

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

The Vanquishment of the Dark and Completment of the Vow, Part 1

破闇滿願 (1)

[本文]

[The text]

爾者稱名能破衆生一切无明能滿衆生一切志願稱名則是最勝眞妙正業正業則是念佛念佛則是南无阿彌陀佛南无阿彌陀佛卽是正念也可知

[訓讀]

[The Japanese readings of Chinese characters]

しか 爾れば、^{みな}名を^{しょう}稱するに^{よく}能く^{しゅじやう}衆生の^{みちさい}一切の^{むみやう}无明を^は破し、^よ能く^{しゅじやう}衆生の^{みちさい}一切の^{しぐわん}志願を^み満て^{しょうみやう}たまふ。^{すなわ}稱名は^こ則ち^{さいしやう}是れ最勝

^{しんめう}眞妙の^{しやうごふ}正業なり、^{しやうごふ}正業は^{すなわ}則ち^こ是れ^{ねむぶち}念佛なり、^{ねむぶち}念佛は^{すなわ}則ち^こ是れ^{なむわあみだぶち}南无阿彌陀佛なり、^{なむわあみだぶち}南无阿彌陀佛は^{すなわ}即ち^こ是れ^{しやうねむ}正念なりと。^し知る^べ可しと。

[字解]

[The exposition of words and phrases]

一切无明 The term '无明 avidyā' means suspicion and incomprehension of the wisdom of the Buddha. This suspicion is the root of abiding in the life and death. Hence the vanquishment of this suspicion implies vanquishment of all kleśa, therefore the term '一切 all' was prefixed.

一切志願 The term '志願' means aspiration for the birth of non-birth. The completement of this aspiration for the birth of non-birth implies completement of all aspiration such as aspiring to superior bodhi and enlightening the sattva, therefore the term '一切 all' was prefixed.

最勝眞妙正業 '稱名 (to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus))' is the most excellent because it embraces all good dharmān and all good roots of grace and virtue. It is the supreme tattva and unfathomable and peerless tathā because it is the treasurelike wat'ry main of invaluable virtues, the sacred name of Amitābha (Amitāyus), of one tathatā. The opposite of the tattva, tathā, and supremacy is the falsehood, kleśa, and defect. It is '稱名 (to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus))' of the entire emersion of such dharma-sthiti, therefore it becomes the righteous karman of samyak-samādhi.

念佛 It is an abbreviation for '稱念佛名' or '稱名 (to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus))'. It means that the sattva praises, recites, believes on, and meditates on the sacred name of Amitābha (Amitāyus).

南無阿彌陀佛 It is the sacred name of Amitābha (Amitāyus) completing the buddhatā.

正念 It denotes the faith though it connotes the practice and the faith.

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

From A Midsummer Night's Dream

By William Shakespeare

(1) 'I swear to thee by Cupid's strongest bow,
By his best arrow with the golden head,'

From 三十三間堂 Sanjūsangen-dō Temple

(2) 「慈悲の弓智慧の矢数を千手とて仏も堂に居させ給ふか」

Divine Fount Temple, Part 2 — A Golden Angel with a Wisdom Arrow:
A Shakespearean Sonnet on (1) and (2)

In spring, in front of Sarasvatī temple,
I found a golden angel with an arrow,
In th' shape of an effulgent charm so little,
Who led me to th' Great Deva with an arrow
In the Divine Fount Temple halcyon.
I studied from the rules of nunneries,
Which specified the daily combination
Of work and prayer in holy harmonies.
A rotatory fane of th' Starry Deity
Directed me to old astronomy
In th' self-same temple of Good Nāgarājñī,
Who taught me th' Lotus Sūtra mystery.
Led by unfathomable grace and mercy,
I voyage th' life's resplendent sea and sky.

(By the golden angel with a wisdom arrow led I found the designs of the key and jewelry as a fair oracle and was reminded of *The Precious Key to the Secret Treasury* (秘蔵宝鑰), which was written in the Shakespearean Sonnet

'Divine Fount Temple, Part 1 — A Key and Jewelry as a Fair Oracle' in
'The Exhortation and the Admonition for All Sentient Beings Involved, Part
2' of *Exordium*.)

('Great Deva with an arrow' means the Great Wisdom Deva of Arrows and
Swords.)

('A rotatory fane of Starry Deity' means the Rotatory Fane of the Deity of
Directions Designated as Bringing Good Fortune.)

From 天台大師供次第・教化 Enlightenment in the Program of Religious
Services by Great Master Tiantai

(1) 「中道一実ノ花ノ色、上求菩提ノ心ニ染ミヌレバ、法性ノ空ニミチミチテ、
寂光ノ宮ヲカザルベキモノナリケリ、円融万徳ノ香ノ匂、下化衆生ノ思ヒ薫ズ
レバ、無明ノ闇ヲ訪ヒテ、涅槃ノ岸ニ度スベキモノナリケリ」

From 大日經 Great Sun Sūtra

(2) 「越百六十心 生広大功德 其性常堅固 知彼菩提生 無量如虚空 不染汚
常住」

From 金剛頂經 Sarvatathāgata tattva saMgraha nāma mahāyāna sūtra;
Diamond Crown Sūtra

(3) 'OM bodhi-cittam utpādayāmi' (我、菩提心を発さん)

Clear Revelation of the Tathāgata at th' Rain Treasure Fane:
A Shakespearean Sonnet on (1), (2) and (3)

I visited th' Rain Treasure Fane with flowers
Of various kinds. 'Twas written that the Sūtra
Of Mahāvairocana has the powers
To thoroughly eradicate the kleśa.
Camellia, peony, and cherry blossoms
Had flourished teeming with sweet, silent incense,
Embroidering the Dharma's lucent kingdoms,
With non-existent fairylike existence.
Repeatedly I read the Great Sun Sūtra

And th' Diamond Crown Sūtra as suggested.
Clear revelation of the Tathāgata
Is in the tangible form indicated.
The luminous mind of the Bodhisattva
Guides me to pure, eternal ākāśa.