

*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

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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

Prefatory Remarks before the Main Text, Part 1  
文前袖書 (1)

[本文]

[The text]

諸佛稱名之願 淨土眞實之行  
選擇本願之行

[訓讀]

[The Japanese readings of Chinese characters]

しよぶちしようみやう の ぐわん じやうどしんじち の ぎやう せんぢやくほんぐわん の ぎやう  
諸佛 稱名 之願 淨土 真實 之行 選擇 本願 之行

[字解]

[The exposition of words and phrases]

諸佛稱名之願 It 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.

淨土真實之行 The teaching of the Pure Land is selected rather than the teaching of the Holy Path of Buddhism, and the truth is selected rather than upāya. (See [The annotation by the translator written in a sonnet form in iambic pentameter] of 'Prefatory Remarks before the Main Text, Part 5' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha* and [The annotation by the translator, viz. the subeditor] of 'Holy Śākyā-muni Buddhasya Original and Ultimate Objective of Appearing in This World and Elucidating the Truth, Part 2' of *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Teaching of the Buddha*.) The true practice or discipline of the Pure Land Sect is to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus).

選擇本願之行 '選擇本願' the selected pūrva-praṇidhāna' is the vow selected and pledged by Dhamākara Bodhisattva for the causal karman of the birth of non-birth in the Pure Land. The practice or discipline of the selected pūrva-praṇidhāna signifies ten (or infinite) reciting praise, meditation, prasāda, and cittotpāda for the sacred name of Amitābha (Amitāyus) described in the eighteenth vow. The reason why this was appended as a detailed note to the seventeenth vow is that the sacred name of the seventeenth vow is actively and dynamically revealed to be the praise, admiration, prasāda, meditation, and recitation of the sacred name of Amitābha (Amitāyus) by the sattva.

[意譯]

[The translation that is faithful to the spirit]

この行文類にあかすところの行というのは しよぶつしようみよう 諸 佛 稱 名 の 願 がん すなわち第十七願によつて成就されたものである。この第十七願の誓によつて十方の諸佛にほめられ稱えられる南無阿彌陀佛の名號である。これが宗義として構成されたことを具現すると、淨土宗の眞實の稱名正定業の行となるのである。これを衆生の實踐として示すときは 選擇 せんぢやくほんがん 本願 の乃至十念の稱名となるのである。

The practice evidenced in *The Categorization and Collection of the Quintessential Texts of Śāstra and Vyākhyā on the True Practice of the Buddha* was completed by the seventeenth vow, viz. the vow (prañidhāna) in which the BuddhāH laud, glorify, 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-prañidhāna of Amitābha (Amitāyus). It is the sacred name ‘南无阿彌陀佛’ that is praised, admired, recited, believed, and pondered by all the BuddhaiH of ten directions in accordance with the pledge of the seventeenth vow. Its crystallization and systematization as a fundamental doctrine of the Pure Land Sect is the practice of the true '稱名正定業' of the Pure Land Sect ('稱名正定業' denotes that the sacred name of Amitābha (Amitāyus), which is praised, recited, believed, and pondered by the other-power of the Buddha, together with the faith in and recitation of the sacred name of Amitābha (Amitāyus), is the true determinative practice or discipline pledged and selected in the pūrva-prañidhāna of Amitābha (Amitāyus) which causes the birth of non-birth in the Pure Land and the attainment of Buddhist enlightenment and unsurpassed nirvāṇa). If indicated as the practice or discipline of the sattva, it is ten (or infinite) reciting praise, meditation, prasāda, and cittotpāda for the sacred name of Amitābha (Amitāyus) described in the pūrva-prañidhāna selected and pledged by Dhamākara Bodhisattva for the causal karman of the birth of non-birth in the Pure Land ('乃至' means an indefinite number: 1, 10 or thereabouts, or infinite).

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

*From* 春題湖上 Chun qi hu shang

*by* 白居易 Bai Juyi

(1) 「月點波心一顆珠」「月は波心に點じて一顆の珠」

*From* 水中月 The Moon within the Waters

*by* 菅原道真 Sugawara no Michizane

(2) 「満足寒蟾落水心

非空非有兩難尋

潛行且破雲千里

徹底終無影陸沈」

「満ち足りたる寒蟾 水心に落つ

空に非ず有に非ず 兩つながら尋ね難し

潛行して且つ破る 雲千里

徹底して終に無し 影の陸沈すること」

*From* 六祖壇經 The Platform Sūtra of the Sixth Patriarch

*by* 六祖慧能 The Sixth Patriarch Hui-neng

(3) 「非旛動風動 人心自動」

*From* 正法眼藏「心不可得」 The Quintessential Optic Treasury of the True Dharma, 'Buddha-Citta Unattainable'

*by* 道元禪師 Zen Master Dōgen

(4) 「和尚はただもちひの心を点ずべからずとのみしりて、心のもちひを点ずることをしらず、心の心を点ずることをもしらず」

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I Study Laws as Luminaries Bright:

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

Written on 28 October 2017 and Published on 31 October 2026

(Lines 1-4 were written on 22 October 2017; lines 5-8 were written on 26 October 2017; lines 9-12 were written on 27 October 2017; lines 13-14 were written immediately after waking up in the morning on 28 October 2017.)

(The term '波心' shall mean and refer to 'at the center of waves' or 'undulating mind' according to (3) and (4), methinks.)

(This Shakespearean Sonnet was written soon after I had visited and worshiped the Katsura Rikyu Imperial Villa (桂離宮) on 19 October 2017.)

The moon illuminates undulating minds  
Like to a pearl not śūnya nor bhāva.  
It pierces waters deep and skiey clouds,  
Not buried in oblivion as Tattva.  
The law and Dharma pierce th' world well-conceived,  
Created in accordance with fair rules,  
Complied with, honoured, mastered and observed,  
Upon the ground of primal principles.  
The vig'rous minds dwell in the law and light  
And take the visible and living forms.  
I study laws as luminaries bright,  
Advancing silent courses each star forms.  
I trace the Dharma in the law of kind,  
The Way from mind to forms, from forms to mind.