

Kenshingakuen

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

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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 Auxiliary Elucidation and Revelation by

Karuṇā-puṇḍarīka-sūtra, Part 3

悲華經助顯 (3)

[構成]

[The construction]

悲華經の無諍念王發願の文である。上來、無量壽經とその異譯を引いたついでに、さらに同型の經典をも参考として引證されたのである。

This is a sentence of the pledge of the cakravartin without kleśa and strife in *Karuṇā-puṇḍarīka-sūtra*. As mentioned above, the author cited

Sukhāvatī-vyūha and different versions of *Sukhāvatī-vyūha* and further cited the sūtra of the same type as a reference and proof for the auxiliary elucidation and revelation.

[解説]

[The explication]

諸經に讃える彌陀の説話は多様多種である、今その典型的なものとして悲華經を引證されたのである。

この願は無量壽經の第十八願に相當するものである。これは名號の活現を讃嘆されたので、名號は衆生にあらわれて信心となり稱名となり願生となることを示されたのである。上に引いた无量壽經往觀偈の助顯となるのである。

Narratives praising Amitābha (Amitāyus) in various sūtra are multifarious. The author herein cited *Karuṇā-puṇḍarīka-sūtra* as a textbook example and proof for the auxiliary elucidation and revelation.

This vow corresponds to the eighteenth vow of *Sukhāvatī-vyūha*. This praises and admires the vivid emergence of the sacred name of Amitābha (Amitāyus) and indicates that the sacred name of Amitābha (Amitāyus) reveals oneself to sattva and becomes the faith or prasāda, '稱名 (to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus))', and aspiration for the birth of non-birth. It is the auxiliary elucidation and revelation of *Verses on Going to Pay Reverence to Amitābha (Amitāyus)* of *Sukhāvatī-vyūha* cited above.

[The annotation by the translator written in the Spenserian and Shakespearean sonnet forms in iambic pentameter]

From 正法眼藏「古鏡」 The Quintessential Optic Treasury of the True Dharma, 'Ancient Mirrors'

by 道元禪師 Zen Master Dōgen

(1) 「鏡是陰陽本、治身長久。自有三鏡、云天、云地、云人。」「賢不肖の万般なる、天象に相似なり。まことに経緯なるべし。人面鏡面・日面月面なり、五嶽の精および四瀆の精、世をへて四海をすまず、これ鏡の慣習なり。」

From 源氏物語 The Tale of Genji

by 紫式部 Lady Violet of Ritual Rank

(2) 「身はかくてさすらへぬとも君があたり去らぬ鏡のかけは離れじ」
「別れても影だにとまるものならば鏡を見てもなぐさめてまし」

From A Bonbonnière in the Shape of an Argent-Handled Mirror Box with a Chrysanthemum Crest and a Violet Pattern (菊紋葦文柄鏡箱形)

by 貞明皇后 Empress Teimei

(3) 「うつふして匂う春野の花すみれひとのこころにうつしてしかな」

From The Lady of Shalott

by Alfred, Lord Tennyson

(4) 'And moving through a mirror clear
That hangs before her all the year,
Shadows of the world appear.'
'But in her web she still delights
To weave the mirror's magic sights,'

An Old Bronze Mirror with a Nebula Pattern (青銅星雲文鏡):
A Spenserian Sonnet on (1), (2), (3) and (4)

I see old mirrors whose reverse sides show
An asterism like violet garland clouds.
A flow'ry mirror still reveals the law
Of spacetime representing silent lauds,
Identifying subtle shadowy codes,
Inseparable from illumination.
The shadows of law-regulating roads
Are found in many-layered documentation.
They disappear as fugitive reflection,
But they have shimmering significance
To guide us to the accurate direction,
To show life's justified true evidence.
I am the shadows of old, dazzling mirrors,
Or undulating patterns of bright waters.

(The term 'violet cloud' implies an empress, wistaria flowers, or a visitation

of Amitābha (Amitāyus) and Bodhisattvānām.)

From 正法眼藏「授記」 The Quintessential Optic Treasury of the True Dharma, 'Vyākaraṇa'

by 道元禪師 Zen Master Dōgen

(1) 「或從知識して一句をきき、或從經卷して一句をきくことあるは、すなはち得授記なり。これ諸仏の本行なるがゆゑに。百草の善根なるがゆゑに。」

「無住・未至・已滅等を過未現と学すといふとも、未至のすなはち過未現なる道理、かならず道取すべし。」「しかあれば、生滅ともに得記する道理あるべし、生滅ともに得菩提の道理あるなり。」

From Okuratouen Astronomical Twelve-Month Plates

by 野見山朱鳥 Asuka Nomiya

(2) 「虹透きて見ゆわが生の涯までも」

From 江湖風月集 An Anthology of Zen Verses on the River, Lake, Wind and Moon

(3) 「丹竈功成氣似虹」

A Fane of Lord Ono no Takamura (小野篁卿) Located at Six Worlds Intersections, Part 2 — 'Tis Visibly Vouchsafed Vyākaraṇa (授記) by Sacred Scriptures of Seraphic Sages:

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

When I reported to the Well of Hades

Upon the publication of the sonnet

About the six realms' fane with rose quartz beads,

The beads dropped of itself and th' string was cut.

I later bought Triones rosaries

At th' selfsame temple. The appearance or

The disappearance of the lifetime series

Will be enlightened surely in the future

By understanding sentences of th' Sūtra

And sacred scriptures of seraphic Sages.

'Tis visibly vouchsafed vyākaraṇa
Responding my poetic passages.
The present, past and future are included
Within an instant constantly succeeded.

(A Shakespearean Sonnet 'A Fane of Lord Ono no Takamura (小野篁卿) Located at Six Worlds Intersections, Part 1' is written in 'The Auxiliary Elucidation and Revelation by *The Larger Sukhāvati-vyūha (The Larger Sūtra of Amitābha (Amitāyus))*, Part 1' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*.)

(Each time after I finished writing two Shakespearean Sonnets 'A Fane of Lord Ono no Takamura (小野篁卿) Located at Six Worlds Intersections, Parts 1 and 2', I saw great transparent rainbows in each morning beyond the confines of my life.)

(The great rainbow of Part 1 was described in the Sonnet 'The Foot of a Great Rainbow on the Westernmost Extremity of a Street at My Gate in the First Morn of Spring' in 'The Auxiliary Elucidation and Revelation by *The Larger Sukhāvati-vyūha (The Larger Sūtra of Amitābha (Amitāyus))*, Part 2' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*. The great rainbow of Part 2 was stretched athwart the Kamo River to the other shore.)