

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 11

龍樹論文 (11)

[構成]

[The construction]

上來、五經の十文を引抄されて大行の證明と嘆釋をおわり、以下、菩薩の論文を引いて大行を讃嘆されるのである。まず龍樹菩薩の十住毘婆沙論の四品すなわち入初地品と地相品と淨地品と易行品から要文を引抄なされてある。この一段は第一に入初地品の入初地相と歡喜地相の文を引抄して、大行の功德を示されたのである。

As mentioned above, by excerpting ten sentences of five sūtra, the proof and elucidation and the jubilant, reverential, and laudatory exegesis of the great practice are completed and the admiration for the great practice is expressed by citing the śāstra of the Bodhisattva as below. Firstly, important sentences are excerpted from four chapters of Daśa-bhūmika-vibhāsa-śāstra by Nāgārjuna Bodhisattva, viz. the Chapter of Attaining the Prathama-bhūmi, the Chapter of Phases of the Bhūmi, the Chapter of the Pure Bhūmi, and the Chapter of the Serene Practice by the Other-Power. This paragraph firstly excerpts sentences of the phase of attaining the prathama-bhūmi and the phase of pramuditā bodhisattva-bhūmi in the Chapter of Attaining the Prathama-bhūmi and indicates the grace and virtue of the great practice.

[解説] 第一段落

[The explication] Paragraph 1

十住毘婆沙論は法然の選擇本願念佛集には傍明往生淨土之教の論部として起信論・寶性論・攝大乘論等と同視してある。由來、この十住毘婆沙論は華嚴經の十地品を解釋したものであつて、聖道教の菩薩の地位を解説するのが旨趣である。その解説にあつて、不退轉を得る方法として往生淨土を勧めてあるから傍明往生淨土教の論となすことは至當である。然るに、宗祖は淨土論と並舉して引證されたことは、正明往生淨土教の論として重視されたことが明白である。蓋し、十住毘婆沙論における論述の體裁は十地の解説に終始してあるが、そのうちに龍樹の信仰の表現として彌陀の本願を信じ往生を勧めてあるから、本質からいつて、正明往生淨土教の論となし、彌陀の名號を讚嘆する證文として引抄されたことは不當ではないのである。宗祖は十住毘婆沙論に對して新しく價值づけられたものと解釋すべきである。

Saint Hōnen's Scripture on the Nembutsu (viz. the meditation on Amitābha (Amitāyus) and the praise, prasāda, and recitation of His sacred name) as the Practice of the Selected Pūrva-praṇidhāna regards Daśa-bhūmika-vibhāsa-śāstra as similar to the category of śāstra in the Teaching of the Collateral Elucidation of the Birth of Non-Birth in the Pure Land, such as Mahāyāna śraddhotpādaśāstra, Ratnagotra-vibhāga-mahāyānottaratantra-śāstra, and Mahāyāna-saMgaha. Originally, this Daśa-bhūmika-vibhāsa-śāstra explicates Daśa-bhūmika Sūtra in AvataMsaka Sūtra, the purport of which is the explication of ranks of the Bodhisattva in the teaching of the Holy Path

of Buddhism. Upon explication, the birth of non-birth in the Pure Land is exhorted as the method to obtain avinivartaniya (avaivartika), therefore it is justifiable that this śāstra is deemed to be the śāstra in the Teaching of the Collateral Elucidation of the Birth of Non-Birth in the Pure Land. Nevertheless, the sect founder cited as proof this śāstra in parallel with the Śāstra on the Pure Land and it is obvious that the sect founder considered this śāstra important as the śāstra in the Teaching of the Righteous Elucidation of the Birth of Non-Birth in the Pure Land. Methinks, though the style of the statement in Daśa-bhūmika-vibhāśa-śāstra is the consistent exposition of daśa-bhūmi, it exhorts, as the expression of the faith of Nāgārjuna Bodhisattva, the belief in the pūrva-praṇidhāna of Amitābha (Amitāyus) and the birth of non-birth in the Pure Land; therefore it is not unjustifiable that Daśa-bhūmika-vibhāśa-śāstra is essentially deemed to be the śāstra in the Teaching of the Righteous Elucidation of the Birth of Non-Birth in the Pure Land and is excerpted as sentences for proof and praise of the sacred name of Amitābha (Amitāyus). It should be construed that the sect founder newly valued Daśa-bhūmika-vibhāśa-śāstra.

9 November 2020

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

From À la recherche du temps perdu; Remembrance of Things Past

by Marcel Proust

(1) ‘Les climats de confiance amoureuse et de regret inutile peuvent convenir au vieux désabusé que je suis, ils sont toujours malsains pour un tempérament qui n’est pas formé. Croyez-moi, reprit-il avec insistance, les eaux de cette baie, déjà à moitié bretonne, peuvent exercer une action sédative, d’ailleurs discutable, sur un cœur qui n’est plus intact comme le mien, sur un cœur dont la lésion n’est plus compensée. Elles sont contre-indiquées à votre âge, petit garçon.’

‘Climates that breathe amorous secrets and futile regrets may agree with an old and disillusioned man like myself; but they must always prove fatal to a temperament which is still unformed. Believe me,” he went on with emphasis, “the waters of that bay—more Breton than Norman—may exert a sedative influence, though even that is of questionable value, upon a heart which, like

mine, is no longer unbroken, a heart for whose wounds there is no longer anything to compensate. But at your age, my boy, those waters are contra-indicated.'

From 道元禪師の話 *The Narrative of Zen Master Dōgen*

(2) 「さきに父を喪い、今また八歳の幼さで母に別れた文殊丸は、日月両ながら消え失せたる想い、肉親の兄たちの慰めの言葉も空に響くのみ、傷心を医するよすがとはならなかった。」「名門に生を受け、物質的にはなに不自由なかつたとしても、両親なき憂の身には、畜に、今は冷き骸となり果てた悲母枕頭の香煙のみならず、見るもの聞くもののすべてが、生滅の色とも見え、無常の声とも響いたことであらう。」

Publication Number 89, Composition Number 89

The Revelation and Prediction in Dreams of Great Dreams, Part 6;

The Life Without Both Parents in a Temple in My Childhood:

A Shakespearean Sonnet on (1) and (2)

Written in a short period of time on 1 October 2020 and Published on 13 July 2022 (the day of the supermoon)

Parted from parents, I grew in a temple
Of relatives from six to ten years old.
The life without both parents in a temple
In childhood is th' surpassing grace of God,
Seemingly miserable but great fortune.
I learnt from th' life that 'tis morality
That shields me. Whatsoever accidents happen,
So long as I observe morality,
My mind and body are at least secured.
Additionally, excellence in study
Is necessary for survival bold.
I memorized the Sūtra straightaway
And learnt the mutable phase of saMskāra (行),
The actual reality of saMskṛta (有爲法).

From 名人伝 A Biography of a Virtuoso

by 中島敦 Atsushi Nakajima

(1) 「その時三名人の放った矢はそれぞれ夜空に青白い光芒を曳きつつ参宿と天狼星との間に消去ったと。」

Publication Number 90, Composition Number 125

The Revelation and Prediction in Dreams of Great Dreams, Part 7;

The Call to ‘A Sagacious Star’ (賢星);

I Thankfully Bless Many a Teacher:

A Shakespearean Sonnet on (1)

Written in a short period of time in the morning on 6 January 2022 and

Published on 13 July 2022 (the day of the supermoon)

Mine elementary school teacher told

My mother, ‘Your child is extremely brilliant,

Whose gift should be improved and cultivated’.

Whilome in Kyoto there was one school private

To learn hard for a high school entrance exam

Called ‘A Sagacious Star’ (賢星), to enter which

A child must firstly take an entrance exam.

At th’ age of ten, I, by the call as such,

Returned to Kyoto to immediately

Take the exam of ‘A Sagaciou Star’.

Th’ experience of vocation did agree

With my admission to th’ Sagacious Star.

I was recalled by Sages’ Stars unseen

To study hard in Kenshingakuen.

(I am deeply obliged to my grandmother’s daily drills for the high evaluation by the teacher.)

(The rigorous private school’s name was ‘中学受験 賢星進学教室’. This was the first time that learning had rescued my life.)