

KYŌ-GYŌ-SHIN-SHŌ-MONRUI (TRANSLATION)

(Continued)

諸佛稱名之願 淨土眞實之行
選擇本願之行

THE VOW
OF
THE NAME BEING ACCLAIMED BY ALL THE BUDDHAS

THE TRUTHFUL WORK
OF
PURE LAND BUDDHISM

THE SELECT WORK
OF
AMITABHA'S ORIGINAL VOW

顯淨土眞實行文類 二

THE PURE LAND DOCUMENT
OF
THE TRUTHFUL WORK BOOK II

謹^テ按^{スルニ}往^ノ相^ヲ廻^リ向^リ有^リ大^リ行^リ有^リ大^リ信^ハ大^ハ行^ハ者^{スルナリ}則^ニ稱^ス无^ス尋^ス光^ス
如^ノ來^{ミナテ}名^ハ斯^シ行^ハ即^ニ是^シ攝^{セリ}諸^ノ善^ヲ法^ヲ具^ス諸^ス德^ス本^ス極^ス速^ス圓^ス滿^ス真^ス如^ス一^ス
實^{ナリニ}功^ト德^ト寶^ト海^ト故^ト名^ト大^ト行^ト

[1] When reverential reflexion is bestowed upon the ekō of the going-forward aspect, there is Great Work and there is Great Faith. By the Great Work is meant the work of saying the Name of Light-Unobstructed-Tathagata.^①

[2] This is just the very work which comprehends all kinds of good and which lies at the root of all sorts of virtues. With utmost immediateness and in perfect completeness, it realises itself. It is the sea of treasures^② of merits belonging to the absolute world of one reality.^③

① Amitābha Buddha. His Name is *Namuamidabutsu*.

② 功德寶海, *Ichinen-tanen-mon-i* 一念多念文意: "The word 'merit' refers to the Name of the Buddha. "The-great-treasure- sea" is a simile: the fulfilment of good and merit is compared with the sea."

③ 眞如一寶, *Ichinen-tanen-mon-i* 一念多念文意: "The expression 一實眞如 points to the supreme, great Nirvana; Nirvana is no other than the essence of things; the essence of things is no other than the Tathāgata."

然^ニ斯^ノ行^ハ者^{タリヨリ}出^ノ於^ケ大^ト悲^ト願^ト即^ニ是^シ名^ト諸^ト佛^ト稱^ト揚^ト之^ト願^ト復^ト名^ト諸^ト
佛^ト稱^ト名^ト之^ト願^ト復^ト名^ト諸^ト佛^ト咨^ト嗟^ト之^ト願^ト亦^ト可^ト名^ト往^ト相^ト廻^ト向^ト之^ト願^ト
亦^キ可^ク名^ト選^ト擇^ト稱^ト名^ト之^ト願^ト也

[3] This work has come out of the vow of Great Compassion. The Vow is just the very vow, which has been called *the Vow of the Name being Applauded by All the Buddhas* or, *the Vow of the Name being Acclaimed by All the Buddhas*, or again, *the Vow of the Name being Admired by All the Buddhas*. Further, the Vow may be called *the Vow of the Going-Forward Aspect*, or *the Vow of the Select Work of Saying the Name*.

諸^ノ佛^ハ稱^ス名^ヲ願^ニ大^ニ經^{ハク}言^{ハク}設^{ムニテ}我^ハ得^ス佛^ヲ十^ノ方^ノ世^ノ界^ノ无^ス量^ス諸^ノ佛^ハ不^ス
悉^{シテ}咨^{シテ}嗟^{シテ}稱^ス我^ハ名^ヲ者^ハ不^{シト}取^テ正^ニ覺^ニ上^ニ

[4] *The Vow of the Name being Acclaimed by All the Buddhas*. It is stated in the Great Sutra:^① "Even though I may attain Buddha-

hood, if my name should not be acclaimed in admiration by all the innumerable Buddhas who are abiding in the worlds of ten quarters, I will not take Perfect Enlightenment."

① 大經, The *Great Sutra* is the abbreviated calling of the *Wu-liang-shou-ching* 2 vols., It is ascribed to the translation of K'ang Seng K'ai of Wei in the period of the Three Kingdoms.

又言我至^{テニ}成^チ佛^ム道^ニ名^{シテ}聲^{ナケハ}超^エ十^{ユル}方^{チカフ}究^{シド}窮^ラ所^ニ聞^ニ誓^{セム}不^{コト}成^ヤ
 正^チ覺^ニ爲^ノ衆^テ開^ク寶^{セム}藏^ノ廣^ノ施^{ホウチ}功^ニ德^{シテ}寶^ノ常^ニ於^ノ大^ニ衆^ニ中^ニ說^{セムコト}法^抄師^要子^要
 吼

[5] It is stated, again: "When I come to attain Buddhahood,^① my name shall pass beyond the worlds of ten quarters. It will reach to the uttermost and be heard from end to end. If it should not happen that this is not the case, I vow I will not attain Perfect Enlightenment. I will open the treasure-house for people and universally give them the merit treasures. I will always present myself in the great assemblies and roar a lion's roar in proclaiming the Law.

① 成佛道 lit. to attain the way of the Buddhas (?). In Sk. text, however, we have 'upapatasya bodhimandam' (to approach the seat of enlightenment).

願^ノ成^ニ就^ク文^ノ經^ニ言^ク十^ノ方^ノ恒^{ナルヲ}砂^ニ諸^{シタマフ}佛^ニ如^ニ來^ニ皆^ニ共^ニ讚^ニ嘆^ニ無^ニ量^ニ
 壽^ノ佛^ノ威^ノ神^ノ功^ノ德^ノ不^ノ可^ノ思^ノ議^ニ已^上

[6] The words proclaiming the fulfilment of the Vow. It is stated in the Sutra^①: "The Buddha-Tathagatas of ten quarters, whose number is like that of the sands of River Ganges, are all of one mind in admiring at the wondrous might and great merit of the Buddha of Infinite Life.

① 經 This also refers to the *Wu-liang-shou-ching* of K'ang Seng K'ai

又言無^シ量^シ壽^シ佛^シ威^シ神^シ無^シ極^シ十^シ方^シ世^シ界^シ無^シ量^シ無^シ邊^シ不^シ可^シ思^シ
 議^ノ諸^{ナシト}佛^{ルハ}如^セ來^テ莫^{カレ}不^ニ稱^ニ嘆^ニ於^ニ彼^ニ已^上

[7] It is stated, again: "The wondrous might of the Buddha of Infinite Life knows no bounds in the worlds of ten quarters. The Buddha-Tathagatas, whose number is beyond numeration, past measure-

ment, and above conceivability, are all of one mind in applauding and admiring him. Indeed, there is none but do so.

又言其佛本願力聞^テ名^ヲ欲^ヲ往^ヲ生^ヲ皆^{セムト}悉^ク到^テ彼^ノ國^ニ自^{オノツカラ}致^{ルト}
不退轉^{已上}

[8] It is stated, again: "Oh! the powerfulness of that Buddha's Original Vow! Hear the Name of the Buddha of Infinite Life proclaimed, and awaken the wish in your mind to be reborn in His Land! You are sure all in all to come to that land. Quite naturally, you will reach the stage of never-falling-back.^①"

① 不退轉 Sk. It seems there are varcaus equivalents.

無量壽如來會言今對^ニ如來^{シテ}發^ニ弘^{セリ}誓^ヲ當^ニ證^ス無上^ノ菩^ヲ提^ヲ因^ヲ
若不^シ滿^ス足^ハ諸^セ上^ナ願^{シト}不^ラ取^ラ十^ヲ力^ヲ無^ハ等^ヲ尊^ハ心^ヲ或^ハ不^ラ堪^ハ常^ヲ行^ニ施^{セム}
廣^ク濟^テ貧^ヲ窮^ヲ免^{シメ}諸^ノ苦^ヲ利^{シテ}益^ヲ世^ヲ間^ヲ使^{シメムト}安^{ナラ}樂^至最^ニ勝^シ丈^ヲ夫^ヲ修^シ行^シ
已^テ於^テ彼^ノ貧^ニ窮^{ナラム}爲^ト伏^{シテ}藏^ヲ圓^ヲ滿^ヲ善^ヲ法^ヲ無^ク等^ニ倫^{リン}於^{シテ}大^ノ衆^ニ中^ニ師^ノ子^ニ
吼^{セムコト}已抄
上出

[9] It is stated in the *Wu-liang-shou-ju-lai-hui*.^② "Now, in the presence of you, Oh! Tathagata! these grand vows, I have now made. May it be that you are the witness to their being the cause of Supreme Bodhi. If it should happen that I fail to attain these high aspirations, I will not take the honour of the Unparalleled One of Ten Powers.^③ Let it be done by me to afford an aid to those people, whose mind is too weak for constant work. Let it be done by me to universally relieve the poor and destitute, and deliver them from various kinds of pain. Let it be done by me to benefit the world, and lead it to the state of peace and happiness.—(interim omitted)—As a supreme being, I shall have my work achieved. To the poor and destitute, I shall be a treasury. Perfect in all kinds of good, I shall be without equal. In the great assemblies, I shall roar a lion's roar.

① 無量壽如來會, One of the so-called "*Wu-liang-shou-ching* cycle", a group of 12 version considered to have been produced on one original. This is translated by Bodhiruci of T'ang.

② Ten Powers (*daśa balāni*) are ten kinds of wisdom powers belonging to the Buddha. They are; (1) wisdom power to know the reasonable as the reasonable and the unreasonable as the unreasonable; (2) to know every kind of causality, the karmas and effects

of past, present, future; (3) to know all forms of contemplation and meditation; (4) to know all sentient beings in their various abilities and natures; (5) to know all sentient beings in their various intentions and desires; (6) to know all sentient beings in their various births, disposition, and conducts; (7) to know every being, whether he be human, celestial, or any other, in the karmic link of his past, present, and future lives; (8) to know all event and conditions of his previous lives; (9) to know every being's birth and death and future state of existence, whether it be good or bad; and (10) to know, that he has completely destroyed all kinds of kleśa and will not suffer any life more.

又言阿難以^ノ此義利^ヲ故^ニ无量^{シタマフ}無數不可思議^ノ有^ヲ等等
无边^ノ世界諸佛如來皆共稱^ニ讚^{シタマフ}无量壽佛所有功德^ヲ已^上

[10] It is stated, again, "Oh! Ananda! On this real good, all the Buddha-Tathagatas, who are abiding in those worlds, innumerable, unaccountable, inconceivable, having no equal, and having no bounds, are simultaneously applauding and praising the great merits the Buddha of Infinite Life.

佛說諸佛阿彌陀三那三佛薩樓佛檀過度人道經言
第四願^ニ使^{スラク}某^ム作^{ソレカシ}佛^ニ時^{メム}令我名字^ヲ皆聞^カ八方上下^ヲ無央數
佛國^ニ皆^{シメム}令^ニ諸佛各^{シテ}比丘僧大衆^ノ中^ニ說^カ我功德國土之善^ヲ
諸天人民^{ケンビ}蜎飛蠕動^{ネンビ}之類^テ聞^テ我名字^ヲ莫^{ルハ}不^セ慈心^ニ歡喜踊躍^{セム}
者^ノ皆^メ令^セ來^ニ生^テ我^ノ國^ヲ得^{マシ}是願^{セム}乃作佛^{スハ}不^ニ得^テ是願^ニ終不^{シト}作佛^セ已^上

[11] It is stated in the *Fo-shuo-chu-fo-a-mi-t'o-san-ya-san-fo-sa-lou-fo-t'an-kuo-to-jên-tao-ching*.^① "Fourthly, it was desired by him: 'When I have my Buddhahood accomplished, may it be that I have my name universally heard in innumerable Buddhalands in eight directions, above, and below, and, that I have the eulogy of my merits and of the goodness of my country proclaimed by all the Buddhas, each speaking in the great assemblies of Bhikṣus. All kind of devas and men, even to those sort of feathered insects and wriggling worms, shall hear my name proclaimed and there shall be no one but be made tender in his heart. Any one who rejoices and exults shall come to be reborn in my land. This desire being successfully attained, I shall be a Buddha. If this desire fails to realise itself, never shall I be a Buddha'.

① One of the so-called "Wu-liang-shou-chig cycle." This is the 2 volumed one translated by Chih Chien of Wu in the period of Three Kingdoms.

无 量 清 淨 平 等 覺 經 卷 上 言 我 作 佛 時 令 我 名 聞 八 方
 上 下 无 數 佛 國 諸 佛 各 於 弟 子 衆 中 嘆 我 功 德 國 土 之 善
 諸 天 人 民 蠕 動 之 類 聞 我 名 字 皆 悉 踊 躍 來 生 我 國
 不 忤 者 我 不 作 佛

[12] It is stated in the First Book of the *Wu-liang-ch'ing-ching-p'ing-têng-chiao-ching*.^① "On my attaining Buddhahood, my name shall be heard in those innumerable Buddhalands situated in eight directions, above, and below. All the Buddhas, each speaking in the assemblies of their disciples, will admire me concerning my merits and the goodness of my country. Those devas and men, even to those wriggling worms and such sort of beings, who hear my name proclaimed and are made exultant in their mind, shall come to be reborn in my land. If this is not the case, never shall I be a Buddha.

① One of the so-called "*Wu-liang-shou-ching* cycle." This is the 2 volumed one translated by Lokaraksa of Latter Han.

我 作 佛 時 他 方 佛 國 人 民 前 世 爲 惡 聞 我 名 字 及 正 爲
 道 欲 來 生 我 國 壽 終 皆 令 不 復 更 三 惡 道 則 生 我 國
 在 心 所 願 不 忤 者 我 不 作 佛

On my attaining Buddhahood, those people of foreign Buddhalands who in their former life and on account of evil have heard my name proclaimed, and now properly for the reason of enlightenment wish to come to be reborn in my land—they, all in all, after their death, shall come to be reborn in my land, without going back to their original home of three evil states of existence. This shall be just as they wished. If it should happen that this is not the case, never shall I be a Buddha.

阿 闍 世 王 太 子 及 五 百 長 者 子 聞 无 量 清 淨 佛 二 十 四
 願 皆 大 歡 喜 踊 躍 心 中 俱 願 言 令 我 等 復 作 佛 時 皆 如
 无 量 清 淨 佛 佛 則 知 之 告 諸 比 丘 僧 是 阿 闍 世 王 太 子
 及 五 百 長 者 子 却 後 无 央 數 劫 皆 當 作 佛 如 无 量 清 淨 佛

Ajātasātru-prince and five hundred sons of noble families, having heard those twenty-four vows of the Buddha of Infinite Purity thus

proclaimed, were all alike much rejoiced and made greatly exultant; they had all the same wish awakened in their mind that they too would be like the Buddha of Infinite Purity when they attain Buddhahood. The Buddha, knowing their mind, spoke thus to the Bhikṣus attended: 'All these people, Ajātaśatru-prince and five hundred sons of noble families, shall pass through those innumerable kalpas to be followed and be Buddha like the Buddha of Infinite Purity.

佛言^ノ 是阿闍世王太子五百長者子^{ナシテ} 作^ノ 菩薩道^テ 以來^{コノカタ}
 无央數劫^ニ 皆各供^シ 養四百億佛^テ 已今復來^テ 供^{セリ} 養我^テ 是阿闍
 世王太子及五百人等^ニ 皆前世迦葉佛^ノ 時爲^ニ 我^カ 作^{レリキ} 弟子^ト
 今皆復會^{シテ} 是共相^ニ 值也^ヒ 則諸比丘僧^{アエル} 聞^テ 佛言^ノ 皆心踊躍^{ミコトヲ} 莫^{シテ}
 不^ル 歡喜^セ 者^ノ 乃^至

"It is stated by the Buddha: All these people, Ajātaśatru prince and five hundred sons of noble families—they have respectively done their work of paying homage to four hundred billions of Buddhas, while they have gone through Bodhisattva career for innumerable kalpas of time since their attainment of the Bodhisattvahood^①; and, they have now appeared before me in order that they may do the work of paying homage to me. All these people, Ajātaśatru-prince and five hundred sons of noble families—they were my very disciples, when they lived their previous life, at the time when Buddha Kāśyapa presided in this world; and now again here we all have met together, and our old friendship has been renewed each with the other.' Hearing the word of the Buddha, all the Bhikṣus attended have been made greatly exultant in their mind, and none indeed failed to feel great pleasure."

① lit. The way of the Bodhisattvas

如 ^ノ 是 ^テ 人 ^ノ 聞 ^テ 佛 ^ノ 名 ^ノ	快 ^{ニシテ} 安 ^{ニム} 穩 ^{ニシテ} 得 ^{ニム} 大 ^{ニシテ} 利 ^{ニム}
吾 ^{ラカ} 等 ^ム 類 ^ノ 得 ^テ 是 ^ノ 德 ^テ	諸 ^ノ 此 ^ニ 刹 ^{ニム} 獲 ^テ 所 ^ヲ 好 ^{ヨキ}
无 ^{ツクム} 量 ^ノ 覺 ^レ 授 ^ニ 其 ^ニ 決 ^リ	我 ^レ 前 ^ニ 世 ^リ 有 ^ニ 本 ^ニ 願 ^ニ
一 ^カ 切 ^ハ 人 ^ク 聞 ^{セム} 說 ^カ 法 ^ニ	皆 ^{ヨリ} 悉 ^ノ 來 ^ニ 生 ^{セム} 我 ^ノ 國 ^ニ
吾 ^{スル} 所 ^ニ 願 ^ニ 皆 ^ニ 具 ^{セム} 足 ^ニ	從 ^{ヨリ} 衆 ^ノ 國 ^ニ 來 ^ニ 生 ^{セム} 者 ^ノ

皆^カ悉^シ來^キ到^ニ此^ノ間^ニ 一^ニ生^ム得^テ不^レ退^ク轉^ル
 速^{カニ}疾^{トク}超^チ使^{スナハチ}可^ル到^ニ 安^ニ樂^ム國^ニ之^ノ世^ニ界^ニ
 至^テ无^ニ量^ム光^ニ明^ニ土^ニ 供^{セム}養^フ於^ニ无^ニ數^ム佛^ニ

Those people, who hear the Buddha's Name proclaimed, will enjoy pleasure, peace and serenity,^① and, attain the very great good.^② We, and, our kind, too, shall also attain this supreme merit, and, in this land where we are all reborn, shall have our desires accomplished. The Buddha of Infinite Knowledge will give us His prediction. He has His Original Vow made in His previous life. All those who hear the Dharma proclaimed shall every one of them be enabled to be reborn in His country. All our 'desires thus shall be entirely realised there. All those who come from various countries shall every one of them be brought to this place, and, while living one life, shall attain the stage of never-falling-back. Quickly, swiftly, and, in a surpassing manner, they shall reach the realm of the Country of Peace and Happiness. Coming to the Land of Infinite Light, they shall serve innumerable Buddhas, doing them the work of homage-paying.

① Cf. The *Wu-liang-shou-ching* 無量壽經：十方來生，心悅清淨，已到我國，快樂安穩。(Those who come from ten quarters shall be joyful, pure and immaculate in their mind. On reaching my country, they shall enjoy pleasure, happiness, peace and serenity.)

② Cf. The *Wu-liang-shou-ching* 無量壽經：其有得聞彼佛名號 歡喜踊躍乃至一念 當知此人爲得大利 則是具足無上功德。(There may be a man who, having heard the Buddha's Name proclaimed, and moved by the sense of joy and exultation, will himself say that Buddha's Name even for once, This man, it should be known, has got the very great good; in other word, he has possessed himself of the supreme merit.)

Tan Luan, *To-ching-tsan*. 曇鸞，大經讚：若聞阿彌陀德號 歡喜讚仰心歸依 下至一念得大利 則爲具足功德寶。(If one hears the Name of Amitabha Buddha proclaimed and, being moved by the sense of joy and exultation says that Nane even for once in faithful heart, will attain the very great merit i. e. he has possessed himself of the treasure of merits.)

大利 is one of the important ideas of Shin Buddhism. Shnran himself gives a note to this word in this book,言大利者 對小利之言 言無上者 對有上之言也 信知 大利無上者 一乘眞實之利益也 小利有上者 則是八萬四千之假門也

一念多念文意 爲德大利といふは無上涅槃をさとりゆへに則是具足無上功德とものたまへるなり。

非^ル有^ニ是^ノ功^ハ德^ニ人^ハ 不^ス得^ニ聞^ニ是^ノ經^ニ名^ニ
 唯^{タモテ}有^ニ清^ニ淨^ニ戒^ニ者^ノ 乃^シ還^テ聞^ニ斯^ノ正^ノ法^ニ
 惡^ト憍^ニ慢^ニ蔽^ト懈^ニ怠^ニ 難^シ以^テ信^ニ於^ニ此^ノ法^ニ
 宿^{シウ}世^ノ時^{マツレル}見^ニ佛^ニ者^ノ 樂^{コノムテ}聽^ニ聞^ニ世^ニ尊^ニ教^ニ

人^ニ之^シ命^ウ希^ニ可^ル得^ル佛^{セトモ}在^ニ世^タ甚^シ難^{マウアヒ}值^ル
 有^テ信^ス慧^ル不^ル可^ル致^ル若^シ聞^{セハ}見^{シテ}精^{メヨ}進^ル求^ル

Those who were not endowed with this merit would not be able to hear even the Name of this Sutra. Only those who are pure in heart, having kept themselves under discipline, are here now enabled to hear this Right Dharma. The wicked, the proud, the covered, the negligent, cannot thereby believe in this Dharma. Those who have seen the Buddha in their previous life will gladly listen to the discourses of the World-Honoured One. It is true that there is human life, yet it is rare for us to come across it. It is indeed that the Buddha appears in the world, yet it is very difficult for us to see him. It must be admitted that there is wisdom of faith, yet it is not easy for us to obtain it. This being the case, if you had the good chance to see the Buddha and hear the Dharma, seek it out with singleness of purpose.

聞^{キキ}是^ノ法^ヲ而^テ不^ス忘^ル便^チ見^テ敬^ヒ得^テ大^ニ慶^{ヨロコハハ}
 則^{ヨキ}我^{ナリ}之^ヲ善^ニ親^{セヨ}原^ヲ
 設^{タトヒ}令^ニ滿^{ニモ}世^ニ界^{ニモ}火^{ニモ}
 會^{カナラス}當^ニ作^テ世^ト尊^ニ將^ス
 已^{シト}上^ス
 以^ノ是^ヲ故^ニ發^{セヨ}道^ヲ意^ヲ
 過^テ此^ノ中^ヲ得^テ聞^{コトヲ}法^ヲ
 度^{セムト}一^ニ切^ニ生^ヲ老^ヲ死^ヲ

One who is never oblivious of the Dharma once heard, who reveres the attained in seeing them, and greatly congratulates oneself on one's attainment, this man is indeed our good friend. This being the case, awaken the Desire for the Way, seek to hear the Dharma proclaimed, even by passing straight through the flames which shall be raging in the whole universe. If you succeed in doing that, you are sure to become a World-Honoured One, and will deliver the world from all kinds of sufferings of life, of old age, and of death.

悲^ハ華^レ經^ニ大^ニ施^ニ品^ニ之^ニ二^ニ卷^ニ言^ハ曇^ニ無^ニ讖^ニ三^ニ藏^ニ譯^ニ願^ハ我^ニ成^ニ阿^ニ耨^ニ多^ニ羅^ニ三^ニ
 藐^カ三^ヲ菩^ノ提^{シテ}已^ノ無^ヲ量^ヲ无^ヲ邊^ヲ阿^ニ僧^ニ祇^ニ餘^ノ佛^ノ世^ノ界^ノ所^ノ有^ノ衆^ム生^ム聞^ニ
 我^カ名^ヲ者^ノ修^{シテ}諸^ノ善^ヲ本^ヲ欲^ヲ生^ニ我^ニ界^ニ願^ニ其^ニ捨^{シテ}命^{シメム}之^ヲ後^ニ必^ニ定^ニ得^ニ生^ヲ
 唯^{カムト}除^ト五^ニ逆^ニ誹^ニ謗^ニ聖^ニ人^ニ廢^ニ壞^ニ正^ニ法^ニ已^ニ上^ニ

[13] It is stated in the Second Book of the Ta-shih-p'in of the Pei-hua-ching, translated by T'an-wu-ch'an. "May it be that, when I have achieved the most perfect knowledge, all people in the worlds of other innumerable, immeasurable, asamkhyeya Buddhas, who have heard my name proclaimed, practise the work which lies at the root of all sorts of virtues, and wish to be reborn in my world. May it be that they shall assuredly be reborn in my world after their death; only excepting those who have committed five grave offences, those who have slandered holy persons, and, those who have destroyed the Right Dharma.

余者稱^{スルニ}名^ヲ能^ク破^シ衆^ノ生^ノ一切^ノ无^ヲ明^ヲ能^ク滿^{テタマフ}衆^ノ生^ノ一切^ノ志^ヲ
願^ヲ稱^ハ名^ハ則^ハ是^{ナリ}最^{ナリ}勝^{ナリ}眞^{ナリ}妙^{ナリ}正^{ナリ}業^{ナリ}正^{ナリ}業^{ナリ}則^ハ是^{ナリ}念^{ナリ}佛^{ナリ}念^{ナリ}佛^{ナリ}則^ハ是^{ナリ}南^{ナリ}
无^{ナリ}阿^{ナリ}弥^{ナリ}陀^{ナリ}佛^{ナリ}南^{ナリ}无^{ナリ}阿^{ナリ}弥^{ナリ}陀^{ナリ}佛^{ナリ}卽^ハ是^{ナリ}正^{ナリ}念^{ナリ}也^{ナリ}可^ト知^{シト}。

[14] This being the case, (the work of) saying the Name is certain to destroy all kinds of ignorance innate to all sentient beings and is certain to fulfil all sorts of wishes entertained by all sentient beings. The work of saying the Name is no other than the right deed which is most excellent and truly wonderful. The right deed is no other than keeping the Buddha always in mind. Keeping the Buddha always in mind is no other than Namuamidabutsu. Namuamidabutsu itself is the right mindfulness. It should be known.

十^ノ住^ノ毗^ノ婆^ノ沙^ノ論^ノ曰^ハ有^ル人^ノ言^フ般^ノ舟^ノ三^ノ昧^ノ及^チ大^ノ悲^ノ名^ヲ諸^ノ佛^ノ家^ト
從^ニ此^ノ二^ノ法^ノ生^ス諸^ノ如^ヲ來^ノ此^ノ中^ノ般^ノ舟^ノ三^ノ昧^ノ爲^ス父^ト又^チ大^ノ悲^ノ爲^ス母^ト復^ニ
次^ニ般^ノ舟^ノ三^ノ昧^ノ是^{ナリ}父^ト无^{ナリ}生^ハ法^ハ忍^ハ是^{ナリ}母^ト如^シ助^{ナリ}菩^ハ提^ハ中^ノ說^ハ般^ノ舟^ノ三^ノ昧^ノ
父^ト大^ノ悲^ノ无^{ナリ}生^ハ母^ト一^ノ切^ノ諸^ノ如^ヲ來^ノ從^ニ是^ノ二^ノ法^ノ生^ス家^ト无^レ
過^ハ咎^ハ者^{ナリ}家^ハ清^{ナリ}淨^ニ故^ハ清^{ナリ}淨^ニ者^ハ六^ノ波^ノ羅^ノ蜜^ノ四^ノ功^ノ德^ノ處^ノ方^ノ便^ノ般^ノ若^ノ
波^ハ羅^ハ蜜^ハ善^{ナリ}慧^ハ般^ノ舟^ノ三^ノ昧^ノ大^ノ悲^ノ諸^ノ忍^ハ是^{ナリ}諸^ノ法^ノ清^{ニシテ}淨^{ニシテ}无^ニ有^ニ過^ニ故^ニ
名^ク家^ト清^ト淨^ト是^{ナリ}菩^ハ薩^ハ以^テ此^ノ諸^ノ法^ノ爲^ス家^ト故^ハ无^ニ有^ニ過^ニ咎^ニ轉^ニ於^ニ世^ノ間^ト
道^ハ入^ル出^ル世^ノ上^ノ道^ノ者^{ナリ}世^ノ間^ノ道^ノ名^ヲ卽^ハ是^{ナリ}凡^ノ夫^ノ所^ノ行^ノ道^ノ轉^ニ名^ヲ休^ト息^ト
凡^ノ夫^ノ道^ノ者^ハ不^レ能^ス究^ス竟^ス至^ス涅^ハ槃^ハ常^ニ往^ス來^ス生^ス死^ス是^{ナリ}名^ヲ凡^ノ夫^ノ道^ノ出^ル
世^ノ間^ノ者^ハ因^テ是^ノ道^ノ得^ル出^ル三^ノ界^ノ故^ハ名^ヲ出^ル世^ノ間^ノ道^ノ上^ノ者^ハ妙^ニ故^ハ名^ヲ爲^ス

ト ハ シク ルカ テ ニ テ ト テ テ ル テ ニ ク ト ト
上入者正行道故名為入以是心入初地名歡喜地

[15] It is observed in the *Shih-chu-p'i-p'o-sha-lun*.^① It^② is remarked by a certain man: Pratyutpanna-samādhi^③ and Mahākaruṇā,^④ we call them the house of Buddhas; all Tathāgatas have come out of these two dharmas; of them, Pratyutpanna-samādhi is father and Mahākaruṇā mother: or again, Pratyutpanna-samādhi is father and Anutpattikadharma-ksānti^⑤ mother; and this is also the teaching of the *Chu-p'u-t'i*^⑥: 'Pratyutpanna-samādhi that is father and Mahākaruṇā-anutpatti that is mother, from which two dharmas all the Tathāgatas are born.' A house is pure and immaculate, when there is no fault in it; for, the pure and immaculate consist in six kinds of virtues^⑦ and four sorts of merits,^⑧ in upaya^⑨ and prajñā-pāramitā.^⑩ and, in good and wisdom. Those dharmas, Pratyutpanna-samādhi and Mahākaruṇā-various-ksānti, are pure and immaculate, where there is no fault. Accordingly, the house, which is made of these two dharmas, is pure and immaculate. Accordingly, again, a Bodhisattva has no fault whatever, who has made these dharmas his parental home. Thus, he has turned away from worldly life and he has entered the highest super-worldly life. The worldly life is just the life lived by ordinary mortals. That he has turned away from the life lived by ordinary mortals means that he has ceased to live it; the life of ordinary mortals gets its name from the fact that it never leads to Nirvana but remains for ever in birth-and-death. The superworldly (life) gets its name from the fact that it makes us transcend three-fold world. This life again is said to have been entered it, because it is actually lived. When, in such a state of mind, a Bodhisattva has entered the first abiding-ground,^⑪ he is said to have entered the Joyful-Ground.

① *Shih-chu-p'i-p'o-sha-lun*. 十住毘婆娑論 (Sk. Daśabhūmi-vibhāṣā?) As a commentary on the first two of ten bhūmis of the Bodhisattva, this was compiled by Nāgārjuna, and was translated into Chinese by Kumarajīva about 405 A. D. 15 vols, 35 chapters. In this work, especially in the ninth chapter, the I-hang-p'in, Nāgārjuna taught the doctrine of Pure Land Buddhism. Accordingly, he is looked upon as one of the patriarchs of that school.

② This part is quoted from the Ju-ch'u-ti-p'in (Entering First Abiding-Ground) 入初地品, the second chapter of the work.

③ Pratyutpanna-samādhi. Samāhi in which one sees Buddha arising before one's eyes. This is translated in Chinese as 佛現前三昧 or 佛立三昧 or 常行道三昧. In Shin Buddhism, this is regarded as Nembutsu-samādhi, i. e. the deed of saying the Name of Amitābha Buddha.

④ Mahākaruṇā. 大悲, Great Compassion. In Shin Buddhism, the great compassion of Amitābha Buddha is considered to be seen in the activity of His Light which em-

braces the devotee in it.

⑤ Anutpattikadharmakṣānti. 無生法忍, Cognizance of no-arising-ness of things. In Shin Buddhism, this is considered to mean trusting oneself to Amitabha Buddha, i. e. truthful faith in the Buddha.

⑥ Chu-p'u-t'i. (Aid to Enlightenment) 助菩提 The gatha portion of the *P'u-ti-tsu-liang-lun* 菩提資糧論. The composer of the gatha is Nāgārjuna.

⑦ Six kinds of virtues. 六婆羅蜜. Generous giving; right living; perfect equanimity; dogged perseverance; meditation; transcendental knowledge.

⑧ Four sorts of merits. 四功德處. Seeing into the truth; giving goodness; destroying evils; obtaining transcendental knowledge.

⑨ Upāya. 方便 Skilful means.

⑩ Prajñā-pāramitā. 般若波羅蜜 The virtue of transcendental knowledge.

⑪ The career of the Bodhisattva is divided in ten periods. In each period, there is a respective abiding-ground.

問曰初地何故名爲歡喜答曰如得於初果究竟至涅槃
 菩薩得是地心常多歡喜自然得增長諸佛
 如來種是故如此人得名賢善者如得初果者
 如是人得須陀洹道善閉三惡道門見法入法得法住堅牢
 法不可傾動究竟至涅槃斷見諦所斷法故心大歡喜設
 使睡眠懶墮不_レ至二十九有_レ如_レ以一毛爲百分以一分
 毛分取大海水上若二三滯苦已滅如大海水餘未滅者如
 二三滯心大歡喜菩薩如是得初地已名生如來家一切
 天龍夜叉乾闥婆乃至聲聞辟支等所共供養恭敬何以故
 是家先有過咎故轉世間道入世間道但樂敬佛得四
 功德處得六波羅蜜果報滋味不斷諸佛種故心大歡喜
 是菩薩所有餘苦如二三水滯雖百千億劫得阿耨多羅
 三藐三菩提於无始生死苦如二三水滯所可滅苦如大
 海水是故此地名爲歡喜

It is inquired. 'For what reason is the first abiding-ground called Joyful?' It is replied. 'It is like attaining the First Fruit^⑤ that assures the final realisation of Nirvana. In the mind of the Bodhisattva who has attained the first abiding-ground, there is always much joy, He will naturally grow the family of the Buddha-Tathagatas. It is on that account that he is called the Wise-and-Good.' By attaining the First Fruit is meant a Śrāvaka who has reached the stage of śrōta-āpatti

he closes all those gates which lead to three evil states of existence; he sees the Dharma, enters the Dharma, attains the Dharma, abides in the firm and strong Dharma, and never is broken down; he is assured on the final realisation of Nirvana; in penetrating into the Truth, he has already destroyed all evils which he can destroy in that stage;^① in his mind there is a great joy awakened; even though he may fall into a nod and be negligent of his duties, he will never go to the length of suffering the twenty-ninth life;^② a hair may be divided into one hundred parts and, with one part, the water of the ocean may be raised up; two or three drips thus raised up represents pains already destroyed and the water of ocean remaining represents pains yet to be destroyed; the mind which is likened to those two or three drips thus raised up is gladful. This is compared to the case of a Bodhisattva. A Bodhisattva who has attained the first abiding-ground is said to have been born in the house of Tathāgatas; he will have offerings and respect given by all beings, including devas, nāgas, yaksas, gandharvas^③. . . Śrāvakas, and Pratyekabuddhas.^④ Why is this so? Because, there is no fault in that house, and thereby he has turned away from worldly life and entered super-worldly life: only by doing Buddhas worship and respect, he will be given good reward in four sorts of merits and six kinds of virtues; the thick flavour of which keeps alive the family of the Buddhas. It is on that account that there is a great joy awakened in his mind. The remaining pain belonging to this Bodhisattva is now like two or three drips. Even though it may be hundreds of thousands of millions of kalpas hence that he attains Buddhahood, yet, in the matter of the pain of birth and death existing from beginningless past, the remaining is like two or three drips and the already destroyed is like the water of ocean. For this reason, this abiding-ground is called the Joyful-Ground.

① The First Fruit. 初果. The first of four stages of Hinayana religious development. It is called Srotāpattiphala 須陀洹果, the state of entering upon the stream of the holy.

② The stage of penetrating into the Truth. 見諦. The first of three stages of Hinayana religious development. This correspond to the stage of Srotāpattiphala of four stages.

③ Twenty-ninth life. 二十九有. Hinayana holy men are said to have all their evil passions exhausted while they repeat seven human lives and seven deva lives, together with their respective seven middle existences. This is why they do not live the twenty-ninth life.

④ Devas, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kīrṇaras, and Mahoragas, form the eight classes of mythical beings.

⑤ Śrāvakas and Pratyekabuddhas are two kinds of holy ones,

問曰初歡喜地菩薩在此地中名多歡喜爲得諸功德
 故歡喜爲地法應歡喜以何而歡喜答曰常念於諸佛
 及諸佛大法必定希有行是故多歡喜如是等歡
 喜因緣故菩薩在初地中心多歡喜念諸佛者念然
 燈等過去諸佛阿彌陀等現在諸佛彌勒等將來諸佛常
 念如是諸佛世尊如現在前三界第一無能勝者是故多
 歡喜念諸佛大法者略說諸佛四十不共法一自在飛行
 隨意自在變化無邊三自在所聞無闕四自在以無量
 種門知一切衆生心乃至念必定諸菩薩者若菩薩得
 阿耨多羅三藐三菩提記入法位得無生忍千萬億數魔
 之軍衆不能壞亂得大悲心成大人法乃至是名念必定菩
 薩念希有行者念必定菩薩第一希有行令心歡喜
 法無闕解脫及薩婆若智人念十地諸所行法名爲心多
 歡喜是故菩薩得入初地名爲歡喜

It^⑤ is inquired. The Bodhisattva who is living in this first abiding-ground is said to be filled with much joy and to have got various kinds of merits, so that this ground is called Joyful-Ground. Something must there be to make him joyful. What is it that makes him joyful? It is replied. If Buddhas and their great virtues, Bodhisattvas and their excellent works, are ever kept in mind, much joy will be caused on that very account. Due to these joy-bringing causes, there is much joy awakened in the mind of the Bodhisattva who is living in the first abiding ground. By keeping Buddhas ever in mind is meant keeping ever in mind Dipankara and other Buddhas of the past, Amitābha and other Buddhas of the present, and Maitreya and other Buddhas of the future. If we keep those Buddha-Bhagavats ever in our mind, they will manifest themselves before our eyes as the supreme being, unsurpassed by any one of the threefold world. That is why there is much joy awakened in the mind of the Bodhisattva. As to the great virtues of the Buddhas which should be kept in mind, a brief statement will be given on the forty unique virtues of the Buddhas. First, he has the faculty of free aviation. Secondly,

no limit is set to his activities of manifesting himself. Thirdly, he is never obstructed in his free-hearing. Fourthly, he has the faculty of freely knowing other's mind; by an infinite variety of means, he comes to know the mind of all sentient beings... (interim omitted) ... What kind of Bodhisattva is meant by Bodhisattva of the absolutely assured who should be kept in mind? When a Bodhisattva is given the prediction of his attainment of supreme enlightenment, he enters the stage of the absolutely-assured.^① Having attained Anutpattikadharma-maksānti, he does not suffer from any disturbance caused by the army of Evil Ones, though their number may be thousands of millions of billions. Having attained great compassion (Mahākaruṇā), he achieves the deeds of the great man... (interim omitted).... This Bodhisattva is called the Bothisattwa of the absolutely-assured.^② By keeping in mind their most excellent work is meant keeping in mind the foremost work of rare excellence^③ belonging to Bodhisattva of the absolutely-assured. It awakens a joy in mind to think of it. It is beyond the reach of all ordinary mortals. It is above the realm of all Śrāvakas and Pratyekabuddhas. It exhibits the free and unfettered virtues of the Buddhas. It reveals the all-knowledge of the Buddhas. Further again, if one keeps in mind those virtues of the Bodhisattvas in their ten abiding-grounds, there is much joy awakened in his mind. For these reasons, when Bodhisattva enters the first abiding-ground, he is said to have attained the Joyful-Ground.

① This part is quoted from the Ti-hsiang-p'in (Aspects of this Abiding-Ground) 地相品, the third chapter of the same work.

② Here, the word, fa-wei 法位 is rendered as the stage of the absolutely-assured. Cf. 智度論二十七：得入菩薩法位，住阿鞞跋致地。This differs from 法位 in the sense of orderliness of things seen in the Lankāvatara. Cf. Suzuki, Studies. p. 412.

③ Bodhisattva of the absolutely-assured. 必定菩薩。Shinran interprets this as meaning the truthful believer in the Original Vow of Amitabha Buddha. Cf. 愚禿鈔：西岸上有人喚言，汝一心正念直來，我能護汝。西岸上有人喚言者，阿彌陀如來誓願也。汝言行者也。斯則名必定菩薩。

④ The foremost work of rare excellence. 第一希有行 Shinran interprets this as 愚禿鈔：正念言選擇攝取本願也。又第一希有行也。金剛不壞心也。

問曰^リ凡^ノ夫^タ人^セ未^ル發^ル无^ル上^ハ道^リ心^{スル}或^ノ有^タ發^ル心^ノ者^タ未^ラ得^ム歡^ム喜^ム
 地^チ是^ノ人^{セムト}念^{セムト}諸^ノ佛^ノ及^ノ諸^ノ佛^ノ大^ノ法^ノ念^{シテ}必^ノ定^ノ菩^ノ薩^ノ及^ノ希^ノ有^ノ行^チ亦^{ムト}得^ム
 歡^チ喜^ム得^チ初^ム地^チ菩^ノ薩^ノ歡^ト喜^ト與^{ルヤ}此^ノ人^ノ有^ハ何^ハ差^ハ別^ハ答^ハ曰^ハ菩^ノ薩^ノ得^チ初^ム
 地^チ其^シ心^シ多^シ歡^シ喜^シ諸^ノ佛^ノ无^ノ量^ノ德^ノ我^ノ亦^チ定^ニ當^ニ得^ム得^ム初^ム

地-必 定 菩 薩 念-諸 佛-有-无 量 功 德-我 當 必 得-如 是 之 事-何
 以 故 我 已 得-此 初 地-入-必 定 中-餘 者 无 有 是 心-是 故 初 地
 菩 薩 多 生-歡 喜-餘 者 不 爾 何 以 故 餘 者 雖 念-諸 佛-不 能 作-
 是 念-我 必 當 作 佛-譬 如 轉 輪 聖 子 生 轉 輪 王 家 成 就 轉 輪
 王 相 念 過 去 轉 輪 王 功 德 尊 貴 作-是 念-我 今 亦 有-是 相 亦
 當 得-是 豪 富 尊 貴 心 大 歡 喜 若 无 轉 輪 王 相 者 无 如 是 喜
 必 定 菩 薩 若 念-諸 佛 及 諸 佛 大 功 德 威 儀 尊 貴-我 有-是 相-
 必 當 作 佛-即 大 歡 喜 餘 者 无 有-是 事 定 心 者 深 入 佛 法 心
 不 可 動-

It is inquired. Among ordinary mortals, some have not yet awakened the desire for the supreme enlightenment but some have already awakened it. These latter people, though they have not yet attained the Joyful-Ground, may keep in mind Buddhas and their great virtues, Bodhisattvas of the absolutely-assured and their work of rare excellence, and thereby may be filled with joy. What, then, is the difference between the joy of these people and that of a Bodhisattvas who have already attained the first abiding-ground? It is replied. There is much joy awakened in the mind of a Bodhisattva who has attained the first abiding-ground. He will think to himself: The infinite virtues of all the Buddhas, I also am assuredly to attain. Bodhisattvas of the absolutely assured, having entered the first abiding ground, keep in mind Buddhas whose virtues are indeed innumerable. He thinks to himself, 'I shall assuredly be the possessor of these virtues, because I have already attained the first abiding-ground and is among the absolutely assured. With other people, this will not be the case.' It is on this account that there is much joy awakened in the mind of a Bodhisattva who has entered the first abiding-ground. Why is it not the case with other people? Because those other people may keep Buddhas in mind, yet they cannot think to themselves: 'I shall assuredly be a Buddha.' The case is likened to that of the noble son of Cakravartirāja. Born in the house of the Cakravartirāja and provided with its characteristic marks, he will keep in mind the glory of the Cakravartirāja of the past and will think to himself: Those immense riches and magnificent honours shall also be mine'. There will be a

great joy awakened in his mind. If he has no characteristic marks of the Cakravartirāja, there will be no such joy awakened in his mind. Bodhisattvas of the absolutely-assured keep in mind Buddhas, and their great virtues, majestic deportments and magnificent honours, and think to themselves. 'I have these marks: I shall assuredly be a Buddha.' Immediately there is a great joy awakened in his mind. With others, this is not the case. There will be no such a thing. By assuredness of mind is meant immovability of mind which is obtained as the result of deep penetration into the Truth of the Buddha.

又云信力増上者何名^ハ有^{カン}所^ク聞^{スル}見^{シテ}必^{レハ}受^ト无^ク疑^ト増上^ト名^ク殊^ト勝^ト問曰^リ有^ニ二^ノ種^ノ増上^{レハ}一者^ニ多^{ルカ}二者^ノ勝^{ナリ}今^ノ說^ニ何^ニ者^モ答曰^{ソト}此中^ニ二^ノ事^カ俱^{シテ}說^ク菩^ハ薩^ハ入^{スルコト}初^ニ地^ニ得^テ諸^ナ功^ク德^ク味^ク故^ニ信^ス力^ニ轉^ス増^ス以^テ是^ノ信^{ナリ}力^{ナリ}籌^{シテ}量^{シテ}諸^ノ佛^ノ功^ク德^ク无^ク量^ナ深^{ナル}妙^ク能^ス信^ス受^ス是^ノ故^ニ此^ノ心^ニ亦^{ナリ}多^{ナリ}亦^{ナリ}勝^{ナリ}深^ク行^レ大^ク悲^ハ者^ハ愍^{スルコト}念^ス衆^ノ生^ノ微^ニ入^{スルカ}骨^ニ體^ニ故^ニ名^ニ爲^ニ深^ニ爲^ニ一^ニ切^ニ衆^ノ生^ノ求^{ルカ}佛^ヲ道^ヲ故^ニ名^ニ爲^ニ大^ニ慈^ハ心^ハ者^ハ常^ニ求^テ利^ヲ事^ヲ安^ス穩^ニ衆^ノ生^ノ慈^ニ有^ニ三^ノ種^ノ乃^ニ至^ニ

[16] It^① is observed, again. What is the increasing of power of faith? A Bodhisattva simply heartedly accept the thing he has seen and heard, and does not harbour any doubt whatever about it—this is called 'increasing', is called 'perfecting' It is inquired. 'There are two kinds of increasing. One results in abundance, other supremacy. To which of these does the present statement refer?' It is replied. 'It refers to both of them. When a Bodhisattva enters the first abiding-ground, he enjoys various flavours of merits, so much so that the power of his faith grows more than ever. Through this enhanced power of faith, he gauges infinite virtues of the Buddhas, and accepts them as they are. This being the case, both abundance and supremacy are contained in this mind.' The Bodhisattva enters deep into the virtues of the Benevolent One. Compassion towards sentient beings passes through him, penetrating into the very bones. Hence, deep. It is for the sake of all sentient beings that he seeks all-knowledge of the Buddhas. Hence, great. The tender-hearted one is always taking the opportunity of enhancing the good and promoting the welfare of sentient beings. Of benevolent mind, there are three kinds.

① This part is quoted from the Ching-ti-p'in (Purifying the Abiding Ground, 淨地品, the fourth chapter of the same work.