

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 12

龍樹論文 (12)

[解説] 第二段落

[The explication] Paragraph 2

なお、この行文類に七祖の釋文を引證したのち、行信の利益を讚嘆なさるところに

爾者獲眞實行信者心多歡喜故是名歡喜地是喻初果者初果聖者尚睡眠懶墮不至二十九有何況十方群生海歸命斯行信者攝取不捨故名阿彌陀佛是曰他力是以龍樹大士曰即時入必定曇鸞大師云入正定聚之數仰可憑斯專可行斯也と釋されてある。これは、ここに引用された十住毘婆沙論の四品即ち入初地品乃

至易行品によつて、眞實の行信の利益を示されたものである。この十住毘婆沙論の傍註に「成就行」と註記されたことも、深く注意すべきである。

For the avoidance of doubt, in this *Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*, the following exegetical sentences are written on the admiration of the divine grace of the practice and faith after the quotation as proof from exegetical sentences of the seven patriarchs:

By virtue of the above-mentioned principle, 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-bhūmiḥ, viz. the bhūmi of jubilation. In the above-quoted Daśa-bhūmika-vibhāsa-śāstra, this is compared to the attainment of prathama-phala by śrāvaka. Precisely a sage of prathama-phala 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. Even a sage of prathama-phala is thus enlightened, still more is a practitioner of the Nembutsu (viz. the meditation on Amitābha (Amitāyus) and the praise, prasāda, and recitation of His sacred name) by the other-power. If once innumerable grouplike sentient beings in the worlds of ten directions revere and return their lives to the sacred name of Amitābha (Amitāyus), viz. this true practice and faith, they will dwell in avinivartanīya (avaivartika) and pramuditā bodhisattva-bhūmiḥ because the light of the Buddha enlightens, guides, delivers, embraces, and never forsakes sentient beings. The divine ability is named Amitābha (Amitāyus) because it enlightens, guides, delivers, embraces, and never forsakes sentient beings. This is called the salvation by the other-power. By this divine ability which enlightens, guides, delivers, embraces, and never forsakes sentient beings, Nāgārjuna Bodhisattva explains, 'immediately attain niyata' in the Chapter of the Serene Practice by the Other-Power of Daśa-bhūmika-vibhāsa-śāstra and indicates that sentient beings will immediately attain the rank of niyata and the birth of non-birth in the

Pure Land once they revere and return their lives to the sacred name of Amitābha (Amitāyus). The Reverend Mentor Donran explains, 'be enumerated in the rank of 'samyaktva-niyāma-avakramaṇa' in *The Commentary on the Treatise on the Birth of Non-birth in the Pure Land* and indicates that sentient beings will be redeemed by the other-power and enumerated as 'samyaktva-niyāma-avakramaṇa'. For this reason, we should look up to and believe on this pūrva-praṇidhāna of Amitābha (Amitāyus) and should wholeheartedly practice this Nembutsu (viz. the meditation on Amitābha (Amitāyus) and the praise, prasāda, and recitation of His sacred name).

This indicates the divine grace of the true practice and faith by four chapters of Daśa-bhūmika-vibhāśa-śāstra, viz. the Chapter of Attaining the Prathamabhūmi, the Chapter of Phases of the Bhūmi, the Chapter of the Pure Bhūmi, and the Chapter of the Serene Practice by the Other-Power cited herein. The marginal note 'the practice of realization' of Daśa-bhūmika-vibhāśa-śāstra should also be profoundly taken into consideration.

24 November 2020

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

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

by 無住禪師 Zen Master Mujū

(1) 「覺ノ境モ事過ヌレバ夢ノ如シ。夢ノ事モ時ニアタリテハ覺ニ似タリ。誰ノ智アラン人カ、夢ト覺ト別也ト思ハン」

From 道士毎朝神拝詞 Every Morning Prayer for Priests Seeking the Way and Worshipping Gods

(2) 「現身ながらに仙境にも神仙にも見奉らしめ給ひ。」

From 冷泉為村詠草 Poetry of Reizei Tamemura

(3) 「わすれすもしたふ夢洛の夢語 みし世の 夢の窓の昔を」

From 臨濟録 Analects of Zen Master Linji

(4) 「上堂。云、赤肉團上有一無位真人、常從汝等諸人面門出入。未證據者看看。」

「無位真人是什麼乾屎橛。」

Publication Number 91, Composition Number 68

The Revelation and Prediction in Dreams of Great Dreams, Part 8;

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 3;

Celestial Beings, Stars on Earth and Sages' Spaces Sacred:

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

Written in the pre-sleep short time on 23 November 2019 and Published on
13 July 2022 (the day of the supermoon)

I met a Deity under th' Palace tree
At the age of fourteen and was directed
To enter Kyoto University
For understanding sages' spaces sacred.
In Kyoto University, I had
Dreams of the brilliant universe conducting
Me to philosophy, math., Buddhism, and
United theses as to demonstrating
The truth religious mathematically.
Morality and cultured beauty are
Retained to be resolved terrestrially
As realizable laws highly fair.
As long as I live, I describe the truth,
Both of celestial beings and stars on earth.

(The Palace in this Shakespearean Sonnet is Kyoto Imperial Palace. At that time, Doshisha Junior High School was located in Doshisha University adjacent to Kyoto Imperial Palace.)

From 正法眼蔵「梅華」 The Quintessential Optic Treasury of the True
Dharma, 'Umè Blossoms'

by 道元禪師 Zen Master Dōgen

(1) 「われなにのさいはひありてか、遠方外国の種子なりといへども、掛搭をゆるさるるのみにあらず、ほしきままに堂奥に出入して、尊儀を礼拝し、法道をき

く。愚暗なりといへども、むなしかるべからざる結良縁なり。」

From 正法眼蔵「見仏」 *The Quintessential Optic Treasury of the True Dharma, 'Beholding the Buddha'*

by 道元禪師 Zen Master Dōgen

(2) 「若親近法師、即得菩薩道。隨順是師學、得見恆沙仏」「いはゆる親近法師といふは、二祖の八載事師のごとし。しかうしてのち、全臂得髓なり。南嶽の十五年の弃道のごとし。師の髓をうるを親近といふ。」

From 正法眼蔵「夢中説夢」 *The Quintessential Optic Treasury of the True Dharma, 'Explication of Dreams in Dreams'*

by 道元禪師 Zen Master Dōgen

(3) 「覺中に仏化やまざる道理ありといへども、仏祖現成の道理、かならず夢作夢中なり。」

From Paradise Lost: Book VII

by John Milton

(4) 'Descend from Heav'n Urania, by that name
If rightly thou art called, whose voice divine
Following, above th' Olympian hill I soar,
Above the flight of Pegasean wing.
The meaning, not the name I call: for thou'

From El jardín de senderos que se bifurcan; The Garden of Forking Paths 八岐の園

by Jorge Luis Borges

(5) '— Asombroso destino el de Ts'ui Pên — dijo Stephen Albert —. Gobernador de su provincia natal, docto en astronomía, en astrología y en la interpretación infatigable de los libros canónicos, ajedrecista, famoso poeta y calígrafo: todo lo abandonó para componer un libro y un laberinto. Renunció a los placeres de la opresión, de la justicia, del numeroso lecho, de los banquetes y aun de la erudición y se enclaustró durante trece años en el Pabellón de la Límpida Soledad.'

"An astounding fate, that of Ts'ui Pên," Stephen Albert said. "Governor of his native province, learned in astronomy, in astrology and in the tireless interpretation of the canonical books, chess player, famous poet and

calligrapher — he abandoned all this in order to compose a book and a maze.
He renounced the pleasures of both tyranny and justice, of his populous couch,
of his banquets and even of erudition — all to close himself up for thirteen
years in the Pavilion of the Limpid Solitude.’

Publication Number 92, Composition Number 124

The Revelation and Prediction in Dreams of Great Dreams, Part 9;

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 4:

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

Written in a short period of time in the morning on 26 December 2021 and

Published on 13 July 2022 (the day of the supermoon)

By th’ Providence of the Deity at that time,

I learnt in Kyoto University

For an extended period of time.

The long-term learning is my destiny,

Hard discipline befitting Buddhist practice.

A lot of books become my hidden teachers,

Who guide me to the countless minds’ deep space,

Whose principles are symbolised as numbers.

Description of the living dharma-dhātu (法界),

Unfathomable to the mortal sight,

Is credited to ākāśa-dhātu (空界),

Disclosed as th’ birth of non-birth night by night.

Six papers were revealed in dreams of dreams

As oracles of radiant storied beams.