

*Kenshingakuen*

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

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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 32

龍樹論文 (32)

[意譯]

[The translation that is faithful to the spirit]

若し人あつて、すみやかに不退轉の位に至りたいとおもうならば、よろしく

くぎやう 敬の心もち、その けんじつ 堅實な確信の上から彌陀の みな 名號を稱うべきである。

若し菩薩が、げんぜ 現世の身によつて不退轉の位に至り得て、ついに さとり 无上道を成

就したいとおもうならば、よろしくこの十方の諸佛を信じて、その名號を稱うべきである。このことは <sup>ほうぐわつどうじしようもんぎよう</sup> 寶月童子所問經 の阿惟越致品のなかに説かれたとおりである。乃至。

西方にある <sup>ぜんせかい</sup> 善世界の佛は無 <sup>むりようみようぶつ</sup> 量明佛 となづけられる。佛身から放たれる光明も心に光る智慧も明かであつて、照すところ <sup>ほとり</sup> 邊際がない。その名號を聞いて信ずるものは、そのとき直ちに <sup>ふたいてん</sup> 不退轉の位に至ることを得るのである。乃至。

過去かぎりない <sup>むかし</sup> 往昔の <sup>とき</sup> 時劫に佛があつて、<sup>かいとくぶつ</sup> 海徳佛 となづけられた。ここにかかげた現在の佛たちは、みなこの海徳佛に従うて願を <sup>おこ</sup> 發された。すなわち、佛身の壽命のかぎりのないこと、光明の照すところ <sup>きわま</sup> 極りのないこと、その <sup>こんりう</sup> 建立する國土の清淨なること、そして、わが名號を聞信する衆生はまちがيناく佛にならしめるという願を <sup>おこ</sup> 發されたのであつた。

問うていわく、ただ、この十佛の名號を聞いて心に堅くたもつものだけが <sup>さ</sup> 无上道の <sup>とり</sup> さとりをひらくことに <sup>たいてん</sup> 退轉しない身の上となるのであろうか、それともまた、餘他の佛菩薩の名號を <sup>しうじ</sup> 執持することによつて不退轉の位に至ることができるのであろうか。答えていわく。阿彌陀佛等の諸佛及び諸菩薩の名號を稱え一心に <sup>おくねん</sup> 憶念すれば、また十方十佛のそれとおなじように不退轉の位に至ることができる。それであるから、阿彌陀佛等の諸佛をも亦た恭敬の心を以つて禮拜

して、その名號を稱うべきである。

If one aspires to promptly attain the rank of avaiivartika (avinivartanīya), one should, in great veneration and firm faith, praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus).

If the Bodhisattva aspires to attain the rank of avaiivartika (avinivartanīya) in this mortal life and eventually achieve agra-bodhi, the Bodhisattva should deeply believe on these Buddhān of daśa-diś and praise, recite, believe on, and meditate on the sacred name. This is explicated in the Chapter of ‘阿惟越致’, viz. avinivartya, avaiivartya, avaiivartika, or avinivartanīya of *The Sūtra of the Precious Moon Child's Inquiry*. Abbr.

The Buddha of the western good world is called the Buddha of the Infinite Brilliance. The brilliance emanated from the buddha-rūpa and the wisdom flashed in the mind of the Buddha radiate *ad infinitum*. Those who listen to and believe on this sacred name of Amitābha (Amitāyus) immediately attain the rank of avaiivartika (avinivartanīya).

There was a Buddha in the infinite past kalpān called the Buddha of Sea Virtues. All these present Buddhān mentioned here made pledges obedient to this Buddha of Sea Virtues, viz. pledges that the longevity of the buddha-rūpa is illimitable, the brilliance radiates unboundably, the established kṣetra is immaculate, and the sentient beings who listen to and believe on this sacred name never fail to attain Buddhahood.

The question is as follows: Will only those who listen to and keep firmly in mind this sacred name of ten Buddhānām never fail to attain enlightenment of agra-bodhi, or will those who keep firmly in mind the sacred name of other Buddhānām and Budhisattvānām be able to attain the rank of avaiivartika (avinivartanīya)?

The answer is as follows: If one praises, recites, believes on, and meditates on the sacred name of Buddhānām and Budhisattvānām such as Amitābha (Amitāyus) and single-heartedly commits the sacred name to memory, one will be able to attain the rank of avaiivartika (avinivartanīya) in the same way as that of ten Buddhānām of daśa-diś. Hence one should also worship Buddhān such as Amitābha (Amitāyus) in great veneration and praise, recite, believe on, and meditate on the sacred name.

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

(1) 禪師「ああ、死にとうない。」  
弟子「もっと佳い辞世の言葉を仰って下さい。」  
禪師「ほんまに、ほんまに。」

*From* 友人南遊不回因而有寄 A Friend Travels South and Doesn't Return,  
Hence I Send a Poem

*by* 于武陵 Yu Wu-ling

(2) 「桂花風半落 煙草蝶双飛」

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On th' Exhibition of Shoso-in Treasures (正倉院展);

As the Abhāva-and-Aśūnya Dream of th' Butterfly, Part 10

(Iambic Heptameter):

A Couplet Sonnet on (1) and (2)

Written on 31 October 2024 and Published on 1 November 2024 (the Day of the New Moon)

(Lines 1-4 were composed in front of Nara National Museum (奈良国立博物館) nigh a tearoom called Café 'Zeze' (茶寮 世世) in the afternoon on 31 October 2024; lines 5-12 were written at night on 26 October 2024; lines 13-14 were written in the evening on 21 October 2024.)

A Small Vihāra (子院) of Kofuku-ji (興福寺)

Is renovated by a Luxury

Hotel Shisui (紫翠). It is utilization

Of real estate and waves of globalization.

Last fall I went to Todai-ji Vihāra (東大寺);

Now I'll be at th' Museum of Kings' Ratna (寶).

Possessed of treasures, Kings must be regretful

When they departed th' world so beautiful.

'O, I would ne'er like to die,' quoth th' Zen Master.

'Would you vouchsafe your farewell words still smarter?'

'Indeed, indeed.' 'Tis th' last word of th' Zen Master,

Though disciples awaited death verse saintlier.

Fall winds drop half of fragrant olive flowers;  
O'er th' misty grass, dream butt'rflies dance in pairs.