

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

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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

The Congregation for the Tathāgata, Part 5

如來會助顯 (5)

[本文]

[The text]

又言阿難以此義利故无量無數不可思議无有等等无边世界諸佛如來皆共稱讚无量
壽佛所有功德 已上

[訓讀]

[The Japanese readings of Chinese characters]

またのたまは またのたまは 又 又 言 言 く。阿難 わあなん、此の義利 こぎり を以ての故 も に、无量 ゆゑ 無数 むりやうむしゆふかしぎむう 不可思議 むりやうむしゆふかしぎむう 无有 むりやうむしゆふかしぎむう

どうとうむへんせかい どうとうむへんせかい 諸佛 しよぶちによらい 如来 みなとも、皆 むりやうじゆぶち 共に しよ 无量 くどく 壽佛 しよ の所有 しよ の功德 しよ を稱 しよ

さん さん 讚 讚 したまふと。已上 いじやう

[字解]

[The exposition of words and phrases]

義利 '義' (Note by the translator: it means 'righteous', 'good', 'proper', 'temperate', 'true way', 'justice', 'fair deed', 'law', 'reason', 'principle', and 'order') has a connotation of '宜' (it signifies 'righteous', 'good', 'proper', 'reasonable', 'convenient', 'temperate', 'indeed', 'justifiable', 'prefer', and 'harmonious'); and '利' (it means 'function', 'good', 'happy', 'proper', 'favorable', 'useful', 'win', 'profit', 'interest', 'benefit', 'sharp', 'skillful', 'effective', 'prompt', 'nourishment', and 'power') has a connotation of '利益' (it signifies 'profit', 'benefit', and 'gain'). '義利' means 'to properly bless the sattva'.

無有等等 '無有等' means 'nonpareil' and 'peerless'. Reduplication of '等' means 'a nonpareil of nonpareils' and 'independently and absolutely nonpareil'.

所有 It is synonymous with 'possession'.

[意譯]

[The translation that is faithful to the spirit]

また、如来會に説かれてある。

阿難よ。阿彌陀佛の名號は、この功德即ち衆生を救う功德を廻施するとい

う えせ
すぐれた利益 りやく があるによつて、無量無数、思議 しぎ することのできない、絶對 ぜつたい に等 ひと

しいもののない數多き世界の諸佛は、みな口をそろえて阿彌陀佛のもつていら

れる功德、それを^{そな}具えた名號をほめたたえられる。

Furthermore, *The Congregation for the Tathāgata of the Infinite Life (Amitāyus)* preaches as follows:

O Ānanda, the sacred name of Amitābha (Amitāyus) has an excellent blessing to vouchsafe the grace and virtue to redeem the sattva; therefore, immeasurable, innumerable, unfathomable, and absolutely nonpareil BuddhāH of numerous worlds unanimously praise and admire the grace and virtue of Amitābha (Amitāyus) and His sacred name endowed with the grace and virtue.

[構成]

[The construction]

これは如來會の第二文、第十七願成就文である。

This is the second sentence of *The Congregation for the Tathāgata of the Infinite Life (Amitāyus)*, or a sentence stating realization of the seventeenth vow.

[解説]

[The explication]

諸佛が彌陀を稱讚なさる理由は彌陀の名號が聖徳廻向の法であるからであるということを説かれてある。これ第十七願の名號が一切を救う權威をたたえたものである。

It is preached that the reason why the BuddhāH praise and admire Amitābha (Amitāyus) is that the sacred name of Amitābha (Amitāyus) is the dharma for the vouchsafement of the holy virtues. This is the praise and admiration for the power of the sacred name of Amitābha (Amitāyus) in the seventeenth vow to redeem all beings.

[The annotation by the translator written in the Shakespearean sonnet form

in iambic pentameter]

From 東海一漚集 An Anthology of One Bubble on the East Sea

by 中巖円月 Chugan Engetsu

(1) 「吾詩有深誠 似示城南符」

「吾が詩には深誠有り 城南の符に似示す」

A Fane of Chugan Engetsu (中巖円月):

A Shakespearean Sonnet on (1)

'Tis a fane of five mountains literature.
Within a statue of a priest, there is
An image of a deity hidden ever
With crystal Śarīra from public eyes.
The Buddhata in human minds and bodies
Is visibly expressed in this priest's shape.
His poems indicate the Way of Studies,
Exhortatory admonitions deep.
Linguistic studies, old and sacred scriptures,
And composition of true poetry
Are fundamental to the Buddhist cultures.
I reckon verses with a rosary;
For poetry is likened to a prayer,
Emitted into th' empyreal sphere.

(Very recently, the image of the deity has been taken out and placed on exhibition. In this case, the term 'An image of a deity' in this Sonnet shall mean and refer to a mental image of a deity.)