

*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 Vasubandhu Bodhisattva, Part 1

天親論文 (1)

[本文]

[The text]

淨土論曰

成就行

我依修多羅 真實功德相  
說願偈捨持 與佛教相應  
觀佛本願力 遇无空過者

能令速満足 功德大寶海

又曰菩薩入四種門自利行成就應知菩薩出第五門回向利益他行成就應知菩薩如是修五門行自利利他速得成就阿耨多羅三藐三菩提故抄出

[訓讀]

[The Japanese readings of Chinese characters]

じやう どころん いは  
淨土論に曰く。

われしゆたら しんじちくどくさう よ  
我修多羅 眞實功德相に依りて

ぐわんげそうじ と ぶちけう さうおう  
願偈捨持を説きて 佛教と相應せりと。

ぶち ほんがんにき くわん まうあ むな す もの  
佛の本願力を觀ずるに 遇ふて空しく過ぐる者なし

よ すみや くどく だいほうかい まんぞく  
能く速かに功德の大寶海を満足せしむと。

またいは ぼさち ししゆ もん い じり ぎやうじやうじゆ  
又曰く、菩薩は四種の門に入りて、自利の行成就したまへり

と、知るべし。ぼさち だいごもん い えかうりやくた ぎやうじやうじゆ  
し、知るべし。菩薩は第五門に出でて、回向利益他の行成就

したまへりと、知るべし。ぼさち かく ごと ごもん ぎやう しゆ じり  
したまへりと、知るべし。菩薩は是の如く五門の行を修して、自利

りた すみや わあのかたらさむみやくさむぼだい じやうじゆ え  
利他して、速かに阿耨多羅三藐三菩提を成就することを得

たまへるが 故に。抄出

[字解]

[The exposition of words and phrases]

淨土論 'Tis specifically titled *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvātī-vyūha* authored by

Vasubandhu Bodhisattva, which is the one-volumed Gāthā. 'Tis called *The Śāstra of the Pure Land* by Great Master Dào chuò, Great Master Shàn dǎo, Great Master Jī (Cí ēn), et al. This Gāthā, translated by Bodhiruci of Yong'an era in Běi Wèi, praises twenty-nine kinds of Vyūha of the Pure Land by gāthā comprised of ninety-six lines, each of five characters, and interprets these by long prose sentences, explicating that the Fivefold Paryāya of Smṛti, which is five types of practice for the birth of non-birth in the Pure Land of Amitābha (Amitāyus), will cause the effect of the Fivefold Paryāya of Guṇa, which is five types of guṇa after the birth of non-birth in the Pure Land.

修多羅 'Tis Sūtra in Sanskrit, meaning Lines, translated as '經 Scriptures', herein denoting Three Main Scriptures of the Pure Land.

眞實功德相 Generally 'tis interpreted as three meanings. Firstly, Three Kinds of Vyūha of Guṇa in the Pure Land for the Buddha, the Bodhisattvānām and the Buddha-kṣetra. Secondly, the Buddhata of Amitābha (Amitāyus). Thirdly, the sacred name of Amitābha (Amitāyus). The sect founder Saint Shinran's inscription applies the third meaning hereto and interprets this as 'the venerated sacred name of the Pūrva-praṇidhāna of Amitābha (Amitāyus)'.

願偈 The word '偈' is Gāthā in Sanskrit, translated as '頌 poems of praise', praising the Buddha-dharma with verses. This '願偈' is an abbreviation for *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha*. The sect founder Saint Shinran's inscription represents that this author's Prayer for the Birth of Non-Birth in the Pure Land is ascribed unto the Pūrva-praṇidhāna of Amitābha (Amitāyus) and interprets this as 'representation of the quintessence of the Pūrva-praṇidhāna', viz. the Gāthā of the Pūrva-praṇidhāna.

捨持 'Tis Dhāraṇī in Sanskrit, which means integrating and synthesizing various principles and reasons not to be scattered or lost, and which herein denotes *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvati-vyūha*. As this Dhāraṇī is observation and cogitation by Jñāna and Prajñā, the sect founder Saint Shinran's inscription expounds that 'Dhāraṇī means Jñāna and Prajñā of the Infinite and Unhindered Light' and interprets this as works of Jñāna and Prajñā of the Buddha. This interpretation is that the author learned and mastered the Jñāna and Prajñā of the Buddha of the Infinite and Unhindered Light and revealed the sacred name of miraculous Jñāna and Prajñā of the Buddha by the Gāthā of the Pūrva-praṇidhāna.

觀佛本願力 The word ‘觀’ means meditation and awareness, viz. faith in mind on the Power of the Pūrva-praṇidhāna of Amitābha (Amitāyus). *The Exegesis of Significations of Single Faithful Meditation and Multiple Faithful Meditation* explicates that ‘觀’ means conceiving or cognizing in mind the Power of the Pūrva-praṇidhāna. The Power of the Pūrva-praṇidhāna is the Eighteenth Vow inclusive of the Forty-Eight Vows.

遇 It means belief. *The Exegesis of Significations of Single Faithful Meditation and Multiple Faithful Meditation* explicates that ‘遇’ means being honoured to encounter, viz. believing on the Power of the Pūrva-praṇidhāna.

功德 It is an abbreviation for ‘眞實功德 True Guṇa’, viz. the sacred name of Amitābha (Amitāyus). *The Exegesis of Significations of Single Faithful Meditation and Multiple Faithful Meditation* explicates that Guṇa means the sacred name of Amitābha (Amitāyus).

菩薩 The sect founder Saint Shinran interprets this Bodhisattva as Dharmākara Bodhisattva.

四種門 It is the First, Second, Third and Fourth Paryāya of Smṛti in the Fivefold Paryāya of Smṛti, which is five types of practice for the birth of non-birth in the Pure Land of Amitābha (Amitāyus): 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), 4. Various Observation and Cogitation of Guṇa in the Pure Land of Amitābha (Amitāyus).

第五門 It is the Fifth Paryāya of Smṛti in the Fivefold Paryāya of Smṛti, viz. 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. It is the Fifth Paryāya of Hetu-phala.

入出 The word ‘入’ means the Buddhist training for oneself and the word ‘出’ means the altruistic Buddhist training.

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

*From* 正法眼藏「嗣書」 The Quintessential Optic Treasury of the True Dharma, ‘Inheritance with a Diploma in True Buddha-Dharma’

*by* 道元禪師 Zen Master Dōgen

(1) 「その嗣書の為体は、日月星辰をあきらめて嗣法す、あるいは皮肉骨髓を得

せしめて嗣法す。あるいは袈裟を相嗣し、あるいは拄杖を相嗣し、あるいは松枝を相嗣し、あるいは扠子を相嗣し、あるいは優曇華を相嗣し、あるいは金襴衣を相嗣す。」

「一夢を感ずるにいはく、大梅山法常禪師とおぼしき高僧ありて、梅花一枝をさしあげていはく、もしすでに船舷をこゆる実人あらんには、花ををしむることなかれといひて、梅花をわれにあたふ。」

「この嗣書また梅花の綾にかけり。大梅のをしふるところならん、夢草と符合するゆゑにとりいだすなり。」

「大梅祖師きたり、開華せる一枝の梅華をさづくる霊夢を感ず。祖鑒もとも仰憑するものなり。その一枝華の縦横は、壹尺余なり。梅華あに優曇華にあらざらんや。夢中と覚中と、おなじく真実なるべし。」

*From* 奥の細道 *The Narrow Road to the Deep North*

*by* 松尾芭蕉 *Bashō Matsuo*

(2) 「夏草や 兵どもが 夢の跡」

Publication Number 480, Composition Number 482

The Revelation and Prediction in Dreams of Great Dreams, Part 88;

‘Plum Blossoms in Ambrosial Snow Resemble

Stars’ (雪裏梅華香似星) on a Curtain (幔幕) for th’ Divine Fount Temple, Part 6;

Only an Iron Entrails’ Man of Honour

Can Be Possessed of th’ Said Swords (鉄腸漢のみが所持可能), I Consider;

Try-adhvan BuddhāH (三世諸佛) Preach as Fire and Water (火水の説法),

Where Iron Trees Are in Ambrosial Flower (鉄樹華開世界香):

A Couplet Sonnet on (1) and (2)

Written on 31 March 2026 (ll.1-5), from 12:55 to 13:47 on 1 April 2026 (ll. 6-12), and at 6:51 a.m. on 2 April 2026 (ll. 13-14) and Published on 4 April 2026 (After the publication of the previous four Sonnets on 30 March 2026, I slept and dreamt before early dawn at 31 March 2026 as follows.)

After the publication of four verses

Last night, I slept and dreamt of Ancient Lances,

Or Swords (古い矛或いは劍), One took and gave me from Old Treasure

Kōsa at Far Vihāra (遠い寺院の古い寶藏); I thought there

I should have gloves on to catch th’ Swords with Grandeur (壮麗な劍).

Only an Iron Entrails' Man of Honour  
Can Be Possessed of th' Said Swords (鉄腸漢のみが所持可能), I Consider;  
At mine expense, however, I can offer  
Souls' Sword to Kenshingakuen Vihāra (靈刀を自腹で奉納する事は可能),  
Complying with th' Oracle of Dreamy Māyā (夢幻の神託).  
At the end day of March (三月末日), I paid a ransom (身請金)  
For th' Kulikah Sword and Buddhistic Wisdom (俱利伽羅劍と佛教の智慧).  
Try-adhvan BuddhāH (三世諸佛) Preach as Fire and Water (火水の説法),  
Where Iron Trees Are in Ambrosial Flower (鉄樹華開世界香).

*From Ulysses*

*by James Joyce*

(1) 'Funerals all over the world everywhere every minute. Shovelling them under by the cartload doublequick. Thousands every hour. Too many in the world.

*by 家なき子 A Homeless Child*

(2) 「同情するなら金をくれ」

Publication Number 481, Composition Number 483

Nuclear Plants' Ruin of Eşfahān Is

Eternal Greatest Loss to Human Species (人類の最大且つ永遠の損失), Part 19;

I Wrote Inspired by Mystic Figuration

Of Masjad-e-Imam's (マスジット・エ・イマーム) Divine Construction,

Religious Structures' Highest Extremity,

Arabesque of Infinite Geometry, Part 18;

'Plum Blossoms in Ambrosial Snow Resemble

Stars' (雪裏梅華香似星) on a Curtain (幔幕) for th' Divine Fount Temple, Part 7;

Iranians' Loss Is Astronomical (損失は天文学的),

For Which Indemnity Is Rational (損害賠償が妥当),

By Doctrines Ethical and Universal (普遍的道德律により);

The Following Phrase a Homeless Child (家なき子) Did Say,

'If You Have Some Compassion, Give Me Money.' (「同情するなら金をくれ」):  
A Sonnet on (1) and (2)

Written at Second-Level Boxes of the Gion Kobu Kaburenjo (祇園甲部歌舞練場二階棧敷席) from 13:46 to 15:18 on 3 April 2026 (ll. 1-9) and at 23:50 on 3 April 2026 (ll. 10-14) and Published on 4 April 2026

Masjad-e-Imam, th' supreme religious building,  
Eṣfahān, th' half of heav'nly cultures gathering,  
Assailed and turned into calamities,  
Because of nuclear power facilities,  
Made me think worlds' ends are no miracle (世界の終は何ら不思議では無い),  
Worlds are evanescently destructible (世界は儚く壊れ易い).  
Old Swords' Motifs of th' Aristocracy (華族の古い刀剣の意匠),  
Waves, Dragons, Steeds, Chrysanthemums as Stars,  
Four Seasons' Plants Transcend Mortality.  
Iranians' Losses Reach Celestial Spheres (損失は天球に達している),  
For Which Indemnity Is Rational (損害賠償が妥当),  
By Doctrines Ethical and Universal (普遍的道德律により);  
The Following Phrase a Homeless Child (家なき子) Did Say,  
'If You Have Some Compassion, Give Me Money.' (「同情するなら金をくれ」)

*From* 般若心経 Prajñā-pāramitā-hṛdaya

(1) 'pañca skandhāstāMśca svabhāvaśūnyānpaśyati sma |'  
「五蘊皆空 度一切苦厄」

Publication Number 482, Composition Number 484

'Plum Blossoms in Ambrosial Snow Resemble  
Stars' (雪裏梅華香似星) on a Curtain (幔幕) for th' Divine Fount Temple, Part  
8;

By Grace, th' Sword Kulikah (俱利伽羅劍) Has Come to Me,  
Buddhist Inheritance's Testimony (佛嗣の証),  
Whose Genuine Value (真価) I'll Prove by Mine Effort,  
Observing Buddhist Learning as My Fort:  
A Sonnet on (1)

Written at 9:34 a.m. (ll. 1-2) and at 18:51 (ll. 3-4) on 6 April 2026 and from 15:00 to 16:31 (ll. 5-14) on 7 April 2026 and Published on 11 April 2026

By Grace, th' Sword Kulikah (俱利伽羅劍) Has Come to Me,  
Buddhist Inheritance's Testimony (佛嗣の証),  
Whose Genuine Value (真価) I'll Prove by Mine Effort,  
Observing Buddhist Learning as My Fort.  
Fine Swords are registered as arts; therefore,  
A notification of a change in th' owner  
Must be submitted. On th' submission day,  
At the Divine Fount Temple, blossomy cherry  
Trees strewed five-petalled flowers as bright stars.  
Hence, double caskets of paulownia  
With notes (詞書), world-view streams, stellèd cherry flowers  
I order to protect th' Sword Kulikah.  
In spite of war, withal because of war,  
The BuddhāH grant this Wisdom Sword in armour.

Publication Number 483, Composition Number 485  
'Plum Blossoms in Ambrosial Snow Resemble  
Stars' (雪裏梅華香似星) on a Curtain (幔幕) for th' Divine Fount Temple, Part  
9;  
Gods Nāga, Phoenix, Tiger, Turtle Snake (四神),  
Six Master Poets (六歌仙), Coats of Arms (数々の紋), the Make  
Of Swords Are Splendidly Engraved, Whose Surface  
Resembles Rippled White-Thread Cascades' Face (白糸の滝の面).  
Written from 16:15 to 17:03 on 11 April 2026 and Published on 11 April 2026

After accepting th' said Sword Kulikah,  
On my way home, I with th' Sword Kulikah  
Worship th' Divine Fount Temple and Vihāra  
Named Myōshin-ji and Ninna-ji Vihāra.  
In th' garden, lavender-hued periwinkles (日日草)  
Are in th' prime as pale purple pentacles (薄紫の五芒星).

Gods Nāga, Phoenix, Tiger, Turtle Snake (四神),  
Six Master Poets (六歌仙), Coats of Arms (数々の紋), the Make  
Of Swords Are Splendidly Engraved, Whose Surface  
Resembles Rippled White-Thread Cascades' Face (白糸の滝の面).  
Swords' origin is th' Aristocracy,  
Who have longevity if suitably  
Maintained, Whose Makers and Whose Owners are  
Deceased, Whose Life I must observe in splendour.

*From* 牡丹 A Peony

*by* 李商隱 Lǐ Shāng yǐn

(1) 「我是夢中伝彩筆 欲書花葉寄朝雲」

*From* The Importance of Being Earnest: A Trivial Comedy for Serious People  
*by* Oscar Wilde

(2) 'Dear me, you are smart!'

'I am always smart! Am I not, Mr. Worthing?'

'You're quite perfect, Miss Fairfax.'

'Oh! I hope I am not that. It would leave no room for developments, and I  
intend to develop in many directions.'

*From* 杜若 A Rabbit-Ear Iris

(3) 「また業平は極楽の、歌舞の菩薩の化現なれば、読み置く和歌の言の葉まで  
も、皆法身説法の妙文なれば」

「本覚真如の身を分け、陰陽の神といはれしも、ただ業平の事ぞかし。」

Publication Number 484, Composition Number 486

The Revelation and Prediction in Dreams of Great Dreams, Part 89;

'Plum Blossoms in Ambrosial Snow Resemble

Stars' (雪裏梅華香似星) on a Curtain (幔幕) for th' Divine Fount Temple, Part  
10;

In Dreams, I'm Giv'n a Five-Hued Brush of Talent

And Write on Flow'rs and Foliage to Be Sent

To th' Goddess 'Morning Clouds' in th' Firmament,

Befitting to th' Sword Kulikah Effulgent:

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

Written on 13 April 2026 and Published at Around Midnight Betwixt 18 April 2026 (the Day of Avalokiteśvara) and 19 April 2026

In Dreams, I'm Giv'n a Five-Hued Brush of Talent

And Write on Flow'rs and Foliage to Be Sent

To th' Goddess 'Morning Clouds' in th' Firmament,

Befitting to th' Sword Kulikah Effulgent.

A lady owner of such Sword should be

'Quite perfect', 'always smart', sententiously,

In recompense for which, still harder Vīrya (精進),

More strenuous efforts I'd fain make as Caryā (菩薩行).

I scarcely live a social life (社交生活), but still

A studious life (学問生活); hence Kulikah Sword will

Be able to learn many matters here,

With my machines and books (機械類と書類) piled in my bower,

As Avalokiteśvara (觀世音菩薩) of Gāthā (偈頌),

Or Dark-Bright Gods (陰陽の神) Creating Buddha-kṣetra (佛國土).

Publication Number 485, Composition Number 487

Nuclear Plants' Ruin of Eṣfahān Is

Eternal Greatest Loss to Human Species (人類の最大且つ永遠の損失), Part 20;

I Wrote Inspired by Mystic Figuration

Of Masjad-e-Imam's (マスジット・エ・イマーム) Divine Construction,

Religious Structures' Highest Extremity,

Arabesque of Infinite Geometry, Part 19;

Desalination Plants (淡水化施設) and Nuclear Plants (核施設)

In Iran Are Destroyed; No Beings, Nor Plants

Can Live with Radiation and Sea-Water,

Which Is th' Most Unprecedented (未曾有) Disaster, Part 1.

Written from 16:35 to 16:49 (ll. 1-4) on 15 April 2026 and from 23:36 on 15 April 2026 to 0:33 a.m. on 16 April 2026 (ll. 5-14) and Published at Around

Midnight Betwixt 18 April 2026 (the Day of Avalokiteśvara) and 19 April 2026

A reason why large Buddhist statues are  
Scarce found in Kyoto is that many a war  
Occurred in th' past; In Nara, there remain  
Grand images in th' Gracious Treasure-Main (功德寶海).  
Desalination Plants (淡水化施設) and Nuclear Plants (核施設)  
In Iran Are Destroyed; No Beings, Nor Plants  
Can Live with Radiation and Sea-Water.  
The Church of Anne's Rose (アンネのバラの教会) in May in Flower  
They'd planned to visit; But th' Dread Misery  
Caused us to cancel th' trip of charity.  
Most Japanese like European culture;  
Christians and Jews seemed to us similar.  
However, these disasters clarify  
Deep chains of outrage (暴力の深い連鎖) to eternity.

*From* 長谷寺御詠歌 A Buddhist Hymn of the First-Stream and Long-Dale  
Temple Read and Translated as a Couplet in front of Ekādaśa-mukha (十一面  
觀世音菩薩) of the First-Stream and Long-Dale Temple on 10 May 2024 and  
Retranslated as a Couplet in front of Ekādaśa-mukha (十一面觀世音菩薩) of  
the First-Stream and Long-Dale Temple on 16 April 2026

(1) 「いくたびもまいる心ははつせでら山も誓いもふかき谷川」

Publication Number 486, Composition Number 488

'Plum Blossoms in Ambrosial Snow Resemble  
Stars' (雪裏梅華香似星) on a Curtain (幔幕) for th' Divine Fount Temple, Part  
11;

I Frequent th' First-Stream and Long-Dale Vihāra,  
Deep Mountains, Rapids' Dales and Praṇḍhāna (誓願), Part 1:  
A Couplet Sonnet on (1)

Composed at the First-Stream and Long-Dale Temple and on My Way Home  
till 16:27 on 16 April 2026 and Published at Around Midnight Betwixt 18  
April 2026 (the Day of Avalokiteśvara) and 19 April 2026

(The Couplet Sonnet ‘Four Couplets of the Long-Dale Temple’s (長谷寺) Hymns’ was written on 10 May 2024 as Publication Number 253, Composition Number 255.)

I Frequent th’ First-Stream and Long-Dale Vihāra,  
Deep Mountains, Rapids’ Dales and Praṇḍhāna (誓願).  
Eleven-Faced Avalokiteśvara (十一面觀世音菩薩)  
On th’ Mirror with Blue-Sea Waves (青海波) and Utpala (青蓮華)  
Is hung (懸け佛), in stealth enshrined behind th’ Grand Buddha,  
In peonies and verdurous cherry puṣpa (緑の櫻花),  
And Wingè Deities (翼ある権現) with Three-Pronged Vajra (三鉈杵)  
And Swords of Wisdom to cut many a Kleśa (煩惱).  
From th’ Two-Pronged Cedar’s cliff, I plunged to th’ ground (崖から転落);  
Neither head nor face was hurt, with no wound (頭も顔も無傷).  
I’m thankful to the Buddhān (諸佛に感謝) for protecting  
My humble being devoted to translating.  
Five-coloured threads (結縁の五色線) to tie to Buddha-dharma (佛法)  
In conches’ sounds (法螺貝の音) lead me through Loka-traya (三世).

*From* 二本杉の看板 A Signboard of the Two-Pronged Cedar

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(1) 「ふたもとの杉のたちどを尋ねずばふる川のべに君を見ましや」

*From* 二本杉の看板 A Signboard of the Two-Pronged Cedar

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(2) 「はつせ川はやくのことは知らねども今日のあふ瀬に身さえ流れぬ」

*From* 長谷寺御詠歌 A Buddhist Hymn of the First-Stream and Long-Dale Temple Read and Translated as a Couplet in front of the First-Stream and Long-Dale Temple on 10 May 2024 and Retranslated as a Triplet on the Kintetsu train at 10:22 a.m. on 17 April 2026

*From* 万葉集 The Anthology of Myriad Leaves

(3) こもりくのはつせのやまにてるつきはみちかけしけりひとのつねなき  
「隱國乃泊瀬之山丹照月者盈昃為焉人之常無」

*From* 正法眼藏「法華轉法華」 The Quintessential Optic Treasury of the True Dharma, 'The Dharma-Blooms Turn Dharma-Blooms on Turning'

*by* 道元禪師 Zen Master Dōgen

(4) 「心迷法華轉、心悟轉法華。究盡能如是、法華轉法華。」

*From* 長谷寺御詠歌 A Buddhist Hymn of the First-Stream and Long-Dale Temple Read and Translated as a Couplet on the Kintetsu train at Yamato-Saidaiji Station from 10:48 a.m. to 10:51 a.m. on 17 April 2026

*From* 新古今和歌集 New Collection of Ancient and Modern Japanese Poetry

*by* 藤原定家 Fujiwara no Sadaie

(5) 「年もへぬ祈る契は泊瀬山尾上の鐘のよそのゆふぐれ」

Publication Number 487, Composition Number 489

I Frequent th' First-Stream and Long-Dale Vihāra,

Deep Mountains, Rapids' Dales and Praṇdhāna (誓願), Part 2:

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

Written at 22:38 on 16 April 2026 (ll. 1-2) and in the Kyoto City Subway at 9:28 a.m. (ll. 3-4) and Kyoto Station at 9:49 a.m. (ll. 5-6) and on the Kintetsu Train from 10:22 a.m. to 11:41 a.m. (ll. 7-14) (from Kyoto Station to Kashiharajingū-mae Station) on 17 April 2026 and Published at Around Midnight Betwixt 18 April 2026 (the Day of Avalokiteśvara) and 19 April 2026

I notice most of peony flowers wither

Along the corridors in short of water.

If I didn't visit th' place of th' Two-Pronged Cedar,

I wouldn't see thee by th' side of th' Ancient River.

By th' Rapids First, I know not whereabouts early;

Today's encounter washed down e'en my body.

O'er States Secluded, First-Stream Mountains Shining,

The Moon is wax and wane as human being,

Through evanescent transmigration changing,

As Dharma-Blooms Turn Dharma-Blooms on Turing (法華轉法華).

Years lapse; On Praying Covenants, I light

On th' First-Stream Ridge, Whose knell is far in twilight.  
A Bridge named 'Link-Verse' (連歌橋) was o'er th' 'Ancient River'.  
Old Poems' Spirits flow in th' mystic azure.

*From* 当麻寺御詠歌 A Buddhist Hymn of Taima Temple Read and Translated  
at Taima Temple at 14:14 on 17 April 2026

*by* 高木青二郎 Seijirō Takagi

(1) 「まんだらをぬけきしぼたんぼさつかな」

Publication Number 488, Composition Number 490

Directed by Avalokiteśvara (導き観音),

The Princess Weaved Maṇḍala of Paduma (蓮華),

The Peony Boddhisattva Through Maṇḍala, Part 1:

A Sonnet on (1)

Written at Taima Temple and on My Way Home on the Kintetsu Train from  
14:00 to 16:47 on 17 April 2026 and Published at Around Midnight Betwixt  
18 April 2026 (the Day of Avalokiteśvara) and 19 April 2026

How to compose Silk-Lotus-Thread Maṇḍala (蓮糸曼荼羅)

I think in Taima Deep Sanctuary,

Taima Vihāra (当麻寺奥の院), in bloom of Wistaria

Purple and White, Rhododendron, Iris, Cherry,

And Peony under many a white umbrella.

Directed by Avalokiteśvara (導き観音),

The Princess Weaved Maṇḍala of Paduma (蓮華),

The Peony Boddhisattva Through Maṇḍala.

Compared with Kyoto crowded with sight-seeing

People, Nara is silent as if dreaming.

The Princess's Handwriting One Thousand Sūtra

Empowers my translating Holy Vyākhyā (釋),

Withal One Thousand Sonnets' Maṇḍala,

Who is Words' Weav'r Avalokiteśvara (織姫観音).

*From* 廬岳隱者 A Hermit on Mt. Lúshān

*by* 杜荀鶴 Du Xun-he

(1) 「古樹藤纏殺 春泉鹿過渾」

*From* 題大禹寺義公禪房 A Poem Written on a Wall of th' Priest Yì Gōng's Zen Chamber in the Temple Dà Yǔ

*by* 孟浩然 Meng Hao-ran

(2) 「夕陽連雨足 空翠落庭陰 看取蓮花淨 応知不染心」

*From* 正法眼藏「葛藤」 The Quintessential Optic Treasury of the True Dharma, 'Arrowroot-Wistaria Chains'

*by* 道元禪師 Zen Master Dōgen

(3) 「いかにいはんや葛藤をもて葛藤に嗣続することをしらんや。嗣法これ葛藤としれるまれなり、きけるものなし。」「葫蘆藤種纏葫蘆」「仏祖の葛藤は皮肉骨髓の命脈なり。」

*From* アンネのバラの教会 Anne's Rose Church

(4) 「わたしは世界と人類のために働きます」

Publication Number 489, Composition Number 491

At Home, Old Scriptures Are Accumulated,

Instinct with Letters' Spirits Stratified (文字霊の古層),

Whose Essence Is Immense; I Visit Sai-in

And Chance to Worship Vernal-Sūrya Shrine (西院春日神社), Part 4;

Gods Vernal-Sūrya (春日大神) Guard Words' Spirits' Child (言霊守護),

Crystallization of the Watery Wild,

In Sapient, Serene, Sagacious Sea,

As Shells' Gems, Offshore Seaweeds' Jewelry (鮫玉奥津藻乃玉), Part 3;

Directed by Avalokiteśvara (導き観音),

The Princess Weaved Maṇḍala of Paduma (蓮華),

The Peony Boddhisattva Through Maṇḍala, Part 2;

For th' Buddha, Words' Lives and Divinity,

I'm Trained to Serve by Drills of Poetry

(私は神佛と言霊の為に役立つ様訓練されています):

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

Written in the Afternoon on 21 April 2026 and Published on 22 April 2026  
(On 20 April 2026, I worshipped the Vernal-Sūrya Shrine of Kyoto Sai-in (京都西院春日神社), also known as the Fields-Palace Shrine of Kyoto Sai-in (京都西院野々宮神社), also known as the West-Shijō Palace for Princesses Consecrated to the Holies (西四条齋宮).)

Wistarias twine around an old tree tightly;  
A passing deer makes vernal fountains cloudy.  
The evening sun is lined with th' rainy shower;  
The yard is darkened by the skyey verdure;  
Behold immaculateness of paduma;  
Know ye unblemished mind with anāsrava (無漏).  
Moon-flowers' vines are twined around moon-flowers.  
Wistarias' Vines Are Likened to th' Chained Cores (心髓).  
At th' Vernal-Sūrya Shrine, Wistarias Are  
Serene as Purple Mist Sweeps Fragrant Zephyr.  
Princesses Consecrated to the Holies (齋宮)  
Learnt poems elegant as grace of ladies (淑女の嗜み).  
For th' Buddha, Words' Lives and Divinity,  
I'm Trained to Serve by Drills of Poetry  
(私は神佛と言霊の為に役立つ様訓練されています).

*From* 正法眼蔵「栢樹子」 The Quintessential Optic Treasury of the True  
Dharma, 'An Oak Tree'

*by* 道元禪師 Zen Master Dōgen

(1) 「烟火徒勞望四鄰 饅頭餽子前年別」

*From* 正法眼蔵「栢樹子」 The Quintessential Optic Treasury of the True  
Dharma, 'An Oak Tree'

*by* 道元禪師 Zen Master Dōgen

(2) 大師有僧問

「栢樹還有仏性也無」

大師云

「有」

僧曰

「栢樹幾時成仏」

大師云

「待虚空落地」

僧曰

「虚空幾時落地」

大師云

「待栢樹子成仏」

*From* 正法眼藏「栢樹子」 *The Quintessential Optic Treasury of the True Dharma, 'An Oak Tree'*

*by* 道元禪師 Zen Master Dōgen

(3) 「虚空落地の時節、たとひ日月山河なりとも、待なるべし。」

*From* 葛城 Vines' Castle

(4) 「笠は重し呉山の雪、沓は香ばし楚地の花、肩上の笠には、肩上の笠には、無影の月を傾け、担頭の柴には、不香の花を手折りつつ」

*From* 梔子 Cape Jasmines

*by* 杜甫 Dù Fǔ

(5) 「紅取風霜実 青看雨露柯」

*From* 別儲邕之剡中 *Taking My Leave of Chǔ Yōng and Proceeding to Yān Zhōng*

*by* 李白 Lǐ Bái

(6) 「竹色溪下綠 荷花鏡裏香」

Publication Number 490, Composition Number 492

‘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 32;  
I Frequent th' First-Stream and Long-Dale Vihāra,  
Deep Mountains, Rapids' Dales and Praṇḍhāna (誓願), Part 3;  
Directed by Avalokiteśvara (導き観音),  
The Princess Weaved Maṇḍala of Paduma (蓮華),  
The Peony Boddhisattva Through Maṇḍala, Part 3;  
Rice Cakes Wrapped in Oak Leaves (栢餅) Are Sold in May  
And April with the Buddhatā (佛性) in Pantry;  
An Oak Becomes the Buddha (成佛) When Ākāśa (虚空)  
Falls to the Earth with Sūrya, Candra, Tārā (日月星辰);  
Phenomena (色) and Śūnya (空) Are United;  
By th' Grace of th' Buddha, I Keep Fed and Learnèd (食と学び):  
A Couplet Sonnet on (1), (2), (3), (4), (5) and (6)  
Written on 23 April 2026 and Published on 25 April 2026 (the Day of  
Disappearing Frost and Shooting Seedlings (霜止出苗))

Rice Cakes Wrapped in Oak Leaves (栢餅) Are Sold in May  
And April with the Buddhatā (佛性) in Pantry;  
An Oak Becomes the Buddha (成佛) When Ākāśa (虚空)  
Falls to the Earth with Sūrya, Candra, Tārā (日月星辰);  
Phenomena (色) and Śūnya (空) Are United;  
By th' Grace of th' Buddha, I Keep Fed and Learnèd (食と学び).  
A hat is heavy with snow of Mt. Go;  
Shoes are ambrosial with blooms of th' Land So;  
To th' hat o'er shoulders leans th' moon shadowless;  
O'er wood on th' head are picked blooms perfumeless.  
Windy frost turns fruit red and rainy dew  
Turns spring Cape Jasmines' branches vivid blue.  
Bamboos' hue under mountains' dale is verdure;  
Lotus is fragrant on the watery mirror.

by 長嶋茂雄 Shigeo Nagashima

(1) 「巨人軍は永遠に不滅です」

Publication Number 491, Composition Number 493

Nuclear Plants' Ruin of Eşfahān Is

Eternal Greatest Loss to Human Species (人類の最大且つ永遠の損失), Part 21;

I Wrote Inspired by Mystic Figuration

Of Masjad-e-Imam's (マスジット・エ・イマーム) Divine Construction,

Religious Structures' Highest Extremity,

Arabesque of Infinite Geometry, Part 20;

Wistaria's Sweet-Spring Spells Are Misty In

The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園), Part 10;

At Home, Old Scriptures Are Accumulated,

Instinct with Letters' Spirits Stratified (文字霊の古層),

Whose Essence Is Immense; I Visit Sai-in

And Chance to Worship Vernal-Sūrya Shrine (西院春日神社), Part 5;

Gods Vernal-Sūrya (春日大神) Guard Words' Spirits' Child (言霊守護),

Crystallization of the Watery Wild,

In Sapient, Serene, Sagacious Sea,

As Shells' Gems, Offshore Seaweeds' Jewelry (鮫玉奥津藻乃玉), Part 4;

I Frequent th' First-Stream and Long-Dale Vihāra,

Deep Mountains, Rapids' Dales and Praṇdhāna (誓願), Part 4;

Myriad Lanterns (萬燈) Are Reflected In

Mirrors as Infinite Lives' Jewel-Vine (玉かつら (鬘・葛));

Wistarias of Jewel-Vines (玉かつら (鬘・葛) の藤) Shew Me

Islamic Arabesque, Calligraphy:

A Couplet Sonnet on (1)

Written in the Afternoon on 24 April 2026 (On th' Day of Notice as to Lending Two of Friend-Insurance-Passion-Pandas (友好兼保険 御受難熊貓) to America) When I Visited FUFU Nara, Myriad Leaves' Garden and the Vernal-Sūrya Grand Shrine and Published on 25 April 2026 (the Day of Disappearing Frost and Shooting Seedlings (霜止出苗))

(The Poem (2) of the Two-Pronged Cedar excerpted on the Couplet Sonnet of Publication Number 487, Composition Number 489 had been composed by the Lady Jewel-Vine (玉かつら (鬘・葛)).)

At th' Flying Spirits' Fields (飛靈野) in Dewy Verdure (滴翠),  
Bamboos Are Shooting (筍), Fresh with Last Night Shower.  
On th' Day of Notice as to Lending Two  
Of Friend-Insurance-Passion-Pandas (友好兼保険 御受難熊貓) To  
America, I Worship th' Vernal-Sūrya  
Grand Shrine (春日大社) in Bloom of Purple-Hued Wistaria.  
Myriad Lanterns (萬燈) Are Reflected In  
Mirrors as Infinite Lives' Jewel-Vine (玉かつら (鬘・葛));  
Wistarias of Jewel-Vines (玉かつら (鬘・葛) の藤) Shew Me  
Islamic Arabesque, Calligraphy.  
However many missiles shoot at Iran,  
Immortal Islam Is Aeonian (イスラム教は永遠に不滅です).  
The High-Fields Mountain (高野山) and th' Spring-Sun Grand Shrine  
Enshrine Immense Lives Chained as Jewel-Vine (玉かつら (鬘・葛)).

*From* 木村屋郷土銘菓「古鏡」に添付された歌 Poetry Appended to a Local  
Excellent Confection by Kimuraya Named 'Ancient Mirrors'

*From* 奥の細道 The Narrow Road to the Deep North

*by* 松尾芭蕉 Bashō Matsuo

(1) 「涼しさや ほの三日月の 羽黒山」「雲の峰 幾つ崩れて 月の山」

(The former short poem was translated as a Couplet on 30 July 2024 and  
published on 1 August 2024 as the Couplet Sonnet of Publication Number 281,  
Composition Number 283.)

Publication Number 492, Composition Number 494

I Visit Vivid Verdurous Vegetation

At Home as Books' Lives' Glow (文字霊の光輝) with Animation:

A Couplet Sonnet on (1)

Written from 20:13 to 21:35 on 1 May 2026 and Published on 2 May 2026 (the  
Day of the Full Moon, the Eight-Eighth Night (八十八夜) from the First  
Spring)

How's cool, pale crescent crumbling clouds' Mt Black Wings (羽黒山)?

As Nature's Ancient Mirrors (古鏡), I plant seedlings  
Ere th' Day of th' Eighty-Eighth Night (八十八夜) from th' First Spring.  
Here Peonies (芍薬), Lavenders and Roses (薔薇) Budding,  
Camellias (椿) Fresh, Azaleas (躑躅) Fine, Bletilla  
Striata (紫蘭), Periwinkles (日日草) and Reeves Spirea (小手毬)  
Flourish, Befitting to Vihāra Flowery (花の寺).  
Asarum Caulescens (二葉葵), Magnolia Sieboldii (大山蓮華),  
Snow Thunberg's Meadowsweets (雪柳), Hydrangeas (紫陽花) and  
Narcissi (水仙), Umè (梅) thrive in my pure land.  
I Visit Vivid Verdurous Vegetation  
At Home as Books' Lives' Glow (文字霊の光輝) with Animation.  
The Seeds' Source (タネ源) Garden Center is remindful  
Of Archives (書庫) full of Words' Lives sensible.

*From* TIME

(1) 'Trump Says U.S. Navy 'Like Pirates' in Enforcing Sea Blockage of Iran'

*From* <sup>みふみかたどり</sup>神典 形象 Formation of the Scriptures of Divinity

*by* 松浦彦操 Matsuura Gensō

(2) 「たけの宮の姫宮は、松浦の家から女官に上つてみた松の前と豊の前といふ二人の侍女をつれて、この宮の神寶を従者に負はせて、吉野の方へ落ちられた。しかし何とかいふ峠にさしかゝつて、姫宮の御供をして妹の豊の前が一足先に行き、姉の松の前は供の者に唐櫃を負はせて少しおくれてみたとき、行く手から賊があらはれてにはかに姫宮と豊の前を奪つて行つた。松の前はこの有様を後方から木立がくれに見て、驚いて供人と共に急いで木の中に隠れたのであやふく難をのがれ、この神寶も賊難を免かれたのである。」

*From* 夏日 A Summer Day

*by* 僧善住 Priest Shàn Zhù

(3) 「蜂蝶何知故故来 一陣南薰生殿角 乱飘香雪点蒼苔」

Publication Number 493, Composition Number 495

Desalination Plants (淡水化施設) and Nuclear Plants (核施設)

In Iran Are Destroyed; No Beings, Nor Plants  
Can Live with Radiation and Sea-Water,  
Which Is th' Most Unprecedented (未曾有) Disaster, Part 2;  
Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,  
Whose Mother I Saw on the 2<sup>nd</sup> of May,  
I Find and Let Them Eat Green Leaves of Trees;  
Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのしょう  
か)?, Part 1

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

Written in the Morning on 4 May 2026, Revised and Published on 5 May 2026  
(the First Day of Summer)

(On 2 May 2026, when planting seedlings, I had seen a swallowtail, whose  
larvae I found on Citrus Junos trees and immediately wrote this Couplet  
Sonnet in the morning on 4 May 2026. I write a Couplet on the Poem (3) at  
11:58 a.m. on 5 May 2026, with which I replace lines 13-14 of this Couplet  
Sonnet.)

On th' Strait of Hormuz (ホルムズ海峡), Pirates of th' American (パイレーツ・  
オヴ・アメリカン)

Remind me of Cursed Pirates of th' Caribbean (パイレーツ・オヴ・カリビアン  
呪われた海賊たち)

Literally (逐語的に), though I've ne'er seen the movie.

In Japanese, 'rates' or retsu (列) means lines, 'Pi'

Means full breasts; hence th' said 'Pirates' is a proper

Name of young idols with vast breasts in a pair (当該パイレーツは巨乳アイド  
ル二人組の固有名詞なのです).

I start to put surrounds' affairs in order (身辺整理開始),

Arrange books and transplant the premises' verdure.

Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,

Whose Mother I Saw on the 2<sup>nd</sup> of May,

I Find and Let Them Eat Green Leaves of Trees.

Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのしょう  
か)?

At th' building's corner, one south breeze is fragrant,

Who strews ambrosial snow dots on moss verdant.

Publication Number 494, Composition Number 496  
'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 33;  
Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,  
Whose Mother I Saw on the 2<sup>nd</sup> of May,  
I Find and Let Them Eat Green Leaves of Trees;  
Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょうか)?, Part 2;  
Kyoto Botanical Garden's Plants Are Calmly  
Waiting, in Weal and Woe, Their Destiny.  
I Must Learn Their Serene Enlightenment  
Recorded on Their Silent Document.  
Written from 18:06 to 19:03 on 6 May 2026 After I Visited the Kyoto Botanical  
Garden and Bought Some Seedlings at the Pantry and the Seeds' Source  
Garden Center in the Afternoon on 6 May 2026 (Lines 9-10 Were Written in  
the Morning on 4 May 2026) and Published on 6 May 2026

At the Botanical Garden's (植物園) Butterfly  
Nursery, or the Restaurant for Larvae (いもむしのレストラン),  
Various Vegetation Edible (食草園)  
For Caterpillars Thrives as Insects' Table (虫達の食卓).  
Most Swallowtails (揚羽蝶) like Japan Pepper (山椒) Trees  
Or Citrus (柑橘) Trees; hence some pots of both trees  
I purchase as the Restaurant for Larvae (いもむしのレストラン);

The former trees' pots are sold at the Pantry.  
The World has taken on a quaint complexion,  
As if on th' eve of dinosaurs' extinction (世界は恐竜絶滅前夜の如き妙な様相を  
帯びております).  
But the Botanical Garden's Plants Are Calmly  
Waiting, in Weal and Woe, Their Destiny.  
I Must Learn Their Serene Enlightenment  
Recorded on Their Silent Document.

*From* 或る孫の質問 A Grandchild's Question

(1) 「お婆ちゃんの若い頃は恐竜がいたの？」

Publication Number 495, Composition Number 497  
Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,  
Whose Mother I Saw on the 2<sup>nd</sup> of May,  
I Find and Let Them Eat Green Leaves of Trees;  
Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょ  
うか)?, Part 3;  
Insects' Attainment of the Buddhata (昆虫成佛)  
Is Possible Because This SaMsaraṇa (輪廻)  
Is Myriad Phases (萬象) of the Buddha-rūpa (佛身):  
A Couplet Sonnet on (1)  
Written on 8 May 2026 and Published on 9 May 2026

'Did dinosaurs exist in Grandma's youthful  
Days (お婆ちゃんの若い頃は恐竜がいたの)?', Larvae (幼虫達) would ask me if  
they were speakable,  
Who all day long keep up stability,  
But growing soundly and invisibly,  
In foliaged cradles waiting for eclosion (羽化),  
Resembling versification and translation.  
What is religious service for such beings?  
Tea, Blooms, Fare, Poems, Scriptures, Sacred Writings  
As Living Powers have been dedicated.

Hence various vegetation I have planted,  
Versed and translated Gāthā (偈頌), Śāstra, Vyākhyā (經論釋).  
Insects' Attainment of the Buddhatā (昆虫成佛)  
Is Possible Because This SaMsaraṇa (輪廻)  
Is Myriad Phases (萬象) of the Buddha-rūpa (佛身).