

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

Volume One

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 Sūtra on the Tranquil,
Quiescent, and Absolutely Impartial Enlightenment of Wisdom, Part 1*

平等覺經助顯 (1)

[本文]

[The text]

无量清淨平等覺經卷上言

成就行

我作佛時令我名聞八方上下無數佛國諸佛各於弟子衆中嘆我功德國土之善諸天人
民蠕動之類聞我名字皆悉踊躍來生我國不爾者我不作佛

我作佛時他方佛國人民前世爲惡聞我名字及正爲道欲來生我國壽終皆令不復更三

惡道則生我國在心所願不爾者我不作佛

[訓讀]

[The Japanese readings of Chinese characters]

むりやうしやうじやうびやうどうかくきやう くわんじやう のたまは わ さぶち とき
無量清淨平等覺經の卷上に言く。我れ作佛せむ時、
わ な はちはうじやうげむしゆ ぶちこく き しよぶちおのおのでししゆ
我が名をして八方上下無数の佛國に聞かしめむ。諸佛各弟子衆の
なか わ くどくこくど ぜん たん しよてんにんみんねんどう たぐひ わ
中にして、我が功德國土の善を嘆ぜむ。諸天人民蠕動の類、我が
みやうじ き みなことごと ゆやく わ くに らいしやう しか
名字を聞きて皆悉く踊躍せむもの、我が國に來生せしめむ。爾ら
わ さぶち
ずば我れ作佛せじと。

わ さぶち とき たはうぶちこく にんみん ぜんせ あく ため わ みやうじ き
我れ作佛せむ時、他方佛國の人民、前世に惡の爲に我が名字を聞き、
およ まさ だう ため わ くに らいしやう おも いのちお みなまた
及び正しく道の爲に我が國に來生せむと欲はむ。壽終へて皆復
さむあくだう かへ すなは わ くに むま こゝろ しよぐわん
三惡道に更らざらしめて、則ち我が國に生れむこと、心の所願に
あ しか わ さぶち
在らむ。爾らずば我れ作佛せじと。

[字解]

[The exposition of words and phrases]

無量清淨平等覺經 See [The exposition of words and phrases] of 'Prefatory Remarks before the Main Text' of *Exordium*.

爲惡聞 It means listening to the sacred name of Amitābha (Amitāyus) with malicious intent to make use of it for fame and fortune.

正爲道 It means listening to the sacred name of Amitābha (Amitāyus) as the law of causality to emancipate oneself from life and death.

三惡道 It denotes three realms of the hell, preta, and animal in contrast with three good realms of the asura, manuṣya, and svarga.

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

From Idylls of the King 'The Passing of Arthur' (Morte D'Arthur)

by Alfred, Lord Tennyson

(1) 'The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world.'

From 文字禍 Characters' Cataclysm

by 中島敦 Atsushi Nakajima

(2) 「文字の精どもが、一度或る事柄を捉えて、これを己の姿で現すとなると、その事柄はもはや、不滅の生命を得るのじゃ。」

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 2:
A Shakespearean Sonnet on (1) and (2)

I used to visit many libraries
To search books precious led by archives' angels.
Time changeth constantly the ways of studies,
Or methods to collect sagacious jewels.
Each faculty hath its own specialty;
I must adjust to different expertise,
Diverse and modern methodology,
To answer the contemporary needs.
Morality and mathematic proof
And classic beauty are required of me
To justify the old religious belief
In flawless principles hereditary.
Time's unremitting progress urges me
To acclimate to new machinery.