

Kenshingakuen

顯真学苑

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

『教行信證新釋』英訳版

Volume One

卷上

By Shinryu Umehara

梅原眞隆 著

Translated from the Japanese

By the Subeditor at Kenshingakuen and a Translator of Law,

Rei Umehara (Kenshin)

顯真学苑副幹・法律翻訳者 梅原 麗 (顯真) 訳

The copyright on *The English Version of the New Interpretation of Teaching, Practice, Faith, and Enlightenment* is held by Kenshingakuen.

All rights reserved.

*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 2

龍樹論文 (2)

[字解] 第八項から第十八項

[The exposition of words and phrases] Items 8 through 18

四功德處 It means '諦 ārya-satya etc.', '捨 cāga, upekṣā, upekkhā, etc.', '滅 nirodha etc.', and '慧 jñāna, prajñā, etc.'. The term '諦' means unfallacious truth. The term '捨' means āmiṣa-dāna and dharma-dāna. The term '滅' means destroying tri-doṣāpaha and five kāmāni. The term '慧' means profound and subtile wisdom. These four are referred to as sthāna of guṇa because they become the position of altruistic grace and virtue.

方便 It means discerning the existence of terrene dharmānām by the wisdom obtained later than jñāna-sattva to contrive upāya for the salvation of the sattva.

諸忍 The term '忍' means acknowledgement, acceptance, determination, and enlightenment of noble truths. The generalization of various '忍 kṣānti' including three '忍 kṣānti' of ghoṣānugama-dharma-kṣānti, anulomikī-dharma-kṣānti, and anutpattika-dharma-kṣānti and five '忍 kṣānti' of kleśa-overcoming kṣānti, truth-believing kṣānti, righteous-pāramitā-following kṣānti, anutpattika-dharma-kṣānti, and kṣānti for śānti (śānta) is referred to as '諸忍 kṣāntayaH' which is integrated to be anutpattika-dharma-kṣānti.

涅槃 It is nirvāṇa, mahā-parinirvāṇa, parinirvṛta, śānti, śānta, etc. It is the enlightenment attained by mastering dharmatā and renouncing illusions.

三界 It is the general term for kāma-dhātu, rūpa-dhātu, and ārūpya-dhātu, or worlds of illusions.

初地 It is the first stage (bhūmi) of the ten stages of the Bodhisattva, viz. prathama-bhūmi.

歡喜地 It is '初地 the first stage (bhūmi) of the ten stages of the Bodhisattva' and is also referred to as '初歡喜地'. It is called '歡喜地 pramuditā bodhisattva-bhūmiH' because the Bodhisattva illuminates a part of the truth of tathatā and tattva, attains the holiness with avinivartanīya, and accomplishes practices benevolent to oneself and others with heart in high delight.

初果 It is the same result of enlightenment as sotāpatti-phala.

須陀洹道 It is sotāpatti-phala or srota āpanna, or srota āpatti-phala. It is the first phala of catvāri phalāni of śrāvaka. It is the phase of first entering into the category of sages by abstaining from ideational illusions or conceptual kleśa on four noble truths of tri-dhātu.

見諦所斷法 It is ideational illusions or conceptual kleśa to be thoroughly destroyed on the phase of observing and penetrating four noble truths and righteously practicing srota āpatti-phala. It is also called '八十八使' because it has eighty-eight types in tri-dhātu.

二十九有 The term '有' means that the law of cause and effect is indestructible, or that cause necessarily entails effect. The term '二十九有' means twenty-nine worlds of life and death. If a sage of the first phala, or sotāpatti-phala, lives only twenty-eight lives (seven lives in the human world,

seven lives in the celestial world, and fourteen lives in the world of antarā-bhava), the sage will not receive human or heavenly retribution. Beings who do not reach the twenty-ninth world of life and death mean beings without delusions because they can enter nirupadhiśeṣaM nirvāṇam if they go to and from the human or heavenly worlds of life and death during these twenty-eight lives.

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

From Troades by Seneca

From Essais by Michel de Montaigne

(1) 'Quaeris quo jaceas post obitum loco?

Quo non nata jacent.'

'You ask where you will lie after death?

Why, where the unborn lie.'

From Tears, Idle Tears

by Alfred, Lord Tennyson

(2) 'Fresh as the first beam glittering on a sail,

That brings our friends up from the underworld,'

From 古今要覽稿 第壹 Ancient and Modern Encyclopaedia, Volume One

by 源弘賢

(3) 「凡學和漢を兼古今に通ずるにあらざれば言にたらず」

From The Star Thrower

by Loren Eiseley

(4) 'Huge shadows leaped triumphantly after every blinding illumination.'

'the multiplied darkness threatened to submerge the carriers of the light.'

From 沙石集拾遺 Gleanings of the Selection of Sand and Stones to Obtain Gold and Gems

by 無住禪師 Zen Master Mujū

(5) 「彌陀地藏ノ一體ノ事、習有ト見タリ。イカナル習カ侍ラン、知り難シ。但一ノ傳ニハ、彌陀觀音ニ現ジ、觀音地藏ト現ジ給ト云ヘリ。祕經ニ有ト云ヘリ。」

Electric Energy Effulgent, Part 2;

A Temple on the Shore of Children's Limbo:

A Spenserian Sonnet on (1), (2), (3), (4) and (5),

Inspired by a Japanese Hymn of Praise to Kṣitigarbha Who Guards Miscarried Children

Attainment of the Buddhi by dead infants

Is pondered in two ways. First, they are deemed

The dharma-bhṛt (善知識) dispatched to lead their parents

To th' Buddhism. Second, they are unified

With parents to achieve th' Buddhistic deed

As th' self-same entity. 'Tis th' exegesis

Dated back to the Edo Period.

The Bodhisattva full of grace and sadness

Th' miscarried infants most forlorn embraces,

Who pile up stones as their good disciplines,

In non-life, non-death, but auroral darkness,

Composing meritorious remains.

I must accumulate on th' Limbo Shore

Religious hymns describing sheen obscure.

(I went to Joshin Denki in Saiin to buy a laptop computer and peripheral equipment. Many of 4K resolution displays were glittering in waves of artificial refulgence. And I visited and worshipped Kosan-ji Temple nigh the store and read a Japanese hymn of praise to Kṣitigarbha who guards miscarried children, which had been engraved upon a stone monument. This Spenserian Sonnet was promptly written after I visited Joshin Denki and Kosan-ji Temple on the Shore of Children's Limbo. The exegesis on the dead infants' attainment of the Buddhahood had been taught by Professor Jokai Asai (浅井成海教授).)

From Pascal's Pensées

by Blaise Pascal

(1) 'La puissance des mouches: elles gagnent des batailles, empeschent notre âme d'agir, mangent nostre corps.'

'The power of flies: they win battles, hinder our minds from acting, devour our bodies.'

From The Hidden Half of Nature: The Microbial Roots of Life and Health

by David R. Montgomery and Anne Biklé

(2) 'Most of us think of nature as the plants and animals big enough to see with the naked eye. We too hang on to this tendency. When we look at a tree, we see branches sweeping upward and the shape and color of leaves against the blue of the sky. But in our mind's eye we see so much more that was hidden before. For as unique as we each may be, we have never been alone. The living roots of the grandest tree of all, nature herself, plunge deep beneath our feet and throughout our bodies. Nature is not out there in some distant and faraway land. She is closer than we ever imagined, right inside of us.'

'Unus pro omnibus, omnes pro uno' 'One for all, all for one!'

From Brain Maker: The Power of Gut Microbes to Heal and Protect Your Brain – for Life

by Dr David Perlmutter with Kristin Loberg

(3) 'Most of these organisms live within your digestive tract, and while they include fungi and viruses, it appears that the bacterial species that make their home inside you dominate and take center stage in supporting every conceivable aspect of your health. And you interact not only with these organisms but also with their genetic material.'

'We call this complex internal ecology that thrives within us and its genetic fingerprint the microbiome (*micro* for "small" or "microscopic," *biome* referring to a naturally occurring community of flora occupying a large habitat – in this case, the human body).'

'you'll soon understand that they have the same common denominator: the gut's inhabitants. In many ways, they are your body's gatekeepers and rulers. They form your body's headquarters. They are the unsung heroes and partners in your health. And they are orchestrators of your physiology in ways you probably never imagined.'

From Genesis

From À la recherche du temps perdu IX Sodome et Gomorrhe

by Marcel Proust

(4) 'memento quia pulvis'

From 正法眼藏「三界唯心」 The Quintessential Optic Treasury of the True Dharma, 'cittamātram idaM yad idaM traidhātukam'

by 道元禪師 Zen Master Dōgen

(5) 「我有は尽十方界真実人体なり、尽十方界沙門一隻眼なり。衆生は尽十方界真実体なり、一一衆生の生衆なるゆゑに衆生なり。」

「唯心は一二にあらず。三界にあらず、出三界にあらず。無有錯謬なり。有慮知念覚なり、無慮知念覚なり。牆壁瓦礫なり、山河大地なり。」

'Delicious Food Is Happy Charity':

The Supermarket of High Quality, Part 3;

In Search of Scholarship Sustainable:

A Shakespearean Sonnet on (1), (2), (3), (4) and (5)

When I sought for la vertu naturelle

Environmentally, I saw a book

Upon the skincare intellectual

By products additive-free and organic.

In search of scholarship sustainable,

I'd studied by The Hidden Half of Nature

That human entrails and plants' roots resemble

In coexistence with th' microbial creature,

The history and range of which are farthest

And almost astronomical in number.

Our body is the microbes' ample forest,

Which govern us like genii tutelar.

Returning to the Pure Land means the truth

That I'm essentially th' organic earth.