

*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 31

龍樹論文 (31)

[字解] 第七項から第十四項

[The exposition of words and phrases] Items 7 through 14

寶月童子所問經 It is the Sūtra in which the Buddha explicated the sacred names of the ten Buddhānām in answer to inquiry made by the Precious Moon Child, viz. a prince of King Bimbisāra. There is *The Mahāyāna Sūtra of the Precious Moon Child's Inquiry Concerning Dharma, Volume One* translated by Dānapāla in Sòng, but this is not the Sūtra cited here. It is deduced that it is an abridged translation of *The Sūtra of the Precious Moon Child's Inquiry*

cited here.

世自在王佛 It is a translation of Lokeśvararāja-Buddha also translated as ‘世饒王佛’. It is a name of the Buddha who has full command of all the dharmānām in the world and has full ability to render benevolence to the world.

無量光明慧 It denotes Amitābha (Amitāyus). It is called ‘光明慧’ because a noumenon of light is wisdom (jñāna and prajñā).

稽首 Worship by bowing one’s head toward the earth.

八道船 The āryāṣṭāṅgo mārḡo (samyag-dṛṣṭi, samyak-saMkalpa, samyag-vāc, samyak-karma-anta, samyag-ājīva, samyag-vyāyāma, samyak-smṛti, samyak-samādhi) are likened to a ship by which the sattva is conveyed to nirvāṇa.

自在人 It means a person who has full command and ability of all the dharmānām, viz. the Buddha. Herein it denotes Amitābha (Amitāyus).

清淨人 It means a purely refined person, viz. the Buddha. Herein it denotes Amitābha (Amitāyus).

乃至 It is an abbreviation for twelve phrases of gāthā, ‘如偈說、東方善德佛乃至今現在十方’.

[意譯]

[The translation that is faithful to the spirit]

また、十住毗婆沙論の<sup>いぎやうほん</sup>易行品<sup>かずはか</sup>にいわく、佛法には<sup>いりぐち</sup>數量れぬ<sup>あ</sup>門戸<sup>あ</sup>がある。これをたとえてみると、<sup>せけん</sup>世間の道にも<sup>こんなん</sup>困難なもの<sup>あんい</sup>と、安易なもの<sup>あ</sup>とあつて、<sup>りくち</sup>陸地を歩いてゆく道は苦しく、水のうえを船に乗つてわたることは楽しいようなものである。菩薩の修行していく道もまたこのとおりでである。あるいは自力の行を<sup>つと</sup>勤め<sup>はげみ</sup>精進するものもあり、また他力信心の易行によつて、すみやかに<sup>ふたいてん</sup>不退轉の位に至るものもある。乃至。

Furthermore, the Chapter of the Serene Practice by the Other-Power of Daśa-

bhūmika-vibhāṣa-śāstra preaches as follows:

In the Buddha-dharma, there are immeasurable doors. If a comparison were to be drawn, it would be likened to difficult courses and serene courses in the world; a route by land on foot is hard and a route by water on ship is comfortable. Thus the training courses of the Bodhisattva have diversity: some assiduously devote themselves to the practice by the self-power, while others serenely practice in the faith by the other-power and promptly attain the rank of avaiivartika (avinivartanīya). Abbr.

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

*From* 七夕 The Seventh Evening of July

*by* 温庭筠 Wēn Tíngyún

(1) 「金風入樹千門夜 銀漢橫空万象秋」

*From* 乞巧 Prayer for Improving Art Techniques

*by* 林傑 Lín Jié

(2) 「七夕今宵看碧霄 牽牛織女渡河橋」

*From* 馭中七夕 The Seventh Evening of July Within a Station

*by* 徐鉉 Xú Xuàn

(3) 「江天望河漢 水館折蓮花 獨坐涼何甚 微吟月易斜」

*From* 百人一首 One Hundred Poems by One Hundred Poets

*by* 赤染衛門 Akazomè Emon

(4) 「やすらはでねなましものを小夜更て傾くまでの月を見しかな」

*From* 百人一首 One Hundred Poems by One Hundred Poets

*by* 素性法師 Sosei, Priest and Poet

(5) 「今こむといひしばかりに長月の有明の月を待ち出でつるかな」

*From* 百人一首 One Hundred Poems by One Hundred Poets

*by* 伊勢大輔 Isè no Taifu

(6) 「いにしへの奈良の都の八重ざくらけふ九重に匂ひぬるかな」

*From* 言霊秘書 The Secret Scriptures of the Life of th' Word  
*by* 山口志道 Yamaguchi Shidō

(7) 「サクラとは、サは昇水の霊なり。クラの反カにして、カは<sup>カカヤク</sup> 暉 火の霊にて、此サカの二言は、天地の<sup>イキ</sup> 陰陽 十分に<sup>スミノホル</sup> 澄 昇 の義なり。是を名として、サクラといふ。故に、陽氣<sup>ヒラク</sup> 発 に<sup>シタカツ</sup> 従 て花を<sup>ひらく</sup> 開 。

」<sup>月 代</sup>「サカイキといふも、胎内の<sup>イキ</sup> 氣、頭に進の唱なり。月代と文字<sup>カルワケ</sup> 借訣 は、日<sup>すすみのぼり</sup> 進 昇 て、月に<sup>カハル</sup> 代といふ義文字にして、<sup>イキ スム</sup> 水火 進 の義なり。」

Publication Number 271, Composition Number 273

Stars' Seven Couplets on the Seventh Even in July, Part 1

(Iambic Heptameter):

A Couplet Sonnet on (1), (2), (3), (4), (5), (6) and (7)

Written in the Evening on 23 June 2024 and Published on 24 June 2024 (the Day of Astrantia)

(Lines 1-8 were written in the evening on 23 June 2024; lines 9-10 and 11-12 were written at 23:39 and 23:49 on 19 June 2024; lines 13-14 were written at 20:29 on 20 June 2024.)

At thousand-gate night, gold winds enter trees;  
In myriad fall, stream silver stars in skies.  
At th' seventh even in July I see  
Skies. Th' God and Goddess cross the Galaxy.  
Seeing th' Galaxy betwixt the Heav'n and River,  
At th' wat'rside house I pick a lotus flower.  
Sitting alone, how much I feel the cool;  
In silent songs, I see th' moon apt to fall.  
Without rest, during night advanced in th' deep,  
At length I see the moon fall with no sleep.  
You said you'd come now this night long and lunar;  
I've waited till I see the dawning moist star.  
Old Nara City's water-fire flow'r eightfold

Today scents Kyoto Palace's air ninefold.

*From* 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation  
*by* 白居易 Bai Juyi

(1) 「憶得少年長乞巧 竹竿頭上願糸多」

*From* 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation  
*by* 柿本人麻呂 Kakinomoto no Hitomaro

(2) 「あまの川とほきわたりにあらねども君が舟出は年にこそ待て」

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Translated as a Couplet on a bus from the Divine Fount Temple at 13:39 on 25 June 2024

(3) 「波のおと嵐のおともしずまりて日かげのどけき大海の原」

*From* 梨木神社おみくじ A Poetic Oracle of the Pear Tree Shrine Read and Translated as a Couplet at 21:27 on 25 June 2024

*From* 梨木遺芳 Pear Trees' Lingering Scent

(4) 「吾妹子がかきねにうふるさくら花あかぬ盛りの色な移りそ」

*From* 梨木神社おみくじ A Poetic Oracle of the Pear Tree Shrine Read and Translated as a Couplet on a bus from the Pear Tree Shrine at 17:11 on 25 June 2024

*From* 万葉集 The Anthology of Myriad Leaves

(5) 「紫陽花の八重咲く如くやつ世にをいませわが夫子見つつしのばむ」

*From* 梨木神社御朱印御詠歌 A Poem Written on a Picture of *The Tale of Genji* Bearing the Seal of the Pear Tree Shrine Read and Translated as a Couplet at 23:14 on 25 June 2024

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(6) 「橘の香をなつかしみほととぎす花散る里をたつねてそとふ」

*From* 梨木神社御朱印御詠歌 A Poem Written on a Picture of *The Tale of Genji*

Bearing the Seal of the Pear Tree Shrine Read and Translated as a Couplet  
at 23:28 on 25 June 2024

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(7) 「空蟬の身をかへてける木のもとになほ人からのなつかしきかな」

Publication Number 272, Composition Number 274

Stars' Seven Couplets on the Seventh Even in July, Part 2;

Five Couplets of Five Oracles Poetic on th' Same Day

(Iambic Heptameter):

A Couplet Sonnet on (1), (2), (3), (4), (5), (6) and (7)

Written on 25 June 2024 and Published on 5 July 2024 (the Day Before the  
New Moon)

I think my young prayer to improve techniques;  
Many prayer-threads hang from bamboo-pole sticks.  
Though crossing th' Galaxy is not so far,  
I've annually been waiting your departure.  
Waves' sounds and tempests' sounds have been subsided;  
In th' inverse deep, shines th' Sun serene and splendid.  
My wife at th' fence plants water-fire flow'rs' tree;  
I pray for th' young prime not to fade away.  
I'd see my husband prosper o'er the eightfold  
Times, as hydrangeas are in full bloom eightfold.  
Th' cuckoo, remembering orange blossoms' attar,  
Visits the country where dear blossoms scatter.  
At th' tree of th' empty locust's metamorphosis,  
Nostalgic are your atmospheric dresses.

*From* 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation

*by* 白居易 Bai Juyi

(1) 「槐花雨潤新秋地 桐葉風涼欲夜天」

*From* 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation

by 菅原文時 Sugawara no Fumitoki

(2) 「去衣曳浪霞応湿 行燭浸流月欲消」

*From* 詠螢 Versification on Fireflies

by 唐彦謙 Tang Yanqian

(3) 「星散欲陵前檻月 影低如試北窓風」

*From* 源氏物語 The Tale of Genji

by 紫式部 Lady Violet of Ritual Rank

(4) 「はゝき木の心をしらでそのはらのみちにあやなくまどひぬるかな」

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

by 北村季吟 Kitamura Kigin

(5) 「此帚木、一部の名になる物也、天台四門の中にては、非有非空、亦有亦空門此物語に當り、細流曰、桐壺の卷は序分までも入たらず、此帚木の卷物語の序分と見えたり、凡莊子が胡蝶の夢の詞も此有なしに同しかるへし、世間の有様を思ふに、帚木に始て夢浮橋にておさまると見るべきなり也云帚木と云名は此卷の大意に相當せり、有無の理肝要也、夢浮橋の卷もおなじ心なり、又人間の事も皆はゝき木のありなしの理なるへし、一部にわたるへきこゝろなり」

Publication Number 273, Composition Number 275

Stars' Seven Couplets on the Seventh Even in July, Part 3;

As the Abhāva-and-Asūnya Dream of th' Butterfly, Part 1

(Iambic Heptameter):

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

Written on 29 June 2024 and Published on 5 July 2024 (the Day Before the New Moon)

(Lines 1-6 were written on 26 June 2024; lines 7-8 were written at 0:31 a.m. on 20 June 2024; lines 9-12 were written at night on 28 June 2024; lines 13-14 were written at 14:03 on 29 June 2024.)

It rains on flow'rs pagoda in th' first fall;

Cool winds blow leaves paulownia at nightfall.

Her robe is drawn on waves, mist must be washed;

The stream soaks moonlight, which shall be extinguished.

Star fireflies wish to win the moon o'er rails;  
Low lights seem tested by north-window gales.  
I know not th' essence of the brooming tree;  
I wander with no reason Yard Fields' way.  
Book 'Th' Brooming Tree' through Book 'Th' Dream-Floating Bridge'  
Mean the abhāva-and-aśūnya (非有非空) knowledge,  
As th' Dream of th' Butterfly Dreamt by Zhuang Zi (莊子),  
As asti-nāsti (有無) in The Tale of Genji.  
Five-petalled stellèd aqueous balloon flow'rs  
As Spirits' Shadows bloom on th' Pure Land Shores.

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and  
Translated as a Couplet at the Boulangerie Shinshindo on my way from the  
Divine Fount Temple at 17:33 on 3 July 2024

(1) 「夕立の雨は見る見るはれ行きて木末涼しくせみのなくなり」

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(2) 「心あてにそれかとぞみる白露の光そへたる夕がほの花」

*From* Poetry Appended to Rectangular Meringues Named 'Subtle Redolence'  
(淡の香) Given by a Friend on 6 July 2024

*by* 松尾芭蕉 Bashō Matsuo

(3) 「さざ波や 風の薫りの 相拍子」

Publication Number 274, Composition Number 276

'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 18;

Electric Energy Effulgent, Part 8;

Stars' Seven Couplets on the Seventh Even in July, Part 4

(Iambic Heptameter):

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

Written on 6 July 2024 and Published on 7 July 2024 (the Day of the Star Festival and My Great-Grandfather's Memorial Day)

(Lines 1-2 were written at 17:33 on 3 July 2024; lines 3-4 were written betwixt 21:00 and 22:00 on 4 July 2024; lines 5-14 were written betwixt 20:00 and 21:24 on 6 July 2024.)

It ceased to rain at even as I see;  
Cicadae sing cool at the end of th' tree.  
Moonflow'rs surmise the nobleman as you,  
Illuminated by white light of dew.  
A friend gives me meringues rectangular  
Named 'Subtle Redolence' (淡の香) on Shiga Shore,  
At th' centre of which is Daitok-ji Nattō (大徳寺納豆),  
To which affixed a poem by Bashō (芭蕉):  
Light ripples on Lake Biwa Dulcimer  
Rhyme mutually with redolence of Zephyr.  
Invaluable electric energy  
And food nutritional variety  
Are definitely indispensable  
For life with poesy rememberable.

*From* 六波羅蜜寺御詠歌 A Buddhist Hymn of the Temple of Ṣaṭ-Pāramitā  
Read and Translated as a Couplet at 20:07 on 9 July 2024

(1) 「おもくともいつつのつみはよもあらじろくはらどうへまいるみなれば」

*From* 革堂御詠歌 A Buddhist Hymn of the Doeskin Temple Read and  
Translated as a Couplet at 20:33 on 9 July 2024

(2) 「はなをみていまはのぞみもこうどうのにわのちぐさもさかりなるらん」

*From* 石山寺御詠歌 A Buddhist Hymn of the Temple of Stone Mountains  
Read and Translated as a Couplet at 20:57 on 9 July 2024

(3) 「のちのよをねがうこころはかろくともほとけのちかいおもきいしやま」

*From* 清水寺御詠歌 A Buddhist Hymn of the Crystal Water Temple Read and Translated as a Couplet at 21:22 on 9 July 2024

(4) 「まつかぜやおとわのたきのきよみずをむすぶころはずしかるらん」

Publication Number 275, Composition Number 277

‘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 19;

Electric Energy Effulgent, Part 9;

July 13<sup>th</sup> Is th’ 3<sup>rd</sup> Anniversary

Of Kyoto Northern Mountains Store of Pantry;

For Lives’ Enlightenment, I Versify

Avalokiteśvara Pilgrim Poetry:

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

Written at Night on 9 July 2024 and Published on 10 July 2024

(Lines 5-12 were written betwixt 20:07 and 21:22 on 9 July 2024; lines 1-4 and 13-14 were written after having a bath at night on 9 July 2024.)

I’m thankful to all lives despatched per hour,

For humans to survive in th’ world severe.

For lives’ enlightenment, I versify

Avalokiteśvara Pilgrim Poetry:

Though heavy, perish pañca nīvaraṇā (五蓋),

Because I pilgrim to Six Fields Pāsāda (堂).

Now prayer is answered, seeing flowers fresh;

Th’ Doeskin Fane’s garden’s thousand plants shall flourish.

Though light are our hearts wishing saMparāya (来世),

Stone Mountains weigh as th’ Buddha’s Praṇidhāna (誓願).

Pure hearts shall be cool linked to Cristal Water

Of Wing-Sound Waterfalls tuned by Pine Zephyr.

July 13<sup>th</sup> Is th’ 3<sup>rd</sup> Anniversary

Of Kyoto Northern Mountains Store of Pantry.

Publication Number 276, Composition Number 278

'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 20;

Electric Energy Effulgent, Part 10;

We Are Enjoying Food and Medicine By

Others' Dissecting Lives Invisibly;

Hence, the True Pure Land Sect (淨土眞宗) Is Necessary

For Modern Systems and Longevity;

Responsibility Is Taken Jointly.

Written on 10 July 2024 and Published on 10 July 2024

(Lines 1-9 were written after having a bath at night on 9 July 2024; lines 10-14 were written betwixt 1:34 a.m. and 2:18 a.m. before early dawn on 10 July 2024.)

(This Sonnet is a supplementary explanation for the previous Sonnet.)

I worshipped th' Temple Hexagon (六角堂) for th' Sage,

Bought Tea and Booklet 'Prince of Holy Virtue' (聖徳太子茶),

'Avalokiteśvara Pilgrimage

In Western Provinces' (西国観音巡礼) for th' faithful true,

At rainy dusk upon th' ninth of July.

I read and translated four hymns directly

In this Book as four Couplets naturally,

Wrote th' previous Couplet Sonnet on th' same day,

Namely, at night upon th' ninth of July.

We Are Enjoying Food and Medicine By

Others' Dissecting Lives Invisibly.

Hence, the True Pure Land Sect (淨土眞宗) Is Necessary

For Modern Systems and Longevity.

Responsibility Is Taken Jointly.

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

(1) 「天皇の <sup>のたまは</sup>曰く。天津神子も亦 <sup>さわ</sup>多にあり。汝が君と爲る所是れ實に天ツ

神子ならば、必ず <sup>しるしもの</sup>表物有らむ。相 <sup>みせ</sup>示よ。長髓彦即ち饒速日命の <sup>あめのはゞ</sup>天羽々

矢 <sup>やひとつ</sup>一隻及び <sup>かちゆき</sup>歩鞞 <sup>みそなは</sup>を取りて以て天皇 <sup>みそなは</sup>覽して曰はく。

<sup>まことなりけり</sup>事不虞と、還りて <sup>みはかせる</sup>所御天羽々矢一隻、及び歩鞞を以て長髓彦に示せ賜

へば、長髓彦其の <sup>あまつしるし</sup>天表 <sup>かしこまり</sup>を見て益々 <sup>あまつしるし</sup>踏躑 <sup>あまつしるし</sup>を懐く」(日本書紀)

「古事記の記載は極めて簡単で、ただ『天津瑞』といふ言葉が出るのみで其の内容は示されてゐない。それを『天ノ羽々矢』と『天の歩鞞』の二つとして明記してゐるのは書紀の記事のみで、したがつて『あまつしるし』の研究にはこれが文献上の第一の根據になるのであるが、この羽々矢と歩鞞とは抑々如何なるものであらう。」

「然るに、傳承されし神典形象の中で、<sup>ほこ</sup>劔先折といふ部門には <sup>みしるしおり</sup>天表折といふ折物があつて、それには『天津瑞の傳』といふ口傳がついてゐる。この折物には折目に神代の神約が暗示されてゐて天の羽々矢及び天の歩鞞に關する説明折とも申すべき性質のものである。」

「それによれば『<sup>かちゆき</sup>歩鞞』の『<sup>かち</sup>かち』は、<sup>かて</sup>糧又は <sup>かち</sup>餅の義で、糧食としての主

食物を意味し、『ゆき』は容器を意味する。故に 歩鞞<sup>かちゆき</sup> は、主食物を容れる  
器<sup>うつは</sup> といふことで、この中に上古以来稻穂を容れてこれを 瑞稻<sup>みづほ</sup> と稱したといふ。  
そして、天孫民族の食物とせよとて、皇祖の定めたまひし稻穂をつつみ容れる器  
は、これを 劔先形<sup>ほこがた</sup> に折つた。それは日本人の生命の糧であると共に、その糧は  
また即ち天業遂行の爲の料に供せしめられたものであつて」

「天の 歩鞞<sup>かちゆき</sup> の形は劔先形の 包<sup>つゝ</sup> みであつて、それは天ノ沼矛の天勅の形示で  
あると傳へられてゐる」「即ち、そのかみ、伊邪那岐・伊邪那美二神が 別<sup>ことあまつ</sup> 天<sup>かみ</sup>  
神より修理固成の天勅を受けたまひしとき、その天業に用ひよとて下されし  
天表<sup>みしるし</sup> たる天ノ 沼矛<sup>ぬぼこ</sup> に象りて折られたる最も合理的な形象である。古來これ  
を『ほこがた』といふ。」

「されば天の ちゆき<sup>かち</sup> が形示する通り、天業遂行の實を擧げることが我々の第  
一義的な使命であり義務たるは當然のことで、日本人たる者は自己を生成され  
たる天地の神意に想到するとき、それらの洗米と劔先形の折の上にも自ら、皇祖  
の御神命が想起され来る筈である。」

「また 劔先形<sup>ほこがた</sup> を昔から神の依り代として立てた風習があり、神典形象の中に  
も『ふつの 魂<sup>みたま</sup> の傳』といふのがあつて、天ノ沼矛をはじめとし劔や矛に意義  
づけられた上代の哲理學な傳が存してゐる。」

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

by 山口志道 Yamaguchi Shidō

(2) 「稻荷神に<sup>ツカフル</sup> 仕<sup>イキ</sup> といふは、イナリのイは<sup>イキ</sup> 氣なり。ナリの反<sup>三</sup>にして、出入<sup>イキ</sup> 水火の<sup>フタツ</sup> 二<sup>二</sup>の御名なり」「稻は息根（イ子）なり荷（ニナフ）は荷（ニ）なり故に稻荷と書此神天地の水火（イキ）万物の命を宰をもて水火（イキ）の伝は此神にあり。」

「これによっても、志道はイナリ神を単なる穀物神・農耕神としてとらえたのではなく、天地の水火（イキ、ことだま）、万物の命を司る最高神として感得したものと考えることができよう。」

「イナリ神は、言霊学・神道を仏教化したとも考えられる空海によって東寺へ勧請され、それ以後真言宗の守護神となった。このことからしても、言霊とイナリ山は切り離して考えることができないものといえよう。」

「ウメとは、ウは起言にして<sup>ハフケ</sup> 省、メは回ことにて、<sup>ヒノキミツノ</sup> 陽氣陰<sup>メ</sup> 中に回りて芽を出を名としてウメと云。故に、梅は万木に<sup>スクレ</sup> 勝て、寒中より<sup>メ</sup> 芽を出て花咲」

「梅（メ）の仮字を用は是なり。」<sup>ナニハツニサクヤコノハナフユコモリ</sup>「難波津爾咲也古能花冬籠と読しは、梅を指たること<sup>イチシルシ</sup> 炳然。」

Publication Number 277, Composition Number 279

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 18

(Iambic Hexameter);

Divine Fount Temple, Part 10;

Relating to Mahā-utsava Gion (祇園會), Part 1:

A Couplet Sonnet on (1) and (2)

Written in the Morning on 12 July 2024 and Published on 14 July 2024 (the Day of the Exchange Ceremony of Holy Water (御神水交換式) by the Divine Fount Temple and Yasaka Shrine and the Middle Day of th' 3<sup>rd</sup> Anniversary 3-day Festival of Kyoto Northern Mountains Store of Pantry)

(Lines 1-8 were composed during sleep before early dawn on 12 July 2024; lines 9-14 were written in the morning on 12 July 2024.)

(In the morning on 7 June 2013, on my way to the lesson in vīriya (精進) cuisine at the East Grove Sub-Temple (東林院), I saw symbols of a key and a jewel at the Divine Fount Temple (神泉苑), the detail of which was described in the Shakespearean Sonnet 'Divine Fount Temple, Part 1 — A Key and Jewelry as a Fair Oracle'.)

Two Tokens of the Offspring of the Heaven (天孫)

Are th' Sword-Shaped (劔先形) Rice Container of the Heaven (天の歩鞞)

And th' Heav'n's Winged Arrows (天羽々矢); I surmise 'tis th' reason,

Relating to Mahā-utsava Gion (祇園會),

Why the Great Wisdom God of Swords and Arrows,

Or th' God of Breath-Root-Rice-Spike-Life-Line Laws (矢劔稻荷大明神),

Is secretly enshrined in Shinsen-en (神泉苑),

Unknown is whose divinity and origin.

Swords Sixty-Six and Sacred Spirits Six

Were sanctified by ritual systematics.

I've been taught by th' Unknown Divinity

The Precious Key to th' Secret Treasury (祕藏寶鑰)

Since June 7<sup>th</sup> in two thousand and thirteen (2013),

Where Umè fruits and buds were verdant green.

*From* 都名所圖會 卷之三 「大文字の送り火」 Collected Glossaries and Drawings as to Noted Places in the Capital: Book III 'Sending Souls by Virtue of the Letter Mahā-Bhūta'

(1) 「毎年七月十六日の夕暮大文字の送り火ハ銀閣寺の後山如意カ嶽にありむかし此麓に浄土寺といふ天台の伽藍あり本尊阿彌陀佛ハ一とせ回祿の時此峯に飛

去り光明を放ち給ふこれを慕ふて本尊を元の地へ安置し夫より盂蘭盆會に光明のかたちを作り火をともしたる其後弘法大師大文字にあらため給ふ星霜累りて文字の跡も壓しかハ東山殿相國寺の横川和尚に命せられ元のことく作らしめ給ふ大の字初畫の一点長さ九十二間ありといふ冬の日雪の日も此文字跡に雪つもりて洛陽の眺となるこれを雪の大文字とぞいひ侍る」

Publication Number 278, Composition Number 280

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 2;

The Flower, Star and Creature in Midsummer, Part 4;

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 8:

A Couplet Sonnet on (1)

Written on 17 July 2024 and Published on 20 July 2024 (the Day Before the Full Moon)

(Lines 1-4 were written on 13 July 2024; lines 5-12 were written on 16 July 2024; lines 13-14 were written at 3:46 a.m. on 17 July 2024.)

This summer, I've not heard cicadas' sounds.

In th' garden, some cicada rolled on grounds,

Cried and died. Maple foliage withers dryly.

The climate mild has changed explicitly.

On the sixteenth July I hear cicadae,

Despite this climate extraordinary.

Five Mountains' Sending Souls (おくりび) means Amitābha

Shining as Gold Words in blue-cloud ākāśa

For sentient beings' perpetual saMsāra (輪廻).

Gold lights of Sacred Souls (聖靈) and Amitābha

Emerge in winter as Snow Mahā-Bhūta (大)

As Souls' extremity of cool and uṣṇa (熱).

Nembutsu (念佛) is the Golden Words of th' Buddha  
Radiant on th' navy welkin of the Sūtra.

*From* 三室戸寺御詠歌 A Buddhist Hymn of th' Temple of Three Emperors'  
House Door

*by* 岡井省二 Okai Shōji

(1) 「あぢさみの色をあつめて虚空とす」

*From* 大倉陶園 天文十二月プレート 七月 Okuratouen Astronomical Twelve-  
Month Plates: July

*by* 野見山朱鳥 Asuka Nomiya

(2) 「虹透きて見ゆわが生の涯までも」

Publication Number 279, Composition Number 281

The Flower, Star and Creature in Midsummer, Part 5;

Gradations of Deep Purple Fire and Water

Flare in Hydrangeas' Rūpa-Skandha (色蘊) Aether;

'Fire-Water' (火水) Means Stars, Gods and Mystery

Of Momentary Life's Activity, Part 2;

As the Abhāva-and-Asūnya Dream of th' Butterfly, Part 2

(Iambic Heptameter):

A Couplet Sonnet on (1) and (2)

Written in the Morning on 19 July 2024 and Published on 20 July 2024 (the  
Day Before the Full Moon)

(On 18 July 2024, I gave a friend the papercut and the paper petal in this  
Couplet Sonnet.)

Ninna-ji Temple's summer papercut

Gold and pale purple represents a cat

Emerging from see-through shades of Hydrangea (紫陽花)

Flowering in clouds around th' five-storeyed stūpa (五重塔).

Sahasra-bhuja-sahasra-netra (千手観音)

Gives paper petals picturing th' Pāsāda

Of th' Holy Spirit (御影堂), white Cape Jasmine Puṣpa (山梔子)

With leaves and clouds in azure ākāśa.  
Hydrangeas' iridescent rūpa-skandha (色蘊)  
Are seen and gathered as transparent ākāśa  
Surveyable to life's extremity.  
The cutout cat is silhouetted voidly  
As the abhāva-and-aśūnya (非有非空) law.  
Cape Jasmines are six-petalled crystal snow.

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(1) 「あやなくも隔てけるかな夜を重ねさすがに馴れし夜の衣を」  
　　(「あや」「重ね」「衣」が縁語。)

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

*by* 北村季吟 Kitamura Kigin

(2) 「(抄聞書) あやなくはあぢきなくと也、前々より馴し物をと也」

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(3) 「聖、御まもりに独鈷奉る。見たまひて、僧都、聖徳太子の百濟より得たまへりける金剛子の数珠の玉の装束したる、やがてその国より入れたる箱の唐めいたるを、透きたる袋に入れて、五葉の枝につけて、紺瑠璃の壺どもに御薬ども入れて、藤桜などにつけて、所につけたる御贈物ども捧げたてまつりたまふ。」

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(4) 「かのしるしの扇は、桜の三重がさねにて、濃きかたに霞める月を描きて水にうつしたる心ばへ、目馴れたれど、ゆゑなつかしうもてならしたり。」

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

*by* 北村季吟 Kitamura Kigin

(5) 「檜扇の兩方のうへ三重つゝうすやうにてつゝみて色ゝの糸にてとちて末を

あはびむすひにして置たる也」

*From* 言霊秘伝集成 *Compilation of the Mysteries upon Words' Spirits*

*by* 中村孝道 *Nakamura Takamichi*

(6) 「畢竟、天子御諫めに此祓を奉玉ふ事ぞ。其時にしたがつての義なれば、仏法に用る所の六根六境の言葉を寄られて付らるゝ名也。故に六根清浄の太祓と云。」

Publication Number 280, Composition Number 282

The Life of th' Word (言灵) 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 19

(Iambic Hexameter);

Divine Fount Temple, Part 11;

Relating to Mahā-utsava Gion (祇園會), Part 2;

A Fane of Double Wheels of Food and Dharma (法食兩輪), Part 9;

Th' East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;

(Including, but not Limited to, Skanda, Ucchuṣma, and Avalokiteśvara);

Six BuddhāH Like the Pleiades in Full Bloom, Part 10;

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 (浄土真宗), My Lifelong Destiny,

I Will Translate as Long as I Exist;

My Sonnets and Translations Ne'er Exhaust, Part 5;

Six BuddhāH and Three Gods Are Necessary,

As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 5:

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

Written on 25 July 2024 and Published on 29 July 2024 (the Day Forgiven by the Heaven)

(Lines 1-2 and 8-14 were written on 25 July 2024; lines 3-7 were written at night on 24 July 2024.)

At many-layered nights we separate

In little taste our night dress intimate.

I offer six fans of sheer silk transparent,

Embroidered finely, in gold, black and argent,  
With treasure blooms (宝相華), pinks (撫子), water-fire-flow'r layers (櫻重ね),  
To Infinite Lives (無量壽佛) of Heav'n's Tokens' Powers (天津瑞)  
Enshrined home as my faithful resolution  
To versify Words' Spirits' transmigration,  
Their Buddhahood in life-and-death mutation,  
Nirvāṇa in dynamic activation,  
And Bīja (種子) prized in Ālaya-vijñāna (阿頼耶識)  
Regerminating to eternal kalpa (永劫).  
Aeonian praṇidhāna (誓願) is contracted  
Through the eternities accumulated.

*by* 木村屋 Kimuraya Confectionery

(1) 「郷土銘菓「古鏡」は遠く平安の昔から山伏修行の道場として全国的に有名な羽黒山鏡池から出土する古鏡のおもがげをうつして謹製致しました。」

*From* Poetry Appended to Confectionery Named th' Ancient Mirror (古鏡)

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

*by* 松尾芭蕉 Bashō Matsuo

(2) 「涼しさや ほの三日月の 羽黒山」

*From* 言霊玄修秘伝 The Mysteries to Master Principles Profound upon  
Words' Spirits

*by* 大宮司朗 Shirō Ōmiya

(3) 「その後、大和三山を巡遊の帰途、近江国野州より蒲生郡八幡に到る船中において、湖面に大波の生ずるを怪しみ、下船後に古歌に名高い水茎の岡に登り、湖面に文字が出現するのを望見している。水野満年の「大石凝先生伝」によれば、「是ある哉、是れ我が修養せる言霊学の音韻文字なり。然り而して其の変化する所悉く其の形に非ざるはなし」と欣喜雀躍したと云う。」

*From* 正法眼蔵「古鏡」 The Quintessential Optic Treasury of the True  
Dharma, 'The Ancient Mirror'

*by* 道元禪師 Zen Master Dōgen

(4) 「しかあるに、いまいふ百雑碎は、古鏡を道取するか、明鏡を道取するか。」

更請一転語なるべし。また古鏡を道取するにあらず、明鏡を道取するにあらず、古鏡明鏡はたとひ問来得なりといへども、玄沙の道取を擬議するとき、砂礫牆壁のみ現前せる舌端となりて、百雑碎なりぬべきか。碎来の形段作麼生。万古碧潭空界月。」

「しるべし、尽界は塵刹にあらざるなり、ゆゑに古鏡面なり。」

*From* 沙石集 Selection of Sand and Stones to Obtain Gold and Gems

*by* 無住禪師 Zen Master Mujū

(5) 「我身ニハ、密教ノ肝心ヲ傳ヘテ、彌陀ト地藏ト一體ノ習ヲ知り。」

「大悲本誓、慈善根ノカニヨリテ、種々ノ形ヲ現ジ給フ。」

Publication Number 281, Composition Number 283

The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 1

(Iambic Heptameter):

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

Written on 31 July 2024 and Published on 1 August 2024

(Lines 1-4 were written on 30 July 2024; lines 5-14 were written on 31 July 2024.)

I buy confectionery named th' Ancient Mirror  
Sunk in the Mirror Lake of Mt. Black Feather:  
How cool the shimmery crescent doth remain  
O'er th' Ancient Mirror Lake of th' Black-Winged Mountain.  
Light Billows on th' Old Mirror Watery Main  
Form Souls' Phonemic Characters Divine.  
O'er the blue deep through th' myriad eternities  
The moist star shines in th' region of the skies  
As th' Old Clear Mirror broke to hundred pieces.  
The world isn't dust but th' Ancient Mirror's Images.  
The Amitābha and the Kṣitigarbha  
Are non-duality and eka-artha (体一),  
Whose various forms emerge by praṇidhāna (本願)  
And powers of the maitraM manas-karma (慈善心).

*From* Apron: Informational Magazine on Food and Agriculture, August 2024

(1) 「親の意見となすびの花は千に一つの無駄も無い」

*From* 種菓 Shuka: Seed Confectionary

(2) 「種が持つ個性や生命力をそのままお菓子に仕上げました」

*From* 中秋対月 Mid-Autumn Facing th' Moon

*by* 蘇軾 Sū Shì

(3) 「暮雲收尽溢清寒 銀漢無声轉玉盤」

Publication Number 282, Composition Number 284

'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 21;

Electric Energy Effulgent, Part 11;

The Flower, Star and Creature in Midsummer, Part 6:

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

Written on 4 August 2024 (the Day of the New Moon) and Published on 4 August 2024 (The Day of the New Moon)

(Lines 1-4 were written on 31 July 2024; lines 5-11 were written on 2 August 2024; lines 12-14 were written on 4 August 2024.)

Domestic Kishu (紀州) Blueberry is named Summer

Dew (夏のしずく) like chrysanthemums' immortal water (菊の露のしたたり).

An eggplant purple flower's pentagon

Is on the cover of a magazine Apron:

A thousand eggplant flowers are all useful,

As thousand parent views are valuable.

I know two kinds of Seed Confectionery,

Taneya (たねや), Shuka (種菓), sweet seeds' potency.

The world teems with Immeasurable Lives' Nature (無量壽佛),

Unnoticeable because 'tis too familiar

To be discerned as Dharma Energy.

Today the new moon blooms invisibly.  
O'erflowing with th' pure cold, clouds fade at even;  
The Galaxy turns silently th' gemmed moon.

*From* 百首正解 Correct Interpretation of One Hundred Poems

*by* 聖護院道興准后 Shōgoin Dōkō Jugō

(1) 「名にしおふ鏡が浦は富士うつす雪かとぞ見る岸の白波」

*From* 新葉和歌集 Collection of New Pages

*by* 後村上天皇 Emperor Go-Murakami

(2) 「わかれつる袖にかけけりすずか川やそせの瀧におつるしら玉」

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

*by* 藤原敏行 Fujiwara no Toshiyuki

(3) 「秋来ぬと目にはさやかに見えねども風の音にぞおどろかれぬる」

Publication Number 283, Composition Number 285

Six BuddhāH Like the Pleiades in Full Bloom, Part 11;

Six BuddhāH Shield the Sixfold Dharma-dhātu (法界)

And Indicate Six-Lettered Nembutsu (六字念佛);

To th' BuddhebhyaH I'll Dedicate My Poetry;

Th' True Pure Land Sect (浄土真宗), My Lifelong Destiny,

I Will Translate as Long as I Exist;

My Sonnets and Translations Ne'er Exhaust, Part 6;

Six BuddhāH and Three Gods Are Necessary,

As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 6;

The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 2

(Iambic Heptameter);

With the Six BuddhaiH, I Enshrine Six Buddhān;

I Reverentially Accept Twelve Buddhān;

A Couplet Sonnet on th' First Day of Autumn:

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

Written on 7 August 2024 (th' First Day of Autumn), Revised on 9 August  
2024 and Published on 12 August 2024 (the Day Forgiven by the Heaven)

(Lines 1-4 were written on 6 August 2024; lines 5-14 were written on 7 August 2024 (th' First Day of Autumn); line 10 was revised on 9 August 2024.)

The famous Mirror Shore seems Snow reflecting  
Mt. Immortality by shore-white rippling.  
The Streamlet Ring-Bells hung on sleeves departed  
Drops pearl-white dew on Waterfalls Eightfold-Parted.  
On the first day of autumn, when I watered  
The garden at morn, poetry occurred:  
Though autumn's coming is not seen expressly,  
The fact is caught by winds' sounds audibly.  
With the Six BuddhaiH, I enshrine Ucchuṣma (烏菟沙摩明王),  
Mahā-śrī (吉祥天), Skanda (韋馱尊天), Kṣitigarbha (地藏菩薩), Yama (閻魔王),  
And Sahasra-bhuja-sahasra-netra (千手觀音),  
Who taught me Satya, Dhāraṇī and Mantra (真言陀羅尼),  
Which I learn as Great Mercy (大悲心) and Amṛta (甘露),  
Immaculate Dāna (淨施) for Ullambana (盂蘭盆).