

*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 9

龍樹論文 (9)

[意譯] 第十段落

[The translation that is faithful to the spirit] Paragraph 10

このように、菩薩も初地を得てしまえば再び生死に<sup>たいてん</sup>退轉することなく、い  
よいよ佛になることに定まるから、先にのべたように「如來の家に生ずる」と  
名づけることができる。そして、<sup>てん</sup>天・<sup>りう</sup>龍・<sup>やしや</sup>夜叉・<sup>けんだつば</sup>乾闥婆等の<sup>はちぶしゆ</sup>八部衆、さ

では <sup>しょうもんえんがく</sup> 聲聞 <sup>しょうじや</sup> 緣覺 等の <sup>しょうじや</sup> 聖者 たちによつて、一様に <sup>くよう</sup> 供養 され <sup>くぎよう</sup> 恭敬 される。

それはどんなわけかというに、この菩薩の生ずる如來の家には <sup>くわく</sup> 過 咎 あること  
なく、世間の凡夫道をやめて、出世間の菩薩道に入ることのできるのには前に述

べたとおりである。かように <sup>じようぶつ</sup> 成佛 をすることに <sup>さだま</sup> 定 つた身をよろこんで、

佛を <sup>このも</sup> 樂 しく <sup>うやま</sup> 敬 うところから、四功德處という <sup>しゆじよう</sup> 衆生 を <sup>たすけ</sup> 攝化 する功德を

得、六波羅蜜を <sup>おさ</sup> 修 めた <sup>よきあじわい</sup> 滋味 豊かな <sup>かほう</sup> 果報 を得、諸の <sup>ほとけだね</sup> 佛 種 を <sup>た</sup> 斷 つこと

なく、いよいよこれを <sup>ぞうちよう</sup> 増長 することができるから、心は大きな歡喜にみた  
されるのである。

Thus the Bodhisattva who has already attained the prathama-bhūmi is steadily destined to become the Buddha with avinivartaniya, without retroceding into life and death; hence the Bodhisattva is described as 'born to the house of the Tathāgata' as mentioned above. The Bodhisattva is unanimously served and revered by eight deities including, but not limited to, the deva, nāga, yakṣa, and gandharva and by sages such as śrāvaka and pratyeka-buddha. The reason is that, as mentioned above, the house of the Tathāgata to which this Bodhisattva is born is free from faults or defects and the Bodhisattva can discontinue the ordinary people's worldly way and can righteously practice the highway of the Bodhisattva to transcend the world. The Bodhisattva felicitates himself/herself who is thus destined to attain Buddhahood and would fain revere the Buddha, hence the Bodhisattva obtains four grounds of guṇa for the protection, deliverance, guidance, and enlightenment of the sattva and obtains the good, rich, and abundant phala by practicing ṣaṭ pāramitāH and still develops every Tathāgatatva, or Buddha-vaMśa, without discontinuance. Therefore the mind of the Bodhisattva is filled with great beatitude.

[The annotation by the translator written in the Shakespearean sonnet form

in iambic pentameter]

*From* 正法眼藏「法性」 The Quintessential Optic Treasury of the True Dharma, 'Dharmatā'

*by* 道元禪師 Zen Master Dōgen

(1) 「しかあれば、即今の這裏は法性なり、法性は即今の這裏なり。著衣喫飯は、法性三昧の著衣喫飯なり。衣法性現成なり、飯法性現成なり。喫法性現成なり、著法性現成なり。もし著衣喫飯せず、言談祇対せず、六根運用せず、一切施為せざるは、法性三昧にあらず、不入法性なり。」

*From* 韋駄天回向 Dedication to Skanda Deva

(2) 「所祈。山門鎮静、厨庫安寧、食輪法輪、両俱運轉、世事仏事、一等円融。」

'Delicious Food Is Happy Charity':

The Supermarket of High Quality, Part 9;

An Enterprise Consists of Many Companies:

A Shakespearean Sonnet on (1) and (2)

An enterprise consists of many companies:

Logistics, temperature conditioners,

Communicational technologies,

Machines, equipment, various infrastructures,

Security, production, advertisement,

Research, design, construction, and so on.

Divergent expertise is consonant

With other areas in effective liaison,

Which are unknown dominions to my eyne.

In my remaining days, I learn thesauri,

Directed by a scientific sign,

Retaining them as universal poetry.

The Wisdom is so multitudinous

As tattva-artha is ubiquitous.

*From* 薬師和讃 A Japanese Hymn to Bhaiṣajyaguru

(1) 「八萬四千の藥叉神も出入月も數毎に守りに近き尊きは」

*From* 修證義 The Righteous Principle of Practice and Enlightenment

*by* 道元禪師 Zen Master Dōgen

(2) 「佛は是れ大師なるが故に歸依す、法は良藥なるが故に歸依す、僧は勝友なるが故に歸依す」

*From* 赴粥飯法 Toward the Morning and Midday Meals and the Dharmān as the Same Tathatā

*by* 道元禪師 Zen Master Dōgen

(3) 「法若法性、食亦法性。法若真如、食亦真如。法若一心、食亦一心。法若菩提、食亦菩提。」

*From* Pantry: Best Food Square

(4) ‘Happier and healthy life every day, we wish for our customers to have.’  
‘We think that a food is the origination of a healthy life.’ ‘Food can replace the best medicine.’

*From* 五行祈禱祝詞 Five-Element Prayer

(5) あなたへ 阿南 かな 妙 あめつち なる おほき 哉。天地の ちりあくた 大 ちいさき にも。塵芥の ことごと 小 悉 にも。悉

きひつかみ 五行 みいき の ふくまり 靈氣 あ の ゆゑ 含有 むすび て はたらき 在るが あらは 故に。生々化々の はたらき 功用 あらは は あらは 發顯れ。

よろづのもの 萬 かたち 類 なりたち の あり 形衆 あり は あり 成立 あり て あり ぞ あり 在ける。」

*From* 觀音經秘鍵 A Secret Key to Avalokiteśvara Sūtra

(6) 「生死之病種種因緣之藥給」

*From* 五觀之偈 The Verse of Five Kinds of Introspection

(7) 「正事良藥 爲療形枯」「正に良藥を事とするは形枯を療せんが爲めなり」

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

*by* Dr David Perlmutter with Kristin Loberg

(8) ‘Let food be thy medicine and medicine be thy food.’

'Delicious Food Is Happy Charity':

The Supermarket of High Quality, Part 10;

The Medicine and Study Have th' Same Headspring;

Good Foods Are Remedies for Lifelong Suffering:

A Shakespearean Sonnet on (1), (2), (3), (4), (5), (6), (7) and (8)

On my way to buy Wuxing (五行) herbal tea,

I worship the medicinal gods' shrine.

Good water, good food, good sleep and good study

Are medicines for life's essential pain.

Gods Japanese, Chinese and European,

Enshrined together in the golden silence,

Are unified as th' cosmopolitan

Expressing living universal science.

The scholarship and science cure myself

And guide me to three thousand boundless spheres

To lead the better and eternal life

And to redeem each lifestyle of all creatures.

The medicine and study have th' same source

To progress in the righteous course and force.

(This Shakespearean Sonnet was immediately written before and after I visited and worshipped the Medicinal Patriarchal Gods' Shrine (藥祖神祠).)