Chapter III Detailed Explanation of the Substance.

Section 6. Detailed Explanation of the six qualities.

4 What is naturally so and what is conditionaly-causally so.

And now as regards the saying:

"They are all as they are, yet are they according as circumstances give rise."

The sights of appearance, shape and manner such as stated above, all in reality stand as they are. I say: Such are the abode and body abiding of the Buddha in the Spiritual Body.

In the Dainichi-kyo it is written, saying:90 "At the time mahā-vairocana, the Most Honourable, entereth into a state of the supreme samādhi;91 then is the Land of the Buddhas a plain as a palm;92 the five precious jewels93 glitter in various shades of their colours, and with the water of eight meritorious virtues,94 with its sweet odour (the pond) abounds. "There are innumerable birds of various kinds playing round about, amongst which are mandarin ducks and swans, chattering with one another in the making of sounds ever sweet and harmonious. "Flowers of all the seasons bloom, and trees of various kinds grow profusely the branches put forth thereof being luxuriant, and intermingling with one another. "Many a musical instrument maketh each itself sweet sounds in a harmonious tune, charming and acceptable to the ear. "Palaces and temples are there perceived of multitudes of Bodhisattvas as merits of their own good works, and seats provided for them all as they have willed.95 These are all,
和譯 十巻 章

聲字 實相義（六）
三體義 廣釋

（六）色 境 の 廣 釋

（4）法然 と 随縁

「法然と随縁とあり」とは、上の如き現形表の色、或は法然の所成なり、謂く法身仏の依報正報これである。

大日経90にいふ。

『その時に大日世尊が等至三昧91に入りたまふに、即時に諸仏の国土の地の平らなること掌92の如く、五宝93を交え、八功德水94芬馥として盈満して居り、無量の衆鳥特に鶯鶯、鶏鶏の類あつて和雅の音を出し、時花雑樹はしきりに敷詰し間列してゐる。無量の楽器は自然に顕にかなひ、其の聲徴妙にして人の聞かんと楽ふ所である、無量の菩薩の福因によって感する所の宮室殿堂並に意生の座95がある。それは諸如来の信解と願力によって
however, brought forth of the appropriate faith and power of vows made of the Tathāgata.

"Also is there a great majestic lotus-flower, the emblem of the realm of Truth, whereupon the Tathāgata, being in the Spiritual Body, ever abides"

What do these sentences mean? I say: In these are involved two meanings. First, they make manifest the body and land of the Buddha in the Spiritual Body, which both are as they are. I say: Because (a reference is therein made) to the emblem which represents the Law-realm pertaining to the Buddha-Body in its real nature. Secondly, the sentences indicate the appearing of the body and land of the Buddha according as circumstances rise to cause them so to be. I say: Because (a reference is therein made to the things) perceived of the Bodhisattvas according to the merits of their own good works and produced by the appropriate faith and power of vows made by the Tathāgata. There Mahāvairocana, so called in Sanskrit, is indeed the Tathāgata in the Spiritual Body, whose abode and body abiding are indeed both standing as they are. So it is said thus:

"They are all as they are"

Or I say: The Buddha in the Body of Recompense is also called Mahāvairocana. Therefore it is said:

"Produced of the appropriate faith and power of vows."

And again it is said (in the sūtra)

"Now the unhampered power wherewith the Tathāgatha distributes all things is an aspect solemnized with innumerable things in so many different forms which are brought forth of the faith and comprehension pertaining to the decadol power of wisdom."

The sentence connotes the body and land of the Buddha in the Body of Recompense.

Or again I say: The Buddha in the Body of Transformation is also named Mahāvairocana. The light shining forth from the Buddha in the Body of Transformation pervades the realm of all things ever illuminating all; Therefore is He so named. Therefore in the sūtra it is said:

"He is called Śākya or Vairocana"

In the Dainichi-kyō it is said also:

"It is the body which hath been matured by merits of the six virtuous acts performed throughout the whole duration of an
生じたものである。また法界を偏観する
大蓮花王を出現し、その上に如来法界性
身は安住したまふ。』

此の文は、何の義を顧はすか。いはく、
これに二つの意味がある。一は法身佛の法爾の
身土を明す。すなはち法界性の身の法界を偏観
したものなるがゆえである。二には隨緣顯現を
示す。それは菩薩の福因の所感と、如來の信解
と願力との所成なるが故である。

大日尊とは梵語に摩訶毘盧遮那佛陀といふ。大毘盧遮那佛とは、すなはち法身如来であつて、
法身の依報正報はともに法爾の所成である。故
に「法然にして有り」といふ。

もしくはいふ。報身佛と大日尊と名
づける。故に「信解と願力との所生」といふ。

また「時に彼の如來の一切支分の無障礙
力は、十智力より生する無量の形色莊厳
相である」といふは報身佛の身土を明す。

もしくはいふ。應化佛と大日尊といふ。應
化佛の光明は著く法界を照らす。ゆえにこの
名を得たのである。ゆえに経に「或は毘迦
と名け、或は毘盧遮那と名づく」といふ。大日
経に「無数百千俱胝那由他劫に六度等の
功德に資長させらるゝ身である」といふ。これは
immeasurably widespread space of time.”

This makes manifest of the body of the Buddha in the Body of Transformation that accomplished the vows, and His land where in the vows should be accomplished.

Or again I say: Even the Buddha in the Body of Flow is named Vairocana, since it is possible to see the meaning partially involved therein. In the same sûtra again is said:

“At the very moment doth He appear.”

The sentence means that (the Buddha) reveals Himself for a while in the Body of Flow, then soon disappears. There being already the body thus revealed, why should not there be the land (wherein the body revealed of the Buddha needs must abide)? Thus are the body and land of the Buddha in the Body of Flow made explicit.

5 Possibility of being bewildered and capability of being awaked.

The land as abode and the body as one abiding, as explained above, are thus considered each to be common to all the fourfold body of the Buddha. When seen from the discriminative point of view, they are each of different measurements, large or small, whereas when seen from the absolute point of view, they are each and all one and the same. Thus the body and land have alike a duplex meaning of their being as they are and of their being according as circumstances change and cause them so to be. Therefore it is said:

“They are all as they are, yet are they according as circumstances cause.”

Thus in each and all the things are inherent in the sights of the trine; of appearance, shape, and manner, thereby each becoming interchangingly an abode unto others and a body abiding in another. Such do I consider a way of explaining them for the present in regard to the realm of the Buddha.

In like wise, I can also explain it in regard to sentient beings. Or I also say: “Of the sentient beings also is the spiritual body of its innate enlightenment, whereby they are all equal to the Buddhas.” This very body and this very land are but as they are. Bodies and lands of (all beings in) their six conditions throughout the triple world are all caused so to be by their various actions (previously done.) Such do I name the being of the sentient existence according as circumstances change.
應化仏の行願の身土を明かしたものである。

若しくはいふ。等流身をも大日尊と名ける。分にこの義あるが故に。経に「即時に出現す」とある文は、等流身の誓現速隠の義を明かしたものである。身軀に存す国土のなきわけではない。これは等流身の身、及び土を明したものである。

（5）能迷と能悟

土に説くところの依報の土と、正報の身とは、皆四種佛身に共通す。もし堅差別の意によれば、大小差細の別があり、横平等の意によれば、平等々々にして一である。かくの如くの身及び土に法爾と随縁との二義趣ある。故に「法然と随縁あり」といふ。かくの如き諸色は、皆悉く顯形表の三種の色を具して互に依報となり、正報となる。これはしばらく佛の邊について註したものである。

衆生邊について註することもまた同じい。或は「衆生にもまた本覚法身あり。佛と平等一味である」といふ。此の衆生の身及び土は、法然の存在に外ならぬ。また三界六道の身及び土は、業の因縁によって存在す。これを衆生
Also it is said in the sūtra:

"The realm of sentient beings do I tinge with a colour of the realm of Truth."

The word, "taste" here is used in the sense of "hue," as kaśāyam.

This also makes manifest the hue of its being as it is.

The sights, both interior and exterior, such as explained above, are venomous unto the ignorant but beneficial unto the wise. It is said, therefore:

"Managing to make a man bewildered at one time, and enlightened at another"

But which sights amongst such ones of various kinds that are in themselves both of the being as they are and of the being according as circumstances change and rise to cause them so to be, are the productive, and which the produced? The productive are the five sights of the five great elements, whereas the produced are the sights of the triple realm of the sentient beings. In regard to the triple realm there are still myriads of differences observable; these indeed I name syllables figural of the beings both that are as they are and that are according as circumstances cause them so to be.

I have now explained the sentence concerning the syllables of the objects by eyes.

--- End ---

Notes


91 Mahārairocana, the Tathāgata with His great pity enters this state of meditation to reveal the solemn scene of the assemblage of the womb-store to multitudinous living beings in order that all that are in a state of Buddhas-to-be can alike realize by (the) observing of such state of samādhi their Buddhahood.

92 The ground is said to be so plain and straight that, to use the words of an old Jewish prophet, every valley is exalted and every mountain and hill made low, the crooked straight and the rough places plain; whereof every stone and pebble, every stub and, stubble, is removed. To it an interpretation is given in the Commentary on the sūtra (Fasc. XVI.), that things harboured in
の随縁と名く。

また経106にいふ。「彼の衆生界を染める
に法界の味をもつてす」と、味はすなはち色の
意である。袈裟の色を呼んで、袈裟味107とい
ふに同じい。これまた法然の色を明かしたもの
である。

かくの如き内外の諸色は、愚者に於いては
毒となり、智者に於ては薬となる。故に「能く
迷ひ、また能く悟る」といふ。かくの如き法爾
と随縁との種々の色等に於ける能造と所造との
別は何ぞ。能生はすなはち五大五色にして、所
生はすなはち三種世間である。この三種世間に
無邊の差別がある。これを法然と随縁との文字
といふ。

すでに色塗の文字を釋しをはる。

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訳

90 同書第五卷第十三章

91 大日如來は大悲をもってこの三摩地に入り、衆生に胎蔵界曼茶羅の莊嚴を現
じ、彼等は皆な未來の佛であるから、同じくこの三摩地を修むれば成佛することが出
来ると言きたもう。

92 この解の疏（第十六巻）の解旨によると、阿頼耶識の中に蔽されている事物
はその心地から取り除かれて、恒に悟りを願う最高毘盧光淨なる心地となる。掌とは
the एलया-चेय्यस्क सृंगव-मृत्तिक are cleared away from the ground so that it might be
the ground pertaining to the suprême, uni-versal and immaculate heart which is
ever as-pireing to attain enlighten-ment, or wisdom. Palm is here mentioned as
meaning either the Buddha's palm or a stone called palm-stone, which is said to
be found only in the very depth of the ocean and whose surface is as smooth as
that of mirror.

93 They are gold, silver, pearls, cowries and rubies.

94 The water possesing the eight meritorius virtues, clearness or serenity,
coldness, deliciousness, softness, plenitude, tranquility, that it, being drunk,
removes torment of various kinds, like thirst and others, and that it, having
been drunk, feeds without fail the organs ever to increase their capacities.

95 Or mano-maya, that is the seat mentally produced. All bodhisattvas are
deemed able to take any seat will to save living beings.

96 The body acquired as a reward of the faith and the upholding power of
vows made by the Tathāgata; thus future Buddhas advance from the first stage
upwards through the tenth and supreme stage of Buddhahood to attain it. It is
equipped with characters and other signs that are particular to show the Buddha
-nature, and its abode is accordingly solemnized with many a sublime and magni-
ficent thing, and is thought to be indestructible.


98 The Tathāgata's powers of understanding or wisdom: 1) perfect unde-
standing of past, present and future, 2) ditto of Law, 3) unimpeded understanding
of the whole Buddha-realm, 4) unlimited, or infinite understanding of the same,
5) wisdom of ubiquity, 6) wisdom of universal enlightenment, 7) wisdom of
omnipotence, or universal control, 8) wisdom of omnipotence regarding all living
beings, 9) wisdom of omniscience regarding the laws of universal salvation and 10)
wisdom of omniscience regarding all Buddha wisdom.

99 The Buddha revealed his coming to the realm of sentient beings,

100 Kegon-kyō, cap. xii, Nyorai-myōgō-hon, This is a chapter on names
attributed to the Tathāgata. It is said: Oh, Sons of Buddhas, the Tathāgata
in the four corners of the sahā, or the world, maketh each and all the sentient
beings severally see and understand bodies of various kinds, various names,
aspects of things in various forms, [and so on until we come to] various acts of
observation. Oh, Sons of Buddhas, the Tathāgata in the four corners of this
world is called His name either Śidhārtha, or the Moon in Full Roundness, or
Simhanāda, or śākyamuni, or the Seventh Ascetic, or the Vairocana, or Gautama,
or the Great Śrāmanā, or the most Excellent, or master; such names as these
こいには佛の掌、あるいは掌石とせらるゝ。掌石とはたゝ深海の底にのみあるもので、
その表面が鏡のように滑かであるといはるゝ。

93 それは金、銀、黒珠、具、ルビー等である。

94 水には清浄または寂靜、清涼、甘美、柔軟、豊穣、安靜等の八の功德がある。
これを飲めば渴きその他種々の苦惱を除き、また身体の諸器官を養ってその性能を増大する。

95 あるいは mano-maya という。心の占むる座をいみする。一切の苦難は衆生
を救うためには如何なる心の座にも意のまいに坐する力があると考えられている。

96 それは信および如来の諸願願を保持する力の報として得らるゝ身である。か
くして未来の佛陀は初地から進んで第十地乃至最高地を経てそこに到達する。それには
仏徳を表はず特殊の品性乃至標識が具っている。その住所もまた多くの宝物を以て
莊嚴せられ、腐朽することがないとせらるゝ。

67 大日経第三巻第十三章

98 如来の智力に十種ある。即ち（1）三世智（2）一切諸法智（3）法界無盡
智（4）法界無邊智（5）充滿一切智（6）普照一切世間智（7）住持一切世界智
（8）知一切衆生智（9）知一切法智（10）知無邊諸佛智

99 佛はその身を有情界に顕現する。

100 略説経第十二巻如來名號品。こゝには佛の名號が説いてある。「此娑婆世界
の中の、諸の四天下にて一切を教化したまふに、種々の身、種々の名、處所、形色、
云々乃至諸の佛子、此の四天下にて佛號同じからず。或は悉達と稱へ、或は満月と称
へ、或は獅子吼と稱へ、或は釋迦牟尼と稱へ、或は神仙と称へ、或は菩薩那と称へ、
或は瞿毘那と稱へ、或は大沙門と称へ、或は最勝と称へ、或は能度と称ふ。是の如き

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might be counted by thousands and thousands.


102 The six ways or virtuous acts to ferry one beyond the sea of mortality to Nirvana: 1) dāna, or charity, the bestowing of the truth on others, 2) śīla, or keeping the commandments, 3) kṣanti, or patience under insult, 4) vīrya, or zeal and progress, 5) dhyāna, or meditation or contemplation and 6) prajñā, or wisdom, the power to discern reality or truth.

103 The body in which the Buddha reveals himself in accordance with the character and desire of sentient existence. The Buddha, thus revealing himself, however instantaneously illuminates all, shedding His sublime light of wisdom equally over them all. So even the Buddha in the Body of Flow is called by name Vairocana.

104 Dainichi-kyō, Fasc. cap. xiii, TD. tom xvii, p. 36 b.

105 Of the triple world are the world of desires (or kāma-dhatu), the world of forms (or rūpa-dhatu) and the world of non-forms (or arūpa-dhatu).


107 In the Commentary on the sūtra an explanation is given that the Tathāgata thus by colouring the mind of sentient beings gives it the same tinge of pure wisdom or enlightenment, and thereby reveals and realizes meritorious virtues of His wisdom equally among the people. The kaśāyam is the robe or cassok worn by monks which is impure in colour, dyed, not of primary colour, so as to distinguish it from the normal white dress of the people.
等の佛を称ふる名号、其数一高なり。

101 同書第五巻第十三章（大正大蔵経第十八巻第三十六頁b）

102 人をして生死の海を渡りて涅槃の彼岸に至らしむる六の德行、即ち布施、持戒、忍辱、精進、禪定、智慧。

103 有情の性欲に従つて佛陀がその身を現する時に取る姿（身体）。佛陀はかくその身を現じつつ、即時に全てのものを照して、その貴き智慧の光を、その上に注ぎたもろ。それ等流身の佛陀といえども毘盧遮那と呼ぶべし。

104 大日経第五巻第十三章（大正大蔵経第十七巻第三十六頁b）。

105 三界とは、欲界 kāma-dhātu 色界 rūpa dhatu 無色界 arūpa-dhātu

106 大日経の疏に、如来はこのように有情の心を加持して同一清澄の智をこれに與え、其の智徳の功徳を平等に衆生の間に現はしむもと、説明してある。kaśāyāmとは、僧侶のまとう衣、または袈裟をいう。その色は混合色で、普通の人の白衣と區別するように染めてある。けれども原色を用いない。