

*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 Nāgārjuna Bodhisattva, Part 16

龍樹論文 (16)

[解説] 第九段落から第十一段落

[The explication] Paragraphs 9 through 11

「轉名休息」はもと「轉は休息と名づく」と訓じてあるを、ここには「轉じて休息と名づく」と訓じてある。

「如得於初果、究竟至涅槃」の偈頌はもと「初果を得るが如し、究竟して涅槃に至る」と訓じてあるを、ここには「初果の究竟じて涅槃に至ることを得るが如し」と訓じてある。

以上の訓み方は論文の消釋の仕方によるものであつて意味に變化も生じない

とおもうから、一々、辯述することを省略するが、次のものは深く考究に價する。

The sentence ‘轉名休息’ formerly reads ‘The ‘conversion’ means discontinuance of the ordinary people’s way of practicing hitherto’. Herein this sentence reads ‘Being converted’ means discontinuance of the ordinary people’s way of practicing hitherto’.

The gāthā ‘如得於初果、究竟至涅槃’ formerly reads ‘It is likened to the attainment of prathama-phala by śrāvaka. A sage who attains the prathama-phala never fails to attain nirvāṇa at length’. Herein this gāthā reads ‘It is likened to the attainment of prathama-phala by śrāvaka. As a sage who attains the prathama-phala never fails to attain nirvāṇa at length’.

The above-mentioned readings are due to the manner of interpretation by resolving the inconsistencies of the Śāstra and thought to cause no change in meaning. Therefore, individual explanation in detail is omitted, but the following is worth making profound researches.

17 December 2020

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

*From* 修證義 The Righteous Principle of Practice and Enlightenment

*by* 道元禪師 Zen Master Dōgen

(1) 「生を明らめ死を明らむるは佛家一大事の因縁なり、生死の中に佛あれば生死なし、但生死即ち涅槃と心得て、生死として厭うべきもなく、涅槃として欣うべきもなし、是時初めて生死を離るる分あり、唯一大事因縁と究盡すべし」

*From* 首楞嚴經 ŚūraMgamasamādhi-sūtra

(2) 「淨極光通達 寂照含虛空 却來觀世間 猶如夢中事」

「淨極まり光り通達し。寂照にして虚空を含む。却來して世間を觀ずれば。猶ほ夢中の事の如し。」

Publication Number 99, Composition Number 114

The Revelation and Prediction in Dreams of Great Dreams, Part 16;

‘Delicious Food Is Happy Charity’:

The Supermarket of High Quality, Part 11:

A Shakespearean Sonnet on (1) and (2)

Written on 17 July 2021 and Published on 13 July 2022 (the day of the supermoon)

(Lines 1-8 were written on 16 July 2021; lines 9-14 were written at dawn on 17 July 2021.)

It seems as though I'm dreaming wondrous dreams  
When th' supermarket is built on my grounds.  
Spontaneously, a lot of people's streams  
With energetical flow make their rounds.  
As an old honest man in ancient tales,  
Like a kindhearted blossoming old man,  
I am astonished by the miracles  
Vouchsafed by blest accumulated karman.  
With multiplied devotion, I should make  
E'en greater efforts to complete salvation  
For sentient and non-sentient beings' sake  
In life-and-death eternal transmigration  
Equivalent to bodhi and nirvāṇa  
Illumined by gold hetu-pratyaya.

*From The User Illusion: Cutting Consciousness Down to Size*

*by Tor Nørretranders*

(1) 'Maxwell discovered that light is electromagnetic radiation — shifting electrical and magnetic fields that travel out into the universe, alternating forever at right angles to the direction of their dispersal.'

'The content of our consciousness is already processed and reduced, put into context, before we experience it. Conscious experiences possess depth: They have been put into context; lots of information has been processed but is not presented to us. A mass of sensory information has been discarded before conscious awareness occurs — and this sensory information is *not* presented. Yet the experience itself is based on this discarded information.'

'We experience sensation but do not experience that this sensation has been interpreted and processed. We do not experience the enormous mental work we do when we experience. We experience sensation as an immediate, direct

sensation of the surface of things, but sensation is really the result of a process that gives depth to the sensory data experienced. *Consciousness is depth but is experienced as surface.*'

'We experience not the raw sensory data but a simulation of them. The simulation of our sensory experiences is a hypothesis about reality. This simulation is what we experience. We do not experience things themselves. We sense them. We do not experience the sensation. We experience the simulation of the sensation.'

'This view involves a very far-reaching assertion: What we experience directly is an illusion, which presents interpreted data as if they were raw. It is this illusion that is the core of consciousness: the world experienced in a meaningful, interpreted way.'

'Why do we not merely experience what we sense? Because we sense far too much, millions of bits a second. We experience only a fraction of what we sense — namely, the fraction that makes sense in the context.'

'But why do we not see that the data we experience have been processed, that masses of information have been discarded before we are presented with a scrap of information?'

'Consciousness is depth experienced as surface.'

'Perhaps consciousness arises when the brain's simulation of the world becomes so complete that it must include a model of itself.'

*From The Foundations of Mathematics: A Study in the Philosophy of Science*  
by Evert W. Beth

(2) 'Though there is, even in Heraclitus, a tendency to distinguish between cosmic law or φύσις and social law or νόμος, their relatedness and analogy are repeatedly stressed.'

'In Aristotle we find the term βίαια, "with violence", and, more frequently, κατὰ φύσιν παρὰ φύσιν, "in accordance with cosmic law" — "contrary to cosmic law".'

'The aim is to live according to the φύσις, that is, in accordance with both that of oneself and that of the cosmos. By the φύσις, according to which one must live, Chrysippus means both the universal and the specifically human ....'

'The introduction of a specifically human φύσις in addition to the universal φύσις seems to be due to Chrysippus himself; it seems probable that it was intended to provide a basis for the social law or νόμος.'

'In a broader sense, we can say that modern determinism has its roots in

deeply religious conceptions which flourished in Antiquity.’

*From Ode to the West Wind*

by Percy Bysshe Shelley

- (3) ‘Drive my dead thoughts over the universe  
Like withered leaves to quicken a new birth!  
And, by the incantation of this verse,  
‘Scatter, as from an unextinguished hearth  
Ashes and sparks, my words among mankind!’

*From 手箱神山遙拝詞 Prayer of Worshipping the Faraway Divine Casket Mountain*

(4) <sup>かみならふみち まことのまさみち きよ ただし をさめ す かむうべな</sup>  
「 神 仙 道 の 真 之 正 道 を 。 清 く 正 く 修 む と 為 る を 神 諾

<sup>たま たまちは おほかみたち みいきほひのまにまに あめのかくりよつちのかくりよ</sup>  
ひ 給 ひ て 。 靈 幸 ふ 大 神 等 の 威 徳 之 依 。 天 之 幽 世 地 之 幽 世

<sup>くし みたまのかよひち いつのちわき ちわき わがたまのを かま かよ</sup>  
の 奇 き 氣 道 之 通 路 を 稜 威 之 道 別 に 道 別 て 。 我 魂 之 緒 を 感 げ 通 は

<sup>たま かみならふわざいやたりゆ いやたか いやひろ くしび みちから</sup>  
し め 給 ひ 。 神 習 之 術 彌 足 行 きて 。 彌 高 に 彌 広 に 奇 靈 の 道 力 を

<sup>あらはしめたま かしこ かしこ まを</sup>  
令 顕 賜 へ と 。 畏 み 畏 み も 白 す 。

*From 源氏供養 A Memorial Service for Genji*

- (5) 「よくよく物を案ずるに よくよく物を案ずるに 紫式部と申すは かの石  
山の観世音 仮りにこの世に現れて かかる源氏の物語 これも思へば夢の世  
と 人に知らせん御方便 げに有難き誓ひかな 思へば夢の浮橋も 夢の間の  
言葉なり 夢の間の言葉なり」

Publication Number 100, Composition Number 99

The Revelation and Prediction in Dreams of Great Dreams, Part 17;

Electric Energy Effulgent, Part 7;

A Fane of Eight Grand Starry Deities;

The Hundredth (100th) Sonnet:

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

Written on 10 April 2021 and Published on 13 July 2022 (the day of the

supermoon)

(Lines 1-3 were written at night on 23 March 2021; line 4 was written at dawn on 24 March 2021; lines 5-6 were written at night on 8 April 2021; lines 7-8 were written at dawn on 10 April 2021; lines 9-14 were written in the morning on 10 April 2021.)

The stars seem lilies blown in verdurous fields  
Inwreathèd with the gold and argent orbits.  
As planets, people circulate in th' worlds  
Attuned to karman, making shimmering circuits.  
My mind is mathematic patterns or  
Electric and magnetic energy,  
Conforming to the causal law of Nature  
Such as ubiquitous morality.  
In miscellaneous information flows,  
My conscious is ephemeral illusion,  
As non-existent egos trace their shadows.  
Time scatters particles to radiation.  
The waves and patterns of my cogitation  
Shall be dispersed to th' cosmic constellation.

(The first two lines of this Shakespearean Sonnet are grounded on my mother's vintage cups and saucers painted white, green and gold with white lilies produced by Fukagawa Seiji Kimijima Ichiro.)

(The 17 Sonnets 'The Revelation and Prediction in Dreams of Great Dreams, Parts 1 through 17' had been written on the facts of which I have never told anyone; the publication of these Sonnets was delayed for a considerable period because of subconscious hesitation. However, I realized that the human life is speedy as a bolide, fragile as a rainbow; the mystic memory and literature like a bolide and a rainbow should be poetically crystallized and published in the pure language (Lingua Pura). Hence, I resolved to stealthily publish 86th through 115th Sonnets (30 Sonnets) at a time as true, precious and religious records with kind approval of the Gods and Buddhānām, viz. a good omen that seven planets and the moon shone in a straight line in the east sky and thereafter the second bolide shot across the sky.)