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卷上

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The Praise and Adoration for the Tathāgatasya Grace

慶嘆恩徳

[本文]

[The text]

爰愚禿釋親鸞慶哉西蕃月支聖典東夏日域師釋難遇今得遇難聞已得聞敬信眞宗教  
行證特知如來恩徳深斯以慶所聞嘆所獲矣

[訓讀]

[The Japanese readings of Chinese characters]

ここ ぐとくしやく しんらん よろこば かな せいばんぐわちし しゃうでん  
爰に 愚禿釋 の 親鸞、 慶 しい 哉、 西蕃 月支 の 聖典、  
とうかじちぬき ししやく あ がた いまあ え き がた  
東夏日域 の 師釋 に、 遇 ひ 難 くして 今 遇 ふ こと を 得 たり。 聞 き 難 くし

て <sup>すで</sup>已に <sup>き</sup>聞くことを <sup>え</sup>得たり。 <sup>しんしゆ</sup>眞宗の <sup>けうぎやうしやう</sup>教行證を <sup>きやうしん</sup>敬信して <sup>こと</sup>特に  
によらい <sup>おんどくふか</sup>如來の <sup>し</sup>恩徳深きことを <sup>しんぬ</sup>知んぬ。 <sup>ここ</sup>斯を <sup>も</sup>以て、 <sup>き</sup>聞く <sup>ところ</sup>所を <sup>よろこ</sup>慶び <sup>う</sup>獲る  
<sup>ところ</sup>所を <sup>たん</sup>嘆ずるなりと。

[字解]

[The exposition of words and phrases]

愚禿 Saint Shinran named himself in his new location, ‘Not a priest, not a layman, hence the character ‘禿’ ‘the tonsured head’ is taken as my surname’, which represents the life of a novice in the Buddhist order and the salvation and deliverance of an ordinary person as he is. ‘愚’ denotes obtuseness and ‘禿’ connotes a figure who is not given religious precepts (see [The annotation by the translator] (5) of ‘Exordium; Prefatory Remarks before the Main Text’ and [The annotation of ‘not a priest, not a layman’ by the translator] of ‘Title and Name Selected’).

釋 The family name of Śākya-muni, Bhagavat, is Śākya, therefore it has been decided that all the Buddhist disciples prefix their Buddhist names with ‘釋’ as their surnames.

親鸞 It is the autonym of Saint Shinran, which has been used after his banishment.

眞宗 It is ‘廣略要’ that denotes the names of the Sects which Saint Hōnen founded; ‘廣’ is the True Pure Land Sect, ‘略’ is the Pure Land Sect, and ‘要’ is the True Sect. ‘眞宗’ is referred to as ‘要’, the pivotal point.

西蕃 It is the appellation which Zhīnà designates ancient India; it signifies the western sphere outside territorial limits or jurisdiction.

月支 Yuézhī denotes ‘覩貨羅’, or Gandhāra governed by King Kanishka.

聖典 Sacred scriptures explicated by the BuddhāiH, or abhidharma elucidated by the BodhisattvaiH.

東夏 It represents Zhīnà; Zhīnà styled itself Huaxia, or Zhongxia. ’Tis named Dongxia because ’tis located to the east of ‘西蕃’.

日域 It signifies Japan because the country is located to the east of Zhīnà, in the direction of the sunrise.

師釋 It denotes the exegeses by mentors, viz. the elucidation of texts.

矣 'Tis annotated, 'the term used as the end of sentences'. It means a postpositional particle used for termination. The founder's sincere respect is spontaneously manifested in this character.

[意譯]

[The translation that is faithful to the spirit]

ここに 愚禿釋親鸞 は、よろこばしいことには 天竺西域の經論、  
支那日本の釋文をとおして、<sup>あ</sup>遇いがたい<sup>おしえ</sup>教に<sup>あ</sup>遇い、<sup>き</sup>聞きがたい<sup>みのり</sup>法  
を<sup>き</sup>聞かしていただくことができた。

眞宗の念佛往生の教を<sup>うやま</sup>敬い<sup>しん</sup>信じて、いよいよ<sup>ほとけ</sup>如來の<sup>おんどく</sup>恩徳  
の<sup>ふか</sup>深いことを<sup>し</sup>知らしていただいた。ここに、<sup>き</sup>聞かしていただいた名號をよろ  
こび、<sup>え</sup>獲させていただいた信心をほめたたえたいばかりに、ここに<sup>ふで</sup>筆を<sup>と</sup>執  
つた<sup>しだい</sup>次第である。

Herein Gutoku Śākyu Shinran is gratefully blessed with the invaluable Buddhist teachings difficult to be encountered and is having the honor of listening to the precious dharma hard to be heard, through sāstra in ancient India and Western Regions and by exegeses in Zhīnà and Japan.

I venerate and believe on the teachings of the True Pure Land Sect on the birth of non-birth in the Pure Land through the Nembutsu and understand with appreciation the profundity of the Tathāgatasya grace still further. Hence, the reason why I indite this literary work is to congratulate myself on the bestowed sacred name of Amitābha (Amitāyus) and to praise the blest faith with reverence hereupon.

[構成]

[The construction]

この一段は恩徳を知り、慶嘆されてある。第一項に聞法の慶喜を述懐し、第二項には正しく撰述の意趣を表白されてある。

This paragraph is the understanding, praise, and adoration for the Tathāgatasya grace. The first segment reveals the glory and beatitude of listening to the valuable dharma, and the second segment appositely professes the purport of the collectanea.

[解説]

[The explication]

宗祖が親鸞という自名をかかげられたところは、特に重要なところであつて、その心境が顯露されてある。ここには、宗祖が法然の門弟として浄土真宗の信者として、引導された師教を仰ぎ、獲得された行信を慶嘆する心懷をあらわされたのである。

'Tis, *inter alia*, important that the sect founder mentions his name Shinran, and his heart is articulated. Here is manifested his inner intention that he, as a disciple of the Reverend Saint Hōnen and a votary of the True Pure Land Sect, looks up to the guidance of his mentor with reverence and praise for the blest saMskāra (or caryā) and faith.

5 February 2014

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

*From* 新版 仏教と儒教 Buddhism and Confucianism, New Edition

*by* 荒木見悟 Kengo Araki

(1) 「静かに経論の微細な理脈を究めて、初めて証悟を獲得できるとする頓悟漸修」「建立文字」

*From* À la recherche du temps perdu; Remembrance of Things Past

*by* Marcel Proust

(2) 'alors chaque château, chaque hôtel ou palais fameux a sa dame, ou sa fée, comme les forêts leurs génies et leurs divinités les eaux.'

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For the Serene Immortals All Divine:

A Sonnet on (1) and (2)

Written on 24 August 2017 and Published on 28 August 2017

The Buddha, Wisdom King and Wisdom Deva  
In fanes and temples lead me to read Sūtra  
And precious scriptures, classical and modern.  
I love fair minds and texts, and bless and adorn  
The pure land of the Buddha manifested.  
I was to temples mystically guided,  
By two trains, Two-Ray Station and two rainbows,  
Resultingly led to the study of laws.  
I wish to gradually learn and practice  
Myriad phases of the lofty essence,  
Which are revealed in earthly truth and beauty,  
And to record them as clear poetry  
Most humbly mused, composed with might and main  
For the serene immortals all divine.

(See [The annotation by the translator written in a sonnet form in iambic pentameter in relation to (1) 'The great practice of Amitābha (Amitāyus) immutably becomes the great practice of ordinary people as it is.'] of 'True Exegesis of the Great Practice, Part 3' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*.)

(The 'temples' to which I was guided are the Divine Fount Temple (神泉苑), Myōshin-ji Temple (妙心寺), etc. The 'Two-Ray Station' means Nijō Station (二条駅). In Japanese, rays are counted by '条 jō', which is a counter or a classifier for rays, streets, etc. The term 'Rainbow' is called 'Niji' in Japanese. According to *The Taema Temple* (当麻), the term 'Nijō' means '二上 two summits' and '尼上 ascension of a priestess'. One of Genji's mansions in *The Tale of Genji* is called 'Nijō-in' (二条院) and the empress in *The Tales of Isè* is called 'Empress of Nijō'.)