

*Kenshingakuen*

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Teaching, Practice, Faith, and Enlightenment*

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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 13

龍樹論文 (13)

[解説] 第三段落から第五段落

[The explication] Paragraphs 3 through 5

さらに高僧和讃の龍樹讃の第一首に「本師龍樹菩薩は、智度十住毘婆沙等、つくりておほく西をほめ、すゝめて念佛せしめたり」とたたえられてある。宗祖は十住毘婆沙論を新しく価値づけて重視されたことは注意すべきである。

因に、十住毘婆沙論の易行品だけを七祖聖教に編集してあるが、これは再検討を要するとおもう。私は行文類引證の四品は編集すべきでないかと考えている。

さて、この入初地品に直接して引證の意味を窺うてみるに、第一項の諸佛家を

釋するに兩説をあげ、助菩提の頌を引いて般舟三昧を父、大悲と无生を母としてある。この般舟三昧は名號であり、大悲は光明であり、无生は光明の利益である。これによつて行文類の兩重因縁の初重すなわち「德號の慈父ましまさずは能生の因闕けなむ、光明の悲母ましまさずは所生の縁乖きなむ」という解釋をみちびき出したものである。

Furthermore, in the first hymn of praise for Nāgārjuna Bodhisattva in *Japanese Hymns of Praise for High Priests*, the Bodhisattva is admired as follows: 'The Reverend Mentor Nāgārjuna Bodhisattva authored Mahā-prajñāpāramitā-śāstra, Daśa-bhūmika-vibhāśa-śāstra, etc. and greatly praised the western Pure Land and exhorted to practice the Nembutsu (viz. the meditation on Amitābha (Amitāyus) and the praise, prasāda, and recitation of His sacred name)'. It should also be profoundly taken into consideration that the sect founder newly valued and attached importance to Daśa-bhūmika-vibhāśa-śāstra.

Incidentally, only the Chapter of the Serene Practice by the Other-Power of Daśa-bhūmika-vibhāśa-śāstra is compiled in Holy Śāsana by the Seven Patriarchs; however, this needs to be reexamined, methinks. In my mind, the four chapters hereof cited as proof in *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha* should be compiled therein.

Meanwhile, when I ponder the meaning of the quotation as proof immediately relating to this Chapter of Attaining the Prathama-bhūmi, it is to be noted that the author mentions two doctrines in the interpretation of Buddhist schools in the first section and cites the gāthā in '助菩提' (Praise of Provisions to Attain Bodhi and Enlightenment) as 'The Pratyutpanna-buddha-saMmukhāvasthita-samādhi is the father and the '大悲无生' (the determination of the birth of non-birth in the Pure Land as the supernal grace and benevolence of the salvation by the light of the Buddha which is unified with the light of the practice of altruistic great benevolence) is the mother.' This Pratyutpanna-buddha-saMmukhāvasthita-samādhi is the sacred name of Amitābha (Amitāyus), '大悲' (the practice of altruistic great benevolence, or the light of Amitābha (Amitāyus)) is the light, and '无生' (the uncreatable and indestructible) is the divine grace of the light. Therefrom the author derives the first of the dual hetupratyayau in *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the*

*Buddha*, viz. the interpretation ‘If the benevolent father, viz. the virtuous and sacred name of Amitābha (Amitāyus), did not deign to appear, the cause to bring about the result would be missed. If the merciful mother, viz. the light of Amitābha (Amitāyus), did not deign to appear, the pratyaya to be brought about would be separated’.

8 December 2020

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

*From* 般若心經 *Prajñā-pāramitā-hṛdaya*

(1) 「色卽是空 空卽是色 受想行識 亦復如是」

*From* 卽心記 *A Record of the Mind in Itself*

*by* 白隱和尚 *Priest Hakuin*

(2) 「萬事はみな心のなす事なり。かれさなむと云。心の本はなにかあるかとおへば、何もなしと答。予云、それこそ直に極樂世界、それこそ直に佛。」  
「身の業のつきはてぬれば何もなしかりにほとけといふばかりなり」

*From Paradise Lost: Book IV*

*by* John Milton

(3) ‘To whom thus Eve replied. “O thou for whom  
And from whom I was formed flesh of thy flesh,  
And without whom am to no end, my guide  
And head, what thou hast said is just and right.  
For we to him indeed all praises owe,  
And daily thanks, I chiefly who enjoy  
So far the happier lot, enjoying thee  
Preeminent by so much odds, while thou  
Like consort to thyself canst nowhere find.’

*From* 開山国師語録 *Analects of the National Mentor and Founder*

*by* 夢窓疎石 *Muso Soseki*

(4) 「夢作一首歌告舊友願爲我作善」「夢に一首の歌を作つて、舊友に告げて我が作善を爲さんことを願う。」  
「夢裏恍乎呈素面灼然夢中夢又作夢中吟」「夢裏に恍乎と素面を呈わせり。灼然

なり夢中の夢、又た夢中の吟を作す。」

*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

(5) 「我今為汝夢中説夢、三世諸仏也夢中説夢、六大祖師也夢中説夢」

Publication Number 93, Composition Number 126

The Revelation and Prediction in Dreams of Great Dreams, Part 10;

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 5:

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

Written on 20 January 2022 and Published on 13 July 2022 (the day of the supermoon)

(Lines 1-7 were written in the snowy morning on 18 January 2022; line 8 was composed at dawn during sleep on 19 January 2022; lines 9-10 were composed at dawn during sleep on 20 January 2022; 11-14 were written in the morning on 20 January 2022.)

'In th' university, there are male students  
More brilliant than I; there are female students  
More comely than I. Why doth your grace order  
Me to write some religious-science paper?'  
'The reason is that they do not perceive  
Religious beings', said th' Deity on the eve  
In my dream in response to my enquiry.  
The congregated might of minds uplifts me.  
I thank the Deity for His choice regard  
Despite of nothingness in me thus favoured.  
For adhiprajñā (慧學) which to me befell,  
I am assiduous in my duties well.  
I will return to kha (空) invisible,  
Evolved in rūpa (色) ever changeable.

*From* A Midsummer Night's Dream

by William Shakespeare

- (1) 'If we shadows have offended,  
Think but this, and all is mended:  
That you have but slumbered here,  
While these visions did appear;  
And this weak and idle theme,  
No more yielding but a dream,  
Gentles, do not reprehend.  
If you pardon, we will mend.'

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

- (2) 「幽事神事をも知らるる限は令知給ひて。」「萬代までの醜の守護と為て。常磐に堅磐に仕奉らしめ給へと願奉り乞祈奉る事の由を。」

*From* 歌行燈 A Poetic Lamp

by 泉鏡花 Izumi Kyoka: A Fount of the Mirrory Flower

- (3) 「芸も容色もないものが、生意気をいうようですが、…たとい殺されても、死んでもと、心願掛けておりました。」「島も海も目に見えて、ふらふらと月の中を、千鳥が、冥土の使いに来て、連れて行かれそうに思いました。」「私はな、よう覚悟はしていたが、天狗様に攫われるかと思いましたえ。」「あとは夢やら現やら。」

*From* The Merchant of Venice

by William Shakespeare

- (4) 'But little. I am armed and well prepared.'

*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

- (5) 「この夢中説夢処、これ仏祖国なり、仏祖会なり。仏国仏会祖道祖席は、証上而証、夢中説夢なり。この道取説取にあひながら、仏会にあらずとすべからず。これ仏転法輪なり。」「夢の菩提なる、たれか疑著せん、疑著の所管にあらざるがゆゑに。認著するたれかあらん、認著の所転にあらざるがゆゑに。」「ただまさに夢中説夢に、無上菩提衆の諸仏諸祖あるのみなり。」「ここに唯仏与仏の奉観あり。頭目髓脳身肉手足を愛惜することあたはず、愛惜せられざるがゆゑに、売金須是

買金人なるを、玄之玄といひ、妙之妙といひ、証之証といひ、頭上安頭ともいふなり。これすなはち仏祖の行履なり。」

Publication Number 94, Composition Number 67

The Revelation and Prediction in Dreams of Great Dreams, Part 11;

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 6;

Two Dreamy Visitations by the Squadroned Host of Heav'n, Part 1:

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

Written in a short period of time on 23 November 2019 and Published on 13 July 2022 (the day of the supermoon)

At th' age of thirty, I in dreams encountered  
The Deity whose face was unseen in th' dark  
At big and ancient fanes; in dreams He uttered  
Prediction that my life for Holies' sake  
Shall be deprived because I in ten years  
Shall be a genuine scholar; I replied,  
'May your grace come to take my life in th' said years,  
If I become th' true scholar as predicted.'  
Just after ten years, squadroned Deities came  
For th' second time to me who was prepared  
For th' doom; but on unfathomed grounds my time  
Is thankfully prolonged and reinforced  
To prove the glorious power of the Buddha,  
Gods, Bodhisattva, and Tathāgata.

(I was well prepared for Destiny, even if it was a vision in a dream. My life has been extended at the mercy of the Deities.)

(Yasaka Shrine and Yoshida Shrine, viz. Kyoto University, are included in the 'big and ancient fanes' in this Shakespearean Sonnet. It is at the Divine Fount Temple and Myoshin-ji Temple that after ten years I encountered the 'squadroned Deities' for the second time in dreams of great dreams.)