

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

Volume One

卷上

By Shinryu Umehara

梅原真隆 著

Translated from the Japanese

By the Subeditor at Kenshingakuen and a Translator of Law,

Rei Umehara (Kenshin)

顯真学苑副幹・法律翻訳者 梅原 麗 (顯真) 訳

The copyright on *The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment* is held by Kenshingakuen.

All rights reserved.

The Exhortation and the Admonition for All Sentient Beings Involved, Part 1

勸誡有縁 (1)

[本文]

[The text]

爾者凡小易修真教愚鈍易往捷徑大聖一代教無如是之德海捨穢忻淨迷行惑信心昏
識寡惡重鄣多特仰如來發遣必歸最勝直道專奉斯行唯崇斯信噫弘誓強緣多生叵值
眞實淨信億劫叵獲遇獲行信遠慶宿緣若也此廻覆蔽疑網更復逕歷曠劫誠哉攝取不
捨眞言超世希有正法聞思莫遲慮

[訓讀]

[The Japanese readings of Chinese characters]

しか ぼむせうしゆ やす しんけう ぐどむゆ やす せちけい だいしやう
爾れば、凡小修し易き眞教、愚鈍往き易き捷徑なり。大聖

の 一代の教、是の徳海に如く無し。穢を捨て淨を忻ひ、行

に迷ひ信に惑ひ、心昏く識寡く、悪重く鄣多きもの、特

に、如來の發遣を仰ぎ、必ず最勝の直道に歸して、専ら斯の

ぎやう つか ただこ しん あが あゝ ぐぜい がうゑん たしやう まうあ
行に奉へ、唯斯の信を崇めよ。噫、弘誓の強縁、多生にも値

ひ 巨く、眞實の淨信、億劫にも獲巨し。遇 行信を獲ば遠

く 宿縁を慶べ。若し也此の廻疑網に覆蔽せられれば、更て復

くわうごふ きやうりやく まこと かな せふしゆふしや しんごん てうせけう
曠劫を逕歴せむ。誠なる哉、攝取不捨の眞言、超世希有

の 正法、聞思して遲慮すること莫れ。

[字解]

[The exposition of words and phrases]

凡小 It represents unenlightened ordinary people. As compared with saints, it is a denotation of small calibre.

愚鈍 Obtuse natures.

捷徑 A direct shortcut.

大聖 Holy Śākya-muni, Bhagavat, Mahā-muni.

徳海 An abbreviated form of 功德寶海 the treasurelike wat'ry main of boundless and invaluable virtues, the sacred name of Amitābha (Amitāyus) (vide '功德寶海' in [The exposition of words and phrases] of 'True Exegesis of the Great Practice, Part 1' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha* and '功德之寶 (寶)' in [The exposition of words and phrases] of 'The Elucidation of the True Teaching' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*).

捨穢忻淨 Detestation and renunciation of the impure defiled land, and aspiration for the Pure Land.

如來 'Tis the translation of 多陀阿伽多 'tathāgata' in Sanskrit, which means 'He who has come forth from the essential truth'. It is the title of the Buddha, or Śākya-muni, Bhagavat, in this case, which is interpreted as forthcoming and being borne from 'tathatā' (vide [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*).

發遣 To send a person from this world of Śākya-muni, Bhagavat. It is the antonym (Note by the translator: in a sense, the synonym) of 'summons', viz. the guidance and calling from the faraway world of Amitābha (Amitāyus).

直道 It is the right, great way of the truth, the antonym of 'detour'. It signifies pūrva-praṇidhāna of Amitābha (Amitāyus).

專奉斯信 The wholehearted practice of the sacred name of Amitābha (Amitāyus); the devout, great practice of the Nembutsu discarding miscellaneous deeds. The expression declares the necessity for the religious service and devotion to this great practice, with the connotation of transferring the other-power, or non-self-power to sattva.

唯崇斯信 Vimukti with the single-hearted faith as a vital point. This expresses the manifestation and veneration of the other-power, or non-self-power, bestowing the great faith and grace on us.

強緣 To be mighty power and authentic strength.

劫 An abbreviation for kalpa in Sanskrit. It is translated as an extremely long period of time (Note by the translator: the term 'kalpa' has two types of significance: (1) everlasting time (2) an erroneous way of thinking).

叵 The form of this character is generated by two characters of '不可'. It denotes the negation 'must not do'. This meaning is transformed into 'difficult' and 'tis used as the synonym of 'difficulty'.

遇 It denotes an unexpected encounter.

覆蔽 It signifies 'to disguise', 'to obstruct', and 'to conceal'.

疑網 A metaphor which compares doubts to meshes. It means that, once skeptical, the emancipation from doubts is as difficult as the release from meshes.

更 Transformation, reiteration.

曠劫 '曠' implies remoteness, infinite length of time.

逕歷 Progress or passage of time.

攝取不捨眞言 ‘攝取不捨’ means salvaging, enlightening, guiding, embracing, and not forsaking. It is the origin of Amitābha (Amitāyus), or ‘南無阿彌陀佛’, to salvage and not to abandon sattva, viz. all sentient beings, with true and profound faith, revering Amitābha (Amitāyus) and returning one’s life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus). It is Sukhāvati-vyūha that is described as the true teaching which clarifies this origin.

超世希有正法 It denotes the peerless dharma which veraciously manifests the truth, viz. the dharma of the sacred name for pūrva-praṇidhāna.

聞思 On the basis of the teaching of *The Nirvāṇa Sūtra* that the idea is incomplete if formed not by speculation but from listening, it describes the true form of the faith, or tattva, as thought in mind as well as heard by ears.

遲慮 It stands for ‘遲滯憂慮’. ‘遲滯’ signifies ‘to stagnate’ and ‘to be delayed’. ‘憂慮’ means being anxious and irresolute, namely, not resolving the suspicion.

[「眞實の淨信、億劫にも獲叵し」に関する訳註]

[The annotation by the translator on ‘the true, pure and serene faith is difficult to attain e’en o’er several hundreds of millions of kalpān.’]

佛説のはかり難きこと、信心の賜り難きことは、

五月の花たちの瑠璃と紫水晶の輝きを反映する

遠い夕空の鏡をつかむことにも似ています。日本では青春といい、

「西風の詩」では「春の汝の空色の妹」と書かれておりますように、

春の季語もまた、「逆の深海」とも形容される遠き空の色の

春の海にすむ貝でございます。

折しも「空色の季節」であり、「青の時代」にありますので、

彌陀の佛説の信心への値い難さについての註釈には、

貝のたとえを用いることが、時節に適しているように思われます。

The unfathomableness of Buddhist doctrines and the inaccessibility to the true faith with which we are favoured for unworthiness resemble clutching at the ætherial glass paved far on high in the evening sky which reflects lucent tints of flowers in May, viz. sapphires and amethysts.

Like the blue spring compared in Japan to the young prime, and like ‘Thine azure sister of the Spring’ in *Ode to the West Wind*, the seasonal word for

spring is a shell or conch in the spring sea with the aërial hues of the remotest heaven described as 'the inverse deep'.

Since it is 'the azure clime' or 'the blue period' coincidentally, it seems suitable for this season to use a motif of a spiral shell for the annotation on the unattainability of the faith in the teachings of Amitābha (Amitāyus).

子供の頃、内側に虹色の真珠光沢を帯びた巻き貝が、
私の寺に一つ寂しくありまして、
巻き貝を耳にあてると海の波音が聞こえるよ、と言われました。
私はそれを巻き貝に似た自分の耳にあて、
明るく暗い紺碧の海上をわたる波風の旋律をとらえようと、
一心に努力致しました。

In my childhood, a spiral shell, the inner grain of which was as the brightness of pearlèd Iris, lay solitarily in my temple (vide Note 1); it was said that sounds and syllables of the billows were heard when the conch was put to the ear.

I put it to my 'conchèd ear' and made single-minded efforts to catch the measure of waves and winds o'er the dark blue depths of the brilliant sea.

この小さな巻き貝の空洞にはきっと、海の空色の領域が秘められているか、
あるいは巻き貝の最奥で、天球を映す海の鏡の面につながっているのだろう、
もし、神秘の海の透明な調和が心中につかめないとすれば、
それはただ、私の努力が足りないからに相違ない、と私は沈思しました。
私がさらに努力を重ねれば、
彼方の海がいずれは秘密を開示して下さるのかもしれない、と結論致しました。

I sank deep in thought that the sea's azure regions were surely enwombèd in the enigmatic chamber of this little spiral shell or the inmost depth of the shell was connected to the ocean's glassy floor laid with the image of the sphered skies.

If the crystalline harmonies of the deep mysteries could not be appreciated, it would be merely because, in my contemplation, my struggle was still less than satisfactory.

I concluded that the remotest sea would deign to part the hallowed veils after my high-pilèd endeavours in the future.

かなり後になって、「遠い波の音楽」というのは、
死んだ貝の沈黙した記憶の影か、
或いは亡くなった美しいものたちの光の痕跡だったのではなかろうかと、
私は考えるようになりました。
巻き貝の形が自分の耳に似て、耳の形が貝殻に似ている隠れた道理も、
理解できるようになりました。

Long afterwards, I reflected profoundly that 'the faraway billows' melody
might be the silent shade of remembrance of dead shells or the bright signs
of beauteous forms and shapes of the dead.

I also came to realize the latent reason why the shape of the spiral shell had
a resemblance to that of my own ear, and vice versa.

御佛の教説も、この果てなき海の
水晶質の波音に似ていらっしゃるように思われます。
現代では、無数の貴重な智恵が無限の虚空にあふれています。
なくなった先の世の尊い方々の痕跡、
無数の精神の権化である経籍の知識は、
有形無形の事物の様相として、
蒼く波打つ智恵海のように無窮の天蓋に充ちみちてあらせられるのにも拘らず、
真実の教説を本当に深く理解し、
その本質を心に秘めて正しく実行なさる方々の少ないことは何故でしょうか。

Buddhist teachings seem to be analogous to the crystalline tones of the
boundless waters.

In modern times, the sublime wisdom multitudinously o'erflows the
immense inane. The knowledge of sacred scriptures, namely, the vestiges of
the mighty dead of cancelled cycles and the embodiments of innumerable
minds has universally o'er-brimm'd the infinite canopy of heaven like the
undulating blue deep of wisdom as harmonies and hues of visible and
invisible phenomena; nevertheless, what is the reason why few people
rightly take the depth of sacred books, keep the essence in mind, and
practice the truth properly?

それは、「愛」という言葉が精妙な香気として

世界にあまねく氾濫しているのにも拘らず、
「愛の国」の何たるかを真にご存じの方々の極めて少ないことにも匹敵します。

This fact is equivalent to the reality that very few people truly know what 'the realm of love' is, although the dominions are spaciouly deluged with the word 'love' as excellent exhalations.

不死の御佛の高遠なみ教えを一個人の心中に信心としてとらえることが
このように難しいことの理由の一つは、
お念佛の信心を賜ることの尊さが、
無限の象徴としての巻き貝の中に天空の智恵海の輝きを納めることの有難さに、
ほぼ適合するからかもしれません。

One of the reasons why it is so difficult to garner the immortal starry words of the Buddha within an individual's mind as the true faith may be the approximate similarity between the sanctity of the faith in the Nembutsu bestowed on sentient beings and the inscrutability of the splendours on the skiey sea of wisdom gulfed in a spiral shell, namely, a symbol of immensity.

晴澄に漂う虹色の雲が、虹の源である「逆の深海」を、
誰の目にも不可視のままに運ぶように、
内奥に虹色の真珠光沢のある巻き貝に沈む
天空の鏡の多彩な反射光をとらえることは難中至難と考えられます。

As floating clouds of Iris in serene tranquillity waft 'the inverse deep' as a fountainhead of rainbows unapparent to anyone, so it is regarded as a difficulty within the difficulties to see many-coloured irradiance reflected in the mirror of the firmament lying on the pearly iridescence of the inmost recess of the conch.

春は巡り、時節は未だ「青の時代」にございますが、
彌陀の教説の智恵海に輝く天空の瑠璃の領域を心中に観ることの不可思議は、
「眞實の淨信、億劫にも獲叵し」という
聖典の文言に記される通りでございます。

Although the spring has come around and the season yet remains to be 'the

blue period', the inestimability of insight into ethereal sapphire regions illumined in the depths of wisdom by Amitābha (Amitāyus) is exactly as this sacred scripture says, 'the true, pure and serene faith is difficult to attain e'en o'er several hundreds of millions of kalpān.'

Note 1. The word 'temple' has two meanings. 1: the sacred space or building for religious practice. 2: the flattened space on each side of the forehead of humans. The spiral shell is still in the temple of my mind.

2 June 2013

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

From 源氏物語 The Tale of Genji

by 紫式部 Lady Violet of Ritual Rank

(1) 「『このあらむ命は、葉の薄きがごとし』と言ひ知らせて、『松門に暁に到りて月徘徊す』と、法師なれど、いとよよししくはづかしげなるさまにてのたまふことどもを」

From 梨之片枝 One Branch of a Japanese Pear Tree

by 三條實美公 Prince Sanetomi Sanjō

(2) 「千早振る神代のちぎり末遠くかけて変はらぬ北の藤浪」

From À la recherche du temps perdu; Remembrance of Things Past

by Marcel Proust

(3) 'Et, comme la durée moyenne de la vie — la longévité relative — est beaucoup plus grande pour les souvenirs des sensations poétiques que pour ceux des souffrances du cœur,' 'il leur a survécu le plaisir que j'éprouve,' 'à me revoir causant ainsi avec M^{me} Swann, sous son ombrelle, comme sous le reflet d'un berceau de glycines.'

'And as the average span of life, the relative longevity of our memories of poetical sensations is much greater than that of our memories of what the heart has suffered,' 'there has survived them the pleasure that I still derive' 'from seeing myself once again strolling and talking thus with Mme Swann, beneath her parasol, as though in the coloured shade of a wistaria bower.'

Wistaria Mauve Waves Within the Waters:
A Couplet Sonnet on (1), (2) and (3), 8 August 2017

The bishop preach'd the lady solemnly,
By elegantly quoting Chinese poetry:
Life is compar'd to thinness of the phyllomes;
At dawn o'er gates of pines, the lone moon roams.
The life of pledging one's faith to the Holy
Endures eternally, immutably.
Wistaria mauve is two ladies' colour.
Wistaria waves are the poem's matter.
The theme of three mauve texts is permanence,
Poetic grace and sacred elegance.
Wistaria mauve waves within the water
Compose a lot of verse devoutly fair.
I learn texts of the past superior
The virtue of which should survive for e'er.