

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 (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 ^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-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', to which I transferred six roaming Larvae. 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. With additional two Japan Pepper trees, about four Newcomer-Larvae I took home and to which I transferred three wandering Larvae.)

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。諸の有情と平等共有ならむ。諸の有情と共に。同じく此の福を將て。盡く將て眞如法界。無上菩提。一切智智に廻向して。願くは速に成佛して。餘果を招くこと勿らむ。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).

From 甘露門 The Dharma-Mukha of Amṛta and Nirvāṇa

(1) 「先亡久遠。山川地主。乃至曠野の諸鬼神等。請う來つて此に集れ。我れいま悲愍して。普く汝に食を施す。願くは汝各各。我が此の食を受けて。轉じ將つて盡虚空界の。諸佛及聖。一切の有情に供養して。汝と有情と普く皆飽滿せんことを。亦願くは汝が身。此の咒食に乗じて。苦を離れて解脱し。天に生じて樂を受け。十方の淨土も意に隨つて遊往し。菩提心を發し。菩提道を行し。當來に作佛して。永く退轉なく。前に道を得る者は。誓つて相度脱せんことを。」

(雲集鬼神招請陀羅尼)

「曩謨步布哩。迦哩多哩。怛他藥多也。」

(破地獄門開咽喉陀羅尼)

「唵步布帝哩。迦多哩。怛他藥多也。」

(無量威德自在光明加持飲食陀羅尼)

「曩莫。薩嚩。怛佉藥多。嚩嚩吉帝。唵三婆羅。三婆羅吽。」

(蒙甘露法味陀羅尼)

「曩莫。蘇嚩頗也。怛他藥多也。怛爾也佉。唵蘇嚩蘇嚩。鉢羅蘇嚩。鉢羅蘇嚩。娑嚩賀。」

Publication Number 504, Composition Number 506

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 10;

A Total of Three Swallowtails Today (本日計三羽の揚羽蝶)

Become Imagoes in My Yard and Fly

Among Some Fruits and Blossoms in Vihāra (寺),

Which I Plant as Amṛta (甘露) to Feed Sattva (有情の食用):

A Couplet Sonnet on (1)

Written from 13:05 to 13:48 on 31 May 2026 (the Day of Vesak Candra-aMśu (ウエサク満月)) and Published on 31 May 2026 (the Day of Vesak Candra-aMśu (ウエサク満月))

On th' day of Vesak Candra in this morning (ウエサク月の今朝),
A Swallowtail, being hard to fly and tottering,
Surviving birds and bees' attacks (鳥と蜂の攻撃を生き延びて) and hatching
Out from the Pupa (蛹), I behold, amazing,
Whom I put on some newspaper and transfer
To Satsuki Azalea in full flower (満開の皐月).
A Total of Three Swallowtails Today (本日計三羽の揚羽蝶)
Become Imagoes in My Yard and Fly
Among Some Fruits and Blossoms in Vihāra (寺),
Which I Plant as Amṛta (甘露) to Feed Sattva (有情の食用),
Such as petite tomatoes (プチトマト), blueberries (ブルーベリー),
And strawberries (苺) to offer up to Deities (神々への供養).
On th' Day of Vesak Festival in May (五月ウエサク祭の日),
Larvae Become Three Butterflies on High.

Publication Number 505, Composition Number 507

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 11;

Patterns on Thought of Worms and Vegetation

Enlighten Me to Deeper Consideration.

Written from 15:46 to 19:15 on 2 June 2026 and Published on 3 June 2026

The Lives of Butterflies are short extremely.

But I bought plants of Brassicaceae (アブラナ科),

Whose blooms are purple and secrete sweet honey (紫花菜),

And added fruit trees of Rutaceae (ミカン科の果樹追加),
As Five Trees Citrus Reikou, Hamasaki,
For Swallowtails (揚羽蝶) and Small-White Pieris Rapae (紋白蝶).
Oxalis (酢漿草) is for pearlized Lycaenidae (小灰蝶).
I worship Pāsāda (堂) of Sarasvatī (辯才天女尊),
Blue Nāga (青龍), Kṣitigarbha (地藏菩薩), and Dākiṇī (荼枳尼眞天).
As plants cannot transfer till passing away,
They must survive in th' place ordained by lots.
Hence, I transplant them into bigger pots.
Patterns on Thought of Worms and Vegetation
Enlighten Me to Deeper Consideration.

From 江口 The Lady 'River Port'

(1) 「世の中を、厭ふまでこそかたからめ、仮の宿りを惜しむ君かな」
「世を厭ふ、人とし聞けば仮の宿に、心留むなと思ふばかりぞ」
「花も雪も雲も波も、あはれ世に逢はばや。」
「秋の水、漲り落ちて、去る舟の、月も影さす、棹の歌」
「実相無漏の大海に、五塵六欲の風は吹かねども、随縁真如の波の、立たぬ日もなし」

From 高唐賦 Gāo Táng Fù

(2) 「旦爲朝雲 暮爲行雨 朝朝暮暮 陽臺之下」

Publication Number 506, Composition Number 508

Embroidered, Rimmed with Gold (金駒刺繡), th' Pale Lavender (薄紫)

Robe and th' Sash in Vermilion Rusty (錆朱) Are

Brilliant with Lotus-Stream-Cloud (蓮と流水と雲) in th' Attire:

A Couplet Sonnet on (1) and (2)

Written from 12:27 (ll.1-2), 12:29 (ll. 3-4), 13:20 (ll. 5-6), 14:12 (ll. 7-9) and 14:22 (l. 10) Betwixt 'A Keynote Address' (口上) and 'Autumnal Many-Coloured Plants' (秋の色種), and 14:58 (ll. 11-14) Betwixt 'Autumnal Many-Coloured Plants' (秋の色種) and 'Timely Rain on Priest and Poet Saigyō' (時雨西行) By Bandō Tamasaburō (坂東玉三郎) at the Minamiza Theatre on 5 June 2026, Revised at 20:58 (ll. 11-13) at Home on 5 June 2026 and Published at

Morn on 6 June 2026 (the Day of Grain in Ear (芒種), Plum Offering (梅の日),
Starting Lessons (稽古始), Mantles Birth (蠶螂生))

It is hard to abhor this world, but you,
Thrift-hearted, spare abode like fleeting dew.
As I hear you're a pessimistic hermit,
Would you cease clinging to this lodging transient?
The Lady 'River Port' (江口の君) is th' Avatar
Of Samantabhadra (普賢菩薩) on th' waving river,
Which always undulates by Pratyaya (隨緣)
And gales o'er th' watery main of Dharmatā (實相の大海).
'Tis in itself vicissitudes of Sattva (有情),
Where th' moon is shattered to snow blooms of Tattva (眞如).
Embroidered, Rimmed with Gold (金駒刺繡), th' Pale Lavender (薄紫)
Robe and th' Sash in Vermilion Rusty (錆朱) Are
Brilliant with Lotus-Stream-Cloud (蓮と流水と雲) Dress of th' Lady.
'Do Not Adhere to th' Transient World', Quoth She.