

Kenshingakuen

顯真学苑

*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

By Shinryu Umehara

梅原眞隆 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 Teaching of the Buddha*

教文類

The Elucidation of the True Teaching

顯真實教

[本文]

[The text]

夫顯真實教者則大無量壽經是也斯經大意者彌陀超發於誓廣開法藏致哀凡小選施
功德之寶釋迦出興於世光闡道教欲拯群萌惠以真實之利是以說如來本願爲經宗致
卽以佛名號爲經體也

[訓讀]

[The Japanese readings of Chinese characters]

そ しんじち けう あらは すなは だいむりやうじゆきやうこれ こ
 夫れ、眞實の教を顯さは、則ち大無量壽經是なり。斯の
 きやう たいい みだ ちかひ てうほち ひろ ほふざう ひら ほんせう
 經の大意は、彌陀、誓を超發して、廣く法藏を開きて、凡小
 あわれ えら くどく ほう せ いた しゃか よ しゆちこう
 を哀みて選びて功德の寶を施することを致す。釋迦、世に出興
 して、道教を光闡して、群萌を拯ひ、恵むに眞實の利を以てせ
 おぼ こゝ も によらい ほんぐわん と きやう しゆち な
 むと欲すなり。是を以て、如來の本願を説きて經の宗致と爲
 すなは ぶち みやうがう も きやう たい す なり
 す、即ち佛の名號を以て經の體と爲る也。

[字解]

[The exposition of words and phrases]

大意 It is referred to as the purport which is integrated from beginning to end.

彌陀 Vide [The exposition of words and phrases] of 'Prefatory Remarks before the Main Text, Part 1' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*.

超發於誓 It means swearing and vowing the pūrva-praṇidhāna surpassing the Buddhān.

廣開法藏 It denotes graciously deigning to immeasurably master myriads of good deeds, disciplines, and dharmān during the causal disciplinary period (vide '大行' in [The exposition of words and phrases] of 'True Exegesis of the Great Practice, Part 1' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*).

功德之寶 (寶) It signifies the precious treasure which completes, cultivates, and contains all the grace and virtue, viz. the sacred name of '南無阿彌陀佛' (which means revering Amitābha (Amitāyus) and returning one's life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus)). (Vide '功德寶海 the treasurelike wat'ry main of

boundless and invaluable virtues, the sacred name of Amitābha (Amitāyus)' in [The exposition of words and phrases] of 'The Exhortation and the Admonition for All Sentient Beings Involved, Part 1' of *Exordium* and [The exposition of words and phrases] of 'True Exegesis of the Great Practice, Part 1' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)

出興於世 It signifies sacred rise, appearance, and advancement in this world.

道教 It means the entire teaching of the Holy Path of Buddhism preached by Holy Gautama Buddha throughout His life.

光闡 '光' (Note by the translator: it means 'light', 'ray', 'brightness', 'luminosity', 'brilliant', 'illuminate', 'shine', 'glitter', 'splendour', 'blessing', 'grace', 'glory', 'power', 'culture', 'view', 'time', 'majestic', 'grandly', 'universally', 'extensively', and 'honorific title for someone's visit') has a connotation of '廣' (it signifies 'wide', 'spacious', 'broaden', 'extend', 'spread', 'vastness', 'amplitude', 'breadth of mind', and 'length from east to west'); and '闡' (it means 'clarify', 'clear', 'enlighten', 'open out', 'magnificent', 'grand', 'broaden', and 'extend') has a connotation of '暢' (it signifies 'extend', 'lengthen', 'grow', 'relaxed', 'softened', 'spread over', 'permeate', 'pervade', 'fluent', and 'liquor used for a festival'). '光闡' means 'extend, spread, or diffuse through' and 'promulgate or proclaim'.

眞實之利 It denotes 一乘法 one vehiclelike true dharma which truly and beneficially blesses and enables the sattva to attain Buddhistic enlightenment, viz. 'tis the pūrva-praṇidhāna of Amitābha (Amitāyus). (Vide 'すぐれた誓願一佛乗', viz. 'one supreme teaching vehicularly leading to the Buddhahood through the pūrva-praṇidhāna surpassingly fair' in [The explication] of 'Institutes of the True Pure Land Sect, Part 2' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha.*)

本願 The essential and original vow, viz. the pūrva-praṇidhāna, the eighteenth vow. This eighteenth vow generalizes and integrates five true vows.

宗致 '宗' (Note by the translator: it means 'mausoleum', 'progenitor', 'clan', 'principle', 'patriarch', 'leading personage', 'origin', 'successor', 'revere', 'esteem', 'make it a principle to do', 'assemble', 'betake oneself to', 'summer audience granted to feudal lords with someone who assumes the reins of

government', 'government official in charge of religious rituals', 'denomination of Buddhism') has a connotation of '要' (it signifies 'waist', 'waist sash', 'superintend', 'control', 'area within 500 ri of a royal castle (according to one theory, 'area within 1500 to 2000 ri of a royal castle)', 'pledge', 'vow', 'conclude', 'greet', 'await', 'obstruct', 'request', 'take', 'wish', 'threaten', 'investigate', 'clarify', 'beautiful', 'pivot', 'pivotal point', 'conclusion', 'essential and important thing', 'account', 'bill', 'in fine', 'ultimately', 'certainly' 'surely', 'if', and 'necessary'); and '致' (it means 'humble and polite expression of 'do' and 'make", 'bring about', 'bring anything upon oneself', 'send' 'dispatch', 'notify', 'convey', 'inform', 'return', 'deliver', 'dedicate', 'resignation from government service', 'entrust', 'commend to', 'cause', 'invite', 'challenge', 'master thoroughly', 'reach the highest point', 'be supreme', 'accomplish', 'achieve', 'elegance', 'grace', 'circumstances', 'purport', 'principle', 'significance', 'fine', and 'subtle') has a connotation of '極' (it signifies 'ridge', 'ridgepole', 'central pillar', 'master thoroughly', 'reach the highest point', 'be supreme', 'come to an end', 'terminate', '致', 'carry to extremes', 'height', 'acme', 'extremity', 'bounds', 'in the extreme', 'superlative', 'highest', 'ultimate', 'supreme', 'the most righteous and fairest way', 'ultimate principle of the universe' 'imperial throne', 'two ends of the earth's axis', 'both ends of a magnet', 'positive and negative electrode', 'name of star', 'determine', 'resolve', 'govern', 'settlement', 'engagement', 'authentication', 'appraisal', 'certificate of genuineness', 'certificate of authenticity', 'exceedingly', and 'extremely'). '宗致' means 'the most essential of vital importance'; if compared to a fan, '宗致' is likened to 'a pivot of a fan'.

體 It denotes the substantial nature throughout the totality; if compared to a fan, '體' is likened to 'fan-paper'.

[意譯]

[The translation that is faithful to the spirit]

そこで、^{まこと}眞實の^{おしえ}教とは何であるかということ^をあらわしてみると、大無量壽經がすなわちこれである。

この大無量壽經をひつくるめた^{たいい}大意はどうかというに、彌陀は^{しよぶつ}諸佛にこえ

すぐれた誓願^{ちかい}をおこして、萬善^{まんぜん}萬行^{まんぎょう}の功德^{くどく}を積^つみかさね、凡夫^{ぼんぷ}をあわれ
れんですくうために、選^まびとつた南無阿彌陀佛^{なんむあみだぶつ}の名號^{みな}を施^{ほどこ}すように成就^{しあげ}
なされ、釋迦^{しやうた}がこの世^{しようどう}にあらわれて聖道^{せいだう}一代^{いちだい}の教^{おしえ}を垂^たれられたのは、
衆生^{しゆじやう}を救^{まこと}い、眞實^{りやく}の利益^{りやく}となる彌陀^{あみだ}の本願^{ほんぐわん}を説^{まこと}いて、衆生^{しゆじやう}を恵^{まこと}み救^{りやく}いた
いがためであらせられたのである。

それ故^{ゆゑ}に今經^{いまきやう}の肝要^{かんよう}は彌陀^{あみだ}の本願^{ほんぐわん}を説^とくことであり、即ち今經^{いまきやう}の
本質^{ほんしつ}は彌陀^{あみだ}の名號^{みな}である。

Precisely, when clarifying what is meant by the true teaching, *The Great Sukhāvati-vyūha* is the very definition of it.

The general purport of *The Great Sukhāvati-vyūha* is as follows: Amitābha (Amitāyus) graciously deigned to swear and vow the pūrva-praṇidhāna surpassing the Buddhān and to immensely accumulate myriads of grace and virtue of good deeds, disciplines and dharmān, and He was graciously pleased to perfect and complete the selected sacred name of ‘南無阿彌陀佛’, treasurelike and full of virtue, in order to mercifully bestow the hallowed name upon ordinary people for their deliverance; Holy Gautama Buddha deigned to present Himself in this world and to universally elucidate the entire teaching of the Holy Path of Buddhism throughout His life, and this is because He was graciously pleased to bestow His favor, grace, and deliverance upon the sattva by preaching the truly beneficent pūrva-praṇidhāna of Amitābha (Amitāyus).

Hence, the most vital and essential of this sūtra is to explicate the pūrva-praṇidhāna of Amitābha (Amitāyus); videlicet, the quintessence of this sūtra is the sacred name of Amitābha (Amitāyus).

[構成]

[The construction]

この一段は眞實の教は大無量壽經であることを指定し、この經の大意と宗體を解説して、この經の眞實教である所以を明かにされてある。而して同時に釋迦の出世本懷がこの經を説くためであつたことを示してある。

This paragraph designates the true teaching as *The Great Sukhāvati-vyūha*, explicates the general purport and vital quintessence of this sūtra and this denomination, and elucidates the rationale of the veracity of the teaching of this sūtra. And thus, simultaneously, it is set forth that Holy Gautama Buddha's original aspiration and His ultimate objective of appearing in this world and elucidating the truth are to expound this sūtra.

[解説]

[The explication]

大經の大意をあらわすに、所説に約すれば彌陀の本願であり、能説に約すれば釋迦の本懷であることをのべ、この大經こそは釋迦の出世本懷であることを明示してある。「欲拯群萌惠以眞實之利」の「欲」は釋迦の欲願すなわち本懷たることをあらわす字眼である。而して彌陀の法が釋迦の教の本質をなすことを顯示したところに、宗體釋の妙趣がある。さらに宗となす本願と體である名號とは因果にわかれてあるが不二である。しかも本願を説かれた所以は名號は本願他力の如實行であることを明かせられたのである。

'Tis clarified that the substantial purport of *The Great Sukhāvati-vyūha* is the pūrva-praṇidhāna of Amitābha (Amitāyus) if it is considered abstractly as the dharma which is explicated, and that it is also the original aspiration and ultimate objective of Holy Gautama Buddha if it is considered abstractly as one who explicates the dharma; and it is explicitly expressed that this great sūtra itself is Holy Gautama Buddha's primary aspiration and His ultimate objective of appearing in this world and elucidating the truth. '欲' in '欲拯群萌惠以眞實之利' (He was graciously pleased to bestow His favor, grace, and deliverance upon the sattva by preaching the truly beneficent pūrva-praṇidhāna of Amitābha (Amitāyus).) is an essential ideogram which indicates Holy Gautama Buddha's fundamental ambition and His ultimate objective. Hence the exquisite elegance of the exegeses of the vital and fundamental quintessence of this sūtra and this denomination sublimely emerges from where it is manifested and clarified that the dharma of

Amitābha (Amitāyus) is the essence of the teachings of Holy Gautama Buddha. Thereupon, the pūrva-praṇidhāna, which is the vital quintessence, and the sacred name, which is the substantial quintessence, are non-duality, though they are divided into cause and effect. Furthermore, it is attested that the rational reason for expounding the pūrva-praṇidhāna is to reveal that the sacred name is the caryā of tattva caused by the other-power of the pūrva-praṇidhāna.

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

From Paradise Lost: Book 3

by John Milton

(1) 'So much the rather thou celestial light
Shine inward, and the mind through all her powers
Irradiate, there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.'

The Vacant Chair of Holy Buddha, Editor, Part 1:

A Sonnet on (1)

At the enrollment ceremony for
My junior high school in a lighted chapel,
I stood upon th' dim altar in a chancel
To give an address on the dighted altar.
I saw an empty wood chair at the center
Of the apse, wond'ring at the void of th' chair.
I later knew that it is called th' Christ's chair
And no one dares to sit on it so far.
This is one reason why the Editor
At Kenshingakuen is Holy Buddha.
Like Kafka's Türhüter of Law or Dharma,
I humbly name myself Subeditor.
The Sūtra is based on the sacred Śūnya,
Immutably placed on the Ākāśa.

(The chapel in this Sonnet is Doshisha Chapel (同志社礼拝堂).)

(The Couplet Sonnet ‘The Vacant Chair of Holy Buddha, Editor, Part 2; Sudhanakumâra (善財童子) in th’ Garland Sūtra’ is written in ‘Śāstra by Nāgārjuna Bodhisattva, Part 24’ of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)