

*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 7*

平等覺經助顯 (7)

[本文]

[The text]

如是人聞佛名	快安穩得大利
吾等類得是德	諸此刹獲所好
无量覺授其決	我前世有本願
一切人聞說法	皆悉來生我國
吾所願皆具足	從衆國來生者

皆悉來到此間 一生得不退轉  
 速疾超便可到 安樂國之世界  
 至无量光闍土 供養於无數佛  
 非有是功德人 不得聞是經名  
 唯有清淨戒者 乃還聞斯正法  
 惡憍慢蔽懈怠 難以信於此法  
 宿世時見佛者 樂聽聞世尊教  
 人之命希可得 佛在世甚難值  
 有信慧不可致 若聞見精進求  
 聞是法而不忘 便見敬得大慶  
 則我之善親原 以是故發道意  
 設令滿世界火 過此中得聞法  
 會當作世尊將 度一切生老死 已上

[訓讀]

[The Japanese readings of Chinese characters]

かく ごと ひとぶち みな ころよ あんおん だいら え  
 是の如きの人佛の名を聞きて 快く安穩にして大利を得む

われら たぐひこ とく えむ もろもろ このくに よ きところを えむ  
 吾等が類是の徳を得む 諸の此の刹に好きところを獲む

むりやうかくそ けち さづ わ ぜんせ ほんぐわん  
 无量覺其の決を授けむ 我れ前世に本願あり

ぬちさいにんほふ と き みなことごと わ くに らいしやう  
 一切人法を説くを聞かば 皆悉く我が國に來生せむ

わ ぐわん ところ ぐそく もろもろ くに らいしやう もの  
 吾が願ずる所皆具足せむ 衆の國より來生せむ者

みなことごと こ あひだ らいたう ぬちしやう ふたいてん え  
 皆悉く此の間に來到して 一生に不退轉を得む

すみや と こ すなは あんらくこく せかい いた  
 速かに疾く超えて便ち安樂國の世界に到るべし

むりやうくわうみやうど いた むしゆ ぶち くやう  
 无量光闍土に至りて 无數の佛を供養せむ

このくどく あるに非ざる人は 是のきやう な きくことを得ず  
 是の功德あるに非ざる人は 是の經の名を聞くことを得ず

たゞしやうじやう かい たも もの いま かえ こ しやうぼふ き  
唯 清淨 に戒を有てる者 乃し還りて斯の 正法を聞く

あく けうまん へい けだい も こ ほふ しん かた  
悪と 憍慢と 蔽と 懈怠のものは 以て此の法を信ずること 難し

しうせ としきぶち み もの この せそん けう ちやうもん  
宿世の時佛を見たてまつる者 樂むで世尊の教を 聽聞せむ

ひと いのちまれ う ぶちよ ましま はなは まうあ かた  
人の命 希に得べし 佛世に 在せども 甚だ 値ひ難し

しんえ いた も もんけん しやうじん もと  
信慧ありて 致るべからず 若し聞見せば 精進して 求めよ

こ ほふ き しかふ わす すなは み うやま え おほき よろこ  
是の法を聞き 而して 忘れず 便ち見て 敬ひ得て 大に 慶  
ば

すなは われ よ しんぐえん こ も ゆゑ だうい おこ  
則ち我の善き親原なり 是を以ての故に 道意を發せよ

たとひせかい み へい ひも この なか す げほふ きくことえ  
設令世界に満てらむ火にも 此の中を過ぎて法を聞くことを得ば

かなら まさ せそん なりて まさ ゐちさいしやうろうし ど  
會ず當に世尊と作りて將に 一切生老死を度せむとすべしと

いじやう  
已上

[字解]

[The exposition of words and phrases]

刹 It is an abbreviation for '刹多羅 kṣetra' in Sanskrit and is translated as a land.

決 It means distinctive prediction, determination, and description of the special attainment of the status of Buddhahood in the future life.

無量覺 It is an equivalent term for Amitābha (Amitāyus).

安樂國 It is an abbreviation for '須摩提 sukhāvātī' in Sanskrit and means the Pure Land of Amitābha (Amitāyus) where people are tranquil and happy in body and mind (prasannacitta).

無量光明土 It denotes the Pure Land of Amitābha (Amitāyus) with infinite light.

親原 It is an error in copying '親厚 a bosom friend, or kindness and

cordiality'; provided, however, that it is conceived that the founder esteemed and interpreted this miscopy as an originally close friend.

道意 It denotes anuttarāyāM saMyaksaMbodhaucittam.

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

*From* Gespräche mit Goethe in den letzten Jahren seines Lebens

*by* Johann Peter Eckermann

(1) 'Am besten ist es, Sie stellen den Gegenstand in zehn bis zwölf kleinen einzelnen Gedichten dar, in Reimen, aber in mannigfaltigen Versarten und Formen, so wie es die verschiedenen Seiten und Ansichten verlangen, wodurch denn das Ganze wird umschrieben und beleuchtet sein.'

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(2) 「心いる方ならませばゆみはりのつきなき空に迷はましやは」

The poem (2) is a response to the poem (3):

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(3) 「あづさ弓いるさの山にまどふかなほのみし月の影や見ゆると」

A rhymed translation of (3) in iambic tetrameter:

I wander in the Bow-Shot Mountain

To see the pale light of the glimpsed moon.

(According to Noh Poetry '芭蕉 *The Japanese Banana Plant*', the term 'いるさの山' means not only 'the Bow-Shot Mountain' but also 'the Western Moondown Mountain' and 'the Consecration Mountain', viz. the Pure Land.)

Poetic Records Buried in Oblivion:

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

My great-grandfather and great-great-grandfather

Were priests and poets. I spontaneously  
Persist in writing papers for fair future.  
A pile of documents have ceaselessly  
Increased and passed into oblivion.  
E'en if books numerous are seldom read,  
They are express and living vindication  
Of the sincere devotion to the Godhead.  
I will translate invaluable phrases  
Of special fields presented by vocation,  
Such as the following poem which expresses  
Divine, extempore communication:  
If you are pleased with th' moon as archery,  
Will you stray in the bow-like moonless sky?

(Regarding 'archery', the Great Wisdom Deva of Arrows and Swords in th'  
Divine Fount Temple (神泉苑矢劔大明神) is described in the Shakespearean  
Sonnet of 'The Exhortation and the Admonition for All Sentient Beings  
Involved, Part 2' of *Exordium*.)

*From* 陳北溪集 An Anthology by Chen Beixi

*by* 陳北溪 Chen Beixi

(1) 「須知天理流行妙不待人言髣髴傳運水搬柴存實則著衣喫飯即当然」  
「須く知るべし天理流行の妙を、人言を待たずして髣髴として傳わる、運水搬柴は實則を存し、著衣喫飯は当然に即す」

*From* 順忍書狀紙背 The Reverse Side of Priest Junnin's Document

(2) 「茶是仙藥也仙人所翫也然ニ天仙ニ可獻也仍星供等皆用茶也云々」

Black Soybean Tea and Ssanghwa Tea of Two Shrines:  
A Shakespearean Sonnet on (1) and (2)

I sometimes drink Korean ssanghwa tea (韓方茶),  
Made of shrine water in the Café Lisei,  
And priests' original black soybean tea.

'Tis based on th' Chinese 'Dark-Bright' 'Wu Xing' Way.  
Black soybean tea is made in a tea house  
In an old shrine for the purification  
Of th' mind and body as a sacred course  
Of solar festivals of the lustration.  
I wish to cleanse my body and my mind  
To harmonize with change of th' universe.  
The human and the heav'n are th' same in kind,  
Composing fivefold elements in verse.  
I must learn laws and canons in this world,  
Rules transient but cast in a timeless mold.

(The two shrines in this Shakespearean Sonnet are Shimo-Goryo Shrine and Shimo-Gamo Shrine.)

(The term 'ssanghwa tea (韓方茶)' is described in the Sonnet of 'Holy Śākya-muni Buddhasya Original and Ultimate Objective of Appearing in This World and Elucidating the Truth, Part 2' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*.)

(The Reverse Side of Priest Junnin's Document (順忍書状紙背) is listed in *Buddhist Ceremonial Tea: Its Outset As an Elixir* (仏教儀礼と茶——仙薬からはじまった——) of the Chado Research Center (茶道資料館).)