

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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*The Categorization and Collection of the Quintessential Texts of
Śāstra and Vyākhyā on the True Practice of the Buddha*

行文類

True Exegesis of the Great Practice, Part 1

大行正釋 (1)

[本文]

[The text]

大行者則稱无碍光如來名斯行卽是攝諸善法具諸德本極速圓滿眞如一實功德寶海
故名大行

[訓讀]

[The Japanese readings of Chinese characters]

だいぎやう すなは むげくわうによらい みな しょう こ ぎやう すなは
大行 は 則ち 无碍光 如來の名を 稱するなり。斯の 行は 即

こ もろもろ ぜんぼふ せふ もろもろ とくほん ぐ ごくそくえんまん
ち 是れ 諸の 善法を 攝し、 諸の 徳本を 具せり。 極速圓滿

しんによゐちじち くどくほうかい かるがゆゑ だいぎやう な
す、 眞如一 實の 功德寶海なり。 故に 大行と名づく。

[字解]

[The exposition of words and phrases]

大行 The practice has two meanings: creation and advancement. It signifies that the sacred name '南无阿彌陀佛' possesses and comprehends the merits and virtues of creation of myriad deeds and disciplines during the causal disciplinary period of Amitābha (Amitāyus) and that it causes sattva to advance to the birth of non-birth in the Pure Land as a result (vide '廣開法藏' in [The exposition of words and phrases] of 'The Elucidation of the True Teaching' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*).

稱 It is to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus).

无碍光如來名 The word '无碍光如來' is an abbreviation for '盡十方无碍光如來 the Tathāgata of the unhindered light that infinitely spreads over the worlds of all the ten directions' and means Amitābha (Amitāyus). It is a virtuous title for praising the merits and virtues of Amitābha (Amitāyus) who radiates the unhindered light unobstructed by kleśa of sattva and redeems the sattva. It elucidates the yathāvad-bhāvikatā by quoting the exegesis of the gate (mukha, paryāya) of praise, or the category of praise for Amitābha (Amitāyus), in *The Commentary on the Treatise on the Birth of Non-birth in the Pure Land*. The name signifies '南无阿彌陀佛'.

攝諸善法 The word '諸善法' is a generalization of myriads of good deeds, disciplines, and dharmāṇām, or myriad ṣaṭ pāramitāH. It is called good dharmāH because it is beneficent, benevolent, and merciful to all. The word '攝' means comprehensiveness.

具諸徳本 It is a general term for virtues causing bodhi. It is called '徳本 kuśala-mūla' because the virtues of ṣaṭ-pāramitā cause anuttarā samyaksaMbodhiH. The word '具' means this fulfillment and possession.

極速圓滿 It signifies that holy virtues and fundamental good deeds, kuśala-mūla, which are possessed in the sacred name of Amitābha (Amitāyus), immediately permeate bodies and minds of persons engaged in the sacred practice with single-hearted faith. Each voice praising the sacred name of Amitābha (Amitāyus) is possessed of virtues perfectly harmonized and spread over infinite dharma-dhātu.

眞如一實 The word '眞' means unfeigned fundamental essence, and the word '如' means unchangeable tathatā. The word '眞如' means the absolute truth and fundamental essence of the sarva-dharmāṇām. The word '一實' means that this '眞如' is the only true dharma. It is referred to as '功德寶海' the treasurelike wat'ry main of boundless and invaluable virtues, the sacred name of Amitābha (Amitāyus)' because it is possessed of virtues of Amitābha (Amitāyus) practicing and elucidating this '眞如' (vide '功德寶海' in [The exposition of words and phrases] of 'The Exhortation and the Admonition for All Sentient Beings Involved, Part 1' of *Exordium* and '功德之寶 (寶)' in [The exposition of words and phrases] of 'The Elucidation of the True Teaching' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*).

[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']

From 二程全書 Er Cheng Quan Shu

by 程伊川 Cheng Yichuan

(1) 「聖人本天釋氏本心」「聖人は天に本づき、釋氏は心に本づく」

From 菜根譚 Cangentan

by 洪自誠 Hong Zicheng

(2) 「讀易曉窓」「談經午案」「易を曉窓に讀み」「經を午案に談じ」

The Pearlish Scriptures:

A Shakespearean Sonnet on (1) and (2)

Confucianism looks up the firmament,
And Buddhism aims at the celestial heart.

There has been an exquisite argument,
Whether they are all similar or not.
The two are based on cordiality,
Entirely harmonized inevitably,
And deeply rooted in our graceful country,
To cultivate our mind correctively.
Each teaching has its precious treasury,
Like pearls with bright originality,
As similar and different jewelry,
Which also have broad generality.
'Tis said, by windows he read I Ching at dawn,
And by a desk expounded Sūtra at noon.

(Vide [The annotation by the translator written in the Shakespearean sonnet form in iambic pentameter] of 'The Auxiliary Elucidation and Revelation by *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom*' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*.)