

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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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 Nāgārjuna Bodhisattva, Part 20

龍樹論文 (20)

[字解] 第三項から第六項

[The exposition of words and phrases] Items 3 through 6

四十不共法 It refers to forty āveṇikā buddha-dharmāḥ indicating that the Buddha has forty special dharmāḥ revealed as divine grace uncommon among other sages. According to Daśa-bhūmika-vibhāśa-śāstra, forty āveṇikā buddha-dharmāḥ are enumerated as follows: (1) being capable of flight as desired, (2) immense variation, (3) saintly limitless ability of free will, (4) being capable of hearing sound as desired, (5) immense power of wisdom to

know other minds, (6) mind's acquisition of capability as desired, (7) constantly residing in tranquil wisdom, (8) constantly not telling false words, (9) obtaining the power of adamant samādhi, (10) well knowing ten kinds of dhyāna, (11) well knowing dhyāna in ārūpya-dhātu, (12) complete discernment of vanishing phenomena to eternal nirvāṇa, (13) well knowing citta-viprayukta arūpiṇo dharmān, (14) pāramitā of magnificent might, (15) unhindered pāramitā, (16) pāramitā of completing all questions and answers and vyākaraṇa, (17) sermon complete with tri-ṃaṇḍala, (18) aśūnya on preaching, (19) infallibility on preaching, (20) inviolability, (21) a master sage among the wise, (22-25) four non-protections, (26-29) catur-vaiśāradya, (30-39) daśa balāni, (40) unhindered vimukti. Herein (1), (2), (4), and (5) are excerpted.

阿耨多羅三藐三菩提 It is the transliteration of anuttarā samyak-sambodhi in Sanskrit, which is translated as the supreme, true, and universal principle. It refers to the bodhi, buddhi, and bhāvena praviśati of the Buddha who thoroughly masters yukti and prakṛti impartially and harmonically like a perfect circle.

記 It means vyākaraṇa, or a prediction which the Buddha makes by analyzing each practitioner's future bodhi and enlightenment as a result of the practice.

法位 It is a rank of avaiivartika or avinivartaniya of the Bodhisattva.

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

From 正法眼藏「身心学道」 The Quintessential Optic Treasury of the True Dharma, 'The Bhāvanā of Bodhi by the Body and Mind'

by 道元禪師 Zen Master Dōgen

(1) 「生は死を罣礙するにあらず、死は生を罣礙するにあらず。」「去来を参学するに、去に生死あり、来に生死あり。生に去来あり、死に去来あり。」

From 口語全訳 華嚴經 A Complete Colloquial Translation of the Flower Garland Sūtra

Translated by 江部鴨村 Oson Ebe

(2) 「己れ自身が梵行を行ずるやうに、一切衆生をして皆ことごとく此のもろもろの梵行に安住せしめ、修習の梵行・具足の梵行・清淨の梵行・離垢の梵行・明

照の梵行・離塵の梵行・離翳の梵行・離熱の梵行・離纏の梵行・あらゆる疑ひを
離れたる梵行・あらゆる惨害を離れたる梵行をもつて彼岸に到ることを得しめ
る。」

A Fane of Kamo for th' Young Thunder Deity, Part 1;
By Virtue of the Blessings:
A Shakespearean Sonnet on (1) and (2)

I drink the coffee of spring water streaming
From th' Sacred Mountain in th' Relaxing Garden
Like faerie orbs where sprites in stealth are roaming,
Leaving their mirrors iridescent golden.
To translate minds divine, I train myself,
Destroying kleśa, practicing pure deeds,
Extinguishing the non-substantial self,
With prayer in verses counted by star beads.
My faculty by virtue of the blessings
By Gods and BuddhaiH should be utilized
With gratitude for th' birth of non-birth teachings.
I will requite them with strength synthesized.
Advancement of improved ability
Will be devoted to the blessed Holy.

(This Shakespearean Sonnet was composed through the benevolence of Gods
and Buddhānām when I drank Ko-yama Yusui Coffee at Ikoi Garden of
Kamigamo-jinja Shinto Shrine.)

From Faust, Der Tragödie erster Teil
by Johann Wolfgang von Goethe
(1) 'Der Gott, der Bub' und Mädchen schuf,
Erkannte gleich den edelsten Beruf,
Auch selbst Gelegenheit zu machen.'
'The God, who fashioned youth and maid,
Perceived the noblest purpose of His trade,

And also made their opportunity.’
‘Is so amusing. God himself, who made
Us male and female, was the first to choose
That noble métier, joining man and maid.’

The Tale as Mythopoetry of Scriptures:
A Shakespearean Sonnet on (1)

In shrines and fanes, there is some sumptuous screen
Of th’ Tale of Genji, splendidly describing
The tale as scriptures with a sacred sheen
Of gods and goddesses in hallowed living.
Ethereal life shall be conferred by highness,
By holy being on ladies most forlorn.
Therewith the ladies can survive distress,
Redeemed by brilliant majesty alone.
One of the reasons why the Tale of Genji
Lives long is that the tale is mythopoetry
Which holds its adamant longevity,
Shimmering with the prehistoric glory.
Myth is neglected in the modern time,
But myth controls us in a vital scheme.