

*Kenshingakuen*

顯真学苑

*The English Version of the New Interpretation of  
Teaching, Practice, Faith, and Enlightenment*

『教行信証新釈』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

Śāstra by Nāgārjuna Bodhisattva, Part 32

龍樹論文 (32)

[意譯]

[The translation that is faithful to the spirit]

若し人あつて、すみやかに不退轉の位に至りたいとおもうならば、よろしく

くぎやう 敬の心もち、その けんじつ 堅實な確信の上から彌陀の みな 名號を稱うべきである。

若し菩薩が、げんぜ 現世の身によつて不退轉の位に至り得て、ついに さとり 无上道を成

就したいとおもうならば、よろしくこの十方の諸佛を信じて、その名號を稱うべきである。このことは ほうぐわつどうじしようもんぎよう 寶月童子所問經 の阿惟越致品のなかに説かれたとおりである。乃至。

西方にある ぜんせかい 善世界の佛は むりようみようぶつ 无量明佛 となづけられる。佛身から放たれる光明も心に光る智慧も明かであつて、照すところ ほとり 邊際がない。その名號を聞いて信ずるものは、そのとき直ちに ふたいてん 不退轉の位に至ることを得るのである。乃至。

過去かぎりない むかし 往昔の とき 時劫に佛があつて、かいとくぶつ 海徳佛 となづけられた。ここにかかげた現在の佛たちは、みなこの海徳佛に従うて願を おこ 發された。すなわち、佛身の壽命のかぎりのないこと、光明の照すところ きわま 極りのないこと、その こんりう 建立する國土の清淨なること、そして、わが名號を聞信する衆生はまちがيناく佛にならしめるという願を おこ 發されたのであつた。

問うていわく、ただ、この十佛の名號を聞いて心に堅くたもつものだけが さ 无上道の とり さとりをひらくことに たいてん 退轉しない身の上となるのであろうか、それともまた、餘他の佛菩薩の名號を しうじ 執持することによつて不退轉の位に至ることができるのであろうか。答えていわく。阿彌陀佛等の諸佛及び諸菩薩の名號を稱え一心に おくねん 憶念すれば、また十方十佛のそれとおなじように不退轉の位に至ることができる。それであるから、阿彌陀佛等の諸佛をも亦た恭敬の心を以つて禮拜

して、その名號を稱うべきである。

If one aspires to promptly attain the rank of avaivartika (avinivartanīya), one should, in great veneration and firm faith, praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus).

If the Bodhisattva aspires to attain the rank of avaivartika (avinivartanīya) in this mortal life and eventually achieve agra-bodhi, the Bodhisattva should deeply believe on these Buddhān of daśa-diś and praise, recite, believe on, and meditate on the sacred name. This is explicated in the Chapter of ‘阿惟越致’, viz. avinivartya, avaivartya, avaivartika, or avinivartanīya of *The Sūtra of the Precious Moon Child’s Inquiry*. Abbr.

The Buddha of the western good world is called the Buddha of the Infinite Brilliance. The brilliance emanated from the buddha-rūpa and the wisdom flashed in the mind of the Buddha radiate *ad infinitum*. Those who listen to and believe on this sacred name of Amitābha (Amitāyus) immediately attain the rank of avaivartika (avinivartanīya).

There was a Buddha in the infinite past kalpān called the Buddha of Sea Virtues. All these present Buddhān mentioned here made pledges obedient to this Buddha of Sea Virtues, viz. pledges that the longevity of the buddha-rūpa is illimitable, the brilliance radiates unboundably, the established kṣetra is immaculate, and the sentient beings who listen to and believe on this sacred name never fail to attain Buddhahood.

The question is as follows: Will only those who listen to and keep firmly in mind this sacred name of ten Buddhānām never fail to attain enlightenment of agra-bodhi, or will those who keep firmly in mind the sacred name of other Buddhānām and Budhisattvānām be able to attain the rank of avaivartika (avinivartanīya)?

The answer is as follows: If one praises, recites, believes on, and meditates on the sacred name of Buddhānām and Budhisattvānām such as Amitābha (Amitāyus) and single-heartedly commits the sacred name to memory, one will be able to attain the rank of avaivartika (avinivartanīya) in the same way as that of ten Buddhānām of daśa-diś. Hence one should also worship Buddhān such as Amitābha (Amitāyus) in great veneration and praise, recite, believe on, and meditate on the sacred name.

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

(1) 禪師「ああ、死にとうない。」  
弟子「もっと佳い辞世の言葉を仰って下さい。」  
禪師「ほんまに、ほんまに。」

*From* 友人南遊不回因而有寄 A Friend Travels South and Doesn't Return,  
Hence I Send a Poem

*by* 于武陵 Yu Wu-ling

(2) 「桂花風半落 煙草蝶双飛」

Publication Number 311, Composition Number 313

On th' Exhibition of Shoso-in Treasures (正倉院展);

On the Zen Master's Miracle Word 'Honmani' (ほんまに)

As Life of Nembutsu (念佛) I'll Versify, Part 1;

As the Abhāva-and-Asūnya Dream of th' Butterfly, Part 10;

The Revelation and Prediction in Dreams of Great Dreams, Part 46

(Iambic Heptameter):

A Couplet Sonnet on (1) and (2)

Written on 31 October 2024 and Published on 1 November 2024 (the Day of  
the New Moon)

(Lines 1-4 were composed in front of Nara National Museum (奈良国立博物  
館) nigh a tearoom called Café 'Zeze' (茶寮 世世) in the afternoon on 31  
October 2024; lines 5-12 were written at night on 26 October 2024; lines 13-  
14 were written in the evening on 21 October 2024.)

A Small Vihāra (子院) of Kofuku-ji (興福寺)

Is renovated by a Luxury

Hotel Shisui (紫翠). It is utilization

Of real estate and waves of globalization.

Last fall I went to Todai-ji Vihāra (東大寺);

Now I'll be at th' Museum of Kings' Ratna (寶).

Possessed of treasures, Kings must be regretful

When they departed th' world so beautiful.

'O I would ne'er like to die,' quoth th' Zen Master.

'Would you vouchsafe your farewell words still smarter?'  
'Indeed, indeed.' 'Tis th' last word of th' Zen Master,  
Though disciples awaited death verse saintlier.  
Fall winds drop half of fragrant olive flowers;  
O'er th' misty grass, dream butt'rflies dance in pairs.

*From* 源氏物語 The Tale of Genji

*From* 湖月抄 The Commentary of the Moist Star Reflected on the Watery  
Calm

*by* 紫式部 Lady Violet of Ritual Rank

(1) ひめ君 (槿柱)

「いまはとてやどかれぬともなれきつるまきのはしらは我を忘るな」

はゝ君 (北方)

「なれきとはおもひいづともなにゝよりたちとまるべきまきのはしらぞ」

Publication Number 312, Composition Number 314

I Verse, by Sudden Unexpected Callings,

On Isè (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川);

The Fifty Rings' Stream Stands for th' Syllabary

Of Japanese and Many a Language Deity (言灵), Part 8;

Remembrance of My Mother, Part 12;

The Revelation and Prediction in Dreams of Great Dreams, Part 47

(Iambic Heptameter);

By th' Providence, I Documentarily

Write Verses Consecrated to the Holy,

Which Are Reflections of Grand Reverie:

A Couplet Sonnet on (1)

Written on 3 November 2024 and Published on 14 November 2024

(My mother suddenly determined to take me to Isè (伊勢) Shrine on 11 November 2024, unexpectedly the Day of the Number 1111. The Sonnets of Composition Number 314-319 were written before my mother and I visited Isè (伊勢) Shrine; the Sonnets of Composition Number 320-321 were written when and after my mother and I visited Isè (伊勢) Shrine.)

At last, I leave this residence familiar;  
Forget me not, my bower's cypress pillar;  
E'en if the cypress pillar has remembrance  
Of us, we can't stop leaving th' residence.  
I'm thankful for residing in Vihāra (寺),  
For in tri-dhātu (三界), there is no agāra (家).  
My mother sudden takes me to Shrines Isé (伊勢),  
Where I must verse upon Divinité.  
Six accidents on th' twenty-third of May  
And tickets left home on th' said full-moon day  
I loyally versified immediately.  
By th' Providence, I documentarily  
Write verses consecrated to the Holy,  
Which are reflections of grand reverie.

*From* 源氏物語 The Tale of Genji

*From* 湖月抄 The Commentary of the Moist Star Reflected on the Watery  
Calm

*by* 紫式部 Lady Violet of Ritual Rank

(1) 「紅葉むらむら色付て、宮のおまへえもいはず面白し、風打吹たる夕暮に、  
御はこのふたに、色々の花紅葉をこきまぜて、こなたに奉らせ給へり」

Publication Number 313, Composition Number 315

I Verse, by Sudden Unexpected Callings,

On Isé (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川);

The Fifty Rings' Stream Stands for th' Syllabary

Of Japanese and Many a Language Deity (言灵), Part 9;

Words' Spirits Dwell in Some Peculiar Place

To Be Released and Spread Throughout Time Space:

A Sonnet on (1)

Written in the Morning on 4 November 2024 and Published on 14 November  
2024

(Lines 1-3 were composed during sleep at early dawn on 4 November 2024;  
lines 4-14 were written in the morning on 4 November 2024.)

On th' twenty-third of May, Star Light of Candra (月)  
Was full and powerful and Uèsaku  
May Festival (ウエサク祭・五月満月祭) was held on Mt Kurama (鞍馬山).  
Unfathomable force of Kāma-dhātu (欲界)  
Might cause six accidents and tickets lost.  
Methought I was stopped by the Heav'nly Host.  
I know not whether I should visit th' Shrine  
Isè (伊勢); the Waves of Fifty Bells Divine (五十鈴川の波)  
Might teach me th' kana syllabary's spirits (五十連の言灵).  
Brocades of blooms and leaves are kept in caskets,  
As th' box of th' Empress Favouring Autumn Beauty (秋好中宮),  
Which are intangible, immortal poetry.  
Words' Spirits dwell in some peculiar place  
To be released and spread throughout Time Space.

*From* 大斎院御集 An Imperial Poetry Anthology by Grand Imperial Princess  
Senshi Consecrated to the Holy  
*by* 選子内親王 (大斎院) Grand Imperial Princess Senshi Consecrated to the  
Holy

(1) 「星合ひの露にかけつゝ夕暮の籬の菊をえこそ過ぐさね」

Publication Number 314, Composition Number 316

I Verse, by Sudden Unexpected Callings,  
On Isè (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川);  
The Fifty Rings' Stream Stands for th' Syllabary  
Of Japanese and Many a Language Deity (言灵), Part 10;  
Electric Energy Effulgent, Part 12;  
The Revelation and Prediction in Dreams of Great Dreams, Part 48  
(Iambic Heptameter);  
I See Immortal Two Stars' Radiance  
In Me as Non-Existence of Existence:  
A Couplet Sonnet on (1)

Written at 0:30 a.m. on 6 November 2024 and Published on 14 November 2024

(Lines 1-2 were written at 17:20 on 4 November 2024; lines 3-8 were written in the evening on 5 November 2024; lines 9-14 were written from 0:04 a.m. to 0:30 a.m. on 6 November 2024.)

I cannot pass chrysanthemums in th' evening  
At th' fence soaked with dew at night of stars' meeting.  
Prediction that Two Sages-Stars lead me  
To mystic and sublime cosmology  
Is in the depths of mind illuminant  
And crystallized in Isè firmament.  
On th' Ley Line, Shrines seem made of crystal lattice  
Structure and powered on a misty terrace.  
Billows of energy or lights of conscience  
Remind me of pure founts of sphyry essence.  
Two Stars were gifted ere my destined birth,  
Illuming layered consciousness on th' Earth.  
I see Immortal Two Stars' Radiance  
In me as Non-Existence of Existence.

Publication Number 315, Composition Number 317  
On the Zen Master's Miracle Word 'Honmani' (ほんまに)  
As Life of Nembutsu (念佛) I'll Versify, Part 2;  
Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Part 7;  
I Verse, by Sudden Unexpected Callings,  
On Isè (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川);  
The Fifty Rings' Stream Stands for th' Syllabary  
Of Japanese and Many a Language Deity (言灵), Part 11;  
Electric Energy Effulgent, Part 13;  
'Delicious Food Is Happy Charity':  
The Supermarket of High Quality,  
The Name of Which Is Pantry Ampersand Lucky;  
Food Full of Luminous Life Must Rescue Misery,  
Sad Transiency and Mutability;  
I'm Still Amazed by Food Diversity, Part 22;



‘Honmani’ (ほんまに) Treasure Gems Are Lives Themselves

Arranged at Pantry Radiant on Shelves.

Written from 10:50 in the Morning to 12:50 Past Noon on 6 November 2024  
and Published on 14 November 2024

(Lines 1-10 were written on the Northern Mountain Street, lines 11-12 were  
composed at the Supermarket Pantry, and lines 13-14 were written at home  
on 6 November 2024.)

Th’ Zen Master’s (禪師) last word ‘Honmani, Honmani’ (ほんまに、ほんまに),  
Translated as ‘Indeed, indeed’, precisely,

Suggested ‘Treasure Gems’ (寶珠), because ‘maṇi’ (摩尼)

Means gems or pearls, ‘hon’ (本) means veracity,

Connoting treasure true phonetically.

By the Grand Master (大師), hid was treasure maṇi

In premises of Murō-ji Vihāra (室生寺).

In Isè Shrine, enshrined is Ratna

Divine (神寶), intangible and tangible,

As fifty bells of many a syllable (五十鈴).

‘Honmani’ (ほんまに) Treasure Gems Are Lives Themselves

Arranged at Pantry Radiant on Shelves.

A True and Brilliant Meaning of ‘Honmani’

As Life of Nembutsu (念佛) I’ll Versify.

*From & Premium 特別編集 & Kyoto まだまだ知らない京都、街歩きガイド。*

*& Premium, A Special Edition Published on 15 September 2024:*

*& Kyoto ‘A Guidebook for a Walking Tour in Kyoto City Still Unknown’*

*by 杉山早陽子 Sayoko Sugiyama*

(1) 〈はんげしょうの宝珠〉

「仏教には、手に入れるとどんな願いも叶うといわれる「宝珠」という概念がある。庭を見た人々が宝珠を持ち帰るようなものになればと、半夏生の葉で作る宝珠の姿を菓子で描いた。」

〈堇の宙〉

「上人が堇の花と出合った瞬間を想像し、菓子にした。寒天で作った一滴の雫を宇宙に見立て、そこに実際の堇を閉じ込める。雫を受け止めるように、苔や草木

の緑をイメージしてヨモギの柔らかい羊羹を作った。」

Publication Number 316, Composition Number 318

On the Zen Master's Miracle Word 'Honmani' (ほんまに)

As Life of Nembutsu (念佛) I'll Versify, Part 3;

I Verse, by Sudden Unexpected Callings,

On Isè (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川);

The Fifty Rings' Stream Stands for th' Syllabary

Of Japanese and Many a Language Deity (言霊), Part 12;

Relating to 'Honmani' (ほんまに), Futomani (布斗麻邇)

Is Sacred Treasure (神寶) of the God Inari (稻荷神):

A Couplet Sonnet on (1)

Written at 17:58 on 8 November 2024 and Published on 14 November 2024

(Lines 1-2 were written around 13:20 on 6 November 2024; lines 3-14 were written on 8 November 2024.)

(It is at Kōdō-kan (弘道館) and SIONE (シオネ) that I saw confections by Ms. Sayoko Sugiyama for the first and second times, respectively.)

Relating to 'Honmani' (ほんまに), Futomani (布斗麻邇)

Is Sacred Treasure (神寶) of the God Inari (稻荷神).

Half whitened summer verdant vegetation

Is called Light-Makeup Summer Half Creation (半夏生),

For which invented is confectionery,

Yclept Translucent Treasure Jewelry (はんげしょうの宝珠),

White and green pyramids triangular,

By Ms. Sayoko Sugiyama's store,

Created for One-Pair-of-Feet Vihāra (両足院),

Pellucid as the Holy Spirits' Ratna (神寶).

A Rainbow Window (虹窓), greens, a violet flower,

Enclosed in dew as th' Violet Cosmic Aether (葶の宙),

Form sweets in Arabesque of Floral Treasure (寶相華),

Concealing Sacred Treasure of Life Power.

*From* 源氏物語 The Tale of Genji

*From* 湖月抄 The Commentary of the Moist Star Reflected on the Watery  
Calm

*by* 紫式部 Lady Violet of Ritual Rank

(1) 明石姫君「心のうちには、わがみはげにうけはりて、いみじかるべきゝはにはあらざりけるを、たいのうへの御もてなしにみがゝれて、人の思へるさまなども、かたほにはあらぬなりけり」「(抄)紫上の御子たる故にこそと思ひ知給ふ也」

*From* 言霊秘書 The Secret Scriptures of the Life of th' Word

*by* 山口志道 Yamaguchi Shidō

(2) 「かゝるに、吾家に古より伝て、布斗麻邇の御霊と云伝るもの有て、小社の内に祭る。此御霊、五十連の十行を記たるものにして、ことの心も別難かりけり。然はあれども、古今の言葉をかき集、博天地の万物に合て、古事記神代の巻に照て見て、三十年余にして、竟に布斗麻邇の御霊は水火の御伝にして、形仮名は神の御名ことより現るゝことをさとりて、曙漸白して、樹々の言葉も文分頃」

*From* 言霊秘書 The Secret Scriptures of the Life of th' Word

(3) 「世の人に知れやとてしもみたれなく聖りのそめしみつくきのあと」

*From* 言霊秘書 The Secret Scriptures of the Life of th' Word

(4) 「いつらより流てめくるうたかたのあわれしれよと水茎のあと」

*From* 言霊秘書 The Secret Scriptures of the Life of th' Word

(5) 「あしはらの水穂の国のこと玉の玉の光りにはれわたる見ゆ」

*From* 言霊秘書 The Secret Scriptures of the Life of th' Word

(6) 「いなり山西にや月の成ぬらん杉の庵のまどのしらめる」

Publication Number 317, Composition Number 319

On the Zen Master's Miracle Word 'Honmani' (ほんまに)

As Life of Nembutsu (念佛) I'll Versify, Part 4;

I Verse, by Sudden Unexpected Callings,

On Isè (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川);

The Fifty Rings' Stream Stands for th' Syllabary

Of Japanese and Many a Language Deity (言霊), Part 13;

The Life of th' Word (言霊) on Records of the Fire and Water,

Namely, on Records of the Breath-Root Life and Water (水穂伝),

Informed in Dreams by th' God of Swords' and Arrows' Flare, Part 21  
(Iambic Hexameter);

O'er Mt Inari, th' Moon Has Come to th' West;

Th' Cedar Hut's Window Whitened as Thou Findest:

A Couplet Sonnet on (1), (2), (3), (4), (5) and (6)

Written from 14:17 to 17:39 on 10 November 2024 and Published on 14  
November 2024

The Holy Spirit of Futomani (布斗麻邇御灵)

Means th' Kana Syllabary of Sounds Fifty (五十連),

Composed of Fire and Water in Life Power.

Despite of my unworthiness, Gods favour

Me and deign to shew Flowing Poetry

To be spread all o'er th' world by Saints precisely.

The Holy Flourishy Handwriting doth inform

Significance of Fifty Streamlets' Foam.

I can't perform old rituals oblatory

As Isè Shrine; Instead, I Versify

Religious, Classic Scriptures All Divine

To Serve Fair Brilliant Gems of Words' Spirits' Shrine.

O'er Mt Inari, th' Moon Has Come to th' West;

Th' Cedar Hut's Window Whitened as Thou Findest.

*From* 法門百首 One Hundred Poems of Dharma-Mukha  
*by* 寂然法師 Priest Jakunen

(1) 第百番歌

「水流趣海法爾無停」

「さまさまの流集る海しあれば唯にはきえじ水くきのあと」

「麁言軟語みな第一義に歸して、一法としても實相の理にそむくべからず。いはんやこの卅一字のふでのあと、ひとへに世俗文字のたはぶれにあらず、ことごとく權實の教文をもてあそぶなり。」「實相の理を縁としてこゝろをおこすを、圓教の發菩提心となづく」

*From* 蓮葉和歌集 An Anthology of Lotus Foliage Poetry

by 大我上人 Saint Daiga

(2) 「眞諦佛道」

「くもきりのはれてすゝしきむさしのゝ月のこゝろをさとる道かも」

「俗諦佛道」

「さきちるも世のならひそとみよしのゝ華のこゝろをさとる道かも」

「中諦佛道」

「よしあしのかれ葉にふりしなにはつの雪のこゝろをさとる道かも」

Publication Number 318, Composition Number 320

The Revelation and Prediction in Dreams of Great Dreams, Part 49

(Iambic Heptameter);

The Shimogamo Deities' Couplet Sonnet, Part 21;

I Verse, by Sudden Unexpected Callings,

On Isè (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川);

The Fifty Rings' Stream Stands for th' Syllabary

Of Japanese and Many a Language Deity (言灵), Part 14;

The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 9

(Iambic Heptameter);

In This Dawn-Dream, I'm Told That I Should Offer

Kṣitigarbha (地藏菩薩) of Demachi Some Flower, Part 1;

Because the Sea Consists of Many a River,

Ne'er Simply Flowing Handwriting Won't Expire:

A Couplet Sonnet on (1) and (2)

Written on 11 November 2024 (the Day of the Number 1111) and Published on 14 November 2024

(Lines 1-4 were written from 10:00 a.m. to past 11:00 a.m. on the Premium Express Shimakaze of Kintetsu Railway on 11 November 2024; lines 5-6 were composed in the Outer Shrine of Isè (伊勢) Shrine, line 7 was composed in front of the Inner Shrine of Isè (伊勢) Shrine, and line 8 was composed on the shore of the Stream of Fifty Rings (五十鈴川) in the afternoon on 11 November 2024; line 9 was composed at night on 10 November 2024 and revised in the Inner Shrine of Isè (伊勢) Shrine in the afternoon on 11 November 2024; line 10 was written at 6:51 a.m. on 11 November 2024; lines 11-12 were written on Kintetsu Limited Express at 16:52 on 11 November 2024; lines 13-14 were composed at Kyoto Station at 19:08 on 11 November 2024.)

(Kṣitigarbha of Demachi' in this dawning dream means the Kṣitigarbha in

front of Demachi Blue Nāga Sarasvatī Pāsāda (出町青龍妙音弁財天堂.)

Because the Sea Consists of Many a River,  
Ne'er Simply Flowing Handwriting Won't Expire.  
At dawn, the rain of last night clears away  
When I go to Isè on th' eleventh day.  
In this dawn-dream, I'm told that I should offer  
Kṣitigarbha of Demachi some flower.  
In Isè, this dream's meaning I consider.  
I am obliged to Kṣitigarbha Dear.  
White fivefold amulet-bells (五十鈴) I receive,  
Brocades of myriad lotus leaves (蓮葉) to weave.  
Shrines are in old style with th' least ornament.  
For Kṣitigarbha, I'll serve by refinement.  
Therefor, I trace the highway to perceive  
The snow-moon-flower mind at twilight eve.

*From* 言靈秘書 The Secret Scriptures of the Life of th' Word

*by* 山口志道 Yamaguchi Shidō

(1) 「其学の潭を継人なく、今の代となりては言霊の名のみ有て其法則を知れる人もなく」「茲に己末の代に生て、常に吾言ことの本をも知らずして過行ことをかなしみ、若かりし頃より思悩といへとも、ながれを置て何の渚にかよらむ。」

Publication Number 319, Composition Number 321

The Revelation and Prediction in Dreams of Great Dreams, Part 50

(Iambic Heptameter);

I Verse, by Sudden Unexpected Callings,

On Isè (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川);

The Fifty Rings' Stream Stands for th' Syllabary

Of Japanese and Many a Language Deity (言霊), Part 15;

Remembrance of My Mother, Part 13;

Gods' Births Descend from th' Heav'n to th' Eight-Flag Shrine;

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 12;

On th' 1<sup>st</sup> of June at Shimogamo Shrine,

The Snow-Ice Store Is th' Summer-Starting Sign;  
On 'Himuro' (氷室), like Shoals of Souls 'Himurè' (日牟禮・靈群),  
'Hi' Means the Sun (日), as in the Spell 'Hikurè' (日呉禮);  
'Hi' Also Means the Spirit (靈), Ice (氷) and Fire (火),  
Remindful of the Fane 'Mimuro' Door (三室戸寺), Part 9;  
Six BuddhāH Shield the Sixfold Dharma-dhātu (法界)  
And Indicate Six-Lettered Nembutsu (六字念佛);  
To th' BuddhēbhyaH I'll Dedicate My Poetry;  
Th' True Pure Land Sect (浄土眞宗), My Lifelong Destiny,  
I Will Translate as Long as I Exist;  
My Sonnets and Translations Ne'er Exhaust, Part 8;  
Six BuddhāH and Three Gods Are Necessary,  
As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 8;  
Methinks, the Pure Land Is Like Such a Stream  
Of Shoals of Souls to Be Returned in th' Dream,  
As Ship-Shaped (船形) Sending Souls (おくりび (靈・火)) Seen Sequently;  
At This Morn, I've Dreamt of Calligraphy, Part 6;  
Two Dreams at Night When I Return from Isè (伊勢):  
A Couplet Sonnet on (1)  
Written from around 7:34 a.m. to 8:43 a.m. on 12 November 2024 and  
Published on 14 November 2024

I am reminded of Soul-Thronged Himurè (日牟禮・靈群)  
Eight-Flag Shrine's (ひむれ八幡宮) Forest in the Woods of Isè (伊勢).  
The Soul-Thronged Woods' (靈群の杜) True Meaning is forgot;  
American Christian Style invades the lot,  
Oft seen in my days of High School Doshisha (同志社中学・高校).  
Still more, th' True Pure Land Sect's True Buddha-kṣetra (眞實佛國土)  
Has been misunderstood most perfectly.  
At night, when I return from Isè, I  
Dream of my mother's scold for my delaying  
Translation of th' great-grandfather's Vyākhyā (釋) writing;  
I can't say needfulness of versification.  
At the same night, I dream of in succession  
My tossing coins in pebbles, winning treasures.  
I'm thankful for the Soul-Thronged Forest's Powers.

*From* サライ 2024年11月号 大特集 うるわしき「奈良」へ *Serai Magazine*,  
November 2024: Specially Featuring Travels in Exquisite 'Nara'

*by* 會津八一 Yaichi Aizu

(1) 「すみえんのあまつをとめがころもでのひまにもすめるあきのそらかな」  
「この薬師寺のものは、雲気の中に数名の飛天が、歌舞音楽せるさまを作り込め  
たり」(記事：舞い降りてくる飛天を透かし彫りで表した東塔の水煙。)

Publication Number 320, Composition Number 322

The Revelation and Prediction in Dreams of Great Dreams, Part 51

(Iambic Heptameter);

The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 10

(Iambic Heptameter);

In This Dawn-Dream, I'm Told That I Should Offer

Kṣitigarbha (地藏菩薩) of Demachi Some Flower, Part 2;

A Picture in the Shape of Lotus Puṣpa (散華)

On Mist (水煙) in Bhaiṣajyaguru Vihāra (薬師寺);

Th' Dream Telling Me to Offer Kṣitigarbha (地藏菩薩)

Some Flower Means Sukhāvati-vyūha (浄土の荘嚴・阿彌陀經):

A Couplet Sonnet on (1)

Written on 16 November 2024 (the Day of the Full Moon) and Published on

17 November 2024 (the Next Day of the Full Moon)

(Lines 1-2 were written at 23:54 on 15 November 2024; lines 3-14 were  
written on 16 November 2024.)

Among Winged Sleeves of Heav'nly Maids in Wat'ry

Mist of th' East Stūpa, Clear Is th' Autumn Sky.

White heav'nly maids descending and the azure

Welkin are drawn on lotus-petaline paper (散華)

As a framed Buddhist picture (佛画) in my bower.

'Tis openwork (透かし彫り) of watery mist (水煙) in th' Tower

Eastern (東塔) of Bhaiṣajyaguru Vihāra (薬師寺).

The Magazine *Serai* (サライ) prints the Kāvya (詩)

And th' openwork of heav'nly maids descending



In mist, playing music, singing, dancing, flying.  
Most temples are possessed of ornament  
Or Vyūha (莊嚴), requisite for enlightenment.  
Th' dream telling me to offer Kṣitigarbha (地藏菩薩)  
Some flower means Sukhāvātī-vyūha (淨土の莊嚴・阿彌陀經).

*From* サライ 2024年11月号 大特集 うるわしき「奈良」へ Serai Magazine,  
November 2024: Specially Featuring Travels in Exquisite 'Nara'  
*by* 馬場あき子 Akiko Baba

(1) 「雪の奈良どこへも行かず見る雪にかすむ塔あり昏るる池あり」

*From* 今熊野観音寺御詠歌 A Buddhist Hymn of the Temple of New-Bear-  
Field Avalokiteśvara Read and Translated as a Couplet at 15:20 on 4  
November 2024

(2) 「むかしよりたつともしらぬいまくまのほとけのちかいあらたなりけり」

Publication Number 321, Composition Number 323

The Snow-Moon-Flower Mind (雪月華のこゝろ) Is Nembutsu (念佛),

Discerning Buddhātā (佛性) in Tri-dhātu (三界);

By Closely Seeing Objects Visible,

I Must Know Nembutsu Invisible:

A Couplet Sonnet on (1) and (2)

Written at 5:51 a.m. on 17 November 2024 (the Next Day of the Full Moon)  
and Published on 17 November 2024

(Lines 1-6 and 9-12 were written from 21:57 to 23:37 on 16 November 2024;  
lines 7-8 were written at 15:20 on 4 November 2024; lines 13-14 were written  
at 5:51 a.m. on 17 November 2024.)

I go no-where but Nara in snow, seeing  
Snow misting towers with ponds disappearing.  
Because e'en white snow fades out scenery,  
In th' Infinite Light (無量光佛), nothing I can see.  
Hence, Amitābha (阿彌陀佛) is unfathomable.  
'Tis a Hymn of New-Bear-Field Kannon's Temple:

Renewed is th' Praṇidhāna of the Buddha  
In New Bears' Fields unknown and pledged through Kalpa.  
The Snow-Moon-Flower Mind (雪月華のこゝろ) Is Nembutsu (念佛),  
Discerning Buddhatā (佛性) in Tri-dhātu (三界).  
By closely seeing objects visible,  
I must know Nembutsu Invisible.  
Five-coloured tinted leaves gradational (五色紅葉)  
Are rūpa-skandha (色蘊) spacetime structural.