

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

Volume One

卷上

By Shinryu Umehara

梅原真隆 著

Translated from the Japanese

By the Subeditor at Kenshingakuen and a Translator of Law,

Rei Umehara (Kenshin)

顕真学苑副幹・法律翻訳者 梅原 麗 (顕真) 訳

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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 Vasubandhu Bodhisattva, Part 2

天親論文 (2)

[意譯]

[The translation that is faithful to the spirit]

天親菩薩の浄土論の偈頌^{げじゆ}にいわく、われは浄土三部經に説かれてある眞實
の功德すなわち彌陀の名號の相状^{ありさま}に依つて、この願生偈という本願を讚えた
偈頌を説き、三部經に説かれてある廣大のいわれを簡潔^{かんけつ}に總^すべおさめた。こ

これは釋迦の教である三部經と、彌陀の法である眞實の功德の名號に、すこしも

たが ^{そうおう} 違 ^{そうおう} わず 相 應 するものである。

彌陀の本願力を心におもいうかべて信じたものは、空 ^{むな} しく 生死 ^{まよい} にとどまる
ことなく、必ず救われる。大海のようにかぎりない名號の功德は、聞 ^{もん} 信 ^{しん} の
いちねん 一念 ^{いちねん} になみなみと信ずるものの心に ^た 湛 ^た えさせたもうことである。

又、淨土論の ^{ちようごう} 長 ^{ちようごう} 行 ^{ちようごう} にいわく、法藏 ^{ほうぞう} 菩薩 ^{ほうぞう} は 禮 ^{らい} 拝 ^{はい} ・ 讚 ^{さん} 嘆 ^{だん} ・ 作 ^さ 願 ^{がん} ・ 觀 ^{かん} 察 ^{さつ}
・ 廻 ^え 向 ^{こう} という ^{ごねんもん} 五 ^ご 念 ^{ねん} 門 ^{もん} を修せられたことであるが、前の ^{ししゆ} 四 ^し 種 ^{じゆ} の 部 ^ぶ 門 ^{もん} におい
て、一切の行を修めて、自 ^じ 利 ^り すなわち自ら成佛する功德を成就あらせられたの
である。そして法藏菩薩は第五の ^{えこうもん} 廻 ^え 向 ^{こう} 門 ^{もん} によりてこの四種の門において成就
された功德を一切の衆生に ^{えこう} 廻 ^え 向 ^{こう} して ^{じようぶつ} 成 ^じ 佛 ^{ぶつ} せしめるように ^{りた} 利 ^り 他 ^た の ^{ちから} 行 ^{ちから} 力 ^{ちから} を
成就せられたのである。法藏菩薩はかように五念門の行を修めて、自利と利他の
功德を ^{そな} 具 ^{そな} えて、速かに無上の ^{さとり} 正 ^さ 覺 ^じ を成就なされたのである。その正覺の佛體
の功德を南無阿彌陀佛の名號に ^{ふう} 封 ^{ふう} じこめて衆生に ^{えせ} 廻 ^え 施 ^せ したもうのである。

The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha authored by Vasubandhu Bodhisattva expounds as follows: by virtue of the complexion of the True Guṇa, or the sacred name of Amitābha (Amitāyus), expounded in the Three Main Scriptures of the Pure Land, we explicate this *Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha* which praises the Pūrva-praṇidhāna, concisely summarizing the immense reason expounded in the Three Main Scriptures of the Pure Land. This corresponds to the Three Main Scriptures of the Pure Land preached by

Śākya-muni and the sacred name of True Guṇa as the dharma of Amitābha (Amitāyus), without the least difference.

Those who meditate and believe on the power of the Pūrva-praṇidhāna of Amitābha (Amitāyus) by manasi-kāra (念) never fail to be redeemed from remaining in the illusional life and death in vain. The illimitable oceanic Guṇa of the sacred name of Amitābha (Amitāyus) overbrims believers' hearts with eka-citta-utpāda by dhamma-savana.

Moreover, long prose sentences of *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha* expound as follows: Dharmākara practiced the Fivefold Paryāya of Smṛti, which is five types of practice for the birth of non-birth in the Pure Land of Amitābha (Amitāyus): 1. Worship of Amitābha (Amitāyus), 2. Praise for Amitābha (Amitāyus), 3. Single-Hearted Desire for the Birth of Non-Birth in the Pure Land of Amitābha (Amitāyus), 4. Various Observation and Cogitation of Guṇa in the Pure Land of Amitābha (Amitāyus), 5. Offering All One's Attained Guṇa for the Birth of Non-Birth of All Other Creatures in the Pure Land to Attain Buddhahood All Together. In the First, Second, Third and Fourth Paryāya of Smṛti in the Fivefold Paryāya of Smṛti, which is five types of practice for the birth of non-birth in the Pure Land of Amitābha (Amitāyus), Dharmākara practiced all caryā and attained Guṇa for the Buddhahood by oneself. Then in the Fifth Paryāya of Smṛti in the Fivefold Paryāya of Smṛti, viz. offering all one's attained Guṇa for the birth of non-birth of all other creatures in the Pure Land to attain Buddhahood all together, Dharmākara accomplished the power of caryā altruistic for all sentient beings' birth of non-birth by offering the Guṇa attained in the First, Second, Third and Fourth Paryāya of Smṛti. Dharmākara thus practiced the caryā of the Fivefold Paryāya of Smṛti, cultivated Guṇa subjective and objective, and promptly attained anuttarā samyaksaṃbodhi, the Guṇa of Buddhatā of which is sealed in the sacred name of Amitābha (Amitāyus) and provided to sentient beings.

[構成]

[The construction]

龍樹菩薩の論文に續いて、ここに天親菩薩の淨土論を引抄して、大行を讃嘆なされるのである。

Following the Śāstra by Nāgārjuna Bodhisattva, *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadēśa of Sukhāvātī-vyūha* authored by Vasubandhu Bodhisattva is herein excerpted and the great practice is admired.

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

From 伊勢物語 五十段 The Tale of Isè, Article 50

From 古今和歌集 Collection of Ancient and Modern Japanese Poetry

(1) 「行く水に數かくよりもはかなきは思はぬ人を思ふなりけり」

From 都忘れ・江戸紫の御歌 Poetry on Chrysanthemums Called ‘Capital Forgets’ or ‘Edo Purple’

by 順徳天皇 Emperor Juntoku

(2) 「いかにして契りおきけむ白菊を都忘れと名づくるも憂し」

Publication Number 500, Composition Number 502

Old Literature Is Multi-Stratified,

As Layered Linked-Verse (連歌), Senses Clarified:

A Couplet Sonnet on (1) and (2)

The Sonnet of Publication Number 500

Written from 7:18 a.m. to 8:46 a.m. (ll. 1-9) and from 14:18 to 14:24 (ll. 10-14)

on 16 May 2026 and Published on 17 May 2026 (the Day of the New Moon)

Old Literature Is Multi-Stratified,

As Layered Linked-Verse (連歌), Senses Clarified.

Linked-verse was offered up to Gods and Buddha,

Not generally published as Pūjanā (供養).

More fruitless is the unrequit'd adorer

Than writing numbers on the flowing water,

A hundred (100) times, a hundred (100) nights in vain (百夜通い),

As Sacred Writings on the Treasury Main (寶海).

I have composed more than five hundred (500) Sonnets.

Chrysanthemums called ‘Capital Forgets’ (都忘れ),

Or 'Edo Purple' (江戸紫), I transplant today.
How's White Chrysanthemum betroth'd to me?
To call her 'Capital Forgets', I'm gloomy.
'Tis Emperor Juntoku's Poetry.