

Encountering Amida's Vow with scrolls in the digital age

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Since March 2020...







Zooming View

VS



In-person's view

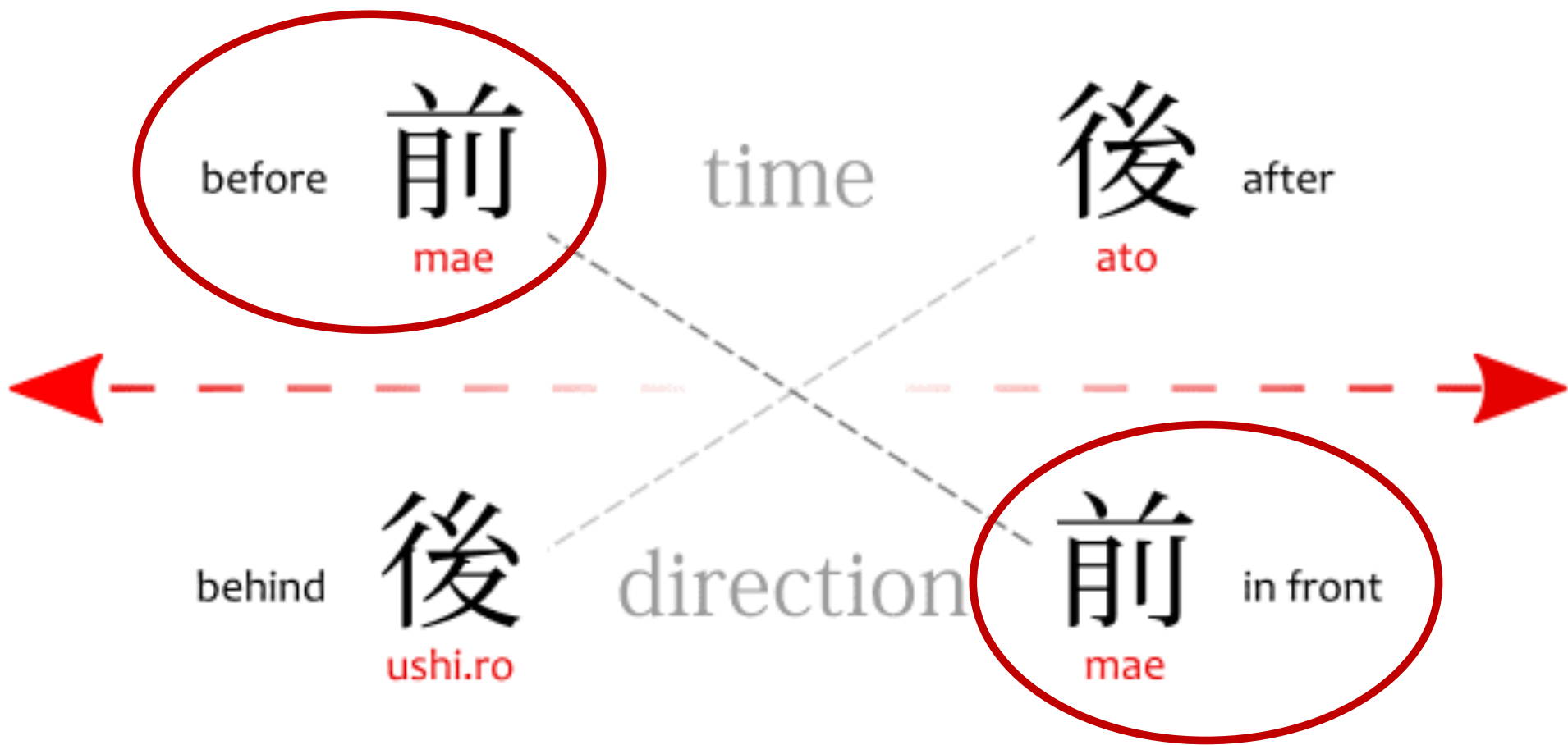


Image SOURCE:
<https://www.hongwanji.kyoto/know/annual.html>



Daimyo Gyoretsu (Daimyo procession)

Image SOURCE: <https://gaku-sha.com/history/daimyou-gyourets>



I vow to become a Buddha, equal to you, the most honored King of the Dharma, and to bring sentient beings from birth-and-death to the final attainment of emancipation.
My practice of giving, self-discipline, observance of precepts, forbearance, diligence, and also meditation and wisdom shall be unsurpassed.
I resolve that, when I become a Buddha, I will fulfill this vow in every possible way, and to all beings who live in fear, I will give great peace.

Sanbutsuge in the Larger Sutra



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When I become a Buddha, my land shall be the most exquisite... Those who come from the ten quarters shall rejoice with pure hearts. Once they reach my land, they shall dwell in peace and happiness.

Sanbutsuge in the Larger Sutra



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The Passages on the Nembutsu Selected in the Primal Vow states:

Namu-amida-butsu: as the act that leads to birth in the Pure Land, the nembutsu is taken to be fundamental.

...

It further states,

Know that because of doubt one remains in the house of birth-and-death; through entrusting oneself, one is enabled to enter the city of nirvana.

The Passages on the Nembutsu Selected in the Primal Vow is a work by Master Honen.

*Songo Shinzo Meimon by Gutoku Shinran, (Note on the Inscriptions on Sacred Scrolls)
Collected Works of Shinran Vol.1, p. 512*

O World-honored one, with the mind that is single, I: The World-honored one is Shakyamuni Tathagata: *I,* Bodhisattva Vasubandhu declares himself. *With the mind that is single:* to be without doubt or double-mindedness concerning the words of the World-honored one, the master of the teaching. This is none other than true shinjin. *Take refuge in the Tathagata of unhindered light filling the ten quarters:* Take refuge translates Namu. It means to follow the command of the Tathagata.

*Songo Shinzo Meimon by Gutoku Shinran, (Note on the Inscriptions on Sacred Scrolls)
Collected Works of Shinran Vol.1, p. 500*



Nishi Betsuin's statue of Amida Buddha

...The Tathagata of unhindered light filling the ten quarters is Amida Tathagata. This Tathagata is light. *Filling the ten quarters*: Filling means going to the ends; completely. The light goes completely to the ends of the worlds throughout the ten quarters. *Unhindered*: unimpeded by the blind passions and karmic evil of sentient beings. *Tathagata of light*: Amida Buddha. This Tathagata is called the Buddha of light surpassing conceptual understanding and is the form of wisdom. Know that Amida pervades the lands countless as particles throughout the ten quarters.

名

=



Name, to name

When I have fulfilled the Buddha-way,
my name shall pervade the ten quarters.
Should there be any place it is not
heard, may I not attain perfect
enlightenment.

Juseige in the Larger Sutra

号

=



To announce (loudly)

Light surpassing sun and moon is sent
forth, illumining countless worlds. The
multitudes of beings all receive this
radiance. The Name embodying the
Primal Vow is the act of true settlement.
The Vow of entrusting with sincere mind
is the cause of birth.

Shoshinge in Kyogyoshinsho



Kimyo Jinjippo Mugeko Nyorai



Namu Fukashigiko Butsu



Namuamidabutsu

Namuamidabutsu



Top

It is stated in the Larger Sutra;

If, when I attain Buddhahood, the sentient beings of the ten quarters who, with sincere and entrusting heart, aspire to be born in my land and say my name even ten times, should not be born there, may I not attain the perfect enlightenment. Excluded are those who commit the five grave offenses and those who slander the right. (18th Vow)

If, when I attain Buddhahood, the humans and devas in my land should not dwell in the stage of the truly settled and necessarily attain nirvana, may I not attain the perfect enlightenment. (11th Vow)

Bottom

Further states; assuredly you will transcend and leave this world and attain birth in the Land of Peace. The bondage to the five evil courses is severed crosswise, and the evil courses close naturally. You ascend the path without limit. To go there is easy and yet no one is born there. The land not being at variance with the Way, you are drawn there by its spontaneous working. (The Larger Sutra)

Namu Fukashigiko Butsu



Top

It is stated in the Larger Sutra;
If, when I attain Buddhhood, the countless Buddhas throughout the worlds in the ten quarters should not all glorify and praise my name, may I not attain the perfect enlightenment. (17th Vow)

Bottom

Further states;
I have established the all-surpassing vows and will unfailingly attain supreme enlightenment. If these vows should not be fulfilled, may I not attain perfect enlightenment. If, for countless kalpas to come, I should not become a great benefactor and save all the destitute and afflicted everywhere, may I not attain perfect enlightenment. When I have fulfilled the Buddha-way, my name shall pervade the ten quarters. Should there be any place it is not heard, may I not attain perfect enlightenment. (Juseige)

Kimyo Jinjippo Mugeko Nyorai



Top

It is stated in the Larger Sutra;

<The 18th Vow>

Further states;

the power of the Buddha's Primal Vow is such that those who, hearing the name, aspire for birth, all reach that land, and their attainment of nonretrogression comes about of itself.

Further states; <the same quote as the bottom of the six character Myogo>

Bottom

Bodhisattva Vasubandhu's Treatise on the Pure Land states;

O World-honored one, with the mind that is single, I take refuge in the Tathagata of unhindered light filling the ten quarters. Depending on the sutras' exposition of the manifestation true merit, I compose verses of aspiration in a condensed form, thereby conforming to the Buddha Dharma. When I contemplate the nature of that land, I find that it surpasses all states of existence in the three worlds. It is ultimately like space, vast and without bounds.

Further states;

When I observe the Buddha's Primal Vow-Power, I find that those who meet with it do not pass by in vain. They are enabled to gain quickly the great sea of the treasure of merit.

Conclusion

