

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 2

参考註釋 (2)

[意譯]

[The translation that is faithful to the spirit]

きようごうし ちよ むりようじゆきようれんぎじゆつもんさん かみ
憬興師は、その著、無量壽經連義述文贊のうちに、上に

いんしよう だいむりようじゆきよう ごとくずいげん きようもん つぎ
引證した大無量壽經の五徳瑞現の經文について、次のように

かいしやく ぬきがき さんこう し
解釋されてある。抄録して參考に資する。

こんにちせそんじゆきどくほう　しやくそん　じんづうりん
「今日世尊住奇特法」とあるのは、釋尊が身業の神通輪によつて、姿色清淨光顔巍巍という神變な相好を現わしたもうたのである。

つねなみ　かわつたすがた
ただ普通にいうところの奇異相というだけのことでなくて、この世に等しいものがないという絶妙相を注意して奇特とたたえ、また世尊と敬もうたのである。

こんにちせおうじゆぶつしよじゆう　ぶつしよじゆう
「今日世雄住佛所住」とあるのは、釋尊の住する佛所住すなわち禪定は一切諸佛を同時にひとしく見る普等三昧のことである。この普等三昧に住する威權によつてあらゆる悪魔はいうまでもなく、最も強い魔王の雄健天をも制伏し給うところから、世雄とあがめるのである。

こんにちせげんじゆどうしぎよう　まど　ぶつげん　ごげん
「今日世眼住導師行」とあるのは、釋尊が圓かに佛眼などの五眼を具えて、衆生を誘引し開導なさること、この上のものがないところから、導師行に住せられるとたたえ、世眼とあがめるのである。

こんにちせやうじゆさいしやうどう　つづ　だいえんきやうち
「今日世英住最勝道」とあるのは、釋尊は具さに大圓鏡智などの四智を備え、くらべるものもなく際立つて秀で給うところから、最勝道に住せられるとたたえ、世英とあがめるのである。

こんにちてんそんぎようによらいとく　しんによぶつしやう　だいいちぎ
「今日天尊行如來德」とあるのは、釋尊は眞如佛性の第一義をさとつて、五天のなかの最尊であらせられるから第一義天とあがめなくてはならぬ。而して佛性の眞空をさとるまま妙有であらせられるから

ぶつしようふくう じりりたえんまん
佛性不空である。ここに自利々他圓滿の如來の徳をあらわし給うから、

によらい とく ぎよう てんそん
如來の徳を行ずとたたえ、天尊とあがめるのである。

次に經文の「阿難當知如來正覺乃至无能遏絶」は釋尊が阿難に^{こた}答えられた一節である。さきに阿難が^{ごとくずいげん}五徳瑞現をあげて釋尊に問うたので、「如來正覺、其智難量、多所導御、慧見无碍、无能遏絶」と四字一句づつ、^{ごとく たいはい}五徳に對配してお答になつたものと^{かいしやく}解釋したのが、憬興の述文賛である、いま、このうち第一句、第四句、第五句の^{しやく りやくしよう}釋を略抄されてあるのである。

そこで「阿難當知、如來正覺」と釋尊が阿難に仰せられたのは、始めの「如來正覺」の一句は^{ごとく}五徳の第一「今日世尊住奇特法」に^{たいはい}對配さるべきであつて佛の相好の^{きどく}奇特となつた^{こんてい}根底を示されたのである。即ち如來の^{しようがく}正覺の智慧によつて姿色清淨光顔巍巍たる^{きどく おすがた}奇特な相好があらわれたわけである。なお第四句の「慧見无碍」とあるのは、^{ごとく}五徳の第四「今日世英住最勝道」に^{たいはい}對配せらるべきであつて、^{ぶつち さ}佛智は碍えられるところがないから、^{さいしよう どう じゆう}最勝の道に住せられるのであると^{じゆつじよう}述成されたのである。終の第五句に「无能遏絶」とあるのは^{ごとく}五徳の第五「今日天尊行如來徳」に^{たいはい}對配せらるべきであつて、^{によらい}如來のすぐれた徳は、何ものもとどめることのできるものでないということを^{さと}諭されたのである。

In his own literary work 無量壽經連義述文賛 *The Elucidation and Eulogy on*

a Series of Exegeses of Significations of Sukhāvatī-vyūha (The Sūtra on the Buddha of the Infinite Life (Amitāyus)), 憬興師 Mentor Kyōgō (Keigō) explicated the sūtra of the auspicious manifestation of five virtues in the above-mentioned *The Great Sukhāvatī-vyūha* quoted as proof. His exegesis, which is cited as a reference, is as follows:

The sentence ‘今日世尊住奇特法’ means that Holy Śākya-muni Buddha deigned to reveal the divine and miraculous appearance, which was described as ‘the beauty of the magnificent appearance is pure and transparent; and the radiant visage is noble and celestial’, by means of the kāya-karman viz. the cakras of divine, penetrative, and universal powers. It is not merely an extravagant form as ordinarily written; His form, highly preeminent, graceful, and matchless in this world, is perceived and praised as a miraculous revelation of propitious phases and good omens, and He is worshipped as a revered and exalted nobleman who is unmatched in the world.

The sentence ‘今日世雄住佛所住’ means that the clear mental state where Holy Śākya-muni Buddha dwells, viz. dhyāna, is the samādhi which implies seeing infinite Buddhān universally, equally, and simultaneously. By the authority, dignity and might stabilizing the mind in this samādhi, He deigns to conquer the heavenly being of sublimity and valour, the mightiest Adversary, not to mention any and all infernal spirits. He is hence venerated as a truly courageous personage of the world who masters and surmounts the ways of thinking contrary to the truth.

The sentence ‘今日世眼住導師行’ means that Holy Śākya-muni Buddha, impeccably having five eyes including, but not limited to, the eyes of the Buddha, deigns to conduct the sattva to the enlightenment and His power of guidance is above compare; wherefore He is praised as dwelling divinely in the discipline and practice to guide humans and Devān to nirvāṇa, and He is venerated as the eyes to lead the unenlightened in the world.

The sentence ‘今日世英住最勝道’ means that Holy Śākya-muni Buddha thoroughly possesses four Wisdoms including, without limitation, ādarśa-jñāna and excels unsurpassedly and prominently; wherefore He is praised as dwelling divinely in the most excellent Buddhistic enlightenment and virtue of the wisdom (bodhi), and He is venerated as a valiant, magnificent, and brave nobleman outstanding in wisdom in all the world.

The sentence ‘今日天尊住如來德’ means that Holy Śākya-muni Buddha

attains the enlightenment of the parama-artha, viz. the Tathatā and Buddhatā, and He is the supremacy of five heav'nly beings, so He should be venerated as a heav'nly being of the highest and perfect truth, or parama-artha; in addition, He perceives that the Buddhatā is true śūnya as well as true, eternal, and exquisite existence, so He is the Tathatā, Dharmatā, and nitya; He deigns to manifest the benign virtue of the Tathāgata as the impeccable and immaculate enlightenment and benefit of one and others (subject and object); wherefore He is praised as practicing the Tathāgatasya virtue and discipline filled and completed with the enlightenment and benefit of one and others (subject and object), which is harmonical like a perfect circle, and He is venerated as the supreme skiey being of the highest and perfect truth, or parama-artha.

The subsequent text of the sūtra ‘阿難當知如來正覺乃至无能遏絕’ is one passage with which Holy Śākya-muni Buddha answered Ānanda. According to *The Elucidation and Eulogy on a Series of Exegeses of Significations of Sukhāvātī-vyūha (The Sūtra on the Buddha of the Infinite Life (Amitāyus))* by Mentor Kyōgō (Keigō), it was expounded as follows: Ānanda in advance asked Holy Śākya-muni Buddha with reference to the auspicious manifestation of five virtues and to whom thus Holy Śākya-muni Buddha answered, ‘如來正覺、其智難量、多所導御、慧見无碍、无能遏絕 (The Tathāgatasya true enlightenment of wisdom is excelling and immeasurable; He infinitely and graciously guideth the sattva. His wisdom is neither prevented nor blocked.)’, each of the five phrases, which consists of four characters, corresponding to each of the five virtues. The exegesis of the first, the fourth, and the fifth phrases is abridgedly extracted here.

And thus Holy Śākya-muni Buddha answering spake: ‘阿難當知、如來正覺 (O Ānanda, thou shouldst know that the Tathāgatasya true enlightenment of wisdom is)’. The first phrase ‘如來正覺’ should correspond to the first of the five virtues ‘今日世尊住奇特法’, which indicated the foundation of auspicious phases and good omens of His splendid appearance. By the wisdom of the Tathāgatasya true enlightenment, His miraculous and propitious appearance was revealed, which was depicted as ‘the beauty of the magnificent appearance is pure and transparent; and the radiant visage is noble and celestial’. The fourth phrase ‘慧見无碍’ should correspond to the fourth of the five virtues ‘今日世英住最勝道’, which concluded that the Tathāgata dwells divinely in the most excellent Buddhistic enlightenment

and virtue of the wisdom (bodhi) because the wisdom of the Buddha is unhindered. The final fifth phrase ‘无能遏絶’ should correspond to the fifth of the five virtues ‘今日天尊行如來德’, which instructed us that nothing can impede the supreme virtue of the Tathāgata.

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

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

by 歌僧西行 Saigyō, Priest and Poet

(1) 「ちりまがふ花のにはほひを先立てて光を法の筵にぞ敷く」

From 翰林五鳳集序 Prologue to the Anthology of Five Phoenixes in Hanlin Academy

by 以心崇伝 Ishin Suden

(2) 「孔夫子曰。詩不學無以言也。實千古美談也。王者學之。」「離詩無禪可參。離禪無詩可參。中古以來。五岳專倡文字禪。故詩道亦如歸叢社矣。」

A Fane of Saigyō, Priest and Poet (歌僧西行), with Tea, Incense, Poetry and Flowers:

A Shakespearean Sonnet on (1) and (2)

On th' alcove of a fane of Poet Saigyō,
Tea, incense, poetry and flow'rs are placed.
These items are traditional in Kyoto
And in aesthetic cultured life expressed.
They're votive offerings to God and Buddha.
Hence they are also offered in my poems
As abstract forms up to Tathāgata.
They ornament sweet wreaths of gems and hymns.
Fair literature and religion ancient
Are justly coexistent with each other
To praise the True Pure Land magnificent
And to describe it with majestic grandeur.
With harbingers of flying flowers' scents,
Celestial light illumines Dharma seats.