

*Kenshingakuen*

顕真学苑

*The English Version of the New Interpretation of  
Teaching, Practice, Faith, and Enlightenment*

『教行信証新釈』英訳版

*Volume One*

巻上

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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 33

龍樹論文 (33)

[意譯]

[The translation that is faithful to the spirit]

今まさに、くわしく阿彌陀佛の易行を説くであろう。世<sup>せ</sup>自在王佛<sup>じざいおうぶつ</sup>等の一百  
六佛、この諸佛世尊は現に十万の清浄なる世界にあつて、皆阿彌陀佛の名號を稱  
え阿彌陀佛の本願を憶念するのである。阿彌陀佛の本願には、若し人あつて我を

信じ我名を稱えおのずから歸命すれば、<sup>すぐ</sup>即時に<sup>ひつじょう</sup>必定すなわち不退の位に入りて、淨土に往生すれば无上道をさとることができる<sup>と</sup>と説かれてある。これによつて常に憶念すべきであると、諸佛は勧められる。われ龍樹はいま偈頌をもつてこの阿彌陀佛をほめたたえる。

<sup>はかり</sup>量なき智慧の光明にかがやく彌陀、その身は<sup>こがね</sup>眞金の山のごとくである。われいま身口意のすべてをあげて、合掌し首を地に垂れて禮したてまつる。乃至。

人よくこの阿彌陀佛の<sup>はかり</sup>量なき<sup>ちから</sup>威力と<sup>くどく</sup>功德を具えた名號を信ずれば、即時に必定すなわち不退の位に入ることができる、この故に我つねに名號を稱念したてまつる。乃至。

若し人、淨土に往生して佛と作らむと願うて、心に彌陀を念じたてまつれば、時に<sup>おう</sup>應じて身を<sup>あら</sup>現わし<sup>せつしゆ</sup>攝取したもうのである。この故にわれ彼の佛の本願力に歸命したてまつる。十方世界のもろもろの菩薩も、この彌陀の淨土に<sup>おうげい</sup>往詣して供養したてまつりて説法をきくのである。この故にわれ稽首したてまつる。乃至。

もし人、稱名の<sup>ぜんごん</sup>善根をつんでも、<sup>うたがい</sup>疑心に覆われたものは<sup>ぎじょうたいぐ</sup>疑城胎宮へ生れて華に包まれて佛を見ることはできない、明かに佛智を信じ、疑いはれて心の<sup>きよらか</sup>清淨なものは、眞實報土に生れ<sup>さと</sup>正覺の<sup>はな</sup>華ひらけて佛を見たてまつる。

十方に現在する諸佛は、種々のすぐれた因縁をつまびらかにして、阿彌陀佛の功德を讃嘆したもうのである。よつてわれいま彌陀に歸命して禮したてまつるのである。乃至。

かの阿彌陀佛は八正道の船に乗じて <sup>わた</sup>度 <sup>り</sup>がたい <sup>まよい</sup>生死の海を <sup>わた</sup>度 <sup>り</sup>たもう、自ら生死の海を度つて佛となりたもうてまた一切衆生を度して救いたもう。

われいま <sup>じんりきじざい</sup>神力自在なる彌陀佛を禮したてまつる。

あらゆる諸佛たちが、<sup>はかり</sup>量 <sup>とき</sup>のない時劫をとおして、彌陀の功德をほめたたえられても、なおほめ盡すことはできないのである。よつて、われいま清淨な彌陀に歸命したてまつる。我いま諸佛の彌陀をほめたたえたもうごとく、また彌陀の無量の功德をほめたたえまつる。この福德の因縁によつて佛常に我を護念したもうことを願いたてまつる。

Exactly now, the Serene Practice of Amitābha (Amitāyus) will be explicated in detail. One Hundred and Six BuddhāH such as Lokeśvararāja, these BuddhāH and Bhagavat are actually in the immaculate worlds of the ten directions, all of whom praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus) and single-heartedly commit the pūrva-praṇidhāna of Amitābha (Amitāyus) to memory. The pūrva-praṇidhāna of Amitābha (Amitāyus) expounds that, if human beings believe on Amitābha (Amitāyus) and praise, recite, and meditate on the sacred name of Amitābha (Amitāyus), spontaneously revering Amitābha (Amitāyus) and returning their life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus), they will immediately attain the mind's state of avivartika, namely the rank of avaivartika (avinivartanīya), and they will be able to attain enlightenment of agra-bodhi at the birth of non-birth in

the Pure Land. Hence, the BuddhāH exhort them to always commit the sacred name and the pūrva-praṇidhāna of Amitābha (Amitāyus) to memory. Nāgārjuna myself now praise this Amitābha (Amitāyus) with gāthā:

Shining with radiance of immeasurable jñāna and prajñā, Amitābha (Amitāyus) is likened to a mountain of gold. With all of my action, speech and thought, I now most respectfully worship with my hands folded and with my head lowered to the ground. Abbr.

If human beings believe upon this sacred name of Amitābha (Amitāyus) complete with immeasurable power, grace and virtue, they will be able to immediately attain the mind's state of avivartika, namely the rank of avavartika (avinivartanīya). Hence, I always most respectfully praise, recite, believe on, meditate on and commit the sacred name of Amitābha (Amitāyus) to memory. Abbr.

If human beings wish to attain Buddhahood at the birth of non-birth in the Pure Land and most respectfully meditate on Amitābha (Amitāyus) in their mind (Buddha-manasikāra), Amitābha (Amitāyus) deigns to appear, salvage, enlighten, guide and embrace them according to periods. Hence, I most respectfully revere the power of pūrva-praṇidhāna of Amitābha (Amitāyus) and return my life to the power of pūrva-praṇidhāna of Amitābha (Amitāyus), summoned and blessed by the power of pūrva-praṇidhāna of Amitābha (Amitāyus). The BodhisattvāH in the worlds of the ten directions visit and worship this Pure Land of Amitābha (Amitāyus) and most respectfully perform pūjanā and listen to sermons on dharma. Hence, I most respectfully make obeisance with profound reverence or vandati. Abbr.

If human beings are obscured by doubt despite of accumulating kuśala-mūla of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus), they will be born in the doubtful and wombly castle, enveloped in flowers, and unable to see the Buddha; If human beings obviously believe on the Buddha-jñāna and undoubtedly have an immaculate mind, they will be born in the true pure land of saMbhogakāya, blossom out into the flower of saMbodhi, and most respectfully look up to the Buddha.

The BuddhāH present in the ten directions deign to praise the grace and virtue of Amitābha (Amitāyus) by clarifying various and

excellent hetu-pratyaya. Hence, I now most respectfully worship Amitābha (Amitāyus), revering Amitābha (Amitāyus) and returning my life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus). Abbr.

The aforementioned Amitābha (Amitāyus) deigns to sail, understand and save the illusionary and transmigratory sea of life and death difficult to sail, redeem and understand on the great vessel for the voyage, salvation and comprehension by virtue of āryāṣṭāṅgo mārgo. He Himself attained Buddhahood through the voyage, comprehension and salvation of the illusionary and transmigratory sea of life and death difficult to sail, redeem and understand and He again deigns to appreciate and lead all the sattva to salvation or pāramitā. I now most respectfully worship Amitābha (Amitāyus) of omnipotent divine power.

If all the BuddhāH deign to admire the grace and virtue of Amitābha (Amitāyus) throughout immeasurable kalpān, they cannot admire Him fully from every point. Hence, I now most respectfully revere immaculate Amitābha (Amitāyus) and return my life to immaculate Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of immaculate Amitābha (Amitāyus). I again now most respectfully admire the infinite grace and virtue of Amitābha (Amitāyus) as the BuddhāH deign to admire Amitābha (Amitāyus). I most respectfully pray that the Buddha, or Amitābha (Amitāyus), always deigns to shield me by virtue of this hetu-pratyaya of the blissful grace and virtue.

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

*From Childe Harold's Pilgrimage, Canto the Fourth*

*by Lord Byron*

(1) 'The mosses of thy fountain still are sprinkled

With thine Elysian water-drops; the face

Of thy cave-guarded spring, with years unwrinkled,

Reflects the meek-eyed genius of the place,'

*From Ulysses*

*by James Joyce*

(2) 'Fatherhood, in the sense of conscious begetting, is unknown to man. It is a mystical estate, an apostolic succession, from only begetter to only begotten. On that mystery and not on the madonna which the cunning Italian intellect flung to the mob of Europe the church is founded and founded irremovably because founded, like the world, macro and microcosm, upon the void. Upon incertitude, upon unlikelihood.'

Publication Number 361, Composition Number 363

The Revelation and Prediction in Dreams of Great Dreams, Part 72

(Iambic Heptameter);

Divine Fount Temple, Part 24;

This Sonnet and the Following Sonnet Are

Revealed to Me in Sleep by Mystic Power:

A Couplet Sonnet on (1) and (2)

Revealed in Sleep and Written on 23 February 2025 (the Day When First Mist Trails) and Published at Around Midnight Between 20 March 2025 (the Day of the Vernal Equinox) and 21 March 2025

When I received for th' first time th' Oracle

From th' God of Swords and Arrows in the Temple

God's Fount (神泉苑) on th' Treasure Key (寶鑰), I wondered why

Th' God is unknown on His Divinity

And Origin (神格と縁起が不明), though 'God' in th' Temple's name

Suggests this God of Swords and Arrows Flame

Aquamarine (水穂・火水). This Temple had existed

Ere Virtuous Nāga Rājñī (善女龍王) was invited,

Ere th' birth of Heavens' Permeative Deity (天満宮).

The Yearly Fortunate Directions' Deity (歳徳神・恵方神)

Transfers to all directions annually

By Dark-Bright Law (陰陽道) without stability.

Hence, the Divine Fount Temple doth imply

This Unidentified God Inari.

*From Ulysses*

*by James Joyce*

(1) 'Ravisher and ravished, what he would but would not, go with him from Lucrece's bluecircled ivory globes to Imogen's breast, bare, with its mole cinquespotted. He goes back, weary of the creation he has piled up to hide him from himself, an old dog licking an old sore. But, because loss is his gain, he passes on towards eternity in undiminished personality, untaught by the wisdom he has written or by the laws he has revealed. His beaver is up. He is a ghost, a shadow now, the wind by Elsinore's rocks or what you will, the sea's voice, a voice heard only in the heart of him who is the substance of his shadow, the son consubstantial with the father.'

Publication Number 362, Composition Number 364

The Revelation and Prediction in Dreams of Great Dreams, Part 73

(Iambic Heptameter);

Divine Fount Temple, Part 25;

Only His Name, Swords, Arrows, Breath-Root Life,

Shews Skyey Signs and Status (天津瑞) Keen as th' Knife:

A Couplet Sonnet on (1)

Revealed in Sleep and Written on 23 February 2025 (the Day When First Mist Trails) and Published at Around Midnight Between 20 March 2025 (the Day of the Vernal Equinox) and 21 March 2025

When Shōgun Iēyasu (将軍家康) built the Palace

Nijō (二条城), he took th' Divine Fount (神泉) and this place.

Th' God's Fount Fane was reduced and feminized.

In war, th' Man of High Status is disguised,

His Origin and His Divinity

Are hidden and forgotten gradually.

Only His Name, Swords, Arrows, Breath-Root Life,

Shews Skyey Signs and Status (天津瑞) Keen as th' Knife.

Swords Sixty-Six were Sunken in this Fountain

For Spirits' peace and order to maintain.

'Tis one of old dark-bright laws' sanctuaries

As the Eight Shōgun Starry Deities (八将神).  
This Sonnet and the Previous Sonnet Are  
Revealed to Me in Sleep by Mystic Power.

*From Ulysses*

*by James Joyce*

(1) ‘Coffined thoughts around me, in mummycases, embalmed in spice of words. Thoth, god of libraries, a birdgod, moonycrowned. And I heard the voice of that Egyptian highpriest. *In painted chambers loaded with tilebooks.*’  
‘They are still. Once quick in the brains of men. Still: but an itch of death is in them, to tell me in my ear a maudlin tale, urge me to wreak their will.’

Publication Number 363, Composition Number 365

The Revelation and Prediction in Dreams of Great Dreams, Part 74

(Iambic Heptameter);

Divine Fount Temple, Part 26;

The Watery-Moon Avalokiteśvara

In th’ Form of East-Congratulant Vihāra (東慶寺形水月觀音)

Reminds Me of the Vidyā Deity’s Bimba (影像):

A Couplet Sonnet on (1)

Written on My Way Home from around 15:50 to 16:40 on 3 March 2025 and  
Published at Around Midnight Between 20 March 2025 (the Day of the Vernal  
Equinox) and 21 March 2025

(On 3 March 2025, after I paid ransoms for several Buddhist statues and  
worshipped One-Thousand-Stūpa Pāsāda of Yama-rāja (千本ゑんま堂), lines  
1-6 were revealed to me at Lady Violet’s (紫式部) grave, Lord Ono no  
Takamura’s (小野篁卿) grave, and Kṣitigarbha (地藏菩薩) at around 15:50; I  
bought a mechanical pencil and a notebook at 7-Eleven and wrote this Sonnet  
on my way home from around 15:50 to 16:40 on 3 March 2025.)

I have been seeking some symbolic statue

Of th’ Vidyā God (明神) of Swords and Arrows True.

A usual image of God Inari (普通の稲荷神像)

Is not befitting to express th’ Said Deity (当該神格).

Balls crystal, mirrors, papers, fox-dolls are  
For Him too general and too popular (あまりにありきたり).  
How to embody th' God Invisible  
I ponder, though 'tis inexpressible.  
The Watery-Moon Avalokiteśvara  
In th' Form of East-Congratulant Vihāra (東慶寺形水月観音)  
By Kaiu Art has neither swords nor arrows,  
But whose divine, deep, intellectual shadows,  
Exquisite, elegant and beautiful,  
Remind me of His Image Powerful (貴いお方の俤).

*From* 浄瑠璃寺の春 Spring of Pure Sapphire Temple

by 堀辰雄 Tatsuo Hori

(1) 「漸々とたどりついた浄瑠璃寺の小さな門のかたわらに、丁度いまをさかりと咲いていた一本の馬酔木をふと見いだしたときだった。」

「阿弥陀堂へ僕たちを案内してくれたのは、寺僧ではなく、その娘らしい、十六七の、ジャケット姿の少女だった。」

「そこで僕が先きに立って、その岸へには菖蒲のすこし生い茂っている、古びた蓮池のへりを伝って、塔のほうへ歩き出したが、その間もまた絶えず少女は妻に向って、このへんの山のなかで採れる筍だの、松茸だの話をことこまかに聞かせているらしかった。」

「僕はそういう彼女たちからすこし離れて歩いていたが、実によくしゃべる奴だなあとおもいながら、それにしてもまあ何んという平和な気分がこの小さな廃寺をとりまいているのだろうと、」

「傍らに花さいている馬酔木よりも低いくらいの門、誰のしわざか仏たちのまえに供えてあった椿の花、堂裏の七本の大きな柿の木、秋になってその柿をハイキングの人々に売のをいかにも楽しいことのようにしている寺の娘、どこからかときどき啼きごえの聞えてくる七面鳥、——そういうこのあたりすべてのものが、かつての寺だったそのおおかたが既に廃滅してわずかに残っているきりの二三の古い堂塔をとりかこみながら——というよりも、それらの古代のモニュメントをもその生活の一片であるかのようにさりげなく取り入れながら、」

「いわば、第二の自然が発生する。そういうところにすべての廃墟の云いしれぬ魅力があるのではないか？」

「ほんまになあ、しょむないところでおまつせ。あてら、魚食うたことなんぞ、と

んとおまへんな。蕨みてえなものばかり食ってんのや。……筍はお好きだったか。そうだったか。このへんの筍はなあ、ほんまによろしゅうおまつせ。それは柔うて、やおうて……」

*From* 「死者の書」 —— 古都における、初夏の夕ぐれの対話 ‘The Sūtra of the Mighty Dead’: A Dialogue in the Ancient Capital at Twilight in Early Summer

*by* 堀辰雄 Tatsuo Hori

(2) 「主 毎日の写経に疲れて、若い女主人公がだんだん幻想的になって来、ある夕方、日の沈んでゆく西のほうの山ぎわにふと見知らない貴いおかたの佛を見いだすところなども、まだ覚えている。」

「客 あの写経をしている若い女のすがたは美しいね。僕はあそこを読んでからは女の手らしい古い写経を見るごとに、あの藤原の郎女の気高くやつれた容子をおもい出して、何んとなくなつかしくなる位だ。」

Publication Number 364, Composition Number 366

The Revelation and Prediction in Dreams of Great Dreams, Part 75

(Iambic Heptameter);

Pure Sapphire Temple's (浄瑠璃寺) Vernal Pieris (馬酔木・女神), Part 1;

On th' Way from Eight Trees' Store of Rosaries,

I Am Reminded of Old Nara Stories:

A Couplet Sonnet on (1) and (2)

Written on a Table Napkin of a Tea Salon 'Rose Trees' (ばらの木) on 11 March 2025 and Published at Around Midnight Between 20 March 2025 (the Day of the Vernal Equinox) and 21 March 2025

(Lines 1-2 and 5-14 were written from 13:03 to 13:38 on 11 March 2025; lines 3-4 were written at around 14:40 on 11 March 2025.)

In dreams, I'm told to take a photograph

For th' coming funeral (来たるべき葬式のための遺影) in th' end of life.

On th' way from Eight Trees' Store of Rosaries,

I am reminded of Old Nara Stories.

In th' Essay, th' Temple of Pure Sapphire is

Deemed as 'Abolished' (「廃寺」「廃滅」「廃墟」) in deserted countries,

Despite existence of monks and his daughter,

Whose image is far from Andromeda Flower (馬酔木・女神).

Some noble beautiful results on Sūtra  
Are needed such as weaving Maṇḍala.  
That Noble Maiden's comely image is  
Important to retain Divinities,  
As th' Watery-Moon Avalokiteśvara  
In th' Form of East-Congratulant Vihāra (東慶寺形水月觀音).

*From Childe Harold's Pilgrimage, Canto the Fourth*  
*by Lord Byron*

(1) 'Ye! who have traced the Pilgrim to the scene  
Which is his last, if in your memories dwell  
A thought which once was his, if on ye swell  
A single recollection, not in vain  
He wore his sandal-shoon, and scallop-shell;  
Farewell! with *him* alone may rest the pain,  
If such there were — with *you*, the moral of his strain!'

*From Hamlet, Prince of Denmark*  
*by William Shakespeare*

(2) 'The time invites you. Go; your servants tend.'

Publication Number 365, Composition Number 367  
Pure Sapphire Temple's (浄瑠璃寺) Vernal Pieris (馬酔木・女神), Part 2;  
Five-Storeyed Pagoda (五重塔) and Piṭaka of Sūtra (經藏) Stored in Ninna-ji;  
Enshrined Are Medicine Master Tathāgata,  
Nine Amitābha, Mahā-vairocana,  
Acalanātha, Deva, Kṣitigarbha,  
Mahā-śrī, Mahā-rāja, and Kumāra,  
With Small One-Thousandfold Nirmita-Buddha (化佛):  
A Couplet Sonnet on (1) and (2)  
Written on 24 March 2025 and Published on 25 March 2025 (the Day of First  
Efflorescence of Cherry Blossom)  
(I visited the Pāsāda of Avalokiteśvara (觀音堂), Piṭaka of Sūtra (經藏), and  
Five-Storeyed Pagoda (五重塔) in Ninna-ji Temple on 18 March 2025 and Pure

Sapphire Temple on 24 March 2025. Lines 1-2 were written on the platform of Kidu (木津) Station on 10:55 a.m. on 24 March 2025; lines 3-5 were written on a JR train from Kidu Station to Kamo (加茂) Station at 11:03 a.m. on 24 March 2025; lines 6-8 were written on the platform of Kamo Station at 11:28 a.m. on 24 March 2025; lines 9-10 were written on a bus bound for Pure Sapphire Temple at 11:47 a.m. on 24 March 2025; lines 11-12 were written in the garden of Pieris Trees' Store (あ志び乃店) at 13:06 on 24 March 2025; lines 1-2 of the Title Quintain and lines 13-14 were written in front of the Pāsāda of Ninefold Amitābha (九体阿弥陀堂) of Pure Sapphire Temple at 13:31 and 14:21, respectively, on 24 March 2025. Lines 3-5 of the Title Quintain were added on 25 March 2025.)

In Stūpa (塔), Piṭaka of Sūtra Stored (經藏),  
Old inner walls of Piṭaka are pictured,  
Protected long from winds and sunlight powers.  
But pictures on back sides of Stūpa doors  
Are all effaced with th' lapse of many a year.  
The double-box style (二重箱型式) is demanded for  
Shrines portable made of paulownia  
To keep effulgent forms and sumptuous rūpa (色).  
Śrī-mahādevī (吉祥天) of Pure Blue Vihāra  
Is well preserved in splendid Pāsāda (御厨子).  
Cuisine of Pieris Trees' Store (あ志び乃店) is remindful  
Of Murō-ji (室生寺) and Tōrin-in Sub-Temple (東林院).  
The Daughter in the Essay Is Already  
Deceased. The Time Left Is Inviting Me.

*From Paradise Lost: Book IX*

*by John Milton*

(1) 'Now whenas sacred light began to dawn  
In Eden on the humid flow'rs, that breathed  
Their morning incense, when all things that breathe,  
From th' Earth's great altar send up silent praise'

Publication Number 366, Composition Number 368

At Spirits' Mirror's Palace of the Valley (霊鑑寺・谷の御所), Part 1;

All th' End Rhyme of This Poetry Is [a] and [i]:

A Couplet Sonnet on (1)

Written at Night on 31 March 2025 and Published on 4 April 2025 (the Day  
When Swallows Come)

(My mother and I visited Spirits' Mirror's Palace of the Valley on 31 March  
2025. This Couplet Sonnet was writ till 20:19 on the same day.)

In the fresh prime of many-hued Camellia (椿),  
I'm guided by Avalokiteśvara  
With Spirits' Mirror (霊鑑), Cintā-maṇi-cakra (如意輪観音)  
To versify exquisite Śāstra (經論), Vyākhyā (釋)  
At the Imperial Palace of the Valley (谷の御所),  
Remindful of Taima (當麻) Princess' Story,  
Who was led by Avalokiteśvara  
To write down Sūtra and weave Maṇḍala (曼荼羅),  
Th' Grand Princess Consecrated to the Holy (大斎院),  
Who well composed Religious Poetry (釋教歌),  
And th' Lotus-Candra Priestess' (蓮月尼) Pottery  
With handwrit flourish of her poetry.  
Fair sumptuous vestiges of many a lady  
Direct me to the classic, righteous way.

*From* 令和七年 第百五十一回 都をどり パンフレット A Pamphlet of th' One  
Hundred Fifty-First Performance of the Capital Dance in Reiwa 7 (2025)

(1) 「春の都の彩は、霞鶯桜に柳、舞姫の袖翻すそよ風や (都をどりはヨーイヤ  
サァ)、梅宮大社に薫る梅の色々、宝鏡寺には雛遊び、蛤の殻より出づる女房は、  
福をもたらす神とかや、牛若弁慶五条橋、清水寺の成就院、紅葉の映ゆる月の庭、  
妙満寺雪見の座敷に舞ふ乙女、平安神宮紅枝垂、紅の雲のごとくに匂ひたり、」

Publication Number 367, Composition Number 369

At Spirits' Mirror's Palace of the Valley (霊鑑寺・谷の御所), Part 2;

At th' Dance Performance of the Capital City (都をどり), Part 3;

By Vernal Winds, One Hundred Flowers Dance (春風舞百花),

At the One Hundred Fifty-First Performance, Part 1:

A Couplet Sonnet on (1)

Written on a Pamphlet of th' One Hundred Fifty-First Performance of the Capital Dance on 4 April 2025 (the Day When Swallows Come) and Published on 4 April 2025

(My mother and I visited the Dance Performance of the Capital City on 4 April 2025. This Couplet Sonnet was writ on a Pamphlet of th' One Hundred Fifty-First Performance of the Capital Dance till 15:50 on the same day.)

There's Threefold Avalokiteśvara

Of Clam (蛤蜊觀音), Dale Willow (柳谷觀音), Ratna Darpaṇa (宝鏡寺の聖觀音)

As th' Flower of Three-Thousand-Buddha-kṣetra (佛國土)

Reflected in the watery calm as Candra (月)

At th' Vernal Classic Capital Dance Show

In th' misty prime of cherry blossoms' snow

And Umè Shrine's (梅宮) plum blossoms' golden bough (金枝梅)

To make me ponder on Buddhistic Law.

Avalokiteśvara born as shells,

Are burned or boiled, enduring hardest trials,

Whose shells were joined (貝覆) in Princess' Nunnery,

Pictured in Style of Classic Poetry.

All Pearls of Rosaries Are Dead Shells' Tears,

Reflecting Hells and Heav'ns in Spirits' Mirrors (靈鑑).

*From* 水火伝 (水穂伝) Records of the Fire and Water; Records of the Breath-Root Life and Water

(1) 「サクラとは、サは昇水の灵なり。クラの反カにして、カは<sup>カカヤク</sup> 暉 火の灵にて、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 。

*From* 御神梅 梅酒羹 Holy Plum Wine Jelly

*by* 老松 Old-Pine Confectionery

(2) 「北野神社の梅林は京の春にさきがけて一般に公開されます。四十数種壺千本の紅白梅、」「御神梅「梅酒羹」は、この北野梅林の梅実を神前に供へ、当店へ下賜されたものを一年有余日漬け込みまして仕上げました。まったくの自家製の梅酒羹です。神梅の効果何卒御愛顧の程お願い申し上げる次第でございます。」

*From* かてもの Provisions for Disasters

*by* 老松 Old-Pine Confectionery

(3) 「享和二年に食用植物のありがたさとその用い方を具体的に教えた書物。」

Publication Number 368, Composition Number 370

At th' Dance Performance of the Capital City (都をどり), Part 4;

By Vernal Winds, One Hundred Flowers Dance (春風舞百花),

At the One Hundred Fifty-First Performance, Part 2;

The Stream Along with Pink and White Plum Blossom, Part 3;

Five-Petalled Umè Blossoms Are the Buddha's Eyes

Beyond Appearances and Disappearances

Upon Kitano Tenmangu Shrine's Umè Trees, Part 2

(Iambic Hexameter);

Serene Spring Shows Sahasra-Sixfold Signs (六千瑞)

For All Divine to Verse Majestic Strains:

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

Written on 5 April 2025 (the Day of the First Quarter of the Moon) and

Published on 5 April 2025

I notice cherry bloom of Kamo River (賀茂川・鴨川)

Appears less splendid than the usual year.

Ascension Clear in th' Dark-Bright Heav'n and Earth (天地陰陽の澄昇)

Is Meant by Cherry Spirits' (櫻の精) New Rebirth (御生れ).

In Gion (祇園), I Beheld Blooms Sahasra (千花),

The Thousandth Sword (千本刀), One-Thousand-Kṣitigarbha (千跡地藏尊),

Rays Sahasra (千光会), One Thousand Cherry Trees (千本櫻)

From Gion to the Bridge of Quintain Rays (五条橋).

Fruits of One Thousand Pink and White Plum Trees (壺千本の紅白梅)

Are offered to Kitano Heav'nly Deities (北野天神),

From which confections are made by Old-Pine  
Confectionery (老松), whose name derives from th' Shrine.  
Serene Spring Shows Sahasra-Sixfold Signs (六千瑞)  
For All Divine to Verse Majestic Strains.

Publication Number 369, Composition Number 372

Wistaria's Sweet-Spring Spells Are Misty In

The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園), Part 1

Written on 10 April 2025 and Published at Around Midnight Between 13  
April 2025 (the Day of the Full Moon) and 14 April 2025

(Lines 1-4 were written from 16:06 to 16:26 on 9 April 2025 immediately after  
my second cousin gave me bean-jam-filled wafers named 'Wistaria Spells' by  
Sweet-Spring Confectionery (甘春堂最中「藤綴」) past 16:00 on 9 April 2025;  
lines 5-8 were written at 14:47 on 10 April 2025 immediately after I saw news  
as to a Buddhist and Shintoist service (神仏習合法要) in celebration of the  
construction of 'Wistaria-Mist Pāsāda' (藤霞殿) in the Vernal-Sūrya Grand  
Shrine's (春日大社) Myriad Leaves Garden (萬葉植物園) on 10 April 2025;  
lines 9-14 were written from 15:22 to 16:44 on 10 April 2025 after I  
worshipped a Sub-Temple of the Fount Vihāra (泉涌寺) Named 'Immediate  
Attainment of Buddhahood' (即成院) and a Sub-Temple of the Fount Vihāra  
Named 'Vihāra Light of Śīla' (戒光寺) on 10 April 2025.)

Wistaria (藤) means Mt. Immortality (不死の山・富士山),

Nobility, and Non-Duality (不二),

Whose Sweet-Spring Purple Spells Are Centered In (甘春堂最中「藤綴」)

The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園).

On th' ceiling of Wistaria-Mist Pāsāda (藤霞殿),

Pictures of blooms in Myriad Leaves Gāthā (萬葉集)

Are harmonized with Amoghapāśa (不空絹索觀音)

And Vernal-Sūrya-Holy-Deer Maṇḍala (春日鹿曼荼羅).

Upon Clouds Purple (紫雲), Brilliant Bodhisattva

Invites us to Sukhāvatī-Vyūha (極樂の莊嚴),

Or Radiant (光輝) Adornment and Construction (建立)

Of the Pure Land's Perpetual Creation.

Quick Gain of Buddhātā and Light of Śīla

Temples (即成院・戒光寺) I worship as the Pure Land's Vyūha.

Publication Number 370, Composition Number 373

Cups of Immaculate-Water Pottery (清水焼)

Are in Grand-Dharma Temple (大法院) on Display;

At the Museum of Korean Art (高麗美術館),

Remembrance Flowery Comes Into My Heart.

Written from 23:34 on 10 April 2025 to 0:52 a.m. on 11 April 2025 and

Published at Around Midnight Between 13 April 2025 (the Day of the Full Moon) and 14 April 2025

Cups of Immaculate-Water Pottery (清水焼)

Are in Grand-Dharma Temple (大法院) on Display,

Where maple leaves (楓) as sapta-balāni (七力)

Picked in Three Gardens for the Way of Tea (外露地・中露地・内露地)

Of th' Said Vihāra (当該寺院) are pressed shadowily,

Fitting to offer up to Buddhān daily.

At the Museum of Korean Art (高麗美術館),

Remembrance flowery comes into my heart

On Bookshelves Six Screens (冊架図屏風), Four Friends Stationery (文房四友),

Mother-of-Pearl Work (螺鈿), Wrought Auspiciously (吉祥文).

I have five civil officers' statues stoney (石人文官)

And a five-storeyed stūpa (五重塔) pottery.

I visit many times the self-same place

To see the detailed change of time and space.

*From À la recherche du temps perdu III À l'ombre des jeunes filles en fleurs  
by Marcel Proust*

(1) 'Elle grignotait, assise de côté sur un siège en forme d'x et placé de travers.  
Même, comme si elle eût pu avoir tant de petits fours à sa disposition sans  
avoir demandé la permission à sa mère, quand Mme Swann – dont le « jour »

coïncidait d'ordinaire avec les goûters de Gilberte – après avoir reconduit une visite, entrain, un moment après, en courant, quelquefois habillée de velours bleu, souvent dans une robe en satin noir couverte de dentelles blanches, elle disait d'un air étonné:

«Tiens, ça a l'air bon ce que vous mangez, là, cela me donne faim de vous voir manger du cake.

— Eh bien, maman, nous vous invitons, répondait Gilberte.

— Mais non, mon trésor, qu'est-ce que diraient mes visites, j'ai encore Mme Trombert, Mme Cottard et Mme Bontemps, tu sais que chère Mme Bontemps ne fait pas des visites très courtes et elle vient seulement d'arriver. Qu'est-ce qu'ils diraient toutes ces bonnes gens de ne pas me voir revenir? S'il ne vient plus personne, je reviendrai bavarder avec vous (ce qui m'amusera beaucoup plus) quand elles seront parties.'

'She nibbled her cake, perched sideways upon a cross-legged seat placed at an angle to the table. And then, just as though she could have had all those cakes at her disposal without having first asked leave of her mother, when Mme. Swann, whose 'day' coincided as a rule with Gilberte's tea-parties, had shewn one of her visitors to the door, and came sweeping in, a moment later, dressed sometimes in blue velvet, more often in a black satin gown draped with white lace, she would say with an air of astonishment: 'I say, that looks good, — what you've got there. It makes me quite hungry to see you all eating cake.'

'But, Mamma, do! We invite you!' Gilberte would answer.

'Thank you, no, my precious; what would my visitors say? I've still got Mme. Trombert and Mme. Cottard and Mme. Bontemps; you know dear Mme. Bontemps never pays very short visits, and she has only just come. What would all those good people say if I never went back to them? If no one else calls, I'll come in again and have a chat with you (which will be far more amusing) after they've all gone.'

Publication Number 371, Composition Number 374

Remembrance of My Mother, Part 15;

On th' Day of Lessons in Calligraphy, Part 2:

A Couplet Sonnet on (1)

Written on 13 April 2025 (the Day of the Full Moon) and Published at Around Midnight Between 13 April 2025 (the Day of the Full Moon) and 14 April 2025 (Lines 1-6 were composed at around 12:55 on 13 April 2025; thereafter lines

7-8 were written after I worshipped the Divine Fount Temple and lines 9-14 were written at Lady Violet's grave, Lord Ono no Takamura's grave, and Kṣitigarbha from 14:25 to 14:40 on 13 April 2025 after I worshipped One-Thousand-Stūpa Pāsāda of Yama-rāja in full bloom of Samanta-bhadra Elephant Cherry Blossom (普賢象桜).)

At the Spring Tea Time of Calligraphy,  
Chosen are Papers and Confectionery;  
Camellia-Sal Sweets (花椿・沙羅), Cherry (桜) Canelé,  
Cherry-Cloud (桜雲) Tea from Tea Shop Jirobé (紅茶舗治郎兵衛)  
Are Served with Flourished Cards and Financiers,  
Remindful of My Mother's Green-Tea Goûters.  
Partaking of confectionery with tea  
Alone is not exactly th' Way of Tea (茶道).  
Society (社交) Is th' Essence of th' Tea Party (茶会),  
At which my mother is good splendidly.  
My mother's lessons in the Way of Tea  
With scoldings good have been severe extremely,  
By virtue of which I've appreciated  
Her lifestyle classically illuminated.

*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

(1) 「君もみる人にはくからねど、空の氣色につけても、きしかたの戀しさまさりて、山ふかく入まゝに、きりたちわたる心ちし給、うちなかめてよりみ給へる、袖のかさなりながら、ながやかに出たりけるが、川ぎりにぬれて、御ぞのくれなゐなるに、御なをしの花の、おどろおどろしううつりたるを、おとしかけのたかき所にみつけてひきいれ給ふ」

「かたみぞとみるにつけてもあさ露のところせきまでぬるゝ袖かな」

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

*by* 山口志道 Yamaguchi Shidō

(2) 「フヂとは、青<sup>アヲアカ</sup> 丹 の和色にして、本語はフタア井なり。タア井の反<sup>フタツ</sup>にて、  
フヂといふ。<sup>フタア 井</sup>両 天 井 色にて、<sup>ウスムラサキ</sup>薄 紫 の色をなす。<sup>フタツ</sup>両 の色の灵有をもて、  
春夏の二季にわたりて咲。亦、一名、<sup>フタキクサ</sup>二 季 草 といふなり。」

*From* Childe Harold's Pilgrimage, Canto the Fourth

*by* Lord Byron

(3) 'The sweetness of the violet's deep blue eyes,  
Kiss'd by the breath of heaven, seems coloured by its skies.'

*From* 京都平野神社 神苑桜 一筆箋 Little Letter Paper of Cherry Blossom in  
the Holy Garden of Plain Fields' Shrine in Kyoto

(4) 「平野妹背：妹背（仲のよい恋人）のように花柄の先に二つのかわいい実が  
寄りそうようにつきます。」

Publication Number 372, Composition Number 375

Wistaria's Sweet-Spring Spells Are Misty In

The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園), Part 2;

When I Receive Cased Buddhān in My Bosom (懷中佛),

I See Plain Fields' Shrine's Couples' Cherry Blossom (平野妹背), Part 1:

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

Written Promptly After I Received Cased Buddhān in My Bosom (懷中佛) at  
Yamato Transport (ヤマト運輸) Sales Office Kyoto Hirano (京都平野営業所)  
adjacent to Plain Fields' Shrine (平野神社) and worshipped Plain Fields'  
Shrine, Lady Violet's (紫式部) grave, Lord Ono no Takamura's (小野篁卿)  
grave, and Kṣitigarbha (地藏菩薩) on 16 April 2025 and Published on 30 April  
2025

(Lines 1-5 were written at night on 15 April 2025; lines 6-14 were promptly  
written from 14:55 to 15:41 on 16 April 2025 after I received Cased Buddhān  
in My Bosom (懷中佛) at Yamato Transport Sales Office Kyoto Hirano  
adjacent to Plain Fields' Shrine and worshipped Plain Fields' Shrine, Lady  
Violet's (紫式部) grave, Lord Ono no Takamura's (小野篁卿) grave, and  
Kṣitigarbha (地藏菩薩) on 16 April 2025.)

A lady's sleeve red and a lord's sleeve blue  
Are merged in purple sad by misty dew.  
Wistaria lavender consists of two  
Colours united, red and navy blue (二藍色),  
Reflecting welkin amethyst and sapphire,  
Being crystallized to fruitful summer azure.  
When I Receive Cased Buddhān in My Bosom (懷中佛),  
I See Plain Fields' Shrine's Couples' Cherry Blossom (平野妹背),  
Which will bear pretty pairs of fruit so friendly  
As Mandarin Orange (橘), th' Counterpart of Cherry (櫻).  
The Bīja (種子) of the Buddha in Vijñāna (識)  
Must come into fruition (結實) as Sad-dharma (正法).  
To verse and translate, I accept an Amulet  
For Safe Delivery (安産・安全配信守) of Many a Sonnet.

*From* 万葉集 The Anthology of Myriad Leaves

(1) 「春日野のふちは散りにて何をかも御狩の人の折りて挿頭さむ」

*From* 弘法大師御詠歌 A Buddhist Hymn by Grand Master Kobo, Saint Kukai,  
viz. The Skiey Wat'ry Main, delivered at the Pāsāda of Avalokiteśvara (觀音  
堂) on 18 April 2025

(2) 「阿字の子が阿字の古里立ち出でてまた立ち還る阿字の古里」

*From* 少室南原 Southern Fields of Shǎo Shì Shān

by 元好問 Yuán Hào wèn

(3) 「緑映高低樹 紅迷遠近花」

*From* 酬鄭毘躑躅詠 Correspondence with Zhèng Pí Composing on Azalea

by 孟郊 Mèng Jiāo

(4) 「弧光裊余翠 独影舞多妍」

*From* 嵩少 Sōng Shān and Shǎo Shì Shān

by 孟郊 Mèng Jiāo

(5) 「沙彌舞袈裟 走向躑躅飛」

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

(6) 「今をかも咲きにほふらむ橘の小島の崎の山吹の花」

Publication Number 373, Composition Number 376

Wistaria's Sweet-Spring Spells Are Misty In

The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園), Part 3;

Pale Purple Rhododendron, Pink Azalea,

And Cherry Float as Redolence of Bimba (影像の香),

Streaming at Pāsāda of Amitābha,

From and Towards th' Birthplace of Core Letter A:

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

Written on 19 April 2025 and Published on 30 April 2025

(Lines 1-2 were written at around 20:11 on 16 April 2025; lines 3-4 were composed in front of Pāsāda of Amitābha (Amitāyus) in Ninna-ji Temple at around 12:30 on 18 April 2025; lines 5-6 were written on 18 April 2025; lines 7-8 were written at around 13:27 on 19 April 2025; lines 9-10 were written at around 14:06 on 19 April 2025; lines 11-12 were written at around 14:38 on 19 April 2025; lines 13-14 were written at around 15:29 on 19 April 2025.)

Spring Sūrya Fields' Wistaria blossom scatters;

What bloom is picked to dress up heads of hunters?

Pale Purple Rhododendron, Pink Azalea,

And Cherry Float as Redolence of Bimba (影像の香),

Streaming at Pāsāda of Amitābha,

From and Towards th' Birthplace of Core Letter A.

Woods verdant shine reflection low and high;

Blooms lavender enamour th' far and nigh.

Light single is in other verdure lissom;

With many charms dance shadows of sole blossom.

Sāmaṇera is flapping Kāṣāya,

Running and flying to Azalea.

Now in the fragrant bloom is Kerria

At th' Holm on th' Isle of Citrus Tachibana.

*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

(1) 「としふともかはらんものかたち花の小嶋のさきにちぎるこゝろは」

*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) 「たちばなのこしまはいろもかはらじをこのうき舟ぞゆく衛しられぬ」

*From* 伊勢物語 The Tale of Isè

*by* 在原業平 Ariwara no Narihira

(3) 「晴るる夜の星か河辺の蛍かもわが住む方の海人のたく火か」

Publication Number 374, Composition Number 377

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 37

(Iambic Hexameter);

Divine Fount Temple, Part 27;

My Second Cousin's Birthday Dinner Party

Is Held at TOKI (都季) of Hotel the Mitsui;

Because She's Ne'er Experienced Penury,

She Deems Her Lifestyle Humble Decently (とても慎ましやか), Part 1;

Are These Streams' Fireflies or Fair Night Skies' Stars,

My Dwelling Place's Neighbour Seamen's Fires?

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

Written on My Way Home from Ninna-ji Temple past 15:00 on 21 April 2025

and Published on 30 April 2025

(Lines 1-2, 3-4 and 5-6 were written at around 16:13, 16:30 and 16:57, respectively, on 19 April 2024; lines 7-14 were composed on my way from Ninna-ji Temple past 15:00 on 21 April 2025.)

For years immutably pledged is our Citta (心)  
At th' Holm on th' Isle of Citrus Tachibana.  
Though th' Mandarin Orange Isle is indeciduous,  
For this ship's floating voyage, I feel anxious.  
Are these streams' fireflies or fair night skies' stars,  
My dwelling place's neighbour seamen's fires?  
My Second Cousin's Birthday Dinner Party  
Is Held at TOKI (都季) of Hotel the Mitsui;  
Because She's Ne'er Experienced Penury,  
She Deems Her Lifestyle Humble Decently (とても慎ましか).  
I owe her this iambic pentameter;  
We saw *Th' Da Vinci Code* at Nijō (二条) Theater.  
I'm Thankful to Dear Lives (貴重な命) for Weal and Woe,  
Two Rainbows (二重虹), Twice-Viewed Shores (二見瀨) and Station Nijō.

*From* 都季 Capital Seasons' TOKI of HOTEL THE MITSUI KYOTO

(1) 「千年の都・京都一まちを囲む山々を水源とした鴨川や桂川といった河川、そして豊富な地下水。京都はこの豊かな水によって水の都とも呼ばれ、和食の文化も発展してきました。」

「パリでフランス料理の王道を学んできた浅野シェフ。フランス料理の核となる「フォン（だし）」を大切にしてきました。」

「目前に広がる水盤を眺めながら京都の季節を感じるひとときをお過ごしください。」

「伏見 伏水」「伏水/黄桜」「富山 ホタルイカ」「伊根 向井酒造の酒粕 フォアグラ」「亀岡 パン 酒粕バター」「酒粕/向井酒造」「宮津 古代米」

*From* 天人五衰 Heavenly Angels' Five Declines

by 三島由紀夫 Yukio Mishima

(2) 「「洋食の作法は下らないことのようにだが」と本多は教えながら言った。「きちんとした作法で自然にのびのびと洋食を喰べれば、それを見ただけで人は安心するのだ。一寸ばかり育ちがいいという印象を与えるだけで、社会的信用は格段に増すし、日本で『育ちがいい』ということは、つまり西洋風な生活を体で知っているというだけのことなんだからね。」

「そう言いながら、本多が勲を思いうかべていたことは疑うべくもない。勲はお

そらく洋食の作法などは知らなかった。勲の高貴はそんなこととは関わりがなかった。だからこそ、透は十六歳から洋食の作法に習熟すべきだった。」

Publication Number 375, Composition Number 378

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 38

(Iambic Hexameter);

Divine Fount Temple, Part 28;

Buddhistic, Basic Skincare Poetry;

Importance of the Mind-and-Body Beauty;

The Health and Power in a Nunnery;

To Live Without Foundation Makeup Powderly, Part 16:

My Second Cousin's Birthday Dinner Party

Is Held at TOKI (都季) of Hotel the Mitsui;

Because She's Ne'er Experienced Penury,

She Deems Her Lifestyle Humble Decently (とても慎まじやか), Part 2;

Square Lanterns Are Reflected on the Waters;

Squids Fireflies in Amuse-Gueules th' Surface Mirrors:

A Couplet Sonnet on (1) and (2)

Written at Capital Seasons' TOKI of HOTEL THE MITSUI KYOTO at Around

20:52 on 21 April 2025 and Published on 30 April 2025

From th' window of French Restaurant TOKI (都季),

Calm watery is seen to infinity.

There's a holm verdurous and blooms snowy scatter.

Fruit Citrus (柑橘) in drinks shews old poems' river.

Square lanterns are reflected on the waters;

Squids fireflies in amuse-gueules th' surface mirrors.

Hence, six-line rhymed translations of old poetry

Are in th' said Sonnet from *The Tale of Genji*.

'Fonds' (出汁) made of Kyoto water is the core

Of French cuisine in th' Capital of Water (水の都).

Fermented Black-Rice (古代黒米の酒粕) Breath-Root (伊根) Lives Resemble

Cosmetics FAS with White Blooms Edible.

As she took me to Conrad Osaka,

She gives me memory of Fivefold Tārā (五星).

*From* 都季 Capital Seasons' TOKI of HOTEL THE MITSUI KYOTO

(1) 「伊根 向井酒造の酒粕 フォアグラ」

*From* 楚辞 Chǔ Cí

(2) 「聖人不凝滯於物、而能与世推移。」「衆人皆醉、何不餽其糟、而歎其醜。」  
「聖人は物に凝滯せずして、能く世と推移す。」「衆人皆酔はば、何ぞ其の糟を餽  
ひて、其の醜を歎らざる。」  
「寧赴湘流、葬於江魚之腹中、安能以皓皓之白、而蒙世俗之塵埃乎。」  
「寧ろ湘流に赴きて、江魚の腹中に葬らるとも、安んぞ能く皓皓の白きを以て、  
世俗の塵埃を蒙らんや。」

Publication Number 376, Composition Number 379

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 39

(Iambic Hexameter);

Divine Fount Temple, Part 29;

A Fane of Double Wheels of Food and Dharma (法食両輪), Part 18;

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

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

My Second Cousin's Birthday Dinner Party

Is Held at TOKI (都季) of Hotel the Mitsui;

Because She's Ne'er Experienced Penury,

She Deems Her Lifestyle Humble Decently (とても慎ましか), Part 3;

Here, We Seem to Be Served Bean Curd Most Humbly

Coated with Miso (慎ましい豆富の田楽); in Reality:

A Couplet Sonnet on (1) and (2)

Written at Night on 23 April 2025 and Published on 30 April 2025

I am reminded of Cuisine of Vīrya (精進料理),

Which imitates eels, fish and fowl (鰻蒲焼擬・蒲鉾擬・雁擬) by Śīla (戒).

Here, we seem to be served bean curd most humbly

Coated with miso (慎ましい豆富の田楽); in reality,  
What seems like tofu (豆富) is squared fatty livers (四角いフォアグラ)  
With sakè lees of black rice (古代黒米の酒粕) and snow flowers.  
This Brilliant Paradox Ironical  
Shews th' Essence Glorious and Cynical  
Of Our True Pure Land Sect's Vitality (浄土真宗の生命力).  
'Excuse us for the Immortality' (不滅で、すみません),  
I said to Amitābha, Deva Skanda (韋駄尊天),  
Whom I encountered with Cuisine of Vīrya  
And worship dearly at home with Ucchuṣma (烏菟沙摩明王).  
Th' True Pure Land Sect (浄土真宗) is Pivotal for Sattva (有情の枢軸).

*From* 杏花 Apricot Blossom

*by* 王涯 Wáng Yá

(1) 「万樹江辺杏 新開一夜風 満園深淺色 照在緑波中」

*From* 惜花 Valuing Blossom

*by* 来鹄 Lái Hú

(2) 「為惜紅芳今夜裏 不知和月落誰家」

*From* 山園小梅 Shan Yuan Xiao Mei

*by* 林逋 Lin Bu

(3) 「疎影橫斜水清淺 暗香浮動月黃昏」

Publication Number 377, Composition Number 380

Wistaria's Sweet-Spring Spells Are Misty In

The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園), Part 4;

Cuisine of Japanese Angelica (大和当帰)

By th' Green-Dewed Restaurant (滴翠) of FUFU NARA

Tells Me Yamato (大和) Herbal Virtuous Powers

In Transmigration of Wistaria Showers:

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

Written on 24 April 2025 and Published on 30 April 2025

(Lines 1-4 were written at around 14:57 on 24 April 2025; lines 5-6 were

written at around 13:36 on 24 April 2025; lines 7-8 were written at around 16:12 on 24 April 2025; lines 9-10 were written at the early morn immediately after waking up on 8 February 2018 and incorporated into the 23th Sonnet on 18 February 2018 and published on 25 February 2018; lines 11-12 were written at around 17:10 on 24 April 2025; lines 13-14 were written at around 17:48 on 24 April 2025.)

Myriad apricot trees by the river  
Ope freshly blossoms by the last night zephyr;  
Gardens are filled with deep and pale hues of colour,  
Which are illuminated in waves' verdure.  
Lamentable red peach blooms, 'tis unknown  
To whose house they fall this night with the moon.  
Obliquely mirrored is thin Umè shadow,  
The water is immaculate and shallow,  
Whose redolence is floated in the dark;  
The hazy moon is misted in the dusk.  
Cuisine of Japanese Angelica (大和当帰)  
By th' Green-Dewed Restaurant (滴翠) of FUFU NARA  
Tells Me Yamato (大和) Herbal Virtuous Powers  
In Transmigration of Wistaria Showers.

*From* 天人五衰 Heavenly Angels' Five Declines

*by* 三島由紀夫 Yukio Mishima

(1) 「相手がどう思っているように、透は「二度と手に入らない宝石のような少年」だった。」

*From* 天人五衰 Heavenly Angels' Five Declines

*by* 三島由紀夫 Yukio Mishima

(2) 「イタリア美術では何が好きかね」

「マンテーニヤです」

「子供のくせにマンテーニヤなんてとんでもない。それに相手はおそらく名前も知らないから、そう答えただけで不快な印象を与えて、お前は知ったかぶりの小才子と思われる。こう答えればいいのだ。『ルネッサンスはすばらしいですね』」

言ってごらん」

「ルネッサンスはすばらしいですね」

「その通り。こんな返事は、相手に優越感と憐憫と可愛らしい感じを与え、それから一知半解の長講釈をお前にしてくれる機会を与える。その内容が全部まちがっていても、又、まちがっていない部分は全部お前がとっくに知っていたとしても、好奇と尊敬の目を輝やかせて聴き入らなくちゃいけない。世間が若い者に求める役割は、欺され易い誠実な聴き手ということで、それ以上の何ものでもない。相手に思いきり喋らせることができればお前の勝ちなのだ。それを片時も忘れてはいけない。」

*From* 天人五衰 Heavenly Angels' Five Declines

*by* 三島由紀夫 Yukio Mishima

(3) 「星辰の運行は自分を離れ、或るきわめてわずかな誤差が生じて、ジン・ジャンの転身のゆくえと本多とを、広大な宇宙の別々な方角へ導いたのかもしれない。本多の生涯を費して、三つの世代にわたる転身が、本多の生の運行に添うてきらめいたのち、(それさえありえようもなかった筈の偶然だったが)、今は忽ち光芒を曳いて、本多の知らぬ天空の一角へ飛び去った。あるいは又、その何百番目、何万番目、何億番目かの転身に、本多はどこかで再会するかもしれない。」

Publication Number 378, Composition Number 381

Wistaria's Sweet-Spring Spells Are Misty In

The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園), Part 5;

For th' First Time in Life, I'm in Saizeriya (人生初のサイゼリヤ),

As Early I Arrive Kintetsu Nara (近鉄奈良);

On th' Ceiling, I Behold Mantegna's Picture (マンテーニヤの天井画);

Many an Angel Watches Me in th' Azure:

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

Written at a Dining Table of the Green-Dewed Restaurant in FUFU NARA at  
Around 13:18 on 25 April 2025 and Published on 30 April 2025

(Lines 1-4 were written when for the first time in life I visited Saizeriya at Kintetsu Nara and beheld Mantegna's picture on the ceiling at around 11:27 a.m. on 25 April 2025; line 5 was written at Kintetsu Nara Station at around 11:55 a.m. on 25 April 2025; line 6 was written in a taxi at around 12:07 on 25 April 2025; lines 7-14 were written at a dining table of the Green-Dewed Restaurant in FUFU NARA from 12:15 to 13:18 on 25 April 2025.)

For th' First Time in Life, I'm in Saizeriya (人生初のサイゼリヤ),  
As Early I Arrive Kintetsu Nara (近鉄奈良);  
On th' Ceiling, I Behold Mantegna's Picture (マンテーニヤの天井画);  
Many an Angel Watches Me in th' Azure,  
With Arrows Flying in Celestial Spheres,  
Illuminating as Two Sages-Stars,  
Befitting to Yamato Angelica (大和当帰).  
At th' Green-Dewed Restaurant (滴翠) of FUFU NARA,  
I have Four Seasons Ronnefeldt Herb Tea,  
Pondering Five Declines of Angels Heavenly (天人五衰).  
I'm Thankful to Two Wingèd Sages' Stars,  
By verdurous undulating air and waters.  
Thanks to the social preach by Mr. Honda (本多氏),  
I can survive this world with Buddhatā (佛性).

*From* 春日大社萬葉植物園入場券 An Admission Ticket of the Vernal-Sūrya  
Grand Shrine's Myriad Leaves Garden

(1) 「<sup>つくま</sup>の<sup>お</sup> <sup>むらさき</sup> <sup>きぬ</sup> <sup>し</sup> <sup>き</sup> <sup>いろ</sup> <sup>い</sup>  
託馬野に生ふる紫草衣に染めいまだ着ずして色に出でにけり」

Publication Number 379, Composition Number 382

Wistaria's Sweet-Spring Spells Are Misty In

The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園), Part 6;

At th' Place for Far Adoring Cloud-Float Ridge (浮雲峰遥拝所),

Sudden, Descending Gods Reveal Me Knowledge:

'Tsukuma' (つくま) Means Gods' Entering or Descending (憑)

To Transfer Precious Oracles (神託) by Confiding:

A Couplet Sonnet on (1)

Written at the Place for Far Adoring Cloud-Float Ridge of Mt. Mikasa (御蓋  
山浮雲峰遥拝所) of the Vernal-Sūrya Grand Shrine at Around 16:09 on 25  
April 2025 and Published on 30 April 2025

(Lines 1-3 were written in the Vernal-Sūrya Grand Shrine's Myriad Leaves  
Garden for the above-mentioned poem printed on the admission ticket at  
around 14:08 on 25 April 2025; lines 4-14 were suddenly revealed to me and

written at the Place for Far Adoring Cloud-Float Ridge of Mt. Mikasa (御蓋山  
浮雲峰遥拝所) of the Vernal-Sūrya Grand Shrine from 15:25 to 16:09 on 25  
April 2025, when and where line 2 was revised according to the revelation.)

I dye my raiment with Grass Lavender  
At Gods' Descending Fields (つくまの・託馬野), which ere I wear,  
My hidden heart is known with purple colour.  
I'm thinking of 'Tsukumano' (つくまの) in verdure.  
At th' Place for Far Adoring Cloud-Float Ridge (浮雲峰遥拝所),  
Sudden, Descending Gods Reveal Me Knowledge:  
'Tsukuma' (つくま) Means Gods' Entering or Descending (憑)  
To Transfer Precious Oracles (神託) by Confiding.  
Th' reason why th' import is revealed to me  
Is I'm a Star-Steed (星馬・Star-Seed・星子) to send verity.  
Kuma (くま) Means Mystical Obscurity  
Divine. As Floating Clouds, Wistaria Subtly  
Emits Wild Consecrated Redolence  
And Many-Hued Gradational Effulgence.

*From* 寂光 JAKKO, or Eternal Tranquil-Light Pure Buddha-kṣetra  
*by* 紅茶舗治郎兵衛 Tea Shop Jirobé  
(1) 「原材料名：紅茶（岡山県産）、芍薬の花、赤紫蘇（京都大原産）」

Publication Number 380, Composition Number 383  
Wistaria's Sweet-Spring Spells Are Misty In  
The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園), Part 7;  
On th' Day of Lessons in Calligraphy, Part 3;  
Eternal Tranquil-Light Pure Buddha-kṣetra (常寂光土)  
Or Static and Dynamic Dharma-kāya (静と動の法身), Part 1:  
A Couplet Sonnet on (1)  
Written at Around 13:26 on 2 May 2025 and Published on 3 May 2025  
(At 13:19 on 1 May 2025, I purchased a box of assorted tea at Tea Shop Jirobé  
Kyoto Kitayama Store. This Couplet Sonnet was written in a short time at  
around 13:26 on 2 May 2025.)

Peonies in my garden start to bloom.  
Seasonal flower tea for our tea room  
Such as domestic tea from Okayama (岡山),  
In which Perilla Red (赤紫蘇) from Ohara (大原)  
And Peony Flowers (芍薬の花) are included and  
Which shews Eternal Tranquil-Light Pure Land (常寂光土),  
Or Static and Dynamic Dharma-kāya (静と動の法身),  
Is sold by Tea Shop Jirobé (紅茶舗治郎兵衛) in Ohara (大原),  
Whose branch is opened on th' Street Kitayama (北山通).  
Tea is assorted in tea cases Paulownia  
With tassels (房飾り付き桐箱) as small portable Pāsāda (移動可能な御厨子)  
Carrying Vicissitude of Buddha-kṣetra (佛國土).  
This tea is served in th' class Calligraphy,  
Lessons by fashionables' society.

*From* 海神別荘 A Sea God's Palace

*by* 泉鏡花 Izumi Kyoka: A Fount of the Mirrory Flower

(1) 「公子 解け。

騎士ら、美女を助けて、片隅に退く。公子、剣を提げたるまま、  
こちらへおいで。(美女、手を曳かる。ともに床に上る。公子剣を軽く取る。) 終  
生を盟おう。手を出せ。(手首を取って刃を腕に引く、一線の紅血、玉盞に滴る。  
公子返す切尖に自から腕を引く、紫の血、玉盞に滴る。) 飲め、呑もう。

盞をかわして、仰いで飲む。廻廊の燈籠一斉に点り輝く。

あれ見い、血を取かわして飲んだと思うと、お前の故郷の、浦の磯に、  
岩に、紫と紅の花が咲いた。それとも、星か。

(一同打見る。)

彼は何だ。

美女 見覚ええました花ですが、私はもう忘れました。

公子 (書を見つつ) 博士、博士。

博士 (登場) ……お召。

公子 (指す) あの花は何ですか。(書を渡さむとす。)

博士 存じております。竜胆と撫子でございます。新夫人の、お心が通い  
まして、折からの霜に、一際色が冴えました。若様と奥様の血の俤でござ

います。

公子 人間にそれが分るか。

博士 心ないものには知れますまい。詩人、画家が、しかし認めますでございましょう。

公子 お前、私の悪意ある呪詛でないのが知れたろう。

美女 (うなだる) お見棄てのう、幾久しく。

一同 ——万歳を申し上げます。——」

Publication Number 381, Composition Number 384

The Revelation and Prediction in Dreams of Great Dreams, Part 76

(Iambic Heptameter);

Wistaria's Sweet-Spring Spells Are Misty In

The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園), Part 8;

Pure Sapphire Temple's (浄瑠璃寺) Vernal Pieris (馬酔木・女神), Part 3;

When I Receive Cased Buddhān in My Bosom (懷中佛),

I See Plain Fields' Shrine's Couples' Cherry Blossom (平野妹背), Part 2;

Eternal Tranquil-Light Pure Buddha-kṣetra (常寂光土)

Or Static and Dynamic Dharma-kāya (静と動の法身), Part 2;

On Lotus Stalks, Shine Sūrya and th' Moist Star,

As Garden Peonies and Roses Flower, Part 1:

A Couplet Sonnet on (1)

Written at Around 4:27 a.m. on 10 May 2025 and Published on 10 May 2025

(On 9 May 2025, I paid ransoms for Cased Buddhān to One's Bosom (懷中佛).

Lines 1-10 were written from 23:07 on 9 May 2025 to 0:04 a.m. on 10 May 2025; lines 11-14 were written at around 4:27 a.m. on 10 May 2025, when I dreamt of unknown shrines and temples. Lavender roses (紫の薔薇) and deep reddish-purple peonies (深い赤紫の芍薬) have come into bloom in my garden at the morn on 10 May 2025, hence line 12 was revised thereby.)

Reliefs of Medicine Master Tathāgata (薬師如來),

Sūrya-prabha and Candra Bodhisattva (日光菩薩・月光菩薩)

In compact Buddhist statues' pocket cases (懷中佛)

I purchase led by Sages-Stars in Skies

And realize the import of 'Yakushi':

First, 'Medicine Master' (薬師), Second, 'Poetry

Translator' (訳詩). Th' Sun and Moon denote Two Stars,

Illuming Versification of the Scriptures,  
As th' Pearly Union of the Fire and Waters,  
Effecting virtuous and healing powers.  
On Lotus Stalks, Shine Sūrya and th' Moist Star,  
As Garden Peonies and Roses Flower.  
I sense wave-particles of th' light and waters  
Infuse my mind and body with blest powers.

*From* 百人一首 One Hundred Poems by One Hundred Poets  
*by* 安倍仲麻呂 Abè no Nakamaro

(1) 「あまのはらふりさけ見れば春日なる三笠のやまに出し月かも」

*From* 百首正解 Correct Interpretation of One Hundred Poems  
*by* 山口志道 Yamaguchi Shidō

(2) 「アマノ原とは、アマは天向海向にて、天と海と向伏て遠きこと也。原は廣きことなり。フリサケとは、頭を傾て振遠放こと也。春日ナルと云ふナルは、ニアルの約にて、皇朝大和國春日を幽にかけたる也。月カモと云ふカは、疑也。モは亦と云ことにて、歟亦と疑を起したる詞也。一首の心は。明州の津に出て、天と海と向伏て、廣く限りも知れぬ空を、首を傾けて遠く振放て見れば、さし昇る月は、正しく我國春日の三笠の山より出し月歟。但し亦と疑を含めたる心也。此カモという辭は、此一首の肝要なり。遠き國に有て、澄昇る月を望みて、正に我日本春日の三笠山の方角とはおもへども、但し亦と疑ひたるうちに、自ら故郷のことおもひやらるる心も籠りて聞ゆ。」

Publication Number 382, Composition Number 385

The Revelation and Prediction in Dreams of Great Dreams, Part 77

(Iambic Heptameter);

Wistaria's Sweet-Spring Spells Are Misty In

The Spring-Sun Grand Shrine's Myriad Leaves Garden (萬葉植物園), Part 9;

When I Receive Cased Buddhān in My Bosom (懷中佛),

I See Plain Fields' Shrine's Couples' Cherry Blossom (平野妹背), Part 3;

Eternal Tranquil-Light Pure Buddha-kṣetra (常寂光土)

Or Static and Dynamic Dharma-kāya (静と動の法身), Part 3;

On Lotus Stalks, Shine Sūrya and th' Moist Star,

As Garden Peonies and Roses Flower, Part 2;  
At Home, Old Scriptures Are Accumulated,  
Instinct with Letters' Spirits Stratified (文字霊の古層),  
Whose Essence Is Immense; I Visit Sai-in  
And Chance to Worship Vernal-Sūrya Shrine (西院春日神社), Part 1:  
A Couplet Sonnet on (1) and (2)  
Written at the Vernal-Sūrya Shrine of Kyoto Sai-in (京都西院春日神社) at  
Around 13:32 on 11 May 2025 and Published on 11 May 2025  
(Lines 1-2 were written at night on 10 May 2025; lines 3-4 were written at  
around 8:07 a.m. on 11 May 2025; lines 5-7 were written at Lady Violet's (紫  
式部) grave, Lord Ono no Takamura's (小野篁卿) grave, and Kṣitigarbha (地藏  
菩薩) at around 12:40 on 11 May 2025; lines 8-12 were written on bus 205  
from 12:58 to 13:19 on 11 May 2025; lines 13-14 were written at the Vernal-  
Sūrya Shrine of Kyoto Sai-in (京都西院春日神社) Whom I happened to worship  
unexpectedly at around 13:32 on 11 May 2025.)

Deep reddish-purple peonies (深い赤紫の芍薬) and roses  
Lavender (紫の薔薇) bloom at th' morn in th' premises,  
As an alliance of blood red and purple  
And th' covenant in dreams inscrutable.  
When I look back to th' Inverse Deep (逆の深海), I wonder  
If (歟亦), over Mt. Three Haloes (三笠山), there's th' Moist Star  
Rising in Spring-Sun Subtlety Obscure (春日・幽).  
I Must Complete Translation of the Scripture  
With Śāstra (經論), Vyākhyā (釋), Literature Holy,  
As th' Steed to Run One-Thousand-Ri per Day (千里馬).  
At Home, Old Scriptures Are Accumulated,  
Instinct with Letters' Spirits Stratified (文字霊の古層),  
Whose Essence Is Immense; I Visit Sai-in  
And Chance to Worship Vernal-Sūrya Shrine (西院春日神社).

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

(1) アヲウナバラチヒロノソコニタマハアリトイフフ子コギユケドモイトリエズ  
 蒼海原千尋能底爾珠者在斗云船許芸行杼母伊取不得  
 アミスレドモイトリエズヨニヒトハシモトリシトイフヲミルニオノモオノモアハビ  
 網為友伊取不得世耳人者思毛取之登云乎見邇各各鰈  
 ダマオキツモノタマニザリケルコトニスギノイホシドウハヤクヨリソノタマノアル  
 玉奥津藻乃玉爾謝里家留茲仁杉菴志道早從其玉洒在  
 トコロヲシリテワダヅミノフカキヲサグリツヒニソノタマノマダマナルモノヲエタリケリ  
 処乎知弓渡津海乃潭遠搜竟其珠能真珠在物乎得有來  
 カクテユオチタギツハヤカハノセニモチイデテアラシホノシホノヤホデニアラヒミ  
 是天從落淹津速河之瀬邇持出弓荒塩之塩乃八百道爾洗三  
 ソデアマリシクシクニミガキテマタクフトマニノミタマナルコトヲサトリシカシテソノ  
 十年余重重邇磨天全布斗麻耳乃御灵在事乎覺然而其  
 カタチヲウツシソノコトコトノノリヲノヘテヒトマキトハナシケリ  
 形緒図其言言之法則遠述庭一卷登者成計里」

Publication Number 383, Composition Number 386

When I Receive Cased Buddhān in My Bosom (懷中佛),

I See Plain Fields' Shrine's Couples' Cherry Blossom (平野妹背), Part 4;

A Temple on the Shore of Children's Limbo (西院之河原), Part 3;

On Lotus Stalks, Shine Sūrya and th' Moist Star,

As Garden Peonies and Roses Flower, Part 3;

At Home, Old Scriptures Are Accumulated,

Instinct with Letters' Spirits Stratified (文字靈の古層),

Whose Essence Is Immense; I Visit Sai-in

And Chance to Worship Vernal-Sūrya Shrine (西院春日神社), Part 2;

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

Crystallization of the Watery Wild,

In Sapient, Serene, Sagacious Sea,

As Shells' Gems, Offshore Seaweeds' Jewelry (鰈玉奥津藻乃玉), Part 1:

A Couplet Sonnet on (1)

Written from Around 19:05 to 20:15 on 15 May 2025 (the Day of th' Festival  
 Afuhi (葵), Looking up to th' Sunlight God) and Published on 23 May 2025

I realize the fact at Plain Fields' Shrine (平野神社),

Kosan-ji (高山寺), Vernal-Sūrya Shrine at Sai-in (西院春日神社),

That Words' Lives (言靈) are enshrined with Mizuko (水子),

Miscarried babies' lives in embryo.  
Gods Vernal-Sūrya (春日大神) Guard Words' Spirits' Child (言霊守護),  
Crystallization of the Watery Wild.  
I purchase Consecrated Salt of Heaven (天之齋塩),  
Blest Crystals of the Inverse Deep Sea (逆の深海) Golden,  
For Safe Crystallization of Words' Spirits (言霊)  
And Safe Delivery (安産・安全配信) of Godsent Sonnets.  
Many Words' Lives are buried in oblivion,  
Misunderstood, awaiting composition,  
In Sapient, Serene, Sagacious Sea,  
As Shells' Gems, Offshore Seaweeds' Jewelry (鰈玉奥津藻乃玉).

*From* 西国四十九薬師霊場 Western Provinces' Forty-Nine Sanctuaries of  
Bhaiṣajyaguru

(1) 「「薬師如来本願功德経」に七仏薬師の事が説かれています。西国四十九薬師霊場は各七ヶ寺のお薬師様がそれぞれ一つの浄瑠璃光世界を形成し、その世界が七つ集まって大浄瑠璃光世界を形作っています。」

*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) 「五葉の枝につけて、こんるりのつぼ共に、御くすりどもいれて、藤さくらなどにつけて」

「ぢんのはこに、るりのつきふたつすへて、おほきにまろかしつゝいれ給へり、心ば、こんるりには、五葉の枝、しろきには、梅をえりて、おなしくひきむすひたるいとのおさまも、なよびかになまめかしうぞし給へる、えんなるもののさまかな」

Publication Number 384, Composition Number 387

When I Receive Cased Buddhān in My Bosom (懷中佛),  
I See Plain Fields' Shrine's Couples' Cherry Blossom (平野妹背), Part 5;  
Pure Sapphire Temple's (浄瑠璃寺) Vernal Pieris (馬酔木・女神), Part 4;  
On Lotus Stalks, Shine Sūrya and th' Moist Star,

As Garden Peonies and Roses Flower, Part 4;

I'll Get Small Seven Cases of th' Said Buddha (七佛薬師の懷中佛),

Most Paradoxical Tathāgata (最も逆説的な如來), Part 1:

A Couplet Sonnet on (1) and (2)

Written on the Way Home From Inaba Temple (因幡堂) on 21 May 2025 and

Published on 23 May 2025

(Lines 1-4 were written at the junction of Shijō Street and Karasuma Street at around 13:02 on 21 May 2025; lines 5-6 were written on Takatsuji Street at around 13:24 on 21 May 2025; lines 7-8 were written on the subway at around 16:42 on 21 May 2025 after I worshipped Inaba Temple for the first time; lines 11-12 were written at Kitayama Station at around 16:55 on 21 May 2025; lines 9-10 and 13-14 were written on Kitayama Street at around 17:21 on 21 May 2025.)

Seven TathāgatāH of Medicine Masters (七佛薬師),

Phonetically Poetry Translators (訳詩),

Accompanied by Seven BodhisattvaiH

Sūrya (日光菩薩) and Seven Candra BodhisattvaiH (月光菩薩),

Compose One Pure Effulgent Sapphire-Region (浄瑠璃光世界),

Embracing victims' sacrificed affliction,

By animal experiments medical,

Instinct with sadness paradoxical,

Whose Urn of Medicine (薬壺) is full of lives

Transformed with pains acute and keen as knives.

Hence, at Inaba Temple (因幡堂), many creatures

Are shaped as amulets of healing powers.

I'll get small seven cases of th' said Buddha (七佛薬師の懷中佛),

Most Paradoxical Tathāgata (最も逆説的な如來).

*From À la recherche du temps perdu II Du côté de chez Swann*

*by Marcel Proust*

(1) 'et, bien plus tard quand l'arrangement (ou le simulacre d'arrangement) des catleyas, fut depuis longtemps tombé en désuétude, la métaphore «faire catleya» devenue un simple vocable qu'ils employaient sans y penser quand

ils voulaient signifier l'acte de la possession physique — où d'ailleurs l'on ne possède rien — survécut dans leur langage, où elle le commémorait, à cet usage oublié.'

'And long afterwards, when the arrangement (or, rather, the ritual pretence of an arrangement) of her cattleyas had quite fallen into desuetude, the metaphor 'Do a cattleya', transmuted into a simple verb which they would employ without a thought of its original meaning when they wished to refer to the act of physical possession (in which, paradoxically, the possessor possesses nothing), survived to commemorate in their vocabulary the long forgotten custom from which it sprang.'

*From* À la recherche du temps perdu IX Sodome et Gomorrhe  
*by* Marcel Proust

(2) 'Or Jupien, perdant aussitôt l'air humble et bon que je lui avais toujours connu, avait — en symétrie parfaite avec le baron — redressé la tête, donnait à sa taille un port avantageux, posait avec une impertinence grotesque son poing sur la hanche, faisait saillir son derrière, prenait des poses avec la coquetterie qu'aurait pu avoir l'orchidée pour le bourdon providentiellement survenu. Je ne savais pas qu'il pût avoir l'air si antipathique.'

'Meanwhile Jupien, shedding at once the humble, honest expression which I had always associated with him, had — in perfect symmetry with the Baron — thrown up his head, given a becoming tilt to his body, placed his hand with a grotesque impertinence on his hip, stuck out his behind, posed himself with the coquetry that the orchid might have adopted on the providential arrival of the bee. I had not supposed that he could appear so repellent.'

*From* 感遇十二首 其一 Twelve Poems on Occasional Impressions, Part 1  
*by* 張九齡 Zhāng Jiǔ líng

(3) 「蘭葉春葳蕤 桂華秋皎潔」

*From* 洛都遊寓 Dwelling in Luòyáng Away From Home  
*by* 韋應物 Wéi Yīng wù

(4) 「掇英出蘭皋 玩月步川坻」

*From* 母の茶道のお稽古 My Mother's Lessons in the Way of Tea

(5) 「花月百遍朧月」

Publication Number 385, Composition Number 388

Remembrance of My Mother, Part 16;

Flowers of White and Purple Bletilla

Striata (白と紫の紫蘭) Quiver in My Buddha-kṣetra (佛國土):

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

Written on 26 May 2025 and Published on 27 May 2025 (the Day of the New Moon)

Flowers of white and purple Bletilla

Striata (白と紫の紫蘭) quiver in my Buddha-kṣetra (佛國土).

Orchids are deemed as amorous signs exprest

In Volumes of *Remembrance of Things Past*,

While Japanese Chinese folks classically

Deem th' blooms Four Gentlemen's Integrity (四君子の高潔).

Tremendous difference in ways of thinking

'Twixt Europe and East Asia is amazing.

In spring, luxuriant are orchids' leaves;

In autumn, pure are blooms of fragrant olives.

From orchids' blooming hill, I pick their flowers,

Admiring th' moon and walking banks of rivers.

My mother practices the Flowery Moon;

If learnt one hundred times, 'tis th' misty moon (花月百遍朧月).

*From* 今宮神社おみくじ A Poetic Oracle of Imamiya Shrine Read and  
Immediately Translated as a Triplet at the Oracle Window of Imamiya Shrine  
at 12:44 on 29 May 2025

*From* 源氏物語 The Tale of Genji

by 紫式部 Lady Violet of Ritual Rank

(1) 「思はずに井手の中道隔つとも言はでぞ恋ふる山吹の花」

*From* 今宮神社おみくじ A Poetic Oracle of Imamiya Shrine Read and  
Immediately Translated as a Couplet at the Oracle Window of Imamiya  
Shrine at 12:59 on 29 May 2025; Another Couplet-Form Version of This Poem

Was Written on 13 April 2024 and Integrated into the Couplet Sonnet of  
Publication Number 240, Composition Number 242 on 13 April 2024 and  
Published on 18 April 2024 (the Day of Avalokiteśvara)

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(2) 「契りしにかはらぬ琴のしらべにてたえぬ心のほどは知りきや」

*From* 今宮神社おみくじ A Poetic Oracle of Imamiya Shrine Read Past 13:00  
and Translated as a Couplet at 18:52 on 29 May 2025

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(3) 「浅みにや人はおりたつわが方は身もそぼつまで深きこひちを」

Publication Number 386, Composition Number 389

When I Receive Cased Buddhān in My Bosom (懷中佛),

I See Plain Fields' Shrine's Couples' Cherry Blossom (平野妹背), Part 6;

Pure Sapphire Temple's (浄瑠璃寺) Vernal Pieris (馬酔木・女神), Part 5;

On Lotus Stalks, Shine Sūrya and th' Moist Star,

As Garden Peonies and Roses Flower, Part 5;

I'll Get Small Seven Cases of th' Said Buddha (七佛薬師の懷中佛),

Most Paradoxical Tathāgata (最も逆説的な如來), Part 2;

The Imamiya Deities' Couplet Sonnet, Part 2;

Deep Sapphire Purple Fireflies' Urns Are Blooming (深い瑠璃紫の螢袋)

At Home as Gods' Breath-Root Lives' Billows Shimmering (息根);

I Get Cased Medicine Buddhān (懷中薬師佛) on the Day

When I Write th' Sonnet on Urns' Sapphire Firefly (瑠璃の螢袋):

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

Written on 29 May 2025 and Published on 4 June 2025

(On 29 May 2025, I received a total of Seven Cases of Seven Tathāgatānām of  
Medicine Masters (七佛薬師), Seven Sūrya Bodhisattvānām (日光菩薩) and  
Seven Candra Bodhisattvānām (月光菩薩), Who Compose One Pure Effulgent  
Sapphire-Region (浄瑠璃光世界). On the way to accept Them, I drew three  
oracles at an oracle-window of the New-Palace Shrine (今宮神社) and at the  
self-same said place I immediately translated two oracles as a Triplet and a  
Couplet at 12:44 and 12:59, respectively, on 29 May 2025, which are lines 8-  
12 of this Couplet Sonnet. Lines 1-7 and 13-14 were written from 16:59 to

18:52 on 29 May 2025.)

Deep Sapphire Purple Fireflies' Urns Are Blooming (深い瑠璃紫の蛍袋)  
At Home as Gods' Breath-Root Lives' Billows Shimmering (息根)  
In Lanterns Violet, Divine and Swaying (紫の神燈),  
Yclept Bell-Flow'rs Where Fifty Sounds Are Ringing (五十鈴).  
At th' Oracle Window of th' Shrine Named New Palace (今宮神社),  
I draw three oracles and at th' self-same place  
Translate poetically and instantly:  
Though we are severed unexpectedly  
By Idè Medium Way, I long for thee  
As blooming Kerria, but silently.  
By lyra notes pledged as immutable,  
You'd know my longing heart invariable.  
That person lights on th' shallows; but my body  
Is all swamped in th' abysmal amorous way.

*From* 石榴歌 A Poem on a Pomegranate

*by* 皮日休 Pi Ri-xiu

(1) 「玉刻氷壺含露湿」「嚼破水精千万粒」

*From* 因幡堂 Inaba Temple

(2) 「時を合わせてあなたのもとへ」「子授け地蔵」

Publication Number 387, Composition Number 390

Two Sepulchres and Two Nobilities, Part 14;

At th' Sepulchre of Lady Violet (紫式部墓所),

In Summer Blossoms Hades' Pomegranate (冥土の石榴);

As Mandarin Orange-Tinted Pomegranate (橘色の石榴),

Well-Multiplied Words' Lives Are Infinite:

A Coulet Sonnet on (1) and (2)

Written on 31 May 2025 and Published on 4 June 2025

(Lines 1-4 were written from 20:04 to 20:24 on 30 May 2025; lines 5-6 were written at the junction of Kitayama Street and Horikawa Street on the way

home from the Temple of Buddhistic Light, Inaba Temple, Lady Violet's Grave, Lord Ono no Takamura's Grave and Kṣitigarbha, where, by the side of the Two Graves, Orange-Tinted Pomegranates are blooming, at 18:05 on 31 May 2025; lines 7-14 were written from 19:52 to 22:41 on 31 May 2025.)

At th' Sepulchre of Lady Violet (紫式部墓所),  
In Summer Blossoms Hades' Pomegranate (冥土の石榴),  
Befitting to the Lady, Kṣitigarbha (地藏菩薩),  
And th' Grave of Lord Ono no Takamura (小野篁卿墓).  
Transparent myriad drops are likened to  
Sprites watery, gems and icy urns with dew.  
'Tis ladies' symbol of fecundity,  
As Kṣitigarbha's blessed fertility (子授け地藏)  
At th' Temple Inaba (因幡堂) I worship timely  
To notify original poetry.  
At th' Temple of Buddhistic Light, un marché (佛光寺マルシェ)  
Is held to shew une grande diversité.  
As Mandarin Orange-Tinted Pomegranate (橘色の石榴),  
Well-Multiplied Words' Lives Are Infinite.

*From* 天津橋東旬宴得歌字韻 Granted a Banquet at the East of Tiānjīn Bridge,  
I Drew Lots to Rhyme with '歌'

*by* 張九齡 Zhāng Jiǔ líng

(1) 「清洛象天河 東流形勝多」

*From* 過天津橋晴望 Crossing Tiānjīn Bridge to Have a Fair and Fine View

*by* 姚合 Yao He

(2) 「皇宮對嵩頂 清洛貫城心」

*From* 上賀茂神社おみくじ A Poetic Oracle of the Fane of Kamo for the Young  
Thunder Deity Read and Immediately Translated as a Couplet from 12:04 to  
12:23 at Deities' Mountain's Spring Water Coffee Shop (神山湧水珈琲) on 1  
June 2025

*by* 賀茂久世 Kamo Hisayo

(3) 「ことわりと思ひなすべきころさへ身をわすれては猶なげくかな」

Publication Number 388, Composition Number 391

A Fane of Kamo for th' Young Thunder Deity, Part 5;

White, Pale and Deep Pink Clustered Nebulae

Of Meadowsweets with Stamens Fine and Dewy (源平下野)

Are Shining as My Garden's Constellation,

As Many a Buddha's Residential Station:

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

Written at Morn on 2 June 2025 and Published on 4 June 2025

(Lines 1-2 and 3-4 were written at 10:05 a.m. and 10:10 a.m. respectively on bus 205 on 1 June 2025; lines 5-10 were written at Deities' Mountain's Spring Water Coffee Shop (神山湧水珈琲) immediately after I drew a poetic oracle at Kamo Shrine of the Young Thunder Deity from 12:04 to 12:23 on 1 June 2025; lines 11-14 were written from 8:58 a.m. to 9:09 a.m. on 2 June 2025.)

Pure Luò River forms the Galaxy,

Flowing due east with many a scenic beauty.

The Palace faces Sōng Shān Pinnacle;

Pure Luò River pierces th' Core of th' Castle.

At the Shrine of th' Young Thunder Deity

Named Kamo, Deities' Mountain's Water Coffee

I drink and translate oracle-poetry

Which I draw just now providentially:

Even the mind, who should be reasonable,

But who forgets th' flesh, is lamentable.

White, Pale and Deep Pink Clustered Nebulae

Of Meadowsweets with Stamens Fine and Dewy (源平下野)

Are Shining as My Garden's Constellation,

As Many a Buddha's Residential Station.

*From* 般若心經秘鍵 A Secret Key of Prajñā-pāramitā-hṛdaya

*by* 空海 Grand Master Kobo, Saint Kukai, viz. The Skiey Wat'ry Main,

(1) 「不曾訪醫王之藥何時見大日之光」

Publication Number 389, Composition Number 392

The Revelation and Prediction in Dreams of Great Dreams, Part 78

(Iambic Heptameter);

A Fane of Double Wheels of Food and Dharma (法食両輪), Part 19;

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

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

I'll Get Small Seven Cases of th' Said Buddha (七佛薬師の懷中佛),

Most Paradoxical Tathāgata (最も逆説的な如來), Part 3;

A Minimum-Sized Mahā-vairocana (極小大日如來)

I'll Get and Take to Myoshin-ji Vihāra (妙心寺), Part 1;

All th' End Rhyme of This Poetry Is [a] and [i]:

A Couplet Sonnet on (1)

Written from Dusk to Even on 6 June 2025 (the Plum Day When I Paid a Ransom at Mine Own Expense for th' Minimum-Sized Mahā-vairocana) and Published at Around Midnight Between 6 June 2025 and 7 June 2025 (the Anniversary Day When the Great Wisdom God of Swords and Arrows in th' Divine Fount Temple (神泉苑矢劔大明神) Granted Me an Oracle of *The Precious Key to th' Secret Treasury* (祕藏寶鑰) Twenty Years Ago, on 7 June 2013)

A Minimum-Sized Mahā-vairocana (極小大日如來)

I'll get and take to Myoshin-ji Vihāra (妙心寺).

Sūtra-Piṭaka of Vairocana (毘盧藏)

Is th' Counterpart of Honoured Deva Skanda (韋駄尊天).

Both Parties Are Two Wheels of Food and Dharma (法食両輪).

Twelve years ago, White Shorea Robusta (白い沙羅双樹),

Th' Blue Tablet of Vairocana Piṭaka (毘盧藏の青い扁額),

And th' Green-Mossed East-Grove Fane's Cuisine of Vīrya (精進)

Were in Plums' Rain Minute and Fine (微細な梅雨) as Dreamy

As th' Genuine-Dharma Optic Treasury (正法眼藏),

The Most Essential Book Taught by Ucchuṣma (烏菟沙摩明王).

The Wisdom of Mahā-vairocana

Spreads all o'er th' space, which Sūtra-Piṭaka (經藏)

Embraces to be learnt by Vajra-sattva (金剛薩埵).

*From* 近畿日本鉄道 Kintetsu Railway Co., Ltd.

*From* 株式会社フラップゼロアルファ flapzeroalpha, inc.

(1) 「秘密の真珠と志摩ナゾ迷宮」「伊勢志摩を巡る謎の旅」

「海がめざめし時、あるべき場所に真珠を戻せ」「求めるものは海底に現れる。」

Publication Number 390, Composition Number 393

The Shimogamo Deities' Couplet Sonnet, Part 23;

Many Kesaranpasarans (ケサランパサラン) I See;

When th' Sea Awakes, Return Pearls Where They'd Be;

What You Search for Appears in th' Depths of th' Sea, Part 1:

A Couplet Sonnet on (1)

Written on 8 June 2025 and Published on 8 June 2025

(Lines 1-8 were written from 18:09 to 18:58 on 7 June 2025; lines 9-14 were written from 15:43 to 16:03 on 8 June 2025.)

Many Kesaranpasarans (ケサランパサラン) I See

On th' way from Kamo Shrine (賀茂社), where Gods supply

Aventurine Amulets of th' Grove Inquiry

Binding Gemmed Hearts (紵の森の心結) and Tamba Black-Beans Tea,

Who flew to me last August from Pāsāda

Of Deva Skanda (韋駄尊天堂) as Pure Mind of Buddha (佛心).

Ways to increase Kesaranpasaran

Resemble ways to multiply the Buddhān.

On the way to receive from FAS a Special

Gift, I see leaflets of a Riddling Travel

To Secret Pearls and Labyrinths Mysterious

Through Isè Shima. 'Tis a sign propitious.

When th' Sea Awakes, Return Pearls Where They'd Be;

What You Search for Appears in th' Depths of th' Sea.

*From* 近畿日本鉄道 Kintetsu Railway Co., Ltd.

*From* 株式会社フラップゼロアルファ flapzeroalpha, inc.

(1) 「所要時間は 5 時間程度」「すべての謎が解けたら、ゲームクリア！」「温泉に入ろう！」「本券は賢島宝生苑での入浴の際、お一人さま 1 回に限り有効です。」

*From* 沙羅 Shorea Robusta

*by* 東林院 The East Grove Sub-Temple

(2) 「朝に咲き夕には散りゆく “一日花” の姿が、人の世の常ならぬことをよく象徴しています。」

Publication Number 391, Composition Number 394

A Fane of Double Wheels of Food and Dharma (法食両輪), Part 20;

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

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

Many Kesaranpasarans (ケサランパサラン) I See;

When th' Sea Awakes, Return Pearls Where They'd Be;

What You Search for Appears in th' Depths of th' Sea, Part 2;

Works Great the Gifted Only Can Complete,

With Efforts Ceaseless, Strenuous, Discreet:

A Sonnet on (1) and (2)

Written on 10 June 2025 (the Day Before the Full Moon, When I See White Shorea Robusta at th' East Grove Sub-Temple) and Published on 10 June 2025 (Lines 1-3 were composed on 9 June 2025; lines 4-8 were written from 8:43 a.m. to 9:02 a.m. on 10 June 2025; line 9 was written in front of the Fane of the Great Wisdom God of Swords and Arrows in th' Divine Fount Temple at 12:02 on 10 June 2025; lines 10-13 were written at Two-Ray Station at around 12:31 on 10 June 2025; line 14 was written at th' East Grove Sub-Temple in Plums' Rain at 13:35 on 10 June 2025.)

Th' first question's answe'r is Ujiyamada (宇治山田),

Methinks. To solve the following questions, we

Must visit Station Ujiyamada.

To clear this game, five hours are necessary,

The leaflet said. But 'tis professional

Gamers, methinks, that, five hours later, clear

This travel game peripatetical

And take a bath in th' Wisdom Isle's (賢島) hot water.

Works Great the Gifted Only Can Complete,

With Efforts Ceaseless, Strenuous, Discreet,  
Vast Volumes of My Great-Grandfather's Vyākhyā,  
And Classic Texts in Sūtra-Piṭaka  
Are for Me th' Wisdom Island's (賢島) Hot-Spring Water  
And Bīja (種子) of a Fleeting One-Day Sal Flower (沙羅の一日花).

*From* 大和のたからもの 第四回 赤童子 Yamato Treasure, Article 4: Red Kumāra

*by* 岡本彰夫 Akio Okamoto

(1) 「<sup>あかどうじ</sup>赤童子」さんは仏家が春日さんを拝礼する時に祀る絵像で、『<sup>たもんいん</sup>多聞院日記』には「<sup>かすがそう</sup>春日<sup>かみ</sup>惣ノ神」とあるらしい。「春日さんは仏法守護の神「<sup>ほつ</sup>法相<sup>そうおう</sup>擁護<sup>ごしゆんにちごんげん</sup>春日<sup>ゆいしきろん</sup>権現」だから、<sup>しよえ</sup>唯識論を<sup>ほつそうしゆう</sup>所依とする法相宗<sup>ほうそうしゅう</sup>でよくお祀りされる。」

「<sup>なんと</sup>南都<sup>がくもんでら</sup>七大寺は学問寺。試験で僧位が上る。」「<sup>ゆめみのぎ</sup>夢見之儀」といい、そつと明日の答案を渡してもらえる。」「そんな学問僧の部屋に赤童子さんを祀つて、春日さんから戴いた浄火をともし、見守っていただくのだ。興福寺や薬師寺、そして東大寺、法隆寺等が今もこの「<sup>りゆうぎ</sup>堅義」を守っておられる。春日・興福寺・薬師寺ともにお軸の掛け方には作法があつて、じかに赤童子のお顔を拝さぬよう、<sup>しで</sup>紙垂を垂らしてお顔を隠す。そして側に「<sup>うめのずばえ</sup>梅白杖」(一年で伸びた梅の若枝)を立てる。これが春日さんのお<sup>よ</sup>憑りになるもので、昼夜勉強をそつと守ってくださるのだ。」

Publication Number 392, Composition Number 395

The Revelation and Prediction in Dreams of Great Dreams, Part 79

(Iambic Heptameter);

Many Kesaranpasarans (ケサランパサラン) I See;

When th' Sea Awakes, Return Pearls Where They'd Be;

What You Search for Appears in th' Depths of th' Sea, Part 3;

At Home, Old Scriptures Are Accumulated,

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

Whose Essence Is Immense; I Visit Sai-in

And Chance to Worship Vernal-Sūrya Shrine (西院春日神社), Part 3;

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

Crystallization of the Watery Wild,

In Sapient, Serene, Sagacious Sea,

As Shells' Gems, Offshore Seaweeds' Jewelry (鰈玉奥津藻乃玉), Part 2;

A Minimum-Sized Mahā-vairocana (極小大日如來)

I'll Get and Take to Myoshin-ji Vihāra (妙心寺), Part 2;

I'm Taught by Vernal-Sūrya (春日) Red Kumāra (赤童子)

That th' Pair (両部) of Thousand Sonnets' Maṇḍala

I Must Compose as Umè Young White Spray (梅白杖)

Inclusively for Many a Deity:

A Couplet Sonnet on (1)

Written on 14 June 2025 (the Day When I Ordered the Third Mahā-vairocana)  
and Published on 17 June 2025

(On 12 June 2025, my mother and I worshipped Vernal-Sūrya Grand Shrine  
(春日大社) in Nara. On 14 June 2025, I ordered the third Mahā-vairocana (大  
日如來) and wrote this Couplet Sonnet from around 14:10 to 15:37.)

I'm taught by Vernal-Sūrya (春日) Red Kumāra (赤童子)

That th' Pair (両部) of Thousand Sonnets' Maṇḍala

I must compose as Umè Young White Spray (梅白杖)

Inclusively for Many a Deity.

At least Two Thousand Sonnets are required

By Universal Buddhātā (佛性) inspired.

Vairocana is in Maṇḍala's center.

Kumāra's face is hid by white square paper (紙垂),

Who is a Guardian of priests' dreaming (夢見之) study

With Vernal-Sūrya Spirit of Purity (淨火).  
'Tis hard works that are oft imposed on me,  
Added to th' Great-Grandfather's Commentary.  
Many a Kesaranpasaran's (ケサランパサラン) Bija (種子)  
I sow to th' memory of th' Gods and Buddha.

*From* 經旨和歌百首 號夢中和歌 One Hundred Sūtra-Purport Dreamy Poems

(1) 「經旨和歌百首は、足利尊氏の女鶴王頼子の没したる後、尊氏夢に靈異を感じ、等持寺住持南明永禪師に謀り、諸經の意を詠する和歌一百首を募り、鶴王頼子の冥福に資したるものなり。」

*From* 經旨和歌百首 號夢中和歌 One Hundred Sūtra-Purport Dreamy Poems  
*by* 前南禪四明東陵永璵叙 Stated by the Former Head Priest of Nanzen-ji Temple, Tōryō Eiyo from Siming

(2) 「叡相大夫征夷大將軍一夕夢亡姫君靈壽院殿」「姫君云」「若得諸山有道行師德如昔日夢想國師者可作歌一百首資薦我則可以生天上受快樂而無窮也」「其時夢中記云甚詳叡相覺來憶夢之異次日對等持禪寺住持南明永禪師具言其事禪師乃姫君得戒之師也於是命禪律教諸山尊宿及諸高僧作歌共成一百首各以經旨爲題初章以其夢想國師之歌爲首歌後文即金剛經」

*From* 經旨和歌百首 號夢中和歌 One Hundred Sūtra-Purport Dreamy Poems  
*by* 釋 清權 Priest Seiken

(3) 「詠金剛經法界通化分倭歌」  
「わかほとけあまねく人を導ひきてゆめにものりをとけとこそきけ」

*From* 經旨和歌百首 號夢中和歌 One Hundred Sūtra-Purport Dreamy Poems  
*by* 沙門玄起 Śramaṇa Genki

(4) 「詠一首化無所化」  
「落たきつなみにたゝよふ水の泡もきえぬほとこそたまはなすらめ」

*From* 經旨和歌百首 號夢中和歌 One Hundred Sūtra-Purport Dreamy Poems  
*by* 常在光院正日 Priest Shōjitsu of th' Temple of Eternal Brilliant Dharma-kāya

(5) 「一合相理」

「有といひなしといふ名にまよひきて夢のよになほゆめをこそみれ」

*From* 經旨和歌百首 號夢中和歌 One Hundred Sūtra-Purport Dreamy Poems  
*by* 釋周澤拜獻 Reverentially Presented by Priest Shūtaku

(6) 「謹詠金剛經應化非眞分一切有爲法偈意和歌」

「智慧の海むつのたとへののりのふねにうかひてきしにいたる旅人」

Publication Number 393, Composition Number 396

On th' Day of Lessons in Calligraphy, Part 4;

The Sūtra-Purport Dreamy Poetry (經旨和歌 號夢中和歌),

Which Is Derived from th' Temple of Samādhi (等持寺), Part 1:

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

Written on 19 June 2025 and Published on 21 June 2025 (Summer Solstice)

(Lines 1-4 and 13-14 were written from around 20:20 to 20:44 on 19 June 2025; lines 5-6 were written on Keihan Train at around 13:10 on 19 June 2025; lines 7-8 were written at the west of Aoi Bridge at around 17:09 on 19 June 2025; lines 9-10 and 11-12 were written on bus 37 at around 17:40 and 17:55, respectively, on 19 June 2025.)

Grass named Half-White and Half-Green-Leaved Midsummer (半夏生)

Grows in my garden sprinkled with clear water

As Temples of Dvi-pada (兩足院) and Samādhi (等持寺);

'Tis th' source of Sūtra-Purport Poems Dreamy (經旨和歌 號夢中和歌):

'Tis said, my Buddha deigns to lead all sattva

And even in dreams deigns to preach true Dharma.

E'en bubbles floating in waved falling water

Might form fleet jewels ere they disappear.

I'm wondering on names bhāva and abhāva;

At dream night, I still dream a dream of māyā.

On Dharma Vessel of Six Metaphors,

A traveller floats and reaches th' Wisdom-Sea Shores.

On a glass table of th' Calligraphy

Lesson, green snowy Annabelle (西洋紫陽花) I see.

*From Holy Bible: King James Version*

(1) 'Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.'

Publication Number 394, Composition Number 397

Blest Are They Which Take Sides with Israel:

For Theirs Is Gods' Conflagrant Realm of Hell;

Thus I Compose Commanded by th' Archangel, Part 1:

A Couplet Sonnet on (1)

Written at Morn on 21 June 2025 (Summer Solstice) and Published on 21 June 2025 (Summer Solstice)

(Lines 1-2 were written at 0:25 a.m. on 21 June 2025; line 3 was written at 0:40 a.m. on 21 June 2025; lines 4 was written at 2:02 a.m. on 21 June 2025; line 5 was written at 2:11 a.m. on 21 June 2025; line 6 was written at 2:21 a.m. on 21 June 2025; lines 7-8 were written at 8:58 a.m. on 21 June 2025; lines 9-10 were written at 8:49 a.m. on 21 June 2025; lines 11-14 were written at 9:28 a.m. on 21 June 2025.)

Blest Are They Which Take Sides with Israel:

For Theirs Is Gods' Conflagrant Realm of Hell;

Thus I Compose Commanded by th' Archangel.

I can't make dumb shows as the shell-like cell.

I'm still awake and rarely sleepeth well,

Thinking of hardest trials of th' grilled shell.

Diversity of beliefs is naturelle.

There're myriad religions rationnelle.

Precious are Nations' brilliant deeds peculiar.

Blest Are Destroyers: for the Doomsday's Near.

Since th' nuclear bomb was dropped on Hiroshima,

We Japanese yield to America.

In slavery, sublimity is lost.

I'm charged by Angels of the Paradise Lost.

Publication Number 395, Composition Number 398

Blest Are They Which Take Sides with Israel:  
For Theirs Is Gods' Conflagrant Realm of Hell;  
Thus I Compose Commanded by th' Archangel, Part 2;  
I Purchase at Mine Own Expense the Buddha  
Sixty-Sixth (六十六番目の佛様); 'Tis Mahā-vairocana  
Piṭaka (毘盧藏), Who Comprises Nembutsu (念佛);  
Nembutsu Is This Sarva Dharma-dhātu (念佛とはこの法界のすべて).  
Written from 1:08 a.m. to 3:42 a.m. on 26 June 2025 (the Next Day of the New  
Moon, When Irides Bloom (菖蒲華)) and Published at Dawn on 26 June 2025

I Purchase at Mine Own Expense the Buddha  
Sixty-Sixth (六十六番目の佛様); 'Tis Mahā-vairocana  
Piṭaka (毘盧藏), Who Comprises Nembutsu (念佛);  
Nembutsu Is This Sarva Dharma-dhātu (念佛とはこの法界のすべて).  
E'en the fact that Nembutsu is forgot  
Is, no less than sublimity, forgot.  
I sadly witnessed that High Schools Doshisha (同志社中学・高校)  
Forgot completely Lives of Buddha-kṣetra (佛國土の生命).  
Ere ancient Nations' core religions are  
Exterminated and their lives expire,  
I versify as long as I survive  
Old Precious Scriptures in my Temple's Archive (書庫).  
My BuddhāH Sixty-Six Deign to Guide Me  
To Nembutsu Six Letters' (六字名號) Righteous Way.

*From* 等持院 The Temple of Samādhi

(1) 「芙蓉の月」(笹屋守栄)「芙蓉池に 風あるやなし 落花舞ふ」(青山柳為)

*From* 正法眼藏「唯仏与仏」 The Quintessential Optic Treasury of the True  
Dharma, 'The Only Buddha and the Buddha Only'

*by* 道元禪師 Zen Master Dōgen

(2) 「尽大地是真實人体なり、尽大地是解脱門也、尽大地是毘盧一隻眼なり、尽  
大地是自己の法身なり」

「山河大地と諸人と、おなじくうまれ、三世の諸仏と諸人と、おなじくおこなひ

きたれり」

「これをこころえんやうは、このうまるる一人がかたより、この生をたづぬるに、この生といふことは、いかにあることと、はじめをはりあきらめける人はたれぞ。をはりもはじめもしらざれども、うまれきたれり。それただ山河大地のきはもしらざれども、ここをばみる、このところをばふみありくがごとし。生のごとくにあらぬ山河大地よと、うらむるおもひなかれ。山河大地をひとしきわが生なりといへりけりと、あきらむべし。」

「また三世諸仏は、すでにおこなひて道をもなり、さとりもをはれり。この仏と我とひとしとは、またいかにかこころうべき。まづしばらく仏の行をこころうべし。仏の行は、尽大地とおなじくおこなひ、尽衆生ともにおこなふ。もし尽一切にあらぬは、いまだ仏の行にてはなし。」

「しかあれば、こころをおこすより、さとりをうるにいたるまで、かならず尽大地と尽衆生と、さとりもおこなひもするなり。」

*From Paradise Lost: Book X*

*by John Milton*

(3) 'Meanwhile ere thus was sinned and judged on Earth,  
Within the gates of Hell sat Sin and Death,  
In counterview within the gates, that now  
Stood open wide, belching outrageous flame  
Far into Chaos, since the fiend passed through,  
Sin opening, who thus now to Death began.'

Publication Number 396, Composition Number 399

Blest Are They Which Take Sides with Israel:

For Theirs Is Gods' Conflagrantly Realm of Hell;

Thus I Compose Commanded by th' Archangel, Part 3;

The Sūtra-Purport Dreamy Poetry (經旨和歌 號夢中和歌),

Which Is Derived from th' Temple of Samādhi (等持寺), Part 2;

Six-Petalled White Cape Jasmines' (山梔子) Redolence

Is Snowy-Crystal (香雪), Moonlike Non-Existence (無影の月・不香の花):

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

Written on 28 June 2025 and Published on 29 June 2025

(Lines 1-2 were written by a pond in the garden of the Temple of Samādhi at around 15:02 on 27 June 2025; lines 3-4 were written on bus 12 on the way from the Temple of Samādhi at around 15:46 on 27 June 2025; lines 5-14 were

written from 14:14 to 17:39 on 28 June 2025.)

Six-Petalled White Cape Jasmines' (山梔子) Redolence  
Is Snowy-Crystal (香雪), Moonlike Non-Existence (無影の月・不香の花).  
Whether Do Winds o'er th' Pond Called th' Rose of Sharon (芙蓉属木槿)  
Exist or Not? Blooms Fall and Dance, Being Blown.  
The Hell extremely easily appears.  
'Tis Buddhas' Grace that keeps serene affairs.  
During the short time rich and powerful,  
The destined mission I have to fulfill.  
Th' Earth is inflamed, which is True Humans' Body (眞實人体),  
Dharma-kāya (法身), Vairocana's One Eye (毘盧一隻眼),  
Vimukti Gate (解脱門); Plums' Rain (梅雨) expires too early.  
The same birth and the same activity  
The Three-World BuddhāH (三世諸佛), th' Earth and All the Being  
Boundless have been eternally continuing.

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

*From* 白氏文集 An Anthology by Bai Juyi

*by* 白居易 Bai Juyi

(1) 「嵩山表里千重雪 洛水高低兩顆珠」

*From* 蓮葉和歌集 An Anthology of Lotus Foliage Poetry

*by* 大我上人 Saint Daiga

(2) 「序」

「蓮葉の濁にそまぬ法の教こそ、櫻花の嵐に散ゆく心の愼なれ。」

*From* 蓮葉和歌集 An Anthology of Lotus Foliage Poetry

*by* 大我上人 Saint Daiga

(3) 「悉皆金色」

「もろともに花のとほそをいて見れはいつれもおなし山吹のいろ」

*From* 蓮葉和歌集 An Anthology of Lotus Foliage Poetry

*by* 大我上人 Saint Daiga

(4) 「天眼智通」

「霞なきあめのめなれはみてもなをよろつの國の華を見わたす」

Publication Number 397, Composition Number 400

Blest Are They Which Take Sides with Israel:

For Theirs Is Gods' Conflagrantly Realm of Hell;

Thus I Compose Commanded by th' Archangel, Part 4;

Unluckily, We Live on th' Same Small Planet;

Attacks All Fall on Us as Freakish Climate;

We Live on th' Self-Same Lotus Leaf (一蓮托生), Therefore

Assailing Others Harms Our Earth to th' Core;

A Couplet Sonnet of the Composition Number 400<sup>th</sup>:

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

Written at Around 15:28 on 2 July 2025 and Published on 2 July 2025

(Lines 1-2 were written at around 15:06 on 2 July 2025; lines 3-4 were written at around 15:15 on 2 July 2025; lines 5-6 were written at around 15:28 on 2 July 2025; lines 7-8 were written at around 13:29 on 2 July 2025; lines 9-10 were written at around 13:57 on 2 July 2025; lines 11-12 were written at around 12:36 on 2 July 2025; lines 13-14 were written at around 12:19 on 2 July 2025.)

Unluckily, We Live on th' Same Small Planet;

Attacks All Fall on Us as Freakish Climate;

We Live on th' Self-Same Lotus Leaf (一蓮托生), Therefore

Assailing Others Harms Our Earth to th' Core.

We Versify the Moon, Snow, Many a Flower (雪月花),

As Our Mind Is Ubiquitous in Nature.

On Sōng Shān's both sides is snow thousand-fold;

Above and on Luò Stream are pearls two-fold.

Dharma of Lotus Leaves' Anthology (蓮葉和歌集)

Shews scattered cherry-bloom minds' purity:

When we together see behind blooms' door,

All blooms of Kerria have golden colour.

Because 'tis cloudless heav'nly wisdom eyes,

They have a view of blooms in myriad countries.

Publication Number 398, Composition Number 371  
Six Portable Shrines of Paulownia  
With Cherry, Lotus White, Wistaria,  
World-Viewing Streamlets (観世水) and Full Argent Candra  
Written at Night on 7 April 2025 and Published on 4 July 2025

Six Portable Shrines of Paulownia  
With Cherry, Lotus White, Wistaria  
Resemble Genji's Six-Ray Pāsāda (六条院)  
With seasons four, whereas on th' Pāsāda  
Paulownia, only flowers spring and summer  
Bloom to shun prosperous Buddha's fall and winter.  
The Argent Full Moon and Streams shew the Citta (心)  
And Bimba (影像) of Avalokiteśvara  
Passing Six Regions (六道) and Ṣaṭ-pāramitā (六波羅蜜).  
I'm thankful for encountering many a Buddha,  
Who deigns to dwell in Six Shrines Portable  
To guide my learning incorruptible,  
To Whom and to Which I'll be purely faithful  
As Steadfast Six-Root (六根) Shrines in Structures Double (二重構造).

Publication Number 399, Composition Number 401  
Blest Are They Which Take Sides with Israel:  
For Theirs Is Gods' Conflagrant Realm of Hell;  
Thus I Compose Commanded by th' Archangel, Part 5;  
Nuclear Plants' Ruin of Eṣfahān Is  
Eternal Greatest Loss to Human Species (人類の最大且つ永遠の損失).  
Written from 13:46 to 15:11 on 3 July 2025 and Published on 4 July 2025 (the  
Day When I Purchase Again Additional Three Books, 'A Pictorial Record:  
Mystic Figuration of Eṣfahān, Sapphire Silence in the Desert' (図録 神秘の形  
象 イスファハン 沙漠の青い静寂), Which I Read in Student Days)

The nuclear bombs exploded in the air  
O'er Hiroshima and Nagasaki.  
The radiation was dispersed in th' water,  
Because both towns are located by th' Sea.  
But nuclear plants in th' depth of Earth store far  
Greater amounts of radioactive substance;  
Landlocked in th' desert, neither air nor water  
Can cleanse th' enormous radioactive substance.  
'Tis unprecedented calamity,  
Ruin of crystallized sagacity.  
I saw a fair photographic collection  
Of Eṣfahān's geometric sapphire-region,  
Religious structures, mystic figuration (神秘の形象),  
Which now can't be approached due to radiation.

Publication Number 400, Composition Number 402

The Revelation and Prediction in Dreams of Great Dreams, Part 80  
(Iambic Heptameter);

Blest Are They Which Take Sides with Israel:  
For Theirs Is Gods' Conflagrant Realm of Hell;  
Thus I Compose Commanded by th' Archangel, Part 6;  
My Great-Grandfather's Manifestation in a Dream;  
A Shakespearean Sonnet of the Publication Number 400<sup>th</sup>

Written from 15:45 to 17:17 on 3 July 2025 and Published on 4 July 2025 (the  
Day When I Purchase Again Additional Three Books, 'A Pictorial Record:  
Mystic Figuration of Eṣfahān, Sapphire Silence in the Desert' (図録 神秘の形  
象 イスファハン 沙漠の青い静寂), Which I Read in Student Days)

I published th' Sonnet of the Composition  
Number 400<sup>th</sup>. In a dream at th' night,  
I saw my great-grandfather's manifestation  
Come from my altar room illumed by light.  
He, clad in Buddhist raiment, stroked my head,  
'Thou meritest well (よくぞ書いた), but Prajñā (叡智) is not yet

Written.' I waked and thought awhile in bed.  
As I'm absorbed in writing many a Sonnet,  
Translation of his Vyākhyā (釋) is delayed.  
The fact that he didn't scold me for th' delay  
Makes me repent. The Prajñā is conveyed  
By gifted people's brilliant industry.  
Though doomsday is near, I must translate Prajñā  
In Scriptures and my great-grandfather's Vyākhyā.