

Kenshingakuen

顯真学苑

*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)

顯真学苑副幹・法律翻訳者 梅原 麗 (顯真) 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 1

天親論文 (1)

[本文]

[The text]

淨土論曰

成就行

我依修多羅 真實功德相
說願偈捨持 與佛教相應
觀佛本願力 遇无空過者

能令速満足 功德大寶海

又曰菩薩入四種門自利行成就應知菩薩出第五門回向利益他行成就應知菩薩如是修五門行自利利他速得成就阿耨多羅三藐三菩提故抄出

[訓讀]

[The Japanese readings of Chinese characters]

じやう だろん いは
淨土論に曰く。

われしゆたら しんじちく どのくさう よ
我修多羅 眞實功德相に依りて

ぐわんげ そうじ と ぶちけう さうおう
願偈捨持を説きて 佛教と相應せりと。

ぶち ほんがんにき くわん まうあ むな す もの
佛の本願力を觀ずるに 遇ふて空しく過ぐる者なし

よ すみや くだく だいほうかい まんぞく
能く速かに功德の大寶海を満足せしむと。

またいは ぼさち ししゆ もん い じり ぎやうじやうじゆ
又曰く、菩薩は四種の門に入りて、自利の行成就したまへり

と、知るべし。ぼさち だいごもん い えかうり やくた ぎやうじやうじゆ
と、知るべし。菩薩は第五門に出でて、回向利益他の行成就

したまへりと、知るべし。ぼさち かく ごと ごもん ぎやう しゆ じり
したまへりと、知るべし。菩薩は是の如く五門の行を修して、自利

りた すみや わあのかたら さむみやくさむぼだい じやうじゆ え
利他して、速かに阿耨多羅三藐三菩提を成就することを得

たまへるが 故に。抄出

[字解]

[The exposition of words and phrases]

淨土論 'Tis specifically titled *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvātī-vyūha* authored by

Vasubandhu Bodhisattva, which is the one-volumed Gāthā. 'Tis called *The Śāstra of the Pure Land* by Great Master Dào chuò, Great Master Shàn dǎo, Great Master Jī (Cí ēn), et al. This Gāthā, translated by Bodhiruci of Yong'an era in Běi Wèi, praises twenty-nine kinds of Vyūha of the Pure Land by gāthā comprised of ninety-six lines, each of five characters, and interprets these by long prose sentences, explicating that the Fivefold Paryāya of Smṛti, which is five types of practice for the birth of non-birth in the Pure Land of Amitābha (Amitāyus), will cause the effect of the Fivefold Paryāya of Guṇa, which is five types of guṇa after the birth of non-birth in the Pure Land.

修多羅 'Tis Sūtra in Sanskrit, meaning Lines, translated as '經 Scriptures', herein denoting Three Main Scriptures of the Pure Land.

眞實功德相 Generally 'tis interpreted as three meanings. Firstly, Three Kinds of Vyūha of Guṇa in the Pure Land for the Buddha, the Bodhisattvānām and the Buddha-kṣetra. Secondly, the Buddhata of Amitābha (Amitāyus). Thirdly, the sacred name of Amitābha (Amitāyus). The sect founder Saint Shinran's inscription applies the third meaning hereto and interprets this as 'the venerated sacred name of the Pūrva-praṇidhāna of Amitābha (Amitāyus)'.

願偈 The word '偈' is Gāthā in Sanskrit, translated as '頌 poems of praise', praising the Buddha-dharma with verses. This '願偈' is an abbreviation for *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha*. The sect founder Saint Shinran's inscription represents that this author's Prayer for the Birth of Non-Birth in the Pure Land is ascribed unto the Pūrva-praṇidhāna of Amitābha (Amitāyus) and interprets this as 'representation of the quintessence of the Pūrva-praṇidhāna', viz. the Gāthā of the Pūrva-praṇidhāna.

捨持 'Tis Dhāraṇī in Sanskrit, which means integrating and synthesizing various principles and reasons not to be scattered or lost, and which herein denotes *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha*. As this Dhāraṇī is observation and cogitation by Jñāna and Prajñā, the sect founder Saint Shinran's inscription expounds that 'Dhāraṇī means Jñāna and Prajñā of the Infinite and Unhindered Light' and interprets this as works of Jñāna and Prajñā of the Buddha. This interpretation is that the author learned and mastered the Jñāna and Prajñā of the Buddha of the Infinite and Unhindered Light and revealed the sacred name of miraculous Jñāna and Prajñā of the Buddha by the Gāthā of the Pūrva-praṇidhāna.

觀佛本願力 The word ‘觀’ means meditation and awareness, viz. faith in mind on the Power of the Pūrva-praṇidhāna of Amitābha (Amitāyus). *The Exegesis of Significations of Single Faithful Meditation and Multiple Faithful Meditation* explicates that ‘觀’ means conceiving or cognizing in mind the Power of the Pūrva-praṇidhāna. The Power of the Pūrva-praṇidhāna is the Eighteenth Vow inclusive of the Forty-Eight Vows.

遇 It means belief. *The Exegesis of Significations of Single Faithful Meditation and Multiple Faithful Meditation* explicates that ‘遇’ means being honoured to encounter, viz. believing on the Power of the Pūrva-praṇidhāna.

功德 It is an abbreviation for ‘眞實功德 True Guṇa’, viz. the sacred name of Amitābha (Amitāyus). *The Exegesis of Significations of Single Faithful Meditation and Multiple Faithful Meditation* explicates that Guṇa means the sacred name of Amitābha (Amitāyus).

菩薩 The sect founder Saint Shinran interprets this Bodhisattva as Dharmākara Bodhisattva.

四種門 It is 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): 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).

第五門 It is 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. It is the Fifth Paryāya of Hetu-phala.

入出 The word ‘入’ means the Buddhist training for oneself and the word ‘出’ means the altruistic Buddhist training.

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

From 正法眼藏「嗣書」 The Quintessential Optic Treasury of the True Dharma, ‘Inheritance with a Diploma in True Buddha-Dharma’

by 道元禪師 Zen Master Dōgen

(1) 「その嗣書の為体は、日月星辰をあきらめて嗣法す、あるいは皮肉骨髓を得

せしめて嗣法す。あるいは袈裟を相嗣し、あるいは拄杖を相嗣し、あるいは松枝を相嗣し、あるいは扠子を相嗣し、あるいは優曇華を相嗣し、あるいは金襴衣を相嗣す。」

「一夢を感ずるにいはく、大梅山法常禪師とおぼしき高僧ありて、梅花一枝をさしあげていはく、もしすでに船舷をこゆる実人あらんには、花ををしむることなかれといひて、梅花をわれにあたふ。」

「この嗣書また梅花の綾にかけり。大梅のをしふるところならん、夢草と符合するゆゑにとりいだすなり。」

「大梅祖師きたり、開華せる一枝の梅華をさづくる霊夢を感ず。祖鑒もとも仰憑するものなり。その一枝華の縦横は、壹尺余なり。梅華あに優曇華にあらざらんや。夢中と覚中と、おなじく真実なるべし。」

From 奥の細道 *The Narrow Road to the Deep North*

by 松尾芭蕉 *Bashō Matsuo*

(2) 「夏草や 兵どもが 夢の跡」

Publication Number 480, Composition Number 482

The Revelation and Prediction in Dreams of Great Dreams, Part 88;

'Plum Blossoms in Ambrosial Snow Resemble

Stars' (雪裏梅華香似星) on a Curtain (幔幕) for th' Divine Fount Temple, Part 6;

Only an Iron Entrails' Man of Honour

Can Be Possessed of th' Said Swords (鉄腸漢のみが所持可能), I Consider;

Try-adhvan BuddhāH (三世諸佛) Preach as Fire and Water (火水の説法),

Where Iron Trees Are in Ambrosial Flower (鉄樹華開世界香):

A Couplet Sonnet on (1) and (2)

Written on 31 March 2026 (ll.1-5), from 12:55 to 13:47 on 1 April 2026 (ll. 6-12), and at 6:51 a.m. on 2 April 2026 (ll. 13-14) and Published on 4 April 2026 (After the publication of the previous four Sonnets on 30 March 2026, I slept and dreamt before early dawn at 31 March 2026 as follows.)

After the publication of four verses

Last night, I slept and dreamt of Ancient Lances,

Or Swords (古い矛或いは劍), One took and gave me from Old Treasure

Kōsa at Far Vihāra (遠い寺院の古い寶藏); I thought there

I should have gloves on to catch th' Swords with Grandeur (壮麗な劍).

Only an Iron Entrails' Man of Honour
Can Be Possessed of th' Said Swords (鉄腸漢のみが所持可能), I Consider;
At mine expense, however, I can offer
Souls' Sword to Kenshingakuen Vihāra (靈刀を自腹で奉納する事は可能),
Complying with th' Oracle of Dreamy Māyā (夢幻の神託).
At the end day of March (三月末日), I paid a ransom (身請金)
For th' Kulikah Sword and Buddhistic Wisdom (俱利伽羅劍と佛教の智慧).
Try-adhvan BuddhāH (三世諸佛) Preach as Fire and Water (火水の説法),
Where Iron Trees Are in Ambrosial Flower (鉄樹華開世界香).

From Ulysses

by James Joyce

(1) 'Funerals all over the world everywhere every minute. Shovelling them under by the cartload doublequick. Thousands every hour. Too many in the world.

by 家なき子 A Homeless Child

(2) 「同情するなら金をくれ」

Publication Number 481, Composition Number 483

Nuclear Plants' Ruin of Eşfahān Is

Eternal Greatest Loss to Human Species (人類の最大且つ永遠の損失), Part 19;

I Wrote Inspired by Mystic Figuration

Of Masjad-e-Imam's (マスジット・エ・イマーム) Divine Construction,

Religious Structures' Highest Extremity,

Arabesque of Infinite Geometry, Part 18;

'Plum Blossoms in Ambrosial Snow Resemble

Stars' (雪裏梅華香似星) on a Curtain (幔幕) for th' Divine Fount Temple, Part 7;

Iranians' Loss Is Astronomical (損失は天文学的),

For Which Indemnity Is Rational (損害賠償が妥当),

By Doctrines Ethical and Universal (普遍的道德律により);

The Following Phrase a Homeless Child (家なき子) Did Say,

'If You Have Some Compassion, Give Me Money.' (「同情するなら金をくれ」):
A Sonnet on (1) and (2)

Written at Second-Level Boxes of the Gion Kobu Kaburenjo (祇園甲部歌舞練場二階棧敷席) from 13:46 to 15:18 on 3 April 2026 (ll. 1-9) and at 23:50 on 3 April 2026 (ll. 10-14) and Published on 4 April 2026

Masjad-e-Imam, th' supreme religious building,
Eşfahān, th' half of heav'nly cultures gathering,
Assailed and turned into calamities,
Because of nuclear power facilities,
Made me think worlds' ends are no miracle (世界の終は何ら不思議では無い),
Worlds are evanescently destructible (世界は儚く壊れ易い).
Old Swords' Motifs of th' Aristocracy (華族の古い刀剣の意匠),
Waves, Dragons, Steeds, Chrysanthemums as Stars,
Four Seasons' Plants Transcend Mortality.
Iranians' Losses Reach Celestial Spheres (損失は天球に達している),
For Which Indemnity Is Rational (損害賠償が妥当),
By Doctrines Ethical and Universal (普遍的道德律により);
The Following Phrase a Homeless Child (家なき子) Did Say,
'If You Have Some Compassion, Give Me Money.' (「同情するなら金をくれ」)

From 般若心経 Prajñā-pāramitā-hṛdaya

(1) 'pañca skandhāstāMśca svabhāvaśūnyānpaśyati sma |'
「五蘊皆空 度一切苦厄」

Publication Number 482, Composition Number 484

'Plum Blossoms in Ambrosial Snow Resemble
Stars' (雪裏梅華香似星) on a Curtain (幔幕) for th' Divine Fount Temple, Part
8;

By Grace, th' Sword Kulikah (俱利伽羅劍) Has Come to Me,
Buddhist Inheritance's Testimony (佛嗣の証),
Whose Genuine Value (真価) I'll Prove by Mine Effort,
Observing Buddhist Learning as My Fort:
A Sonnet on (1)

Written at 9:34 a.m. (ll. 1-2) and at 18:51 (ll. 3-4) on 6 April 2026 and from
15:00 to 16:31 (ll. 5-14) on 7 April 2026 and Published on 11 April 2026

By Grace, th' Sword Kulikah (俱利伽羅劍) Has Come to Me,
Buddhist Inheritance's Testimony (佛嗣の証),
Whose Genuine Value (真価) I'll Prove by Mine Effort,
Observing Buddhist Learning as My Fort.
Fine Swords are registered as arts; therefore,
A notification of a change in th' owner
Must be submitted. On th' submission day,
At the Divine Fount Temple, blossomy cherry
Trees strewed five-petalled flowers as bright stars.
Hence, double caskets of paulownia
With notes (詞書), world-view streams, stellèd cherry flowers
I order to protect th' Sword Kulikah.
In spite of war, withal because of war,
The BuddhāH grant this Wisdom Sword in armour.

Publication Number 483, Composition Number 485
'Plum Blossoms in Ambrosial Snow Resemble
Stars' (雪裏梅華香似星) on a Curtain (幔幕) for th' Divine Fount Temple, Part
9;
Gods Nāga, Phoenix, Tiger, Turtle Snake (四神),
Six Master Poets (六歌仙), Coats of Arms (数々の紋), the Make
Of Swords Are Splendidly Engraved, Whose Surface
Resembles Rippled White-Thread Cascades' Face (白糸の滝の面).
Written from 16:15 to 17:03 on 11 April 2026 and Published on 11 April 2026

After accepting th' said Sword Kulikah,
On my way home, I with th' Sword Kulikah
Worship th' Divine Fount Temple and Vihāra
Named Myōshin-ji and Ninna-ji Vihāra.
In th' garden, lavender-hued periwinkles (日日草)
Are in th' prime as pale purple pentacles (薄紫の五芒星).

Gods Nāga, Phoenix, Tiger, Turtle Snake (四神),
Six Master Poets (六歌仙), Coats of Arms (数々の紋), the Make
Of Swords Are Splendidly Engraved, Whose Surface
Resembles Rippled White-Thread Cascades' Face (白糸の滝の面).
Swords' origin is th' Aristocracy,
Who have longevity if suitably
Maintained, Whose Makers and Whose Owners are
Deceased, Whose Life I must observe in splendour.