



*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

Prefatory Remarks before the Main Text, Part 2

文前袖書 (2)

[本文]

[The text]

顯眞實教 一

顯眞實行 二

顯眞實信 三

顯眞實證 四

顯眞佛土 五

顯化身土 六

[訓讀]

[The Japanese readings of Chinese characters]

しんじち けう あらは みち  
眞實の教を顯す 一

しんじち ぎやう あらは に  
眞實の行を顯す 二

しんじち しん あらは さむ  
眞實の信を顯す 三

しんじち しよう あらは し  
眞實の證を顯す 四

しんぶちど あらは ご  
眞佛土を顯す 五

けしんど あらは ろく  
化身土を顯す 六

[字解]

[The exposition of words and phrases]

眞佛土 The true Buddha and the true land, viz. the True Buddha-kṣetra, which are written in parallel. It denotes the Tathāgata of the Unfathomable Light and the Land of the Infinite Light.

化身土 In details, it is the land of the interim incarnations for leading the sattva to the supreme enlightenment by upāya. In this word, the incarnations and the incarnational land are written in parallel. The incarnations signify the embodiments of the Buddha, viz. Amitābha (Amitāyus) elucidated in ‘the *vipaśyanā* on the true form of the Buddha, viz. Amitābha (Amitāyus)’ in *Amitāyur-dhyāna-sūtra*. The incarnational land is the Keman-realm explicated in *The Bodhisattva Womb Sūtra* (the Keman-realm is the land for those who are neglectfull, haughty, suspicious, and clinging to the selfhood); and it is also the mistrustful palace like the uterus of a lotus calyx (garbha) in *Sukhāvatī-vyūha*. It is termed ‘the land of the interim incarnations leading the sattva to the supreme enlightenment by upāya’ because Amitābha (Amitāyus) created the land for temporary upāya.

[意譯]

[The translation that is faithful to the spirit]

本書は六軸ろくじくにわける。その順序じゆんじよを標列ひようれつすると、眞實しんじつの教きょうをあらわす文類もんるいは第一、眞實しんじつの行ぎようをあらわす文類もんるいは第二、眞實しんじつの信しんをあらわす文類もんるいは第三、眞實しんじつの證しようをあらわす文類もんるいは第四、眞實しんじつの眞佛しんぶつしんど眞土しんじつをあらわす文類もんるいは第五、方便だいごの化身化土ほうべん けしんけいどをあらわす文類もんるいは第六である。

The present volume is divided into six scrolls. The order is enumerated as follows: *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha* is the first scroll, *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice for the Buddha* is the second scroll, *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Faith in the Buddha* is the third scroll, *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Enlightenment of the Buddha* is the fourth scroll, *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Buddha-kṣetra* is the fifth scroll, and *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the Provisional Kṣetra of Nirmāṇa-kāya* is the sixth scroll.

[構成]

[The construction]

これも教文類の前後の紙面の余白に記された備忘である。本書において顯明する順序を標し列ねたもの、約言すれば内容の目次をかかげたものである。

'Tis also the memoranda written in the empty spaces before and behind *The Categorization and Collection of the Quintessential Texts of Śāstra and*

*Vyākhyā on the True Teaching of the Buddha.* 'Tis the enumeration of the order to be clarified in this scripture. In fine, a table of contents is listed there.

[解説]

[The explication]

この標列をみると本書は六軸に分けて撰述することを、最初から意圖していたことがわかる。總題には教行證の三法をかかげられたが、内容には六法を開示せられてある。

まず、教行證の三法を教行信證の四法とせられたことは行から信を開かれたのである。これは行と信との離れることのできないことを示して、信と切離れた行の律法化をえらび、行と別致する信の概念化をえらんだのである。そして如實修行の實踐を示すと共に、機に領納することは、ただ信ひとつであることを鮮明したのである。

次に證から眞佛土を開いたことは、淨土に往生する證果は佛果を成就すること、即ち往生即成佛の道理をあらわして、淨土教の獨立を完成し確保するのである。さらに、佛力の人生に展開する教行信證という修入の道筋は眞佛眞土を基調とすることを示して、攝化の根元を顯示したのである。

終に、眞實を顯すためにその對照として方便の化身化土をひらいたのである。この佛身佛土の眞假を對比することが、四法の眞假の實態を明示するにあたつて顯著な手法である。

This enumeration illuminates the original intention to compile and divide this scripture into six scrolls. The Title cites three dharmān of the true teaching, practice, and enlightenment, whereas the contents disclose six dharmān.

First, three dharmāH of the true teaching, practice, and enlightenment are converted into four dharmebhyaH of the true teaching, practice, faith, and enlightenment; that is, the faith is clarified from the practice. It points out the inseparability of the practice and the faith; and the legalization of the practice apart from the faith and the conceptualization of the faith aside from the practice are authored. And then the practice of caryā of tattva is indicated, and 'tis brilliantly expounded that the only faith enables the capacity of human minds to accept it.

Second, the True Buddha-kṣetra is clarified from the enlightenment; it

is revealed that the enlightenment for the birth of non-birth in the Pure Land signifies the attainment of the Buddhistic fruition, namely, the principle of the simultaneity of the birth of non-birth and the attainment of the Buddhahood; and it completes and ensures the independence of the Pure Land Sect. Furthermore, it is set forth that the way of discipline, viz. the teaching, practice, faith, and enlightenment, by which the power of the Buddha is actualized in human life, is founded on the True Buddha-kṣetra and the essential part of the guidance, deliverance, and enlightenment is manifested.

Last, the Provisional Kṣetra of Nirmāṇa-kāya is clarified in contrast to the True Buddha-kṣetra to disclose the truth. The comparison between the truth and the provisionality of Buddha-kṣetra is a remarkable method for specifying the real state of the truth and the provisionality of four dharmānām.

[往生即成佛の道理に関する翻訳者による註]

[The annotation by the translator on the principle of the simultaneity of the birth of non-birth and the attainment of the Buddhahood]

この英訳版において「往生」を

‘the birth of non-birth’と訳すことには意味があります。

「往生」の訳は、『教行信證新釋』卷上、行文類「曇鸞釋文」の【解説】にある

「往生」に関する難詰を念頭においていたものでございます。

即ち、大乗經によれば、

衆生の體は本来空にして虚空の如く「無生無滅」のものであるのに、

何故この世で死にお淨土に生じることが可能なのか、

何故この世を去りお淨土に参ることが可能なのか、という難詰でございます。

この問い合わせに対しては、三論宗の「八不中道」の義により、

「不断不常」「不一不異」であるから、と解答されております。

It is significant that ‘往生’ is translated as ‘the birth of non-birth’ in *The English Version of the New Interpretation of Teaching, Practice, Faith, and Enlightenment*. The translation of ‘往生’ is grounded on the consideration of the difficult question as to ‘往生’ argued in [The explication] of ‘The Exegesis by the Reverend Mentor Donran’ of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice for the*

*Buddha in The New Interpretation of Teaching, Practice, Faith, and Enlightenment, Volume One.* The question is as below: according to the *vaipulya-sūtrāni*, the substance of the sattva is essentially śūnya and neither appearing nor disappearing, viz. 'non-birth and non-extinction', as the ākāśa is; why is it possible to die in this world and to be born in the Pure Land; or why is it possible to pass away from this world and to come into being in the Pure Land? To this question, the answer is based on the tenet of 'non-cessation and non-permanence' and 'non-uniformity and non-diversity', according to the principle of 'the middle path of the eightfold negation' in *San-lun-tsung* (the Sect of Three Treatises).

確かに凡夫の考えるような實の生死はないというのは真理でございますが、因縁によって生じたものですから、空のみであるという訳ではありません。真理は中道にあります。

お淨土の生とこの世の生とは、断でもなく、常でもなく、同一でもなく、異なる訳でもなく、それらの概念を払った所に真理はあらわれますから、お淨土の「往生」は「不生の生」、「不往の往」の意味であり、大乗經の教義に整合しているのでございます。以上が『教行信證新釋』卷上、行文類「曇鸞釋文」の【解説】に基づく解答でございます。

Indeed, 'tis true that there is neither birth nor death which ordinary people regard as real and substantial; but things are generated by *hetu-pratyayāH*, therefore it is not that there exists nothing but śūnya. The truth is between two extremes. The lives in the Pure Land and in this world are non-cessation, non-performance, non-uniformity, and non-diversity; the truth is revealed where these negated notions are dispelled and cleared away. Hence '往生' in the Pure Land implies 'the birth of non-birth' and 'the going of non-going' and is consistent with the teachings of the *vaipulya-sūtrāni*. This is the answer on the basis of [The explication] of 'The Exegesis by the Reverend Mentor Donran' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice for the Buddha in The New Interpretation of Teaching, Practice, Faith, and Enlightenment, Volume One*.

『眞宗安心論題解説』は『淨土眞要鈔』を

「未來の衆生の淨土に往生すべきたねをばことごとく成就したまひき、  
そのことはりをきゝて、一念解了の心おこれば、  
佛心と凡心とまつたくひとつになるなり」と引用し、  
『安心決定鈔』を  
「たきぎは火をつけつれば、はなるゝことなし、  
たきぎは行者的心にたとふ、火は彌陀の攝取不捨の光明にたとふるなり、  
心光に照護せられたてまつりぬれば、わが心をはなれて佛心もなく  
佛心をはなれてわが心もなきものなり、これを南無阿彌陀佛とはなづけたり」と引用しております。  
即ち、阿彌陀如來さまの眞實心が淨らかな智恵の炎のように  
衆生の煩惱心に働きかけ、淨化し転変して、  
佛心と衆生心とが一体となることを意味しております。

*The Explication of the Theses on the True Faith in the True Pure Land Sect* quotes from *The Excerpt of the True Essentials of the Pure Land*, 'The bija for the birth of non-birth of the future sattva in the Pure Land is completely attained. When the truth is understood and a single mind of devotion arises, the mind of the supreme Buddha and the mind of the ordinary sattva are wholly unified.' *The Explication of the Theses on the True Faith in the True Pure Land Sect* also quotes from *The Excerpt of the Determination of the True Faith*, 'When the firewood is lit, it is inseparable from the fire. The firewood is a metaphor for the mind of the practitioner of Buddhistic discipline, and the fire is a symbol of the light of Amitābha (Amitāyus) who attains the enlightenment and deliverance for us all, guiding and not forsaking the sattva. The mind's light of Amitābha (Amitāyus) deigns to illuminate and protect us; hence there is neither the Buddha-mind separated from my mind, nor my mind apart from the Buddha-mind. This is named '南無阿彌陀佛'.' Videlicet, it signifies that the True-mind of Amitābha (Amitāyus) influences, sanctifies, and transforms the kleśa in the mind of the sattva, as the immaculate fire of wisdom does, to integrate the Buddha-mind and the mind of the sattva.

現世で如來さまから佛心という命を賜る際の  
具体的な修養とはどうあるべきでしょうか。  
それはちょうど五觀の偈のように、  
自身の徳行の至らざる事実を認識して佛力に感謝致し、

お念佛の妙薬の働きにより衆生の煩惱心が精妙に転変されゆくことを念じ、  
佛力による佛道の成就を願うべきと考えられます。

往生即成佛はお淨土の道理でございますが、

その輝ける眞實は現世に絶えず顕現し展開されるからでございます。

How should the mind be specifically cultivated when the Tathāgata vouchsafes us the life of the Buddha-mind in this world? As in *The Verse of Five Kinds of Introspection*, it is contemplated that we should take cognizance of the imperfectness of our virtue and discipline and prove the gratitude to the power of the Buddha; we should also meditate on the exquisite transformation of the kleśa in the mind of the sattva by the sovereign remedy of the Nembutsu and pray for the realization of the noble way of Buddhism by the power of the Buddha. The reason is that the coruscating verity of the simultaneity of the birth of non-birth and the attainment of the Buddhahood, which is essentially the principle for the Pure Land, is perpetually revealed, manifested, and realized in this transient world also.

11 September 2014

*From 祕藏寶鑰 The Precious Key to th' Secret Treasury*

*by 弘法大師 空海*

*Grand Master Kōbō, or Saint Kūkai, viz. The Skiey Wat'ry Main*

「八不利刀斷戲論」「八不の利刀は戲論を斷つ」

A rimed translation:

Swords of the eightfold negation

Shrewdly cut the airy, void argumentation.

(See [The annotation by the translator written in the Shakespearean sonnet form in iambic pentameter] of 'The Exhortation and the Admonition for All Sentient Beings Involved, Part 2' of *Exordium* and [The annotation by the translator written in a sonnet form in iambic pentameter] of 'Prefatory Remarks before the Main Text, Part 1' 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 a sonnet form in iambic pentameter]

*From* 死者の書 The Sūtra of the Mighty Dead

*by* 折口信夫 Shinobu Oriuchi

藤原南家の郎女 別名 中将姫

Princess Iratsume of the Southern House of Fujiwara, aka Princess Chūjō

(1) 「何とお礼申してよいか、量り知れぬものが、心にたぐり上げて来る。だがまづ、」「御礼申すべきは、み仏である。」

(2) 「なも 阿弥陀ほとけ。あなたふと 阿弥陀ほとけ。」

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Unfathomable Gratitude to Tathāgata:

A Sonnet on (1) and (2)

Written on 7 September 2017 and Published on 28 September 2017

As Princess Iratsume Fujiwara  
Wove a fair maṇDala, I wrote six sūtra  
With juice of life by squeezing mine own life  
Because 'the other pow'r' is 'life itself'.  
The pow'r of life resides in sixfold sūtra  
And moves athwart the holy realms of Dharma.  
For the salvation, Holy Amitābha  
Would realize the current maṇDala,  
Encompassing the secular existence,  
And being all non-dual with our essence.  
The maṇDala should be revealed to minds  
Across worlds in the present periods.  
To the Tathāgata the praise be given.  
He has the maṇDala devoutly woven.