

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

By Shinryu Umehara

梅原真隆 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

Śāstra by Nāgārjuna Bodhisattva, Part 1

龍樹論文 (1)

[本文]

[The text]

成就行

十住毗婆沙論曰有人言般舟三昧及大悲名諸佛家從此二法生諸如來此中般舟三昧
爲父又大悲爲母復次般舟三昧是父无生法忍是母如助菩提中說

般舟三昧父 大悲无生母

一切諸如來 從是二法生

家无過咎者家清淨故清淨者六波羅蜜四功德處方便般若波羅蜜善慧般舟三昧大悲

諸忍是諸法清淨无有過故名家清淨是菩薩以此諸法爲家故无有過咎轉於世間道入
出世上道者世間道名卽是凡夫所行道轉名休息凡夫道者不能究竟至涅槃常往來生
死是名凡夫道出世間者因是道得出三界故名出世間道上者妙故名爲上入者正行道
故名爲入以是心入初地名歡喜地

問曰初地何故名爲歡喜

答曰如得於初果究竟至涅槃

菩薩得是地 心常多歡喜

自然得增長 諸佛如來種

是故如此人 得名賢善者

如得初果者如人得須陀洹道善閉三惡道門見法入法得法住堅牢法不可傾動究竟至
涅槃斷見諦所斷法故心大歡喜設使睡眠懶惰不至二十九有如以一毛爲百分以一分
毛分取大海水若二三滲苦已滅如大海水餘未滅者如二三滲心大歡喜菩薩如是得初
地已名生如來家一切天龍夜叉乾闥婆乃至聲聞辟支等所共供養恭敬何以故是家无有
過咎故轉世間道入出世間道但樂敬佛得四功德處得六波羅蜜果報滋味不斷諸佛種
故心大歡喜是菩薩所有餘苦如二三水滲雖百千億劫得阿耨多羅三藐三菩提於无始
生死苦如二三水滲所可滅苦如大海水是故此地名爲歡喜

[訓讀]

[The Japanese readings of Chinese characters]

じふぢゆびばしやろん いは あ ひと いは はんじゆぎむまいおよ だいひ
十住毗婆沙論 に 曰く。有る 人の 言く。般舟三昧 及び 大悲を

しよぶち いえ な こ にほふ もろもろ によらい しゃう こ なか
諸佛 の 家と名づく、此の二法より 諸 の 如來を 生ず。此の中

はんじゆぎむまい ちゝ な まただいひ はゝ な ま つぎ はんじゆぎむまい
に 般舟三昧を 父と爲す、又大悲を 母と爲す。復た次に 般舟三昧

こ ちゝ むしやうぼふにん こ はゝ じよぼだい なか と ごと
は 是れ 父なり、无生法 忍は 是れ 母なり。助菩提の中に 説くが如
し。

はんじゆぎむまい ちゝ だいひむしやう はゝ
般舟三昧の 父 大悲无生の 母

めちさい もろもろ によらい こ にほふ しゃう
一切の 諸の 如來 是の二法より 生ずと

いえ くわくな け しゃうじやう かるがゆへ しゃうじやう ろくはらみち
家に過咎无ければ、家 清淨 なり。故に 清淨 は六波羅蜜

しくどくしよ ほうべんはんにはやはらみち ぜんゑ はんじゆぎむまいだいひしよにん
四功德處なり。方便般若波羅蜜は善慧なり。般舟三昧大悲諸忍、

こ しょほふしやうじやう とが かるがゆへ けしやうじやう な
是の諸法清淨にして過あることなし。故に家清淨と名

づく。この菩薩此の諸法を以て家と爲るが故に、過咎あることなけ

む。世間道を轉じて出世上道に入る者なり。世間道を即是凡夫

しよぎやう だう な ぜん ぐそく な ぼむぶだう くきやう
所行の道と名づく。轉じて休息と名づく。凡夫道は、究竟じて

ねちはん いた あた つね しやうじ わうらい こ ぼむぶだう な
涅槃に至ること能はず、常に生死に往來す、是れを凡夫道と名

づく。出世間は、是の道に因りて三界を出づることを得るが故に、

しゆちせけん だう な じやう めう ゆへ な じやう な にふ
出世間道と名づく。上は妙なるが故に、名づけて上と爲す。入

は正しく道を行ずるが故に、名づけて入と爲す。是の心を以て初地

に入るを、歡喜地と名づく。

と いは しょぢなに ゆへ な くわんぎ す
問ふて曰く。初地何が故ぞ名づけて歡喜と爲るや。

こた いは しょくわ くきやう ねちはん いた う ごと
答へて曰く。初果の究竟じて涅槃に至ることを得るが如し。

ぼさちこ ぢ う しむつね くわんぎおほ
菩薩是の地を得れば 心常に歡喜多し。

じねん しょぶちによらい しゆ ぞうちやう う
自然に諸佛如來の種を 増長することを得。

こ ゆへ かく ごと ひと けんぜんしや な う
是の故に此の如きの人を 賢善者と名づくることを得。

しょくわ う ごと ひと しゆだをんだう う ごと よ
初果を得るが如しといふは、人の須陀洹道を得るが如し。善く

さむあくだう もん と ほふ み ほふ い ほふ え けんらう ほふ
三惡道の門を閉づ。法を見て法に入り、法を得て、堅牢の法

に ぢゆ くるやうどう くきやう ねちはん いた けんたいしよだん
に住して 傾動すべからず、究竟じて涅槃に至る。見諦所斷

ほふ だん ゆへ しむおほ くわんぎ たとひずみめん らだ
の法を断ずるが故に、心大きに歡喜す。設使睡眠し懶惰なれども

にじふくう いた いちもう も ひやくぶん な いちぶん もう も
二十九有に至らず、一毛を以て百分と爲して、一分の毛を以

だいかい みづ わか と ごと にさむたい くすで めち ごと
て大海の水を分ち取るが如きは二三滴の苦已に滅せむが如し。

だいかい みづ よ いま めち もの ごと にさむたい ごと しむおほ
大海の水は餘の未だ滅せざる者ゝ如し。二三滴の如き心大き

くわんぎ ぼさち かく ごと しよち えおは によらい いえ しゃう
に歡喜せむ。菩薩も是の如し、初地を得已るを如來の家に生

な いちさいてんりゆうやしやけんたちばないし しゃうもんびやくしとうとも くやう
ずと名づく。一切天龍夜叉乾闥婆乃至聲聞辟支等共に供養

くぎやう ところ なに も ゆへ こ いえくわくあ な
し恭敬する所なり。何を以ての故に、是の家過咎有ること無

ゆへ せけんだう てん しゆちせけんだう い たぶち げうきよう
し。故に世間道を轉じて出世間道に入る。但佛を樂敬すれば、

しくどくしよ え ろくはらみち くわほう え じみもろもろ ぶちしゆ た
四功德處を得、六波羅蜜の果報を得む。滋味諸の佛種を断たざ

ゆへ しむおほ くわんぎ こ ぼさちしよく よ く にさむ しむたい
るが故に、心大きに歡喜す。是の菩薩所有の餘の苦は、二三の水滴

ごと ひやくせんおくこふ わあのかたらさむみやくさむぼだい う いへど むし
の如し、百千億劫に阿耨多羅三藐三菩提を得と雖も、无始

しゃうじ く おい にさむ しむたい ごと めち べ ところ く だいかい
生死の苦に於ては二三の水滴の如し。滅す可き所の苦は大海

みづ ごと こ ゆへ こ ち な くわんぎ な
の水の如し。是の故に此の地を名づけて歡喜と爲す。

[字解] 第一項から第七項

[The exposition of words and phrases] Items 1 through 7

十住毗婆沙論 Daśa-bhūmika-vibhāsa-sāstra is the fifteen-volumed collection of scriptural texts selected by Nāgārjuna Bodhisattva and translated by Kumārajīva. It is the thirty-five chaptered interpretation of the first bhūmi and the second bhūmi of Daśa-bhūmika Sūtra in AvataMsaka Sūtra.

曰 It is a character used in citing sāstra.

般舟三昧 Pratyutpanna-buddha-saMmukhāvasthita-samādhi is translated

as the samādhi of the Buddhānām emergence, the samādhi of the Buddhānām standing, the samādhi of perpetual practice of Buddhist teachings, etc. It is dhyāna of unceasingly practicing Buddhist righteous doctrines by three actions of body, mouth, and mind for seven (7) or ninety (90) days. It is called the samādhi of the Buddhānām emergence and the samādhi of the Buddhānām standing because the BuddhāH emerge before one's eyes when this dhyāna is practiced. It is also called the samādhi of 念佛 the Nembutsu, viz. the meditation on Amitābha (Amitāyus) and the praise, prasāda, and recitation of His sacred name. One's body always worships the Buddha, one's mouth always praises and recites the name of the Buddha, and one's mind always believes on and meditates on the Buddha. Herein it shall mean and refer to the sacred name of Amitābha (Amitāyus).

大悲 It is practice of altruistic great benevolence. Herein it shall mean and refer to the light of Amitābha (Amitāyus).

無生法忍 The term '無生法' means a principle of tathatā and tattva as uncreatable and indestructible law and dharma. The term '忍' means acknowledgement, acceptance, determination, and enlightenment of noble truths. This '無生法忍' means, if concentrated on dharma, a rank to attain enlightenment, tathatā, and tattva by dint of wisdom; this also means, if concentrated on practice, a method and practice of Buddhist discipline for the Bodhisattva to attain enlightenment, tathatā, and tattva by dint of wisdom and to cause uncreatable and indestructible law and dharma to be realized. Herein this shall mean and refer to the latter practice of the Bodhisattva. In this case, it represents the determination of the birth of non-birth in the Pure Land as the supernal grace and benevolence of the salvation by the light of the Buddha. Hence it should be interpreted as the light because it is unified with the light of the above practice of altruistic great benevolence as '大悲无生'.

助菩提 It is in Bodhisambhāraśāstra translated by Dharmagupta in the Sui Dynasty period. This gāthā is written by Nāgārjuna Bodhisattva and interpreted by Īśvara-bhikṣu as Bodhisambhāraśāstra. It is called '助菩提' because it praises provisions to attain Bodhi and enlightenment.

六波羅蜜 The term '波羅蜜 pāramitā' is translated as '度' and means crossing the sea of kleśa, sin, and turbidity from this coast of life and death to that coast of nirvāṇa. (See [The annotation on the threefold dual expression 'the sea difficult to cross over, understand, and redeem' by the

translator, viz. the subeditor] of 'The Admiration for the Holy Dharma, Part 2' of *Exordium*.) Śaṭ pāramitāḥ consist of dāna, śīla, kṣānti, vīrya, dhyāna, and prajñā. It is a method and practice of Buddhist discipline for the Bodhisattva.

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

From Philosophie der Mathematik und Naturwissenschaft; Philosophy of Mathematics and Natural Science

by Hermann Weyl

(1) 'Nach der speziellen Relativitätstheorie ist die Energie die eine und zwar die Zeitkomponente eines invarianten objektiven Gebildes, dessen räumliche Projektion der Impuls ist. Die Erhaltungssätze von Energie und Impuls gehören daher unlöslich zusammen.'

'According to the special theory of relativity, energy is one, namely the temporal, component of an invariant objective entity, a four-vector whose spatial projection is momentum. The conservation theorems of energy and momentum therefore belong together inseparably.'

From Introduction to Nuclear Engineering

by John R. Lamarsh, Anthony J. Baratta

(2) 'The application of radiation and nuclear reactions is not limited to nuclear explosives and nuclear power. Radiation and radioactive isotopes are useful in a wide range of important applications. The production of radioisotopes, whether from reactors or accelerators, is a major industry in its own right. The applications of radiation and radioisotopes range from life-saving medical procedures to material characterization to food preservation.'

From Tristan und Isolde

by Richard Wagner

(3) 'Wohin nun Tristan scheidet,
willst du, Isold', ihm folgen?
Dem Land, das Tristan meint,
der Sonne Licht nicht scheint:

es ist das dunkel nächt'ge Land,
daraus die Mutter mich entsandt,
als, den im Tode sie empfangen,
im Tod sie ließ an das Licht gelangen.
Was, da sie mich gebar, ihr Liebesberge war,
das Wunderreich der Nacht, aus der ich einst erwacht;
das bietet dir Tristan, dahin geht er voran:
ob sie ihm folge treu und hold — das sag ihm nun Isold'!

From 沙石集 Selection of Sand and Stones to Obtain Gold and Gems

by 無住禪師 Zen Master Mujū

(4) 「夫れ僂言軟語みな第一義に歸し、治生産業しかしながら、實相にそむかず。」
「かゝる老法師は無常の念々におかす事を覺り、冥途の歩々に近づく事を驚いて黄泉の遠き路の糧をつゝみ、苦海の深き流の船をよそふべきに、徒なる興言をあつめ、虚しき世事を注す。時にあたつては、光陰を惜まず、後におひては、賢哲を恥ぢず。」

Electric Energy Effulgent, Part 1:

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

I've never had a sweetheart in my life
With chastity because I am a priestess
From fifteen years old. Goodness knows my strife.
Profoundly I love truth and synthesis
Of multitudinous phenomena.
Objects organic and/or inorganic,
Flux of vicissitudinous SaMskāra,
Are given pow'r by energy electric.
'Tis indispensable essential lifelines.
I feel indebted to electricity,
For which I write the stanza of fourteen lines
Expressing gratitude and honesty.
Mine all activities are vitalized
By radiative powers systemized.

From The Hidden Half of Nature: The Microbial Roots of Life and Health
by David R. Montgomery and Anne Biklé

(1) ‘Even the biblical story of Eve and Adam poetically recognizes the dual unity of life and soil’ ‘And so, finally, we want to thank our trillions of secret silent partners who keep things running behind the scenes, inside of us, and beneath our feet.’

From Brain Maker: The Power of Gut Microbes to Heal and Protect Your Brain – for Life

by Dr David Perlmutter with Kristin Loberg

(2) ‘Right now, your body is colonized by a multitude of organisms that outnumber your own cells by a factor of about ten (luckily, our cells are much larger, so those organisms don’t outweigh us ten to one!).’

From The Star Thrower

by Loren Eiseley

(3) ‘On a point of land, as though projecting into a domain beyond us, I found the star thrower. In the sweet rain-swept morning, that great many-hued rainbow still lurked and wavered tentatively beyond him.’ ‘We were part of the rainbow – an unexplained projection into the natural. As I went down the beach I could feel the drawing of a circle in men’s minds, like that lowering, shifting realm of color in which the thrower labored. It was a visible model of something toward which man’s mind had striven, the circle of perfection.’ ‘we had kept, some of us, the memory of the perfect circle of compassion from life to death and back again to life – the completion of the rainbow of existence.’

I’m Deeply Grateful to All Creatures’ Lives;
All Books and Lives Are th’ Gifted Gold and Gems:
A Shakespearean Sonnet on (1), (2) and (3)

I’m deeply grateful to all creatures’ lives
And all books offered to make me survive.
To live, we can’t help sacrificing lives,
E’en though from childhood I profoundly love
Small silent creatures such as insects, worms,

Microbes and plants. To live means to consider
And study. Whatsoever threatening storms
Blow, I must keep observance for the future.
For lives of books and creatures, I translate
The Holy Scriptures and the books essential,
Composing poems as prayers to the height
And th' dual unity of life and soil
For the attainment of the Buddhahood
Of all beings, air and water, namely, th' Pure Land.

(This Shakespearean Sonnet was immediately composed after my rising in the morning, the first six lines of which were composed in my sleep.)