

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 Practice of the Buddha*

行文類

True Exegesis of the Great Practice, Part 3

大行正釋 (3)

[解説]

[The explication]

佛體を全うして廻向される名號である。この名號は直爾の大行である、この名號を領受した信心には即是其行として往生の行體となりそのあらわれた相が稱名である。彌陀の大行がそのまま凡夫の大行となる。彌陀の五念二利の行業が凡夫の往生淨土の正業となる。法體成就の聖徳が廻施されて衆生往生の業因となるのである。稱名が大行として最高の實踐法として價值づけられる所以は、名號を體とするからである。そこで、この大行の正釋には稱名と指定し、その

價值をあらわすに名號の法徳を以つてせられたのである。蓋し、稱名と名號とは不二であり、溶融無碍であるからである。

It is the sacred name of Amitābha (Amitāyus) as the vouchsafement of the grace and virtue with the perfection of the Buddhata. This sacred name of Amitābha (Amitāyus) is the great practice by the dharma-sthiti and the power of pūrva-praṇidhāna of Amitābha (Amitāyus). The faith caused by receiving this sacred name of Amitābha (Amitāyus) becomes the fundamental essence of the practice of the birth of non-birth in the Pure Land as non-duality of the faith and practice. The manifestation of the form is the praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus). The great practice of Amitābha (Amitāyus) immutably becomes the great practice of ordinary people as it is. The practice and discipline of the fivefold meditational practice and twofold enlightenment and benefit by Amitābha (Amitāyus) becomes the true practice and discipline of the birth of non-birth in the Pure Land by ordinary people. The holy virtues and fundamental good deeds, kuśala-mūla, completing the dharma-sthiti are vouchsafed as the grace and virtue to become the causal karman of the birth of non-birth in the Pure Land of the sattva. The reason why the praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus) is appreciated as the great practice, or the supreme practicing law, is that its fundamental essence is the sacred name of Amitābha (Amitāyus). Therefore, in this true exegesis of the great practice, the praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus) is designated and its worth is revealed by the grace and virtue of the dharma of the sacred name of Amitābha (Amitāyus). Indeed, this is because the praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus) and the sacred name of Amitābha (Amitāyus) are non-duality perfectly integrated and unhindered.

26 August 2017

[The annotation by the translator written in a sonnet form in iambic pentameter in relation to (1) 'The great practice of Amitābha (Amitāyus) immutably becomes the great practice of ordinary people as it is.']

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(2) 「星の上に雲のかゝると紛れつゝおぼつかなしや雪の下菊」

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As Silent Graceful Studies Guiding Me:

A Sonnet on (1) and (2)

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The modern legal day-by-day translation

Is for me sacred literate construction

To understand the venerable nation.

I love this unobtrusive occupation.

I'd like to learn integrity immense

And purify my life with saintly essence.

Chrysanthemums white under pure snow light

Resemble stars bright covered by clouds argent.

Ergo, small daily virtues gradually

Lead to great virtuous minds heavenly.

If I continue mast'ring sacred grace,

I may perceive their holy elegance.

My daily little works abide with me,

As silent graceful studies guiding me.

(See [The annotation by the translator written in a sonnet form in iambic pentameter] of 'The Praise and Adoration for the Tathāgatasya Grace' of *Exordium* and [The annotation by the translator written in the Shakespearean sonnet form in iambic pentameter] of 'The Admiration for the Holy Dharma, Part 1' of *Exordium*.)