context of Jōdo Shin-shū from that found in the Judeo-Christian tradition. Realizing this situation was less than ideal for the general reader, the Shin Buddhist translation committee decided to transliterate *shinjin*. In the glossary to *The Letters of Shinran*, the editors explain their decision:

Shinjin has commonly been translated as "faith," but we have felt that the term, so strongly variously colored by its usage in the Judeo-Christian tradition, would only blur the precision of the meaning of the original.²⁷

In order to support their claim that faith is an often misunderstood term, the committee then offers a quote Paul Tillich where Tillich explains that misunderstandings of faith are quite common in English. Thomas Kasulis in his review of the this early work, supports the decision to transliterate *shinjin* as it may help to deemphasize "the theistic appearance of Shinshū doctrine." The logic expressed by the translation committee and supported by Kasulis among others, ²⁹ is that given the multiple meanings of the word faith, combined with Shinran's careful attention to detail in explaining *shinjin* it would be better to take transliterate *shinjin*. Readers would be forced to discover what the terms means through their own course of study rather then relying on their own understandings of faith.

Luis O. Gomez, however disagreed with this decision, reviewing a later work by the translation committee, he writes:

It is true, and certainly quite obvious, that *shinjin* does not simply mean 'faith;' it is the 'believing mind' or the 'mind of faith.' But it seems to me that *shinjin* is an instance of the general concept of faith, and that Shin Buddhism stands to gain in clarity of exposition if the fact is accepted broadly and explicitly. One need not fear such an acceptance will blur the distinction that should be made between Shinshu and Protestant notions of faith. For faith can operate in more than one conceptual and experiential context. No religious tradition has an exclusive claim on the concept and definition.³⁰

Gomez goes on, to argue that the translators had taken Shinran's voice away by not allowing the reader to grapple with the meaning of faith in his writings. Further, Gomez takes the committee to task for "mystifying" Shinran's writings. ³¹ From the perspective of this paper, Gomez's concerns are valid in that Shinran, with the exception of his works in Chinese, was often trying to explain his religious thought to people with little or no education. We have already seen that Shinran, used *shinjin* to explain the doctrine of the threefold mind. If I understand Gomez correctly, he seems to be arguing that the translation committee could have used faith in a similar manner.

In the thirty years that have passed since the initial decision to transliterate *shinjin* was taken, a number of English works have been published which probe Shin Buddhist doctrine and history as well as a number of works, which reflect on the meaning of Shin Buddhism at present. In exploring how to best communicate *shinjin* to speakers of English it is telling to note that even in works written by members of the translation committee, one often finds that *shinjin* is explained in English using the word faith. ³² As a result, we are left to wonder if readers are thus equating *shinjin* with faith, in spite of the translation committee's efforts.

In 2000 as noted in the introduction the translation committee's policy changed, when the translation committee made the decision to translate *shinjin* as entrusting heart, a decision not

explained until 2005. The committee explains:

In Japanese, *shinjin* is widely used to indicate religious piety in general, but in Shinran's teaching, it has a specific meaning that makes it difficult to render into English. For if we were to translate it as "faith" or "belief" this would lead to a serious misunderstanding of what Shinran intended. A key element in Shinran's usage is that *shinjin* is Amida's true heart bestowed on the practicer. . . Such an awakening frees oneself of all self-centered calculation in seeking to attain birth in the Pure Land and naturally leads one to totally entrust oneself to Amida's saving work. ³³

In this explanation, we see that not only has the committee decided to translate *shinjin* but also that rather than explaining it as being Amida's mind given to the practitioner, they now use heart. Which may introduce a more emotional sense into understandings of the Shin Buddhist path that are usually characterized as being found more in Rennyo's thought, due to his use of *anjin*, as explained above.

Conclusions

And so, we find ourselves over thirty years after the initial efforts of the translation committee still trying to find a way to explain Shinjin in English. Do we translate shinjin as faith, entrusting heart (mind), or simply transliterate shinjin? As someone who has learned a great deal from all the translations mentioned here, at present it is perhaps best to proceed with a variety of translations and the continue to transliterate as well. Depending on context, it may be beneficial to translate shinjin as faith, to build bridges with people from a variety of faiths. ³⁴ If readability is the most desired trait, one may wish to use various translations for shinjin, depending on context. 35 In scholarly studies, one can see that either approach may be useful. As understandings of Shin Buddhism in English grow deeper and more nuanced, we may find ourselves revisiting the issue. Perhaps one day translators and others will find themselves contemplating a different English word to use, one that is easily understood while being ambiguous enough to encourage readers of Shinran to look further in order to fully understand what is meant.³⁶ For now, however, it seems prudent to continue to present Shin Buddhism in English using as a number of different methods. Readers who want to more fully understand the nuances of the Shin Buddhist path and its transformative dimensions will thus be able to see various shades of meaning, and discover anew what it means to experience shinjin/faith/entrusting.

Endnotes

- 1 Yoshifumi Ueda, ed., *Letters of Shinran: A Translation of Mattōshō*, Shin Buddhism Translation Series (Kyoto: Hongwanji International Center, 1978).
- 2 For a list of the ways *shinjin* has been translated into English, see *Ryūkoku daigaku bukyō bunka kenkyū sho* 龍谷大学仏教文化研究所 *Shinshū yūgo eiyaku gurosari* 真宗用語英訳グロッサリー (Kyoto: Nagata Bunshodo, 1995), 102–103.
- 3 Gadjin M. Nagao, ed., *Letters of Rennyo: A Translation of Rennyo's Gobunshō*, Shin Buddhism Translation Series (Kyoto: Hongwanji International Center, 2000).
- 4 Hisao Inagaki, ed., *A Record in Lament of Divergences: A Translation of the Tannishō*, Shin Buddhism Translation Series (Kyoto: Jodo Shinshu Hongwanji-ha, 2005).
- 5 Kenkyusha's New Japanese–English Dictionary, 4th ed., s.v. "Shinjin."
- 6 Jōdo Shinshū Hongwanji-Ha, The Collected Works of Shinran: Volume 1 (Kyoto: Jōdo Shinshū Hongwanji-Ha, 1997 hereafter CWS followed by volume number), 377; Shinshū Shōgyō Zensho Hensansho 真宗聖教全書編纂所 ed. Shinshū shōgyō zensho 真宗聖教全書 2 (Kyoto: Ōyagi Kōbundo, 1940 hereafter SSZ followed by volume number), 2: 508. Scholars of Chinese Pure Land Buddhism have noted that Shandao and Shinran understood the Pure Land Buddhist paths very differently; some have even suggested that Shinran misunderstood or even knowingly misconstrued Shandao' s writings. On the differences between Shandao's and Shinran's understanding of the Pure Land path see: Julian Pas, Visions of Sukhāvatī: Shan-Tao's Commentary on the Kuan Wu-Liang-Shou-Fo Ching (Albany: State University of New York Press, 1995), 318-323. Shinran's method of reading Shandao' s writings and other religious texts would not have been unique in medieval Japan. Eisho Nasu has shown that Shinran made use of the hermeneutic methods of the medieval Tendai School (天台宗), which focused on revealing the meaning of religious texts rather than focusing on the actual words of the text. On Shinran's methodology see, Eisho Nasu, "Rely on the Meaning, Not on the Words: Shinran' s Methodology and Strategy for reading scriptures and writing the Kyōgyōshinshō," in Discourse and Ideology in Medieval Japanese Buddhism, ed. Richard K. Payne and Taigen Dan Leighton (New York: Routledge, 2006), 240-262.
- 7 For an explication of the three minds in Shandao's thought, see Pas, Visions of Sukhāvatī, 238–242.
- 8 CWS 1:94; SSZ 2:59.
- 9 The primal vow of Amida Buddha reads:
 - If, when I attain Buddhahood, sentient beings in the lands of the ten quarters with sincere mind entrusting themselves, aspiring to be born in my land, and saying my Name, perhaps even ten time, should not be born there, may I not attain supreme enlightenment. Excluded are those who commit the five grave offenses and those who slander the right dharma.
 - CWS 1:80; SSZ 2:48-49.
- 10 CWS 1:95; SSZ 2:59
- 11 CWS 1,532; SSZ 2:667.
- 12 The idea that Shinran is the founder of the Jōdo Shin-shū school of Buddhism is somewhat problematic. Shinran, as it is well known, claimed to have no disciples. Additionally, Shinran's main

purpose in teaching was to correct what he precieved as being misunderstandings that had arisen regarding Hōnen's teachings after he had died. Additionally Shinran had as his goal to aid others in realizing *shinjin*. It was during Rennyo's tenure as abbot of the Hongwanji that the temple ceased being a branch temple of the Tendai School. On Shinran's claim of having no disciples, see CWS 1: 664; SSZ 2: 776. Regarding Shinran's purpose for writing *The True Teaching, Practice, and Realization of the Pure Land Way*, see CWS 1: 289–291; SSZ 2: 201–202. For brief summary of the status of the Hongwanji, when Rennyo become abbot see, Jitsuen Kakehashi, *Bearer of the Light: The Life and Thought of Rennyo*, trans. The Center for Contemporary Shin Buddhist Studies (Los Angeles, Pure Land Publications, 1999), 7–11 and 19–21.

- 13 On the size and influence of Shin Buddhism in pre-modern and modern Japan, Galen Amstutz notes, "by the end of the seventeenth century it constituted demographically about thirty-percent of the whole Japanese cultural picture." Amstutz further explains that although Shin Buddhism decreased in membership because of its institutional support for pre-World War II militarism and nationalism, Shin Buddhism "still remains the largest traditional Buddhist institution and powerful presence on the Japanese cultural scene." Galen Amstutz, *Interpreting Amida: History and Orientalism in the Study of Pure Land Buddhism* (Albany: State University of New York Press, 1997), ix.
- 14 James C. Dobbins, *Jōdo Shinshū: Shin Buddhism in Medieval Japan* (Bloomington: Indiana University Press, 1989; reprint, Honolulu: University of Hawaii Press, 2002), 132 (page citations are to the reprint edition).
- 15 Dobbins, Jōdo Shinshū, 144.
- 16 Alfred Bloom, "Rennyo: His Historical Significance and Contemporary Relevance," *Pacific World* 3, no. 1 (1999) 6.
- 17 Nagao, ed., Letters of Rennyo, xiii.
- 18 Kakehashi, Bearer of the Light, 78; Bloom, "Rennyo," 5.
- 19 Minor Rogers and Ann Rogers, *Rennyo: The Second Founder of Shin Buddhism* (Berkeley: Asian Humanities Press, 1991), 101–102.
- 20 Rogers and Rogers, Rennyo, 205 (modified); SSZ 3:561.
- 21 On the doctrine of oneness of practitioner and Buddha, see Naitō Chikō 内藤 知康, *Anjin rondai o manabu* 安心論題を学ぶ (Kyoto: Hongwanji Shuppansha, 2004), 193.
- 22 Dobbins, Jōdo Shinshū, 145.
- 23 Kakehashi, Bearer of the Light, 15.
- 24 On Rennyo's influence in the institutionalization of Shin Buddhism, see: Amstutz, *Interpreting Amida*, 17 –20; and Dobbins 148–154.
- 25 Paul L. Swanson, "Dry Dust, Hazy Images, and Missing Pieces: Reflections on Translating Religious Texts." *Nanzan Bulletin* 23 (1999), 30.
- 26 Swanson, "Dry Dust, Hazy Images, and Missing Pieces," 31.
- 27 Ueda, ed., Letters of Shinran, 83.
- 28 Thomas P.Kasulis, review of *Letters of Shinran: A Translation of Mattōshō*, ed. Ueda Yoshifumi *Philosophy East and West* vol. 33 no. 1 (1981): 247.
- 29 Rogers and Rogers, Rennyo, 38.
- 30 Luis O. Gomez, review of *Notes on the Inscriptions on Sacred Scrolls*, ed. Ueda Yoshifumi, *Monumenta Nipponica*, vol. 38 no. 1 (1983), 81.

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- 31 Gomez, review of Notes on the Inscriptions on Sacred Scrolls, 83-84
- 32 One of the most recent examples of this is found in Dennis Hirota, *Assura's Harp: Engagement with Language as a Buddhist Path* (Hidelberg: Universitätsverlag Winter, 2006), 6.
- 33 Inagaki, ed., A Record in Lament of Divergences, ix-x.
- 34 On this approach see Takeda Ryusei 武田龍精, "Shinran's View of Faith" appendix to *Shinran Jōdokyō to Nishida Tetsugaku* 親鸞浄土教と西田哲学 (Kyoto: Nagata Bunshodo, 1991).
- 35 For an exemplary model of this approach, see Toshikazu Arai, *Grasped By the Buddha's Vow: A Translation and Commentary on the Tannishō* (Berkeley: Buddhist Churches of America Center for Buddhist Education, 2008).
- 36 Consider for example how enlightenment is used to translate *bodai* (菩提 Sanskrit, *bodhi*) as a means of describing the awakening or disappearance of ignorance that a Buddha experiences.