

【寄稿】

## 法 要 式 英 訳 試 作

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英訳には二種類あると思う。その一つは原文に飽くまでも忠実に訳すこと。それは読解に苦しむ個所があってもやむを得ない。私はかつて法華経を英訳したが、その際私はこの方針を採用した。もう一つの英訳は読んで見て直ちに感動を与え得るもの。それは或いは原文に忠実でない個所があるかもしれないがその意趣するところには誤りが無いことを意図するものである。前者を学術的又は哲学的翻訳とすることができるとすれば、後者は心情的 (emotional) 又は宗教的翻訳とすることができであろう。私は茲に読むものに直接感動を与え、その血となり肉となるような翻訳を試みた。法華経抜萃の部分は私の英訳法華経と対比してその相違に留意して頂きたい。

The Liturgy of Nichiren Buddhism

By Senchu Murano

Kaikyoge

The Verse for Opening the Sutra

The unsurpassed, most profound, and wonderful teaching is given in this sutra.

It is difficult to meet this sutra in thousands of millions of kalpas.

Now we have been able to see, hear, receive, and keep it.

May we understand the most important teaching of the Nyorai expounded therein.

The most excellent teaching of the Great Vehicle  
Is very difficult for us to understand.  
We shall be able to come nearer to enlightenment  
When we see, hear, or touch this sutra.

The Buddha expounded the most excellent teaching in this sutra.  
The teaching is the Buddha himself in the form of the Truth.  
We can see him in the letters of this sutra.  
The letters are the Buddha himself in his mani estation.

Just as a perfume is caught by a thing put nearby,  
We shall be benefited by this sutra without hindrance.  
Even when we are not aware of being so benefited  
Because innumerable merits are given in this sutra.

Anyone can expiate his sin, do good deeds,  
And attain Buddhahood by the merits of this sutra.  
It does not matter whether he is wise or not,  
Or whether he believes or slanders this sutra.

The Buddhas who taught in the past  
Treasured this most profound and wonderful sutra.  
The present Buddhas do the same ; so will the future Buddhas.  
May we meet and receive it, birth after birth, world after world.

*Note:*

*Kalpa:* An eon equivalent to 4,320,000,000 solar years (Webster).

*Nyorai:* 'One who has come from the world of the Truth.' An epithet of the Buddha.

*The Great Vehicle:* Buddhism is divided into two vehicles: *Mahāyāna* or the Great Vehicle, and *Hīnayāna* or the Lesser Vehicle. Mahayana Buddhism rose around the beginning of the Christian Era, and the Mahayana Buddhists called the teaching embraced by the older Buddhists *Hīnayāna*.

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## Hobempon

### Chapter 11. Expedients

Thereupon the World-Honoured One quietly emerged from the sammai, and said to Sharihotsu:

"The wisdom of the present Buddhas is profound and immeasurable. The gate to it is difficult to understand, difficult to enter. Their wisdom cannot be understood by any shomon or hyakushibutsu because the present Buddhas had attended on many hundreds of thousands of billions of past Buddhas, and practised innumerable teachings of those past Buddhas bravely and strenuously to their far-flung fame before they attained the profound Law, which you have never heard before, and became Buddhas, and also because they have ever since expounded the Law so variously according to the capacities of all living beings that the true purpose of the

various teachings is difficult to understand.

“Sharihotsu! Since I became a Buddha, I also have expounded various teachings with various stories of previous lives, with various parables, and with various similes, and thus led all living beings with innumerable expedients in order to save them from various attachments because I have the power to employ expedients and the power to perform the haramitsu of insight.

“Sharihotsu! The insight of the Nyorais is wide and deep. They have all the states of mind necessary for benefiting innumerable living beings, unhindered eloquence, powers, fearlessness, zen-concentrations, emancipations, and sammais. They entered deep into boundlessness, and attained the Law which you have never heard before.

“Sharihotsu! The Nyorais divide the Law into various teachings, and expound these teachings to all living beings skilfully and with gentle voices so that all living beings may be delighted.

“Sharihotsu! In short, the Buddhas attained the Law divisible into innumerable teachings, which you have never heard before. No more, Sharihotsu, will I say because the Law attained by the Buddhas is the highest one, rare to hear, difficult to understand. Only the Buddhas attained the highest Law, that is, the truth of the reality of all living beings in regard to their appearances as they are, to their natures as they are, to their bodies as they are, to their powers as they are, to their activities as they are, to their primary causes as they are, to their secondary causes as they are, to their primary effects as they are, to their secondary effects as

they are, and to their equality as it is despite their differences in these nine factors.”

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### Synopsis of the Hobempon

The Buddha said to Sharihotsu:

“The wisdom of the present Buddhas cannot be understood by any shomon or hyakushibutsu because, before they became Buddhas, they had practised innumerable teachings of the past Buddhas, and also because, since they became Buddhas, they have expounded the Law so variously according to the capacities of all living beings that the true purpose of the various teachings is difficult to understand. You being a shomon have never heard the Law attained by them.

“I am one of the present Buddhas. Since I became a Buddha, I also have expounded the Law with innumerable expedients because I have the power to employ expedients and the power to perform the haramitsu of insight.

“The Law attained only by the Buddhas is the truth of the reality of all living beings, that is, the truth that all living beings are equal to each other in that they can attain Buddhahood although they are different from each other in appearances, natures, bodies, powers, activities, causes, and effects.”

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*Note:*

*The World-Honoured One:* An epithet of the Buddha.

*Sammai*: Concentration of mind. A transliteration of the Sanskrit *samādhi*.

*Sharihotsu*: A disciple of the Buddha. A transliteration of the Sanskrit *Śāriputra*.

*Shomon*: Literally 'voice-hearer'. It primarily meant a hearer or a disciple. After the rise of Mahāyāna Buddhism, it came to mean the Hinayāna Buddhist who studies the four noble truths.

*Hyakushibutsu*: Also *Byakushibutsu*: A cause-knower. A transliteration of the Sanskrit *pratyekabuddha* or *pratyayabuddha*. The Hinayana Buddhist who studies the twelve links of causality. The four noble truths and the twelve links of causality are the two most important teachings of Hinayāna Buddhism. The shomon and Hyakushibutsu represent the Hinayāna Buddhists.

*Haramitsu*: perfection, practice. A transliteration of the Sanskrit *Pāramitā*.

*All the states of mind necessary for benefiting innumerable living beings*: loving-kindness, compassion, joy, and impartiality.

*Zen*: Meditation. A transliteration of the Sanskrit *dhyāna*.

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## Jigage

The Verse of Chapter XVI. The Duration of the Life of the Nyorai

Since I attained Buddhahood,

Many hundreds of thousands  
Of billions of trillions  
Of kalpas have passed.

For the past innumerable kalpas  
I have always expounded the Law  
To many hundreds of millions of living beings  
In order to lead them into the Way to Buddhahood.

I always live here, expounding the Law,  
In order to save perverted people.  
I will expediently show them my extinction  
Although I shall never pass away.

Although I always live here  
With the perverted people,  
I will disappear from their eyes  
By my supernatural powers.

When they see me seemingly pass away,  
And make offerings to my relics,  
And adore me, admire me,  
And become devout, upright, and gentle,  
And wish to see me  
With all their hearts  
At the cost of their lives,

I will reappear on Mt. Sacred Eagle

With my devotees,

And say to them:

“I always live here.

I am eternal.

I expediently showed you my extinction

Although I have never passed away.

I also will expound the unsurpassed Law

To the people of other worlds

If they respect and believe me, and wish to see me.

You missed hearing the unsurpassed Law

Because you were perverted.

Therefore, you thought that I had passed away.”

The perverted people are sunk

Into the ocean of sufferings.

Therefore, I will disappear from their eyes

And cause them to admire me.

When they adore me,

I will reappear and expound the Law to them.

For innumerable kalpas to come,

I shall be on Mt. Sacred Eagle,

And in any other place where people wish to see me.

I can do all this by my supernatural powers.



The perverted people think:

'This world is in a great fire.

The end of the kalpa of destruction is coming.'

In reality this world of mine is peaceful.

It is filled with gods and men.

The gardens, forests, and stately buildings

Are adorned with various treasures.

The jewelled trees have many flowers and fruits.

The people of my world are enjoying themselves.

The gods are beating heavenly drums,

Making various kinds of music,

And raining mandara-flowers on the congregation and me.

This pure world of mine is indestructible.

But the perverted people think:

'It is full of sorrow, fear, and other sufferings.

It will soon burn to naught.'

Unless these sinful people are saved now,

They will not be able to hear of the Three Treasures

Even in innumerable kalpas

Because they do evil karmas.

When they accumulate merits,

And become gentle and upright,

And see me living here, expounding the Law,

I will say to them:

"The duration of my life is immeasurable."

When they see me after a long time,

I will say to them:

"It is difficult to see me."

I can do all this by the power of my wisdom.

The light of my wisdom knows no bound.

The duration of my life is innumerable kalpas.

I obtained this longevity by a long time's practices.

All of you, wise men!

Have no doubts about this!

Remove your doubts, have no more!

My words are true, not false.

The physician who sent a messenger

To tell his perverted sons expediently

Of the death of their father in order to cure them

Was not accused of falsehood although he was alive.

In the same manner, I am the father of the world.

I am saving all the perverted people from sufferings.

They are too familiar with me to hear the Law from me.

They are arrogant, licentious, attached to the five desires

In so far as I am within their sight.

They will be sent to the evil regions in their future lives.  
Therefore, I tell them that I shall pass away  
Although I shall live here forever.

I know who is practising the way and who is not.  
Therefore, I expound various teachings  
To all living beings  
According to their capacities.

I always think:  
'How shall I cause all living beings  
To enter into the unsurpassed Way  
And to attain Buddhahood quickly?'

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### Synopsis of the Jigage

I attained Buddhahood innumerable kalpas ago. I have expounded the Law to innumerable living beings in order to lead them into the Way to Buddhahood ever since.

The people of this world are too familiar with me to hear the Law from me. They are arrogant, licentious, and attached to the five desires in so far as I am within their sight. They do evil karmas. They are sinful. They are perverted. They think that this world is full of sufferings. Unless they are saved now, they will not be able to hear of the Three Treasures even in innumerable kalpas. They will be sent to the evil regions in their future lives.

Therefore, I tell them that I shall pass away.

I will expediently disappear from their eyes. When they see me seemingly pass away, make offerings to my relics, accumulate merits, adore me, admire me, become devout, upright, and gentle, and wish to see me, I will reappear on Mt. Sacred Eagle with my devotees before them. When they see me living here and expounding the Law, I will tell them:

"I always live here. The duration of my life is immeasurable. I am eternal. I shall never pass away. I expediently showed you my extinction. I also will expound the unsurpassed Law to the people of other worlds if they respect and believe me, and wish to see me. You missed hearing the unsurpassed Law because you were perverted. Therefore, you thought that I had passed away. You have seen me again after a long time. It is difficult to see me."

For innumerable kalpas to come, I shall be on Mt. Sacred Eagle, and also in any other place where people wish to see me. This world of mine is peaceful, pure, and indestructible.

I am the father of the world. I am saving all living beings from sufferings. I expound various teachings according to the capacities of all living beings. I always think, 'How shall I cause all living beings to enter into the unsurpassed Way and to attain Buddhahood quickly?'

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*Note:*

*Mt. Sacred Eagle: Ryojusen or Ryozen in Japanese. The place where Shakamuni Buddha expounded the Lotus Sutra.*

*The kalpa of destruction:* According to the Buddhist cosmology, a world is composed in a kalpa, maintained for a kalpa, destroyed in a kalpa, and kept in the state of disintegration for a kalpa. The kalpa in which a world is being destroyed is called the kalpa of destruction.

*Mandara:* The name of a tree of which the flower is white. A transliteration of the Sanskrit *mandāra*.

*Karma:* Anything thought, said, or done.

*The Three Treasures:* The Buddha, Dharma, and Sangha.

*The physician:* It refers to the parable of an excellent physician given in the prose section preceding the verse. The plot of the parable is as follows. A physician had many sons. One day he went to a remote country. After he left home, the sons took poison by mistake. The poison passed into their bodies, and they writhed in agony. At that time the father returned home. The sons begged him to cure them. He compounded a medicine and gave it to them. Some sons had already lost their right minds. The sons who did not lose their right minds took the medicine and were cured. But the sons who had already lost their right minds did not consent to take the medicine because they were so perverted that they did not believe that this medicine had a good taste. The father thought,

'I will have them take it with an expedient.' He put the medicine before them, and went to a remote country again. He sent home a messenger to tell them, "Your father has just died." Hearing this, the perverted sons felt extremely sorry. They thought, 'If our father were alive, he would love and protect us.' They felt lonely and

helpless because they thought that they were parentless and shelterless. Their constant sadness finally caused them to recover their right minds. They realized that the medicine had a good taste. They took it, and were cured. Hearing this, the father returned home.

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## Hotoge

The Last Part of the Verse of Chapter XI. The Appearance of a Stupa of Treasures

It is difficult to keep this sutra.  
I shall be glad to see  
Anyone who keeps it even for a while.  
So will all the other Buddhas.  
He will be praised by all the Buddhas.  
He is a man of valour,  
A man of endeavour.  
He should be considered  
To have already observed the precepts,  
And practised the discipline.  
He will be able to attain quickly  
The unsurpassed enlightenment of the Buddha.

Anyone who reads and recites this sutra  
Is the true son of mine.

He should be considered to live  
On the stage of purity and good.

Anyone who understands  
The meaning of this sutra  
After my extinction, will be  
The eyes of the world of gods and men.

All gods and men should make offerings  
To anyone who expounds this sutra  
Even for a moment  
In the dreadful world.

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Tsuizen Hoyoshiki Eko  
The Prayer at Requiem

Atsumuru tokoro no kudoku, (kaimyo) no reii ni eko shi, hoji o gonjo su. Aogi negawakuba, issai no sambo, aimin kaji shitamae. Moppara inoru tokoro wa, (kaimyo) no reii, byakugo engi no hodo ni oite, eko kuyo no horaku o uke, mushi no jusho o metsujo shi, manoatari shobutsu o mi tatematsuru koto o e, myoho o choju shi, san-in o kaihotsu shi, santoku o shijo-shi, kono hojo ni jojite, amane-ku hokai ni asobi, toku dojo ni omomuite, butchiken o hiraki, horenge ni zashite, toshogaku o jozen.

I hereby offer the merits I have accumulated by chanting the

Lotus Sutra and the Sacred Title to (the Buddhist name of the deceased person concerned). May the place where he / she is now living be adorned with this offering of mine! May the Three Treasures protect him / her out of their compassion towards him / her! May he / she living in the place produced by his / her good karmas have delight in the Law by receiving this offering of mine, remove the obstacles having hampered him / her from enlightenment from the time immemorial, see the Buddhas in person, hear the Wonderful Law, make the three causes of Buddhahood, achieve the three effects of Buddhahood, go to the world of the Law by riding on this vehicle of treasures, visit the place of enlightenment quickly to open the gate to the insight of the Buddha, and sit on the lotus flower of treasures for attainment of perfect enlightenment!

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*Note:*

*The three causes of Buddhahood:* To have the Buddha-nature, to aspire for the wisdom of the Buddha, and to do good.

*The three effects of Buddhahood:* Eternity, wisdom, and emancipation from illusions.