The Seventh Step in This World of Duhkha: To Be in the World but Not of the World

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The birth of the prince about 2,500 years ago brought great joy to King Suddhodana Gautama and Queen Maya of the Sakya clan in India. It was at the Lumbini Garden in Kapilavastu that the baby was born. He was named Siddhartha, meaning “one who has accomplished one’s own aim” or “every wish fulfilled.” Right after he came into being on the earth, he is said to have walked “seven” steps forward, declaring, “I’ve solely received a precious life throughout heaven and earth....” Seven days after his birth, his mother Queen Maya passed away and he was brought up by Prajapati, Maya’s younger sister, with loving care. Siddhartha married Yasodhara and had a son, Rahula, at the age of about 16 or 19. Though he lived in comfort, he grew up to be a person of sensitivity and sensibility. He renounced the world at the age of 29, leaving the palace and abandoning a luxurious life: he set out on the course of asceticism.

After eight years of practice, Siddhartha gave up asceticism and sat under a bodhi tree to close his life. It was under the bodhi tree in Buddhagaya (Bodhgaya) that he completely negated himself, finally becoming awakened, enlightened, or realized. He stood up and joined his fellow practitioners, who uttered to Siddhartha, upon seeing him in this state, “buddha” meaning “one who has become awakened, enlightened, or realized.” Ever since then, Siddhartha has been called the Buddha, Sakyamuni the Buddha—Sakyamuni literally meaning “the sage of the Sakya clan.” Sakayamuni passed away at the age of 80 at the Sala Grove in Kusinagara surrounded by many followers.

This paper discusses the roles of Buddha Dharma focusing on the meaning of the “seven” steps that the baby Buddha took after his birth. It is obvious that a baby cannot walk and speak right after birth. The paper, however, expounds what walking “seven” steps means or the implication of the seventh step, and whether it is outside of the six realms (samsara) or inside
the six realms where we live now, referring to the teachings of Shinran (1173-1262) and Dogen (1200-1253).

The Seventh Step

The seventh step that the baby Buddha is said to have taken right after birth symbolizes the goal or aim of one's being born into this life, the goal that signifies nirvana outside of the six realms or samsara. Samsara refers to transmigration, birth-and-death, or rebirth, the condition of constantly moving about, and its notion means one's going through one life after another. In samsara, karma plays a key role of receiving one's rewards and determining one's destinations in the course of reincarnation. Karma also means the laws that govern deeds or acts, which impose effects upon the doer or actor. As every living being is fundamentally self-centered in order to maintain and exist in its own life form in the ecosystem, within the laws of natural selection and adaptive evolution, "duhkha as suffering" is inevitable. Humans are especially subject to this rule, as we are "ignorant" due to not being able to see things as they are. We perceive things only as we see them. Dukkha arises as suffering because we are "attached" to that which is impermanent—every thing is constantly changing and nothing is permanent without exception.

Hence, the meaning of the seventh step is to get out of the six realms, the repetition or rebirth of life cycles in dukkha. But where then can the seventh realm be? Is it outside of the six realms, this mundane world of ours?

The central teaching of Mahayana Buddhism rests on the bodhisattva ideal. A bodhisattva is one stage before becoming a Buddha. The aim of a bodhisattva is to seek the path in order to attain one's own enlightenment (benefiting-oneself, jiri in Japanese), and to share that attainment of enlightenment with others (benefiting-others, rita in Japanese), and thus the bodhisattva sets out on the course of practice that requires a long period of time. These two qualities of self-benefiting and benefiting-others emerge together spontaneously and simultaneously, coinciding with each other. Self-benefiting is necessary in order to fulfill one's aspiration for becoming a Buddha, whose fruit is called prajna or Wisdom—that which is needed for becoming a Buddha. Benefiting-others then comes about together with self-benefiting—benefiting-others being another phase of the total enlightenment, (i.e., sharing that Wisdom with others). Thus, a bodhisattva sets out on the course of practice that leads to attaining these two qualities with profound aspiration or vows.

The one who supremely fulfills these qualities is a Buddha; yet a bodhisattva still remains in this world of dukkha with other beings, as a bodhisattva does not get out of the world where fellow beings are caught in dukkha or suffering in the six realms of samsara. This compassionate model of "sharing" is the ideal of Mahayana Buddhism. Though one may not be able to attain the total enlightenment of the bodhisattva ideal by oneself, one is to strive to live for/in the vow of a bodhisattva. In Mahayana Buddhism, living for the ideal of a bodhisattva in this life signifies a further step beyond the six
realms within - the seventh step symbolized by the birth of the baby Buddha.

In early Buddhism, the seventh step is out of the six realms or samsara, which is nirvana, where there is no dukkha as there is no karmic retribution there - no birth-and-death, no rebirth, no transmigration, or no reincarnation. Yet, we live in the six realms: we are born, advance in age, get sick and die in them. This "six realms" is the very place where we live and dwell, experiencing sorrow and joy in the middle of dukkha. Nonetheless, there is still a hope that we can be freed from the bondage of samsara, as we are possessed with klesa (defilements or blind passions, bonno in Japanese), when we encounter that which is unsurpassed through our realization or profound awakening of our limited and self-centered mode of being.

One's self-negation takes place only when one encounters that which encompasses one and the rest of the whole. Upon realizing that which is unsurpassed, one comes to learn that this world of dukkha or the six realms is the very place where one realizes one's nature of an ordinary or foolish being (bonbu) and encounters that which is unsurpassed, which is Amitabha (Infinite Light or Wisdom) and Amitodaiyus (Infinite Life or Compassion).

Wisdom on the part of a person is referred to as one's attainment of self-benefiting, while Compassion is the sharing of that Wisdom or benefiting-others. The very lack of one's attaining enlightenment through one's self-endeavors or calculations is the primal cause of a bodhisattva's setting out on the course of practice in order to share Wisdom with the bonbu. The bonbu's awakening of this incapability of attaining enlightenment by oneself allows him or her to encounter that which is unsurpassed along with profound self-negation. And one realizes this as one is in the world but not of the world. Shinran, in his major work, the Kyogoshinsho (The True Teaching Practice and Realization of the Pure Land Way), expounds it this way:

When the one thought-moment of joy arises,
Nirvana is attained without severing blind passions;
When ignorant and wise, even grave offenders and slanders of the dharma,
all alike turn about and enter shinjin,
They are like waters that, on entering the ocean, become one in taste with it.7

When foolish beings of delusion and defilement awaken shinjin,
They realize that birth-and-death is itself nirvana;
Without fail they reach the land of immeasurable light
And universally guide sentient beings to enlightenment.8

Time Immemorial in the Here and Now
The Larger Sukhavati-yantra, Description of Sukhavati, the Land of Bliss; the Sanskrit version of the Larger Sutra, as translated by Max Müller in 1894, says:
The Bhagavat then spoke to Ananda: 'At the time, O Ananda, which was long ago in the past, in an innumerable and more than innumerable, enormous, immeasurable, and incomprehensible kapla before now,—at that time, and at that moment, there arose in the world a holy and fully enlightened Tathagata called 1. Dipankara....After Simharnati, a holy and fully enlightened Tathagata arose in the world. Lokesvararaga by name....And again during the time of the preaching of this holy and fully enlightened Tathagata Lokesvararaga, O Ananda, there was a Bhikshu, Dharmakara by name, richly endowed with memory, with understanding, prudence, and wisdom,—richly endowed with vigor, and of noble character."

This sutra expounds the source and the basis of Pure Land Buddhism, where the account of Dharmakara the Bodhisattva (Ho^o-bosatsu in Japanese) is introduced. Dharmakara set out on the course of practice and spent five kalpas of profound thought in order to lead all sentient beings to Amida's Pure Land. The sutra says that the account took place "long ago in the past, in an innumerable and more than innumerable, enormous, immeasurable, and incomprehensible kapla before now," which is "from time immemorial" (kuon no mukashi in Japanese). "From time immemorial" means an eternal past from now in a chronological sense. Put into existential and experienced time, "from time immemorial" means that the account of Dharmakara is taking place in the here and now, and it directs to a very personal and individual experience.

It is for the first time then that Buddha Dharma comes to serve as the teaching, true and real, with one's awakening or realization, from which one walks in the six realms seeking the seventh step within. The seventh step in samsara then refers to "equal to enlightenment" (toshogaku according to Shinran; togaku according to Dogen), and supreme enlightenment (myogaku in Japanese) is to be attained when one really emancipates oneself and is emancipated, spiritually and physically, getting out of the cycle of birth-and-death.

Time, as we talk about it in a religious sense, has to be understood in terms of one's experience and perception. Yet, in a conventional sense we use chronological time for our convenience. Chronologically, for example, a father was born before his son was born. They were born at different times. Existentially, however, father-son was born simultaneously. At the moment the father was born, his son was not around yet, so that he could not be a father at that time. When the son was born, then the relationship of father-son emerged. This relationship never comes into existence without either one of them: father-son was born at the same time. In an experienced sense then, it is always in this way that the whole existence manifests right before the persons concerned as well as an individual respectively as in a case of a father-son relationship: a father and a son come to exist when the son "is" born, not
when the father “was” born. Everything interdependently relies on each other; things arise together through conditions and relationship.

We are living in the 21st century, and this very moment or present is time called “now,” in which all the past is included and is revealing itself in some way or another: some ways are explicit and others are inexplicit. The future is also lurking in “now:” in some ways explicitly and in other ways inexplicitly. This “now” inter-transforms in the six realms and is realized in one’s perception or awakening. Time itself does not have a length, but one’s perception differentiates and determines the length of time. Therefore, when one is awakened in the vow of Dharmakara, one realizes that one is encompassed now and has been encompassed from time immemorial through the working of Dharmakara in form of Amida Tathagata. Shinran says in the preface of the Kyogyoshinsho:

Ah, hard to encounter, even in many lifetimes, is the decisive cause of birth, Amida’s universal Vow! Hard to realize, even in myriads of kalpas, is pure shinjin that is true and real! If you should come to realize this practice and shinjin, rejoice at the conditions from the distant past that have brought it about.  

“The conditions from the distant past that have brought it about” refers to the past conditions, but it also includes one’s rejoicing at the conditions for the future, leading one to birth in the Pure Land. The realization is in the here and now and is the seventh step in this world. Supreme enlightenment is the enlightenment of a Buddha, which one cannot attain with one’s physical body, but this realization comes to become equal to enlightenment, and it takes place in the middle of this world of duhkha.

Flowers Yet Fall As People Lament

Dogen Kigen (1200-1253), Japanese Zen priest and thinker of the Kamakura period, says at the opening of “Genjo kuan (Things as They Are, Manifested in the Present)” in the Shobogenzo (Eye-Store-house of the Right Dharma):

On the occasion when all things are present as they are, there are delusion-enlightenment, practice, birth, death, Buddhas, and sentient beings.

On the occasion when myriad things are without self—empty, there is no delusion or enlightenment, no Buddhas, no birth or extinction.

Since the Buddha Way originally transcends the idea of many or few, there are birth-extinction, delusion-enlightenment, and sentient beings-Buddhas.

Though this is so, flowers yet fall as people lament, and weeds grow while people loathe them.
"Genjo koan," though short, is read by many scholars and students of Zen and Buddhism in general, and is considered to contain a central message of Dogen's thought, the first four sentences quoted above revealing the core of the whole essay. The fourth sentence shows the message of Dogen that though we may realize the Buddha Way, we still remain in this world of dukkha, as we lament when flowers fall. People throughout the world admire beautiful cherry blossoms, though they don't live or exist for very long; in Japan, cherry blossoms can often be very short-lived because of gusty winds and capricious rains, making their fate even more lamentable. Though we realize the Buddha Way, we loathe weeds when they grow in the place where we do not want them to grow. Dogen is not saying here that people's lamentation and loathing is bad or wrong, but he seems to be appealing that, we still live in the world of the six realms with sorrow and grief, this is the very place where we come to realize the Buddha Way.

The fundamental scheme of Dogen's teaching is known as shushoitto ("Practice and authentication are one"). Practice certainly plays the central role in enlightenment, but the experience of enlightenment does not come sequentially after one's finishing practice. One is enlightened just while one is practicing. Practice simultaneously leads to enlightenment, and practice is the very manifestation of enlightenment in a purely experienced sense. Therefore, without practice, there is no authentication on that occasion "when all things are present as they are and when myriad things are without self—empty." The very moment of practicing is the time and occasion of authenticating oneself as if one is continually casting off or molting (datsuraku) one's body-mind (shin/in).

Dogen continues in "Genjo koan."

To model oneself after the Buddha's Path is to model oneself after oneself. To model oneself after oneself is to forget oneself. To forget oneself is to be authenticated by myriad things. To be authenticated by myriad things is to cause one's body-mind and other's body-mind to be cast off continually.15

But if there are birds and fish that try to go into water or the sky after going into the boundary of it, they cannot, in the water or the sky, attain the path nor gain the place. If one can attain this place, depending on these daily activities one can actualize the presence of things. If one can attain this path, these daily activities are the actualization of the presence of things.16

In "Zazen-shin" ("Admonition Concerning Seated-meditation") Dogen admonishes his followers concerning proper practice of zazen ("seated-meditation"), insisting that zazen is essential, which has been correctly transmitted through the Patriarchs directly from Sakyamuni the Buddha. Zazen, however, is not merely a means by which enlightenment is attained.
Dogen maintains that to the extent that one is in seated-meditation, which is an expression or manifestation of enlightenment, one is the very seated-Buddha (*zabutsu*) and is enlightened. One also finds the ultimate realization by doing one’s daily activities, called *gyo-ju-zaka* (“walking, standing, sitting, and lying”), which is action in the here and now. Dogen says in “Genjo koan,” “If one comes into intimate contact with one’s ordinary activities and returns to one’s self, the fact that myriad things have no self will become clear.”

Shinran and Dogen

Shinran and Dogen differ from each other in doctrine, having understood the historical process and man’s nature differently and thus selected their own practices and ways. Shinran, like other Pure Land thinkers and practicers, saw the arrival of *mappo* (“the last Dharma”). Under the influence of the *mappo* world-view, Honen (1133-1212) wrote his *Senchaku bongo namu buncho* (*Treatise on the Selection of the Nembutsu of the Original Vow*). He said at the beginning of this work:

The *Daishogatsuzokyo* sutra says, although in the *mappo* age billions of sentient beings practice and train themselves, there will be none who will attain enlightenment. Now, we are in the *mappo* age, living in the evil world of the five defilements. The Pure Land path is the only gate that is available to us.

Honen said, in other words, that people no longer possessed the capacity to attain enlightenment by their own religious practices. He explained that the Holy Path of Saints was extremely difficult to fulfill at the time of *mappo*, because the age was so far removed from Sakyamuni the Buddha, and the practice of the Holy Path was too difficult to perform. He selected the *nembutsu* as the only way of attaining enlightenment, because of the arrival of the *mappo* age.

Shinran, succeeding his teacher Honen, followed the path of the *nembutsu* as taught by him. Shinran yet understood the *mappo* world-view subjectively. *Mappo* is not only the arrival of the last Dharma, but the nature of a person or *bonbu* itself, that one is intrinsically self-centered and is not capable of attaining enlightenment all by oneself. It is only when one encounters that which is unsurpassed that one is able to be freed from the bondage of birth-and-death as one is in the six realms.

A well-known verse of Shinran’s *Gyoku’s Hymns of Lament and Reflection* in the *Shosonma kwan* (*Hymns of the Dharma-Ages*) describes the nature of such a person:

Although I take refuge in the Pure Land way,
It is hard to have a true and sincere mind.
This self is false and insincere,
I completely lack a pure mind.

Each of us, in outward bearing,
Makes a show of being wise, good, and dedicated;
But so great are our greed, anger, perversity, and deceit,
That we are filled with all forms of malice and cunning.

Extremely difficult it is to put an end to our evil nature;
The mind is like a venomous snake or scorpion.
Our performance of good acts is also poisoned;
Hence, it is called false and empty practice.

Although I am without shame and self-reproach
And lack a mind of truth and sincerity,
Because the Name is directed by Amida,
Its virtues fill the ten directions.\(^{21}\)

Shinran’s awakening was actualized through “profound realization of one’s nature that is false and untrue” and “encountering that which is unsurpassed” simultaneously.\(^{22}\)

Dogen, on the other hand, does not accord with the mappo world-view. Dogen in the *Bendowa (Discourse on Practicing the Way)* says, in response to the question of whether one can attain enlightenment through the *szan* practice in this defiled world of the last Dharma: “Although edifiers make names and forms a question, in the real teaching of Mahayana Buddhism there is no distinction between the right, semblance and last Dharma-ages. Everyone is said to be able to attain the way when one practices.”\(^{23}\)

There is another important difference one can find between Shinran and Dogen. Dogen’s enlightenment does not resort to *Sambhogakaya* or the Fulfilled-body of the Buddha such as Amida Buddha.\(^{24}\) Yet it should be said that the teachings of Shinran’s and Dogen’s are not of a different nature, when viewed from a larger and universal perspective, an observation of their teachings as applied to the needs of people in particular and in general. Shinjin for Shinran and kensho for Dogen are purely religious experiences taking place within oneself in the here and now, and are made possible and accessible though the compassionate working of Amida Tathagata or the whole universe spontaneously with realization.

The difference between Shinran and Dogen seems to lie on their understanding of the historical process and man’s nature differently. Shinran’s shinjin and Dogen’s kensho mean in essence becoming awakened or enlightened and include two phases or qualities simultaneously—benefiting oneself or *jiri* and benefiting others or *rika*, just as a bodhisattva establishes vows to attain enlightenment and to save suffering beings, setting out on a course of practice. One cannot attain awakening or enlightenment all by
oneself; shinjin and kensho are not worth seeking after all, unless they are for the sake of others, religiously and secularly, in this world of samsara, where we are living the whole universe according to our own capacity in sorrow and joy.

It is not exaggerating to say that the teachings of Shinran and Dogen therefore have just two messages when simplified and crystallized: one needs to become awakened or enlightened (shinjin or kensho) first of all, and the attributes of one’s awakening or enlightenment have to be shared with others at the same time.

The teachings of Shinran and Dogen are Buddha Dharma originally promulgated from Sakyamuni the Buddha, who came into being on this earth about 2,500 years ago in India. The baby Buddha is said to have walked seven steps after birth. This paper has examined the meaning or implication of the seventh step that he took, and whether it is within the six realms or outside of it, referring to Shinran and Dogen.

Dogen says, “Though this is so, flowers yet fall as people lament, and weeds only grow while people loathe them,”25 while Shinran says, “When the one thought-moment of joy arises, nirvana is attained without severing blind passions....When foolish beings of delusion and defilements awaken shinjin, they realize that birth-and-death is itself nirvana.”26 Shinran says in the Tannisho:

Know that the Primal Vow of Amida makes no distinction between people young and old, good and evil; only shinjin is essential. For it is the Vow to save the person whose karmic evil is deep and grave and whose blind passions abound.

Thus, for those who entrust themselves to the Primal Vow, no good acts are required, because no good surpasses the nembutsu. Nor need they despair of the evil they commit, for no evil can obstruct the working of Amida’s Primal Vow.27

The Primal Vow of Amida that was made from time immemorial is manifesting in the heart/mind of a person of shinjin “whose karmic evil is deep and grave and whose blind passions abound” in the world but not of the world.

Doctrinally speaking, the seventh step is the step out of the six realms in which we live, into a realm free from the bondage of birth-and-death or samsara where we suffer from dukkha. In following the Bodhisattva ideal, one comes to learn that a person who walks in the path of Mahayana Buddhism does not leave one’s fellow beings behind in the world of suffering; one stays with them. Although one hears that nirvana is the realm where there is no karmic retribution and there is thus no dukkha, one still remains and continues to live in this world of dukkha, as the compassion of Amida Buddha partakes right in the middle of one’s klesa or bonno in this world. Therefore, the seventh step is to be in the world but not of the world.
Notes

1 “But Suddhodana was his father only in a legal sense. At the midsummer festival queen Maya took the eight Uposatha vows of abstinence, and entering her chamber fell asleep and dreamt a dream. In her dream the Bodhisatta in the form of a white elephant appeared to enter her right side. Her dream was interpreted by the Brahmins, who said that she would have a son destined to be either a universal king or a Buddha. When the time of his birth drew near, she wished to go to her parents’ home, but on the way she alighted to sport in the Lumbini grove, and there the Bodhisatta was born. Four Great Brahmas received him in a golden net, and from them the four Great Kings received him and gave him to human beings. Standing on the ground he faced the east, advanced seven steps, and said, ‘I am the chief in the world.’” (emphasis mine) Edward J. Thomas, The History of Buddhist Thought (London: Lowe & Brydone, 1971), p. 135.

2 The Anguttara-Nikaya reads, “The four rivers, Ganga, Yamuna, Aciravati, and Hahi, upon reaching the great ocean, lose their former names to be called Great Ocean. Just so, O Paharadha, the four varna, Ksatrya, Brahmana, Vaiya, and Sudra, upon retiring from household life to the homeless one under the Truth (Dharma) and Discipline (Vinaya) announced by the Buddha, lose their former names (varna) to be called the world renouncers, the children of the Sakya.” (Vol. IV)

3 Hell, hungry ghosts, animals, fighting spirits, humans, and heavenly beings.

4 Eight dukkha are: birth, old age, disease, death, separation from beloved ones, meeting with disliked ones, not obtaining what one seeks, and the pain which comes from five aggregates composing one’s body and mind.

5 Existentially speaking, we are living and dying simultaneously.

6 Regarding bonbu, Shinran says, “Foolish beings: as expressed in the parable of the two rivers of water and fire, we are full of ignorance and blind passion. Our desires are countless, and anger, wrath, jealousy, and envy are overwhelming, arising without pause; to the very last moment of life they do not cease, or disappear, or exhaust themselves.” The Collected Works of Shinran (hereafter abbreviated CWS) 1, Shin Buddhism Translation series (Kyoto: Jodo Shinsu Hongwanji-ha, 1997), p. 488.

7 CWS, p. 70.

8 Ibid., p. 72.


10 Shinran in Tannisho says, “When I consider deeply the Vow of Amida, which arose from five kalpas of profound thought, I realize that it was entirely for the sake of myself alone!” CWS, p. 679.


12 CWS, p. 3.

13 Once one realizes birth in the Pure Land, Shinran says in Tannisho, “...you are immediately brought to share in the benefit of being grasped by Amida, never to be abandoned.” CWS, p. 3.


15 DZZ, pp. 7-8.

16 DZZ, pp. 9-10.
17 Zazenbin
18 DZZ, pp. 8.
19 Shinshu shogyo zensho vol. 1 (Kyoto: Oyagikobundo, 1941), compiled, Shinshu shogyo zensho hensansho, p. 929. Hereafter SSZ.
20 Ibid., p. 929.
21 DZZ, p. 421.
22 The realization of religious experience that is made up of two respective qualities taking place at the same time is known as nishu jinshin ("two kinds of profound realization").
23 Dogen-zenji zenshu (hereafter abbreviated DZZ) 1, ed. Doshu Okubo (Tokyo: Chikuma Shobo, 1989), p. 742. Hee-Jin Kim says that Dogen rejected the doctrine of mappo because of "a faulty interpretation of man's nature and the historical process. Dogen found the criterion of truth and authenticity in a special quality of experience, or more accurately, of activity, which is epitomized in the samadhi of self-fulfilling activity. This idea of the samadhi of self-fulfilling activity is inseparable from Dogen's other fundamental thoughts," such as shusho itto ("practice and authentication are one"), shinjin datsuraku ("casting-off of body-mind"), hishiryo ("non-thought") and so on. Hee-Jin Kim, Dogen Kigen—Mystical Realist (Tucson: The University of Arizona Press, 1980), p. 68. Carl Bielefeldt says, "Dogen did not resort to the doctrine of the last age: as we have seen, he had little use even for the mild historical relativism implicit in the creation of new forms of Ch'an in the Sung. For him, there was no compromise with history. There was only the one dharma—true for Sakyamuni and true for all time and all men. Hence, while Dogen certainly shared the concern for the historical experience of the contemporary practitioner, the issue for him was not which form of Buddhism constitutes the right vehicle for the present age but whether the one, true vehicle is actually accessible to this age. The answer, of course, was yes." Carl Bielefeldt, Dogen's Manuals of Zen Meditation (Berkeley: University of California Press, 1988), p. 167.
24 Shinran in the Yuushinsho mon'i (Notes on 'Essentials of Faith Alone) says, "For this reason there are two kinds of dharma-body with regard to the Buddha. The first is called dharma-body as suchness and the second, dharma-body as compassionate means. Dharma-body as suchness has neither color nor form; thus, the mind cannot grasp it nor words describe it. From this oneness was manifested form, called dharma-body as compassionate means. Taking this form, the Buddha announced the name Bhiksu Dharmakara and established the Forty-eight great Vows that surpass conceptual understanding. Among these Vows are the Primal Vow of immeasurable light and the universal Vow of immeasurable life, and to the form manifesting these two Vows Bodhisattva Vasubandhu gave the title, 'Tathagata of unhindered light filling the ten quarters.' This Tathagata has fulfilled the Vows, which are the cause of that Buddhahood, and thus is called 'Tathagata of the fulfilled body.' This is none other than Amida Tathagata." CW3, 1, p.461. SSZ 2, pp. 630-1.
25 DZZ, pp. 7.
CWS, p.70 and p.72.
CWS, p.661.
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