

*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

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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 17

龍樹論文 (17)

[解説] 第十二段落

[The explication] Paragraph 12

「如以一毛爲百分以一分毛分取大海水若二三滯苦已滅者如大海水餘未滅者如二三滯心大歡喜」は「一毛を以て百分と爲し、一分の毛を以て、大海の水を、若しくは二三滯を分取するが如し。苦の已に滅するは、大海の水の如く、餘の未だ滅せざるは、二三滯の如し。心大に歡喜す」と訓すべきである。然るにここには「一毛を以て百分と爲して、一分の毛を以て、大海の水を分ち取るが如きは、二三滯の苦、已に滅せむが若し。大海の水は餘の未だ滅せざる者は (の) 如し。二

三滄の如き心大きに歡喜せむ」と訓じてある。これは全く意味を轉換する訓み方である。即ち、もと初地において滅した苦は大海の水の如く未だ滅しない苦は二三滄の如くであるのに、宗祖の訓み方では滅した苦は二三滄の如く、未だ滅しない苦は大海の水の如くであるというのである。ところが終に「所可滅苦如大海水」とあつて、滅すべきところの苦即ち未だ滅せざる苦は大海の水の如くであるという文句から逆見してみると、宗祖の訓み方は寧ろ原文を忠實によみこなそうと苦心せられたものである。宗祖の點聲は終始一貫している。私は終始一貫していると認め、そのつもりで意譯を試みたのである。

The sentence ‘如以一毛爲百分以一分毛分取大海水若二三滄苦已滅者如大海水餘未滅者如二三滄心大歡喜’ should read ‘Assuming metaphorically that a single hair is divided into a hundred fibres and the water of the ocean, or two or three drops thereof, is scooped with the one-percent extra-fine hair, the affliction which has already disappeared is like the water of the ocean and the affliction which has not yet disappeared is like two or three drops thereof. The sage attains the rank free from repeating delusions again by the disappearance of the affliction like the water of the ocean, therefore the mind is filled with great beatitude’. Nevertheless, herein this sentence reads ‘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’. These are readings in which the meaning is entirely changed; videlicet, in the former reading, the affliction which has disappeared in the prathama-bhūmi is like the water of the ocean and the affliction which has not yet disappeared is like two or three drops thereof, whereas in the latter reading, or in the sect founder’s reading, the affliction which has disappeared is like two or three drops of water and the affliction which has not yet disappeared is like the water of the ocean. However, when the sentence at the end of the text ‘所可滅苦如大海水’ (The affliction which has not yet disappeared but has to be extinguished hereafter looks as if it were the water of the ocean.) is conversely evaluated, the sect founder’s reading is, if anything, due to the efforts to scrupulously and faithfully peruse the original

text. The Japanese readings by the sect founder are consistent from first to last. I acknowledge the sect founder's readings as consistent from first to last and I attempt, in good faith, the translation that is faithful to the spirit.

18 December 2020

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

*From* 死者の書 The Sūtra of the Mighty Dead

*by* 折口信夫 Shinobu Orikuchi

藤原南家の郎女 別名 中将姫

Princess Iratsume of the Southern House of Fujiwara, aka Princess Chujo

(1) 「横佩家の郎女が、称讚浄土仏撰受経を写しはじめたのも、其頃からであつた。父の心づくしの贈り物の中で、一番、姫君の心を饒やかにしたのは、此新訳の阿弥陀経一巻であつた。」

「百部は、夙くに写し果した。その後は、千部手写の発願をした。」

「若しや今、千部に満たずにしまふやうなことがあつたら、我が魂は何になることやら。」

*by* 弘法大師 空海 Grand Master Kobo, Saint Kukai, viz. The Skiey Wat'ry Main

(2) 「虚空盡衆生盡涅槃盡我願盡」

Publication Number 101, Composition Number 128

A Fane of Lord Ono no Takamura (小野篁卿) at the Gate of th' Lotus Vehicle Field, Part 3;

An Oracle at Ninna-ji (仁和寺) as to Three Thousand on the Same Day (18 March 2022), Followed by Two Rainbows:

A Shakespearean Sonnet on (1) and (2)

Written on 10 April 2022 and Published on 13 July 2022 (the day of the supermoon)

At the One Thousand Enma's Temple, I

Consulted th' Buddhān on ensuing practice.

Upon the same day, soon thereafter, I

Was in Avalokiteśvara's Congress (観音會)

Who stretches forth one thousand hands at th' Temple  
Of Ninna-ji. I took some lotus petals (散華)  
And seals, when I received an oracle  
That I should write one thousand songs or tales  
In forms of English poetry or Sonnets.  
Upon the same day, soon thereafter, I  
Went to Tankosha and found woven nets  
Of the One Thousand Cherry Trees, sheer haply.  
Even if I die ere attaining th' object,  
My pūrva-praṇidhāna never runs out.

(On the same day (18 March 2022), ere receiving the oracle at Ninna-ji Temple, I visited and worshipped several fanes and temples for the righteous way of life, and bought six Buddhist books at Myoshin-ji Temple.)

(By the oracle of King Enma and Avalokiteśvara, I resolved to write One Thousand (1000) Sonnets Maṇḍala in my lifetime. On April 10, 2022, I went to worship the One Thousand Enma's Temple, notified the Buddhān of my resolution, received two pictures of a towerlike tomb and cherry blossoms there, bought two tea bowls of white and gold at SIONE, bought viands and writing implements for calligraphy, and wrote this Shakespearean Sonnet by the end of the day. On the following day of April 10, 2022, two rainbows shone around the Sun in the sky of Kyoto.)

*From* 三雲祓 Lustration of Three Clouds

(1) 「雲と云ふ艸有り。蜘蛛と云ふ蟲有り。雲と云ふ人有り。鳥の飛ぶも雲息。人の運びも雲息。月日を見るも雲息。雲を渡るも雲息。神の御息と怖るれば。突く息。吹く息。流す息。三雲の祓ひと所聞食せ。」

*From* 倭漢朗詠集私注 Personal Annotation for the Anthology of Japanese and Chinese Verses for Recitation

by 白居易 Bai Juyi

(2) 「青苔池上銷殘雨 綠樹陰前逐晚涼」

*From* 鳥居祓 Lustration of an Archway to a Shrine

(3) 「<sup>かみ</sup>神の<sup>ま</sup>坐<sup>とりぬ</sup>す鳥<sup>いれ</sup>居<sup>このみ</sup>を入<sup>ひつき</sup>ば此<sup>みや</sup>身<sup>やすらか</sup>より日<sup>す</sup>月の<sup>す</sup>宮<sup>す</sup>殿<sup>す</sup>に安<sup>す</sup>樂<sup>す</sup>に住<sup>す</sup>む」

Publication Number 102, Composition Number 119

One Poem and Two Prayers for Right Lustration:

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

Written on 24 October 2021 and Published on 13 July 2022 (the day of the supermoon)

(Lines 1-10 were written at dawn on 24 October 2021; lines 11-12 was written on 7 November 2020; lines 13-14 were written at night on 23 October 2021.)

Firstly, there is wild herbage called a cloud.

Secondly, there's a spider called a cloud.

Thirdly, there is a person called a cloud.

The flying of a bird is th' breath of cloud.

A person's movement is the breath of cloud.

The sight of th' Sun and Moon is th' breath of cloud.

The passage through a cloud is th' breath of cloud.

I am affrighted by the breath of God,

The breath exhaled and blown and streamlike wafted.

Hearken thou to Lustration of Three Clouds.

The last rain disappears on blue-moss ponds;

I feel the evening cool below green woods.

When entering through the archway of the Deity,

I dwell in Shrines of th' Sun and Moon serenely.