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Teaching, Practice, Faith, and Enlightenment*

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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 Practice of the Buddha*

行文類

Śāstra by Nāgārjuna Bodhisattva, Part 35

龍樹論文 (35)

[解説]

[The explication]

十方十佛章は寶月童子所問經によつて示されたものであるが、このうち特に西方の无量明佛と海徳佛を抄出されてある。これは十佛章を彌陀名號の稱念として統括せんとする手法である。西方善世界の无量明佛は經文の當面では、善世界は西方无量无边恒河沙の佛土を過ぎてある淨土であつて、无量明佛は成佛以來六十億劫を過ぐる佛であるから、十萬億の佛土を過ぎた淨土にあつて、成佛以來、十劫を経た阿彌陀佛でないことは云うまでもない。けれども西方の淨土にあ

つて無量光を放つ佛は阿彌陀佛に歸入することも容易である。そこで宗祖はこの无量明佛を阿彌陀佛となし、さらに十方十佛を阿彌陀佛に統括して聞名不退の明證となされたのである。

次に海徳佛を引抄されてある。十方の十佛はこの海徳佛に従うて發願し成佛されたのである。いま西方の无量明佛を十劫の阿彌陀佛と同視された宗祖は海徳佛を久遠の阿彌陀佛として仰がれたのである。光壽无量の覺體、清淨の國土、聞名作佛の救い、この海徳佛の讚嘆はそのまま阿彌陀佛の讚嘆として適應する。かくて、十方十佛章における師佛も十方佛も彌陀一佛に歸結することである。

次に百七佛章と彌陀章とを連抄してある。ところが宗祖は點聲を施して、これを彌陀章として統べられてある。經文の當面では、十方佛の稱名を典型的にかかげ、さらに餘佛餘菩薩にもこの稱名不退のことありやと問を發し、无量壽佛・世自在王佛乃至寶相佛という百七佛を例示したのが百七佛章であり、これについて阿彌陀佛を別開したのが彌陀章である。故に、經文の當面では「今當に具に説くべし。無量壽佛・世自在王佛・乃至その餘佛ましますこの諸佛世尊、現に十方の清淨世界に在してみな稱名憶念せしむ。阿彌陀佛の本願も是の如し」とよむべきである。然るに宗祖は「今當に具に无量壽佛を説くべし、世自在王佛乃至その餘佛まします是の諸佛世尊現在十方の清淨世界にみな名を稱し阿彌陀佛の本願を憶念すること是の如し」と文點を改められた。これでは百七佛章は解消されて彌陀章になる。阿彌陀佛は十方佛百六佛の所讚となつて、阿彌陀佛は一切諸佛の統格となる。こうした手法において彌陀の名號を稱念することが一切の諸佛諸菩薩の本質となつて、ここに引抄した三章は共に彌陀名號が眞實大行たることを讚嘆することになつたのである。

The Chapter of the Ten Buddhānām in Daśa-diś is indicated in *The Sūtra of the Precious Moon Child's Inquiry*, where the Hesperian Buddha of the Infinite Enlightenment and the Buddha of Ocean Virtues are especially excerpted. This is a method of integrating the Chapter of the Ten Buddhānām in Daśa-diś as the practice of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus). Needless to say, the Buddha of the Infinite Enlightenment in the Hesperian loka-dhātu of kuśala is not Amitābha (Amitāyus) in the Pure Land located beyond the Ten Trillion (10^{13}) Buddha-Lands who has attained the Buddhahood for ten kalpān because, according to the text of the Sūtra, the loka-dhātu of kuśala is the Pure Land located beyond the Hesperian Immeasurable Boundless Gangā-nadī-vālukā Buddha-Lands and because the Buddha of the Infinite Enlightenment is the Buddha who has attained the Buddhahood for six billions (6×10^9) kalpān.

However, the Buddha radiating the infinite light in the Hesperian Pure Land is with ease returned into and identified with Amitābha (Amitāyus). Therefore, the sect founder deemed this Buddha of the Infinite Enlightenment Amitābha (Amitāyus) and integrated the Ten Buddhān in Daśa-diś into Amitābha (Amitāyus) as the enlightenment effulgent of prañidhāna that the Bodhisattva, hearing the sacred name of Amitābha (Amitāyus), immediately dwells in the rank of the Bodhisattva who is ordained to become the Buddha and never degraded (namely, promptly attains the rank of avaiivartika (avinivartanīya)).

Secondly, the Buddha of Ocean Virtues is excerpted. The Ten BuddhāH in Daśa-diś established the prañidhāna and attained the Buddhahood following this Buddha of Ocean Virtues. The sect founder identified the Hesperian Buddha of the Infinite Enlightenment with Amitābha (Amitāyus) of ten kalpānām and looked up to the Buddha of Ocean Virtues as eternal Amitābha (Amitāyus). The svabhāva of buddhi of the infinite light and the infinite life, the immaculate Buddha-kṣetra, the salvation of the sattva hearing the sacred name of the Buddha and attaining the Buddhahood, etc. these praises for this Buddha of Ocean Virtues accord with the praises for Amitābha (Amitāyus) as they are. Thus, the mentorial BuddhāH and the BuddhāH in Daśa-diś in the Chapter of the Ten Buddhānām in Daśa-diś are returned into and identified with one Buddha, namely Amitābha (Amitāyus).

Thirdly, the Chapter of One Hundred and Seven Buddhānām and the Chapter of Amitābha (Amitāyus) are excerpted in succession. However, the sect founder added guiding marks and integrated these into the Chapter of Amitābha (Amitāyus). According to the text of the Sūtra, the Chapter of One Hundred and Seven Buddhānām mentions typically the practice of praising, reciting, believing on, and meditating on the sacred names of the Buddhānām in Daśa-diś; Furthermore, the Chapter of One Hundred and Seven Buddhānām inquires whether this 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 the Buddha is applied to other BuddhebhyaH and other BodhisattvebhyaH; Moreover, the Chapter of One Hundred and Seven Buddhānām exemplifies One Hundred and Seven Buddhān including, but not limited to, the Buddha of the Infinite Life, Lokeśvararāja or maharatnaketu; It is the Chapter of Amitābha (Amitāyus) that subsequently and especially reveals Amitābha

(Amitāyus). Therefore, according to the text of the Sūtra, the text should be read as follows: ‘Right now it should be explicated in detail. The Buddha of the Infinite Life, Lokeśvararāja, or other BuddhāḤ, these BuddhāḤ and Bhagavat actually dwell in the immaculate worlds of the ten directions, all of whom have the sattva praise, recite, believe on, and meditate on the sacred names of the Buddhānām and single-heartedly commit the pūrva-praṇidhāna of the Buddhānām to memory. The same applies to the pūrva-praṇidhāna of Amitābha (Amitāyus)’, whereas the sect founder revised guiding marks as follows: ‘Right now the Buddha of the Infinite Life should be explicated in detail. Lokeśvararāja, or other BuddhāḤ, all these BuddhāḤ and Bhagavat presently in the immaculate worlds of the ten directions thus praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus) and single-heartedly commit the pūrva-praṇidhāna of Amitābha (Amitāyus) to memory’. In this case, the Chapter of One Hundred and Seven Buddhānām resolves itself into the Chapter of Amitābha (Amitāyus). Amitābha (Amitāyus) is praised by the BuddhāḤ in Daśa-diś and by One Hundred and Six BuddhāḤ; Amitābha (Amitāyus) becomes the integrated divinity of all the Buddhānām. In this method, the practice of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus) becomes the essence of all the Buddhānām and Bodhisattvānām; The three Chapters herein excerpted come to praise the sacred name of Amitābha (Amitāyus) as the true great practice.