

Kenshingakuen

顕真学苑

*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 Sūtra on the Tranquil,
Quiescent, and Absolutely Impartial Enlightenment of Wisdom, Part 3*

平等覺經助顯 (3)

[構成]

[The construction]

異譯の平等覺經を引いて助顯された。すべて三文を引いてある、これは第一文の因願である。

The author cited *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom*, the different version of

Sukhāvatī-vyūha, for the auxiliary elucidation and revelation of *Sukhāvatī-vyūha*. All three sentences were quoted. This is the causal vow of the first sentence.

[解説]

[The explication]

この一節は二十四願のうちの第十七願と第十九願である。この第十七願は正依の無量壽經の第十七願と第十八願にあたり、第十九願は第二十願にあたる。而してこの二願の間に一願あるにもかかわらず、「乃至」の言をも附してないのは、この二願を一連のものとして引かれたのである。第十七願はさきの大阿彌陀經と同じく無量壽經の第十七願と第十八願の不離を助顯するに役立つものであり、聞名の利益をあらわすのである。第十九願は所被の機をひらいて動機の善惡に拘らず、ひとたび名號をきくものを救わずにはおかないことを示すので、これまた聞名果遂の利益をあらわすのである。

また、「無量壽經平等覺經卷上」とある、ところが、いま傳わる平等覺經は四卷本である。「卷上」とあるときは上下の二巻か、上中下の三巻であらねばならぬ。ところが別に三巻本もあるから、宗祖の所覽本はこの種の經本であつたかと想察される。

This paragraph is the seventeenth vow and the eighteenth vow of the twenty-four vows. This seventeenth vow corresponds to the seventeenth vow and the eighteenth vow of *Sukhāvatī-vyūha* which is the true authority. The nineteenth vow corresponds to the twentieth vow thereof. Thus there is one vow between these two vows; nevertheless even the term '乃至 from ... to' is not added thereto because these two vows were cited as one sequence. As is the case with *The Larger Sukhāvatī-vyūha, The Larger Sūtra of Amitābha (Amitāyus)* above, the seventeenth vow is efficacious in auxiliarily elucidating and revealing the inseparability of the seventeenth vow and the eighteenth vow of *Sukhāvatī-vyūha*. It expresses the merits of listening to the sacred name of Amitābha (Amitāyus). The nineteenth vow indicates that the Buddha illumines the capacity of the sattva to be enlightened and never fails to deliver those who even once listen to the sacred name of Amitābha (Amitāyus) regardless of good or bad motivation. Hence it also expresses the merits of listening to the sacred name of Amitābha (Amitāyus) and attaining the fruition of Buddhahood.

Furthermore, it is described as '无量壽經平等覺經卷上 *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom* (word-for-word translation: 无量清淨 *The Infinite Purity* 平等 *Tranquil, Quiescent, and Absolutely Impartial* 覺 *Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* 經 *Sūtra*) Volume 1 (the Upper Volume)'. On the one hand, the currently transmitted version of *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom* is the four-volumed sūtra. The term '卷上 the upper volume' shall connote two volumes, the upper volume and the lower volume, or three volumes, the upper volume, the middle volume, and the lower volume. On the other hand, the three-volumed version of this sūtra exists besides. This kind of sūtra, the three-volumed version, is conceived to be the book which the founder perused.

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

From Faust, Der Tragödie erster Teil

by Johann Wolfgang von Goethe

(1) 'Doch ihr, die echten Göttersöhne,
Erfreut euch der lebendig reichen Schöne!
Das Werdende, das ewig wirkt und lebt,
Umfass euch mit der Liebe holden Schranken,
Und was in schwankender Erscheinung schwebt,
Befestigt mit dauernden Gedanken!'
'But ye, God's sons in love and duty,
Enjoy the rich, the ever-living Beauty!
Creative Power, that works eternal schemes,
Clasp you in bonds of love, relaxing never,
And what in wavering apparition gleams
Fix in its place with thoughts that stand forever!'
'But you, the authentic sons of God, enfold
With praise the abundant beauty of the world;
Love, as you do, the eternal Process, which
Is ever living and forever rich;
Its vanishing phenomena will last,
By your angelic thoughts made firm and fast.'

A Fane of Prince Sanetomi Sanjō (三條實美公):
A Couplet Sonnet on (1)

When I went to a monthly green tea party
At th' Pear Tree Shrine, I asked a sacred deity
How to compose good poems on my study.
I drew an oracle, saw poetry
Thereon, and noticed th' will of holy being
To have me write upon th' Shrine's fragrant song.
I interwove Confucianism and Buddhism
With Shinto to write a harmon'ous poem.
On poetry of Sanjō Sanetomi,
I wrote four classic Sonnets piously.
Poetic and divine ability
Is given by supreme Divinity.
Good literature is produced by Him
And promulgated as a hallowed hymn.

(The fifth Sonnet on poetry of Prince Sanetomi Sanjō is written in 'Śāstra by Nāgārjuna Bodhisattva, Part 4' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)

(The sixth Sonnet on poetry of Prince Sanetomi Sanjō is written in 'Śāstra by Nāgārjuna Bodhisattva, Part 6' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)