

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 31

龍樹論文 (31)

[字解] 第七項から第十四項

[The exposition of words and phrases] Items 7 through 14

寶月童子所問經 It is the Sūtra in which the Buddha explicated the sacred names of the ten Buddhānām in answer to inquiry made by the Precious Moon Child, viz. a prince of King Bimbisāra. There is *The Mahāyāna Sūtra of the Precious Moon Child's Inquiry Concerning Dharma, Volume One* translated by Dānapāla in Sòng, but this is not the Sūtra cited here. It is deduced that it is an abridged translation of *The Sūtra of the Precious Moon Child's Inquiry*

cited here.

世自在王佛 It is a translation of Lokeśvararāja-Buddha also translated as ‘世饒王佛’. It is a name of the Buddha who has full command of all the dharmānām in the world and has full ability to render benevolence to the world.

無量光明慧 It denotes Amitābha (Amitāyus). It is called ‘光明慧’ because a noumenon of light is wisdom (jñāna and prajñā).

稽首 Worship by bowing one’s head toward the earth.

八道船 The āryāṣṭāṅgo mārgo (samyag-dṛṣṭi, samyak-saMkalpa, samyag-vāc, samyak-karma-anta, samyag-ājīva, samyag-vyāyāma, samyak-smṛti, samyak-samādhi) are likened to a ship by which the sattva is conveyed to nirvāṇa.

自在人 It means a person who has full command and ability of all the dharmānām, viz. the Buddha. Herein it denotes Amitābha (Amitāyus).

清淨人 It means a purely refined person, viz. the Buddha. Herein it denotes Amitābha (Amitāyus).

乃至 It is an abbreviation for twelve phrases of gāthā, ‘如偈說、東方善德佛乃至今現在十方’.

[意譯]

[The translation that is faithful to the spirit]

また、十住毗婆沙論の^{いぎやうほん}易行品^{かづはか}にいわく、佛法には^{いりぐち}數量れぬ^{あんい}門戸^{こんなん}がある。これをたとえてみると、^{せけん}世間の道にも^{こんなん}困難なもの、^{あんい}安易なもの、^{りくち}陸地を歩いてゆく道は苦しく、水のうえを船に乗つてわたることは楽しいようなものである。菩薩の修行していく道もまたこのとおりである。あるいは自力の行を^{つと}勤め^{はげみ}精進するものもあり、また他力信心の易行によつて、すみやかに^{ふたいてん}不退轉の位に至るものもある。乃至。

Furthermore, the Chapter of the Serene Practice by the Other-Power of Daśa-

bhūmika-vibhāṣa-śāstra preaches as follows:

In the Buddha-dharma, there are immeasurable doors. If a comparison were to be drawn, it would be likened to difficult courses and serene courses in the world; a route by land on foot is hard and a route by water on ship is comfortable. Thus the training courses of the Bodhisattva have diversity: some assiduously devote themselves to the practice by the self-power, while others serenely practice in the faith by the other-power and promptly attain the rank of avaivartika (avinivartaniya). Abbr.