

Kenshingakuen

顕真学苑

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

『教行信證新釋』英訳版

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卷上

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Translated from the Japanese

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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 8

龍樹論文 (8)

[意譯] 第九段落

[The translation that is faithful to the spirit] Paragraph 9

引續き長行において、この偈頌を解釋してある。「初果を得るようなものであ

る」というのは、人が ^{しか}四果のうちの ^{しよか}初果たる ^{しゆだおんだう}須陀洹道 ^{よるか}すなわち預流果を

得ると同様であると例示されたのである。この預流果を得ると ^{さんあくどう}三惡道におも

むく門戸を^{とぎ}閉してしもう。すなわち預流果を得ると^{むろち}無漏智を發して^{けんわく}見惑
というて^{したい}四諦の理に迷う^{ぼんのう}煩惱を斷じて、四諦の^{ことわり}理法を見とどけ、四諦の
理法に^{しょうにう}證入し、無漏法を^{たいとく}體得する。この堅くて碎けない^{むろほう}無漏法に住して
^{かたむ}傾いて^{どうよう}動搖することなく、ついにはかならず涅槃に至る。このように^{けんどう}見道
で^{だん}斷ずるところの八十八種の煩惱をたちきつてしもうから、心は大きな歡喜に
みたされるのである。この初果の聖者になると、たとい^{ずいみん}睡眠にふけり^{らんだ}懶惰
におちいることがあつても、第二十九有の^{しょう}生をうけて、再び^{まよ}迷いをくりか
えす^{きづか}氣遣いはないのである。喩えてみるに、^{ひとすじ}一筋の毛を^{ひやくすじ}百筋に分け、
その百に分けた一分の極めて細い毛を以つて、大海の水を分けて取つたとする。
その分けて取つた二滴三滴ほどの僅かな苦がすでに^{しょうめつ}消滅したようなもので
ある。大海の水のように未だ消滅しない苦はのこっているけれども、その二滴
三滴ほどの苦の消滅したことによつて、再び迷うことのない位につくのである
から、心は大きな^{くわんぎ}歡喜に^み充たされるのである。

Continuously, this gāthā is interpreted in long sentences. The sentence 'it is likened to the attainment of prathama-phala' exemplifies the similarity to the attainment of sotāpatti-phala, or stora āpatti-phala, viz. prathama-phala among catvāri phalāni. By this attainment of stora āpatti-phala, the door to three durgati is closed. Scilicet, when the stora āpatti-phala is attained, jñānasmi anāsravasmin is raised, conceptual kleśa vacillating in the law of four noble truths is eradicated, the law of four noble truths is verified and discerned to the enlightenment of the Buddha, and anāsravā dharmāH are realized. These steadfast and unbreakable anāsravā dharmāH are inhabited

by the Bodhisattva who, without decline or disquietude, necessarily attains nirvāṇa at length. Thus the Bodhisattva exterminates eighty-eight types of kleśa to be eradicated in dṛṣṭi-mārga, hence the mind of the Bodhisattva is filled with great beatitude. When becoming this sage in the prathama-phala, the sage need not be worried about reaching the twenty-ninth world of life and death and repeating delusions again even if the sage falls into middha or ālasya-kausīdya. Assuming metaphorically that a single hair is divided into a hundred fibres and the water of the ocean is scooped with the one-percent extra-fine hair, it is compared to the disappearance of a little affliction like two or three drops of water scooped therewith. Albeit the affliction like the water of the ocean has not yet disappeared but has still remained, the sage attains the rank free from repeating delusions again by the disappearance of the little affliction like two or three drops of water, therefore the mind is filled with great beatitude.

[The annotation by the translator written in two sonnet forms in iambic pentameter]

From Paradise Lost: Book I

by John Milton

(1) 'By Fontarabia. Thus far these beyond
Compare of mortal prowess, yet observed
Their dread commander: he above the rest
In shape and gesture proudly eminent
Stood like a tow'r; his form had yet not lost
All her original brightness, nor appeared
Less than Archangel ruined, and th' excess
Of glory obscured: as when the sun new ris'n
Looks through the horizontal misty air
Shorn of his beams, or from behind the moon
In dim eclipse disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. Darkened so, yet shone
Above them all th' Archangel: but his face'

From Hamlet, Prince Of Denmark

by William Shakespeare

(2) 'As, stars with trains of fire, and dews of blood,
Disasters in the sun; and the moist star,
Upon whose influence Neptune's empire stands,
Was sick almost to doomsday with eclipse.'

From 四弘誓願文 Fourfold Praṇidhāna

(3) 「衆生無邊誓願度 煩惱無盡誓願斷 法門無量誓願學 佛道無上誓願成」

From 觀音經秘鍵 A Secret Key to Avalokiteśvara Sūtra

(4) 「こんごんざほうのれんげは 金銀座寶之蓮華者。りやくこうふしぎのなみをたて 歴劫不思議之波立。しんとくのかきをあらわす 心得之深顯。」

しんねんふくうのかぜふけば 心念不空之風吹者。のうめつしようくのくもはれ 能滅諸有苦之雲晴。ねんねんもつしようのつきあきらかに 念念勿生之月明

てらす
照。」

'Delicious Food Is Happy Charity':

The Supermarket of High Quality, Part 8;

The Moist Star Was Eclipsed in th' Autumn Evening over Mountains:

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

After the previous Sonnet had been published,
The moist star was eclipsed in th' autumn evening
O'er mountains. An eclipse had been regarded
As Dragon's bites of some celestial being.
I vow to save all sattva numberless.
I vow to cut the sarva-kleśa countless.
I vow to learn all dharma-mukha boundless.
I vow to get all buddha-bodhi peerless.
A lotus treasure seat of gold and argent
Rises in mystic waves through myriad kalpa,
Shewing the mind's profound enlightenment.
A wind of citta-carita, aśūnya,
Dispels dark clouds of anguish and the Moon
Of kṣaṇa and ajāta sheds the sheen.

(When I had published the Sonnet 'The Shimmering Star Still Secretes Subtle Shadows', I had not known the fact that the moist star would be eclipsed soon thereafter.)

From 開經偈 The Verse of Opening Sūtra

(1) 「無上甚深微妙法 百千萬劫難遭遇 我今見聞得受持 願解如來真實義」

From 懺悔文 The Verse of Penance

(2) 「我昔所造諸惡業 皆由無始貪瞋癡 從身語意之所生 一切我今皆懺悔」

From 香偈 The Verse of Incense

(3) 「願我身淨如香爐 願我心如智慧火 念念梵燒戒定香 供養十方三世佛」

Three Verses of the Buddhism:

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

Supreme, abysmal and exquisite Dharma
Is subtly difficult to be encountered
Through hundred, thousand and innumerable kalpa,
Which I have seen, accepted, held and heard.
May I discern the artha of Tathāgata.
I'm penitent for all sins made by kleśa
In bodies, mouths and minds such as rāga,
Dveṣa and moha since anādi-kāla.
May th' body be immaculate as th' censer.
May th' citta be judicious as the fire.
Pure incense of samādhi and śīla
I clearly light and burn in citta-kṣaṇa.
I serve the Buddhān of the adhva-traya
In daśa-diś for paricariyā.