

Kenshingakuen

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

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巻上

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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 Vasubandhu Bodhisattva, Part 2

天親論文 (3)

[解説]

[The explication]

浄土論のうち、まず偈頌から成上起下の文と不虞作住持の文を引いてある。この中間に十六行の偈があるのであるが、「乃至」という省略符を挿入してないのは、一連の文として引用されたのである。次に長行の利行満足章の總結の文を引用してある。この三文によつて大行を讃嘆する浄土一論の綱要を示されたのである。即ち第一文は名號の讃嘆をなし、第三文は名號の廻向をあらわし、第二文は讃嘆され廻向される名號の功德を示されたものである。

我依修多羅等の四句は成上起下の文であつて、淨土論が佛教と相應するところから優婆提舍と稱せられる所以を示し、上の禮拜、讚嘆、作願の三門を成じて下の觀察廻向の二門を起し、淨土論一部の始終は五念門であるが、この五念門は世親の獨斷でなくて、淨土の三部經に依ることを示したものである。

従つて、淨土論の當面においては淨土三部經に説いてある眞實功德相は淨土の三種莊嚴であつて、この淨土に願生する偈頌ということである。然るに、宗祖は尊號眞像銘文に次のごとく釋していられる。

我依修多羅眞實功德相といふは、我は天親論主のわれとなのりたまへる御ことばなり。依はよるといふ、修多羅によるとなり。修多羅は天竺のことば、佛の經典をまふすなり。佛教に大乘あり、また小乘あり、みな修多羅とまふす。いま修多羅とまふすは大乘なり、小乘にあらず、いまの三部の經典は大乘修多羅なり。この三部大乘によるとなり。眞實功德相といふは誓願の尊號なり。説願偈掇持といふは、本願のこゝろをあらわすことばを偈といふなり。掇持といふは知慧なり、無碍光の智を掇持とまふすなり。與佛教相應といふは、この論のこゝろは釋尊の教勅、彌陀の誓願にあひかなへりとなり。

What were firstly excerpted from the Gāthā of *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha* are the ‘sentences of achievement of the former three of fivefold paryāya of anusmṛti (1. Worship of Amitābha (Amitāyus), 2. Praise for Amitābha (Amitāyus), 3. Single-Hearted Desire for the Birth of Non-Birth in the Pure Land of Amitābha (Amitāyus)) and sentences of ukkoṭeti of the latter two of fivefold paryāya of anusmṛti (4. Various Observation and Cogitation of Guṇa in the Pure Land of Amitābha (Amitāyus), 5. Offering All One’s Attained Guṇa for the Birth of Non-Birth of All Other Creatures in the Pure Land to Attain Buddhahood All Together)’ and the ‘sentences of not remaining in vain’. Gāthā of sixteen lines lies between these two kinds of sentences, but the apostrophe ‘Abbr. 乃至’ was not inserted because these two kinds of sentences were excerpted as a series of sentences. What were secondly excerpted are the ‘general sentences in prose from the Chapter of Completing Great Practice of Altruism with Good Guṇa Subjective and Objective’. These three kinds of sentences indicate institutes of Śāstra of Sukhāvati praising the great practice; namely, the first, third and second sentences indicate the Admiration, Vouchsafement of the Grace and Virtue, and Guṇa of the Sacred Name of Amitābha (Amitāyus), respectively.

Four praises ‘I by virtue of Sūtra ...’ are the ‘sentences of achievement

of the former three of fivefold paryāya of anusmṛti (1. Worship of Amitābha (Amitāyus), 2. Praise for Amitābha (Amitāyus), 3. Single-Hearted Desire for the Birth of Non-Birth in the Pure Land of Amitābha (Amitāyus)) and sentences of ukkoṭeti of the latter two of fivefold paryāya of anusmṛti (4. Various Observation and Cogitation of Guṇa in the Pure Land of Amitābha (Amitāyus), 5. Offering All One's Attained Guṇa for the Birth of Non-Birth of All Other Creatures in the Pure Land to Attain Buddhahood All Together)', which explain that *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha* is called Upadeśa because of correspondence to the Buddhism and that the said Gāthā is concluded as the fivefold paryāya of anusmṛti. It is also indicated by these sentences that this fivefold paryāya of anusmṛti depends on the Three Main Scriptures of the Pure Land, not on the dogmatism by Vasubandhu Bodhisattva.

Therefore, Lakṣaṇa of True Guṇa explicated in the Three Main Scriptures of the Pure Land is Three Kinds of *Sukhāvatī-vyūha* according to *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha*, which is the Gāthā on Aspiring to the Birth of Non-Birth in This Pure Land. The sect founder thus expounded as follows in *Inscriptions of Praises for the Sacred Name of Amitābha (Amitāyus) and Saints' Portraits*:

On the sentence '我依修多羅真實功德相', '我' is a word of introducing oneself by the Author Vasubandhu Bodhisattva; '依' means depending, especially depending on '修多羅'; '修多羅' is Indian Scriptures, Sūtra of Buddha, all of Mahāyāna or Hīna-yāna in Buddhism; '修多羅' in this context means Mahāyāna, not Hīna-yāna; the Three Main Scriptures in this context is Sūtra of Mahāyāna; '依修多羅' means depending on these Three Main Scriptures of Mahāyāna; '真實功德相' is the sacred name of Amitābha (Amitāyus) and pūrva-praṇidhāna; On the phrase '說願偈揔持', '偈' means words expressing the purport of pūrva-praṇidhāna; '揔持' means jñāna and prajñā of apratighāti; '與佛教相應' means that the purport of the said Gāthā conforms to dharma and śīla of Śākya-muni Bhagavat and pūrva-praṇidhāna of Amitābha (Amitāyus).