

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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Translated from the Japanese

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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

Title and Name Selected

題號撰號

[本文]

[The text]

顯淨土眞實教文類一 愚禿釋親鸞集

[訓讀]

[The Japanese readings of Chinese characters]

けんじやうどしんぢけうもんるみあち ぐとくしやくしんらんしふ
顯淨土眞實教文類一 愚禿釋親鸞集

[意譯]

[The translation that is faithful to the spirit]

淨土眞宗の眞實の教をあらわす要文をあつめたもので、本書の
第一巻である。僧にあらず俗にあらざる愚かな沙彌親鸞の集めたところ。

'Tis a collection of the quintessential texts which represent the true teaching of the True Pure Land Sect; and it is the first 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*.)

[構成]

[The construction]

本書は六巻にわかれている、その第一である教文類の題號と撰號である。すなわち「顯淨土眞實教文類」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 first volume, *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*. That is, '顯淨土眞實教文類' 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撰號はのせてない。しかし、全體の體裁からみても、ここに撰號のあるのが適わしい。

In Hōon (the requitement with gratitude for the grace of the Buddha) – ji (temple) edition, the title is recorded, not the name selected. However, considering the entire configuration, 'tis appropriate to place the name selected in this position.

6 February 2015

[「僧にあらず俗にあらざる」の訳註]

[The annotation of 'not a priest, not a layman' by the translator]

「僧にあらず俗にあらざる」とは空假中の三諦によるものと思われます。中道は、非僧と非俗という一対の相対的概念によって立ちます。相対概念が無ければ中道の法も的確に説かれません。

『金剛經』に「法にも非ず、非法にも非ず。」

「実も無く、虚もなし。」と説かれている通り、撰號における「僧にあらず俗にあらざる」とは、世間の相が無相であることを示す表現であると考えられます。

The appellation 'not a priest, not a layman' is deemed to be well grounded on the three kinds of truth, viz. śūnyatā, prajñapti-dharma, madhya. The middle path (madhyamā pratipad) between two extremes (śūnyatā and prajñapti-dharma) is substantiated by a pair of relative concepts, non-priest and non-layman. Without relative concepts, the dharma of the madhyamā pratipad is not accurately dissertated. It is written in Vajracchedikā-prajñāpāramitā-sūtra, 'not dharma, not non-dharma', 'not satya, not mṛṣā'. The selected designation 'not a priest, not a layman' is considered to connote nirnimitta, alakṣaṇa and animitta on various aspects of life.

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

Publication Number 11, Composition Number 11

The Pure Space with Clear Redolence;
A Fane of Double Wheels of Food and Dharma (法食兩輪), Part 1;
Th' East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;
(Including, but not Limited to, Skanda, Ucchuṣma, and Avalokiteśvara)
Written on 24 July 2017 and Published on 27 July 2017
(Lines 1-9 were written on 23 July 2017; lines 10-14 were written on a
wake-up time on 24 July 2017, in accordance with a dream on 16 July 2017.)

When I learned Buddhist old cuisine in temples,
I saw the Buddhān specially enshrined
In head priests' living spaces of the temples
As kitchens, loos and bathrooms which are deemed
Essential for the human daily life.
I learned the Way of Tea from mine own mother.
Methinks 'tis not mere methods to drink tea leaf,
But to reveal the pure space as the aether
In our routine deeds and works everyday.
I was directed to learn jurisprudence
To know the universal rightwise way
Of the religious, secular quintessence.
In this world transient, I see th' pure time space
Enlightening me with clear redolence.

(The Shakespearean Sonnets 'A Fane of Double Wheels of Food and Dharma
(法食兩輪), Parts 2 and 3' are written in 'The Auxiliary Elucidation and
Revelation by *The Sūtra on the Tranquil, Quiescent, and Absolutely
Impartial Enlightenment of Wisdom*, Part 2' of *The Categorization and
Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True
Practice of the Buddha* and in 'Śāstra by Nāgārjuna Bodhisattva, Part 28' of
*The Categorization and Collection of the Quintessential Texts of Śāstra and
Vyākhyā on the True Practice of the Buddha*, respectively.)