

Kenshingakuen

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*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 Exhortation and the Admonition for All Sentient Beings Involved, Part 2

勸誡有縁 (2)

[意譯]

[The translation that is faithful to the spirit]

それであるから、彌陀の救済の道は、私どものような能力のない愚かな

凡夫にとっては、まことに修めやすい教法であり、往きやすい近道であ

るといわねばならない。釋尊が一代にわたってお説きなされた教は

かずかず、この彌陀の名號を領納する道に及ぶものはない。

この穢土を厭い捨て、淨土を忻い求めながらも、自力のはからいに

とらわれて、^{ぎよう}行を^{りつぽう}律法とあやまつてまどい、^{しん}信を^{かんねん}観念とおもうてまど
うている。かように^{こころ}心の^{くら}暗い、^{みわけ}了別の^た足りない^{おろ}愚かもの、^{つみ}罪業の^{おも}重い
障^{さわ}礙の^{おほ}多いあさましいわれらにとつては、とりわけ、^{しやか}釋迦の^ゆ行けよとすすめ
られる^{おさしず}發遣を^{あお}仰ぎ、^よ世にもすぐれた^{みだ}彌陀の^{きた}来れと^よ喚ばれる^{ほんがん}本願の
^{みち}大道に^{たりき}歸依して、^{めぐみ}他力の^{めぐみ}廻向を^{ねんぶつ}いただき、^{ねんぶつ}ただ^{しんじゆん}念佛し、^{しんじゆん}ただ^{しんじゆん}信順すべ
きである。

ああ、この彌陀の廣大無邊の本願は千萬生を^{かさ}重^あねても^あ値うことのできるも
のでなく、このめぐまれたまことの信心は何億年（劫）の間にもいただかれる
ものでない、いま思いがけなくも、この信心をいただいて念佛する身になつて
みれば、遠い遠い前生からのあわれみにあずかつていたのであることを、気づ
かせてもらつて、よろこばねばならない。いま、さいわいに本願に値いながら、
萬一、今もなお疑に^{おほ}覆^あわれて居ては更になおながい^{あいだ}時劫、^{まよい}輪廻をくりかえさ
ねばならないのである。^{おさ}攝^めめとつて捨てないという彌陀の^{みな}名號である、世に
もすぐれて殊勝な本願のみのものである。ひたすら聞いて信ぜよ。決してあやぶ
み疑うことがあつてはならない。

Hence it must be said that the road of salvation by Amitābha (Amitāyus) is a truly practical, religious law and a noble, royal road for us, namely sentient beings who are lack of ability and wisdom. Though Śākya-muni, Bhagavat, deigned to preach a variety of teachings throughout his lifetime, there is no royal road equal to accepting the sacred name of Amitābha (Amitāyus).

We seek to renounce the loathed, Impure Land and aspire to the Pure

Land, whereas we are lost in a maze of misunderstanding saMskāra (or caryā) and faith as commandments and concepts respectively, obsessed by artificiality of self-power. For us, who are so obscured minded, absent from enlightenment, ignorant and lamentable with heavily sinful karman and many hindrances, it should be especially suitable to look up to Śākya-muni, Bhagavat, who gives directions of sending or dispatch, to devote ourselves to the great principle of pūrva-praṇidhāna as extremely superior Amitābha (Amitāyus) summons and guides us, to hold the Nembutsu profoundly, and to observe the faith true-heartedly, gifted with the grace of the other-power by Amitābha (Amitāyus).

Welladay, we cannot be blessed with the boundless and limitless pūrva-praṇidhāna by Amitābha (Amitāyus), e'en if we pile up o'er thousands or myriads of lifetimes; this true and blest faith cannot be embraced e'en in hundreds of millions of kalpān. If this faith and the Nembutsu are serendipitously accorded to us, we must rejoice to realize that we receive the mercy of Amitābha (Amitāyus) from remote, distant previous lives. If one should still be covered with a veil of suspicion despite being blest with pūrva-praṇidhāna, he would have to lose his way in the labyrinth of metempsychosis in still far distant kalpān. It is the sacred name of Amitābha (Amitāyus) that enlightens, guides, delivers, embraces, and never forsakes us. 'Tis the superior dharma of pūrva-praṇidhāna surpassing the world. Wholeheartedly comply with and believe on the pūrva-praṇidhāna of Amitābha (Amitāyus). Never have a mistrust or suspicion.

[構成]

[The construction]

この一段は有縁に對して勸信誠疑されてある。三項にわけて、第一項には時機に適した教法であることを示し、第二項には信行を勧め、第三項には疑慮を誠めてある。

This paragraph is 'the exhortation to the true truth and the admonition against suspicion' for all sentient beings involved. It is divided into three segments: the first segment indicates that it is the teachings of dharma suitable for the periods and qualities of beings; the second segment encourages the faith and saMskāra (or caryā); and the third segment

prohibits the mistrust.

[解説]

[The explication]

教法は時機に適應せねば價值づけられない。低下の凡愚にふさわしい極上の聖法をたたえたのが第一項である。第二項には無知にして罪惡ふかきものは、彌陀釋迦二尊の發遣と招喚のうちに啓けた白道を行くより外はないことをのべて信行を勧め、第三項には値い難く聞き難い難信希有の大法であるから、疑慮してはならないことを誡めてある。

The teachings of dharma are invaluable only when they are adapted to the periods and qualities of beings. 'Tis the first segment that praises the holy and supreme dharma appropriate for mediocre beings; the second segment exhorts those with ignorant and sinful karman to the faith and saMskāra (or caryā), explaining that there is no way but to go straight on the white road revealed in the sending and summons of two venerable BuddhayoH, Amitābha (Amitāyus) and Śākya-muni, Bhagavat; and the third segment prohibits the distrust because it is the great dharma which is incredible, rare, difficult to be blessed with, and hard to be heard.

25 January 2014

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

From 祕藏寶鑰 (秘藏宝鑰) The Precious Key to the Secret Treasury

by 空海 Saint Kukai, viz. The Skiey Wat'ry Main

(1) 「近而難見我心 細而遍空我佛」「近うして見難きは我が心、細にして空に遍ずるは我が佛なり。」

Divine Fount Temple, Part 1 — A Key and Jewelry as a Fair Oracle:
A Shakespearean Sonnet on (1)

On beams of a fane in th' Divine Fount Temple,
I saw designs of th' key and jewelry.
Methought they showed as a fair oracle

The Precious Key to th' Secret Treasury

By Kūkai, literally sky and sea.

The sun was rising in the firmament.

A fount reflected th' crystal sky as sea.

An umè tree bore verdurous plump fruit.

Repeatedly I read the sacred scripture

And exegeses on it scrupulously.

They led my mind divinely to mature

And to perceive laws natural and holy.

My mind is nigh and hard to close discern;

My Buddha finely spreads athwart the heav'n.

23 July 2017

(The term 'a fane in th' Divine Fount Temple' shall mean and refer to the Fane of the Great Wisdom Deva of Arrows and Swords in th' Divine Fount Temple (神泉苑矢劔大明神社).)

(I found the designs of the key and jewelry as a fair oracle led by a golden angel with a wisdom arrow in the Shakespearean Sonnet 'Divine Fount Temple, Part 2 — A Golden Angel with a Wisdom Arrow' in 'The Vanquishment of the Dark and Completment of the Vow, Part 1' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)

(See [The annotation by the translator on the principle of the simultaneity of the birth of non-birth and the attainment of the Buddhahood] of 'Prefatory Remarks before the Main Text, Part 2' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha* and [The annotation by the translator written in a sonnet form in iambic pentameter] of 'Prefatory Remarks before the Main Text, Part 1' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha.*)

(The fact that the teaching of the Holy Path of Buddhism and the teaching of the Pure Land shall not be mutually differentiated is described in [The annotation by the translator, viz. the subeditor] of 'Holy Śākya-muni

Buddhasya Original and Ultimate Objective of Appearing in This World and Elucidating the Truth, Part 2' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha* and [The annotation by the translator written in a sonnet form in iambic pentameter] of 'Prefatory Remarks before the Main Text, Part 5' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)

(See [The annotation by the translator written in the Shakespearean sonnet form in iambic pentameter] of 'The Auxiliary Elucidation and Revelation by *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom*, Part 7' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)