

The Autobiography about Mystical Experiences by the Samādhi of Buddha's Light [preached] in Gaṇḍavyūha [or Huayan] Sūtra, described by Monk Myōe.

『華嚴仏光三昧観冥感伝』明恵上人述

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(Abstract)

Kegon-bukouzanmaikan-myoukanden (『華嚴仏光三昧観冥感伝』) was described by Monk Myōe (明恵房高弁: 1173–1231), who revived the Kegon sect (華嚴宗) in the Kamakura period. He authored many books on Kegon Buddhism (華嚴仏教), however I think this text, which shows his religious mystical experiences, is very important, especially for comprehending his experiences of Buddhist practice and enlightenment. In particular, this text details the mystical goodness that Myōe himself experienced through the contemplation of Buddha's light (仏光観), the story of his view, and the circumstances of his experiences. Originally it was a chapter of *Kegon-bukouzanmaikan-Hihouzou* (『華嚴仏光三昧観秘宝蔵』), but it was later separated so that no one else could see it. Therefore it is estimated that this text was established in the third year of Jōkyū (承久三年: 1221), as in *Hihouzou*.

If I mention some significant points of the contents of this book here, first of all, when he practiced the meditation for more than 100 days in the second year of Jōkyū (承久二年), he experienced a mystical favorable appearance like a dream. The true identity of this appearance was the light like a lump of fire, and out of nowhere he heard a voice saying, "This is the Light Mantra (光明真言)." It is very important that this mystical experience convinced him that a mantra corresponding to the true Samādhi was the Light Mantra. Second of all, after that he found the text about the contemplation of Buddha's light in *Shin-kegon-kyouron* 『新華嚴経論』 described by Li Tongxuan (李通玄) in China. Myōe changed his previous meditation of Engaku's Samādhi (円覚三昧) and began to practice the contemplation of Buddha's light. As a result, during the meditation, he gained a favorable appearance of the first stage by the contemplation of Buddha's light. However, it was later discovered that the experience he had gained was in fact in line with the contents of the Zen Sutra (禅経) that he copied thirty years ago. Finally he notes that the great saint (Buddha) allowed him to pass on the contemplation of Buddha's light to others by a dream announcement.

Myōe's times was truly the so-called last Dharma era. (末法時代), and he worked on the practice of the meditation based on the scriptures for himself. Although he could never meet a master who proved his experience of the enlightenment, he found the proof of his mystical experience in the Zen Sutra and could be convinced of the right way to the Buddhahood. In this way, he created a new method of the meditation, or the contemplation of Buddha's light (仏光観), which should be said a fusion of the Mantra in Shingon Esoteric Buddhism (真言密教) and the meditation in Huayuan (華嚴) Buddhism. I hope that translating this text into English here would serve as a resource for understanding what the religious experiences he had gained through the contemplation of Buddha's light.

(Keywords)

Kegon-bukouzanmaikan-myoukanden (『華嚴仏光三昧観冥感伝』); the contemplation of Buddha's light (仏光観); the Kōmyō Shingon (光明真言); Myōe (明恵)

(Explanatory notes)

- Below, the text sentences are listed first, followed by the English translations of the corresponding parts. The original text is attached to the end of the manuscript as a reprint material.
- * Number; Notes. (Finally added a brief description of the phrase.)
- []: Supplement word or sentence not found in the original text. Paraphrase, year, quantity, etc.

(Text & Translation)

秘宝蔵*¹の一章なり。他見を憚^{はばか}るに依て、後日に分け、別記と為す。努力^{つとめ}で努力で外聞に漏らすこと莫れ。

[This is] one chapter of *the Hihozo*. I divided this at a later date and made a separate note so that it would not be seen by others. Try and Try not to leak it so that it will not be known to others.

問う。何を以てか、此の光明真言*²は此の三昧相応の真言なりと知るや。

Question. For what reason did you find that this Kōmyō Shingon [Light Mantra] was the Word of Truth [Mantra] corresponding to this Samādhi?

答う。談ずるに輒^{たやす}からずと雖も、冥^{めい}に大聖^{かび}の加被^よあり。予、承久二年の夏比^{ころ}、百余日、此の三昧を修す。同七月二十九日の初夜、禪中に好相を得たり。

Answer. Though it is not easy to explain [about that], unexpectedly I got the blessing of the Great Saint [Buddha]. I had practiced this Samādhi for about a hundred days in the summer of the second year of Jōkyū [1220]. On the first night of July 29th of the same year, I got a favorable appearance during the meditation.

いわゆる我が前に白き円光あり。其の形、白玉の如し。径は一尺許^{ほか}りなり。左方に一尺、二尺、三尺許りの白色なる光明ありて充滿す。右方に火聚の如き光明あり。音^{こえ}あつて告げて曰わく、「此は是れ光明真言なり」と。

There was a white circle in front of me. Its shape was like a white ball, and its diameter was only one Shaku [about 30cm]. On the left side, there were about 1 Shaku, 2 Shaku, and 3 Shaku of the white halos, and they were full of the light. There was a light like a lump of fire on the right. There was a voice, and it said, “This is the Kōmyō Shingon [Light Mantra].”

出観の時、思惟するに、甚^{はなは}だ深意あり。火聚の如き光明とは、悪趣を照曜する光明なり。別本の儀軌に云わく、火曜の光明ありて悪趣を滅すとは、即ち此の義なり。(云々)具^{つぶさ}なる義は、蔵の下巻の如し。

After I finished my meditation, when I thought about it, I found it to have a very deep meaning. The light like a lump of fire was the light that illuminated the anquished world. The manual [Vidhi] in another book says that the light of fire destroys the anquished world, which means this. (And so on.)

For details, see the second volume of *the Hihozo*.

問うて曰わく。当今は末代なり。修禪入定の時分には非ず。たとえ修行すと雖も、證入を期すこと難し。何の益あつてか之を修せんや。

Asking a question. "Right now is the end of world. It is not the time for [us to gain the enlightenment by] practicing the meditaion [Samādhi] and enrolling in it. Even if you practice it, it is difficult to expect the enlightenment. For what benefit should we practice this?"

答う。此の問、甚だ放逸たり。修行せざる者、また證入す可きや。不修の輩は懈怠を事とし、修行の者は精進を業とす。心ある人は、その得失を察す可し。已に人身を受け、希に仏教に値いて、若し仏法を修行せざるとは、何事をか業とせん。

Answer. This question is very loose. How can the untrained people prove their enlightenment? The untrained students concentrate exclusively on being lazy, [and] those who practice make efforts to practice. Aspiring people should recognize the advantages and disadvantages. Despite that you have already received the human body and fortunately encountered Buddhism, if you don't practice Buddhism, what are you trying to do?

然るに、其の修行とは、唯だ此の一道なり。(総じて禪法に約して説く。)此の三昧法門に於ては、其の證無きには非ず。信住相順*³の入門、難と為すに足らず。其の教理、分に隨いて之を勘注せば、解脱門義*⁴等の説の如し。理を見て法を得て、是れを真證と為す。何ぞ、放光動地*⁵無きを恨まんや。是れを真乗の奥義と為す。諸文を披きて之を知る可し。

However, the practice is only this way. (Generally speaking, I will explain about the Zen method.) This teaching of concentration [Samādhi] is not always without its confirmation. Introducing in order from ten conviction to ten settlement is not too difficult to do. If I divide the doctrine and annotate it, it is like a theory in *Gedatsumongi* and so on. Seeing the truth and comprehending the law [Dharma], this is the real enlightenment. Why is it necessary to regret that there is no light emission or no shaking of the land? This is the true secret of Mahāyāna. You should know this by opening various texts [of Sutras].

問うて曰く。然れば、誰れ人に従いて相承して、此の法を得んや。

Asking a question. If so, whom should we follow to obtain this law [Dharma]?

答えて言く。或いは知識に依り、或いは経卷に依る。即ち、上に引く所の教理は、是れ高祖伝来の證文なり。

Answering it. Alternatively [it should be made] by the Buddhist evangelists, or by the Sutras. So the doctrine I quoted above, this is [quoted] from the proof text that the virtuous founder introduced [into Japan].

然るに愚僧、盛年従り以来、深く実行を好む。更に浮華を事とせず。或る時は深山に入り、或る時は海辺に栖む。松風を宴坐の友と為し、朗月を誦習の燈と為す。流汗涙に列し、独誦独修して、文殊を仰いで慧解を乞い。普賢に帰して、以て修行に望む。

However, I [Stupid monk] have been deeply fond of the practice since I was young. Moreover, I did not get involved in the glamorous things of the world. At one time I entered the deep mountains and at another time I lived on the beach. I used to regard the pine-wind as my friend for the meditation (Zazen), and the clear moon as my reading light. The sweat that flowed out was linked to tears, I chanted the scriptures and practiced by myself. I worshiped Mañjuśrī [Bodhisattva] to beg for a solution by the wisdom, and devoted myself to Samantabhadra [Bodhisattva] in order to complete my training.

常に此の作意を作して曰わく。「末代に真の善知識無し。願くは、諸仏菩薩、冥に加被を垂れたまえ。壊劫の時は、師法無けれども、然も四禅を発すが如し。宿善に依て、教法に値遇す。諸仏、蓋ぞ哀悲を垂れざるや」と。即ち名利の仮法を捨て、真実の證道を望み、誠心にして唐わず。弥勒菩薩の威神に依て、遂に此の禅法を感得す。

Always with this intention[as following], I said. “There is no true good Buddhist evangelist in the end of the world. Holy Buddhas and Bodhisattvas, hopefully please help and guide with your invisible power. In the time when the world is destroyed, even if there is no direct guidance from the master, it is [possible] to reach the four meditation worlds (Caturdhyāna) [with my own discipline]. The merits of good Karma allowed me to meet Buddhist teachings. Holy Buddha, why don't you save me with your mercy?” So I abandoned [the values of] fictitious existence, such as the fame and profit, and hoped for the way to the true enlightenment, and never lost my sincerity. With the mysterious power of Maitreya Bodhisattva, I was finally able to master this Zen method.

何となれば、予、承久三年夏六月、円覚経普眼章に依て坐禅す。其の坐禅中に於いて、好相を得たり。謂うに、我が身、忽ち軽くして上虚空に挙がり、四王天に至る。四王天従り、忉利天を越えて、即ち兜率天に到り、弥勒の楼阁宝前に着く。然るに、弥勒菩薩を見奉らず。楼阁前に一人の菩薩あり。其の形、普賢菩薩の如し。忽に沈水香を以て磨かんと、黄金の桶に入れたり。(人間の足桶の如く、其の勢いまた同じ。)即ち其の香水を以て、予の遍身を沐浴せしめ、身心適悦すと。即ち出觀し畢わんぬ。其の後、頻りに好夢あり。謂うに、夢相^{*6}に云わく。「予の前に、天従り一の竹棹垂れ下り、其の未晴天を属く。其の本は垂れ下り、其の本は一丈許りの縄なり。予、其の本縄に取り付き、天を仰ぐ。此の棹に於いて五十二重を分かつは、菩薩の五十二位なりと分別すと。」(云々)

Speaking of what I mean, I had practiced the meditations [Zazen], in the summer of June of the third of Jōkyū, according to *the Fugan chapter of Engaku Sutra*. During the meditation, I got a favorable phase. In my memory, my body suddenly became lighter, and I went up to the void [above me] and reached the heaven of the four kings. From the heaven of the four kings, beyond the Tōri heaven [Trāyastriṃśa] and

the Yama heaven [Yāma], immediately I arrived at the Tosotsu heaven [Tuṣita] and was in front of the treasure tower where Maitreya [Bodhisattva] lived. However I could not see Maitreya Bodhisattva. There was a Bodhisattva in front of the tower. Its appearance was like Samantabhadra Bodhisattva. Suddenly I saw the agarwood putting in a golden pail in order to sharpen [my body]. (It was like a tub used to wash human feet, and it looked the same.) Then the Bodhisattva bathed my whole body with the perfumed water. I felt the utmost pleasure in my body and soul. So I woke up from the meditation and finished it. After that, I often had the favorable dreams. In my memory, *the dream phase* says [this]. “In front of me, one bamboo pole hung from the sky, and the end of it stretched into the clear sky. The lower part [of the bamboo pole] was hanging down, and the lower part was a rope of only one length [about 3m]. I attached to this rope and looked up to the sky. I could realize that the division of fifty-two knots [in this pole] indicated the fifty-second stages of the Bodhisattva.” (And so on.)

また同夜の夢に云わく。「東大寺の大仏は、思うに似ずして小仏なり。其の仏像は、金銅には非ず。表は銅、裏は土なり。其の一辺は直に顕れて銅無し。予、心に之を歎いて、鑄直し奉らんと欲うと。」(云々) また夢相に云わく。「一卷の弥勒經の板印あり。即ち經文を印すに、未だ之を剥ぎ取らず。予、之を見て之を剥ぎ取るに、三紙許りの經なり。即ち思う。此の經本を以て、持經と為す可しと。」(云々)

And the dream in the same night says, “The Great Buddha at Tōdaiji temple was smaller than what I had thought. The Buddhist statue was not gold-copper, but copper on the front and clay on the back. One side of it was directly exposed and there was no copper. I lamented this in my heart and wanted to recast it.” (And so on.) And *the dream phase* says, “There was a plate of Maitreya Sutra. That was, the sutra was printed [on papers], but it had not been stripped yet. When I saw this and peeled it off, it was a sutra made of only the three sheets of paper. I thought that: This sutra is a scripture I should keep.” (And so on.)

其の後、新渡の通玄論*⁷の中に、上に引く所の仏光觀の文を見出す。(此の論は、未だ広く流布せず。不慮の因縁に依て、大宋朝従り之を得る。) 予、此の文を見て、深く愛樂を生じ、並びに論主の事跡を見て、また敬重の心を生ず。即ち前の円覺三昧を改めて、此の仏光三昧を修す。

After that, I found the above-mentioned sentence of the contemplation of Buddha's light in the new theory of [Kegon Sutra described by] Tongxan, newly transmitted [from China]. (This theory has not been widely disseminated. I got this from the Great Song Dynasty, due to an unexpected fate.) When I saw this sentence, I was deeply delighted, as well as when I saw the traces of the arguenter, and a feeling of respect for him arose in my mind. Then I revised the contemplation of the Engaku [Sutra that I had been training] before, and practiced this Samādhi of Buddha's light.

然る間、同八月七日に至り、初夜の禪中に、身心凝然として、存るが如く亡きが如く、虚空中に三人の菩薩あり。是れ、普賢、文殊、觀音なり。手に瑠璃の杖を執りたまう。予、左右の手を以て、堅く杖の端を執る。菩薩は杖の本を執り、予は杖の末を執る。三菩薩、杖を引き拳

げたまう。予、杖に懸かり、速やかに兜率天に到り、弥勒の樓閣の地上に着く。其の間、身は清涼、心は適悦たり。物として、譬を取る事無し。忽ちにして、瑠璃杖の宝地の上に立つるを見る。其の杖頭に宝珠あり。宝珠従り宝水を流出して、予の遍身を沐浴せり。

Meanwhile, on August 7th in the same year, during the first night's meditation, my physical and mental state became immobile, [I felt] like if my body was or wasn't there. [It looked like] there were three Bodhisattvas in the air. These were Samantabhadra, Mañjuśrī, and Avalokiteśvara [Bodhisattva]. They were holding the lapis lazuli canes in their hands, and I was holding the end of the canes firmly with my left and right hands. The Bodhisattvas were holding the top of the canes and I was holding the end of the canes. The three Bodhisattvas raised their canes. I grabbed the canes firmly, quickly reached the Tosotsu heaven [Tuṣita], and landed on the ground of Maitreya Tower. During that time, my body was so refreshed and my soul was so happy, I felt. It cannot be explained as an example. Immediately I saw a lapis lazuli cane standing on the treasure ground. There was a jewel orb on the head of the cane. The treasure water flowed out of the jewel orb and washed my whole body.

爾の時に当て、予の面、忽ちに明鏡の如くなり、漸漸に遍身、明鏡の如くならん。漸漸に遍身、円満なること、水精の珠の如くなり。輪の如く、運動す。其の勢い、七八間許りの舎宅の如し。禪中に心想ある如く、奇異の想を作す。時に忽ち、空中に声あるを聞く。曰わく、「諸仏悉く中に入る。汝、いま清浄を得たり」と。其の後、本身に復て、即ち七宝の瓔珞あり。虚空の中に垂荘す。予、其の下に在り。与に此の相等を得て、定を出で畢わんぬ。

At that time, my face suddenly became a bright mirror, and gradually my whole body became a bright mirror. By degrees my whole body became like a round crystal ball. And it moved like a wheel. The momentum was like moving in a house as big as seven or eight Ken (about 13m~15m). Mystical thoughts occurred, as if I was thinking in my meditation. Then suddenly I heard a voice from the air. It said, "The Buddhas have entered in yourself. You are obtained the cleanliness now." After that, I returned to my original body. And there was a necklace of seven gems. It was hanging in the air beautifully. I was below it. And I got this [dream] aspect and ended up waking up from the meditation.

此の相を得て後、同十月許り。喜海法師の許従り、一二帖の雙紙を送ることあり。是れ愚僧、生年十八、九の比、少少の経論の文を抄出せる雙紙なり。其の中、五門禅経要用法*⁸の文の一枚余紙を抄出せしが、紛失の後、三十許りの年を経たり。故に此の雙紙の所在並びに文等を知らざるに、其の禅経の文を扱めたり。上に得る所の境界、一一符合せり。

After obtaining this aspect, in October of the same year, one or two booklets were sometimes sent from Kikai Houshi. This was a booklet in which I extracted a few texts of Sutra and Śāstra when I was eighteen or nineteen. In that process, I extracted a sheet of paper from the text of *Gomonzenkyouyoubou*, but it passed about thirty years after I lost it. Therefore, I forgot where to be this booklet and its text, but it contained the text of the Zen sutra. [And its content] was exactly in line with my experience I mentioned above.

即ち彼の文に云わく、「三種*⁹より出づる所の仏、近身に還て、地を金色に作り、此の諸仏、尽く地に入る。地、平らなること、掌の如し。明浄なること鏡の如し。自ら己身を觀れば、明浄なること地の如し。此れを念仏三昧境界と名づけ、此れを初門觀と名づくなり。」(略抄)

That is, in that sentence, “The Buddhas from the three species immediately return near the body and make the earth golden. All these Buddhas enter the earth. The earth is flat like a palm. Also, being bright and pure is like a mirror. If you look at yourself, it is like the earth to be bright and pure. This is called the stage of the Samādhi of Buddhānusr̥ti [Buddha-mindfulness], [and] this is called the first gate’s contemplation.” (Abbreviation)

解して曰わく、此の文は、念仏三昧を説く故に、三種仏等と云うは、此の觀門、殊に普賢、文殊、觀音、弥勒、毘盧舍那の五聖を主とす。故に三菩薩を見るなり。謂うに、論中に当成果の三聖を出だして、文殊、普賢、弥勒と云い、已成果の三聖を出だして、弥勒を除きて毘盧を加う。此の四聖を合して毘盧遮那を成ずるが故なり。弥勒は当成果を表す故に。また是れ来世の値遇^{ねが}を欣う故に。彼の菩薩の閣宝前に到るなり。此の中、己身明浄なること鏡の如しの文に全く同じなりと。(云々)但し、上に得る所の中の凡地明浄の相と、然して兜率閣の宝地上に着くことは、此の觀の主なるが故なり。当分の證明を請う故に、菩薩所に到る。彼の天上は宝地なるが故に、是れまた同じと。(云々)

If I expound and say, since this text preaches the Samādhi of Buddhānusr̥ti, the three kinds of Buddhas [and so on] mainly refer to the five saints of Samantabhadra, Mañjuśrī, Avalokiteśvara, Maitreya, and Vairocana in this contemplation. Therefore I could have seen the three Bodhisattvas. I think, in the theory [Kegonkyoron], they have selected the three saints who would become Buddhahood as a result, and called them Mañjuśrī, Samantabhadra, and Maitreya. [Furthermore,] the three saints who had already become Buddhahood, as a result, were selected, and Maitreya was removed from them, and Vairocana was added. That is because these four saints are combined to form Vairocana. Because Maitreya means that the Buddhahood will be formed as a result. I also arrived in front of that Bodhisattva’s treasure tower because I wanted to meet him in the afterlife. [My experience is] exactly the same as the text described here, which says that one’s body is clear and pure like a mirror. (And so on.) However, in the experience I got above, the appearance that the ground was all clear and clean, and the fact that I arrived at the treasure ground of Tuṣita, are the main points of this contemplation. I believe that I arrived at the place of the Bodhisattva because I had been just asking for the proof of the Buddhahood. This is also the case because those heavens are treasure lands. (And so on.)

また、彼の文に云う、「念仏三昧初門は」(文)。解して曰わく、予の所得は、また仏光三昧の初門觀の好相を得るなり。彼の文にまた云う。「諸仏、手に流離の杖を執て、(乃至)還り来たりて身に入り、浄瑠璃の如し。」(略抄)、解して曰わく、瑠璃杖はまた全く同じなりと。(云々)諸仏、身に入て、己身は浄瑠璃の如しは、また全く同じなりと。(云々)但し、此の音ありて、

「諸仏悉く中に入る。汝、いま清浄を得たり。」と誦うは、其の義、全く同じなり。謂うに、諸仏、己身に入る故に、己身、瑠璃の珠と成るなりと。また、彼の文に云う「此を一切念処と名づけ、能く諸定を生ずるを以ての故に、名づけて念処と為す。」(文) 解して曰わく、即ち、予の得る所の一切の念処なり。

And the sentence says, “The first gate of the Samādhi of Buddhānusmṛti” (Sentence). In my interpretation, the experience I have gained also shows that I have gained a favorable appearance of the first gate’s contemplation in the Samādhi of Buddha’s light. The sentence says again. “The Buddhas, holding a cane in their hands, (or) returning and entering the body, are like a pure lapis lazuli.” (Abbreviation) In my interpretation, the lapis lazuli is exactly the same again. It is exactly the same that the Buddhas entered one’s body and became like pure lapis lazuli. (And so on.) However, with this sound, “All the Buddhas enter into you. You now get clean.” The meaning is exactly the same. Because the Buddhas entered my own body, so to speak, I became like a pearl of lapis lazuli. In addition, the sentence says, “This is called all the Smṛtyupasthāna [Foundations of mindfulness], and it is named as the Smṛtyupasthāna for the reason why various concentrations occur.” (Sentence) In my interpretation, that indicates all the Smṛtyupasthāna I have obtained.

また、彼の文に云う、「初めて此の法を得るは、みな是れ諸仏弟子の所得にして、是れ邪道神仙の所見には非ず。」(文) 解して曰わく、予の所得は、邪定の相には非ず。是れ諸仏弟子の所得なり。予、此の文を見て、悲感すること殊に深し。また、彼の云う「杖とは、定の相なり」は。(文) 解して曰わく、予の所得の瑠璃杖は、即ち是れ定相なり。また彼の文結に云う、「此れ、内凡夫*¹⁰の境界の相なり」は。(文) 解して曰わく、既に、凡夫定相と云う。精誠に之を修せば、誰れ人か之を得ざらんや。文中に、内凡夫と言うは、即ち此の境界を得るに依て、仏法内に遊ぶが故に、内と名づくなり。彼の三賢の人を内凡と名づくが、而るに彼の位に非ざるが如し。唯だ是れ、外凡の信位中に在て、仏法の相を得る故に、此の名を立つなり。努力よ。努力よ。励む可し。励む可し。設い、得ざると雖も、一生を暗くして修行せば、必ず修せざるより勝る可し。後生、必ず勝利を得て、彼の劫末の時の師法無くして、然るに四禪を得ん。況んや、誠心内に剋して、諸仏外に加わらざらんや。また、下文に云う。「行人の毛孔より、蓮華出で、虚空中に充滿せん。宝瓔珞を垂らすが如し。」(文) 解して曰わく、予の所得は、蓮華無く、宝瓔珞あり。是の故に此の文、全く同じには非ず。半同なること知る可し。

And the sentence says, “Getting this law for the first time is what all the Buddhist disciples get, and this is not the point of view of the evil God and wizard.” (Sentence) In my interpretation, what I have gained is not an evil phase of the meditation [at all]. This is what various Buddhist disciples get. When I saw this sentence, I was deeply moved by the mercy [of the Buddha]. Also, as [the sentence] says, “The cane is the phase of the meditation” (Sentence), In my interpretation, the lapis lazuli cane that I got is the phase of the meditation. Also, at the end of the sentence, “This is the phase of the stage of the inner mediocre.” [It is] already called the phase of the meditation of the inner mediocre. If you practice this in good faith, who will not get it? In the text, ‘the inner mediocre’, because by

obtaining this stage, one comes to travel within the world of Buddha's law, it is called 'the inner'. The person in [the rank of] the three sages is called the inner mediocre, but it does not seem to apply to that rank. However, just because this is, in the faith's rank of the outer mediocre, to gain the phase of Buddha's law, it makes this name. Try hard. Try hard. Endeavor hard. Endeavor hard. Even if you can not gain enlightenment, if you practice diligently for a lifetime, you will definitely be better than nothing to practice. In the afterlife, you will surely obtain the excellent profit, and at the end of the world you will be able to get the stage of Rūpajhāna [The four Jhāna] without any teaching from the master. Moreover, a heart of sincerity will be imprinted inside you, and the Buddhas will bless you outside. Also, it is said in the last sentence, "Lotus flowers come out from the Buddhist practitioner's pores and fills the void. They are like hanging treasure ornaments." (Sentence) In my interpretation, what I got had no lotus flower, and there was a treasure ornament. Therefore this sentence is not exactly the same. I could know that the half were the same.

予、若年の当初^{そのかみ}、初めて此の文を見る。深く肝膽に染^しみて、自愛極まること無きを以て、別に之を抄出す。三十許りの年の後、初めて之を求出して、邪正を決断して、信智を究竟す。歡喜、幾ばくのみ。予、幼稚の昔従り、求法に思いを為す。成人して以後、顕密の窓に臨むに、唯だ名利の声のみ聞く。師友同行、また浮花を事として、更に実義を示さず。深く修道の縁無きを思い、悲嘆良^{まこと}に深し。彼の時、傍らに数部の古經あり。其中より此の妙文を得て、正法の昔を恋^こう。如説の行を貴び、深心に彼の妙文を写す。今、此の妙文を計り得たるは、邪正を決断す可き先兆なり。

I saw this sentence for the first time in my early youth. I was deeply impressed with it, and I didn't lose my admiration for it, so I extracted it specially. About thirty years later, I was able to seek and find this for the first time, decided whether it was right or wrong, and mastered my conviction and wisdom. How much is my delight? Since childhood, I have been thinking about seeking Buddhism. After I became an adult, I visited the schools of the general Buddhism and the esoteric Buddhism, but I heard only the voices of the students seeking fame and profit. The companions of the teachers and friends also seemingly engaged in the glamorous life and did not show the true significance of Buddhism. The grief was very deep, considering that I had no deep religious opportunities. At that time, there were some old sutras beside me. I got this mysterious sentence from it, and longed for the old days of the correct law when the Buddha was alive. Respecting the practices that the Buddha preached, I deeply copied the mysterious sentence. Now that I could realize this mysterious sentence, it may be a precursor for determining what is wrong and what is right.

案じて曰わく、上の夢相中に、竹棹とは、即ち禪中の好相中の瑠璃杖なり。其の下端の一寸繩とは、是れ十信なり。また東大寺大仏を鑄直さんと欲^{おも}うとは、是れ華嚴教主の故に。此の觀、初發心の時に便ち正覺を成ずるの觀門の故なり。彼の表銅裏土とは、像仏は是れ仮相なり。此の觀門は、是れ実心中の成覺なるが故なり。また、印文小經とは、此の觀門の法則次第なり。

其の枚数、三紙許りの故なり。弥勒経とは、即ち弥勒の印可の故なり。加行して根本俱わり、兜率閣前に到る。明らかに知んぬ。弥勒大聖の威神に依て、之を感得するなり。良に以れば、十二白光神*¹¹は禅門の主たり。弥勒菩薩を見たてまつることを得せしむ。禅経の中に、また禅門の行者を勧めて、弥勒菩薩を念ぜしむ。予、また年来、弥勒の値遇を願う。是の故に、弥勒菩薩は加被を垂れたまいて、此の三昧法門を念得せしむなり。予、盛年廿許りの歳の比、精進修行の時の夢相に云う。「数多の人数ありて、大海の辺に集会す。其の海中に向へば、五十二位に配して大石を置けり。諸人、初信の石の処に群集す。予、五十二位の石を遍歴せんと欲へども、来る人は無し。即ち、独り身にて一身を踊らせ、遍く石上に登る。頓に五十二位の石を歴れば、遙かに妙覚究竟の石上に到る。即ち本の如く、信位の諸人群集の処に到り、諸人の為に海中五十二位の石の機能を説くと。」(云々)

In my consideration, ‘the bamboo pole’ in *the dream phase* [that I mentioned] above refers to the lapis lazuli cane in the favorable phase obtained by the meditation. ‘The one length rope’ [about 3m] at the lower end, this shows [the rank of] ten conviction. Also, ‘I wanted to recast the Great Buddha of Todajji Temple,’ because the Great Buddha is a preacher of the Kegon [Huayan: Gaṇḍavyūha] Sutra. [It is] because this contemplation is the gate of the meditation that completes the enlightenment when the Bodhicitta is raised at first. ‘The front [of the Great Buddha] is copper and the back is soil,’ because the Buddha statue is a temporary phase, and this contemplation gate is the completion of the enlightenment in the heart of Truth. And ‘the small sutra of the printed text’ is a manual for the practice of this contemplation gate. That is because there are only three pieces of the paper. It is because ‘the Maitreya Sutra’ indicates the approval of Maitreya. Through my training, I acquired the fundamental requirements [for the enlightenment], and [as a result,] I was able to reach the front of Tuṣita’s tower [the Tosotsu heaven]. I clearly understood, by the majestic power of the Great saint Maitreya, I was able to get this [experience]. Really considering about it, [I know] the Twelve White Light Gods are the masters of the Zen [meditation] Gate. They showed me [the world of] Maitreya Bodhisattva. In the Zen sutra, [it is described] they remind the Zen Gate’s practitioners of Maitreya Bodhisattva. I have also been hoping to meet Maitreya for years. Therefore, Maitreya Bodhisattva blessed me and convinced me of this Samādhi’s method. While I had trained hard at about 20 years old, in the appearance of my dream, “there were many people, gathering on a bank of the ocean. Heading into the sea, large stones were placed at 52 positions. People were crowding on the stone of the first step of the convince. I tried to go through the 52 stones, but no one came. So, I passed over all the stones, jumping one by one alone. Immediately after passing through the 52 stones, I reached the stone of the ultimate stage of the enlightenment. Then I arrived back to a place of the first convince where people gathered like the original place. I explained the effects of the 52 stones in the sea for the sake of the people.” (And so on.)

また、夢に一大殿あり。予、力を励まして、其の上に登る。また、層級ありて次第に之を登る。是に思う。予の所作為す可しと。即ち其の数を尽くして登り見れば、日月と相い並びたり。

即ち、心に四王天に到らんとする。独りまた層級あって、次第に上に登る。更に其の重数を知らず。登り極まりて已にして見れば、是れ普通の塔なり。即ち、なお九輪を登る。登り^{おわ}りて、九輪の最頂に取り付かんと欲う。(世に流星と名づくなり。) 傍人の起動の聲に依て覚め畢わぬ。是れ正月の上旬なり。同下旬に、また夢に此の塔あり。心に思う。前に登り極めず。今度は登り極めんと欲う。即ち登ること前の如し。登り極まりて已にして、流星の上に直立して、下の十方界を見る。(云々) 即ち、此の三昧觀の始終、現当二世は因星二位なるの先兆なり。

Also, there was one big building in my dream. I tried my best to climb it. And there was upper floors, so I gradually climbed it. I thought that this was made by what I did [Karma]. When I climbed all of many floors, I saw the sun and the moon being side by side. So I thought I had reached the heaven of the four kings. As there was another floor, I gradually climbed up by myself. Furthermore, I did not know how many more floors there were. After I climbed up, I looked around and it was a normal tower. Besides, I still climbed the nine wheels. After climbing, I tried to hold on the top of the nine wheels. (It's called a meteor in general.) I was awakened by the voice of the activation of a neighbor. This [dream] was at the beginning of the new year. At the end of the same month, this tower came out again in my dream. I thought in my heart, "I could not climb up before. This time I want to climb up." So I climbed like before. After climbing all the way up, I stood upright on the meteor and looked at the lower world of ten directions. (And so on.) In other words, if we practice the contemplation of this Samādhi from beginning to end, we [can] have a harbinger that the both of this world and the next world [afterlife] correspond to the two ranks of the cause and the star [effect] to be Buddha.

また、此の三昧法門を得て、後に一つの不審あり。若し有縁の人ありて、懇に請求せば之を許す可きや否や。即ち大聖の許可を蒙らんが為に、同七月二十九日、仏前に於いて誠を致して請求す。仏前に於いて^{にわか}、忽に睡眠す。即ち夢を得て云わく、朱雀門の如き樓門あり、往昔より以来、諸人^{すべて}都て通らず。然るに一大人ありて、一人の童子を召す。仰いで曰わく。「須く此の大門を開いて、諸人をして往来せしむべし」と。(云々) 童子、勅を承けて此の大門を開く。即ち心に思う。往昔以来、人通わず。今日従り以後、諸人^{すなわ}輒ち往来す可しと。(云々) 即ち案ずるに、許可を蒙るなり。大門とは、即ち此の三昧解脱門なり。之に依て、予、永く此の三昧觀を以て所作と為す。故に自ら^{みずか}廢忘を防がんがために、率爾^{そつに}に之を記す。努め努め努め努めて、他見に満ちること勿れ。然も、伝授修行は既に大聖の許可あり。其の信心を計り、其の懇志を簡んで、之を授ける可し。其の前の加行法式等は、藏の下巻の如しと。(云々) 仏光觀冥感伝 終

And I got this Samādhi's method, but later I had one suspicion. If someone related to me appears and begs me to learn this meditation hard, should I allow him to do this? So, on July 29th of the same year, I prayed in good faith in front of the Buddha statue to beg for the permission of the Great Saint. I suddenly fell asleep in front of it. Then I got a dream and it described, "There was a building gate like Suzakumon, and since ancient times, all of people have never passed. However, there was an adult and he called a child. He looked up and said. 'By all means, open this big gate and let people come and go.'

(And so on.) The child accepted the order and opened this big gate. So I thought, since ancient times, no one has passed. From today onward, it is possible for people to come and go.” (And so on.) I considered that I got the permission. The big gate is, in other words, the gate of the liberation by this Samādhi. By this, I made the contemplation of this Samādhi as a practice that I should do for a long time. Therefore, I wrote this immediately to prevent me from forgetting my memory. Strive, Strive, Strive, Strive. Don’t let this be seen by many others. However, there was already permission from the Great Saint [Buddha] to teach and practice to others. You should measure the devotion of the person, judge the entreaty, and bestow this. The Prayoga’s traing and ritual before that are like the ones in the second volume of *Hihozou*. (And so on.) *The Autobiography about Mystical experiences by the contemplation of Buddha’s light* ended.

(Notes)

- * 1. 秘宝蔵 ; *Hihouzou* [*The Secret Treasure House*] is formally called *Kegon-bukouzanmaikan-Hihouzou* 『華嚴
 仏光三昧観秘宝蔵』 (in *Nihondaizoukyou*, Vol.74 『日本大蔵経』 第74卷, pp81–105. Suzuki-gakujutu-zaidan
 鈴木学術財団, 1976.)
 It is a commentary on the Samādhi (or contemplation) of Buddha’s light written by Myōe.
- * 2. 光明真言 ; *Kōmyō Shingon* [Light Mantra; Jvala Mantra], is preached in *Fukukensaku-birushanabutsu-
 daikanjokou-shingon* translated by Amoghavajra. 『不空罽索毘盧遮那仏大灌頂光真言』 (不空訳) in *Taisho-
 daizoukyou* (大正大蔵経), Vol.19.
- * 3. 信住相順 ; It is to enter the rank of ten conviction by practicing Samādhi, and to deepen further in order from
 ten conviction to ten settlement, corresponding to the steps of Bodhisattva.
- * 4. 解脱門義 ; *Gedatsumongi* [the Explanation about the introduction to liberation (mokṣa)].
 It was written by Myōe, which formally called *Kegon-shuzenkanshounyu-gedatsumongi* 『華嚴修禪観照入解
 脱門義』 (in *Dainihon-bukkyouzensho*, Vol.13 『大日本佛教全書』 第13卷, pp75-102. Daihourinkaku 大法
 輪閣, 2007.)
- * 5. 放光動地 ; When Buddha gains enlightenment, the good omens such as light emission and earthquakes are
 said to occur.
- * 6. 夢相 ; *Musou* [*The dream phase*]. It could be considered to be a document recorded secretly about dreams
 that Myōe had mystical experiences, but it is unknown today.
- * 7. 通玄論 ; *Tsugenron*. It indicates *Shin-kegon-kyouron* 『新華嚴経論』 described by Li Tongxuan (李通玄). See
 Komyoukakuon 「光明覺品」 of *Shin-kegon-kyouron*, p818 in *Taisho-daizoukyou* (大正大蔵経), Vol.36.
- * 8. 五門禪經要用法 ; *Gomonzenkyou-youyubou* 『五門禪經要用法』. About 念仏三昧境界, see p325 in *Taisho-
 daizoukyou* (大正大蔵経), Vol.15.
- * 9. 三種 ; The three species indicates the three saints. There are various ways of thinking about the three saints.
 See 廣論三聖義 in *Hihouzou* 『華嚴仏光三昧観秘宝蔵』. (*Nihondaizoukyou*, Vol.74, p92)
- * 10. 内凡夫 ; The inner mediocre [rank]. It indicates a person who acquired similar wisdom to the truth. In Hīnayāna,
 it refers to the rank of the four good roots (四善根) of the world’s first law (世第一法), and in Mahāyāna, it
 means the rank of the three sages (三賢) higher than ten conviction (十信). ⇔ The outer mediocre (rank);
 外凡夫
- * 11. 十二白光神 ; The Twelve White Light Gods. That means the gods who protect the practitioners of Buddhist

Samādhi. See *Chizenbyou-hiyohou* 『治禪病祕要法』 in Taisho-daizokuyou (大正大藏經), Vol.15, p338.

(References)

*Text: *Kegon-bukouzanmaikan-myokanden* 『華嚴仏光三昧観冥感伝』, in Nihondaizokuyou, Vol.74 『日本大藏經』 第74巻, pp 107-111. Suzuki-gakujutu-zaidan 鈴木学術財団, 1976.

[翻刻本文：原文訓読]

華嚴仏光三昧観冥感伝

明恵上人述

秘宝蔵の一章なり。他見を憚るに依て、後日に分け、別記と為す。努力で努力で外聞に漏らすこと莫れ。

問う。何を以てか、此の光明真言は此の三昧相応の真言なりと知るや。

答う。談ずるに輒からずと雖も、冥に大聖の加被あり。予、承久二年の夏比、百余日、此の三昧を修す。同七月二十九日の初夜、禪中に好相を得たり。いわゆる我が前に白き円光あり。其の形、白玉の如し。径は一尺許りなり。左方に一尺、二尺、三尺許りの白色なる光明ありて充滿す。右方に火聚の如き光明あり。音あつて告げて曰わく、「此は是れ光明真言なり」と。出観の時、思惟するに、甚だ深意あり。火聚の如き光明とは、悪趣を照曜する光明なり。別本の儀軌に云わく、火曜の光明ありて悪趣を滅すとは、即ち此の義なり。(云々) 具なる義は、蔵の下巻の如し。

問うて曰わく。当今は末代なり。修禪入定の時分には非ず。設え修行すと雖も、證入を期すこと難し。何の益あつてか之を修せんや。

答う。此の問、甚だ放逸たり。修行せざる者、また證入す可きや。不修の輩は懈怠を事とし、修行の者は精進を業とす。心ある人は、その得失を察す可し。已に人身を受け、希に仏教に値いて、若し仏法を修行せざるとは、何事をか業とせん。然るに、其の修行とは、唯だ此の一道なり。(総じて禪法に約して説く。) 此の三昧法門に於ては、其の證無きには非ず。信住相順の入門、難と為すに足らず。其の教理、分に随いて之を勸注せば、解脱門義等の説の如し。理を見て法を得て、是れを真證と為す。何ぞ、放光動地無きを恨まんや。是れを真乗の奥義と為す。諸文を披きて之を知る可し。

問うて曰く。然れば、誰れ人に従いて相承して、此の法を得んや。

答えて言く。或いは知識に依り、或いは経卷に依る。即ち、上に引く所の教理は、是れ高祖伝来の證文なり。然るに愚僧、盛年従り以来、深く実行を好む。更に浮華を事とせず。或る時は深山に入り、或る時は海辺に栖む。松風を宴坐の友と為し、朗月を誦習の燈と為す。流汗涙に列し、独誦独修して、文殊を仰いで慧解を乞い。普賢に帰して、以て修行に望む。常に此の

作意を作して曰わく。「末代に真の善知識無し。願くは、諸仏菩薩、冥に加被を垂れたまえ」と。壞劫の時は、師法無けれども、然るに四禪を発すが如し。宿善に依て、教法に値遇す。諸仏、蓋ぞ哀悲を垂れざるや」と。即ち名利の假法を捨て、真実の證道を望み、誠心にして唐わず。弥勒菩薩の威神に依て、遂に此の禪法を感得す。何となれば、予、承久三年夏六月、円覚經普眼章に依て坐禪す。其の坐禪中に於いて、好相を得たり。謂うに、我が身、忽ち軽くして上虚空に挙がり、四王天に至る。四王天従り、切利天夜摩天を越えて、即ち兜率天に到り、弥勒の楼阁宝前に着く。然るに、弥勒菩薩を見奉らず。楼阁前に一人の菩薩あり。其の形、普賢菩薩の如し。忽に沈水香を以て磨かんと、黄金の桶に入れたり。(人間の足桶の如く、其の勢いまた同じ。)即ち其の香水を以て、予の遍身を沐浴せしめ、身心適悦すと。即ち出觀し畢わんぬ。其の後、頻りに好夢あり。謂うに、夢相に云わく。「予の前に、天従り一の竹棹垂れ下り、其の末晴天を厲く。其の本は垂れ下り、其の本は一丈許りの繩なり。予、其の本繩に取り付き、天を仰ぐ。此の棹に於いて五十二重を分かつは、菩薩の五十二位なりと分別すと。」(云々)

また同夜の夢に云わく。「東大寺の大仏は、思うに似ずして小仏なり。其の仏像は、金銅には非ず。表は銅、裏は土なり。其の一辺は直に踞れて銅無し。予、心に之を歎いて、鑄直し奉らんと欲うと。」(云々)また夢相に云わく。「一卷の弥勒經の板印あり。即ち經文を印すに、未だ之を剥ぎ取らず。予、之を見て之を剥ぎ取るに、三紙許りの経なり。即ち思う。此の経本を以て、持經と為す可しと。」(云々)其の後、新渡の通玄論の中に、上に引く所の仏光觀の文を見出す。(此の論は、未だ広く流布せず。不慮の因縁に依て、大宋朝従り之を得る。)予、此の文を見て、深く愛樂を生じ、並びに論主の事跡を見て、また敬重の心を生ず。即ち前の円覚三昧を改めて、此の仏光三昧を修す。然る間、同八月七日に至り、初夜の禪中に、身心凝然として、存るが如く亡きが如く、虚空中に三人の菩薩あり。是れ、普賢、文殊、觀音なり。手に瑠璃の杖を執りたまう。予、左右の手を以て、堅く杖の端を執る。菩薩は杖の本を執り、予は杖の末を執る。三菩薩、杖を引き挙げたまう。予、杖に懸かり、速やかに兜率天に到り、弥勒の楼阁の地上に着く。其の間、身は清涼、心は適悦たり。物として、譬を取る事無し。忽ちにして、瑠璃杖の宝地の上に立つるを見る。其の杖頭に宝珠あり。宝珠従り宝水を流出して、予の遍身を沐浴せり。爾の時に当て、予の面、忽ちに明鏡の如くなり、漸漸に遍身、明鏡の如くならん。漸漸に遍身、円満なること、水精の珠の如くなり。輪の如く、運動す。其の勢い、七八間許りの舎宅の如し。禪中に心想ある如く、奇異の想を作す。時に忽ち、空中に声あるを聞く。曰わく、「諸仏悉く中に入る。汝、いま清浄を得たり」と。其の後、本身に復て、即ち七宝の瓔珞あり。虚空の中に垂莊す。予、其の下に在り。与に此の相等を得て、定を出で畢わんぬ。

此の相を得て後、同十月許り。喜海法師の許従り、一二帖の雙紙を送ることあり。是れ愚僧、生年十八、九の比、少少の經論の文を抄出せる雙紙なり。其中、五門禪經要用法の文の一枚余紙を抄出せしが、紛失の後、三十許りの年を経たり。故に此の雙紙の所在並びに文等を知らざるに、其の禪經の文を扱めたり。上に得る所の境界、一一符合せり。即ち彼の文に云わく、「三種より出づる所の仏、近身に還て、地を金色に作し、此の諸仏、尽く地に入る。地、平らなること、掌の如し。明浄なること鏡の如し。自ら己身を觀れば、明浄なること地の如し。此れを念仏三昧境界と名づけ、此れを初門觀と名づくなり。」(略抄)解して曰わく、此の文は、念

仏三昧を説く故に、三種仏等と云うは、此の観門、殊に普賢、文殊、観音、弥勒、毘盧舍那の五聖を主とす。故に三菩薩を見るなり。謂うに、論中に当成果の三聖を出だして、文殊、普賢、弥勒と云い、已成果の三聖を出だして、弥勒を除きて毘盧を加う。此の四聖を合して毘盧遮那を成ずるが故なり。弥勒は当成果を表す故に。また是れ来世の値遇^{ねが}を欣う故に。彼の菩薩の閻宝前に到るなり。此の中、己身明浄なること鏡の如しの文に全く同じなりと。(云々)但し、上に得る所の中の凡地明浄の相と、然して兜率閻の宝地上に着くことは、此の観の主なるが故なり。当成の証明を請う故に、菩薩所に到る。彼の天上は宝地なるが故に、是れまた同じと。(云々)

また、彼の文に云う、「念仏三昧初門は」(文)。解して曰わく、予の所得は、また仏光三昧の初門観の好相を得るなり。彼の文にまた云う。「諸仏、手に流離の杖を執て、(乃至)還り来たりて身に入り、浄瑠璃の如し。」(略抄)、解して曰わく、瑠璃杖はまた全く同じなりと。(云々)諸仏、身に入て、己身は浄瑠璃の如しは、また全く同じなりと。(云々)但し、此の音ありて、「諸仏悉く中に入る。汝、いま清浄を得たり。」と誦^いうは、其の義、全く同じなり。謂うに、諸仏、己身に入る故に、己身、瑠璃の珠と成るなりと。また、彼の文に云う「此を一切念処と名づけ、能く諸定を生ずるを以ての故に、名づけて念処と為す。」(文)解して曰わく、即ち、予の得る所の一切の念処なり。また、彼の文に云う、「初めて此の法を得るは、みな是れ諸仏弟子の所得にして、是れ邪道神仙の所見には非ず。」(文)解して曰わく、予の所得は、邪定の相には非ず。是れ諸仏弟子の所得なり。予、此の文を見て、悲感すること殊に深し。また、彼の云う「杖とは、定の相なり」は。(文)解して曰わく、予の所得の瑠璃杖は、即ち是れ定相なり。また彼の文結に云う、「此れ、内凡夫の境界の相なり」は。(文)解して曰わく、既に、凡夫定相と云う。精誠に之を修せば、誰れ人か之を得ざらんや。文中に、内凡夫と言うは、即ち此の境界を得るに依て、仏法内に遊ぶが故に、内と名づくなり。彼の三賢の人を内凡と名づくが、^{しか}而るに彼の位に非ざるが如し。唯だ是れ、外凡の信位中に在て、仏法の相を得る故に、此の名を立つなり。^{つとめ}努力よ。努力よ。励む可し。励む可し。設い、得ざると雖も、一生を暗くして修行せば、必ず修せざるより勝る可し。後生、必ず勝利を得て、彼の劫末の時の師法無くして、然るに四禪を得ん。況んや、誠心内に剋して、諸仏外に加わらざらんや。

また、下文に云う。「行人の毛孔より、蓮華出で、虚空中に充滿せん。宝瓔珞を垂らすが如し。」(文)解して曰わく、予の所得は、蓮華無く、宝瓔珞あり。是の故に此の文、全く同じには非ず。半同なること知る可し。予、若年の^{そのかみ}当初、初めて此の文を見る。深く肝膽に染みて、自愛極まること無きを以て、別に之を抄出す。三十許りの年の後、初めて之を求出して、邪正を決断して、信智を究竟す。歡喜、幾ばくのみ。予、幼稚の昔従り、求法に思いを為す。成人して以後、顕密の窓に臨むに、唯だ名利の声のみ聞く。師友同行、また浮花を事として、更に実義を示さず。深く修道の縁無きを思い、^{まこと}悲嘆良に深し。彼の時、傍らに数部の古經あり。其の中より此の妙文を得て、正法の昔を^{まこと}恋う。如説の行を貴び、深心に彼の妙文を写す。今、此の妙文を計り得たるは、邪正を決断す可き先兆なり。案じて曰わく、上の夢相中に、竹棹とは、即ち禪中の好相中の瑠璃杖なり。其の下端の一丈繩とは、是れ十信なり。また東大寺大仏を^{おも}直さんと欲うとは、是れ華嚴教主の故に。此の観、初発心の時に便ち正覺を成ずるの観門の故

なり。彼の表銅裏土とは、像仏は是れ仮相なり。此の観門は、是れ実心中の成覚なるが故なり。また、印文小経とは、此の観門の法則次第なり。其の枚数、三紙許りの故なり。弥勒経とは、即ち弥勒の印可の故なり。加行して根本俱わり、兜率閣前に到る。明らかに知んぬ。弥勒大聖の威神に依て、之を感得するなり。良に以れば、十二白光神は禪門の主たり。弥勒菩薩を見たてまつることを得せしむ。禪経の中に、また禪門の行者を勧めて、弥勒菩薩を念ぜしむ。予、また年来、弥勒の値遇を願う。是の故に、弥勒菩薩は加被を垂れたまいて、此の三昧法門を念得せしむなり。予、盛年廿許りの歳の比、精進修行の時の夢相に云う。「数多の人数ありて、大海の辺に集会す。其の海中に向へば、五十二位に配して大石を置けり。諸人、初信の石の処に群集す。予、五十二位の石を遍歴せんと欲へども、来る人は無し。即ち、独り身にて一自身を踊らせ、遍く石上に登る。頓に五十二位の石を歴れば、遙かに妙覚究竟の石上に到る。即ち本の如く、信位の諸人群集の処に到り、諸人の為に海中五十二位の石の機能を説くと。」(云々)

また、夢に一大殿あり。予、力を励まして、其の上に登る。また、層級ありて次第に之を登る。是に思う。予の所作為す可しと。即ち其の数を尽くして登り見れば、日月と相い並びたり。即ち、心に四王天に到らんとする。独りまた層級あつて、次第に上に登る。更に其の重数を知らず。登り極まりて已にして見れば、是れ普通の塔なり。即ち、なお九輪を登る。登り已りて、九輪の最頂に取り付かんと欲う。(世に流星と名づくなり。) 傍人の起動の聲に依て覚め畢わんぬ。是れ正月の上旬なり。同下旬に、また夢に此の塔あり。心に思う。前に登り極めず。今度は登り極めんと欲う。即ち登ること前の如し。登り極まりて已にして、流星の上に直立して、下の十方界を見る。(云々) 即ち、此の三昧観の始終、現当二世は因星二位なるの先兆なり。

また、此の三昧法門を得て、後に一つの不審あり。若し有縁の人ありて、懇に請求せば之を許す可きや否や。即ち大聖の許可を蒙らんが為に、同七月二十九日、仏前に於いて誠を致して請求す。仏前に於いて、忽に睡眠す。即ち夢を得て云わく、朱雀門の如き楼門あり、往昔より以来、諸人 모두 通らず。然るに一大人ありて、一人の童子を召す。仰いで曰わく。「須く此の大門を開いて、諸人をして往来せしむべし」と。(云々) 童子、勅を承けて此の大門を開く。即ち心に思う。往昔以来、人通わず。今日従り以後、諸人輒ち往来す可しと。(云々) 即ち案ずるに、許可を蒙るなり。大門とは、即ち此の三昧解脱門なり。之に依て、予、永く此の三昧観を以て所作と為す。故に自ら廢忘を防がんがために、率爾に之を記す。努め努め努め努めて、他見に満ちること勿れ。然も、伝授修行は既に大聖の許可あり。其の信心を計り、其の懇志を簡んで、之を授ける可し。其の前の加行法式等は、藏の下巻の如しと。(云々) 仏光観冥感伝 終