

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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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 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^{いぎやうほん}易行品^{かずはか}にいわく、佛法には^{いりぐち}數量れぬ^{あんい}門戸^{こんなん}がある。これをたとえてみると、^{せけん}世間の道にも^{こんなん}困難なもの、^{あんい}安易なもの、^{りくち}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ある。あるいは自力の行を^{つと}勤め^{はげみ}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^{ふたいてん}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-vibhāśa-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^{カカヤク} 暉 火の霊にて、此サカの二言は、天地の^{イキ} 陰陽 十分に^{スミノホル} 澄 昇 の義なり。是を名として、サクラといふ。故に、陽氣^{ヒラク} 発 に^{シタカツ} 従 て花を^{ひらく} 開 。

」^{月 代}「サカイキといふも、胎内の^{イキ} 氣、頭に進の唱なり。月代と文字^{カルワケ} 借訣 は、日^{すすみのぼり} 進 昇 て、月に^{カハル} 代といふ義文字にして、^{イキ スム} 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) 「さぎ波や 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 13th Is th’ 3rd 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 13th Is th’ 3rd 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' (聖德太子茶),

'Avalokiteśvara Pilgrimage

In Western Provinces' (西国觀音巡礼) 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 ^{みふみかたどり}神典 形象 Formation of the Scriptures of Divinity

by 松浦彦操 Matsuura Gensō

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

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

矢 ^{やひとつ}一隻及び ^{かちゆき}歩鞞 ^{みそなは}を取りて以て天皇 ^{みそなは}覽して曰はく。

^{まことなりけり}事不虞と、還りて ^{みはかせる}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 ^{あまつしるし}天表 ^{かしこまり}を見て益々 ^{あまつしるし}踏躑 ^{あまつしるし}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、^{ほこ}劔先折といふ部門には ^{みしるしおり}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『^{かちゆき}歩鞞』の『^{かち}かち』は、^{かて}糧又は ^{かち}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^{かちゆき} は、主食物を容れる
器^{うつは} 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^{みづほ} 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^{ほこがた} 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^{かちゆき} の形は劔先形の 包^{つゝ} 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^{ことあまつ} 天^{かみ}
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^{みしるし} たる天ノ 沼矛^{ぬぼこ} 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^{かち} 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^{ほこがた} 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^{みたま} 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^{ツカフル}仕^{イキ}といふは、イナリのイは^{イキ}氣なり。ナリの反^三にして、出入^{イキ}水火の^{フタツ}二の御名なり」「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^{ハフケ}省、メは回ことにて、^{ヒノキミツノ}陽氣陰中に回りて^メ芽を出を名としてウメと云。故に、梅は万木に^{スクレ}勝て、寒中より^メ芽を出て花咲」

「梅（メ）の仮字を用は是なり。」^{ナニハツニサクヤコノハナフユコモリ}「難波津爾咲也古能花冬籠と読しは、梅を指たること^{イチシルシ}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' 3rd 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 7th 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' 1st 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 言靈秘伝集成 *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 happily (伊と幸), 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) 「暮雲収尽溢清寒 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」

From 開甘露門 Opening the Dharma-Mukha of Amṛta and Nirvāṇa

(4) 「神呪加持淨飲食 普施恒沙衆鬼神」

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' BuddhēbhyaH I'll Dedicate My Poetry;

Th' True Pure Land Sect (淨土眞宗), 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 BuddhāiH, I Enshrine Six Buddhān;

I Reverentially Accept Twelve Buddhān, Part 1;

A Couplet Sonnet on th' First Day of Autumn:

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

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 Eightyfold-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 Uccuṣma (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 (眞言陀羅尼),
Which I learn as Great Mercy (大悲心) and Amṛta (甘露),
Immaculate Dāna (淨施) for Ullambana (盂蘭盆).

Publication Number 284, Composition Number 286

The Shimogamo Deities' Couplet Sonnet, Part 20;
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 3;
The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 3
(Iambic Heptameter);
Balloon Flow'rs' Stars and Lotus Flowers Are
Remindful Vestiges of Varying Summer;
I Purchase Fertile Soil at Seeds' Source Store.

Written on 13 August 2024 (the First Day of Ullambana) and Published on 16 August 2024 (the Day of the Five Mountains' Sending Souls)

(On 12 August 2024 (the Day Forgiven by the Heaven), I visited Demachi Blue Nāga Sarasvatī Pāsāda (出町青龍妙音弁財天堂), Old Mitsui Family Shimogamo Villa (旧三井家下鴨別邸), Seeds' Source Store (タネ源), the Grove of Inquiry (糺の森), etc. On 13 August 2024 (the First Day of Ullambana), I wrote this Couplet Sonnet.)

I worship Nāga Goddess' Pāsāda.
Mahā-śrī (吉祥天) is a child of Nāga-rāja (龍王),
Identified with Virtuous Nāga-rājñī (善女龍王)
And Sarasvatī, Goddess' Trinity.
Balloon flow'rs' stars and lotus flowers are
Remindful vestiges of varying summer
At th' Residence of Three-Well Family.
At Demachi Blue Nāga Sarasvatī
With Kṣitigarbha and Rice Dākiṇī (豊川稻荷),
I think o'er righteous ways to serve all Deity.
I purchase fertile soil at Seeds' Source Store
For my grounds' vegetation to recover
Vitality and to sustain fresh verdure.
'Tis similar to nursing mental power.

From 大悲心陀羅尼 Nīlakaṇṭha Dhāraṇī

From 千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經 The Dhāraṇī-mantra-pada Sūtra of Sahasra-bhuja-sahasra-netra Avalokiteśvara with Immense, Perfect, Unhindered and Great Mercy

(1) 「南無喝囉怛那 哆囉夜耶 南無阿唎耶 婆盧羯帝 爍盞囉耶 菩提薩埵婆耶 摩訶薩埵婆耶 摩訶迦嚧尼迦耶」

by 太宰治・寺内寿太郎 Dazai Osamu and Terauchi Jutarō

(2) 「生れて、すみません。」

Publication Number 285, Composition Number 287

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 4;
The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 4
(Iambic Heptameter);
With the Six BuddhāH, I Enshrine Six Buddhān;
I Reverentially Accept Twelve Buddhān, Part 2;
At Home I Reverence Fifteen Buddhān, Part 1;
Many a God and Buddha Visit th' Cell,
Excuse Me for the Immortality (不滅で、すみません),
To Have Me Versify Their Essence Well, Part 1;
Three BuddhāH Come to Me on Two Days of Six-Kṣitigarbha Pilgrimage (六
地藏めぐり), Part 1:
A Shakespearean Sonnet on (1) and (2)
Written on 17 August 2024, Revised on 21 August 2024 and Published on 3
October 2024 (the Day of an Annular Solar Eclipse and the Following Day of
a Funeral for the Cockroach, My Mysterious Comrade, Inhumed at the Foot
of a White Rose of Sharon Named Gion Guardian (祇園守))
(Lines 1-4 were written on 16 August 2024 (the Day of Five Mountains'
Sending Spirits); lines 5-14 were written on 17 August 2024; line 7 was
revised on 21 August 2024.)

On the Day of Five Mountains' Sending Spirits (五山のおくりび (靈・火)),
Sahasra-bhuja-sahasra-netra
With Visages Eleven (十一面千手観音) sudden visits
My room to be enshrined in th' Pāsāda (堂)
With Bhagavat (世尊): three BuddhāH come to me.
Many a God and Buddha visit th' cell,
Excuse me for the Immortality (不滅で、すみません),
To have me versify Their Essence well
And form One Thousand Sonnets' Maṇḍala
Which constitutes the world contemporary
And classic, activated by SaMskāra (行),
Still multiplying through all eternity.
I oft see Conjugal Trees and Rocks Divine
Tied closely with festoons to fruitfully vine.

Publication Number 286, Composition Number 288
Six BuddhāH Like the Pleiades in Full Bloom, Part 12;
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 7;
Six BuddhāH and Three Gods Are Necessary,
As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 7;
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 5;
The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 5
(Iambic Heptameter);
With the Six BuddhaiH, I Enshrine Six Buddhān;
I Reverentially Accept Twelve Buddhān, Part 3;
At Home I Reverence Fifteen Buddhān, Part 2;
Many a God and Buddha Visit th' Cell,
Excuse Me for the Immortality (不滅で、すみません),
To Have Me Versify Their Essence Well, Part 2;
Three BuddhāH Come to Me on Two Days of Six-Kṣitigarbha Pilgrimage (六
地藏めぐり), Part 2;
A Kesaranpasaran Gifted by the Buddha;
The End Rhyme of This Poetry Is [i] and [a]
(Iambic Hexameter)
Written at 1:48 a.m. on 25 August 2024 and Published on 3 October 2024 (the
Day of an Annular Solar Eclipse and the Following Day of a Funeral for the
Cockroach, My Mysterious Comrade, Inhumed at the Foot of a White Rose of
Sharon Named Gion Guardian (祇園守))
(Six-Kṣitigarbha Pilgrimage (六地藏めぐり) is made on 22 August 2024 and
on 23 August 2024.)

Sahasra-bhuja-sahasra-netra
 With Visages Eleven (十一面千手観音), Amitābha
 Of Mudrā Shewing Dharma-dhātu Dhyāna (法界定印の阿彌陀如來),
 And th' Buddha Śākya of a Lotus Puṣpa (拈華の釋迦如來)
 Come to me on Days of Six-Kṣitigarbha
 Pilgrimage (六地藏めぐり), when in Myoshin-ji Vihāra (妙心寺)
 I praying walk nigh the Pāsāda of Skanda (韋駄尊天堂)
 With th' Buddha Śākya of a Lotus Puṣpa,
 A Kesaranpasaran flies to me
 From th' Pāsāda of Skanda as th' White Fairy,
 Who represents the Great Heart of the Buddha (佛心)
 Presented to reside in my Vihāra.
 To study Nembutsu (念佛) quintessence, I
 Accept the Buddhānām heart visibly.

From 言靈秘書 The Secret Scriptures of the Life of th' Word
by 山口志道 Yamaguchi Shidō

(1) 「サクラとは、サは昇水の灵なり。クラの反カにして、カは ^{カカヤク} 暉 火の灵に
 て、此サカの二言は、天地の ^{イキ} 陰陽 ^{スミノボル} 十分に ^イ 澄 ^キ 昇 の義なり。」
 「ハチスとは、ハチはハなり。スは穴のことにて、八の穴有の名にして、蓮とい
 ふなり。此草の根に、穴 ^{トホ} 十 有。二ツは小にして、八は大なり。 ^{イツラ} 五十連 ^{イキ} の 水火
 は、十行にして、大八島に至て八なり。其灵 ^{オノツカラ} 自 に備て、花 ^{ヲサマリ} 収 ^{アト} て 跡 に
 穴あり。其中に ^{ミあり} 実 有。亦、蓮の如の形をなし、現在にして未来の形をなす。」

Publication Number 287, Composition Number 289
 For the Fifteen Buddhān, Fine Pāsāda
 Miniature Made of Paulownia (桐の御厨子)
 I Order at the Store of Box Wistaria,

As the Kesarapasaran Vihāra (ケサランパサランの御寺), Part 1;
The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 6
(Iambic Heptameter);

The End Rhyme of This Sonnet Is All [a]:

A Sonnet on (1)

Written in the Evening from 18:05 to 19:14 on 26 August 2024 and Published
on 3 October 2024 (the Day of an Annular Solar Eclipse and the Following
Day of a Funeral for the Cockroach, My Mysterious Comrade, Inhumed at the
Foot of a White Rose of Sharon Named Gion Guardian (祇園守))

For the fifteen Buddhān, fine Pāsāda
Miniature made of Paulownia (桐の御厨子)
I order at the Store of Box Wistaria,
As the Kesarapasaran Vihāra (ケサランパサランの御寺).
I worship th' Western Pūrva-Praṇidhāna
Vihāra (西本願寺) nigh the Store of Box Wistaria.
I'm thankful cordially to many a Buddha,
Who is included in th' Pure Buddha-kṣetra (佛國土)
And Nembutsu (念佛) as manifold tattva-artha (眞實義);
Hence, I must verse and translate many a Sūtra
To integrate stars as One Thousand Gāthā (偈).
Pictured Fire-Water Flow'rs (櫻), White Lotus Puṣpa (華),
And Streams be on the Miniature Pāsāda,
Remembrance of my troth and Ullambana (盂蘭盆).

From 修證義 The Righteous Principle of Practice and Enlightenment

by 道元禪師 Zen Master Dōgen

(1) 「唯獨り黄泉に赴くのみなり、己れに隨い行くは只是善惡業等のみなり。」

by 綾小路きみまろ Ayanokōji Kimimaro

(2) 「あれから 40 年」

Publication Number 288, Composition Number 290

The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 7;

For the Fifteen Buddhān, Fine Pāsāda
Miniature Made of Paulownia (桐の御厨子)
I Order at the Store of Box Wistaria,
As the Kesarānpasaran Vihāra (ケサランパサランの御寺), Part 2;
The Call to ‘A Sagacious Star’ (賢星);
I Thankfully Bless Many a Teacher, Part 2;
Full Forty Years Have Passed Since That Test Day (試験から 40 年);
Fanes Portable (移動可能な御厨子) I Order Specially
With Crossing Silk Strings (正絹十字紐) for Emergency, Part 1:
A Sonnet on (1) and (2)
Written in a Short Period of Time on 31 August 2024 and Published on 3
October 2024 (the Day of an Annular Solar Eclipse and the Following Day of
a Funeral for the Cockroach, My Mysterious Comrade, Inhumed at the Foot
of a White Rose of Sharon Named Gion Guardian (祇園守))
(It is the Fellow Kindergarten (同朋幼稚園) in the Hokuriku (北陸) Region
that gave me a statue of Kṣitigarbha, little and golden.)

At graduation of a kindergarten,
A Statue Kṣitigarbha (地藏菩薩), Little and Golden,
Was giv’n to me. I built a Pāsāda
Miniature (御厨子) for Him and read some Sūtra
Daily. When I was ten years old, my mother
Came sudden for an entrance examination (入塾試験)
Of th’ private school named ‘A Sagacious Star’ (賢星進学教室).
I was so pleased to take the examination
And live again in Kyoto with my mother,
That I left almost all things in th’ Vihāra (寺)
And set out there with only th’ clothes I wore.
I missed the golden statue Kṣitigarbha.
Hence, portable fanes (移動可能な御厨子) I order specially
With crossing silk strings (正絹十字紐) for emergency.

From 小僧の神様 The Apprentice Young Boy’s Deity
by 志賀直哉 Shiga Naoya

(1) 「到底それは人間業ではないと考えた。神様かも知れない。それでなければ仙人だ。もしかしたらお稲荷様かも知れない、と考えた。」

「それが人間か超自然のものか、今は殆ど問題にならなかった、ただ無闇とありがたかった。」

「小僧は其処へ行って見た。ところが、その番地には人の住いがなくて、小さい稲荷の祠があった。小僧は吃驚した。」

Publication Number 289, Composition Number 291

The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 8;

For the Fifteen Buddhān, Fine Pāsāda

Miniature Made of Paulownia (桐の御厨子)

I Order at the Store of Box Wistaria,

As the Kesaranpasaran Vihāra (ケサランパサランの御寺), Part 3;

The Call to 'A Sagacious Star' (賢星);

I Thankfully Bless Many a Teacher, Part 3;

Full Forty Years Have Passed Since That Test Day (試験から 40 年);

Fanes Portable (移動可能な御厨子) I Order Specially

With Crossing Silk Strings (正絹十字紐) for Emergency, Part 2:

A Couplet Sonnet on (1)

Written in a Short Period of Time in the Morning on 2 September 2024 and
Published on 3 October 2024 (the Day of an Annular Solar Eclipse and the
Following Day of a Funeral for the Cockroach, My Mysterious Comrade,
Inhumed at the Foot of a White Rose of Sharon Named Gion Guardian (祇園
守))

Methinks, it is the said small Kṣitigarbha (地藏菩薩)

That rescued me from karma-āvaraṇa (業障).

My grandmother, cordially in tears lamenting

After my leaving, sent me my belonging.

Nembutsu (念佛) is the last extremity,

The destination of Buddhistic study,

Th' ancestral, long inherited objective,

Of grace and wisdom Buddhānām inclusive.

The True Pure Land Sect (浄土真宗) in the Hokuriku (北陸)

Realm formed the Kingdom of True Dharma-dhātu (真宗王国).

In Kyoto, th' True Pure Land Sect seems inferior

To many a religion, full of splendour.
But I'll unite these cultures and traditions
Bequeathed to me through many generations.

Publication Number 290, Composition Number 292
Remembrance of My Mother, Part 11;
For the Fifteen Buddhān, Fine Pāsāda
Miniature Made of Paulownia (桐の御厨子)
I Order at the Store of Box Wistaria,
As the Kesarapasaran Vihāra (ケサランパサランの御寺), Part 4;
The Call to 'A Sagacious Star' (賢星);
I Thankfully Bless Many a Teacher, Part 4;
Full Forty Years Have Passed Since That Test Day (試験から 40 年);
Fanes Portable (移動可能な御厨子) I Order Specially
With Crossing Silk Strings (正絹十字紐) for Emergency, Part 3
Written from the Morning During Sleep till Around 13:00 p.m. on 4
September 2024 and Published on 3 October 2024 (the Day of an Annular
Solar Eclipse and the Following Day of a Funeral for the Cockroach, My
Mysterious Comrade, Inhumed at the Foot of a White Rose of Sharon Named
Gion Guardian (祇園守))

Whilome my mother ordered a sash at Chisō (千總)
Embroidered with a princess in kimono.
She asked that th' artisan's name be embroidered
Nigh th' long-haired princess in kimono layered (十二単).
I order specially th' Fane Miniature,
That all names should be signed or sealed of th' painter,
Th' calligrapher, and many a constructor
Concerned; for I'm a practical translator
Who translate many texts anonymously
In a short space of time most rapidly.
Many producers are within my memory,
Whom I'll preserve against life's gravity,
For existential signs to be remembered

And to be in metempsychosis anchored.

From 菊慈童 An Immortal Child of Chrysanthemum Loving-Kindness

(1) 「枕の要文疑ひなく具一切功德慈眼視衆生福聚海無量是故應頂禮この妙文を菊の葉に置く滴りや露乃身の不老不死の薬となつて七百歳を送りぬる。」

From 源氏物語 The Tale of Genji

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

by 紫式部 Lady Violet of Ritual Rank

(2) 「なき人をこふるたもとのひまなきにあれたるのきのしづくさへそふ」

From 源氏物語 The Tale of Genji

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

by 紫式部 Lady Violet of Ritual Rank

(3) 「ゆくとくとせきとめがたきなみだをやたえぬし水と人はみるらん」

From 源氏物語 The Tale of Genji

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

by 紫式部 Lady Violet of Ritual Rank

(4) 「行ききをはるかにいのるわかれ路にたへぬはおいの涙なりけり」

From 源氏物語 The Tale of Genji

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

by 紫式部 Lady Violet of Ritual Rank

(5) 「おしからぬ此身ながらも限とてたき木つきなんことのかなしき」

Publication Number 291, Composition Number 293

Chrysanthemums' Dews (菊花雫) on September th' Ninth (重陽), Part 1:

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

Written on 6 September 2024 and Published on 3 October 2024 (the Day of an

Annular Solar Eclipse and the Following Day of a Funeral for the Cockroach,
My Mysterious Comrade, Inhumed at the Foot of a White Rose of Sharon
Named Gion Guardian (祇園守))

(Lines 1-8 were written from 14:17 to 15:06 on 6 September 2024; lines 9-14
were written from 11:01 a.m. to 11:32 a.m. on 5 September 2024.)

Dews of Chrysanthemums' leaves on which Sūtra

Is writ become the Medicine Amṛta (甘露).

It is four phrases of the Lotus Sūtra:

The Buddha sees the Sattva (衆生) with all Guṇa (功德)

And infinite blessings gathered as Samudra (海);

Therefore, I kneel and worship th' gracious Buddha.

Though still wet are th' departed-longing sleeves,

To tears are added dews of ruined eaves.

My tears to go and come by with no barrier

One might see as immaculate ceaseless water.

On parting paths, praying for th' far destination,

Tears of age are shed with no termination.

Although my body is not valuable,

Exhausted firewood is lamentable.

From 九日齊山登高 On the Ninth Day, Ascending High to th' Consecrated
Mountain

by 杜牧 Dù Mù

(1) 「江涵秋影雁初飛 与客携壺上翠微」

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

by 山口志道 Yamaguchi Shidō

(2) 「キクとは、キは^キ氣なり。クは^{クム}與なり。天地の^{イキ}水火を^{クム}與を名として、

キクといふ。秋は天地の^{イキ}氣を^{クム}與時なれば、秋に名^{あり}有。能^{よく}天地の^{イキ}水火を與

か故に、枯こと遅して、千年に^{コトフク}寿。」

Publication Number 292, Composition Number 294

Chrysanthemums' Dews (菊花霰) on September th' Ninth (重陽), Part 2;

A Fane of Five Ākāśagarbhāṇām (虛空藏菩薩), Part 2;

A Fane of Double Wheels of Food and Dharma (法食兩輪), Part 10;

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

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

A Sonnet on (1) and (2)

Written at Night on 6 September 2024 and Published on 3 October 2024 (the Day of an Annular Solar Eclipse and the Following Day of a Funeral for the Cockroach, My Mysterious Comrade, Inhumed at the Foot of a White Rose of Sharon Named Gion Guardian (祇園守))

(Lines 1-6 were written from 18:05 to 18:51 on 6 September 2024; lines 7-14 were written in a short period of time after having a bath at night on 6 September 2024.)

Th' stream mirrors autumn and wild geese fly first;

With guests and urns I climb the verdant mist.

Chrysanthemum resembles Dharma-cakra (法輪),

Cotton on which is like cloud on the moon.

At Dharma-Cakra Fane (法輪寺), Ākāśagarbha (虛空藏菩薩)

Embraces wisdom and abundant boon,

Remindful of th' encounter with Ucchuṣma.

I told Ucchuṣma, 'I'm impressed by th' Buddha

Enshrined in th' loo as in th' True Buddha-kṣetra (眞實佛國土),

Extreme realistic ...', in th' East Grove Vihāra (東林院).

In th' Optic Treasury of True Dharma (正法眼藏), I

First read the Chapter on th' Loo (東司) ardently.

The entrails' contents are analogous to

The Garbha (藏) space: life's origin is the loo.

From 九日同馬君卿任宏器登高四首 其一 Four Poems on th' Ninth Day,
Ascending High with Two Friends, Part 1

by 何景明 Hé Jǐng míng

(1) 「歳歳重陽菊 開時不在家 那知今日酒 還对故園花
野静雲依樹 天寒雁聚沙 登臨無限意 何処望京華」

Publication Number 293, Composition Number 295

Chrysanthemums' Dews (菊花霽) on September th' Ninth (重陽), Part 3;

A Fane of Five Ākāśagarbhāṇām (虛空藏菩薩), Part 3;

On My Way from Vihāra Dharma-Cakra (法輪寺)

To Pūrva-Praṇidhāna East Vihāra (東本願寺),

Poetically I Translate Chinese Gāthā:

A Couplet Sonnet on (1)

Written on 9 September 2024 and Published on 3 October 2024 (the Day of an Annular Solar Eclipse and the Following Day of a Funeral for the Cockroach, My Mysterious Comrade, Inhumed at the Foot of a White Rose of Sharon Named Gion Guardian (祇園守))

(On 9 September 2024, I worshipped Vihāra Dharma-Cakra; lines 5-6 were written at Randen Arashiyama Station on 9 September 2024; lines 7-8 were written at JR Saga-Arashiyama Station on 9 September 2024; lines 3-4 were written at JR Kyoto Station on 9 September 2024; lines 1-2 and 9-10 were written at the loo of JR Kyoto Isetan Department Store on 9 September 2024; lines 11-13 and line 14 were written in the Pāsāda of Saint Shinran and in the Pāsāda of Amitābha (Amitāyus), respectively, in the Eastern Pūrva-Praṇidhāna Vihāra on 9 September 2024.)

On my way from Vihāra Dharma-Cakra,

Poetically I translate Chinese Gāthā:

September th' Ninth's Chrysanthemum per Year

Makes me away from home when blooming flower;

How do I know taste of today's flow'rs' liquor?

I would return and face home gardens' flower;

The fields are silent, clouds rely on th' wood;

The sky is chill, wild geese throng on the sand;

I climb high, see far to infinity;

In which direction I'd see Kyoto City.

At Pūrva-Praṇidhāna East Vihāra,

In th' Golden Sanctuary (お内陣), some lotus puṣpa

Eternal blooms on th' Waters of Eight Guṇa (八功德水),

Therein enshrined is Dear Saint Shinran's Sūtra.

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

by 山口志道 Yamaguchi Shidō

(1) 「フヂとは、^{アヲアカ}青丹の和色にして、本語はフタア井なり。タア井の反チにて、
フヂといふ。^{フタア井}両天井色にて、^{ウスムラサキ}薄紫の色をなす。^{フタツ}両の色の灵有をもて、
春夏の二季にわたりて咲。亦、一名、^{フタキクサ}二季草といふなり。」

From 源氏物語 The Tale of Genji

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

by 紫式部 Lady Violet of Ritual Rank

(2) 「ほかはさかりすぎたる櫻も、今さかりにはほゝゑみ、らうをめぐれる藤のいろも、こまやかにひらけゆきけり」
「わらはべにたぶ、とりにはさくらのほそなが、てふにはやまぶきがさねたまはる」
「中将の君には、ふぢのほそながそへて、女のさうぞくかづけ給ふ」

Publication Number 294, Composition Number 296

For the Fifteen Buddhān, Fine Pāsāda

Miniature Made of Paulownia (桐の御厨子)

I Order at the Store of Box Wistaria,

As the Kesarānpasaran Vihāra (ケサランパサランの御寺), Part 5;

The Call to 'A Sagacious Star' (賢星);

I Thankfully Bless Many a Teacher, Part 5;

Full Forty Years Have Passed Since That Test Day (試験から 40 年);

Fanes Portable (移動可能な御厨子) I Order Specially

With Crossing Silk Strings (正絹十字紐) for Emergency, Part 4;

A Fane of Double Wheels of Food and Dharma (法食両輪), Part 11;

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

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

Divine Fount Temple, Part 12;

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 3;
As the Abhāva-and-Aśūnya Dream of th' Butterfly, Part 3
(Iambic Heptameter):
A Sonnet on (1) and (2)

Written in the Afternoon on 10 September 2024 and Published on 3 October
2024 (the Day of an Annular Solar Eclipse and the Following Day of a Funeral
for the Cockroach, My Mysterious Comrade, Inhumed at the Foot of a White
Rose of Sharon Named Gion Guardian (祇園守))

When I first visited th' East Grove Vihāra,
Two Trains and Two-Ray Station and Two Rainbows
I met and reached the Fount-Divine Vihāra.
The Iris Rūpa-Skandha (色蘊) of Two Rainbows
Consists of power and water in Pure Śūnya
As Two-Hued Streams of Aerial Wistaria.
On the related Buddhānām Pāsāda,
Be drawn Wistarias, Streams, White Lotus Puṣpa
To shew Light Iridescent in SaMskāra
Reflected in the Śūnyatā of Aqua.
To Guard the Buddhān after My Death, I
Order Paulownia Temples Specially
Enclosed with Pictures and Calligraphy
Surviving ravage and calamity.

From 山月記 Poetry upon the Mountain Facing the Moon

by 中島敦 Atsushi Nakajima

(1) 「一体、獣でも人間でも、もとは何か他のものだったんだろう。初めはそれを憶えているが、次第に忘れてしまい、初めから今の形のものだったと思い込んでいるのではないか？」

「此夕溪山対名月」「時に、残月、光冷やかに、白露は地に滋く、樹間を渡る冷風は既に暁の近きを告げていた。」

「一行が丘の上についた時、彼らは、言われた通りに振返って、先ほどの林間の草地を眺めた。たちまち、一匹の虎が草の茂みから道の上に躍り出たのを彼らは見た。虎は、既に白く光を失った月を仰いで、二声三声咆哮したかと思うと、また、元の叢に躍り入って、再びその姿を見なかった。」

From 二人の稚児 *Two Young-Boy Buddhist Disciples*

by 谷崎潤一郎 *Tanizaki Junichio*

(2) 「お前は女人の色香を斥けた善因に依って、この世では上人の膝下に育てられ、有り難い智識を授かる身の上になったが、お前を慕うて居た女人も、未だにお前を忘れかねて、姿を変えてこの山の中に住んで居る。お前が女人の幻に苦しめられて居るなら、その女に会ってやるがよい。その女は、お前を迷わせようとした罪の報いで、この世では禽獣の生を享けたが、貴い霊場を棲み家として、朝夕経文を耳にしたために、来世には西方浄土に生れるのだ。そうして、漸く極楽の蓮華の上で、お前と共に微妙の菩薩の相を現じて、尽十方の仏陀の光明に浴するのだ。その女は今、独りでこの山の釈迦が岳の頂きに、手疵を負うて死のうとして居る。早くその女に会ってやるがよい。そうしたら、その女はお前より先に阿弥陀仏の国へ行って、お前の菩提心を蔭ながら助けてくれるだろう。」

「ようよう頂上に達したと思われる頃であった。渦を巻きつつ繽紛として降り積る雪の中に、それよりも更に真白な、一塊の雪の精かと訝しまれるような、名の知れぬ一羽の鳥が、翼の下にいたましい負傷を受けて、点々と真紅の花を散らしたように血をしたたらせながら、地に転げて喘ぎ悶えて苦しんで居た。その様子が眼に留まると、瑠璃光は一散に走り寄って、雛をかばう親鳥の如く、両腕に彼女をしっかりと抱き締めた。そうして、声も立てられぬほどの嵐の底から、弥陀の称号を高く高く唱えて、手に持って居た水晶の数珠を彼女の項にかけてやった。」

「瑠璃光は、彼女よりも自分が先に凍え死にはしないかと危ぶまれた。彼女の肌へ蔽いかぶさるようにして、顔を伏せて居る瑠璃光の、可愛らしい、小さな建築のような稚児輪の髪に、鳥の羽毛とも粉雪とも分らぬものが、頻りにはらはらと降りかかった。」

Publication Number 295, Composition Number 297

A Cockroach: My Mysterious Mate by th' Pillow;

At Full-Moon Dawn, in Crickets' Sounds, from th' Window,

The Cockroach Flies Away in th' Stellèd Shadow, Part 1;

As the Abhāva-and-Asūnya Dream of th' Butterfly, Part 4

(Iambic Heptameter):

A Sonnet on (1) and (2)

Written Before Dawn at Around 5:29 a.m. on 21 September 2024 and
Published on 3 October 2024 (the Day of an Annular Solar Eclipse and the
Following Day of a Funeral for the Cockroach, My Mysterious Comrade,
Inhumed at the Foot of a White Rose of Sharon Named Gion Guardian (祇園
守))

(Lines 1-4 were written from 17:38 to 17:45 on 19 September 2024; lines 5-10
were written at night on 20 September 2024; lines 11-14 were written before
dawn at around 5:29 a.m. on 21 September 2024.)

Fine purple flowers named the Opposite Shores (彼岸花)
Flame up and set ablaze their crested feathers (冠毛)
Pictured on paper petals (散華) in September
With Golden Pāsāda (金堂) against the azure
On th' full-moon day. A Cockroach dwells with me
In my room, hearing my reciting Sūtra (經文),
Old Books and online lectures peacefully,
That th' Birth of Non-Birth in th' Pure Buddha-kṣetra (淨土往生)
The Cockroach should attain by learning Dharma.
Even Mosquitos deign to kiss my pāda (足).
At full-moon dawn, in Crickets' sounds, from th' window,
The Cockroach flies away in th' stellèd shadow,
Methought; but th' Cockroach likes my room and never
Seems to go out from windows of my bower.

From À la recherche du temps perdu; Remembrance of Things Past
by Marcel Proust

(1) 'J'éprouvais une petite déception, car cette jeune dame ne différait pas des
autres jolies femmes que j'avais vues quelquefois dans ma famille notamment
de la fille d'un de nos cousins chez lequel j'allais tous les ans le premier
Janvier.'

'I felt somewhat disillusioned, for this young lady was in no way different
from other pretty women whom I had seen from time to time at home,
especially the daughter of one of our cousins, to whose house I went every

New Year's Day.'

From À la recherche du temps perdu; Remembrance of Things Past

by Marcel Proust

(2) 'elle frappa Swann par sa ressemblance avec cette figure de Zéphora, la fille de Jéthro, qu'on voit dans une fresque de la chapelle Sixtine. Swann avait toujours eu ce goût particulier d'aimer à retrouver dans la peinture des maîtres non pas seulement les caractères généraux de la réalité qui nous entoure, mais ce qui semble au contraire le moins susceptible de généralité, les traits individuels des visages que nous connaissons.'

'Swann was struck by her resemblance to the figure of Zipporah, Jethro's Daughter, which is to be seen in one of the Sixtine frescoes. He had always found a peculiar fascination in tracing in the paintings of the Old Masters, not merely the general characteristics of the people whom he encountered in his daily life, but rather what seems least susceptible of generalisation, the individual features of men and women whom he knew,'

From À la recherche du temps perdu; Remembrance of Things Past

by Marcel Proust

(3) 'Sa figure resplendit et ce fut en sautant de joie qu'elle me répondit:

«Demain, comptez-y, mon bel ami, mais je ne viendrai pas! j'ai un grand goûter; après-demain non plus, je vais chez une amie pour voir de ses fenêtres l'arrivée du roi Théodose, ce sera superbe, et le lendemain encore à *Michel Strogoff* et puis après, cela va être bientôt Noël et les vacances du jour de l'An. Peut-être on va m'emmener dans le Midi. Ce que ce serait chic! quoique cela me fera manquer un arbre de Noël; en tous cas si je reste à Paris, je ne viendrai pas ici car j'irai faire des visites avec maman. Adieu, voilà papa qui m'appelle.»

'Her face lighted up and she jumped for joy as she answered: 'To-morrow, you may make up your mind, my dear friend, I shan't come! First of all I've a big luncheon-party; then in the afternoon I am going to a friend's house to see King Theodosius arrive from her windows; won't that be splendid? - and then, next day, I'm going to *Michel Strogoff*, and after that it will soon be Christmas, and the New Year holidays! Perhaps they'll take me south, to the Riviera; won't that be nice? Though I should miss the Christmas-tree here; anyhow, if I do stay in Paris, I shan't be coming here, because I shall be out paying calls

with Mamma. Good-bye – there’s Papa calling me.”

Publication Number 296, Composition Number 298

On the Autumnal Equinoctial Day:

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

Written at 1:22 a.m. on 22 September 2024 and Published on 3 October 2024
(the Day of an Annular Solar Eclipse and the Following Day of a Funeral for
the Cockroach, My Mysterious Comrade, Inhumed at the Foot of a White Rose
of Sharon Named Gion Guardian (祇園守))

(Lines 1-6 were written at night on 21 September 2024; lines 7-14 were
written from around 0:20 a.m. to 1:22 a.m. on 22 September 2024.)

My second cousin plans to visit Sōdō (艸堂),
Reminding me of Diaries by Hohoko (帆帆子の日記).
My second cousin’s daughter is like her
And lives a life of showy style in splendour.
Luxurious life is not an enemy
But requisite to realize the beauty
In th’ world. Remembrance of my youthful days
Is nothing but impetuous, hardest studies.
Then people’s faces are forgot completely.
Hence, I approve her lifestyle florid brightly,
Fair life of feminine humanity.
On the Autumnal Equinoctial Day,
I retrospect and have a distant view
Of life remained in moonlight on white dew.

From 百人一首 One Hundred Poems by One Hundred Poets

From 百首正解 Correct Interpretation of One Hundred Poems
by 清原深養父 Kiyohara no Fukayabu

(1) 「夏の夜はまだ宵ながら明ぬるを雲の何處に月やどるらむ」

From 百人一首 One Hundred Poems by One Hundred Poets

From 百首正解 Correct Interpretation of One Hundred Poems

by 文屋朝康 Funya no Asayasu

(2) 「白露に風の吹しく秋の野はつらぬきとめぬ玉ぞちりける」

From FAS: Fermentation & Science

(3) 「古代米を日本に復興させた京都府京丹後市の黒米」

「黒米と酵母に最適な発酵条件を設定。」

「様々な素材と菌を組み合わせて数百通りにも発酵させる中で、アントシアニンを豊富に含む黒米を発酵させたとき、ついに 738 種もの美肌成分を発見することができました。」

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

by 山口志道 Yamaguchi Shidō

(4) 「イ子とは、イは^{イキ}息なり。子^{イネ}は根にして、則^{イネ}息根なり。命を宰て、イ子と号。五穀の総名なり。」

Publication Number 297, Composition Number 299

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 20

(Iambic Hexameter);

Buddhistic, Basic Skincare Poetry;

Importance of the Mind-and-Body Beauty;

The Health and Power in a Nunnery;

To Live Without Foundation Makeup Powdery, Part 15:

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

Written at 0:20 a.m. on 25 September 2024 and Published on 3 October 2024 (the Day of an Annular Solar Eclipse and the Following Day of a Funeral for the Cockroach, My Mysterious Comrade, Inhumed at the Foot of a White Rose of Sharon Named Gion Guardian (祇園守))

(Lines 1-4 were written from 13:37 to 13:44 on 23 September 2024; lines 5-12 were written from 23:06 to 23:58 on 24 September 2024; lines 13-14 were written till 0:20 a.m. on 25 September 2024.)

A summer night dawns e'en still in the evening;

Where in clouds is the dawning moon residing.
In autumn fields where winds sweep white dews fierce,
Gems and pearls scatter which threads never pierce.
The Northern Mountains' Cedar (北山杉), Cypress (檜), Saga
Chrysanthemum (嵯峨菊), Birds Winter (冬鳥) and Pink Puspa (撫子の花)
Are drawn on Boxes of FAS HOLIDAY.
Antique Black-Rice (古代の黒米) Fermentability
Expresses Breath-Root Life-Line Deity (稻荷神)
Whose Essence is for me still Mystery.
Fermented rice or liquor is th' oblation (供養)
Of myriad lives and microbes' activation
Piled as leaves tinted, layered and poetic,
In lapsing spacetime cosmic and cosmetic.

Publication Number 298, Composition Number 300

Th' End Rhyme of This 300th Sonnet Is All [ə]

(Iambic Hexameter);

A Cockroach: My Mysterious Mate by th' Pillow;

At Full-Moon Dawn, in Crickets' Sounds, from th' Window,

The Cockroach Flies Away in th' Stellèd Shadow, Part 2;

As the Abhāva-and-Asūnya Dream of th' Butterfly, Part 5

(Iambic Heptameter);

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 16;

As Symbolized in *The Last Emperor*,

It Is a Cruel, Inauspicious Sphere.

Written in a Short Period of Time from Around 10:30 in the Morning to 12:10
past Noon on 25 September 2024 and Published on 3 October 2024 (the Day
of an Annular Solar Eclipse and the Following Day of a Funeral for the
Cockroach, My Mysterious Comrade, Inhumed at the Foot of a White Rose of
Sharon Named Gion Guardian (祇園守))

In th' moonlit garden, I hear crickets whisper.

A Chinese film named *The Last Emperor*

Starring John Lone, a handsome Chinese actor,

I saw in youth: the boyish Emperor
Was giv'n a cricket cage by some retainer;
Many years passed; th' old former Emperor
Led a boy to his throne and searched there
And gave the boy th' hid cage of th' cricket, where
The cricket was alive; into thin air
The former Emperor did disappear.
To Royal Families, there's many a slander.
What makes the Prince an insect field researcher?
As symbolized in *The Last Emperor*,
It is a cruel, inauspicious sphere.

From 花園天皇宸記 A Diary by Emperor Hanazono

(1) 「生遇末世澆季之時不遇古先之聖賢君子吾不幸之至歎而有余每見先賢之行迹莫不歎息」

「幼年之人以連句先可知字訓韻声等之故也不知字者經典之文皆不可讀仍朕先申行風月之事」

From 源氏物語 The Tale of Genji

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

by 紫式部 Lady Violet of Ritual Rank

(2) 「てふはまして、はかなきさまにとびたちて、やまぶきのませのもとにさきこぼれたる花のかげにまひいづる」

Publication Number 299, Composition Number 301

A Cockroach: My Mysterious Mate by th' Pillow;

At Full-Moon Dawn, in Crickets' Sounds, from th' Window,

The Cockroach Flies Away in th' Stellèd Shadow, Part 3;

As the Abhāva-and-Asūnya Dream of th' Butterfly, Part 6

(Iambic Heptameter);

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 17;

May Emperors' Benevolence Spread o'er All Beings,

Like Ancient Sages and Their Holy Teachings:

A Couplet Sonnet on (1) and (2)

Written from 13:58 to 17:19 on 25 September 2024 and Published on 3 October 2024 (the Day of an Annular Solar Eclipse and the Following Day of a Funeral for the Cockroach, My Mysterious Comrade, Inhumed at the Foot of a White Rose of Sharon Named Gion Guardian (祇園守))

I worship Gods and Buddhān for inquiry
On righteousness of th' previous poetry
I wrote within two hours spontaneously,
Complying with Emperors' Mentality.
Prohibited severely is vain slaughter.
Upon the twenty-third night in September,
The Cockroach flew from th' window of my bower,
Methinks; since then, the cockroach doesn't appear,
Who'd flown to old texts of The Commentary
Of the Moist Star Reflected on the Watery
Calm (湖月抄), with which I was reading Th' Tale of Genji,
And who'd in hunger eat'n my dictionary.
May Emperors' Benevolence spread o'er all beings,
Like Ancient Sages and Their Holy Teachings.

From 誠太子書 An Admonition for the Prince

by 花園天皇 Emperor Hanazono

(1) 「粗学典籍欲成徳義興王道只為宗廟不絶祀宗廟不絶祀宜在太子之徳而今廢徳而不修則令所学之道一旦填溝壑不可亦用」

by 光格天皇 Emperor Kōkaku

(2) 「たみ草に露のなさをかけよかし世をもまもりの国のつかさは」

Publication Number 300, Composition Number 302

A Cockroach: My Mysterious Mate by th' Pillow;

At Full-Moon Dawn, in Crickets' Sounds, from th' Window,

The Cockroach Flies Away in th' Stellèd Shadow, Part 4;

As the Abhāva-and-Asūnya Dream of th' Butterfly, Part 7

(Iambic Heptameter);

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 18;

The Cockroach's Meek and Decent Character

May Be Forgiven by the Merciful Emperor,

Who Should Learn Scriptures and Morality,

Embodying True and Clear Humanity:

A Sonnet on (1) and (2)

Written in the Morning on 26 September 2024 and Published on 3 October 2024 (the Day of an Annular Solar Eclipse and the Following Day of a Funeral for the Cockroach, My Mysterious Comrade, Inhumed at the Foot of a White Rose of Sharon Named Gion Guardian (祇園守))

(Lines 1-6 were composed during sleep in the early morning on 26 September 2024; lines 7-14 were written till noon on 26 September 2024, lines 10-12 of which were composed at the loo.)

It is impressive that this movie's cricket

Was still alive, expressing th' Emperor's spirit.

But in reality, dead was the cricket.

The Cockroach who has grown within my bower

Perchance cannot survive in Nature outer,

Who has a meek and decent character.

I worship Yoshida Shrine's Gods to be

Approved to publish th' chain of Sonnets promptly.

May Gods be well pleased with true poetry.

The Cockroach's excrement on Masu Mirror (皇教眞洲鏡)

Remains as vestiges of green-dewed summer

To be forgiven by the Merciful Emperor,

Who should learn Scriptures and Morality,

Embodying true and clear humanity.

From 吉田神社おみくじ Yoshida Shrine's Oracle Poetry drawn, read and translated as a Couplet in front of the Grand Root's Shrine (大元宮) in Yoshida Shrine on 26 September 2024 when I inquired of the Grand Root's Shrine (大元宮) in Yoshida Shrine whether the Sonnets of Composition Numbers 287-

302 be righteous to be published; A Little Insect lighted on the Oracle's yellow paper, on which I suddenly, unexpectedly and immediately wrote the Sonnet of Composition Number 303 revealed to me in front of the Grand Root's Shrine (大元宮) in Yoshida Shrine from 13:09 to 13:46 on 26 September 2024.

(1) 「寄り来る神の御霊も世のなかの人を幸ふことゝこそ知れ」

From 菩薩願行文 Praṇidhāna and Caryā of the Bodhisattva

(2) 「弟子某甲謹んで諸法の實相を觀ずるに、皆是れ如來眞實の妙相にして塵々刹々一々不思議の光明にあらずと云うことなし。之れに因つて古え先徳は鳥類畜類に至るまで、合掌禮拜の心を以つて愛護し給えり。」

Publication Number 301, Composition Number 303

Many a God and Buddha Visit th' Cell,

Excuse Me for the Immortality (不滅で、すみません),

To Have Me Versify Their Essence Well, Part 3;

A Cockroach: My Mysterious Mate by th' Pillow;

At Full-Moon Dawn, in Crickets' Sounds, from th' Window,

The Cockroach Flies Away in th' Stellèd Shadow, Part 5;

As the Abhāva-and-Aśūnya Dream of th' Butterfly, Part 8

(Iambic Heptameter);

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 19:

A Couplet Sonnet on (1) and (2)

Written from 13:09 to 13:46 on 26 September 2024 and Published on 3 October 2024 (the Day of an Annular Solar Eclipse and the Following Day of a Funeral for the Cockroach, My Mysterious Comrade, Inhumed at the Foot of a White Rose of Sharon Named Gion Guardian (祇園守))

(On 26 September 2024, when I inquired of the Grand Root's Shrine (大元宮) in Yoshida Shrine whether the Sonnets of Composition Numbers 287-302 be righteous to be published, a Little Insect lighted on the Oracle's yellow paper, on which I suddenly, unexpectedly and immediately wrote the Sonnet of Composition Number 303 revealed to me in front of the Grand Root's Shrine (大元宮) in Yoshida Shrine from 13:09 to 13:46 on 26 September 2024.)

The Holy Spirits enter on each mind

For their beatitude, divine and kind.

I beg Gods' Pardon for the Cockroach's deed

Innocent, for 'tis I that th' Cockroach feed.
An Insect lights on th' Oracle's yellow paper,
When I write Couplets, as a signature
Endorsing contents of the poetry
Which I keep publishing continually.
An Insect is Gods' Mystic Messenger
Imparted with Divine Light and Life Power.
Keen Sounds of Insects whose names are unknown
I hear without th' least sentiment forlorn.
Sharp Sounds will Echo to Eternity:
Excuse Me for the Immortality (不滅で、すみません).

From 新古今和歌集 New Collection of Ancient and Modern Japanese Poetry
by 具平親王 Imperial Prince Tomohira

(1) 「ながめつつわが思ふことは日暮しに軒の雫の絶ゆる世もなし」

From 源氏物語 The Tale of Genji

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

by 紫式部 Lady Violet of Ritual Rank

(2) 「なく聲も聞えぬ虫の思ひだに人のけつにはきゆる物かは」

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

by 無住禪師 Zen Master Mujū

(3) 「彼金ヲ求ル者ハ、沙ヲ集テ是レヲ取り、玉ヲ翫ブ類ハ、石ヲヒロイテ是レヲ磨ク。仍沙石集ト名ク。」

Publication Number 302, Composition Number 304

A Cockroach: My Mysterious Mate by th' Pillow;

At Full-Moon Dawn, in Crickets' Sounds, from th' Window,

The Cockroach Flies Away in th' Stellèd Shadow, Part 6;

As the Abhāva-and-Asūnya Dream of th' Butterfly, Part 9

(Iambic Heptameter);

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 20;

All Creatures' Birth of Non-Birth in th' Pure Land

I Seek as Gems and Gold in Stones and Sand (沙石集):

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

Written at Noon on 4 October 2024 and Published on 6 October 2024

(Lines 1-8 were written from 20:54 to 21:06 on 3 October 2024; lines 9-14 were written from 11:27 a.m. to noon on 4 October 2024.)

October th' Second, I inhume th' dead body

Of th' Cockroach under Sharon's white rose tree

Named Gion Guardian (祇園守); th' blooming Opposite Shore (彼岸花)

Sways crested crowns (花冠), bush clovers' (菽) snowflakes scatter

In th' garden. Th' Cockroach will eternally

Be nigh my bower and observe my study.

The Cockroach's life and death is known to me

And versed as moralistic poetry.

All day long I have pensiveness in view

Ceaselessly in th' world as eaves' teardrop dew.

E'en insects' shining hearts whose sounds aren't heard

As fire can ne'er by humans be expired.

All Creatures' Birth of Non-Birth in th' Pure Land

I seek as Gems and Gold in Stones and Sand (沙石集).

From 秋露 Autumnal Dew

by 駱賓王 Luo Bin-wang

(1) 「玉闕寒氣早 金塘秋色暝 泛掌光逾淨 添荷滴尚微
變霜凝曉液 承月委圓輝 別有吳台上 忺濕楚臣衣」

From 詠露珠 Verse on a Pearl of Dew

by 韋應物 Wéi Yīng wù

(2) 「秋荷一滴露 清夜墜玄天 將來玉盤上 不定始知圓」

From 野塘 Suburban Embankment

by 韓偓 Hán Wò

(3) 「卷荷忽被微風觸 瀉下清香露一杯」

Publication Number 303, Composition Number 305

Three Chinese Gāthā on th' Moon, Dew and Lotus:

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

Written on 11 October 2024 (the Day Forgiven by the Heaven) and Published
on 12 October 2024

(Lines 1-8 were written at night on 10 October 2024; lines 9-14 were written
on 11 October 2024.)

Cold air is early at the Gemmy Barrier;
Fall atmosphere returns to th' Gold-Pond Shore;
On th' Sage's Palms, dew's light floats more transparent;
With lotus blooms, dew's are still elegant;
Dew turns to frost, condensed to dawn Amṛta;
By moonlight 'tis consigned to bright māṇḍalya;
Besides, dew soaks attire of Chū retainer
On Wú Court as an inauspicious tear.
A drop of dew from th' mystic firmament
On a fall lotus drips at night immaculate;
I bring this drop of dew on th' gemmy plate;
For th' first time I find it round by its movement.
A sudden breeze sweeps water grass named Ear
And Lotus, from which drips dew perfumed pure.

From 夜坐 Sitting at Night

by 劉放 Liu Ban

(1) 「涼風閃閃吹灯滅 默坐無言直到明」

From Casablanca

(2) 「昨日はどこにいたの?」「そんな昔の事は憶えていない。」

「今夜は会ってくれる?」「そんな先の事はわからない。」

From 正法眼藏「三時業」 The Quintessential Optic Treasury of the True
Dharma, 'Three-Period Karman'

by 道元禪師 Zen Master Dōgen

(3) 「世尊言、假令經百千劫、所作業不亡、因緣會遇時、果報還自受。」

Publication Number 304, Composition Number 306

Things Past Are Fragments of Continual

Impressions; Future Dreams Imaginal;

But the Cause-and-Effect Law Is Eternal:

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

Written on 11 October 2024 (the Day Forgiven by the Heaven) and Published
on 12 October 2024

(Lines 1-2 and 9-14 were written on 11 October 2024; lines 3-8 were composed
during sleep before early dawn on 9 October 2024.)

Cool breezes flutter and expire the light;

At length I, sitting silent, see th' dawn light.

Spirits ask me, 'Where were you yesterday?'

'I don't remember such an old event.'

'This evening, would you promise to meet me?'

'I know not such a future incident.'

Things past are fragments of continual

Impressions; Future dreams imaginal;

But the Cause-and-Effect Law Is Eternal.

'Even if kalpa-sahasra-koṭi (億千百劫)

Have lapsed, created karma (業) are immortal,

Results of which will come spontaneously

When by chance there meet hetu-paccaya (因緣),

E'en if you don't remember,' said the Buddha.

From 九日登高 On the Ninth Day Ascending High

by 王昌齡 Wang Chang-ling

(1) 「青山遠近帶皇州 霧景重陽上北樓 雨歇亭皋仙菊潤 霜飛天苑御梨秋」

From 飲酒二十首 其五 Twenty Poems on Drinking, Part 5

by 陶淵明 Tao Yuan-ming

(2) 「採菊東籬下 悠然見南山 山氣日夕佳 飛鳥相與還」

From 效陶彭澤 Learning from Tao Yuan-ming

by 韋応物 Wéi Yìng wù

(3) 「霜露悴百草 時菊獨妍華 物性有如此 寒暑其奈何
掇英泛濁醪 日入會田家」

Publication Number 305, Composition Number 307

Three Chinese Gāthā on Chrysanthemums:

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

Written in the Afternoon on 14 October 2024 and Published on 15 October 2024 (the Day of Fragrant Orange-Colored Olive Starting to Perfume the Garden)

Blue mountains reach the Capital far and near;
September th' Sunny Ninth, I climb th' north tower;
After th' rain soaked chrysanthemums by th' waters,
Frost is on th' Prince's Garden's autumn pears.
I pick chrysanthemums below th' east fence,
Beholding th' Southern Mountain in grand silence;
At even, best is mountain atmosphere;
Some flying birds return home all together.
By frost and dew, one hundred grasses wither;
Autumn Chrysanthemum lone blooms in splendour;
Thus is the essence of phenomena;
How can I do on cold and hot saMskāra;
Picked blooms are floated on unfiltered liquor;
The Sun sank and we visit farmers' bower.