

Kenshingakuen

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*The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment*

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卷上

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*The Categorization and Collection of the Quintessential Texts of
Śāstra and Vyākhyā on the True Teaching of the Buddha*

教文類

Holy Śākya-muni Buddhasya Original and Ultimate Objective of
Appearing in This World and Elucidating the Truth, Part 1

出世本懷 (1)

[本文]

[The text]

何以得知出世大事

大无量壽經言今日世尊諸根悅豫姿色清淨光顏巍巍如明鏡淨影暢表裏威容顯曜超絕无量未曾瞻覩殊妙如今唯然大聖我心念言今日世尊住奇特法今日世雄住佛所住今日世眼住導師行今日世英住最勝道今日天尊行如來德去來現佛佛佛相念得无今佛念諸佛邪何故威神光光乃爾於是世尊告阿難曰諸天教汝來問佛邪自以慧見問威顏乎阿難白佛無有

諸天來教我者自以所見問斯義耳佛言善哉阿難所問甚快發深智慧眞妙辯才愍念衆生問
斯慧義如來以无蓋大悲矜哀三界所以出興於世光闡道教欲拯群萌惠以眞實之利无量億
劫難值難見猶靈瑞華時時乃出今所問者多所饒益開化一切諸天人民阿難當知如來正覺
其智難量多所導御慧見无碍无能遏絶 已上

[訓讀]

[The Japanese readings of Chinese characters]

なに も しゅちせ だいじ し も う
何を以てか、出世の大事なりと知ることを得るとならば。

だいむりやうじゆきやう のたまは けふせそん しよこむえちよ ししきしやうじやう
大无量壽經に言く。今日世尊、諸根悦豫し、姿色清淨にし

くわうげんぐゑんぐゑん あきら かゝみ きよ かげへうり とを ごと
て、光顔巍巍とましますこと、明かなる鏡、淨き影表裏に暢るが如

ぬようけんえう てうぜち むりやう いま かつ せむと
し。威容顯曜にして超絶したまえること无量なり。未だ曾て瞻觀せず、

しゆめう けふ ごと やゝしか だいしやう わ しむ ねむごん
殊妙なること今の如くましますをば。唯然なり、大聖、我が心に念言

けふせそん きどく ほふ ぢゆ けふせおう ぶち しよじゆ ぢゆ
すらく。今日世尊、奇特の法に住したまえり。今日世雄、佛の所住に住し

けふせげん だうし ぎやう ぢゆ けふせやう さいしやう だう
たまえり。今日世眼、導師の行に住したまえり。今日世英、最勝の道に

ぢゆ けふてんそん によらい とく ぎやう こらいげん ぶち ぶち
住したまえり。今日天尊、如來の徳を行じたまえり。去來現の佛、佛と

ぶち あひねむ いま ぶち しよぶち ねむ なきこと え
佛と相念じたまへり。今の佛も諸佛を念じたまふこと无きことを得むや。

なに ゆへ んじん ひかり ひかりいま しか こゝ せそん わあなん つ のたまは
何が故ぞ威神の光、光乃し爾ると。是に世尊、阿難に告げて曰く。

しよてん なんぢ をし きた ぶち と みづか ゑけん も んげん と
諸天の汝を教へて來して佛に問はしむるや。自ら慧見を以て威顔を問

わあなん ぶち まうさ しよてん きた われ をし ものあ な
へるやと。阿難、佛に白く。諸天の來りて我を教ふる者有ること無け

みづか しよけん も こ ぎ と ぶち のたまは
む、自ら所見を以て斯の義を問ひたてまつるならくのみと。佛の言く、

よきかなわあなん と はなは こゝろよ ふか ちゑしんめう べんさい おこ
善哉阿難、問へるところ 甚だ快し、深き智慧眞妙の辯才を發して、

しゆじやう みんなむ こゑぎ と によらい むがい だいひ も さむがい
衆生を愍念せむとして、斯の慧義を問へり。如來、无蓋の大悲を以て三界

こうあい よ しゆちこう ゆへ だうけう くわうせん ぐんまう すく
を矜哀したまふ。世に出興する所以は、道教を光闡して、群萌を拯ひ

めぐ しんじち り も おほ むりやうおくこふ まうあ かた み
恵むに眞實の利を以てせむと欲してなり。无量億劫に値ひ難く見たて

かた れいずいくゑ とき とき いま い ごと いまと
まつり難きこと、靈瑞華の時あて時に乃し出づるが猶し。今問へるところ

ねうやく おほ むちさい しよてんにんみん かいくゑ わあなんまさ し
は、饒益するところ多し、一切の諸天人民を開化す、阿難當に知る

によらいしやうかく そ ちはか がた だうご おほ ゑけん
べし、如來正覺は其の智量り難くして、導御したまふところ多し。慧見

むげ よ あちぜち いじやう
无碍にして能く遏絶することなしと。 已上

[字解]

[The exposition of words and phrases]

言 On excerpting and extracting the quintessential texts of śāstra and vyākhyā, the sect founder, the founding father of the denomination, used ‘言’ (‘say’, ‘state’, ‘remark’) for quoting ‘經’ (‘sūtra’), ‘曰’ (‘say’, ‘state’, ‘remark’) for quoting ‘論’ (‘treatise’), and ‘云’ (‘say’, ‘state’, ‘remark’) for quoting ‘釋’ (‘exegesis’). In this text, ‘言’ (‘say’, ‘state’, ‘remark’) was writ because ‘經’ (‘sūtra’) was quoted.

出世大事 Holy Śākya-muni Buddhasya ultimate and weighty objective and His original aspiration of necessarily appearing in this world and elucidating the truth for the enlightenment and salvation for all sattva.

世尊 ‘世尊’ is the translation of ‘薄伽梵 Bhagavat’ in Sanskrit, which means a revered and exalted nobleman who is nonesuch, unmatched in the world. It is one of ten honorary titles of the Buddha and denotes Holy Śākya-muni Buddha.

諸根悅豫 ‘諸根’ means eye, ear, nose, tongue, and body, viz. five organa sensuum, which are likened to five roots (powers, faculties, functions, and capacities). At the left side of ‘悅豫’, kana characters ‘ヨロコビヨロコブ’ (profound bliss and beatitude) were written to indicate its reading. It describes how the profound bliss and beatitude of His mind are revealed in His figure.

姿色清淨 It expresses how transparent and pure the beauty of His figurative appearance is.

光顏巍巍 It stands for the nobility and celestuality of His radiant visage.

明鏡淨影暢表裏 It signifies that the light of a brightly polished mirror is transmitted from inside to outside. It expresses the above ‘姿色清淨’ figuratively.

威容顯曜超絕无量 It denotes the resplendence of His glorious and authoritative countenance. It describes the above ‘光顏巍巍’.

瞻覩 It means worshipping and looking upwards with reverence.

唯然 It indicates a state of having no ulterior motives.

念言 It imports visualizing a thought in mind as if informing by words.

今日 It indicates the present time which does not exist before or after.

奇特法 It refers to a miraculous manifestation of auspicious phases and good omens which one rarely has the honor of paying homage to.

世雄 It denotes a surpassingly superior hero in the world, viz. the Buddha, who has wholesome and majestic mightiness to cause some infernal spirit and the Fiend to surrender. (See ‘世雄’ in [The exposition of words and phrases] of ‘The Admiration for the Holy Dharma, Part 1’.)

佛所住 It connotes a state of samādhi where the Buddha resides. This samādhi refers to the meditation upon Amitābha (Amitāyus), who is complete with all Buddhah, which means seeing infinite Buddhān universally and simultaneously. (See ‘普等三昧’ in [The exposition of words and phrases] of ‘Referential Exegesis, Part 1’.) It was revealed in the forty-fifth vow of *The Great Sukhāvati-vyūha*. In the different version *The Tathāgata – e (The Congregation for the Tathāgata)*, it was referred to as great samādhi.

世眼 It denotes eyes, viz. the Buddha, to lead the unenlightened in the world.

導師行 It represents discipline and practice to guide humans and Devān to nirvāṇa, viz. the virtuous enlightenment and benefit of other sattva from the perspective of the Tathāgata. In a footnote, it was described as ‘this character was written as ‘道’ in a certain book’. It indicates a different version in which ‘導’ was written as ‘道’.

世英 It signifies the Buddha, viz. a valiant, magnificent, and brave nobleman outstanding in wisdom in all the world.

最勝道 'Tis the most excellent Buddhistic enlightenment and virtue of the wisdom (bodhi).

天尊 It refers to the Buddha, viz. the supreme skiey being among all Deveṣu (DevāH, heav'nly beings), or a heav'nly being of the highest and perfect truth, or

parama-artha.

如來德 It is the virtue, discipline, and practice filled and completed with the enlightenment and benefit of one and others (subject and object), which is as harmonical as a perfect circle.

去來現 'Tis the three temporal worlds of the past, present, and future.

光光 It represents a splendid and brilliant brow.

阿難 'Tis an abbreviation for '阿難陀', a cousin of Holy Śākya-muni Buddha. He served as an acolyte for Holy Śākya-muni Buddha. He is glorified as the foremost learned personage and counts among ten great disciples.

慧見 It means wisdom and prudence.

无蓋大悲 It is the highest mercy to which no one is superior or superordinate.

矜哀 It signifies to have compassion.

三界 It is the general term for the entire regions of repeatedly transmigrating beings. The regions are kāma-dhātu, rūpa-dhātu, and ārūpya-dhātu.

靈瑞華 '靈瑞' is the translation of '優曇鉢羅 udumbara-puṣpa', which means a name of a flower. This flower is '優曇華' which blossoms once in three thousand years: one thousand years for germinating, one thousand years for budding, and one thousand years for blossoming. This flower is designated as an auspicious flower to indicate a miracle as a propitious sign or a good omen, which blossoms at the time of the appearance of Holy Buddha or Cakravarti-rāja in this world.

饒益 It signifies abundant grant of benefit, merit, and grace.

開化 'Tis an abbreviation of '開化化導', which means preaching people the dharma and leading them to the enlightenment.

導御 'Tis an abbreviation for '化導制御', which denotes superintending, enlightening, and guiding people who are difficult to illuminate.

遏絕 '遏' signifies blockage, '絕' means breaking off, prevention.

[意譯]

[The translation that is faithful to the spirit]

上の大意にもものべたように、釋尊が、この世にお出ましになつた重要な大事

は大無量壽經を説くためであるということが、如何にしてわかるかというに、

それは次の經文によつて知られる。

すなわち無量壽經に説かれてある。

釋尊が靈鷲山において大無量壽經をお説きなされたときの御相好を仰いで、
常隨昵近の阿難が申上げたことである。「今日、世尊は滿身によるこびが
あふれ、姿容はきよらかでいらせられる、かがやく顔色の氣高いことは、磨き
あげられた鏡の表と裏が透きとおるようでかがやかしい威容は世に超えす
ぐれていらせられる。ながらく侍つてきた私も、今日のように殊妙なる御相好は、
いまだ曾て拜見したてまつたことはありません、いかにも尊いことであります。
世尊よ、私は潛かにおもいます。今日、世尊としての奇瑞の相を示す法に住
していらせられる。今日、世雄として衆魔を制する普等三昧に住していらせ
られる。今日、世眼として人天を導く導師の行に住していらせられる。今
日、世英として最も勝れた智慧に住していらせられる。今日、天尊として自利
利他のまどかな如來の徳を行なうていらせられる。過去未來現在の三世の諸
佛は、悉く彌陀を念じなさるということではありますが、いま大聖釋尊もすな
わち彌陀また五徳に住じて彌陀を念じ給わぬことはありません。それでなくては、
こんなに威光かがやくことのあるう筈がないとうかがわれます」と申上げた。

これをきいて、釋尊は阿難に對して、「阿難よ、諸天が汝に教えて、佛
と問わしめたのか、それとも、また汝のかんがえによつて、佛の威顔がいつも

とちがつているわけを問うたのか」とおたずねになつた。阿難は「諸天が來つて

私に教えたのではありませぬ、全く私のかんがえによつてこのわけがらをお窺

い申上げたことであります」と申上げた。

すると釋尊は阿難に仰せられた、「よいかな阿難、汝の問は如來の意にかの

うもので、甚だ適切である。汝は深い智慧をあらわしすぐれた辯才をも

つて、衆生をあわれむ心持からこのすぐれた問題をたずねたことになる。如來は

この上もない大慈悲を以て、三界の衆生をあわれんでいる、そこでこの世に如來

のあらわれた所以は、聖道の諸教をひろめて人心を培い、さまよえる

ひとびとをすくむため正しく彌陀の本願を説いて眞實の利益を惠施したいと

ねがっているのである。凡そながいながい无量億劫のあいだにも、如來に値

いたてまつることは難かしい、ちようど優曇華の花が三千年に一度しか咲かないよ

うに、極めて稀なことである。それであるから、いま如來の世に出興なされた

本懷を説くところの手がかりとなつた汝の尋問は、すべての人天をすくう

有益なものであつた。阿難よ、如來の正覺はすぐれてその智慧は量ること難

く衆生を^{みちび}導き給うことかぎりがない。その^{ちえ}智慧は^{さえ}碍るところなく、^{とどこお}滞るところ

ころはない」と仰せられた。

As stated in the above-mentioned substantial purport, how is it understood that Holy Śākya-muni Buddhāśya ultimate objective and the solemn phenomenon of His appearing in this world are to elucidate *The Great Sukhāvātī-vyūha*? It is known in the following scriptural text of the sūtra.

Precisely, it was clarified in *Sukhāvātī-vyūha*; when Holy Śākya-muni Buddha was graciously pleased to preach *The Great Sukhāvātī-vyūha* on the Gr̥dhrakūṭa-parvata, Ānanda, who was permanently and loyally in His close retinue, looked up to His appearance, which impressed His majesty upon beholders. And thus he spake respectfully.

‘Hail to the reverend Prince of the world, O Potentate peerless, today Thy Serene Majesty is o’erflowing with profound bliss and beatitude and Thy magnificent appearance is pure and fair. The loftiness of Thine effulgent visage seemeth as though the pure luminosity of a refulgently polished opalescent mirror were transmitted through both sides. Thy regal presence is resplendent and exceeding the world. I have long been attending Thee. However, I have never had the honor of looking upwards and paying homage to Thine exquisite and miraculous splendor as today. It is extremely holy; Thyself how holy then. I inwardly perpend; today Thy Serene Majesty dwelleth divinely in the dharma manifesting auspicious phases and good omens as the reverend Prince of the world. Today Thy Serene Majesty dwelleth divinely in the great samādhi seeing infinite Buddhān universally and simultaneously and majestically controlling infernal spirits and the Fiend as a surpassingly superior hero in the world. Today Thy Serene Majesty dwelleth divinely in the discipline and practice to guide humans and Devān to nirvāṇa as the eyes to lead the unenlightened in the world. Today Thy Serene Majesty dwelleth divinely in the most excellent Buddhistic enlightenment and virtue of the wisdom (bodhi) as a valiant, magnificent, and brave nobleman outstanding in wisdom in all the world. Today Thy Serene Majesty dwelleth divinely in the Tathāgatasya virtue, discipline, and practice filled and completed with the enlightenment and benefit of one and others (subject and object), which is harmonical like a perfect circle, as the supreme skiey being of the highest and perfect truth, or parama-artha. It is said that all

the BuddhāH in the three temporal worlds of the past, present, and future honorifically meditate upon Amitābha (Amitāyus), who is complete with and equal with infinite BuddhāiH. I dare say the Reverend Holy Śākya-muni Buddha also never faileth to honorifically meditate upon Amitābha (Amitāyus), viz. all the Buddhān, in five virtues. Otherwise, how is Thine irradiance all divine shining so lucidly, I wonder?’

To whom thus the Reverend Holy Śākya-muni Buddha spake.
‘Ānanda, my learned disciple, did DevāH teach thee to inquire of the Buddha? Or ask’st thou, at thy discretion, why the dignified visage of the Buddha is different than usual?’

To which with deep reverence thus Ānanda replied.
‘Not that DevāH came to instruct me; in my humble view, I beseech’d thee to let me know the reason for this.’

And thus spake the Reverend Holy Śākya-muni Buddha to Ānanda.
‘O judicious Ānanda, highly reasonable is thy query in which the Tathāgatasya mind is well pleased. Thou reveal’st thy profound wisdom and excellent eloquence and ask’st this exquisite question with thy benevolent mercy on sattva. The Tathāgata myself hath compassion for the transmigrating sattva in kāma-dhātu, rūpa-dhātu, and ārūpya-dhātu with the highest, superior mercy. The reason why the Tathāgata appeareth in this world is that the Tathāgata wisheth to universally elucidate the entire teachings of the Holy Path of Buddhism to cultivate human minds and aspireth to righteously preach the pūrva-praṇidhāna of Amitābha (Amitāyus) to bestow a true blessing, merit, and deliverance upon the wandering sattva. ’Tis difficult to have the honor of paying one’s respects to the Tathāgata e’en during everlasting, infinite hundreds of millions of kalpān. It is exceedingly rare, as a flower of udumbara-puṣpa blossometh only once in three thousand years. Therefore, thy question is the key to the elucidation of the Tathāgatasya original aspiration and His ultimate objective of appearing in this world. ’Tis beneficial to the salvation for all humans and Devānām. O Ānanda, the Tathāgatasya true enlightenment of wisdom is excelling and immeasurable; He infinitely and graciously guideth the sattva. His wisdom is neither prevented nor blocked.’

20 September 2015

[The annotation by the translator written in a sonnet form in iambic pentameter]

by 明治天皇 The Emperor Meiji

(1) 「めにみえぬ神のこころにかよふこそ人の心のまことなりけれ」

From 山園小梅 Shan Yuan Xiao Mei

by 林逋 Lin Bu

(2) 「あんこうふどうつきこうこん暗香浮動月黄昏」

From 源氏物語 The Tale of Genji

by 紫式部 Lady Violet of Ritual Rank

(3) 「みをつくし恋ふるしるしにここまでもめぐり逢ひけるえには深しな」

From 仁斎日札 Jinsai's Daily Maxims

by 伊藤仁斎 Jinsai Ito

(4) 「聖門之学以道德為学問」「雖專以道德為学然非廢文義議論文章而不講」

「聖門の学は、道德を以て学問と為す。」「専ら道德を以て学と為すと雖も、然れども文義・議論・文章を廢して講ぜざるには非ず。」

The Hazy Moon Is Misted in the Dusk:

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

The redolence is floated in the dark;
The hazy moon is misted in the dusk.
The love of learning is hard to continue;
But I preserve such love sincerely true,
Devoting my soul e'en beyond the lifetime
To highth and depth of disciplines sublime.
The Way of Study is to master justice,
Which is invisible Buddhistic essence.
To realize unseen substantial justice,
We meditate on formal jurisprudence.
Texts exegetical are vital forms
To solve significant extensive problems.
The Way of Study is the Way of Life
To live the righteous and eternal life.