

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

Volume One

卷上

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Translated from the Japanese

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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 1

參考註釋 (1)

[本文]

[The text]

憬興師云今日世尊住奇特法	依神通輪所現之相非 唯異常亦无等者故	今日世雄住佛所住	住普等三昧能制 衆魔雄健天故
今日世眼住導師行	五眼名導師行引 導衆生无過上故	今日世英住最勝道	佛住四智獨 秀无叵故
德	即第一義天以 佛性不空義故	阿難當知如來正覺	即奇特 之法
		慧見无碍	述最勝 之道
		无能遏絶	即如來 之德

已上

[訓讀]

[The Japanese readings of Chinese characters]

きようごう いは こんにちせそんぢゆきどくほふ じんづうりん よ
憬興師の云く。今日世尊住奇特法といふは神通輪に依りて、
げん げん さう たゞつね こと ま ひと もの
現じたまふところの相なり、唯常に異なるのみにあらず、亦た等しき者
となきがゆへに。こんにちせおうぢゆぶちしよじゆ ふとうぎむまい ぢゆ
となきが故に。今日世雄住佛所住といふは平等三昧に住して、
よ しゆまおうごんてん せい ゆへ こんにちせげんぢゆだうしぎやう
能く衆魔雄健天を制するが故に。今日世眼住導師行といふは
ごげん だうし ぎやう な しゆじやう いんどう くわじやう ゆへ
五眼を導師の行と名づく、衆生を引導するに過上なきが故に。
こんにちせやうぢゆさいしやうだう ぶちしち ぢゆ ひと ひい
今日世英住最勝道といふは佛四智に住したまふ、獨り秀でたま
へること、ひと ひと な ゆへ こんにちてんそんぎやうによらいとく
へること、叵しきこと無きが故に。今日天尊行如來徳といふは
すなは だいぬちぎてん ぶちしやうふくう ぎ も ゆへ あなんたうちによらい
即ち第一義天なり、佛性不空の義を以ての故に。阿難當知如來
しやうがく すなは きどく ほふ ゑけんむげ さいしやう
正覺といふは即ち奇特の法なり。慧見无碍といふは最勝の
だう じゆち むのうあちぜち すなは によらい とく
道を述するなり。无能遏絶といふは即ち如來の徳なり。

いじやう
已上

[字解]

[The exposition of words and phrases]

憬興 He was from ‘新羅 Silla 熊川’; he entered the priesthood in his youth, mastered tri-piṭaka, and was held in high esteem in the world. His writings are numerous. The phrases cited here are from 無量壽經連義述文贊 *The Elucidation and Eulogy on a Series of Exegeses of Significations of*

Sukhāvātī-vyūha (The Sūtra on the Buddha of the Infinite Life (Amitāyus)) in three volumes. In this literature, it was written as ‘環興’.

神通輪 The functions of three karmaṇām, which the Buddha reveals for the enlightenment of sattva, are called three cakrāṇi. The kāya-karman is the cakra of divine, penetrative, and universal powers. The vaci-karman is the cakra of preaching the Dharma. The manas-karman is the cakra of teaching and admonition. Here is the kāya-karman mentioned in this text. ‘神通’ means to emit divine, versatile, miraculous, unpredictable, penetrative, and universal powers. ‘輪’ means to work unhinderedly, perfectly, integratedly, and harmonically and to vanquish kleśa of sattva as the cakra of Cakravarti-rāja does.

普等三昧 ‘普’ and ‘等’ are universality and equality (see the following annotation); ‘普等三昧’ refers to the samādhi which means seeing infinite Buddhān universally, equally, and simultaneously (see the following annotation). ‘三昧’ is the transliteration of the Sanskrit term ‘samādhi’ and it is translated as ‘定’, which means stabilizing the mind wholeheartedly in one clear mental state and not distracting.

魔 'Tis an abbreviation for ‘魔羅’ in Sanskrit, which denotes ‘murderer’, who distresses one’s body and mind, deprives a person of his treasure of true virtue, and kills the life of wisdom.

雄健天 He is the Adversary of the sixth Heav’n of kāma-dhātu, who is referred to as ‘雄健天 a heav’nly being of sublimity and valour’ because of his strength.

五眼 It means five eyes, viz. the eyes of the flesh, Heav’n, Wisdom, Dharma, and Buddha.

四智 It denotes four Wisdoms, viz. ādarśa-jñāna, samatā-jñāna, pratyavekṣā-jñāna, and kṛtya-anuṣṭhāna-jñāna.

第一義天 It signifies the supremacy of five heav’nly beings, viz. the heav’nly beings of the world, life, purity, righteousness, and parama-artha. The parama-artha, or the highest and perfect truth, is the Tathatā and Buddhatā. The Buddha is revered as a heav’nly being of the highest and perfect truth, or parama-artha, because He perceives the Tathatā and Buddhatā.

佛性不空 The Buddhatā is the Tathatā and Dharmatā. The aśūnya is nitya.

[The annotation by the translator on the interpretation of ‘等’]

In 赴粥飯法 *Toward the Morning and Midday Meals and the Dharmān as the Same Tathatā* by Zen Master Dōgen, the signification of ‘等’ is expounded as follows: ‘等者非等均等量之等、是正等覺之等也。正等覺者、本末究竟等也。本末究竟等者、唯佛与佛、乃能究尽、諸法実相也。’.

The aforementioned text says, “等’ is neither ‘等’ of ‘等均 equality, uniformity, and evenness’ nor ‘等’ of ‘等量 equivalence, equivalency, and equal quantity’; this is ‘等’ of ‘正等覺 the Buddhānām righteous, unsurpassable, and absolutely impartial wisdom of enlightenment’. ‘正等覺’ signifies ‘本末究竟等 the Tathatā and the DharmāH are ultimately the absolute non-duality’. ‘本末究竟等’ signifies the Dharmatā perfectly perceived only by the BuddhaiH.’

29 June 2016

From 五觀之偈 *The Verse of Five Kinds of Introspection*

「付己徳行 全缺應供」「己が徳行の全缺を付つて供に應ず」
「為成道故 今受此食」「成道の為の故に今この食を受く」

A rhymed translation in iambic pentameter:

I gratefully accept the given food
To ponder and achieve my virt'ous deed.

(With regard to *The Verse of Five Kinds of Introspection*, see [The annotation by the translator on the principle of the simultaneity of the birth of non-birth and the attainment of the Buddhahood] of 'Prefatory Remarks before the Main Text, Part 2' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*.)