

Kenshingakuen

顯真学苑

*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 24

龍樹論文 (24)

[意譯] 第五段落及び第六段落

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

さらに、念必定諸菩薩とは、佛と法を念ずる ^{ひつじょう} 必定 の諸菩薩という意味であ

つて、若し菩薩が ^{むじょうしようしんどう} 无上 正真 道をひらく ^{きべつ} 記別 を得れば、^{ふたい} 不退 の ^{くらい} 法位 に

入り、^{むしようにん} 无生 忍 を得るのである。これによつて千萬億の數知れぬ ^{あくま} 悪魔 の ^{ぐんぜい} 軍勢

が寄せかけてきても、すこしも心をかき亂されることはない。進んで大悲心を

たいとく 體得 して した 利他 の大行を成就するのである。これ ねんひつじょうぼさつ 念 必定 菩薩 と名づけら

れるもののすがたである。これを宗義に適用すると、前述のとおり、彌陀を念じ

彌陀の功德を念ずる信心の行者が、正定聚 ふたいてん 不退轉 の位に入る ふうかく 風格 となるわ

けである。

けう ぎよう 終に 希有 の 行 を念ずるといふは、必定の菩薩が第一希有の行即ち じうはら 十波羅

みつ 蜜 の行を念ずるので歡喜が多いということである。この十波羅蜜という第一希

有の行も、彌陀の みようごうだいぎよう 名號 大行 に きのう 歸納 されるのである。この第一希有の行

は一切の凡夫の及ぶことのできないところ、一切の聲聞緣覺の行ずることので

きないところである。菩薩は むけんどう 無間道 で むみやう 無明 を だん 斷じつくし、げだつどう 解脱道 で

ぶつか 佛果 をさとり、そして佛果の智慧をひらきあらわす。また、初地の菩薩が十地

の菩薩の修するところの ろくど 六度 十波羅蜜の行即ち彌陀の名號大行を念ずること

によつて、心に歡喜があふれる。これによつて、菩薩が初地の位に入ることができ

るから、歡喜地の菩薩といわれるのである。

Furthermore, the BodhisattvāH of avivartika on meditation mean the Bodhisattvān of avivartika meditating on the Buddhān and Dharmān. When the BodhisattvāH obtain vyākaraṇa of revealing anuttarā samyaksaṃbodhiH, they attain avivartika (avinivartanīya) and anupattika-dharma-kṣānti. Hereby their minds are not in the least disturbed even when forces of innumerable fiends assail them. They master the great compassionate mind and achieve the great practice of altruism with

good grace. This is an aspect of those who are named the BodhisattvāH of avivartika on meditation. When the above-mentioned is applied to the tenet of the True Pure Land Sect, a faithful practitioner of Buddhism meditating on Amitābha (Amitāyus) and on the guṇa of Amitābha (Amitāyus) has a dignified presence of attaining samyaktva-niyāma-avakramaṇa and avaiivartika (avinivartanīya) as previously stated.

Finally, to meditate on the uncommon practice means that the Bodhisattva of avivartika meditates on the first uncommon practice, viz. the practice of ten pāramitānām, who is hereby filled with great beatitude. This first uncommon practice, viz. this practice of ten pāramitānām results in the great practice of the sacred name of Amitābha (Amitāyus). This first uncommon practice is beyond the scope of all ordinary people and beyond the reach of all śrāvakānām and pratyeka-buddhānām. The Bodhisattva thoroughly severs avidyā in ānantarya-mārga, attains enlightenment of bodhi in vimukti-mārga, and reveals prajñā-jñāna of bodhi. Moreover, the Bodhisattva in the prathama-bhūmi meditates on the practice of six to ten pāramitānām, viz. the great practice of the sacred name of Amitābha (Amitāyus), carried out by the Bodhisattva in the daśa-bhūmi, whose mind hereby overflows with great beatitude. This enables the Bodhisattva to attain the prathama-bhūmi, who is therefore called the Bodhisattva in the pramuditā bodhisattva-bhūmiH.

31 August 2021

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

From 金閣寺 The Temple of the Golden Pavilion

by 三島由紀夫 Yukio Mishima

(1) 「美しい景色は地獄だね」と又柏木が言った。」

From 海神別荘 A Sea God's Palace

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

(2) 「分けて、現在、殊にそのお七の如きは、姉上が海へお引取りになった。刑場の鈴ヶ森は自然海に近かった。姉上は御覧になった。鉄の鎖は手足を繫いだ、燃草は夕霜を置残してその肩を包んだ。煙は雪の振袖をふすべた。炎は緋鹿子を燃え抜いた。緋の牡丹が崩れるより、虹が燃えるより美しかった。恋の火の白熱

は、凝って白玉となる、その膚を、氷った雛芥子の花に包んだ。姉の手の甘露が
沖を曇らして注いだのだった。そのまま海の底へお引取りになって、現に、姉上
の宮殿に、今も十七で、紅の珊瑚の中に、結綿の花を咲かせているのではない
か。」

「娘は幸福ではないのですか。火も水も、火は虹となり、水は滝となって、彼の
生命を飾ったのです。」

From 甘露門 *The Dharma-Mukha of Amṛta and Nirvāṇa*

(3) 「亦願くは汝が身。此の咒食に乗じて。苦を離れて解脱し。天に生じて樂を
受け。十方の淨土も意に随つて遊往し。菩提心を發し。菩提道を行し。當來に作
佛して。永く退轉なく。前に道を得る者は。誓つて相度脱せんことを。」

「法界の含識。願くは此法に乗じて。疾く成佛する事を得ん。」

Publication Number 115, Composition Number 129

The Rigorous Samādhi on the Fire,

More Radiant than Burning Rainbows' Flare,

Witnessed and Crystallized upon th' Seventeenth Floor:

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

Written on 19 June 2022 and Published on 13 July 2022 (the day of the
supermoon)

(Lines 1-8 were written on 18 June 2022 (the day of attending
Avalokiteśvara's Congress); lines 9-14 were written at dawn on 19 June 2022.)

My mother, after some years' abstinence,

Took me out for lunch. I could not behold

Straight piteous ear shells, still alive, with patience

Grilled, like a sacrifice to despots cold.

Hell, with no voice, appears in everywhere.

How can the sattva's anguish be redeemed,

Through rigorous samādhi on the fire (火定),

More radiant than rainbows burnt and beamed?

May creatures be born to the skyey sphere,

Acquire the mind and deed of bodhicaryā,

Attain the Buddhahood in th' coming future,

Still in the state of avaivartika (不退轉).

May th' incandescence crystallized as jewels

Be frozen by nectareous waterfalls.

(This Shakespearean Sonnet was written promptly after my mother took me to the Kyoto Hotel Okura.)

From 口語全訳 華嚴經 A Complete Colloquial Translation of the Flower Garland Sūtra

Translated by 江部鴨村 Oson Ebe

(1) 「そのとき善財童子は文殊師利より佛の種々の功德を承はり、もつぱら菩提を求めんがために文殊師利に随従し、偈文をもつて讃めて言ふやう」

「そこで善財は途上、一心に善知識・功德雲比丘のをしへと、智慧光明の菩薩の法門と、菩薩の三昧とを正念し、あらゆる菩薩のもろもろの方便海と、圓滿なる功德とを觀察し、つねに一切の菩薩を見んことを樂ひ、あらゆる佛の次第に世に現はれたまふ清淨の功德を念じながら」

Publication Number 116, Composition Number 130

The Vacant Chair of Holy Buddha, Editor, Part 2;

Sudhanakumāra (善財童子) in th' Garland Sūtra:

A Couplet Sonnet on (1)

Written on 30 July 2022 and Published on 31 July 2022

(Lines 1-10 were written at night on 29 July 2022 (the day of the new moon in the month of July, on which I dreamt of Avalokiteśvara's Congress and lotus petals at dawn); lines 11-14 were written at dawn on 30 July 2022.)

The reason why th' child gave a solemn address

At the said entrance ceremony is

That whilome, by convention, a top student

Was wont to read an address at this rite.

Many a year has passed since this observance.

However, still now th' child stands at the entrance

Of Dharma-mukha (法門). During myriad kalpān

I voyage th' boundless guṇa treasure ocean (功德寶海).

Though th' lifetime is swift as a shooting star,

Numberless Gods and Buddhān I encounter.

Sudhanakumâra (善財童子) in th' Garland Sūtra,
Namely th' Good Treasure Child, is th' Bodhisattva
Embodying many Buddhist training phases,
Perpetually learning Dharma spaces.

(The Sonnet 'The Vacant Chair of Holy Buddha, Editor, Part 1' was written in
'The Elucidation of the True Teaching' of *The Categorization and Collection of
the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the
Buddha.*)