

Kōmyō Kigan or Prayer for Light (Provisional)— Nishida Tenkō-san

translated by Andrew James Brown & Miki Nakura

The one, non-dual Light is like the sunlight that pervades the universe. Everything it touches emits various kinds of light. The Prayer for Light is merely a phenomenon within the field of consciousness of the person who begins it. It should be added to and subtracted from; inaccuracies must be corrected, and it can be remade. This is why it is called provisional.

1) May we be reborn and allowed to live by the one, non-dual Light.

We should first be reborn and revitalised by the one, non-dual Light, entrusted to God¹ and nurtured by Buddha, aspiring to lead a life that does not hinder others.

2) May we revere the heart of all religions, and participate in the Great Vow of Returning-to-One.²

By revering the heart of all religions from all times and places, the Great Vow of Returning-to-One should become as follows:

The collective vow: Complete attainment of great and perfect enlightenment for all.

The individual vow: To achieve true world peace in the future.

Without establishing a single religion, and without bias towards a single spiritual community, we aspire to look up to the light of the saints from all ages, praise their virtues, and fulfil the tasks they have left behind.

3) May we freely serve others in the spirit of repentance and in gratitude for the gifts we have received.

¹ 神 *kami*

² 帰一の大願 *kiitsu no taigan*

No one can escape responsibility for the vices/ evils and sufferings of the world. It is hoped that we will always possess a heart of repentance, serve freely at the crossroads, with the mind of Bodhi/ enlightenment, and thus align with the fundamental vow of achieving enlightenment for the universe.

4) May we make our way in the everyday world by following the Dharma, the sacred laws of nature.

In accordance with the precepts of natural truth and following the six practices of aspiration,³ acting on the true path in managing our livelihood and industry, we shall demonstrate the way of life that aims to bring about everlasting true peace. Thus, we aspire to fulfil the accomplishment of everyday truth for laypeople.

5) And, in this way, may we return to our home—the *Fragrant Cave of Heavenly Flowers*⁴—always rambling leisurely⁵ in the formless paradise of light.

If one attains a broad perspective, indeed, this world is a pure land of serene light, a celestial garden of wonderful joy where the rise of civilisation

³ The six practices are: paying homage, taking the lower position (humility), service, consolation, penitence, and mendicant labour (which we have attempted to capture in the phrase “freely serve/ serving” used in the third prayer). And since 10,000 households were counted as a basic unit of this service, it was named Rokuman Gyogan (Six Prayer Practice for 10,000).

⁴ “Fragrant Cave of Heavenly Flowers” translates 天華香洞 [*Tenkakōdō*]. Coined by Nishida Tenkō-san. It names the realised “suchness” [実相] of life—this world apprehended as the Pure Land of Serene Radiance [寂光の浄土] / Heavenly Garden of Wondrous Joy [妙楽の天園], a formless paradise [無相の樂園]. In Nishida Tenkō-san’s threefold schema, the Fragrant Cave of Heavenly Flowers [天華香洞] denotes the ideal/religious horizon—the realised “suchness” [実相], a formless paradise [無相の樂園]; Ittōen [一燈園] is the “gate,” a compassionate way-station (cf. the Lotus Sutra’s “phantom city” [化城 kejō]); and the Senkōsha [宣光社] is the entrusted economic/ administrative arm (stewardship of entrusted goods and enterprises). These three are “three yet one” [三位一体], ultimately non-dual [無相不二].

⁵ 逍遙 *shōyō*, literally to ramble; saunter; walk; wander; stroll.

and the phenomena of evolution, even the pure rules and precepts, are merely a freely playing samadhi.⁶ Sadly, the nuance of this message goes beyond what words can adequately express or hint at. For the moment, let's simply name this reality as the *Fragrant Cave of Heavenly Flowers*.

The gate of our home—the *Fragrant Cave of Heavenly Flowers*—tentatively named the *Garden of the One Light*,⁷ can be seen as a transformational city established for those who aspire to the path but who yet cannot stand on their own, including the elderly, the ill, and the young. It becomes an embodiment of the pure wealth of joyous giving, and entrance to the garden is granted by following its pure rules. Standing in the *Fragrant Cave of Heavenly Flowers*, the management and organisation of the entrusted finances and projects is tentatively named the *Society for Spreading Light*.⁸ The purpose the *Society for Spreading Light* is to eradicate the world's delusions, conflicts, and strife, aiming for harmonious homes, well-governed nations, and a peaceful world. The *Fragrant Cave of Heavenly Flowers*, the *Garden of the One Light*, and the *Society for Spreading Light* are three different things but one in essence, altogether embodying the formless non-duality.

⁶ 遊戯三昧 combines 遊戯 (“play; sportive activity”) with 三昧 (Skt. samādhi, meditative absorption). In Mahāyāna usage it denotes a mode of collectedness in which enlightened activity manifests as free, effortless “play.” Hence renderings such as “playful/sportive samādhi” or “samādhi of (divine/effortless) play.” It does not imply frivolity, but rather spontaneous, unobstructed functioning grounded in insight.

⁷ 一燈園 *Ittōen*

⁸ 宣光社 *Senkōsha*

