

Kenshingakuen

顯真学苑

*The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment*

『教行信證新釋』英訳版

Volume One

卷上

By Shinryu Umehara

梅原眞隆 著

Translated from the Japanese

By the Subeditor at Kenshingakuen and a Translator of Law,

Rei Umehara (Kenshin)

顯真学苑副幹・法律翻訳者 梅原 麗 (顯真) 訳

The copyright on *The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment* is held by Kenshingakuen.

All rights reserved.

*The Categorization and Collection of the Quintessential Texts of
Śāstra and Vyākhyā on the True Practice of the Buddha*

行文類

The Auxiliary Elucidation and Revelation by

Karuṇā-puṇḍarīka-sūtra, Part 1

悲華經助顯 (1)

[本文]

[The text]

悲華經大施品之二卷言

曇無讖三藏譯

成就行

願我成阿耨多羅三藐三菩提已无量无边阿僧祇餘佛世界所有衆生聞我名者修諸善
本欲生我界願其捨命之後必定得生唯除五逆誹謗聖人廢壞正法 已上

[訓讀]

[The Japanese readings of Chinese characters]

ひげきよう だいせぼん にくわん のたまは どむむしんさむざうやく ねがは わ
悲華經の大施品の二卷に言く。曇無讖三藏譯。願くば我
わあのかた らさむみやくさむぼだい な をは むりやうむへんあそうぎ よぶち
れ阿耨多羅三藐三菩提を成り已らむに、无量无边阿僧祇の餘佛
せかい しょう しゅじやう わ な き もの もろもろ ぜんぼん しゅ
の世界の所有の衆生、我が名を聞かむ者、諸の善本を修し
わ かい しゃう おも ねがは それ いのち す のち
て我が界に生ぜむと欲はむ。願くは其れ命を捨てゝの後、
ひちぢやう しゃう しゃう え たゞごぐるやく しゃうにん ひぼう
必定して生ずることを得しめむ。唯五逆と聖人を誹謗せむ
しゃうぼう はいふ のぞ いじやう
と正法を廢壊せむとを除かむと。已上

[字解]

[The exposition of words and phrases]

悲華經大施品之二卷 It is the ten-volumed sūtra and consists of six chapters, viz. Dharmacakrapravartana-parivarta, Dhāraṇīmukha-parivarta, Dānavisarga-parivarta, Bodhisattvavyākaraṇa-parivarta, Dāna-parivarta, and Blank (Samāpta) (Prayoga, Samāpanna, Samādhi). The sentence quoted herein is a passage of the fourth chapter 'Bodhisattvavyākaraṇa-parivarta'. It is an error that this text indicates the chapter 'Dānavisarga-parivarta' herein. The chapter 'Dānavisarga-parivarta' is included in two volumes, viz. Volumes Two and Three. Volume Three includes the chapters 'Dānavisarga-parivarta' and 'Bodhisattvavyākaraṇa-parivarta'. Hence, methinks, the author mistook the chapter 'Bodhisattvavyākaraṇa-parivarta' for the chapter 'Dānavisarga-parivarta'. The term '大施品之二卷 Part Two of Dānavisarga-parivarta' means that the text is located in the second of Volumes Two and Three which include the chapter Dānavisarga-parivarta. The term '二卷' means not Volume Two of ten volumes but the latter volume of the two volume which includes the chapter Dānavisarga-parivarta. It seems that the author identified incorrectly the chapter

'Bodhisattvavyākaraṇa-parivarta' as the chapter 'Dānavisarga-parivarta' both of which are in the same volume.

曇無讖三藏譯 The term '曇無讖 Dharmakṣema' means a translator of *Karuṇā-puṇḍarīka-sūtra*. He translated this *Karuṇā-puṇḍarīka-sūtra* in the era of Northern Liang. He came from Zhong Tianzhu to Zhīnà and engaged himself in translating the sūtra. The character '讖' was also written as '讖' or '讖'. The term '三藏 tri-piṭaka' means a person who is clearly and deeply versed in Tri-piṭaka (Sutta-piṭaka, Vinaya-piṭaka, Abhidhamma-piṭaka) and Sanskrit and Chinese. The term '譯' means translation. The Japanese reading at the left side 'ツタヘタマフ' (be pleased to transmit (honorific expression)) means translation of the transmitted text. 阿耨多羅三藐三菩提 It is a phonetic transcription of Sanskrit and is translated as '無上正徧知 anuttara-bodhi, anuttarā samyaksaMbodhiH'.

阿僧祇 It is an abbreviation for Sanskrit 'asaMkhyā, asaMkhyeya' and is translated as an infinite number.

聖人 It means the Buddha and Bodhisattva.

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

From Faust, Der Tragödie erster Teil

by Johann Wolfgang von Goethe

(1) 'MEPHISTOPHELES:

O glaube mir, der manche tausend Jahre
An dieser harten Speise kaut
Daß von der Wiege bis zur Bahre
Kein Mensch den alten Sauerteig verdaut!
Glaub unsereinem, dieses Ganze
Ist nur für einen Gott gemacht!
'MEPHISTOPHELES

Believe me, who for many a thousand year
The same tough meat have chewed and tested,
That from the cradle to the bier
No man the ancient leaven has digested!
Trust one of us, this Whole supernal
Is made but for a God's delight!

'MEPHISTOPHELES.

Oh, take my word for it, I who have chewed
For centuries on this stale food —
From birth to death a man may do his best,
But this old leavened lump he'll not digest!
We do assure you, such totality
Is only for a god;'

'Die Zeit ist kurz, die Kunst ist lang.
Ich dächt, ihr ließet Euch belehren.
Assoziiert Euch mit einem Poeten,
Laßt den Herrn in Gedanken schweifen,
Und alle edlen Qualitäten
Auf Euren Ehrenscheitel häufen,'
'The art is long, the time is fleeting.
Then let thyself be taught, say I!
Go, league thyself with a poet,
Give the rein to his imagination,
Then wear the crown, and show it,
Of the qualities of his creation, —'
'For time is short, and art is long.
Might I suggest you take along
With you some well-known poet? He will teach
You many things; his thoughts will reach
Out far and wide, all sorts of virtues crown
Your noble head at his behest:'

From 北野天満宮 信仰と名宝 天神さんの源流 Faith and Treasures
Related to Kitano Tenmangu Shrine: The Origins of Tenjin

(2) 「ここに連歌はただの文芸にとどまらない、神との交信の手段ともなったのである。」

From New Theories of Everything

by John D. Barrow

(3) 'Science is predicated upon the belief that the Universe is algorithmically compressible and the modern search for a Theory of Everything is the

ultimate expression of that belief, a belief that there is an abbreviated representation of the logic behind the Universe's properties that can be written down in finite form by human beings.'

As Glowing Sunshine Gilds Eternal Space:
A Shakespearean Sonnet on (1), (2) and (3)

Collecting bright stars with a lotus chalice,
I constantly receive the precious wisdom,
As glowing sunshine gilds eternal space.
I as a mirror should reflect the kingdom
Of Buddha glorious without th' least hindrance.
But Times require originality,
Hence I contrive to humbly make advance
In scholarship and personality.
The life is th' process to refine, improve,
Enhance and study one's surrounding realm.
Our essence doth unceasingly perceive
Clear starlight courses destined deep and calm.
The boundless wisdom is unfathomable,
As human minds are inexplicable.

From Kyoto Yaoichi Honkan

(1) 「かたちを変えて いのちは続く。」 'Life goes on in many different forms.'

From Ulysses

by James Joyce

(2) 'Blue dusk, nightfall, deep blue night.'

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

by Marcel Proust

(3) 'Il y a dans les nuages ce soir des violets et des bleus bien beaux, n'est-ce pas, mon compagnon, dit-il à mon père, un bleu surtout plus floral qu'aérien, un bleu de cinéraire, qui surprend dans le ciel. Et ce petit nuage rose n'a-t-il

pas aussi un teint de fleur, d'œillet ou d'hydrangéa?

"There are tints in the clouds this evening, violets and blues, which are very beautiful, are they not, my friend?" he said to my father. "Especially a blue which is far more floral than atmospheric, a cineraria blue, which it is surprising to see in the sky. And that little pink cloud there, has it not just the tint of some flower, a carnation or hydrangea?"

'Delicious Food Is Happy Charity':

The Supermarket of High Quality, Part 1;

The Butterfly-Pea Flower Tea Doth Change from Blue to Purple by a Lemon Slice:

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

I at a vegetable garden lounge,
Which is best planted on a rooftop space.
As butterfly-pea flower tea doth change
From blue to purple by a lemon slice,
The plants transform their figures seasonally
Into new lives of other new-born creatures.
Blue dusk turns nightfall violet profoundly;
The scattered evenlights guide me as mentors.
The life and wisdom circulate through worlds.
One hath no title to the life and wisdom,
Which change their owners in uncertain molds
As holy energy enriching th' kingdom.
Respecting all rights intellectual,
I write expressly authors' names et al.

(The rooftop vegetable garden in this Shakespearean Sonnet is the Rokkaku Farm of Kyoto Yaoichi Honkan.)

(Kyoto Yaoichi Honkan is tenanted by many companies, including, but not limited to, the supermarket of high quality.)