

*Kenshingakuen*

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*The English Version of the New Interpretation of  
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 4

龍樹論文 (4)

[意譯] 第一段落から第二段落

[The translation that is faithful to the spirit] Paragraphs 1 to 2

十住毘婆沙論の<sup>にうしよちぼん</sup>入初地品に「爲得十力故入於必定聚則生如來家無有過咎即

轉世間道入出世上道是以得初地此地名歡喜地」という偈頌<sup>げじゆ</sup>を解釋するにあたり、

このうちの「如來家」に對する四家の五説をあげてある。ここに<sup>いんしょう</sup>引抄した

のは、そのうち第四家の兩説である。

ある人の前説に、般舟三昧と利他大悲を <sup>によらい</sup> 如來 の家即ち <sup>しよぶつ</sup> 諸佛 の家と名づける、この二つの法から諸の如來が生れる。このうちの <sup>はんじゆざんまい</sup> 般舟三昧 は父であり、  
<sup>り ただいひ</sup> 利他 大悲 は母であるといつてある。後説には般舟三昧は父であり、<sup>むしようぼふ</sup> 无生法  
<sup>にん</sup> 忍 は母であるといつてある。この二つの法から諸の如來が生れるから、この般舟三昧と无生法忍を諸佛の家と名づけるという意味である。この兩説は <sup>ぼだいし</sup> 菩提資  
<sup>りようろん</sup> 糧論 のうちの <sup>じよぼだい</sup> 助菩提 の「<sup>だいひむしよう</sup> 般舟三昧は父、大悲无生 は母である。一切の  
諸の如來は、この父母から生れる」という偈頌に依つたものである。即ち「大悲无生の母」とある偈の「大悲」を母とするのが前説、「无生」を母とするのが後説である。そして、これは光明の <sup>たい</sup> 體 と <sup>はたらき</sup> 用 をあらわすもので、一致する説である。

In the interpretation of the gāthā, 'In order to obtain daśa balāni, the Bodhisattva attains the rank of niyata, viz. is born to the house of the Tathāgata, does not suffer from faults or defects, i.e. is converted from the worldly way to the highway to transcend the world. Thereby the Bodhisattva obtains the prathama-bhūmi named pramuditā bodhisattva-bhūmiH.' in the Chapter of Attaining the Prathama-bhūmi of Daśa-bhūmika-vibhāśa-śāstra, the author mentions five doctrines of four schools for 'the Tathāgatasya house' in this gāthā. Two doctrines of the fourth school thereamong are herein extracted.

The former doctrine expounds as follows: the Pratyutpanna-buddha-saMmukhāvasthita-samādhi and the practice of altruistic great benevolence are named the house of the Tathāgata, or the house of Buddhānām, and these two Dharmau bear Thathāgatān and the

Pratyutpanna-buddha-saMmukhāvasthita-samādhi herein is the father and the practice of altruistic great benevolence is the mother. The latter doctrine expounds as follows: the Pratyutpanna-buddha-saMmukhāvasthita-samādhi is the father and the '無生法忍' (which means, if concentrated on dharma, a rank to attain enlightenment, tathatā, and tattva by dint of wisdom, and which also means, if concentrated on practice, a method and practice of Buddhist discipline for the Bodhisattva to attain enlightenment, tathatā, and tattva by dint of wisdom and to cause uncreatable and indestructible law and dharma to be realized) is the mother, and these two Dharmau bear Thathāgatān, hence the Pratyutpanna-buddha-saMmukhāvasthita-samādhi and the '無生法忍' are named the house of Buddhānām. These two doctrines are grounded on the gāthā in '助菩提' (Praise of Provisions to Attain Bodhi and Enlightenment) of Bodhisambhārasāstra, '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. All TathāgatāH are borne by this father and mother.' Videlicet, in the gāthā of 'the mother as '大悲无生", the former doctrine deems '大悲' (the practice of altruistic great benevolence, or the light of Amitābha (Amitāyus)) to be the mother and the latter doctrine deems '无生' (the uncreatable and indestructible) to be the mother. This represents the substance and function of the light and the former doctrine accords with the latter doctrine.

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

*From The Waves*

*by Virginia Woolf*

(1) 'The sun had not yet risen. The sea was indistinguishable from the sky, except that the sea was slightly creased as if a cloth had wrinkles in it. Gradually as the sky whitened a dark line lay on the horizon dividing the sea from the sky and the grey cloth became barred with thick strokes moving, one after another, beneath the surface, following each other, pursuing each other, perpetually.'

Electric Energy Effulgent, Part 4;  
Aurorean and Ocean Deities:  
A Petrarchan Sonnet on (1)

After the publication of the sonnet  
On Kosan-ji, I visited and worshipped  
Fanes of th' aurora and a watery child  
Resembling the miscarried dawning infant.  
Two fanes are located upon th' same street,  
Like th' sun and sea, within th' close neighbourhood.  
The treasures from the sun and watery wild  
Are gifted by the great benevolent.  
Aurorean and ocean deities  
Regenerate the precious energy  
In cycles secret, rich and powerful,  
Resuscitating mortal entities.  
'Tis lives' transformed, embodied charity  
And chanted prayers for creatures, mute and mournful.

(I visited and worshipped the Fane of Mārīcī Deva and Kyoto Ebisu Shrine in the afternoon, on which this Petrarchan Sonnet was immediately written in several hours on the same day.)

*From* 菩薩願行文 Prañidhāna and Caryā of the Bodhisattva

(1) 「憐愍眷念し、設え惡讐怨敵と成つて吾を罵り吾を苦むることあるも、此れは是れ菩薩權化の大慈悲にして無量劫來我見偏執によつて造りなせる吾身の罪業を消滅解脱せしめ給う方便なりと一心歸命言辭を謙讓にして深く淨信を起さば、一念頭上に蓮華を開き、一華一佛を現じ、隨處に淨土を莊嚴し、如來の光明脚下に見徹せん。願くはこの心を以つて普く一切に及ぼし。我等と衆生と同じく種智を圓かにせんことを。」

*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

(2) 「うめのはなむかしのひとのこゝろさへうちしのばれてかぐはしきかな」

A Fane of Lord Ono no Takamura (小野篁卿) at the Gate of th' Lotus Vehicle Field, Part 2;

The Stream Along with Pink and White Plum Blossom:

A Shakespearean Sonnet on (1) and (2)

‘The Merciful Forgiveness by King Enma’

Means bags of biscuits made of offered rice cake.

My kleśa through immeasurable kalpa

Should be converted for all creatures’ sake

As th’ stream along with pink and white plum blossom

Is crystal energy essentially,

The waves of which spray diamond-tipped foam,

Deemed many-pleated petals floatingly.

Afflictions in this world are th’ great upāya

To thoroughly extinguish sinful karman,

To mercifully lead us to nirvāṇa

Beyond the sins and deaths in myriad kalpān.

The kleśa caused by worldly outer sufferings

Should be sublimed as golden lotus offerings.

(This Shakespearean Sonnet was promptly written after I visited and worshipped the Plum Garden and the Divine River at Kitano Tenmangu Shrine, Great King Enma’s Fane at Sembon Street, Lady Violet’s grave and Lord Ono no Takamura’s grave, the Pear Tree Shrine, Rozan-ji Temple, Kyoto City Library of Historical Documents, the Palm-Leaf Buddhist Manuscripts and Sūtra Publisher (貝葉書院), temples and shrines, etc.)

(The first eight lines of this Shakespearean Sonnet were composed in my sleep. *Praṇidhāna and Caryā of the Bodhisattva* (菩薩願行文) is published by the Palm-Leaf Buddhist Manuscripts and Sūtra Publisher. The golden lotus is indicated by Lord Ono no Takamura in picture scrolls ‘The Origin and History of Junen-ji Temple’ at Kyoto City Library of Historical Documents. On the way, I saw an old stone statue at Sembon Street resembling the old stone statues at the Koryo Museum of Art and the Shusuisha Museum of Kamo Shrine described in the Shakespearean Sonnet in ‘The Auxiliary

Elucidation and Revelation by *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom, Part 8' of The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)