

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

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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 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 どうかう 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 くどく 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 Sukhāvati-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 Sukhāvati-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 Sukhāvati-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 ‘真實功德 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.