

LETTER 13

FROM ZUIKIN SENSEI TO JACK AUSTIN



Shin Buddhist Fellowship UK

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‘Pure Faith’ has necessarily two phases:

1. It makes men deeply believe themselves to be *bombu* (‘common people’) who have been drifting on the ‘Ocean of Birth-and-Death’; that they are ignorant and impotent, and therefore incapable of traversing the ‘Ocean of Evil Karmas’. They are not saved simply by their awareness of being sinful. True realization of our sinfulness (or ‘powerlessness’) is given by the Tathagata Amida through ‘Pure Faith’ or through His Great Compassion.
2. The other phase of ‘Pure Faith’ is the Faith that puts trust in Amida’s Vow-Power; that is, to deeply believe that one can surely be saved by Amida’s Vow-Power.

These ‘Two Phases of Faith’ – the ‘Self-Consciousness of Sinfulness’ (*ki-no-jinshin*) – are raised within ourselves at the same time through Amida’s Vow-Power. The doctrine that all the people can be saved by ‘Pure Faith’ is founded on the *Discourse on the Pure Land* by Vasubandhu (the Second Master) and the doctrine of the ‘Two Phases of Faith’ (*nishu-jinshin*) - The “Deep Faith of Sinfulness” and the ‘Deep Faith in Vow-Power’. The discourse on the ‘Two Phases of Faith’ (*nishu-jinshin*) is the highest peak of all religious and such a splendid religious Faith has never been found in the history of religious philosophy in the West.

The Faith of Shin Buddhism is one with Boddhisattva Vasubandhu’s Faith in that he professed, ‘I take refuge with a single mind in the Buddha of the Light Unhindered in the Ten Quarters’ and, at the same time, with the Faith of Shan-tao (Zendo Daishi) which is expounded in the “Two Phases of Faith’. The Faith of the *Kyo-Gyo-Shin-Shu* (*The True Teaching, Practice, Faith and Attainment*) by Shinran is nothing other than the Faith of the two Master’s above mentioned.

(On ‘Pure Faith’: Continued in Letter 14)