

Kenshingakuen

顕真学苑

*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

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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 7

龍樹論文 (7)

[意譯] 第七段落から第八段落

[The translation that is faithful to the spirit] Paragraphs 7 to 8

これを宗義に適用してみると、自力の^{じりき} 諸行^{しよぎよう} を捨^す てて他力の^{たりき} 念佛^{ねんぶつ} に歸^き

することによつて、初^{しよくわんぎち} 歡喜地^{こんぎち} に入ることを述べたものである。

問うていわく、初地をどんなわけで歡喜地と名づけるのであるか。答えてい

わく、^{しょうじょう}小乗の^{せいじや}聖者が^{しょか}初果を得るようなものである。初果の聖者の身となれば、遂にかならず涅槃に至ることができるように、この菩薩が初地の位を得ると、心にはつねに歡喜が多い。蓋し、おのずから諸佛如來になれる^{たね}種子すなわち^{ぶつしょう}佛性が^{さとり}增長して芽をふき、^{けんぜんしや}妙覺の果をひらくことができるからである。それであるから、初地の位を得た人を、^{けんぜんしや}賢善者と名づける。初地以上の菩薩は^{むろしやうじょう}無漏清淨の^{ぜんこん}善根を^{そな}具えているから賢善者といわれるのであると、「菩薩得是地」以下八句の偈頌をもつて^{かいとう}解答してある。

When the above-mentioned is applied to the tenet of the True Pure Land Sect, it is stated that one attains the *prathama-bhūmi*, or *pramuditā bodhisattva-bhūmi*, by abstaining from various practices of the self-power and by revering the other-power of *Amitābha* (*Amitāyus*) and returning one's life to the other-power of *Amitābha* (*Amitāyus*), summoned and blessed by the *pūrva-praṇidhāna* of *Amitābha* (*Amitāyus*).

It is asked why the *prathama-bhūmi* is named *pramuditā bodhisattva-bhūmi*. It is replied that it is likened to the attainment of *prathama-phala* by *śrāvaka*. As a sage who attains the *prathama-phala* never fails to attain *nirvāṇa* at length, so this *Bodhisattva* who attains the *prathama-bhūmi* is always full of jubilation because the *bīja*, the *Tathāgatatva*, or the *Buddha-vaMśa*, which is able to become *Buddhā* and *Tathāgatā* in due course, can develop, bud, and bear fruit of *paramabodhi*. Hence one who attains the *prathama-bhūmi* is named *paṇḍita*. The author replies with eight phrases of the *gāthā* beginning with the phrase 'When the *Bodhisattva* attains this *prathama-bhūmi*' that the *Bodhisattva* ranked as the *prathama-bhūmi* or higher is named *paṇḍita* because of the fulfillment of *kuśala-mūla* of *anāsrava*, *amala* and *śuddha*.

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

From 修證義 The Righteous Principle of Practice and Enlightenment

by 道元禪師 Zen Master Dōgen

(1) 「人身得ること難し、佛法値うこと希れなり、今我等宿善の助くるに依りて、已に受け難き人身を受けたるのみに非ず、遇い難き佛法に値い奉れり、生死の中の善生、最勝の生なるべし、最勝の善身を徒らにして露命を無常の風に任すること勿れ。無常憑み難し、知らず露命いかなる道の草にか落ちん、身已に私に非ず、命は光陰に移されて暫くも停め難し」「光陰は矢よりも迅かなり」

From 典座教訓 Instructions for the Monastery Chief Cook

by 道元禪師 Zen Master Dōgen

(2) 「凡調弁物色、莫以凡眼観、莫以凡情念。拈一茎草建宝王刹、入一微塵転大法輪。」

From ^{うぶすなのかみををろがむことば} 産土神拝詞 Prayers to Deities of Birthplaces

(3) 「^{うつしよ} 躡^{つとめたが} 世の^{ことな} 務違ふ^{うるは} 事無^{ことなしをへ}く。美しく事成竟て。」

‘Delicious Food Is Happy Charity’:

The Supermarket of High Quality, Part 6;

The Work Invisible to Superficial Sight:

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

I saw the demolition and construction
Of gates and buildings: work invisible
To superficial sight, car operation
Of great machinery so powerful,
Sore chemical fine particles and odour,
Namely, hard work unbearable to me.
Divinely blest life free from fear and danger,
Ordained vocation with security,
Is rarely found within this transient world.
I must sincerely do what I can do
In my environment and I should yield
My best result of bodhi-citta true.

The human life is speedier than an arrow;
I must learn Buddhism in light, shade and sorrow.

From 新撰朗詠 New Anthology for Recitation

by 慶滋保胤 Yoshishige no Yasutane

(1) 「絡糸響冷じうして秋の夢短し、飲露声幽かにして晩の思ひ深し」

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

by 菅原文時 Sugawara no Fumitoki

(2) 「山を望めば幽月なほ影を蔵す 砌に聴けば飛泉うたた声を倍す」

From 三匙之偈 The Verse of Three Spoonfuls

(3) 「一口爲斷一切惡 二口爲修一切善 三口爲度諸衆生 皆共成佛道」

From 普回向 Omnifaceted Dedication

(4) 「願くば此功德を以て。普ねく一切に及ぼし。我等と衆生と。皆共に佛道を成ぜんことを。」

‘Delicious Food Is Happy Charity’:

The Supermarket of High Quality, Part 7;

The Shimmering Star Still Secretes Subtle Shadows;

Four Verses of Late Autumn and the Buddhism:

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

The spinning crickets' sounds and chirps are cool,
Withal the reverie is short in autumn;
Dew-drinking autumn insects dimly call,
Withal the pensiveness is deep at even.
When I look up to autumn evening mountains,
The shimmering star still secretes subtle shadows;
When I hear waterfalls fast by cool flagstones,
Fast-flowing streams resound with higher echoes.
One bite of food eradicates all bad.
Two bites of food perform all deeds of good.

Three bites of food illuminate all sattva.
All sentient beings attain the Buddhhatva.
May this grace spread across all ākāśa.
May we ascend the path of bodhicaryā.