

*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

*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)*

顕真学苑副幹・法律翻訳者 梅原 麗 (顕真) 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 Practice of the Buddha*

行文類

Prefatory Remarks before the Main Text, Part 2

文前袖書 (2)

[構成]

[The construction]

行文類の主要なる宗義を、いま行文類の文前に袖書として標擧されたのである。

The main principles underlying the True Pure Land Sect written in *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha* are here indicated and

enumerated as 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*.

[解説] 第一段落

[The explication] Paragraph 1

佛力が名號として廻向されることを顯示されるのが行文類の主題である。凡そ佛は三様態にあらわされてある。第一の本然態は無色無形一如の法界であり、第二の顯現態は光明無量壽命無量の報身の佛體であり、第三の廻向態は凡夫にも念持しやすい南無阿彌陀佛の名號である。この三様態は同一法體の眞空妙有の様態であるが、認識の對境としては段階がわかる。一如法界は佛果をひらいたときに體現され、高妙の佛體は菩薩の止觀によつて觀察されるが、凡夫としては觀察することはできぬ。凡夫として信知し念持され得るのはただ名號ひとつである。佛力は凡夫の念持しやすい名號として廻向されるのである。この名號法を念持して稱念することが、最高の宗教實踐であることを宣明したのが法然であつた。しかも、當時の教界も社會も、これを承認せずして異端視していたのであつた。しかるに、この法然の往生之業念佛爲本とのべられた宗義が、佛教としての眞實の開顯であることを宣明したのが本書である。

The principal subject of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha* is to lucidly indicate that the power of the Buddha is graciously and virtuously vouchsafed as the sacred name of Amitābha (Amitāyus). Universally, the Buddha clearly reveals Himself in three manifestations. The first manifestation of the quintessential nature is one tathatā and dharma-dhātu of no color and no form. The second manifestation of the epiphany is the Buddhasya body of infinite light and infinite life obtained and completed through previous discipline, practice, hope, and virtue accumulated in past lives. The third manifestation of the vouchsafement of the grace and virtue is the sacred name ‘南无阿彌陀佛’ that means revering Amitābha (Amitāyus) and returning one’s life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus), which even ordinary people can ceaselessly remember. These three manifestations are the true śūnya and ākāśa and exquisite tathatā of the same dharma-sthiti, which, however, is divided into phases as objects of

cognition. One tathatā and dharma-dhātu is embodied when illumined to attain the fruition of Buddhahood. The noble and exquisite Buddhasya body is discerned by tranquility and contemplation of the Bodhisattva but cannot be discerned by ordinary people. It is the only sacred name of Amitābha (Amitāyus) that can be believed, perceived, and incessantly remembered by ordinary people. The Buddhasya power is graciously and virtuously vouchsafed as the sacred name of Amitābha (Amitāyus) which can be continually remembered by ordinary people. Hōnen declared that it is nonesuch and nonpareil religious practice to perpetually praise, recite, believe on, and meditate on the sacred name and dharma of Amitābha (Amitāyus). Furthermore, this was not approved and was heretically regarded by the then academic circles and society at large. Notwithstanding, this scripture declares that Hōnen's principle 'the causative and determinative karman of the birth of non-birth in the Pure Land is to perpetually praise, recite, believe on, and meditate on the sacred name and dharma of Amitābha (Amitāyus)' is the enlightenment and elucidation of the truth as Buddhism.

[The annotation by the translator]

The phrase 'believe on' is found in *The Holy Bible King James Version*. I am humbly thankful that I was born as a human and can devote myself to various studies which lead me to the invaluable enlightenment.

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

「花の香は散りにし枝にとまらねどうつらむ袖に浅くしまめや」

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

Though blossoms' fragrance didn't pervade th' bare spray,  
Doesn't their scent permeate th' Princess' sleeves so subtly?

*From* 續日本後紀 *Later Chronicles of Japan Continued*

*by* 齋院有智子内親王

Imperial Princess Uchiko (Uchishi) Consecrated to the Holy

「寂々幽庄水樹裏 仙輿一降一池塘  
栖林孤鳥識春澤 隱澗寒花見日光

泉聲近報初雷響 山色高晴暮雨行  
従此更知恩顧渥 生涯何以答穹蒼」

「寂々たり幽庄水樹の裏、仙輿一たび降る一池塘。

林に栖む孤鳥、春澤を識り、澗に隠るる寒花、日光を見る。

泉聲近く報ず、初雷の響を、山色高く晴れ、暮雨行く。

此従更に恩顧の渥を知る、生涯何を以つてか穹蒼に答へん。」

A rhymed translation in iambic pentameter as the Shakespearean sonnet form (弱強五歩格のシェイクスピア型ソネットの韻律による翻訳):

A silent villa, lone and solitary,  
Is located by th' water and the wood;  
A sacred palanquin, divine and holy,  
Vouchsafes to come down once fast by a pond.  
A lonely bird residing in a grove  
Will gratefully know blessings of spring streams;  
A chilly flower hiding in a dale  
Will thankfully see mercies of sunbeams.  
The flowing fountains closely rush and roar,  
As sounds and syllables of the first thunder;  
A mountain's hue and tinge are highly fair;  
The gracious welkin brings an evening shower.  
E'en more I realize the cordial bounty;  
How can I in my life requite the sky?

At azure morn in spring, 2017

(This Shakespearean Sonnet was immediately written during a short period from the evening, when I visited and worshipped the Lavender Field Imperial Palace for Princesses Consecrated to the Holy (紫野齋院), to the morning. This was the first time I had written a Shakespearean Sonnet.)