

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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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

Prefatory Remarks before the Main Text, Part 3

文前袖書 (3)

[解説] 第二段落及び第三段落

[The explication] Paragraphs 2 and 3

特に、この行文類においては法然の稱名は正定業であるということを論證するのが主要な力点となつている。稱名は正定業であるという善導と法然の識見は第十八願の乃至十念を根據とする。この十念は十聲の稱念即ち稱名であるということは、觀經の下品下生の經説によつて解明されたのであるが、更にこれを大經の第十七願によつて直接に解明されたのが、この行文類である。本書を色讀するには、この具體的な理路をのみこんでおかねばならない。

第十八願の乃至十念は名號を聞信したところにあらわれるのである。そして、その聞信の對象となる名號は諸佛の讚嘆によつて法界に流布するのである。そして諸佛の讚嘆は顯現態としての佛體の功德を讚嘆することではなくて、名號の讚嘆であるということを微細に心得ておかななくてはならないのである。

Expressly in *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*, the main emphasis is to demonstrate that Hōnen's praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus) is the true determinative practice or discipline pledged and selected in the pūrva-praṇidhāna of Amitābha (Amitāyus) which causes the birth of non-birth in the Pure Land and the attainment of Buddhist enlightenment and unsurpassed nirvana. The insight of Zendō and Hōnen is that the sacred name of Amitābha (Amitāyus), which is praised, recited, believed, and pondered by the other-power of the Buddha, together with the faith in and recitation of the sacred name of Amitābha (Amitāyus), is the true determinative practice or discipline pledged and selected in the pūrva-praṇidhāna of Amitābha (Amitāyus) which causes the birth of non-birth in the Pure Land and the attainment of Buddhist enlightenment and unsurpassed nirvāṇa. The basis of the insight is ten (or infinite) reciting praise, meditation, prasāda, and cittotpāda for the sacred name of Amitābha (Amitāyus) described in the eighteenth vow. The sūtra theory of the last of nine categories of aspirants to the Pure Land distinguished in *Amitāyur-dhyāna-sūtra (The Sūtra on the Meditation on the Buddha of the Infinite Life (Amitāyus))* elucidates that the ten (or infinite) reciting praise, meditation, prasāda, and cittotpāda for the sacred name of Amitābha (Amitāyus) signify ten utterances of praise, recitation, faith, prasāda, cogitation, and meditation of the sacred name of Amitābha (Amitāyus). It is *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha* that additionally and directly explicates the truth by the seventeenth vow of *The Great Sukhāvātī-vyūha*. In order to correctly read, comprehend, and put into practice this scripture, we should understand this specific and coherent explanation.

The ten (or infinite) reciting praise, meditation, prasāda, and cittotpāda for the sacred name of Amitābha (Amitāyus) described in the eighteenth vow accrue to us from hearing and believing on the sacred name

of Amitābha (Amitāyus). And then the sacred name of Amitābha (Amitāyus) heard and believed by the sattva prevails in the dharma-dhātu by the Buddhānām extolment, praise, glorification, laudation, and admiration. And also it should be subtly understood that the Buddhānām extolment, praise, glorification, laudation, and admiration are not for the grace and virtue of the Buddhasya body as the second manifestation of the epiphany but for the sacred name of Amitābha (Amitāyus).

[The annotation by the translator]

From 源氏物語 *The Tale of Genji* *by* 紫式部 *Lady Violet of Ritual Rank*

「入日さす峰にたなびく薄雲はもの思ふ袖に色やまがへる」

A rhymed translation in iambic pentameter (弱強五歩格の韻律による翻訳):

The thinner, paler clouds are trailing light,

O'er ridges shone by splendent evenlight;

With sorrow I am in deep pensive thought;

Don't clouds resemble mourning dress sleeves' tint?

At late spring eventide, 2017

(This rhymed translation in iambic pentameter was written on the Thin Cloud Imperial Palace (薄雲御所) nigh my temple.)