

Kenshingakuen

顕真学苑

*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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Translated from the Japanese

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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 Vasubandhu Bodhisattva, Part 2

天親論文 (3)

[解説]

[The explication]

浄土論のうち、まず偈頌から成上起下の文と不虞作住持の文を引いてある。この中間に十六行の偈があるのであるが、「乃至」という省略符を挿入してないのは、一連の文として引用されたのである。次に長行の利行満足章の總結の文を引用してある。この三文によつて大行を讃嘆する浄土一論の綱要を示されたのである。即ち第一文は名號の讃嘆をなし、第三文は名號の廻向をあらわし、第二文は讃嘆され廻向される名號の功德を示されたものである。

我依修多羅等の四句は成上起下の文であつて、淨土論が佛教と相應するところから優婆提舍と稱せられる所以を示し、上の禮拜、讚嘆、作願の三門を成じて下の觀察廻向の二門を起し、淨土論一部の始終は五念門であるが、この五念門は世親の獨斷でなくて、淨土の三部經に依ることを示したものである。

従つて、淨土論の當面においては淨土三部經に説いてある眞實功德相は淨土の三種莊嚴であつて、この淨土に願生する偈頌ということである。然るに、宗祖は尊號眞像銘文に次のごとく釋していられる。

我依修多羅眞實功德相といふは、我は天親論主のわれとなのりたまへる御ことばなり。依はよるといふ、修多羅によるとなり。修多羅は天竺のことば、佛の經典をまふすなり。佛教に大乘あり、また小乘あり、みな修多羅とまふす。いま修多羅とまふすは大乘なり、小乘にあらず、いまの三部の經典は大乘修多羅なり。この三部大乘によるとなり。眞實功德相といふは誓願の尊號なり。説願偈掇持といふは、本願のこゝろをあらわすことばを偈といふなり。掇持といふは知慧なり、無碍光の智を掇持とまふすなり。與佛教相應といふは、この論のこゝろは釋尊の教勅、彌陀の誓願にあひかなへりとなり。

What were firstly excerpted from the Gāthā of *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha* are the ‘sentences of achievement of the former three of fivefold paryāya of anusmṛti (1. Worship of Amitābha (Amitāyus), 2. Praise for Amitābha (Amitāyus), 3. Single-Hearted Desire for the Birth of Non-Birth in the Pure Land of Amitābha (Amitāyus)) and sentences of ukkoṭeti of the latter two of fivefold paryāya of anusmṛti (4. Various Observation and Cogitation of Guṇa in the Pure Land of Amitābha (Amitāyus), 5. Offering All One’s Attained Guṇa for the Birth of Non-Birth of All Other Creatures in the Pure Land to Attain Buddhahood All Together)’ and the ‘sentences of not remaining in vain’. Gāthā of sixteen lines lies between these two kinds of sentences, but the apostrophe ‘Abbr. 乃至’ was not inserted because these two kinds of sentences were excerpted as a series of sentences. What were secondly excerpted are the ‘general sentences in prose from the Chapter of Completing Great Practice of Altruism with Good Guṇa Subjective and Objective’. These three kinds of sentences indicate institutes of Śāstra of Sukhāvati praising the great practice; namely, the first, third and second sentences indicate the Admiration, Vouchsafement of the Grace and Virtue, and Guṇa of the Sacred Name of Amitābha (Amitāyus), respectively.

Four praises ‘I by virtue of Sūtra ...’ are the ‘sentences of achievement

of the former three of fivefold paryāya of anusmṛti (1. Worship of Amitābha (Amitāyus), 2. Praise for Amitābha (Amitāyus), 3. Single-Hearted Desire for the Birth of Non-Birth in the Pure Land of Amitābha (Amitāyus)) and sentences of ukkoṭeti of the latter two of fivefold paryāya of anusmṛti (4. Various Observation and Cogitation of Guṇa in the Pure Land of Amitābha (Amitāyus), 5. Offering All One's Attained Guṇa for the Birth of Non-Birth of All Other Creatures in the Pure Land to Attain Buddhahood All Together)', which explain that *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha* is called Upadeśa because of correspondence to the Buddhism and that the said Gāthā is concluded as the fivefold paryāya of anusmṛti. It is also indicated by these sentences that this fivefold paryāya of anusmṛti depends on the Three Main Scriptures of the Pure Land, not on the dogmatism by Vasubandhu Bodhisattva.

Therefore, Lakṣaṇa of True Guṇa explicated in the Three Main Scriptures of the Pure Land is Three Kinds of *Sukhāvatī-vyūha* according to *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha*, which is the Gāthā on Aspiring to the Birth of Non-Birth in This Pure Land. The sect founder thus expounded as follows in *Inscriptions of Praises for the Sacred Name of Amitābha (Amitāyus) and Saints' Portraits*:

On the sentence '我依修多羅真實功德相', '我' is a word of introducing oneself by the Author Vasubandhu Bodhisattva; '依' means depending, especially depending on '修多羅'; '修多羅' is Indian Scriptures, Sūtra of Buddha, all of Mahāyāna or Hīna-yāna in Buddhism; '修多羅' in this context means Mahāyāna, not Hīna-yāna; the Three Main Scriptures in this context is Sūtra of Mahāyāna; '依修多羅' means depending on these Three Main Scriptures of Mahāyāna; '真實功德相 Lakṣaṇa of True Guṇa' is the sacred name of Amitābha (Amitāyus) and pūrva-praṇidhāna; On the phrase '說願偈揔持 Explication of Gāthā for the Purport of Pūrva-praṇidhāna and Jñāna and Prajñā of Apratighāti', '偈' means words expressing the purport of pūrva-praṇidhāna; '揔持' means jñāna and prajñā of apratighāti; '與佛教相應 Conformity with Dharma and Śīla of Śākya-muni Bhagavat and Pūrva-praṇidhāna of Amitābha (Amitāyus)' means that the purport of the said Gāthā conforms to dharma and śīla of Śākya-muni Bhagavat and pūrva-praṇidhāna of

Amitābha (Amitāyus).

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

From 續後撰和歌集 A Later Imperial Anthology of Japanese Poetry Continued

by 式子内親王 Imperial Princess Noriko Consecrated to the Holy

(1) 「影なれてやどる月哉人しれずよなよなさわぐ袖の湊に」

Publication Number 548, Composition Number 550

Immense Books Sent Abroad for AI Learning

Will Be Discarded. 'Burning Books' Is Going (焚書が現在進行中);

'Tis in Each Human Brain That Old Books Are

Completely Resurrected with Live Power;

A Couplet Sonnet of Composition Number 550:

A Couplet Sonnet on (1)

(In th' evening on 27 September 2026, I saw reports that myriad old books are sent abroad for AI learning. On that news, I wrote this Couplet Sonnet of Composition Number 550 at around 14:23 on 28 September 2026, lines 13-14 of which were writ on 10:59 a.m. on 28 September 2026, and publish on 29 September 2026.)

Immense Books Sent Abroad for AI Learning

Will Be Discarded. 'Burning Books' Is Going (焚書が現在進行中).

E'en if in AI memory, books are

Deep buried in th' abyss of many a layer.

Nearly erased is th' actual publication,

Because of th' vast expanse of information.

'Tis in Each Human Brain That Old Books Are

Completely Resurrected with Live Power.

To read through long and multitudinous Scriptures,

Eyes human can't bear bright screens of computers;

Therefore, most vital are books made of paper.

Old Spirits can reside in living matter.

There dwell accustomed shadows of th' moist star,

Unknown, in turmoil, nightly, on sleeves' harbour.

*From À la recherche du temps perdu XIII Albertine disparue
by Marcel Proust*

(1) 'Ainsi, grâce à Robert, pouvait-elle, au seuil de la cinquantaine (d'aucuns disaient de la soixantaine), éblouir chaque table où elle allait dîner, chaque soirée où elle paraissait, d'un luxe inouï sans avoir besoin d'avoir comme autrefois un «ami» qui maintenant n'eût plus casqué – voire marché. Aussi était-elle entrée pour toujours semblait-il, dans la période de la chasteté finale, et elle n'avait jamais été aussi élégante.'

'Thus, thanks to Robert, she was enabled, on the threshold of her fifties (some people said, of her sixties) to dazzle every table at which she dined, every party at which she appeared, with an unparalleled splendour without needing to have, as in the past, a 'friend' who now would no longer have stood for it, in other words have paid the piper. And so she had entered finally, it appeared, into the period of ultimate chastity, and yet she had never been so smart.'

Publication Number 549, Composition Number 551

Ms. Chiyo Uno's Total Fivefold Marriage (宇野千代女史の計五回の結婚は)
Seems to Me Hard Works Bearing Heavy Luggage (重荷負う重労働に見える),
As in "Love's Heavy Burden" of Noh Drama (謡曲「恋重荷」),
Which Seems to Me Almost Ascetic Tapa (殆ど禁欲苦行の様にも見える):
A Couplet Sonnet on (1)

Written from 19:17 to 20:18 on 28 September 2026 and Published on 29 September 2026

Ms. Chiyo Uno's Total Fivefold Marriage (宇野千代女史の計五回の結婚は)
Seems to Me Hard Works Bearing Heavy Luggage (重荷負う重労働に見える),
As in "Love's Heavy Burden" of Noh Drama (謡曲「恋重荷」),
Which Seems to Me Almost Ascetic Tapa (殆ど禁欲苦行の様にも見える).
Ms. Uno is th' main character in th' drama
"Blossom" today on th' air as Cherry Puşpa (櫻花).
Five Marriages Hint Five Divorces, Surely (五回の結婚は五回の離婚を示唆).
Her Love's Five-Petalled Blossom Passed Away (恋の五弁花は去りぬ).

Her love affairs were closed unfortunately (残念ながら),
After her fifties' full maturity (五十代の円熟期).
I must devote myself to scholarship.
Hence, I've abstained from close relationship.
A life devoted to pure literature (純文学)
Excludes from my mind all affaires de coeur.

Publication Number 550, Composition Number 552

AI Absorbs Enormous Information;

In Short Time, Small Lives Face Their Only Question,
Whose Thought Has Denser Depth, No Less Than AI;

I Visit Sūtra Archives in Ninna-ji;

A Couplet Sonnet of Publication Number 550

Written from 22:05 to 22:47 on 28 September 2026 and Published on 29
September 2026

I see short lives and deaths in solitude

As insects' natural vicissitude.

Death is as natural as life; therefore,
After dead creatures' Buddhi I aspire.

AI Absorbs Enormous Information;

In Short Time, Small Lives Face Their Only Question,
Whose Thought Has Denser Depth, No Less Than AI.

I Visit Sūtra Archives in Ninna-ji,

Where Buddha-Dharma Guards Tri-Piṭaka (三藏).

I think of Archives' books in our Vihāra.

In my short life, how many books can be

Versed and translated as lives' dignity (生命の尊厳)?

Can Mortal Small Lives' Sad Religion Be

Deep Comprehended by Immortal AI?

From 下鴨神社の立て看板 A Standing Signboard in Shimogamo Shrine Seen

and Translated as a Couplet at 13:51 on 1 October 2026 (the Day Forgiven by the Heaven)

by 鴨長明 Kamo no Nagaakira

(1) 「詠雨中藤花」

「としどしの 春をかぞへて、われもけふ ながめし花を めれつゝぞおる」

Publication Number 551, Composition Number 553

The Sword Cuts Kleśa (煩惱) and Leads Me to Prajñā (智慧),

With Whom I Worship Deva-Fount Vihāra;

I Live by Buddha, Skanda (韋駄尊天) and Ucchuṣma (烏菟沙摩明王), Part 1:

A Couplet Sonnet on (1)

Composed in th' Morning (ll. 1-6), in the Afternoon (ll. 7-14) and Writ at Saruya Café in Shimogamo Shrine from 13:51 to 14:22 on 1 October 2026 (the Day Forgiven by the Heaven (天赦日)) and Published on 1 October 2026

On th' Day Forgiven by the Heaven (天赦日), I

Again do maintenance, for certainty (念の爲),

Of th' Sword Kulikah (俱利伽羅劍) given by th' Grand Deva

Of Swords and Arrows at God-Fount Vihāra.

The Sword Cuts Kleśa (煩惱) and Leads Me to Prajñā (智慧),

With Whom I Worship Deva-Fount Vihāra,

Where both of Gods and BuddhāH are united (神佛習合),

Dark water and bright fire (陰陽と水火) are integrated,

Including, but not limited to, Deva,

Good Nāga-rājñī (善女龍王), Stars, Acalanātha (不動明王),

Sarasvatī (辯才天), Avalokiteśvara (觀世音菩薩).

I Live by Buddha, Skanda (韋駄尊天) and Ucchuṣma (烏菟沙摩明王).

Today, I also, counting each year's spring,

Pick blooms Wistaria seen in long rain soaking.

From 『映画ちいかわ 人魚の島のひみつ』公式 Official “CHIIKAWA MOVIE: Mermaids' Island's Secret” on X.com

(1) 「いつまでも 絶えることなく 友達でいよう」

「その友情も その罪も その命も いつまでも。」

From 莊子 Zhuāng zǐ

(2) 「君子之交淡如水」

From 伊勢物語 三十五段 The Tale of Isè, Article 35

From 新勅撰和歌集 The New Imperial Anthology of Japanese Poetry

(3) 「玉の緒をあは（わ）お（を・緒）によりて結べれば絶えての後もあはむとぞ思（ふ）」

From 梨之片枝 One Branch of a Japanese Pear Tree

by 三條實美公 Prince Sanetomi Sanjō

(4) 「千早振る神代のちぎり末遠く」

by 本居宣長 Motoori Norinaga

(5) 「梅が枝の花の下紐とけそめて雪の雫も匂ふ春風」

Publication Number 552, Composition Number 554

The Sword Cuts Kleśa (煩惱) and Leads Me to Prajñā (智慧),

With Whom I Worship Deva-Fount Vihāra;

I Live by Buddha, Skanda (韋駄尊天) and Ucchuṣma (烏菟沙摩明王), Part 2:

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

Written at 17:50 (ll. 1-2), 18:03 (ll. 9-10), 18:07 (l. 3), 18:17 (ll. 4-5), 18:23 (l. 6), 18:38 (l. 7), 18:49 (l. 8), 19:07 (ll. 13-14), 19:18 (ll. 11-12) on 4 October 2026 (the Day When Saturn Reaches Opposition) and Published on 4 October 2026

“Forever, ceaselessly, we’re friends”, quoth he,

Whose friendship, sin, life last perpetually.

Sages’ relationship is pale as water.

Gemmed strings of lives are tied with foam strings, therefore,

We will encounter after strings expire.

“Awa” (あわ・あは) means foam (沫・泡), pale (淡), ear shells (鮑), soft (柔), encounter (逢・合),

Which is, for th’ transient world, a metaphor.

I pledge fidelity forevermore,

To friendship of th’ divine age faraway,

More than one thousand times ago, I tie.

I'm given th' Sword Kulikah for engagement,
To cut off Kleśa for enlightenment.
For the first time, unlaced are strings of flowers
On plum sprays, snow drops smell sweet with spring zephyrs.

Publication Number 553, Composition Number 555

To Cut Off Plastic Pots, I Use Almighty
Scissors by Grip (握力), Not to Hurt Roots in Safety (根を傷付けぬ様安全に).
Composed in Sleep at Dawn (ll. 1-4), Written at Around 15:29 (ll. 1-11) and
19:30 (ll. 12-14) on 8 October 2026 and Published at Around Midnight (三更)
Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th'
Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and
24 October 2026, When Thirteen (13) Sonnets Are Published

I still transplant Light-Autumn Anemones (秋明菊),
Roses of Sharon (木槿), Cypress Fans (檜扇), Camellias (椿),
Four Seasons' Strawberries (四季成り苺), Mints, Agastaches.
Rapidly growing long roots of Hydrangeas (紫陽花)
Extend outside the new slit pot. Eight Larvae
Of Swallowtails (揚羽蝶の八人の幼虫) on many a Citrus tree (柑橘の木々)
Survive attacks by creatures. In July,
The said Hydrangea (当該紫陽花) I transplanted newly.
After three months, roots stretch tremendously,
Whose name is "Sprinkled Stars in th' Arching Sky" (その名は満天星).
To Cut Off Plastic Pots, I Use Almighty
Scissors by Grip (握力), Not to Hurt Roots in Safety (根を傷付けぬ様安全に).
A stray cat comes to th' garden in full flower.
Keeping cats is forbidden by my mother.

Publication Number 554, Composition Number 556

The Sword Cuts Kleśa (煩惱) and Leads Me to Prajñā (智慧),
With Whom I Worship Deva-Fount Vihāra;

I Live by Buddha, Skanda (韋駄尊天) and Ucchuṣma (烏菟沙摩明王), Part 3;
The End Rhyme of This Poetry Is [a] and [i].

Written from 13:28 to 14:59 on 10 October 2026 and Published at Around
Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant
Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜
始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

The kind of epoch of th' said Sword Kulika (当該俱利伽羅劍の年代)
Belongs to th' End of Warring Nations' Era (戦国時代末期),
The Period of Warlords Toyotomi (豊臣方の武将),
Classified as th' Sword of Owari-zeki (尾張関の刀劍),
In an unvarnished sheath (白鞘). Acalanātha (不動明王),
Siddham (悉曇文字), Kulika Nāga-rāja (俱利伽羅龍王), Vajra (金剛杵),
For the Birth of Non-Birth in Buddha-Kṣetra (佛國土の不生の生の爲に),
Were carved on th' Sword Blade (刀身に彫刻) as Live Nations' Citta (生國魂).
'Tis a memento of a warlord; namely,
Religious service (供養) is a priestess' duty.
In the Korean Arts' Museum (高麗美術館), I
Saw Incarnations of Live Nations' Citta (生國魂),
Residing in Arts' Actual Entity.
Life-Death is crystallized into Nirvāṇa.

Publication Number 555, Composition Number 557

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 48;
The Drama "Kyoto Citizens' Secret Bliss" (京都人の密かな愉しみ)
Is All Tinged with Applause to France and Paris (ふらんす礼讃一色), Part 5;
Doshisha's Christian-Brainwash Education (同志社のキリスト教洗脳教育は)
Has th' Opposite Effects Brought to Perfection (完全なる逆効果をもたらす);
Hence, at Fifteen I Entered th' Priesthood For (15 歳でお得度)
Strong Sense of Crisis for the Buddhist Future (強い危機感故に), Part 5
Composed in Sleep at Dawn and Written at Around 7:27 a.m. (ll. 1-7), 7:50
a.m. (ll. 8-10), 8:09 a.m. (ll. 11-14) on 11 October 2026 and Published at
Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut
Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十

三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

Buddhist Universities were deemed 'F Rank'.
Protestant Doshisha was deemed 'B Rank'.
Even in Kyoto University,
Japanese Buddhism wasn't taught regularly,
Save Europe-languages' religion only (ヨーロッパ語族の宗教のみ).
Antique Chinese, Old Japanese (古文漢文) for Me
Are Native Tongue Expressing Buddhism Dear.
'Tis Orient that has prospered Buddhist culture.
French, German, English were learnt thoroughly (英独仏語が徹底的に).
E'en Greek and Latin were compelled to study (希語羅語さえも).
At the Korean Arts' Museum (高麗美術館で), I
For th' first time, outside th' University,
Found Hangul letters (初めてハングル文字を見た). Feeling sorrow, I
Wondered why we know not most Asian country.

From Ulysses

by James Joyce

(1) 'Not go in and blurt out what you know you're not to: what's parallax?
Show this gentleman the door.'

Publication Number 556, Composition Number 558

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 49;
The Drama "Kyoto Citizens' Secret Bliss" (京都人の密かな愉しみ)
Is All Tinged with Applause to France and Paris (ふらんす礼讃一色), Part 6;
Doshisha's Christian-Brainwash Education (同志社のキリスト教洗脳教育は)
Has th' Opposite Effects Brought to Perfection (完全なる逆効果をもたらす);
Hence, at Fifteen I Entered th' Priesthood For (15 歳でお得度)
Strong Sense of Crisis for the Buddhist Future (強い危機感故に), Part 6;
Since Japanese Buddhism Was Erased from Regular
And Public Education, th' Moral Sphere
(日本佛教が正規の公教育から消されて以来)

Of Japanese Spirit Has Been Facing Crises

(日本の道徳精神は危機に瀕している);

True Teachings Are Forgot with Turmoiled Chaos (誠の御教えは忘れられ):

A Couplet Sonnet on (1)

Written from 10:59 a.m. to 12:08 on 11 October 2026 and Published at Around
Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant
Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜
始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

When I learnt in th' Religion Faculty (宗教学),

A classmate wished to enter th' nunnery (修道女志望の同級生),

And visited there to make an inquiry.

Two lines below were told at th' nunnery:

"You're not admitted here without a calling." (「御召しが無ければ入れません」)

"What's th' calling?" "You'll know if there comes a calling."

(「御召して何ですか」)(「来ればわかります」)

Methought, polite excuse to drive away (体良く追っ払う爲の口実と思われた);

Such "calling" must be perilous extremely

(その様な「御召し」は危険窮まり無かろうに).

Since Japanese Buddhism Was Erased from Regular

And Public Education, th' Moral Sphere

(日本佛教が正規の公教育から消されて以来)

Of Japanese Spirit Has Been Facing Crises

(日本の道徳精神は危機に瀕している).

True Teachings Are Forgot with Turmoiled Chaos (誠の御教えは忘れられ).

The Old True Pure Land Sect in th' Northern Land (北陸の古い浄土真宗)

Has Been Advanced as Japanese True Pure Land (日本の真実浄土として進化).

Publication Number 557, Composition Number 559

Remembrance of My Mother, Part 26;

The Sword Cuts Kleśa (煩惱) and Leads Me to Prajñā (智慧),

With Whom I Worship Deva-Fount Vihāra;

I Live by Buddha, Skanda (韋駄尊天) and Ucchuṣma (烏菟沙摩明王), Part 4;

My Mother, on the Threshold of Her Eighties (母は八十路に差し掛かって),

Devotes Herself to Updating Stylish Beauties

(当世風の美のアップデートに余念が無い);

My Memory of th' University (私の大学の追憶は)

Seems to Us th' Dullest Height's Extremity (野暮の骨頂(当社比));

The Medium-Empress Temple (中宮寺) Means the Media

Among the Emperor, Old Gods and Buddha (中天皇・なかつすめらみこと).

Written from 23:31 on 11 October 2026 to 1:09 a.m. on 12 October 2026 and

Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th'

Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗

名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are

Published

My Mother, on the Threshold of Her Eighties (母は八十路に差し掛かっても),

Devotes Herself to Updating Stylish Beauties

(当世風の美のアップデートに余念が無い).

My Memory of th' University (私の大学の追憶は)

Seems to Us th' Dullest Height's Extremity (野暮の骨頂(当社比)),

In Inverse Ratio to Life Elegant (エレガントな人生に反比例).

For her, the beauty is truth more important

Than thoughts (美は思想より重要な真理). I must cut off by th' Sword Kulika

Excessive thoughts disturbing pure mind's Prajñā (慧).

I thank thoughts' record, but in progress further,

I should leave th' past's accumulating shore (過去の堆積する此岸).

To Mediate Betwixt the Distant Shore

And This Shore, Mind Must Be Clear as a Mirror.

The Medium-Empress Temple (中宮寺) Means the Media

Among the Emperor, Old Gods and Buddha (中天皇・なかつすめらみこと).

Publication Number 558, Composition Number 560

I See the Lyra Sea (琵琶湖); What's Nembutsu?

'Tis Sarva-Sattva Sea of Dharma-Dhātu (念佛とは法界群生海の全て);

Th' Great-Grandfather's Favorite Book Is *Tanni-shō*

(曾祖父の座右の書は歎異抄);

By My Side Are Kulika, *Shōbō-genzō*

(私の座右には俱利伽羅剣と正法眼蔵).

Written from 10:59 a.m. to 12:58 (ll. 1-12) at Lake Biwa Otsu Prince Hotel, at
Around 13:38 (ll. 13-14), Revised at Around 14:40 (ll. 4, 13-14) at the Biwako
Terrace on 14 October 2026 and Published at Around Midnight (三更) Betwixt
23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night,
and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026,
When Thirteen (13) Sonnets Are Published

I See the Lyra Sea (琵琶湖); What's Nembutsu?

'Tis Sarva-Sattva Sea of Dharma-Dhātu (念佛とは法界群生海の全て).

Clouds' ridges in the Inverse Deep are drifting

O'er th' bright prismatic blue gray green sea billowing

And misting mountains' shades and waves surrounding

White radiant buildings on the shore reflecting

Lives Infinite in Mutable SaMskāra,

As Nembursu embraces Buddha-Kṣetra.

Th' Great-Grandfather's Favorite Book Is *Tanni-shō*

(曾祖父の座右の書は歎異抄);

By My Side Are Kulika, *Shōbō-genzō*

(私の座右には俱利伽羅剣と正法眼蔵).

Fierce differences in both characters (性格の激しい差異),

Strong different tastes and thoughts on Sacred Scriptures,

Hint rainbow ripples on Nembutsu Śūnya (念佛の空),

With spectral mists' SaMskāra (行) in Ākāśa (虚空).

From Ulysses

by James Joyce

(1) 'Suppose that communal kitchen years to come perhaps. All trotting down
with porringers and tommy-cans to be filled. Devour contents in the street.'

'City Arms hotel *table d'hôte* she called it. Soup, joint and sweet. Never know
whose thoughts you're chewing. Then who'd wash up all the plates and forks?'

Publication Number 559, Composition Number 561

I Visit Mt Hiei Biwako Valley (比叡山琵琶湖バレイ),

Seeing Rainbows Thrice (三回虹を見る) on th' Mystic Azure Sea;
Sahā True Pure Land Sect Is Necessary (娑婆の浄土真宗は必要である):

A Sonnet on (1)

Written at Around 20:05 (ll. 3-4), 20:32 (ll. 1-2), 21:45 (ll. 5-6), from 23:20 to 23:48 (ll. 7-14) on 14 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

Ōtsu Prince Hotel (大津プリンスホテル) staffs are occupied
In serving plates for hungry dames (空腹おばちゃん達) to feed.
I Visit Mt Hiei Biwako Valley (比叡山琵琶湖バレイ),
Seeing Rainbows Thrice (三回虹を見る) on th' Mystic Azure Sea.
On th' Valley, white clouds cover th' ground as Nāga,
Whom I breathe as defunct priests' vaporous Citta.
Indeed, *Th' Essential Optic Treasury*
Of Dharma True (正法眼蔵) is excellent supremely.
But this world needs improving skills and learning,
Which might be damaged by Zen practicing
(学問と技能の上達が損なわれる可能性);
Long-term, non-guarded, (長期且つ無防備) Zen group practices
Are scarce befitted to th' contemporary
World's perilous, hypocrite, and cunning crises
(現代の危険と偽善と狡猾の危機に殆ど適さない).
Sahā True Pure Land Sect Is Necessary (娑婆の浄土真宗は必要である).

From 正法眼蔵「仏性」 The Quintessential Optic Treasury of the True
Dharma, 'Buddhatā'

by 道元禪師 Zen Master Dōgen

(1) 「欲知仏性義、当観時節因縁。時節若至、仏性現前」

「いはゆる欲知仏性義は、たとへば当知仏性義といふなり。当観時節因縁といふは、当知時節因縁といふなり。いはゆる仏性をしらんとおもはば、しるべし、時節因縁これなり。時節若至といふは、すでに時節いたれり、なにの疑著すべきところかあらんとなり。疑著時節さもあらばあれ、還我仏性来なり。」

Publication Number 560, Composition Number 562

I Think of Buddhātā (佛性), the Theme Eternal;

'Tis Timely, Seasonal, Hetu-paccaya,

Returned to Me as Prince-Vihāra Buddha (王寺の御佛):

A Coulet Sonnet on (1)

Written at Around 15:22 on 15 October 2026 (ll. 5-6), from 10:30 a.m. to 10:40 a.m. (ll. 1-4), 11:02 a.m. to 11:35 a.m. (ll. 7-12) on JR train, 13:35 to 13:44 (ll. 13-14) at th' Brown Rice Restaurant for th' Vegan (玄米庵) nigh the Temple for the Medium Empress (中宮寺) on 16 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

In our Vihāra, Citrus Reikou ripens.

There also mellow Shikuwasa, Lemons.

With Grasshoppers Green, Swallowtails' Green Larvae

Eat Citrus Junos leafage and grow soundly (すくすくと育つ).

In Kyoto, Nara, there are temples for

Princesses, elegant and popular.

The Temple for the Medium Empress (中宮寺), Namely,

The Sibyl to Transmit Divinity,

For th' Emperor to Govern Righteously (中天皇・なかつすめらみこと),

With Cosmos like Chrysanthemum (菊) and Cherry

In Autumn (秋櫻), Mirrors Ladies' Life Ideal (婦人の鑑).

I Think of Buddhātā (佛性), the Theme Eternal.

'Tis Timely, Seasonal, Hetu-paccaya,

Returned to Me as Prince-Vihāra Buddha (王寺の御佛).

Publication Number 561, Composition Number 563

At Dharma-Thriving Fane (法隆寺), I Chanced to See

And Bought *Vijñapti-mātratā-siddhi* (成唯識論);

Study on Dharma-Thriving Temple's Teaching (法隆寺教学の研究)

I Also Purchased for Exquisite Reasoning (妙理).

Written from 17:40 to 18:20 (ll. 1-8) on JR train, 18:30 (l. 9) at Kyoto Station,
18:46 to 18:52 (ll. 10-12) on Kyoto Subway, 20:20 (ll. 13-14) on 16 October 2026
and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day
of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost
Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13)
Sonnets Are Published

At Dharma-Thriving Fane (法隆寺), I Chanced to See

And Bought *Vijñapti-mātratā-siddhi* (成唯識論).

A Priest named Kenshin (顕真) lived in this Vihāra,
Well-versed and learned in Tri-piṭaka.

Th' Bright God of Swords and Arrows first taught me

The Precious Key to th' Secret Treasury,

Vyākhyā of which I read repeatedly,

To cut all hindrance by the Sword of Buddhi.

I've read books long enough to break my chairs

(長年の読書で幾つもの椅子を座り壊した)

And cushions by my weight for many years.

I'll finish versification and translation

Of Scriptures and th' great-grandfather's documentation.

Study on Dharma-Thriving Temple's Teaching (法隆寺教学の研究)

I Also Purchased for Exquisite Reasoning (妙理).

by 涙のカピバラ A Capybara in Tears

(1) 「食べないで、偉い人。」

Publication Number 562, Composition Number 564

"My Friends Were Eaten. Similar I'll Be."

"You Plant Trees to Give Us Delicious Larvae."

In Versing and Translating Śāstra, Vyākhyā (經論釋),

I'll Integrate Gods' Mind and Buddha-jñāna (佛智):

A Couplet Sonnet on (1)

Written from 16:51 to 17:30 on 17 October 2026 (ll. 1-10), at Around 22:33 on 16 October 2026 (ll. 11-12), 22:01 on 18 October 2026 (ll. 13-14) and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

Swallowtails' Larvae lost, Wasps stout, swift, flying.

A Larva rears th' head, seeing me as if saying:

"My Friends Were Eaten. Similar I'll Be."

I gather Citrus trees' pots on which Larvae

Live. I hang meshes, covering Larvae's trees.

Though always calm, this Larva dares tell crises.

When I transplanted Japan Pepper Trees (山椒),

A Wasp watched me as if saying: "You plant trees

For us, on which emerge delicious Larvae."

At that time, I knew not th' fact Wasps eat Larvae.

I think of th' Brown Rice Restaurant for th' Vegan.

Th' Capybara said, "Eat me not, you great man."

In Versing and Translating Śāstra, Vyākhyā (經論釋),

I'll Integrate Gods' Mind and Buddha-jñāna (佛智).

Publication Number 563, Composition Number 565

'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;

Diverse Food Products Are Sent to Our Pantry;

I Pray for Creatures to Attain Their Buddhi (成佛靈鎮祈願濟);

Ambiguous is the Life-Death Boundary (生死の境),

Especially in Pantry Ampersand Lucky,

As Crossroads of Six-Gati Parivṛtta (転廻六道の辻),

Befitting to the Precincts of Vihāra (寺の境内に相応しい), Part 36

Written at Around 14:12 (l. 1), 14:14 (l. 2), 16:39 (ll. 3-4), 18:47 (ll. 5-6), 19:15 (ll. 7-8), 19:24 (ll. 9-10), 19:26 (l. 11), 19:45 (l. 12), 20:18 (ll. 13-14) on 19 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

In a fine mesh, a Larva turns a Pupa (幼虫は蛹に).

Three plants whose blooms resemble Mahā-bhūta (三種の大文字草),

Stellèd, five-petalled, in red, pink and white,

With Anemones of Autumnal Light (秋明菊),

I bought with withered Princess-Śūnya-Trees (枯れた姫空木),

And fritillaria, or Shell-Mother-Lilies (枯れた貝母百合).

In Pantry, kinds of food are seasonal,

With fresh events occurring annual.

On the next day of Christmas, main shelves are

Changed into new-year articles entire.

Fruits, vegetables are season-sensitive.

Aisles are illuminated decorative.

A bug supine on th' street I put on a leaf.

May insects' life acquire a true relief.

Publication Number 564, Composition Number 566

Pupae's Dreams (蛹の夢) Might Be Far Beyond Our Fancy;

Modification of Their Mind and Body

Proceeds in Metamorphic Latency.

Written from 22:37 to 22:54 on 19 October 2026 (ll. 1-4), at Around 10:25 a.m. (ll. 5-6), 11:28 a.m. (ll. 7-8), from 13:03 to 13:45 (ll. 9-14) at Kiriyama Hall on 21 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

Of what do Larvae dream in shapes of Pupae?
Pupae's Dreams (蛹の夢) Might Be Far Beyond Our Fancy,
Whose thought patterns are different from ours.
Plant-life's imagination also differs.
Modification of Their Mind and Body
Proceeds in Metamorphic Latency.
Many a Buddha and th' Sword Kulika
I have invited for Bodhi and Caryā (覺と行).
At th' Dream-Traced 'Tea House Mt Paulownia' (夢の跡「茶寮桐山」),
Whose roof-tiles have motifs of Cherry Puṣpa (櫻紋の屋根瓦),
There's Four-Direction-Buddha Layered Stūpa (四方佛の多層の塔),
With Craggs 'Ships Noble' (貴船石), 'Saddled Steeds' (鞍馬石), et cetera.
On lower parts of walls on th' second floor (二階の腰張),
There're pasted parts of Noh book 'Cherry River' (謡曲「櫻川」).

From 方丈記 The Ten Foot Square Hut

by 鴨長明 Kamo no Nagaakira

(1) 「ゆく河の流れは絶えずして、しかももとの水にあらず。よどみに浮ぶうたかたは、かつ消えかつ結びて、久しくとどまりたるためしなし。」

Publication Number 565, Composition Number 567

The Cherry-Root Mausoleum (櫻本陵), a Bridge Named Cherry (櫻橋),
Cherry Roof-Tiles (櫻紋の屋根瓦) Accord with 'Th' River Cherry' (櫻川),
Foaming, but Not the Same Stream, Ceaselessly:

A Couplet Sonnet on (1)

Written from 12:01 to 14:05 on 22 October 2026 and Published at Around
Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant
Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜
始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

Before All Hallows Eve, on Northern Mounts'

Street (北山通), Pumpkins are laid ere th' Day of All Saints.

On th' Dream-Traced 'Tea House Mt Paulownia Tree'

(夢の跡「茶寮桐山」について),

Many a precious rock from all o'er th' country (全国から集められた奇岩),
Fine hanging scrolls, long beams made of one tree,
Stūpa-motifs carved mythologically (神話の意匠の塔),
Must have been made by one rich, powerful,
And versed in Blooms, Birds, Winds and th' Moist Star Full (花鳥風月),
But owners of which have changed frequently,
As old arts valuable aesthetically.
Th' first builder is unknown, I know not why.
The Cherry-Root Mausoleum (櫻本陵), a Bridge Named Cherry (櫻橋),
Cherry Roof-Tiles (櫻紋の屋根瓦) Accord with 'Th' River Cherry' (櫻川),
Foaming, but Not the Same Stream, Ceaselessly.

From 黒い土 土のめぐみをいただくお菓子 *Black Earth: Confections to Partake of Blessings of the Earth*

(1) 「どの素材も大地の力をたっぷりと湛えています。作物の滋味もその栄養も、すべては土しだい。「いただく」という行為は、もしかすると、土の力を少しだけ分けてもらうことなのかもしれません。」

From 伊勢物語など *The Tale of Isè, and So Sorth*
by 堀辰雄 *Tatsuo Hori*

(2) 「折口先生の説によると、敍景歌といふものは、先づ最初、旅中鎮魂の作であつた。」

From 正法眼蔵「仏性」 *The Quintessential Optic Treasury of the True Dharma, 'Buddhatā'*

by 道元禪師 *Zen Master Dōgen*

(3) 「悉有仏の有、なんぞ無無の無に嗣法せざらん。」 「無常者即仏性也」
「仏性之義、廓然虚明」「身現円月相、以表諸仏体」

Publication Number 566, Composition Number 568

I Think of Buddha-Kṣetra, Calm, Bright, Pure (寂光浄土):

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

Composed Around FAS Kyoto Eastern Mountains Flagship Store past 13:38
(ll. 1-4), Around Seeds' Source Store past 14:26 (ll. 5-6), past 15:14 (ll. 7-8),

Written from 17:19 to 18:11 (ll. 9-12), 18:58 (ll. 13-14) on 26 October 2026 (the Rainy Day of the Full Moon) and Published on 26 October 2026

Today arises th' full moist star and rainy (雨の満月).
Ingredients of confections 'Black Earth' are
Black rice, black soybeans, peanuts black, and blueberry.
I Think of Buddha-Kṣetra, Calm, Bright, Pure (寂光淨土).
I oft write scene-describing poetry (絃景歌),
Appeasing souls (鎮魂), expressing Buddhātā (佛性).
Three Asters 'Peach Sage' (桃仙), 'Glorious Twilight' (夕映), I
Plant for remembering Bhāva of Abhāva (非有の有の記憶).
Buddhātā Has the Earth Benevolent Bala (大地の恵みの力),
The Mutable (無常), Spherical, Clear Skyey (廓然虚明) Candra
In Rain (雨の円月), Gradationally Updating Rūpa (色),
Artistic Fermentation of SaMsāra (生死).
On Coffrets White, Gold Arabesque Geometric
Motifs Remind Me of Remains Islamic.

Publication Number 567, Composition Number 569

Remembrance of My Mother, Part 27;

On th' Day of Timely Drizzling Udaka (霎時施),
Dew on Chrysanthemum Leaves (菊の露) Is Amṛta (甘露),
With Virtuous Might by Infinite Life of Sūtra.

Written at Around 22:55 (ll. 1-4), from 23:44 on 27 October 2026 to 0:09 a.m.
on 28 October 2026 (ll. 5-8), from 9:45 a.m. to 10:07 a.m. on 28 October 2026
(ll. 9-14) (the Day of Cold and Timely Drizzling Rain (霎時施)) and Published
on 28 October 2026

On lower parts of walls at our Vihāra (寺),
At th' entrance (お式台) by my mother (母) from Noh (能) Gāthā (謡),
There're pasted (腰張) "Th' Juvenile Eternal By
Chrysanthemum Benevolent and Dewy" (菊慈童),
"A Scroll on Flutes" (笛乃巻), "Imperial Ceremony" (大典).
Red-Leaved "Snow Willow" (紅葉した雪柳) and an Easter Lily (鉄砲百合)

Have been arranged by her there in October;
There's hung a "Tinted Citrus Junos" (色付いた柚子) picture.
Our Altar Rooms (御佛間) were for Tea Ceremony
Made by my mother (母), changed in harmony
With seasonal vicissitudinary
Gradation, learned in the Way of Tea.
Dew on Chrysanthemum Leaves (菊の露) Is Amṛta (甘露),
With Virtuous Might by Infinite Life of Sūtra.