

Kenshingakuen

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*The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment*

『教行信證新釋』英訳版

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卷上

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*The Categorization and Collection of the Quintessential Texts of
Śāstra and Vyākhyā on the True Teaching of the Buddha*

教文類

Institutes of the True Pure Land Sect, Part 2

一宗綱要 (2)

[解説]

[The explication]

この綱要は浄土真宗の根本原理である他力廻向を開顯されたものである。法然の主著たる選擇本願念佛集の原理を「選擇」とすれば、宗祖の主著たる本書の原理は「廻向」であるといつてよい。そしてこの選擇も廻向も共に本願の名號即ち南無阿彌陀佛の開顯である。

この廻向ということが衆生の向上的實踐として認められたことは、佛教の通則であつた。これを佛力の向下的惠施として顯わされたことは宗祖の己證であ

る。この己證は獨斷でなくて、世親の淨土論と曇鸞の往生論註を指標として磨きあらわされたものである。

この教文類の文と、證文類の

夫案眞宗教行信證者如來大悲回向之利益故若因若果无有一事非阿彌陀如來清淨願心之所回向成就因淨故果亦淨也應知

の文とを顧望し、證文類の終の

爾者大聖眞言誠知證大涅槃籍願力回向還相利益顯利他正意是以論主宣布廣大无碍一心普徧開化雜染堪忍群萌宗師顯示大悲往還回向慇懃弘宣他利利他深義仰可奉持特可頂戴矣

という文と照合すると、第一に他力回向の原理は論主すなわち世親の淨土論と宗師すなわち曇鸞の往生論註にもとづくことが知られ、第二に教文類のはじめにかかげた綱要は教行信證の四法と往相還相の二相に統べられ、眞宗教義の全體を貫くことが知られる。

そして、世親の淨土論における五念二利の實踐法は大乘佛教の高度な菩薩道をあらわすものであるが、この五念二利を全うした名號の廻向を本質する淨土眞宗はすぐれた誓願一佛乗であることを顯示することができる。ここに淨土教における往相還相は菩薩道の自利利他を成就することが示されてあるわけである。

The institutes, or elements, of the True Pure Land Sect manifest and evince the vouchsafement of the grace and virtue by the other-power, viz. the fundamental principle of the True Pure Land Sect. If the principle of Saint Hōnen's important work, *The Theses on the Nembutsu and the Pūrva-praṇidhāna Selected by Amitābha (Amitāyus)*, is deemed 'the selection by Amitābha (Amitāyus)', the principle of this scripture, Saint Shinran's important work, is considered 'the vouchsafement of the grace and virtue'. Both 'the selection by Amitābha (Amitāyus)' and 'the vouchsafement of the grace and virtue' are the illuminative manifestation of the sacred name of the pūrva-praṇidhāna, viz. '南无阿彌陀佛' which means revering Amitābha (Amitāyus) and returning one's life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus).

'Tis by an axiom of Buddhism that this vouchsafement of the grace and virtue is acknowledged as an upward and advancive praxis of sattva. It is by a way of enlightenment of the sect founder, Saint Shinran, that this is expressed as a downward blessing and benevolence of the Buddhistic power. This way of enlightenment of the sect founder is not an arbitrary decision,

but a refined interpretation with convincing evidence of *The Treatise on the Pure Land* by Vasubandhu Bodhisattva and *The Commentary on the Treatise on the Birth of Non-birth in the Pure Land* by the Reverend Mentor Donran.

These sentences of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha* are reflected on and checked with the following sentences of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Enlightenment of the Buddha*:

Cogitating the aforementioned doctrine of the True Pure Land Sect, viz. the true teaching, practice, faith, and enlightenment, all of these are the virtue and merit which are vouchsafed by the great mercy and compassion of Amitābha (Amitāyus). Hence, the cause and origin of the true practice and faith, and the Buddhistic fruitage of the true enlightenment and nirvāṇa are, each and every, vouchsafed and attained by the serene and sanctified mind of the pūrva-praṇidhāna of Amitābha (Amitāyus). As aforesaid, the cause of the true practice and faith is clean and clear, and consequently, the Buddhistic fruitage of the true enlightenment resulting from it is also clean and clear. This should be kept and locked in the memory.

Subsequently, the sentences of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha* are collated with the following sentences at the end of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Enlightenment of the Buddha*:

As stated above, we are most gratefully and sincerely initiated into and informed of the true teaching of Holy Gautama Buddha. Our birth of non-birth in the Pure Land and our attainment of supreme nirvāṇa and Buddhahood are completely by virtue of the vouchsafement of the grace and power of the pūrva-praṇidhāna of Amitābha (Amitāyus). What is more, our return from the Pure Land to this Impure Land for the redemption of sattva is caused and manifested by Buddhistic providence of the holy power of Amitābha (Amitāyus), called

‘other-power’. Hence, Vasubandhu Bodhisattva, the author of the Treatise, promulgated in *The Treatise on the Pure Land* the sole and entire mind, illimitable and unobstructed even by rāga, dveṣa, and kleśa, to universally guide and enlighten the people in the impure saḥā-loka-dhātu. The Reverend Mentor Donran elucidated in *The Commentary on the Treatise on the Birth of Non-birth in the Pure Land* that two types of vouchsafement, viz. ‘the state of the birth of non-birth in the Pure Land’ and ‘the state of a return to the Impure Land’, are both bestowed upon us by the great mercy and compassion of Amitābha (Amitāyus). About the wording for the enlightenment and benefit of other sattva explicated by Vasubandhu Bodhisattva, the author of the Treatise, as the enlightenment and benefit of one and others (the subject and object), the Reverend Mentor Donran discerned the enlightenment and benefit of other sattva from the perspective of the sattva and those from the perspective of the Tathāgata; and he expounded in detail their profound significance as the mighty Buddhistic power. Therefore all should respect and receive with reverence and gratitude the great dharmān of the vouchsafement of the grace and virtue by the other-power.

First, it is understood that the principle of the vouchsafement of the grace and virtue by the other-power is founded on *The Treatise on the Pure Land* authored by Vasubandhu Bodhisattva and *The Commentary on the Treatise on the Birth of Non-birth in the Pure Land* by the Reverend Mentor Donran. Second, 'tis comprehended that the institutes, or elements, of the True Pure Land Sect, which are declared at the beginning of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*, are integrated into four dharmebhyaḥ of the true teaching, practice, faith, and enlightenment and two phases of ‘the state of the birth of non-birth in the Pure Land’ and ‘the state of a return to the Impure Land’; they pierce and persist throughout the entire doctrine of the True Pure Land Sect.

And further, the practical method of fivefold meditational practice and twofold enlightenment and benefit in *The Treatise on the Pure Land* by Vasubandhu Bodhisattva represents the rarefied way of the Bodhisattva-hood of Mahāyāna Buddhism. 'Tis clarified that the True Pure

Land Sect, the essence of which is the vouchsafement of the grace and virtue of the sacred name of Amitābha (Amitāyus) complete with the fivefold meditational practice and twofold enlightenment and benefit, is one supreme teaching vehicularly leading to the Buddhahood through the pūrva-praṇidhāna surpassingly fair. (See ‘一乘法 one vehicle-like true dharma which truly and beneficially blesses and enables the sattva to attain Buddhistic enlightenment, viz. 'tis the pūrva-praṇidhāna of Amitābha (Amitāyus)’ in [The exposition of words and phrases] of ‘The Elucidation of the True Teaching’ of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha.*) Here is specified that the enlightenment and benefit of one and others (the subject and object) on the way of the Bodhisattva-hood are clearly accomplished by ‘the state of the birth of non-birth in the Pure Land’ and ‘the state of a return to the Impure Land’ in the teaching of the Pure Land.

[The annotation by the translator written in the Shakespearean sonnet form in iambic pentameter]

From Paradise Regained: Book 1

by John Milton

(1) 'A star, not seen before in heav'n appearing
Guided the wise men thither from the east,
To honor thee with incense, myrrh, and gold,
By whose bright course led on they found the place,
Affirming it thy star new-grav'n in heav'n,'

The Revelation and Prediction in Dreams of Great Dreams, Part 1;

I Learn and Live the Lighted Law of Life:

A Shakespearean Sonnet on (1)

In my youth, I was told by a researcher,
Who studied old Chinese philosophy,
That two of Sages-Stars supremely fair
Lead me to master high cosmology
Sublime, abstract and mystical in depth.
I humbly bless the wise researcher and

Two Sages-Stars directing me to truth.
Invisibly and visibly instructed,
I learn and live the lighted law of life
In every way, both static and dynamic.
E'en things apparently so far aloof
Are wisely woven into cosmic fabric.
Old waves of words are splendent shoals of souls,
Still actively alive as space of souls.