

Kenshingakuen

顕真学苑

*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 4

如來會助顯 (4)

[解説] 第三段落及び第四段落

[The explication] Paragraphs 3 and 4

また、「心或不堪常行施廣濟貧窮免諸苦利益世間使安樂不成救世之法王」の一節を引抄してある。これは「心或は常に行施に堪へ、廣く貧窮を濟い、諸苦を免れしめ、世間を利益して安樂ならしめずんば、救世の法王と成らじ」と訓むのである。このときは「心」は法藏救濟の心を説くものである。ところが、ここには「不成救世之法王」の一句を「乃至」の内に略抄されたので「心或は常

行の施に堪へざらむものに、廣く貧窮を濟いて諸の苦を免らしめ、世間を利益して安樂ならしめむ」と訓じて「心」は救われる衆生の機根と解釋されてある。

「无量壽如來會言」に「成就行」の傍註を附せられたのは、大行成就の明證となることを示されたのである。以下の異譯の傍註も同様である。

Furthermore, a phrase '心或不堪常行施廣濟貧窮免諸苦利益世間使安樂不成救世之法王' is excerpted and quoted. This is read as 'If I do not persist the mind of salvation and the practice of general dāna, universally rescue those who are poor and in distress without good deeds, disciplines, dharmaiH, and virtues, relieve them from any and all affliction, or give relief and benefit to the sattva in the world, I will not become the dharma-rāja of delivering the world.' In this case, the term '心' is expounded as the mind of salvation of Dharmākara. However, in this text, a phrase '不成救世之法王 not become the dharma-rāja of delivering the world' is abbreviated as '乃至', hence this text is read as 'For the sake of beings who are unskillful and may not be redeemed by general dāna, or who are poor and in distress without good deeds, disciplines, dharmaiH, and virtues, I will rescue them by bestowing the sacred name of Amitābha (Amitāyus) on them, will relieve them from any and all affliction, and will give relief and benefit to the sattva in the world' and the term '心' is explicated as the redeemed sentient beings' faculties or capacities to practice Buddhist teachings.

An interlinear gloss '成就行 realization of practice' was added to '无量壽如來會言 *The Congregation for the Tathāgata of the Infinite Life (Amitāyus)* preaches as follows.' It indicates that it is effulgent enlightenment of realization of the great practice. The same shall apply to interlinear glosses of different versions described below.

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

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

(1) 'comme l'histoire découvre que le règne des Rois et des Reines qui sont représentés les mains jointes dans les vitraux des églises, furent marqués d'incidents sanglants.'

'just as history reveals to us that the reigns of the kings and queens who are

portrayed as kneeling with clasped hands in the windows of churches, were stained by oppression and bloodshed.'

A Fane of Ishin Suden (以心崇伝):

A Sonnet on (1)

I must perceive the link of law and Buddhism.
They are two wings to cross th' abysmal chasm.
I visited a fane of Ishin Suden (以心崇伝)
To worship, rather than to see a garden.
Resplendent slander heaped on him describes
Most paradoxically hidden praise.
A priest and lawyer international
Is his legitimate and brilliant title.
In warring periods, he legislated
For systems nationally unified.
All censure and responsibility
Received by him is th' proof of loyalty
To peace reigns in the Buddhism and the world.
I'll study from his steadfast legal mind.