

Kenshingakuen

顯真学苑

*The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment*

『教行信證新釋』英訳版

Volume One

卷上

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Translated from the Japanese

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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 6

龍樹論文 (6)

[意譯] 第五段落から第六段落

[The translation that is faithful to the spirit] Paragraphs 5 to 6

これを宗義に適用すると、これらの諸法は名號の^{くどく}大行にふくまれる^{くどく}功德

^{だいほうかい}大寶海^{りようのう}であり、これを^{しんとく}領納^{しんじん}する^{しんじん}信徳^{しんじん}の内容である。そこで、^{しんじん}信心

^{ぎやくとく}獲得^{ぼんぶ}の行者は^{ぼんぶ}凡夫^{なかま}でありながら、^{なかま}凡夫^{しよち}の^{ぼさつ}攝^{ぼさつ}にあらざる^{しよち}初地^{ぼさつ}の^{ぼさつ}菩薩^{ぼさつ}と

稱せられるのである。

これによつて「世間道を轉じて、出世上道に入る」と、のべてあるのである。

この偈頌の二句を解釋すると、この「世間道」をこれ即ち凡夫^{ぼんぶ}の修行するところの道と名づけ、「轉^{てん}じて」とはこれまで修行してきた凡夫の道をやめることを意味する。凡夫の道はどんなにつとめてみても、涅槃^{ねはん}に至ることはできない、常に生死^{まよい}の巷^{ちまた}を往來^{おうらい}しなくてはならない。この生死を離れることができないことが凡夫道^{ぼんぶどう}と名づけられる所以である。これに反して、出世間道^{しゅつせけんどう}と名づけられる道は、この道によつて三界^{まよい}を出離^{しゅつり}することができるから出世間道すなわち「出世上道^{しゅつせじょうどう}」と名づけられるのである。而して「上^{じょう}」の一字を加えてあるが、これは妙^{すぐ}れたことを示すのである。「入^{にう}」とは正しく道を修行する意味であつて、この道を修行する心をもつて初地に入るのである。

この初地を「歡喜地^{くわんぎち}と名づける」と結んである。

When the above-mentioned is applied to the tenet of the True Pure Land Sect, these Dharmāḥ are guṇa-arṇava like immeasurable great treasure included in the great practice of the sacred name of Amitābha (Amitāyus) and these are the contents of guṇa of faith receiving and embracing the great practice of the sacred name of Amitābha (Amitāyus). Hence, a practicing votary attaining the faith, even though being an ordinary person, is termed the Bodhisattva in the prathama-bhūmi, not a member of ordinary people.

Hereby it is stated as 'being converted from the worldly way to the highway to transcend the world'. In the interpretation of these two phrases in the gāthā, this 'worldly way' is termed ordinary people's practicing way and 'being converted' means discontinuance of the ordinary people's way of

practicing hitherto. The ordinary people's way never leads to nirvāṇa, no matter how strenuously they strive to attain it. They must always hover to and fro between life and death. This inseparability from life and death is the reason why it is termed ordinary people's way. On the contrary, the way named the way to transcend the world leads to transcendence and separation from three worlds of illusions, therefore it is termed the highway to transcend the world. The addition of a character '上 high' indicates excellence and exquisiteness. The character '入' means righteously practicing the way, and by virtue of the mind practicing this way, the Bodhisattva attains the prathama-bhūmi. The text concluded with the passage 'this prathama-bhūmi is named pramuditā bodhisattva-bhūmiH'.

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

From 梨之片枝（難四之可他延） One Branch of a Japanese Pear Tree

by 三條實美公 Prince Sanetomi Sanjō

(1) 「慰めて君が賜へる菊を見て恵みの露にぬるる袖かな」

From 正法眼蔵「洗淨」 The Quintessential Optic Treasury of the True Dharma, 'Ablutions'

by 道元禪師 Zen Master Dōgen

(2) 「羅睺羅沙弥、宿仏廁。仏覺了、仏以右手摩羅睺羅頂、說是偈言、汝不為貧窮、亦不失富貴、但為求道故、出家忍苦」「しかあればすなはち、仏道場に廁屋あり。仏廁屋裏の威儀は洗淨なり、祖祖相伝しきたれり。仏儀のなほのこれる、慕古の慶快なり、あひがたきにあへるなり。いはんや如来かたじけなく廁屋裏にして、羅睺羅のために説法します。廁屋は仏轉法輪の一会なり。この道場の進止、これ仏祖正伝せり。」

'Delicious Food Is Happy Charity':

The Supermarket of High Quality, Part 5;

I Am Enclosed with Many Masterpieces:

A Spenserian Sonnet on (1) and (2)

I am enclosed with many masterpieces:

Books, music, images, infrastructures, Washlets,

Supplies, electrical appliances,
Old furniture, and tea utensil sets.
One's life consists of artificial objects,
Which were produced by Wisdom stratified
Through many generations' latent acts,
Whose real worth would not be comprehended
If not correctly studied and recorded.
Around us sumptuous jewelry is hidden,
Unnoticeably everywhere presented.
One must perceive the treasury is given.
I see chrysanthemums vouchsafed by you;
My sleeves, consoled and blest, are soaked by dew.

(This Spenserian Sonnet was written in a few hours after I had heard a waterworks man say that this vintage Washlet is a masterpiece. The ingestion and excretion is the essence of life.)

From 二十八品和歌 Japanese Poetry on Twenty-Eight Chapters of the Lotus Sūtra

(1) 「今年しも名にこそとまれいにしへのこゝろやとほるしきしまのみち」

From 發心和歌集 An Anthology of Bodhicitta-samutpāda Poetry
by 選子内親王 (大齋院) Grand Imperial Princess Senshi Consecrated to the Holy

(2) 「一度の花のかをりをしるへにてむすの佛にあひみさらめや」
「方便品 若人散亂心、乃至以一花、供養於畫像、漸見無數佛」

The High Immeasurable Heart, the Silent Sphery Firmament:
A Shakespearean Sonnet on (1) and (2)

In a museum I saw poetry,
Composed upon each chapter of the Sūtra,
Resembling Princess Senshi's poetry;
'Twas also written on each phrase of th' Sūtra.

These poems were entirely dedicated
To th' link between the sattva and the Buddha.
Old diplomatic notes were executed
With poems in the Asian Lingua Pura.
Transmitting th' mind once as a fragrant flower,
One will encounter th' Buddhān infinite.
The ancient way of thinking to the core
Doth pierce the essence of the Scriptures lucent.
I'll grasp the high immeasurable heart,
Compared to th' silent sphery firmament.

(The museum in this Shakespearean Sonnet is the Shokokuji Jotenkaku
Museum.)