

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

The Auxiliary Elucidation and Revelation by

The Larger Sukhāvātī-vyūha (The Larger Sūtra of Amitābha (Amitāyus)),

Part 3

大阿彌陀經助顯 (3)

[解説]

[The explication]

冠註に「大阿彌陀經云」とあるは、具名はながくて誦し難いので、一般によ
ばれている異名をあげられたのである。またさらに「廿四願經ト云」とのべら
れてある。これは引くところの「第四願」は、廿四願のうちの第四願であるこ
とを示されたのである。

この第四願は正依の無量壽經の第十七願と第十八願とを合せて誓うてある。この第四願を引くことによつて、第十七願と第十八願の行信機法不離の關係が顯示される。大經の第二文の重誓偈と第五文の往觀偈を助顯する。

この願文には、ねむごろに三箇の「令」の字を鏤めてある。名號の普聞も、諸佛の讚説も、行者の往生も、すべて他力の然らしめることを表現されたのである。

The sentence '*The Larger Sukhāvātī-vyūha, The Larger Sūtra of Amitābha (Amitāyus)*, preaches as follows' in the headnote suggests that a generally used synonym was cited because the formal full name is long and hard to read and recite. Furthermore, the sentence 'It is called the sūtra of twenty-four vows' suggests that the cited 'fourth vow' is the fourth vow of the twenty-four vows.

This fourth vow pledges both of the seventeenth vow and the eighteenth vow of *Sukhāvātī-vyūha* which is the true authority. The citation of this fourth vow reveals the inseparable relationship between practice and faith, the sattva and the Buddha, and the seventeenth vow and the eighteenth vow. *The Verse of Reiterated Vows* and *Verses on Going to Pay Reverence to Amitābha (Amitāyus)* as the second and fifth sentences of *The Great Sukhāvātī-vyūha* are auxiliarily elucidated and revealed.

This vow is thoughtfully constellated with three characters '令' to indicate that the promulgation of the sacred name of Amitābha (Amitāyus), the preachment, praise, and admiration of the Buddhānām, and the birth of non-birth of faithful practitioners are entirely realized by the other-power.

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

From Phänomenologie des Geistes
by Georg Wilhelm Friedrich Hegel

(1) 'Indem ich das, wodurch die Wissenschaft existiert, in die Selbstbewegung des Begriffes setze, so scheint die Betrachtung, daß die angeführten und noch andre äußere Seiten der Vorstellungen unserer Zeit über die Natur und Gestalt der Wahrheit hievon abweichen, ja ganz entgegen sind, einem Versuche, das System der Wissenschaft in jener Bestimmung darzustellen, keine günstige Aufnahme zu versprechen.'

'Since I have taken the self-development of the notion to be the medium wherein science really exists, and since in those respects to which I have drawn attention, as well as in others, current ideas about the nature of truth and the shape it assumes deviate from my view, and indeed are quite opposed to my position, the consideration of this divergence of view does not seem to promise well for a favourable reception of an attempt to expound the system of science in this sense.'

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 1:
A Shakespearean Sonnet on (1)

A space with sacred energy in Kyoto
Is Kyoto University, methinks.
Its campus was Yoshida Shrine of Shinto.
All students, teachers and a lot of books
Compose divine being called pure scholarship.
This being imbibeth as nutriment life power
From faithful votaries, still growing up
Into an indestructible fair creature.
Most loyally I sacrifice myself
To research and development of mind,
Which myriad phenomena engulf
And integrate ideas e'er imagin'd.
E'en now I form a part of mystic cosmos
As data abstract and anonymous.