

Kenshingakuen

顯真学苑

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

『教行信證新釋』英訳版

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卷上

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Translated from the Japanese

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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 2

出世本懷 (2)

[構成]

[The construction]

正依の無量壽經を引抄して、無量壽經を説くことが釋尊の出世本懷であることを證明されたのである。ここに引用されたのは無量壽經の發起序である。

The author quoted from authoritative and justifiable *Sukhāvatī-vyūha* and proved that the elucidation of *Sukhāvatī-vyūha* is Holy Śākya-muni

Buddhasya original aspiration and His ultimate objective of appearing in this world. Here quoted is the exordium of *Sukhāvatī-vyūha* which clarifies the origin, justification, and inducement for the main allocution of the sūtra.

[解説]

[The explication]

靈鷲山において無量壽經を説かれた釋尊は五徳の瑞相をあらわしていただけることを阿難が驚嘆している。五徳の瑞相をあらわされたことは、釋尊が彌陀の定に住し彌陀として直説し給うのである。眞實は自ら語る風光である。

而して「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」の經文によつて釋尊のみならず一切諸佛の出世本懷は彌陀の本願を説くにあることを開顯されてある。一念多念文意の釋を參考すれば、明かである。

大經には如來所以興出於世欲拯群萌惠以眞實之利とのたまへり。この文のこゝろは、如來とまふすは諸佛をまふすなり。所以はゆへといふことばなり。興出於世といふは佛のよにいでたまふとまふすなり。欲はおぼしめすとまふすなり。拯はすくふといふ。群萌はよろづの衆生といふ。惠はめぐむとまふす。眞實之利とまふすは彌陀の誓願をまふすなり。しかれば諸佛のよにいでたまふゆへは、彌陀の願力をときて、よろづの衆生をめぐみすくはむとおぼしめすを本懷とせむとしたまふがゆへに眞實之利とはまふすなり。しかればこれを諸佛出世の直説とまふすなり。おほよそ、八萬四千の法門はみなこれ淨土の方便の善なり、これを要門といふ、これを假門となづけたり（中略）この要門假門よりもろもろの衆生をすゝめこしらえて、本願一乘圓融無碍眞實功德大寶海におしへすゝめいれしめたまふがゆへに、よろづの自力の善業おぼ方便の門とまふすなり。

これによつて、これまで一般にかんがえられた聖道眞實淨土方便という判釋を轉換して、その反對に淨土眞實聖道方便の批判を明示し、以つて他力眞實自力方便の鐵則を顯わされた次第である。

Ānanda admires and respects Holy Śākya-muni Buddha who is graciously pleased to preach *Sukhāvatī-vyūha* on the Gṛdhrakūṭa-parvata and sacredly reveals auspicious phases of five virtues. The revelation of propitious facets of five virtues signifies that Holy Śākya-muni Buddha hallowedly dwells in the samādhi of Amitābha (Amitāyus) and vouchsafes to directly expound as Amitābha (Amitāyus). The truth is His illumining features, His noble character, and His elucidation likened to the grandeur of a radiant lantskip.

According to the following scriptural text of the sūtra ‘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’, it is explicitly expounded that all the Buddhasya (not only Holy Gautama Buddhasya) original aspiration and ultimate objective of appearing in this world are also to elucidate the pūrva-praṇidhāna of Amitābha (Amitāyus). It is clearly evidenced when *The Exegesis of Significations of Single Faithful Meditation and Multiple Faithful Meditation* is referenced as follows.

In *The Great Sukhāvati-vyūha*, it is written, ‘The reason why the Tathāgata deigneth to appear in this world is that the Tathāgata is graciously pleased to bestow a true blessing, favor, grace, merit, and deliverance upon the wandering sattva by righteously preaching the truly beneficent pūrva-praṇidhāna of Amitābha (Amitāyus).’ The true significance of this sentence is as follows. The designation ‘如來 Tathāgata’ expresseth ‘BuddhāH’. ‘所以’ is the wording of ‘reason’. ‘興出於世’ signifieth that the Buddha deigneth to present Himself in the world. ‘欲’ hath an honorific connotation of ‘to think’. ‘拯’ implieth ‘to redeem’ or ‘to save’. ‘群萌’ meaneth myriads of sattva. ‘惠’ signifieth ‘to bless’. ‘真實之利’ denoteth the pūrva-praṇidhāna of Amitābha (Amitāyus). Therefore the reason why the BuddhāH deign to appear in the world is that Their original aspiration and ultimate objective are to mercifully elucidate the power of the pūrva-praṇidhāna of Amitābha (Amitāyus) and to benevolently wish to bestow a true blessing and deliverance upon myriads of sattva; hence it is described as ‘真實之利’ (‘the truly beneficent pūrva-praṇidhāna of Amitābha (Amitāyus)’) (See ‘一乘法 one vehicle-like true dharma which truly and beneficially blesses and enables the sattva to attain Buddhistic enlightenment, viz. ‘tis the pūrva-praṇidhāna of Amitābha (Amitāyus)’ in [The exposition of words and phrases] of ‘The Elucidation of the True Teaching’). Consequently ‘tis referred to as the Buddhānām appearing and directly

preaching in the world. Generally, all the eighty-four thousand gates of the dharma are the virtue of upāya of the Pure Land. It is termed the essential gate or the provisional gate. (Text partly omitted) Myriads of good deeds by the self-power are named the gate of upāya because, from this essential or provisional gate, multifarious sattva are enlightened and exhorted to ‘the great treasurelike wat'ry main of true invaluable virtue (‘眞實功德大寶海’) of one supreme teaching vehicularly leading to the Buddhahood through the pūrva-praṇidhāna surpassingly fair (‘本願一乘’) which is perfectly and unhinderedly harmonized like a perfect circle (‘圓融無碍’).

According as it is specified above, the author expressly converted the general and conventional systematization, categorization, judgement, exegesis, and justification, on the basis of which the teaching of the Holy Path of Buddhism is deemed to be true and the teaching of the Pure Land is deemed to be upāya, into the explicit and opposite criticism, on the basis of which the teaching of the Holy Path of Buddhism is deemed to be upāya and the teaching of the Pure Land is deemed to be true. Consequently, he revealed the iron law according to which the other-power is judged true and the self-power is judged upāya.

[The annotation by the translator, viz. the subeditor]

According to *The Catechism in the Great Dream*, the discernment between the teaching of the Holy Path of Buddhism and the teaching of the Pure Land shall be deemed to be 方便 upāya by the Bodhisattva. The discernment between the self-power and the other-power shall be deemed to be upāya by the Bodhisattva also. Essentially, they shall not be mutually differentiated. The truth is hidden behind upāya, methinks. (See [The annotation by the translator written in a sonnet form in iambic pentameter] of 'Prefatory Remarks before the Main Text, Part 5' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*.)

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

From 口語全訳 華嚴經 A Complete Colloquial Translation of the Flower Garland Sūtra

Translated by 江部鴨村 Oson Ebe

(1) 「もろもろの菩薩がたよ、この蓮華藏世界海は、盧舎那佛が、もと菩薩の行ををさめたまふたとき、無数の世界において、微塵のかずの劫のあひだに、清淨に莊嚴したまふたのであつて、ほとけは一一の劫において、世界の微塵にひとしい数の如來を恭敬し供養しまつり、一一の佛のみもとにおいて、世界海の微塵のかずの願と行とを修めたまふたのである。」

From 西行法師歌集 A Private Anthology by Saigyō, Priest and Poet

by 歌僧西行 Saigyō, Priest and Poet

(2) 「雪と見てかげに櫻の乱るれば花の笠着る春の夜の月」

From 采女 A Lady in Waiting

(3) 「月に散る、花の蔭行く宮めぐり。」

From À la recherche du temps perdu; Remembrance of Things Past

by Marcel Proust

(4) 'Et la vérité totale de ces semaines glaciales mais déjà fleurissantes, était suggérée pour moi dans ce salon, où bientôt je n'irais plus, par d'autres blancheurs plus envrantes, celles, par exemple, des «boules de neige» assemblant au sommet de leurs hautes tiges nues comme les arbustes linéaires des préraphaélites, leurs globes parcellés mais unis, blancs comme de anges annonciateurs et qu'entourait une odeur de citron.'

'And the all-embracing truth about these glacial but already flowering weeks was suggested to me in this drawing-room, which soon I should be entering no more, by other more intoxicating forms of whiteness, that for example of the guelder-roses clustering, at the summits of their tall bare stalks, like the rectilinear trees in pre-Raphaelite paintings, their balls of blossom, divided yet composite, white as announcing angels and exhaling a fragrance as of lemons.'

The Garlands Made of Seasons Flowers:

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

Inspired by Pictures of Garlands by Zeshin Shibata (柴田是真) in a

Sub-Temple and a Museum

Shadowy flowers shower down as snow;
Spring night's moon hath a hazy flow'ry halo.
In a museum and fane, I saw pictures
Of Zeshin's garlands made of seasons flowers.
And I drank ssanghwa tea (韓方茶) of a shrine's water
In a café where I saw 'lotus' paper
Explaining sphery lotus space eternal;
Stars shine o'er flowers garlands seasonal,
Reflecting truth of Sūtra as a mirror.
Each deed illuminateth the sea of treasure;
Our daily works are also little flowers.
Led by perpetual and virt'ous powers,
I'll work on writing garland poetry,
Continuing antique and modern study.

(The term 'ssanghwa tea (韓方茶)' is described in the Shakespearean Sonnet of 'The Auxiliary Elucidation and Revelation by *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom*, Part 8' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*.)