

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

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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 14

龍樹論文 (14)

[解説] 第六段落

[The explication] Paragraph 6

さらに第二項の家无過咎の釋は清淨の九法を名號の不行におさめ、第三項の轉入の釋は自力の諸行をすてて他力の不行に歸すべきを示し、この不行を信じて、正定聚すなわち初歡喜地に入る功德を讚嘆されてある。最後に、歡喜の相状を示す釋によつて、上にひいた行文類の「眞實の行信を獲れば、心に歡喜多きが故に、是を歡喜地と名づく、是を初果に喩ふることは、初果の聖者、なほ睡眠し懶墮なれども、二十九有に至らず」の嘆釋をみちびき出したものである。これを

要するに、この入初地品は眞實の大功徳を讃嘆するために引かれたのである。

Furthermore, the interpretation of 'no faults or defects in the house' in the second section integrates nine immaculate Dharmān into the great practice of the sacred name of Amitābha (Amitāyus); the interpretation of 'being converted (轉) and righteously practicing the way (入)' in the third section indicates the necessity of abstaining from various practices of the self-power and revering the great practice of the other-power and returning one's life to the great practice of the other-power, summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus), and admires the divine grace of attaining the rank of samyaktva-niyāma-avakramaṇa, viz. the prathamabhūmi, or pramuditā bodhisattva-bhūmiH, by believing on this great practice. Finally, the interpretation of the phase of jubilation derives the jubilant, reverential, and laudatory exegesis cited above in *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*, 'When one is enlightened by hearkening to the sacred name of Amitābha (Amitāyus) and pūrva-praṇidhāna and favoured with the true practice and faith, one's heart is saturated with jubilation. Hence the rank bestowed with the true practice and faith is named pramuditā bodhisattva-bhūmiH, viz. the bhūmi of jubilation. In the above-quoted Daśabhūmika-vibhāśa-śāstra, this is compared to the attainment of prathamaphala by śrāvaka. Precisely a sage of prathamaphala never reaches the twenty-ninth world of life and death and repeats delusions again howsoever the sage may fall into middha or ālasya-kausīdya. The sage is definitely ordained to be enlightened and to realize arhattva'. In fine, this Chapter of Attaining the Prathama-bhūmi is quoted to praise and admire the divine grace of the true great practice.

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

From 正法眼蔵「光明」 The Quintessential Optic Treasury of the True Dharma, 'Light'

by 道元禪師 Zen Master Dōgen

(1) 「光明といふは、人人なり。光明を拈得して、依報正報とせり。光明尽有人

人在なるべし、光明自是人人在なり。」

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) 「諸佛の所有の微細の行と、及び、あらゆる國土の種々の法とを、菩薩は能くことごとく隨順して知り、究竟して回向して彼岸に到るだらう。」「有數・無數のあらゆる劫を、菩薩はすなはち一念であると了り、茲においてよく菩提の行を具足し、つねに勤めて修習して退轉しないだらう。」

The Revelation and Prediction in Dreams of Great Dreams, Part 12;

A Fane of Five Ākāśagarbhāṇām (虚空藏菩薩):

A Shakespearean Sonnet on (1) and (2)

In a dream, I was told to visit th' fane
And five Ākāśagarbhān, th' counterpart
Of five-fold Vidyā-rājñām (明王), all divine.
I went to Kanchi-in (觀智院) to calm my heart.
The wisdom as the infinite universe
Can be discerned in deep, perpetual kalpa.
Compressing ākāśa within short verse,
I will perceive and realize the śūnya.
Serenity conceals the wat'ry wild.
With equanimity I must endure
The life's distress in temperance meek and mild.
Many a gold assay will last for ever.
Sagacity and charity are brilliant
In boundless people and worlds radiant.

From 沙石集 Selection of Sand and Stones to Obtain Gold and Gems

by 無住禪師 Zen Master Mujū

(1) 「^{まこと}實ニ、^{イカデ}争カ歎キ^{ヲボシメさ}思召ザラン。サレドモ此事ニヨリテ、^{しんじち}眞實ノ

ぼだいしん フコ よろこ
菩提心ヲ發セル寺僧一人アル事ノ悦バシキ也。堂塔佛經ハ財寶アラバ

つくり ぼだいしん フコ おほせ
造ヌベシ。菩提心ヲ發ス人ハ、千萬人ノ中ニモ有難クコソト、仰ラレ

ケレバ、ふしぎ しんりよ おもひ サめ ほつしん
ケレバ、不思議ノ神慮カナト思テ、夢覺テ、彼僧モ發心シテ侍リケ

ルトコソ まうしつた しんめい ぼだいしん おこ まこと いる
ルトコソ申傳ヘタレ。神明ノ御心、菩提心ヲ發シ實ノ道ニ入ヲ

よろこ たま
悦ビ給フ事、イヅレノ神モカハリ給ハジカシ。」

The Revelation and Prediction in Dreams of Great Dreams, Part 13;
A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 7;
A Guidance to Perpetual Lucid Planning;
This Sonnet Was Composèd in My Sleeping;
The Double Wheels of Energy and Study
Are Vital and for Ever Necessary:
A Couplet Sonnet on (1)

I went to Kyoto University
To be instructed by the Learned Deity.
I saw a video screen which exprest
A jungle's various plants' development.
The jungle's plants absorb rich energy
From th' fertile ground, air, water and sun-ray,
Improving numberless diversity
As scholarship doth to infinity.
I must continue learning at all times.
I must act flexibly to modern times
And must not be obsessed with th' holdo'er relic
Of the last century; th' studies scientific
Require fresh energy. Hence I determine
To launch perpetual projects to illumine.

(The video screen in this Couplet Sonnet is installed in Kyoto University
Clock Tower Centennial Hall.)

(The Double Wheels were taught by Gods and BuddhaiH of Myoshin-ji Temple and the Divine Fount Temple.)

(Sacred Deities of the Pear Tree Shrine, Kamigamo Shrine and Shimogamo Shrine suggested a solution in addition to poetry.)