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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 Vasubandhu Bodhisattva, Part 4

天親論文 (4)

[解説]

[The explication]

これによると眞實功德相は名號であつて、願偈はこの本願の名號を讃嘆する偈となされたのである。これによつて、淨土論は眞實の不行たる本願の名號を讃嘆するものとして不行の證明となされたのである。而して、この眞實功德相は三種莊嚴であるがこれを名號に結歸されたのである。すなわち三種莊嚴のうち依報莊嚴を正報莊嚴におさめ、正報莊嚴のうち菩薩莊嚴を佛莊嚴におさめることができる、そこで眞實功德相は盡十方無碍光如來に歸する、この如來の佛體を佛

名として表現するとき、三經の眞實功德相は名號と稱すべきである。

また不虞作住持の文は佛莊嚴の第八である。第十八願成就のすがたを示すのである。尊號眞像銘文には、次の如く解釋してある。

觀佛本願力遇無空過者といふは、如來の本願力をみそなわずに、願力を信ずるひとは、むなしくこゝにとゞまらずとなり。能令速満足功德大寶海といふは、能はよしといふ、令はせしむといふ、速はすみやかに、としといふ。よく本願力を信樂するひとは、すみやかに、とく功德の大寶海を信者のそのみに満足せしむるなり。如來の功德のきわなく、ひろくおほきなることを大海のみづのみちみてるがごとしとたとへたてまつれるなり。

淨土論の當面では觀佛を示すものであるが、宗祖はこれを名號として表現されたところに特徴がある。觀は觀知の義で信ずること、本願力は本願の名號であり、功德大寶海は名號の功德である。仍つて、淨土論の讚嘆するところは名號の救濟力であることを表詮したことになる。

終に、利行満足章の引文は何を意味するか、淨土論の當面でははじめは善男善女といい、善巧攝化章以下は菩薩というも、これは願生の行者をさすものであるが、今ここに引用されたところでは、この菩薩を法藏と解釋なされてある。すなわち二利の成就にはともに「成就シタマヘリ」とよみ、「得タマヘル」とよまれてある。法藏菩薩が五念の行を修し、自利と利他を成就して南無阿彌陀佛の名號を回向したもうものとして引證されてある。すなわち、法藏菩薩は五念門を修し前四門にて自利を成就し、第五門において、その聖徳のすべてを衆生に廻向したもうのである。これを要するに五念門というは彌陀が名號を成就して衆生に廻向したもういとなみである。

According to the above text of *Inscriptions of Praises for the Sacred Name of Amitābha (Amitāyus) and Saints' Portraits*, Lakṣaṇa of True Guṇa means the sacred name of Amitābha (Amitāyus) and the Gāthā on Aspiring to the Birth of Non-Birth in This Pure Land by the Quintessential Purport of Pūrva-praṇidhāna means the Gāthā praising this sacred name of Amitābha (Amitāyus) with Pūrva-praṇidhāna. Hereby, *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvativyūha* was regarded as praising the sacred name of Amitābha (Amitāyus) with Pūrva-praṇidhāna, viz. the true great practice, which was deemed as proving the verity of the great practice. In addition, this Lakṣaṇa of True Guṇa is Three Kinds of Vyūha, which were concluded into the sacred name of Amitābha (Amitāyus). Namely, among the Three Kinds of Vyūha, Vyūha of Foundational Environmental Kṣetra can be contained in Vyūha of Exact

Resultant Sentient Beings' Mind and Body. Among Vyūha of Exact Resultant Sentient Beings' Mind and Body, Vyūha of Bodhisattva can be contained in Vyūha of Buddha. Hence, Lakṣaṇa of True Guṇa results in Tathāgata of Infinite Light Unhindered in All Ten Directions. When Buddhatā of this Tathāgata is expressed as the name of the Buddha, Lakṣaṇa of True Guṇa in the Three Scriptures should be called the sacred name of Amitābha (Amitāyus).

Moreover, the 'sentences of not remaining in vain' are the eighth in Vyūha of Buddha, indicating the modality on the attainment of the eighteenth vow. The sect founder thus expounded as follows in *Inscriptions of Praises for the Sacred Name of Amitābha (Amitāyus) and Saints' Portraits*:

On the sentence '觀佛本願力遇無空過者', it is said that the Bodhisattva is pleased to behold the Power of Pūrva-praṇidhāna of Tathāgata and that those who believe on the Power of Pūrva-praṇidhāna of Tathāgata will not remain here in vain. On the sentence '能令速滿足功德大寶海', '能' means 'capable', '令' means 'causative', '速' means 'immediately and/or promptly'. Those who are capable of believing on the Power of Pūrva-praṇidhāna of Tathāgata with serenity will immediately and promptly complete themselves with the Great-Treasure Wat'ry Main of Boundless and Invaluable Virtues. The boundlessness, broadness and bigness of Guṇa of Tathāgata are reverentially likened to the great ocean replete with water.

The text of *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha* indicates the observation and cogitation of Buddha, which the sect founder characteristically express as the sacred name of Amitābha (Amitāyus). '觀' means observation, cogitation and recognition, viz. faith; the Power of Pūrva-praṇidhāna means the sacred name of Amitābha (Amitāyus) with Pūrva-praṇidhāna; the Great-Treasure Wat'ry Main of Boundless and Invaluable Virtues means Guṇa of the sacred name of Amitābha (Amitāyus). Hence, it is expressed that *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha* praised the power of salvation by the sacred name of Amitābha (Amitāyus).

Lastly, what is the meaning of the excerpted sentences from the Chapter of Completing Great Practice of Altruism with Good Guṇa Subjective and Objective? The text of *The Gāthā to Single-Heartedly Desire the Birth of Non-*

Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha at first regarded practitioners aspiring to the birth of non-birth in the pure land as lords and dames of virtue. The Chapter of Well-Dexterous Enlightenment and those that follow regarded practitioners aspiring to the birth of non-birth in the pure land as Bodhisattva. These excerpted sentences from the Chapter of Completing Great Practice of Altruism with Good Guṇa Subjective and Objective interpreted this Bodhisattva as Dharmākara. Namely, for attaining two types of great altruism with good Guṇa subjective and objective, the sect founder read as ‘has deigned to complete’ and ‘deigns to attain’. It is quoted and proved that Dharmākara has deigned to practice 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), 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), to complete great practice of altruism with good Guṇa subjective and objective, and to vouchsafe the grace and virtue of the sacred name of Amitābha (Amitāyus). Namely, Dharmākara has deigned to practice fivefold paryāya of anusmṛti, to attain subjective Guṇa in the former four of fivefold paryāya of anusmṛti and to vouchsafe sattva all the holy grace and virtue in the fifth of fivefold paryāya of anusmṛti. In fine, fivefold paryāya of anusmṛti means that Amitābha (Amitāyus) deigns to attain and to vouchsafe the grace and virtue of the sacred name of Amitābha (Amitāyus) to sattva.