

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

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

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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 (2)

[意譯]

[The translation that is faithful to the spirit]

天親菩薩の淨土論の^{げじゆ}偈頌にいわく、われは淨土三部經に説かれてある眞實
の功德すなわち彌陀の名號の^{ありさま}相狀に依つて、この願生偈という本願を讃えた
偈頌を説き、三部經に説かれてある廣大のいわれを^{かんけつ}簡潔に^す總べおさめた。こ

れは釋迦の教である三部經と、彌陀の法である眞實の功德の名號に、すこしも

たが 違 えず ^{そうおう} 相應 するものである。

彌陀の本願力を心におもいうかべて信じたものは、^{むな} 空 ^{まよい} しく 生死 にとどまる
ことなく、必ず救われる。大海のようにかぎりない名號の功德は、^{もんしん} 聞 信 の
^{いちねん} 一念 になみなみと信ずるものの心に ^た 湛 えさせたもうことである。

又、淨土論の ^{ちようごう} 長 行 にいわく、^{ほうぞう} 法 藏 ^{らいはい} 菩薩 は ^{さんだん} 禮 拝 ・ ^{さがん} 讃 嘆 ・ ^{かんさつ} 作 願 ・ ^{えこう} 廻 向 という ^{ごねんもん} 五 念 門 を修せられたことであるが、前の ^{ししゆ} 四 種 の ^{ぶもん} 部 門 におい
て、一切の行を修めて、^{じり} 自 利 すなわち自ら成佛する功德を成就あらせられたの
である。そして法藏菩薩は第五の ^{えこうもん} 廻 向 門 によりてこの四種の門において成就
された功德を一切の衆生に ^{えこう} 廻 向 して ^{じようぶつ} 成 佛 せしめるように ^{りた} 利 他 の ^{ちから} 行 力 を
成就せられたのである。法藏菩薩はかように五念門の行を修めて、自利と利他の
功德を ^{そな} 具 えて、速かに無上の ^{さと} 正 覺 を成就なされたのである。その正覺の佛體
の功德を南無阿彌陀佛の名號に ^{ふう} 封 じこめて衆生に ^{えせ} 廻 施 したもうのである。

The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha authored by Vasubandhu Bodhisattva expounds as follows: by virtue of the complexion of the True Guṇa, or the sacred name of Amitābha (Amitāyus), expounded in the Three Main Scriptures of the Pure Land, we explicate this *Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha* which praises the Pūrva-praṇidhāna, concisely summarizing the immense reason expounded in the Three Main Scriptures of the Pure Land. This corresponds to the Three Main Scriptures of the Pure Land preached by

Śākya-muni and the sacred name of True Guṇa as the dharma of Amitābha (Amitāyus), without the least difference.

Those who meditate and believe on the power of the Pūrva-praṇidhāna of Amitābha (Amitāyus) by manasi-kāra (念) never fail to be redeemed from remaining in the illusional life and death in vain. The illimitable oceanic Guṇa of the sacred name of Amitābha (Amitāyus) overbrims believers' hearts with eka-citta-utpāda by dhamma-savana.

Moreover, long prose sentences of *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvatī-vyūha* expound as follows: Dharmākara practiced the Fivefold Paryāya of Smṛti, which is five types of practice for the birth of non-birth in the Pure Land of Amitābha (Amitāyus): 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), 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. In the First, Second, Third and Fourth Paryāya of Smṛti in the Fivefold Paryāya of Smṛti, which is five types of practice for the birth of non-birth in the Pure Land of Amitābha (Amitāyus), Dharmākara practiced all caryā and attained Guṇa for the Buddhahood by oneself. Then in the Fifth Paryāya of Smṛti in the Fivefold Paryāya of Smṛti, viz. 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, Dharmākara accomplished the power of caryā altruistic for all sentient beings' birth of non-birth by offering the Guṇa attained in the First, Second, Third and Fourth Paryāya of Smṛti. Dharmākara thus practiced the caryā of the Fivefold Paryāya of Smṛti, cultivated Guṇa subjective and objective, and promptly attained anuttarā samyaksaṃbodhiH, the Guṇa of Buddhatā of which is sealed in the sacred name of Amitābha (Amitāyus) and provided to sentient beings.

[構成]

[The construction]

龍樹菩薩の論文に續いて、ここに天親菩薩の淨土論を引抄して、大行を讃嘆なされるのである。

Following the Śāstra by Nāgārjuna Bodhisattva, *The Gāthā to Single-Heartedly Desire the Birth of Non-Birth in the Pure Land on Upadeśa of Sukhāvātī-vyūha* authored by Vasubandhu Bodhisattva is herein excerpted and the great practice is admired.

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

From 伊勢物語 五十段 The Tale of Isè, Article 50

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

(1) 「行く水に數かくよりもはかなきは思はぬ人を思ふなりけり」

From 都忘れ・江戸紫の御歌 Poetry on Chrysanthemums Called ‘Capital Forgets’ or ‘Edo Purple’

by 順徳天皇 Emperor Juntoku

(2) 「いかにして契りおきけむ白菊を都忘れと名づくるも憂し」

Publication Number 500, Composition Number 502

Old Literature Is Multi-Stratified,

As Layered Linked-Verse (連歌), Senses Clarified:

A Couplet Sonnet on (1) and (2)

The Sonnet of Publication Number 500

Written from 7:18 a.m. to 8:46 a.m. (ll. 1-9) and from 14:18 to 14:24 (ll. 10-14)
on 16 May 2026 and Published on 17 May 2026 (the Day of the New Moon)

Old Literature Is Multi-Stratified,

As Layered Linked-Verse (連歌), Senses Clarified.

Linked-verse was offered up to Gods and Buddha,

Not generally published as Pūjanā (供養).

More fruitless is the unrequit'd adorer

Than writing numbers on the flowing water,

A hundred (100) times, a hundred (100) nights in vain (百夜通い),

As Sacred Writings on the Treasury Main (寶海).

I have composed more than five hundred (500) Sonnets.

Chrysanthemums called ‘Capital Forgets’ (都忘れ),

Or 'Edo Purple' (江戸紫), I transplant today.
How's White Chrysanthemum betroth'd to me?
To call her 'Capital Forgets', I'm gloomy.
'Tis Emperor Juntoku's Poetry.

From The Importance of Being Earnest: A Trivial Comedy for Serious People
by Oscar Wilde

(1) 'You must put away your diary, Cecily. I really don't see why you should keep a diary at all.'

'I keep a diary in order to enter the wonderful secrets of my life. If I didn't write them down, I should probably forget all about them.'

Publication Number 501, Composition Number 503

Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,

Whose Mother I Saw on the 2nd of May,

I Find and Let Them Eat Green Leaves of Trees;

Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょうか)?, Part 7;

I Noticed Clear Announcement of the Larva (明らかな幼虫の告知):

'We Larvae Can't Eat These Leaves of Camellia!'

(ボク達幼虫はこの椿の葉っぱは食べられないんだよ!)

I Realized the Swallowtail's Green Larva (揚羽蝶の緑の幼虫)

Had Some Intelligence to Tell Their Citta (意向を伝える知性):

A Couplet Sonnet on (1)

Written at 20:19 on 28 May 2026 (the Day of Homa Festival for Five Grand Wisdom Kings Ere Vesak Full Moon Festival in May (五月満月ウエサク祭前の五大明王祭護摩供)) and Published on 29 May 2026

(On 18 May 2026, I bought two Japan Pepper trees yclept 'Morning Kośa', to which I transferred six roaming Larvae. At even on 19 May 2026, I noticed clear announcement of one Larva. On 20 May 2026, I bought additional two Japan Pepper trees yclept 'Morning Kośa', Buddleja and Oxalis. With additional two Japan Pepper trees, about four Newcomer-Larvae I took home and to which I transferred three wandering Larvae.)

Larvae ate all leaves of five Japan Pepper (五本の葉山椒)
Trees and three Citrus Junos small trees (三本の柚子の小木). Therefore
I bought two Japan Pepper big trees 'Morning
Kośa' (二本の朝倉山椒), where I transferred six Larvae (六人の幼虫達)
roaming.
Th' next day, I saw one Larva seeing me (一人の幼虫が私を見ている).
On two leaves of Camellia exactly
In front of th' Larva (幼虫の真正面の椿の葉二枚に), there was excrement
Of th' Larva, which was clearly whose announcement (明らかに幼虫の告知):
'We Larvae Can't Eat These Leaves of Camellia!'
(ボク達幼虫はこの椿の葉っぱは食べられないんだよ!)
I washed this excrement away with aqua,
And bought additional two Japan Pepper
Big trees, on th' following day, called 'Morning Store' (追加の二本の朝倉山椒).
I Realized the Swallowtail's Green Larva (揚羽蝶の緑の幼虫)
Had Some Intelligence to Tell Their Citta (意向を伝える知性).

From The Importance of Being Earnest: A Trivial Comedy for Serious People
by Oscar Wilde

(1) 'Do not speak slightly of the three-volume novel, Cecily. I wrote one myself in earlier days.'

'Did you really, Miss Prism? How wonderfully clever you are! I hope it did not end happily? I don't like novels that end happily. They depress me so much.'

'The good ended happily, and the bad unhappily. That is what Fiction means.'

From Ulysses
by James Joyce

(2) 'WITH UNFEIGNED REGRET IT IS WE
ANNOUNCE THE DISSOLUTION OF A MOST RESPECTED
DUBLIN BURGESS'

'This morning the remains of the late Mr Patrick Dignam. Machines. Smash a man to atoms if they got him caught. Rule the world today. His machineries are pegging away too.'

Publication Number 502, Composition Number 504
Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,
Whose Mother I Saw on the 2nd of May,
I Find and Let Them Eat Green Leaves of Trees;
Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょうか)?, Part 8;
The Larvae Were Decreased Abnormally;
The Pupa (蛹) Was Assailed by Some Big Bee (大きな蜂);
Th' Pot of Camellia (椿の鉢) Fell Down and th' Larva
Was Killed by Birds (鳥); I Chanted Sūtra, Mantra (御經御眞言陀羅尼):
A Couplet Sonnet on (1) and (2)
Written from 21:14 to 21:53 on 28 May 2026 (the Day of Homa Festival for
Five Grand Wisdom Kings Ere Vesak Full Moon Festival in May (五月満月ウ
エサク祭前の五大明王祭護摩供)) and Published on 29 May 2026
(At morn on 21 May 2026, a Larva was turned into a Pupa. On 22 May 2026,
I purchased six Zinnias (百日草) and saw the following disaster.)

The Pale-Green, Plump and Chubby (淡緑のぷっくり丸丸とした) Larvae Were
Attached to me. Hence, I did fear and wonder
If they wouldn't be afraid of th' human. Therefore (人間を恐れなくなるのでは
無いかと心配、故に)
I purchased plants whose blooms secrete sweet nectar (蜜源植物),
As Agastache, Buddleja and Zinnia (百日草),
To Feed Them Butterflies (彼等蝶達の食用) in my Vihāra (寺).
On the day when I went to buy some Zinnia,
A Larva on a high branch of Camellia,
A Pupa (蛹) turned at morn on th' day before,
I watched. When I returned, I saw the number
Of Larvae Was Decreased Abnormally.
The Pupa (蛹) Was Assailed by Some Big Bee (大きな蜂).
Th' Pot of Camellia (椿の鉢) Fell Down and th' Larva
Was Killed by Birds (鳥). I Chanted Sūtra, Mantra (御經御眞言陀羅尼).

From 甘露門 The Dharma-Mukha of Amṛta and Nirvāṇa

(1) 「所生の功德。普く將て法界の有情に廻施して。諸の有情と平等共有ならむ。諸の有情と共に。同じく此の福を將て。盡く將て眞如法界。無上菩提。一切智智に廻向して。願くは速に成佛して。餘果を招くこと勿らむ。法界の含識。願くは此法に乗じて。疾く成佛する事を得ん。」

*From The Importance of Being Earnest: A Trivial Comedy for Serious People
by Oscar Wilde*

(2) 'You would no doubt wish me to make some slight allusion to this tragic domestic affliction next Sunday. [Jack presses his hand convulsively.] My sermon on the meaning of the manna in the wilderness can be adapted to almost any occasion, joyful, or, as in the present case, distressing. [All sigh.]'

Publication Number 503, Composition Number 505

Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,

Whose Mother I Saw on the 2nd of May,

I Find and Let Them Eat Green Leaves of Trees;

Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょうか)?, Part 9;

With Meditational Smṛti on Buddha (念佛)

And Bodhi-citta (菩提心), I Will Transfer (廻向) Guṇa (功德)

To Beings of Dharma-dhātu of Tathatā (眞如法界),

To Paramabodhi (無上菩提) and Sarva-sattva (一切衆生);

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

A Couplet Sonnet on (1) and (2)

Written from 22:21 to 23:56 (ll. 1-11) on 28 May 2026 (the Day of Homa Festival for Five Grand Wisdom Kings Ere Vesak Full Moon Festival in May (五月満月ウエサク祭前の五大明王祭護摩供)) and 0:28 a.m. (ll. 12-14) on 29 May 2026 and Published on 29 May 2026

I put the Bodies Dead and Light (軽やかな亡骸) of th' Pupa

And th' Larva on th' ground grassy in Vihāra.

What's Little Lives' Attainment of Buddhi (小さな命達の成佛とは)?

Homa for Five Grand Wisdom Kings in May (五月の五大明王護摩供)

Was held on th' twenty-eighth ere Vesak Candra (ウエサク月)

At Ninna Temple and Padma Vihāra (蓮華寺).

I pondered on the Larvae, seeing Homa:

They wrote no Sūtra (写經無し), did no Nisajjā (坐禪無し),
No Homa (護摩無し), no Dhāraṇī (陀羅尼無し), no Mudrā (印相無し),
With no Kalpa, no Vidhi, no Tantra (様々な儀軌無し),
Save Meditational Smṛti on Buddha (念佛以外は無い).
With Bodhi-citta (菩提心), I Will Transfer (廻向) Guṇa (功德)
To Beings of Dharma-dhātu of Tathatā (眞如法界),
To Paramabodhi (無上菩提) and Sarva-sattva (一切衆生).

From 甘露門 The Dharma-Mukha of Amṛta and Nirvāṇa

(1) 「先亡久遠。山川地主。乃至曠野の諸鬼神等。請う來つて此に集れ。我れいま悲愍して。普く汝に食を施す。願くは汝各各。我が此の食を受けて。轉じ將つて盡虚空界の。諸佛及聖。一切の有情に供養して。汝と有情と普く皆飽滿せんことを。亦願くは汝が身。此の咒食に乗じて。苦を離れて解脱し。天に生じて樂を受け。十方の淨土も意に隨つて遊往し。菩提心を發し。菩提道を行し。當來に作佛して。永く退轉なく。前に道を得る者は。誓つて相度脱せんことを。」

(雲集鬼神招請陀羅尼)

「曩謨步布哩。迦哩多哩。怛他藥多也。」

(破地獄門開咽喉陀羅尼)

「唵步布帝哩。迦多哩。怛他藥多也。」

(無量威德自在光明加持飲食陀羅尼)

「曩莫。薩嚩。怛佉藥多。嚩嚩吉帝。唵三婆羅。三婆羅吽。」

(蒙甘露法味陀羅尼)

「曩莫。蘇嚩頗也。怛他藥多也。怛爾也佉。唵蘇嚩蘇嚩。鉢羅蘇嚩。鉢羅蘇嚩。娑嚩賀。」

Publication Number 504, Composition Number 506

Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,

Whose Mother I Saw on the 2nd of May,

I Find and Let Them Eat Green Leaves of Trees;

Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょうか?), Part 10;

A Total of Three Swallowtails Today (本日計三羽の揚羽蝶)

Become Imagoes in My Yard and Fly

Among Some Fruits and Blossoms in Vihāra (寺),

Which I Plant as Amṛta (甘露) to Feed Sattva (有情の食用):

A Couplet Sonnet on (1)

Written from 13:05 to 13:48 on 31 May 2026 (the Day of Vesak Candra-aMśu (ウエサク満月)) and Published on 31 May 2026 (the Day of Vesak Candra-aMśu (ウエサク満月))

On th' day of Vesak Candra in this morning (ウエサク月の今朝),
A Swallowtail, being hard to fly and tottering,
Surviving birds and bees' attacks (鳥と蜂の攻撃を生き延びて) and hatching
Out from the Pupa (蛹), I behold, amazing,
Whom I put on some newspaper and transfer
To Satsuki Azalea in full flower (満開の皐月).
A Total of Three Swallowtails Today (本日計三羽の揚羽蝶)
Become Imagoes in My Yard and Fly
Among Some Fruits and Blossoms in Vihāra (寺),
Which I Plant as Amṛta (甘露) to Feed Sattva (有情の食用),
Such as petite tomatoes (プチトマト), blueberries (ブルーベリー),
And strawberries (苺) to offer up to Deities (神々への供養).
On th' Day of Vesak Festival in May (五月ウエサク祭の日),
Larvae Become Three Butterflies on High.

Publication Number 505, Composition Number 507

Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,
Whose Mother I Saw on the 2nd of May,
I Find and Let Them Eat Green Leaves of Trees;
Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょうか)?, Part 11;

Patterns on Thought of Worms and Vegetation
Enlighten Me to Deeper Consideration.

Written from 15:46 to 19:15 on 2 June 2026 and Published on 3 June 2026

The Lives of Butterflies are short extremely.
But I bought plants of Brassicaceae (アブラナ科),
Whose blooms are purple and secrete sweet honey (紫花菜),

And added fruit trees of Rutaceae (ミカン科の果樹追加),
As Five Trees Citrus Reikou, Hamasaki,
For Swallowtails (揚羽蝶) and Small-White Pieris Rapae (紋白蝶).
Oxalis (酢漿草) is for pearlized Lycaenidae (小灰蝶).
I worship Pāsāda (堂) of Sarasvatī (辯才天女尊),
Blue Nāga (青龍), Kṣitigarbha (地藏菩薩), and Dākiṇī (荼枳尼眞天).
As plants cannot transfer till passing away,
They must survive in th' place ordained by lots.
Hence, I transplant them into bigger pots.
Patterns on Thought of Worms and Vegetation
Enlighten Me to Deeper Consideration.

From 江口 The Lady 'River Port'

(1) 「世の中を、厭ふまでこそかたからめ、仮の宿りを惜しむ君かな」
「世を厭ふ、人とし聞けば仮の宿に、心留むなと思ふばかりぞ」
「花も雪も雲も波も、あはれ世に逢はばや。」
「秋の水、漲り落ちて、去る舟の、月も影さす、棹の歌」
「実相無漏の大海に、五塵六欲の風は吹かねども、随縁真如の波の、立たぬ日もなし」

From 高唐賦 Gāo Táng Fù

(2) 「旦爲朝雲 暮爲行雨 朝朝暮暮 陽臺之下」

Publication Number 506, Composition Number 508

Embroidered, Rimmed with Gold (金駒刺繡), th' Pale Lavender (薄紫)

Robe and th' Sash in Vermilion Rusty (錆朱) Are

Brilliant with Lotus-Stream-Cloud (蓮と流水と雲) in th' Attire:

A Couplet Sonnet on (1) and (2)

Written from 12:27 (ll.1-2), 12:29 (ll. 3-4), 13:20 (ll. 5-6), 14:12 (ll. 7-9) and 14:22 (l. 10) Betwixt 'A Keynote Address' (口上) and 'Autumnal Many-Coloured Plants' (秋の色種), and 14:58 (ll. 11-14) Betwixt 'Autumnal Many-Coloured Plants' (秋の色種) and 'Timely Rain on Priest and Poet Saigyō' (時雨西行) By Bandō Tamasaburō (坂東玉三郎) at the Minamiza Theatre on 5 June 2026, Revised at 20:58 (ll. 11-13) at Home on 5 June 2026 and Published at

Morn on 6 June 2026 (the Day of Grain in Ear (芒種), Plum Offering (梅の日),
Starting Lessons (稽古始), Mantles Birth (蟪蛄生))

It is hard to abhor this world, but you,
Thrift-hearted, spare abode like fleeting dew.
As I hear you're a pessimistic hermit,
Would you cease clinging to this lodging transient?
The Lady 'River Port' (江口の君) is th' Avatar
Of Samantabhadra (普賢菩薩) on th' waving river,
Which always undulates by Pratyaya (随縁)
And gales o'er th' watery main of Dharmatā (實相の大海).
'Tis in itself vicissitudes of Sattva (有情),
Where th' moon is shattered to snow blooms of Tattva (眞如).
Embroidered, Rimmed with Gold (金駒刺繍), th' Pale Lavender (薄紫)
Robe and th' Sash in Vermilion Rusty (錆朱) Are
Brilliant with Lotus-Stream-Cloud (蓮と流水と雲) Dress of th' Lady.
'Do Not Adhere to th' Transient World', Quoth She.

From Ulysses

by James Joyce

(1) 'And then the lamb and the cat and the dog and the stick and the water
and the butcher and then the angel of death kills the butcher and he kills the
ox and the dog kills the cat. Sounds a bit silly till you come to look into it well.
Justice it means but it's everybody eating everyone else. That's what life is
after all. How quickly he does that job. Practice makes perfect. Seems to see
with his fingers.'

Publication Number 507, Composition Number 509

Swallowtails' Larvae (揚羽蝶の幼虫達) on a Citrus Tree,

Whose Mother I Saw on the 2nd of May,

I Find and Let Them Eat Green Leaves of Trees;

Can They Become Imaginal Butterflies (彼等は成虫の蝶達になれるのでしょうか?), Part 12;

I'll Finish Works in th' Face of Death's Assaulting,

Time's Spoil as Bright-Eyed Birds of Prey (猛禽類) Awaiting:

A Couplet Sonnet on (1)

Written from 20:14 to 21:24 on 7 June 2026 and Published on 8 June 2026

(the Day of Jupiter and Venus Being in Close Proximity)

(I bought in total seven Japan Pepper trees named 'Morning Kośa' (計七本の朝倉山椒).)

Larvae have no means to prevent attacking
Of birds and bees. When edible leaves are lacking,
They starve to death. If they miraculously
Become imagoes, they'll soon pass away.
Scarce Butterflies return home; lost maybe (行方不明).
Leafage of Japan Pepper trees (山椒) serenely
Keeps silence (静かに沈黙), where are hardly any Larvae,
As if they didn't exist originally,
Save in my reminiscence. All is Śūnya (皆空),
Though certainly they have sagacious Citta (分別心).
There's almost no dissimilarity
Betwixt plump Larvae (ふっくりした幼虫達) and I, cosmically (宇宙的には).
I'll Finish Works in th' Face of Death's Assaulting,
Time's Spoil as Bright-Eyed Birds of Prey (猛禽類) Awaiting.

From 近畿地方のある場所について Upon a Place Tabooed (キンキ) in th'
Region Kansai

by 背筋 Spine

(1) 「皆さん、山にきませんか」「●●●●●」という地域」

From Ulysses

by James Joyce

(2) 'ERIN, GREEN GEM OF THE SILVER SEA'

Publication Number 508, Composition Number 510

Remembrance of My Mother, Part 24;

Paths of Religion and Philosophy (宗教・哲学の道は)

Are Dangerous, Piled with Many a Slaughtered Body (危険且死屍累累),
Zones of Which Are Replete with Souls Astray (彷徨える心霊に満ちている);
By Grace of Buddha, I Proceed on th' Way, Part 1:

A Couplet Sonnet on (1) and (2)

Composed in th' Afternoon on My Way from Mt. Tempest, Written at 17:01
on 10 June 2026 (the Day of Rotten Grass Transforming into Fireflies (腐草
爲螢) and the Venus-Jupiter Conjunction) and Published on 10 June 2026

Paths of Religion and Philosophy (宗教・哲学の道は)

Are Dangerous, Piled with Many a Slaughtered Body (危険且死屍累累),
Zones of Which Are Replete with Souls Astray (彷徨える心霊に満ちている);
By Grace of Buddha, I Proceed on th' Way.

My Mother and I visit Mt. Arashi,

Which seems to be an International City (嵐山は国際都市).

Most staffs and customers are foreigners.

Pedestrians are foreign-language users.

A glass cup, on whose bottom one green marble

Is placed, an argent saucer fashionable

I see at MUNI KYOTO by th' green river.

Some detailed English explanations are

Required on Viriya Cuisine at th' Temple

Sky Nāga (天龍寺の精進料理) for increasing foreign people.

From 近畿地方のある場所について Upon a Place Tabooed (キンキ) in th'
Region Kansai

by 背筋 Spine

(1) 「お山にきませんか。かきもあります。」「●●●●●」という地域」

From Ulysses

by James Joyce

(2) 'Ah, listen to this for God's sake, Ned Lambert pleaded. *Or again if we but
climb the serried mountain peaks ...*'

'Bombast! the professor broke in testily. Enough of the inflated windbag!'

'*Peaks*, Ned Lambert went on, *towering high on high, to bathe our souls, as it*

were ...'

'Bathe his lips, Mr Dedalus said. Blessed and eternal God! Yes? Is he taking anything for it?'

Publication Number 509, Composition Number 511

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 45;

Paths of Religion and Philosophy (宗教・哲学の道は)

Are Dangerous, Piled with Many a Slaughtered Body (危険且死屍累累),

Zones of Which Are Replete with Souls Astray (彷徨える心霊に満ちている);

By Grace of Buddha, I Proceed on th' Way, Part 2:

A Couplet Sonnet on (1) and (2)

Written from 19:37 to 21:08 on 11 June 2026 (the Day of New Birth of Two Swallowtails (二羽の揚羽蝶の新生)) and Published on 12 June 2026 (the Day of Purchasing Three Japan Pepper Trees Named 'Grape' (三本のぶどう山椒) with Echinacea and Rudbeckia as Honey Sources (蜜源植物) to Feed Butterflies)

'Upon a Place Tabooed (キンキ) in th' Region Kansai':

'Tis Mt. Yoshida, Kyoto University (吉田山・京都大学).

By animal experiments, there are many

A Killed and Layered Sentient Entity (死屍累累),

Slain Students, Sweated (搾取) Scholars and Stray Jiāngshī (漂游殭屍),

As th' Ancient Cemetery, Mt. Arashi (古代墓所・嵐山).

Both Mountains have th' five-lettered designation (両山は五文字の名称),

Allowing lots of foreign immigration (且つ外国移民を多数許容).

'Welcome to Mountains; There's Fruit Persimmon.'

I've been enthralled by th' mystic noumenon (不可思議の実在に囚われの身).

Zones of Mt. Yoshida and Mt. Arashi

Embrace lives' reminiscence and strong Smṛti (生命の記憶と強い念).

What is salvation for their agonies?

'Tis th' Day of New Birth of Two Butterflies (二羽の蝶の新生).

Publication Number 510, Composition Number 512

A Sonnet from th' Fifteenth Day of th' New Moon

To th' Seventeenth, Praying to Five Fanēs, of June,

Th' Eighteenth, Avalokiteśvara Boon, Part 1

Written from 19:41 to 20:39 on 17 June 2026 (the Day of Visiting Five Temples) and Published at Around Midnight (三更) Betwixt 21 June 2026 (the Day of Summer Solstice) and 22 June 2026

Butterflies' Eggs (蝶の卵) on Citrus Trees (柑橘の木々) on th' Day

Of th' New Moon (新月), when Immaculate Salt Skyey (天之齋塩)

Was given by Spring Sūrya Shrine of Sai-in (西院春日神社),

I found, Crystallization of SaMsṛti (生死の結晶).

On th' same day, I received Paulownia

Dual Boxes (桐の二重刀箱) to preserve th' Sword Kulika (俱利伽羅劍),

Where explication, world-view water, cherry

Branches are writ and pictured sumptuously.

Junos and Japan Pepper Trees 'Morn Store' (柚子と朝倉山椒)

Eaten by Larvae (幼虫に食べられた) I transplant for care

And for recuperation with manure (追肥と養生の為).

Dry yards renowned for sand, stones and rocks rare (奇岩沙石の枯山水の庭)

Can't feed and water any sentient creatures (有情への食と水の提供),

Without live, edible foliage, fruit, and flowers.

Publication Number 511, Composition Number 513

A Sonnet from th' Fifteenth Day of th' New Moon

To th' Seventeenth, Praying to Five Fanēs, of June,

Th' Eighteenth, Avalokiteśvara Boon, Part 2

Written at 23:32 (ll. 5-6) on 17 June 2026 (the Day of Visiting Five Temples) and from 5:30 a.m. to 5:45 a.m. (ll. 1-4) and from 5:57 a.m. to 6:14 a.m. (ll. 7-12) and Around 9:00 a.m. (ll.13-14) on 18 June 2026 (the Day of Avalokiteśvara Synod) and Published at Around Midnight (三更) Betwixt 21 June 2026 (the Day of Summer Solstice) and 22 June 2026

I visited th' Divine Fount Fane (神泉苑), Vihāra

Exquisite Mind (妙心寺), Gemmed Kośa Fane (玉藏院), Pāsāda

One Thousand Yama (千本ゑんま堂), Pincers' Kṣitigarbha (釘抜地藏),

On th' seventeenth of June; 'Tis Temples Pañca (五寺).
At th' Fane of Pincers' Kṣitigarbha (釘拔地藏), There's
One of Old Wells to Shadowy Realms of Hades (冥土の井戸).
At th' East Grove Fane (東林院), white bowls of th' old sal flower
Tree's ashes (沙羅の古木の遺灰) in the form of one sal flower (沙羅茶碗)
Express Sal-Bloom Avalokiteśvara (沙羅觀音).
To Hades' Well of Pincers' Kṣitigarbha,
I pledged to finish works. Wells are connected
To watery veins of Nāga (龍脈) consecrated.
My garden's Pieris Rapae, Swallowtails (紋白蝶と揚羽蝶),
Like Starry-Clustered, Snow-White Blooms of Basils (バジルの星雲状雪白花).

From 夏夜不寐有賦 A Poem Writ at Summer Night Without Sleep

by 陸游 Lù Yóu

(1) 「急雨初過天宇濕 大星磊落纔數十」「冷螢墮水光熠熠」「三更猶凭闌干立」

From 梁園吟 A Poem on Liáng Garden Forestry

by 李白 Lǐ Bái

(2) 「人生達命豈假愁」「欲濟蒼生未應晚」

Publication Number 512, Composition Number 514

Plants, 'Purple Lamps Divine, Where Dreams Come Flowery' (夢来咲(紫)鬼灯),

I Bought as Spirits' Lamps Alive and Holy (生きた盆燈として),

Who Shall Enlighten Beings (濟蒼生) at Ullambana (盂蘭盆會),

For Myriad Lives and Deaths of Sarva-Sattva (一切衆生), Part 1:

A Couplet Sonnet on (1) and (2)

Written from 13:45 to 14:53 on 20 June 2026 (A Plum-Maturing Rainy Day)

and Published at Around Midnight (三更) Betwixt 21 June 2026 (the Day of Summer Solstice) and 22 June 2026

When I plant, I help slugs (ナメクジ), ants (蟻), moss (苔), to flee

As best I may (能う限り逃がす), but lives minute immensely

Existing (無数の微生物) are by soil inevitably (不可避的に)

Buried against my will (意思に反して). Four Winter-Cherry

Plants, 'Purple Lamps Divine, Where Dreams Come Flowery' (夢来咲(紫)鬼灯),
I Bought as Spirits' Lamps Alive and Holy (生きた盆燈として),
Who Shall Enlighten Beings (濟蒼生) at Ullambana (盂蘭盆會),
For Myriad Lives and Deaths of Sarva-Sattva (一切衆生).
Tomorrow Is the Summer Solstice (夏至), Namely,
The Sūrya-Energy Extremity (陽の極まり).
The sky is dewy after sudden raining,
Dozens of random great stars only shining.
Cool fireflies fall o'er waters luminously,
As Living Spirits Dream of Destiny (命).

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

(1) 「願以此功德 普及於一切 我等与衆生 皆共成仏道」

From 正法眼蔵「法華転法華」 The Quintessential Optic Treasury of the True
Dharma, 'The Dharma-Blooms Turn Dharma-Blooms on Turning'

by 道元禪師 Zen Master Dōgen

(2) 「ただ法華転の本行なる、深遠長遠なるのみなり。この微塵をみると法界をみると、有作有量にあらざるなり。有量有作も、法華量をならひ、法華作をならふべし。」

From FAS: Fermentation & Science

(3) 「心を傾け、季節を纏う香り」

「香木を焚いて香りに心を澄ませ、自分を向き合うことを「聞香（もんこう）」と呼びます。「源氏香」では、香りに物語の名前を重ね、四季や感情の移ろいを香りの組み合わせで感じ取ります。」

Publication Number 513, Composition Number 515

As We're Wild Weavers of Words Waving Whirly,
By Speculating Spectral Sound and Sky,
Scenes Seasons-Scented (季節を纏う香り), Specifying Śūnyatva (空),
Receiving Cherry Trees 'Mt Morning Sūrya' (旭山櫻),
'Mt Rich Non-Dual Immortality' (富士櫻),
A Green-Gemmed Mountain Grape Tree (緑の玉なす山葡萄), I This Gāthā

Publish on th' Plum-Maturing Rainy Day (梅雨の日):

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

Written at 19:53 (ll. 1-2), 22:11 to 23:56 (ll. 3-12) on 23 June 2026 and 0:18 a.m. (ll. 13-14) on 24 June 2026 (the Day of Visiting th' Divine Fount Fane, th' East Grove Sub-Temple, th' Fragrant Olives' Spring Sub-Temple, th' Ivy Bookstore, and FAS: Fermentation & Science) and Published on 25 June 2026 (the Plum-Maturing Rainy Day of Welcoming Some Cherry Trees 'Mt Morning Sūrya' and 'Mt Rich Non-Dual Immortality', a Green-Gemmed Mountain Grape Tree)

(Lines 1-3 of the Title were written from 23:07 to 23:44 on 23 June 2026 and lines 4-7 of the Title were written at around 13:35 on 25 June 2026.)

Five-petalled sal bowls of th' old sal tree's ashes (沙羅の古樹の遺灰)

Reveal Nirvāṇa and Eight Righteous Ways (涅槃と八正道)

As Śarīrāṇi (佛舍利), with which I drink water.

Four sal trees wither and four sal trees prosper (四枯四榮).

Th' old sal tree lived in Myōshin-ji Vihāra (妙心寺)

For several hundred years as Ancient Buddha (古佛).

Calligraphy inks at the Ivy Bookstore (蔦屋書店)

Are named by seasons' winds' poetic colour (四季の風インク),

As We're Wild Weavers of Words Waving Whirly,

By Speculating Spectral Sound and Sky,

Scenes Seasons-Scented (季節を纏う香り), Specifying Śūnyatva (空),

For my yard's Butterflies become All Śūnya (蝶達は皆空となる).

For Plants and Insects to attain Buddhatā (成佛),

I must complete my works of Buddha-Dharma (佛法).

From 幻住庵清規 附録 開甘露門 An Appendix to Immaculate Rules of Māyā Dwelling Hermitage Named 'Opening the Dharma-Mukha of Amṛta and Nirvāṇa'

by 普応国師 National Mentor Pū Yīng

(1) 「是故吾仏大沙門、於無所見処、興大哀憫、以無作妙力、爇而為香則普熏、散而為花則遍布、然而為燈則俱照、洒而為水則均沾、献而為果則無不莊嚴、施而為食則皆獲充足、乃至諸法之財、隨其所求而俱獲。是謂七種妙供、一味真慈。於

諸仏念念出生、在衆生各各具足。」

「如上仏事、当処周円、各各現優曇花於生寂滅之場、此何凡彼何聖。熟菩提果於向昇沈之地、今非悟昔非迷。不惟六趣夢魂消、将見四真名字仮。」

Publication Number 514, Composition Number 516

A Blackberry (木苺) Opens th' Five-Petalled Flower Rosy (薔薇色の五弁花),

And as Results Bears Fruit Spontaneously (一華開五葉 結果自然成):

A Couplet Sonnet on (1)

Written from 16:47 to 18:18 (ll. 1-9) and 18:32 to 19:35 (ll. 10-14) on 26 June 2026 (the Day of Sweet Flags Flower (菖蒲華)) and Published on 30 June 2026 (the Day of the Full Moon When I Helped One Ant to Flee and Beheld One Swallowtail Laying Eggs on Citrus Junos Trees and Japan Pepper Trees)

A Blackberry (木苺) Opens th' Five-Petalled Flower Rosy (薔薇色の五弁花),

And as Results Bears Fruit Spontaneously (一華開五葉 結果自然成).

There're both of bloom and fruit (有華実) on th' blackberry tree,

Which I bought to feed creatures naturally,

As Pūjanā with fruit and bloom to Sattva (有情への花と実の供養).

Since I must get results on Śāstra, Vyākhyā (經論釋での成果),

I choose fruit trees involuntarily (無意識に果樹を選択).

A period from May to June exactly

Is fit for vegetable transplantation (植物の植え替え),

With green-gemmed summer nursing cultivation (翠滴る夏の育み).

Florescent Five Gay Quarters (五花街) wear bright hair

Ornaments with leaves of fresh dew-dropped verdure (露玉と新緑に輝く簪).

On Plum-Maturing Rainy Days (梅雨の日々), I Ponder

How to Mature Plum Wine (梅子熟) with Virtuous Power (効能).

Publication Number 515, Composition Number 517

When I Cut and Loose Threads Tied on Moss Tightly,

I Break Off Fetters Simultaneously.

Written from 2:39 a.m. to 3:44 a.m. Before Early Dawn on 5 July 2026 (the Plum-Maturing Rainy Day of Helping a Beetle and a Dragonfly of Luminous Blue and Thin to Flee) and Published on 7 July 2026 (the Day of th' Festival

for Stars (星祭))

Hydrangeas twelve (紫陽花 12 株) my mother formerly
Bought and long since forgot; O (嗚呼) woe is me!
Whom I transplant with compost (培養土), pots, manure,
One of Whom, 'All Skies Thick with Many a Star' (満天星 1 株)
And One Blue Rose (青薔薇 1 株) stretch stalks and roots to th' air
And stick to concrete. How to plant, I wonder,
With th' slightest damage to roots delicate.
Can They endure this hot abnormal climate?
Roots of 'Mt Morning Sūrya' (旭山櫻の根) are wrapped roundly
With moss as 'Moss Balls' (苔玉), with threads fine extremely (極細糸).
To cut fine threads, I bought two eyebrow scissors (眉用鋏)
Made by a craftsman's skill (匠の技), not to hurt Creatures.
When I Cut and Loose Threads Tied on Moss Tightly,
I Break Off Fetters Simultaneously.

From 遊開元精舎 Visiting Kāi Yuán Vihāra

by 韋応物 Wéi Yīng wù

(1) 「果園新雨後 香台照日初 綠陰生昼静 孤花表春余」

Publication Number 516, Composition Number 518

Two Days Before the Festival for Stars (星祭),

White Gion Guardians (白い祇園守) Bloom Five-Petalled Flowers:

A Couplet Sonnet on (1)

Written at 17:07 (ll. 5-6) on 5 July 2026 and from 22:40 to 23:45 (ll. 1-4 and ll. 7-14) on 6 July 2026 and Published on 7 July 2026 (the Day of th' Festival for Stars (星祭))

After rain, fresh is fruit trees' Ārāma (園林);
Sun starts to lighten redolent Vihāra (精舎);
Noon silence is produced by shadowy verdure;
Spring remnants are shewn by a single flower.
Two Days Before the Festival for Stars (星祭),

White Gion Guardians (白い祇園守) Bloom Five-Petalled Flowers,
Who is a kind of Rose of Sharon Tree (木槿).
In summer, 'tis a precious source of honey (夏は貴重な蜜源).
In premises, there's many a Rose of Sharon,
Whom I transplant and to Whom add two Gion
Guardians for th' Festival of Souls and Stars,
For Creatures to survive all freakish weathers,
With various vegetation in Vihāra,
Whose Lives are Luminous Orbs no less than Tārā (星宿).

From The Importance of Being Earnest: A Trivial Comedy for Serious People
by Oscar Wilde

(1) 'Cecily, mamma, whose views on education are remarkably strict, has brought me up to be extremely short-sighted; it is part of her system; so do you mind my looking at you through my glasses?'

From The Importance of Being Earnest: A Trivial Comedy for Serious People
by Oscar Wilde

(2) '[Looking round.] Quite a well-kept garden this is, Miss Cardew.'
'So glad you like it, Miss Fairfax.'
'I had no idea there were any flowers in the country.'
'Oh, flowers are as common here, Miss Fairfax, as people are in London.'
'Personally I cannot understand how anybody manages to exist in the country, if anybody who is anybody does. The country always bores me to death.'
'Ah! This is what the newspapers call agricultural depression, is it not? I believe the aristocracy are suffering very much from it just at present. It is almost an epidemic amongst them. I have been told. May I offer you some tea, Miss Fairfax?'

From À la recherche du temps perdu XIII Albertine disparue
by Marcel Proust

(3) 'On sentait que s'ils avaient été, les parents et le fils, encore en vie, le duc de Guermantes n'eût pas eu d'hésitation à les recommander pour une place de jardiniers. Et voilà comment le faubourg Saint-Germain parle à tout

bourgeois des autres bourgeois, soit pour le flatter de l'exception faite — le temps qu'on cause — en faveur de l'interlocuteur ou de l'interlocutrice — soit plutôt, et en même temps, pour l'humilier. C'est ainsi qu'un antisémite dit à un Juif, dans le moment même où il le couvre de son affabilité, du mal des Juifs, d'une façon générale qui permette d'être blessant sans être grossier.'

'One felt that if they had, parents and son, been still alive, the Duc de Guermantes would not have had a moment's hesitation in recommending them for a post as gardeners! And this is how the Faubourg Saint-Germain speaks to any bourgeois of the other bourgeois, whether in order to flatter him with the exception made — during the course of the conversation — in favour of the listener, or rather and at the same time in order to humiliate him. Thus it is that an anti-semite in addressing a Jew, at the very moment when he is smothering him in affability, speaks evil of Jews, in a general fashion which enables him to be wounding without being rude.'

From 甘露門 The Dharma-Mukha of Amṛta and Nirvāṇa

(4) 「以此修行衆善根 報答父母劬勞德 存者福樂壽無窮 亡者離苦生安養
四恩三有諸含識 三途八難苦衆生 俱蒙悔過洗瑕疵 盡出輪廻生淨土」

Publication Number 517, Composition Number 519

Today, at Dusk, One Swallowtail's Green Baby

Is Lost from Japan Pepper Trees Abruptly (揚羽蝶の緑の幼虫一人が行方不明),

Where Traces of th' Attacker Bird I See (鳥の攻撃の痕跡を見る),

As th' Angel of Death Shews Me Doomsday Nigh, Part 1:

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

Written from 18:48 to 19:22 (ll. 1-10) on 8 July 2026 and at 6:53 a.m. (ll. 11-

14) on 9 July 2026 and at 19:33 (the Quatrain Title) on 9 July 2026 and

Published on 9 July 2026

In childhood, I was ordered by my grandmother

Not to Go Out of th' Mount Gate of Vihāra (寺の山門の外に出てはならない),

Save public schools or private lessons. Therefore,

I rode a bicycle in our Vihāra (寺の境内を自転車走っていた),

Seeing various insects, seasons' plants and trees (種々の昆虫達と季節の草木):

Pines (松), Maples (楓), Ginkgo (銀杏), Chinaberry Trees (梅檀),

Crape Myrtles (百日紅), Many-Hued Camellias (様々な色合の椿),

Chrysanthemums (菊), Figs (無花果), Japanese Fatsias (八手)
Azaleas Pink and White (紅白の躑躅), Reeves Spirea (小手毬),
White Enkianthus (灯台躑躅), Thunberg Spirea (雪柳).
I can't uproot, cut or cull vegetation (私は草引き、剪定、間引きができない),
Just as I can't forsake texts infinite (無数の書を見捨てる事ができない様に).
Letters and Plants Are Lives' Stratification (文字と植物は生命の層),
The Treasury Main of Creatures Requisite (必要な生命の功德寶海).

From 正法眼蔵「行佛威儀」 The Quintessential Optic Treasury of the True
Dharma, 'Righteous Behavior of Buddhists' Cāritra-ācāra-samanvita'

by 雪峰義存 Xuěfēng Yìcún

(1) 「三世諸佛、在火焰裏、転大法輪」

From 正法眼蔵「行佛威儀」 The Quintessential Optic Treasury of the True
Dharma, 'Righteous Behavior of Buddhists' Cāritra-ācāra-samanvita'

by 圓悟禪師 Zen Master Yuan-wu

(2) 「風前剪断葛藤窠 一言勘破維摩詰」

From 帆帆子の日記 Hohoko's Diary

by 浅見帆帆子 Hohoko Asami

(3) 「私の心の中の呼び名は、オレンジ君。」

Publication Number 518, Composition Number 520

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 46;

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 3;

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 3;

On Gion Festival to Chop Disasters (祇園祭・災厄ぶった切り), Part 1;

Hence, in My Mind, I've Termed Jō Niijima (故に、私の心の中の呼び名は、),

'Accursèd, Stowaway, Bound Breechclout Shimeta'

(「罰下り密航ふんどししめた。通称：密航しめた」), Part 1:

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

Written from 12:25 to 13:17 on 11 July 2026 and Published at Morn on 17 July 2026 (the Day of Gion Festival to Chop Disasters (祇園祭・災厄ぶった切りデー))

Jō Nijima (新島襄) Went O'er to America,
As an Illegal, Stealthy Stowaway (非合法密航者として);
He Burnt the Holies of Old Gods and Buddha (古い神佛の御尊影を燃やした),
Brainwashed and Turned by Christianity (キリスト教に洗脳され転がされ);
Hence, in My Mind, I've Termed Jō Nijima (故に、私の心の中の呼び名は、),
'Accursèd, Stowaway, Bound Breechclout Shimeta'
(「罰下り密航ふんどししめた。通称：密航しめた」).
Buddhists Kept Silence to th' Clear Blasphemy (佛教徒は、明白な冒瀆に沈黙していた).
I Saw Doshisha's O'er-Credulity (同志社の極端な轻信を見た).
Some E'en Became Jews and Forsook Our Nation (ユダヤ人になって祖国を見捨てる者さえいた).
For Resurrection of Japan Religion (日本宗教の復活の爲),
I've Learnt Religion and Philosophy (宗教哲学を学んだ);
But E'en in Kyoto University (しかし京都大学さえも),
Religion, Buddhism and Philosophy (宗教学・佛教学・哲学は)
Were Governed by Dire French Philosophy (酷いふらんす哲学に支配されていた).

From 正法眼蔵「行佛威儀」 The Quintessential Optic Treasury of the True Dharma, 'Righteous Behavior of Buddhists' Cāritra-ācāra-samanvita'

by 元沙師備 Xuánshā Shībèi

(1) 「火焰爲三世諸佛説法、三世諸佛立地聴」

From 正法眼蔵「行佛威儀」 The Quintessential Optic Treasury of the True Dharma, 'Righteous Behavior of Buddhists' Cāritra-ācāra-samanvita'

by 圓悟禪師 Zen Master Yuan-wu

(2) 「烈焰互天佛説法、互天烈焰法説佛」

Publication Number 519, Composition Number 521

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 47;
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 4;
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 4;
On Gion Festival to Chop Disasters (祇園祭・災厄ぶった切り), Part 2;
Hence, in My Mind, I’ve Termed Jō Nijima (故に、私の心の中の呼び名は、),
Accursèd, Stowaway, Bound Breechclout Shimeta
(罰下り密航ふんどししめた。通称：密航しめた), Part 2;
Grounded on Holy Classics, Śāstra, Vyākhyā (聖典古典經論釋に基づく英詩),
I’ve Writ for Long by Praṇidhāna-Bala
Of Buddha (佛の願力), Dharmatā (法性) and Sarva-Sattva (一切衆生);
With Sarva-BuddhāH in Tri-Adhvaka (三世諸佛),
Conflagrant Fire o’er Skies (烈焰互天) Turns Dharma-Cakra (轉法輪);
Shimeta Mikkō Vainly Burnt Kha-Dharma
(密航しめた、空しく法空を燃やせり):
A Couplet Sonnet on (1) and (2)
Written from Dusk to 19:27 on 11 July 2026, Revised at Around 16:05 (ll. 12-
14) on 12 July 2026 and Published at Morn on 17 July 2026 (the Day of Gion
Festival to Chop Disasters (祇園祭・災厄ぶった切りデー))

Contents of Old-New Testaments Are Cruel (旧約・新約聖書の内容は残酷),
Invading Japanese Mind Quintessential (日本精神を侵略).
Mathematics, Classics and Morality (数学と古典と道德律),
I’ve Learnt to Overcome Deficiency
Of New Religion (新興宗教の欠点を克服). Hence, Resultingly,
The Mathematical Philosophy
Grounded on Carnap and Geometry (カルナップと幾何学とに基づく数理哲学),
The English Version (英訳版), English Poetry
Grounded on Holy Classics, Śāstra, Vyākhyā (聖典古典經論釋に基づく英詩),
I’ve Writ for Long by Praṇidhāna-Bala
Of Buddha (佛の願力), Dharmatā (法性) and Sarva-Sattva (一切衆生).
With Sarva-BuddhāH in Tri-Adhvaka (三世諸佛),

Conflagrant Fire o'er Skies (烈焰互天) Turns Dharma-Cakra (轉法輪);
Shimeta Mikkō Vainly Burnt Kha-Dharma
(密航しめた、空しく法空を燃やせり).

Publication Number 520, Composition Number 522
Today, at Dusk, One Swallowtail's Green Baby
Is Lost from Japan Pepper Trees Abruptly (揚羽蝶の緑の幼虫一人が行方不明),
Where Traces of th' Attacker Bird I See (鳥の攻撃の痕跡を見る),
As th' Angel of Death Shews Me Doomsday Nigh, Part 2;
On Gion Festival to Chop Disasters (祇園祭・災厄ぶった切り), Part 3;
May Sarva-BuddhāH in Tri-Adhvaka (三世諸佛)
Lead Little Lives to Parama-Artha (第一義・眞諦).
Written from 8:15 a.m. to 9:20 a.m. on 12 July 2026 and Published at Morn
on 17 July 2026 (the Day of Gion Festival to Chop Disasters (祇園祭・災厄ぶ
った切りデー))

The Swallowtail's Lost Larva seems to be
Snatched and dropped by some bird, Whom I see
On th' far ground as a thin leaf of light verdure (明るい翠の細い葉の様に),
Redeem and put on Citrus leaves. Soon after,
The Larva will expire. I chant Nembutsu,
Sūtra and Mantra for True Dharma-Dhātu (真如法界).
To rescue insects, worms and vegetation,
The Buddhism has the deepest cogitation.
In many Lives and Deaths within SaMsāra (輪廻),
I meet and witness th' life of th' pale-green Larva.
E'en one plant or one insect in Vihāra (寺)
Shall learn and practice Bodhisattva-Caryā (菩薩道).
May Sarva-BuddhāH in Tri-Adhvaka (三世諸佛)
Lead Little Lives to Parama-Artha (第一義・眞諦).

From 幻住庵清規 附録 開甘露門 An Appendix to Immaculate Rules of Māyā

Dwelling Hermitage Named ‘Opening the Dharma-Mukha of Amṛta and Nirvāṇa’

by 普応国師 National Mentor Pū Yīng

(1) 「神咒加持淨飲食、普施河沙衆鬼神。願皆飽滿捨慳心、即脫幽冥生善道、皈依三寶發菩提、究竟得成無上覺、功德無邊盡未來、一切衆生同法食。」

Publication Number 521, Composition Number 523

‘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 35;

Today, at Dusk, One Swallowtail’s Green Baby

Is Lost from Japan Pepper Trees Abruptly (揚羽蝶の緑の幼虫一人が行方不明),

Where Traces of th’ Attacker Bird I See (鳥の攻撃の痕跡を見る),

As th’ Angel of Death Shews Me Doomsday Nigh, Part 3;

On Gion Festival to Chop Disasters (祇園祭・災厄ぶった切り), Part 4;

May They Attain Buddhi (覺) and Bodhi-Citta (菩提心)

And Study Bodhisattva-SaMcārikā (菩薩行),

Promptly Born in Eternal Buddha-Kṣetra (佛國土):

A Couplet Sonnet on (1)

Written in the Afternoon on 13 July 2026 and Published at Morn on 17 July 2026 (the Day of Gion Festival to Chop Disasters (祇園祭・災厄ぶった切りデ一))

In general, in Kyoto summer weather,

Beginning gardeners make blueberries wither.

But blueberries in my garden bear fruit purple,

Strawberries and blackberries bear fruit multiple.

We're Thankful for the Fifth Anniversary
Of Kyoto North-Mount Pantry Ampersand Lucky.
I thank all creatures for their sacrifice
For food production by abounding grace.
Hence, I provide these berries to small creatures
And ponder their Nirvāṇa through Old Scriptures,
Aeonian Vicissitudes of Sattva.
May They Attain Buddhi (覺) and Bodhi-Citta (菩提心)
And Study Bodhisattva-SaMcārikā (菩薩行),
Promptly Born in Eternal Buddha-Kṣetra (佛國土).

From Ulysses

by James Joyce

(1) 'Prefer an ounce of opium. Celestials. Rank heresy for them.'

Publication Number 522, Composition Number 524

Today, at Dusk, One Swallowtail's Green Baby

Is Lost from Japan Pepper Trees Abruptly (揚羽蝶の緑の幼虫一人が行方不明),

Where Traces of th' Attacker Bird I See (鳥の攻撃の痕跡を見る),

As th' Angel of Death Shews Me Doomsday Nigh, Part 4;

On Gion Festival to Chop Disasters (祇園祭・災厄ぶった切り), Part 5;

I'm Told the Following, Mystic, Dreadful Hearsay

(下記の様な、謎の恐ろしい風説を聞かされた);

It Sounds Like Cannibalism in This City (カニバリズムの如き響き);

Safe, Rich and Peaceful Kyoto Passed Away

(安全で豊かで平和な京都は亡くなった),

As Opium Ruined Chinese Dynasty (アヘンが中国の王朝を滅ぼした様に):

A Couplet Sonnet on (1)

Written from 21:10 to 22:18 on 14 July 2026 and Published at Morn on 17
July 2026 (the Day of Gion Festival to Chop Disasters (祇園祭・災厄ぶった切りデー))

"In Kyoto Busy Quarters, Cannabis

Is Openly Sold as Legal Business

(「京都の繁華街で大麻が堂々と合法的に販売されている」),
Deemed Legal as a Purpose Medical
(「医療目的として合法と見なされているが」),
But Customers' Purpose Seems Non-Medical
(「しかし客の目的は医療目的には見えない様だ」).”
I'm Told th' Above Mysterious and Dread Hearsay
(上記の様な、謎の恐ろしい風説を聞かされた).
It Sounds Like Cannibalism in This City (カニバリズムの如き響き).
Safe, Rich and Peaceful Kyoto Passed Away (安全で豊かで平和な京都は亡く
なった),
As Opium Ruined Chinese Dynasty (アヘンが中国の王朝を滅ぼした様に).
Now brain work has been made impossible (今や頭脳労働は不可能とされつつ
あり);
I have sincere compassion on young people (若い人達が本当に気の毒である).
I might be th' last translator priestess (私は最後の訳経僧となるだろう), for
AI uprooted many a good translator
(何故なら AI が多くの善良な翻訳者達を根絶したから).
I'll translate many a book and many a creature,
How they attain Nirvāṇa in the future.

Publication Number 523, Composition Number 525
Today, at Dusk, One Swallowtail's Green Baby
Is Lost from Japan Pepper Trees Abruptly (揚羽蝶の緑の幼虫一人が行方不明),
Where Traces of th' Attacker Bird I See (鳥の攻撃の痕跡を見る),
As th' Angel of Death Shews Me Doomsday Nigh, Part 5;
On Gion Festival to Chop Disasters (祇園祭・災厄ぶった切り), Part 6;
Roots of th' Hydrangea 'Stars All o'er the Sky' (紫陽花「満天星」の根は)
I All Conserved and Safe Transplanted Soundly
(全て温存し無事健全に植え替えた);
Smart and Exotic Leaves Aren't Eat by Larvae
(ハイカラな外来種の葉を幼虫達は食べない).
Written from 19:37 to 21:54 on 23 July 2026 and Published on 24 July 2026
(the Day of Gion Festival When Portable Shrines Go from Yasaka Shrine to
Divine Appeasing Fount Vihāra)

Roots of th' Hydrangea 'Stars All o'er the Sky' (紫陽花「満天星」の根は)
I All Conserved and Safe Transplanted Soundly
(全て温存し無事健全に植え替えた).
'Why are green Larvae snatched by birds?' I ponder.
On seven Japan Pepper trees 'Morn Store' (七本の朝倉山椒),
Three Citrus Junos trees (三本の柚子), three Japan Pepper
Trees 'Grape' (三本のぶどう山椒), there are few leaves and nearly bare,
Whose leafage has been eat by many Larvae.
Hence, birds can search for Larvae easily.
Bird nets cause th' greenhouse effect, too hot for th' Larva
(防鳥ネットは温室効果を生起し、幼虫には暑過ぎる).
I bought two Lemon trees (二本のレモン), two Shikuwasa (二本のシークワサー)
Trees, five trees Reikou (五本の麗紅) covered with leaves densely (こんもりと
葉の茂った).
But th' Smart Exotic Leaves Aren't Eat by Larvae
(しかしハイカラな外来種の葉を幼虫達は食べない).
A Swallowtail (一羽の揚羽蝶) still lights on th' Rose of Sharon (木槿)
Or Crocosmia 'Bell Orchid Cypress Fan' (鈴蘭檜扇).

Publication Number 524, Composition Number 526
Today, at Dusk, One Swallowtail's Green Baby
Is Lost from Japan Pepper Trees Abruptly (揚羽蝶の緑の幼虫一人が行方不明),
Where Traces of th' Attacker Bird I See (鳥の攻撃の痕跡を見る),
As th' Angel of Death Shews Me Doomsday Nigh, Part 6;
On Gion Festival to Chop Disasters (祇園祭・災厄ぶった切り), Part 7;
On th' Day of Portable Shrines from Yasaka
Shrine to Divine Appeasing Fount Vihāra
Written from 13:42 to 16:25 on 24 July 2026 (the Day of Gion Festival When
Portable Shrines Go from Yasaka Shrine to Divine Appeasing Fount Vihāra)
and Published on 24 July 2026

On th' Day of Portable Shrines from Yasaka

Shrine to Divine Appeasing Fount Vihāra (八坂神社から神泉苑),
I purchase two of Citrus Junos trees (二本の柚子),
A Swallowtail lays Eggs before mine eyes (一羽の揚羽蝶が眼前で産卵する),
At the Blue Mountain Seeds Source Garden Center.
At Live Blooms' Shop 'The Moist Star o'er the River' (川月生花店),
Two pots of Snowy Heron Grass (鷺草二鉢) I buy;
Two Swallowtails ascend and fly to th' sky (二羽の揚羽蝶が空に舞い昇る)
From my Vihāra (自坊から) on the self-same day.
Two Larvae (二人の幼虫) are on th' Citrus Junos tree (柚子),
Who seem to like leaves native and traditional (幼虫達は在来種を好む),
For their formation compositional (組成上).
'Dance o'er th' Lake of Mt Immortality'
I plant; 'Tis Dragon-shaped and streamline Cherry (富士櫻 湖上の舞).

Publication Number 525, Composition Number 527

One Swallowtail's Decline and Death's Essentials

(或る揚羽蝶の老いと死の本質),

Or Five Declines of th' Wingèd and Celestials (即ち天人五衰), Part 1;

For th' Swallowtail's Life in Serenity (揚羽蝶の静穏な生の爲).

Composed on 30 July 2026 (ll. 1-2 of the Title), at Dawn in Sleep (ll. 1-4 of the Sonnet) and from 12:57 to 13:36 (ll. 5-14 of the Sonnet) on 31 July 2026 and
Published on 31 July 2026

(At morn on 26 July 2026, I found one Swallowtail on th' watering hose with wings tattered, Who seemed to be waiting.)

I water three yards twice a day in summer.

One Swallowtail with outstretched wings in splendour

(一人の揚羽蝶が美しい羽を大きく拡げて)

Lighted at dusk on th' Rose of Sharon tree.

I feared for th' total vulnerability (全くの無防備さが心配だった).

At morn, I found one Swallowtail on th' watering

Hose with wings tattered (尾羽打ち枯らし), Who seemed to be waiting
(待っていたかの様に).

I carried th' Swallowtail to blooms and water (花と水),

Who clomb dear Citrus trees (懐かしい柑橘の木) as Japan Pepper (山椒)
Or Citrus Junos (柚子), or a Cherry tree (櫻),
And fluttered wings in shreds and tried to fly.
I purchased flower pots additionally (花の鉢を追加購入)
For th' Swallowtail's Life in Serenity (揚羽蝶の静穏な生の爲).
For two days, th' Swallowtail watched my transplanting
(植え替え作業をじっと見ていた)
Sudachi (酢橘), Citrus Junos (柚子), Mints refreshing (爽やかなミント).

Publication Number 526, Composition Number 528
One Swallowtail's Decline and Death's Essentials
(或る揚羽蝶の老いと死の本質),
Or Five Declines of th' Wingèd and Celestials (即ち天人五衰), Part 2;
Sad Tears of Tolerance O'erbrimmed Mine Eyes (哀しい寛容の涙が溢れた).
Written from 14:05 to 15:02 on 31 July 2026 and Published on 31 July 2026
(At morn on 28 July 2026, the Swallowtail died, eaten by a Long-Legged
Paper Wasp.)

I witnessed, in the morning two days later (二日後の朝),
The Swallowtail eat'n by a Long-Legged Paper
Wasp (脚長蜂). Only three wings (三枚の羽のみ) were th' remains of th' Dead.
Though cruel, 'tis for Wasps their daily bread (日々の糧).
In childhood, Wasps were my friends in Vihāra,
For many Wasps were flying in our Vihāra,
Sheer harmless to me, calmly, peacefully,
By Whom Green Larvae (緑の幼虫達) must have been eat'n, maybe.
Sad Tears of Tolerance O'erbrimmed Mine Eyes (哀しい寛容の涙が溢れた).
In th' same-day afternoon (同日午後), calamities
As thunders, earthquakes great (雷と大地震) befell our country,
Telling th' Decline and Death of th' Butterfly (蝶の老いと死を告げる).
Buddhi (覺) of Little Creatures and Vegetation
I must translate as Gāthā (偈頌) to perfection.

Publication Number 527, Composition Number 529

One Swallowtail's Decline and Death's Essentials

(或る揚羽蝶の老いと死の本質),

Or Five Declines of th' Wingèd and Celestials (即ち天人五衰), Part 3;

On th' First of August, I Found Umè Trees,

Whose Labels Faded (名札は色褪せ), Whose Soil Qualities

Were Clayey (土質は粘土質); I Bought th' Two White Umè Trees (二本の白梅),

For th' Birth of Non-Birth of Dead Butterflies (亡き蝶達の不生の生の爲に).

Written at Around 13:55 (ll. 1-10) and 14:19 (ll. 11-14) on 2 August 2026 and

Published on 3 August 2026

When th' Swallowtail (揚羽蝶) was eat'n by th' Long-Legged Paper

Wasp (脚長蜂), I cried and with one prop (支柱) tried to hinder

Their battle. But the Swallowtail already

Had died (揚羽蝶は既に死んでいた). By this event, Wasps seemed to fear

Coming revenge (蜂は来たるべき報復を恐れたらしく) and to decide to stay

Home for two days (二日間自宅待機) below mine Archives' Store (書庫の下),

Except one Scouting Wasp (一人の斥候蜂以外は). But five days later (五日後),

Wasps with Their Children, safe and comfortable (蜂は親子連れで安心安全に),

Fly all o'er yards to search for food and water.

Wasps' clear intelligence is reasonable (蜂の明白な知性は合理的).

On th' First of August, I Found Umè Trees,

Whose Labels Faded (名札は色褪せ), Whose Soil Qualities

Were Clayey (土質は粘土質); I Bought th' Two White Umè Trees (二本の白梅),

For th' Birth of Non-Birth of Dead Butterflies (亡き蝶達の不生の生の爲に).

Publication Number 528, Composition Number 530

One Swallowtail's Decline and Death's Essentials

(或る揚羽蝶の老いと死の本質),

Or Five Declines of th' Wingèd and Celestials (即ち天人五衰), Part 4;

I Add Ballon Flowers (桔梗), Sapphire Tiger-Tails (瑠璃虎の尾),

One Thousand Days' Red (千日紅) to Feed Swallowtails.

Written from 9:07 a.m. to 13:07 on 4 August 2026 (the Day of Purchasing

Ballon Flowers (桔梗), Sapphire Tiger-Tails (瑠璃虎の尾), One Thousand Days' Red (千日紅) with Rich Compost (培養土) for Hydrangeas Blue and Roses) and Published on 6 August 2026 (the Ending Day of Summer)

On th' third of August, when the previous Gāthā
Was published, on th' same Rose of Sharon tree,
Two Swallowtails with outstretched wings as Māyā (幻),
Th' Birth of Non-Birth in Non-Duality (不二の不生の生),
Like resurrection (黄泉がえり), light before mine eyes,
With two metallic, glassy Dragonflies,
As if according with two Umè Trees,
And Archangels of Pagan Deities (異教の神々の大天使).
I Add Ballon Flowers (桔梗), Sapphire Tiger-Tails (瑠璃虎の尾),
One Thousand Days' Red (千日紅) to Feed Swallowtails,
And meshes to prevent the Wasps' attacks.
The reason why Archangels of Twelve Books
Of th' Paradise Lost have me write poetry
Is for salvation of our native country.

From A Chiropractic Panel Seen on 4 August 2026

(1) 'DIED AT 40 / BURIED AT 60'

From 北斗の拳 Fist of the North Star

(2) 「お前はもう、死んでいる。」

From 映画ちいかわ 人魚の島のひみつ The Film 'CHIIKAWA: The Mermaid Island's Secret' Seen from 16:00 to 18:00 on 5 August 2026

(3) なんか「貝汁」「しるこサンド」「謎の煮付け」

「たとえば鳥 あるいは ねこ

その中で 見てるって 思うのも自由

何があったか べつに 聞かないけどね」

「覚えてても 忘れそうだし

書いとか こわいから」

Publication Number 529, Composition Number 531

One Swallowtail's Decline and Death's Essentials

(或る揚羽蝶の老いと死の本質),

Or Five Declines of th' Wingèd and Celestials (即ち天人五衰), Part 5;

Life-Death (生死) Is Indivisible Nirvāṇa (涅槃);

Butterflies and I Are Experiencing

The State Betwixt Abhāva and Aśūnya (非有非空の間), Part 1:

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

Composed from 16:00 to 18:00 on Seeing with My Mother th' Film

'CHIIKAWA: The Mermaid Island's Secret' (ll. 1-8) at the BIVI NIJO and

Composed on Our Way Home till 20:33 (ll. 9-14) on 5 August 2026 and

Published on 6 August 2026 (the Ending Day of Summer)

'One Is at Forty Dead, at Sixty Buried';

'Thou Hast Already Been Deceased', Quoth He.

I see th' Film CHIIKAWA named 'The Mermaid

Isle's Secret', which reminds me of Lost Larvae

And Swallowtails eat'n by the Long-Legged Paper

Wasps. Infinite Life means electric power,

But life immense brings infinite affliction.

Lives to deaths change with mystical gradation.

Life-Death (生死) Is Indivisible Nirvāṇa (涅槃).

Butterflies and I Are Experiencing

The State Betwixt Abhāva and Aśūnya (非有非空の間).

Immortal Mermaids' Red Meat is resembling

Forbidden Fruit of th' Paradise Lost which causes

Eternal, Transmigrating Metamorphosis.

From 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and
Translated as a Triplet in the Afternoon on 7 August 2026

(1) 「苔むせる山の岩が根千代へても動かぬほどの心ならまし」

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

by 藤原敏行 Fujiwara no Toshiyuki

(2) 「秋来ぬと目にはさやかに見えねども風の音にぞおどろかれぬる」

(This Poem was translated as a Couplet on 7 August 2024 (th' First Day of Autumn), retranslated as a Couplet on 7 August 2026 (the Starting Day of Autumn).)

Publication Number 530, Composition Number 532

Though Autumn-Coming Isn't Seen Visibly,
'Tis Clear Discerned by Winds' Sounds Audibly:

A Sonnet on (1) and (2)

Written in the Afternoon on 7 August 2026 (the Starting Day of Autumn,
When Two Swallowtails with Outstretched Wings in th' Evening Lighted on
th' Same Rose of Sharon Tree) and Published on 8 August 2026 (the Day When
on Our Temple's Citrus Trees One Swallowtail Lays Eggs)

On the first autumn day, I visited
Th' Divine Fount Fane. My life is limited.
I must complete my works ordained with hardness.
As mountain crags' root covered with moss is
Immovable e'en for one thousand ages,
So Citta (心) should keep static through th' world's changes.
'Tis th' Oracle I draw and verse today
As th' Triplet. When I tell our Praṇidhāna (誓願)
To th' Holies, gales with rain sweep suddenly,
And stop immediately within Vihāra.
Hydrangeas on th' Pond Street are lacking water.
Three-litre alkali-ionic water
I buy and pour on withered vegetation.
Would I could realize creatures' true salvation.

From 禊祓詞 Mantra for Purification and Ablution

(1) 「底津少童神 底筒男尊
中津少童神 中津都男尊
上津玉積神 上津都男尊」

From Ulysses

by James Joyce

(2) 'Bloom through the bardoor saw a shell held at their ears. He heard more faintly that that they heard, each for herself alone, then each for other, hearing the splash of waves, loudly, a silent roar.'

'The sea they think they hear. Singing. A roar. The blood is it. Souse in the ear sometimes. Well, it's a sea. Corpuscle islands.'

'What are the wild waves saying?'

Publication Number 531, Composition Number 533

Life-Death (生死) Is Indivisible Nirvāṇa (涅槃);

Butterflies and I Are Experiencing

The State Betwixt Abhāva and Aśūnya (非有非空の間), Part 2;

The Compromise Betwixt Domestic and

Foreign Styles (和洋折衷) Permeates Through Our Flexible Land:

A Couplet Sonnet on (1) and (2)

Written in the Afternoon on 11 August 2026 and Published on 11 August 2026
(In th' afternoon on 11 August 2026, I happened to discover th' said Adzuki Beans' Soup Powder Cream Sand Biscuits (しるこサンド発見) at the Coffee House named 'KOMEDA'S' in th' neighbouring AEON MALL Kitaōji around at 14:45 and then composed this Couplet Sonnet from 14:58 to 15:07 (ll. 1-8), 16:30 (ll. 9-10), 20:17 (ll. 11-12) and 20:28 (ll. 13-14) on 11 August 2026.)

Adzuki Beans' Soup Powder Cream Sand Biscuit (しるこサンド),

Quoted on th' Movie CHIKAWA Sonnet (映画ちかわソネット),

I find at th' Coffee House named 'KOMEDA'S' (コメダ珈琲店).

Clam Chowder (貝汁) is on Menus 'KOMEDA'S',

In th' neighbouring AEON MALL Kitaōji (近所のイオンモール北大路),

Showing the Myth's familiarity.

Shima-Jirō (島二郎), or Islands' Second Son,

Is deemed as Cronus's Second Son (クロノスの次男坊), Poseidon,

Expressing Somewhat Greek Mythology (なんかギリシャ神話),

Food-Shop Messiah (飯屋のメシヤ), Native Gods of th' Sea (少童神・玉積神).

I see patisseries and bakeries,

And long-established old confectioneries.

The Compromise Betwixt Domestic and

Foreign Styles (和洋折衷) Permeates Through Our Flexible Land.

From 八月十五日夜禁中獨直對月憶元九 At Night on the Fifteenth of August,
on Night Duty in the Palace by Myself, I Think of Yuán Zhěn Facing th' Moon
by 白居易 Bái Jūyì

(1) 「三五夜中新月色 二千里外故人心」

From 新秋對月寄樂天 A Poem Sent to Bái Jūyì in Early Autumn Facing th'
Moon

by 劉禹錫 Liú Yǔ xī

(2) 「夜涼金氣昴 天靜火星流」

From 十五夜望月 On the Fifteenth Night Looking Up to th' Moon

by 王建 Wáng Jiàn

(3) 「中庭地白樹棲鴉 冷露無聲濕桂花」

From 步月 Walking Under th' Moon

by 文同 Wén Tóng

(4) 「月色浩如水 秋氣涼滿襟 松陰密鋪地」

From 夏晚 Summer Evening

by 薛道衡 Xue Dao-heng

(5) 「流火稍西傾 夕影遍曾城 高天澄遠色 秋氣入蟬聲」

Publication Number 532, Composition Number 534

On the Fifteenth of August, Versification

Is Writ on Citta-Grand-Fire-Constellation (心宿の大火星):

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

Written at 23:16 (ll. 1-2), 23:29 (ll. 3-4), 23:51 (ll. 5-6) on 14 August 2026 and
at 0:16 a.m. (ll. 7-8), 0:31 a.m. (ll. 9-10), 0:40 a.m. (ll. 11-12), 0:47 a.m. (ll. 13-
14) on 15 August 2026 and Published on 15 August 2026

In the fifteenth night, there's th' new moist star's rūpa;

Beyond two thousand ri, there's th' dear friend's citta.

To cool night, autumn-gold-air corresponds;
In calm skies, citta-grand-fire-star descends.
In yards, crows live in woods on moon-white grounds;
Cool dews drench fragrant olives with no sounds.
In moonlight, autumn air fills th' bosom chilly;
Below th' moist star, pines' shade spreads o'er th' ground thickly.
Citta-grand-fire-star goes west gradually;
Dusk sunlight shines all o'er the palace high.
The fair and lofty skies clear distant scenes;
Autumn air enters into locusts' tones.
On the Fifteenth of August, Versification
Is Writ on Citta-Grand-Fire-Constellation (心宿の大火星).

From 伊勢物語 十八段 The Tale of Isè, Article 18

(1) 「紅ににほふがうへの白菊はをりける人の袖かとも見ゆ」

From 伊勢物語 十一段 The Tale of Isè, Article 11

From 拾遺和歌集 Anthology of Gleanings

(2) 「忘るなよほどは雲みになりぬとも空ゆく月のめぐり逢ふまで」

From 駕去温泉宮後贈楊山人 A Poem Sent to Yáng, Mount Hermit, After th'
Emperor's Vehicle Left the Hot Spring Palace

by 李白 Lǐ Bái

(3) 「忽蒙白日廻景光 直上青雲生羽翼」

Publication Number 533, Composition Number 535

Plants, 'Purple Lamps Divine, Where Dreams Come Flowery' (夢来咲(紫)鬼灯),

I Bought as Spirits' Lamps Alive and Holy (生きた盆燈として),

Who Shall Enlighten Beings (濟蒼生) at Ullambana (盂蘭盆會),

For Myriad Lives and Deaths of Sarva-Sattva (一切衆生), Part 2:

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

Composed Around at 8:48 a.m. (ll. 1-4), Writ from 13:34 to 15:21 (ll. 5-14) on
17 August 2026 and Published at Around Midnight (三更) Betwixt 17 August
2026 and 18 August 2026

On th' Night of Sending Souls (送り霊の夜) at Ullambana (盂蘭盆會),
I dreamt of stormy (嵐), havocked Shrines, Whose Kośa (藏)
Enclosed Old Buddhān (古佛), Gates Dilapidated (荒廢した鳥居).
Snow-White Chrysanthemums in autumn faded,
As white-silk sleeves (白妙の袖) are layered (襲) and translucent
On scented pink sleeves (袖香) of a lady's raiment.
Forget me not in th' distance of clouds skyey,
Till th' moon encounters in itineracy.
In Táng (唐), being an official meant ascending
To clouds in th' azure as some wingèd being,
Illuminated by propitious Sunlight,
A metaphor for Emperors' grace and might.
I'm thankful for engaging in Vihāra,
To do religious tasks till Kalpa-anta (劫盡).

From Ulysses

by James Joyce

(1) *'And it seemed to me that I heard the voice of that Egyptian highpriest raised in a tone of like haughtiness and like pride.'*

'Why will you jews not accept our culture, our religion and our language?' 'we have a literature, a priesthood, an agelong history and a policy.' 'our temples, majestic and mysterious, are the abodes of Isis and Osiris, of Horus and Ammon Ra.'

Publication Number 534, Composition Number 536

In Twenty-Two Cards, Six Express Amitābha (六枚は阿彌陀如來);

Tathāgata Reveals Nembutsu Bala (念佛力);

On August Lotus-Petal Sheets of Paper (八月の散華),

There're Amitābha, Many a Lotus Flower (阿彌陀如來と蓮):

A Shakespearean Sonnet on (1)

Written from 20:15 to 21:31 on 20 August 2026 (the Day of Gathering Sanskrit Characters' Stamps Located in Ninna-ji Vihāra) and Published on 25 August 2026 (the Starting Day of Ullambana in th' Old Lunar Calendar, When

Butterflies, Wasps, Dragonflies and Birds Are Drinking Water in Vihāra)

Three times I gathered Sanskrit Characters'

Stamps (梵字スタンプ) located in Ninna-ji Vihāra

For seven kinds of Sanskrit Characters'

Cards (七種の梵字カード) representing Buddhān and Their Bija (諸佛の種子).

Gold Letters on Square Navy Sheets of Paper

In Sanskrit Shew Two Types of Maṇḍala (紺地金泥種子兩界曼荼羅図).

The premises are silent in late summer.

In Twenty-Two Cards, Six Express Amitābha (六枚は阿彌陀如來).

Tathāgata Reveals Nembutsu Bala (念佛力).

Collecting stamps, I thought of Praṇidhāna (誓願)

And told my resolution in Vihāra.

In th' world's disasters, I must keep Carita (行).

On August Lotus-Petal Sheets of Paper (八月の散華),

There're Amitābha, Many a Lotus Flower (阿彌陀如來と蓮).

Publication Number 535, Composition Number 537

Remembrance of My Mother, Part 25;

How Hard Do They Become a Butterfly?

They're Short-Lived and Die Solitarily,

With Kalyāṇa-pāpakāni karmāṇi (善惡之業);

All th' End Rhyme of This Poetry Is [i] and [ə].

Written at Noon (ll. 1-7) and from 12:20 to 12:55 (ll. 8-14) on 21 August 2026
(the Day of Taking Away a Mesh for Swallowtails to Lay Eggs) and Published
on 25 August 2026 (the Starting Day of Ullambana in th' Old Lunar Calendar,
When Butterflies, Wasps, Dragonflies and Birds Are Drinking Water in
Vihāra)

I with a mesh guard Swallowtails' Green Larvae

Against Wasps on some Citrus Junos (柚子) tree

Or Japan Pepper (山椒) trees. But Wasps are clever (しかし蜂は賢い),

Already knowing Larvae are hid there,

On isolated Citrus trees (隔離された柑橘の木々に), and Larvae

And Eggs are lost through meshes' cracks entirely.
Fine mesh brings greenhouse effects, unfit for summer.
'Remove that dirty mesh at once! (その汚い網を直ぐに取れ)', my mother
Scolds me, 'Live and act more aesthetically! (もっと美的な生き方をしろ);'
For Swallowtails to lay Eggs, I take away (揚羽蝶の産卵の爲に外した)
'Mesh dirty', not to 'live aesthetically' (「美的に生きる」爲では無く).
How Hard Do They Become a Butterfly?
They're Short-Lived and Die Solitarily,
With Kalyāṇa-pāpakāni karmāṇi (善悪之業).

From 碧巖録 The Blue Cliff Record

(1) 「銀椀裏盛雪」

From Ulysses

by James Joyce

(2) 'Blood of the Lamb.'

'Are you saved? All are washed in the blood of the lamb. God wants blood
victim. Birth, hymen, martyr, war, foundation of a building, sacrifice, kidney
burntoffering, druid's altars. Elijah is coming.'

Publication Number 536, Composition Number 538

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 48;

Fusion of Zen and Christianity (禪とキリスト教の融合),

Which Was Proclaimed in th' University,

Resembles Green-Tea Bowls Containing Bloody

Rare Lamb Steaks (抹茶茶碗に血の滴るラムステーキを盛る様なもの); 'Tis
Mismatch Essentially (本質的に不釣合);

In th' True Pure Land Sect, I Feel Latent Power (浄土真宗に潜在力を感じる),

For Japanese Buddhism to Survive in th' Future;

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

A Couplet Sonnet on (1) and (2)

Written from 11:07 a.m. to 12:20 on 28 August 2026 (the Day of Ullambana in
th' Old Lunar Calendar (太陰暦のお盆) and th' Lunar Eclipse Unseen (不可視
の月蝕)) and Published on 28 August 2026

Three Swallowtails and Three Blue Roses Are (三羽の揚羽蝶と三輪の青薔薇)
Seen at Ullambana in th' Calendar
Lunar (太陰暦のお盆). By virtue of the Long-Legged Paper
Wasps (脚長蜂の御蔭で), Premises' Plants as Perillas (境内の紫蘇等) Prosper,
Not eat'n by insects. There occurs the Lunar
Eclipse Unseen (不可視の月蝕) today. The Full Moist Star
Illumes Ullambana originally,
To welcome and send Spirits cosmically (宇宙論的迎え靈送り靈).
Fusion of Zen and Christianity (禪とキリスト教の融合),
Which Was Proclaimed in th' University,
Resembles Green-Tea Bowls Containing Bloody
Rare Lamb Steaks (抹茶茶碗に血の滴るラムステーキを盛る様なもの); 'Tis
Mismatch Essentially (本質的に不釣合).
In th' True Pure Land Sect, I Feel Latent Power (浄土真宗に潜在力を感じる),
For Japanese Buddhism to Survive in th' Future.

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

by 菅原庶幾 Sugawara no Shoki

(1) 「九枝燈尽唯期曉 一葉舟飛不待秋」

From 和漢朗詠集「山水」 'Mountains and Waters' in the Anthology of
Japanese and Chinese Verses for Recitation

by 白居易 Bái Jūyì

(2) 「礙日暮山青簇簇 浸天秋水白茫茫」

From 拾玉集 An Anthology of Gathering Gems

by 慈円 Jien, Priest and Poet

(3) 「秋の水は秋の空にぞなりにける白き波間に映る山影」

From 和漢朗詠集「山水」 'Mountains and Waters' in the Anthology of
Japanese and Chinese Verses for Recitation

by 杜荀鶴 Du Xun-he

(4) 「漁舟火影寒焼浪」

Publication Number 537, Composition Number 539

Four Summer-Autumn Couplets on White Waters:

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

Written at 11:15 a.m. (ll. 1-4), 11:19 a.m. (ll. 5-6) and 13:56 (ll. 7-8) on 31 August 2026 and 22:59 (ll. 9-10), 23:07 (ll. 11-12) and 23:19 (ll. 13-14) on 30 August 2026 and Published at Morn on 1 September 2026 (th' Two Hundred and Tenth Day from th' Starting Day of Spring)

Wasps gradually decrease and disappear.
They are safe in mine insect-friendly Temple.
But outside th' Temple, facing fatal danger,
They're killed by enemies ineluctable.
A Black-Winged, Blue-Metallic Dragonfly
Survives long in my Temple stealthily.
Nine-forked lights run out, only biding dawn;
A boat as one leaf flies, not waiting autumn.
Blue serried dusky mountains hinder Sūrya;
White wide autumnal waters soak Ākāśa.
Autumnal waters have become autumnal
Skies; Whitecaps mirror mountains' shade withal.
Although a fisherboat's fire-light reflection
Is cold, it seems to burn the undulation.

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

From 拾遺和歌集 Anthology of Gleanings

by 平兼盛 Taira no Kanemori

(1) 「見わたせば松の葉しろき吉野山いくよをつめる雪にかあるらむ」

Publication Number 538, Composition Number 540

Snow on Pines Verdurous Through One Thousand Years (松樹千年翠)

Shews Insects' Transient but Eternal Powers:

A Couplet Sonnet on (1)

Written at 23:52 (ll. 11-12) on 30 August 2026 and from 18:29 to 19:37 (ll. 1-10) and at 19:47 (ll. 13-14) on 1 September 2026 and Published at Night on 1 September 2026 (th' Two Hundred and Tenth Day from th' Starting Day of Spring)

Wasps disappear all unnaturally,
Who seem to be lost artificially.
I've got no insects nor plants in my Temple,
As Wasps eat insects on leaves edible.
I water weeds as well as vegetable.
Gold-bugs light on weeds' flowers cherishable.
At th' end of August, I smelt chemical odour
And saw one tree provisionally wither.
I tell surviving insects to be careful.
I must learn Buddhi Cosmological.
Behold Mt Yoshino with white pine foliage,
Whose snow must have been piled through many an age.
Snow on Pines Verdurous Through One Thousand Years (松樹千年翠)
Shews Insects' Transient but Eternal Powers.