

*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

*By Shinryu Umehara*

梅原眞隆 著

*Translated from the Japanese*

*By the Subeditor at Kenshingakuen and a Translator of Law,*

*Rei Umehara (Kenshin)*

顯真学苑副幹・法律翻訳者 梅原 麗 (顯真) 訳

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*The Categorization and Collection of the Quintessential Texts of  
Śāstra and Vyākhyā on the True Practice of the Buddha*

行文類

The Practice and Faith as the Vouchsafement of the Grace and Virtue

廻向行信

[本文]

[The text]

謹按往相廻向有大行有大信

[訓讀]

[The Japanese readings of Chinese characters]

つゝし わうさう ゑかう あん だいぎやう だいしん  
謹 んで 往相 の 廻向 を 按 ずるに、 大 行 あり、 大 信 あり。

[意譯]

[The translation that is faithful to the spirit]

謹んで、往相の廻向をかながえてみると、廻向される物體に大行と大信とがある。

With all due submission and reverence, musing deeply on the vouchsafement of the grace and virtue as 'the state of the birth of non-birth in the Pure Land', the great practice and the great faith are the objectivity vouchsafed.

[構成]

[The construction]

行文類の總標である。

It is the general principle of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*.

[解説]

[The explication]

これは、さきに教文類において「就往相廻向、有眞實教行信證」をうけたものである。蓋し、廻向の法體は南無阿彌陀佛の名號である。これを領受するところに、大行があり大信がある。これは往生の因となるのであるから、四法の法門では行と信とを顯すことを示し、大行はこの行文類に明し、大信は次の信文類に明すという構成を示すのである。大行より大信を開示する本書においては、大行を明すにあたり、つねに大信と離れないことを注意してある。この總標の文と終の正信念佛偈の前に大行と大信を結嘆してある。即ち偈前の文には

凡就誓願有眞實行信亦有方便行信其眞實行願者諸佛稱名願其眞實信願者至心信樂願斯乃選擇本願之行信也

とのべてある。首尾一貫、行信並舉することは行文類の風格として注意すべきところである。

This sentence is grounded on the previous sentence 'The state of the birth of non-birth in the Pure Land by the vouchsafement of the grace and virtue is represented as the doctrine of the true teaching, practice, faith, and enlightenment' in *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*. Indeed, the dharma-sthiti of the vouchsafement of the grace and virtue is the sacred name '南无阿彌陀佛' which means revering Amitābha (Amitāyus) and returning one's life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus). The great practice and the great faith consist in receiving His sacred name. This is the cause of the birth of non-birth in the Pure Land. Hence it is explicated that the practice and faith are elucidated in the dharma-paryāya of four dharmāṇām. The indicated construction is that the great practice is elucidated in *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha* and the great faith is subsequently elucidated in *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Faith of the Buddha*. Upon elucidating the great practice in this scripture, in which the great faith is revealed rather than the great practice, it is scrupulously stated that the great practice is never separated from the great faith. In this sentence stating the general principle, and before *The Verse of the True Faith and the Nembutsu* at the ending part of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*, the great practice and the great faith is lauded to completion. Scilicet, the sentence before *The Verse of the True Faith and the Nembutsu* describes as follows:

Generally, upon the praṇidhāna of Amitābha (Amitāyus), there are the practice and faith of truth, and the practice and faith of upāya. The praṇidhāna of the practice of truth is the vow (praṇidhāna) in which the BuddhāH exalt, extol, praise, recite, believe, and ponder the sacred name '南无阿彌陀佛' that means revering Amitābha (Amitāyus) and returning one's life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus). It is a name of the seventeenth vow. The praṇidhāna of the faith of truth is the eighteenth vow (praṇidhāna) of true prasannacitta. Id est, they are the sacred

name of Amitābha (Amitāyus), or the practice and faith of the selected pūrva-praṇidhāna, viz. the eighteenth vow selected and pledged by Dhamākara Bodhisattva for the causal karman of the birth of non-birth in the Pure Land.

The coherent and parallel indication of the practice and faith is noteworthy as a refined style of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*.

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

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Fair classic literature Japanese,  
Gold vintage scriptural sūtra texts Chinese,  
And honorable writings European  
Have been traditional ways to well enlighten  
Our mind and daily work from ancient times.  
They are roads to learn holy minds with rhymes,  
Which are unceasingly accumulated  
In space by subtle practice consecrated.  
Conducting modern legal deeds' translation,  
My mind continues this divine tradition,  
To know the righteous way of life essential,  
To gather fruit of śūnya beautiful,  
And in all phases transient and eternal,  
To live the truth illumined and immortal.