

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

The copyright on *The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment* is held by Kenshingakuen.

All rights reserved.

*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]

天親菩薩の淨土論の偈頌^{げじゆ}にいわく、われは淨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 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} 拜 ^{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 念 門 ^{ごねんもん} を修せられたことであるが、前の ^{ししゆ} 四 種 ^{ぶもん} の 部 門 ^{ぶもん} におい
て、一切の行を修めて、自利 ^{じり} 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 向 門 ^{えこうもん} 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 向 ^{じようぶつ} して 成 佛 ^{じようぶつ} せしめるように ^{りた} 利 他 ^{ちから} の 行 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 えて、速かに無上の ^{さとり} 正 覺 ^{さとり} 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 施 ^{えせ} 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-Heartedly 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.

From The Importance of Being Earnest: A Trivial Comedy for Serious People
by Oscar Wilde

(1) 'You must put away your diary, Cecily. I really don't see why you should keep a diary at all.'

'I keep a diary in order to enter the wonderful secrets of my life. If I didn't write them down, I should probably forget all about them.'

Publication Number 501, Composition Number 503

Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,

Whose Mother I Saw on the 2nd of May,

I Find and Let Them Eat Green Leaves of Trees;

Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょうか)?, Part 7;

I Noticed Clear Announcement of the Larva (明らかかな幼虫の告知):

'We Larvae Can't Eat These Leaves of Camellia!'

(ボク達幼虫はこの椿の葉っぱは食べられないんだよ!)

I Realized the Swallowtail's Green Larva (揚羽蝶の緑の幼虫)

Had Some Intelligence to Tell Their Citta (意向を伝える知性):

A Couplet Sonnet on (1)

Written at 20:19 on 28 May 2026 (the Day of Homa Festival for Five Grand Wisdom Kings Ere Vesak Full Moon Festival in May (五月満月ウエサク祭前の五大明王祭護摩供)) and Published on 29 May 2026

(On 18 May 2026, I bought two Japan Pepper trees yclept 'Morning Kośa'. At even on 19 May 2026, I noticed clear announcement of one Larva. On 20 May 2026, I bought additional two Japan Pepper trees yclept 'Morning Kośa', Buddleja and Oxalis.)

Larvae ate all leaves of five Japan Pepper (五本の葉山椒)

Trees and three Citrus Junos small trees (三本の柚子の小木). Therefore

I bought two Japan Pepper big trees 'Morning
Kośa' (二本の朝倉山椒), where I transferred six Larvae (六人の幼虫達)
roaming.

Th' next day, I saw one Larva seeing me (一人の幼虫が私を見ている).

On two leaves of Camellia exactly

In front of th' Larva (幼虫の真正面の椿の葉二枚に), there was excrement

Of th' Larva, which was clearly whose announcement (明らかに幼虫の告知):

'We Larvae Can't Eat Theses Leaves of Camellia!'

(ボク達幼虫はこの椿の葉っぱは食べられないんだよ！)

I washed this excrement away with aqua,

And bought additional two Japan Pepper

Big trees, on th' following day, called 'Morning Store' (追加の二本の朝倉山椒).

I Realized the Swallowtail's Green Larva (揚羽蝶の緑の幼虫)

Had Some Intelligence to Tell Their Citta (意向を伝える知性).

From The Importance of Being Earnest: A Trivial Comedy for Serious People
by Oscar Wilde

(1) 'Do not speak slightly of the three-volume novel, Cecily. I wrote one
myself in earlier days.'

'Did you really, Miss Prism? How wonderfully clever you are! I hope it did not
end happily? I don't like novels that end happily. They depress me so much.'

'The good ended happily, and the bad unhappily. That is what Fiction means.'

From Ulysses

by James Joyce

(2) 'WITH UNFEIGNED REGRET IT IS WE
ANNOUNCE THE DISSOLUTION OF A MOST RESPECTED
DUBLIN BURGESS'

'This morning the remains of the late Mr Patrick Dignam. Machines. Smash
a man to atoms if they got him caught. Rule the world today. His machineries
are pegging away too.'

Publication Number 502, Composition Number 504

Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,

Whose Mother I Saw on the 2nd of May,
I Find and Let Them Eat Green Leaves of Trees;
Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょうか)?, Part 8;
The Larvae Were Decreased Abnormally;
The Pupa (蛹) Was Assailed by Some Big Bee (大きな蜂);
Th' Pot of Camellia (椿の鉢) Fell Down and th' Larva
Was Killed by Birds (鳥); I Chanted Sūtra, Mantra (御經御眞言陀羅尼):
A Couplet Sonnet on (1) and (2)
Written from 21:14 to 21:53 on 28 May 2026 (the Day of Homa Festival for
Five Grand Wisdom Kings Ere Vesak Full Moon Festival in May (五月満月ウ
エサク祭前の五大明王祭護摩供)) and Published on 29 May 2026
(At morn on 21 May 2026, a Larva was turned into a Pupa. On 22 May 2026,
I purchased six Zinnias (百日草) and saw the following disaster.)

The Pale-Green, Plump and Chubby (淡緑のぷっくり丸丸とした) Larvae Were
Attached to me. Hence, I did fear and wonder
If they wouldn't be afraid of th' human. Therefore (人間を恐れなくなるのでは
無いかと心配、故に)
I purchased plants whose blooms secrete sweet nectar (蜜源植物),
As Agastache, Buddleja and Zinnia (百日草),
To Feed Them Butterflies (彼等蝶達の食用) in my Vihāra (寺).
On the day when I went to buy some Zinnia,
A Larva on a high branch of Camellia,
A Pupa (蛹) turned at morn on th' day before,
I watched. When I returned, I saw the number
Of Larvae Was Decreased Abnormally.
The Pupa (蛹) Was Assailed by Some Big Bee (大きな蜂).
Th' Pot of Camellia (椿の鉢) Fell Down and th' Larva
Was Killed by Birds (鳥). I Chanted Sūtra, Mantra (御經御眞言陀羅尼).

From 甘露門 The Dharma-Mukha of Amṛta and Nirvāṇa

(1) 「所生の功德。普く將て法界の有情に廻施して。諸の有情と平等苦有ならむ。
諸の有情と共に。同じく此の福を將て。悉く將て眞如法界。無上菩提。一切智智

に廻向して。願くは速かに成佛して。餘果を招くこと勿らん。法界の含識。願くは此法に乗じて。疾く成佛する事を得ん。」

*From The Importance of Being Earnest: A Trivial Comedy for Serious People
by Oscar Wilde*

(2) ‘You would no doubt wish me to make some slight allusion to this tragic domestic affliction next Sunday. [Jack presses his hand convulsively.] My sermon on the meaning of the manna in the wilderness can be adapted to almost any occasion, joyful, or, as in the present case, distressing. [All sigh.]’

Publication Number 503, Composition Number 505

Swallowtails’ Larvae (揚羽蝶の幼虫達) on a Citrus Tree,

Whose Mother I Saw on the 2nd of May,

I Find and Let Them Eat Green Leaves of Trees;

Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょうか)?, Part 9;

With Meditational Smṛti on Buddha (念佛)

And Bodhi-citta (菩提心), I Will Transfer (廻向) Guṇa (功德)

To Beings of Dharma-dhātu of Tathatā (眞如法界),

To Paramabodhi (無上菩提) and Sarva-sattva (一切衆生);

All th’ End Rhyme of This Poetry Is [i] and [a]:

A Couplet Sonnet on (1) and (2)

Written from 22:21 to 23:56 (ll. 1-11) on 28 May 2026 (the Day of Homa Festival for Five Grand Wisdom Kings Ere Vesak Full Moon Festival in May (五月満月ウエサク祭前の五大明王祭護摩供)) and 0:28 a.m. (ll. 12-14) on 29 May 2026 and Published on 29 May 2026

I put the Bodies Dead and Light (軽やかな亡骸) of th’ Pupa

And th’ Larva on th’ ground grassy in Vihāra.

What’s Little Lives’ Attainment of Buddhi (小さな命達の成佛とは)?

Homa for Five Grand Wisdom Kings in May (五月の五大明王護摩供)

Was held on th’ twenty-eighth ere Vesak Candra (ウエサク月)

At Ninna Temple and Padma Vihāra (蓮華寺).

I pondered on the Larvae, seeing Homa:

They wrote no Sūtra (写經無し), did no Nisajjā (坐禪無し),

No Homa (護摩無し), no Dhāraṇī (陀羅尼無し), no mudrā (印相無し),

With no Kalpa, no Vidhi, no Tantra (様々な儀軌無し),
Save Meditational Smṛti on Buddha (念佛以外は無い).
With Bodhi-citta (菩提心), I Will Transfer (廻向) Guṇa (功德)
To Beings of Dharma-dhātu of Tathatā (眞如法界),
To Paramabodhi (無上菩提) and Sarva-sattva (一切衆生).