

Kenshingakuen

顕真学苑

*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

By Shinryu Umehara

梅原真隆 著

Translated from the Japanese

By the Subeditor at Kenshingakuen and a Translator of Law,

Rei Umehara (Kenshin)

顕真学苑副幹・法律翻訳者 梅原 麗 (顕真) 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 10

龍樹論文 (10)

[意譯] 第十一段落から第十二段落

[The translation that is faithful to the spirit] Paragraphs 11 to 12

この初地の菩薩のもつている苦以外の^{くるしみ}苦^{くるしみ} 即ち消滅した苦は二滴三滴のよ
うなものである。これより^{むじょうしようしんどう}无上 正真 道のさとりをひらくのに百千億劫の
修行を経過するのであり、^{むし}无始よりこのかた生死を繰返してきた苦に比べてみ

れば滅した苦はわずか二滴三滴に過ぎないように見える、そしてこれから滅せねばならない苦即ち未だ滅していない苦は大海の水のようにおもわれるが、再び迷わない立場を占めたのであるから、この初地を歡喜地と名づけるのである。

これは宗義によつて よみかた 點聲 を換え、煩惱の うずま 渦巻く凡夫の生活にも、名號を しんじゆ 信受 することによつて、 しようじようじゆ 正定聚 に住する歡喜の相状を、 ずいみん らんだ 睡眠し懶墮 であつても再び まよいのせかい 二十九有 にいたらないところの しよか 初果の聖者に譬えられたものである。

The disappeared affliction other than the affliction suffered by this Bodhisattva in the prathama-bhūmi is likened to two or three drops of water. From thence to attain the enlightenment of anuttarā samyaksaṃbodhi, the Buddhist disciplinary practice should be experienced for a period of kalpa-śata-sahasra-koṭi. Compared with the affliction of repeating life and death from anādi, the disappeared affliction appears to be no more than two or three drops thereof. The affliction which has not yet disappeared but has to be extinguished hereafter looks as if it were the water of the ocean. However, the rank free from repeating delusions again is attained, therefore this prathama-bhūmi is named pramuditā bodhisattva-bhūmiH.

The author makes changes to the way of reading in accordance with the tenet of the True Pure Land Sect. Ordinary people's life where the kleśa is whirling is in the condition filled with beatitude in the rank of 'samyaktva-niyāma-avakramaṇa' by virtue of receiving, embracing, and believing on the sacred name of Amitābha (Amitāyus). This condition is compared with that of the sage in the prathama-phala who will not reach the twenty-ninth world of life and death again even if the sage falls into middha or ālasya-kausīdya.

11 May 2020

[The annotation by the translator written in the Shakespearean sonnet form

in iambic pentameter]

From 芭蕉 The Japanese Banana Plant

(1) 「風破窓を射て燈消え易く、月疎屋を穿ちて夢成り難き」

From 蕉堅藁 An Anthology of Māyā, Śūnya, or Dharma-kāya

by 絶海中津 Zekkai Chūshin

(2) 「涼月満時珠有孕、明星賞処石成斑。」

From 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation

by 許渾 Xu Hun

(3) 「一聲山鳥曙雲外 萬點水螢秋草中」

Publication Number 87, Composition Number 92

The Revelation and Prediction in Dreams of Great Dreams, Part 4;

Three Poems of Autumnal Scenery:

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

Written on 27 November 2020 and Published on 13 July 2022 (the day of the supermoon)

(Lines 1-4 were written on 29 May 2019; lines 5-14 were written on 27 November 2020.)

Winds rustling pine trees shoot through windows broken;

With ease the light is blown off and extinguished;

The moist star pierces humble houses run-down;

Dreams in the Great Dreams hardly are accomplished.

When Phoebe waxes silver, full and cool,

A shell conceives a moonlit dewy pearl;

Where bright stars meteorically fall,

A stone creates a pattern like a scale.

A cuckoo in the mountain one time twitters

And flies beyond the silken clouds at dawn;

A million fireflies by the silent waters

Are shimmering in the bladed grass in autumn.

These are three rhymed translations in iambic

Pentameter of poems fair and classic.

(The Sonnets ‘The Revelation and Prediction in Dreams of Great Dreams, Parts 1, 2 and 3’ are the Shakespearean Sonnet ‘I Learn and Live the Lighted Law of Life’ in ‘Institutes of the True Pure Land Sect, Part 2’ of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*, the Couplet Sonnet ‘Correlative Irradiance of Wisdom’ in ‘The Name of the Seventeenth Vow, Part 1’ of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*, and the Shakespearean Sonnet ‘The Brilliant Pure Land’s Dream’ in ‘The Auxiliary Elucidation and Revelation by *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom*, Part 5’ of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*, respectively.)

From 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation
by 大江朝綱 Ōe no Asatuna

(1) 「雖觀秋月波中影 未遁春花夢裏名」

From 拾遺集 Collection of Gleanings

by 沙彌滿誓 Sāmaṇera Mansei

(2) 「世の中をなにゝたとへむ朝ぼらけこぎゆく舟のあとの白波」

From 源氏物語 The Tale of Genji

by 紫式部 Lady Violet of Ritual Rank

(3) 「例の、柴積む舟のかすかに行きかふ跡の白波、目馴れずもある住まひのさまかなと、色なる御心にはをかしく思しなさる。」

From 正法眼藏「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

(4) 「説夢にあらざれば諸仏なし、夢中にあらざれば諸仏出世し転妙法輪することなし。」「諸仏の妙法は、ただ唯仏与仏なるがゆゑに、夢覚の諸法、ともに実相なり。」「夢覚もとより如一なり、実相なり。」

From 朝顔 A Morning Glory

(5) 「一日の槿花も 一度の栄えは あるものを あるものを かれもこれも
よくよく思へば 夢の中なる 夢の世ぞや」

Publication Number 88, Composition Number 123

The Revelation and Prediction in Dreams of Great Dreams, Part 5;

Words in White Waves:

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

Written in a short period of time on 8 December 2021 and Published on 13
July 2022 (the day of the supermoon)

Since childhood, I have lived a lot of dreams.
The boundaries between reality
And fancy are in itself spring flowery dreams.
Remembrance of things past is reverie,
Reflex of th' Moon in autumn white horses.
In kindergarten, scenes seen in my dreams
Were often realized in various courses.
I told my mother of my realized dreams.
She told me not to tell the realization
To anyone. I observed her order. But
Some dreams befitting to the documentation
Should be, by stealth, poetically published.
If not recorded, they'd fall in oblivion.
Words in white waves keep transient cogitation.

(When I reckoned syllables and accents in *Paradise Lost*, I noticed that, in *Book III*, the terms 'glory' (l. 388, l. 449), 'only' (l. 398), 'mercy' (l. 401, l. 407), 'pity' (l. 402, l. 405), etc. had been counted as one syllable. Accordingly, the term 'fancy' in this Shakespearean Sonnet shall be counted as one syllable. I also noticed that, in *Book IV*, the term 'fancy' (l. 802) had been counted as one syllable.)

(Saint Myōe (明恵上人) also recorded and lived his dreams.)

(Vide the Sonnets "Delicious Food Is Happy Charity": The Supermarket of High Quality, Parts 7; The Shimmering Star Still Secretes Subtle Shadows;

Four Verses of Late Autumn and the Buddhism' and "Delicious Food Is Happy Charity": The Supermarket of High Quality, Part 8; The Moist Star Was Eclipsed in th' Autumn Evening over Mountains' in 'Śāstra by Nāgārjuna Bodhisattva, Parts 7 and 8' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)