

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 25

龍樹論文 (25)

[意譯] 第七段落及び第八段落

[The translation that is faithful to the spirit] Paragraphs 7 and 8

問うていわく、凡夫の身であつて未だ ^{ぼだいしん}菩提心を ^{おこ}發さないもの、或は菩提心

を ^{おこ}發しても未だ歡喜地を得ない ^{じぜん}地前のものも、諸佛及び諸佛の大法を念じ、

必定の菩薩及び希有の行を念じたならば、また歡喜を得ることができるが、^{しよぢ}初地

の位を得た菩薩の歡喜と、この^{じぜん}地前の凡夫の歡喜と、如何なる^{さべつ}差別があるか。

答えていわく、菩薩が初地の位を得て、その心に歡喜の多いのはやがて諸佛の无

量の功德をわれも^{けつじよう}決定して^{ぎやくとく}獲得するであろうという思いである。すな

わち初地の位を得た必定の菩薩が諸佛を念ずるとき、无量の功德を^{ぐいう}具有してい

らせられる諸佛とおなじく我もまたやがて必ずこの无量の功德を獲得するに相

違ない。どういう理由によるかといえ、我はすでにこの初地の位を得て、必ず

佛になると^{きま}定つた^{かず}聚のなかに入っている^{せい}所爲である。これに比べて初地の

位を得ていない^{よた}餘他の凡夫は、こういう心持のあるわけではない。それであるか

ら、初地の菩薩は多く歡喜の心をおこすけれども、餘他の凡夫はさような譯には

ゆかない。何故なれば、餘他の凡夫はたとえ諸佛を念じても、能くこの^{おもひ}思念即

ち我は必ず佛になるという思念をもつことはできないからである。譬えてみる

と、^{てりんわう}轉輪王の王子というものは轉輪王の家に生まれて、轉輪王の位に^つ即く

べき相を具足しておるから、過去において轉輪王となつた方の^{くどく}功德と^{そんき}尊貴を

おもうにつけても、この念即ち我も亦たこの轉輪王の^{そう}相を^{ぐいう}具有しているから、

やがて我も亦たこの轉輪王として豪富な尊貴な身分を得べきであると心に大き

な歡喜を感じるのである。ところが、轉輪王の相がないものには、このような喜

びがないと同じことである。今、初地の位を得た必定の菩薩は、ひとたび諸佛及

び諸佛の大きな功德と^{いぎ}威儀と^{そんき}尊貴を念ずるとき、我にもこの佛になる相があ

る、やがて必ず佛になるに相違ないと、すぐ大に歡喜するであろう。これに比べて餘他の凡夫には、こんなことのある筈がない。これを宗義に適用すると佛智を^{りょうち}了知せざるものと、明かに佛智を信じたものとの歡喜の^{しゅべつ}殊別を示すものである。

なお、因みに^{じょうしん}定心すなわち^{ひつじょう}必定の^{しんそう}心相というのは、深く佛法の^{そこ}涯底に^{しょうにう}證入して心の動搖しないことを意味する。

The question is as follows: Those who are ordinary people and have not yet the bodhi-citta or anuttarāyāM saMyaksaMbodhau cittam, or those who have the bodhi-citta or anuttarāyāM saMyaksaMbodhau cittam but have not yet pramuditā bodhisattva-bhūmiH can also obtain bliss if they meditate upon the Buddhān, the great Dharmān of the Buddhānām, the Bodhisattvān of avivartika, and the uncommon practice; however, what difference is there between the bliss of the Bodhisattvānām in the prathama-bhūmi and that of these ordinary people before attaining the bhūmi?

The answer is as follows: The Bodhisattva attains the prathama-bhūmi and possesses the heart in high delight because the Bodhisattva is convinced of the decided attainment of the immense guṇa of the Buddhānām in due course. Specifically, when the Bodhisattva of avivartika in the prathama-bhūmi meditates upon the Buddhān, there is no doubt that the Bodhisattva will necessarily attain this immense guṇa all in good time in the same way as the BuddhāH possess the immense guṇa. The reason is that the Bodhisattva has already attained this rank of prathama-bhūmi and samyaktva-niyāma-avakramaṇa. In contrast with this, other ordinary people without attaining the prathama-bhūmi are definitely far from assuming such feeling. Hence the Bodhisattva in the prathama-bhūmi evokes many a feeling of beatitude but other ordinary people cannot afford to have such a feeling because other ordinary people cannot have this thought of samyaktva-niyāma-avakramaṇa even if they meditate upon the Buddhān. Metaphorically speaking, a prince of cakravarti-rāja was born in a family of cakravarti-rāja and is complete with

phases and images befitting to the rank of cakravarti-rāja; therefore, when he envisages the grace, virtue, and nobility of cakravarti-rāja in the past, he evokes this feeling of great beatitude in prospect for the future attainment of this honourable and noble rank of cakravarti-rāja because of his possessing these phases and images of cakravarti-rāja. However, people without the phases and images of cakravarti-rāja have not such delight. The same is true regarding the bliss of the Bodhisattvānām in the prathama-bhūmi and that of ordinary people before attaining the bhūmi. The Bodhisattva of avivartika in the prathama-bhūmi, once meditating on the Buddhān and the grand grace, virtue, dignity, and nobility of the Buddhānām, immediately has the unmitigated pleasure in consideration of possessing these phases and images of the Buddha and necessarily becoming the Buddha in the course of time. Compared to this, it is highly unlikely that other ordinary people have this kind of bliss. Applied to the doctrine of the True Pure Land Sect, this indicates the differentiation in bliss between those who do not understand the buddha-jñāna and those who clearly believe on the buddha-jñāna.

For the avoidance of doubt, ‘akṣubhita-citta’, or the mind’s state of avivartika, means mental equilibrium entering into the depths of buddha-dharma and praviṣṭa.

31 December 2021

[The annotation by the translator written in two sonnet forms in iambic pentameter]

From 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation
by 白居易 Bai Juyi

(1) 「白片落梅浮澗水 黃梢新柳出城牆」

From 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation
by 章孝標 Zhang Xiaobiao

(2) 「梅花帶雪飛琴上 柳色和煙入酒中」

From 華嚴經 AvataMsaka Sūtra

(3) 「若人欲了知 三世一切仏 応觀法界性 一切唯心造」

Publication Number 117, Composition Number 131

The Revelation and Prediction in Dreams of Great Dreams, Part 20;

Two Poems of Plum Blossoms and Young Willows

And One Dream of Orbed Bluebottle Flowers' Shadows;

The End Rhyme of This Sonnet Is All [æ]:

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

Written on 16 August 2022 and Published on 17 August 2022

(Lines 1-4 were written on 15 August 2022; lines 5-14 and the couplet of the title were written on 16 August 2022.)

Plum blossoms' snowy tint flies o'er the lyre;
White petals fall and float on th' mountain river;
Young willows' mist is mirrored in the liquor;
Green buds and boughs are stretched o'er th' castle barrier.
Just after I'd dreamt of some bluebottle flower
Shining in sleep as th' azure radial star,
I saw in my display screen th' bluebottle flower
In bloom as Lady Grey Tea advert picture.
Coincidence of inner worlds and outer
Is, in the Buddhism, not peculiar,
Both of which correspondingly appear
As synchronizèd images in th' sphere
Of śūnyatā, made by what we consider,
According to the cogitative power.

On the day after publishing this Sonnet,

A bolide shot across the firmament.

(The said day was 18 August 2022; this couplet was written on 27 August 2022 (the day of the new moon) and published on 29 August 2022.)

From 菅家文草 An Anthology of Chinese Poetry by the Sugawara Family

by 菅原道真 Sugawara no Michizane

(1) 「低翅沙鷗潮落暮 乱糸野馬草深春」

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

by 絶海中津 Zekkai Chūshin

(2) 「白漚江上旧盟冷」

From 白氏文集 An Anthology by Bai Juyi

by 白居易 Bai Juyi

(3) 「火是臘天春 雪為陰夜月」

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

by 菅原文時 Sugawara no Fumitoki

(4) 「此火忘鑽花樹取 对来終夜有春情」

From 臨濟錄 Analects of Zen Master Linji

(5) 「是你目前歷歷底、勿一箇形段弧明」

From 臨濟錄 Analects of Zen Master Linji

(6) 「你一念心上清淨光、是你屋裏法身佛」

From 臨濟錄 Analects of Zen Master Linji

(7) 「心法無形、通貫十方」

From 臨濟錄 Analects of Zen Master Linji

(8) 「法性身、法性土、明知是光影」

Publication Number 118, Composition Number 133

Four Poems of Spring and Four Sentences of Analects of Linji:

A Couplet Sonnet on (1), (2), (3), (4), (5), (6), (7) and (8)

Written on 14 September 2022 and Published on 27 September 2022 (the day of the Jupiter's reaching its closest position to the Earth in 166 years and the day of a prime minister's state funeral)

(Lines 1-2 and lines 7-8 were written on 20 August 2022; lines 3-6 and 9-14 were written on 14 September 2022.)

There're wingèd mews on sand in ebbing evening;

There're gossamers' waving threads in thick-grassed spring.

White mews' old federation is already

Said to become chill on the river's bay.
Fire is spring in th' December firmament;
Snow is the moist star in the dusky night.
This fire might be made from some blooming wood;
I'm facing th' fire through th' night in th' vernal mood.
Before mine eyes, 'tis formless, clear and radiant,
Revealed as specially and purely brilliant.
This Dharma-kāya (法身佛) pierces formlessly
The worlds of ten directions timelessly.
The worlds and bodies of the Buddhatā
Are lights and shadows in the Dharmatā.