

*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

Enlightenment Effulgent of the Great Practice, Part 8

明證大行 (8)

[本文]

[The text]

又言

其佛本願力 聞名欲往生

皆悉到彼國 自到不退轉 已上

[訓讀]

[The Japanese readings of Chinese characters]

またのたまは <sup>そ</sup> <sup>ぶち</sup> <sup>ほんぐわんりき</sup> <sup>な</sup> <sup>きい</sup> <sup>わうじやう</sup> <sup>おも</sup> <sup>みな</sup>  
又 言 く。其の佛の本願力、名を聞て往生せむと欲へば、皆

ことごと <sup>か</sup> <sup>くに</sup> <sup>いた</sup> <sup>おのづか</sup> <sup>ふたいてん</sup> <sup>いた</sup> <sup>いじやう</sup>  
悉く彼の國に到りて、自ら不退轉に到ると。已上

[字解]

[The exposition of words and phrases]

其佛 Amitābha (Amitāyus).

本願力 The power of the eighteenth vow.

聞名 It means hearkening to and believing on the sacred name of Amitābha (Amitāyus).

欲往生 It signifies to desire and wish the birth of non-birth in the Pure Land. The said desire and wish shall mean and refer to anticipating reliable and determinate fruition in the future on the ground of the pure and clear faith, viz. prasannacitta, with quiet gratification; it does not mean fearfully aspiring indeterminate matters.

自 As kana characters (the Japanese syllabary) 'オノツカラ' of its own accord, naturally' were written to indicate the reading of the Chinese character '自', the term '自' shall mean and refer to Tathatā or the other-power.

不退轉 The term is a translation of '阿鞞跋到迦' in Sanskrit and shall mean and refer to a rank of the Bodhisattva whose grace and virtue are already attained and never fall down.

[意譯]

[The translation that is faithful to the spirit]

また、大經の往觀偈に説かれてある。

阿彌陀佛の本願力はすぐれている、名號のいわれを聞信すると、淨土に往

生することが要期されて、みなもれることなく悉く西方の淨土に到ることがで

きる。そして、他力のおはからいにより、この現<sup>げんしやう</sup>生において、すでに不<sup>ふたいてん</sup>退轉の位にいたることができるのである。

Furthermore, *Verses on Going to Pay Reverence to Amitābha (Amitāyus)* of *The Great Sukhāvati-vyūha* preach as follows:

The power of the eighteenth vow of pūrva-praṇidhāna of Amitābha (Amitāyus) is supreme. When the origin of the sacred name of Amitābha (Amitāyus) is heard and believed upon, the birth of non-birth in the Pure Land is anticipated as reliable and determinate fruition and each and every being may, without exception, be led to the western Pure Land and may, in this life, be given the rank of the Bodhisattva whose grace and virtue are already attained and never fall down by virtue of the works of the other-power.

[構成]

[The construction]

無量壽經の第五文。これは往觀偈の第十八頌である。

It is the fifth sentence of *Sukhāvati-vyūha*. This is the eighteenth gāthā of *Verses on Going to Pay Reverence to Amitābha (Amitāyus)*.

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

*From* The Da Vinci Code

*by* Dan Brown

(1) 'the meter of the poem. *Iambic pentameter*.' 'Langdon had come across this meter often over the years while researching secret societies across Europe, including just last year in the Vatican Secret Archives. For centuries, iambic pentameter had been a preferred poetic meter of outspoken literati across the globe, from the ancient Greek writer Archilochus to Shakespeare, Milton, Chaucer, and Voltaire — bold souls who chose to write their social commentaries in a meter that many of the day believed had mystical

properties. The roots of iambic pentameter were deeply pagan.' *'Iambs. Two syllables with opposite emphasis. Stressed and unstressed.'* *'A balanced pair. Arranged in strings of five. Pentameter. Five for the pentacle of Venus and the sacred feminine.'* *'La lingua pura.'*

*From Angels & Demons*

*by Dan Brown*

(2) 'Iambic pentameter was a symmetrical meter based on the sacred Illuminati numbers of 5 and 2!' *'Five ... for Pythagoras and the pentagram. Two ... for the duality of all things.'* 'Iambic pentameter, on account of its simplicity, was often called 'pure verse' or 'pure meter'. *La lingua pura?* Could this have been the pure language the Illuminati had been referring to? *The path of light is laid, the sacred test ...'* 'The poem is signed John Milton.'

I Strive to Sail o'er Structural Sea Storms:

A Sonnet on (1) and (2)

Immutable and universal patterns

And beaut'ous forms refined by cultured moderns

Inspire me to advanced, enhanced translation.

My work consists in patience and revision,

Supported by my best persistent efforts.

The life of excellent linguistic experts

Shall be identified with verses pure,

Incorporated into th' rhymèd meter.

By mast'ring many-towered thoughts and forms,

I strive to sail o'er structural sea storms,

To loyally serve precious truth and beauty,

To interweave oneself with verity,

To infinitely learn and do good work,

And to complete construction firm as rock.