

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 Teaching of the Buddha*

教文類

Prefatory Remarks Before the Main Text, Part 1

文前袖書 (1)

[本文]

[The text]

大無量壽經

眞實之教
淨土眞宗

[訓讀]

[The Japanese readings of Chinese characters]

だいむりやうじゆきやう しんじちのけう じやうどしんしゆ
大 無 量 壽 經 眞 實 之 教 淨 土 眞 宗

[字解]

[The exposition of words and phrases]

大無量壽經 *The Larger Sukhāvatī-vyūha, or The Larger Sūtra on the Buddha of the Infinite Life (Amitāyus)*. Specifically, it means *Sukhāvatī-vyūha of Buddha-vacana (the Word of the Buddha) in Ching-t'u-san-pu-ching*. The title of the sūtra is simply termed *Sukhāvatī-vyūha*; however, it consists of two volumes of the first and the second, hence the word '*The Larger*' is prefixed to the title in comparison with *The Smaller Sukhāvatī-vyūha* in *Ching-t'u-san-pu-ching*. The Infinite Life is the translation of Amitāyus; Amitāyus and Amitābha in Sanskrit are translated as the Infinite Life and the Infinite Light. In these terms, the life is the substance and the light is the function, therefore the substance subsuming the function is mentioned as the Infinite Life, and the sūtra is named *Sukhāvatī-vyūha, or The Sūtra on the Buddha of the Infinite Life (Amitāyus)* because the sūtra praises this Buddha of the Infinite Life (Amitāyus). '經' is the translation of 修多羅 sūtra in Sanskrit. '修多羅 sūtra' is accurately translated as the lines, viz. 經 sūtra. '經' signifies holding the dharma of Buddha-vacana in the same way as weaving the weft thread and working the cloth. In Zhīnà, the words of saints are customarily addressed as 經 sūtra, and this '修多羅 sūtra' is translated as 經 sūtra, viz. the denotation of Buddha-vacana.

淨土眞宗 See [The exposition of words and phrases] of 'The Praise and Adoration for the Tathāgatasya Grace'.

[意譯]

[The translation that is faithful to the spirit]

だいむりやうじゆきやう ものがら きやう よ けつこう
大 無 量 壽 經 は教の 體 である。この 經 に 依 っ て 結 構 される

きやう ぎ きやくちゆう ことば しんじつ きやう
教 義 は 脚 註 のとおりでである。すなわち、その 言 詮 は 眞 實 の 教

であり、その^{ないよう}内容は^{じょうどしんしう}淨土眞宗の^{いわれ}義である。

The Larger Sukhāvatī-vyūha, or The Larger Sūtra on the Buddha of the Infinite Life (Amitāyus), is the substance of the teaching of the Buddha. The tenet configured by this sūtra is as indicated in the following footnote. Videlicet, the verity and dharma of the Word are the True Teaching and the purport is the origin and significance of the True Pure Land Sect.

[構成]

[The construction]

教文類の前後の紙面の余白に、備忘として記されたところ。二つのことが記されてある。初にこの教文類の標舉と、次にかかげる全巻の標列とを、同時にのせてある。そして教文類の前後の余白に同様の文字のあることは、原稿本の備忘として記された文字であることが、一層明白となる。

In the blank spaces before and behind *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*, these sentences were written as memoranda. Two marginalia were written: first, the main principles of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*, and second, the enumeration of the following whole volumes, were simultaneously placed on record. And the similar characters in the margins before and behind *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha* clarify more accurately that these were the letters inscribed as the memoranda of the manuscript.

[解説]

[The explication]

教文類の要項を摘示すると、大無量壽經と眞實之教と淨土眞宗である。いま、この袖書は教文類の要項を組合せ體系づけて標舉されたものである。

The essential points of *The Categorization and Collection of the*

Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha are indicated as *The Larger Sukhāvati-vyūha, or The Larger Sūtra on the Buddha of the Infinite Life (Amitāyus)*, the True Teaching, and the True Pure Land Sect. These prefatory remarks combine, organize, systemize, and indicate the essential points of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*.

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

From 遊山慕仙詩 并序 ^{やま あそ}山に遊ぶで ^{せん}仙を ^{した}慕ふ ^{うた}詩 ^{しよ}序を ^{あは}せたり
by 空海

A rhymed translation in iambic pentameter (弱強五歩格の韻律による翻訳):
(Lines 1-3 were written in the morning on 11 May 2017; line 4 was written at night on 9 May 2017.)

A Poem on Itinerating in
A Mountain and Adoring Saints Holy,
Together with an Introduction by
Saint Kukai, or The Skiey Wat'ry Main

(1) 「乾坤経籍箱 万象含一点 六塵閱縑緗」

^{けんこん}「乾坤 ^{けいせき}は ^{はこ}経籍 ^{まんざう}の箱 ^{いつてん}なり ^{ふく}万象 ^{りくじん}を ^{けんしやう}一点 ^すに ^す含み ^{りくじん}六塵 ^{けんしやう}を ^す縑緗 ^すに
閱べたり」

From 源氏物語 The Tale of Genji

by 紫式部 Lady Violet of Ritual Rank

(2) 「心あてにそれかとぞ見る白露の光そへたる夕顔の花」

Publication Number 9, Composition Number 9
The Scriptures Violet:

A Couplet Sonnet on (1) and (2)

Written at Morn on 18 July 2017 and Published on 27 July 2017

(Lines 1-4 were written immediately after waking up in the morning on 10 May 2017; lines 5-14 were written immediately after waking up at morn on 18 July 2017.)

The Heav'n and Earth are coffers of the Sūtra;
In one point, myriad phenomena
Are all contain'd; six objects causing kāma
Are all describ'd within the Holy Sūtra.
I read the Lady Violet's old story
As beautiful religious poetry.
In moonflowers illumined by dews white,
In bright dews lightened up by moonflow'rs white,
In minds perceiving dewy moonflow'rs' light,
The realms of BuddhāH infinite exist.
The ladies in the poetry were gifted
With life eternal and illuminated
By the celestial world of Holy Dharma.
The tale implies true phases of the Sūtra.

(See [The annotation by the translator on the principle of the simultaneity of the birth of non-birth and the attainment of the Buddhahood] of 'Prefatory Remarks before the Main Text, Part 2' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha* and [The annotation by the translator written in the Shakespearean sonnet form in iambic pentameter] of 'The Exhortation and the Admonition for All Sentient Beings Involved, Part 2' of *Exordium*.)

(Lady Moonflower's grave is described in the Shakespearean Sonnet 'The Revelation and Prediction in Dreams of Great Dreams, Part 18; The Lady Moonflower's Grave' in 'Śāstra by Nāgārjuna Bodhisattva, Part 19' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*.)

(Lady Violet's grave is described in the Shakespearean Sonnet 'Dim Vestiges of High and Noble Ladies' in 'Enlightenment Effulgent of the Great Practice, Part 5' of *The Categorization and Collection of the Quintessential Texts of*

Śāstra and Vyākhyā on the True Practice of the Buddha.)