

There is a fundamental difference in the Jodo Shinshu and Jodo Shu traditions of Shin Buddhism's interpretations of the nembutsu practice.

- Other-Power (Tariki): Schools like **Jodo Shinshu** teach that birth in the Pure Land is **assured solely by Amida Buddha's Primal Vow and the gift of *Shinjin***. In this view, repeating the nembutsu is not a "work" or a transactional cause to earn rebirth, but a spontaneous expression of gratitude for an already-secured salvation.
- Primal Vow and Recitation: Master Honen and the **Jodo Shu** tradition emphasize that **reciting the name ("Namu Amida Butsu") unfailingly leads to birth** because it aligns directly with Amida's 18th vow. While sincere trust is vital, the verbal act holds intrinsic power granted by the Buddha.