

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 9

平等覺經助顯 (9)

[構成]

[The construction]

平等覺經の第三文、聞法利益の文である。

This is the third sentence of *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom* which describes the merits of listening to the Dharma.

[解説]

[The explication]

無量壽經の往觀偈にあたる。而して偈頌を抄録して一連の文としてある。聞名の利益をのべ、名號の尊高をたたえて、名號を讃嘆する點から、第十七願成就を助顯することになる。

また、「无量光明土」は平等覺經の當面からいえば「无量の光明土」ということ、「光明土」は佛土のことで、十方の諸佛國土を指すのである。即ち菩薩が十方の佛國に往詣して供養することをといたものであるが、十方佛國はそのまま彌陀本佛の領するところであるから、彌陀の淨土として味われるのである。

It corresponds to *Verses on Going to Pay Reverence to Amitābha (Amitāyus)* of *Sukhāvati-vyūha*. The excerpts of gāthā thus constitute a series of sentences. The realization of the seventeenth vow comes to be auxiliarily elucidated and revealed in terms of explicating the merits of listening to the Dharma, praising high and noble virtues of the sacred name of Amitābha (Amitāyus), and admiring the sacred name of Amitābha (Amitāyus).

Furthermore, the term '无量光明土' shall mean and refer to 'Buddha-kṣetra with infinite light' on the face of *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom*; the term '光明土' shall mean and refer to the Buddha-kṣetra and the Lands of the Buddhānām of ten directions. Scilicet, it explicates that the Bodhisattva visits, worships, and provides the religious services to the Buddha-kṣetra of ten directions; however, the Buddha-kṣetra of ten directions may be construed and interpreted as the Pure Land of Amitābha (Amitāyus) because of being possessed by Amitābha (Amitāyus) Himself.

[The annotation by the translator written in the Shakespearean and Couplet sonnet forms in iambic pentameter]

From 金剛石 水は器 *The Diamond and Water in a Chalice*
by 昭憲皇太后 *Empress Dowager Shōken*

(1) 「水は器にしたがひて そのさまさまになりぬなり」

From 和漢朗詠集とその注釈 *Anthology of Japanese and Chinese Verses for*

Recitation and Its Annotations

(2) 「石に触るる春の雲は枕の上より生る 嶺に銜める暁の月は窓の中より出でたり」「緑の潭は雲気を倒にし、青き山は月規を銜む」「竹霧暁に籠む嶺を銜む月」「春宿山寺」

From SIONE

by 河原尚子 Showko Kawahara

(3) 「最初の生命『カソケキモノタチ』が生まれる星となった」

As Water Changeth Forms by Graceful Vessels:

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

Spring mistful clouds arising from the stone
Appear to spring from mine own bamboo pillow.
The moon upon the azure ridge at dawn
Appareth to come from th' mountain temple's window.
I visit SIONE Café and Art,
A shop with pottery and poetry,
Resembling Priestess Lotus-Moon (蓮月尼) in heart,
Who mastered poetry and pottery.
By learning predecessors' techniques,
Designs, devices, patterns, and traditions,
We can make and improve artistic frameworks
And can achieve distinctive innovations.
As water changeth forms by graceful vessels,
We are enlightened by wise, fragile angels.

(This Shakespearean Sonnet was written promptly after I visited SIONE Café.)

From 富士谷成寿家小集有感 A Little Meeting at the House of Fujitani
Narinobu, Written with Sentiment

by 皆川淇園 Minagawa Kien

(1) 「吾心懐平昔 永吟至暮曛」

A School of Minagawa Kien (皆川淇園):
A Couplet Sonnet on (1)

Some years ago, I went to Kodo-kan.
'Twas formerly a private school Confucian.
Chinese and Japanese old poetry
Should be connected to compose new glory;
Linked verses consecrated to old shrines
Should be evolved to modern thinking lines;
Not only scholarship but also beauty
Should be required of me so vitally;
I consecrate myself to mannish studies,
But I should learn from decent classic ladies;
I noticed the above enlightenment
By persons, spaces and some document.
As tapestry of people's mind and notion,
True wisdom will develop to perfection.