

法  
の  
道  
芝

5

10

15

20





THE AWAKENED,

Not to commit any sin, to do good,  
and to purify one's mind, that is  
the teaching of the Awakened.

法句經述佛品曰

諸 惡 莫 作  
諸 善 奉 行  
自 淨 其 意  
是 諸 佛 教

島地默雷  
赤松連城

同 閱

達摩波陀抄譯

法の道芝

加藤正廓譯述

増上寺行誡上人題詞

あはれをこの三世の  
佛の道にまかせ  
にまかせまかせ

三徳光福  
年

叙言

此書ハ明治六年島地黙雷氏カ英國ヨリ齎シ歸ル  
トコロノ「ブドハグホシヤスパラブルス」ト題セル  
書ノ序引中ニ出タリ該書ハ英國ノ船將ロゼルス  
氏嘗テ緬甸國ニ在テ其國語ヲ學ヒ西曆千八百六  
十八年英ニ歸リ緬甸語ヨリ譯出セル者ナリ即ブ  
ドハグホシヤ(人名)ノ嘗テ「ドハンマバダ」ト稱スル  
佛經ヲ註釋セル書中ニ在ル者トス「パラブル」トハ  
譬喩ナリ然ルニ此書ヲ發兌スルニ方リテ英國ヲ  
クスフオールド大學校ノ博士マクスムユラル氏ノ

序引ヲ添加セリ此序引中其本經達摩波陀ヲ梵文  
パーリヨリマクスムユラル氏ノ英語ニ譯セル者  
ヲ掲ケタリ此達摩波陀ト稱スル本經ハ二十六品  
四百二十三偈アリ余東京ニ在ルノ日島地氏ノ藏  
本ヲ借り其中ニ就テ世人ノ最解シ易キ者ヲ撰ヒ  
譯シテ今様ノ體ニツヽリ適一百首ヲ得タリ因テ  
之ヲ世ニ公ニシイサヽカ佛經ノ歐洲ニ流傳スル  
ノ一斑ヲ示サント欲ス  
○此經ハ吾邦所傳ノ大藏中ニ於テ何ノ經ナルヤ  
ヲ詳ニセサリシニ方ニ此書ヲ發兌セントスルニ

際シ英國在留大谷派學生笠原研壽氏書ヲ明教社  
ニ投シ其所見ヲ示サルヽニ遭ヘリ因テ其大略ヲ  
抄シテ以テ讀者ニ告ク  
笠原氏曰達摩波陀ハ錫蘭ニ傳ル所ノ三藏中ニ  
在リ所謂三藏ハ小乘ニシテ經文五集律文五篇  
阿毗達磨七部ナリ即第一第二ノ結集ヲ經テ第  
三結集ニ於テ其部別ヲ定メタル者ニ属スト云  
フ其經藏五集ノ中前四集ハ即四阿含ニシテ第  
五集ハ他ノ小部十五類ヲ含ム今ノ達摩波陀ハ  
其第二部ナリ即諸經中ニ散在セル偈頌ヲ集メ

言々句々佛語ナルヲ以テ何人ノ緝集スル所ナルヲ知ラスト雖之ヲ經文ト同視スト云フ而テ支那譯藏中之ニ類スル者ヲ求ルニ法句經法集要頌經之ニ近シ皆法救尊者ノ所集トス而テ法句譬喻經ノ法句經ヲ釋シ出曜經ノ法集要頌經ヲ釋セルハブドハグホシヤノ譬喻ト相似タリ己ニ法句經ヲ曇鉢ノ偈ト名ク曇ハ舊譯ニシテ即達摩鉢ハ即波陀ナレハ其達摩波陀タル亦疑フヘカラス且達摩波陀ノ二十六品ヲ以テ法句經ノ三十九品ト品目ヲ對照スレハ即法句經ノ

雙要品第九以下ノ廿七品中利養品第三十三ヲ關テ次ノ如ク符合セリ而テ法句經序ニ初五百偈ヲ傳フ後更ニ十三品ヲ得テ之ヲ增加セルユトヲ述ス即前後ノ十品及利養ノ一品其添加スル所ニ係ルニ似タリ  
笠原氏又曰達摩波陀ノパーリ梵文ハ今ヲ距ル廿七年前(西曆千八百五十五年)噠國チベットノハウスブル氏之ヲ出版シ同氏之ヲ羅匈語ニ譯ス今ヤ佛譯アリ英譯アリ日耳曼譯アリ西藏チベット譯アリ歐洲ノ佛書ヲ學フ者之ヲ知ラサルナキニ至レリ彼

錫蘭ノ三藏中律文五篇ハ日耳曼人オルテシベ  
ルグ氏之ヲ譯シ其三篇ヲ出版シ餘ノ二篇モ久  
シカラス世ニ公布スヘシ又四阿舍中數多ノ經  
文モ亦已ニ出版セリ唯阿毘達磨ハイマタ一部  
ノ出版セル者アラス頃口有名ナル梵學者結社  
シテ將ニ梵文三藏全部ヲ上木セントス六七年  
ニシテマサニ其功ヲ畢フヘシト云云  
余此說ニヨリ忽チ大藏ヲ披キ法句經ヲ取テ之  
ニ比較スルニ一頌一偈未必シモ盡ク同シカラ  
スト雖其原ノ同一ナル亦以テ觀ルヘシ其題号

ニ於テ達摩ノ法タルハ則論ナシ波陀ハ支那ニ  
譯シテ句トス即法句經序ニ曇之言法鉢者句也  
トイヒ言法句者猶法言也トイヘリ若マクスム  
ユラル氏ノ說ニ隨ヘハ波陀ヲ譯シテ徑路トス  
而テ法句經序亦曰ク其在天竺始進業者不學法  
句謂之越序此乃始進者之鴻漸深入者之奧藏也  
ト即此經ヲ以テ入道ノ初步トスル則ハ譯シテ  
徑路トスル亦違フ所ナキニ似タリ因テマクス  
ムユラル氏ノ意ニヨリ題シテ法ノ道芝トイフ  
敢テ奇ヲ喜フニ非ルナリ



All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage.

○嗚呼此經ヤ支那ノ譯出ハ千有餘年ノ古ニ在  
リ歐洲ノ流傳ハ二十餘年ノ今ニ在リ而テ其大  
同ヲ失ハス況ヤ之ヲ一室ノ内ニ對照スルコト  
ヲ得ル豈一大快事トイハサルヲ得ンヤ唯憾ラ  
クハ當初未タ深ク意ヲ注カス僅ニ一斑ヲ譯シ  
テ未タ全豹ヲ顯ハサ、ルコトヲマサニ他日ヲ  
待テ其全文ヲ譯シ言々句句相對相照シ以テ佛  
意ヲ研尋スルヲ得ハ其快樂豈此ニ止ランヤ

明治十五年一月

在西京 加藤正廓識

ありとあらゆる事物は

我等がれもひの結果にて

れもひに因ぬことをなく

れもひに成ぬものぞなき

あしきれもひの言行に

かならず痛苦のそふとは

くるまどひきてゆくひとに

車輪のそたがふごとくなり

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

ありとあらゆる事物は

我等がれもひの結果にて

れもひに因ぬことぞなく

れもひに成ぬものぞなき

たゞしきれもひの言行に

かならず福祉のそふとハ

れのが、たちにそふかげの

つねにはなれぬごとくなり

思慮なき人のこゝろねは

鹿悪く茸たる草家根の

雨にやぶるゝごとくにて

煩惱さばりをなしやすし

思慮ある人のこゝろねは

あつく葺たる萱家根の

雨にやぶれぬごとくにて

煩惱いかにさばるべき

If a man's thoughts are unsteady, if he does not know the true law, if his peace of mind is troubled, his knowledge will never be perfect.

Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log.

As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to keep, difficult to turn.

Those who bridle their mind which travels far, moves about alone, is without a body, and hides in the chamber (of the heart), will be free from the bonds of Māra (the tempter).

矢つくる人の矢をつくる

かならば直くなすごとく

かしこき人はれのづから

こゝろのゆがみをたむるなり

いづるもいるもかたちなく

まよふこゝろのあらこまど

つなぎとむる人こそは

悪魔の縲綯をのがるめれ

たもひはつねにさだまらば

まことの法をしらばして

こゝろやすからざる人は

智慧成就するとあらす

かなしやこの身はとほふらす

ついに地上によこたはり

いやしめられつたほゑなく

すゑれる木株のごとくなり

He who knows that this body is like froth, and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Māra, and never see the King of Death.

As the bee collects nectar and departs without injuring the flower, or its colour and scent, so let the sage dwell on earth.

Whatever a hater may do to a hater, or an enemy

Not a mother, not a father will do so much, nor any other relative; a well-directed mind will do us greater service.

うらむ人よりうらみある

人にむかひてなすよりも

たのが邪見のあゝるにて

身になすあたこそたほいなれ

父母兄弟親戚の

とが身にたすけをなすよりも

おのが正しきこゝろにて

身になすたすけぞたほひなる

この身ハ浮漚蜃樓の

體なきごとしと知る人ハ

悪魔の花箭とうちをりて

閻魔にまみゆることぞなき

蜂の花蜜をあつむるに

花の色香をそこなハば

かしこき人の世にすむハ

かゝるさまにぞあらまほし

But, like a beautiful flower, full of colour and full of scent, are the fine and fruitful words of him who acts accordingly.

The scent of flowers does not travel against the

言葉も正しくれたる人の  
色ある花に類なき  
香りのそふがごとくなり  
梅檀の香も花の香も  
風にさへばにほいねど  
たゞよきひとの徳の香ハ  
いさらぬところぞなかりける

Not the failures of others, not their sins of commission or omission, but his own misdeeds and negligences should the sage take notice of.

Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly.

ひとのあやまちをこりて  
ひとの罪をばとひだして  
れのがあやまちをこりに  
ひじりいこへるをもちふなり  
言葉ハ巧にかざるとも  
れこなひ相應せぬ人ハ  
色のみあだにうるハしく  
香なき花にぞ似たりける

The fool who knows his foolishness, is wise at least

Fools of little understanding have themselves for their greatest enemies, for they do evil deeds which must bear bitter fruits.

LONG is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true law.

These sons belong to me, and this wealth belongs to me," with such thoughts a fool is tormented. He himself does not belong to himself; how much less sons and wealth?

さむるものには夜ながく  
つかるものには路とほし  
つねなき世ぞとちらぬ身ハ  
命とながしとれもふなり  
妻子貸財も我ものと  
れもひなやむぞれるかなる  
われすらわれのものならで  
いかでか所有のものあらん

愚人<sup>ぐじん</sup>とが愚<sup>ぐ</sup>を知るものハ

いさゝか賢<sup>けん</sup>なるところあり

愚人<sup>ぐじん</sup>みづから賢<sup>けん</sup>とする

これぞまことの愚人<sup>ぐじん</sup>なる

道<sup>みち</sup>にときまへなき人<sup>ひと</sup>ハ

みづからおのれを敵<sup>てき</sup>となす

よからぬ業<sup>わざ</sup>をたこなひて

くるしき報<sup>むかひ</sup>をひけばなり

As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.

Wise people, after they have listened to the lows, become serene, like a deep, smooth, and still lake.

As long as the evil deed done does not bear fruit, the fool thinks it is like honey; but when it ripens, then the fool suffers grief.

Do not have veil-doers for friends, do not have low people; have virtuous people for friends, have for friends the best of men.

悪業あくごうその果くわいを得えぬうちハ

蜜みつのごとくに花はなもひつゝ

その果熟くわいじやくするときいさり

はじめて愚人ぐじんハ悲かなしめり

あしき人ひとをば友ともとすな

友ともにハ徳とくある人ひとをなせ

花はなとれる人ひとを友ともとすな

友ともにハまされる人ひとをなせ

毀譽得失きよぼくとしつの中なかにゐて

ひじりハこゝろどうごかたざ

千尋ちゆんにそびぬし岩いはが根ねの

風かぜにゆるがぬたぐひなり

賢人法けんじんのりをきゝ得えれば

こゝろまづかにとまかりて

波風なかぜたゝぬ湖水こすいの

ふかくたゝへしごととなり

His thought is quiet, quiet are his word and deed,  
when he has obtained freedom by true knowledge,  
when he has thus become a quiet man.

If one man conquer in battle a thousand times thou-  
sand men, and if another conquer himself, he is the  
greatest of conquerors.

Few are there among men who arrive at the other  
shore; the other people here run up and down the  
shore.

But those who, when the Law has been well preached  
to them, follow the Law, will pass across the domi-  
nion of death, however difficult to overcome.

よく彼岸に達するハ

人の中にも稀ぞかし

みな此岸にさまよひて

むなしく歩をつひやせり

ひじりの教にまよひて

まことの法にかなふ身ハ

出がらざる迷のさかいをば

よこさまにこそこゆるなれ

まことの智慧のちからにて

惑のとけし人こそハ

意も言も行も

三業ともにまづかなれ

一人はげしくたゝかひて

百万人にかつよりも

たゞよくたのれにかつものを

至剛の者となづくべし



If a man commits a sin, let him not do it again;  
let him not delight in sin: pain is the outcome of  
evil

If a man does what is good, let him do it again;  
let him delight in it: happiness is the outcome of  
good.

If a man for a hundred years worship Agni (fire) in  
the forest, and if he but for one moment pay homage to  
a man whose soul is grounded (in true knowledge), bet-  
ter is that homage than sacrifice for a hundred years.

If a man would hasten towards the good, he should  
keep his thought away from evil; if a man does what  
is good slothfully, his mind delights in evil.

まことの智慧を得し人に

志ばし恭敬をいしなば

林にすみて火の神を

百年まつるにまさるべし

善事にいそぐ人ならば

悪におもひはうつるまじ

善事にれこりあるときハ

悪にころをみちびかる

悪を行ふものあらば

かきねてこれをなごしめば

悪とちぎりを絶しめよ

禍害ハ悪の結果なり

善を行ふものあらば

かきねてこれをなごしめて

善にちぎりを増しめよ

福祉ハ善の結果なり

Let no man think lightly of evil, saying in his heart, It will not come near unto me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gathers it little by little.

Even an evildoer sees happiness as long as his evil deed has not ripened; but when his evil deed has ripened, then does the evildoer see evil.

Even a good man sees evil days, as long as his good deed has not ripened; but when his good deed has ripened, then does the good man see happy days.

いさゝかばかりの悪なれば  
我身に害あるまじと  
こゝろにゆるして少悪も  
かろしめあなどるとなあれ  
落るるづくもかさなれば  
つひに器にみつるなり  
とづかの悪も積ぬれば  
人も悪にてみちぬべし

悪業熟せざるうちハ  
善人もなほ福を得ん  
悪業すでに熟すれば  
善人そのとき害をうく  
善業熟せざるうちハ  
善人もなほ苦をうけん  
悪業すでに熟すれば  
善人そのとき福をうく

Let a man avoid evil deeds, as a merchant if he has few companions and carries much wealth avoids a dangerous roab; as a man who loves life avoids poison.

Let no man think lightly of good, saeing in his heart, It will not benefit me. Even by the falling of water-drops, a water-pot is filled; the wise man becomes full of good, even if he gather if little by little.

いさゝかばかりの善ぜんなれば

我身わがみを利りするにたらしめて

こゝろにゆるして少善せうぜんも

かるしめあなどるとなかれ

落おちるまづくもかさなれば

つひに器うつはにみつるなり

とづかの善ぜんも積つみぬれば

人も善ぜんにてみちぬべし

悪事あくじを避さくるありさまハ

みちづれすくなき商人あきんどの

れほくの財貨ざいごうを運はこぶとき

危道きだうどさくるがごとくせよ

悪事あくじを避さくるありさまハ

命いのちを惜おしむひとぐの

毒どくある物ものとまるときハ

かならざさくるがごとくせよ

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where death could not overcome (the mortal).

He who has no wound on his hand, may touch poi-son with his hand; poison does not affect one who has no wound; nor is there evil for one who does not commit evil.

If a man offend a harmless, pure, and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind.

こが手に疵傷のなき人ハ

毒もさはりをなしがし

みづから悪をなさざれば

悪人害をなすを得ぞ

正しき人を害すれば

害のその身にかへること

ふきくる風にうちむかひ

塵を散すがごとくなり

虚空にのぼり海にいり

深山のれくにいふとも

すべてこの世はいづこにも

苦惱ののがるゝところなし

虚空にのぼり海にいり

深山のれくにいふとも

すべてこの世はいづこにも

無常ののがるゝところなし

After a frame has been made of the bones, it is covered with flesh and blood, and there dwell in it old age and death, pride and deceit.

A man who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

All men tremble at punishment, all men fear death; remember that you are like unto them, and do not kill nor cause slaughter.

All men tremble at punishment, all men love life; remember that thou art like unto them, and do not kill, nor cause slaughter.

Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech is painful, blows for blows will touch thee.

死を悲まぬ者もなく

生を愛せぬ人もなし

われひとたなじき身と知らば

みだりに物をな殺しそよ

言の葉あらくいだすなよ

ひとまゝあらくこゝふべし

痛き憤怒の言葉とば

うちかへされて身にうけん

骨にてゐたちを造りたて

血肉これをまとひつゝ

うちには老死のくるしみと

慢り欺くこゝろあり

まなべるとのなき人の

老るハ牡牛のごとくにて

肉のみ日々に長だれど

智識ハさらになりけり

By oneself the evil is done, by oneself one suffers;  
by oneself evil is left undone, by oneself one is  
puri-fied. Purity and impurity belong to oneself,  
no one can purify another.

Let each man make himself as he teaches others  
to be; he who is well subdued may subdue (others);  
one's own self is difficult to subdue.

The evil done by oneself, self-begotten, self-bred  
crushes the wicked, as a diamond breaks a precious  
stone.

みづから悪あくをなしてこそ  
みづから苦くをばうくるなれ  
みづから悪あくをなさざれば  
みづからきよくなるぞあり  
我身わがみをけがすもきよむるも  
れのが隨意まじくなることぞ  
他人たにんをきよくなすとは  
いかなる人ひともかなふまじし

他人たにんにれしへ志めすほど  
れのれにこれを行なべし  
れのれがこゝろを伏かしなば  
ひとれのづから従したがはん  
金剛石こんがうせきの他たの石いしを  
たやすく摧くだぐごとくにて  
みづからなせる悪業あくごうの  
たやすく我身わがみをやぶるなり

Look upon the world as a bubble, look upon it as a mirage: the king of death does not see him who thus looks down upon the world.

He who formerly was reckless and afterwards became sober, brightens up this world, like the moon when freed from clouds.

Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do.

Bowse thyself! do not be idle! Follow the law of virtue! The virtuous lives happily in this world and in the next.

あしきことをおのが身に

害あるとはなしやすく

益あること、善きわざを

ひとぐまとなしおたし

ねぶりをさましたらば

徳のたきてにきたがへよ

徳ある人はのちの世も

この世もともに樂めり

この世は水の泡とみよ

また幻の影と忘れ

かく世を觀する人ならば

殺鬼もこれを殺し得じ

既往の粗忽を悔みつゝ

將來を慎む人こそは

雲を出たる月影の

世にかぐやけるごとくなれ

There is no satisfying lusts, even by a shower of gold pieces; he who knows that lusts have a short taste and cause pain, he is wise.

Let us live happily then, not hating those who hate us! let us dwell free from hatred among men who hate!

If a man has transgressed one law, and speaks lies, and scoffs at another world, there is no evil he will not do.

Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Awakened.

法ほふともやぶり妄語うごもいひ

後世ごせあるとを信しんぜねば

いかなる悪あくもこの人ひとの

なきぬ悪あくこそなかるらめ

すべての悪あくをなすなかれ

すべての善ぜんをつとむべし

みづからこゝろを淨きよむるは

これぞ諸佛しよぶつのをしへなる

黄金こがねの雨あめのふるとても

慾よくのこゝろはあきたらじ

慾よくは痛苦つらくのもととあぞと

ある人ひとこそはかしこ茶れ

我等われらをにくむひとなくと

にくまでやすくすぎよあし

悪あくめる人ひとにまじはりて

悪あくまぬこゝろぞたのしかる



Let no man ever look for what is pleasant, or what is unpleasant. Not to see what is pleasant is pain, and it is pain to see what is unpleasant.

He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear.

Victory breeds hatred, for the conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy.

Health is the greatest of gifts, contentedness the best riches; trust is the best of relatives, Nirvâus, the highest happiness.

かてばうらみの的となり

まゝればみづからそこなへり

勝敗ともにしてこそ

はじめて幸福得べきなり

健康は無上の賚賜にて

知足は無上の富貴なり

信は無上の親戚にて

涅槃は無上の快樂なり

樂事らくじをのぞむとあかれ

不樂事ふらくじもまたのぞまざれ

樂事らくじは見ざれば苦くを生しやうじ

不樂事ふらくじは見て苦くを生しやうじ

徳とくと才智さいちをそなへつへ

正直しやうじきにして妄語まうごせじ

れのが職務しやくむをなす人は

世よの親愛しんあいをたもつべし

He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!

Kinsfolk, friends and lovers salute a man who has been long away, and returns safe from afar.

In like manner his good works receive him who has done good, and has gone from this world to the other;—as kinsmen receive a friend on his return.

久しく旅地にありしひと

無事に故郷へかへりなば

親戚朋友もろともに

よろこびむかへて祝すべし

これとれなじとよき人の

他方の世界にいゐるとき

みづゝら積し善業ぞ

未来にゐねてまぢうくる

駟馬よりするどき瞋恚をば

とむるぞまことの御者ならん

たゞよのつねにある御者は

善を執るばかりなり

瞋は愛をもちてかち

悪には善をもちてかて

貪には度量をもちてかち

虚偽には眞實をもちてかて

Beware of the anger of the mind, and control thy mind! Leave the sins of the mind, and practise virtue with thy mind!

The wise who control their body, who control their tongue, the wise who control their mind, are indeed well controlled.

意こころのいかりをつゝしみて  
意こころをきびしく治ささむべし  
意こころの罪つみをすてはなれ  
意こころをもちて徳とくをなせ  
身みをばきびしく治ささめつゝ  
口くちも意こころも治ささむれば  
これをすなはちなづきてぞ  
よく治ささめたる人ひととせん

Beware of bodily anger, and control thy body! Leave the sins of the body, and with thy practise virtue!

Beware of the anger of the tongue, and control thy tongue! Leave the sins of the tongue, and practise virtue with thy tongue!

身みのいかりをつゝしみて  
身みをきびしく治ささむべし  
身みになす罪つみをすてはなれ  
身みをばもちひて徳とくをなせ  
口くちのいかりをつゝしみて  
口くちをばきびしく治ささむべし  
口くちの罪つみをばすてはなれ  
口くちをもちひて徳とくをなせ

Let a wise man blow off the impurities of his soul, as a smith blows off the impurities of silver, one by one, little by little, and from time to time.

Impurity arises from the iron, and, having arisen from it, it destroys it; thus do a transgressor's own works lead him to the evil path.

Thy life has come to an end, thou art come near to Death (Yama), there is no resting-place for thee

Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay.

汝の命はとほりなん

閻魔の廳はちよづけり

途に休息のところなく

汝は糧をも持ぬなり

汝は寶渚ときづくべし

つとめて智慧をみがくべし

汝の罪垢をはなるれば

ふらふび生死にまづまじな

冶工の銀をふきわけて

まじりし汚物をさるごとく

おこたらざしてやうくに

こゝろの垢をふきわけよ

鉄よりいづるさびにより

鉄のくつるがごとくにて

れのがつくれる悪業ぞ

れのを悪道にみちびける

If a man looks after the faults of others, and is always inclined to detract, his own weaknesses will grow, and he is far from the destruction of weakness.

A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned.

He who destroys life, who speaks untruth, who takes in this world what is not given him, who takes another man's wife;

And the man who gives himself to drinking intoxicating liquors, he, even in this world, digs up his own root.

There is no fire like passion, there is no shark like hatred, there is no snare like folly, there is no torrent like greed.

生るを殺し妄語をいひ

偷盜邪淫飲酒もて

この世を過す人こそは

みづからその身を棄るなり

瞋恚のごとき火はあらど

怨恨にます鱧はなし

愚痴にまされる絲蹄はなく

貪慾にます急流なし

ひとの過失をさぐりつゝ

誹謗をことゝなすものは

れのがこゝろの卑怯をば

いやまずほかはなるべし

多く講説するのみを

いかでかまなべる人とせん

こゝろに怨恨と恐怖なき

人こそまことの學士なれ

Cut out the love of self, like an autumn lotus,  
with thy hand! Cherish the road of peace. Nirvāna  
has been shown by Sugata (Buddha).

Here I shall dwell in the rain, here in winter  
and summer, thus meditates the fool, and does not  
think of his death.

Through zeal knowledge is gotten, through lack  
of zeal knowledge is lost; let a man who knows this  
double path of gain and loss thus place himself that  
knowledge may grow.

Cut down the whole forest of lust, not the tree!  
From lust springs fear. When you have cut down  
every tree and every shrub, then, Bhikshus, you  
will be free!

精進しやうじんなれば智慧ちゐを得えん

精進しやうじんならねば失うしなはん

得失とくしつふじつの阡陌せんまにて

我身わがみを得とくのみちにをけ

慾よくの林はやしときりはらへ

慾よくより怖畏おそを生しやうぜべし

すべての樹木じゆもくときりさらば

比丘びくよ汝なんぢは自由じゆうなる

秋あきの蓮はうととめではやす

こが身みの愛あいときりすて、

人ひとを愛あいするものならば

涅槃ねはんの道みちこそあらはれぬ

雨際うさいはこゝに住すますべし

暑寒しよかんはこゝこそよがりなん

かゝるとのみれもひつゝ

死しをたもはぬぞたるかなる

As a grass-blade, if badly grasped, cuts the arm,  
badly-practised asceticism leads to hell.

Silently shall I endure abuse as the elephant in  
battle endures the arrow sent from the bow: for  
the world is ill-natured.

Sons are no help, nor a father, nor relations;  
there is no help from kinsfolk for one whom Death  
has seized.

He who, by causing pain to others, wishes to ob-  
tain pleasure himself, he, entangled in the bonds of  
hatred, will never be free from hatred.

我子わがこのたすけもうけがたく

父ちちのたすけもうけがとし

殺鬼ころしきの繩目ちかめにかゝるとき

たずくる人ひとこそなかりけれ

ひとに苦惱くるなうをあたへつゝ

こがたのしみを得んとせば

うらみの繩ちかめにまとはれて

のがるゝ道みちぞなかりける

みだりにもてば草くさの葉はも

ひとの手てをきるごとくにて

世よをすてびとのなす業わざも

あしきは地獄ぢごくのみちびきぞ

象ぞうのいくさにあるときは

毒矢どくやも忍しのぶごとくにて

これも悪世あくせに處しよしぬれば

黙もくして罵辱めにくを忍しのぶべし

For with these animals does no man reach the un-  
trodden country (Nirvāṇa), where a tamed man goes  
on a tamed animal, viz. on his own well-tamed self.

This mind of mine went formerly wandering about  
as it liked, as it listed, as it pleased; but I shall  
now hold it in thoroughly, as tho rider who holds  
the hook holds in the furious elephant.

A tamed elephant they lead to battle, the king  
mounts a tamed elephant; the tamed is the best among  
men, he who silently endures abuse.

Mules are good, if tamed, and noble Sindhu horses,  
and elephants with large tusks; but he who tames  
himself is better still.

敵の襲ふを防ぐには

王はなれたる象にのる

ひと柔馴にのりぬれば

罵辱の敵もたそれなし

騾馬も駱駝も大象も

なるれば勝れし用あれど

ひとよそたのれを馴たなば

いとゞこれらに優るべし

是等の獸にのるとても

涅槃の國にはいりかたし

なれたるたのれに乗じなば

かしこにいたるもいとやすし

たのがこゝろもいにしへは

たもひのまゝにまよふとど

いまはとゞめてあれまはる

象をならせるごとくせん



O Bhikshu, empty this boat; if emptied, it will go quickly; having cut off passion and hatred, thou wilt go to Nirvāna.

Without knowledge there is no meditation, without meditation there is no knowledge: he who has knowledge and meditation is near unto Nirvāna.

Wise people do not call that a strong fetter which is made of iron, wood, or hemp; far stronger is the care for precious stones and rings, for sons and a wife.

The fields are damaged by weeds, mankind is damaged by passion: therefore a gift bestowed on the passionless brings great reward.

鉄械金鎖の世にかゝき

桎梏はなかくかゝらて

珍寶や妻子に執着の

こゝろの桎梏こそ牢固なれ

畑は雜草にて害せられ

人は煩惱に害せらる

煩惱を起さぬ人こそは

れほひかる果を得らるらめ

重き積荷を罷ろしなば

船のはこびもはやらん

恨と執情をさりぬれば

彼岸にいたるもかたからじ

智慧なきときは静慮なし

静慮なければ智慧もなし

智慧と静慮をもつひとを

涅槃のさとりにちかづけり

As soon as he has considered the origin and destruction of the elements (khandha) of the body, he finds happiness and joy which belong to those who know the immortal (Nirvāna).

Bouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily, O Bhikshu!

體たいの生滅しょうめつ因縁いんえんを

観くわん定じやうるものはすみやかに

不ふ死じの涅槃ねはんをさとりつゝ

歡喜くわんぎと福祉ふくしを得えべきなり

みづから眠ねむりどましつつ

われと我身わがみをかへりみよ

かゝ身みをまもる人ひとこそは

和樂わらくにこの世よにすむべけれ

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