

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 8*

平等覺經助顯 (8)

[意譯]

[The translation that is faithful to the spirit]

十方の諸佛が、その國々の菩薩方に對して説かせられた偈頌^{げじゆ}に、次のとおりのべられてある。

かような因縁あつて、この御教にあう菩薩は、南無阿彌陀佛の名號を聞信し

て、快く ^{あんのん}安穩 に世にこえすぐれた利益を得るであろう。もろもろの菩薩はこれをきいて ^{かんどう}感動 し、われらの ^{たぐい}類 も、この功德を得てわれらの ^{かくじ}各自 の國に、彌陀の淨土のように、この美しい ^{ぜんみよう}善 妙 の國を獲るであろう。

諸佛はさらに説かせられる。

かの ^{あんらくこく}安樂國 へ往生すれば、^{むりようかく}無量覺 即ち阿彌陀佛は、汝等に ^{とうらい}當來 きつと佛に成るといふ ^{さだめ}記別 を ^{さず}授 けられるであろう。

阿彌陀佛の仰せられるには、われは ^{さきのよ}前世 に本願をたてた、すべての人々がわが法即ち名號を ^{もんしん}聞 信 すれば、みなのことらずわが國に來り生れさせ、わが願を完全に ^{じつげん}實現 するであろう。^{ほ か}餘 他 のいろいろの國々から來り生れるものにも、^{とうらい}當來 必ずこの淨土にて成佛させる、それだけでなく ^{げんざい}現在 の ^{しょう}生 において ^{ふたいてん}不退轉 の位を獲ることができると。

それであるから、すみやかに彌陀の安樂國に往生せよ、彌陀の ^{むりよう}無量 光明土 ^{こうみようど}に往生して、かぎりなき諸佛を ^{くよう}供養 する氣高いものとなるがよい。

ところが、すぐれた功德をもつたものでなくては、この彌陀法を説いたこの經の名號を聞信することはできない、ただ ^{さきのよ}前世 において ^{きよらか}清淨 に ^{かいぎよう}戒 行 をたもつたものだけが、いまこの世においてこの ^{しょうほう}正法 すなわち名號を聞信することができるのである。

惡をなすもの、自らおごり他を ^{きようまん}憍慢、煩惱のふかい ^{へいあく}蔽惡 のも

の、^{けだい}懈怠なもの、この法を信ずることはむずかしい。^{さきのよ}宿世に佛に^お値うたものが、このんで佛の教法を^{ちようもん}聽聞することができるのである。

^{にんがい}人界に^{いのち}命をうけることは至つて^{まれ}希有である、人界に生れ佛の御在世に生れても、佛におあいすることはむずかしい、そして佛を信ずる智慧を得ることとは^{ようい}容易でない、それであるから若し佛法をきき佛を見ることのできる時は、^{この}好みすすんで法を求めなくてはならない。

この名號をきいて、^{おくねんさうぞく}憶念相續して忘れず、へりくだつて佛を敬い法を^{よろこ}慶ぶものは、則ちわがよき^{した}親しき友だちである、それであるから、^{ぼだいしん}菩提心をおこして道にすすめよ、たとい世界にみちみちている火のなかをもふみわけて、佛の御名をきくことができたなら、必ず^{とうらい}當來には自ら佛となり、すべての^{まよい}生死にさまよえる人を^{さいど}濟度することができる。

The gāthā preached by the Buddhāḥ of ten directions to the Bodhisattvebhyaḥ of each Buddha-kṣetra is as follows:

The Bodhisattva encountering this teaching of the Buddha by such hetu-pratyaya will listen to and believe on the sacred name of Amitābha (Amitāyus) and will comfortably, tranquilly, and peacefully obtain the merits surpassingly eminent in the world. Various Bodhisattvāḥ will be impressed with hearing this. Beings such as we will also obtain such grace and virtue and will acquire the land provided with the pleasing good and exquisiteness as the land of Amitābha (Amitāyus) in our each country.

The Buddhāḥ further deign to preach as below. If ye come into birth of non-birth in the sukhāvati, viz. the Pure Land of Amitābha (Amitāyus), the Infinite Enlightenment of Wisdom, viz. Amitābha (Amitāyus) will give you the distinctive prediction, determination, and description of the special

attainment of the status of Buddhahood in the future lives.

Amitābha (Amitāyus) deigns to speak thus; I in their previous lives pledged the following pūrva-praṇidhāna: If all people listen to and believe on the Dharma or the sacred name of Amitābha (Amitāyus), I will have everyone without exception come into birth of non-birth in the sukhāvātī of Amitābha (Amitāyus) and will completely realize my pūrva-praṇidhāna. Regarding beings that come into birth from various other countries, I will never fail to have them come into birth of non-birth and attain the Buddhahood in this Pure Land in the future lives. Besides, they can in the present lives acquire avaiartika or avinivartanīya.

Therefore, may you promptly come into birth of non-birth in the sukhāvātī of Amitābha (Amitāyus). May you come into birth of non-birth in the Pure Land of Amitābha (Amitāyus) with infinite light and become noble ones who provide the religious services to infinite and eternal BuddhebhyaH.

However, if not those who have superior grace and virtue, then they cannot listen to and believe on the sacred name of Amitābha (Amitāyus) in this sūtra expounding this Dharma of Amitābha (Amitāyus). Only those who in the previous lives purely kept religious precepts, commandments, and deeds (śīla-saMvara) can in the present lives listen to and believe on this righteous Dharma, or the sacred name of Amitābha (Amitāyus).

For those who do evil, arrogantly hold others in contempt, and wrongly interpret the Buddhist teachings, being deeply rooted in kleśa and in kausīdya, it is difficult to believe on this Dharma. Those who in the previous lives encountered the Buddha can by preference listen to the Dharma or the teachings of the Buddha.

It is exceedingly rare to come into this human world through birth. It is difficult to be honoured to meet the Buddha even in the case of being born in the human world and during the lifetime of the Buddha. In addition, it is not easy to obtain the wisdom to believe on the Buddha. Hence, if you can listen to the Dharma of the Buddha and have an audience with the Buddha, you should gladly and willingly aspire to the Dharma.

Mine excellent good friends are those who listen to this sacred name of Amitābha (Amitāyus), persistently and profoundly remember this, and humbly and modestly respect the Buddha and joy in the Dharma. Hence, may you proceed on the Way with anuttarāyāM saMyaksaMbodhaucittam. Even if you can make your way through fire overflowing the world and can

listen to the name of the Buddha, you will never fail to attain the Buddhahood in the future lives and to deliver all people going astray in life and death.

29 March 2019

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

Publication Number 53, Composition Number 53
At a Museum of Korean Art, Part 1;
A Small Stone Statue of a Civil Officer (石人文官)
Written on 16 June 2019 and Published on 25 June 2019

Upon my desk, there stands a small stone statue
Of an old civil officer who stood
At gates of houses studying truth and virtue.
A prudent literary person should
Express philosophy by poetry,
Reflect his mind in spaces visible,
And live a high ideal loftily.
The statue indicates a spirit noble
And th' gravity to study jurisprudence,
As well as classics and philosophy,
To show for Buddhism solid evidence,
Preserving cause-effect consistency.
Both civil and religious studies are
Judicious gifts of sages' good behavior.

(A stone statue of an old civil officer (石人文官) stands at the Koryo Museum of Art (高麗美術館) and the Shusuisha (秀穗舎) Museum of Kamo Shrine (鴨社資料館).)

Publication Number 54, Composition Number 54
Pure Lotus Flowers with Bright Dew

Written Before Going to Sleep on 30 June 2019 and Published on 24 July 2019

When I went to a garden and museum,
I saw pure lotus flowers with bright dew
Reminding me of disciplines of Buddhism.
Besides complying with the Natural Law,
I consciously must keep a tranquil mind
And patience, namely peaceful Pāramitā (波羅蜜).
As lotus flowers bloom unstained by mud,
On th' contrary imbibing mud's Dharmatā,
So Avalokiteśvara (觀世音菩薩) continues
Good deeds with brilliance and redeems the sattva,
Eternally accumulating virtues
In search of perfect universal Tattva.
The lotus roots are linked like human mind;
Th' effects spread further than what one imagin'd.

(This Shakespearean Sonnet was written immediately after I visited Hakusasonso (白沙村莊) Hashimoto Kansetsu (橋本関雪) Garden & Museum.)