

*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 Teaching of the Buddha*

教文類

Institutes of the True Pure Land Sect, Part 1

一宗綱要 (1)

[本文]

[The text]

謹按淨土眞宗有二種廻向一者往相二者還相就往相廻向有眞實教行信證

[訓讀]

[The Japanese readings of Chinese characters]

つゝし じやうどしんしゆ あん にしゆ ゑかう ひとつ わうさう  
謹んで、浄土真宗を按ずるに、二種の廻向あり。一には往相、

ふたつ ぐゑんさう わうさう ゑかう つい しんじち けうぎやうしんしよう  
二には還相なり。往相の廻向に就て、眞實の教行信證あり。

[字解]

[The exposition of words and phrases]

廻向 In more detail, 廻自向他: the Buddha, or the Tathāgata, vouchsafes  
sattva His grace and virtue.

往相 'Tis an abbreviation for 'the state of the birth of non-birth in the Pure  
Land'. This state is the Buddhistic grace for sattva himself toward the birth  
of non-birth in the Pure Land.

還相 'Tis an abbreviation of 'the state of a return to the Impure Land'. This  
state is altruistic in that the sattva attains Buddhahood and enlightenment  
after the birth of non-birth in the Pure Land and returns from the Pure Land  
to this Impure Land to redeem other lost sattva.

[意譯]

[The translation that is faithful to the spirit]

じやうどしんしゆう しゆうし えこう  
謹んで浄土真宗の宗旨をかながえてみると、廻向ということ、即ち

佛力が衆生にめぐまれて衆生を救うということが根本義となっている。この

えこう おうそう げんそう にしゆ おうそう じやうど  
廻向には往相と還相の二種があつて、往相というのは衆生が浄土に

おうじよう じり すがた げんそう じやうど おうじよう ぶつか さと  
往生する自利の相状であり、還相とは浄土に往生して佛果を證つ

たとき、この穢土に還つてきて衆生を濟度する利他の相状である。その廻向

じやうど おうじよう すがた きようぎやうしんしよう きようぎ  
される浄土に往生する相状は教行信證という教義として

あらわし  
表詮することができる。

With all due submission, pondering reverentially o'er the tenets of the Pure Land Sect, the fundamental significance is 廻向 the vouchsafement of the grace and virtue, in the sense that the sattva is favored with the Buddhistic power and redeemed. Two types of vouchsafement are described, viz. 'the state of the birth of non-birth in the Pure Land' and 'the state of a return to the Impure Land'. The former is the state of the Buddhistic grace for sattva himself toward the birth of non-birth in the Pure Land. The latter is the altruistic state in that the sattva attains Buddhahood and enlightenment after the birth of non-birth in the Pure Land and returns to this Impure Land to redeem and enlighten other sattva. The state of the birth of non-birth in the Pure Land by the vouchsafement of the grace and virtue is represented as the doctrine of the true teaching, practice, faith, and enlightenment.

[構成]

[The construction]

教文類の冒頭において一宗の綱要をかかげられたものである。その綱要は他力廻向の根本義を示してある、その他力廻向の内容としては往相還相の二相と教行信證の四法を示してある。そして、教行信證の四法は往相をくわしく展開したものである。即ち教は能詮であり、行信證は所詮である。所詮の義のうち行信は因であり、證は果である。なお、證果の悲用として還相の利他をおさめることもできる。この場合は四法は往相の展開であるだけでなく、さらに還相をとり入れることもできる。

The beginning of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha* proclaims the institutes, or elements, of the True Pure Land Sect. The institutes, or elements, import the fundamental significance of the vouchsafement of the grace and virtue by the other-power. The details are described as two phases of 'the state of the birth of non-birth in the Pure Land' and 'the state of a return to the Impure Land' and as four dharmāH of the true teaching, practice, faith, and enlightenment. Four dharmāH of the true teaching, practice, faith, and enlightenment are an elaborated exposition of 'the state of the birth of non-birth in the Pure Land'. The teaching is the Word that represents significations explicated in sūtra. The practice, faith, and

enlightenment are the ultimate true significance expressed by the Word of sūtra, in which the practice and faith are a cause and the enlightenment is an effect. The altruistic aspect of 'the state of a return to the Impure Land' is also encompassed in the benevolence as a result of the enlightenment. In this case, four dharmāH are a detailed expatiation of 'the state of a return to the Impure Land' as well as 'the state of the birth of non-birth in the Pure Land'.

6 February 2015

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

*From* 碧巖錄 The Blue Cliff Record

(1) 「更参三十年」

The Discipline Perpetual:

A Shakespearean Sonnet on (1)

My Way of Tea denotes to consecrate  
Green tea to holy beings in all days.  
Tea ritual is for me to create  
Buddhistic sacred space in classic ways.  
My mother taught tea etiquette, deportment.  
The Way of Tea and practice of translation  
And all related scholarship and art  
Require the unremitting repetition.  
In training, flow'ry sphery poetry  
Shall be expressed to praise the truth of Dharma.  
The study of poetic legal beauty  
By grace of th' pure Tathāgata-garbha  
Shall be eternal practice of the Way  
Continued by rules disciplinary.