

*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

Prefatory Remarks before the Main Text, Part 4

文前袖書 (4)

[解説] 第四段落及び第五段落

[The explication] Paragraphs 4 and 5

その名號の讚嘆ということは名號が廻向態であるということの讚嘆である。名號が廻向態であるということは、名號はただ客觀的な法體として固然として存立するのではなくて、主觀的な機受として廻施されるのである。名號はつねに廻向されて信心となり稱名となるのである。換言すれば、名號を讚嘆ということは佛力が衆生に織りこまれて聖化することをたたえたものである。すなわち諸佛によつて讚嘆せられるところの彌陀の名號は、衆生の信心として體

験せられ稱名として相續せられることである。

宗祖は敏活な擇法眼をひらいて、第十七願の「咨嗟稱我名」の文字を凝視せられたであろう。殊に「稱我名」の文字を意味ふかく注意されたことであろう、こゝに第十七願の名號を聞信した第十八願の十念が稱名として流露する必然性を感じ得られたのである。

The Buddhānām extolment, praise, glorification, laudation, and admiration for the sacred name of Amitābha (Amitāyus) are expressed because the sacred name of Amitābha (Amitāyus) is the manifestation of the vouchsafement of the grace and virtue. The sacred name of Amitābha (Amitāyus) as the manifestation of the vouchsafement of the grace and virtue means that the sacred name of Amitābha (Amitāyus) does not merely solidly exist as objective dharma-sthiti but also is vouchsafed as subjective receptivity and capacity of mind. The sacred name of Amitābha (Amitāyus) is always vouchsafed and becomes prasāda, praise, meditation, and recitation thereof. Id est, the extolment, praise, glorification, laudation, and admiration for the sacred name of Amitābha (Amitāyus) are directed to the fact that the power of the Buddha is interwoven with the sattva who is sanctified and consecrated. Scilicet, the sacred name of Amitābha (Amitāyus) praised and admired by the BuddhāiH is experienced as the faith of the sattva and inherited as the praise, admiration, prasāda, meditation, and recitation thereof.

Metinks that the founder of the True Pure Land Sect would scrutinize the characters '咨嗟稱我名 laud, glorify, exalt, extol, praise, admire, recite, believe on, and meditate on my name' in the seventeenth vow, opening his quick-witted and dharma-selecting eyne, especially the characters '稱我名 praise, admire, recite, believe on, and meditate on my name' with due care and high significance. Herein he perceived and realized that the ten (or infinite) reciting praise, meditation, prasāda, and cittotpāda for the sacred name of Amitābha (Amitāyus) in the eighteenth vow necessarily outpoured and expressed oneself as the praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus) by hearing and believing on the sacred name of Amitābha (Amitāyus) in the seventeenth vow.

[翻訳者による註]

[The annotation by the translator]

聖の三様態、すなわち本然態、顯現態、廻向態につきましては、梅原眞隆選集『眞宗提要』に詳細が書かれております。

*An Outline of the True Pure Land Sect in Collected Works of Shinryu Umehara* expatiates in detail upon the holy three manifestations, viz. the manifestation of the quintessential nature, the manifestation of the epiphany, and the manifestation of the vouchsafement of the grace and virtue.

この様態と「佛力が衆生に織りこまれて聖化する」とにつきまして、荒木見悟『新版 仏教と儒教』（研文出版）「第一章 華嚴経の哲学」には、流動する現実の諸相は本来性の顕現であり、真理と謬見、円融と行布、仏と衆生が互いに融通して障礙が無いと書かれております。

Upon these manifestations and the above description 'the power of the Buddha is interwoven with the sattva who is sanctified and consecrated', *Buddhism and Confucianism, New Edition* by Kengo Araki (Kenbunshuppan, Tokyo) Chapter 1 'Philosophy in AvataMsaka-sūtra' explicates that fluxional phases of the reality are the manifestation of the quintessence and that the truth and the fallacy, the ultimate immaculate wisdom like a perfect circle and the gradually-progressive phased practice of religious disciplines, and the Buddha and the sattva are mutually unhindered and integrated to perfection.

*The Rule of Saint Benedict* (Random House, Inc., New York)

(『聖ベネディクトの戒律』) には、日々の日課において祈りと労働とを織り交ぜることにより、日常生活を聖化する修道院の規則と方法が書かれております。

*The Rule of Saint Benedict* (Random House, Inc., New York) describes monastic rules and methods of sanctifying and consecrating daily life by interweaving prayers with work as a daily routine.

現代社会の変化に適応した規範と規範に基づく実践も、  
人が正しく生きる道としての佛法の明らかな顕れだと気付かされるのでした。

I am made to realize that rules corresponding to changes of modern society  
and practices in compliance with the rules are also the illuminative  
manifestation of the Buddhism and Dharma as the righteous way of life.

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

「階の底の薔薇けしきばかり咲きて、春秋の花盛りよりもしめやかにをかしき  
ほどなるに」

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

The rose below the staircase subtly blown,  
More elegant than full-blown spring and autumn.

The first day of summer, 5 May 2017