

*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

*By Shinryu Umehara*

梅原眞隆 著

*Translated from the Japanese*

*By the Subeditor at Kenshingakuen and a Translator of Law,*

*Rei Umehara (Kenshin)*

顯真学苑副幹・法律翻訳者 梅原 麗 (顯真) 訳

The copyright on *The English Version of the New Interpretation of  
Teaching, Practice, Faith, and Enlightenment* is held by Kenshingakuen.

All rights reserved.

*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 5*

平等覺經助顯 (5)

[意譯]

[The translation that is faithful to the spirit]

阿闍世王の子 <sup>わく</sup>和休 <sup>たいし</sup>太子 と五百人の <sup>ちやうじや</sup>長者 の <sup>こども</sup>子息 たちは

<sup>むりようしようじようぶつ</sup>無量清淨佛 すなわち阿彌陀佛の本願をきいて、みなおどりあがるほど

よろこんで、ともに心のうちに、われらもまた佛となるときは、無量清淨佛の

とおりにありたいと願うのであつた。そのとき釋尊はこれを<sup>さつち</sup>察知なされて、  
<sup>えざ</sup>會座に列つている<sup>おでしたち</sup>比丘衆にお告げなさるよう「この和休太子も五百人の長者  
の子息たちも、<sup>かずかぎりない</sup>無盡數<sup>とき</sup>の時劫をすぎさつて、みな無量清淨佛のような佛に  
なるであろう」と。これは佛願を聞いた<sup>りやく</sup>利益である。

釋尊は更に進んで、このような聞法の利益を<sup>う</sup>獲るに至つた<sup>しゆくせ えん</sup>宿世の縁を述  
べられるよう。「この和休太子と五百人の長者の子息たちは、<sup>かずかぎりないとき</sup>無央數劫こ  
のかた菩薩の修行をつゞけて、すでに、みなそれぞれ四百億の佛に對する供養  
をおわり、いままたここに来つてわれを供養するのである。會て過去世に  
<sup>かしようぶつ ございせ</sup>迦葉佛の御在世に、われもその<sup>えざ</sup>會座に列つていたが、そのとき和休太子と  
長者の子息達は我の弟子となつてかしずいたのであつた。その<sup>しゆくえん</sup>宿縁によつ  
て今またお互にこの會座に<sup>あ</sup>値うことができたのである。」そのとき、たくさん  
の佛弟子たちは、釋尊の説きのべられることをきいて、みなよろこびにうたれ  
て、感激しないものはなかつた。

A prince of King Ajātaśatru and five hundred sons of powerful clans listened to the pūrva-praṇidhāna of the Buddha of Infinite Purity or Amitābha (Amitāyus), entirely rejoiced to almost dance with joy, and inwardly wished to become like the Buddha of Infinite Purity too when they attain the Buddhahood. At that time Śākyamuni perceived this and thus spake to the group of Buddhist monks of high virtue, or His disciples, attending the congregation.

"This prince and the five hundred sons of powerful clans will all become the BuddhāH to the Buddha of Infinite Purity paragoned after inexhaustible and

innumerable kalpāH pass.'

This is the merits of listening to the praṇidhāna of the Buddha.

Further, Śākyamuni thus expounded the connections from the previous lives by which they came to attain such merits of listening to the Dharma.

'This prince and the five hundred sons of powerful clans have been continuing the disciplines of the Bodhisattva during numberless kalpān and each of them has already completed the services for forty thousand million Buddhānām and has come here and provided the services to me. In my previous life, during the lifetime of Kāśyapa, I attended the congregation and the prince and the sons of powerful clans served as my disciples. By the connections from the previous lives, we now meet each other in this congregation.'

Many Buddhist disciples then listened to the sermon of Śākyamuni and all of them never failed to be deeply moved by joy.

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

*From* 夢阿滿 Dreaming of Dear Maro

*by* 菅原道真 Sugawara no Michizane

(1) 「到處須彌迷百億

生時世界暗三千

南無觀自在菩薩

擁護吾兒坐大蓮」

「到らん處は須彌 百億に迷わん

生まるる時の世界 三千暗からん

南無 觀自在菩薩

吾兒を擁護して 大蓮に坐せしめたまえ」

*From* 修証義 The Righteous Principle of Practice and Enlightenment

*by* 道元禪師 Zen Master Dōgen

(2) 「但生死即ち涅槃と心得て、生死として厭うべきもなく、涅槃として欣うべきもなし」

「唯独り黄泉に趣くのみなり、己れに随い行くは只是れ善悪業等のみなり。」

The Revelation and Prediction in Dreams of Great Dreams, Part 3;

The Brilliant Pure Land's Dream:  
A Shakespearean Sonnet on (1) and (2)

In childhood, I so often dreamt there is  
The Gold Pure Land embossed with brilliant jew'lry  
And studs of crystal like to pearlèd Iris  
Behind my temple's inner sanctuary.  
These real dreams appeared so frequently  
That I believe upon th' Pure Land's existence.  
In transmigration, beings eternally  
Keep roaming by the mystic providence.  
Repeating birth and death, as little babies,  
We seek transcendence of vast time and space.  
But the Pure Land is latent in good deeds;  
'Tis needless to transcend space-time apace.  
We travel in immeasurable space,  
Attaining righteous practice pace for pace.