

*Kenshingakuen*

顕真学苑

*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)*

顕真学苑副幹・法律翻訳者 梅原 麗 (顕真) 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

True Exegesis of the Great Practice, Part 2

大行正釋 (2)

[意譯]

[The translation that is faithful to the spirit]

大行というのは、無碍光如來の<sup>みな</sup>名號すなわち南無阿彌陀佛を稱えることである。この稱名はそのまま名號の<sup>すがた</sup>相であつて名號にはあらゆる<sup>ぜんごん</sup>善根<sup>おさ</sup>を攝め、あらゆる<sup>くどく</sup>功德<sup>そな</sup>を具えているから、この名號は聞いて<sup>しんじゆ</sup>信受<sup>いちねん</sup>する一念

に、すぐさまその <sup>しょうとく</sup> 聖 徳 が行者の身心に入り充ちる、さらに <sup>ぜつたいむに</sup> 絶 對 無 二 の眞理をつくした功德かぎりなき <sup>せい</sup> 聖 なる <sup>ぜつたいかち</sup> 絶 對 價 値 である。この名號がそのまま廻向された稱名であるから、大行というのである。

The great practice is to praise, recite, believe on, and meditate on the sacred name of the Tathāgata of the unhindered light that infinitely spreads over the worlds of all the ten directions, viz. ‘南无阿彌陀佛’. This praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus) is the form of the sacred name of Amitābha (Amitāyus) as it is. The sacred name of Amitābha (Amitāyus) comprehends myriads of good deeds, disciplines, dharmān, and virtues. Therefore, holy virtues and fundamental good deeds, kuśala-mūla, which are possessed in the sacred name of Amitābha (Amitāyus), immediately permeate bodies and minds of persons who engage in the sacred practice and listen to and accept this sacred name of Amitābha (Amitāyus) with single-hearted faith. Furthermore, it is the holy absolute worth and merit with infinite virtues and boundless peerless truth (see [The annotation by the translator written in the Shakespearean sonnet form in iambic pentameter in relation to 'the absolute truth' and 'the only true dharma'] of 'True Exegesis of the Great Practice, Part 1' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha*). This sacred name of Amitābha (Amitāyus) is the praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus) as the vouchsafement of the grace and virtue. Hence it is referred to as the great practice.

[構成]

[The construction]

大行の體と相をあらわす正釋である。

It is true exegesis which elucidates fundamental essence and form of the great practice.

[The annotation by the translator written in the Shakespearean sonnet form in iambic pentameter in relation to (1) 'holy virtues and fundamental good deeds, kuśala-mūla, which are possessed in the sacred name of Amitābha (Amitāyus), immediately permeate bodies and minds of persons who engage in the sacred practice with single-hearted faith']

*From* 梨木神社おみくじ A Poetic Oracle of the Pear Tree Shrine Drawn on 5 July 2017

*From* 梨之片枝 One Branch of a Japanese Pear Tree

*by* 三條實美公 Prince Sanetomi Sanjō

(2) 「君が為つくししあとを思ふには花橘の香こそ身に染め」

*From* 大乘起信論 The Awakening of Faith in the Mahāyāna

(3) 「以有真如法故能熏習無明」「真如法あるを以ての故に能く無明に熏習し」  
「智淨相謂依法力熏習」「智淨相とは謂く法力の熏習するに依り」

*From* 笈日記

A Diary of a Shouldering Box for Buddhist Ritual Implements and Sūtra

*by* 松尾芭蕉 Bashō Matsuo

(4) 「菊の香や奈良には古き仏達」

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Purification by the Holy Heart:

A Shakespearean Sonnet on (1), (2), (3) and (4)

Written from Night on 5 July 2017 to Morn on 6 July 2017 and Published on 21 July 2017 and Revised on 11 August 2025

(According to my past diary, I drew a Poetic Oracle (2) of the Pear Tree Shrine on 5 July 2017; this Shakespearean Sonnet was written from night on 5 July 2017 to morn on 6 July 2017; I dreamt of the God and orchids of four gentlemen's integrity and versified this poetic oracle providentially during sleep.)

When I think o'er my whole-hearted devotion  
To Thee, the Buddha, whose integrity  
Is filled with fair ambrosial exhalation,  
Thy virtues influence mine entity,

As Tattva works on sattva to perform  
The sacred practice for serenity.  
The Citrus Tachibana floral perfume,  
Which tacitly suggests Thy dignity  
Like orchid, umè and chrysanthemum,  
Pervades and purifies me perfectly,  
Directing me to everlasting Wisdom.  
By practicing decrees repeatedly,  
The power of sad-dharma in the sattva  
Reveals the pure mind's essence for nirvāṇa.