

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 Larger Sukhāvati-vyūha (The Larger Sūtra of Amitābha (Amitāyus)),

Part 1

大阿彌陀經助顯 (1)

[本文]

[The text]

佛說諸佛阿彌陀三那三佛薩樓佛檀過度人道經言

成就行

大阿彌陀經云廿四願經卜云

第四願使某作佛時令我名字皆聞八方上下无央數佛國皆令諸佛各於比丘僧大衆中

説我功德國土之善諸天人民蜎飛蠕動之類聞我名字莫不慈心歡喜踊躍者皆令來生我國得是願乃作佛不得是願終不作佛 已上

[訓讀]

[The Japanese readings of Chinese characters]

ぶちせちしよぶちわあみださむなさむぶちさちるぶちだんくわどにんだうきやう のたまは
佛説 諸佛 阿彌陀三那 三佛 薩樓 佛檀 過度 人道 經 に 言 く。

だいし ぐわん それがしさぶち とき わ みやうじ みなはちはう
第四に 願 ずらく、 某 作佛 せしめむ 時、我が 名字 をして、皆 八方

じやうげ むあうしゆ ぶちこく きこ みなしよぶちおのおのびくそうだいしゆ
上 下 无 央 數 の 佛國 に 聞 へしめむ。 皆 諸佛 各 比丘僧 大衆 の

なか わ くどくこくど ぜん と しよてんにんみんけんびねんどう
中にして、我が 功德 國土 の 善 を 説 かしめむ。 諸天 人民 蜎飛 蠕動 の

たぐひ わ みやうじ き じしん な くわんぎゆやく もの みな
類、我が 名字 を 聞 きて 慈心 せざるは 莫 けむ。 歡喜 踊躍 せむ 者、皆

わ くに らいしやう この ぐわん え いましさぶち この ぐわん え
我が 國 に 來 生 せしめ、是 の 願 を 得 て 乃 作佛 せむ。是 の 願 を 得

ずば、 終 に 作佛 せじと。 已上

[字解]

[The exposition of words and phrases]

佛説諸佛阿彌陀三那三佛薩樓佛檀過度人道經 (See [The exposition of words and phrases] of 'Prefatory Remarks before the Main Text' of *Exordium*.) It is a different version of *Sukhāvatī-vyūha*, translated by Shiken (Zhī-Qiān) from Yuézhī in Wu period. It is the two-volumed sūtra. The character '那' is an error in copying '耶'; however, it should be interpreted that '那' was written in the book which the founder perused because this miscopy already had been made. It is abbreviated as '過度人道經' (過度 *Crossing-over, Enlightenment, Salvation*, 人道 *Mānuṣya-gati*, 經 *Sūtra*) or as '大阿彌陀經 *The Larger Sukhāvatī-vyūha (The Larger Sūtra of Amitābha (Amitāyus))*'. The term '諸佛阿彌陀' means Amitābha (Amitāyus) who completely embodies Buddhān as a king of Buddhānām. The term '三耶三佛薩樓佛檀' is a phonetic transliteration of Sanskrit and is translated as anuttara-bodhi or anuttarā

samyaksaMbodhiH. It is explicated that this is the wisdom of the Buddha, or the supreme wisdom to universally understand fair and just truth. The term '過度人道經' means sūtra to redeem the worlds of illusions by unifying six worlds of transmigration into the human world. In summary, it means sūtra which expounds that Amitābha (Amitāyus) deigns to deliver the worlds of illusions.

八方上下 The term '八方' means the four cardinal directions and the four ordinal directions. By adding the upper direction and the lower direction thereto, '八方上下' means ten directions.

第四願 This sūtra explicates twenty-four (24) vows as stated in the headnote. If compared with forty-eight (48) vows of *The Great Sukhāvati-vyūha* which is the true authority, this fourth vow corresponds to the seventeenth vow and the eighteenth vow; the first half till '國土之善' is the seventeenth vow and the second half thereafter is the eighteenth vow. The successive quotation indicates the inseparable relationship between both vows.

无央數 '央' (Note by the translator: it means 'be exhausted', 'terminate', 'cease', 'halfway', 'middle', 'midst', 'temperate', and 'moderate') has a connotation of '盡' (it signifies 'be exhausted', 'terminate', 'disappear', 'pass away', 'exhaust', 'extinguish', 'go to extremes', 'wholly', 'entrust', and 'last day of a month'). '无央數' means inexhaustible or infinite numbers.

比丘僧 The term '比丘 bhikṣu' is a phonetic transliteration of Sanskrit and is translated as '乞士 Buddhist monks who request Dharma, food, etc.' which means those who relinquish their houses and desires and devotedly practice Buddhist discipline by requesting food to live. The term '僧' is an abbreviation for '僧伽 saMgha', a phonetic transliteration of Sanskrit and is translated as '衆 groups in which four or more Buddhist monks practice Buddhist discipline in harmony'. This meaning has changed and an individual who becomes a priest and practices Buddhist discipline has become referred to as '僧'. In this case, it means groups of Buddhist monks of high virtue, or groups of śrāvaka.

我功德國土之善 The term '我功德' means grace and virtue of the internal enlightenment and the external function of buddha-rūpa of Amitābha (Amitāyus) and the body and mind of the Buddha exactly resulting from causal deeds. The term '國土之善' means a land where the body and mind reside and the world of the Buddha righteously and miraculously resulting from causal deeds. The vyūha of the grace and virtue of these two results

resolves itself into the sacred name of Amitābha (Amitāyus).

蝸飛蠕動 It means maggots and worms which fly, walk, and wriggle.

慈心 The term '慈' means the mind of love, charity, and respect with faith and jubilation.

歡喜踊躍 It means leaping and dancing in Heaven and Earth in the utmost joy in mind and body.

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

From 本朝一人一首 One Poem by One Poet of Our Imperial Court

by 小野篁卿 Lord Ono no Takamura

(1) 「隴頭一孤月 万物影云生色満都護道光流 伏飛が營」

「隴頭一孤月 万物影云に生ず 色は満つ都護が道 光は流る伏飛が營」

A Fane of Lord Ono no Takamura (小野篁卿) Located at Six Worlds Intersections, Part 1:

A Shakespearean Sonnet on (1)

Next a fane of five mountains literature,
There is a fane of six worlds of illusions.
I visit there as a severe procedure
To exercise unceasingly precautions.
Such six worlds of illusions everywhere
Exist, inseparable from my life.
I'll practice Buddhist disciplines for ever
Because six worlds endure eternal strife.
As e'en the brilliant moon makes myriad shadows,
Which streams as stratified and starry beams,
Sounds of six worlds have many-coloured echoes
Like transmigrating and reflecting dreams.
I will restrain myself from all temptation
And will desire salvation to perfection.

(The tomb of Lord Ono no Takamura is next to the grave of Lady Violet and is described in the Shakespearean Sonnet 'Dim Vestiges of High and Noble

Ladies' in 'Enlightenment Effulgent of the Great Practice, Part 5' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)

(A Shakespearean Sonnet 'A Fane of Lord Ono no Takamura (小野篁卿)

Located at Six Worlds Intersections, Part 2' is written in 'The Auxiliary Elucidation and Revelation by *Karuṇā-puṇḍarīka-sūtra*, Part 3' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)