

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

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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 21

龍樹論文 (21)

[字解] 第七項から第十三項

[The exposition of words and phrases] Items 7 through 13

大人法 The term ‘大人’ means the Bodhisattva, distinguished from ordinary people and śrāvaka. The term ‘大人法’ means the great altruistic practice by the Bodhisattva.

第一希有行 It means ten pāramitāH practiced by the Bodhisattva in the daśa-bhūmi. The practices of ten pāramitānām mean the aggregate of six pāramitānām and four pāramitānām on upāya, praṇidhāna, bala, and jñāna.

无碍解脱 It means the path unhindered by anything and vimokṣa-mārga. The path unhindered by anything is ānantaryamārga, viz. one kṣaṇa of righteously extirpating kleśa as the achievement of Buddhist practice. It is called the path unhindered by anything because it is no longer hindered by kleśa hereupon. Furthermore, vimokṣa-mārga means anāsrava-mārga arising after the extirpation of kleśa. It is called vimokṣa-mārga because it is completely separated from kleśa hereupon.

薩婆若 It is the transliteration of sarva-jñā translated as omniscience which means the wisdom of bodhi.

十地 It means 10 ranks from 41st to 50th among 51 ranks of the Bodhisattva. As the earth is immovable and grows trees and plants, when the Bodhisattva enters this rank, the Bodhisattva immovably retains buddha-jñāna of madhyamā pratipad and divinely favours, enlightens, redeems, and leads the sattva. Therefore, it is called daśa-bhūmi. The names of daśa-bhūmi are as follows: pramuditā, vimalā, prabhākārī, arcīṣmatī, sudurjayā, abhimukhī, dūraMgamā, acalā, sādhumatī, and dharmameghā.

十地諸所行法 It is the practice of ten pāramitānām.

无上道心 It is a mind of desiring anuttarā samyaksaMbodhiH, viz. anuttarāyāM saMyaksaMbodhau cittam.

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

A Fane of Gods' Departure on the Previous Day of th' Supermoon

I was in th' shrine where th' legendary Empress
Is with an Emperor and Deities
Enshrined. Refined divinity of th' Empress
Is th' best ideal for archaic ladies.
Red and white weeping peach trees were in bloom.
I saw an old and hoary mother tottering,
Supported by her daughter in the gloam.
It is an oracle divine suggesting
The virtue of devotion to one's parent,
The filial obedience and affection.
The mercy is required as essence decent

Besides the wisdom and the cultivation.
The saintly lives of Gods and Buddhānām
Will last for th' time of myriad kalpānām.

(This Shakespearean Sonnet was immediately written during a short period from the evening, when I visited and worshipped the Fane of Gods' Departure (Kadode Hachimangu Shrine), to the morning of the day of the Supermoon.)

A Fane of Kamo for th' Young Thunder Deity, Part 2;
A Flow'ry Messenger of th' Supermoon

On th' spring day of the Supermoon, I saw
A tall and hoary father push a wheelchair
Of a disabled son, so far as I know,
And in a shrine see cherry trees in flower.
Indebtedness to th' ancestor and parent
Is so unfathomable that one doesn't
Discern ancestral gifts benevolent.
Goodness knows one's inherited rare talent.
'Tis said that Gods descend on cherry trees.
The father might be th' messenger of th' Moon.
I'm also one of th' Buddha's employees,
Encountering Diana's pearly tune.
I will fulfill my duty as a priest,
Which ranges o'er the widest and the farthest.

(This Shakespearean Sonnet was written immediately after I visited and worshipped Kamigamo-jinja Shinto Shrine on the same day as finishing the Shakespearean Sonnet 'A Fane of Gods' Departure on the Previous Day of th' Supermoon' and finished in the next early morning.)