

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

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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 4

第十七願名 (4)

[解説] 第三段落及び第四段落

[The explication] Paragraphs 3 and 4

そして、このうち諸佛稱名之願という願名は諸師も名づけたところであるが、宗祖は特に深い注意をそそがれたことである、蓋し稱揚の外に稱名のあるということは、この第十七願の名號を聞いた第十八願の乃至十念が稱名であることを示す明證となるからである。これが五個の願名のうち「諸佛稱名之願」を代表的に標擧される所以であろう。

また、後の二名は名號が選擇の法でありそのまま廻向の法であることを示す

のである。さらに文前袖書の二個の子註をかかげられたことと同じ傾向であつて、名號がそのまま稱名として活現していることを示すのである。そして、第十七願と第十八願とが一具である連關性を示すのである。

Thereupon, the designation of the vow 'a vow in which the BuddhāH pledge to exalt, extol, praise, recite, believe, and ponder the sacred name of Amitābha (Amitāyus)' was named by the founder, mentors and masters, but especially the founder gave profound thought to the designation. Certainly, the fact that there is '稱名 (to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus))' besides '稱揚 (praise and admiration)' is an evidence indicating that the ten (or infinite) reciting praise, meditation, prasāda, and cittotpāda for the sacred name of Amitābha (Amitāyus) described in the eighteenth vow with reverence to the sacred name of Amitābha (Amitāyus) in the seventeenth vow are '稱名 (to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus))'. This is the reason why '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))' among five designations of the vow is representatively and mainly indicated.

In addition, the latter two of five designations of the vow reveal that the sacred name of Amitābha (Amitāyus) is the Dharma of the selection by Amitābha (Amitāyus) and the Dharma of the vouchsafement of the grace and virtue as it is. This is the same tendency as further presenting two detailed notes of 'Prefatory Remarks before the Main Text' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*, which indicates that the sacred name of Amitābha (Amitāyus) is naturally activated and manifested as '稱名 (to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus))' and that the seventeenth vow and the eighteenth vow are geminate and relevant.

31 December 2017

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

From 景德傳燈錄 The Records of the Transmission of the Lamp;

From 正法眼藏 The Quintessential Optic Treasury of the True Dharma

(1) 「萬古碧潭空界月」

From 碧巖錄 *The Blue Cliff Record*

(2) 「珊瑚枝枝撐着月」

From 景德傳燈錄 *The Records of the Transmission of the Lamp*

(3) 「紫羅帳裏撒真珠」

From *The Tempest*

by William Shakespeare

(4) 'Full fathom five thy father lies,
Of his bones are coral made;
Those are pearls that were his eyes;
Nothing of him that doth fade,
But doth suffer a sea-change
Into something rich and strange.
Sea-nymphs hourly ring his knell.
Hark, now I hear them, ding dong bell.'

'Tis the Vast Space of Minds of Learned Priests:
A Shakespearean Sonnet on (1), (2), (3) and (4)

I study, work and tidy up my temple.
My temple is my working, studying space.
I daily clean my fane invisible
To make it an ethereal fair workplace.
It is not a material old building,
But the vast space of minds of learned priests.
The full moon, sapphire waters keenly bright'ning,
Eternal ākāśa and sacred forests
Are myriadly sparkling in my temple.
For me to keep the temple is great deeds,
Because my human life is in a twinkle,
Bound by perpetual and causal codes.
The moon abides in every branch of coral;
Light is reflected as a silky pearl.