

*Kenshingakuen*

顕真学苑

*The English Version of the New Interpretation of  
Teaching, Practice, Faith, and Enlightenment*

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*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

Śāstra by Nāgārjuna Bodhisattva, Part 35

龍樹論文 (35)

[解説]

[The explication]

十方十佛章は寶月童子所問經によつて示されたものであるが、このうち特に西方の无量明佛と海德佛を抄出されてある。これは十佛章を彌陀名號の稱念として統括せんとする手法である。西方善世界の无量明佛は經文の當面では、善世界は西方无量无边恒河沙の佛土を過ぎてある淨土であつて、无量明佛は成佛以來六十億劫を過ぐる佛であるから、十萬億の佛土を過ぎた淨土にあつて、成佛以來、十劫を経た阿彌陀佛でないことは云うまでもない。けれども西方の淨土にあ

つて無量光を放つ佛は阿彌陀佛に歸入することも容易である。そこで宗祖はこの无量明佛を阿彌陀佛となし、さらに十方十佛を阿彌陀佛に統括して聞名不退の明證となされたのである。

次に海德佛を引抄されてある。十方の十佛はこの海德佛に従うて發願し成佛されたのである。いま西方の无量明佛を十劫の阿彌陀佛と同視された宗祖は海德佛を久遠の阿彌陀佛として仰がれたのである。光壽无量の覺體、清淨の國土、聞名作佛の救い、この海德佛の讃嘆はそのまま阿彌陀佛の讃嘆として適應する。かくて、十方十佛章における師佛も十方佛も彌陀一佛に歸結することである。

次に百七佛章と彌陀章とを連抄してある。ところが宗祖は點聲を施して、これを彌陀章として統べられてある。經文の當面では、十方佛の稱名を典型にかかげ、さらに餘佛餘菩薩にもこの稱名不退のことありやと問を發し、无量壽佛・世自在王佛乃至寶相佛という百七佛を例示したのが百七佛章であり、これについて阿彌陀佛を別開したのが彌陀章である。故に、經文の當面では「今當に具に説くべし。無量壽佛・世自在王佛・乃至その餘佛ましますこの諸佛世尊、現に十方の清淨世界に在してみな稱名憶念せしむ。阿彌陀佛の本願も是の如し」とよむべきである。然るに宗祖は「今當に具に无量壽佛を説くべし、世自在王佛乃至その餘佛まします是の諸佛世尊現在十方の清淨世界にみな名を稱し阿彌陀佛の本願を憶念すること是の如し」と文點を改められた。これでは百七佛章は解消されて彌陀章になる。阿彌陀佛は十方佛百六佛の所讃となつて、阿彌陀佛は一切諸佛の統格となる。こうした手法において彌陀の名號を稱念することが一切の諸佛諸菩薩の本質となつて、ここに引抄した三章は共に彌陀名號が眞實大行たることを讃嘆することになつたのである。

The Chapter of the Ten Buddhānām in Daśa-diś is indicated in *The Sūtra of the Precious Moon Child's Inquiry*, where the Hesperian Buddha of the Infinite Enlightenment and the Buddha of Ocean Virtues are especially excerpted. This is a method of integrating the Chapter of the Ten Buddhānām in Daśa-diś as the practice of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus). Needless to say, the Buddha of the Infinite Enlightenment in the Hesperian loka-dhātu of kuśala is not Amitābha (Amitāyus) in the Pure Land located beyond the Ten Trillion ( $10^{13}$ ) Buddha-Lands who has attained the Buddhahood for ten kalpān because, according to the text of the Sūtra, the loka-dhātu of kuśala is the Pure Land located beyond the Hesperian Immeasurable Boundless Gangā-nadī-vālukā Buddha-Lands and because the Buddha of the Infinite Enlightenment is the Buddha who has attained the Buddhahood for six billions ( $6 \times 10^9$ ) kalpān.

However, the Buddha radiating the infinite light in the Hesperian Pure Land is with ease returned into and identified with Amitābha (Amitāyus). Therefore, the sect founder deemed this Buddha of the Infinite Enlightenment Amitābha (Amitāyus) and integrated the Ten Buddhān in Daśa-diś into Amitābha (Amitāyus) as the enlightenment effulgent of praṇidhāna that the Bodhisattva, hearing the sacred name of Amitābha (Amitāyus), immediately dwells in the rank of the Bodhisattva who is ordained to become the Buddha and never degraded (namely, promptly attains the rank of avaivartika (avinivartanīya)).

Secondly, the Buddha of Ocean Virtues is excerpted. The Ten BuddhāH in Daśa-diś established the praṇidhāna and attained the Buddhahood following this Buddha of Ocean Virtues. The sect founder identified the Hesperian Buddha of the Infinite Enlightenment with Amitābha (Amitāyus) of ten kalpānām and looked up to the Buddha of Ocean Virtues as eternal Amitābha (Amitāyus). The svabhāva of buddhi of the infinite light and the infinite life, the immaculate Buddha-kṣetra, the salvation of the sattva hearing the sacred name of the Buddha and attaining the Buddhahood, etc. these praises for this Buddha of Ocean Virtues accord with the praises for Amitābha (Amitāyus) as they are. Thus, the mentorial BuddhāH and the BuddhāH in Daśa-diś in the Chapter of the Ten Buddhānām in Daśa-diś are returned into and identified with one Buddha, namely Amitābha (Amitāyus).

Thirdly, the Chapter of One Hundred and Seven Buddhānām and the Chapter of Amitābha (Amitāyus) are excerpted in succession. However, the sect founder added guiding marks and integrated these into the Chapter of Amitābha (Amitāyus). According to the text of the Sūtra, the Chapter of One Hundred and Seven Buddhānām mentions typically the practice of praising, reciting, believing on, and meditating on the sacred names of the Buddhānām in Daśa-diś; Furthermore, the Chapter of One Hundred and Seven Buddhānām inquires whether this principle of attaining the rank of the Bodhisattva who is ordained to become the Buddha and never degraded by praising, reciting, believing on, and meditating on the sacred name of the Buddha is applied to other BuddhebhyaH and other BodhisattvebhyaH; Moreover, the Chapter of One Hundred and Seven Buddhānām exemplifies One Hundred and Seven Buddhān including, but not limited to, the Buddha of the Infinite Life, Lokeśvararāja or maharatnaketu; It is the Chapter of Amitābha (Amitāyus) that subsequently and especially reveals Amitābha

(Amitāyus). Therefore, according to the text of the Sūtra, the text should be read as follows: ‘Right now it should be explicated in detail. The Buddha of the Infinite Life, Lokeśvararāja, or other BuddhāH, these BuddhāH and Bhagavat actually dwell in the immaculate worlds of the ten directions, all of whom have the sattva praise, recite, believe on, and meditate on the sacred names of the Buddhānām and single-heartedly commit the pūrva-praṇidhāna of the Buddhānām to memory. The same applies to the pūrva-praṇidhāna of Amitābha (Amitāyus)’, whereas the sect founder revised guiding marks as follows: ‘Right now the Buddha of the Infinite Life should be explicated in detail. Lokeśvararāja, or other BuddhāH, all these BuddhāH and Bhagavat presently in the immaculate worlds of the ten directions thus praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus) and single-heartedly commit the pūrva-praṇidhāna of Amitābha (Amitāyus) to memory’. In this case, the Chapter of One Hundred and Seven Buddhānām resolves itself into the Chapter of Amitābha (Amitāyus). Amitābha (Amitāyus) is praised by the BuddhāiH in Daśa-diś and by One Hundred and Six BuddhāiH; Amitābha (Amitāyus) becomes the integrated divinity of all the Buddhānām. In this method, the practice of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus) becomes the essence of all the Buddhānām and Bodhisattvānām; The three Chapters herein excerpted come to praise the sacred name of Amitābha (Amitāyus) as the true great practice.

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

*From* 正法眼蔵「行持」 The Quintessential Optic Treasury of the True Dharma, 'Maintenance of Buddhist Practice'

*by* 道元禪師 Zen Master Dōgen

(1) 「あるいは迦葉、頭陀行持のゆゑに形体憔悴せり。衆みて軽忽するがごとし。ときに如来、ねんごろに迦葉をめして、半座をゆづりまします。迦葉尊者、如来の座に坐す。しるべし、摩訶迦葉は仏会の上座なり。生前の行持、ことごとくあぐべからず。」

*From* FAS Holiday 2025 Whispers of the Winter Woods

(2) 「凍てつく冬の森に ゆらりと妖艶に降り注ぐ月明りと霜の華」

*From* 吉永小百合 Sayuri Yoshinaga

(3) 「タイムレス、時を超える美」「—*Supreme Beauty*—」「今だからこそ届けた  
い究極の美。」「色褪せない珠玉のメモリーを永遠のサユリストたちへ。」

*From* 海神別荘 A Sea God's Palace

*by* 泉鏡花 Izumi Kyoka: A Fount of the Mirrory Flower

(4) 「公子 (色やや嶮し) 随分、勝手を云う。が、貴女の美しさに免じて許す。」

Publication Number 449, Composition Number 451

Buddhism Is Stern Against the Women's Beauty (女性美には苛酷)

In Principle, Save th' True Pure Land Sect Only (原則浄土真宗以外は).

Th' True Pure Land Sect Is Buddhism for the Beauty

And Dignity of Many a Japanese Lady (日本女性の美と尊厳);

All th' End Rhyme of This Poetry Is [i]:

A Sonnet on (1), (2), (3) and (4)

Written from 17:01 to 19:24 on 10 December 2025 and Published on 20  
December 2025 (the Day of the New Moon)

I bring five-rūpa agates' rosary (五色瑪瑙の御念珠)

On visiting temples. A white-butterfly

Shells' (白蝶貝) beads and purple-cloud stones' (紫雲石) rosary

I bought at th' Buddhist-Tool Store called 'Eight-Tree' (八木仏具店).

FAS Winter Premium Holiday Coffret I See,

Charming snow-crystal moonlight and woods frosty.

On th' eighty-year-old anniversary (80 歳記念),

The Actress Yoshinaga Sayuri (女優・吉永小百合)

Published 'The Crystallized and Timeless Beauty' (時を超える美の結晶).

I notice money flows to food and beauty.

Buddhism Is Stern Against the Women's Beauty (女性美には苛酷)

In Principle, Save th' True Pure Land Sect Only (原則浄土真宗以外は).

Th' True Pure Land Sect Is Buddhism for the Beauty

And Dignity of Many a Japanese Lady (日本女性の美と尊厳).

*From* 秋日西湖閑泛 In an Autumnal Day, Insouciantly, / I Set a Ship Afloat  
on Xī Hú Sea

*by* 林逋 Lin Bu

(1) 「水気并山影」「残虹帶夕収」

*From* 源氏物語 The Tale of Genji

*From* 湖月抄 The Commentary of the Moist Star Reflected on the Watery  
Calm

*by* 紫式部 Lady Violet of Ritual Rank

(2) 「たゞこの月の十四日になん草のいほりまかりはなれて、ふかき山に入侍ぬ  
る、かひなき身をは、くまおほかみにもせし侍りなん」

*From* 大正時代の身の上相談 A Personal Advice Column in the Taishō Period  
(1912-1926)

*by* カタログハウス CATALOGHOUSE Ltd.

*From* 読売新聞大正四年(一九十五年)六月一日掲載 Published in a Newspaper  
‘The Yomiuri Shinbun’ on 1 June 1915

(3) 「【相談】コノ世ヲ去リタイト願ウガ 女優ニナッテ活躍スル夢モ あわれ  
な女」

「【お答え】あなたの心理状態は非常に矛盾しているように思われます。世を悲  
観してこの世を早く去りたいという人が、女優のような華やかな生活を望むと  
は、まことに妙な感じがいたします。(改行) しかし、極端に走るのも人間では  
ありがちなことですから、まず、よく心を落ち着けなければなりません。」

Publication Number 450, Composition Number 452

In an Autumnal Day, Insouciantly,

I Set a Ship Afloat on Xī Hú Sea;

This Sonnet Is Writ on the Same Fourteenth (14<sup>th</sup>) Day

As th’ Day of th’ Excerpt from *The Tale of Genji*

A Couplet Sonnet on (1), (2) and (3) of Publication Number 450

Written on 14 December 2025 and Published on 20 December 2025 (the Day  
of the New Moon)

(Lines 1-2 were written at 16:41 on 12 December 2025; lines 3-6 were  
composed before early dawn 14 December 2025; lines 7-14 were written from  
15:33 to 15:56 on 14 December 2025.)

Watery vapours merge with mountains' shadows;  
In evening sunlight are remaining rainbows.  
'Tis when I saw two rainbows that I firstly  
Went to th' East Grove Sub-Temple (東林院) and I firstly  
Composed two Sonnets on th' Rare-Prince Vihāra (六道珍皇寺)  
At Crossroads of Six-Gati Parivṛtta (転廻六道の辻).  
The Glorious Birth of Non-Birth in th' Pure Land (熊に喰われて大往生)  
Eat'n by deep mountains' bears (熊貓深山) is one choice, and  
Many a lady's dignity and beauty (婦人の美と尊厳)  
Is th' other choice, for long neglected by  
Primitive Buddhism (原始佛教は長らく無視), save the True Pure Land  
Sect (浄土真宗), Genuine Gems and Gold from Stones and Sand (沙石).  
Th' True Pure Land Sect esteems the happiness  
Of cultural and normal citizens' wellness.

*From* 心経和讃 A Japanese Buddhist Hymn on Prajñā-pāramitā-hṛdaya,  
Delivered at the Pāsāda of Avalokiteśvara (観音堂) on 18 December 2025  
(1) 「悟れば真如の相にて 水の流るる風情あり」「色は即ち空なりと 天地の  
道を述べ給う」「あな尊しやみ光の 真理を綴るみずぐきの 二百六十二文字を  
生かせ生命と仰ぐべし」

Publication Number 451, Composition Number 453

In My Short Life Remained, How Many Phrases

Can I Translate into Iambic Verses?

A Couplet Sonnet on (1)

Written at the Pāsāda of Avalokiteśvara (観音堂) on 18 December 2025 and  
Published on 20 December 2025 (the Day of the New Moon)

(Lines 1-2 were composed before early dawn 15 December 2025; lines 3-4 were  
written at 22:30 on 17 December 2025; lines 5-10 were written from 8:33 a.m.  
to 9:45 a.m. on 18 December 2025; line 11 was written at 10:47 a.m. on 18  
December 2025; lines 12-14 were written at the Pāsāda of Avalokiteśvara (観  
音堂) from 11:24 a.m. to 11:34 a.m. on 18 December 2025.)

(I donated to a crowdfunding campaign for The Buddhist Hymns of Vajra  
School on 16 December 2025.)

I'll visit Ninna Temple in December  
As usual, e'en if eaten by a bear.  
Snow crystals and th' five-storeyed pagoda  
Are cut out, gelid, argent, as kha-puṣpa (虚空華).  
Till th' Winter Solstice (冬至), I must put in order  
Old Scriptures cumulated in my bower.  
In My Short Life Remained, How Many Phrases  
Can I Translate into Iambic Verses?  
I'm given myriad books (万卷) at th' full disposal,  
Consigned to me as works vocational.  
Worlds are replete with living information,  
In Bodhi, Tattva-flowing figuration.  
Watery letters spelling truth effulgent  
Must be revered as th' life-hued firmament.