

*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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*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 5

文前袖書 (5)

[解説] 第六段落及び第七段落

[The explication] Paragraphs 6 and 7

ゆえに、行文類の標舉に「諸佛稱名願」という願名をかかげられたのは、稱名の大行であることは本願自爾のすがたであるということを示し、「浄土眞實之行」と細註されたのは法然の立教開示はこの大行によつて構成されてあることを解明し、「選擇本願之行」と細註されたのは法然が聖道を擱き、雜行を抛ち、助業を傍にして、念佛の一行を専修した果斷な三重の淘汰と批判は、その根底において如來選擇の願心に基礎づけられてあることを開顯せられたのである。

また、諸佛の讃嘆する名號も、眞宗の行業として組織された稱名も、能所不二であり、溶融無碍であるが第十七願の名號は信心の對象であるから法體の大行である。第十八願の乃至十念即ち稱名は機受の信心の相續である。この信心と名號との關係、名號と稱名との關係を示すために、第十七願に第十八願即ち「選擇本願之行」を子註として出されたことも、ふかく注意すべき點である。

Therefore, the vow's designation 'the vow (praṇidhāna) in which the Buddhāḥ pledge to exalt, extol, praise, recite, believe, and ponder 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)' is indicated as the main principles of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*; that is an indication that the great practice to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus) is the true essential nature of the pūrva-praṇidhāna. The detailed note 'the true practice or discipline of the Pure Land Sect is to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus)' is to clarify that Hōnen's foundation of the sect and teaching is constituted by this great practice. The detailed note 'the practice or discipline of the vow selected and pledged by Dhamākara Bodhisattva for the causal karman of the birth of non-birth in the Pure Land' is to elucidate and illuminate the following fact: Hōnen's resolute threefold critique and selection of one wholehearted practice of the sacred name of Amitābha (Amitāyus), viz. the meditation on Amitābha (Amitāyus) and the praise, prasāda, and recitation of His sacred name, rather than the teaching of the Holy Path of Buddhism, miscellaneous disciplines, and auxiliary practices, are fundamentally founded upon the Tathāgatasya mind selecting and pledging pūrva-praṇidhāna.

The sacred name of Amitābha (Amitāyus) praised and admired by all the Buddhāḥ and the praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus) systemized as the practice and discipline of the True Pure Land Sect are non-duality of the subject and object perfectly integrated and unhindered. However, the sacred name of Amitābha (Amitāyus) in the seventeenth vow is the subject of faith and therefore the great practice of the dharma-sthiti. The ten (or infinite) reciting praise, meditation, prasāda, and cittotpāda for the sacred name of

Amitābha (Amitāyus) described in the eighteenth vow, viz. the praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus), are the successive and inherited faith as subjective receptivity and capacity of mind. It should be profoundly pondered that the detailed note 'the practice or discipline of the vow selected and pledged by Dhamākara Bodhisattva for the causal karman of the birth of non-birth in the Pure Land', viz. the eighteenth vow, was attached to the seventeenth vow in order to indicate the relation between the prasāda and the sacred name of Amitābha (Amitāyus) and the relation between the sacred name of Amitābha (Amitāyus) and the praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus).

[翻訳者による弱強五歩格のソネット形式の註]

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

#### Fair Culture as an Ancient Mirror

The mental culture is an ancient mirror  
Reflecting beings' far-reaching towering power:  
The Way of Tea consists of Holy Buddhism,  
I Ching, dark-bright, Wu Xing, Confucianism,  
Humaneness, ritual, virtue, faith, et al.  
Our life is based upon codes ethical  
And practice in compliance with the law.  
Without the Holy Path of Buddhist law,  
The classic way of Japanese life style  
Could not be manifested as a whole.  
The Buddhism of the True Pure Land includes  
All cultural worlds such as laws and codes,  
Acknowledging all other precious teachings  
And harmonizing perfectly all beings.

聖道浄土の隔てなきことについては、教文類「出世本懐 (2)」 [The annotation by the translator, viz. the subeditor] 参照。

The fact that the teaching of the Holy Path of Buddhism and the teaching of the Pure Land shall not be mutually differentiated is described in [The annotation by the translator, viz. the subeditor] of 'Holy Śākya-muni Buddhasya Original and Ultimate Objective of Appearing in This World and Elucidating the Truth, Part 2' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*.

*From* 夢中問答集 The Catechism in the Great Dream

*by* 夢窓国師 National Mentor Muso (literally translated as 'Dream Window')

「仏法世法の隔てなきことは、大乘の通理なり。」

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

Mahāyāna coherent principles

Declare that secular law, worldly rules

And holy dharma of the Buddhism sacred

Are mutu'lly not differentiated.