

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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Translated from the Japanese

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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 2*

平等覺經助顯 (2)

[意譯]

[The translation that is faithful to the spirit]

無量清淨平等覺經の卷上に説いてある。

われ佛となる時には、わが南無阿彌陀佛の名號を十方の數知れぬ諸佛の國々

へ聞えさせるであろう。その諸佛は各自^{かくじ}の弟子たちに對して、わが佛身の功德と國土^{ぜんみよう}の善^す妙^すを統^すべた名號をほめたたえるであろう。これによつて、さまよえるすべてのもの、天^{かみ}も人^{ひと}もさては蠕動^{むしけら}の類までも、わが名號を聞信して、天におどり地におどるほどによろこんで、わが國に來り生れてすくわれるであろう。もしこのとおりでできなかつたら、我は佛とはならない。

われ佛となる時には、他方^{ぶつこく}の佛國^{にんみん}の人民^{さきのよ}が、前世^しに名利^{あく}に資^あする惡^{あく}意^いをもつてわが名號を聞くものも、また、正しく^{まよい}生死^{まよい}を出づる道として名號を聞いてわが國に來り生れようと^{おも}欲^{おも}うものも、共に^{たりきせつしよう}他力攝生^{たりきせつしよう}の手がかりとなり、どちらも名號を聞いたのであるから、壽命の終つた時には、ふたたび^{さんまくどう}三惡道^{さんまくどう}へは墮^{おと}さないで、願うとおりにわが國に生れしめるであろう。もし、このとおりでできなかつたら、我は佛とはならない。

The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (無量清淨平等覺經) (word-for-word translation: 無量清淨 *The Infinite Purity* 平等 *Tranquil, Quiescent, and Absolutely Impartial* 覺 *Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* 經 *Sūtra*) *Volume 1* expounds as follows:

When I attain the Buddhahood, I will have the sacred name of Amitābha (Amitāyus) universally promulgated and heard in numberless Buddha-kṣetra of ten directions. These BuddhāH will address themselves to each disciple to praise and admire the sacred name of Amitābha (Amitāyus) which integrates the grace and virtue of the body and mind of the Buddha and the utmost good and exquisiteness of the land of the Buddha. All wandering beings, from DevāH and humans through even any kind of maggots and worms, will hereby listen to and believe on the sacred name of

Amitābha (Amitāyus), jubilantly leap and dance in Heaven and Earth, and come into birth of non-birth in the land of Amitābha (Amitāyus) to be delivered. If I cannot do so, I will not attain the Buddhahood.

When I attain the Buddhahood, people in other Buddha-kṣetra, who, in their previous lives, listened to the sacred name of Amitābha (Amitāyus) with malicious intent to make use of it for fame and fortune or listened to the sacred name of Amitābha (Amitāyus) as the righteous way to emancipate oneself from life and death aspiring to birth of non-birth in the land of Amitābha (Amitāyus), will come into birth of non-birth in the land of Amitābha (Amitāyus) as they wish at the end of the lifetime without falling again in the three bad realms because they listened to the sacred name of Amitābha (Amitāyus) as a clue to the deliverance by the other-power. If I cannot do so, I will not attain the Buddhahood.

24 February 2019

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

From 妙心寺東林院 The East Grove Sub-Temple of Myoshin-ji Temple

- (1) 「韋駄天 (いだてん) 修行をさまたげる魔がある時は、すぐさま走り来たってその魔障を除くといわれる。禅寺では厨房や庫裡の玄関に安置し、火盗用心、法・食両輪が円満に回転するよう、祈念して朝夕読経する。」
- (2) 「烏樞沙摩明王 (うすさまみょうおう) 『烏樞沙摩』とは不浄・錯雑と云うことで穢れを除き悪を焼きつくす明王です。『私たちの苦しみと共に歩み私達を救おう』という誓い (大悲) を持ち私達の煩惱妄見 (苦しみ・偽り) を除き (垢) けがれのなきよらか (浄) [空白] 生滅の心を分別する力を持つと云われています。つまり私達のけがれを除き清浄に [欠字] 明王です。従って廁 (かわや) 便所等に祀られたり安産や産褥を除くためにも祀られます。」

From Paradise Lost: Book 5

by John Milton

- (3) "To whom the angel. "Therefore what he gives
(Whose praise be ever sung) to man in part
Spiritual, may of purest spirits be found
No ingrateful food; and food alike those pure
Intelligential substances require

As doth your rational;
'For know, whatever was created, needs
To be sustained and fed;

From Paradise Regained: Book 2

by John Milton

(4) 'He found his supper on the coals prepared,
And by the angel was bid rise and eat,
And eat the second time after repose,
The strength whereof sufficed him forty days;
Sometimes that with Elijah he partook,
Or as a guest with Daniel at his pulse.'

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A Fane of Double Wheels of Food and Dharma (法食兩輪), Part 2;

Th' East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;

(Including, but not Limited to, Skanda, Ucchuşma, and Avalokiteśvara):

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

Written in a short period of time on 3 March 2019 and Published at dawn on
29 March 2019

I keep in mind two wheels of food and Dharma (法食兩輪)
Which mean accepting life from sacred beings.
Two wheels are vital for the Bodhisattva
To realize the Buddhist deeds and teachings
And to communicate divine existence.
I will in my degree requite the beings
Sufficiently despite the evanescence
Of my bold flight endued with wisdom's wings.
Good books and good food are the life of God
Imparted to the human mind and body.
The Law or Dharma integrateth all good
Into sweet and concordant melody.
I learn from Skanda Deva in a fane
The truth above on th' lotus-treasury main.

(The Shakespearean Sonnets ‘A Fane of Double Wheels of Food and Dharma (法食兩輪), Parts 1 and 3’ are written in ‘Title and Name Selected’ of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha* and in ‘Śāstra by Nāgārjuna Bodhisattva, Part 28’ of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*, respectively.)