

The Symbolism of Light and Pure Land Buddhist Soteriology

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Light Symbolism in Religious Experience

Studies in the History of Religion have demonstrated that the symbolism of light has been, and still is, a fundamental mode by which religious experience is encountered and communicated.¹ Perhaps the most systematic and convincing statement of the general morphology of subjective religious experiences of light is Mircea Eliade's essay, "Experiences of the mystic light."² His essay provides an important part of the general interpretative framework for this study of the role and function of light symbolism in the soteriological tradition of Pure Land Buddhism.

The religious experience of light seems to occur in three basic modes. (1) The light encountered may be so dazzling that it blots out the surrounding phenomenal world, with the result that the man to whom it appears is literally blinded. The classical Western example of this mode, of course, is the conversion experience of Saint Paul by a blinding divine light on the road to Damascus,³ by which he justified not only his right to the title

1. Cf., for example, G. van der Leeuw, *Religion in essence and manifestation*, transl. by J. E. Turner, vol. 1 (New York: Harper and Row, Harper Torchbooks, 1963), pp. 55 ff.; E.O. James, *The worship of the sky god* (London: Athlone Press, 1963); and Mircea Eliade, *Patterns in comparative religion*, transl. by Rosemary Sheed (New York: Meridian Books, 1963), pp. 446 ff.
2. Mircea Eliade, *Mephistopheles and the androgyne* (New York: Sheed and Ward, 1965), pp. 19-77.
3. Acts 9: 1-9.

“apostle” but also his specific gospel to the gentiles.⁴ A well-known Eastern experience of this kind of light-encounter is Arjuna’s experience of Krishna’s *māyā*, as recorded in the *Bhagavad-gītā*.⁵ (2) There are also religious experiences of light which transfigure the world without blotting it out. This is an experience of an extremely intense supernatural light which shines into the very depths of material existence, but which at the same time leaves forms well defined. Eliade has suggested that this type of light experience reveals things in the world “as they are,” including man’s ontological and moral standing in the world, in their primal perfection or, according to Judaeo-Christian tradition, as they were before the Fall.⁶ It is into this mode that the majority of Christian and non-Christian light experiences fall. As we shall see, Pure Land light symbolism also occurs in this mode. (3) Close to this is the experience of illumination of the Eskimo shaman, which enables him to perceive spiritual entities and exercise control over them, as well as to see into far distances.⁷

It is necessary, however, to take note of the differences in content as to what is perceived in encounters with light, even when these encounters occur in the same mode. The light may reveal a world the structure of which is like, or identical with, the natural world one thought he knew, but which he now perceives and

4. Galatians 1: 10-24.

5. See S. Radhakrishnan and Charles A. Moore, eds., *A source book in Indian philosophy* (Princeton: Princeton University Press, 1957), pp. 138-140.

6. Eliade, *Mephistopheles*, pp. 75-76. Cf. also Evelyn Underhill, *Mysticism* (New York: Meridian Books, 1955), pp. 249-265.

7. Mircea Eliade, *Shamanism: Archaic techniques of ecstasy*, transl. by Willard R. Trask (New York: Bollingen Foundation, 1964), pp. 60-62.

understands clearly for the first time. Before the experience of light, the world and one's place in it was "seen through a glass darkly." After the experience, it is "seen face to face." The light may also reveal a world whose structure is literally beyond the reach of human reason and comprehension. Also, light may be experienced instantaneously or by means of various types of progressive perceptions, in which case the growing intensity of the experience is accompanied by feelings of deep peace, the certainty that one's soul is immortal in some sense, a comprehension of some supernatural dimension, or all of these. Finally, light may be experienced either as a divine personal presence or as a revelation of an impersonal sacredness.⁸

Whatever the nature and intensity of an experience of light, it is always involved in a profound religious experience. This is the essential character of all modes of light experience. In this sense, light brings a man out of his "profane condition," as Eliade would phrase it, and projects him into the realm of the sacred, a world perceived as qualitatively different from the world perceived before the experience of light. The specific structure and this perceived sacredness vary according to a man's culture, history, and religious training. Even so, all experiences of light are encounters with a dimension "wholly other" than the normal encounters one had in the world before the experience.

Consequently, the meaning of an experience of light is conveyed directly to the man who experiences it. At the same time, however, this meaning can only become clear to him through his own pre-existing ideology. In other words, light reveals to a man whatever his history, culture, and religious training (or lack

8. Eliade, *Mephistopheles*, p. 76.

of it) prepare him to comprehend.⁹ Therefore, the meaning of an experience of light is ultimately a personal discovery, but at the same time, a man discovers only what he is spiritually prepared to discover.

Light symbolism plays an especially important role in Pure Land Buddhism—so important a role that it is one of the keys to understanding the real thrust of Pure Land Buddhist thought. The purpose of this essay is to investigate the role of Pure Land light symbolism in order to establish the essential meaning and function it plays in its soteriological teachings, as well as the specific character and meaning light had for Shinran Shōnin (1173-1258), founder of the Jōdo Shinshū, or the “True Pure Land School.”

Pure Land Light Symbolism

The importance of light symbolism becomes immediately clear in the various names used to denote Pure Land tradition's central object of veneration. The most important and widely known name in this connection is Amitābha Buddha (Japanese, *Amida Butsu*; Chinese, *A-mi-t'o*), the literal translation of which is “the Buddha of Infinite Light.” (Amida's other proper name is Amitāyus, “the Buddha of Infinite Life.”) Amida's nature as “infinite light” is based on the fulfillment of the twelfth of his forty-eight bodhisattva Vows, contained in the *Muryōjūkyō* (Sanskrit, *Larger Sukhāvati-vyūha*), one of the three sacred texts of the Pure Land tradition.¹⁰

If, when I become a Buddha, my light should be limited and not able

9. Cf. William James, *The varieties of religious experience* (New York: New American Library, 1958), pp. 35-36.

to illumine hundreds of thousands of *koṭis*¹¹ of Buddha Lands, may I not receive perfect enlightenment.¹²

However, the connection between light and Pure Land's object of veneration is not limited to this particular name alone. In the chapter "True Buddha and Land" in his main work, the *Kyōgyōshinshō*,¹³ Shinran quotes the passage on the fulfillment of Amida's Twelfth Vow from the *Muryōjūkyō*.¹⁴ In this passage occur twelve epithets, the standard ones used in Pure Land tradition to refer to the different qualities or functions of Amida as Infinite Light.¹⁵ They are:

<i>Muryōkō Butsu</i>	Buddha of Immeasurable Light
<i>Muhenkō Butsu</i>	Buddha of Boundless Light
<i>Mugenkō Butsu</i>	Buddha of Unimpeded Light
<i>Mutaiikō Butsu</i>	Buddha of Incomparable Light
<i>Ennōkō Butsu</i>	Buddha of Majestically Flaming Light
<i>Shōjōkō Butsu</i>	Buddha of Pure Light
<i>Kangikō Butsu</i>	Buddha of Joyous Light
<i>Chiekō Butsu</i>	Buddha of Wisdom Light
<i>Fudankō Butsu</i>	Buddha of Uninterrupted Light
<i>Nanjikō Butsu</i>	Buddha of Inconceivable Light
<i>Mushōkō Butsu</i>	Buddha of Ineffable Light

10. The *Smaller Sukhāvati-vyūha* and the *Amitāyur-dhyāna-sūtra* are the other two sacred texts. In Japanese, these sutras are called *Amidakyō* and *Kanmuryōjūkyō* respectively. These sutras, as well as other Pure Land shastras cited in this paper, may be found in an excellent *kanbun* edition in *Shinshū shōgyō zensho*, 5 vols. (Kyoto: Kōkyō Shoin, 1958), hereafter abbreviated *SSZ*. For an old but readable translation of the Sanskrit texts of these sutras, see F. Max Müller, ed., *The sacred books of the east*, vol. 49 (Oxford: The Clarendon Press, 1894), hereafter abbreviated *SBE*. All translations from Japanese texts cited in this paper, unless otherwise indicated, are my own.
11. A *koṭi* is an enormous number, either 100,000, 1,000,000, or 10,000,000. See William Edward Soothill and Lewis Hodous, *A dictionary of Chinese Buddhist terms* (Taipei: Ch'eng-wen Publishing Company, 1968), p. 261.
12. *SSZ*, vol. 1, p. 9.
13. *SSZ*, vol. 2, p. 120.
14. *SSZ*, vol. 1, pp. 16-17.
15. These twelve plus seventy-five others appear in Donran's *San Amida Butsu ge*, *SSZ*, vol. 1, pp. 350-365.

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Chōnichigakkō Butsu

Buddha of Light Outshining the Sun and Moon.¹⁶

Besides these twelve standard epithets, Shinran further referred to Amida as *E'nichi*, "Sun of Wisdom"¹⁷ and *Mugekō Nyorai*, "Tathāgata of Unimpeded Light."¹⁸ It is also significant that Amida's Buddha Land (*gokuraku*, "highest joy"), a consequence of the fulfilment of the Twelfth Vow, is often referred to as the "land of immeasurable light" (*muryō kōmyōdo*).¹⁹

The peculiar religious significance of Pure Land light symbolism has its roots in India. Mircea Eliade has summed up the general Indian tradition of light symbolism well by noting that in India,

...pure being, the ultimate reality, can be known particularly through an experience of pure Light; the process of cosmic revelation ultimately consists of a series of luminous manifestations, and cosmic reabsorption repeats the manifestations of...differently colored lights.²⁰

In other words, he who "sees the light" gains not only "knowledge," in William James' sense of "knowledge by awareness" as opposed to "knowledge by description,"²¹ but also a new and superior ontological status and way of being. In the more phi-

16. See glossary for Chinese characters. These twelve epithets also appear in the works of the Chinese Pure Land masters in much the same context as they appear in Shinran's writings, although Shinran's interpretation of the function of Amida's light greatly varies from theirs. Cf. Donran (T'an-luan, 476-542), *Ūjō ronchū*, *SSZ*, vol. 1, pp. 297-298; *San Amida Butsu ge*, *SSZ*, vol. 1, p. 487 and Zendō (Shan-tao, 613-681), *Gengi bun*, *SSZ*, vol. 1, pp. 457-459; *Jōbun gi*, *SSZ*, vol. 1, p. 487; *Jōzen gi*, *SSZ*, vol. 1, p. 509, and *Hōji san*, *SSZ*, vol. 1, p. 597.

17. *Kyōgyōshinshō*, *SSZ*, vol. 1, p. 1.

18. *SSZ*, vol. 1, p. 5. This term is also used by Vasubandhu in the opening *gatha* (verse) of his *Jōdo ron*, *SSZ*, vol. 1, p. 269.

19. For Shinran's interpretation, see *SSZ*, vol. 2, p. 62.

20. Eliade, *Mephistopheles*, p. 30.

21. Cf. William James, *The principles of psychology*, vol. 1 (New York: Henry Holt and Company, 1905), pp. 221-223.

losophical orientation of the Indian spiritual tradition, one becomes what one “knows,”²² and light is one of the important means by which this event happens. The encounter with truth revealed by light is often sudden, as we have noted, and at times is compared to lightning—a symbol of instantaneous awakening in Hinduism as well as in Buddhism.²³ Buddhist texts themselves record that Gautama gained his awakening experience at dawn, after a night spent in deep and concentrated meditation, as he looked up into the sky and beheld the morning star.²⁴

The Mahāyāna tradition has universalized Gautama’s enlightenment experience, symbolized by the light of dawn, as the paradigm experience necessary for all men before they can obtain that spiritual condition which is free from all relativity and ambiguity called *nirvāṇa*. This light is described as “clear and pure,” meaning colorless and without a trace of darkness or shadow.

Within the Mādhyamika tradition, this light is described as universally “void” or “empty” (*śūṅyatā*), meaning “empty” of all attributes as a self-existent entity.²⁵ In terms of light symbolism, the comprehension of this Universal Void is similar to the act of knowledge by experience of the identity of Brahman and Atman in the *Upanishads*, for what is involved in both cases is an instantaneous “flash” of comprehension and insight, comparable to a

22. Cf. Frederic J. Streng, *Emptiness: A study in religious meaning* (New York: Abingdon Press, 1967), pp. 103-105 and Troy Wilson Organ, *The Hindu quest for the perfection of man* (Athens: Ohio University Press, 1970), pp. 176-181.

23. Joseph Campbell, *The masks of god: Oriental mythology* (New York: The Viking Press, 1964), pp. 255-258.

24. Cf. *Dighanikaya*, XIX, 15 and *Jātaka tales* in Henry Clark Warren, *Buddhism in translation*, vol. 3 of the *Harvard oriental series*, C.R. Lanman, ed. (Cambridge: Harvard University Press, 1922), pp. 84-85.

25. Streng, *Emptiness*, pp. 155-170.

flash of lightning. Just as nothing but darkness appears prior to a flash of lightning that suddenly illumines the darkness, so only the "darkness" of ignorance and spiritual blindness appears to precede the experience of enlightenment. There seems to be no continuity between the time before and after.

Buddhist art, particularly the Gandharan school, has made extensive use of the symbolism of light in its representations of buddhas and bodhisattvas. Some images of Gautama the Buddha show flames shooting out from various parts of his body, especially his shoulders.²⁶ The shining body of a buddha is representative of his transcendence of all conditioned states of being, either as a god, a man, or some form of animal life. Also, all buddhas and bodhisattvas "shine" when they are in the meditative state of *samādhi*.²⁷ According to Chinese Buddhist tradition, fire appears at the birth of every buddha, and at his death, a flame springs up from his corpse.²⁸ Every buddha can light up the whole universe with the tuft of hair which grows between his eyebrows, one of the "major marks" all buddhas possess.²⁹

Thus it can be seen that light symbolism in Buddhist tradition stands for that "wisdom" which a buddha or bodhisattva possesses because of his encounter, by means of light, with the very

26. Heinrich Zimmer, *The art of Indian Asia*, vol. 1 (New York: Bollingen Foundation, 1955), pp. 337-352; vol. 2, plate # 381.

27. The brightness of buddhas and bodhisattvas becomes almost a cliché in the texts. See *Dhammapada*, XXVI, *The Buddha-karita of Ashvagosa*, SBE, vol. 49, p. 181, and *Amitāyur-dhyāna-sūtra*, SBE, vol. 49, pp. 169-187.

28. Eliade, *Mephistopheles*, p. 34.

29. According to traditional Buddhology, all buddhas are characterized by remarkable physical characteristics, referred to as "Buddha-marks," the usual number of which is thirty-two major marks and eighty minor ones. See, for example, the *Saddharma-puṇḍarika-sūtra*, SBE, vol. 21, p. 7.

structure of reality in all its "suchness." Knowing the light, one becomes the light; encountering the real, one becomes real. As we have shown, this is usually portrayed in the mythology as a stream of light, in various forms, which illumines all aspects of reality, thus showing its true nature. As such, the light is identical with the wisdom one obtains by means of the break-through experience called *nirvāṇa*.

What needs to be noted at this point is the grounding of this conception of light in the generally accepted merit-acquiring practices of Buddhist soteriological disciplines. In other words, one does not experience the light of wisdom unless he *does* something in the form of meditational disciplines, moral perfection, and devotional practices, for by so acting, a man overcomes his bad *karma*, which keeps him bound to the darkness of samsaric existence, and gradually through many lifetimes acquires enough good *karma* (merit) to bring about his own personal experience of enlightenment. It is, as we shall see, precisely at this point that Shinran differed from the general Buddhist and Pure Land tradition of light symbolism.

Before Shinran. The *Muryōjukyō* gives a detailed picture of the light generated by Amida as the result of the completion and perfection of the forty-eight bodhisattva Vows and the austerities he carried out.³⁰ We have already noted that Amida's nature as Infinite Light is based on the fulfillment of his Twelfth Vow, in which he promised that there would be no place in the universe which would not be illumined by his light, that is, his "wisdom," in the general Buddhist sense of seeing and understanding things as they are. Amida's light allows a man to apprehend the true

30. *SBE*, vol. 49, pp. 28-30.

nature of things as well as his own nature.

Accordingly, the light of Amida shines only on those who practice *nenbutsu*.³¹ The basis for this view is a passage in the *Kanmuryōjūkyō* which states:

Amitayus Buddha has eighty-four thousand signs of perfection, and each sign is possessed of eighty-four thousand rays, each ray extending as far as to shine over the world of the ten quarters, whereby Buddha embraces and protects all sentient beings who think (*nen*) on him; he does not exclude (any of them).³²

The interpretation of this text by Zendō (Chinese, Shan-tao) is an example of how it was generally interpreted in Pure Land tradition prior to Hōnen and Shinran. He makes it clear that “to think” (*nen*) on Amida’s name means not only recitation of the phrase *namu Amida Butsu* (invocational *nenbutsu*), but more importantly to meditate on Amida’s characteristics as a Buddha

31. From *nen* (念—thought, to think, remembrance, to remember) and *butsu* (仏—buddha). See Mochizuki Shinkō, ed., *Bukkyō daijiten*, p. 4158. There are also three common equivalents of *nen*: (1) *citta*, observation, mind, heart, intellect; (2) *manasikāra*, bearing or pondering in the mind; and (3) *smṛti*, remembrance, recollection. There are also three major types of *nenbutsu* teachings in the Pure Land sutras and shastras: (1) contemplative *nenbutsu*—visualizing Amida Buddha and his attributes; (2) invocational *nenbutsu*—reciting the name of Amida with the sacred formula *namu Amida Butsu*, literally “I take refuge in Amida Buddha”; and (3) meditational *nenbutsu*—thinking, dwelling, or “fixing the mind” on Amida, his attributes, and his non-objectifiable nature without either visualizing these or reciting his name. The main emphasis in Pure Land Buddhism prior to Hōnen was on contemplative and meditational *nenbutsu*, with invocational *nenbutsu* reserved as a practice suitable only for the lowest grades of beings thought to be incapable of any other form of meditative or contemplative practice. From Hōnen on, Japanese Pure Land Buddhism has regarded invocational *nenbutsu* as the only legitimate form of *nenbutsu*. In fact, it was Hōnen’s emphasis on invocational *nenbutsu* that led to the creation of an independent Pure Land movement in Japan. Cf. Allan A. Andrews, “Nembutsu in the Chinese Pure Land Tradition,” *Eastern Buddhist*, New Series, vol. 3 (1970), pp. 20-45.

32. *SSZ*, vol. 1, p. 57.

with total dedication, constancy, and self-discipline (meditative and contemplative *nenbutsu*).³³ He, as did all Pure Land teachers prior to Hōnen, placed central stress on meditative and contemplative *nenbutsu*, reserving invocational *nenbutsu* as a legitimate practice only for those of lesser spiritual capacities. Consequently, the benefit of the practice of “thinking on Amida” is directly proportional to the intensity of the practitioner’s effort and self-discipline (*jiriki*).³⁴ In this way, Zendō stressed that Amida’s infinite light was linked entirely with the merit-acquiring process. Amida’s light, the cause of the salvation of sentient beings, is received only as the result of intense spiritual endeavor and discipline through the practice of *nenbutsu*.³⁵

Shinran’s breakthrough. Shinran interpreted traditional Pure Land light symbolism in a way more consistent with and conducive to his doctrine of salvation by faith through the “other-power” (*tariki*) of Amida.³⁶ This was a radically new interpretation of Pure Land soteriology, though it could be argued that because of his own rather intense religious experiences, Shinran

33. Andrews, “Nembutsu,” pp. 42-45.

34. *Gingi bun*, SSZ, vol. 1, pp. 521-523. *Jiriki* literally means “self-power” and was a technical term used by Hōnen and Shinran to refer to all practices and doctrines of Buddhism other than their own which taught human self-effort, discipline, and moral perfection as necessary for salvation. Opposite to *jiriki* is *tariki*, or “other-power,” which stands for the non-reliance upon one’s own efforts in the quest for salvation and total reliance upon the “other-power” of Amida Buddha to effect man’s salvation, understood as rebirth into Amida’s Pure Land (*ōjō*). Shinran’s use of the term *tariki* is much more consistent than Hōnen’s, and is very close to Luther’s concept of grace. See my article “Shinran Shōnin and Martin Luther: A soteriological comparison,” *Journal of the American academy of religion*, vol. 39 (1971), pp. 430-447.

35. *Kannen bōmon*, SSZ, vol. 1, pp. 628-629.

only made explicit what the Pure Land tradition tacitly contained. Alfred Bloom has pointed out that Amida's light was for Shinran one of the two "immediate causes" for the arising of faith in a man, and the only cause of man's salvation primarily defined as trust in the power of Amida's Vows, especially the Eighteenth Vow,³⁷ to save all sentient beings, and non-trust in any human contrivance (meditation, moral perfection, devotional practices), to effect salvation.³⁸ In other words, the experience of Amida's light has a double character: (1) it leads to insight into the essentially evil condition of all sentient beings caught up in samsaric existence in the age of *mappō*,³⁹ and (2) it leads to the complementary insight that trust in Amida's Vows will result in liberation from the bonds of samsaric existence.

For Shinran, then, Amida's light did not function to make a man aware of the nature of things, in the sense of insight into the structure of ultimate reality. This is a fundamental difference

36. Cf. Alfred Bloom, *Shinran's gospel of pure grace* (Tucson: University of Arizona Press, 1968), pp. 37-44. For the essential difference between Shinran's and Hōnen's doctrine of faith, see my article "Hōnen's and Shinran's justification for their doctrine of salvation by faith through 'other-power,'" *Contemporary religions in Japan*, vol. 9 (1968), pp. 233-251.

37. "If, when I become a Buddha, all beings of the ten quarters should not desire in sincerity and trustfulness to be born in my country, and if they should not be reborn in my country by thinking on me (*nen*) only ten times, excluding those who have committed the five irreversible actions and have slandered the Dharma, may I not receive perfect enlightenment." *SSZ*, vol. 1, p. 9.

38. Bloom, *Shinran's gospel*, pp. 54-59. The other "immediate cause" is Amida's name, which according to the Seventeenth Vow, is sounded by all the buddhas and bodhisattvas in the universe. *SSZ*, vol. 1, p. 9. Amida's name causes faith to arise when a man hears it and becomes aware that it embodies Amida's compassionate intention to save all sentient beings. Cf. *Kyōgyōshinshō*, *SSZ*, vol. 2, pp. 33-34.

from both traditional Buddhism and Pure Land teachings prior to Shinran. Amida's light functions as the revealer of man's nature as an essentially depraved, ignorant, passionate being who is totally incapable of doing anything to effect, or earn, his salvation. At the same time, Amida's light also makes a man aware, for the first time, of the compassion of Amida for all sentient beings, which is the ultimate cause of the salvation of all men regardless of their moral, spiritual, or mental condition. It is in this way that Amida's light stimulates a man to faith (trust) in Amida's Vow to save him, and at the same time to reject all self-effort in the attainment of salvation. In connection with this, Shinran greatly emphasized the fact that in the experience of salvation, one is accepted and protected by the "unimpeded light of Amida Buddha's mind,"⁴⁰ since Amida accepts a man just as he is.⁴¹

39. The last of three periods of progressive decay of the Buddha's teachings (*dharma*). The first period is called *shōbō*, the period of "correct doctrine," lasting, from the time of Gautama's death, five hundred years. The second period is called *zōbō*, the period of "counterfeit doctrine," lasting for the next one thousand years. The last period is called *mappō*, the "latter days of the law." This age is the period of final decay and termination of the effectiveness of the Buddha's *dharma*, lasting for ten thousand years. The presupposition behind this view of history is that the spiritual, physical, mental, and moral capacities of a man are determined by the age into which he is born. Men born into the age of *mappō* are so corrupted by this fact that no man is able to do anything to effect his salvation through the traditional soteriological disciplines of Buddhism. For Hōnen and Shinran, therefore, man's only option was to rely on Amida's "other-power" to effect his salvation. See Ingram, "Shinran Shōnin and Martin Luther," pp. 431-437.

40. *Kyōgyōshinshō*, SSZ, vol. 2, p. 670.

41. *Ibid.*, p. 670.

Conclusion

According to Shinran, it is in and through the experience of Amida's light that passion-ridden beings caught up in samsaric existence, subject to forces within and without over which they have no control, in the age of *mappō* are granted the status of salvation. On the cognitive side, Amida's light reveals to a man his true nature as a being incapable of doing anything to bring about his own salvation, while at the same time showing him the way of faith (trust) in Amida's efforts to save him, since the light reveals that a man is already saved in spite of what he is. This knowledge is not a kind of propositional knowledge about Amida, but an inner awareness of one's own spiritual and moral condition and the simultaneous awareness that Amida has already, by fulfilling his forty-eight bodhisattva Vows, established the salvation of all men. On a more transcendent side, the experience of Amida's light cleanses a man from the results of ignorance and passionate actions by breaking the karmic bonds of samsaric existence, at the same time dispelling all illusions a man has about himself. In a *gatha* ("verse"), he expressed it this way:

The Light of Wisdom is infinite.
Of all sentient beings, there are none
That the Light has not received.
Let us take refuge in the True Light.⁴²

42. *Jōdo wasan*, SSZ, vol. 2, p. 486.

Glossary

阿	彌	陀	佛	
無	量	光	佛	
無	邊	光	佛	
無	碍	光	佛	
無	對	光	佛	
炎	王	光	佛	
清	淨	光	佛	
歡	喜	光	佛	
智	慧	光	佛	
不	斷	光	佛	
難	思	光	佛	
無	稱	光	佛	
超	日	月	光	佛
惠	日			
無	碍	光	如	來
無	量	光	明	土

Amida Butsu
Muryōkō Butsu
Muhenkō Butsu
Mugekō Butsu
Mutaikō Butsu
Ennōkō Butsu
Shōjōkō Butsu
Kangikō Butsu
Chiekō Butsu
Fudankō Butsu
Nanjikō Butsu
Mushōkō Butsu
Chōnichigakkō Butsu
E'nichi
Mugekō Nyorai
Muryō Kōmyōdo