

**Dynamics of Contemplation:
The Structure of Self-Recognition in Kiyozawa Manshi**

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Preface

This paper examines how contemplations deepened the self-recognition of Kiyozawa Manshi (1863-1903) in the faith in the absolute infinite power. He engaged himself in the contemplations on the individual self and all beings in the universe. This work elucidates how those contemplations opened deeper dimensions of his self-recognition within the faith in the infinite inconceivable power.

This study is significant in its elucidation of the relationship between contemplations and faith in Kiyozawa's thought. When Kiyozawa attained his self-recognition in the faith (*shinnen* 信念) in the absolute infinite power, he also started practicing the contemplations on the individual self and all beings in his diary, *Rōsenki*. He developed those contemplations from *Rōsenki* through *Yūgen mugen roku* to *Tenmei kaigo roku* in order to deepen his self-recognition in his faith. From the perspective of synthesizing contemplations and faith, this study seeks to make an important contribution to the investigation into the structure of Kiyozawa's self-recognition.

1 Foundations of Kiyozawa's contemplations

1.1 The distinction between “the things in our will” and “the things not in our will”

Kiyozawa's contemplations have the foundations on his self-recognitions, which

he described in his diary, *Rōsenki* (*The Diary of "December Fan"* 1898-1899). In this work, Kiyozawa was deeply inspired by the thought of Epictetus (c. 50-c. 135), who was a Stoic philosopher.¹ In particular, Kiyozawa was influenced by Epictetus's distinction between "the things in our power" (*ta eph' hēmin*) and "the things not in our power" (*ta ouk eph' hēmin*).² Kiyozawa recognized this distinction as the distinction between "the things in our will" (*nyoi-narumono* 如意ナルモノ) and "the things not in our will" (*funyoi-narumono* 不如意ナルモノ).³ Kiyozawa held that "the things in our will" are "opinion, action, desire, and rejection."⁴ One can control them by one's will (*inen* 意念) because one can freely determine oneself by one's will.⁵ Thus, "the things in our will" belongs to one's own power (*jiriki* 自力).⁶ In contrast, "the things not in our will" are "body, properties, honor, and official rank."⁷ One cannot control them by

¹ Kiyozawa read George Long's English translation of Epictetus's *The Discourses* (*Diatribai*), *The Handbook* (*Encheiridion*), and *Fragments*. *The Discourses of Epictetus; with the Encheiridion and Fragments*, trans. George Long (London: George Bell and Sons, York Street, Covent Garden, 1890).

² In Epictetus, "the things in our power" are "opinion," "movement towards a thing," "desire," "aversion" (turning from a thing), which are all related to "whatever are our own acts." In contrast, "the things not in our power" are "the body, property, reputation, offices (magisterial power)," which are all related to "whatever are not our own acts," namely, whatever are "in the power of others." When one regards "the things not in our power" as "the things in our power," one will be hindered and disturbed by "the things not in our power" and finally one will blame "both god and men." The reason is that one can never control "the things not in our power" by one's free will.

Epictetus, *Encheiridion*, 1, in Epictetus, *The Discourses as reported by Arrian, The Manual, and Fragments*, vol. 2, Greek text with English translation by W. A. Oldfather, Loeb Classical Library 218 (London: William Heinemann, 1952), 482. *The Discourses of Epictetus; with the Encheiridion and Fragments*, trans. George Long, 379. "Things in our power," and "things not in our power" come from Long's English translations.

³ Kiyozawa Manshi, *Rōsenki* 臘扇記 (*The Diary of "December Fan"*), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (The Works of Kiyozawa Manshi), vol. 8 (Tokyo: Iwanami shoten, 2003), 356. English translations of Kiyozawa's texts are mine (except the footnote 12, which is Bandō Shōjun's translation of Kiyozawa's self-recognition as "*rakuzai*").

⁴ *Ibid.*, 356.

⁵ *Ibid.*, 360.

⁶ *Ibid.*, 360.

⁷ *Ibid.*, 356.

one's will. Thus, one leaves them to the infinite other power beyond oneself (*tariki* 他力).⁸ In Kiyozawa's view, when one contemplates on all things as objects, one can distinguish "the things not in our will" from "the things in our will."⁹ One recognizes "the things not in our will" as external objects (*gebutu* 外物).¹⁰ In contrast, one considers "the things in our will" as internal objects.

1.2 Kiyozawa's self-recognition as "rakuzai" (a fallen being)

In *Rōsenki*, Kiyozawa stated that one cannot recognize the situation of one's individual self before birth and after death. Moreover, when one recognizes external objects, one cannot comprehend what they are and why they are.¹¹ Thus, one should leave oneself to the absolute inconceivable power. Eventually, he attained his true self-recognition: "This myself is none other than that which, following the way of suchness and entrusting itself to the wondrous working that is absolute and infinite, has settled down of itself in the present situation."¹² The original word for "has settled down of itself" is "rakuzai" (落在), which literally means "fallen being." In this self-recognition, Kiyozawa discovered the final settlement in the present moment,

⁸ Ibid., 360.

⁹ In Kiyozawa's letter to Kusama (Sekine) Jinnō, when one contemplates on one's life, one considers (*kannen-shi* 觀念し) all things to be "the things not in our will" except one's moral decisions (good or evil, affirmation or negation), desire, and rejection, which can be controlled by one's will. Moreover, when one considers (*kankyaku-shisaru* 観却し去る) one's body, honor, properties, and body (birth and death) to be "the things not in our will," one will be settled in the present situation. Kiyozawa Manshi, "The Letter to Kusama (Sekine) Jinnō" (October 10, 1898), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (The Works of Kiyozawa Manshi), vol. 9 (Tokyo: Iwanami shoten, 2003), 176.

¹⁰ Kiyozawa Manshi, *Rōsenki* 臘扇記 (*The Diary of "December Fan"*), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (The Works of Kiyozawa Manshi), vol. 8, 359.

¹¹ Ibid., 362.

¹² Ibid., 363. I quoted the English translation from the following text. Kiyozawa Manshi, *The Great Path of Absolute Other Power*, trans. Bandō Shōjun, *The Eastern Buddhist* 5, no. 2 (October 1972): 141.

entrusting himself to the absolute infinite power. This is the awareness of the finite and limited self, which is entangled in the infinite cycle of birth and death because of the karmic reality. Nevertheless, this is also the awareness of the salvific working of the absolute infinite power. Those two types of awareness are involved in the same self-recognition within the faith in the infinite inconceivable power. The self-recognition as “*rakuzai*” set up the foundations for Kiyozawa’s contemplations. The self-recognition enabled him to recognize the existence of his individual self and the interdependent relationship with others. This is the foundation of contemplations on the self and all beings.

2 Contemplations on the individual self and all beings

2.1 Birth and death contemplation

In *Rōsenki*, Kiyozawa engaged himself with the contemplations on the individual self and all beings in the universe. In his view, the innumerable changes of all beings in the universe depend on “the one inconceivable power” (*ichidai-fukashigiryoku* 一大不可思議力).¹³ As he stated, one cannot control the situation of one’s individual self before birth and after death. Moreover, one can never control one’s thoughts, which are arising and disappearing at every moment. The reason is that one is completely grasped by the hand of the infinite inconceivable power.¹⁴ Kiyozawa held that all beings are interdependent and so one being is sustained by all other beings. No one can independently exist by itself without relationships with others. Nevertheless, one easily perverts the right view of beings and conceives the wrong view, which indicates that

¹³ Kiyozawa Manshi, *Rōsenki* 臘扇記 (*The Diary of “December Fan”*), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (*The Works of Kiyozawa Manshi*), vol. 8, 391-392.

¹⁴ *Ibid.*, 392.

everything independently exists by itself.

For recognizing the right view of beings, one should contemplate (*kannen-suru* 観念スル) on death against birth because death is “the maximum self-contradiction”(saidai-dōchaku 最大撞着) and “maximum opposition”(saidai-onteki 最大怨敵) to birth.¹⁵ In so doing, one can discover that birth and death are inseparable in one’s subjectivity. Kiyozawa held that the inseparable relationship between birth and death is “the identity of self-contradictory realities” (*mujun wa icchi nari-nari* 矛盾ハ一致ナリ也).¹⁶ In this “birth and death” contemplation, one can also discover that everything contains birth and death together and exists in the interdependent relationship with others.¹⁷

Kiyozawa explained his views of birth and death more clearly. He stated that the individual self has both birth and death. Nevertheless, the self exists beyond birth and death. In this case, the entity of self is called “*reizon*”(靈存), which literally means “a spiritual being.”¹⁸ The individual self cannot control the realities of birth and death, which are completely imparted by the wondrous working of the infinite inconceivable power.¹⁹ Thus, one leaves one’s birth and death to the infinite power. Consequently, one praises the wondrous working of the inconceivable power, which gives birth and death to oneself.²⁰

¹⁵ Ibid., 392.

¹⁶ Ibid., 392.

¹⁷ Ibid., 392.

¹⁸ Ibid., 392.

¹⁹ Ibid., 392.

²⁰ Ibid., 392.

In summary, Kiyozawa's contemplations on the individual self and all beings undertook a dynamic process. The process led him to deepen his self-recognition within the faith in the absolute infinite power. First, one can recognize that everything independently exists by itself without the relationships with others. However, this view is not the true understanding of being. Second, when one tries to be liberated from the wrong view of beings, one should contemplate on the self-contradictory realities in oneself. Eventually, one recognizes one's birth and death as inseparable realities. Moreover, one's individual self transcends birth and death. Thereafter, one can rediscover that all beings have the interdependent relationships, and everything contains birth and death. Finally, one can leave one's birth and death to the infinite power and deepen one's faith in the salvific working of the infinite inconceivable power. This is the process of contemplations in Kiyozawa.

2.2 The relationship between faith and contemplations

Kiyozawa developed his view of contemplations on the individual self and all beings in his philosophical writing, *Yūgen mugen roku* (*The Transcript of the finite and infinite* 1899-1900). In this work, he presented his view of contemplations. He stated that how one can practice the cessation-contemplation in daily life (*nichijō-shikan* 日常止観). In his view, cessation (*shi* 止) means that one “ceases the activities of one's spirit” (*seishin wo seishi surunari* 精神ヲ静止スルナリ) and contemplation (*kan* 観) means that one “contemplates on objects” (*taikyō wo kansatsu surunari* 対境ヲ観察スルナリ).²¹ One can contemplate on objects, which are the phenomena of “internal and external things, form and mind, self and others, what are there and here” (*naigai shikishin*

²¹ Kiyozawa Manshi, *Yūgen mugen roku* 有限無限録 (*The Transcript of the finite and the infinite*), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (*The Works of Kiyozawa Manshi*), vol. 2 (Tokyo: Iwanami shoten, 2002), 110.

gatahishi tō no jishō 内外色心我他彼此等ノ事象).²²

Kiyozawa also described several characters of “one thought-moment” (*ichinen* 一念).²³ When one thinks of something, internal thought (*sōnen* 想念) arises unconsciously and unintentionally. Kiyozawa called it “the first one thought-moment in all things” (*banji ni taisuru shoichinen* 万事に対する初一念) in one’s mind.²⁴ When the first one thought-moment appears, it arises naturally and unintentionally.²⁵ One never awakens it artificially and intentionally. Kiyozawa recognized that the characters of “one thought-moment” is “innocent” (*mujaki* 無邪気) and “absolute” (*zettaiteki* 絶対的). Nevertheless, one gradually loses the innocent mind when one develops one’s knowledge. Therefore, one should practice contemplations in order to regain “the innocent attitude,” which is realized in “the one thought-moment in all things.”²⁶ Kiyozawa held that one cannot regain the innocence of mind without “the absolute faith,” which is “the absolute spirit” (*zettaiteki seishin* 絶対的精神), “the absolute knowledge” (*zettaiteki kenshiki* 絶対的見識), and “the absolute eye” (*zettaiteki gankō* 絶対的眼光).²⁷

In Kiyozawa’s view, the faith in the absolute infinite power sustains the contemplations on the individual self and all beings. This view is quite unique in the

²² Ibid., 110.

²³ For the English translation of “*ichinen*”(一念), I referred to the following text. “Japanese-English List of Terms” in *The Collected Works of Shinran II Introductions, Glossaries, and Reading Aids*, trans. Dennis Hirota in vol. II of *The Collected Works of Shinran* (Kyoto: Jōdo Shinshū Hongwanji-ha, 1997), 301.

²⁴ Kiyozawa Manshi, *Yūgen mugen roku* 有限無限録 (*The Transcript of the finite and the infinite*), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (The Works of Kiyozawa Manshi), vol. 2, 110.

²⁵ Ibid., 110.

²⁶ Ibid., 110.

²⁷ Ibid., 110.

Shin Buddhist faith tradition.

Shinran clarified the three processes of attaining true faith and true birth in the Pure Land.²⁸ First, one undertakes meditative practices (meditations and contemplations) and performs good deeds, which are described in *Amitābha*'s 19th vow. Second, one realizes that reciting the Name of *Amitābha* Buddha (*Namu-Amida-Butsu*) is the only practice for attaining birth in the Pure Land, which is described in the 20th vow. Third, when one hears the Name, one receives true faith in *Amitābha* Buddha, which is described in the 18th vow. One attains the truly settled state, which is assured of true birth in the Pure Land. Thus, in the Shin Buddhist faith tradition, the practice of contemplations itself does not play a positive role in deepening the self-recognition within the faith in *Amitābha* Buddha. The reason is that the practice of contemplations can be “overcome” or “superseded” by the practice of reciting the Name and subsequently by receiving true faith.

Nevertheless, Kiyozawa discovered the positive role of contemplations in opening deeper dimensions of self-recognition within the faith in the infinite power. The faith sustains the activities of contemplations. When one practices contemplations on the self and all beings, one can attain a deeper experience of the self, which is interdependent with others. In this self-recognition, one can see oneself and all other beings in a deeper level by the contemplations.

²⁸ “Thus I, Gutoku Shinran, disciple of Śākyamuni . . . , departed everlastingly from the temporary gate of the myriad practices and various good acts and left forever the birth attained beneath the twin śāla trees. Turning about, I entered the “true” gate of the root of good and the root of virtue, and wholeheartedly awakened the mind leading to the birth that is noncomprehensible. Nevertheless, I have now decisively departed from the “true” gate of provisional means, and [my self-power] overturned, have entered the ocean of the selected Vow. Having swiftly become free of the mind leading to the birth that is noncomprehensible, I am assured of attaining the birth that is inconceivable. How truly profound in intent is the Vow that beings ultimately attain birth!” Shinran, *The True Teaching, Practice, and Realization of the Pure Land Way*, trans. Dennis Hirota in vol. 1 of *The Collected Works of Shinran* (Kyoto: Jodo Shinshu Hongwanji-Ha, 1997), 240.

Furthermore, in *Yūgen mugen roku*, Kiyozawa held that one's reputation, honor, body, and life are all vain (*kyofu* 虚浮). Thus, one should not have attachments to them. First, one can contemplate on “no-self” (*muga* 無我) and “no-possession of any beings” (*muichimotsu* 無一物).²⁹ In this contemplation, one can see that the divisions of all beings disappear, and the equality of all beings appears. At this moment, one can experience that “body and mind are dropped off” (*shinshin datsuraku* 身心脱落),³⁰ which also indicates the deep recognition of the finite and limited self, which is entangled in the karmic reality (*ki no jinshin* 機の深信).³¹

Second, one should give up one's specific views, which are gained by the contemplations on “no-self” and “no-possession of any beings.”³² In this contemplation, one can recognize that the separations of all beings appear in the equal reality of all beings.³³ At this moment, one can attain the experience of “dropping off body and mind” (*datsuraku-shinshin* 脱落身心), which also indicates the deep recognition of the salvific power of *Amithāba* Buddha's original vow (*hō no jinshin* 法の深信).³⁴

²⁹ Kiyozawa Manshi, *Yūgen mugen roku* 有限無限録 (*The Transcript of the finite and the infinite*), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (The Works of Kiyozawa Manshi), vol. 2, 116.

³⁰ This word comes from Dōgen's enlightenment experience. For the English translation of this word, I referred to Dōgen, *Shōbōgenzō*, in *A Complete English Translation of Dōgen Zenji's Shōbōgenzō (The Eye and Treasury of the True Law)* vol. I, trans. Nishiyama Kōsen (Tokyo: Nakayama shobō, 1975), 149.

³¹ Kiyozawa Manshi, *Yūgen mugen roku* 有限無限録 (*The Transcript of the finite and the infinite*), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (The Works of Kiyozawa Manshi), vol. 2, 116. For the English translation of “*ki no jinshin* 機の深信,” I referred to “Glossary of Shin Buddhist Terms,” in *The Collected Works of Shinran II: Introductions, Glossaries, and Reading Aids*, trans. Dennis Hirota in vol. II of *The Collected Works of Shinran* (Kyoto: Jōdo Shinshū Hongwanji-Ha, 1997), 176.

³² Kiyozawa Manshi, *Yūgen mugen roku* 有限無限録 (*The Transcript of the finite and the infinite*), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (The Works of Kiyozawa Manshi), vol. 2, 116.

³³ *Ibid.*, 116.

³⁴ *Ibid.*, 116. For the English translation of “*hō no jinshin* 法の深信,” I referred to “Glossary of Shin Buddhist Terms,” in *The Collected Works of Shinran II: Introductions, Glossaries, and Reading Aids*,

2.3 Contemplations on the emptiness of individual self and of all beings

In his subsequent work, *Tenmei kaigo roku* (*The Transcript of Transformation of Mind from Delusion to Enlightenment* 1899-1900), Kiyozawa practiced the contemplations on emptiness (*kūgan* 空觀). In particular, he contemplated on the emptiness of his individual self (*gakūgan* 我空觀) and of all things (*hokkūgan* 法空觀) within the absolute infinite reality.³⁵ Kiyozawa held that the essence of individual self is empty, the essence of all things is also empty, and thus the essence of everything is empty (*issai kaikū* 一切皆空). The contemplations on emptiness explicate that delusions are truly nothing and void (*kyomu kūjaku* 虛無空寂).³⁶

Kiyozawa held that one can eliminate one's delusions by the contemplations on the individual self and all beings in the universe. When one observes the essence of individual self, one recognizes that it is truly empty. When one sees the essences of all beings, one recognizes that they are truly empty.³⁷ In these contemplations, one can “dispel delusions” (*hamō* 破妄) and at the same time, “reveal truth” (*kenshin* 顯真)³⁸ in the interdependent reality of all beings. Thus, in Kiyozawa's view, the contemplations on emptiness (*kūgan* 空觀) is equivalent to the contemplations on beings (*ukan* 有觀) because the contemplations on emptiness explicate that one's delusions are empty (or nothing), and at the truth exists in the interdependent reality of finite beings.³⁹

trans. Dennis Hirota in vol. II of *The Collected Works of Shinran*, 176.

³⁵ Kiyozawa Manshi, *Tenmei kaigo roku* 転迷開悟録 (*The Transcript of Transformation of Mind from Delusion to Enlightenment*), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (The Works of Kiyozawa Manshi), vol. 2 (Tokyo: Iwanami shoten, 2002), 160.

³⁶ *Ibid.*, 173.

³⁷ *Ibid.*, 174.

³⁸ *Ibid.*, 175.

³⁹ *Ibid.*, 175. Kiyozawa also held that the contemplations on the emptiness of individual self and of all

Conclusion

This paper examined how contemplations deepened the self-recognition of Kiyozawa Manshi (1863-1903) in the faith in the absolute infinite power. I summarized how the contemplations on the individual self and all beings deepened the self-recognitions within the faith in the infinite inconceivable power.

The contemplations on the individual self and all beings have the common foundation on the self-recognition as “*rakuzai*” in *Rōsenki*. In this self-recognition, he found the final settlement in the present moment by receiving the faith in the absolute infinite power. Nevertheless, Kiyozawa realized that one can easily get attached to the delusion, in which one holds that everything is independent individual entity without relationships with others. In order to dispel the delusion, one contemplates on death

beings are related to the contemplations on all beings, which emerge as the transformations of consciousnesses (*issai yuishikihen* 一切唯識變) in the theory of “Consciousness Only.” The substances of the individual self and all things are empty, but they emerge as beings in the transformations of consciousnesses. The modes of transformations of consciousnesses are described in the three natures. First, there is the “imagined nature”(Japanese: *hengeshoshūshō* 遍計所執性), in which one has attachments to the contents of transformations of consciousnesses and recognize them as the individual substances. Second, there is “the nature that is dependent on others”(Japanese: *etakishō* 依他起性), which is the interdependent reality of all beings. Third, one can see “the perfected nature”(Japanese: *enjōjishō* 円成実性), which is the unchanging suchness (Japanese: *gyōnenshinnyo* 凝念真如, *fufenshinnyo* 不變真如) and the essence of the interdependent reality of all beings.

Moreover, in Kiyozawa’s view, the contemplations on the three natures of “Consciousness Only” are led to the three contemplations in *T’ien-t’ai Chih-i* (天台智顛)’s *Mo-ho chih-kuan* (摩訶止觀). The three contemplations are “simultaneously empty”(Japanese: *sokkū* 即空), “simultaneously conventional”(Japanese: *sokke* 即假), and “simultaneously Middle”(Japanese: *sokuchū* 即中). In Kiyozawa’s view, the unchanging suchness transforms itself into the suchness which is changing in the relationships with others (Japanese: *zuien shinyo* 隨緣真如). The essence of this suchness is found in the true reality of interdependent relationships of all beings. The true reality is described as the “simultaneously empty,” “simultaneously conventional,” and “simultaneously Middle.” Kiyozawa Manshi, *Tenmei kaigo roku* 転迷開悟録 (*The Transcript of Transformation of Mind from Delusion to Enlightenment*), in Ōtani University eds, *Kiyozawa Manshi Zenshū* 清沢満之全集 (The Works of Kiyozawa Manshi), vol. 2, 160.

For the English translations of the three natures of “Consciousness Only,” I referred to Vasubandhu, *The Thirty Verses on Consciousness Only*, trans. Francis H. Cook, in *Three Texts on Consciousness Only: BDK English Tripitaka* 60-I, II, III (Berkeley: Numata Center for Buddhist Translation and Research, 1999), 381. For the English translations of the three contemplations, I referred to T’ien-t’ai Chih-i, *Mo-ho chih-kuan* 摩訶止觀 in *Clear Serenity, Quiet Insight, T’ien-t’ai Chih-i’s Mo-ho chih-kuan*, vol.2, translation and commentary by Paul L. Swanson (Honolulu: University of Hawai’i Press, 2018), 1162.

against birth and recognizes the identity of the self-contradictory realities between birth and death. This means that one's birth and death are inseparable realities. Then, one can be liberated from delusion and recognize the true reality of being, which is found in the interdependent relationship of all beings.

In *Yūgen mugen roku*, Kiyozawa explored the relationship between faith and contemplations. In his view, one's faith sustains one's contemplations on the self and all beings. The contemplations dispel one's delusions of self and of all beings, and open deeper dimensions of self-recognition within the faith in the infinite power. In his view, when one contemplates on "no-self" and "no-possession of any beings," one can deepen one's self-recognition within one's faith. In those contemplations, one can recognize the equal reality of all beings. This experience involves the self-recognition of the finite and limited self, which is not liberated from karmic reality by one's power. Kiyozawa described this experience in Dōgen's term, "body and mind are dropped off." Furthermore, when one gives up one's attachments to one's specific views on "no-self" and "no-possession of any beings," one can recognize the interdependent relationships of all beings in the equal reality of all beings. This experience involves the deep recognition of the salvific activities of the absolute infinite power. Kiyozawa described this experience in Dōgen's term, "dropping off body and mind."

In *Tenmei kaigo roku*, he introduced the "emptiness" contemplations into his investigations. When one contemplates on the emptiness of individual self and of all beings, one can be liberated from delusions and attachments to the self and all entities. Then, one can recognize the true reality of beings in their interdependent relationships.

This is how the contemplations on the individual self and all beings deepened the self-recognition of Kiyozawa within the faith in the absolute infinite power.

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