

Kenshingakuen

顕真学苑

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

『教行信証新釈』英訳版

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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 33

龍樹論文 (33)

[意譯]

[The translation that is faithful to the spirit]

今まさに、くわしく阿彌陀佛の易行を説くであろう。世^せ自在王佛^{じざいおうぶつ}等の一百
六佛、この諸佛世尊は現に十万の清浄なる世界にあつて、皆阿彌陀佛の名號を稱
え阿彌陀佛の本願を憶念するのである。阿彌陀佛の本願には、若し人あつて我を

信じ我名を稱えおのずから歸命すれば、^{すぐ} 即時に ^{ひつじょう} 必定すなわち不退の位に入りて、淨土に往生すれば无上道をさとることができる^とと説かれてある。これによつて常に憶念すべきであると、諸佛は勧められる。われ龍樹はいま偈頌をもつてこの阿彌陀佛をほめたたえる。

^{はかり} 量なき智慧の光明にかがやく彌陀、その身は ^{こがね} 眞金の山のごとくである。われいま身口意のすべてをあげて、合掌し首を地に垂れて禮したてまつる。乃至。

人よくこの阿彌陀佛の ^{はかり} 量なき ^{ちから} 威力と ^{くどく} 功德を具えた名號を信ずれば、即時に必定すなわち不退の位に入ることができる、この故に我つねに名號を稱念したてまつる。乃至。

若し人、淨土に往生して佛と作らむと願うて、心に彌陀を念じたてまつれば、時に ^{おう} 應じて身を ^{あら} 現わし ^{せつしゆ} 攝取したもうのである。この故にわれ彼の佛の本願力に歸命したてまつる。十方世界のもろもろの菩薩も、この彌陀の淨土に ^{おうげい} 往詣して供養したてまつりて説法をきくのである。この故にわれ稽首したてまつる。乃至。

もし人、稱名の ^{ぜんごん} 善根をつんでも、^{うたがい} 疑心に覆われたものは ^{ぎじょうたいぐ} 疑城胎宮へ生れて華に包まれて佛を見ることはできない、明かに佛智を信じ、疑いはれて心の ^{きよらか} 清淨なものは、眞實報土に生れ ^{さとり} 正覺の ^{はな} 華ひらけて佛を見たてまつる。

十方に現在する諸佛は、種々のすぐれた因縁をつまびらかにして、阿彌陀佛の功德を讃嘆したもうのである。よつてわれいま彌陀に歸命して禮したてまつるのである。乃至。

かの阿彌陀佛は八正道の船に乗じて ^{わた}度 ^りがたい ^{まよい}生死の海を ^{わた}度 ^りたもう、自ら生死の海を度つて佛となりたもうてまた一切衆生を度して救いたもう。

われいま ^{じんりきじざい}神力自在なる彌陀佛を禮したてまつる。

あらゆる諸佛たちが、^{はかり}量 ^{とき}のない時劫をとおして、彌陀の功德をほめたたえられても、なおほめ盡すことはできないのである。よつて、われいま清淨な彌陀に歸命したてまつる。我いま諸佛の彌陀をほめたたえたもうごとく、また彌陀の無量の功德をほめたたえまつる。この福德の因縁によつて佛常に我を護念したもうことを願いたてまつる。

Exactly now, the Serene Practice of Amitābha (Amitāyus) will be explicated in detail. One Hundred and Six BuddhāH such as Lokeśvararāja, these BuddhāH and Bhagavat are actually in the immaculate worlds of the ten directions, all of whom 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. The pūrva-praṇidhāna of Amitābha (Amitāyus) expounds that, if human beings believe on Amitābha (Amitāyus) and praise, recite, and meditate on the sacred name of Amitābha (Amitāyus), spontaneously revering Amitābha (Amitāyus) and returning their life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus), they will immediately attain the mind's state of avivartika, namely the rank of avavartika (avinivartanīya), and they will be able to attain enlightenment of agra-bodhi at the birth of non-birth in

the Pure Land. Hence, the BuddhāH exhort them to always commit the sacred name and the pūrva-praṇidhāna of Amitābha (Amitāyus) to memory. Nāgārjuna myself now praise this Amitābha (Amitāyus) with gāthā:

Shining with radiance of immeasurable jñāna and prajñā, Amitābha (Amitāyus) is likened to a mountain of gold. With all of my action, speech and thought, I now most respectfully worship with my hands folded and with my head lowered to the ground. Abbr.

If human beings believe upon this sacred name of Amitābha (Amitāyus) complete with immeasurable power, grace and virtue, they will be able to immediately attain the mind's state of avivartika, namely the rank of avavartika (avinivartanīya). Hence, I always most respectfully praise, recite, believe on, meditate on and commit the sacred name of Amitābha (Amitāyus) to memory. Abbr.

If human beings wish to attain Buddhahood at the birth of non-birth in the Pure Land and most respectfully meditate on Amitābha (Amitāyus) in their mind (Buddha-manasikāra), Amitābha (Amitāyus) deigns to appear, salvage, enlighten, guide and embrace them according to periods. Hence, I most respectfully revere the power of pūrva-praṇidhāna of Amitābha (Amitāyus) and return my life to the power of pūrva-praṇidhāna of Amitābha (Amitāyus), summoned and blessed by the power of pūrva-praṇidhāna of Amitābha (Amitāyus). The BodhisattvāH in the worlds of the ten directions visit and worship this Pure Land of Amitābha (Amitāyus) and most respectfully perform pūjanā and listen to sermons on dharma. Hence, I most respectfully make obeisance with profound reverence or vandati. Abbr.

If human beings are obscured by doubt despite of accumulating kuśala-mūla of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus), they will be born in the doubtful and wombly castle, enveloped in flowers, and unable to see the Buddha; If human beings obviously believe on the Buddha-jñāna and undoubtedly have an immaculate mind, they will be born in the true pure land of saMbhogakāya, blossom out into the flower of saMbodhi, and most respectfully look up to the Buddha.

The BuddhāH present in the ten directions deign to praise the grace and virtue of Amitābha (Amitāyus) by clarifying various and

excellent hetu-pratyaya. Hence, I now most respectfully worship Amitābha (Amitāyus), revering Amitābha (Amitāyus) and returning my life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus). Abbr.

The aforementioned Amitābha (Amitāyus) deigns to sail, understand and save the illusionary and transmigratory sea of life and death difficult to sail, redeem and understand on the great vessel for the voyage, salvation and comprehension by virtue of āryāṣṭāṅgo mārgo. He Himself attained Buddhahood through the voyage, comprehension and salvation of the illusionary and transmigratory sea of life and death difficult to sail, redeem and understand and He again deigns to appreciate and lead all the sattva to salvation or pāramitā. I now most respectfully worship Amitābha (Amitāyus) of omnipotent divine power.

If all the BuddhāH deign to admire the grace and virtue of Amitābha (Amitāyus) throughout immeasurable kalpān, they cannot admire Him fully from every point. Hence, I now most respectfully revere immaculate Amitābha (Amitāyus) and return my life to immaculate Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of immaculate Amitābha (Amitāyus). I again now most respectfully admire the infinite grace and virtue of Amitābha (Amitāyus) as the BuddhāH deign to admire Amitābha (Amitāyus). I most respectfully pray that the Buddha, or Amitābha (Amitāyus), always deigns to shield me by virtue of this hetu-pratyaya of the blissful grace and virtue.

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

From Childe Harold's Pilgrimage, Canto the Fourth

by Lord Byron

- (1) 'The mosses of thy fountain still are sprinkled
With thine Elysian water-drops; the face
Of thy cave-guarded spring, with years unwrinkled,
Reflects the meek-eyed genius of the place,'

From Ulysses

by James Joyce

(2) 'Fatherhood, in the sense of conscious begetting, is unknown to man. It is a mystical estate, an apostolic succession, from only begetter to only begotten. On that mystery and not on the madonna which the cunning Italian intellect flung to the mob of Europe the church is founded and founded irremovably because founded, like the world, macro and microcosm, upon the void. Upon incertitude, upon unlikelihood.'

Publication Number 361, Composition Number 363

The Revelation and Prediction in Dreams of Great Dreams, Part 72

(Iambic Heptameter);

Divine Fount Temple, Part 24;

This Sonnet and the Following Sonnet Are

Revealed to Me in Sleep by Mystic Power:

A Couplet Sonnet on (1) and (2)

Revealed in Sleep and Written on 23 February 2025 (the Day When First Mist Trails) and Published at Around Midnight Between 20 March 2025 (the Day of the Vernal Equinox) and 21 March 2025

When I received for th' first time th' Oracle

From th' God of Swords and Arrows in the Temple

God's Fount (神泉苑) on th' Treasure Key (寶鑰), I wondered why

Th' God is unknown on His Divinity

And Origin (神格と縁起が不明), though 'God' in th' Temple's name

Suggests this God of Swords and Arrows Flame

Aquamarine (水穂・火水). This Temple had existed

Ere Virtuous Nāga Rājñī (善女龍王) was invited,

Ere th' birth of Heavens' Permeative Deity (天満宮).

The Yearly Fortunate Directions' Deity (歳徳神・恵方神)

Transfers to all directions annually

By Dark-Bright Law (陰陽道) without stability.

Hence, the Divine Fount Temple doth imply

This Unidentified God Inari.

From Ulysses

by James Joyce

(1) 'Ravisher and ravished, what he would but would not, go with him from Lucrece's bluecircled ivory globes to Imogen's breast, bare, with its mole cinquespotted. He goes back, weary of the creation he has piled up to hide him from himself, an old dog licking an old sore. But, because loss is his gain, he passes on towards eternity in undiminished personality, untaught by the wisdom he has written or by the laws he has revealed. His beaver is up. He is a ghost, a shadow now, the wind by Elsinore's rocks or what you will, the sea's voice, a voice heard only in the heart of him who is the substance of his shadow, the son consubstantial with the father.'

Publication Number 362, Composition Number 364

The Revelation and Prediction in Dreams of Great Dreams, Part 73

(Iambic Heptameter);

Divine Fount Temple, Part 25;

Only His Name, Swords, Arrows, Breath-Root Life,

Shews Skyey Signs and Status (天津瑞) Keen as th' Knife:

A Couplet Sonnet on (1)

Revealed in Sleep and Written on 23 February 2025 (the Day When First Mist Trails) and Published at Around Midnight Between 20 March 2025 (the Day of the Vernal Equinox) and 21 March 2025

When Shōgun Iēyasu (將軍家康) built the Palace

Nijō (二条城), he took th' Divine Fount (神泉) and this place.

Th' God's Fount Fane was reduced and feminized.

In war, th' Man of High Status is disguised,

His Origin and His Divinity

Are hidden and forgotten gradually.

Only His Name, Swords, Arrows, Breath-Root Life,

Shews Skyey Signs and Status (天津瑞) Keen as th' Knife.

Swords Sixty-Six were Sunken in this Fountain

For Spirits' peace and order to maintain.

'Tis one of old dark-bright laws' sanctuaries

As the Eight Shōgun Starry Deities (八将神).
This Sonnet and the Previous Sonnet Are
Revealed to Me in Sleep by Mystic Power.

From Ulysses

by James Joyce

(1) ‘Coffined thoughts around me, in mummycases, embalmed in spice of words. Thoth, god of libraries, a birdgod, moonycrowned. And I heard the voice of that Egyptian highpriest. *In painted chambers loaded with tilebooks.*’
‘They are still. Once quick in the brains of men. Still: but an itch of death is in them, to tell me in my ear a maudlin tale, urge me to wreak their will.’

Publication Number 363, Composition Number 365

The Revelation and Prediction in Dreams of Great Dreams, Part 74

(Iambic Heptameter);

Divine Fount Temple, Part 26;

The Watery-Moon Avalokiteśvara

In th’ Form of East-Congratulant Vihāra (東慶寺形水月觀音)

Reminds Me of the Vidyā Deity’s Bimba (影像):

A Couplet Sonnet on (1)

Written on My Way Home from around 15:50 to 16:40 on 3 March 2025 and
Published at Around Midnight Between 20 March 2025 (the Day of the Vernal
Equinox) and 21 March 2025

(On 3 March 2025, after I paid ransoms for several Buddhist statues and worshipped One-Thousand-Stūpa Pāsāda of Yama-rāja (千本ゑんま堂), lines 1-6 were revealed to me at Lady Violet’s (紫式部) grave, Lord Ono no Takamura’s (小野篁卿) grave, and Kṣitigarbha (地藏菩薩) at around 15:50; I bought a mechanical pencil and a notebook at 7-Eleven and wrote this Sonnet on my way home from around 15:50 to 16:40 on 3 March 2025.)

I have been seeking some symbolic statue

Of th’ Vidyā God (明神) of Swords and Arrows True.

A usual image of God Inari (普通の稲荷神像)

Is not befitting to express th’ Said Deity (当該神格).

Balls crystal, mirrors, papers, fox-dolls are
For Him too general and too popular (あまりにありきたり).
How to embody th' God Invisible
I ponder, though 'tis inexpressible.
The Watery-Moon Avalokiteśvara
In th' Form of East-Congratulant Vihāra (東慶寺形水月観音)
By Kaiu Art has neither swords nor arrows,
But whose divine, deep, intellectual shadows,
Exquisite, elegant and beautiful,
Remind me of His Image Powerful (貴いお方の俤).

From 浄瑠璃寺の春 Spring of Pure Sapphire Temple

by 堀辰雄 Tatsuo Hori

(1) 「漸々とたどりついた浄瑠璃寺の小さな門のかたわらに、丁度いまをさかりと咲いていた一本の馬酔木をふと見いだしたときだった。」

「阿弥陀堂へ僕たちを案内してくれたのは、寺僧ではなく、その娘らしい、十六七の、ジャケット姿の少女だった。」

「そこで僕が先きに立って、その岸へには菖蒲のすこし生い茂っている、古びた蓮池のへりを伝って、塔のほうへ歩き出したが、その間もまた絶えず少女は妻に向って、このへんの山のなかで採れる筍だの、松茸だの話をことこまかに聞かせているらしかった。」

「僕はそういう彼女たちからすこし離れて歩いていたが、実によくしゃべる奴だなあとおもいながら、それにしてもまあ何んという平和な気分がこの小さな廃寺をとりまいているのだろうと、」

「傍らに花さいている馬酔木よりも低いくらいの門、誰のしわざか仏たちのまえに供えてあった椿の花、堂裏の七本の大きな柿の木、秋になってその柿をハイキングの人々に売のをいかにも楽しいことのようにしている寺の娘、どこからかときどき啼きごえの聞えてくる七面鳥、——そういうこのあたりすべてのものが、かつての寺だったそのおおかたが既に廃滅してわずかに残っているきりの二三の古い堂塔をとりかこみながら——というよりも、それらの古代のモニュメントをもその生活の一片であるかのようにさりげなく取り入れながら、」

「いわば、第二の自然が発生する。そういうところにすべての廃墟の云いしれぬ魅力があるのではないか？」

「ほんまになあ、しょむないところでおまつせ。あてら、魚食うたことなんぞ、と

んとおまへんな。蕨みてえなものばかり食ってんのや。……筍はお好きだっか。そうだっか。このへんの筍はなあ、ほんまによろしゅうおまつせ。それは柔うて、やおうて……」

From 「死者の書」 —— 古都における、初夏の夕ぐれの対話 ‘The Sūtra of the Mighty Dead’: A Dialogue in the Ancient Capital at Twilight in Early Summer

by 堀辰雄 Tatsuo Hori

(2) 「主 毎日の写経に疲れて、若い女主人公がだんだん幻想的になって来、ある夕方、日の沈んでゆく西のほうの山ぎわにふと見知らない貴いおかたの佛を見いだすところなども、まだ覚えている。」

「客 あの写経をしている若い女のすがたは美しいね。僕はあそこを読んでからは女の手らしい古い写経を見るごとに、あの藤原の郎女の気高くやつれた容子をおもい出して、何んとなくなつかしくなる位だ。」

Publication Number 364, Composition Number 366

The Revelation and Prediction in Dreams of Great Dreams, Part 75

(Iambic Heptameter);

Pure Sapphire Temple’s (浄瑠璃寺) Vernal Pieris (馬酔木・女神), Part 1;

On th’ Way from Eight Trees’ Store of Rosaries,

I Am Reminded of Old Nara Stories:

A Couplet Sonnet on (1) and (2)

Written on a Table Napkin of a Tea Salon ‘Rose Trees’ (ばらの木) on 11 March 2025 and Published at Around Midnight Between 20 March 2025 (the Day of the Vernal Equinox) and 21 March 2025

(Lines 1-2 and 5-14 were written from 13:03 to 13:38 on 11 March 2025; lines 3-4 were written at around 14:40 on 11 March 2025.)

In dreams, I’m told to take a photograph

For th’ coming funeral (来たるべき葬式のための遺影) in th’ end of life.

On th’ way from Eight Trees’ Store of Rosaries,

I am reminded of Old Nara Stories.

In th’ Essay, th’ Temple of Pure Sapphire is

Deemed as ‘Abolished’ (「廃寺」「廃滅」「廃墟」) in deserted countries,

Despite existence of monks and his daughter,

Whose image is far from Andromeda Flower (馬酔木・女神).

Some noble beautiful results on Sūtra
Are needed such as weaving Maṇḍala.
That Noble Maiden's comely image is
Important to retain Divinities,
As th' Watery-Moon Avalokiteśvara
In th' Form of East-Congratulant Vihāra (東慶寺形水月觀音).

From Childe Harold's Pilgrimage, Canto the Fourth
by Lord Byron

(1) 'Ye! who have traced the Pilgrim to the scene
Which is his last, if in your memories dwell
A thought which once was his, if on ye swell
A single recollection, not in vain
He wore his sandal-shoon, and scallop-shell;
Farewell! with *him* alone may rest the pain,
If such there were — with *you*, the moral of his strain!'

From Hamlet, Prince of Denmark
by William Shakespeare

(2) 'The time invites you. Go; your servants tend.'

Publication Number 365, Composition Number 367
Pure Sapphire Temple's (浄瑠璃寺) Vernal Pieris (馬酔木・女神), Part 2;
Five-Storeyed Pagoda (五重塔) and Piṭaka of Sūtra (經藏) Stored in Ninna-ji;
Enshrined Are Medicine Master Tathāgata,
Nine Amitābha, Mahā-vairocana,
Acalanātha, Deva, Kṣitigarbha,
Mahā-śrī, Mahā-rāja, and Kumāra,
With Small One-Thousandfold Nirmita-Buddha (化佛):
A Couplet Sonnet on (1) and (2)
Written on 24 March 2025 and Published on 25 March 2025 (the Day of First
Efflorescence of Cherry Blossom)
(I visited the Pāsāda of Avalokiteśvara (觀音堂), Piṭaka of Sūtra (經藏), and
Five-Storeyed Pagoda (五重塔) in Ninna-ji Temple on 18 March 2025 and Pure

Sapphire Temple on 24 March 2025. Lines 1-2 were written on the platform of Kidu (木津) Station on 10:55 a.m. on 24 March 2025; lines 3-5 were written on a JR train from Kidu Station to Kamo (加茂) Station at 11:03 a.m. on 24 March 2025; lines 6-8 were written on the platform of Kamo Station at 11:28 a.m. on 24 March 2025; lines 9-10 were written on a bus bound for Pure Sapphire Temple at 11:47 a.m. on 24 March 2025; lines 11-12 were written in the garden of Pieris Trees' Store (あ志び乃店) at 13:06 on 24 March 2025; lines 1-2 of the Title Quintain and lines 13-14 were written in front of the Pāsāda of Ninefold Amitābha (九体阿弥陀堂) of Pure Sapphire Temple at 13:31 and 14:21, respectively, on 24 March 2025. Lines 3-5 of the Title Quintain were added on 25 March 2025.)

In Stūpa (塔), Piṭaka of Sūtra Stored (經藏),
Old inner walls of Piṭaka are pictured,
Protected long from winds and sunlight powers.
But pictures on back sides of Stūpa doors
Are all effaced with th' lapse of many a year.
The double-box style (二重箱型式) is demanded for
Shrines portable made of paulownia
To keep effulgent forms and sumptuous rūpa (色).
Śrī-mahādevī (吉祥天) of Pure Blue Vihāra
Is well preserved in splendid Pāsāda (御厨子).
Cuisine of Pieris Trees' Store (あ志び乃店) is remindful
Of Murō-ji (室生寺) and Tōrin-in Sub-Temple (東林院).
The Daughter in the Essay Is Already
Deceased. The Time Left Is Inviting Me.