

Kenshingakuen

顯真学苑

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

『教行信証新釈』英訳版

Volume One

卷上

By Shinryu Umehara

梅原真隆 著

Translated from the Japanese

By the Subeditor at Kenshingakuen and a Translator of Law,

Rei Umehara (Kenshin)

顯真学苑副幹・法律翻訳者 梅原 麗 (顯真) 訳

The copyright on *The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment* is held by Kenshingakuen.

All rights reserved.

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

行文類

Śāstra by Nāgārjuna Bodhisattva, Part 34

龍樹論文 (34)

[構成]

[The construction]

十住毘婆沙論の四品のうち第四に易行品の難易二道と易行道の文を引抄して眞實の大行を論證する。十住毗婆沙論の四品を引用されてあるが、この易行品は中核をなすものである。

Fourthly, from four chapters of Daśa-bhūmika-vibhāsa-śāstra, the author excerpted the sentences which explicate two difficult and serene training

courses of the Bodhisattva and the serene practice course in the faith by the other-power in the Chapter of the Serene Practice by the Other-Power and demonstrated the true great practice. The author cited four chapters of Daśa-bhūmika-vibhāśa-śāstra, and this Chapter of the Serene Practice by the Other-Power forms the nucleus.

[解説]

[The explication]

ここに引用された易行品にはまず佛法を難行道と易行道に分別してある。この二道の判釋は教判の先駆をなすものである。この教判は實踐に對する分判であつて、稱名という行業に重要な立場を與えたものである。阿惟越致に至るといふ現實の救いに關して一般に普及して、萬人の實踐しうる稱名に重大な價値を認めたものである。今、大行の明證として、この易行品を引用されたことは極めて適切である。

従つて易行品にはあらゆる佛菩薩の稱名を網羅して論述されてある。即ち一に十方十佛章、二に諸佛百七佛章、三に彌陀章、四に過未八佛章、五に東方八佛章、六に三世諸佛章、七に諸佛章である。然るに、宗祖は十方十佛章と百七佛章と彌陀章のうちから必要な要文を抄録して、すべては彌陀の名號を稱念することに結歸することをあらわして、眞實の大行を論證されたのである。

まず易行をあかすに、「若人疾欲至不退轉地者應以恭敬心執持稱名號」といふ稱名不退の原則をかかげ、まず十方十佛章を引抄してある。

The Chapter of the Serene Practice by the Other-Power cited here, first of all, classifies the Buddhism into two difficult and serene training courses of the Bodhisattva. The classification, systematization and explication of these two courses are the pioneering classification, systematization and explication of the Buddhist Scriptures. These classification, systematization and explication of the Buddhist Scriptures are derived from the practical perspective and grant a pivotal position to the practice of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus). As for the actual deliverance, namely attaining the rank of the Bodhisattva who is ordained to become the Buddha and never degraded, the universally popularized and practicable deed of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus) is acknowledged to be critically important and invaluable. It is extremely apposite that the

author cited here this Chapter of the Serene Practice by the Other-Power as the enlightenment effulgent of the great practice.

Therefore, the Chapter of the Serene Practice by the Other-Power comprehensively dissertates on the practice of praising, reciting, believing on, and meditating on the sacred name of every Buddha and Bodhisattva: 1. the Chapter of Ten Buddhānām in Daśa-diś, 2. the Chapter of One Hundred and Seven Buddhānām, 3. the Chapter of Amitābha (Amitāyus), 4. the Chapter of Eight Buddhānām in the Past and the Future, 5. the Chapter of Eight Buddhānām in the Eastern Direction, 6. the Chapter of the Buddhānām in Tri-adhvan, 7. the Chapter of the Buddhānām; whereas the sect founder extracted necessary and quintessential sentences from the Chapter of Ten Buddhānām in Daśa-diś, the Chapter of One Hundred and Seven Buddhānām, and the Chapter of Amitābha (Amitāyus) and demonstrated the true great practice by revealing that all result in the practice of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus).

Firstly, to elucidate the serene practice by the other-power, the author specified the principle of attaining the rank of the Bodhisattva who is ordained to become the Buddha and never degraded by praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus), which was written as 'If one aspires to promptly attain the rank of avaiivartika (avinivartanīya), one should, in great veneration and firm faith, praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus)', and excerpted first the Chapter of Ten Buddhānām in Daśa-diś.