

*Kenshingakuen*

顕真学苑

*The English Version of the New Interpretation of  
Teaching, Practice, Faith, and Enlightenment*

『教行信証新釈』英訳版

*Volume One*

卷上

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Explanatory Notes

凡例

（一）「本文」は本派本願寺に傳來する教行信証を依用した。

(1) ‘The text’ is based on the authority of *Teaching, Practice, Faith and Enlightenment* transmitted in the main denomination Hongan (pūrva-praṇidhāna) – ji (temple).

（二）「訓讀」は宗祖親鸞聖人の訓讀を示すように心がけた。

(2) ‘The Japanese readings of Chinese characters’ are intended to indicate renderings of the founder of the True Pure Land Sect, Saint Shinran.

（三）「意譯」は一般の方々に理解しやすいように譯述した。

(3) ‘The translation that is faithful to the spirit’ is rendered to be easily understood by the public at large.

(四)「構成」は教行信證の組織と結構を手短かに概示した。

(4) ‘The construction’ concisely elucidates the structure and the framework of *Teaching, Practice, Faith and Enlightenment*.

(五)「解説」は大意を領解する上に必要な要義を略述した。

(5) ‘The explication’ summarizes the essentials that are necessary for understanding the principal purport.

(六)「字解」は難解な文字や専門の語句を下欄に解釋した。

(6) ‘The exposition of words and phrases’ provides exegeses of profound words and technical terminology below.

## *Exordium*

総序

### Prefatory Remarks before the Main Text

文前袖書

[本文]

[The text]

大阿彌陀經 友謙三藏譯

平等覺經 帛延三藏譯

[訓讀]

[The Japanese readings of Chinese characters]

だいわあみだきやう うけんさむざうやく  
大阿彌陀經 友謙三藏譯

びやうどうかきやう はくえんさむざうやく  
平等覺經 帛延三藏譯

[字解]

[The exposition of words and phrases]

大阿彌陀經 *The Larger Sukhāvatī-vyūha, The Larger Sūtra of Amitābha (Amitāyus)*: in detail, 'tis called 諸佛阿彌陀三耶三佛薩樓佛檀過度人道經 (word-for-word translation: 諸佛 *The BuddhāH*, 阿彌陀 *Amitābha (Amitāyus)*, 三耶三佛 *Samyak-saMbuddha*, 薩 *Sattva, Bodhisattva, Sarva*, 樓 *Kūṭāgārā*, 佛 *Buddha*, 檀 *Dāna*, 過度 *Crossing-over, Enlightenment, Salvation*, 人道 *Mānuṣya-gatī*, 經 *Sūtra*). 'Tis the two-volumed sūtra and also named *Sukhāvatī-vyūha (The Sūtra of Amitābha (Amitāyus))*. In order to distinguish it from *The Smaller Sukhāvatī-vyūha* translated by Kumārajīva, the word '*The Larger*' is prefixed to it, however. (See [The exposition of words and phrases] of 'The Auxiliary Elucidation and Revelation by *The Larger Sukhāvatī-vyūha (The Larger Sūtra of Amitābha (Amitāyus))*, Part 1' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*.)

友謙 Uken, Shiken (Zhī-Qiān): 'tis a mistake in form for 支謙 Shiken (Zhī-Qiān). Zhī-Qiān was a translator and upāsaka from Great Yuézhī. In the Three Kingdoms period, he was engaged in translation in Wu. Accordingly, it was written in this sūtra that this was translated by Wu Yuézhī gr̥hapati Zhī-Qiān.

三藏 tri-piṭaka: he is a personage who is well-versed in the tri-piṭaka: Sutta-piṭaka, Vinaya-piṭaka, Abhidhamma-piṭaka. 'Tis an abbreviation of a tri-piṭaka priest or tri-piṭaka bhikṣu. Afterwards it becomes exclusively a designation of a translator.

平等覺經 *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* (1): in detail, 'tis called 無量清淨平等覺經 (word-for-word translation: 無量清淨 *The Infinite Purity* 平等 *Tranquil, Quiescent, and Absolutely Impartial* 覺 *Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* 經 *Sūtra* (2)). 'Tis the four-volumed sūtra.

帛延 Hakuen: he was a translator of sūtra, viz. tri-piṭaka in the Three Kingdoms period of Chinese history, and a prince of Kucha in the Western Regions.

[意譯]

[The translation that is faithful to the spirit]

むりようじゆきよう いやく だいあみだきよう うけんさんぞう ほんやく  
無量壽經の異譯のうち、大阿彌陀經は友謙三藏の翻譯であり、  
びようどうかきよう はくえんさんぞう ほんやく  
平等覺經は帛延三藏の翻譯である。

Among different translations of 無量壽經 *Sukhāvatī-vyūha* (*The Sūtra on the Buddha of the Infinite Life (Amitāyus)*), *The Larger Sukhāvatī-vyūha* (*The Larger Sūtra of Amitābha (Amitāyus)*) was translated by Uken (Shiken, Zhī-Qiān) tri-piṭaka and *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* was translated by Hakuen tri-piṭaka.

[構成]

[The construction]

これは草稿の際、無量壽經の異譯に関する参考として、總序の前の表紙裏に記入されたものである。

These sentences were recorded on the back of the cover in front of the Exordium of the original text still in manuscript for reference to various versions of *Sukhāvatī-vyūha* (*The Sūtra on the Buddha of the Infinite Life (Amitāyus)*).

[解説]

[The explication]

本派本願寺本の總序の直前、表紙裏にこの二行十九字が書きつけてある。報恩寺本にもこれがあつたと想像されるが、現在この部分は缺損しているから明白でない。現存するものでは、本派本願寺本の特徴である。宗祖は無量壽經を眞實教となし、その異譯をも本書に引抄する意圖をもつていられた。而して異譯のうち如來會と大阿彌陀經と平等覺經を引抄された。そのうち如來會とその譯者は一般に知られているが大阿彌陀經と平等覺經は一般に知られていない。

また、この譯者についても異説があつたので、宗祖は自分の依用するところを、参考のため表紙裏の餘白に書きとめておかれたのであろう。

いま大阿彌陀經の譯者を「友謙」としてある。眞佛土文類にも「佛說諸佛阿彌陀三那三佛薩樓佛檀過度人道經」を引抄せられて、その脚註には「友謙<sup>ウケン</sup>譯」と右訓までつけてあるが「友」は「支」の形誤である。この形誤は宗祖によつて始（初）めて生じたのか、若くは宗祖の以前に生じたのか、問題ではあるが、恐らくこの形誤は宗祖以前に生じたものを、そのまま寫されたのであろう。

また、平等覺經の譯者は開元縁には支婁迦讖となつてゐるが、その以前の經錄には帛延となつてゐる。宗祖も平等覺經を帛延譯と認めていられたのである。

眞佛土文類にも無量清淨平等覺經を引抄して、その上段の欄外に「帛延<sup>ハクエンツクル</sup>譯」と註記してある。また、愚禿鈔に大經の異譯を列擧されたとところにも「無量清淨平等覺經言、帛延三藏譯」としてある。宗祖の引用された憬興の無量壽經連義述文贊の釋名段には「魏時帛延顯無量清淨平等覺經之號」と釋してある。

また、凝然の淨土源流章にも「清淨平等覺經二卷魏帛延譯」とのべてある。おもうに宗祖はこれらの釋家と等しく帛延説を採用されたのである。

These two lines and nineteen ideograms were written on the other side of the cover just before the Exordium of the main denomination Hongan (pūrva-praṇidhāna) – ji (temple) edition. It is surmised that the Hōon (the requitement with gratitude for the grace of the Buddha) – ji (temple) edition had these sentences also, but it is not definite because this part is missing at present. According to extant documents, it is a characteristic of the main denomination Hongan (pūrva-praṇidhāna) – ji (temple) edition. The founder of the True Pure Land Sect (Saint Shinran) regarded *Sukhāvatī-vyūha* (*The Sūtra on the Buddha of the Infinite Life (Amitāyus)*) as the true teaching and also intended to quote from its diverse translations into *Teaching, Practice, Faith and Enlightenment*. Consequently, he quoted *The Tathāgata-e* (*The Congregation for the Tathāgata*), *The Larger Sukhāvatī-vyūha* (*The Larger*

*Sūtra of Amitābha (Amitāyus)*) and *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* among different renderings. Of these translations, *The Tathāgata-e (The Congregation for the Tathāgata)* and its translator were generally known, but *The Larger Sukhāvātī-vyūha (The Larger Sūtra of Amitābha (Amitāyus))* and *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* were not universally known. Moreover, various views were advanced about translators; hence it seems that the sect founder wrote down what he adopted in a blank space on the reverse side of the binding for reference.

The translator of *The Larger Sūtra of Amitābha (Amitāyus)* is regarded as ‘友謙’. In 眞佛土文類 *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Buddha-kṣetra*, ‘佛說諸佛阿彌陀三那三佛薩樓佛檀過度人道經’ (*The Sūtra on the Buddha-vacana, BuddhāH, Amitābha (Amitāyus), Samyak-saMbuddha, Sattva, Bodhisattva, Sarva, Kūṭāgārā, Buddha, Dāna, Crossing-over, Enlightenment, Salvation and Mānuṣya-gatī*) was quoted, and in its footnote, kana characters (the Japanese syllabary) ‘ウケン’ (‘Uken’) were written at the right (upper (3)) side of ‘友謙 譯’ (‘translated by Uken’) to indicate the reading of the phrase; however, ‘友’ is an error in writing for ‘支’. The question is whether this mistake in form was made by the sect founder or prior to him. Probably this error had been committed before that time and was transcribed as it had been.

Furthermore, the translator of *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* was deemed 支婁迦讖 Shirukasen (Lokakṣema) according to 開元錄 *The Archives Compiled in the Kaiyuan Period* (4), but in the archives of sūtra before that he had been considered as Hakuen. The sect founder also recognized that *The Sūtra on the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* had been translated by Hakuen. In *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Buddha-kṣetra*, *The Sūtra on the Infinite Purity and the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* was quoted,

and on the upper margin, a note <sup>ハクエンツクル</sup> ‘帛延譯’ (‘translated by Hakuen’, ‘ascribed to Hakuen’) was taken. And further, in 愚禿鈔 *The Excerpts of Gutoku* (5), where diverse versions of *The Larger Sukhāvatī-vyūha* were enumerated, it was written, ‘無量清淨平等覺經言帛延三藏譯’ (*The Sūtra on the Infinite Purity and the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* says that it was translated by Hakuen tri-piṭaka). In 釋名段 The Part of Explication for the Title of the Sūtra (6) of 無量壽經連義述文贊 *The Elucidation and Eulogy on a Series of Exegeses of Significations of Sukhāvatī-vyūha (The Sūtra on the Buddha of the Infinite Life (Amitāyus))* by 憬興 Kyōgō (Keigō) from which the sect founder quoted, it was explained, ‘魏時帛延顯無量清淨平等覺經之號’ (‘In the time of Wei, Hakuen clarified the name (the title) of *The Sūtra on the Infinite Purity and the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)*). And 淨土源流章 *The Writing on the Fountainhead of Sukhāvatī (The Pure Land)* (7) by 凝然 Gyōnen states that ‘清淨平等覺經二卷魏帛延譯’ (*The Sūtra on the Purity and the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)* in two volumes was translated by Hakuen in Wei’). (8) Conceivably, the sect founder, similar to these exegetists on sūtra, adopted the theory that the translator was Hakuen.

[訳者による註]

[The annotation by the translator]

(1) ‘平等覺’ (The Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)), ‘無量清淨覺’ (The Infinite Pure Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)), ‘無量清淨平等覺’ (The Infinite Purity and the Tranquil, Quiescent, and Absolutely Impartial Enlightenment of Wisdom (Buddhi, Bodhi, Buddha)) are the names of 阿彌陀佛 Amitābha (Amitāyus).

(2) ‘清淨’ (śuci, the purity, immaculacy) is a synonym of ‘tathāgata’. ‘無量清淨佛’ (The Buddha of the Infinite Purity) is one of the names of Amitābha (Amitāyus), also.

(3) The original text was written vertically. In this English version, kana characters are written at the upper sides of words and phrases.

(4) 'Tis an abbreviation of 開元釋教錄 *The Archives of the Teachings of Śākya-muni Compiled in the Kaiyuan Period*, a unified catalogue of all the Scriptures of Buddhism.

(5) The expression 愚禿 Gutoku is the virtue of modesty peculiar to ancient Japanese people, especially Saint Shinran. The wording in ancient literature does not necessarily indicate literal meanings. It usually suggests hidden inverse connotations in silence. As ‘月影’ (the moon shades) and ‘月光’ (the moonlight) have the self-same sense, so the word ‘影’ (the shades) represents the opposite implication ‘光’ (the light). (訳註(5): 古い文献に記された文言は、必ずしも文字通りの意味を示しているとは限らない。語は通常、隠れた逆の意義を沈黙の内に暗示している。「月影」と「月光」が同じ意味を持つように、「影」という語は「光」という逆の意味を暗示する。)

(6) The exegeses of *Sukhāvatī-vyūha (The Sūtra on the Buddha of the Infinite Life (Amitāyus))* in ‘無量壽經連義述文贊’ are divided into the following three categories: 來意 the original tenor, 釋名 the explication for the title of the sūtra, 本文 the main text.

(7) 'Tis an abbreviation for 淨土法門源流章 *The Writing on the Fountainhead of Dharma-paryāya to Sukhāvatī (The Pure Land)*. The Author wrote, ‘The doctrine of the Pure Land dates back to remote antiquity’, ‘Its headstream is far and wide. Its genesis is deep-rooted and densely branched’, ‘Now the essentials of the schools are stated’.

(8) On ‘無量清淨平等覺經’, the ‘支婁迦讖’ (Shirukasen, Lokakṣema) version is the four-volumed sūtra (existing) and the ‘曹魏帛延’ (Hakuen in Cao Wei) version is the two-volumed sūtra (missing).

11 October 2011

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

*From* 大学 Da Xue or Great Learning

(1) 「大学之道、在明明徳」「大学の道は、明徳を明らかにするに在り」

*From* 梨之片枝 One Branch of a Japanese Pear Tree

*by* 三條實美公 Prince Sanetomi Sanjō

(2) 「香ぐはしき雅び心を種として植えたる梅や千代栄ゆらむ」



*From* 正法眼蔵 The Quintessential Optic Treasury of the True Dharma  
*by* 道元禪師 Zen Master Dōgen

(3) 「いまの法華、かならず法華の法華果あらん。」

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On Clarifying the Virtue Bright:

A Sonnet on (1), (2) and (3)

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The Way of scholarship and study great  
Consists in clarifying the virtue bright.  
Umè trees raised from seeds of fine refinement,  
Ambrosial elegance and cultured heart  
Will flourish for a thousand glorious ages.  
The classic text shows precious messages.  
The seed of fragrant grace means Buddhata  
Or virtuous and noble Dharmata.  
The flowers of the Dharmata bear fruit  
In the vicissitudes so evanescent.  
In order to elucidate the heart  
Of grace serene, and to clear manifest  
Pellucid virtue, I learn law and beauty  
And dedicate myself to honesty.

(See 'The Flowering and Fruit of Ākāśa and Śūnya (空華空果)' in [The annotation by the translator written in the Shakespearean sonnet form in iambic pentameter] of 'Title and Name Selected' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*.)