

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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*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 Sūtra on the Tranquil,
Quiescent, and Absolutely Impartial Enlightenment of Wisdom*

平等覺經助顯

[本文]

[The text]

平等覺經言佛告阿難如世間有優曇鉢樹但有實无有華天下有佛乃華出耳世間有佛
甚難得值今我作佛出於天下若有大德聰明善心緣知佛意若不妄在佛邊侍佛也若今
所問普聽諦聽 已上

[訓讀]

[The Japanese readings of Chinese characters]

びやうどうかくきやう のたまは ぶち わあなん つ せけん うどむばじゆ
平等覺經に言く。佛、阿難に告げたまはく。世間に優曇鉢樹
あり、但實ありて華あることなし、天下に佛有ます、乃し華の出づるが如
しならくのみ。世間に佛有ませども、甚だ値ふことを得ること難し。今
われぶち な てんげ い も たいとく そうみようぜんしむ ぶち
我佛に作りて天下に出でたり。若し大徳ありて、聰明善心にして佛
い し よ も みだ ぶちぺん あ ぶち つか
意を知るに縁りて、若し妄れずば佛邊に在りて佛に侍へたまふなり。若し
いまと あまね き あきら き いじやう
今問へるところ、普く聴き諦かに聴けと。已上

[意譯]

[The translation that is faithful to the spirit]

びやうどうかくきやう うどん
平等覺經に説いてある。佛、阿難に告げたもうよう「この世に優曇
ばじゆ み はな めつた
鉢樹というのがある。この樹はただ實があるだけで、華は滅多に咲くことが
ない。この天下に佛の存在することは、ちょうど優曇鉢樹の華の咲き出ず
るようなものである。さらに、この世間に佛が存在されても、佛にお値いする
ことは困難である。いま私は佛として天下に出現しているが、その人を得な
ければ ほとけ あ そなた ひと
佛に値うことはできない。若し、汝のように徳のすぐれた人物があ
つて、そうめい ぜんしん ぶつ い し て
聰明であり且つ善心であれば、佛意を知る手がかりをもつのである。
そこで、若し心の みた しんぺん つか
妄れないときは、汝のように佛の身邊にあつて佛に侍え
ることができるのである。そして若し、いま汝のように問うことがあれば、佛

はその^{しんい}眞意を説くであろうから、充^{じうぶん}分に聴くがよい、はつきりと聴くがよい」と。

The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom expounds as follows. The Buddha thus bespake Ānanda.

‘There is a tree of udumbara-puṣpa in this world. This tree only beareth fruit, and rarely bloweth. The Buddha’s existence under the dome of heav’n is likened to the floescence of udumbara-puṣpa. Furthermore, e’en if the Buddha is in this world, it is difficult to have the honor of paying homage to the Buddha. At present I appear as the Buddha under the cope of heav’n; however, one cannot meet the Buddha unless one hath a chance to find a man of virtue. If there is a personage of high virtue as thou art, being sagacious, wise, and good-hearted, then is the key to know the true mind of the Buddha obtained. And if his mind is not deluded, he can closely minister to the Buddha as thou dost. Now if he asketh the Buddha as thou hast well done, the Buddha will reveal His true intention. Therefore, listen ye thoroughly, hear ye clearly.’

[構成]

[The construction]

さきの如來會と同様に、無量壽經の證文の助顯としてこの異譯を引證されたのである。

The author cited as proof this different version of *Sukhāvatī-vyūha*, in the same way as *The Congregation for the Tathāgata*, for the auxiliary elucidation and revelation of the evidentiary text of *Sukhāvatī-vyūha*.

[解説]

[The explication]

平等覺經によると「乃」の下に「有」の一字がある。「縁」は「豫」となり、「妄」は「忘」となり、「普」は「善」になつている。ところが宗祖の所覽本は今の引用のとおりになつていたので、相當に苦心しておよみになつてある。

また「若」は「ナンヂ」とよみ「汝」と同意語によむのが穩當である。また、一般に「ナンチ」と訓まれてあるのである。

然るにここでは「若」の三字のうち、第二と第三の「若」には「シ」と假名をつけてある、これは第二と第三の若は「若し」と訓まれたのである。第一の「若」は「シ」という假名はないが同様に「若し」と訓まれたと解することが穩當であろう。「若し」と訓ずることによつて、阿難に限定せずして、一般に及ばれたものと窺うている。

またこの本願寺本には「侍」の左訓に「ヘタテマツラムト」とある。これは「ヘタテマツラム」は疎隔の義でなくて敬重の義と解し「ツカヘタマフ」と同意味に解しておきたい。

この平等覺經によつて、佛の出現の希有なるのみならず、世に出現せられた佛に値遇することの希有なることを注意して、助顯に資せられたのである。

According to *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom*, there is a character ‘有’ under a character ‘乃’. ‘縁’ is replaced with ‘豫’, ‘妄’ with ‘忘’, and ‘普’ with ‘善’. Howbeit the book which the sect founder perused was as cited above; hence he read the text intricately and painstakingly.

'Tis reasonable to read ‘若’ as ‘ナンヂ’ (thou) and as a synonym for ‘汝’ (thou). In general, this character is read as ‘ナンチ’ (thou).

Howbeit here is a kana character ‘シ’ added to the second and third ‘若’ of three characters ‘若’. The second and third ‘若’ were read as ‘若し’ (if). A kana character ‘シ’ is not added to the first ‘若’; however it is reasonable to consider that it was also read as ‘若し’ (if). It may be interpreted that the sect founder’s reading of ‘若し’ (if), not ‘ナンヂ’ (thou), designates generalization and does not restrict the subject to Ānanda (thou).

Furthermore, in this Hongan (pūrva-praṇidhāna) – ji (temple) edition, kana characters ‘ヘタテマツラムト’ were written at the left side of ‘侍’ to indicate the reading. This phrase ‘ヘタテマツラム’ is interpreted as respect and esteem (deferential expression), not as estrangement, which shall be deemed to have the same interpretation as ‘ツカヘタマフ’ (be pleased to serve (honorific expression)).

By virtue of *The Sūtra on the Tranquil, Quiescent, and Absolutely*

Impartial Enlightenment of Wisdom, the sect founder held the attention to the rareness of the encounter with the Buddha who had been pleased to appear in the world, as well as the rareness of the Buddhasya appearance, and he rendered this version the auxiliary elucidation and revelation for the sūtra.

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

According to 六祖壇經 *The Platform Sūtra of the Sixth Patriarch*, Great Master Hui-neng suggested a different interpretation of the Buddhasya appearance in this world. Quoth he, 'The Buddha means, or is likened to, enlightenment'.

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

From 語孟字義 *Exegesis of the Analects and Mencius* *by* 伊藤仁齋 Jinsai Ito

(1) 「欲以有限之性而盡無窮之德苟不由學問則雖以天下之聰明不能」

「限り有るの性を以て、窮り無きの徳を盡くさんと欲せば、苟も學問に由らざるときは、則ち天下の聰明を以てすと雖も能はず。」

Pellucid Scholarship to Master Infinite Fair Virtues:

A Shakespearean Sonnet on (1)

On my way to learn key works classical
I see an old white library with pines.
It was the late Confucian private school.
On both sides of a river, two Confucians
Had schools for virtues such as Jin (仁) and Kei (敬).
I know their emphasis on inborn morals.
They were named after classics, Jinsai (仁齋), Ansai (闇齋).
I wish to master infinite fair morals.
Indeed I know their strict critiques of Buddhism,
But I must learn diverse idealism.
Hence I read their unique Confucianism
To solve the modern issues of the Buddhism.

E'en if opinions thine are different,
There are a lot to learn from thy fair heart.

(See [The annotation by the translator written in the Shakespearean sonnet form in iambic pentameter in relation to 'the absolute truth' and 'the only true dharma'] of 'True Exegesis of the Great Practice, Part 1' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha.*)