

*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 18

龍樹論文 (18)

[解説] 第十三段落

[The explication] Paragraph 13

それでは未だ滅しない苦は大海の水ほどあるのに、僅か二三滴ほどの苦が滅したことを、大に歡喜するのはどうしたことか。これは宗祖が善導の二河白道の譬喩と同じく實感せられた慶喜であろう。貪瞋の煩惱は現身を媒介とするかぎり无邊の二河である。これに比して、このうちに啓けた白道は四五寸の微かなものであるが、慶喜極りなき彼岸に到達する必然の生命道として價值づけられる。宗祖はこれと同じく、衆生の機相は大海の水のような苦惱にみたされてある。こ

うしたうちに、名號を領受して正定聚になることは、衆生では二三滴の雫ほどにしかおもわれない。けれども、この二三滴の雫ほどの念佛の心には廣大な法徳を具して歡喜のあふれることを讃えられたのである。

In this situation, why is the sage filled with great beatitude by virtue of the disappearance of the little affliction like two or three drops of water even though the affliction which has not yet disappeared is like the water of the ocean? The reason is owing to auspicious beatitude which the sect founder actually realized in the same degree as on the metaphor of the white path between two rivers by the Reverend Mentor Shandao, methinks. The *kleśa* of *rāga* and *dveṣa* is the infinitude of two rivers inasmuch as the *kleśa* is mediated by actual bodies in the present world. Compared with this, the white path developed and illumined herein is faintly several inches broad; nevertheless, it is valued as the providential way of life to attain *pariyavasāna* with the extreme auspicious beatitude. The sect founder likewise extols as follows: the disposition, capacity, and ability of sentient beings are saturated with the affliction like the water of the ocean, and the attainment of the rank of *samyaktva-niyāma-avakramaṇa* by receiving the sacred name of *Amitābha* (*Amitāyus*) is deemed by sentient beings to be like only two or three drops of water, but this mind of the *Nembutsu* (viz. the meditation on *Amitābha* (*Amitāyus*) and the praise, *prasāda*, and recitation of His sacred name) like two or three drops of water is endowed with the immense and divine grace of *Dharma* and overflowing with great beatitude.

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

*From* 蕉壑藁 An Anthology of *Māyā*, *Śūnya*, or *Dharma-kāya*

*by* 絶海中津 Zekkai Chūshin

(1) 「駐屨偏憐春逕草 移舟閑愛小湖蓮」

*From* 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation

*by* 源為憲 Minamoto no Tamenori

(2) 「經為題目佛為眼 知汝花中植善根」

*From* 夫木和歌抄 Fuboku Japanese Poetry Anthology

by 藤原爲家 Fujiwara no Tameie

(3) 「なみに入海よりにしの夕日こそはちすのはなのすかたなりけれ」

*From* 夫木和歌抄 Fuboku Japanese Poetry Anthology

by 藤原定家 Fujiwara no Sadaie

(4) 「蓮さくあたりの風もかをりあひてこゝろの水をすますいけかな」

Four Classic and Buddhist Lotus Poems:

A Shakespearean Sonnet on (1), (2), (3) and (4)

On stopping shoes, I solely have compassion

For th' azure grass in spring along the road;

On moving ships, I calmly have affection

For the celestial lotus in the pond.

The lotus is the title of the Sūtra

And is compared to pure eyes of the Buddha.

Above all, puṇḍarīka and utpala

Accumulated kuśala-mūla.

The setting sun on th' western waves and waters

Resembles radiating lotus flowers

Which represent the ever-lasting powers

Like as benevolent and gracious showers.

The wind around the lotus has th' sweet scent;

The water of the lake is cleared as th' heart.

*From* New Theories of Everything

by John D. Barrow

(1) 'Many threads entwined to form our concept of a law of Nature.'

*From* Paradise Lost: Book XI

by John Milton

(2) 'Then with uplifted hands, and eyes devout,

Grateful to Heav'n, over his head beholds

A dewy cloud, and in the cloud a bow

Conspicuous with three listed colors gay,  
Betok'ning peace from God, and cov'nant new.'  
'With man therein or beast; but when he brings  
Over the Earth a cloud, will therein set  
His triple-colored bow, whereon to look  
And call to mind his cov'nant: day and night,'

*From À la recherche du temps perdu VIII Le côté de Guermantes*

*by Marcel Proust*

(3) 'Si vous aimez davantage ce genre de beauté, voici un arc-en-ciel de Turner qui commence à briller entre ces deux Rembrandt, en signe de notre réconciliation.'

'If you like this kind of beauty better, here is a rainbow by Turner beginning to shine out between these two Rembrandts, as a sign of our reconciliation.'

Five-Coloured Threads and Rays of Rainbows:

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

I went to Kodo Temple; humbly I saw  
Five-coloured threads being twisted and connected  
To th' hand of th' Buddha like a ray of th' rainbow  
Prismatic on the Pure Land concentrated.  
Encounters with Gods, BuddhaiH, people, spaces,  
And th' unity of minds have me compose hymns.  
Books are materialized as actual places  
And crystallized to form ascendant poems.  
Vast structures of alluvial deposits  
Are deeply stratified as reminiscence.  
At the great depth of th' wat'ry wild, He edits  
The echo of illumined evanescence.  
I should renounce tenacious worldly clinging  
And should aspire to high being everlasting.

(This Shakespearean Sonnet was written promptly after I visited and worshipped Kodo (葎堂) Temple.)