

Kenshingakuen

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*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 2

大阿彌陀經助顯 (2)

[意譯]

[The translation that is faithful to the spirit]

佛説諸佛阿彌陀三耶三佛薩樓佛檀過度人道經に説いてある。

廿四願のうち第四の願に誓つてある、われ佛となる時は、わが南無阿彌陀佛

の名號をして、ひろく八方上下すなわち十方の數かぎりない佛國^{くに}に聞えわたらしめる。そして十方の諸佛をして、各その國における比丘僧^{びくそう}の大衆のなかにおいてわが佛身^{ぶつしん}の功德、わが善妙^{ぜんみょう}をつくした國土の莊嚴^{しょうごん せん}、詮じつめると名號に具する功德^{くどく}を説かしめる。

さらに、天上の諸天^{しよてん}にも、地上の人民^{にんみん}にも、さては蟲^{むし}けら蛆虫^{うじむし}のたぐいにいたるまで、あらゆる迷界^{めいかい}のものがわが名號のいわれを聞信^{もんしん}して、よろこび敬^{うやも}う心をおこさないものはないであろう。このように歡喜踊躍^{かんぎゆやく}するものをのこらずわが安樂國土^{あんらくこくど}へ來り生れさせる。われはこの願を成就することができるとき、そのとき佛となろう。この願が成就しないならばいつまでも佛にはならない。

The Larger Sukhāvati-vyūha, The Larger Sūtra of Amitābha (Amitāyus), (諸佛阿彌陀三耶三佛薩樓佛檀過度人道經) (word-for-word translation: 諸佛 *The BuddhāH*, 阿彌陀 *Amitābha (Amitāyus)*, 三耶三佛 *Samyak-saMbuddha*, 薩 *Sattva*, *Bodhisattva*, *Sarva*, 樓 *Kūṭāgārā*, 佛 *Buddha*, 檀 *Dāna*, 過度 *Crossing-over*, *Enlightenment*, *Salvation*, 人道 *Mānuṣya-gati*, 經 *Sūtra*) preaches as follows:

Pledges are made in the fourth vow of twenty-four vows as below. When I attain the Buddhahood, I will have the sacred name of Amitābha (Amitāyus) universally promulgated and heard in numberless Buddha-kṣetra of the four cardinal directions, the four ordinal directions, the upper direction and the lower direction, viz. ten directions. And I will have the Buddhān of ten directions preach to great groups of Buddhist monks of high virtue in each land about the grace and virtue of the body and mind of the Buddha, the vyūha of the land provided with the utmost good and exquisiteness, or, in the final analysis, the grace and virtue of the sacred name of Amitābha

(Amitāyus).

Furthermore, all beings of the worlds of illusions, from celestial DevāH and terrestrial people through even any kind of maggots and worms, will listen to and believe on the origin of the sacred name of Amitābha (Amitāyus) and will never fail to have jubilant, reverential, and laudatory minds. I will have all those, who leap and dance in Heaven and Earth in the utmost joy in mind and body, come into birth of non-birth in the sukhāvatī of Amitābha (Amitāyus). When I can fulfill this vow, I will attain the Buddhahood. If this vow is not fulfilled, I will not attain the Buddhahood.

[構成]

[The construction]

異譯の大阿彌陀經を引いて助顯された。これは廿四願のうちの第四願である。

The author cited *The Larger Sukhāvatī-vyūha*, *The Larger Sūtra of Amitābha (Amitāyus)*, the different version of *Sukhāvatī-vyūha*, for the auxiliary elucidation and revelation of *Sukhāvatī-vyūha*. This is the fourth vow in twenty-four vows.

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

From 死者の書 *The Sūtra of the Mighty Dead*

by 折口信夫 Shinobu Orikuchi

(1) 「春分の日の事であつた。入り日の光りをまともに受けて、姫は正座して、西に向つて居た。」 「郎女は、生れてはじめて、『朝目よく』と謂つた語を、内容深く感じたのである。」

From 道士毎朝神拝詞 *Every Morning Prayer for Priests Seeking the Way and Worshipping Gods*

(2) 「神仙道之玄旨を。誤る事無く違ふ事無く。直く正しく令悟給ひ。」 「千早振神仙之正道の大元を深く広く極めしめ給ひ。」

From 晦庵集 Hui'an ji

by 朱熹 Zhu Xi

(3) 「聖門之學下學而上達至於窮神知化亦不過德盛仁熟而自至耳若如釋氏理須頓悟不假漸修之云則是上達而下學也」

「聖門の學は下學して上達し、神を窮め化を知るに至るも亦た徳盛んに仁熟して自ら至るに過ぎざるのみ。若し釋氏の、理は須く頓悟すべし、漸修を假らずの云の如きは、則ち是れ上達して下學なり。」

From Kritik der praktischen Vernunft

by Immanuel Kant

(4) 'Grundgesetz der reinen praktischen Vernunft.' 'Handle so, daß die Maxime deines Willens jederzeit zugleich als Prinzip einer allgemeinen Gesetzgebung gelten könne.'

'Fundamental Law of the Pure Practical Reason.' 'Act so that the maxim of thy will can always at the same time hold good as a principle of universal legislation.'

The Foot of a Great Rainbow on the Westernmost Extremity of a Street at My Gate in the First Morn of Spring:

A Sonnet on (1), (2), (3) and (4)

In the first morn of spring, I saw the foot
Of a great rainbow on the westernmost
Extremity of a street at my gate.
I should advance to th' farthest rainbow's root.
The foot of the celestial pontifice
Is fortified thus in the infinite distance.
For the root of a righteous, hallowed road,
I search the truth divine, profound and broad.
The sky and daily multiplicities,
The mind and myriad realities,
And th' wisdom and good practices repeated
Are deemed most fundamentally united.
The rainbow's foot exists on the extension
Of Buddhist disciplinary ascension.

(This Sonnet is correlated with two Shakespearean Sonnets 'A Fane of Lord Ono no Takamura (小野篁卿) Located at Six Worlds Intersections, Parts 1

and 2'.)