

569-429



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足夜

歎

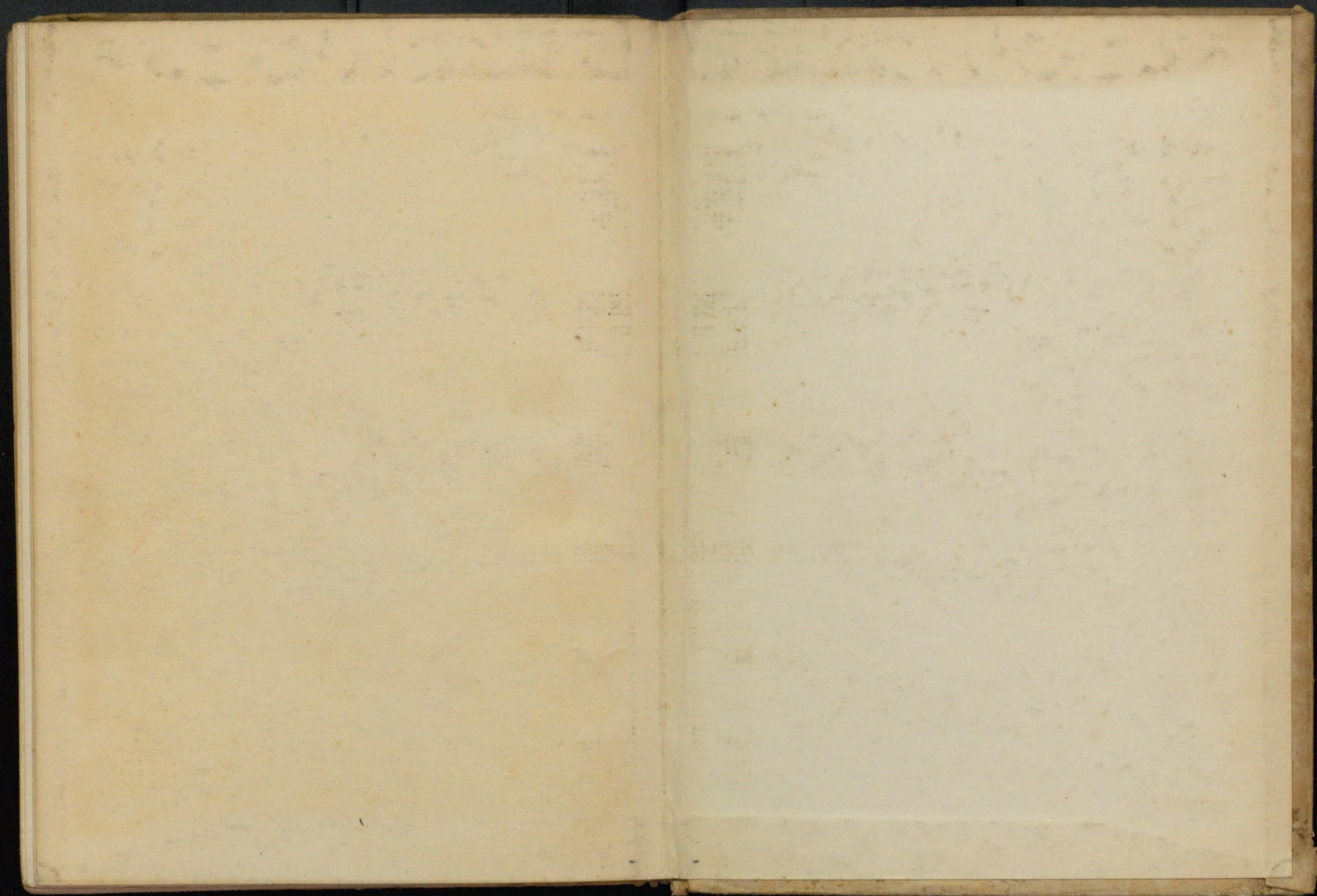
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はしがき

歎異鈔は親鸞聖人の語録であります。私が二十の頃に救はれた大切な聖教です。今回二回目に布哇に参り同朋と親鸞聖人の御教へを讃嘆する機会を得たので、先年學友佐々木月樵君が序文を添へて出版した英譯の本と原文と共に刷つて同朋の方に頒つ事を思ひ立ちました。英譯は長友今立老人が筆を取られたものであります。出發に際し忽忙の際に思ひ付いたので、製本等に就き心に満たぬ處もあるが、とにかく出發の際に間に合つて、南の島にまで聖人の御教へを供奉する事を得たのを喜び感謝致します。

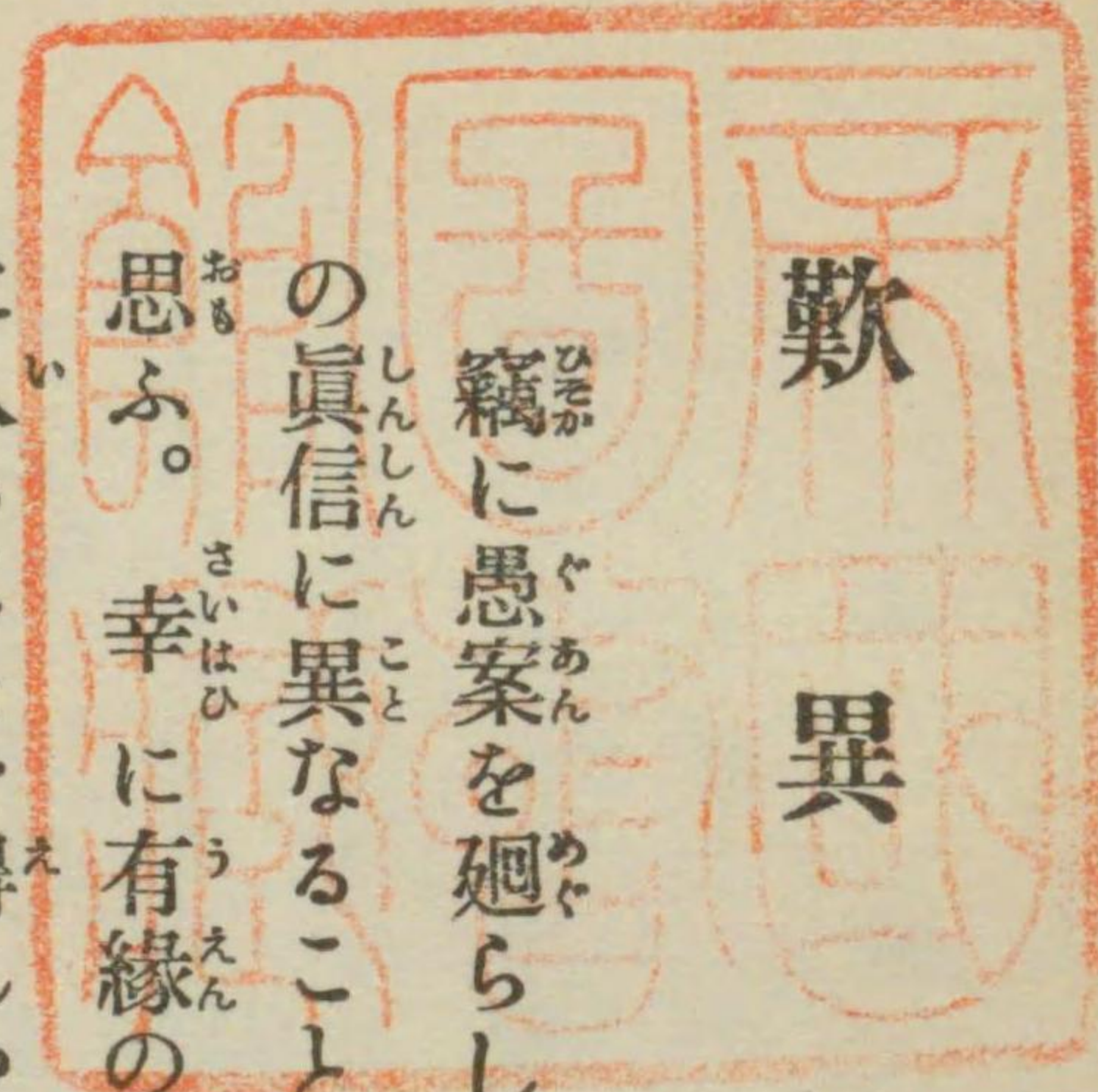
昭和八年一月二十五日

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竊ひそかに愚案ぐあんを廻めぐらして、粗古ぼこ今こんを勸かんふるに、先師せんしの口傳くでん
 の眞信しんしんに異ことなることを歎なげき、後學こうがく相續さうぞくの疑惑ぎわくあ有あることを
 思おもふ。幸さいはひに有緣うゑんの知識ちしきに依よらずんば、爭いかにか易行いぎやうの一門いちもん
 に入いることを得えんや。全まづく自見じけんの覺悟かくごを以もつて、他力たうりきの宗しう
 旨しを亂みだることなかれ。仍よつて故親鸞こしんらん聖人御物語おんものがたりの趣おもむきの耳みみ
 の底そこに留とどまる所ところ、聊いさか之これを註しるす。偏ひとへに同心行者どうしんぎやうじやの不審ふしんを散さん
 ぜんが爲ためなりと。云々うんぬん。

上 篇

第一節

彌陀の誓願不思議にたすけられまゐらせて、往生をばとぐるなりと信じて、念佛まをさんとおもひたつ心の發るとき、すなはち攝取不捨の利益にあづけしめたまふなり。彌陀の本願には、老少善悪の人をえらばれず、ただ信心を要とすと知るべし。その故は、罪惡深重煩惱熾盛の衆生をたすけんがための願にてまします。しかれば本願を信ぜんには、他の善も要にあらず、念佛にまさるべき善なき故に。惡をもおそるべからず、彌陀の本願をさ

またぐるほどの悪なきが故に、と。云々。

四

第二節

おのおの十餘ヶ國の境を越えて、身命を顧みずしてたづね來らしめたまふ御こころざし、ひとへに往生極樂の道を問ひ聞かんがためなり。しかるに、念佛よりほかに往生の道をも存知し、また法文等をも知りたるらんと、こころにくくおぼしめしておはしましてはんべらんは、おほきなるあやまりなり。もししからば、南都北嶺にもゆゆしき學生たちおほく座せられて候ふなれば、かの人にもあひたてまつりて、往生の要よくよく聞かるべき

なり。親鸞におきては、ただ念佛して彌陀にたすけられまゐらすべしと、よき人のおほせをかうむりて、信ずるほかに別の子細なきなり。念佛は、まことに淨土に生まるるたねにてやはんべらん、また地獄におつべき業にてやはんべらん、總じてもて存知せざるなり。たとひ法然聖人にすかされまゐらせて、念佛して地獄におちたりとも、さらに後悔すべからず候。その故は、自餘の行をはげみて佛になるべかりける身が、念佛をまをして地獄にもおちて候はばこそ、すかされたてまつりてといふ後悔も候はめ。いづれの行も及びがたき身なれば、と

ても地獄は一定すみかぞかし。彌陀の本願まことにおは
 しまさば、釋尊の說教虚言なるべからず。佛說まことに
 おはしまさば、善導の御釋虚言したまふべからず。善導
 の御釋まことならば、法然の仰そらごとならんや。法然
 の仰まことならば、親鸞がまをすむね、またもて虚しか
 るべからず候か。詮ずるところ愚身の信心におきては
 かくのごとし。このうへは、念佛をとりて信じたてまつ
 らんとも、またすてんとも、面々の御はからひなり、と。
 云々。

第三節

善人なほもて往生をとぐ、いはんや悪人をや。しかる
 を世の人つねにいはいく、悪人なほ往生す、いかにいはん
 や善人をや、と。この條一旦そのいはれあるに似たれど
 も、本願他力の意趣にそむけり。その故は、自力作善の
 人は、ひとへに他力をたのむ心缺けたるあひだ、彌陀の
 本願にあらず。しかれども自力の心をひるがへして、他
 力をたのみたてまつれば、眞實報土の往生をとぐるなり。
 煩惱具足のわれらは、いづれの行にても生死をはなるる
 ことあるべからざるをあはれみたまひて、願をおこした
 まふ本意、悪人成佛のためなれば、他力をたのみたてま

つる悪人、もとも往生の正因なり。よりて善人だにこそ
往生すれ、まして悪人は、と仰せられ候ひき。

第四節

慈悲に聖道・淨土のかはりめあり。聖道の慈悲といふ
は、ものを憫み悲しみ育むなり。しかれども、思ふがご
とく助け遂ぐることに極めてありがたし。また淨土の慈悲
といふは、念佛していそぎ佛になりて、大慈悲心をもて、
思ふがごとく衆生を利益するをいふべきなり。今生にい
かにいとほし不便と思ふとも、存知のごとくたすけがた
ければ、この慈悲始終なし。しかれば、念佛まをすのみ

ぞ、末とほりたる大慈悲心にて候ふべき、と。云々。

第五節

親鸞は父母の孝養のためとて、一遍にても念佛まをし
たること、いまだ候はず。その故は、一切の有情はみな
もて世々生々の父母兄弟なり。いづれもいづれも、順次
生に佛になりてたすけ候ふべきなり。わが力にてはげむ
善にても候はばこそ、念佛を廻向して父母をもたすけ候
はめ。ただ自力をすてて、いそぎ淨土の證を開きなば、
六道四生のあひだ、いづれの業苦に沈めりとも、神通方
便をもて、まづ有縁を度すべきなり、と。云々。

第六節

專修念佛のともがらの、わが弟子・ひとの弟子といふ
 諍論の候ふらんこと、もてのほかの子細なり。親鸞は弟
 子一人ももたず候。その故は、わがはからひにて人に
 念佛をまをさせ候はばこそ、弟子にても候はめ。ひとへ
 に彌陀の御もよほしにあづかり念佛まをし候ふ人を、わ
 が弟子とまをすこと、極めたる荒涼のことなり。つくべ
 き縁あれば伴ひ、離るべき縁あれば、離るることのある
 をも、師をそむきて人につれて念佛すれば、往生すべか
 らざるものなりなんといふこと不可説なり。如來より賜

りたる信心を、わがものがほにとりかへさんとまをすに
 や、かへすがへすもあるべからざることなり。自然の理
 にあひかなはば、佛恩をも知り、また師の恩をも知るべ
 きなり、と。云々。

第七節

念佛は無碍の一道なり。そのいはれいかんとならば、
 信心の行者には天神地祇も敬伏し、魔界外道も障碍する
 ことなし、罪惡も業報を感ずることあたはず、諸善も及
 ぶことなき故に、無碍の一道なり、と。云々。

第八節

念佛ねんぶつは行者ぎやうじやのためには非行ひぎやう非善ひぜんなり。わがはからひにて行ぎやうずるにあらざれば非行ひぎやうといふ。わがはからひにてつくる善ぜんにあらざれば非善ひぜんといふ。ひとへに他力たうりきにして、自力りきをはなれたる故ゆゑに、行者ぎやうじやのためには非行ひぎやう非善ひぜんなり、と云々うんぬん。

第九節

念佛ねんぶつまをし候さぶらへども、踊躍ゆやく歡喜くわんぎの心こころおろそかに候さぶらふこと、またいそぎ淨土じやうどへまありたき心こころの候さぶらはぬは、いかに候さぶらふべきことにて候さぶらふやらん、とまをしいて候さぶらひしかば、親鸞しんらんもこの不審ふしんありつるに、唯圓房ゆゑんぱうおなじ心こころにて

ありけり。よくよく案あんじみれば、天てんにをどり地ちにをどるほどに喜よろこぶべきことを喜よろこばぬにて、いよいよ往生わうじやうは一定いちぢやうと思おもひたまふべきなり。喜よろこぶべき心こころをおさへて、喜よろこばせざるは煩惱ぼんノウの所しよ爲みなり。しかるに佛ぶつかねてしろしめして、煩惱ぼんノウ具足ぐそくの凡夫ぼんぶとおほせられたることなれば、他力たうりきの悲ひ願ぐわんはかくのごときのわれらがためなりけりと知しられて、いよいよたのもしくおぼゆるなり。また淨土じやうどへいそぎまありたき心こころのなくて、いささか所勞しよらうのこともあれば、死しなんずるやらんと心細こころほそくおぼゆることも、煩惱ぼんノウの所しよ爲みなり。久遠劫くゑんこふよりいままで流轉るてんせる苦惱くなうの舊里きうりはすてがた

く、いまだ生まれざる安養あんやうの淨土じやうどはこひしからず候まほらふこと、まことによくよく煩惱ぼんなんの興盛こうじやうに候まほらにこそ。なごりをしく思おもへども、娑婆しゃはの縁えんつきて力ちからなくをはるときに、かの土どへはまゐるべきなり。いそぎまゐりたき心こころなきものを、ことにあはれみたまふなり。これにつけてこそ、いよいよ大悲大願だいひだいがんはたのもしく、往生わうじやうは決定けつぢやうと存ぞんじ候まほらへ。踊躍ゆやく歡喜くわんぎの心こころもあり、いそぎ淨土じやうどへもまゐりたく候まほらはんには、煩惱ぼんなんのなきやらんと、あやしく候まほらひなまし、と。云々うんぬん。

第十節

念佛ねんぶつには無義むぎをもて義ぎとす、不可稱ふかじやう・不可説ふかせつ・不可思議ふかしぎの故ゆゑにと仰おほせ候まほらひき。

第一節

そもそもかの御在生のむかし、おなじこころざしにして、あゆみを遼遠の洛陽にはげまし、信を一つにして、心を當來の報土にかけしともがらは、同時に御意趣をうけたまはりしかども、その人々にともなひて念佛まをさるる老若その數を知らずおはしますなかに、聖人のおほせにあらざる異義どもを、近來はおほく仰せられあうて候ふよし、傳へうけたまはる。いはれなき條々の子細のこと。

第二節

一文不通のともがらの念佛まをすにあうて、汝は誓願不思議を信じて念佛まをすか、また名號不思議を信ずるか、といひおどろかして、二つの不思議の子細をも分明にいひ開かずして、人の心をまどはすこと。

この條かへすがへすも心をとどめて、思ひ分くべきことなり。誓願の不思議によりて、持ちやすく、稱へやすき名號を案じ出したまひて、この名字を稱へんものを、迎へとらんと御約束あることなれば、まづ彌陀の大悲大願の不思議にたすけられまゐらせて、生死を出づべしと

信じて、念佛のまをさるるも、如來の御はからひなりと思へば、すこしも自らのはからひまじはらざるが故に、本願に相應して實報土に往生するなり。これは誓願の不思議をむねと信じたてまつれば、名號の不思議も具足して、誓願名號の不思議一つにして、さらに異なることなきなり。つぎに自らのはからひをさしはさみて、善惡の二つにつきて、往生のたすけさはり二様に思ふは、誓願の不思議をばたのまずして、わが心に往生の業をばげみて、まをすところの念佛をも自行になすなり。この人は名號の不思議をもまた信ぜざるなり。信ぜざれども邊地

懈慢・疑城・胎宮にも往生して、果遂の願の故に遂に報土に生ずるは、名號不思議の力なり。これすなはち誓願不思議の故なれば、ただ一つなるべし。

第三節

經釋をよみ學せざるともがら往生不定のよしのこと。この條すこぶる不足言の義といひつべし。他力眞實のむねを明かせるもろもろの聖教は、本願を信じ念佛まをさば佛になる、そのほかなにの學問かは往生の要なるべきや。まことにこの理に迷ひはんべらん人は、いかにもいかにも學問して本願のむねを知るべきなり。經釋を

讀み學すといへども、聖教の本意を心得ざる條、もとも
不便のことなり。一文不通にして經釋のゆくちも知らざ
らん人の、稱へやすからんための名號におはします故に
易行といふ。學問をむねとするは聖道門なり、難行とな
づく。あやまりて學問して名聞利養の思に住する人、順
次の往生いかがあらんずらんといふ證文も候ふぞかし。
當時、專修念佛の人と、聖道門の人と、諍論をくはだて
て、わが宗こそすぐれたれ、ひとの宗はおとりたりとい
ふほどに、法敵もいできたり、謗法もおこるなり。これ
しかしながら、自らわが法を破謗するにあらずや。たと

ひ諸門こそりて、念佛はかひなき人のためなり、その宗
淺し卑しといふとも、さらに争はずして、われらがごと
く下根の凡夫、一文不通のものの信すればたすかるよし、
うけたまはりて信じ候へば、さらに上根の人のためには
卑しくとも、われらがためには最上の法にてまします。
たとひ自餘の教法はすぐれたりとも、自らがためには器
量及ばざればつとめがたし。われもひともし生死をはなれ
んことこそ諸佛の御本意にておはしませば、御さまだけ
あるべからずとてにくい氣せずば、誰の人かありて敵を
なすべきや。かつは諍論のところにはもろもろの煩惱發

る、智者遠離すべきのよしの證文候ふにこそ。故聖人の
 おほせには、この法をば信ずる衆生もあり、そしる衆生
 もあるべしと、佛ときおかせたまひたることなれば、わ
 れはすでに信じたてまつる、また人ありてそしるにて、
 佛説まことなりけりと知られ候。しかれば往生はいよ
 いよ一定と思ひたまふべきなり。あやまりてそしる人の
 候はざらんこそ、いかに信ずる人はあれども、そしる
 人のなきやらんともおぼえ候ひぬべけれ。かくまをせば
 とて、必ず人にそしられんとはあらず。佛のかねて信
 謗ともにあるべきむねをしらしめして、人の疑をあら

せじと、説きおかせたまふことをまをすなりとこそ候ひ
 しか。いまの世には學問して人のそしりをやめん、ひと
 へに論議問答をむねとせんとかまへられ候ふにや。學問
 せばいよいよ如來の御本意を知り、悲願の廣大のむねを
 も存知して、卑しからん身にて往生はいかがなるとあ
 やぶまん人にも、本願には善惡淨穢なき趣をも、説き
 聞かせられ候はばこそ、學生のかひにても候はめ。たま
 たま何心もなく本願に相應して念佛する人をも、學問し
 てこそなるといひおとさるること、法の魔障なり、佛
 の怨敵なり。自ら他力の信心缺くるのみならず、あやま

りて他を迷はさんとす。つつしんで恐るべし、先師の御心こころにそむくことを。かねて憫れむべし、彌陀の本願ほんぐわんにあらざることを。

第四節

彌陀の本願不思議しぎにおはしませばとて、悪をおそれざるはまた本願ほんぐわんばかりとて、往生わうじやうかなふべからずといふこと。

この條本願とうほんぐわんを疑ひ、善惡の宿業しゆくごふを心得こころえざるなり。善き心こころのおこるも宿善しゆくぜんのよほす故ゆゑなり。惡事の思おもはれせらるるも惡業あくごふのはからふ故ゆゑなり。故聖人こしやうにんのおほせには、卵

の毛・羊の毛ひげのさきにあるちりばかりも、つくるつみの宿業しゆくごふにあらずといふことなしと知るべしと候まうひき。またあるとき、唯圓房ゆゑんぼうはわがいふことを信しんずるか、と仰おほせの候まうひしかひだ、さん候まうふとまをし候まうひしかば、さらばわがいはんことたがふまじきか、とかさねておほせの候まうひしかあひだ、つつしんで領狀りやうじやうまをして候まうひしかば、たとへば人を千人殺せんにんころしてんや、しからば往生わうじやうは一定いちぢやうすべし、とおほせ候まうひしとき、おほせにては候まうへども、一人いちにんもこの身みの器量きりやうにては殺ころしつべしともおほえず候まう、とまをして候まうひしかば、さてはいかに親鸞しんらんがいふことをたがふまじ

きとはいふぞ、と。これにて知るべし。なにごとも心に
 まかせたることならば、往生のために千人殺せといはん
 に、すなはち殺すべし。しかれども一人にても殺すべき
 業縁なきによりて害せざるなり。わが心の善くて殺さぬ
 にはあらず。また害せじとおもふとも、百人千人を殺す
 こともあるべし、と仰の候ひしは、われらが心の善きを
 ば善しとおもひ、悪しきをば悪しと思ひて、本願の不思議
 にてたすけたまふといふことを、知らざることを仰の
 候ひしなり。そのかみ邪見におちたる人ありて、悪をつ
 くりたるものをたすけんといふ願にてましますればとて、

わざとこのみて悪をつくりて、往生の業とすべきよしを
 いひて、やうやうに悪しざまなることのきこえ候ひしと
 き、御消息に、薬あればとて毒をこのむべからず、とこ
 そあそばされて候ふは、かの邪執をやめんがためなり。
 またく悪は往生のさはりたるべしとにはあらず。持戒持
 律にてのみ本願を信ずべくば、われらいかでか生死をは
 なるべきや。かかるあさましき身も、本願にあひたてま
 つりてこそ、げにほこられ候へ。さればとて、身にそな
 へざらん悪業は、よもつくられ候はじものを。また海河
 に網をひき、釣をして世をわたるものも、野山に猪を狩

り、鳥をとりて命を繼ぐともがらも、商をもし、田畠
 をつくりてすぐる人も、ただおなじことなり。さるべき
 業縁のもよほせば、いかなるふるまひもすべし、とこそ
 聖人は仰せ候ひしに、當時は後世者ぶりして、善からん
 ものばかり念佛まをすべきやうにおもひ、あるひは道場
 に張文をして、何々のことしたらんものをば、道場へ入
 るべからずなどといふこと、ひとへに賢善精進の相を
 ほかにしめして、うちには虚假をいだけるものか。願に
 ほこりてつくりらん罪も、宿業のもよほす故なり。されば
 善きことも悪しきことも、業報にさしまかせて、ひとへ

に本願をたのみまわらすればこそ、他力にては候へ。唯
 信鈔にも、彌陀いばかりの力ましますと知りてか、罪
 業の身なれば救はれがたしと思ふべき、と候ふぞかし。
 本願にほこる心のあらんにつけてこそ、他力をたのむ信
 心も決定しぬべきことにて候へ。おほよそ悪業煩惱を断
 じつくしてのち本願を信ぜんのみぞ、願にほこる思もな
 くてよかるべきに、煩惱を断じなばすなはち佛なり。佛
 のためには五劫思惟の願、その詮なくやましますさん。本
 願ぼこりといましましめらるる人々も、煩惱不淨具足せられ
 てこそ候ふげなれ。それは願にほこらるるにあらずや。

いかなる悪を本願ばかりといふ、いかなる悪かほこらぬにて候ふべきぞや。かへりて心をさなきことか。

第五節

一念に八十億劫の重罪を滅すと信ずべしといふこと。

この條は、十惡五逆の罪人日ごろ念佛をまをさずして、命終のときはじめて善知識の教にて、一念まをせば八十億劫の罪を滅し、十念まをせば八十億劫の重罪を滅して往生すといへり。これは十惡五逆の輕重を知らせんがために、一念十念といへるか。滅罪の利益なり。いまだわれらが信ずるところにおよばず。その故は、彌陀の光

明に照らされまゐらす故に、一念發起するとき、金剛の信心を賜はりぬれば、すでに定聚の位に攝めしめたまひて、命終すればもろもろの煩惱惡障を轉じて、無生忍を證らしめたまふなり。この悲願ましますば、かかるあさましき罪人、いかでか生死を解脱すべきと思ひて、一生のあひだまをすところの念佛は、みなことごとく如来大悲の恩を報じ、徳を謝すと思ふべきなり。念佛まをさんごとに、罪をほろぼさんと信ぜんは、すでにわれと罪を消して、往生せんとはげむにてこそ候ふなれ。もししからば、一生のあひだ思と思ふこと、みな生死のきづ

なにあらざることなければ、いのちつきんまで念佛退轉せずして往生すべし。ただし業報かぎりあることなれば、いかなる不思議のことにあひ、また病惱苦痛せめて、正念に住せずしてをはらん、念佛まをすことかたし。そのあひだの罪をばいかがして滅すべきや。罪消えざれば往生はかなふべからざるか。攝取不捨の願をたのみたてまつらば、いかなる不思議ありて罪業ををかし、念佛まをさずしてをはるとも、すみやかに往生をとぐべし。また念佛のまをされんも、ただいま證をひらかんずる期の近づくにしたがひて、いよいよ彌陀をたのみ、御恩を

報じたてまつるにてこそ候はめ。罪を滅せんと思はんは自力の心にして、臨終正念をいのるひとの本意なれば、他力の信心なきにて候ふなり。

第六節

煩惱具足の身をもてすでに證をひらくといふこと。

この條もてのほかのことに候。即身成佛は眞言秘教の本意、三密行業の證果なり。六根清淨はまた法華一乗の所説、四安樂行の感徳なり。これみな難行上根のつとめ、觀念成就の證なり。來生の開覺は他力淨土の宗旨、信心決定の道なるが故なり。これまた易行下根のつとめ、

不簡善惡の法なり。おほよそ今生においては、煩惱惡障を斷ぜんこと、極めてありがたきあひだ、眞言法華を行ずる淨侶、なほもて順次生の證をいのる。いかにいはんや戒行慧解ともになしといへども、彌陀の願船に乗じて生死の苦海をわたり、報土の岸につきぬるものならば、煩惱の黒雲はやくはれ、法性の覺月すみやかにあらはれて、盡十方の無碍の光明に一味にして、一切の衆生を利益せんときにこそ、證にては候へ。この身をもて證を開くと候ふなる人は、釋尊のごとく種々の應化の身をも現じ、三十二相八十隨形好をも具足して、説法利益候ふに



や。これをこそ今生に證を開く本とはまをし候へ。和讃にいはいはく。金剛堅固の信心の、さだまるときをまちえてぞ、彌陀の心光攝護して、ながく生死をへだてける、と候へば、信心のさだまるときに、ひとたび攝取してすてたまはざれば、六道に輪廻すべからず。しかればながく生死をばへだて候ふぞかし。かくのごとく知るを、證るとはいひまぎらかすべきや。あはれに候ふをや。淨土眞宗には、今生に本願を信じて、かの土にして證をば開くとならひ候ふぞとこそ、故聖人の仰には候ひしか。

信心しんじんの行者ぎやうじや、自然じねんに腹はらをもたて、悪あしざまなることをもをかし、同朋どうほう同侶どうりよにもあひて、口論こうろんをもしては必ず廻ま心しんすべしといふこと。

この條じょう斷だん惡あく修しゆ善ぜんのこころか。一向いつかう專せん修じゆの人ひとにおいては、廻ま心しんといふことただ一度ひとたびあるべし。その廻ま心しんは、日ひごろ本願ほんぐわん他力たうりき眞宗しんしゆを知らざる人ひと、彌陀みだの智慧ちゑを賜たまひて、日ひごろの心こころにては往生わうじやうかなふべからずと思おもひて、もとの心こころをひきかへて、本願ほんぐわんをたのみまゐらすをこそ、廻ま心しんとはまをし候まごへ。一切いっさいのことに朝夕あしたゆふに廻ま心しんして、往生わうじやうをとげ候まごふべくば、人ひとのいのちは、出いづる息いき入いるほどをまたず

してをはることなれば、廻ま心しんもせず、柔和にうわ忍辱にんにくの思おもひにも住ぢうせざらんさきにいのちつきば、攝取せつしゆ不捨ふしゃの誓願せいぐわんは虚むなしくならせおはしますべきにや。口くちには願力ぐわんりきをたのみたてまつるといひて、心こころにはさこそ惡人あくにんをたすけんといふ願ぐわん不思議ふしぎにましますといふとも、さすが善よからんものをこそ、たすけたまはんずれと思おもふほどに、願力ぐわんりきをうたがひ、他力たうりきをたのみまゐらす心こころ缺かけて、邊地へんぢの生しやうをうけんこと、もともなげき思おもひたまふべきことなり。信心しんじんさだまりなば、往生わうじやうは彌陀みだにはかられまゐらせてすることなれば、わがはからひなるべからず。わろからんにつけても、

いよいよ願力を仰ぎまゐらせば、自然の理にて、柔和
 忍辱の心もいづくべし。すべてよろづのことにつけて、
 往生にはかしこき思を具せずして、ただほればれと彌陀
 の御恩の深重なることを、つねに思ひいだしまゐらすべ
 し。しかれば念佛もまをされさふらふ。これ自然なり。
 わがはからはざるを自然とまをすなり。これすなはち他
 力にてまします。しかるを、自然といふことの別にある
 やうに、われものしりがほにいふ人の候ふよろうけたま
 はる。あさましく候ふなり。

第八節

邊地の往生をとぐるひとつひには地獄におつべしとい
 ふこと。

この條いづれの證文にみえ候ふぞや。學生たつる人の
 なかにいひ出ださるることにて候ふなるこそ、あさまし
 く候へ。經論聖教をばいかやうに見なされて候ふやらん。
 信心缺けたる行者は、本願を疑ふによりて、邊地に生じ
 て、疑の罪をつぐのひてのち、報土の證を開くところ
 うけたまはり候へ。信心の行者すくなき故に、化土にお
 ほくすすめ入れられ候ふを、遂にむなしくなるべしと候
 ふなるこそ、如來に虚妄をまをしつけまゐらせられ候ふ

なれ。

第九節

佛法のかたに施入物の多少にしたがひて大小佛になるべしといふこと。

この條不可説なり、不可説なり、比興のことなり。まづ佛に大小の分量をさだめんことあるべからず候。かつ安養淨土の教主の御身量をとかれて候ふも、それは方便報身のかたちなり。法性の證を開きて、長短方圓のかたちにもあらず、青・黄・赤・白・黒の色をもはなれなば、なにももてか大小をさだむべきや。念佛まをすに化佛を見た

てまつるといふことの候ふなること、大念には大佛を見、小念には小佛を見るといへるか。もしこの理なんどに、はしひきかけられ候ふやらん。かつはまた檀波羅蜜の行ともいひつべし。いかに財物を佛前にもなげ、師匠にも施すとも、信心缺けなばその詮なし。一紙半錢も佛法のかたに入れずとも、他力に心をかけて信心ふかくば、それこそ願の本意にて候はめ。すべて佛法にことをよせて、世間の欲心もある故に、同朋をいひおとさるるにや。

第十節

右條々は、みなもて信心の異なるより、おこり候ふか。

故聖人の御物語に、法然聖人の御とき、御弟子その數お
 ほかりけるなかに、おなじく御信心の人もすくなくおは
 しけるにこそ、親鸞御同朋のなかにして、御諍論のこと
 候ひけり。その故は、善信が信心も聖人の御信心も一つ
 なりと仰の候ひければ、誓觀房・念佛房などまをす御同
 朋達もてのほかにあらずひたまひて、いかでか聖人の御
 信心に、善信房の信心一つにはあるべきぞと候ひければ、
 聖人の御智慧才覺のひろくおはしますに、一つならんと
 まをさばこそひがごとならめ、往生の信心においてはま
 たく異なることなし、ただ一つなりと御返答ありけれど

も、なほいかでかその義あらんといふ疑難ありければ、
 詮ずるところ聖人の御まへにて、自他の是非をさだむべ
 きにて、この子細をまをしあげければ、法然聖人の仰に
 は、源空が信心も如來より賜りたる信心なり、善信房の
 信心も如來より賜らせたまひたる信心なり、さればただ
 一つなり、別の信心にておはします人、源空がまゐ
 らんずる淨土へは、よもまゐらせたまひ候はじ、と仰せ
 候ひしかば、當時の一向專修の人々のなかにも、親鸞の
 御信心に一つならぬ御ことも候ふらんとおぼえ候。い
 づれもいづれも、くりごとにて候へども、書きつけ候ふ

なり。露命わづかに枯草の身にかかりて候ふほどにこそ、
 あひ伴はしめたまふ人々の御不審をもうけたまはり、聖
 人の仰の候ひし趣をも、まをし聞かせまゐらせ候へど
 も、閉眼ののちは、さこそしどけなきことどもにて候は
 んずらめと、歎き存じ候ひて、かくのごとくの義ども仰
 せられあひ候ふ人々にも、いひ迷はされなんどせらるる
 ことの候はんときは、故聖人の御心にあひかなひて、御
 もちひ候ふ御聖教どもを、よくよく御らん候ふべし。お
 ほよそ聖教には、眞實權假ともにあひまじはり候ふな
 り。權をすてて實をとり、假をさしおきて眞をもちひる

こそ、聖人の御本意にて候へ。かまへてかまへて、聖教
 を見察らせたまふまじく候。大切の證文ども、少々ぬ
 きまゐらせ候うて、目やすにしてこの書にそへまゐらせ
 て候ふなり。聖人のつねの仰には、彌陀の五劫思惟の願
 をよくよく案ずれば、ひとへに親鸞一人がためなりけり。
 さればそくばくの業を持ちける身にてありけるを、たす
 けんとおぼしめしたちける本願のかたじけなさよ、と御
 述懐候ひしことを、いままた案ずるに、善導の、自身は
 現にこれ罪惡生死の凡夫、曠劫よりこのかた、常に没し
 常に流轉して、出離の縁あることなき身と知る、といふ

金言きんげんにすこしもたがはせおはしませず。さればかたじけなくも、わが御身おんみにひきかけて、われらが身の罪惡ざいあくのふかきほどをも知らず、如來にょらいの御恩ごおんのたかきことをも知らずして迷まよへるを、思おもひしらせんがためにて候まうらひけり。まことに如來にょらいの御恩ごおんといふことをばさたなくして、われもひと善よし惡あしといふことをのみまをしあへり。聖人しやうじんの仰おほせには、善惡ぜんあくの二つ、總そうじてもて存知ぞんちせざるなり。その故ゆゑは、如來にょらいの御心おんこころに善よしとおぼしめすほどに、知しりとほしたらばこそ、善よきを知りたるにてもあらめ、如來にょらいの惡あしとおぼしめすほどに、知しりとほしたらばこそ、惡あしき

を知りたるにてもあらめど、煩惱具足ぼんなんぐそくの凡夫はんぶ、火宅無常くわたくむじやうの世界せかいは、よろづのこと、みなもてそらごとたはごと、まことあることなきに、ただ念佛ねんぶつのみぞまことにておはしますとこそ仰おほせ候まうらひしか。まことにわれもひとも、そらごとをのみまをしあひ候まうらふなかに、一つひといたましきことの候まうらふなり。その故ゆゑは、念佛ねんぶつまをすについて、信心しんじんの趣おもむきをもたがひに問答もんたふし、人ひとにもいひ聞きかするとき、人ひとのくちをふさぎ、諍論じやうろんをたたかひ勝かたんがために、またく仰おほせにてなきことをも、仰おほせとまをすことあさましくなげき存ぞんじ候まうらふなり。このむねをよくよく思おもひ解とき、心得こころえら

るべきことに候ふなり。これさらに私のことばにあらざ
 といへども、經釋のゆくちも知らず、法文の淺深を心得
 わけたること候はねば、さだめてをかしきことにてこ
 そ候はめども、故親鸞の仰ごと候ひし趣を、百分が一、か
 たはしばかりをも思出でまゐらせて書きつけ候ふなり。
 悲しきかなや、幸に念佛しながら、直に報土に生まれず
 して邊地にやどをとらんこと。一室の行者のなかに信心
 異なることなからんために、なくなき筆をそめてこれを
 記す。なづけて歎異鈔といふべし。外見あるべからず。

後鳥羽院の御宇、法然聖人他力本願念佛宗を興行す。
 時に興福寺の僧侶之を敵奏す。御弟子中狼藉子細あ
 るよし、無實の風聞によりて、罪科に處せらるる人
 數の事。

一、法然聖人並に御弟子七人流罪、又御弟子四人死
 罪におこなはるるなり。

聖人は土佐國番田といふ所へ流罪、罪名藤井の
 元彦と云々、生年七十六歳なり。親鸞は越後國、
 罪名藤井善信と云々、生年二十五歳なり。

淨圓房 備後國

澄西禪光房 伯耆國

好覺房 伊豆國

行空法本房 佐渡國

幸西成覺房・善惠房二人同じく遠流にさだまる。

しかるに無動寺の善顯大僧正これを申あづかる

と云々。

遠流の人々已上八人なりと云々。

死罪に行はるる人々、

一番 西意善綽房

二番 性願房

三番 住蓮房

四番 安樂房

二位法印尊長の沙汰なり。

親鸞僧儀を改めて俗名を賜ふ。仍て僧に非ず、俗に非ず、然る間、禿の字を以て性と爲し、奏聞を経させられ畢んぬ。彼の御申し狀今に外記廳に納むと云々。

流罪以後愚禿親鸞と書かしめ給ふなり。

右斯の聖教は當流大事の聖教たり。無宿善の機にお

いては、左右なく許すべからざるものなり。

釋蓮如判

五二

曉烏敏主要著作目錄

◎更生三部作

第一卷	更生の前後	金 參 圓
第二卷	獨立者の宣言	金 貳 圓 五 拾 錢
第三卷	前進する者	金 貳 圓 八 拾 錢

◎佛說無量壽經叢書

阿彌陀佛の生るるまで	金 壹 圓
嘆佛偈講話	金 壹 圓 貳 拾 錢
阿彌陀佛とその師との問答	金 壹 圓
阿彌陀佛の本願上卷	金 壹 圓 五 拾 錢
阿彌陀佛の本願下卷	金 壹 圓 五 拾 錢
三誓偈講話	金 壹 圓

第五卷	温かき大地	詩歌集	金壹圓四拾錢
第六卷	諸行無常	詩歌集	金壹圓貳拾錢
第七卷	華嚴三昧の中より	詩歌集	金壹圓五拾錢
第八卷	常倫を超出する者	詩歌集	金壹圓五拾錢
第九卷	不可説轉の記者	詩歌集	金壹圓五拾錢
第十卷	沈黙の自殺者	詩歌集	金壹圓五拾錢
第十一卷	母の自死	詩歌集	金壹圓五拾錢
第十二卷	精圖と	詩歌集	金壹圓五拾錢
第十三卷	内省せられたる自己	詩歌集	金壹圓五拾錢
第十四卷	老境の黎明	詩歌集	金壹圓五拾錢
第十五卷	地球をめぐりて	詩歌集	金壹圓五拾錢

◎パンフレット

第一	運命論者の群	金貳拾五錢
第二	華嚴經の上の人	金拾五錢
第三	蓮如の論	金拾五錢
第四	道論	金拾五錢

第一卷	生かす聖人の日	詩歌集	金壹圓貳拾錢
第二卷	親鸞の聖人論	詩歌集	金壹圓貳拾錢
第三卷	死の國々	詩歌集	金壹圓貳拾錢
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◎別刊

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- ◎「願慧」は曉烏が友人に頒つ書簡代りのやうなものです。
- ◎「願慧」は曉烏が面白いと感じた友人の論說・詩歌などを紹介します。
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mystic school of Buddhism and its founder in Japan is Kōbō Daishi (774—835); while the Hokke based on the teaching of the *Saddharma-pundarika Sutra* was established by Nichiren Shōnin (1222—1282).

15. Hymns composed by Shinran Shonin. An English translation by Shugaku Yamabe and Adams Beck under the title, *Buddhist Psalms*, was published in the "Wisdom of the East" series, John Murray, London.

16. Ojo, literally means, "to go and be born" in the Land of Purity.

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NOTES

1. The Easy Way stands in contrast to the Difficult Way, and means the Shin teaching, which is thought by its followers to be the easiest and shortest road to salvation.

2. "Other Power" refers to the Original Vow of Amida, relying on which we are sure of our final salvation and enlightenment.

3. *Nembutsu* in Japanese means "thinking of the Buddha," that is, of Amida. In this case it is to invoke the name of Amida believing in the efficacy of his Original Vow.

4. Amida made forty-eight vows at the beginning of his career as a Bodhisattva, which are detailed in the *Sukhavativyuha Sutra*, the principal text of Shin Buddhism. The most important one of those vows is the eighteenth, in which Amida, while yet in his Bodhisattvahood, set forth his strong resolution to save all beings without exception, if they call upon his name even only once in sincerity of heart.

5. The dotted line following here as elsewhere indicates that there was something more in Shinran's sayings, which however the original author of *The Tannishō* for some reason thought it unnecessary to quote in their entirety.

6. Zendo was one of the Chinese teachers of the Pure Land doctrine, and admired greatly by Honen and Shinran.

7. The Holy Path school and the Difficult Path mean the same thing. The main idea is to rely upon

one's own virtues and merits for enlightenment and salvation. Shin Buddhism, that is, the school of Shinran, on the contrary, repudiates the all-sufficiency of self-reliance and makes the "Other Power" the one thing that is needed in the work of salvation.

8. The six paths of existence are: hells, heavens, the animal world, human world, one for hungry ghosts and for fighting demons.

9. The four forms of life are: those that are born from a womb, the egg-born, the moisture-born, and those that come into existence through transformation.

10. The ten evil deeds are: destroying life, theft, adultery; lying, being double-tongued, speaking evil of others, talking nonsense; greed, anger, irrationality.

11. The five grave offences: matricide, patricide, arhat-murdering, causing dissension in the Brotherhood, and causing the Buddha's body to bleed.

12. One is said to have joined the order of steadfastness when one is firmly established in faith so as never to retrograde.

13. Literally, deeds conducive to a peaceful state of mind. They are: 1. to keep oneself away from such people and conditions as to disturb one's quiet devotion to meditation; 2. not to talk in any way to cause uneasiness in others; 3. to preach the Dharma (Law) impartially to others; and 4. to vow to treat all beings with love and kindness.

14. Both the Shingon and the Hokke belong to the Holy Path as they try to save themselves through their self-power no matter how long and how severe this discipline may prove to them. The Shingon is the

talk about faith in connection with the nembutsu, when trying to explain it to others, they quote passages from the Master each pretending them to be his own, and this is in order to silence others, or to gain victory over the opponents. This is what I consider to be most deplorable. I wish you to carefully weigh the matter and have a clear understanding of it.

While the above are not my own views they may appear rather awkward, as I am not acquainted very much with the sacred books, and have no deep understanding as to the meaning of the doctrine; only I have written down a hundredth part of the Master's words which I recall. How regrettable it is that those who have been blessed to say the nembutsu, are bound for the outskirts of the Pure Land, instead of directly going to the True Pure Land.

In order not to have any of my fellow-believers belonging to the same association biffer in faith, I take up my brush in tears, and write this down. Let this be entitled "Tract on Deploring the Heterodoxies," It

is not to be shown to outsiders.

by your fellow-believers who hold those views afore-mentioned.

Generally speaking, the sacred books contain both real and provisional teachings. It was the Master's spirit to adopt the real part, and to leave aside the provisional. You cannot be too careful not to misunderstand the sacred books. I have thus given you some selections [from the sayings of the late Maeter] as the important standard of the faith, which are appended here for your guidance.

The Master was wont to say, "When I carefully ponder over the meaning of the Vow issuing from the meditations of Amida for five kalpas, I find it was all meant for myself alone. That is why I feel so grateful for the Original Vow which was thought out by Amida to save this person of mine who is so sinful."

When I now consider this reflection of the Master, I find that it is in perfect accordance with the following golden passage from Zendō, "Know that you are ignorant men of sin and evil, subject to birth and

death, ever sinking, ever transmigrating since time immemorial, and with no chance of deliverance." It was from the merciful heart of the Master that, putting himself as an example, he endeavoured to wake us who go astray without realising how deep our sins are and how great Amida's grace is.

Indeed, paying no attention to the greatness of Amida's grace, we merely talk saying, this is good, that is bad. Said the Master, "Whether things are good or bad, I know absolutely nothing of it. The reason is this. If my insight were as penetrating as to fathom the depth of Amida's own mind as to the goodness and badness of things, I might be allowed to say that I knew what was good and what not. But in this world of impermanence and of pain and suffering, which is like a house on fire, where beings full of evil passions are inhabiting, all is vain, all is empty, there is nothing true except the nembutsu, which only is true."

You and I, we are all talking about things vain, of which there is one thing which I most deplore. The reason is this. When they

X

The views above stated, I am sure, originated from the differences in faith. According to the talks of the late Master, in the time of Hōnen Shōnin while the latter was still alive, he had many disciples; but it was only a few whose faith was one with that of the Master. A dispute once took place between the late Master and his brother-disciples under Hōnen Shōnin. This was occasioned by the statement of the Master to the effect that his faith and that of his teacher were identical. His brother-disciples such as Seikwanbō and Nembutsubō vehemently disputed this statement saying that the Master's faith could not be identical with that of Hōnen Shōnin. The Master then replied that if he said that he were as great as his teacher in learning and ability, he should be ashamed of self-conceit, but as far as his faith in salvation (*ōjō*)¹⁶ was concerned, it was one, the Master and the Shōnin were one in faith. This reply did not satisfy them, for they insisted that that was impossible; at last they agreed to

settle the question in the presence of Hōnen Shōnin. When they explained the matter in detail to Hōnen Shōnin, he said, "My faith was given by Amida, and so was that of Zenshibō [meaning Shinran]; this being so, we are one in faith"; and further he said, "Those who have a faith different from mine, would by no means go to the same Pure Land where I am bound" Judging from this, we know even in those days there were differences of faith already even among the followers of the sole practice of the nembutsu, showing that some already entertained a faith different from that of the Master.

These things are reiterated by me, because I feel my life to be like a drop of dew on a withered blade of grass. I have been always ready to listen to my fellow-believers as to their doubts, and to tell them all that I had learned from the Master. But I am afraid that confusion may arise when my eyes are closed. For this reason, I advise you to study well the sacred books which the late Master used to peruse with special appreciation, whenever you are in danger of being misled

IX

It is said that according to the amount of donation made for the cause of Buddhism, one would become a greater or a smaller Buddha.

This is altogether absurd. It is just a figurative speech. In the first place, no estimate as to the size of Buddha, either large or small, is admissible. When measurements are applied to the body of Amida, the Lord of the Pure Land, they are only concerned with the form of the temporary body of compensation. When the supreme enlightenment is attained, it is neither long nor short, neither square nor round; it is, in colour, neither blue nor yellow, nor red, nor white, nor black; being so, how can we speak of the size of Buddha? It is sometimes said that when one recites the nembutsu he may have either a great or a small vision of Buddha while reciting. And the giving is an act of *dārapāramitā* (charity). No matter how valuable offerings be which are made to the Buddha, or to the teacher, they are of no

use, so long as the donor lacks in faith. Though he may not make even such a small offering as a sheet of paper or half a penny, he will truly be in accord with the Vow, only if his whole heart is given up to the Other Power in profound faith. As the fellow-believers cherish worldly desires pretending to be working for Buddhism, it is likely that they are talked ill of.

Amida which knows no bounds. The nem-but-su then will come by itself to be recited. This is called natural, by which it is meant the act is not of our contrivance, that is to say, it comes from the Other Power. I have, however, heard that there are some who talk knowingly about being natural, not comprehending its true meaning. How deplorable they are!

VIII

It is said that those who are born in the outskirts of the Pure Land will ultimately go to hell.

Where in any of the sacred books is this statement to be found? It is very regrettable to learn that such a view has circulated among the learned. I wonder how they study the sacred books and commentaries. As those who are not perfect in faith entertain some doubts as regards the Original Vow, are to be reborn in the outskirts of the Pure Land, and after having atoned there themselves for their sins of doubt, they will attain the supreme enlightenment in the Pure Land. This is what I learned about the provisional outskirts of the Pure Land. Most of us are, owing to imperfect faith, to proceed to the outskirts of the pure Land, but to declare that their destination is finally for hell is to tell a lie on Amida.

VII

It is said that whenever a follower of our faith happens to be somehow angry, or to commit misdeeds, or to dispute with another follower, he ought to reform himself without fail. This view may mean that evils are to be uprooted and good deeds to be practiced [and this according to the doctrine of the Holy Path]. With the followers of the sole practice of the nembutsu, there is a reformation only once, which is made in the following way: a person who has not hitherto known the true teaching of the Original Vow and the Other Power, comes, through the wisdom bestowed on him by Amida, to find out that his rebirth into the Pure Land would be impossible through his self-power, and then turning his eye away from it, he begins to take refuge in the Original Vow. This is the reformation.

If it is necessary to reform oneself all the time in order to be reborn into the Pure Land, as his life may end before his exhaling breath is succeeded by an inhaling

one, he may die before he could reform himself and regain a mind of tenderness and forbearance. In such a case, will the Vow of "Once saved, never forsaken" be in vain? Those who say with lips that they trust in the power of the Original Vow, think in their minds that though the Vow is so inconceivably wonderful as to save evil persons, yet its true objects are after all good persons. This is mistrusting the power of the Vow, which will end in losing their reliance on the Other Power: and time may come for them to regret that they are only to be reborn into the outskirts of the Pure Land. When faith is obtained, our rebirth into the Pure Land is entirely left to the will of Amida, as it is not of our contrivance. When we turn away from the right path, let us be devoted all the more to the power of the Vow, for then the feeling of tenderness and forbearance will, naturally grow in our heart.

With regard to the rebirth into the Pure Land, we should on every occasion abandon the thought of self-justification and remain enraptured, body and mind, in the grace of

the dualism of good and evil.

Now since it is quite hard to extinguish worldly passions and evil karmahindrances, even the sanctified monks of the Shingon and Hokke¹¹ schools pray for the highest enlightenment in the next life. As far as the followers of the Other Power are concerned, they lack in morality and higher intelligence, yet, when they embark on the boat of Amida's Vow, they are able to cross over the turbulent sea of birth and death, and arrive at the shore of the Pure Land; the dark clouds of worldly passions, will then hasten to clear away, for the enlightening moon of truth begins to shine; and this is the time we have the supreme enlightenment in which we are identified with the infinite light shining throughout the ten quarters and bestowing benefits on all sentient beings. Are those who try to attain the highest enlightenment in this corporeal body able to show themselves like Śākyamuni Buddha in different forms for the purpose of saving all beings? Are they adorned with the thirty-two marks and eighty subordinate marks of the great man and able to bestow

benefits by preaching? Such is the life of one who attained the supreme enlightenment in this world. In *The Wasan*,¹⁵ we have,

“At that moment when faith in the Enlightened One is perfected,
Pure and lasting as the diamond,
Then shall the Spiritual Light shine upon
us and guard us,—
The light which forever guideth us from
rebirth and death.”

In this way, as we are saved and never forsaken, ever since the confirmation of our faith, we shall no longer transmigrate in the six different paths of existence. The birth-and-death is thus forever kept away from us. Do they take this way of understanding for the supreme enlightenment? How pitiful they are! The late Master told his disciples, “I have learnt that the followers of the Pure Land teaching believe the Original Vow in the present life, and attain the supreme enlightenment in the pure Land in the next life.”

such cases, it would be difficult for us to recite the nembutsu. Then, how is it possible for us to cancel our sins committed in the meantime? If our sins are not cancelled, is not our rebirth into the Pure Land impossible? If we entrust ourselves to the Vow of "Once saved, never forsaken," we shall instantly be born into the Pure Land, in spite of our sinful deeds committed in circumstances beyond control, and having died without reciting the nembutsu. While we are able to recite the nembutsu, as our day of attaining the supreme enlightenment is drawing near, we are only to become more ardent in relying on Amida and increase th sense of gratitude for h s grace. Those who are intent upon cancelling their sins, are relying on self-power, and as their main aim is to wish to remain in the right thought at the time of death, they have no faith in the Other Power.

VI

That we can attain the supreme enlightenment in this world with this body full of worldly passions—this is unreasonable. It is in accordance with the esoteric teaching of the Shingon school that this physical body of ours is the Buddha himself, and this is attained only through a mystical disciplinary system of the three functions, body, speech, and thought. The purification of the six sense-organs, eye, ear, nose, tongue, body, and mind is the teaching of the one vehicle doctrine expounded in the *Sutra of the Lotus of the Good Law*, and the merit gained by the observance of tue four forms of proper conduct.¹³ These are accomplished after hard discipline by men of superior capacity, and attainable only by meditation which culminates in enlightenment. The attainment, however, of the supreme enlightenment in the next life is the teaching of the Other Power school, as it comes with the confirmation of faith. It is attained with ease by men of inferior capacity, and this is the doctrine transcending

V

It is said that one must believe that reciting the nembutsu once is enough to cancel his accumulated sins for 8,000,000,000 kalpas.

This view applies to a person who, having committed the ten evil deeds,¹⁰ and the five grave offences¹¹ ordinarily without reciting the nembutsu, was instructed for the first time at his deathbed, by a teacher who taught him that if he will recite the nembutsu once, his sins for 8,000,000,000 kalpas will be cancelled, and if he recites ten times, the accumulated sins for $10 \times 8,000,000,000$ kalpas will be cancelled, and he will be reborn in the Pure Land. This instance was given in order to show how grave the ten evil deeds and five grave offences were, and how great the sin-cancelling power of the nembutsu recited once or ten times was. This view is far from our faith. When enlightened by the light of Amida Buddha, faith is awakened in our heart, which, growing as solid as a diamond, would join us to the order of steadfastness,¹² and at the time of our death, all our worldly

passions and evil hindrances would be transmuted so as to make us attain Enlightenment. Keeping always in mind that, unless we have such a merciful Vow, we, miserable sinners, have no means to escape birth and death, we should cherish the idea that the nembutsu we keep on reciting through life is our expression of gratitude for the great grace of Amida Buddha. If we have to believe that each recitation of the nembutsu is for the purpose of cancelling our sins, it amounts to this that our own efforts are needed for cancelling our sins in advance before the rebirth into the Pure Land is secured. If it is so, as every thought we may conceive while living, grows to make bondage of birth and death, our rebirth into the Pure Land may be said to become possible only by constantly reciting the nembutsu even up to the moment of death. But as the working of karma has its own way beyond our understanding, we do not know what will happen to us; we may die from an unexpected accident or suffer diseases of excessive pain, and may not be able to be abiding in the right thought. In

respective karma is ripened, nobody can tell what they should do. Notwithstanding the statement of the Master's, there are nowadays some who affecting themselves to be very pious, say that only good persons are fit to recite the nembutsu; while some even go so far as to hang placards in their place of worship, announcing that persons of such and such conducts are not to be admitted. Do they belong to a class of people who are busy with outward shows of piety and enthusiasm, while inwardly they cherish falsehood? Even the sinful deeds committed by those who make too much of the Original Vow are actuated by their karmic potency. For these reasons, let us leave all our deeds, good and bad, to the working of karmic potency, and put our absolute reliance on the Original Vow which is called the Other Power. It is stated in *The Yuishinshō* [Treaties on Absolute Faith] thus, "How could one fathom the extent of Amida's power, and declare himself to be too sinful to be saved?" Inasmuch as one has a mind to make too much of the Original Vow, he ought to have his deter-

mined reliance upon the Other Power.

If we were to believe the Original Vow, after having extinguished all our karmic relations and worldly passions, it would be so much better for us that we have no thought of making too much of the Original Vow. But then, if we have extinguished our worldly passions, we are Buddhas, and for Buddhas the Vow would not be necessary, which was made after the meditations for five kalpas. As those who blame others for making too much of the Vow, are also filled with worldly passions and impurities, are they not also making too much of the Vow? What evil is it that is said to be making too much of the Vow, and what evil is it that is not making too much of the Vow? Is this not after all childish talk?

“Suppose you are asked to murder one thousand men, which would make your rebirth into the Pure Land definitely settled.” “Although,” said Yuiembō, “It is Master’s command, yet I am not capable of murdering even a single soul.” “Then,” said Shōnin, “why did you say you would not disobey my order whatever it may be? You see by this that if everything were in your power, murdering one thousand men would be carried out just as soon as you decide to do so for the sake of your rebirth in the Pure Land. But as you have no karmic law of murder in you, even a single man you would not injure, because you are good. Though you may have no mind to injure others, yet it may not be impossible for you to murder a hundred or a thousand men.”

This was said by the Master to show us that we do not quite understand what is meant by the inconceivable virtue of the Original Vow which saves us; because our deeds good or bad do not issue from our self-will. Some time ago, there was a man who thought wrongfully to this effect that

as the Vow was made for the salvation of evil doers, evil deeds are to be intentionally committed to be reborn in the Pure Land. When his evil deeds came to be gradually known, the Master wrote, “Though a remedy may be at hand one must not take poison.” The Master gave this warning in order to let him abandon his false view, but it did not necessarily mean that evil itself was an obstacle to salvation. If the Original Vow is to be believed through the observance of the moral precepts, how could we ever escape birth and death? Miserable beings as we are, indeed, real relief comes to us only when the Original Vow is accepted. Whatever this may be, no evil deeds will ever be committed when there is no karmic potency working within ourselves.

Some people earn their livelihood by catching fish with hooks or nets, some maintain their lives by catching birds or beasts in the fields or hills, and some are engaged in business, and some pass their days by tilling land. They are all equally engaged in the business of life; when the time comes, and their

is only accessible through learning, they are really evil ones in the Dharma, and the avowed enemy of the Buddha. They themselves have not only no faith in the Other Power, but try to lead others astray. They ought to be awe-struck at the thought of disobeying the late Master's instruction. They are to be pitied indeed as running counter to the Original Vow of Amida.

IV

It is said again that a person who does not mind evils just because of the inconceivable virtue of the Original Vow, will not be born into the Pure Land. This is known as making too much of the Original Vow. One who holds this view fails to understand the Original Vow, and is ignorant of the karmic potency of deeds, good and bad.

Good thoughts are cherished because of the karma of the past good deeds, so is the cherishing of evil thoughts, due to the evil karma of the past deeds. The late Master once said that even as insignificant a sin as dust on the tip of a rabbit's or sheep's hair is committed owing to the karmic law of deeds. On another occasion, the Master said, "O Yuiembō! Do you believe everything I say to you?" "Yes, Master," replied Yuiembō, "I do." "Then," continued the Master, wishing to be confirmed in his reply, "you would never disobey my order whatever it may be?" When Yuiembō gave an affirmative answer, the Master said,

people of superior quality, yet it is the best doctrine for us; however excellent other doctrines may be, we are not so made as to be able to follow them, as they are beyond our capacity; and since the will of the Buddhas is to save us all by whatever means from birth and death, you will let us alone with our own faith." If, so saying, you show them no signs of ill-feeling, who would ever do you any harm? Moreover, where there is a dispute, there is a great deal of passions excited. A scriptural passage tells us that the wise keep themselves away from such disputation.

Said the late Shōnin, "According to the Buddha Śākyamuni, there are people who believe this doctrine, and there are also people who would abuse it. Now, as for myself, I believe this doctrine, but there are other people who denounce it, proving how true the Buddha's words are. For this reason, you are all the more assured of your rebirth in the Pure Land. If, however, there were by chance no abusers of this doctrine, we may suspect how it happens that they are

all believers and no abusers. Though I say this, I do not mean that I like to be abused. I only want to tell you that when the Buddha taught this doctrine for us of these latter days, he knew that there would be both believers and abusers of it, so that we should be saved from entertaining suspicion about it."

I wonder if people nowadays pursue their studies with the purpose of subduing their opponents or merely of gaining their point in argument? When our studies lead us to the knowledge of the Original Will of Amida, and of his merciful Vow which knows no bounds and when we are thus prepared to teach those who being humble feel some doubt as to their rebirth in the Pure Land, in order to make them realise that the Original Vow transcends such distinctions as good and evil, pure and defiled, it is then that we have the value of scholarship. If, however, those scholars, finding, by chance, people who, in accordance with the Original Vow, recite the nembutsu in their simple-hearted way, scare them by telling that the Pure Land

III

"The salvation of those who do not read and study the sutras and commentaries is doubtful." Such a view as this is to be regarded as very far from the truth. All the sacred books devoted to the explanation of the truth of the Other Power, show that every one who, believing in the Original Vow, recites the nembutsu, will become a Buddha. Excepting this, what learning is needed to be reborn in the Pure Land? Let those who have any doubt on this point, learn hard and study hard in order to understand the meaning of the Original Vow. It is a great pity that there are some who, in spite of a hard study of the sacred books, are unable to understand the true meaning of the sacred doctrine. Since the Name is so formed as to be easily recited by any simple-hearted person who may have no understanding of even a single phrase in the sacred books, the practice is called easy.

Those who devote themselves to study belong to the order of Holy Path, and theirs

is said to be difficult to practice. According to a scriptural authority, those who fail to grasp the value of learning, and get settled down with the idea of gaining fame or wealth, will find it doubtful whether they are destined for the Land of Purity, or not. A dispute is at present going on between those who hold the doctrine that the nembutsu is the only means of salvation, and the followers of the Holy Path; each side regards its own doctrine as superior to the other, and depreciates it. In this wrangling the holy truth of Buddhism itself is vilified and put to shame. Does it not amount after all to the defamation of one's own doctrine?

Even when all the schools of the Holy Path unite in attacking you, saying that the nembutsu is meant for people of inferior quality, and its doctrine is shallow and contemptible, you should, instead of answering the criticism, say, "We believe in the doctrine of nembutsu, because we were told by our teacher that we, low and ignorant as we are, should be saved by having faith in it; though it may appear contemptible to

II

There are some who, seeing a simple-hearted believer recite the nembutsu, alarm him by asking whether he does so by believing the inconceivability of the Vow or that of the Name ; such ones would confound him without clearly explaining for him what these two inconceivabilities mean. This is a serious situation of which we must have a clear understanding after due consideration. Amida by virtue of the inconceivability of the Vow, thought out the Name which was easy to retain and easy to recite, and he promised to welcome those who recited the Name ; and therefore, believing that we are to escape birth and death by the inconceivability of his great merciful Vow, we recite the nembutsu ; and as we know that this is due to the will of Amida, there is nothing of our self-will mixed in it, and for this reason we are, in accordance with the Original Vow, to be born in the True Pure Land.

Thus in believing the inconceivability of the Vow, that of the Name is comprised in

it, and the two inconceivabilities, the Vow and the Name, are coalesced into one showing no cleavage between them. On the other hand, he who, putting his self-will into the matter, entertains the dualism of good and evil as affecting his rebirth in the Pure Land, helpfully or otherwise, does not trust in the inconceivability of the Vow, for he works for his rebirth by the aid of his self-will and recites the nembutsu as something achieved by himself. He is the one who does not believe in the inconceivability of the Name either. Even with his disbelief, however, he may be born in the outskirts of the Pure Land known as the Castle for the Dull and Doubting and the Womb of Ignorance, and will, in accordance with the Vow of salvation, ultimately obtain his rebirth in the True Pure Land ; this is due to the inconceivable virtue of the Name ; and as this is at the same time due to the inconceivability of the Vow, these two should after all be regarded as one.

X

The Master said in regard to the nembutsu that its reason is where it transcends all reasonings, because it is inexpressible, indefinable and inconceivable.

PART II

I

Now, in the by-gone days, when the Master was still alive, there were a great number of people all of whom wishing to obtain one faith whereby they could in future be born in the Pure Land, made long journeys to the Capital, and in company, received the Shōnin's direct instructions. Among the many people, old and young, countless in number indeed, who recite the nembutsu under the guidance of those elder followers, I have been informed that there are a great many who entertain such heretical views as have not been taught by the Master himself. In the following are itemised such irregularities.

IX

When I asked the Master, "How is it that though I recite the nembutsu, a feeling of excessive joy arises not in my heart, nor do I desire to hasten to go to the Pure Land?" The Master said, "I, Shinran, have had the same doubt. O Yuiembō, you too have it! But when you consider the matter well and carefully, you will feel quite assured of your going to the Pure Land. Why? Just because you have no feeling of delight about what you ought to be in perfect ecstasy, is the working of passions which prevents you from being delighted. Knowing this fact, Buddha said that we are all common mortals filled with passions; and when we understand that the merciful Vow of the Other Power was just for the sake of such beings, we can remain all the more assured of our salvation. Not being so desirous of hastening to the Pure Land, we feel very much dejected, when we are slightly ill, at the thought of probable death. This, too, is the working of the passions, for they are so fiercely powerful that

we feel reluctant even to abandon this old abode of pain and suffering, in which we have been transmigrating from time immemorial down to the present day, and that we have no longing whatever for the Land of Bliss [meaning the Pure Land] where we have never yet been born before. But when our karma in this world of patience expires, we have to leave it helplessly, however reluctant we may feel, and it will be then that we shall be born in the other land. Amida has special compassion with those who are not desirous to hasten there. Considering all this, you may feel more than ever assured of the great merciful Vow, and definitely settled in your belief as to your rebirth in the Pure Land. If, on the other hand, you feel so transported with the thought of hastening to the Pure Land, you may reasonably grow suspicious of your not having any passions whatever.".....

VII

He who recites the nembutsu is the way that knows no obstructions. The reason is, he who lives the faith, is revered by the gods of heaven and earth, is not obstructed by devils and heretics. No sins, no karmic effects will affect him, and as he stands above morality, he is the way that knows no obstructions.....

VIII

The nembutsu is “no-deed” and “no-good” when viewed from the point of its followers. It is “no-deed,” because when they practice the nembutsu, they do not practice it of their own accord. It is “no-good.” because it is not an act of goodness performed of their own accord. Since it is solely due to the Other Power, and beyond their self-power, it is “no-deed” and “no-good” when viewed from the point of its followers.....

V

I, Shinran, have never, even once, recited the nembutsu for the sake of filial piety. The reason is that all sentient beings have been my parents, brothers and sisters in their successive past lives. Any one attaining Buddhahood in the next life will be able to save others. If the nembutsu were something meritorious to be performed by my own power, I would save my parents by offering it to the Buddha for their benefit. If I first attain Buddhahood by discarding all the attempts of self-power, I would by the means of the miraculous powers which I would acquire, save all those to whom I have been related in some way, however much they may be suffering due to their previous karma, in the six paths of existence⁸ and four forms of life.⁹.....

VI

It is quite unreasonable to have a quarrel among the followers of the nembutsu, saying that such are my disciples, while such others are not. I, Shinran, have no disciples to be called mine. The reason is, if a man has made others recite the nembutsu by his own efforts, he may call them his disciples. But it is most presumptuous to call those my disciples who recite the nembutsu being embraced in the grace of Amida. It is all due to the karmic condition of things that some follow one teacher while others leave him; and it would be absurd to say that because one leaves one teacher, and joins another group, his nembutsu will be ineffective for his rebirth in the Pure Land. Do they mean to take back the faith given by Amida as if it were their own? Such views are most decidedly unreasonable. If one is in accordance with the natural reason of things, he will understand where to be grateful to Amida, and where to the teacher.....

Land, how much more so with a wicked
one!

IV

With regard to charity there is a difference of conception between the Holy Path⁷ school, and the Pure Land school. The charity of the Holy Path school is to be compassionate, tenderhearted, and, helpful to others. But this is the hardest thing in this world, this carrying out of the charitable thought to its fullest extent as we may desire. But, according to the Pure Land school, charity consists in bestowing all the merits as we will, upon all sentient beings, with that great compassionate and merciful heart which is attainable when we realise Buddhahood quickly by the virtue of the nembutsu. No matter how tenderly or pitiful we may feel for others, we cannot in this life help them out as we wish; therefore, this kind of charity will fall short of its object. If so, he only who says the nembutsu is able to realise the most compassionate and merciful heart.....

meant for hell. I should never regret even if I were to go to hell by being deceived by Hōnen Shōnin. The reason is that if I who were so constituted as to become Buddha by performing some deeds of merit, went to hell by reciting the nembutsu instead, then, I might regret that I was deceived. But I am the one who is incapable of observing any deeds of merit, and for that reason, my ultimate abode is no other than hell itself. If the Original Vow of Amida were true, the teaching of Śākyamuni could not be untrue; if the teaching of Śākyamuni were true, the commentaries by Zendō⁶ could not be untrue; if Zendō's commentaries were true, the teaching of Hōnen could not be untrue; if the teaching of Hōnen were true, how could it be possible for me, Shinran, to utter untruth? In short, such is my faith. Beyond this, you are at liberty as to whether you would believe in the Nembutsu or discard it altogether...

.....

III

Even a good man is reborn in the Pure Land, and how much more so with a wicked man! But people generally think that even a wicked man is reborn in the Pure Land, and how much more so with a good man! Though this latter way of thinking appears at first sight reasonable, yet it is not in accord with the purport of the Original Vow, the faith in the Other power. The reason is as follows: he who undertakes to perform good deeds by relying on his own power, has no wish to invoke the Other power, he is not the object of the Original Vow of Amida. If, however, by discarding his reliance on self-power, he invokes the Other Power, he can be reborn in the True Land of Recompense. We who are fully burdened with passions, have no means to escape the bondage of birth and death, no matter what kinds of austerities we performed, and this formed the original motive of Amida for making his Vow. For this reason, the Shōnin said that if even a good man is reborn in the Pure

PART I

I

When the thought is awakened in your heart to say the nembutsu,³ believing that your rebirth in the Pure Land is attained through the inconceivable power of Amida's Original Vow,⁴ you come to share in his grace which embraces all beings forsaking none. You should know that Amida's Vow makes no discrimination as regards the person, old or young, good or bad, only requiring that one has faith. The reason is that the Original Vow is for the salvation of all sentient beings heavily burdened with all sorts of sins and furiously burning with passions. Consequently, in believing this Original Vow, deeds of morality are not required, because there are no deeds of morality that can surpass the nembutsu; nor should one be afraid of evils because there are no evils powerful enough to obstruct the way of Amida's Original Vow.⁵.....

II

Your intention of coming here after a long journey through more than ten different provinces even at the risk of your lives, was simply to hear from me concerning the way of rebirth in the Pure Land. It would, however, be a great mistake on your part if you should assume my knowledge of some other ways of being reborn in the Pure Land than saying the nembutsu, and also my knowledge of some secret religious texts, and envy me on that account. If you hold such a belief, it is best for you to go to Nara or to Mount Hiei, for there you will find many learned scholars of Buddhism, and learn from them as to the essential means of being reborn in the Pure Land. As far as I, Shinran, am concerned, sole reason for my saying the nembutsu, lies in the teaching of the good teacher who made me realise that the only condition of salvation by Amida is to say the nembutsu. I am entirely ignorant as to whether the nembutsu is really the cause of rebirth in the Pure Land, or whether it is the deed

Foreword

When my thought turns to the ways of our faith taught and professed by some of its followers these days, I cannot help deploring them; for they so differ from the true faith that has been transmitted from our late Master. I am afraid that those who come after us may thereby be led astray. Unless they are fortunate enough to be guided by a teacher of the true faith, how can they ever enter the gate of Easy Way?¹ No one is to confound the doctrine of Other Power² with his own opinions and interpretations. For this reason, I note down some of the sayings of the late Shinran Shōnin, which are still kept alive in my memory. My sole wish is to disperse those doubts which are entertained by our fellow-believers regarding our faith.

THE TANNISHO

faith to grow up all the more in the grace of Amitabha Buddha. He passed five years of a quiet and solitary life in Echigo.

In 1211, Hōnen Shōnin and his disciples were pardoned, and they were free, if they wished to return to the capital. When, however, Shinran learned of the death of his master, he decided not to go back directly to Kyoto. He travelled through the eastern parts of Japan, and settled down at Inada in Hitachi province. While there, he became the father of five children by his wife Eshin, for he was then leading a life, "neither of a monk nor of a layman," as he called it.

It was in 1224, while he was still living in the country in company with simple-minded peasants that Shinran Shōnin compiled his immortal work known as "*Ken-Shinjitsu-jōdo-Kyōgyō-Shinshō-Monrui*" in six fasciculi.

In this we find embodied his final views systematically presented: it is the work in which the traditional teaching handed down by the seven patriarchs of India, China, and Japan, is expounded in accordance with his own religious experience.

He came back to Kyoto some time between 1232–1233. His life in Kyoto was a quiet one as before; he wrote many books, and was in constant communication with his followers far and near, especially those in the eastern parts of Japan.

He began to feel ill on the twentyfirst day of the eleventh month of the second year of Kōchō (1262), and on the twentyeighth of the same month, he quietly died at Zembōin, in Gojō and Nishinotōin, Kyoto. He was ninety years old. It is said that before dying he left this to his disciples, "When my eyes are closed, throw my body into the water of Kamogawa (the river flowing through the eastern part of Kyoto) and let the fish feed on it."

GESSHO SASAKI

Shakkū, which was later changed into Zen-shin. This took place when he was twenty-nine years of age. In the second section of *The Tannishō*, we have the passage, "As far as I, Shinran, am concerned, the sole reason for my saying the Nembutsu lies in the teaching of the good man who made me realise that the only condition of salvation by Amida is to say the Nembutsu." The good man here referred to was Hōnen Shōnin, his master. The Nembutsu advocated by Hōnen breaks down the barrier set up between the élite and the rest; for by the Nembutsu the gate of salvation opens widely to all beings, not excluding even the most wicked. So far all the schools of Buddhism were altogether too exclusive and aristocratic; they required of us to abandon all human desires and ambitions, in order to find the truth of religion in a life not at all connected with our worldly activities. The new doctrine, on the contrary, lays down its foundation in the very midst of human desires, the meaning of which it sees in the "Original Vow" of Amitabha Buddha. It follows, therefore,

that its followers lived their ordinary human lives, and did not observe any of those religious austerities which were advocated by the older Buddhist schools. This naturally greatly collided with conservative views.

The wonderful growth of the Nembutsu teaching which started at Yoshimizu, was made the occasion for severe criticisms and scandalising remarks on all sides; enemies grew up rapidly around Hōnen and his group. The clash finally led to the accusation of the reformers who were made exiles to the distant provinces by an imperial order. Hōnen Shōnin was sent away to Tosa province, and Shakkū (that is, Shinran Shōnin) to Echigo. Hōnen Shōnin was of the advanced age of seventy-five, and this parting naturally and probably meant a farewell both on the part of the master and that of his disciple. Tosa and Echigo were far apart, and considering the conditions of transportation in those days, how lonely and forlorn Shinran must have felt to be left alone in the remote parts of the country. He was not, however, to be dismayed at the calamity, if this helped his

of his school. But at the time when Hanyen, the young seeker of truth, came up to be educated in the true spirit of Buddhism, the noble aspirations which stirred the early disciples of Dengyō Daishi were such as did not satisfy this earnest truth-seeker. The monks either vied with one another in aristocratic indulgences, or found themselves as slaves of super-stitions, or even engaged in warfare with secular powers. Evidently there were none among them who sincerely pondered the great problems of life and worked for the propagation of Buddhist teachings. In such an atmosphere of degeneration, it was impossible for young Hanyen to find anyone who could solve for him the great religious problem. How could the great teaching of Śākyamuni Buddha continue its vitality in the arena of such superstitions and degradations? One day he made up his mind to pray to a supernatural power for aid, and began to offer his nightly prayers in the temple of Kwannon (Avalokitesvara Bodhisattva) at Rokkakudo, Kyoto. He walked down every evening all the way to the temple of

Kwannon from Mount Hiyei, for a hundred successive nights. At the dawn of the one hundredth night, he received a miraculous instruction from the Bodhisattva, by which he came to see that the ideals of Buddhist life, as far as its true spirit was concerned, did not conflict with the demands of human nature. When his eyes were opened to this conception, he resolved to leave Mount Hiyei.

He now went to see Hōnen Shōnin (1133-1212) at Yoshimizu, Kyoto. He was a follower of the Nembutsu doctrine, which was taught by Zendō (613-681) in China. According to this doctrine, all beings, however good and wise they may be, or however sinful and wicked, they would be universally saved by invoking the Name of Amitabha Buddha, and be born in the Land of Eternal Light. As Hanyen listened to Hōnen Shōnin's teaching, he saw the light, cast off at once the monastic teaching at Mount Hiyei as the doctrine of unfruitful salvation by "self-power," and threw himself upon Amitabha Buddha's Grace. He became a disciple of Hōnen Shōnin who gave him a new name,

Japanese, came into being. The Shinshū, or Shin Buddhism is, therefore, a unique system of Buddhism, in which salvation forms the essential part of its doctrine, and Shinran Shōnin is its true founder.

In the following pages, I will try to give a short account of the life of Shiuran Shōnin, and a concise exposition of his "other-power" teaching, which will facilitate the understanding of the text here presented in its English translation.

Shinran Shōnin was born on the first day of the fourth month in the third year of Jōan (1173), as the first son of Arinori Hino, at Hino, a village near Kyoto. This was the period when the feud between the two great military clans, the Taira and the Minamoto, almost approached its end after many years of sanguinary warfare. The unstable condition of affairs, political and economical, affected the minds of the people in more than one way.

The little son of the Hino family who was born in the midst of unrest, had further to face the greatest misfortune that may happen

to any one. He lost, while still in his childhood, his parents within a short space of time, and how deeply these bereavements touched his little heart can be seen from the fact that when he was only nine years old, he left his home and entered upon a religious life.^⑧ He was ordained in the first year of Yōwa (1182), as a disciple of Jiyeu, abbot of Shōren-in, Kyoto; Hanyen was his Buddhist name. Later, he went up to Mount Hiyei, and began his student life at Daijōin, belonging to Mudōji. He remained here for twenty years devoting himself to the mastery of the sacred texts of Buddhism.

Mount Hiyei was first opened by Saichō in the Yenryakudera (782-805). He was a great scholar and the founder of the Japanese Tendai School of Buddhism. The Emperor Kwanmu was a great admirer of this scholar-monk, and when he died, the honorary posthumous title, Dengyō Daishi, was given him. He established a monastery on Mount Hiyei, known as Yenryaku-ji where he worked for the propagation of the Tendai teaching, and educated missionaries and scholars

The Life of Shinran Shōnin

Buddhism, which is based on the life and teaching of Śākyamuni Buddha, has made a wonderful development as it spread over India, China, and Japan, during more than twenty-five centuries of its growth. When we consider this development internally, that is, doctrinally, we find that there are two main currents in it. The one aims at the perfection of personality by one's moral efforts, which is called the "self-power" doctrine; the other is to attain the same end through the Buddha's grace, which is called the "other-power" doctrine. By the perfection of personality is meant the attainment of Buddhahood, which is the end of life. The "self-power" doctrine is what is generally taught by the older schools of Buddhism, while the "other-power" doctrine was proclaimed by one of the greatest geniuses in the history of Buddhism, Shinran Shōnin; and it was through him that the True Sect of Pure Land, known as Jōdo Shinshū in

Yamabe; the former for his assistance in the translation itself, and the latter for writing an introduction to the text, and explaining to me many difficult passages. Further, I must not forget to mention the name of Mr. Motozo Matsutani as one without whose encouragement both moral and substantial, this humble work would never have seen the light.

TOSUI IMADATE

Ashiya, January 1928

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was already gutted through.

It is not my intention to bore my readers with a personal account in this crisis, only I wish to remind them of the fact that just a minute's difference means life or death in this frail human existence. I am not sermonising, however; I just want to state that here is a profound truth and yet what forgetful mortals we all are! According to an American statistician, about 43,370,000 persons die every year in the world. With or without such a disastrous earthquake as we had in 1923, over one hundred thousand souls are wiped off the earth in one day not knowing where they went. This problem has been attacked from the very beginning of the world by so many philosophers and reflective minds, but so far no definitely satisfactory answer has been given. It is to be answered by each mortal being himself, for no medicine is able to cope with death. The terrible fire behind us, and the devouring waves before, we must have a launch ready in time. At the time of my escape, I had a copy of *The Tannisho* in my pocket, and

after recovering my poise of mind aboard the steamer, I took the book out, and my eyes fell upon the passage, "When the thought is awakened in your heart to say the Nem-buttsu, believing that your rebirth in the Pure Land is attained through the inconceivable power of Amida's 'Original Vow,' you come to share in His Grace which embraces all beings, forsaking none." How deeply I was struck by this at that moment! I appeal to the imagination of my readers.

The following translation in a language not my own, is the outcome of my pious desires to share my gratitude for the boundless mercy of Amitabha Buddha with those into whose hands this may fall.

In closing this prefatory note, I wish to tender respectfully my heartfelt gratitude to the late Reverend Gessho Sasaki, President of Otani University, of Kyoto, for writing a life of Shinran Shonin to be prefixed to this translation, and also for giving valuable suggestions while the work was in progress.

My cordial thanks are also due to Professors Daisetsu Teitaro Suzuki and Shugaku

turned into a furious mass of smoke and flame. I had no conception at the time about the extent of the loss of human lives, and as that terrible mountain-range, as it were, of black smoke driven by the raging wind, was rapidly approaching where I was standing, the only thought I had was to choose a place of refuge; I ran toward the custom-house compound. This, however, was doomed to be devoured by the fire, and I had to make a further escape to one of the warehouses which seemed to be comparatively safe. By this time, refugees of all descriptions and from all directions, about two hundreds in number, were crowding into this one warehouse. The ground where we stood was only of a few yards in width occupying the extreme end of the wharf which had already been partly destroyed, and was being beaten by angry waves. The warehouses around us were all on fire, and the one which was giving us shelter began to be enveloped in fire; I gauged from what I had already witnessed that it would take less than a quarter of an hour to get our last refuge consumed

by the conflagration. A man standing by asked me in despair, "What will become of us now?" I could give him no better answer than this, "Our dates and places of birth are different, but that of death is probably the same."

We seemed now to be breathing our last, between the fast approaching fire and the angrily beating waves; death was everywhere, no life, no hope! All of a sudden, a chimney emitting lively smoke appeared at some distance from behind one of the steamers at anchor. "Life-boat," cried I, "let us call for it this way if possible." All eyes turned toward the boat, and all mouths joined in breaking out into "Banzai." The launch with a big lighter in tow, drew along the half-destroyed wharf. About two hundred souls, men, women, children, were now safely in the lighter, which was now covered to keep off the burning embers. A few minutes later, the launch stopped, and the cover was removed, and found ourselves alongside a fine steamer. As soon as we were all aboard, I looked; the warehouse, our last shelter,

The present devotional tract which goes under the name of "Tannishō," was compiled by one of the immediate disciples of Shinran Shōnin (1173—1262), called Yui-embō. When he was quite old, that is, when some years passed after the death of the master, Yui-embō found that his master's teaching as he understood it being orally transmitted to him by the master, was so variously interpreted, and not always in the spirit of the master. He lamented the state of affairs, and decided to write this booklet quoting some of the most important sayings of Shinran Shōnin in order to put an end to the spreading of heterodoxies. The name of the author remained unknown for some time, because he did not leave any record of it. But after much laborious investigation on the part of scholars, it was finally discovered that the author was Yui-embō—the name referred to in the ninth and the thirteenth paragraph.

According to the postscript written by Rennyō Shōnin (1415—1444) which is generally found attached to *The Tannishō*, he advises not to show the booklet to those who have not accumulated enough stock of merit in the past, as the book contains the most important teaching of Shin Buddhism. It is only recently that the booklet came to popularly studied.

Preface

In presenting *The Tannishō*, which is one of the most important books of Shin Buddhism, to our English readers, I humbly ask their indulgence to go over the following account of my personal experience in the great earthquake disaster and the fire which broke out immediately after it on September I, 1923.

At the time of the earthquake, I happened to be in the great three-storied brick building of the Yokohama District Court, which fell literally to pieces in less than three seconds. It was a miracle indeed that I could escape from under the mountain of debris.

When I stood on the top of it, I was awe-struck at the tremendous destruction achieved by nature. The scene before me was beyond description—a field of devastation with not a house or godown in its proper form, for all the roofs and walls were levelled down to the ground. I saw fire breaking out everywhere, and the whole city of Yokohama



THE TANNISHO

(TRACT ON DEPLORING THE
HETERODOXIES)

An Important Text-book of Shin Buddhism
founded by Shinran (1173-1262)

Translated from the Japanese

by

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1933

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THE TANNISHO

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KOSOSHA

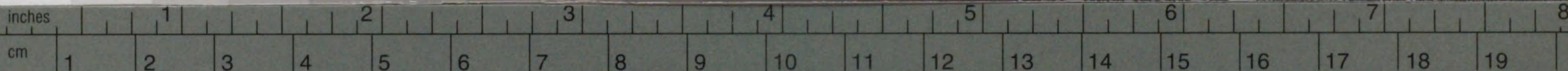
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Kodak Gray Scale



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A 1 2 3 4 5 6 **M** 8 9 10 11 12 13 14 15 **B** 17 18 19



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