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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 Vasubandhu Bodhisattva, Part 2
天親論文（3）

[解說]
[The explication]

淨土論のうち、まず偈頌から成上起下の文と不虛作住持の文を引いてある。この中間に十六行の偈があるのであるが、「乃至」という省略符を挿入してないのは、一連の文として引用されたのである。次に長行の利行滿足章の總結の文を引用してある。この三文によつて大行を讃嘆する淨土一論の綱要を示されたのである。卽ち第一文は名號の讃嘆をなし、第三文は名號の廻向をあらわし、第二文は讃嘆され廻向される名號の功德を示されたものである。

我依修多羅等の四句は成上起下の文であつて、淨土論が佛教と相應するところから優婆提舍と稱せられる所以を示し、上の禮拜、讃嘆、作願の三門を成じて下の觀察廻向の二門を起し、淨土論一部の始終は五念門であるが、この五念門は世親の獨斷でなくて、淨土の三部經に依ることを示したものである。

從つて、淨土論の當面においては淨土三部經に説いてある眞實功德相は淨土の三種莊嚴であつて、この淨土に願生する偈頌ということである。然るに、宗祖は尊號眞像銘文に次のごとく釋していられる。

我依修多羅眞實功德相といふは、我は天親論主のわれとなのりたまへる御ことばなり。依はよるといふ、修多羅によるとなり。修多羅は天竺のことば、佛の經典をまふすなり。佛教に大乘あり、また小乘あり、みな修多羅とまふす。いま修多羅とまふすは大乘なり、小乘にあらず、いまの三部の經典は大乘修多羅なり。この三部大乘によるとなり。眞實功德相といふは誓願の尊號なり。説願偈捻持といふは、本願のこゝろをあらわすことばを偈といふなり。捻持といふは知慧なり、無碍光の智を捻持とまふすなり。與佛教相應といふは、この論のこゝろは釋尊の教勅、彌陀の誓願にあひかなへりとなり。

What were firstly excerpted from the Gāthā of *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha* are the ‘sentences of achievement of the former three of fivefold paryāya of anusmṛti (1. Worship of Amitābha (Amitāyus), 2. Praise for Amitābha (Amitāyus), 3. Single-Hearted Desire for the Birth of Non-Birth in the Pure Land of Amitābha (Amitāyus)) and sentences of ukkoṭeti of the latter two of fivefold paryāya of anusmṛti (4. Various Observation and Cogitation of Guṇa in the Pure Land of Amitābha (Amitāyus), 5. Offering All One’s Attained Guṇa for the Birth of Non-Birth of All Other Creatures in the Pure Land to Attain Buddhahood All Together)’ and the ‘sentences of not remaining in vain’. Gāthā of sixteen lines lies between these two kinds of sentences, but the apostrophe ‘Abbr. 乃至’ was not inserted because these two kinds of sentences were excerpted as a series of sentences. What were secondly excerpted are the ‘general sentences in prose from the Chapter of Completing Great Practice of Altruism with Good Guṇa Subjective and Objective’. These three kinds of sentences indicate institutes of Śāstra of Sukhāvatī praising the great practice; namely, the first, third and second sentences indicate the Admiration, Vouchsafement of the Grace and Virtue, and Guṇa of the Sacred Name of Amitābha (Amitāyus), respectively.

Four praises ‘I by virtue of Sūtra …’ are the ‘sentences of achievement

of the former three of fivefold paryāya of anusmṛti (1. Worship of Amitābha (Amitāyus), 2. Praise for Amitābha (Amitāyus), 3. Single-Hearted Desire for the Birth of Non-Birth in the Pure Land of Amitābha (Amitāyus)) and sentences of ukkoṭeti of the latter two of fivefold paryāya of anusmṛti (4. Various Observation and Cogitation of Guṇa in the Pure Land of Amitābha (Amitāyus), 5. Offering All One's Attained Guṇa for the Birth of Non-Birth of All Other Creatures in the Pure Land to Attain Buddhahood All Together)', which explain that *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha* is called Upadeśa because of correspondence to the Buddhism and that the said Gāthā is concluded as the fivefold paryāya of anusmṛti. It is also indicated by these sentences that this fivefold paryāya of anusmṛti depends on the Three Main Scriptures of the Pure Land, not on the dogmatism by Vasubandhu Bodhisattva.

Therefore, Lakşaṇa of True Guṇa explicated in the Three Main Scriptures of the Pure Land is Three Kinds of *Sukhāvatī-vyūha* according to *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha*, which is the Gāthā on Aspiring to the Birth of Non-Birth in This Pure Land. The sect founder thus expounded as follows in *Inscriptions of Praises for the Sacred Name of Amitābha (Amitāyus) and Saints' Portraits*:

> On the sentence '我依修多羅眞實功德相', '我' is a word of introducing oneself by the Author Vasubandhu Bodhisattva; '依' means depending, especially depending on '修多羅'; '修多羅' is Indian Scriptures, Sūtra of Buddha, all of Mahāyāna or Hīna-yāna in Buddhism; '修多羅' in this context means Mahāyāna, not Hīna-yāna; the Three Main Scriptures in this context is Sūtra of Mahāyāna; '依修多羅' means depending on these Three Main Scriptures of Mahāyāna; '眞實功德相 Lakşaṇa of True Guṇa' is the sacred name of Amitābha (Amitāyus) and pūrva-praṇidhāna; On the phrase '說願偈捻持 Explication of Gāthā for the Purport of Pūrva-praṇidhāna and Jñāna and Prajñā of Apratighāti', '偈' means words expressing the purport of pūrva-praṇidhāna; '捻持' means jñāna and prajñā of apratighāti; '與佛教相應 Conformity with Dharma and Śīla of Śākya-muni Bhagavat and Pūrva-praṇidhāna of Amitābha (Amitāyus)' means that the purport of the said Gāthā conforms to dharma and śīla of Śākya-muni Bhagavat and pūrva-praṇidhāna of

Amitābha (Amitāyus).

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

From 續後撰和歌集 A Later Imperial Anthology of Japanese Poetry Continued
by 式子内親王 Imperial Princess Noriko Consecrated to the Holy
(1) 「影なれてやどる月哉人しれずよなよなさわぐ袖の湊に」

Publication Number 548, Composition Number 550
Immense Books Sent Abroad for AI Learning
Will Be Discarded. 'Burning Books' Is Going (焚書が現在進行中);
'Tis in Each Human Brain That Old Books Are
Completely Resurrected with Live Power;
A Couplet Sonnet of Composition Number 550:
A Couplet Sonnet on (1)
(In th' evening on 27 September 2026, I saw reports that myriad old books are sent abroad for AI learning. On that news, I wrote this Couplet Sonnet of Composition Number 550 at around 14:23 on 28 September 2026, lines 13-14 of which were writ on 10:59 a.m. on 28 September 2026, and publish on 29 September 2026.)

Immense Books Sent Abroad for AI Learning
Will Be Discarded. 'Burning Books' Is Going (焚書が現在進行中).
E'en if in AI memory, books are
Deep buried in th' abyss of many a layer.
Nearly erased is th' actual publication,
Because of th' vast expanse of information.
'Tis in Each Human Brain That Old Books Are
Completely Resurrected with Live Power.
To read through long and multitudinous Scriptures,
Eyes human can't bear bright screens of computers;
Therefore, most vital are books made of paper.
Old Spirits can reside in living matter.
There dwell accustomed shadows of th' moist star,

Unknown, in turmoil, nightly, on sleeves' harbour.

From À la recherche du temps perdu XIII Albertine disparue
by Marcel Proust
(1) 'Ainsi, grâce à Robert, pouvait-elle, au seuil de la cinquantaine (d'aucuns disaient de la soixantaine), éblouir chaque table où elle allait dîner, chaque soirée où elle paraissait, d'un luxe inouï sans avoir besoin d'avoir comme autrefois un «ami» qui maintenant n'eût plus casqué – voire marché. Aussi était-elle entrée pour toujours semblait-il, dans la période de la chasteté finale, et elle n'avait jamais été aussi élégante.'
'Thus, thanks to Robert, she was enabled, on the threshold of her fifties (some people said, of her sixties) to dazzle every table at which she dined, every party at which she appeared, with an unparalleled splendour without needing to have, as in the past, a 'friend' who now would no longer have stood for it, in other words have paid the piper. And so she had entered finally, it appeared, into the period of ultimate chastity, and yet she had never been so smart.'

Publication Number 549, Composition Number 551
Ms. Chiyo Uno's Total Fivefold Marriage (宇野千代女史の計五回の結婚は)
Seems to Me Hard Works Bearing Heavy Luggage (重荷負う重労働に見える),
As in "Love's Heavy Burden" of Noh Drama (謡曲「恋重荷」),
Which Seems to Me Almost Ascetic Tapa (殆ど禁欲苦行の様にも見える):
A Couplet Sonnet on (1)
Written from 19:17 to 20:18 on 28 September 2026 and Published on 29 September 2026

Ms. Chiyo Uno's Total Fivefold Marriage (宇野千代女史の計五回の結婚は)
Seems to Me Hard Works Bearing Heavy Luggage (重荷負う重労働に見える),
As in "Love's Heavy Burden" of Noh Drama (謡曲「恋重荷」),
Which Seems to Me Almost Ascetic Tapa (殆ど禁欲苦行の様にも見える).
Ms. Uno is th' main character in th' drama
"Blossom" today on th' air as Cherry Puşpa (櫻花).
Five Marriages Hint Five Divorces, Surely (五回の結婚は五回の離婚を示唆).
Her Love's Five-Petalled Blossom Passed Away (恋の五弁花は去りぬ).

Her love affairs were closed unfortunately (残念ながら),
After her fifties' full maturity (五十代の円熟期).
I must devote myself to scholarship.
Hence, I've abstained from close relationship.
A life devoted to pure literature (純文学)
Excludes from my mind all affaires de coeur.

Publication Number 550, Composition Number 552
AI Absorbs Enormous Information;
In Short Time, Small Lives Face Their Only Question,
Whose Thought Has Denser Depth, No Less Than AI;
I Visit Sūtra Archives in Ninna-ji;
A Couplet Sonnet of Publication Number 550
Written from 22:05 to 22:47 on 28 September 2026 and Published on 29 September 2026

I see short lives and deaths in solitude
As insects' natural vicissitude.
Death is as natural as life; therefore,
After dead creatures' Buddhi I aspire.
AI Absorbs Enormous Information;
In Short Time, Small Lives Face Their Only Question,
Whose Thought Has Denser Depth, No Less Than AI.
I Visit Sūtra Archives in Ninna-ji,
Where Buddha-Dharma Guards Tri-Piṭaka (三藏).
I think of Archives' books in our Vihāra.
In my short life, how many books can be
Versed and translated as lives' dignity (生命の尊厳)?
Can Mortal Small Lives' Sad Religion Be
Deep Comprehended by Immortal AI?

From 下鴨神社の立て看板 A Standing Signboard in Shimogamo Shrine Seen

and Translated as a Couplet at 13:51 on 1 October 2026 (the Day Forgiven by the Heaven)
by 鴨長明 Kamo no Nagaakira
(1) 「詠雨中藤花」
「としどしの　春をかぞへて、われもけふ　ながめし花を　ぬれつゝぞおる」

Publication Number 551, Composition Number 553
The Sword Cuts Kleśa (煩悩) and Leads Me to Prajñā (智慧),
With Whom I Worship Deva-Fount Vihāra;
I Live by Buddha, Skanda (韋駄尊天) and Ucchuşma (烏芻沙摩明王), Part 1:
A Couplet Sonnet on (1)
Composed in th' Morning (ll. 1-6), in the Afternoon (ll. 7-14) and Writ at Saruya Café in Shimogamo Shrine from 13:51 to 14:22 on 1 October 2026 (the Day Forgiven by the Heaven (天赦日)) and Published on 1 October 2026

On th' Day Forgiven by the Heaven (天赦日), I
Again do maintenance, for certainty (念の爲),
Of th' Sword Kulikah (倶利伽羅剣) given by th' Grand Deva
Of Swords and Arrows at God-Fount Vihāra.
The Sword Cuts Kleśa (煩悩) and Leads Me to Prajñā (智慧),
With Whom I Worship Deva-Fount Vihāra,
Where both of Gods and BuddhāH are united (神佛習合),
Dark water and bright fire (陰陽と水火) are integrated,
Including, but not limited to, Deva,
Good Nāga-rājñī (善女龍王), Stars, Acalanātha (不動明王),
Sarasvatī (辯才天), Avalokiteśvara (觀世音菩薩).
I Live by Buddha, Skanda (韋駄尊天) and Ucchuşma (烏芻沙摩明王).
Today, I also, counting each year's spring,
Pick blooms Wistaria seen in long rain soaking.

From 『映画ちいかわ 人魚の島のひみつ』公式　Official "CHIIKAWA MOVIE: Mermaids' Island's Secret" on X.com
(1) 「いつまでも　絶えることなく　友達でいよう」
「その友情も　その罪も　その命も　いつまでも。」

From 莊子 Zhuāng zǐ
(2) 「君子之交淡如水」

From 伊勢物語 三十五段 The Tale of Isè, Article 35
From 新勅撰和歌集 The New Imperial Anthology of Japanese Poetry
(3) 「玉の緒をあは（わ）お（を・緒）によりて結べれば絶えての後もあはむとぞ思（ふ）」

From 梨之片枝 One Branch of a Japanese Pear Tree
by 三條實美公 Prince Sanetomi Sanjō
(4) 「千早振る神代のちぎり末遠く」

by 本居宣長 Motoori Norinaga
(5) 「梅が枝の花の下紐とけそめて雪の雫も匂ふ春風」

Publication Number 552, Composition Number 554
The Sword Cuts Kleśa (煩悩) and Leads Me to Prajñā (智慧),
With Whom I Worship Deva-Fount Vihāra;
I Live by Buddha, Skanda (韋馱尊天) and Ucchuşma (烏蒭沙摩明王), Part 2:
A Couplet Sonnet on (1), (2), (3), (4) and (5)
Written at 17:50 (ll. 1-2), 18:03 (ll. 9-10), 18:07 (l. 3), 18:17 (ll. 4-5), 18:23 (l. 6), 18:38 (l. 7), 18:49 (l. 8), 19:07 (ll. 13-14), 19:18 (ll. 11-12) on 4 October 2026 (the Day When Saturn Reaches Opposition) and Published on 4 October 2026

“Forever, ceaselessly, we’re friends”, quoth he,
Whose friendship, sin, life last perpetually.
Sages’ relationship is pale as water.
Gemmed strings of lives are tied with foam strings, therefore,
We will encounter after strings expire.
“Awa” (あわ・あは) means foam (沫・泡), pale (淡), ear shells (鮑), soft (柔), encounter (逢・合),
Which is, for th’ transient world, a metaphor.
I pledge fidelity forevermore,
To friendship of th’ divine age faraway,
More than one thousand times ago, I tie.

I’m given th’ Sword Kulikah for engagement,
To cut off Kleśa for enlightenment.
For the first time, unlaced are strings of flowers
On plum sprays, snow drops smell sweet with spring zephyrs.

Publication Number 553, Composition Number 555
To Cut Off Plastic Pots, I Use Almighty
Scissors by Grip (握力), Not to Hurt Roots in Safety (根を傷付けぬ様安全に).
Composed in Sleep at Dawn (ll. 1-4), Written at Around 15:29 (ll. 1-11) and 19:30 (ll. 12-14) on 8 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th’ Chestnut Radiant Moon, th’ Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

I still transplant Light-Autumn Anemones (秋明菊),
Roses of Sharon (木槿), Cypress Fans (檜扇), Camellias (椿),
Four Seasons’ Strawberries (四季成り苺), Mints, Agastaches.
Rapidly growing long roots of Hydrangeas (紫陽花)
Extend outside the new slit pot. Eight Larvae
Of Swallowtails (揚羽蝶の八人の幼虫) on many a Citrus tree (柑橘の木々)
Survive attacks by creatures. In July,
The said Hydrangea (当該紫陽花) I transplanted newly.
After three months, roots stretch tremendously,
Whose name is “Sprinkled Stars in th’ Arching Sky” (その名は満天星).
To Cut Off Plastic Pots, I Use Almighty
Scissors by Grip (握力), Not to Hurt Roots in Safety (根を傷付けぬ様安全に).
A stray cat comes to th’ garden in full flower.
Keeping cats is forbidden by my mother.

Publication Number 554, Composition Number 556
The Sword Cuts Kleśa (煩悩) and Leads Me to Prajñā (智慧),
With Whom I Worship Deva-Fount Vihāra;

I Live by Buddha, Skanda (韋駄尊天) and Ucchuşma (烏芻沙摩明王), Part 3;
The End Rhyme of This Poetry Is [a] and [i].
Written from 13:28 to 14:59 on 10 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

The kind of epoch of th' said Sword Kulika (当該倶利伽羅剣の年代)
Belongs to th' End of Warring Nations' Era (戦国時代末期),
The Period of Warlords Toyotomi (豊臣方の武将),
Classified as th' Sword of Owari-zeki (尾張関の刀剣),
In an unvarnished sheath (白鞘). Acalanātha (不動明王),
Siddham (悉曇文字), Kulika Nāga-rāja (倶利伽羅龍王), Vajra (金剛杵),
For the Birth of Non-Birth in Buddha-Kşetra (佛國土の不生の生の爲に),
Were carved on th' Sword Blade (刀身に彫刻) as Live Nations' Citta (生國魂).
'Tis a memento of a warlord; namely,
Religious service (供養) is a priestess' duty.
In the Korean Arts' Museum (高麗美術館), I
Saw Incarnations of Live Nations' Citta (生國魂),
Residing in Arts' Actual Entity.
Life-Death is crystallized into Nirvāṇa.

Publication Number 555, Composition Number 557
A Fane of Kanetomo Yoshida (吉田兼倶), or Kyoto University, Part 48;
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 5;
Doshisha's Christian-Brainwash Education (同志社のキリスト教洗脳教育は)
Has th' Opposite Effects Brought to Perfection (完全なる逆効果をもたらす);
Hence, at Fifteen I Entered th' Priesthood For (15 歳でお得度)
Strong Sense of Crisis for the Buddhist Future (強い危機感故に), Part 5
Composed in Sleep at Dawn and Written at Around 7:27 a.m. (ll. 1-7), 7:50 a.m. (ll. 8-10), 8:09 a.m. (ll. 11-14) on 11 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十

三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

Buddhist Universities were deemed 'F Rank'.
Protestant Doshisha was deemed 'B Rank'.
Even in Kyoto University,
Japanese Buddhism wasn't taught regularly,
Save Europe-languages' religion only (ヨーロッパ語族の宗教のみ).
Antique Chinese, Old Japanese (古文漢文) for Me
Are Native Tongue Expressing Buddhism Dear.
'Tis Orient that has prospered Buddhist culture.
French, German, English were learnt thoroughly (英独仏語が徹底的に).
E'en Greek and Latin were compelled to study (希語羅語さえも).
At the Korean Arts' Museum (高麗美術館で), I
For th' first time, outside th' University,
Found Hangul letters (初めてハングル文字を見た). Feeling sorrow, I
Wondered why we know not most Asian country.

From Ulysses
by James Joyce
(1) 'Not go in and blurt out what you know you're not to: what's parallax? Show this gentleman the door.'

Publication Number 556, Composition Number 558
A Fane of Kanetomo Yoshida (吉田兼倶), or Kyoto University, Part 49;
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 6;
Doshisha's Christian-Brainwash Education (同志社のキリスト教洗脳教育は)
Has th' Opposite Effects Brought to Perfection (完全なる逆効果をもたらす);
Hence, at Fifteen I Entered th' Priesthood For (15 歳でお得度)
Strong Sense of Crisis for the Buddhist Future (強い危機感故に), Part 6;
Since Japanese Buddhism Was Erased from Regular
And Public Education, th' Moral Sphere
(日本佛教が正規の公教育から消されて以来)

Of Japanese Spirit Has Been Facing Crises
(日本の道徳精神は危機に瀕している);
True Teachings Are Forgot with Turmoiled Chaos (誠の御教えは忘れられ):
A Couplet Sonnet on (1)
Written from 10:59 a.m. to 12:08 on 11 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

When I learnt in th' Religion Faculty (宗教学),
A classmate wished to enter th' nunnery (修道女志望の同級生),
And visited there to make an inquiry.
Two lines below were told at th' nunnery:
"You're not admitted here without a calling." (「御召しが無ければ入れません」)
"What's th' calling?" "You'll know if there comes a calling."
(「御召しって何ですか」) (「来ればわかります」)
Methought, polite excuse to drive away (体良く追っ払う爲の口実と思われた);
Such "calling" must be perilous extremely
(その様な「御召し」は危険窮まり無かろうに).
Since Japanese Buddhism Was Erased from Regular
And Public Education, th' Moral Sphere
(日本佛教が正規の公教育から消されて以来)
Of Japanese Spirit Has Been Facing Crises
(日本の道徳精神は危機に瀕している).
True Teachings Are Forgot with Turmoiled Chaos (誠の御教えは忘れられ).
The Old True Pure Land Sect in th' Northern Land (北陸の古い淨土眞宗)
Has Been Advanced as Japanese True Pure Land (日本の真實淨土として進化).

Publication Number 557, Composition Number 559
Remembrance of My Mother, Part 26;
The Sword Cuts Kleśa (煩悩) and Leads Me to Prajñā (智慧),
With Whom I Worship Deva-Fount Vihāra;
I Live by Buddha, Skanda (韋駄尊天) and Ucchuşma (烏芻沙摩明王), Part 4;
My Mother, on the Threshold of Her Eighties (母は八十路に差し掛かっても),

Devotes Herself to Updating Stylish Beauties
(当世風の美のアップデートに余念が無い);
My Memory of th' University (私の大学の追憶は)
Seems to Us th' Dullest Height's Extremity (野暮の骨頂(当社比));
The Medium-Empress Temple (中宮寺) Means the Media
Among the Emperor, Old Gods and Buddha (中天皇・なかつすめらみこと).
Written from 23:31 on 11 October 2026 to 1:09 a.m. on 12 October 2026 and
Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

My Mother, on the Threshold of Her Eighties (母は八十路に差し掛かっても),
Devotes Herself to Updating Stylish Beauties
(当世風の美のアップデートに余念が無い).
My Memory of th' University (私の大学の追憶は)
Seems to Us th' Dullest Height's Extremity (野暮の骨頂(当社比)),
In Inverse Ratio to Life Elegant (エレガントな人生に反比例).
For her, the beauty is truth more important
Than thoughts (美は思想より重要な真理). I must cut off by th' Sword Kulika
Excessive thoughts disturbing pure mind's Prajñā (慧).
I thank thoughts' record, but in progress further,
I should leave th' past's accumulating shore (過去の堆積する此岸).
To Mediate Betwixt the Distant Shore
And This Shore, Mind Must Be Clear as a Mirror.
The Medium-Empress Temple (中宮寺) Means the Media
Among the Emperor, Old Gods and Buddha (中天皇・なかつすめらみこと).

Publication Number 558, Composition Number 560
I See the Lyra Sea (琵琶湖); What's Nembutsu?
'Tis Sarva-Sattva Sea of Dharma-Dhātu (念佛とは法界群生海の全て);
Th' Great-Grandfather's Favorite Book Is *Tanni-shō*
(曾祖父の座右の書は歎異抄);
By My Side Are Kulika, *Shōbō-genzō*

(私の座右には倶利伽羅剣と正法眼蔵).
Written from 10:59 a.m. to 12:58 (ll. 1-12) at Lake Biwa Otsu Prince Hotel, at Around 13:38 (ll. 13-14), Revised at Around 14:40 (ll. 4, 13-14) at the Biwako Terrace on 14 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

I See the Lyra Sea (琵琶湖); What's Nembutsu?
'Tis Sarva-Sattva Sea of Dharma-Dhātu (念佛とは法界群生海の全て).
Clouds' ridges in the Inverse Deep are drifting
O'er th' bright prismatic blue gray green sea billowing
And misting mountains' shades and waves surrounding
White radiant buildings on the shore reflecting
Lives Infinite in Mutable SaMskāra,
As Nembursu embraces Buddha-Kşetra.
Th' Great-Grandfather's Favorite Book Is *Tanni-shō*
(曾祖父の座右の書は歎異抄);
By My Side Are Kulika, *Shōbō-genzō*
(私の座右には倶利伽羅剣と正法眼蔵).
Fierce differences in both characters (性格の激しい差異),
Strong different tastes and thoughts on Sacred Scriptures,
Hint rainbow ripples on Nembutsu Śūnya (念佛の空),
With spectral mists' SaMskāra (行) in Ākāśa (虚空).

From Ulysses
by James Joyce
(1) 'Suppose that communal kitchen years to come perhaps. All trotting down with porringers and tommy-cans to be filled. Devour contents in the street.' 'City Arms hotel *table d'hôte* she called it. Soup, joint and sweet. Never know whose thoughts you're chewing. Then who'd wash up all the plates and forks?'

Publication Number 559, Composition Number 561
I Visit Mt Hiei Biwako Valley (比叡山琵琶湖バレイ),

Seeing Rainbows Thrice (三回虹を見る) on th' Mystic Azure Sea;
Sahā True Pure Land Sect Is Necessary (娑婆の浄土眞宗は必要である):
A Sonnet on (1)
Written at Around 20:05 (ll. 3-4), 20:32 (ll. 1-2), 21:45 (ll. 5-6), from 23:20 to 23:48 (ll. 7-14) on 14 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

Ōtsu Prince Hotel (大津プリンスホテル) staffs are occupied
In serving plates for hungry dames (空腹おばちゃん達) to feed.
I Visit Mt Hiei Biwako Valley (比叡山琵琶湖バレイ),
Seeing Rainbows Thrice (三回虹を見る) on th' Mystic Azure Sea.
On th' Valley, white clouds cover th' ground as Nāga,
Whom I breathe as defunct priests' vaporous Citta.
Indeed, *Th' Essential Optic Treasury*
Of Dharma True (正法眼蔵) is excellent supremely.
But this world needs improving skills and learning,
Which might be damaged by Zen practicing
(学問と技能の上達が損なわれる可能性);
Long-term, non-guarded, (長期且つ無防備) Zen group practices
Are scarce befitted to th' contemporary
World's perilous, hypocrite, and cunning crises
(現代の危険と偽善と狡猾の危機に殆ど適さない).
Sahā True Pure Land Sect Is Necessary (娑婆の浄土眞宗は必要である).

From 正法眼蔵「仏性」 The Quintessential Optic Treasury of the True Dharma, 'Buddhatā'
by 道元禪師 Zen Master Dōgen
(1) 「欲知仏性義、当観時節因縁。時節若至、仏性現前」
「いはゆる欲知仏性義は、たとへば当知仏性義といふなり。当観時節因縁といふは、当知時節因縁といふなり。いはゆる仏性をしらんとおもはば、しるべし、時節因縁これなり。時節若至といふは、すでに時節いたれり、なにの疑著すべきところかあらんとなり。疑著時節さもあらばあれ、還我仏性来なり。」

Publication Number 560, Composition Number 562
I Think of Buddhatā (佛性), the Theme Eternal;
'Tis Timely, Seasonal, Hetu-paccaya,
Returned to Me as Prince-Vihāra Buddha (王寺の御佛):
A Coulet Sonnet on (1)
Written at Around 15:22 on 15 October 2026 (ll. 5-6), from 10:30 a.m. to 10:40 a.m. (ll. 1-4), 11:02 a.m. to 11:35 a.m. (ll. 7-12) on JR train, 13:35 to 13:44 (ll. 13-14) at th' Brown Rice Restaurant for th' Vegan (玄米庵) nigh the Temple for the Medium Empress (中宮寺) on 16 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

In our Vihāra, Citrus Reikou ripens.
There also mellow Shikuwasa, Lemons.
With Grasshoppers Green, Swallowtails' Green Larvae
Eat Citrus Junos leafage and grow soundly (すくすくと育つ).
In Kyoto, Nara, there are temples for
Princesses, elegant and popular.
The Temple for the Medium Empress (中宮寺), Namely,
The Sibyl to Transmit Divinity,
For th' Emperor to Govern Righteously (中天皇・なかつすめらみこと),
With Cosmos like Chrysanthemum (菊) and Cherry
In Autumn (秋櫻), Mirrors Ladies' Life Ideal (婦人の鑑).
I Think of Buddhatā (佛性), the Theme Eternal.
'Tis Timely, Seasonal, Hetu-paccaya,
Returned to Me as Prince-Vihāra Buddha (王寺の御佛).

Publication Number 561, Composition Number 563
At Dharma-Thriving Fane (法隆寺), I Chanced to See
And Bought *Vijñapti-mātratā-siddhi* (成唯識論);

Study on Dharma-Thriving Temple's Teaching (法隆寺教学の研究)
I Also Purchased for Exquisite Reasoning (妙理).
Written from 17:40 to 18:20 (ll. 1-8) on JR train, 18:30 (l. 9) at Kyoto Station, 18:46 to 18:52 (ll. 10-12) on Kyoto Subway, 20:20 (ll. 13-14) on 16 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

At Dharma-Thriving Fane (法隆寺), I Chanced to See
And Bought *Vijñapti-mātratā-siddhi* (成唯識論).
A Priest named Kenshin (顕真) lived in this Vihāra,
Well-versed and learnèd in Tri-piṭaka.
Th' Bright God of Swords and Arrows first taught me
The Precious Key to th' Secret Treasury,
Vyākhyā of which I read repeatedly,
To cut all hindrance by the Sword of Buddhi.
I've read books long enough to break my chairs
(長年の読書で幾つもの椅子を座り壊した)
And cushions by my weight for many years.
I'll finish versification and translation
Of Scriptures and th' great-grandfather's documentation.
Study on Dharma-Thriving Temple's Teaching (法隆寺教学の研究)
I Also Purchased for Exquisite Reasoning (妙理).

by 涙のカピバラ A Capybara in Tears
(1) 「食べないで、偉い人。」

Publication Number 562, Composition Number 564
"My Friends Were Eaten. Similar I'll Be."
"You Plant Trees to Give Us Delicious Larvae."
In Versing and Translating Śāstra, Vyākhyā (經論釋),
I'll Integrate Gods' Mind and Buddha-jñāna (佛智):
A Couplet Sonnet on (1)

Written from 16:51 to 17:30 on 17 October 2026 (ll. 1-10), at Around 22:33 on 16 October 2026 (ll. 11-12), 22:01 on 18 October 2026 (ll. 13-14) and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

Swallowtails' Larvae lost, Wasps stout, swift, flying.
A Larva rears th' head, seeing me as if saying:
"My Friends Were Eaten. Similar I'll Be."
I gather Citrus trees' pots on which Larvae
Live. I hang meshes, covering Larvae's trees.
Though always calm, this Larva dares tell crises.
When I transplanted Japan Pepper Trees (山椒),
A Wasp watched me as if saying: "You plant trees
For us, on which emerge delicious Larvae."
At that time, I knew not th' fact Wasps eat Larvae.
I think of th' Brown Rice Restaurant for th' Vegan.
Th' Capybara said, "Eat me not, you great man."
In Versing and Translating Śāstra, Vyākhyā (經論釋),
I'll Integrate Gods' Mind and Buddha-jñāna (佛智).

Publication Number 563, Composition Number 565
'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 (成佛靈鎮祈願済);
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 36
Written at Around 14:12 (l. 1), 14:14 (l. 2), 16:39 (ll. 3-4), 18:47 (ll. 5-6), 19:15 (ll. 7-8), 19:24 (ll. 9-10), 19:26 (l. 11), 19:45 (l. 12), 20:18 (ll. 13-14) on 19 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

In a fine mesh, a Larva turns a Pupa (幼虫は蛹に).
Three plants whose blooms resemble Mahā-bhūta (三種の大文字草),
Stellèd, five-petalled, in red, pink and white,
With Anemones of Autumnal Light (秋明菊),
I bought with withered Princess-Śūnya-Trees (枯れた姫空木),
And fritillaria, or Shell-Mother-Lilies (枯れた貝母百合).
In Pantry, kinds of food are seasonal,
With fresh events occurring annual.
On the next day of Christmas, main shelves are
Changed into new-year articles entire.
Fruits, vegetables are season-sensitive.
Aisles are illuminated decorative.
A bug supine on th' street I put on a leaf.
May insects' life acquire a true relief.

Publication Number 564, Composition Number 566
Pupae's Dreams (蛹の夢) Might Be Far Beyond Our Fancy;
Modification of Their Mind and Body
Proceeds in Metamorphic Latency.
Written from 22:37 to 22:54 on 19 October 2026 (ll. 1-4), at Around 10:25 a.m. (ll. 5-6), 11:28 a.m. (ll. 7-8), from 13:03 to 13:45 (ll. 9-14) at Kiriyama Hall on 21 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

Of what do Larvae dream in shapes of Pupae?
Pupae's Dreams (蛹の夢) Might Be Far Beyond Our Fancy,
Whose thought patterns are different from ours.
Plant-life's imagination also differs.
Modification of Their Mind and Body
Proceeds in Metamorphic Latency.
Many a Buddha and th' Sword Kulika
I have invited for Bodhi and Caryā (覺と行).
At th' Dream-Traced 'Tea House Mt Paulownia' (夢の跡「茶寮桐山」),
Whose roof-tiles have motifs of Cherry Puşpa (櫻紋の屋根瓦),
There's Four-Direction-Buddha Layered Stūpa (四方佛の多層の塔),
With Crags 'Ships Noble' (貴船石), 'Saddled Steeds' (鞍馬石), et cetera.
On lower parts of walls on th' second floor (二階の腰張),
There're pasted parts of Noh book 'Cherry River' (謡曲「櫻川」).

From 方丈記 The Ten Foot Square Hut
by 鴨長明 Kamo no Nagaakira
(1) 「ゆく河の流れは絶えずして、しかももとの水にあらず。よどみに浮ぶうたかたは、かつ消えかつ結びて、久しくとゞまりたるためしなし。」

Publication Number 565, Composition Number 567
The Cherry-Root Mausoleum (櫻本陵), a Bridge Named Cherry (櫻橋),
Cherry Roof-Tiles (櫻紋の屋根瓦) Accord with 'Th' River Cherry' (櫻川),
Foaming, but Not the Same Stream, Ceaselessly:
A Couplet Sonnet on (1)
Written from 12:01 to 14:05 on 22 October 2026 and Published at Around Midnight (三更) Betwixt 23 October 2026 (the Day of th' Chestnut Radiant Moon, th' Thirteenth Night, and the First Frost Falling (栗名月・十三夜・霜始降)) and 24 October 2026, When Thirteen (13) Sonnets Are Published

Before All Hallows Eve, on Northern Mounts'
Street (北山通), Pumpkins are laid ere th' Day of All Saints.
On th' Dream-Traced 'Tea House Mt Paulownia Tree'
(夢の跡「茶寮桐山」について),

Many a precious rock from all o'er th' country (全国から集められた奇岩),
Fine hanging scrolls, long beams made of one tree,
Stūpa-motifs carved mythologically (神話の意匠の塔),
Must have been made by one rich, powerful,
And versed in Blooms, Birds, Winds and th' Moist Star Full (花鳥風月),
But owners of which have changed frequently,
As old arts valuable aesthetically.
Th' first builder is unknown, I know not why.
The Cherry-Root Mausoleum (櫻本陵), a Bridge Named Cherry (櫻橋),
Cherry Roof-Tiles (櫻紋の屋根瓦) Accord with 'Th' River Cherry' (櫻川),
Foaming, but Not the Same Stream, Ceaselessly.

From 黒い土 土のめぐみをいただくお菓子 Black Earth: Confections to Partake of Blessings of the Earth
(1)「どの素材も大地の力をたっぷりと湛えています。作物の滋味もその栄養も、すべては土しだい。「いただく」という行為は、もしかすると、土の力を少しだけ分けてもらうことなのかもしれません。」

From 伊勢物語など The Tale of Isè, and So Sorth
by 堀辰雄 Tatsuo Hori
(2) 「折口先生の説によると、敍景歌といふものは、先づ最初、旅中鎭魂の作であつた。」

From 正法眼蔵「仏性」 The Quintessential Optic Treasury of the True Dharma, 'Buddhatā'
by 道元禪師 Zen Master Dōgen
(3) 「悉有仏の有、なんぞ無無の無に嗣法せざらん。」「無常者即仏性也」「仏性之義、廓然虚明」「身現円月相、以表諸仏体」

Publication Number 566, Composition Number 568
I Think of Buddha-Kşetra, Calm, Bright, Pure (寂光淨土):
A Shakespearean Sonnet on (1), (2) and (3)
Composed Around FAS Kyoto Eastern Mountains Flagship Store past 13:38 (ll. 1-4), Around Seeds' Source Store past 14:26 (ll. 5-6), past 15:14 (ll. 7-8),

Written from 17:19 to 18:11 (ll. 9-12), 18:58 (ll. 13-14) on 26 October 2026 (the Rainy Day of the Full Moon) and Published on 26 October 2026

Today arises th' full moist star and rainy (雨の満月).
Ingredients of confections 'Black Earth' are
Black rice, black soybeans, peanuts black, and blueberry.
I Think of Buddha-Kşetra, Calm, Bright, Pure (寂光淨土).
I oft write scene-describing poetry (敍景歌),
Appeasing souls (鎭魂), expressing Buddhatā (佛性).
Three Asters 'Peach Sage' (桃仙), 'Glorious Twilight' (夕映), I
Plant for remembering Bhāva of Abhāva (非有の有の記憶).
Buddhatā Has the Earth Benevolent Bala (大地の恵みの力),
The Mutable (無常), Spherical, Clear Skyey (廓然虛明) Candra
In Rain (雨の円月), Gradationally Updating Rūpa (色),
Artistic Fermentation of SaMsāra (生死).
On Coffrets White, Gold Arabesque Geometric
Motifs Remind Me of Remains Islamic.

Publication Number 567, Composition Number 569
Remembrance of My Mother, Part 27;
On th' Day of Timely Drizzling Udaka (霎時施),
Dew on Chrysanthemum Leaves (菊の露) Is Amṛta (甘露),
With Virtuous Might by Infinite Life of Sūtra.
Written at Around 22:55 (ll. 1-4), from 23:44 on 27 October 2026 to 0:09 a.m. on 28 October 2026 (ll. 5-8), from 9:45 a.m. to 10:07 a.m. on 28 October 2026 (ll. 9-14) (the Day of Cold and Timely Drizzling Rain (霎時施)) and Published on 28 October 2026

On lower parts of walls at our Vihāra (寺),
At th' entrance (お式台) by my mother (母) from Noh (能) Gāthā (謡),
There're pasted (腰張) "Th' Juvenile Eternal By
Chrysanthemum Benevolent and Dewy" (菊慈童),
"A Scroll on Flutes" (笛乃巻), "Imperial Ceremony" (大典).
Red-Leaved "Snow Willow" (紅葉した雪柳) and an Easter Lily (鉄砲百合)

Have been arranged by her in late October;
There's hung a "Tinted Citrus Junos" (色付いた柚子) picture.
Our Altar Rooms (御佛間) were for Tea Ceremony
Made by my mother (母), changed in harmony
With seasonal vicissitudinary
Gradation, learnèd in the Way of Tea.
Dew on Chrysanthemum Leaves (菊の露) Is Amṛta (甘露),
With Virtuous Might by Infinite Life of Sūtra.

by FAS HOLIDAY 2026
(1) 'Discover your light within.'

Publication Number 568, Composition Number 570
Green Pupae Seem to Hibernate in Meshes,
Protected, Dreaming Wondrous Universes, Part 1:
A Couplet Sonnet on (1)
Written at Around 19:04 on 28 October 2026 (ll. 1-2), Composed in Sleep at Dawn (ll. 3-5), from 8:00 a.m. to 8:33 a.m. (ll. 6-12), 8:54 a.m. (ll. 13-14) on 30 October 2026 (the Day Before All Hallows' Eve) and Published on 30 October 2026

There're hung old tablets (扁額) "Snow, the Moist Star, Flower" (花月雪),
"Elucidation of the Truth" (實真顕) in our
Temple. "Discover Stars in Thy Vihāra."
There're Creatures, Plants, Gods, BuddhāH, th' Sword Kulika,
Old Vyākhyā (古い論釋), Arts, Two Wheels of Food and Dharma.
Two tablets hint main themes on Tathatā (眞如).
I am reminded of prediction classic:
"Two Sages' Stars (二つの学者の星) lead thee to abstract, mystic,
High cosmological extremity,
To learning in supreme profundity."
Two Sages' Stars, the Form of Forms (形相の中の形相) with me,
Are still observing my persistent study.
Green Pupae Seem to Hibernate in Meshes,

Protected, Dreaming Wondrous Universes.

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) 「はつくさのわか葉のうへをみつるより旅ねの袖も露ぞかはかぬ」

Publication Number 569, Composition Number 571
Green Pupae Seem to Hibernate in Meshes,
Protected, Dreaming Wondrous Universes, Part 2;
I Can't Confide Completely Plants and Creatures
To Nature Cruel with Abnormal Weathers:
A Couplet Sonnet on (1)
Written from 0:48 a.m. to 1:31 a.m. (ll. 1-10), at Around 6:13 a.m. (ll. 11-12) and 6:32 a.m. (ll. 13-14) on 2 November 2026 and Published at Around Midnight (三更) Betwixt 7 November 2026 (the Starting Day of Winter) and 8 November 2026

Green 'A. Cinerea' (精霊蝗虫) went from Āya-dvāra (門)
To th' public street. I put th' thin 'A. Cinerea'
On a leaf fallen to return to verdure
Inside our Temple's premises secure.
I keep supplying fresh water for Green Pupae
By showering lightly on th' fine mesh and tree.
Creatures and Plants need water e'en in winter.
How should I sprinkle water in cold winter?
Green Pupae might be frozen by ice water (氷水).
But by warm water (温水), Pupae hatch in winter.
I should observe the morning frost or dew,
Which will provide Young Pupae water due.
I Can't Confide Completely Plants and Creatures
To Nature Cruel with Abnormal Weathers.

Publication Number 570, Composition Number 572
May th' True Pure Land (眞實淨土) Be Manifested In
Temples, Which Mean Vihāra (寺), Cores of Brain (こめかみ).
Written from 21:37 to 21:50 (ll. 1-4), in Sleep at Night (ll. 5-6) on 2 November 2026, from 8:35 a.m. to 9:35 a.m. (ll. 7-14) on 3 November 2026 and Published at Around Midnight (三更) Betwixt 7 November 2026 (the Starting Day of Winter) and 8 November 2026

'Red Coral' (紅珊瑚) and 'Ratana Jewel' (宝玉) are
Names of the 'Plant as Mahā-bhūta Letter' (大文字草),
Whom I plant with three 'Princess-Śūnya-Trees' (三本の姫空木),
Buddleja favorite with Butterflies (蝶達の好むブッドレア).
Three Princess-Śūnya-Trees had withered by
Shortage of water at a bloom shop. I
Bought and transplanted them within our Temple.
They are revitalized with water ample.
Plants' fates depend upon morality
Of owners. Of their instability
(植物の不安定な運命は所有者の道徳性にかかっている)
I am in pity. Lives of Creatures are
Depending on their Karman (業) evermore.
May th' True Pure Land (眞實淨土) Be Manifested In
Temples, Which Mean Vihāra (寺), Cores of Brain (こめかみ).

Publication Number 571, Composition Number 573
Vicissitudinous Lives, Whose Names Are
As Scarcely Known as Whose Deaths Circular,
Repeat Metempsychosis in Vihāra,
To Realize Parama-artha (第一義) of Buddha.
Written from 20:24 to 21:31 on 4 November 2026 and Published at Around Midnight (三更) Betwixt 7 November 2026 (the Starting Day of Winter) and 8 November 2026

I try transplanting Agastache (アガスターシェ), but
The Plant breaks at roots, where by stealth in th' pot,
A Beetle's Larva (甲虫の幼虫) has been hibernating,
Whom I return to th' garden transmigrating
Immense lives. Roots of th' Agastache are
Eaten by th' Larva, turned to earth entire.
Cicadae (蝉), Crickets (蟋蟀), Butterflies (蝶), Wasps (蜂), Larvae (幼虫),
Grasshoppers (飛蝗), Moths (蛾), all Creatures live and die.
Slugs, Earthworms (蚯蚓), Pill Bugs (団子虫), Shield Bugs, Bees must be
Considering lives vicissitudinary.
Ants (蟻), Spiders (蜘蛛), Dragonflies (蜻蛉), Lives Whose Names Are
As Scarcely Known as Whose Deaths Circular,
Repeat Metempsychosis in Vihāra,
To Realize Parama-artha (第一義) of Buddha.

Publication Number 572, Composition Number 574
Green Pupae Seem to Hibernate in Meshes,
Protected, Dreaming Wondrous Universes, Part 3;
I Find th' Green Pupa of a Swallowtail
Has Been Connected with th' Mesh by the Tail.
Written from 18:57 to 19:48 on 5 November 2026 and Published at Around Midnight (三更) Betwixt 7 November 2026 (the Starting Day of Winter) and 8 November 2026

I Find th' Green Pupa of a Swallowtail
Has Been Connected with th' Mesh by the Tail,
From where th' Green Pupa might absorb fresh water.
Not on th' Green Pupa but on th' mesh I pour
Everyday water, not to choke th' Green Pupa.
All Creatures cannot live without Udaka (水).
I visit Sūtra Kośa (經藏) in Ninna-ji (仁和寺).
There's given th' Dragon Picture whose one eye
Should be drawn and completed in Myōshin-ji (妙心寺).

By worshipping both Temples, righteously
Two eyes of Nāga (龍) guard True Buddha-dharma (佛法).
To cut Diṭṭhi (邪見), two Sects of Zen and Mantra
Are necessary. For the Sword Kulika,
I must complete my works on Śāstra, Vyākhyā (經論釋).

From 和漢朗詠集「山家」 'A Mountain Hermitage' in the Anthology of Japanese and Chinese Verses for Recitation
by 橘直幹 Tachibana no Tadamoto
(1) 「触石春雲生枕上　銜峯暁月出窓中」

From 秋夜 Autumnal Night
by 梁簡文帝 Emperor Jiǎn Wén of Liáng
(2) 「緑潭倒雲氣　青山銜月規」

From 庾樓曉望 Commanding a Fine View at Dawn From th' Castle Yǔ
by 白居易 Bái Jūyì
(3) 「竹霧暁籠銜嶺月」

Publication Number 573, Composition Number 575
Green Pupae Seem to Hibernate in Meshes,
Protected, Dreaming Wondrous Universes, Part 4;
Unknown is Photosynthesis of Pupae (蛹の光合成),
As Vairocana's Wisdom Light of Mercy.
A Couplet Sonnet on (1), (2) and (3)
Written at Around 22:59 (ll. 1-2), 23:11 (ll. 3-4), 23:32 (ll. 5-6) on 5 November 2026 and from 13:04 to 13:14 in a taxi (ll. 7-10), 13:21 in the East Gate of Ninna-ji (l. 11), 13:38 in Sūtra Piṭaka (經藏) of Ninna-ji (l. 12) on 6 November 2026 and at Around 18;48 (ll. 13-14) on 7 November 2026 and Published at Around Midnight（三更）Betwixt 7 November 2026 (the Starting Day of Winter) and 8 November 2026

Clouds in spring touching stones arose o'er th' pillow;
The moon at dawn on ridges rose in th' window.

A green abysm inverts the cloudy air;
A mountain blue contains the round moist star.
Mist on bamboos encloses in aurora
Th' moon wandering on th' ridge, not yet to Ākāśa.
In Sunlight, in th' mesh, th' Pupa Green is stouter.
Methinks, 'tis Photosynthesis by water.
They grow up in th' same way as vegetation.
The Pupa keeps pale verdurous gradation.
Unknown is Photosynthesis of Pupae (蛹の光合成),
As Vairocana's Wisdom Light of Mercy.
Three weeks have lapsed since th' Larva turned a Pupa,
Reflecting Sunrays as green living Candra.

From 和漢朗詠集「隣家」 'A Neighbour's House' in the Anthology of Japanese and Chinese Verses for Recitation
by 白居易 Bái Jūyì
(1) 「明月好同三径夜　緑楊宜作両家春」

From 和漢朗詠集「隣家」 'A Neighbour's House' in the Anthology of Japanese and Chinese Verses for Recitation
by 菅原文時 Sugawara no Fumitoki
(2) 「落枕波聲分岸夢　當簾柳色両家春」

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 北村季吟 Kitamura Kigin
(3) 「涅槃經には生死無常は猶如昨夢と説き、大圓覺經曰始知衆生本來成佛生死涅槃猶如昨夢善男子如昨夢故當知生死及與涅槃無起無滅無來無去」
「浮橋は生死の終り煩惱の根元也、夢とは世間出世の法、皆如幻如夢也といふ心也、無相の理也、是菩提也、煩惱卽菩提生死卽涅槃の義此名にあらはれたり」
「其趣荘子が寓言に一同せり、かの荘周は胡蝶の夢に死生の變をあかせり」
「此夢の浮橋も夢といはんため也、夢ははるかにみぬさかひも行歸る道あり、又橋は道もなき水の上にも道をなす心あるを用て名付侍るにや、其心甚深なる物

歟」

Publication Number 574, Composition Number 576
Green Pupae Seem to Hibernate in Meshes,
Protected, Dreaming Wondrous Universes, Part 5;
Never Dissect Them for Verification
(彼等を解剖して確認する事は絶対に止めて頂きたい)
Under th' Disguise of Science Inquisition (科学という偽装の下に);
Pupae Are th' Floating Bridge of Dreamy Māyā (蛹は夢浮橋)
Betwixt AbhisaMbodhi (成佛) and Nirvāṇa (涅槃), Part 1:
A Couplet Sonnet on (1), (2) and (3)
Written at Around 15:00 (ll. 1-2), 19:45 (ll. 3-4), 20:51 (ll. 5-6), 21:33 (ll. 7-8), 21:50 (ll. 9-11), 23:23 (ll. 12-14) on 6 November 2026 and Published at Around Midnight (三更) Betwixt 7 November 2026 (the Starting Day of Winter) and 8 November 2026

Th' bright moon is nice at night of threefold alleys;
Green willows hint spring of both families.
Dreams parting shores are waves' sounds on their pillows;
Both homes' spring is screen-touching hues of willows.
I realize Plants' dreams resemble Pupae's
Dreams, both of Whom do Photosynthesis.
Green Pupae live betwixt non-animal
Life vegetable and life animal.
Never Dissect Them for Verification
(彼等を解剖して確認する事は絶対に止めて頂きたい)
Under th' Disguise of Science Inquisition (科学という偽装の下に).
Insects' survival has become the hardest
By man-made climates ruining many a forest.
Pupae Are th' Floating Bridge of Dreamy Māyā (蛹は夢浮橋)
Betwixt AbhisaMbodhi (成佛) and Nirvāṇa (涅槃).

From 和漢朗詠集「山寺」 'A Mountain Temple' in the Anthology of Japanese and Chinese Verses for Recitation

by 白居易 Bái Jūyì
(1) 「千株松下双峯寺　一盞燈前万里身」

From 和漢朗詠集「山寺」 'A Mountain Temple' in the Anthology of Japanese and Chinese Verses for Recitation
by 小野篁 Ono no Takamura
(2) 「不改朝天之門　便作求車之所　不変閲水之橋　以為到岸之途」

From Ulysses
by James Joyce
(3) 'Not like a tanner lunch we have, boiled mutton, carrots and turnips, bottle of Allsop. Nectar, imagine it drinking electricity: gods' food.'

Publication Number 575, Composition Number 577
Green Pupae Seem to Hibernate in Meshes,
Protected, Dreaming Wondrous Universes, Part 6;
Never Dissect Them for Verification
(彼等を解剖して確認する事は絶対に止めて頂きたい)
Under th' Disguise of Science Inquisition (科学という偽装の下に);
Pupae Are th' Floating Bridge of Dreamy Māyā (蛹は夢浮橋)
Betwixt AbhisaMbodhi (成佛) and Nirvāṇa (涅槃), Part 2;
As Sages Feed on Mist, 'Tis Mystic Creatures
(霞を常食とする仙人の様に神秘な生物),
Dewdrops of Spirits from Celestial Spheres (天球からの霊零(たまこぼれ)),
Who Lead Me to the Shore of Pāramitā (到彼岸),
AbhisaMbodhi of All Lands and Vana (草木國土悉皆成佛):
A Couplet Sonnet on (1), (2) and (3)
Written at Around 10:01 a.m. (ll. 1-2), 11:18 a.m. (ll. 3-4), 12:18 (ll. 5-6), 12:24 (ll. 7-8), 12:40 (ll. 9-10), 13:03 (ll. 11-12), and 13:14 (ll. 13-14) on 9 November 2026 and Published on 9 November 2026 (the Day of the New Moon)

There's under thousand pines Two-Ridge Vihāra;
Before one lamp is myriad-ri-going Kāya (身).
The Palace gate unchanged is th' place of Yāna (乗);
The bridge o'er streams unaltered is Pāra-ga (到彼岸).
Larvae in th' sun are verdurous, plump and fine

(日向の幼虫達は新緑でぷっくり丸々と元気).
Larvae in th' shade are spotted, sick and thin
(日蔭の幼虫達は斑で細くて元気が無い).
Methinks, both of Green Larvae and Green Pupae (緑の幼虫達と緑の蛹達は)
Do Photosynthesis as Oşadhi (草木の様に光合成を行う).
Butterflies are akin to vegetation,
Feeding on light, leaves, honey: plants in motion
(光と葉と蜜を常食とする動く植物).
As Sages Feed on Mist, 'Tis Mystic Creatures
(霞を常食とする仙人の様に神秘な生物),
Dewdrops of Spirits from Celestial Spheres (天球からの霊零(たまこぼれ)),
Who Lead Me to the Shore of Pāramitā (到彼岸),
AbhisaMbodhi of All Lands and Vana (草木國土悉皆成佛).

Publication Number 576, Composition Number 578
Green Pupae Seem to Hibernate in Meshes,
Protected, Dreaming Wondrous Universes, Part 7;
'Tis Not the Soundest, Fairest That Survives
(最も健全で美しい者が生き残るのでは無い);
'Tis th' Sick, Thin Latva in th' Shade That Survives
(細い病弱な日蔭の幼虫が生き残る);
Larvae in th' Sun Were Verdurous, Plump, and Happy,
But Therefore Must Be Eaten; Woe Is Me (何と因果な事だろう).
Written from 11:10 a.m. to 0.53 on 11 November 2026 and Published on 11 November 2026

'Tis Not the Soundest, Fairest That Survives
(最も健全で美しい者が生き残るのでは無い);
'Tis th' Sick, Thin Latva in th' Shade That Survives
(細い病弱な日蔭の幼虫が生き残る).
On th' mesh, th' first Larva turned a Pupa. I
Didn't open th' mesh, because the other Larvae
Might have turned Pupae. Lest thin threads of Pupae
Be cut by opening th' mesh, not to hurt Pupae

(蛹の細い糸が切れぬ様、蛹を傷付けぬ様),
I keep observing from th' outside th' first Pupa
And sprinkle on th' fine mesh and trees Udaka (水)
Of human-body temperature (人肌の温度). Today,
For watering, I must check whereabout of Pupae (散水の爲、蛹の所在を確認).
I open th' mesh. Th' first Pupa and one Larva,
Whilome sick, thin in th' shade, now fine in Arka (日光),
Only exist (最初の蛹一人と以前日蔭にいた幼虫一人のみ). But there're no other Larvae
Nor Pupae, green, plump, fine, hence eat'n; Woe is me (何と因果な事だろう).

Publication Number 577, Composition Number 579
Green Pupae Seem to Hibernate in Meshes,
Protected, Dreaming Wondrous Universes, Part 8;
Bright Larvae Died, Who Had Declared Intention
(意思表示をした賢い幼虫達も亡くなった);
Speedier I Should Have Noticed Devastation;
For Insects, I'll Prepare Good Situation (昆虫の爲の良環境の整備);
"'Mars Household Witnessed' in True Sonnets' Version"
(「『家政人(火星人)は見た』眞實のソネットバージョン」),
I'll Write in Stars' Vihāra for Lives' Orbit
(星々の寺で靈(ひ)の軌道の爲に私は書くであろう),
Scarce Like "The Tale of Genji" by Mme. Violet
(マダム紫の『源氏物語』とは殆ど似ても似つかぬであろう).
Written at Around 12:58 (ll. 1-4), 13:04 (ll. 5-7), 13:32 (l. 8), 13:55 (l. 10), 14:49 (l. 11), 16:00 (ll. 12-14) on 12 November 2026 and at Around Noon (l. 9) on 13 November 2026 and Published on 13 November 2026 (the Fourteenth (14th) Anniversary of Visiting First the East-Grove Sub-Temple in Exquisite-Mind Vihāra and Encountering Buddhān)

Bright Larvae, Who'd Declared Intention, Died
(意思表示をした賢い幼虫達も亡くなった).
A gap betwixt th' fine mesh and th' ground was made
By Blackberries' vines extending to pots' trees

Of Citrus Junos. Predators (捕食者達) might seize
Poor Larvae through th' gap. For th' surviving Pupa
And th' Larva (生き残った蛹と幼虫の爲), I lay th' mesh again and pour
Water at th' temperature of Manuşya (人身).
They can't survive in modern cruel Nature (現代の残酷な自然).
Speedier I Should Have Noticed Devastation.
For Insects, I'll Prepare Good Situation (昆虫の爲の良環境の整備).
No longer They'll Exist Without Protection
(最早保護無くしては存在できない).
"'Mars Household Witnessed' in True Sonnets' Version"
(「『家政人(火星人)は見た』眞實のソネットバージョン」),
I'll Write in Stars' Vihāra for Lives' Orbit
(星々の寺で靈(ひ)の軌道の爲に私は書くであろう),
Scarce Like "The Tale of Genji" by Mme. Violet
(マダム紫の『源氏物語』とは殆ど似ても似つかぬであろう).

From 伊勢物語 五十段 The Tale of Isè, Article 50
(1) 「行く水と過ぐるよはひと散る花といづれ待ててふことを聞くらん」

From 伊勢物語 五十四段 The Tale of Isè, Article 54
From 後撰和歌集 A Later Imperial Anthology of Japanese Poetry
(2) 「行（き）やらぬ夢地をたのむ（たどる）袂には天つ空なる露やをくらん」

From 古今和歌集 Collection of Ancient and Modern Japanese Poetry
(3) 「夕くれは雲のはたてに物そ思ふあまつそらなる人をこふとて」

From 古今和歌集 Collection of Ancient and Modern Japanese Poetry
by 紀貫之 Ki no Tsurayuki
(4) 「夢ちにもつゆやおくらむよもすからかよへる袖のひちてかわかぬ」

From 古今和歌集 Collection of Ancient and Modern Japanese Poetry
by 兼藝法師 Priest Kemgei
(5) 「もろこしも夢に見しかはちかかりきおもはぬ中そはるけかりける」

From 古今和歌集 Collection of Ancient and Modern Japanese Poetry
(6) 「思ひやるさかひはるかになりやするまとふ夢ちにあふ人のなき」

Publication Number 578, Composition Number 580
Six Poems on Dreams, Far Skies, Transiency;
The End Rhyme of This Poetry Is [ə] and [i]:
A Couplet Sonnet on (1), (2), (3), (4), (5) and (6)
Written at Around 19:15 on 15 November 2026 (ll. 1-2), 20:12 (ll. 7-8), 20:18 (ll. 5-6), 20:42 (ll. 9-10), 20:49 (ll. 11-13), 20:57 (ll. 3-4), 21:02 (l. 14) on 16 November 2026 and Published on 19 November 2026

Water flows, ages passed, a scattering flower,
Which would obey the order to wait for?
With difficulty I trace the dreaming way;
Does dew fall on beseeching sleeves from th' sky?
Pensive at dusk o'er clouds' extremity,
I'm longing for a person in the sky.
Is there dew on the all-night dreaming way?
The passenger's sleeves are drenched, never dry.
China would be nigh if it should appear
In dreams. Relations heartless would be far.
The boundary betwixt reality
And dreams I long for would be far away;
I meet no one on th' straying, dreaming way.
On Th' Tale of Isè, I thus versify.

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) 「大空をかよふまぼろし夢にだに見えこぬ玉の行衛たつねよ」

by 井伊直弼 Lord Ī Naosukè
(2) 「世の中をよそに見つつも埋れ木の埋れておらむ心なき身は」

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 北村季吟 Kitamura Kigin
(3) 「又同哢花の匂宮巻の端に述雲隱事云雲隱と名付事萬葉の歌にあり」
「有名無實事天台四門に譬之在河海空假中事有源氏物語中此物語作物語なれは空道也、又比延喜者假諦也、雲隱中道也、釋尊五時教と同此物語示人意也、又五十四帖皆亦空之意也、又源氏雲隱之後嵯峨院に住給ふともいへり、是は又亦有亦空也」

Publication Number 579, Composition Number 581
Th' Tree Buried (埋木) Is Sunk in Profundity
Of Non-Mind's Unattainability (無心不可得),
True Mind of Non-Mind (無心心) Hid in th' Cloudy Sky (雲隱),
To Fade in th' Inverse Deep Serenity (逆の深海の空寂);
The End Rhyme of This Poetry Is [n] and [i]:
A Couplet Sonnet on (1), (2) and (3)
Written at Around 21:25 (ll. 1-2), 23:16 (ll. 3-5), from 23:23 to 23:56 (ll. 6-12) on 16 November 2026 and 0:12 a.m. (ll. 13-14) on 17 November 2026 and Published on 19 November 2026

Would thou search whereabout of th' unseen soul e'en
In dreams, thou Māyā travelling in th' welkin?
Though I see th' world from th' outside, as a Tree
Buried, I'm buried in Samāpattī
Acitte (無心定), in th' sky of transcendency (超越の空).
I learnt much from Lord Naosukè Ī (井伊直弼氏)
In student days (学生時代) on solitary study (独学)
Of th' Old Humanities (古典人文学) through th' Way of Tea (茶道),
As Classic Oriental Poetry (東洋の古詩),
To Human Ancient Roots (彦根) of th' Buried Tree (埋木).
Th' Tree Buried (埋木) Is Sunk in Profundity
Of Non-Mind's Unattainability (無心不可得),
True Mind of Non-Mind (無心心) Hid in th' Cloudy Sky (雲隱),
To Fade in th' Inverse Deep Serenity (逆の深海の空寂).

Publication Number 580, Composition Number 582
There're Tinged Leaves of Grapes, Lantern Plants, Perilla (葡萄・鬼灯・紫蘇);
Rich, Beauty, Elegance of Manuşya (人身)
Are Kept by Mighty Waves of Many Creatures;
Foods, Medicines Are Made by Living Powers.
Composed in Sleep at Night on 17 November 2026 (ll. 1-4, 11), on th' Silk-Covered Street with Tinted Leaves (ll. 5-8) and Written in Pāsāda of Avalokiteśvara at Around 10:47 a.m. (ll. 1-8), in a Taxi at Around 11:03 a.m. (ll. 9, 11), on Keihan Train from 11:27 a.m. to 11:46 a.m. (ll. 10, 12-14) on 18 November 2026 and Published on 19 November 2026

I'll Visit th' Tinted Temple Raising th' Holy (色付く興聖寺)
At Uji (宇治), Where *The Optic Treasury*
Of Dharma True (正法眼蔵) Was Written by Zen Master
Dōgen (道元禪師). By My Side Still I Have This Scripture.
In th' Castle, was Lord Naosukè Ī
Happy? Though honoured, he was finally
Assassinated. If, at th' Buried-Tree
Tea-Room-Style Hermitage (茶室様式の埋木舎), he'd kept his study,
He'd have lived long, well-versed in th' Way of Tea,
Though hermits' lives are hard, against worlds' beauty.
There're Tinged Leaves of Grapes, Lantern Plants, Perilla (葡萄・鬼灯・紫蘇).
Rich, Beauty, Elegance of Manuşya (人身)
Are Kept by Mighty Waves of Many Creatures;
Foods, Medicines Are Made by Living Powers.

From 正法眼蔵「坐禅箴」 The Quintessential Optic Treasury of the True Dharma, 'Maxims of Nisajjā'
(1)「薬山弘道大師坐次、有僧問、「兀兀地思量什麽」師云、「思量箇不思量底」僧云、「不思量底如何思量」師云、「非思量」」

Publication Number 581, Composition Number 583
‘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 (成佛靈鎮祈願済);
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 37;
Calligraphy Avalokiteśvara (手習觀音)
Was Curved by Lord Ono no Takamura;
While I on Keihan Train Wrote Versification,
The Train Went Far Beyond My Destination:
A Couplet Sonnet on (1)
Written from 12:07 to 12:43 (ll. 1-5, 7-8, 14) on Keihan Train (While I on Keihan Train Wrote Versification, / The Train Went Far Beyond My Destination), 12:50 (l. 6) in Front of Keihan Uji Station, 13:18 (ll. 9-10) in th’ Dharma Hall, 13:23 to 13:27 (ll. 11-12) in Front of th’ Dharma Hall, 14:28 (l. 13) at th’ Mountain Gate of th’ Temple Raising th’ Holy on 18 November 2026 and Published on 19 November 2026

Zen Master Dōgen (道元禪師) died at fifty-three (53)
Of illness, while Saint Shinran (親鸞聖人) died at ninety (90).
I live by virtue of the Supermarket,
Where are brought myriad lives as th’ luminous streamlet,
And kept cool by electric energy,
Being calculated by machinery,
At various temperatures according to
Each kind of food by high-power coolers new.
One scarce examines these states of affairs.
I’ll think of lives in Sahā (娑婆) to the cores.
Calligraphy Avalokiteśvara (手習觀音)

Was Curved by Lord Ono no Takamura.
For Learning Words' Lives, I'm in Buddha-Kşetra (佛國土),
Instead of Facing Walls for Long in Jhāna (面壁禪定).

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) 「みしおりの露わすられぬあさがほのはなのさかりは過やしぬらん」

From 源氏物語 The Tale of Genji
From 湖月抄 The Commentary of the Moist Star Reflected on the Watery Calm
by 紫式部 Lady Violet of Ritual Rank
(2) 「秋はてゝ霧のまがきにむすぼゝれあるかなきかにうつるあさがほ」

From 源氏物語 The Tale of Genji
From 湖月抄 The Commentary of the Moist Star Reflected on the Watery Calm
by 紫式部 Lady Violet of Ritual Rank
(3) 「氷とぢいしまの水は行なやみ空すむ月のかげぞながるゝ」

From 源氏物語 The Tale of Genji
From 湖月抄 The Commentary of the Moist Star Reflected on the Watery Calm
by 紫式部 Lady Violet of Ritual Rank
(4) 「とけてねぬね覺さびしき冬の夜にむすぼゝれつる夢のみじかさ」

Publication Number 582, Composition Number 584
Four Genji's Winter Morning-Glory (冬の槿) Gāthā,
Calligraphy Avalokiteśvara (手習觀音),
Flow or Non-Flow, and Bhāva or Abhāva (有非有),
SaMskāra Frozen, Weaving Transient Māyā:
A Couplet Sonnet on (1), (2), (3) and (4)

Written at Around 19:53 (ll. 7-8), 20:03 (ll. 9-10), 20:18 (ll. 11-12), 20:35 (ll. 13-14), 22:31 (ll. 1-6) on 20 November 2026 and Published on 22 November 2026 (the Day of Rainbows Hidden and Unseen (虹藏不見))

Direct Description of Tathatā, Buddhi,
And Buddhatā is rare in Th' Tale of Genji.
But all of texts suggest Citta-dharmatā (心性),
Calligraphy Avalokiteśvara (手習觀音),
Flow or Non-Flow, and Bhāva or Abhāva (有非有),
SaMskāra Frozen, Weaving Transient Māyā.
I ne'er forget the once-seen Morning Glory;
Does her prime dewy flower pass away?
The autumn ends; o'er misty fences knotted,
Whether being or non-being, th' Morn Glory faded.
Ice closes; streams betwixt stones fail to go;
Pellucid skyey moon-reflections flow.
How short the dream is weaved at winter lonely
Night when I wake from frozen sleep uneasy.