

Kenshingakuen

顯真学苑

*The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment*

『教行信証新釈』英訳版

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卷上

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The Admiration for the Holy Dharma, Part 1

讚嘆聖法 (1)

[本文]

[The text]

竊以難思弘誓度難度海大船无寻光明破无明闇惠日然則淨邦緣熟調達闇世興逆害
淨業機彰釋迦韋提選安養斯乃權化仁齋救濟苦惱群萌世雄悲正欲惠逆謗闡提故知
圓融至德嘉號轉惡成德正智難信金剛信樂除疑獲德眞理也

[訓讀]

[The Japanese readings of Chinese characters]

ひそ おもん なんじ ぐ ぜい なんどかい ど だいせん む げ
竊 かに 以 みれば、難思 の 弘 誓 は 難度 海 を 度 する 大船 、無碍 の

くわうみやう むみやう あむ は えにち しか すなは じやうほうゑん
光 明 は 無明 の 闇 を 破 する 恵 日 なり。 然 れば 則 ち、 淨 邦 縁

じゆく ちようだちじやせ ぎやくがい こう じやうごうきしやう
熟 して 調 達 闇 世 を して 逆 害 を 興 ぜしむ、 淨 業 機 彰 して

しやかみだい あんやう えら こ すなは ごんくゑ にん ひと
釋迦韋提 を して 安 養 を 選 ばしめたまえり。 斯 れ 乃 ち、 權 化 の 仁、 齋

しく くなう ぐんまう くさい せおう ひ まさ ぎやくぼうせんたい めぐ
しく 苦 惱 の 群 萌 を 救 濟 し、 世 雄 の 悲、 正 しく 逆 謗 闡 提 を 恵 ま

おぼ かるがゆへ し ゑんゆしとく かがう あく てん とく な
むと 欲 す。 故 に 知 んぬ、 圓 融 至 德 の 嘉 號 は、 惡 を 轉 じて 德 を 成

しやうち なんしんこむがう しんげう うたがひ のぞ とく え しんりなり
す 正 智 。 難 信 金 剛 の 信 樂 は、 疑 を 除 き 德 を 獲 しむる 眞 理 也
と。

[字解]

[The exposition of words and phrases]

難思弘誓 The unfathomable and extensive vows to rescue all beings, viz. pūrva-praṇidhāna made by Amitābha (Amitāyus).

難度海 The sea impossible to cross over (see [The annotation on the threefold dual expression ‘the sea difficult to cross over, understand, and redeem’ by the translator, viz. the subeditor] of ‘The Admiration for the Holy Dharma, Part 2’). It is a symbol of the mirages of life and death, viz. transmigration or vicissitudes.

无碍光明 The light which is never precluded by any internal and external obstacles, viz. the unhindered perfect light of Amitābha (Amitāyus).

无明闇 Scarce knowledge or deficient cognition of all things and their underlying truth, which is compared to lightless darkness. It is the root of the entire illusions and kleśa.

恵日 The brilliance of Buddhistical wisdom which is likened to the orb of day. This 恵 wisdom is used as a synonym for 慧 wisdom; furthermore, it is interpreted as the implication of the other-power or non-self-power, viz. the virtuous power of Amitābha (Amitāyus).

淨邦縁熟 The meaning of ‘淨邦’ is the Pure Land of Amitābha (Amitāyus). ‘淨邦縁熟’ indicates that the determinant to pray for the Pure Land is matured according to the principle.

調達 It signifies 提婆達多 Devadatta, a cousin of 釋迦 Śākya-muni, and an elder brother of 阿難 Ānanda. Devadatta ended his life, however, as a traitor to the Buddha.

闍世 It denotes 阿闍世 Ajātaśatru, a prince of 頻婆娑羅王 King Bimbisāra. 提婆 Devadatta enticed Ajātaśatru to kill his father King Bimbisāra and to ascend the throne. Later Ajātaśatru repented of his sins and had a profound respect for the Buddha.

淨業機彰 The signification of 淨業 the pure deed or karman is the practice for the birth of non-birth in the Pure Land, viz. 念佛 the Nembutsu. ‘淨業機彰’ means that the cause, occasion, and qualities of beings for this practice are clearly manifested.

釋迦 'Tis an abbreviation for 釋迦牟尼 Śākya-muni, Bhagavat, or the Buddha.

韋提 It stands for 韋提希 Vaidehī, the queen consort of King Bimbisāra, the mother of Ajātaśatru. Because of the high treason of Ajātaśatru, she was confined in a seven-fold room and sought the Buddhaya salvation.

安養 It is the world of cultivation in the highest peace and happiness, the Pure Land of Amitābha (Amitāyus).

權化 The provisional incarnation of the Buddha and Bodhisattva to redeem all beings. In this case the term is used to import Devadatta, Ajātaśatru, and Vaidehī.

群萌 It signifies gregarious beings like weeds growing out. It has the self-same sense of sattva, all sentient beings.

世雄 The truly courageous personage of the world who masters and surmounts the ways of thinking contrary to the truth. 'Tis a designation of the Buddha.

逆謗 It expresses 五逆 the five cardinal sins and 謗法 the calumny of dharma. ‘五逆’ are five types of crimes rebelling against the field of gratitude (a metaphor for parents and teachers) and against the field of blessings (a figurative expression of the three treasures: the Buddha, dharma, and saMgha). That is to say, the killing of one's father, the homicide of one's mother, the murder of arhat, the destruction of saMgha, and the bloodshedding of the Buddha. ‘謗法’ denotes the defamation of the true law.

闍提 In detail, 'tis 一闍提 icchantika that is translated into 信不具足 one with incomplete faith or 斷善根 one who destroys good deeds. It stands for beings that destroy the cause of nirvāṇa and are unattainable to the

enlightenment of Buddhahood in perpetuity. (Note by the translator: the attainability of nirvāṇa by the icchantika has been discussed from ancient times because the goodness of the Buddhatā and Dharmatā cannot be destroyed.)

圓融至徳嘉號 It represents the admiration for the sacred name ‘南无阿彌陀佛’ which means revering Amitābha (Amitāyus) and returning one’s life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus). It indicates the high praise for this sacred name that is complete, o’erflowing with all good deeds and roots, sufficiently provided with the height of virtue that is capable of protection, deliverance, guidance, and enlightenment.

轉惡成徳正智 The great practice in the sacred name is the divine wisdom that endows sentient beings with the infinite virtue of dharma by the transmutation of their wicked karman.

難信金剛信樂 It signifies the homage to the faith in the grace of the power and virtue of Amitābha (Amitāyus). 難信 The difficulty of faith reveals the sublimity of dharma. 金剛 Vajra is the diamond in a figure of indestructibility without disturbance. ‘信樂’ is the pure and clear faith, viz. prasannacitta, with quiet gratification.

除疑獲徳眞理 The lofty faith ‘信樂’ is the true reason that eradicates the suspicion about the Buddhistical wisdom and presents the infinite sacred virtue to a Buddhist ascetic. Moreover, in the Hongan (pūrva-praṇidhāna) – ji (temple) edition, ‘徳’ was written in the main text and ‘證’ in the upper blank. In the case of ‘證’, the faith is the true way to acquire the grace as the true cause that brings about the result of enlightenment, viz. the unsurpassed nirvāṇa in the future.

[意譯]

[The translation that is faithful to the spirit]

ひそかにかんがえてみると、あらゆるものを救う ^{おも} 思 ^{はか} い 議 ることもできない
彌陀の ^{ほんぐわん} 本願 ^{わた} は、度 ^{まよい} りがたい 生死 ^{おおふね} の海をわたす 大船 のようである。いか
なる ^{さわり} 障碍 ^{まよい} にもさえられないで照す、すぐれた彌陀の光明は、迷妄 ^{もと} の 根本 であ

る 無明^{むみょう} の闇をやぶる 日輪^{にちりん} のようである。

この彌陀の 願力^{ぐわんりき} の救いは、深刻^{しんこく} な 経緯^{いきさつ} をとおして、この人生にあら
われた。その 機縁^{てがかり} の 熟^{じゆく} したのが、釋尊^{ばんねん} の 晩年^{ばんねん} におこつた 王舍城^{わうしやじよう}

の悲劇^{ひげき} であつた。それは 提婆達多^{だいばだつた} が 阿闍世^{あじやせ} を 唆^そ かして、父の 頻婆沙羅^{びんばしやら}

王を 殺^{ころ} し王位を占めさせたことが、はしなくも 往生淨土^{おうじようじようど} の 法門^{ほうもん} のお

こる 縁由^{てがかり} となつた。母の 韋提希^{いだいけ} が七重^{むろ} の 室^{しつ} に 幽閉^{ゆうへい} せられたとき、釋尊

が悩める韋提希をみちびいて、淨土をねごうて念佛する身とならしめたもうた

ことである。ふかく味わうてみると、この 経緯^{いきさつ} をとおして、ありがたい 攝化^{すくい}

のおはからいが働かされてある。提婆も阿闍世も、さては韋提希も、うわべに

はいろいろな 役割^{やくわり} を 果^{はた} されてあるものの、本來^{もと} は 佛菩薩^{ぶつぼさつ} が衆生^{れんねん} を 憐念^{れんねん}

するいつくしみから、權^{かり} に 相^{すがた} を 變化^{へんか} してあらわれ、大悲^{だいひ} の 佛陀^{ほとけ} に連れそ

うて、苦しみ悩むものを救いたい、おそろしい 罪過^{つみ} を犯して 荒^{すさ} みきつている

ものをたすけてやりたいという 思召^{おぼしめし} にほかならないのである。

かような 理由^{わけ} によつて、彌陀の救いは人生にふさわしくあらわれる。彌陀の

願力は南無阿彌陀佛の 名號^{みようごう} として 廻施^{えせ} せられる。一切の衆生はこれを

領納^{りようのう} して救われる。そこで、あらゆる功德を 圓^{まど} かに具えた名號すなわち念

佛は、極惡をかえて功德となさしめたもう聖なる 智慧^{ちえ} であり、この名號を

領納^{りようのう} する尊くありがたい 金剛堅固^{こんごうけんご} の信心は、疑心^{うたがい} をとりのけて

しょうとく
聖 徳 をいただきせる まこと ことわり
眞 實 の 道 理 であることが知られるのである。

Deep in quiet, careful, and reflective meditation, the inscrutable, vastly mystical pūrva-praṇidhāna made by Amitābha (Amitāyus) for the salvation of all beings is metaphorically described as a great vessel for the voyage, salvation, and comprehension across the illusionary and transmigratory sea of life and death difficult to sail, redeem, and understand (see the following annotation). The omnipotent light of Amitābha (Amitāyus) unimpeded by any hindrance is illumining as if the orb of day vanquishes the mental darkness, viz. the origin of fallacies.

The deliverance caused by the power of pūrva-praṇidhāna of Amitābha (Amitāyus) was revealed in this human world through a grave situation. 'Tis when the cause, occasion, and qualities of beings were matured that the tragedy in Rājagṛha took place in the last years of Śākya-muni, Bhagavat. The fact that Devadatta inveigled Ajātaśatru into murdering his father King Bimbisāra and sitting on the royal throne unexpectedly brought about dharma-paryāya of the birth of non-birth in the Pure Land. When his mother Vaidehī was held incommunicado in a seven-ply chamber, Śākya-muni, Bhagavat, guided Vaidehī in distress to the meditation and aspiration for the Pure Land through 念佛 the Nembutsu. Profoundly in consideration, it is understood that the invaluable operation of redemption, guidance, and enlightenment was revealed through these circumstances. Although Devadatta, Ajātaśatru, and Vaidehī ostensibly played a variety of roles, the intricacies were essentially nothing else than the providence of the Buddhānām and Bodhisattvānām who deign to appear in temporarily transformed figures, or incarnations, for mercy and benevolence on sattva (all sentient beings) and intend to give relief to the afflicted or to give redemption to great sinners with the hardest heart, being accompanied with the Buddha of great mercy.

For this reason, the salvation made by Amitābha (Amitāyus) is clearly manifested, as befitted the life. The power of pūrva-praṇidhāna of Amitābha (Amitāyus) is transferred and given as the sacred name ‘南无阿彌陀佛’ to all beings. All sattva are redeemed by receiving His sacred name. Hence it is realized that the sacred name, viz. 念佛 the Nembutsu, perfectly filled with the entire virtue, is the hallowed wisdom to transform villainy into virtue,

and that this diamond-like steadfast faith, which is precious, gracious, and receptive to this sacred name, is known as the true reason for eradicating the suspicion and cultivating the holy virtue.

[構成]

[The construction]

この一段には彌陀の聖法を讃嘆してある。三項にわけて、第一項は他力救済の聖法を示し、第二項は聖法が人生にあらわれた縁由をのべ、第三項は教義としての表現を示すのである。

In this paragraph, the holy dharma of Amitābha (Amitāyus) is glorified. The paragraph is divided into the following three segments: the first segment indicates the holy dharma of the grace for sanctification by the other-power or the non-self-power, viz. the power of Amitābha (Amitāyus); the second segment describes the reason why the holy dharma presented itself in human life; and the third segment sets forth the expression as the doctrine.

[解説]

[The explication]

浄土真宗の本質をなす彌陀法を讃嘆された。第一項は彌陀の佛力をあらわすに因位の本願と果力の光明をあげ、これに對して生死の果と無明の因を以つて迷界をあらわし、その佛力が能く迷を轉じて悟を開かしめることをあかして絶対他力の救済を的示されてある。この佛力が人生に發現された縁由を描いたのは第二項である。逆害と苦惱を媒介として浄土を憬がれ念佛を慕う機縁の順熟した事實をのべ、なお、この逆害と苦惱の経緯に参加する諸聖の仁慈を感佩されてある。さらに他力の救済は惡人正機の救済として、往生浄土の救済として具現されたことを述べ、真宗の特徴たる絶対他力と惡人正機と往生浄土を示唆してある。この彌陀法が念佛往生の教義として結構されたことをのべたのが第三項である。しかも念佛往生という三法組織がそのまま唯信獨脱の四法組織にひらけることを示して、名號の勝徳と信樂の勝徳を對句としてたたえ、行から信をひらく義勢をあらわしてある。

The dharma of Amitābha (Amitāyus) is praised as the essence of the True Pure Land Sect. In the first segment, pūrva-praṇidhāna during the causal

disciplinary period and the Buddhistical light and power as the result of the original vows are indicated to represent the virtuous power of Amitābha (Amitāyus), while the illusionary world is expressed by the cause and effect relationship between avidyā and life-and-death, and the salvation by the absolute other-power or non-self-power is accurately demonstrated, clarifying that the Buddhistic power rightly transforms the illusion into nirvāṇa. 'Tis in the second segment that the inevitable reason why this Buddhistic power manifested itself in the life is elucidated. It is explained that the cause, occasion, and qualities of beings for the adoration for the Pure Land and 念佛 the Nembutsu was mellowed through the medium of treason and anguish; furthermore, the benevolence and mercy of saints, who participated in the details of these harm and distress, are admired and profoundly kept in mind. Moreover, 'tis described that the salvation by the other-power or non-self-power, viz. the virtuous power of Amitābha (Amitāyus) is incarnated in the grace to save those who are going astray and is embodied in the guidance to the birth of non-birth in the Pure Land; then, the absolute other-power or non-self-power, viz. the power of Amitābha (Amitāyus), the redemption of those who are going astray, and the birth of non-birth in the Pure Land are indicated as main characteristics of the True Pure Land Sect. It is in the third segment that this dharma of Amitābha (Amitāyus) is constructed as the doctrine of the birth of non-birth in the Pure Land through 念佛 the Nembutsu, viz. the meditation on Amitābha (Amitāyus) and the praise, prasāda, and recitation of His sacred name. Furthermore, 'tis revealed that three dharmānām structure of the birth of non-birth in the Pure Land through 念佛 the Nembutsu is directly evolved into four dharmānām structure of the deeply faithful independence; (see '念佛往生' and '唯信獨脱' in [The explication] of 'Title and Name Selected' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*) the superior virtue of the sacred name and that of the clear and pure faith are glorified as the couplet, and the strength of justice is represented as the enlightenment of the faith from the saṃskāra (or caryā).

8 November 2012

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

From 古今和歌集 A Collection of Ancient and Modern Japanese Poetry

by 凡河内躬恒 Ōshikōchi no Mitsune

(1) 「心あてに折らばや折らむ初霜の置きまどはせる白菊の花」

From 楓橋夜泊 A Night-Mooring near Maple Bridge

by 張繼 Zhang Ji

(2) 「月落烏啼霜滿天」「月落ち烏啼きて、霜天に満つ」

From 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation

by 菅原文時 Sugawara no Fumitoki

(3) 「花寒菊点叢」「蓬萊洞月照霜中」「花寒くして菊叢に点ず」「蓬萊洞の月の霜を照らす中」

Publication Number 7, Composition Number 7

The Many-Layered Radiance So Variant:

A Shakespearean Sonnet on (1), (2) and (3)

Written on 10 July 2017 and Published on 27 July 2017

(Lines 1-4 were composed in a dream at early dawn on 9 July 2017; lines 5-8 were written on 9 July 2017; lines 9-14 were written on 10 July 2017; on that night, according to my past diary, I dreamt of the God inside a gloriously, divinely coloured shrine, with a temple and the way of tea.)

He'll dare to gather with a bold surmise
Chrysanthemums immaculate and white,
Fast by the first frost which he may confuse
With the white flowers, moonlight, and hoar starlight.
The aforementioned is based on old saws
Existing for long as effulgent words:
'Tis said, the moon has fallen, one crow caws,
Stars keen with frost spread o'er the heav'nly worlds.
As jewels mirror many-layered light,
The truth has radiance so variant.
It dwells in e'en the finest crystal facet
Emitting torrents of stars glassy brilliant.
Each star has its divine realms permanent

And manifests its sacred sacrament.

(See [The annotation by the translator written in a sonnet form in iambic pentameter in relation to (1) 'The great practice of Amitābha (Amitāyus) immutably becomes the great practice of ordinary people as it is.'] of 'True Exegesis of the Great Practice, Part 3' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)