

Kenshingakuen

顕真学苑

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

『教行信證新釋』英訳版

Volume One

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

Six Phrases of Jubilant, Reverential, and Laudatory Exegesis, Part 3

嘆釋六句 (3)

[解説]

[The explication]

浄土真宗は大无量寿经に依つて立教されてある。この大无量寿经は眞實の教であることを証明するために六句によつて讃歎せられてある。第一句は出世本懐であること、第二句は一代佛説のうちにおいて卓越せることを示し、第三句と第四句は一乘圓頓の教として當時教界に於ける最高の表現によつてあらわし、第五句には十方諸佛に稱讃せられる普遍性をしめし、第六句には時機に適應する現實性を示してある。而して、教法不二、機教相應の立場をあきらかにして、

大無量壽經の眞實教たることを證明せられた。

世をあげて異端視していた法然の浄土教が大經の本願名號を開顯したものであつて、それ故に眞實であることを證據だてられたことは力強い啓蒙である。さらに最高にして究極の眞實教たることを道破せられたことは、深く感嘆すべきである。

The teaching of the True Pure Land Sect is established by *The Great Sukhāvati-vyūha*. *The Great Sukhāvati-vyūha* is eulogized by six phrases (almost verses) to prove that it is the true teaching. The first phrase indicates that all the Tathāgatānām original and ultimate objective of vouchsafing to come forth from the three worlds (past, present, and future), to appear in this world, and to elucidate the truth. The second phrase signifies that 'tis sublime, surpassing, and preeminent in the entire teaching of Buddhism elucidated by Holy Gautama Buddha throughout His life. The third and fourth phrases describe it as one teaching vehicularly, immediately, completely, immaculately, and harmonically, like a perfect circle, leading to the Buddhahood, which is the supreme expression in the Buddhist Orders at that time. The fifth phrase designates the universality which all the BuddhāH of ten directions deign to extol. The sixth phrase denotes the actuality suitable and pertaining to the due time and religious capacity and aptitude for the teaching and enlightenment of Buddhism. The non-duality of the teaching and dharma is illuminated, and the religious capacity and aptitude of the sattva and the teaching of the Buddha are clearly and concordantly combined. The truth of *The Great Sukhāvati-vyūha* is hereby evidenced.

'Tis forceful enlightenment that the teaching of the Pure Land proclaimed by Saint Hōnen, which was deemed a heresy by the public at large, elucidates and reveals the pūrva-praṇidhāna and the sacred name of Amitābha (Amitāyus) in *The Great Sukhāvati-vyūha* and is therefore verified as truth. We should be most humbly grateful for the Buddhasya benison of proving it to be the paramount and ultimate true teaching.

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

From 弁名 On Distinguishing Names

by 荻生徂徠 Sorai Ogyu

(1) 「君子之学道亦欲以奉天職焉耳」

「君子の道を学ぶも、また以て天職を奉ぜんと欲するのみ。」

From 朱子語類 Zhuzi yulei

(2) 「今日格一件明日又格一件積習既多然後脫然自有貫通處」

「今日一件に格子、明日また一件に格子、積習既に多くして、然る後脫然として自ら貫通する處有らん。」

Accumulating Practice of Translations:

A Sonnet on (1) and (2)

The study of the Way by gentlemen
Means wishing to serve heavenly vocation.
What is essentially required of me?
What is my works' effective role for Thee?
It might be to correctly translate Citta
Divine and human for eternal Dharma.
In contracts secular, I find fluorescence
Of international old Common Sense.
Accumulating practice of translations,
I come to comprehend terms and conditions.
Each documentary work, one by one,
Is similar to Buddhist discipline.
I'm grateful to Gods, Buddhān and all beings
For precious gifts of many hallowed teachings.