

Kenshingakuen

顕真学苑

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

『教行信證新釋』英訳版

Volume One

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

Referential Exegesis, Part 3

参考註釋 (3)

[構成]

[The construction]

次上に引證されてある大無量壽經の經文のうち五徳瑞現に關する部分を解釋する參考として略抄されたのである。

The aforementioned text was abridgedly extracted here as a reference in order to illuminate a part of the sūtra with respect to the propitious manifestation of five virtues in *The Great Sukhāvati-vyūha* cited above as

proof.

[解説]

[The explication]

本文に明證として引用された大無量壽經のうち、阿難の問うた五徳瑞現は重點のひとつであるのでこれについて憬興の解釋を参考として略抄されたのである。略抄するに際し釋文の一節をそのまま引用されたのではない。意味のわかるように巧みに略抄されたのである。そこで、これは次上の證文と同視すべきでない。従つて經文を引いて、これに對配する憬興の述文贊を略抄されたのである、特に割註になされた型式も注意しておかねばならない。

また宗祖の所覽本は、今日傳わつているものと相違してある。現流本と對校すると現流本では「憬興」を「璟興」に、「普等三昧」を「諸佛平等三昧」に、「雄健天」を「雄健之天」に、「无過上」を「更无過者」に、「无叵」を「无匹」に、「以佛性不空義故」を「以解佛性不空義故」になつている。

而して、宗祖はその所覽本を苦心して訓まれたことも想像される。例えば現流本に「能制_一衆魔_一雄健之天」（能く衆魔を制する雄健の天）とあるを「能制_一衆魔雄健天_一」（能く衆魔雄健天を制す）と訓んでいられる。「之」の一字を略してあるために、本來、衆魔を制する雄健なる第一義天即ち能制の佛を「雄健之天」とたたえたものであるが、「之」を略して「雄健天」となつているために、ここでは衆魔と等しい所制の魔王雄健天と觀察されたのである。

また「匹」が「叵」と誤寫されてあつたものを「ヒトシキコト」と訓まれたことは苦心のあとが察せられる。これらによつても宗祖は忠實に所覽本をうつされたことがわかるのである。

In *The Great Sukhāvati-vyūha* cited as clear evidence in the text, the auspicious manifestation of five virtues asked by Ānanda is one of the key points; therefore the founder abridgedly extracted Mentor Kyōgō's exegesis on this part of the sūtra as a reference. Regarding the abridged excerpt, he did not quote one passage of the exegesis on an 'as is' basis. His abbreviated extract was ingeniously done, that the significance might be well understood. Hence, this should not be identified with the aforesaid evidentiary text of the sūtra. Accordingly, he quoted the sūtra and abbreviatedly excerpted *The Elucidation and Eulogy on a Series of Exegeses of Significations of Sukhāvati-vyūha (The Sūtra on the Buddha of the Infinite Life (Amitāyus))* by Mentor Kyōgō (Keigō) in parallel with the sūtra. The form of the extract

should be also well perceived, which was especially annotated with two lines of text.

The book which the founder perused is different from the extant transmitted version. When the book which the founder perused is compared with the extant transmitted version, '憬興', '平等三昧', '雄健天', '无過上', '无匹', and '以佛性不空義故' in the former correspond respectively to '環興', '諸佛平等三昧', '雄健之天', '更无過者', '无匹', and '以解佛性不空義故' in the latter, viz. the extant transmitted version.

It is presumed that the founder perused the book intricately and painstakingly. For example, the extant transmitted version said, '能制_衆魔_雄健之天' ('The heav'nly being of sublimity and valour who deigns to conquer any and all infernal spirits competently.'). The founder read this sentence as '能制_衆魔雄健天_' ('Competently, He deigns to conquer the heav'nly being of sublimity and valour, the mightiest Adversary, not to mention any and all infernal spirits.'). Originally, the text praised a heav'nly being of the highest and perfect truth, or parama-artha, viz. the Buddha who has the ability to vanquish any and all infernal spirits with sublimity and valour, and referred to Him as '雄健之天'. However, the character '之' was omitted and transcribed as '雄健天'. Therefore the founder observed and interpreted the text as the heav'nly being of sublimity and valour, or the Adversary similar to any and all infernal spirits, who was vanquished by the Buddha.

In the paragraph where '匹' was mistranscribed as '匣', the founder read '匣' as 'ヒトシキコト equivalence', which suggests his loyal and scrupulous diligence. Herewith, we perceive that the founder faithfully transcribed the book he perused.

[The annotation by the translator]

From 人天眼目 Ren tian yan mu

「古松談般若 幽鳥弄真如」「古松般若を談じ、幽鳥真如を弄す」

A rhymed translation in iambic pentameter:

A hoar and ancient pine discusses Paññā;

A lone and latent bird talks Tathatā.