作人上書本

維明治十七年

維明治十八年

維明治十九年

維明治二十年

維明治二十一年

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維明治五一年

維明治五二年

維明治五三年

維明治五四年

維明治五年
大正十四年六月十日

小木浅柳吉渡織岡大二林

村戸野澤田邊田部木條博

欣幸長保清千信長遠厚

一一武承風名恒景吉基郎

[本文は日本語です。]
柳宗悦撰註

木喰上人作木彫佛

著者裝幀署名
三百部限定版
（番号入）

市尺
一刀七寸

發行所
甲府市相生町四七

申込所
東京外南品川三ノ三三

式場
隆三郎

申込期日全月
配布期日全月

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木喰五行研究會
Besides this collection, Yoshida showed us a remarkable book, a deluxe and high-priced copy of Mokujiki, and its contents. I marked it: it probably deals with all the known works of Mokujiki. This man, who lived two hundred years ago was born in Koshu; he was a Shingon priest who carved wood with skill and rapidity. He travelled through Japan from Koshu to Kaga, everywhere he paved his way by carving Buddha figures, and leaving them at homes where he stayed. He carved one, two, or even five, in a single night. A statue that would require ten men's work for a day he could turn out in that time. He would cut a panel on a tree-trunk and carve a figure in it. People said, 'Tonight there is nothing, tomorrow there will be a Buddha figure.' He signed and dated every piece he cut. He was active in travelling and carving when past the age of 90 years. It is believed that 2000 figures were cut by him. Three of these are housed at Kashiwazaki and are housed in a new shrine recently constructed for the purpose.

Note Book: 1932. No. 2. P. 7
Mokujigi: end.

(Song of Glories). He died, Bunka 7.6.5. (1809). He was then 93 years old, but the place of his death is not known to this day. His earnest desire was to see the eight sects become one. He made pilgrimage to every sacred temple and left footprints of devotion there. On his long pilgrimages he gave an evening sermon everywhere unheard for all who suffered from the four hundred (400) melodies. Whenever he felt that there was a karma-relati

he would leave one of the thousand Buddha images. This was one of the most notable of his deeds, and we still find remains of his works today. The most precious data available for the study of his life are his Buddhist images and his texts. Though these we are startled to learn that the holy priest regarded himself as in direct communion with deity and Buddha. We discover that his attitude was incomprehensible except by granting his absolute oneness in body and mind, with deity and Buddhas. He is best understood when we regard him from a stand

point that is above science and art.


Yononaka wa
Kokoro, kokoro mo kokoro kana
This word of that is subject to mind: Kokoro konnide
2 3 4
Korame Kokoro mo kokoro marikeri
This mind that feels it wanting also [but] kokoro is nothing
6 7 8
This word of yours is but a word of winds, and all things are subject to it, be they good, bad, or indifferent.
Mokuji-kyō Myōman. Shōnin.

This holy priest was born at Ōgama-Murakata, Koseki-mura, Yatsushirogun, Kainokuni, in Kyōwa 3 (1803) (probably Kyōhō 3, 1718). His family name was Sōo. He ran away from home at the age of fourteen and became a Buddhist priest at 22 at Daizen, Ōgami. When he was 45 years old, he became a disciple of Kankai-shōnin, a man of Hitachi. He dedicated himself to Mokuji-kyō (moku, wood; jō, treat; kai, command) and for fifty years observed the commandment. He slackened not in observance of the austenities and the rule. He dressed simply, partook of simple food, and lived and traveled to and from places with but shelter. Indeed he was a man who built up a venerable life of devotion. The images he left behind him without question bespeak his heart. His expression of joy and ecstasy derived from his religion defies description by human words. This holy priest at first styled himself Dingai-kyū-mon-mukutsu gyoji-gyōdo (The way of an ascetic who is without shelter or Buddha). This way changed in his seventy-sixth year to Tenka-kyū-kyō Hōmon-kyō Bosatsu (a Bodhisattva). Out of the five elements, who is free under Heaven?) and still later, at ninety years, he changed it to Ginko. Kōmyō Myōman Tenning (The Saint who communes with deity and is filled with the
Mokujiki: cont.
several others Tanka are given.

Research Bureau of Local Arts, 259 Hakamachi, Kôfu.
Research Society: cont.

Ever and wherever found, later, when a research concerning his life was multiplied, it developed many admirers of his character. The study of this holy man breeds faith and this faith, by his art, will bring about silent miracles and a sense of the beauty of reality.

Rules:

1. The name of the society shall be
   Mokujiki Research Society.

2. The purpose of the society shall be to assist the research work already begun by the founder, Mr. Yamauchi Shōtarō, to assist the study of the members, and to preserve objects and places related to the holy man, broadcasting his philosophy and faith.

3. The members shall be such persons as will support the purpose of the society.

4. Expenses shall be met by membership dues and contributions. The membership fee shall be one yen per year. Members have the privilege of obtaining the publications and photographs at a discount.

5. The officers shall be elected and those charged with the conduct of general duties and each office shall have more than one member.

6. The advisor and those on general duties shall be elected by the members at large and those among
Purpose: About Taisho 13.1, a small group was begun to study the text of <i>Makujiki Gogyo</i>. Since then a year and four months have passed. During that time the members of the group were favored with good fortune and our work proceeded rapidly and the little group of Mr. Yamaoge and others have grown to 50 or all united in common faith and sentiment. Furthermore, by these hands our work has crystallized into the renewal of that rare Buddhist disciple, Makujiki Gogyo. Thus the glory of this art and religion have shone forth again more than a hundred years, emerging from their obscurity. This indeed is one of the achievements of recent years. We believe, without fear of contradiction, that as a popular religiousist his wide spread influence and his merits cannot be treated lightly. He was a disciple of Buddha, who viewed all the eight sects as one. He believed in Buddha and yet said that there is no Buddha:

"Amaterasu, the deity of the Kokoro of Heaven and moon, is no other than the Kokoro (Mind, heart) which prays." Thus, he was praised to that Kokoro, without pretension, boldly and fearlessly. For this reason, when people saw hiscarrying, they immediately and invariably lifted their voices in praise of Buddha.
Page 1

Dear [Name],

I am writing to express my deep gratitude for your generosity in donating the precious copy of the book "The Call of the Wild". Your kind gesture has not only enriched my collection of literature but has also sparked a new interest in the works of [Author]. I am currently engaged in studying the text to gain a deeper understanding of its themes and symbolism.

Your support is greatly appreciated, and I assure you that the book will be treasured and used as a valuable resource for future students and scholars. I look forward to the opportunity to meet you in person to express my gratitude in person.

Sincerely,

[Your Name]
Makujiki Research Society, etc.

1. General duties shall be chosen by the latter.
2. The regular business of the Society shall be handled by the officers on general duties. They shall also call meetings for discussion and to consider the carrying out of their resolutions. Urgent business, however, may be discharged by officers on general duties, or those on regular duties, with the consent of the members.

3. Advisors shall advise officers on general duties.
4. The office of the Society shall be at
   No. 46 Aoiichi-chō, Kōfu-shi.

Officers on general duties:

Kōfu-shi: Komiyagama Seiō
          Waseda Kingō
          Amemiya Eijiro
          Matsui Fumio
          Muramatsui Shiro
          Yamamoto Setsu
          Nogaki Kuninomi
          Noguchi Giichi

Tokyo: Shigai, Shiraibaka-Ryūgakuro

Minami Shinagawa

3-33

Application. I wish to support the purpose of your Society
and to be regarded as a member of the same.

Taishō — — —

(address).