

*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

Title and Name Selected

題號撰號

[本文]

[The text]

顯淨土眞實行文類二 愚禿釋親鸞集

[訓讀]

[The Japanese readings of Chinese characters]

けんじやうどしんじちぎやうもんるゐに ぐとくしやくしんらんしふ  
顯淨土眞實行文類二 愚禿釋親鸞集

[意譯]

[The translation that is faithful to the spirit]

淨土眞宗の眞實しんじつ ぎようの行ぎようもんをあらわす要文ようもんをあつめたものであつて、本書の  
第二卷である。僧そうにあらず俗ぞくにあらざる愚おろかな沙彌しやみしんらん親鸞しんらんの集めたところ。

'Tis a collection of the quintessential texts which represent the true practice of the True Pure Land Sect; and it is the second volume of this scripture. It is selected by Shinran, who professes himself a novice, not a priest, not a layman, and not intelligent; this designation is chosen by himself. (On the expression 愚禿 Gutoku, see [The annotation by the translator] (5) of 'Prefatory Remarks before the Main Text' of *Exordium* and [The exposition of words and phrases] of 'The Praise and Adoration for the Tathāgatasya Grace' of *Exordium*. On the phrase 'not a priest, not a layman', see [The annotation of 'not a priest, not a layman' by the translator] of 'Title and Name Selected' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*.)

[構成]

[The construction]

本書は六卷にわかれている。そのうち第二卷の行文類の題號と撰號である。すなわち「顯淨土眞實行文類」は題號であり、「愚禿釋親鸞集」は撰號である。

This scripture is divided into six volumes. The title and name selected are those of the second volume, *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*. That is, '顯淨土眞實行文類' is the title, and '愚禿釋親鸞集' is the name selected.

[解説]

[The explication]

報恩寺本には題號だけであつて、この撰號はのせてない。けれども、各巻に題號と撰號をあげることは周到な方法である。

教文類の次に行文類をひらかれたことは、能詮の教に續いて所詮の義をあらわすのである。その所詮の義を行證とすれば念佛往生をあらわし、行信證とすれば唯信獨脫をあらわすのであるが、行證としても行信證としても行は所詮の當初にあらわれるから、教文類の次に行文類を顯示された次第である。

In Hōon (the requitement with gratitude for the grace of the Buddha) – ji (temple) edition, the title is recorded, not the name selected. However, the indication of the title and name selected in each volume is a scrupulous method.

*The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha* is revealed next to *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*. Scilicet, the ultimate true significance expressed by the Word of sūtra is revealed next to the teaching, viz. the Word that represents significations explicated in sūtra. If the ultimate true significance expressed by the Word of sūtra is the practice and enlightenment, it signifies the birth of non-birth in the Pure Land through 念佛 the Nembutsu, viz. the meditation on Amitābha (Amitāyus) and the praise, prasāda, and recitation of His sacred name. If the ultimate true significance expressed by the Word of sūtra is the practice, faith, and enlightenment, it signifies the deeply faithful independence (see '念佛往生' and '唯信獨脫' in [The explication] of 'The Admiration for the Holy Dharma, Part 1' of *Exordium*). Either way, the practice is firstly described regarding the ultimate true significance expressed by the Word of sūtra. Therefore, *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha* is elucidated next to *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]

以下は總序「題號」 [The annotation of the Title by the translator] についての追加的の必要事項でございます。

The following sonnet etc. is additional and necessary information on [The annotation of the Title by the translator] of 'Title' of *Exordium*.

The Flowering and Fruit of Ākāśa and Śūnya (空華空果)

The snowy flowers in *The Sacred Stone Bridge*,  
Which have the dark and bright duality,  
Are manifested by old lit'rate knowledge,  
Revealing true immense reality.  
The flowering of ākāśa and śūnya,  
Or classical and literary flowers,  
Are the ethereal, eternal tattva  
Expressed as holy visualized scriptures.  
Fair Jurisprudence, Law, Philosophy,  
Pure Mathematics, Logic, Geometry,  
Religion, Lit'rature, et al. we study;  
They are immaculate true śūnya flow'ry.  
Their fruit of ākāśa will be brought forth,  
Inscrutable, substantial as the earth.

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

「空華・地華・世界華等の經典なるとしれり。これ学仏の規矩なり。」  
「仏世界および諸仏法、すなはちこれ空華なり。」

A rhymed translation in iambic pentameter:  
Flowers of ākāśa, earth, world, et cet'ra  
Are known as scriptures and rules to learn Buddha.  
The buddha-dharmāH and worlds of the Buddha  
Are flowers of the ākāśa and śūnya.

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

「空華の諸色をみて、空果の無窮なるを測量するなり。」

A rhymed translation in iambic pentameter:

One sees the hues of flowering of śūnya  
And sounds infinity of fruit of śūnya.

*From* 正法眼蔵 The Quintessential Optic Treasury of the True Dharma

*by* 道元禪師 Zen Master Dōgen

「眼中華は、無にあらざる有にあらざる、空にあらざる実にあらず、おのづからこれ  
十方仏なり。」

A rhymed translation in iambic pentameter:

Originally, flowers in the eyne  
Are th' BuddhāH of all o'er th' tenfold direction  
Spontaneously; they are not abhāva,  
Not bhāva, not śūnya, and not tattva.

(See 'On Clarifying the Virtue Bright' in [The annotation by the translator written in a sonnet form in iambic pentameter] of 'Prefatory Remarks before the Main Text' of *Exordium*.)