

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

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Translated from the Japanese

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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 (3)

[解説]

[The explication]

浄土論のうち、まず偈頌から成上起下の文と不虞作住持の文を引いてある。この中間に十六行の偈があるのであるが、「乃至」という省略符を挿入してないのは、一連の文として引用されたのである。次に長行の利行満足章の總結の文を引用してある。この三文によつて大行を讃嘆する浄土一論の綱要を示されたのである。即ち第一文は名號の讃嘆をなし、第三文は名號の廻向をあらわし、第二文は讃嘆され廻向される名號の功德を示されたものである。

我依修多羅等の四句は成上起下の文であつて、淨土論が佛教と相應するところから優婆提舍と稱せられる所以を示し、上の禮拜、讚嘆、作願の三門を成じて下の觀察廻向の二門を起し、淨土論一部の始終は五念門であるが、この五念門は世親の獨斷でなくて、淨土の三部經に依ることを示したものである。

従つて、淨土論の當面においては淨土三部經に説いてある眞實功德相は淨土の三種莊嚴であつて、この淨土に願生する偈頌ということである。然るに、宗祖は尊號眞像銘文に次のごとく釋していられる。

我依修多羅眞實功德相といふは、我は天親論主のわれとなのりたまへる御ことばなり。依はよるといふ、修多羅によるとなり。修多羅は天竺のことば、佛の經典をまふすなり。佛教に大乘あり、また小乘あり、みな修多羅とまふす。いま修多羅とまふすは大乘なり、小乘にあらず、いまの三部の經典は大乘修多羅なり。この三部大乘によるとなり。眞實功德相といふは誓願の尊號なり。説願偈掇持といふは、本願のこゝろをあらわすことばを偈といふなり。掇持といふは知慧なり、無碍光の智を掇持とまふすなり。與佛教相應といふは、この論のこゝろは釋尊の教勅、彌陀の誓願にあひかなへりとなり。

What were firstly excerpted from the Gāthā of *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha* are the ‘sentences of achievement of the former three of fivefold paryāya of anusmṛti (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)) and sentences of ukkoṭeti of the latter two of fivefold paryāya of anusmṛti (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)’ and the ‘sentences of not remaining in vain’. Gāthā of sixteen lines lies between these two kinds of sentences, but the apostrophe ‘Abbr. 乃至’ was not inserted because these two kinds of sentences were excerpted as a series of sentences. What were secondly excerpted are the ‘general sentences in prose from the Chapter of Completing Great Practice of Altruism with Good Guṇa Subjective and Objective’. These three kinds of sentences indicate institutes of Śāstra of Sukhāvati praising the great practice; namely, the first, third and second sentences indicate the Admiration, Vouchsafement of the Grace and Virtue, and Guṇa of the Sacred Name of Amitābha (Amitāyus), respectively.

Four praises ‘I by virtue of Sūtra ...’ are the ‘sentences of achievement

of the former three of fivefold paryāya of anusmṛti (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)) and sentences of ukkoṭeti of the latter two of fivefold paryāya of anusmṛti (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)', which explain that *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha* is called Upadeśa because of correspondence to the Buddhism and that the said Gāthā is concluded as the fivefold paryāya of anusmṛti. It is also indicated by these sentences that this fivefold paryāya of anusmṛti depends on the Three Main Scriptures of the Pure Land, not on the dogmatism by Vasubandhu Bodhisattva.

Therefore, Lakṣaṇa of True Guṇa explicated in the Three Main Scriptures of the Pure Land is Three Kinds of *Sukhāvatī-vyūha* according to *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha*, which is the Gāthā on Aspiring to the Birth of Non-Birth in This Pure Land. The sect founder thus expounded as follows in *Inscriptions of Praises for the Sacred Name of Amitābha (Amitāyus) and Saints' Portraits*:

On the sentence '我依修多羅真實功德相', '我' is a word of introducing oneself by the Author Vasubandhu Bodhisattva; '依' means depending, especially depending on '修多羅'; '修多羅' is Indian Scriptures, Sūtra of Buddha, all of Mahāyāna or Hīna-yāna in Buddhism; '修多羅' in this context means Mahāyāna, not Hīna-yāna; the Three Main Scriptures in this context is Sūtra of Mahāyāna; '依修多羅' means depending on these Three Main Scriptures of Mahāyāna; '真實功德相 Lakṣaṇa of True Guṇa' is the sacred name of Amitābha (Amitāyus) and pūrva-praṇidhāna; On the phrase '說願偈揔持 Explication of Gāthā for the Purport of Pūrva-praṇidhāna and Jñāna and Prajñā of Apratighāti', '偈' means words expressing the purport of pūrva-praṇidhāna; '揔持' means jñāna and prajñā of apratighāti; '與佛教相應 Conformity with Dharma and Śīla of Śākya-muni Bhagavat and Pūrva-praṇidhāna of Amitābha (Amitāyus)' means that the purport of the said Gāthā conforms to dharma and śīla of Śākya-muni Bhagavat and pūrva-praṇidhāna of

Amitābha (Amitāyus).

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

From 續後撰和歌集 A Later Imperial Anthology of Japanese Poetry Continued

by 式子内親王 Imperial Princess Noriko Consecrated to the Holy

(1) 「影なれてやどる月哉人しれずよなよなさわぐ袖の湊に」

Publication Number 548, Composition Number 550

Immense Books Sent Abroad for AI Learning

Will Be Discarded. 'Burning Books' Is Going (焚書が現在進行中);

'Tis in Each Human Brain That Old Books Are

Completely Resurrected with Live Power;

A Couplet Sonnet of Composition Number 550:

A Couplet Sonnet on (1)

(In th' evening on 27 September 2026, I saw reports that myriad old books are sent abroad for AI learning. On that news, I wrote this Couplet Sonnet of Composition Number 550 at around 14:23 on 28 September 2026, lines 13-14 of which were writ on 10:59 a.m. on 28 September 2026, and publish on 29 September 2026.)

Immense Books Sent Abroad for AI Learning

Will Be Discarded. 'Burning Books' Is Going (焚書が現在進行中).

E'en if in AI memory, books are

Deep buried in th' abyss of many a layer.

Nearly erased is th' actual publication,

Because of th' vast expanse of information.

'Tis in Each Human Brain That Old Books Are

Completely Resurrected with Live Power.

To read through long and multitudinous Scriptures,

Eyes human can't bear bright screens of computers;

Therefore, most vital are books made of paper.

Old Spirits can reside in living matter.

There dwell accustomed shadows of th' moist star,

Unknown, in turmoil, nightly, on sleeves' harbour.

*From À la recherche du temps perdu XIII Albertine disparue
by Marcel Proust*

(1) 'Ainsi, grâce à Robert, pouvait-elle, au seuil de la cinquantaine (d'aucuns disaient de la soixantaine), éblouir chaque table où elle allait dîner, chaque soirée où elle paraissait, d'un luxe inouï sans avoir besoin d'avoir comme autrefois un «ami» qui maintenant n'eût plus casqué – voire marché. Aussi était-elle entrée pour toujours semblait-il, dans la période de la chasteté finale, et elle n'avait jamais été aussi élégante.'

'Thus, thanks to Robert, she was enabled, on the threshold of her fifties (some people said, of her sixties) to dazzle every table at which she dined, every party at which she appeared, with an unparalleled splendour without needing to have, as in the past, a 'friend' who now would no longer have stood for it, in other words have paid the piper. And so she had entered finally, it appeared, into the period of ultimate chastity, and yet she had never been so smart.'

Publication Number 549, Composition Number 551

Ms. Chiyo Uno's Total Fivefold Marriage (宇野千代女史の計五回の結婚は)
Seems to Me Hard Works Bearing Heavy Luggage (重荷負う重労働に見える),
As in "Love's Heavy Burden" of Noh Drama (謡曲「恋重荷」),
Which Seems to Me Almost Ascetic Tapa (殆ど禁欲苦行の様にも見える):
A Couplet Sonnet on (1)

Written from 19:17 to 20:18 on 28 September 2026 and Published on 29 September 2026

Ms. Chiyo Uno's Total Fivefold Marriage (宇野千代女史の計五回の結婚は)
Seems to Me Hard Works Bearing Heavy Luggage (重荷負う重労働に見える),
As in "Love's Heavy Burden" of Noh Drama (謡曲「恋重荷」),
Which Seems to Me Almost Ascetic Tapa (殆ど禁欲苦行の様にも見える).
Ms. Uno is th' main character in th' drama
"Blossom" today on th' air as Cherry Puşpa (櫻花).
Five Marriages Hint Five Divorces, Surely (五回の結婚は五回の離婚を示唆).
Her Love's Five-Petalled Blossom Passed Away (恋の五弁花は去りぬ).

Her love affairs were closed unfortunately (残念ながら),
After her fifties' full maturity (五十代の円熟期).
I must devote myself to scholarship.
Hence, I've abstained from close relationship.
A life devoted to pure literature (純文学)
Excludes from my mind all affaires de coeur.

Publication Number 550, Composition Number 552

AI Absorbs Enormous Information;

In Short Time, Small Lives Face Their Only Question,
Whose Thought Has Denser Depth, No Less Than AI;

I Visit Sūtra Archives in Ninna-ji;

A Couplet Sonnet of Publication Number 550

Written from 22:05 to 22:47 on 28 September 2026 and Published on 29
September 2026

I see short lives and deaths in solitude

As insects' natural vicissitude.

Death is as natural as life; therefore,
After dead creatures' Buddhi I aspire.

AI Absorbs Enormous Information;

In Short Time, Small Lives Face Their Only Question,
Whose Thought Has Denser Depth, No Less Than AI.

I Visit Sūtra Archives in Ninna-ji,

Where Buddha-Dharma Guards Tri-Piṭaka (三藏).

I think of Archives' books in our Vihāra.

In my short life, how many books can be

Versed and translated as lives' dignity (生命の尊厳)?

Can Mortal Small Lives' Sad Religion Be

Deep Comprehended by Immortal AI?

From 下鴨神社の立て看板 A Standing Signboard in Shimogamo Shrine Seen

and Translated as a Couplet at 13:51 on 1 October 2026 (the Day Forgiven by the Heaven)

by 鴨長明 Kamo no Nagaakira

(1) 「詠雨中藤花」

「としどしの 春をかぞへて、われもけふ ながめし花を めれつゝぞおる」

Publication Number 551, Composition Number 553

The Sword Cuts Kleśa (煩惱) and Leads Me to Prajñā (智慧),

With Whom I Worship Deva-Fount Vihāra;

I Live by Buddha, Skanda (韋駄尊天) and Ucchuṣma (烏菟沙摩明王):

A Couplet Sonnet on (1)

Composed in th' Morning (ll. 1-6), in the Afternoon (ll. 7-14) and Writ at Saruya Café in Shimogamo Shrine from 13:51 to 14:22 on 1 October 2026 (the Day Forgiven by the Heaven (天赦日)) and Published on 1 October 2026

On th' Day Forgiven by the Heaven (天赦日), I

Again do maintenance, for certainty (念の爲),

Of th' Sword Kulikah (俱利伽羅劍) given by th' Grand Deva

Of Swords and Arrows at God-Fount Vihāra.

The Sword Cuts Kleśa (煩惱) and Leads Me to Prajñā (智慧),

With Whom I Worship Deva-Fount Vihāra,

Where both of Gods and BuddhāH are united (神佛習合),

Dark water and bright fire (陰陽と水火) are integrated,

Including, but not limited to, Deva,

Good Nāga-rājñī (善女龍王), Stars, Acalanātha (不動明王),

Sarasvatī (辯才天), Avalokiteśvara (觀世音菩薩).

I Live by Buddha, Skanda (韋駄尊天) and Ucchuṣma (烏菟沙摩明王).

Today, I also, counting each year's spring,

Pick blooms Wistaria seen in long rain soaking.