

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

卷上

By Shinryu Umehara

梅原真隆 著

Translated from the Japanese

By the Subeditor at Kenshingakuen and a Translator of Law,

Rei Umehara (Kenshin)

顕真学苑副幹・法律翻訳者 梅原 麗（顕真） 訳

The copyright on *The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment* is held by Kenshingakuen.

All rights reserved.

*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 35

龍樹論文 (35)

[解説]

[The explication]

十方十佛章は寶月童子所問經によつて示されたものであるが、このうち特に西方の无量明佛と海德佛を抄出されてある。これは十佛章を彌陀名號の稱念として統括せんとする手法である。西方善世界の无量明佛は經文の當面では、善世界は西方无量无边恒河沙の佛土を過ぎてある淨土であつて、无量明佛は成佛以來六十億劫を過ぐる佛であるから、十萬億の佛土を過ぎた淨土にあつて、成佛以來、十劫を経た阿彌陀佛でないことは云うまでもない。けれども西方の淨土にあ

つて無量光を放つ佛は阿彌陀佛に歸入することも容易である。そこで宗祖はこの无量明佛を阿彌陀佛となし、さらに十方十佛を阿彌陀佛に統括して聞名不退の明證となされたのである。

次に海徳佛を引抄されてある。十方の十佛はこの海徳佛に従うて發願し成佛されたのである。いま西方の无量明佛を十劫の阿彌陀佛と同視された宗祖は海徳佛を久遠の阿彌陀佛として仰がれたのである。光壽无量の覺體、清淨の國土、聞名作佛の救い、この海徳佛の讃嘆はそのまま阿彌陀佛の讃嘆として適應する。かくて、十方十佛章における師佛も十方佛も彌陀一佛に歸結することである。

次に百七佛章と彌陀章とを連抄してある。ところが宗祖は點聲を施して、これを彌陀章として統べられてある。經文の當面では、十方佛の稱名を典型にかかげ、さらに餘佛餘菩薩にもこの稱名不退のことありやと問を發し、无量壽佛・世自在王佛乃至寶相佛という百七佛を例示したのが百七佛章であり、これについて阿彌陀佛を別開したのが彌陀章である。故に、經文の當面では「今當に具に説くべし。無量壽佛・世自在王佛・乃至その餘佛ましますこの諸佛世尊、現に十方の清淨世界に在してみな稱名憶念せしむ。阿彌陀佛の本願も是の如し」とよむべきである。然るに宗祖は「今當に具に无量壽佛を説くべし、世自在王佛乃至その餘佛まします是の諸佛世尊現在十方の清淨世界にみな名を稱し阿彌陀佛の本願を憶念すること是の如し」と文點を改められた。これでは百七佛章は解消されて彌陀章になる。阿彌陀佛は十方佛百六佛の所讃となつて、阿彌陀佛は一切諸佛の統格となる。こうした手法において彌陀の名號を稱念することが一切の諸佛諸菩薩の本質となつて、ここに引抄した三章は共に彌陀名號が眞實大行たることを讃嘆することになつたのである。

The Chapter of the Ten Buddhānām in Daśa-diś is indicated in *The Sūtra of the Precious Moon Child's Inquiry*, where the Hesperian Buddha of the Infinite Enlightenment and the Buddha of Ocean Virtues are especially excerpted. This is a method of integrating the Chapter of the Ten Buddhānām in Daśa-diś as the practice of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus). Needless to say, the Buddha of the Infinite Enlightenment in the Hesperian loka-dhātu of kuśala is not Amitābha (Amitāyus) in the Pure Land located beyond the Ten Trillion (10^{13}) Buddha-Lands who has attained the Buddhahood for ten kalpān because, according to the text of the Sūtra, the loka-dhātu of kuśala is the Pure Land located beyond the Hesperian Immeasurable Boundless Gangā-nadī-vālukā Buddha-Lands and because the Buddha of the Infinite Enlightenment is the Buddha who has attained the Buddhahood for six billions (6×10^9) kalpān.

However, the Buddha radiating the infinite light in the Hesperian Pure Land is with ease returned into and identified with Amitābha (Amitāyus). Therefore, the sect founder deemed this Buddha of the Infinite Enlightenment Amitābha (Amitāyus) and integrated the Ten Buddhān in Daśa-diś into Amitābha (Amitāyus) as the enlightenment effulgent of praṇidhāna that the Bodhisattva, hearing the sacred name of Amitābha (Amitāyus), immediately dwells in the rank of the Bodhisattva who is ordained to become the Buddha and never degraded (namely, promptly attains the rank of avaivartika (avinivartanīya)).

Secondly, the Buddha of Ocean Virtues is excerpted. The Ten BuddhāH in Daśa-diś established the praṇidhāna and attained the Buddhahood following this Buddha of Ocean Virtues. The sect founder identified the Hesperian Buddha of the Infinite Enlightenment with Amitābha (Amitāyus) of ten kalpānām and looked up to the Buddha of Ocean Virtues as eternal Amitābha (Amitāyus). The svabhāva of buddhi of the infinite light and the infinite life, the immaculate Buddha-kṣetra, the salvation of the sattva hearing the sacred name of the Buddha and attaining the Buddhahood, etc. these praises for this Buddha of Ocean Virtues accord with the praises for Amitābha (Amitāyus) as they are. Thus, the mentorial BuddhāH and the BuddhāH in Daśa-diś in the Chapter of the Ten Buddhānām in Daśa-diś are returned into and identified with one Buddha, namely Amitābha (Amitāyus).

Thirdly, the Chapter of One Hundred and Seven Buddhānām and the Chapter of Amitābha (Amitāyus) are excerpted in succession. However, the sect founder added guiding marks and integrated these into the Chapter of Amitābha (Amitāyus). According to the text of the Sūtra, the Chapter of One Hundred and Seven Buddhānām mentions typically the practice of praising, reciting, believing on, and meditating on the sacred names of the Buddhānām in Daśa-diś; Furthermore, the Chapter of One Hundred and Seven Buddhānām inquires whether this principle of attaining the rank of the Bodhisattva who is ordained to become the Buddha and never degraded by praising, reciting, believing on, and meditating on the sacred name of the Buddha is applied to other BuddhebhyaH and other BodhisattvebhyaH; Moreover, the Chapter of One Hundred and Seven Buddhānām exemplifies One Hundred and Seven Buddhān including, but not limited to, the Buddha of the Infinite Life, Lokeśvararāja or maharatnaketu; It is the Chapter of Amitābha (Amitāyus) that subsequently and especially reveals Amitābha

(Amitāyus). Therefore, according to the text of the Sūtra, the text should be read as follows: ‘Right now it should be explicated in detail. The Buddha of the Infinite Life, Lokeśvararāja, or other BuddhāH, these BuddhāH and Bhagavat actually dwell in the immaculate worlds of the ten directions, all of whom have the sattva praise, recite, believe on, and meditate on the sacred names of the Buddhānām and single-heartedly commit the pūrva-praṇidhāna of the Buddhānām to memory. The same applies to the pūrva-praṇidhāna of Amitābha (Amitāyus)’, whereas the sect founder revised guiding marks as follows: ‘Right now the Buddha of the Infinite Life should be explicated in detail. Lokeśvararāja, or other BuddhāH, all these BuddhāH and Bhagavat presently in the immaculate worlds of the ten directions thus 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’. In this case, the Chapter of One Hundred and Seven Buddhānām resolves itself into the Chapter of Amitābha (Amitāyus). Amitābha (Amitāyus) is praised by the BuddhāiH in Daśa-diś and by One Hundred and Six BuddhāiH; Amitābha (Amitāyus) becomes the integrated divinity of all the Buddhānām. In this method, the practice of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus) becomes the essence of all the Buddhānām and Bodhisattvānām; The three Chapters herein excerpted come to praise the sacred name of Amitābha (Amitāyus) as the true great practice.

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

From 正法眼蔵「行持」 The Quintessential Optic Treasury of the True Dharma, 'Maintenance of Buddhist Practice'

by 道元禪師 Zen Master Dōgen

(1) 「あるいは迦葉、頭陀行持のゆゑに形体憔悴せり。衆みて軽忽するがごとし。ときに如来、ねんごろに迦葉をめして、半座をゆづりまします。迦葉尊者、如来の座に坐す。しるべし、摩訶迦葉は仏会の上座なり。生前の行持、ことごとくあぐべからず。」

From FAS Holiday 2025 / Whispers of the Winter Woods

(2) 「凍てつく冬の森に ゆらりと妖艶に降り注ぐ月明りと霜の華」

From 吉永小百合 Sayuri Yoshinaga

(3) 「タイムレス、時を超える美」「—*Supreme Beauty*—」「今だからこそ届けた
い究極の美。」「色褪せない珠玉のメモリーを永遠のサユリストたちへ。」

From 海神別荘 A Sea God's Palace

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

(4) 「公子 (色やや嶮し) 随分、勝手を云う。が、貴女の美しさに免じて許す。」

Publication Number 449, Composition Number 451

Buddhism Is Stern Against the Women's Beauty (女性美には苛酷)

In Principle, Save th' True Pure Land Sect Only (原則浄土真宗以外は).

Th' True Pure Land Sect Is Buddhism for the Beauty

And Dignity of Many a Japanese Lady (日本女性の美と尊厳);

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

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

Written from 17:01 to 19:24 on 10 December 2025 and Published on 20
December 2025 (the Day of the New Moon)

I bring five-rūpa agates' rosary (五色瑪瑙の御念珠)

On visiting temples. A white-butterfly

Shells' (白蝶貝) beads and purple-cloud stones' (紫雲石) rosary

I bought at th' Buddhist-Tool Store called 'Eight-Tree' (八木仏具店).

FAS Winter Premium Holiday Coffret I See,

Charming snow-crystal moonlight and woods frosty.

On th' eighty-year-old anniversary (八十ノ賀),

The Actress Yoshinaga Sayuri (女優・吉永小百合)

Published 'The Crystallized and Timeless Beauty' (時を超える美の結晶).

I notice money flows to food and beauty.

Buddhism Is Stern Against the Women's Beauty (女性美には苛酷)

In Principle, Save th' True Pure Land Sect Only (原則浄土真宗以外は).

Th' True Pure Land Sect Is Buddhism for the Beauty

And Dignity of Many a Japanese Lady (日本女性の美と尊厳).

From 秋日西湖閑泛 In an Autumnal Day, Insouciantly, / I Set a Ship Afloat
on Xī Hú Sea

by 林逋 Lin Bu

(1) 「水気并山影」「残虹帶夕収」

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) 「たゞこの月の十四日になん草のいほりまかりはなれて、ふかき山に入侍ぬ
る、かひなき身をは、くまおほかみにもせし侍りなん」

「(拾)「身を捨て山に入にし我なればくまのくらはん事もしられず (嗟)」

From 大正時代の身の上相談 A Personal Advice Column in the Taishō Period
(1912-1926)

by カタログハウス CATALOGHOUSE Ltd.

From 読売新聞大正四年(一九十五年)六月一日掲載 Published in a Newspaper
‘The Yomiuri Shinbun’ on 1 June 1915

(3) 「【相談】コノ世ヲ去リタイト願ウガ 女優ニナッテ活躍スル夢モ あわれ
な女」

「【お答え】あなたの心理状態は非常に矛盾しているように思われます。世を悲
観してこの世を早く去りたいという人が、女優のような華やかな生活を望むと
は、まことに妙な感じがいたします。(改行)しかし、極端に走るのも人間では
ありがちなことですから、まず、よく心を落ち着けなければなりません。」

Publication Number 450, Composition Number 452

In an Autumnal Day, Insouciantly,

I Set a Ship Afloat on Xī Hú Sea;

This Sonnet Is Writ on the Same Fourteenth (14th) Day

As th’ Day of th’ Excerpt from *The Tale of Genji*

A Couplet Sonnet on (1), (2) and (3) of Publication Number 450

Written on 14 December 2025 and Published on 20 December 2025 (the Day
of the New Moon)

(Lines 1-2 were written at 16:41 on 12 December 2025; lines 3-6 were
composed before early dawn 14 December 2025; lines 7-14 were written from
15:33 to 15:56 on 14 December 2025.)

Watery vapours merge with mountains' shadows;
In evening sunlight are remaining rainbows.
'Tis when I saw two rainbows that I firstly
Went to th' East Grove Sub-Temple (東林院) and I firstly
Composed two Sonnets on th' Rare-Prince Vihāra (六道珍皇寺)
At Crossroads of Six-Gati Parivṛtta (転廻六道の辻).
The Glorious Birth of Non-Birth in th' Pure Land (熊に喰われて大往生)
Eat'n by deep mountains' bears (熊貓深山) is one choice, and
Many a lady's dignity and beauty (婦人の美と尊厳)
Is th' other choice, for long neglected by
Primitive Buddhism (原始佛教は長らく無視), save the True Pure Land
Sect (浄土真宗), Genuine Gems and Gold from Stones and Sand (沙石).
Th' True Pure Land Sect esteems the happiness
Of cultural and normal citizens' wellness.

From 心経和讃 A Japanese Buddhist Hymn on Prajñā-pāramitā-hṛdaya,
Delivered at the Pāsāda of Avalokiteśvara (観音堂) on 18 December 2025

(1) 「悟れば真如の相にて 水の流るる風情あり」「色は即ち空なりと 天地の
道を述べ給う」「あな尊しやみ光の 真理を綴るみずぐきの 二百六十二文字を
生かせ生命と仰ぐべし」

Publication Number 451, Composition Number 453

In My Short Life Remained, How Many Phrases

Can I Translate into Iambic Verses?

A Couplet Sonnet on (1)

Written at the Pāsāda of Avalokiteśvara (観音堂) on 18 December 2025 and
Published on 20 December 2025 (the Day of the New Moon)

(Lines 1-2 were composed before early dawn 15 December 2025; lines 3-4 were
written at 22:30 on 17 December 2025; lines 5-10 were written from 8:33 a.m.
to 9:45 a.m. on 18 December 2025; line 11 was written at 10:47 a.m. on 18
December 2025; lines 12-14 were written at the Pāsāda of Avalokiteśvara (観
音堂) from 11:24 a.m. to 11:34 a.m. on 18 December 2025.)

(I donated to a crowdfunding campaign for The Buddhist Hymns of Vajra

School on 16 December 2025.)

I'll visit Ninna Temple in December
As usual, e'en if eaten by a bear.
Snow crystals and th' five-storeyed pagoda
Are cut out, gelid, argent, as kha-puṣpa (虚空華).
Till th' Winter Solstice (冬至), I must put in order
Old Scriptures cumulated in my bower.
In My Short Life Remained, How Many Phrases
Can I Translate into Iambic Verses?
I'm given myriad books (万卷) at th' full disposal,
Consigned to me as works vocational.
Worlds are replete with living information,
In Bodhi, Tattva-flowing figuration.
Watery letters spelling truth effulgent
Must be revered as th' life-hued firmament.

Publication Number 452, Composition Number 454

The Revelation and Prediction in Dreams of Great Dreams, Part 85;

I Learn and Live the Lighted Law of Life, Part 7;

Th' Dream of Two Sages-Stars Before th' Aurora

Of th' Winter Solstice (冬至の夜明け前) Is Nara-Nāyaka (導利).

Written from 23:19 on 25 December 2025 to 0:18 a.m. on 26 December 2025
and Published on 26 December 2025

(This Sonnet was writ on a dream before the early dawn on 22 December 2025,
the Day of the Winter Solstice.)

Ere early dawn of th' Winter Solstice (冬至の未明), I
Dreamt of a telescope astronomical (天体望遠鏡)
In a celestial globe (天球儀), set accurately
By quaint equations geometrical,
Aimed at Two Sages-Stars foretold to me
In my teens. I awoke, the Earth and th' Sky
Were Indistinguishable Before th' Aurora,

Arising from th' Same Root (天地同根). Phenomena
Myriad Are a Single Entity (萬物一體).
Here, Nāga Deva Deigns to Shew the Way (龍神ここに道を),
Enlightening (道啓き) and Purifying My Citta (我心を淨め給へ).
Th' Dream of Two Sages-Stars Before th' Aurora
Of th' Winter Solstice (冬至の夜明け前) Is Divine Direction,
Predestined by the Mystic Constellation.

From 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation
by 元稹 Yuán Zhěn

(1) 「壺中天地乾坤外 夢裏身名旦暮間」

Publication Number 453, Composition Number 455

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 44;

A School of Minagawa Kien (皆川淇園), Part 5;

The Drama “Kyoto Citizens’ Secret Bliss” (京都人の密かな愉しみ)

Is All Tinged with Applause to France and Paris (ふらんす礼讃一色), Part 1:

A Couplet Sonnet on (1)

Written at Around 10:27 a.m. on 5 January 2026 (the Day When Oenanthe
Javanica Begins to Flourish (芹乃榮)) and Published on 5 January 2026

(Lines 1-4 were written on 24 September 2017; lines 5-14 were written at
around 10:27 a.m. on 5 January 2026.)

The earth and welkin in the saintly urn

Transcend divinely realms of th’ globe and heaven.

Fame and renown in vain in dreamy vision

Endure so transiently from morn to even.

The Drama “Kyoto Citizens’ Secret Bliss” (京都人の密かな愉しみ)

Is All Tinged with Applause to France and Paris (ふらんす礼讃一色),

Like That Religion and Philosophy (彼の宗教哲学の如く)

At Doshisha and Kyoto University (同志社と京都大学).

Throughout Eight Hundred Years, the True Pure Land (浄土眞宗)

Sect Is Inherited in th’ Northern Land (北陸にて八百年間相続).

This Plot (筋書) reminds me of Ms. Hamasaki (濱崎嬢を思い出させる)

At Kōdō-kan (弘道館), who emphasized the beauty
Classic and feminine peculiar
To Japanese minds' stratified old culture (心の古層).

From 正法眼蔵「行持」 The Quintessential Optic Treasury of the True
Dharma, 'Maintenance of Buddhist Practice'

by 道元禪師 Zen Master Dōgen

(1) 「雲居山弘覺大師、そのかみ三峰庵に住せしとき、天厨送食す。」

「三平山義忠禪師、そのかみ天厨送食す。」

「向來の仏祖のなかに、天の供養をうくるおほし。」

From 悟 / The Enlightenment — SATORI — Compact Disc Digital Audio

by 薬師寺寛邦 キッサコ / Kanho Yakushiji Kissaquo

(2) 「般若心経 開甘露門 薬師如来真言 光明真言 白隠禅師坐禅和讃 般若心経
(送別 ver.) 延命十句観音経 般若心経 (法华镇 2024 ver.) 悟 — SATORI —
釈迦牟尼仏陀真言」

From Zen Dharani — 禅仏教音楽集 — Compact Disc Digital Audio

by 薬師寺寛邦 キッサコ / Kanho Yakushiji Kissaquo

(3) 「楞嚴咒 啓請 楞嚴咒 第一会 楞嚴咒 第二会 楞嚴咒 第三会 楞嚴咒 第四
会 楞嚴咒 第五会 楞嚴咒 摩訶梵 消災咒 卻瘟神咒 大悲咒 般若心経 世尊偈」

From Ulysses

by James Joyce

(4) 'He passed Saint Joseph's, National school. Brats' clamour. Windows open.
Fresh air helps memory. Or a lilt. Ahbeesee defeegee kelomen opeecue
rustyouvee double you. Boys are they? Yes. Inishturk. Inishark. Inishboffin.
At their joggerfry. Mine. Slieve Bloom.'

Publication Number 454, Composition Number 456

'Delicious Food Is Happy Charity':

The Supermarket of High Quality,

The Name of Which Is Pantry Ampersand Lucky;

Food Full of Luminous Life Must Rescue Misery,

Sad Transiency and Mutability;
I'm Still Amazed by Food Diversity;
Diverse Food Products Are Sent to Our Pantry;
I Pray for Creatures to Attain Their Buddhi (成佛靈鎮祈願濟);
Ambiguous is the Life-Death Boundary (生死の境),
Especially in Pantry Ampersand Lucky,
As Crossroads of Six-Gati Parivṛtta (転廻六道の辻),
Befitting to the Precincts of Vihāra (寺の境内に相応しい), Part 30;
The Deva Skanda Deigns to Offer Me
Provision to Survive and Dhāraṇī,
Which Is Performance-Based in Deva-gati (天上界は成果主義),
According to Results in Deed and Study:
A Couplet Sonnet on (1), (2), (3) and (4)
Written at Around 19:15 on 7 January 2026 (Pantry & Lucky Day) (the Day
of Human Beings (人日)) and Published on 7 January 2026
(Lines 1-4 were composed at around 16:35 on 7 January 2026; lines 5-8 and
11-12 were composed at around 17:04 on 7 January 2026; lines 9-10 and 13-
14 were written at around 19:15 on 7 January 2026.)

Besides the Double Wheels of Food and Dharma,
The Deva Skanda (韋駄尊天) taught me Sūtra, Mantra,
And Dhāraṇī. How to intone them rightly,
I've learnt from many a Buddhist Sect's (宗門) CD,
Among which CDs by Yakushiji
Kanho and Kissaquo are heavily
Rotated for religious services (勤行でヘビロテ)
To learn by heart long Dhāraṇī such as
The Śūrangama Mantra (楞嚴咒) not recorded
In other CDs nor correctly chanted.
The Deva Skanda Deigns to Offer Me
Provision to Survive and Dhāraṇī,
Which Is Performance-Based in Deva-gati (天上界は成果主義),
According to Results in Deed and Study.

From 戲詠臘梅二首 其一 Two Poems on a Wintersweet by Fancy, Part 1

by 黃庭堅 Huáng Tíng jiān

(1) 「雖無桃李顏 風味極不淺」

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

by 在原元方 Ariwara no Motokata

(2) 「年のうちに春は来にけりひととせを去年とやいはむ今年とやいはむ」

From 論語 The Analects of Confucius

(3) 「歳寒然後知松柏之後凋也」

From 送殷堯藩侍御遊山南 A Farewell Poem for a Government Official Yīn Yáo Fān Travelling to an Administrative District 'Mountain South'

by 姚合 Yao He

(4) 「溪静雲生石 天晴雪覆松」

From 宿靈隱寺 Lodging in Língyǐn Sì

by 潘閔 Pān Làng

(5) 「繞寺千千萬萬峰 滿天風雪打杉松」

Publication Number 455, Composition Number 457

On th' Thirtieth of December in Last Year,

My Garden's Wintersweet Began to Flower (庭の臘梅開花):

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

Written on 10 January 2026 and Published on 14 January 2026 (the Day When One Seed Myriad Times Matures)

(Lines 1, 2, 3-4 and 7-8 were written at around 17:14, 17:17, 17:00 and 17:36 on 9 January 2026; lines 5-6, 9-10, 11-12, and 13-14 were written at around 12:54, 11:34 a.m., 12:12, and 12:33 on 10 January 2026.)

It rained as autumn at the end of th' year (秋雨の如き歳末)

Instead of snow. 'Tis one sign of warm winter.

On th' Thirtieth of December in Last Year,

My Garden's Wintersweet Began to Flower (庭の臘梅開花),

Who has extreme no shallow elegance

With no peach face, no damson countenance.

Spring has come ere th' beginning of th' new year;
Is th' current year called last year or this year?
We notice pines and oaks are permanent
And slow in withering after coldness stringent.
Clouds rise from mountains' crags and dales are silent;
Snow covers pines below th' fair firmament.
A thousand, myriad ridges round Vihāra;
Winds' snow strikes cedars' pines and fills Ākāśa.

From 積雨輞川莊作 Versification at a Villa of Wǎng Chuān in a Long Spell of Rain

by 王維 Wáng Wéi

(1) 「山中習靜觀朝槿 松下清齋折露葵」

From 和漢朗詠集「松」 'Pines' in the Anthology of Japanese and Chinese Verses for Recitation

by 許渾 Xǔ Hún

(2) 「青山有雪諳松性 碧落無雲稱鶴心」

From 和漢朗詠集「松」 'Pines' in the Anthology of Japanese and Chinese Verses for Recitation

by 源順 Minamoto no Shitagō

(3) 「十八公榮霜後露 一千年色雪中深」

From 和漢朗詠集「松」 'Pines' in the Anthology of Japanese and Chinese Verses for Recitation

by 大江朝綱 Ōe no Asatsuna

(4) 「含雨嶺松天更霽 燒秋林葉火還寒」

From 和漢朗詠集「花 付落花」 'Flowers with Falling Flowers' in the Anthology of Japanese and Chinese Verses for Recitation

by 白居易 Bai Juyi

(5) 「池色溶溶藍染水 花光焰焰火燒春」

From 和漢朗詠集「鶴」 ‘Cranes’ in the Anthology of Japanese and Chinese
Verses for Recitation

by 劉禹錫 Liú Yǔ xī

(6) 「双舞庭前花落处 数声池上月明時」

Publication Number 456, Composition Number 458

Serene Nirvāṇa of Green Pines in Snow, Part 2;

Th’ Crane-House Confectionery Sells Sweets “Pines’ Śama” (松の寂),

Shewing Snow-Covered E’ergreen Pines’ Nirvāṇa (永寂):

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

Written on 10 January 2026 and Published on 14 January 2026 (the Day
When One Seed Myriad Times Matures)

(Lines 1-2, 3-4, 5-6, 7-8, 9-10, 11-12, and 13-14 were written at around 14:15,
12:05, 17:25, 17:36, 18:29, 17:47, and 18:55 on 10 January 2026.)

Th’ Crane-House Confectionery Sells Sweets “Pines’ Śama” (松の寂),

Shewing Snow-Covered E’ergreen Pines’ Nirvāṇa (永寂).

Seeing morning glories in calm mountain Dhyāna,

I pick dew’s mallows under pines in Vīrya.

Snow on blue mountains learns pines’ Svabhāva;

The cloudless azure fits cranes’ lucid Citta.

Pines’ changeless glory after frost is found;

One thousand rūpa is in snow profound.

Ridge-pines are heard like rain; th’ sky is still fair;

Groves seem like burning autumn, cold by th’ fire.

In the o’erbrimmed pond, navy blue dyes water;

In radiant flowers, spring is burnt by fire.

Cranes in pairs dance in th’ court, where blossoms scatter,

Whose whoops sound by the pond, when th’ moon is clear.

From Ulysses

by James Joyce

(1) ‘Mr Leopold Bloom ate with relish the inner organs of beasts and fowls.

He liked thick giblet soup, nutty gizzards, a stuffed roast heart, liver slices

fried with crustcrumbs, fried hencod's roes. Most of all he liked grilled mutton kidneys which gave to his palate a fine tang of faintly scented urine.'

From Ulysses

by James Joyce

(2) 'Thursday: not a good day either for a mutton kidney at Buckley's. Fried with butter, a shake of pepper. Better a pork kidney at Dlugacz's.'

From 村夜 A Hamlet's Night

by 白居易 Bai Juyi

(3) 「月明蕎麦花如雪」

From 村行 A Travel Through a Hamlet

by 王禹偁 Wáng Yǔ chēng

(4) 「蕎麦花開白雪香」

From 夜行 A Travel at Night

by 張維屏 Zhāng Wéi píng

(5) 「蕎麦一畦花似星」

Publication Number 457, Composition Number 459

The Drama "Kyoto Citizens' Secret Bliss" (京都人の密かな愉しみ)

Is All Tinged with Applause to France and Paris (ふらんす礼讃一色), Part 2;

White Buckwheat Blooms Emit Snow Redolence,

Resembling Stars as That Moist Star's Effulgence;

Snow-Windy Words Were Weaved on th' Shop of Soba (織りなす風雪の言葉);

When I Had Finished Writing th' Following Sonnet,

Snow Start'd to Fall as Starry Blooms of Soba (蕎麦の星花の如き雪);

'Twas the Last Business Day (最終営業日) of Dishes Buckwheat:

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

Written at the Lobby of Omote-senke Kitayama Center (表千家北山会館) from

10:20 a.m. to 11:06 a.m. on 11 January 2026 (When I Had Finished Writing

th' Following Sonnet, / Snow Start'd to Fall as Starry Blooms of Soba (蕎麦の

星花の如き雪); / 'Twas the Last Business Day (最終営業日) of Dishes

Buckwheat) and Published on 14 January 2026 (the Day When One Seed

Myriad Times Matures (一粒万倍日))

A Restaurant of Soba Asana (蕎麦食)

Closes their several hundred years' Karmānta (数百年の業).

I heard mysterious hearsay (謎の風説): "Th' said shop's daughter

Had gone abroad and married a foreigner (異邦人),

Who couldn't appreciate the subtlety

Of Soba taste (蕎麦の滋味) and tried to modify

Menus inherited traditionally (伝統的に継承された献立),

Whose troubles (揉め事) end th' said shop's vitality (存続力)."

The faith, food and land is non-trinity,

As th' Earth and Body Is One Entity (身土不二).

White Buckwheat Blooms Emit Snow Redolence,

Resembling Stars as That Moist Star's Effulgence.

The 'foreigner' (異邦人) means those who can't discern

Traditional quintessence to a turn.