

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

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卷上

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Translated from the Japanese

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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

The Name of the Seventeenth Vow, Part 3

第十七願名 (3)

[解説] 第一段落及び第二段落

[The explication] Paragraphs 1 and 2

往相の廻向に大行がある、この廻向の大行であることを示すためにこれを誓
わせられた第十七願を掲げられた。なお大悲願とは名號を成就された大悲の風
格を顯わされた指示である。

そして、第十七願に五個の願名をあげてある。このうち、初の三名は願文に
より、後の二名は義によつてある。また、初の三名は諸師も共許するところの
願名であり、後の二名は宗祖の獨創の願名である。仍つて後の二名には「亦可

名」と謙つた筆致をとつてある。初の三名は願文の「咨嗟稱我名」によるものである。「咨嗟」をとつて諸佛咨嗟之願と名づけたもの、「稱」には「稱揚」と「稱念」のふたつの意味があるので、諸佛稱揚之願と諸佛稱名之願と名づけたものである。諸佛咨嗟之願と諸佛稱揚之願という願名は同意であるから、重ねて出す必要もないようであるが、經文に稱揚の文字があるところから丁重に出されたのである。この稱揚と咨嗟は廣讚であり、稱名は略讚である。いづれもみな諸佛の讚嘆である。廣讚も略讚もともに諸佛の體驗であつて、同時に諸佛の教化である。

The vouchsafement of the practice, discipline and faith of the birth of non-birth in the Pure Land includes the great practice. To prove that this vouchsafement of the grace and virtue is the great practice, the seventeenth vow to pledge this is proclaimed. For the avoidance of doubt, the vow of great mercy shall mean and refer to the indication elucidating the dignity of the great mercy that achieved the sacred name of Amitābha (Amitāyus).

Furthermore, five designations of the seventeenth vow are enumerated. The former three of these are named according to the text of the vow. The latter two of these are named according to the signification of the vow. The former three of these are designations of the vow approved by mentors and masters. The latter two of these are designations of the vow which are original to the founder of the True Pure Land Sect. Therefore, the latter two of the designations are deferentially written with '亦可名 (designation for significations) (it is also justifiable to be referred to as)'. The former three of the designations are grounded on '咨嗟稱我名 (laud, glorify, exalt, extol, praise, admire, recite, believe on, and meditate on my name)' in the text of the vow. 'Tis named '諸佛咨嗟之願 (a vow in which the BuddhāH pledge to laud and glorify the sacred name of Amitābha (Amitāyus))' according to '咨嗟 (laud and glorify)' and also named '諸佛稱揚之願 (a vow in which the BuddhāH pledge to praise and admire the sacred name of Amitābha (Amitāyus))' and '諸佛稱名之願 (a vow in which the BuddhāH pledge to exalt, extol, praise, recite, believe, and ponder the sacred name of Amitābha (Amitāyus))' because the term '稱' has two meanings of '稱揚 (praise and admiration) and '稱念 (to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus))'. These designations of the vow '諸佛咨嗟之願' and '諸佛稱揚之願' have the same meaning, hence it apparently seems unnecessary tautology; however, he respectfully and courteously made

such designations because the characters '稱揚' are found in the text of the sūtra. These '稱揚 (praise and admiration)' and '咨嗟 (laud and glorification)' are the extensive and detailed praise and '稱名 (to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus))' is the abridged praise. All of the extensive and detailed praise and the abridged praise are simultaneously the praise, experience and enlightenment of the BuddhāH.

[The annotation by the translator]

From 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation
by 傳温 Fuon

「春ノ風ハ暗ニ庭前ノ樹ヲ剪リ、
夜ノ雨ハ偷ニ石上ノ苔ヲ穿ツ」

A rhymed translation in iambic trimeter:

The spring wind tacitly
Cuts trees before the gard'n;
The night rain secretly
Doth pierce moss on the stone.