

*Kenshingakuen*

顯真学苑

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

『教行信証新釈』英訳版

*Volume One*

卷上

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*The Categorization and Collection of the Quintessential Texts of  
Śāstra and Vyākhyā on the True Practice of the Buddha*

行文類

Śāstra by Nāgārjuna Bodhisattva, Part 30

龍樹論文 (30)

[本文]

[The text]

又曰佛法有无量門如世間道有難有易陸道步行則苦水道乘船則樂菩薩道亦如是或有難行精進或有以信方便易行疾至阿惟越致者乃至若人疾欲至不退轉地者應以恭敬心執持稱名號若菩薩欲於此身得至阿惟越致地成阿耨多羅三藐三菩提者應當念是十方諸佛稱名號如寶月童子所問經阿惟越致品中說乃至西方善世界佛號无量明身光智慧明所照无边際其有聞名者即得不退轉乃至過去無數劫有佛號海德是諸現在佛皆從彼發願壽命无有量光明照无極國土甚清淨聞名定作佛乃至問曰但聞是十佛名號執

持在心便得不退阿耨多羅三藐三菩提爲更有餘佛餘菩薩名得至阿惟越致邪答曰阿彌陀等佛及諸大菩薩稱名一心念亦得不退轉如是阿彌陀等諸佛亦應恭敬禮拜稱其名號今當具說无量壽佛世自在王佛乃至有其餘佛是諸佛世尊現在十方清淨世界皆稱名憶念阿彌陀佛本願如是若人念我稱名自歸卽入必定得阿耨多羅三藐三菩提是故常應憶念以偈稱讚

无量光明慧 身如眞金山  
我今身口意 合掌稽首禮 乃至  
人能念是佛 无量力功德  
卽時入必定 是故我常念 乃至  
若人願作佛 心念阿彌陀  
應時爲現身 是故我歸命  
彼佛本願力 十方諸菩薩  
來供養聽法 是故我稽首 乃至  
若人種善根 疑則華不開  
信心清淨者 華開則見佛  
十方現在佛 以種種因緣  
嘆彼佛功德 我今歸命禮 乃至  
乘彼八道船 能度難度海  
自度亦度彼 我禮自在人  
諸佛无量劫 讚揚其功德  
猶尚不能盡 歸命清淨人  
我今亦如是 稱讚无量德  
以是福因緣 願佛常念我 抄出

[訓讀]

[The Japanese readings of Chinese characters]

またいは ぶちほふ むりやう もん せけん だう なん い ろく  
又曰く、佛法に无量の門あり。世間の道に難あり易あり、陸

だう ぶぎやう すなは くる しみだう じようせん すなは たの ごと  
道の歩行は則ち苦しく、水道の乗船は則ち樂しきが如し。

ぼさち だう またかく ごと あるひ ごむぎやうしやうじん あ あるひ  
菩薩の道も亦是の如し。或は難行精進のもの有り、或は

しんはうべん いぎやう も と あゆいおちち いた ものあ  
信方便の易行を以て疾く阿惟越致に至る者有り。乃至。

も ひとと ふたいてんち いた おも もの まさ くぎようしむ も  
若し人疾く不退轉地に至らむと欲う者は、應に恭敬心を以  
て執持して名號を稱すべし。若し菩薩此の身に於て阿惟越  
ちち いた え わあのかたらさむみやくさむぼだい な おも  
致地に至ることを得、阿耨多羅三藐三菩提を成らむと欲はゞ、  
まさ こ じふほうしよぶち ねむ みやうがう しょう ほうぐわちどう  
當に是の十方諸佛を念ずべし。名號を稱すること、寶月童  
じしよもんぎやう あゆいおちちぼん なか と ごと さいほう ぜん  
子所問經の阿惟越致品の中に説くが如しと。乃至。西方に善  
せかい ぶち むりやうみよう がう しんくわうちえあきらか てら ところ  
世界の佛を無量闍と號す、身光智慧闍にして、照す所  
へんざい それ みな き あ もの すなは ふたいてん う ないし  
邊際なし、其れ名を聞くこと有る者は、即ち不退轉を得と。乃至  
くわこむしゆこふ ぶちましま かいとく がう こ もろもろ げんざい ぶち  
。過去無數劫に佛有す、海徳と號す。是の諸の現在の佛  
みなかれ したがう ぐわん おこ じゆみやうはかり くわうみやう  
、皆彼に従て願を發せり。壽命量あることなし、光闍  
てら きはま こくどはなは しゃうじやう みな き さだ ぶち  
照して極りなし、國土甚だ清淨なり、名を聞いて定んで佛  
なら  
に作むと。乃至。

と いは たゞこ じふぶち みやうがう き しふち しむ お  
問ふて曰く。但是の十佛の名號を聞きて、執持して心に在け  
ば、便ち阿耨多羅三藐三菩提を退せざることを得。更餘佛餘  
ぼさち みなましまし あゆいおちち いた う せ や こた いは  
菩薩の名有て、阿惟越致に至ることを得と爲む邪。答へて曰  
く。阿彌陀等の佛及び諸大菩薩、名を稱し一心に念ずれば、  
またふたいてん え かく ごと わあみだとう じよぶちまたくぎようらいはい  
亦不退轉を得むこと是の如し。阿彌陀等の諸佛亦恭敬禮拜  
そ みやうがう しょう いままさ つぶさ むりやうじゆぶち と  
し其の名號を稱すべし。今當に具に無量壽佛を説くべし。  
せ じざいわうぶち ないしその よ ぶち まします 是の じよぶち せ せん げんざいじふほう  
世自在王佛乃至其餘の佛まします是の諸佛世尊、現在十方の

しやうじやう せかい みなみな しやう わあみだぶち ほんぐわん おくねむ  
清淨 世界に、皆名を稱し、阿彌陀佛の本願を憶念するこ

かく ごと も ひと われ ねむ みな しやう おのづか き  
と是の如し。若し人、我を念じ名を稱して自ら歸すれば、

すなは ひちじやう い わあのかたらさむみやくさむぼだい う こ ゆゑ  
即ち必定に入りて、阿耨多羅三藐三菩提を得、是の故に

つね おくねむ げ も しやうさん  
常に憶念すべしと。偈を以て稱讚せむ。

むりやうくわうみやう 多 しん しんこむ やま ごと  
无量光 鬪 慧 身は眞金の山の如し

われいましんく い がつしやう けいしゆ らい  
我今身口意をして合掌し稽首し禮したてまつると 乃至

ひとよ こ ぶち むりやうりきくどく ねむ  
人能く是の佛の无量力功德を念ずれば

そく とき ひちぢやう い こ ゆゑ われつね ねむ  
即の時に必定に入る是の故に我常に念じたてまつる 乃至

も ひとぶち な ぐわん こゝろ わあみだ ねむ  
若し人佛に作らむと願じて心に阿彌陀を念じたてまつれば

とき おう ため しん あらは こ ゆゑ われか ぶち  
時に應じて爲に身を現さむ是の故に我彼の佛の

ほんぐわんりき くみみやう じふはう もろもろ ぼさち  
本願力を歸命す十方の諸の菩薩も

きた くやう ほふ き こ ゆゑ われけいしゆ  
來りて供養し法を聽く是の故に我稽首したてまつると 乃至

も ひとぜんこん う うたが すなは はなひら  
若し人善根を種ゑて疑へば則ち華開けず

しんじむしやうじやう もの はなひら すなは ぶち み  
信心清淨なる者は華開けて則ち佛を見たてまつる

じふはうげんざい ぶち しゆじゆ いんえん もつ  
十方現在の佛種種の因縁を以て

か ぶち くどく たむ われいまくゐめう らい  
彼の佛の功德を嘆じたまふ我今歸命し禮したてまつると 乃至

か はちだう ふね じやう よ なんどかい ど  
彼の八道の船に乗じて能く難度海を度す

みづか ど またかれ ど われじざいにん らい  
自 ら度し亦彼を度せむ 我自在人を禮したてまつる

しよぶちむりやうこふ そ くどく さんやう  
諸佛无量劫に 其の功德を讃揚せむに

なほつく あた しやうじやうにん くみみやう  
猶尚盡すこと能はず 清淨人を歸命したてまつる

われいままたかく ごとし むりやう とく しやうさん  
我今亦是の如し 无量の徳を稱讚す

こ ふく いんえん も ねがは ぶちつね われ ねむ  
是の福の因縁を以て 願くは佛常に我を念じたまへと 抄出

[字解] 第一項から第六項

[The exposition of words and phrases] Items 1 through 6

佛法 Dharma which the Buddha deigns to preach.

信方便易行 The term ‘信方便 upāya of faith’ means religious belief. *The Purport of Many or One Citta-Kṣaṇa* says, ‘Because the upāya of faith deigns to cause a person to immediately reside in the rank of samyaktva-niyāma-avakramaṇa’. It means that a person attains the rank of samyaktva-niyāma-avakramaṇa by the supreme upāya, viz. religious belief. The gentle and serene practice of the upāya of faith shall be ‘稱名 (to praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus))’ grounded on this religious belief.

阿惟越致 It is also called ‘阿毗跋致’, viz. avinivartya, avaiivartya, avaiivartika, or avinivartaniya, translated as ‘不退轉’, viz. the rank of the Bodhisattva who is ordained to become the Buddha and never degraded.

恭敬心 Humility and reverence to the grace and virtue of the Buddha: a manifestation of the faith by the other-power.

執持 The characters ‘執’ and ‘持’ mean ‘solid unchangeability’ and ‘no dissipation or loss’, respectively: a valid manifestation of the faith by the other-power.

念 Citta of religious belief.

13 October 2022

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

*From* 建礼門院右京大夫集 An Anthology by a Lady in Waiting Called the Master of the Western Capital Offices Serving Empress Kenrei-mon-in  
*by* 建礼門院右京大夫 A Lady in Waiting Called the Master of the Western Capital Offices Serving Empress Kenrei-mon-in

(1) 「九重に <sup>三 (み)</sup> 御 <sup>二 (に)</sup> 法の花の 匂 ふ今日や消えにし露も光添ふらむ」

*From* 百人一首 One Hundred Poems by One Hundred Poets  
*by* 藤原公任 Fujiwara no Kintō

(2) 「瀧のおとは絶て久しく成ぬれど名こそながれて猶聞えけれ」

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

(3) 「拾遺集雜 大覺寺に人々まかりたりけるに、ふるき瀧を見てよみ侍りけると有。」

「嵯峨の大覺寺は、嵯峨の上皇の御在所にて、瀧をつくらせて、御覽ぜさせられしを、今は水の音を絶て、むなしく跡のみ在るを見てよめる也。一首の心は、今見れば、瀧の音も絶果て、年久しく成りければ、只いにしへ嵯峨天皇の御在所ぞといふて、其名のみ言ひ傳へにながれて、聞えけるとなり。過ぎし古の事を思てよみたる歌也。」

Publication Number 226, Composition Number 228

Six BuddhāH Like the Pleiades in Full Bloom, Part 4;

On Nagahama Japanese Apricot Blossoms' Pots, Part 6;

A Couplet Sonnet on Exquisite Poetry

By th' Lady in Waiting Empress Kenrei-mon-in, Part 6;

Remembrance of Some Vernal Blossomy Spray, Part 7;

At Daikak-ji (大覺寺), Saga Chrysanthemum (嵯峨菊),

The Watery Mind's Moon (水月・心月) of the Buddhānām,

Left Umè Grove (左近の梅・梅苑) and Saga Floral Art (嵯峨御流)

Are Kept with Many BuddhāH in My Heart, Part 1:

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

Written on 9 March 2024 and Published on 10 March 2024 (the Day of the New Moon)

Th' six Buddhist statues are made of Hinoki  
Cypress (檜), whose life still breathes delicately  
As Japanese apricots diffuse light redolence.  
The Puṇḍarīka (白蓮華) at the Ninefold Palace  
In Dharma two or three times sends forth fragrance;  
Today the fleeting dew emits pure radiance.  
At Daikak-ji (大覺寺), Saga Chrysanthemum (嵯峨菊),  
The Watery Mind's Moon (水月・心月) of the Buddhānām,  
Left Umè Grove (左近の梅・梅苑) and Saga Floral Art (嵯峨御流)  
Are kept with many BuddhaiH in my heart.  
Though th' old cascade sound has long since expired,  
Th' mere name (名古曾瀧) is circulated and still heard.  
Left Umè (左近の梅) and Right Citrus Tachibana (右近の橘)  
And Pictured Peony (牡丹図) shew skyey (空) rūpa (色蘊・色境).

Publication Number 227, Composition Number 229  
Six BuddhāH Like the Pleiades in Full Bloom, Part 5;  
At Daikak-ji (大覺寺), Saga Chrysanthemum (嵯峨菊),  
The Watery Mind's Moon (水月・心月) of the Buddhānām,  
Left Umè Grove (左近の梅・梅苑) and Saga Floral Art (嵯峨御流)  
Are Kept with Many BuddhaiH in My Heart, Part 2;  
From Youth, Realms After Death Are Close to Me,  
Proceeding with Me like Friends Faithfully,  
Which Are Engulfers of All Valuable,  
E'en the Prime of Life Most Invincible.  
Written on 10 March 2024 (the Day of the New Moon) and Published on 10  
March 2024 (the Day of the New Moon)

In youthful days, I used to go to Saga  
Fields (嵯峨野) to well learn the Floral Art of Saga  
And Vegetarian Cuisine of Vīrya (精進)  
And to explain in English Old Vihāra (古寺).  
Outside school, I learn most abundantly.  
Especially in winter, th' air is lonely,

For there are many hoary sepulchres,  
Stone tombs and statues offered many flowers.  
From youth, realms after death are close to me,  
Proceeding with me like friends faithfully,  
Which are engulfers of all valuable,  
E'en the prime of life most invincible.  
It is correct for me to be a priestess,  
Perpetually perpending as a cypress (檜).

*From* 拾遺和歌集 Anthology of Gleanings

*by* 徽子女王 (齋宮女御) Imperial Princess Kishi (Yoshiko) Consecrated to the Holy

(1) 「琴の音に峰の松風通ふなりいづれのをより調べそめけむ」

Publication Number 228, Composition Number 230

Remembrance of Some Vernal Blossomy Spray, Part 8;

Six BuddhāH Like the Pleiades in Full Bloom, Part 6;

At Daikak-ji (大覺寺), Saga Chrysanthemum (嵯峨菊),

The Watery Mind's Moon (水月・心月) of the Buddhānām,

Left Umè Grove (左近の梅・梅苑) and Saga Floral Art (嵯峨御流)

Are Kept with Many BuddhaiH in My Heart, Part 3;

Six BuddhāH Shield the Sixfold Dharma-dhātu (法界)

And Indicate Six-Lettered Nembutsu (六字念佛);

To th' BuddhebhyaH I'll Dedicate My Poetry;

Th' True Pure Land Sect (淨土眞宗), My Lifelong Destiny,

I Will Translate as Long as I Exist;

My Sonnets and Translations Ne'er Exhaust, Part 1:

A Couplet Sonnet on (1)

Written in the Afternoon on 11 March 2024 and Published on 15 March 2024  
(the Day Forgiven by the Heaven)

(Lines 1-4 were written at a dining table in Daikaku-ji (大覺寺); lines 5-7 were written in the Pāsāda (殿) of Daikaku-ji; lines 8-14 were written at the Teahouse Bhagavan in Seiryō-ji (清涼寺). This Couplet Sonnet was written from 12:30 p.m. to 16:14 p.m. on 11 March 2024. Saga Floral Art had been



taught by Tsujii Hakushū.)

Whilome in Saga (嵯峨), I arranged flow'rs such as  
Reclining Dragon's Pines (臥龍の松) and Yellow Roses  
As on th' horizon th' Golden Orb arises  
O'er th' watery wild's (荒海) green billows' melodies  
Of pines and lyres united into gāthā (偈)  
With th' corridor's bush warbl'r (鶯廊下) and th' gold cicada (金の蟬飾り).  
Five-petalled Umè represents pure jñāna (五智)  
Of Five Grand Wisdom Kings in th' Pāsāda (殿).  
Again in spring, I visit Daikak-ji (大覺寺)  
In the full bloom of Umè white and rosy,  
Perpending on ordained works missionary.  
Th' True Pure Land Sect (淨土眞宗), my lifelong Destiny,  
I will translate as long as I exist.  
My Sonnets and translations ne'er exhaust.

Publication Number 229, Composition Number 231  
Remembrance of Some Vernal Blossomy Spray, Part 9;  
Six BuddhāH Like the Pleiades in Full Bloom, Part 7;  
At Daikak-ji (大覺寺), Saga Chrysanthemum (嵯峨菊),  
The Watery Mind's Moon (水月・心月) of the Buddhānām,  
Left Umè Grove (左近の梅・梅苑) and Saga Floral Art (嵯峨御流)  
Are Kept with Many BuddhaiH in My Heart, Part 4;  
Six BuddhāH Shield the Sixfold Dharma-dhātu (法界)  
And Indicate Six-Lettered Nembutsu (六字念佛);  
To th' BuddhebhyaH I'll Dedicate My Poetry;  
Th' True Pure Land Sect (淨土眞宗), My Lifelong Destiny,  
I Will Translate as Long as I Exist;  
My Sonnets and Translations Ne'er Exhaust, Part 2.  
Written on 12 March 2024 and Published on 15 March 2024 (the Day Forgiven  
by the Heaven)  
(Lines 1-4 were composed during sleep before dawn on 12 March 2024; lines  
5-14 were written on 12 March 2024.)

I noticed I'd been here ten years ago  
At Seiryō-ji (清凉寺) and twenty years ago  
I had arranged at Saga (嵯峨) pines and roses.  
'Tis BuddhāH that redeem my fatal crises.  
Picturesque remembrance comes to poetry  
Through several-decadal unflagging study.  
The tenant of the teahouse there has altered.  
The people at that time have disappeared.  
Only, the highway of Buddhistic learning  
Remains still traceable by timeless training.  
Six BuddhāH shield the sixfold Dharma-dhātu (法界)  
And indicate Six-Lettered Nembutsu (六字念佛)  
Of the True Pure Land Sect (浄土真宗) I must translate.  
To th' BuddhebhyaH my works I'll dedicate.

Publication Number 230, Composition Number 232

Six BuddhāH Like the Pleiades in Full Bloom, Part 8;

Six BuddhāH Shield the Sixfold Dharma-dhātu (法界)

And Indicate Six-Lettered Nembutsu (六字念佛);

To th' BuddhebhyaH I'll Dedicate My Poetry;

Th' True Pure Land Sect (浄土真宗), My Lifelong Destiny,

I Will Translate as Long as I Exist;

My Sonnets and Translations Ne'er Exhaust, Part 3.

Six BuddhāH and Three Gods Are Necessary,

As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 1

Written in the Morning on 15 March 2024 (the Day Forgiven by the Heaven)

and Published on 15 March 2024 (the Day Forgiven by the Heaven)

(I received the five-coloured agate silken rosary with greyish pale blue silken tassels as Remembrance of Things Past to remind myself of the six Buddhānām at the Eight Trees Buddhist Equipment Store in the morning on 11 March 2024.)

At Kyoto Gods' Equipment Works, three caskets (御靈箱)

In gold brocade containing Holy Spirits,  
Five-coloured silken tassels and round mirrors  
Hung pendent at the upper parts of pillars  
I purchased with three crystal balls as stars,  
Large, medium, small as three celestial powers.  
With sixfold BuddhāH, I enshrine three boxes  
And three quartz balls as three-pillared deities.  
Six BuddhāH and Three Gods are necessary,  
As my five-coloured agate silken (五色瑪瑙正絹) rosary,  
To well describe th' religious natural feature  
Around the True Pure Land Sect's (淨土眞宗) central core.  
The Gods and BuddhāH must be synthesized  
For true religion to be harmonized.

Publication Number 231, Composition Number 233

Callings Divine, Part 1: Into King Enma's Temple

By Audio CDs Chanting Knells and Sūtra Double

(Iambic Hexameter);

Six BuddhāH and Three Gods Are Necessary,

As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 2;

A Fane of Lord Ono no Takamura (小野篁卿) at the Gate of th' Lotus Vehicle  
Field, Part 6;

Remembrance of Some Vernal Blossomy Spray, Part 10

Written on 16 March and Published on 20 March 2024 (Vernal Equinox Day)

(Lines 1-6 were composed during bathing at night on 16 March 2024; lines 7-  
12 were written after taking a bath from night to midnight on 16 March 2024;  
lines 13-14 were written in the afternoon on 16 March 2024.)

I chanced to pass One Thousand Enma's Pāsāda (堂)

And heard some Audio CD chanting Sūtra (読經),

By which I was first led to meet King Enma (閻魔王).

Methought I was commanded to write gāthā (偈)

Upon King Enma's Field of Puṇḍarīka (白蓮華).

I saw Hell Screens and Lady Violet's Stūpa (塔)

And Cherry Blossoms of Samanta-bhadra (普賢),  
Which I expressed as scintillating loka (世間),  
As several Sonnets like Ākāśa-puṣpa (虚空華)  
To glorify King Enma's Buddha-kṣetra (佛國土).  
Sometimes I heard King Enma's healing bells (癒しの鐘)  
By Audio CD which clear warning tells.  
Three Spirits' Caskets and Three Crystal Balls (御靈箱)  
Remind me of departing souls' knells' tolls.

Publication Number 232, Composition Number 234  
Callings Divine, Part 2: Into Divine Fount Temple  
By Two Trains, Two-Ray Station and Two Rainbows Triple  
(Iambic Hexameter);

Divine Fount Temple, Part 5

Written on 17 March 2024 and Published on 20 March 2024 (Vernal Equinox Day)

(Lines 1-4 were composed during sleep from midnight to the morning on 17 March 2024; lines 5-14 were written on 17 March 2024.)

(The day I was secondly and unconsciously led to the Divine Fount Temple is 13 November 2012 when I firstly went to the East Grove Sub-Temple (東林院) in Myoshin-ji Temple for lessons in vegetarian cuisine of Virya (精進).)

When I learnt so hard that mine eyne got hurt,  
I, tired, got on a bus with empty heart.  
For weariness I knew no destination,  
No route, no number of the transportation.  
Sudden, the bus announced, 'The next stop is  
Divine Fount Temple (神泉苑).' Words' trajectories  
Described antique dark-bright astronomy (陰陽道),  
Five-stellèd firmamental melody (天球音楽).  
Thus, I encountered first Divine Fount Temple.  
Second, I got the opposite train from th' Temple  
Myoshin-ji (妙心寺). I changed trains, I saw Two Rainbows,  
Misty and luminous by fine rain through windows.

By chance, I got off th' train at Two-Ray Station (二条駅),  
Led to Divine Fount Temple by Vocation.

Publication Number 233, Composition Number 235  
Callings Divine, Part 3: Into East Grove Sub-Temple  
By Vegetarian Cuisine of Zen Sect's Temple  
(Iambic Hexameter);

A Fane of Double Wheels of Food and Dharma (法食兩輪), Part 7;  
Th' East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;  
(Including, but not Limited to, Skanda, Ucchuşma, and Avalokiteśvara);  
'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, Part 16;  
The Revelation and Prediction in Dreams of Great Dreams, Part 42  
Written on 22 March 2024 and Published on 22 March 2024  
(Lines 1-2 were written on 20 March 2024; lines 3-14 were written in the  
morning on 22 March 2024.)

Five-petalled icy flowery stars and th' Sun  
Shone through a mesh of frosted leaves in autumn  
In my dream. I've been always learning painfully.  
One day, when I learnt hard habitually,  
I wandered to a bookshop wearily,  
Bought books of Zen cuisine unconsciously.  
Several years after, I was led to th' Temple,  
And taught first Food and Dharma as Wheels Double (法食兩輪)  
And second th' Optic Treasury of True Dharma (正法眼藏)  
By Deva Skanda (韋馱尊天), Wisdom King Ucchuşma (烏鬱沙摩明王)  
Inviting th' Supermarket in my premises.  
At Pantry, I see myriad seasonal mazes,  
Innumerable and variable SaMskāra (諸行無常),

Instinct with energetic Tathatā (眞如).

Publication Number 234, Composition Number 236

Callings Divine, Part 4: To PDS Hotel

By Old and Modern Lifestyles Renovated Well

(Iambic Hexameter)

Written on 24 March 2024 and Published on 25 March 2024 (the Day of the Full Moon)

(Lines 1-7 were written at the Restaurant Carta. in PDS Hotel, the Perfect Benediction (丸福樓), the former Heaven-Trusting Game Maker (任天堂) on 24 March 2024; lines 8-14 were composed by heart at a lounge in PDS Hotel, the Perfect Benediction, the former Heaven-Trusting Game Maker on 24 March 2024.)

Several friends taught and take us to the former  
Ninten-do (任天堂), th' Heaven-Trusting Card Game Maker.

I see four buildings in th' Art Deco style

Inlaid with many a geometric tile,

Blue-gray or dark-green, hues of owners' favorites.

The Restaurant Carta. accords with Japanese spirits.

'Tis a gift for my mother's celebration

At Plan·Do·See Inc., th' Perfect Benediction (丸福樓).

Many a company I know not has stories

As numberless people's special histories,

For which I'd versify if possible.

'Tis myriad Buddhas' lives invaluable.

I verse and practice modern Darśana (顯),

The observation of terrestrial Dharma.

Publication Number 235, Composition Number 237

The Temple of Accumulated Wisdom (智積院)

I Visited in th' Bloom of Umè Blossom;

Remembrance of Some Vernal Blossomy Spray, Part 11

Written on 27 March 2024 and Published on 28 March 2024

(Lines 1-5 were composed during bathing at night on 27 March 2024; lines 6-14 were written after taking a bath from night to midnight on 27 March 2024, with my naked eye and in my mind's eye seeing two pictures of cherry blossom and maple leaves printed on two kinds of stamp books of the Temple of Accumulated Wisdom.)

The Temple of Accumulated Wisdom (智積院)

I visited in th' bloom of umè blossom

White and pink; pictures of spring cherry blossom (桜図)

And autumn maple leaves (楓図) shewed th' Buddha's Kingdom

Ten years ago, and now I see th' same scenery

Emerging in screen paintings gold and navy (金碧障壁画),

Remindful of two pictured ladies' tea (婦女喫茶図),

Forever youthful living visionary.

Old pictured rūpa (色蘊・色境) seems less mutable,

If mighty Genii are enduring.

All disappear in essence every kṣaṇa (刹那滅),

But Genii are resistant to anitya (無常).

I must keep to the death advancing Genii,

Being faithful to improving th' faculty.

Publication Number 236, Composition Number 238

Exquisitely-Wrought Hairpins' Accessory

Of Florae Seasonal and Velvety

And Well-Embroidered Garb Stay Reminiscently,

Perfumed with Attar like Cicadae Empty (空蟬),

As Transformation of Some Butterfly (胡蝶);

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

Written in the Evening on 31 March 2024 and Published on 6 April 2024

(I could not see the 150<sup>th</sup> Dance of Kyoto City this spring. This Sonnet was written on 31 March 2024, seeing in my mind's eye remembrances of Dances of Kyoto City, Northern Fields, or Kamo River. The Dance of Kyoto City in

spring last year had been described as the Couplet Sonnet of Publication Number 150, Composition Number 165, on 20 April 2023.)

One Hundred-Fiftieth Dance of Kyoto City,  
Whose main theme this year is The Tale of Genji,  
In annual floral atmosphere I'd see,  
Varying from what from childhood I would see.  
The Dance of Northern Fields I used to see,  
Considering dancing girls' adversity  
And their positions' instability,  
Along with guests' affections' transiency.  
The sumptuous world conceals calamity.  
Exquisitely-wrought hairpins' accessory  
Of florae seasonal and velvety  
And well-embroidered garb stay reminiscently,  
Perfumed with attar like cicadae empty (空蟬),  
As transformation of some butterfly (胡蝶).

*From* 碧巖錄 The Blue Cliff Record

(1) 「如今拋擲西湖裏」

*From* Paradise Lost: Book VII

*by* John Milton

(2) 'Nor of the Muses nine, nor on the top  
Of old Olympus dwell'st, but Heav'nly born,'

Publication Number 237, Composition Number 239

Six BuddhāH Like the Pleiades in Full Bloom, Part 9;

Six BuddhāH Shield the Sixfold Dharma-dhātu (法界)

And Indicate Six-Lettered Nembutsu (六字念佛);

To th' BuddhebhyaH I'll Dedicate My Poetry;

Th' True Pure Land Sect (淨土眞宗), My Lifelong Destiny,

I Will Translate as Long as I Exist;

My Sonnets and Translations Ne'er Exhaust, Part 4.



Six BuddhāH and Three Gods Are Necessary,  
As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 3:  
A Shakespearean Sonnet on (1) and (2)

Written on 4 April 2024 and Published on 6 April 2024

(Lines 1-4 were composed during sleep in the morning on 1 April 2024; lines 5-8 were composed during sleep on 2 April 2024; lines 9-14 were composed during sleep till 1:27 a.m. before early dawn on 4 April 2024.)

Six BuddhāH and Three Spirits' Caskets are  
Remindful of Six Papers and Three Sermons  
Anonymously flung to th' celestial sphere  
By Non-Self DharmaiH Adamant as Irons (諸法無我の鐵則).  
Nine Deities take me into th' Pure Land's mercy  
And teach me th' meditation of the Buddha.  
What is salvation by Nembutsu Only (念佛一つ)?  
Nembutsu (念佛) is to know Complete Tathatā (眞如).  
The True Pure Land Sect (淨土眞宗) is th' most difficult  
To truly understand in th' Japanese Buddhism.  
Redemption by Nembutsu to consult  
Is the extremity of idealism.  
I know my human life in time expires.  
I'll solve th' enigma brilliant on frontiers.

Publication Number 238, Composition Number 240

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 13;  
Remembrance of Some Vernal Blossomy Spray, Part 12;  
Pale Pink and Light Green Cherry Blossoms Glitter  
In Kyoto University with Attar.

Written in the Morning on 10 April 2024 and Published on 11 April 2024

Pale pink and light green cherry blossoms glitter  
In Kyoto University with attar.  
The grounds are more deserted than when I  
Learnt, whilome there was freedom young and mighty.

People and buildings are more desolate,  
As if th' decline of arts to indicate.  
By rapid progress of AI technique,  
To live a life of scholarship antique  
Becomes much harder as some apparition  
Of the celestial life in transmutation.  
'Tis a great miracle to still keep learning  
Incessantly with might and main unflagging.  
To Gods and Buddhas, Creatures and Non-Creatures,  
Elaborately I devote my powers.

*From* 卽心成佛義 Principles of Attaining Buddhahood During Life  
*by* 弘法大師 空海 Grand Master Kobo, Saint Kukai, viz. The Skiey Wat'ry  
Main

(1) 「各具五智無際智 円鏡力故実覚智」

Publication Number 239, Composition Number 241

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 14;

Remembrance of Some Vernal Blossomy Spray, Part 13;

Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Part 1:

A Couplet Sonnet on (1)

Written in the Morning on 13 April 2024 and Published on 18 April 2024 (the Day of Avalokiteśvara)

(Lines 1-4 were composed during sleep at dawn on 13 April 2024; lines 5-8 were composed at home in the morning on 13 April 2024; lines 9-10 were composed and written with lines 1-8 at the Stone Well Shrine in the morning on 13 April 2024; lines 11-14 were written on foot in the Northern Mountain Street in the morning on 13 April 2024.)

(The Sonnets 'Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Parts 1, 2 and 3' had been written before I visited Murō-ji Temple. The Sonnets 'Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Parts 4 and 5' were written while travelling Muroguchi-Ono Station, Murō-ji Temple and Murō Dragon Holes Shrine on 15 April 2024.)

(Three-fold gradations of white, pink, and rosy Rose-bays (夾竹桃) had been

planted in a line along the south side of the ground in Yoshida-South Campus;  
they could have been seen through the west gate from the East Grand Street.)

Three-fold gradations of white, pink and rosy  
Rose-bays (夾竹桃) had been in Kyoto University  
In summer, following sweet Cape Jasmines' (山梔子) scent  
And Rhododendrons (躑躅) vivid, flash and splendid.  
It seemed th' Rose-bays had been cut to delete  
When I glimpsed on a bus in th' East Grand Street.  
On Murō (室生), I'm reminded of fair flowers  
In student days whose tint now disappears,  
Thinking pellucid Rhododendrons' (石楠花) purity,  
Which shews sweet-scented pañca-jñānāni (五智).  
Remembrance of days youthful is surrounded  
By rare books, seasons' flowers and leaves tinted,  
Reflected in round mirrors of Old Buddha,  
Ākāśa (虚空) and immense phenomena.

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(1) 「契りしにかはらぬ琴のしらべにてたえぬ心のほどは知りきや」

*From* 源氏物語 The Tale of Genji

*by* 紫式部 Lady Violet of Ritual Rank

(2) 「みをつくし恋ふるしるしにここまでもめぐりあひけるえには深しな」

Publication Number 240, Composition Number 242

Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Part 2;

The Imamiya Deities' Couplet Sonnet, Part 1:

A Couplet Sonnet on (1) and (2)

Written in the Afternoon on 13 April 2024 and Published on 18 April 2024  
(the Day of Avalokiteśvara)

(Lines 1-2 were written in one of two teahouses of skewered and baked rice  
cakes with sweet white miso in front of Imamiya Shrine on 13 April 2024;

lines 3-4 were composed on foot in Daitoku-ji Temple on 13 April 2024; lines 5-6 were composed on foot before I worshipped two sepulchres of Lady Violet of Ritual Rank and Lord Ono no Takamura and Kṣitigarbha on 13 April 2024; lines 7-10 were composed after I worshipped two sepulchres of Lady Violet of Ritual Rank and Lord Ono no Takamura and Kṣitigarbha on 13 April 2024; lines 11-14 were composed on 13 April 2024 as Twofold-Couplets Translation of Two Poetic Oracles (Excellent Luck) drawn at Imamiya Shrine on 13 April 2024.)

Murō-ji Temple is the Fane for Ladies,  
The High Fields for Enlightenment of Ladies (女人高野).  
As I cannot be trained in temples mountain,  
I, th' same as ancient ladies, must maintain  
Studying in modern city lifestyle Buddhism.  
The True Pure Land Sect (淨土眞宗) is th' most reasoned Buddhism,  
Befitting to accomplish tattva-artha (眞實義)  
In modern mental crises of saMsāra (生死),  
Clad sombre in contemporary attire,  
Unnoticed as a nun like glass in water.  
By the lyre's note unchanged as pledged, would you  
Know my imperishable affection true?  
As th' token of devotion dedicated,  
Th' encounter here by fate is deeply knitted.

Publication Number 241, Composition Number 243  
Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Part 3;  
All Temples' Buildings Were Made by Constructors;  
The Buddhas' Lands (佛國土) Consist of Myriad Workers.  
Written in the Morning on 15 April 2024 and Published on 18 April 2024 (the Day of Avalokiteśvara)  
(Lines 1-6 were written at night on 14 April 2024; lines 7-9 were composed in the Kyoto City Subway from Kitaoji Station to Kyoto Station in the morning on 15 April 2024; lines 10-14 were written at Inoda Coffee in Kyoto Porta in the morning on 15 April 2024.)

At the Foot of the Drum Bridge (太鼓橋の袂の橋本屋), I eat dishes  
Including grated yam (とろろ膳) which cure diseases,  
For the Foot of the Rainbow to Murō-ji  
Conceals the Precious Key to th' Secret Treasury (秘蔵宝鑰).  
The faith in mountains still remains in Nara.  
What is true meditation on the Buddha (念佛)?  
BUILD WORKS, a civil engineering firm,  
Often designs our buildings. I confirm  
Their modern style and good design unknown.  
By Marukyo Demolition Works, I learn  
Importance of skills for negotiation,  
Unrecognized important demolition.  
All temples' buildings were made by constructors.  
The Buddhas' Lands (佛國土) consist of myriad workers.

Publication Number 242, Composition Number 244

Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Part 4;

Remembrance of Some Vernal Blossomy Spray, Part 14

Written on 15 April 2024 and Published on 18 April 2024 (the Day of  
Avalokiteśvara)

(This Couplet Sonnet was written on my way from Muroguchi-Ono Station to  
the Golden Pāsāda (金堂) in Murō-ji Temple on 15 April 2024. Lines 13-14  
were on a scenery seen and written in front of the Golden Pāsāda (金堂).)

On my way to Murō-ji Temple, th' train  
Delayed due to an accident again.  
The Buddhism suitable to modern life  
Is definitely required for worldly strife.  
I fortunately survive by th' Grace and worship  
Sattva (衆生) to knit divine relationship  
With Gods and BuddhaiH in th' life span extended.  
Old temples were in mountains situated.  
How difficult 'twas for an ancient lady

To visit Murō-ji on ridges high,  
With no logistics or no transportation.  
Intense was ladies' firm determination.  
Pale cherry blossoms' snowdrift in mint green  
Resembles fairies' lives' eternal sheen.

*From* 室生寺金堂おみくじ A Poetic Oracle of the Golden Pāsāda in Murō-ji Temple Read and Translated as a Couplet in Front of the Golden Pāsāda in Murō-ji Temple in the Afternoon on 15 April 2024

(1) 「吹く風に沖辺の波の高けれど心静けき我港かな」

*From* 室生寺御詠歌 A Buddhist Hymn of Murō-ji Temple Read and Translated as a Couplet in Murō-ji Temple in the Afternoon on 15 April 2024  
*by* 弘法大師 空海 Grand Master Kobo, Saint Kukai, viz. The Skiey Wat'ry Main

(2) 「我が身をば高野の山にとどむとも心は室生に有り明けの月」

*From* 笈日記

A Diary of a Shouldering Box for Buddhist Ritual Implements and Sūtra  
*by* 松尾芭蕉 Bashō Matsuo

(3) 「菊の香や奈良には古き仏達」

Publication Number 243, Composition Number 245

Six BuddhāH and Three Gods Are Necessary,

As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 4;

Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Part 5;

Remembrance of Some Vernal Blossomy Spray, Part 15;

Close Observation of Phenomena

Comes to True Meditation on the Buddha (念佛):

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

Written in the Afternoon on 15 April 2024 and Published on 18 April 2024  
(the Day of Avalokiteśvara)

(This Couplet Sonnet was written while travelling Murō-ji Temple, Murō Dragon Holes Shrine and Muroguchi-Ono Station in the afternoon on 15 April

2024.)

Though, by a gale, snow waves are high off shore,  
So silent-minded is my temple's harbour.  
Although my body dwells in th' High Fields Mountains,  
As th' dawning Moon, in Murō, th' Mind remains.  
Old temples are enshrined in th' depths of countries.  
But urban temples must act th' part in cities.  
I pass three dragons' holes (龍穴) and six rocks' shrines (岩屋),  
Shewing ṣaD viṣayāH (六境) and three realms' signs.  
Big trees divine (神木) shew non-duality (不二)  
Of wife-and-husband tied eternity.  
With fragrance fancy as chrysanthemum,  
Shewn is antiquity of Buddhānām.  
Close observation of phenomena  
Comes to true meditation on the Buddha (念佛).

*From* A Sign in Kyoto University's West Area

(1) 「脳死するまで考えれ」

*From* 雨ニモマケズ Be Not Defeated by the Rain

*by* 宮澤賢治 Kenji Miyazawa

(2) 「アラユルコトヲ ジブンヲカンジヨウニ入レズニ ヨクミキキシワカリ  
ソシテワスレズ」

Publication Number 244, Composition Number 246

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 15;

Keep Thinking to Survive Eternally;

By Hard Thought with No Substance, One Must Die:

A Couplet Sonnet on (1) and (2)

Written in the Afternoon on 21 April 2024 (the Day of the Conjunction of  
Jupiter and Uranus) and Published in the Afternoon on 21 April 2024 (the  
Day of the Conjunction of Jupiter and Uranus)

(Lines 1-12 were written in the afternoon on 21 April 2024; lines 13-14 were

written past noon on 15 April 2024.)

'Keep Thinking till Brain Death' was said on th' sign  
In Kyoto University. Mine eyne  
Remembered it and practiced loyally;  
New slogans I invent resultingly:  
'Keep Thinking to Survive Eternally;  
By Hard Thought with No Substance, One Must Die.'  
In pondering, I forgot my face, hair, body,  
Whether I ate or not, fantastically.  
Remembrance of long student days is nothing  
But many books and ceaseless hardest studying.  
Thereafter, I keep learning earthly beauty.  
Abundant bounty in this world gives me  
Vitality regained to clarify  
Miraculous existential mystery.

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Translated as a Couplet in Front of the Fane of the Great Wisdom Deva of Arrows and Swords in the Divine Fount Temple in the Afternoon on 22 April 2024 (the Day of the Dragon, the Month of the Dragon and the Year of the Dragon)

(1) 「見る人のこゝろこゝろにまかせおきて木末にすめる月の影かな」

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Translated as a Couplet on My Way from the Divine Fount Temple in the Afternoon on 22 April 2024 (the Day of the Dragon, the Month of the Dragon and the Year of the Dragon)

(2) 「照りつづく日かげなやみし小山田にうれしくそそぐ夕立の雨」

*From* 神泉苑おみくじ (室生寺金堂おみくじ) A Poetic Oracle of the Divine Fount Temple Read in the Afternoon on 22 April 2024 (the Day of the Dragon, the Month of the Dragon and the Year of the Dragon), Which Is the Same as a Poetic Oracle of the Golden Pāsāda in Murō-ji Temple Read and Translated



as a Couplet in Front of the Golden Pāsāda in Murō-ji Temple in the Afternoon  
on 15 April 2024

(3) 「吹く風に沖辺の波の高けれど心静けき我港かな」

Publication Number 245, Composition Number 247

Divine Fount Temple, Part 6;

Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Part 6:

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

Written in the Afternoon on 22 April 2024 (the Day of the Dragon, the Month  
of the Dragon and the Year of the Dragon) and Published on 24 April 2024  
(the Day of the Full Moon)

(Lines 1-2 and 9-14 were written in the afternoon on 22 April 2024; lines 3-4  
were written in front of the Fane of the Great Wisdom Deva of Arrows and  
Swords in the Divine Fount Temple in the afternoon on 22 April 2024; lines  
5-8 were written on my way from the Divine Fount Temple in the afternoon  
on 22 April 2024 (the Day of the Dragon, the Month of the Dragon and the  
Year of the Dragon).)

I draw three oracles; immediately

Divine Fount Temple shews two Couplets to me:

Depending on each mind of those who see,

Clear is the moonlight at the end of th' tree;

Small mountain fields kept suffering brilliant sunshine;

The fields are pleased by th' evening showering rain.

Th' third oracle is th' same as Murō-ji (室生寺),

Translated as a Couplet th' other day.

I buy Organic Mugwort Detox Tea.

I have to concentrate my fatal duty.

Though I would like to learn the Wisdom Sea (智慧海),

Time is scarce left in my life, woe is me.

For the salvation of both Heav'n and Hell,

I must translate and versify as well.

*From* 上賀茂神社片岡社御詠歌 A Hymn of the One-Sided Hill Shrine in the

Fane of Kamo for the Young Thunder Deity Read and Translated as a Couplet  
past Noon on 26 April 2024

by 紫式部 Lady Violet of Ritual Rank

(1) 「ほととぎす声まつほどは片岡のもりのしづくに立ちやぬれまし」

*From* 上賀茂神社おみくじ A Poetic Oracle of the Fane of Kamo for the Young  
Thunder Deity Read and Translated as a Couplet past Noon on 26 April 2024

by 賀茂成保 Kamo Nariyasu

(2) 「五月雨の雲のはれまに月さえて山ほととぎす空に鳴くなり」

*From* 上賀茂神社おみくじ A Poetic Oracle of the Fane of Kamo for the Young  
Thunder Deity Read and Translated as a Couplet past Noon on 26 April 2024

by 式子内親王 Imperial Princess Noriko Consecrated to the Holy

(3) 「いでてこし都は雲にへだたりぬ末も霞のいくへなるらん」

*From* Ratnāvalī

by Nāgārjuna Bodhisattva

(4) ‘yathādarśam upādāya svamukhapratibimbakam |  
dṛśyate nāma tac caiva na kiM cid api tattvataH || 1.31 ||

ahaMkāras tathā skandhān upādāyopalabhyate |  
na ca kaś cit sa tattvena svamukhapratibimbavat || 1.32 ||’

Publication Number 246, Composition Number 248

A Fane of Kamo for th’ Young Thunder Deity, Part 3;

The Life of th’ Word (言灵) on Records of the Fire and Water,

Namely, on Records of the Breath-Root Life and Water (水穂伝),

Informed in Dreams by th’ God of Swords’ and Arrows’ Flare, Part 15

(Iambic Hexameter);

‘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, Part 17;

The Revelation and Prediction in Dreams of Great Dreams, Part 43;

Although 'Myself' Is Non-Existent, Streams

Of Fire and Water Form Subconscious Dreams, Part 1:

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

Written in the Afternoon on 26 April 2024 and Published on 30 April 2024  
(the Next Day of the Conjunction of Mars and Neptune)

(Lines 1-8 were composed past noon on 26 April 2024; lines 9-14 were written  
from night to midnight on 26 April 2024)

I read a tablet and two oracles;

Three Couplets are revealed by miracles:

In waiting for a cuckoo's note, I will

Stand soaked by dews of th' grove on th' One-Sid'd Hill (片岡).

The Moon is clear in clouds and rains in May;

A cuckoo of a mountain sings in th' sky.

The capital I left is by clouds hid;

By manifold mists it will be divided.

When food becomes 'myself' is mystery;

When excrement departs 'myself' is holy;

Methinks, two facts above are th' reason why

Fanes' loos and kitchens have th' Divinity.

Although 'myself' is non-existent, streams

Of fire and water form subconscious dreams.

*From* 雨中明慶賞牡丹 Appreciation of Peonies in the Rain at the Temple of  
Happy Congratulation

*by* 蘇軾 Su Shi

(1) 「霏霏雨露作清妍 爍爍明灯照欲然」

*From* 紅牡丹 Red Peonies

*by* 王維 Wang Wei

(2) 「綠艷閑且靜 紅衣淺復深」

*From* 牡丹四首 其三 Fourfold Poetry on Peonies, Part 3

*by* 薛能 Xue Neng

(3) 「伝情毎向馨香得 不語還応彼此知」

Publication Number 247, Composition Number 249

I'm Thankful for the Scientific Flower, Part 2;

Although 'Myself' Is Non-Existent, Streams

Of Fire and Water Form Subconscious Dreams, Part 2:

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

Written on 30 April 2024 and Published on 5 May 2024 (the Day of Sarasvatī,  
the First Day of Summer)

(Lines 1-8 were written in the afternoon on 30 April 2024; lines 9-14 were  
written in the morning on 30 April 2024.)

My Washlets have been th' masterpiece, what's called;  
Lately, TOTO NEOREST has been installed,  
Which has a soft light (やわらかライト) put on at the functioning,  
As a bright halo of Ucchuṣma (烏菟沙摩明王の光輝) shining,  
As pearly peonies or puṇḍarīka (白蓮華)  
Bloom from th' tornadic (トルネード式) streamline padma-garbha (蓮華藏).  
The living space is th' scientific flower,  
Wave-peonies (波牡丹・ウェーブボタン) enriched with pre-mist wonder.  
Thick dewy rains clean peonies more radiant;  
Bright flowers' hue is like a lantern brilliant.  
Green shiny foliage is serene and silent;  
Red flowers' garb has th' deep and shallow tint.  
The peony transmits the heart by scent,  
Known mutually without remarks sufficient.

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

*by* 式子内親王 Imperial Princess Noriko Consecrated to the Holy

(1) 「忘れめや葵を草にひき結びかりねの野辺の露のあけぼの」

*From* 五社百首 One Hundred Poems for Each of Five Shrines

*by* 藤原俊成 Fujiwara no Shunzei

(2) 「神山や大田の沢のかきつばた深き頼みぞ色にみゆらむ」

*From* 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation  
*by* 紀貫之 Ki no Tsurayuki

(3) 「ときはなる松の名だてにあやなくもかゝれる藤のさきてちるかな」

*From* 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation  
*by* 源相規 Minamoto no Sukenori

(4) 「紫藤露底残花色 翠竹煙中暮鳥声」

*From* 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation  
*by* 菅原文時 Sugawara no Fumitoki

(5) 「垂柳払緑水詩」「潭心月泛交枝桂 岸口風来混葉蘋」

Publication Number 248, Composition Number 250

Five Versicles on Plants Relating to Afuhi (葵), Looking up to th' Sunlight  
God:

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

Written on 6 May 2024 and Published on 8 May 2024 (the Day of the New  
Moon)

(Lines 1-4 were written in the afternoon on 5 May 2024; lines 5-6 and 9-12  
were written in the morning on 6 May 2024; lines 7-8 and 13-14 were written  
past noon on 6 May 2024.)

Would I forget the dewy dawn with th' Mallow  
Knit into pillow grass in field sleep shallow?  
The Iris in Gods' Mountain's Large Fields' River  
Blooms whose deep faith is seen in limpid color.  
Eternal Pines are famous, though in vain,  
On which fall flowers of Wistarias' vine.  
In dew remains Wistarias' floral violet;  
Birds' notes at dusk are in Bamboos' green mist.  
The Moon floats in the center of the lake;  
With Willows, Moon-Grown Laurels blend the branch.  
Cool Zephyr sweeps green Willows on the bank,  
Aquatic plants mix leaves with limbs of which.  
This Sonnet is regarding vegetation

Afuhi (葵), looking up to th' Sun's creation.

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Immediately Translated as a Couplet in Front of the Fane of Good Nāgarājñī (善女龍王社) in the Divine Fount Temple in the Morning on 7 May 2024

(1) 「風さわぐ秋の夕は行舟もいりえしずかに宿を定めて」

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Immediately Translated as a Couplet in Front of the Fane of Good Nāgarājñī (善女龍王社) in the Divine Fount Temple in the Morning on 7 May 2024

(2) 「雪にたえ風をしのぎてうめの花世にめでらるゝその香りかな」

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Immediately Translated as a Couplet in Front of the Fane of Good Nāgarājñī (善女龍王社) in the Divine Fount Temple in the Morning on 7 May 2024

(3) 「吹く風に高峰の雲もはれ行きて涼しく照らす十五夜 (もちのよ) の月」

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Translated as a Couplet at NISHINOTOIN (西洞院) Tea Shop & MOTOAN (元庵) Tea House of MARUKYU KOYAMAEN (丸久小山園) in the Morning on 7 May 2024

(4) 「冬かれて休みしときに深山木は花咲く春の待たれけるかな」

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Translated as a Couplet at NISHINOTOIN (西洞院) Tea Shop & MOTOAN (元庵) Tea House of MARUKYU KOYAMAEN (丸久小山園) in the Morning on 7 May 2024

(5) 「春くれば花ぞさくなる木の葉みなちりてあとなき山のこずえに」

*From* A Hanging Scroll Written by Ryokuen (緑苑) at NISHINOTOIN (西洞院) Tea Shop & MOTOAN (元庵) Tea House of MARUKYU KOYAMAEN (丸久小山園)

by 松田空如 Matsuda Kūnyo

(6) 「川床に出づれば近き比叡かな」

Publication Number 249, Composition Number 251

Divine Fount Temple, Part 7:

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

Written in the Morning on 7 May 2024 and Published on 8 May 2024 (the Day of the New Moon)

(Lines 1-6 were written in front of the Fane of Good Nāgarājñī (善女龍王社) in the Divine Fount Temple in the morning on 7 May 2024; lines 7-14 were written at NISHINOTOIN (西洞院) Tea Shop & MOTOAN (元庵) Tea House of MARUKYU KOYAMAEN (丸久小山園) from the morning till noon on 7 May 2024.)

A ship should, in th' tempestuous autumn evening,  
In th' harbour and in silence set the dwelling.  
The scent of Umè blossom which endured  
Snow and wind will be by the world admired.  
By fair winds, swept are clouds o'er ridges high;  
The Moon on th' round fifteenth night radiates chilly.  
In winter sleep, deep mountains' trees are waiting  
For the revitalized and blossomy spring.  
When spring has come, the mountain's buds have flowered  
At tops of trees where all the leaves had scattered.  
When I've come to the terrace facing th' river,  
It seems to me Mt. Hiei is near.  
Three Couplets are first writ at Shinsen-en (神泉苑);  
Second, three Couplets writ at Koyama-en (小山園).

*From* 菅原院天満宮神社御詠歌 A Hymn of Sugawara Shrine for the Heavenly Deity Read and Translated as a Couplet at the Same Shrine in the Afternoon on 7 May 2024

*by* 菅原道真 Sugawara no Michizane

(1) 「美しや紅の色なる梅の花阿呼が顔にもつけたくぞある」

*From* 菅原院天満宮神社御詠歌 A Hymn of Sugawara Shrine for the Heavenly

Deity Read and Translated as a Couplet in the Afternoon on 7 May 2024

by 菅原道真 Sugawara no Michizane

(2) 「海ならず湛へる水の底までに清き心は月ぞ照らさむ」

Publication Number 250, Composition Number 252

A School of Minagawa Kien (皆川淇園), Part 3:

A Couplet Sonnet on (1) and (2)

Written in the Afternoon on 7 May 2024 and Published on 8 May 2024 (the Day of the New Moon)

(This and the subsequent Couplet Sonnets were immediately written after I had happened to visit Sugawara Shrine for the Heavenly Deity and Kōdō-kan, the School of Minagawa Kien (皆川淇園), in the afternoon on 7 May 2024.)

At Sugawara Shrine (菅原院), I see his poetry;

Forthwith, two Couplets are revealed to me:

Red Umè blossoms' pretty radiance

I would like to put on my countenance.

Th' Moon will illuminate th' heart's purity

To th' bottom of the wat'ry main, not th' sea.

I chance to pass Kōdō-kan (弘道館), to behold

The dark-bright astronomical (陰陽道) tools old,

Books, tea utensils and scrolls classical,

Relating to Afuhi (葵) Festival.

A pink Rose grown in high priests' (阿闍梨) temple is

Arranged with instruments and Irises.

Th' Five-Element Shelf (五行棚) stands for Pentacles

October, shewing energetic cycles.

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Translated as a Couplet in the Afternoon on 7 May 2024

(1) 「ひそみ居しふちの龍らも時を得て雲井に登るかげのめでたさ」

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Translated as a Couplet in the Afternoon on 7 May 2024



(2) 「うぐいすの谷の戸いずるこえはしてのきばの梅もさきそめにけり」

*From* 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and Translated as a Couplet in the Afternoon on 7 May 2024

(3) 「玉ちはうかみのめぐみの風うけてもえ出でにけりのべの若草」

Publication Number 251, Composition Number 253

A School of Minagawa Kien (皆川淇園), Part 4:

Divine Fount Temple, Part 8:

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

Written in the Afternoon on 7 May 2024 and Published on 8 May 2024 (the Day of the New Moon)

(This and the previous Couplet Sonnets were immediately written after I had happened to visit Sugawara Shrine for the Heavenly Deity and Kōdō-kan, the School of Minagawa Kien (皆川淇園), in the afternoon on 7 May 2024.)

In usual, this Five-Element Shelf (五行棚) is

Used in October; but the purport is

To shew th' dark-bright, five-element astronomy (陰陽五行道);

On a container of green powdered tea (お棗),

Ten-Oxen Images (十牛図) are drawn regarding

October, unobtrusively suggesting.

I read three oracles drawn on th' same day;

Divine Fount Temple shews three Couplets to me:

The lurking Dragons in th' deep inconspicuous

By a good chance ascend to clouds propitious.

Bush warblers come from th' vale and start to sing;

Also, Umè by eaves starts blossoming.

By spiritual winds of the Gracious God,

Grass youthful in the fields begins to bud.

*From* A Hanging Scroll of Gion (祇園)

by 吉井勇 Isamu Yoshii

(1) 「かにかくに祇園はこひし寐るときも枕のしたを水のながるる」

*From* 六角堂御詠歌 A Buddhist Hymn of the Temple Hexagon Read and Translated as a Couplet on 9 May 2024

(2) 「わがおもうこころのうちはむつのかどただまろかれといのるなりけり」

*From* 修證義 The Righteous Principle of Practice and Enlightenment

*by* 道元禪師 Zen Master Dōgen

(3) 「紅顔いづくへか去りにし尋ねんとするに蹤跡なし、熟觀ずる所に往事の再び逢うべからざる多し」

Publication Number 252, Composition Number 254

The Revelation and Prediction in Dreams of Great Dreams, Part 44;

Remembrance of My Mother, Part 8;

A Lot of Firms Appear and Disappear;

The Self-Same Shop Again I Can't Encounter;

Below the Pillow Streams Dreams' Floating Water:

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

Written at dawn on 10 May 2024, Revised on 12 May 2024 and Published on 16 May 2024 (the Next Day of the Festival Afuhi (葵), Looking up to th' Sunlight God)

(Lines 1-4 were composed during sleep at night on 9 May 2024; lines 1-2 were revised on 12 May 2024; lines 5-6 were composed during sleep before dawn on 10 May 2024; lines 7-14 were written at dawn on 10 May 2024.)

All in all, I love Gion (祇園); in sleep shallow,

Dreams' floating waters stream below the pillow.

A human heart has harshness as six corners;

I pray my mind is mild as skiey spheres.

My mother often took me to some restaurant

In student days; but 'tis now non-existent.

At dawn, I've dreamt of th' happy restaurant

With some friend; 'tis dreams clear and reminiscent.

I think of people whom I cannot meet,

Despite importance of a place to eat.

A lot of firms appear and disappear;

The self-same shop again I can't encounter.

Each precious value I appreciate,  
Eternal transiency to indicate.

*From* 長谷寺御詠歌 A Buddhist Hymn of the Long-Vale Temple Read and Translated as a Couplet in front of Ekādaśa-mukha (十一面觀世音菩薩) of the Long-Vale Temple on 10 May 2024

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

*by* 紀貫之 Ki no Tsurayuki

(1) 「人はいさ心も知らずふるさとは花ぞ昔の香ににほひける」

*From* 長谷寺御詠歌 A Buddhist Hymn of the Long-Vale Temple Read and Translated as a Couplet in front of Ekādaśa-mukha (十一面觀世音菩薩) of the Long-Vale Temple on 10 May 2024

(2) 「いくたびもまいる心ははつせでら山も誓いもふかき谷川」

*From* 長谷寺御詠歌 A Buddhist Hymn of the Long-Vale Temple Read and Translated as a Couplet in front of the Long-Vale Temple on 10 May 2024

*From* 万葉集 The Anthology of Myriad Leaves

(3) こもりくのはつせのやまにてるつきはみちかけしけりひとのつねなき  
「隱國乃泊瀬之山丹照月者盈辰為焉人之常無」

*From* 長谷寺御詠歌 A Buddhist Hymn of the Long-Vale Temple Read and Translated as a Couplet during sleep at dawn on 11 May 2024

*From* 万葉集 The Anthology of Myriad Leaves

*by* 大伴坂上郎女 Ōtomo no Sakanouè no Iratsumè

(4) こもりくのはつせのやまはいろづきぬしぐれのあめはふりにけらしも  
「隱國乃泊瀬山者色附奴鐘禮乃雨者零尔家良思母」

Publication Number 253, Composition Number 255

Four Couplets of the Long-Vale Temple's (長谷寺) Hymns:

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

Written on 10 May 2024, Revised During Sleep at Dawn on 11 May 2024 and Published on 16 May 2024 (the Next Day of the Festival Afuhi (葵), Looking up to th' Sunlight God)

(This Couplet Sonnet was written on 10 May 2024 when I visited the Long-Vale Temple (長谷寺) with peonies in bloom; lines 7-8 were revised during sleep at dawn on 11 May 2024.)

Though people's mindsets are unknown to me,  
Home blossoms scent the air as formerly.  
I oft and fresh come th' Temple of th' First Stream;  
Deep vows and mountains are by th' Deep-Vale Stream.  
As th' varying human world, doth wax and wane  
Th' Moon shining o'er Seclud'd Mt. First-Stream's Fane.  
Tinged is th' Secluded First-Stream Temple's Mountain,  
When there is falling autumn-timely rain.  
The maintenance of floral vegetation  
Is difficult beyond imagination.  
True deep devotion, rather than sightseeing,  
Is needed to retain religious living.  
'Hundred' is th' number of my oracle  
To make best efforts for Gods' miracle.

*From* 風葉和歌集 An Anthology of Poems and Tales as Leaves and Winds  
*by* 独り言の斎宮女御 An Imperial Princess Consecrated to the Holy in *The Tale of Soliloquy*

(1) 「あふみてふ名を頼めども独り今日立つはかひなし滋賀の浦波」

*From* 千載和歌集 Collection of Japanese Poems of a Thousand Years  
*by* 式子内親王 Imperial Princess Noriko Consecrated to the Holy

(2) 「みたらしやかげたえはつる心ちしてしがの浪ちに袖ぞぬれこし」

*From* 斎宮女御集 An Anthology of Imperial Princess Kishi (Yoshiko)  
Consecrated to the Holy (徽子女王)

*by* 規子内親王 Imperial Princess Kishi Consecrated to the Holy

(3) 「影みえぬなみだのふちのころもでにうづまくあわのきえぞしぬべき」

*From* 西行法師歌集 A Private Anthology by Saigyō, Priest and Poet

by 歌僧西行 Saigyō, Priest and Poet

(4) 「なにごとのおはしますかは知らねどもかたじけなさに涙こぼるる」

From 有智子内親王 Imperial Princess Uchiko (Uchishi) Consecrated to the Holy

by 美子皇后 Empress Haruko

(5) 「賀茂川のはやせの波の う ち こ え し ことばのしらべ世にひびきけり」

Publication Number 254, Composition Number 256

The Life of th' Word (言灵) on Records of the Fire and Water,

Namely, on Records of the Breath-Root Life and Water (水穂伝),

Informed in Dreams by th' God of Swords' and Arrows' Flare, Part 16

(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,

On Ise (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川);

The Fifty Rings' Stream Stands for th' Syllabary

Of Japanese and Many a Language Deity (言灵):

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

Written on 12 May 2024 and Published on 16 May 2024 (the Next Day of the Festival Afuhi (葵), Looking up to th' Sunlight God)

I verse, by sudden unexpected callings,

On Ise (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川):

Though I trust Shiga (滋賀) Billows' name 'Encounter',

Today alone I leave in vain off Seashore.

Thinking extinct Ablutionary Shadows,

My lightless sleeves are soaked by Shiga (志賀) Billows.

With no reflection, lakes of tears I shed

On sleeves; the whirling bubbles will be dead.

Though I know not Who deigns to dwell in there,

In cordial gratitude I shed a tear.

Transcending Kamo (賀茂) River's Billows Speedy,

In th' world rings Uchiko's Words' Melody.

The Fifty Rings' Stream stands for th' Syllabary

Of Japanese and Many a Language Deity (言灵).