

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

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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

Enlightenment Effulgent of the Great Practice, Part 4

明證大行 (4)

[意譯]

[The translation that is faithful to the spirit]

また、重誓偈に説いてある。

われ佛の^{さと}り道^りを成就することになったときに、若しわが南无阿彌陀佛の名號

が、十方の諸佛に^こ超えすぐれて世界の^{はて}涯^{はて}の涯までも聞えないようなことがあ

れば、誓つて正覺を成就しない。

すべての衆生を救うために、^{ふくち ほうぞう}福智の寶藏をひらいて名號を成就し、すべての大衆にこの功德の寶である名號を^{せよ}施與したい。そして、つねに大衆をみちびくために、百獸を^{いふく}畏伏せしめる^{しし}獅子のように力強く、わが名號を讚嘆して説法することを誓う。

Furthermore, *The Verse of Reiterated Vows* preaches as follows:

When I attain the Way of Buddhistic enlightenment, if the sacred name of ‘南無阿彌陀佛’ (which means revering Amitābha (Amitāyus) and returning one’s life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus)) does not surpass the Buddhān of ten directions and is not heard infinitely, universally, and transcendently towards the limits of the limits of the world, I pledge that I will not attain the fruition of the Buddhahood and true enlightenment.

To redeem all the sattva, I open a treasury of blessings and wisdom, attain the sacred name of Amitābha (Amitāyus), and bestow the sacred name of Amitābha (Amitāyus), which contains precious treasure of grace and virtue, on all the sattva. To constantly guide the sattva, I pledge that I will praise, admire, and preach the sacred name of Amitābha (Amitāyus) as powerfully as a lion that makes all kinds of animals feel awe and respect.

[構成]

[The construction]

無量壽經の第二文。これは重誓偈である。

It is the second sentence of *Sukhāvātī-vyūha*. This is *The Verse of Reiterated Vows*.

[解説]

[The explication]

重誓偈の第三頌と第八頌である。第三頌は第十七願の名號普聞の重誓であり、第八頌は名號廻施と常住説法の重誓である。これが十方諸佛をして咨嗟讚歎せしめる根底となるのである。

名號普聞によりて横に十方に遍く、常住説法によりて豎に三世を貫くのである。これ悉く衆生を救うための名號廻施の普遍性をあらわすのである。

This text is the third gāthā and the eighth gāthā of *The Verse of Reiterated Vows*. The third gāthā is the reiterated vows for the sacred name of Amitābha (Amitāyus) to be heard infinitely, universally, and transcendently in the seventeenth vow. The eighth gāthā is the reiterated vows for the sacred name of Amitābha (Amitāyus) to be vouchsafed and the undestroyable, immutable, and eternal preaching of the Dharma. This constitutes the foundation for the Buddhānām of ten directions to laud, glorify, praise, and admire the sacred name of Amitābha (Amitāyus).

The vow for the sacred name of Amitābha (Amitāyus) to be heard infinitely and transcendently extends horizontally and universally towards the worlds of ten directions. The vow for the undestroyable, immutable, and eternal preaching of the Dharma pierces vertically the three temporal worlds (past, present, and future). All of these represent the universality of the sacred name of Amitābha (Amitāyus) to be vouchsafed for the salvation of the sattva.

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

From 典座教訓 Instructions for the Monastery Chief Cook

by 道元禪師 Zen Master Dōgen

(1) 「願以万生千生而撰一日一時、可弁之可作之。」

「願わくは、万生千生を以て一日一時に撰し、之を弁ずべく、之を作るべし。」

From Honoré de Balzac

by Séraphita

(2) 'Elle offrait ainsi l'image la plus complète, le type le plus vrai de la femme destinée aux œuvres terrestres, dont le regard pourrait percer les nuées du sanctuaire, mais qu'une pensée à la fois humble et charitable maintient à

hauteur d'homme.'

'Thus she presented the most complete and typical image of woman born to earthly duties, whose eye might pierce the clouds of the sanctuary, while a mind at once humble and charitable kept her on the level of man.'

As Myriad Lives Are Contained in a Day:
A Shakespearean Sonnet on (1) and (2)

For years, I'm learning Buddhist teaching cooking.
For me, to think and to learn are to live.
To eat and to clean are required for thinking
What is a true and righteous life to live.
To lead a clear and regulated life
Is most essential to continue study.
All abstract thought is based on daily life,
As myriad lives are contained in a day.
I schedule various works scrupulously,
Not theoretical but practical.
In deep blue dusk of life, I cordially
Keep pure serenity methodical.
'Tis difficult to be born as a human.
I'll make best efforts for the virt'ous karman.