

Kenshingakuen

顕真学苑

*The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment*

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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 Nāgārjuna Bodhisattva, Part 5

龍樹論文 (5)

[意譯] 第三段落から第四段落

[The translation that is faithful to the spirit] Paragraphs 3 to 4

これを^{しうぎ}宗義に^{てきよう}適用すると、般舟三昧は名號の^{だいぎよう}大行であり、利他大悲は光明

であり、无生法忍は光明の利益である。名號と光明の^{いんえん}因縁によつて

^{しやうじやうじゆ}正定聚の位に入り、往生して成佛するのであるから、名號の^{だいぎよう}大行は

如來の家に生ずる法となるのである。

次に「家に過咎なし」とは、如來の家が ^{しょうじょう}清淨 であつて、^{くわく}過咎 即ち ^{けつかん}缺陷 もなく ^{けがれ}汚穢 もないことを示すのである。この清淨ということを ^{ぐたいてき}具體的 にあらわすに、如來の家を解釋している五説を ^{そうごう}綜合 して ^{ろくはらみつ}六波羅蜜 ・ ^{しくどくしよ}四功德處 ・ ^{ほうべん}方便 ・ ^{はんにやはらみつ}般若波羅蜜 ・ ^{ぜん}善 ・ ^え慧 ・ ^{ほんじゆざんまい}般舟三昧 ・ ^{だいひ}大悲 ・ ^{しよにん}諸忍 の九法をあげてあるが、これらの諸法はいずれも清淨であつて過咎がないから如來の家は清淨といわれる。^{しよち}初地 の ^{ぼさつ}菩薩 はこれら清淨なる諸法を家として住するから過咎のあることはないといつたのである。

When the above doctrines are applied to the tenet of the True Pure Land Sect, the Pratyutpanna-buddha-saMmukhāvasthita-samādhi is the great practice of the sacred name of Amitābha (Amitāyus) and the practice of altruistic great benevolence is the light and the '無生法忍' (which means, if concentrated on dharma, a rank to attain enlightenment, tathatā, and tattva by dint of wisdom, and which also means, if concentrated on practice, a method and practice of Buddhist discipline for the Bodhisattva to attain enlightenment, tathatā, and tattva by dint of wisdom and to cause uncreatable and indestructible law and dharma to be realized) is the divine grace of the light. By the hetu-pratyaya of the sacred name of Amitābha (Amitāyus) and the light, one attains the rank of 'samyaktva-niyāma-avakramaṇa' and comes into birth of non-birth and attains Buddhahood, therefore the great practice of the sacred name of Amitābha (Amitāyus) becomes the Dharma by which one is born to the house of the Tathāgata.

Subsequently, the phrase 'no faults or defects in the house' means that the house of the Tathāgata is immaculate and free from faults or defects and unblemished. To express this immaculacy in specific terms, the following nine DharmāH are enumerated, integrating five doctrines which expound

the house of the Tathāgata: ṣaṭ pāramitāḥ, four grounds of guṇa, upāya, prajñā-pāramitā, kusala, prajñā, pratyutpanna-buddha-saṃmukhāvasthita-samādhi, mahā-karuṇā, and kṣāntayaḥ. These Dharmāḥ are all immaculate and free from faults or defects, hence the house of the Tathāgata is described as immaculate. The Bodhisattva in the prathama-bhūmi dwells in these immaculate Dharmeṣu as the house, therefore the Bodhisattva is described as free from faults or defects.

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

From Paradise Regained: Book II

by John Milton

- (1) “By hunger, that each other creature tames,
Thou art not to be harmed, therefore not moved;
Thy temperance invincible besides,
For no allurements yields to appetite,
And all thy heart is set on high designs,
High actions; but wherewith to be achieved?
Great acts require great means of enterprise;”

From 正法眼藏「阿羅漢」 The Quintessential Optic Treasury of the True Dharma, 'Arhat'

by 道元禪師 Zen Master Dōgen, 圓悟禪師 Zen Master Yuanwu

- (2) 「以自契所証、隨己力量受用。消遣旧業、融通宿習。」

From À la recherche du temps perdu VIII Le côté de Guermantes

by Marcel Proust

- (3) ‘Empourpré comme un verger au printemps, ou bien incolore et frais comme le zéphyr sous les arbres fruitiers, le jus se laisse respirer et regarder goutte à goutte’
‘Blushing like an orchard in spring, or else colourless and cool like the zephyr beneath the fruit-trees, the juice can be sniffed and gloated over drop by drop’

The Virtue of Lustration:

A Spenserian Sonnet on (1), (2) and (3)

Temp'rance is one of major characters
Of most religions; beverages aren't
Prohibited in short-term temp'rance hours.
Cold pressed juice cleansing seems to be the best
Suitable to purification perfect
As well as malted brown rice beverages.
By abstinence, th' mind, soul, and body rest
Assured that moderation through the ages
Is one of universal knowledges,
And one's capacity is limited,
Therefore one should abstain from excesses
To learn the wisdom genuinely demanded,
To live with what is truly necessary
For people's life and wisdom treasury.

(This Spenserian Sonnet was written immediately after I drank Organic Cold Pressed Juice and Non-Alcoholic Malted Brown Rice Beverage by Yamato Soysauce & Miso.)

From The User Illusion: Cutting Consciousness Down to Size

by Tor Nørretranders

(1) 'Most information flow in the brain is, by the way, unconscious. The soul is not 'richer' than the body; on the contrary, most of the processing in our central nervous system is not perceived. The unconscious (which was discovered and elucidated long before Freud) is the most ordinary process in the nervous system. We just look at the results, but we are able to direct the focus of attention.' 'So let us take a closer look at the way our consciousness is built on unconscious processes.'

'Delicious Food Is Happy Charity':

The Supermarket of High Quality, Part 4;

I Am Obligated to Many Specialists:
A Shakespearean Sonnet on (1)

I am obliged to many specialists,
Including, but not limited to, lawyers,
Consultants, architects, and tax accountants.
Great enterprise unavoidably requires
Their works; negotiations, calculations,
Plain documents in prose, complex procedure,
Surveys, research, and so forth. Their professions
Are undiscovered mental architecture,
Namely, intangible artistic products.
All tangible things will decrease, whereas
Their business unseen and hidden acts
Have more imperishable life than those,
As boundless information under consciousness
Constructs the mental entity in suchness.