

Kenshingakuen

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

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卷上

By Shinryu Umehara

梅原眞隆 著

Translated from the Japanese

By the Subeditor at Kenshingakuen and a Translator of Law,

Rei Umehara (Kenshin)

顯真学苑副幹・法律翻訳者 梅原 麗 (顯真) 訳

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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

The Auxiliary Elucidation and Revelation by

The Congregation for the Tathāgata

如來會助顯

[本文]

[The text]

无量壽如來會言阿難白佛言世尊我見如來光瑞希有故發斯念非因天等佛告阿難善哉善哉汝今快問善能觀察微妙辯才能問如來如是之義汝爲一切如來應正等覺及安住大悲利益群生如優曇華希有大士出現世間故問斯義又爲哀愍利樂諸有情故能問如來如是之義 已上

[訓讀]

[The Japanese readings of Chinese characters]

むりやうじゆによらいゑ のたまは わあなんぶち まふ まふ せそんわれによらい
无量壽如來會に 言 く。阿難佛に白して言さく、世尊我如來
くわうずいけう み ゆへ こ ねむ おこ てんとう よ
の 光 瑞 希有なるを見たてまつるが 故に、斯の念を發せり、天等に因る
あら ぶち わあなん つ よきかなよきかな なんぢいまこゝろよ と
に非ずと。佛、阿難に告げたまはく、善哉善哉、汝今 快 く問へ
り。善能く微妙の辯才を 觀察して能く如來に如是の義を問ひたてまつ
る。なんぢ むちさいによらいおうしやうとうがくおよ だいひ あんじゆ ぐんじやう り
れり。汝、一切如來應正等覺及び大悲に安住して群生を利
やく ため うどんぐゑ けう ごと だいじせけん しゆちげん
益せむが爲に、優曇華の希有なるが如くして大士世間に 出現したまへ
り、 かるがゆへ こ ぎ と またもろもろ うじやう あいみん りらく
り、 故 に斯の義を問ひたてまつる。又 諸 の有情を哀愍し利樂せ
むが爲の故に、能く如來に如是の義を問ひたてまつれりと。 いじやう
むが爲の故に、能く如來に如是の義を問ひたてまつれりと。 已上

[字解]

[The exposition of words and phrases]

无量壽如來會 It is a different version of *Sukhāvati-vyūha*, translated by Bodhiruci in Tang. It is included in the fifth congregation of 49 congregations in Mahāratnakūṭa Sūtra. 'Tis also the seventeenth and eighteenth fascicles of 120 fascicles in Mahāratnakūṭa Sūtra. It is a new translation.

光瑞 'Tis an abbreviation for '光明奇瑞', viz. refulgent, miraculous, and propitious phases.

善哉善哉 The Sanskrit text has an elegant style of ingeminating three '善哉'. In this translated text, the abbreviation is preferred and two '善哉' are written.

應 'Tis a translation of '阿羅訶' in Sanskrit. It is '應供' for details, one of ten honorary titles of the Buddha. It means that the Buddha has the qualification to be honored and served by DevaiH and humans.

正等覺 'Tis a translation of '三藐三佛陀' in Sanskrit. It is one of ten honorary

titles of the Buddha. In an old version, 'tis translated as '等正覺'. It denotes that the Buddha thoroughly perceives the true and fair reason.

大士 It signifies Bodhisattva; here is specified Holy Śākya-muni Buddha who deigned to appear as the last Bodhisattva, viz. the last incarnation perfectly understanding the impartial tathatā and completely possessing all the cause of attaining Buddhahood.

利樂 It means giving beneficence, serenity, tranquility, and deliverance.

有情 'Tis a translation of '薩埵' in Sanskrit. 'Tis used to designate creatures having sentiments and consciousness. In an old version, 'tis translated as '衆生 sentient beings'.

[意譯]

[The translation that is faithful to the spirit]

無量壽如來會むりょうじゆによらいえに説といてある。阿難あなんは佛ぶつに申し上げた「世尊せそんよ、私はこのように光ひかりかがやく世尊せそんの希瑞きずいは、これまで拜んだことのない殊妙なものであるので驚異おどろきの念ねんを發おこしておたずねいたします。これは諸天しよてん等の教おしえに因るのではありませぬ」と。このとき、佛は阿難に告げなさるよう「善哉よいかな、善哉よいかな。汝そなたの今の尋問は適切てきせつである。善く微妙の辯才わきまえを以つて見とどけ、如來にこうした義わけがらを問うてくれた。正しい覺さとをひらき、大きな慈悲じひにたつていらせられる一切すべての如來によらいは、たくさんの群生ひとびとを利益りやくしたいために、出世しゆつせされるのであるが、いまや如來わたくしもちようど希まれに咲く優曇華うどんげのように、この世あらに現わたくしわれたのである。汝は如來しゆつせの重大な義わけがらをおたずねしたことである。それがそのままろもろの有情ひとびとをあわれんで化益けやくし安樂あんらくならしめるために、この義わけがらを如來におたずねしたことになるのである」と。

The Congregation for the Tathāgata of the Infinite Life (Amitāyus) expounds as follows. To the Buddha with submiss reverence thus Ānanda spake.

‘O Prince, venerable and unmatched in the world, I ask Thee in wonder because Thy glorious omen, thus in full resplendence, is ineffable and magnificent to which I have never had the honor of paying homage. This is not a precept of Devānām.’

To whom the Buddha with serenity then made answer.

‘My excellent good disciple, thy present question is appropriate. Thou exactly discernest the essence with exquisite eloquence and properly inquirest of the Tathāgata the reason why. All the TathāgatāH, who attain true and impartial enlightenment and have great mercy serenely, deign to present Themselves in the world to render benevolence to myriad sattva. At present, I, the Tathāgata, as a flower of udumbara-puṣpa which blossometh only at rare intervals, have appeared in this world also. Thou inquirest the serious reason of the Tathāgatasya appearing in the world. Thy question signifieth that thou finely askest the Tathāgata about this righteous reason in order to show mercy to, confer benefits on, enlighten, comfort, and give beneficence, serenity, tranquility, and deliverance to various sentient beings.’

[構成]

[The construction]

上にひいた大無量壽經の證文を助顯するために、異譯の如來會を引證なされたのである。

The author cited as proof *The Congregation for the Tathāgata*, a different version of *Sukhāvati-vyūha*, for the auxiliary elucidation and revelation of the evidentiary text of *The Great Sukhāvati-vyūha* quoted above.

[解説]

[The explication]

異譯の經文を引證されたことは確實性をふかめ、意義を審明する資糧となるからである。無量壽經に「如來」とあるところをこの如來會には「一切如來應正等覺」とある點は、如來を諸佛に擴充する宗祖にとって確實な證明となるの

で、これを助顯とせられたとおもわれる。

The reason why the author cited as proof the different version of the sūtra is that 'tis material for heightening and deepening the authenticity and for inspecting and clarifying the significance. 'Tis written in *Sukhāvatī-vyūha*, 'the Tathāgata'; however, it is written in *The Congregation for the Tathāgata*, 'all the TathāgatāH, who attain true and impartial enlightenment'. This point is indisputable evidence for the founder of the True Pure Land Sect to expand the meaning of the Tathāgata into the BuddhāH. Therefore he regarded it as the auxiliary elucidation and revelation for the sūtra, methinks.

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

National Mentor Muso (literally translated as 'Dream Window') said in *The Catechism in the Great Dream*, 'The Tathāgata is not existence, not nonexistence, not appearance, not disappearance, not rūpa, and not arūpa.'

20 December 2015

From 性靈集 An Anthology of Divine Prakṛti

by 空海 Saint Kukai, viz. The Skiey Wat'ry Main

「遠而不遠即我心 絶之不絶是吾性」

「遠くして遠からざるは即ち我が心なり。絶えて絶えざるは是れ吾が性なり。」

A rhymed translation in iambic pentameter (弱強五歩格の韻律による翻訳):

Citta is faraway, not faraway;

Prakṛti doth pass away, not pass away.