

Kenshingakuen

顕真学苑

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

『教行信証新釈』英訳版

Volume One

卷上

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Translated from the Japanese

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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 32

龍樹論文 (32)

[意譯]

[The translation that is faithful to the spirit]

若し人あつて、すみやかに不退轉の位に至りたいとおもうならば、よろしく

くぎやう 敬の心もち、その けんじつ 堅實な確信の上から彌陀の みな 名號を稱うべきである。

若し菩薩が、げんぜ 現世の身によつて不退轉の位に至り得て、ついに さとり 无上道を成

就したいとおもうならば、よろしくこの十方の諸佛を信じて、その名號を稱うべきである。このことは ^{ほうぐわつどうじしやうもんぎやう}寶月童子所問經 の阿惟越致品のなかに説かれたとおりである。乃至。

西方にある ^{ぜんせかい}善世界の佛は ^{むりやうみやうぶつ}无量明佛 となづけられる。佛身から放たれる光明も心に光る智慧も明かであつて、照すところ ^{ほとり}邊際 がない。その名號を聞いて信ずるものは、そのとき直ちに ^{ふたいてん}不退轉 の位に至ることを得るのである。乃至。

過去かぎりない ^{むかし}往昔 の ^{とき}時劫 に佛があつて、^{かいとくぶつ}海徳佛 となづけられた。ここにかかげた現在の佛たちは、みなこの海徳佛に従うて願を ^{おこ}發 された。すなわち、佛身の壽命のかぎりのないこと、光明の照すところ ^{きわま}極 りのないこと、その ^{こんりう}建立 する國土の清淨なること、そして、わが名號を聞信する衆生はまちがひなく佛にならしめるという願を ^{おこ}發 されたのであつた。

問うていわく、ただ、この十佛の名號を聞いて心に堅くたもつものだけが ^さ无上道 のさとりをひらくことに ^{たいてん}退轉 しない身の上となるのであろうか、それともまた、餘他の佛菩薩の名號を ^{しうじ}執持 することによつて不退轉の位に至ることができるのであろうか。答えていわく。阿彌陀佛等の諸佛及び諸菩薩の名號を稱え一心に ^{おくねん}憶念 すれば、また十方十佛のそれとおなじように不退轉の位に至ることができる。それであるから、阿彌陀佛等の諸佛をも亦た恭敬の心を以つて禮拜

して、その名號を稱うべきである。

If one aspires to promptly attain the rank of avaivartika (avinivartanīya), one should, in great veneration and firm faith, praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus).

If the Bodhisattva aspires to attain the rank of avaivartika (avinivartanīya) in this mortal life and eventually achieve agra-bodhi, the Bodhisattva should deeply believe on these Buddhān of daśa-diś and praise, recite, believe on, and meditate on the sacred name. This is explicated in the Chapter of ‘阿惟越致’, viz. avinivartya, avaivartya, avaivartika, or avinivartanīya of *The Sūtra of the Precious Moon Child’s Inquiry*. Abbr.

The Buddha of the western good world is called the Buddha of the Infinite Brilliance. The brilliance emanated from the buddha-rūpa and the wisdom flashed in the mind of the Buddha radiate *ad infinitum*. Those who listen to and believe on this sacred name of Amitābha (Amitāyus) immediately attain the rank of avaivartika (avinivartanīya).

There was a Buddha in the infinite past kalpān called the Buddha of Sea Virtues. All these present BuddhāH mentioned here made pledges obedient to this Buddha of Sea Virtues, viz. pledges that the longevity of the buddha-rūpa is illimitable, the brilliance radiates unboundably, the established kṣetra is immaculate, and the sentient beings who listen to and believe on this sacred name never fail to attain Buddhahood.

The question is as follows: Will only those who listen to and keep firmly in mind this sacred name of ten Buddhānām never fail to attain enlightenment of agra-bodhi, or will those who keep firmly in mind the sacred name of other Buddhānām and Budhisattvānām be able to attain the rank of avaivartika (avinivartanīya)?

The answer is as follows: If one praises, recites, believes on, and meditates on the sacred name of Buddhānām and Budhisattvānām such as Amitābha (Amitāyus) and single-heartedly commits the sacred name to memory, one will be able to attain the rank of avaivartika (avinivartanīya) in the same way as that of ten Buddhānām of daśa-diś. Hence one should also worship Buddhān such as Amitābha (Amitāyus) in great veneration and praise, recite, believe on, and meditate on the sacred name.

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

(1) 禪師「ああ、死にとうない。」
弟子「もっと佳い辞世の言葉を仰って下さい。」
禪師「ほんまに、ほんまに。」

From 友人南遊不回因而有寄 A Friend Travels South and Doesn't Return,
Hence I Send a Poem

by 于武陵 Yu Wu-ling

(2) 「桂花風半落 煙草蝶双飛」

Publication Number 311, Composition Number 313

On th' Exhibition of Shoso-in Treasures (正倉院展);

On the Zen Master's Miracle Word 'Honmani' (ほんまに)

As Life of Nembutsu (念佛) I'll Versify, Part 1;

As the Abhāva-and-Aśūnya Dream of th' Butterfly, Part 10;

The Revelation and Prediction in Dreams of Great Dreams, Part 46

(Iambic Heptameter):

A Couplet Sonnet on (1) and (2)

Written on 31 October 2024 and Published on 1 November 2024 (the Day of the New Moon)

(Lines 1-4 were composed in front of Nara National Museum (奈良国立博物館) nigh a tearoom called Café 'Zeze' (茶寮 世世) in the afternoon on 31 October 2024; lines 5-12 were written at night on 26 October 2024; lines 13-14 were written in the evening on 21 October 2024.)

A Small Vihāra (子院) of Kofuku-ji (興福寺)

Is renovated by a Luxury

Hotel Shisui (紫翠). It is utilization

Of real estate and waves of globalization.

Last fall I went to Todai-ji Vihāra (東大寺);

Now I'll be at th' Museum of Kings' Ratna (寶).

Possessed of treasures, Kings must be regretful

When they departed th' world so beautiful.

'O I would ne'er like to die,' quoth th' Zen Master.

‘Would you vouchsafe your farewell words still smarter?’
‘Indeed, indeed.’ ’Tis th’ last word of th’ Zen Master,
Although disciples hoped for death verse saintlier.
Fall winds drop half of fragrant olive flowers;
O’er th’ misty grass, dream butt’rflies dance in pairs.

From 源氏物語 The Tale of Genji

From 湖月抄 The Commentary of the Moist Star Reflected on the Watery
Calm

by 紫式部 Lady Violet of Ritual Rank

(1) ひめ君 (槿柱)

「いまはとてやどかれぬともなれきつるまきのはしらは我を忘るな」

はゝ君 (北方)

「なれきとはおもひいづともなにゝよりたちとまるべきまきのはしらぞ」

Publication Number 312, Composition Number 314

I Verse, by Sudden Unexpected Callings,

On Isè (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), Part 8;

Remembrance of My Mother, Part 12;

The Revelation and Prediction in Dreams of Great Dreams, Part 47

(Iambic Heptameter);

By th’ Providence, I Documentarily

Write Verses Consecrated to the Holy,

Which Are Reflections of Grand Reverie:

A Couplet Sonnet on (1)

Written on 3 November 2024 and Published on 14 November 2024

(My mother suddenly determined to take me to Isè (伊勢) Shrine on 11 November 2024, unexpectedly the Day of the Number 1111. The Sonnets of Composition Number 314-319 were written before my mother and I visited Isè (伊勢) Shrine; the Sonnets of Composition Number 320-321 were written when and after my mother and I visited Isè (伊勢) Shrine.)

At last, I leave this residence familiar;
Forget me not, my bower's cypress pillar;
E'en if the cypress pillar has remembrance
Of us, we can't stop leaving th' residence.
I'm thankful for residing in Vihāra (寺),
For in tri-dhātu (三界), there is no agāra (家).
My mother sudden takes me to Shrines Isé (伊勢),
Where I must verse upon Divinité.
Six accidents on th' twenty-third of May
And tickets left home on th' said full-moon day
I loyally versified immediately.
By th' Providence, I documentarily
Write verses consecrated to the Holy,
Which are reflections of grand reverie.

From 源氏物語 The Tale of Genji

From 湖月抄 The Commentary of the Moist Star Reflected on the Watery
Calm

by 紫式部 Lady Violet of Ritual Rank

(1) 「紅葉むらむら色付て、宮のおまへえもいはず面白し、風打吹たる夕暮に、
御はこのふたに、色々の花紅葉をこきまぜて、こなたに奉らせ給へり」

Publication Number 313, Composition Number 315

I Verse, by Sudden Unexpected Callings,

On Isé (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), Part 9;

Words' Spirits Dwell in Some Peculiar Place

To Be Released and Spread Throughout Time Space:

A Sonnet on (1)

Written in the Morning on 4 November 2024 and Published on 14 November
2024

(Lines 1-3 were composed during sleep at early dawn on 4 November 2024;
lines 4-14 were written in the morning on 4 November 2024.)

On th' twenty-third of May, Star Light of Candra (月)
Was full and powerful and Uèsaku
May Festival (ウエサク祭・五月満月祭) was held on Mt Kurama (鞍馬山).
Unfathomable force of Kāma-dhātu (欲界)
Might cause six accidents and tickets lost.
Methought I was stopped by the Heav'nly Host.
I know not whether I should visit th' Shrine
Isè (伊勢); the Waves of Fifty Bells Divine (五十鈴川の波)
Might teach me th' kana syllabary's spirits (五十連の言灵).
Brocades of blooms and leaves are kept in caskets,
As th' box of th' Empress Favouring Autumn Beauty (秋好中宮),
Which are intangible, immortal poetry.
Words' Spirits dwell in some peculiar place
To be released and spread throughout Time Space.

From 大斎院御集 An Imperial Poetry Anthology by Grand Imperial Princess
Senshi Consecrated to the Holy
by 選子内親王 (大斎院) Grand Imperial Princess Senshi Consecrated to the
Holy

(1) 「星合ひの露にかけつゝ夕暮の籬の菊をえこそ過ぐさね」

Publication Number 314, Composition Number 316
I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 10;
Electric Energy Effulgent, Part 12;
The Revelation and Prediction in Dreams of Great Dreams, Part 48
(Iambic Heptameter);
I See Immortal Two Stars' Radiance
In Me as Non-Existence of Existence:
A Couplet Sonnet on (1)
Written at 0:30 a.m. on 6 November 2024 and Published on 14 November 2024

(Lines 1-2 were written at 17:20 on 4 November 2024; lines 3-8 were written in the evening on 5 November 2024; lines 9-14 were written from 0:04 a.m. to 0:30 a.m. on 6 November 2024.)

I cannot pass chrysanthemums in th' evening
At th' fence soaked with dew at night of stars' meeting.
Prediction that Two Sages-Stars lead me
To mystic and sublime cosmology
Is in the depths of mind illuminant
And crystallized in Isè firmament.
On th' Ley Line, Shrines seem made of crystal lattice
Structure and powered on a misty terrace.
Billows of energy or lights of conscience
Remind me of pure founts of sphery essence.
Two Stars were gifted ere my destined birth,
Illuming layered consciousness on th' Earth.
I see Immortal Two Stars' Radiance
In me as Non-Existence of Existence.

Publication Number 315, Composition Number 317
On the Zen Master's Miracle Word 'Honmani' (ほんまに)
As Life of Nembutsu (念佛) I'll Versify, Part 2;
Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Part 7;
I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 11;
Electric Energy Effulgent, Part 13;
'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 22;

‘Honmani’ (ほんまに) Treasure Gems Are Lives Themselves

Arranged at Pantry Radiant on Shelves.

Written from 10:50 in the Morning to 12:50 Past Noon on 6 November 2024
and Published on 14 November 2024

(Lines 1-10 were written on the Northern Mountain Street, lines 11-12 were
composed at the Supermarket Pantry, and lines 13-14 were written at home
on 6 November 2024.)

Th’ Zen Master’s (禪師) last word ‘Honmani, Honmani’ (ほんまに、ほんまに),
Translated as ‘Indeed, indeed’, precisely,

Suggested ‘Treasure Gems’ (寶珠), because ‘maṇi’ (摩尼)

Means gems or pearls, ‘hon’ (本) means veracity,

Connoting treasure true phonetically.

By the Grand Master (大師), hid was treasure maṇi

In premises of Murō-ji Vihāra (室生寺).

In Isè Shrine, enshrined is Ratana

Divine (神寶), intangible and tangible,

As fifty bells of many a syllable (五十鈴).

‘Honmani’ (ほんまに) Treasure Gems Are Lives Themselves

Arranged at Pantry Radiant on Shelves.

A True and Brilliant Meaning of ‘Honmani’

As Life of Nembutsu (念佛) I’ll Versify.

From & Premium 特別編集 & Kyoto まだまだ知らない京都、街歩きガイド。

& Premium, A Special Edition Published on 15 September 2024:

& Kyoto ‘A Guidebook for a Walking Tour in Kyoto City Still Unknown’

by 杉山早陽子 Sayoko Sugiyama

(1) 〈はんげしょうの宝珠〉

「仏教には、手に入れるとどんな願いも叶うといわれる「宝珠」という概念がある。庭を見た人々が宝珠を持ち帰るようなものになればと、半夏生の葉で作る宝珠の姿を菓子で描いた。」

〈堇の宙〉

「上人が堇の花と出合った瞬間を想像し、菓子にした。寒天で作った一滴の雫を宇宙に見立て、そこに実際の堇を閉じ込める。雫を受け止めるように、苔や草木

の緑をイメージしてヨモギの柔らかい羊羹を作った。」

Publication Number 316, Composition Number 318

On the Zen Master's Miracle Word 'Honmani' (ほんまに)

As Life of Nembutsu (念佛) I'll Versify, Part 3;

I Verse, by Sudden Unexpected Callings,

On Isè (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 (言霊), Part 12;

Relating to 'Honmani' (ほんまに), Futomani (布斗麻邇)

Is Sacred Treasure (神寶) of the God Inari (稻荷神):

A Couplet Sonnet on (1)

Written at 17:58 on 8 November 2024 and Published on 14 November 2024

(Lines 1-2 were written around 13:20 on 6 November 2024; lines 3-14 were written on 8 November 2024.)

(It is at Kōdō-kan (弘道館) and SIONE (シオネ) that I saw confections by Ms. Sayoko Sugiyama for the first and second times, respectively.)

Relating to 'Honmani' (ほんまに), Futomani (布斗麻邇)

Is Sacred Treasure (神寶) of the God Inari (稻荷神).

Half whitened summer verdant vegetation

Is called Light-Makeup Summer Half Creation (半夏生),

For which invented is confectionery,

Yclept Translucent Treasure Jewelry (はんげしょうの宝珠),

White and green pyramids triangular,

By Ms. Sayoko Sugiyama's store,

Created for One-Pair-of-Feet Vihāra (両足院),

Pellucid as the Holy Spirits' Ratna (神寶).

A Rainbow Window (虹窓), greens, a violet flower,

Enclosed in dew as th' Violet Cosmic Aether (堇の宙),

Form sweets in Arabesque of Floral Treasure (寶相華),

Concealing Sacred Treasure of Life Power.

From 源氏物語 The Tale of Genji

From 湖月抄 The Commentary of the Moist Star Reflected on the Watery Calm

by 紫式部 Lady Violet of Ritual Rank

(1) 明石姫君「心のうちには、わがみはげにうけはりて、いみじかるべきゝはにはあらざりけるを、たいのうへの御もてなしにみがゝれて、人の思へるさまなども、かたほにはあらぬなりけり」「(抄)紫上の御子たる故にこそと思ひ知給ふ也」

From 言霊秘書 The Secret Scriptures of the Life of th' Word

by 山口志道 Yamaguchi Shidō

(2) 「かゝるに、吾家に古より伝て、布斗麻邇の御霊と云伝るもの有て、小社の内に祭る。此御霊、五十連の十行を記たるものにして、ことの心も別難かりけり。然はあれども、古今の言葉をかき集、博天地の万物に合て、古事記神代の巻に照て見て、三十年余にして、竟に布斗麻邇の御霊は水火の御伝にして、形仮名は神の御名ことより現るゝことをさととりて、曙漸白して、樹々の言葉も文分頃」

From 言霊秘書 The Secret Scriptures of the Life of th' Word

(3) 「世の人に知れやとてしもみたれなく聖りのそめしみつくきのあと」

From 言霊秘書 The Secret Scriptures of the Life of th' Word

(4) 「いつらより流てめくるうたかたのあわれしれよと水茎のあと」

From 言霊秘書 The Secret Scriptures of the Life of th' Word

(5) 「あしはらの水穂の国のこと玉の玉の光りにはれわたる見ゆ」

From 言霊秘書 The Secret Scriptures of the Life of th' Word

(6) 「いなり山西にや月の成ぬらん杉の庵のまどのしらめる」

Publication Number 317, Composition Number 319

On the Zen Master's Miracle Word 'Honmani' (ほんまに)

As Life of Nembutsu (念佛) I'll Versify, Part 4;

I Verse, by Sudden Unexpected Callings,

On Isè (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 (言霊), Part 13;

The Life of th' Word (言霊) 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 21
(Iambic Hexameter);

O'er Mt Inari, th' Moon Has Come to th' West;

Th' Cedar Hut's Window Whitened as Thou Findest:

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

Written from 14:17 to 17:39 on 10 November 2024 and Published on 14
November 2024

The Holy Spirit of Futomani (布斗麻邇御灵)

Means th' Kana Syllabary of Sounds Fifty (五十連),

Composed of Fire and Water in Life Power.

Despite of my unworthiness, Gods favour

Me and deign to shew Flowing Poetry

To be spread all o'er th' world by Saints precisely.

The Holy Flourishy Handwriting doth inform

Significance of Fifty Streamlets' Foam.

I can't perform old rituals oblatory

As Isè Shrine; Instead, I Versify

Religious, Classic Scriptures All Divine

To Serve Fair Brilliant Gems of Words' Spirits' Shrine.

O'er Mt Inari, th' Moon Has Come to th' West;

Th' Cedar Hut's Window Whitened as Thou Findest.

From 法門百首 One Hundred Poems of Dharma-Mukha

by 寂然法師 Priest Jakunen

(1) 第百番歌

「水流趣海法爾無停」

「さまさまの流集る海しあれば唯にはきえじ水くきのあと」

「僂言輒語みな第一義に歸して、一法としても實相の理にそむくべからず。いはんやこの卅一字のふでのあと、ひとへに世俗文字のたはぶれにあらず、ことごとく權實の教文をもてあそぶなり。」「實相の理を縁としてこゝろをおこすを、圓教の發菩提心となづく」

From 蓮葉和歌集 An Anthology of Lotus Foliage Poetry

by 大我上人 Saint Daiga

(2) 「眞諦佛道」

「くもきりのはれてすゝしきむさしのゝ月のこゝろをさとる道かも」

「俗諦佛道」

「さきちるも世のならひそとみよしのゝ華のこゝろをさとる道かも」

「中諦佛道」

「よしあしのかれ葉にふりしなにはつの雪のこゝろをさとる道かも」

Publication Number 318, Composition Number 320

The Revelation and Prediction in Dreams of Great Dreams, Part 49

(Iambic Heptameter);

The Shimogamo Deities' Couplet Sonnet, Part 21;

I Verse, by Sudden Unexpected Callings,

On Isè (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 (言霊), Part 14;

The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 9

(Iambic Heptameter);

In This Dawn-Dream, I'm Told That I Should Offer

Kṣitigarbha (地藏菩薩) of Demachi Some Flower, Part 1;

Because the Sea Consists of Many a River,

Ne'er Simply Flowing Handwriting Won't Expire:

A Couplet Sonnet on (1) and (2)

Written on 11 November 2024 (the Day of the Number 1111) and Published
on 14 November 2024

(Lines 1-4 were written from 10:00 a.m. to past 11:00 a.m. on the Premium
Express Shimakaze of Kintetsu Railway on 11 November 2024; lines 5-6 were
composed in the Outer Shrine of Isè (伊勢) Shrine, line 7 was composed in
front of the Inner Shrine of Isè (伊勢) Shrine, and line 8 was composed on the
shore of the Stream of Fifty Rings (五十鈴川) in the afternoon on 11 November
2024; line 9 was composed at night on 10 November 2024 and revised in the
Inner Shrine of Isè (伊勢) Shrine in the afternoon on 11 November 2024; line
10 was written at 6:51 a.m. on 11 November 2024; lines 11-12 were written
on Kintetsu Limited Express at 16:52 on 11 November 2024; lines 13-14 were
composed at Kyoto Station at 19:08 on 11 November 2024.)

(‘Kṣitigarbha of Demachi’ in this dawning dream means the Kṣitigarbha in

front of Demachi Blue Nāga Sarasvatī Pāsāda (出町青龍妙音弁財天堂.)

Because the Sea Consists of Many a River,
Ne'er Simply Flowing Handwriting Won't Expire.
At dawn, the rain of last night clears away
When I go to Isè on th' eleventh day.
In this dawn-dream, I'm told that I should offer
Kṣitigarbha of Demachi some flower.
In Isè, this dream's meaning I consider.
I am obliged to Kṣitigarbha Dear.
White fivefold amulet-bells (五十鈴) I receive,
Brocades of myriad lotus leaves (蓮葉) to weave.
Shrines are in old style with th' least ornament.
For Kṣitigarbha, I'll serve by refinement.
Therefor, I trace the highway to perceive
The snow-moon-flower mind at twilight eve.

From 言靈秘書 The Secret Scriptures of the Life of th' Word

by 山口志道 Yamaguchi Shidō

(1) 「其学の潭を継人なく、今の代となりては言霊の名のみ有て其法則を知れる人もなく」「茲に己末の代に生て、常に吾言ことの本をも知らずして過行ことをかなしみ、若かりし頃より思悩といへとも、ながれを置て何の渚にかよらむ。」

Publication Number 319, Composition Number 321

The Revelation and Prediction in Dreams of Great Dreams, Part 50

(Iambic Heptameter);

I Verse, by Sudden Unexpected Callings,

On Isè (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 (言霊), Part 15;

Remembrance of My Mother, Part 13;

Gods' Births Descend from th' Heav'n to th' Eight-Flag Shrine;

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 12;

On th' 1st of June at Shimogamo Shrine,

The Snow-Ice Store Is th' Summer-Starting Sign;
On 'Himuro' (氷室), like Shoals of Souls 'Himurè' (日牟禮・靈群),
'Hi' Means the Sun (日), as in the Spell 'Hikurè' (日呉禮);
'Hi' Also Means the Spirit (靈), Ice (氷) and Fire (火),
Remindful of the Fane 'Mimuro' Door (三室戸寺), Part 9;
Six BuddhāH Shield the Sixfold Dharma-dhātu (法界)
And Indicate Six-Lettered Nembutsu (六字念佛);
To th' BuddhēbhyāH 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 8;
Six BuddhāH and Three Gods Are Necessary,
As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 8;
Methinks, the Pure Land Is Like Such a Stream
Of Shoals of Souls to Be Returned in th' Dream,
As Ship-Shaped (船形) Sending Souls (おくりび (靈・火)) Seen Sequently;
At This Morn, I've Dreamt of Calligraphy, Part 6;
Two Dreams at Night When I Return from Isè (伊勢):
A Couplet Sonnet on (1)
Written from around 7:34 a.m. to 8:43 a.m. on 12 November 2024 and
Published on 14 November 2024

I am reminded of Soul-Thronged Himurè (日牟禮・靈群)
Eight-Flag Shrine's (ひむれ八幡宮) Forest in the Woods of Isè (伊勢).
The Soul-Thronged Woods' (靈群の杜) True Meaning is forgot;
American Christian Style invades the lot,
Oft seen in my days of High School Doshisha (同志社中学・高校).
Still more, th' True Pure Land Sect's True Buddha-kṣetra (眞實佛國土)
Has been misunderstood most perfectly.
At night, when I return from Isè, I
Dream of my mother's scold for my delaying
Translation of th' great-grandfather's Vyākhyā (釋) writing;
I can't say needfulness of versification.
At the same night, I dream of in succession
My tossing coins in pebbles, winning treasures.
I'm thankful for the Soul-Thronged Forest's Powers.

From サライ 2024 年 11 月号 大特集 うるわしき「奈良」へ Serai Magazine,
November 2024: Specially Featuring Travels in Exquisite 'Nara'

by 會津八一 Yaichi Aizu

(1) 「すみえんのあまつをとめがころもでのひまにもすめるあきのそらかな」
「この薬師寺のものは、雲気の中に数名の飛天が、歌舞音楽せるさまを作り込め
たり」(記事：舞い降りてくる飛天を透かし彫りで表した東塔の水煙。)

Publication Number 320, Composition Number 322

The Revelation and Prediction in Dreams of Great Dreams, Part 51

(Iambic Heptameter);

The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 10

(Iambic Heptameter);

In This Dawn-Dream, I'm Told That I Should Offer

Kṣitigarbha (地藏菩薩) of Demachi Some Flower, Part 2;

A Picture in the Shape of Lotus Puṣpa (散華)

On Mist (水煙) in Bhaiṣajyaguru Vihāra (薬師寺);

Th' Dream Telling Me to Offer Kṣitigarbha (地藏菩薩)

Some Flower Means Sukhāvati-vyūha (浄土の莊嚴・阿彌陀經), Part 1:

A Couplet Sonnet on (1)

Written on 16 November 2024 (the Day of the Full Moon) and Published on

17 November 2024 (the Next Day of the Full Moon)

(Lines 1-2 were written at 23:54 on 15 November 2024; lines 3-14 were
written on 16 November 2024.)

Among Winged Sleeves of Heav'nly Maids in Wat'ry

Mist of th' East Stūpa, Clear Is th' Autumn Sky.

White heav'nly maids descending and the azure

Welkin are drawn on lotus-petaline paper (散華)

As a framed Buddhist picture (佛画) in my bower.

'Tis openwork (透かし彫り) of watery mist (水煙) in th' Tower

Eastern (東塔) of Bhaiṣajyaguru Vihāra (薬師寺).

The Magazine Serai (サライ) prints the Kāvya (詩)

And th' openwork of heav'nly maids descending

In mist, playing music, singing, dancing, flying.
Most temples are possessed of ornament
Or Vyūha (莊嚴), requisite for enlightenment.
Th' dream telling me to offer Kṣitigarbha (地藏菩薩)
Some flower means Sukhāvātī-vyūha (淨土の莊嚴・阿彌陀經).

From サライ 2024 年 11 月号 大特集 うるわしき「奈良」へ Serai Magazine,
November 2024: Specially Featuring Travels in Exquisite 'Nara'
by 馬場あき子 Akiko Baba

(1) 「雪の奈良どこへも行かず見る雪にかすむ塔あり昏るる池あり」

From 今熊野観音寺御詠歌 A Buddhist Hymn of the Temple of New-Bear-Field Avalokiteśvara Read and Translated as a Couplet at 15:20 on 4 November 2024

(2) 「むかしよりたつともしらぬいまくまのほとけのちかいあらたなりけり」

Publication Number 321, Composition Number 323

The Snow-Moon-Flower Mind (雪月華のこゝろ) Is Nembutsu (念佛),

Discerning Buddhātā (佛性) in Tri-dhātu (三界);

By Closely Seeing Objects Visible,

I Must Know Nembutsu Invisible:

A Couplet Sonnet on (1) and (2)

Written at 5:51 a.m. on 17 November 2024 (the Next Day of the Full Moon)
and Published on 17 November 2024

(Lines 1-6 and 9-12 were written from 21:57 to 23:37 on 16 November 2024;
lines 7-8 were written at 15:20 on 4 November 2024; lines 13-14 were written
at 5:51 a.m. on 17 November 2024.)

I go no-where but Nara in snow, seeing

Snow misting towers with ponds disappearing.

Because e'en white snow fades out scenery,

In th' Infinite Light (無量光佛), nothing I can see.

Hence, Amitābha (阿彌陀佛) is unfathomable.

'Tis a Hymn of New-Bear-Field Kannon's Temple:

Renewed is th' Praṇidhāna of the Buddha
In New Bears' Fields unknown and pledged through Kalpa.
The Snow-Moon-Flower Mind (雪月華のこゝろ) Is Nembutsu (念佛),
Discerning Buddhātā (佛性) in Tri-dhātu (三界).
By closely seeing objects visible,
I must know Nembutsu Invisible.
Five-coloured tinted leaves gradational (五色紅葉)
Are rūpa-skandha (色蘊) spacetime structural.

From 泉涌寺御詠歌 A Buddhist Hymn of th' Fount Vihāra

(1) 「ももたびもあゆみをはこぶせんにゆうじなどやほとけもまんぞくにます」

by 石田波郷 Hakyō Ishida

(2) 「ゆるぎなく つまはふとりぬ もものもと」

From 高野聖 A Saint of the High Fields

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

(3) 「まあ、女がこんなお転婆をいたしまして、川へ落ちたらどうでしょう、
川下へ流れて出ましたら、村里の者が何とって見ましょうね。」
「白桃の花だと思います。」

From À la recherche du temps perdu XI La Prisonnière

by Marcel Proust

(4) 'Étendue de la tête aux pieds sur mon lit, dans une attitude d'un naturel qu'on n'aurait pu inventer, je lui trouvais l'air d'une longue tige en fleur qu'on aurait disposée là ; et c'était ainsi en effet : le pouvoir de rêver que je n'avais qu'en son absence, je le retrouvais à ces instants auprès d'elle, comme si en dormant elle était devenue une plante.'

'Stretched out at full length upon my bed, in an attitude so natural that no art could have designed it, she reminded me of a long blossoming stem that had been laid there, and so indeed she was: the faculty of dreaming which I possessed only in her absence I recovered at such moments in her presence, as though by falling asleep she had become a plant.'

From À la recherche du temps perdu XI La Prisonnière

by Marcel Proust

(5) 'Elle n'était plus animée que de la vie inconsciente des végétaux, des arbres, vie plus différente de la mienne, plus étrange et qui cependant m'appartenait davantage.'

'She was animated now only by the unconscious life of vegetation, of trees, a life more different from my own, more alien, and yet one that belonged more to me.'

From À la recherche du temps perdu XI La Prisonnière

by Marcel Proust

(6) 'Les deux petits seins haut remontés étaient si ronds qu'ils avaient moins l'air de faire partie intégrante de son corps que d'y avoir mûri comme deux fruits ; et son ventre (dissimulant la place qui chez l'homme s'enlaidit comme du crampon resté fiché dans une statue descellée) se refermait, à la jonction des cuisses, par deux valves d'une courbe aussi assoupie, aussi reposante, aussi claustrale que celle de l'horizon quand le soleil a disparu.'

'Her two little upstanding breasts were so round that they seemed not so much to be an integral part of her body as to have ripened there like fruit; and her belly (concealing the place where a man's is marred as though by an iron clamp left sticking in a statue that has been taken down from its niche) was closed, at the junction of her thighs, by two valves of a curve as hushed, as reposeful, as cloistral as that of the horizon after the sun has set.'

From À la recherche du temps perdu II Du côté de chez Swann

by Marcel Proust

(7) 'Elle envoya chercher un de ces gâteaux courts et dodus appelés Petites Madeleines qui semblent avoir été moulés dans la valve rainurée d'une coquille de Saint-Jacques.'

'She sent out for one of those short, plump little cakes called 'petites madeleines', which look as though they had been moulded in the fluted scallop of a pilgrim's shell.'

Publication Number 322, Composition Number 324

Walks Hundred and Ten Thousand Feet (まんぞく) Are Subtly

In This Hymn Consecrated to the Holy,

The Hundred-Thousand-Myriad Trinity, Part 1;
Th' True Pure Land Sect (浄土真宗) Has of Necessity
Been Generated from Humanity:
A Couplet Sonnet on (1), (2), (3), (4), (5), (6) and (7)
Written at Night on 19 November 2024 and Published on 22 November 2024
(the Day of Light Snow)
(Lines 1-2 were written at night on 18 November 2024; lines 3-14 were written
at night on 19 November 2024.)

One hundred times I walk to th' Fount Vihāra;
How gratified ten thousand times is th' Buddha?
My spouse is buxom with stabilities
Below a peach tree like the roots of thighs.
'まん' means 'Ten Thousand' (萬), Part of 'Gratify' (満足);
'せん', 'たび' mean 'Fount' (泉), 'Thousand' (千), 'Times' (度), 'Trips' (旅) hidd'nly;
'もも' means 'Hundred' (百), 'Peach' (桃), and 'Hips' or 'Thigh' (腿).
Walks Hundred and Ten Thousand Feet (まんぞく) are subtly
In this Hymn consecrated to the Holy,
The Hundred-Thousand-Myriad Trinity.
A female body is compared to flowers,
Trees, fruit, shells, suns't horizons, and curved cloisters.
Th' True Pure Land Sect (浄土真宗) Has of Necessity
Been Generated from Humanity.

From 泉涌寺塔頭即成院御詠歌 A Buddhist Hymn of a Sub-Temple of the
Fount Vihāra Named 'Immediate Attainment of Buddhahood'
(1) 「本誓の利益はいつも有明の光いやます御法なるらん」

Publication Number 323, Composition Number 325
Walks Hundred and Ten Thousand Feet (まんぞく) Are Subtly
In This Hymn Consecrated to the Holy,
The Hundred-Thousand-Myriad Trinity, Part 2;
As Into Scallops of Some Pilgrims' Shells,
I Frequent Many Times Buddhānām Cells, Part 1:

A Couplet Sonnet on (1)

Written in the Afternoon on 25 November 2024 and Published on 26 November 2024

(Lines 1-4 were written on 23 November 2024; lines 5-6 were composed during bathing at night on 23 November 2024; lines 7-12 were written at a Sub-Temple of Myōshin-ji Temple named 'Mahā-dharma' (大法院) from 12:00 to 12:10 on 25 November 2024; lines 13-14 were composed around 16:47 on 25 November 2024 at a bus stop named 'a Pathway to the Fount Vihāra' immediately after I asked a Buddhist Hymn of a Sub-Temple of the Fount Vihāra named 'Immediate Attainment of Buddhahood' (即成院) at the said Sub-Temple.)

Sennyū-ji means a Temple of a Spring (泉涌寺)
And a Vihāra of One-Thousand-Entering (千入寺).
As into scallops of some pilgrims' shells,
I frequent many times Buddhānām cells,
With th' Sun-receiving Earth's humility,
Inviting Buddhān to this sanctuary.
Indeed, I Must Complete th' Great-Grandfather's Vyākhyā (釋),
But I was told to write One-Thousand-Gāthā
By Sahasra-bhuja-sahasra-netra (千手觀音),
And by King Yama (閻魔大王) of One-Thousand-Stūpa (千本の率都婆),
As myriad leaves redeeming earthly strife,
Diversity and change of many a life.
There's still benevolent Pūrva-Praṇidhāna;
As th' dawning Moon, e'en brighter is Sad-dharma (妙法).

Publication Number 324, Composition Number 326

For the Fifteen Buddhān, Fine Pāsāda

Miniature Made of Paulownia (桐の御厨子)

I Order at the Store of Box Wistaria,

As the Kesarapasaran Vihāra (ケサランパサランの御寺), Part 6;

The Call to 'A Sagacious Star' (賢星);

I Thankfully Bless Many a Teacher, Part 6;

Full Forty Years Have Passed Since That Test Day (試験から 40 年);
Fanes Portable (移動可能な御厨子) I Order Specially
With Crossing Silk Strings (正絹十字紐) for Emergency, Part 5;
Walks Hundred and Ten Thousand Feet (まんぞく) Are Subtly
In This Hymn Consecrated to the Holy,
The Hundred-Thousand-Myriad Trinity, Part 3;
Yang Noble Empress Avalokiteśvara (楊貴妃観音)
Written at 7:51 a.m. on 27 November 2024 and Published on 27 November
2024
(I worshipped Yang Noble Empress Avalokiteśvara (楊貴妃観音) in the
afternoon on 25 November 2024, when I was so shocked that I couldn't
improvise verses thereof extempore.)
(Lines 1-8 and 11-14 were composed during sleep at dawn on 27 November
2024; lines 9-10 were written at 7:51 a.m. on 27 November 2024.)

Some twenty years ago, I worshipped th' Beauty,
Yang Empress Avalokiteśvara (楊貴妃観音)
Of th' Fount Vihāra (泉涌寺), when I felt anxiety
That She was not protected by Pāsāda
Miniature (御厨子), exposed to soot of light.
I worship Her now; I'm shocked how remorseful
Is dire change of Her feature delicate.
If not protected, Beauty vulnerable
Will be demolished automatically.
How difficult is maintenance of Beauty.
It costs so much to order specially
Fifteen Buddhānām Fanes Paulownia.
At my expense I'll order all entirely,
Taught by Queen Avalokiteśvara.

From 詠星夕燈花 和歌 (仁和寺靈宝館) A Japanese Poem on Stars, Evening
Lights and Flowers on Exhibit in the Sacred Mystic Treasury of Ninna-ji
Vihāra
by 桃園天皇 Emperor Momozono

(1) 「ほしまつる庭にかゝぐる燈のはなゝちらしそあまのかはかせ」

Publication Number 325, Composition Number 327

My Second Cousin Plans to Visit Sōdō (艸堂),

Reminding Me of Diaries by Hohoko (帆帆子の日記), Part 2;

Electric Energy Effulgent, Part 14;

I Verse, by Sudden Unexpected Callings,

On Isè (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 (言霊), Part 16;

'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 23;

May Many Lives Attain the Buddhahood,

Who Every Day Are Sacrificed for Food:

A Sonnet on (1)

Written at 19:31 on 29 November 2024 and Published on 2 December 2024

(Lines 1-2 were composed on the Randen train around 13:07 on 28 November 2024; lines 3-14 were composed at a dining table of the Sushi Azabu newly opened in the SODOH from the evening to 19:31 on 29 November 2024; I pretended to go to a loo and wrote this verse of lines 3-12 at a table in the main entrance of the SODOH on a paper coaster of the Sushi Azabu at 19:24 on 29 November 2024.)

Ye Winds of th' Galaxy, don't scatter flowers

Of lights raised in a court adoring stars.

I'm taken to the Sushi Azabu (鮭麻布)

In th' SODOH of th' Plan·Do·See Company,

Remindful of oblation to Jingu

Of Isè (伊勢神宮) offered to Gods every day.

Rice, Fish, Fermented Food (米・魚・漬物) are three essential

Soul foods for Japanese hearts classical.

I'd like to visit Isè Outer Shrine (外宮)

To worship th' Dear Fare Deity once again.
May Many Lives Attain the Buddhahood,
Who Every Day Are Sacrificed for Food.
By fare, sustained is Gods' activity.
I'm thankful for the Supermarket Pantry.

Publication Number 326, Composition Number 328
The Garlands Made of Seasons Flowers, Part 2;
Classics Refined to the Extremity
Most Strenuously and Deeply I Must Study.
Written from Morn to Past Noon on 30 November 2024 and Published on 2
December 2024
(Lines 1-2 were composed during sleep at dawn on 30 November 2024; lines
3-10 were written in the morning on 30 November 2024; lines 11-14 were
written on a bus from 12:10 to 12:16 on 30 November 2024.)

One Thousand Kinds of Floral Circles (千草の花の丸) were
Pictured by Zeshin Shibata (柴田是真), a painter
Most genius. Oft I frequent Daiouin (大雄院)
Sub-Temple to learn structure genuine
Of Gāthā (偈) Thousandfold and hard technique
Well cultivated from these arts antique.
Methinks, One-Thousand-Sonnet Maṇḍala (曼荼羅)
Must have such structure as one-thousand-puṣpa (花)
Petals. Rice Spikes and Arrowroots were also
Drawn as th' God Inari (稻荷神) and Mt Yoshino (吉野山).
One Thousand Floral Circles represent
Life's elegance with well-trained skills transcendent.
Classics Refined to the Extremity
Most Strenuously and Deeply I Must Study.

From Faust, Der Tragödie zweiter Teil

by Johann Wolfgang von Goethe

(1) 'Zum Augenblicke dürft' ich sagen:

Verweile doch, du bist so schön!

'Then dared I hail the Moment fleeing:

"Ah, still delay — thou art so fair!"

'Then to the moment I might say:

Beautiful moment, do not pass away!

From 葛城 Arrowroot Citadel

(2) 「笠は重し呉山の雪、沓は香ばし楚地の花」

「肩上の笠には、無影の月を傾け、担頭の柴には、不香の花を手折りつつ」

Publication Number 327, Composition Number 329

The Revelation and Prediction in Dreams of Great Dreams, Part 52

(Iambic Heptameter);

The Garlands Made of Seasons Flowers, Part 3;

As Into Scallops of Some Pilgrims' Shells,

I Frequent Many Times Buddhānām Cells, Part 2;

On Snow of Screens Perpetual and Transient

As th' Shadowless Moon and Blooms with No Scent:

A Couplet Sonnet on (1) and (2)

Written from 13:36 to 15:17 on 30 November 2024 and Published on 2 December 2024

(Lines 1-6 were written at a Sub-Temple of Myōshin-ji Temple named 'Mahā-dharma' (大法院), lines 7-8 were written in the premises of Myoshin-ji Temple, and lines 9-11 and 12-14 were written in front of One Thousand Kinds of Floral Circles and in the Main Hall, respectively, at a Sub-Temple of Myōshin-ji Temple named 'Mahā-vīra' (大雄院) on 30 November 2024.)

(It is on 13 November 2012 that I came to the East Grove Sub-Temple (東林院) of Myoshin-ji Temple.)

Twelve years ago, I came to Myoshin-ji

For vegetarian cuisine in daily

Life. I've kept learning lore of many a saint,

But study is just at a starting point.

I must improve my study led by th' Buddha.

Thus I think in Vihāra Mahā-dharma (大法院).
Already student days are in Great Dreams.
Remembrance of SaMskāra (行) flows as streams.
Halt, ye Time beautiful as chains of Gāthā,
As blooms and creatures fastened to Vihāra
On Snow of Screens Perpetual and Transient
As th' Shadowless Moon and Blooms with No Scent.
The Other-Power (他力) is the Selfless Power,
The Selfless Function (はたらき) of the Grace in Nature.

From 泉涌寺塔頭戒光寺御詠歌 A Buddhist Hymn of a Sub-Temple of the
Fount Vihāra Named 'Vihāra Light of Śīla'

(1) 「ありがたや 御身代わりの 釋迦如來 雲のたなびく みささぎの空」

Publication Number 328, Composition Number 330

The Revelation and Prediction in Dreams of Great Dreams, Part 53
(Iambic Heptameter);

Walks Hundred and Ten Thousand Feet (まんぞく) Are Subtly

In This Hymn Consecrated to the Holy,

The Hundred-Thousand-Myriad Trinity, Part 4;

This Morn I Dream of Śākya-muni Buddha

Jō Six in Height (丈六釋迦如來) as Grand as Nara Buddha (奈良佛), Part 1:

A Couplet Sonnet on (1)

Written in the Morning on 2 December 2024 and Published on 2 December 2024

(At this dawn on 2 December 2024, I dreamt of Majestic Śākya-muni Tathāgata in a magnificent main temple. Forthwith I wrote this Couplet Sonnet in the morning on 2 December 2024.)

(Lines 2-3 were revised in the subsequent Sonnet of Composition Number 331 on 3 December 2024. Line 2 was revised again in the subsequent Sonnet of Composition Number 332 on 5 December 2024.)

How thankful I'm to Śākya-muni Buddha
As th' Substitute for me; in watery kha (空)

Clouds-trailing there're Imperial Mausolea.
This morn I dream of Śākya-muni Buddha
Jō Six in Height (丈六釋迦如來) as grand as Nara Buddha (奈良佛),
Avalokiteśvara of Vihāra
Hasè (長谷觀音), seen in Vihāra Light of Śīla (戒光寺);
I'm in a stately, splendent Pāsāda (本堂)
And ordered to be an official priestess.
I vacillate o'er how to deal with hardness
Between old Buddhist training and my study.
Scriptures I must translate and versify.
The True Pure Land Sect (淨土眞宗) is the optimum
For mastering Teachings well of Buddhānām.

From 泉涌寺塔頭戒光寺御詠歌 A Buddhist Hymn of a Sub-Temple of the
Fount Vihāra Named 'Vihāra Light of Śīla'

(1) 「ありがたや 御身代わりの 釋迦如來 雲にたなびく みささぎの空」

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

(2) 「カササギの力は、火を ^{ツカサドルイキ} 宰 伯 なり。陵のミは水を宰る ^{イキ} 伯 なり。」

Publication Number 329, Composition Number 331

The Revelation and Prediction in Dreams of Great Dreams, Part 54
(Iambic Heptameter);

Walks Hundred and Ten Thousand Feet (まんぞく) Are Subtly

In This Hymn Consecrated to the Holy,

The Hundred-Thousand-Myriad Trinity, Part 5;

This Morn I Dream of Śākya-muni Buddha

Jō Six in Height (丈六釋迦如來) as Grand as Nara Buddha (奈良佛), Part 2:

A Couplet Sonnet on (1) and (2)

Written in the Afternoon on 3 December 2024 and Published on 3 December
2024

(I worshipped a Sub-Temple of the Fount Vihāra named 'Vihāra Light of Śīla')

around 13:30 on 3 December 2024. This Couplet Sonnet was written between 14:15 and 15:45 on 3 December 2024.)

Today I worship Śākya-muni Buddha
Jō Six in Height (丈六釋迦如來); I am told that the Gāthā
Above says not 'Kumono' (雲の) but 'Kumoni' (雲に).
I must revise the previous poetry:
How thankful I'm to Śākya-muni Buddha
As th' Substitute; toward clouds in watery kha (空),
Spirits trail from Imperial Mausolea.
'Would you vouchsafe me some words with you, Buddha?
I must complete translating my sires' Vyākhyā (釋)
And versing holy Gāthā (偈) and gold Śāstra (經論)
Enshrined in Piṭaka (藏) of my Vihāra (寺),
Which is new Buddhist training on Sad-dharma (正法).
What's an official nun is testified
Through kalpa (劫) by my hard works stratified.'

From 文字禍 Characters' Cataclysm

by 中島敦 Atsushi Nakajima

(1) 「歴史とはな、この粘土板のことじゃ。」

「若い歴史家は情けなさそうな顔をして、指し示された瓦を見た。それはこの国最大の歴史家ナブ・シャリム・シュヌ誌す所のサルゴン王ハルディア征討行の一枚である。話しながら博士の吐き棄てた柘榴の種子がその表面に汚らしくくっついている。」

「太古以来のアヌ・エンリルの書に書上げられていない星は、何故に存在せぬか？ それは、彼らがアヌ・エンリルの書に文字として載せられなかったからじゃ。」

Publication Number 330, Composition Number 332

The Revelation and Prediction in Dreams of Great Dreams, Part 55

(Iambic Heptameter);

Walks Hundred and Ten Thousand Feet (まんぞく) Are Subtly

In This Hymn Consecrated to the Holy,

The Hundred-Thousand-Myriad Trinity, Part 6;

This Morn I Dream of Śākya-muni Buddha

Jō Six in Height (丈六釋迦如來) as Grand as Nara Buddha (奈良佛), Part 3:

A Couplet Sonnet on (1)

Written in the Morning on 5 December 2024 and Published on 5 December 2024

Imperial Mausolea are in Śūnya (空)

Clouds-trailing rather than below Ākāśa (空),

As the revolving Earth in th' Universe.

December th' fifth, I must revise th' first verse

On the Hymn of Vihāra Light of Śīla,

Part 1, for Jō Six Śākya-muni Buddha,

To Whom I'm thankful for His condescending

To visit my room spread with lots of writing.

Because I learn impetuously, my bower

Is always scattered with all kinds of paper,

In all of which dwell seeds peculiar.

Lifetime is short, I must select which paper

I'll versify. But I deem every paper

Instinct with stellèd and sagacious lore.

Publication Number 331, Composition Number 333

The Revelation and Prediction in Dreams of Great Dreams, Part 56

(Iambic Heptameter);

Walks Hundred and Ten Thousand Feet (まんぞく) Are Subtly

In This Hymn Consecrated to the Holy,

The Hundred-Thousand-Myriad Trinity, Part 7;

This Morn I Dream of Śākya-muni Buddha

Jō Six in Height (丈六釋迦如來) as Grand as Nara Buddha (奈良佛), Part 4:

Only Translation of th' Great-Grandfather's Vyākhyā (釋)

Suggests Forsaking Thousands of Old Śāstra (經論).

Composed During Sleep at Dawn on 8 December 2024 and Published on 8 December 2024

Main 'writing', 'paper', scattered in my bower,
Are thousands of old books and precious paper
Inherited in Kenshingakuen.
I'll read and versify their Spirits golden.
Only translation of th' great-grandfather's Vyākhyā (釋)
Suggests forsaking thousands of old Śāstra (經論)
Who have longevity e'en great'r than I.
Sad-dharma Stored in th' Optic Treasury
This dawn I dream of as true Buddhahood.
By my hard reading from my early childhood,
Mine eyes have been exhausted. This world is
Filled with substantial Dharmatā, besides.
I can't discard True Words ubiquitous
Forgot but needed for eternal status.

Publication Number 332, Composition Number 334
The Revelation and Prediction in Dreams of Great Dreams, Part 57
(Iambic Heptameter);
The Shimogamo Deities' Couplet Sonnet, Part 22;
The Ancient Mirror (古鏡) and Ullambana of Kṣitigarbha (地藏盆), Part 11
(Iambic Heptameter);
In This Dawn-Dream, I'm Told That I Should Offer
Kṣitigarbha (地藏菩薩) of Demachi Some Flower, Part 3;
A Picture in the Shape of Lotus Puṣpa (散華)
On Mist (水煙) in Bhaiṣajyaguru Vihāra (藥師寺);
Th' Dream Telling Me to Offer Kṣitigarbha (地藏菩薩)
Some Flower Means Sukhāvati-vyūha (淨土の莊嚴・阿彌陀經), Part 2;
As I Devote Myself to Yama-rāja (閻魔王),
All Sonnets Are Nonfiction Writ on Dharma;
The Non-Self Power Is the Other Power (他力),
Unfathomable Tathāgatasya (如來) Power.
Written at Morn on 12 December 2024 and Published on 14 December 2024
(the Day Before the Full Moon)

(Lines 1-2 were composed at night on 10 December 2024; lines 3-4 were composed at night on 11 December 2024; lines 5-14 were written at morn on 12 December 2024.)

Demachi (出町) Kṣitigarbha (地藏菩薩) is surrounded
With the Seeds' Source Store's (タネ源) blooms diversely planted.
I'd offer Spirits' blooms of Lingua Pura,
The flow'r of literature in Piṭaka (藏).
As I devote myself to Yama-rāja (閻魔王),
All Sonnets Are Nonfiction Writ on Dharma,
Correct description of Dreams in Grand Dreams,
And versification of subconscious streams,
Classics and Scriptures by the Other-Power (他力),
Or th' Non-Self Pow'r. 'Kagami' (鏡) means a Mirror;
A Self means 'ga' (我) in th' middle of 'Kagami';
'Kami' (神) without 'ga' means a Deity.
Hence, th' Non-Self Power is the Other Power (他力),
Unfathomable Tathāgatasya (如來) Power.

From 弁内侍日記 Diaries by a Lady in Waiting Called Prudence

From 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation

(1) 「御手習などありて、面白く思はむ詩かきて参らせよと仰せごとあれば、
兼葭洲裏弧舟夢とかきて、そばに弁内侍、身一つの憂へや波に沈むらん蘆の下ね
の夢もはかなしなどかきて、秋の詩はいづれも面白くてこそとさまざま申す程
候はむに」

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

From 言霊秘書 The Secret Scriptures of the Life of th' Word

(2) 「ゆふくれは雲のはたてに物そおもふ天津そらなる人をこふとテ」

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

From 言霊秘書 The Secret Scriptures of the Life of th' Word

(3) 「竜田川にしきおりかく神無月しくれの雨をたてぬきにシテ」

From 志麻さんのプレミアムな作りおき Premium Cuisine Prepared Well in Advance by Ms. Shima Tassin

by タサン志麻 Shima Tassin

(4) 「冷蔵庫にあるもので、最高のごちそうを」

「冷蔵庫にある食材だけで1週間分を作りおきするとき、和洋中の料理をバランスよく配分するようにしている。そうすれば、味にバラエティが出るだけでなく、使う調理器具も重なりにくい。」

Publication Number 333, Composition Number 335

‘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 24;

Electric Energy Effulgent, Part 15;

A Fane of Double Wheels of Food and Dharma (法食両輪), Part 12;

Th’ East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;

(Including, but not Limited to, Skanda, Ucchuşma, and Avalokiteśvara);

Towards th’ Winter Solstice (冬至), Citrus Junos (柚子) Gold

And Pumpkins (南瓜) Are Displayed on Shelves and Sold, Part 1:

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

Written on 17 December 2024 and Published on 19 December 2024

(Lines 1-2 were written on 16 December 2024; lines 3-14 were written on 17 December 2024.)

Towards th’ Winter Solstice (冬至), Citrus Junos (柚子) Gold

And Pumpkins (南瓜) are displayed on shelves and sold

At Pantry. Thousands of Books in my bower

For versification I must put in order:

Sole lonely pensiveness might sink in th’ billow;

A dream on th’ ship by reeds is fleet and shallow;

I ponder o’er far ends of clouds at even,

As I adore a person in the Heaven;

On th’ Dragon-Fields’ Stream, th’ Month of Gods’ Departing

Weaves with warp woof brocades of timely raining.

Ere I arrange Antique Books properly,
I read to swift translate as poetry,
For ceaseless practices are necessary.
Sonnets must have harmonious variety.

by 親鸞聖人 Saint Shinran

(1) 「あすありと思ふ心のあだ櫻夜半に嵐の吹かぬものかは」

From 志麻さんのプレミアムな作りおき Premium Cuisine Prepared Well in
Advance by Ms. Shima Tassin

by タサン志麻 Shima Tassin

(2) 「肉料理は和洋中の料理に使い分けると、自然と野菜がうまく組み合わせさつて、バランスがよくてバラエティに富んだ献立になる。」

Publication Number 334, Composition Number 336

‘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 25;

Electric Energy Effulgent, Part 16;

A Fane of Double Wheels of Food and Dharma (法食両輪), Part 13;

Th’ East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;

(Including, but not Limited to, Skanda, Ucchuṣma, and Avalokiteśvara);

Towards th’ Winter Solstice (冬至), Citrus Junos (柚子) Gold

And Pumpkins (南瓜) Are Displayed on Shelves and Sold, Part 2:

A Couplet Sonnet on (1) and (2)

Written on 18 December 2024 (the Day of Avalokiteśvara) and Published on
19 December 2024

(Line 1 was composed between 11:30 and 12:00 in the Pāsāda of
Avalokiteśvara of Ninna-ji Vihāra on 18 December 2024; line 2 was composed
in Light-Kimono-Street Station (帷子ノ辻駅) at 12:30 on 18 December 2024;
lines 3-4 were composed between 12:50 and 13:00 nigh Hankyu Omiya

Station (阪急大宮駅) on 18 December 2024; lines 5-14 were written on a paper table napkin of a Tea Salon 'Rose Trees' (ばらの木) in Kyoto Takashimaya in the afternoon on 18 December 2024.)

The Heart awaiting th' Morrow blooms as th' Cherry
In Vain, knows not night storms blow possibly.
Trains Hankyu (阪急) are delayed due to an accident;
Worlds are hard to survive, though seemingly splendid.
I see Grand Piṭaka of Many a Sūtra (經藏)
Guarded by BodhisattvaiH (諸菩薩) in Vihāra
Ninna-ji. Th' reason why I can survive
Is, to have me translate Old Books in th' Archive,
The Providence deigns to protect my living.
It is a miracle to keep one's being
Upon an even keel through many years.
In my short life, I'll versify Old Papers,
Old Sanskrit, Japanese and Old Chinese,
As Premium and Various Rose Trees (ばらの木).

From 源氏物語 The Tale of Genji

From 湖月抄 The Commentary of the Moist Star Reflected on the Watery
Calm

by 紫式部 Lady Violet of Ritual Rank

(1) 紫上辞世の歌 A Farewell Poem by Lady Violet

「をくとみるほどそはかなきともすればかぜにみだるゝはぎの上露」

From 霜曉 Frosty Dawn

by 楊万里 Yáng Wàn lǐ

(2) 「荒荒瘦日作秋暉 稍稍微暄破曉霏」

From Pantry & Lucky

(3) 「美味しいクリスマス」「食卓を彩る美味しさ」

Publication Number 335, Composition Number 337

‘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 26;
Electric Energy Effulgent, Part 17;
A Fane of Double Wheels of Food and Dharma (法食兩輪), Part 14;
Th’ East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;
(Including, but not Limited to, Skanda, Ucchuşma, and Avalokiteśvara);
Feasts Various Are Radiant at Pantry,
For Happy Health of People’s Mind and Body:
A Couplet Sonnet on (1), (2) and (3)
Written on 23 December 2024 and Published on 24 December 2024
(Lines 1-2 were written on 22 December 2024; lines 3-14 were written on 23
December 2024.)

I’m transiently awake, maybe wind scatters
At random dew as fleet life on bush clovers.
The dim and pale sun faintly shines in autumn;
Minute and little warmth pierces clouds at dawn.
Japanese Christmas means th’ Delicious Day.
Feasts various are radiant at Pantry,
For happy health of people’s mind and body.
Good nourishment and sleep are necessary,
But oft neglected in religious training.
Foods iridescent are displayed for dining,
Virtues of which are scarce appreciated.
A dining table should be decorated
With th’ splendid and delicious treasury
Of lives illuminant as jewelry (宝珠).

Publication Number 336, Composition Number 338
The Revelation and Prediction in Dreams of Great Dreams, Part 58

(Iambic Heptameter);

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 22
(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 17;
The Dark Grey Depths Enclosed with Snow Profundity;
The Icy Mountains Sharp as Swords on High, Part 5;
Dreams Dominate as Realizing Power,
As Though the Sunlit Sea O'erflowed My Bower.

Written from past 23:00 to 23:51 on 25 December 2024 and Published on 26
December 2024 (the Day Forgiven by the Heaven)

The Deep and Dark Gray Sea of Hokuriku
Is contrary to th' Sea of Isè Jingu;
Hoar Icy Mountains' Snow of Hokuriku
Is contrary to th' Grove of Isè Jingu.
Nevertheless, I dream of frequently
Fivefold-Tied Large and Little Rocks on th' Sea,
As if 'twere Calls in Dreams of th' Dragon Palace
Or Deep-Sea Messengers of th' Dragon Palace (リュウグウノツカイ).
I've ne'er been to Futamiokitama
Shrine (二見興玉神社). Large and Little Fastened Rocks on Ogha (海)
In images I see, pierced by th' Sun-ray.
Two Rocks are th' Gate of th' Rising Orb of Day.
Dreams Dominate as Realizing Power,
As Though the Sunlit Sea O'erflowed My Bower.

Publication Number 337, Composition Number 339

The Revelation and Prediction in Dreams of Great Dreams, Part 59
(Iambic Heptameter);

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 23
(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 18;
The Dark Grey Depths Enclosed with Snow Profundity;
The Icy Mountains Sharp as Swords on High, Part 6;
Fivefold-Tied Large and Little Rocks on th' Sea,
I'll Realize Here in Substantial Study.

Written at 7:13 a.m. on 26 December 2024 and Published on 26 December
2024 (the Day Forgiven by the Heaven)

(At early dawn on 26 December, I dreamed a dream, on which I composed
lines 1-8 during sleep at dawn; lines 9-14 were written from 6:36 a.m. to 7:13
a.m. on 26 December 2024.)

I dream the following dream: when my dear mother
Is absent, I alone in stealth go somewhere,
But I can ne'er return home, losing th' way;
If I alone go to the place, maybe
I can't return home; this dream thus warns me.
This warning often my dreams notify.
In dreams, I travel many a place unknown,
And for some reason miss my way alone.
Fivefold-Tied Rocks Allure me to the Sea,
But ne'er return my mind as formerly.
I Must Be Faithful to My Destined Study
At Home, Being Loyal to My Ultimate Duty.
Fivefold-Tied Large and Little Rocks on th' Sea,
I'll Realize Here in Substantial Study.

The Revelation and Prediction in Dreams of Great Dreams, Part 60
(Iambic Heptameter);
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 24
(Iambic Hexameter);
I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 19;
Divine Fount Temple, Part 13;
The Dark Grey Depths Enclosed with Snow Profundity;
The Icy Mountains Sharp as Swords on High, Part 7;
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 1
Written from 20:05 to 21:10 on 26 December 2024 and Published at Night on
26 December 2024 (the Day Forgiven by the Heaven)

I'll visit th' Shrine Futamiokitama
With Many Gods and BuddhaiH of Vihāra (寺)
In Kyoto. Even if this visitation
Change me, SaMskārāH (諸行) are in variation,
Myself is non-existent in Sad-dharma (正法),
Phenomena are all Anirodha (不起滅).
Ergo, there's no returning or no going,
Hence, no appearing or no disappearing.
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅).
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩),
E'en if tomorrow Space-Time should be ruined.
Good Dragon Rājñī (善女龍王) is in th' Fount enshrined,
Six Accidents occurred nigh Her Vihāra,
Whom I consult on visiting South Ogha (南海).

The Revelation and Prediction in Dreams of Great Dreams, Part 61
(Iambic Heptameter);

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 25
(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 20;
Divine Fount Temple, Part 14;

The Dark Grey Depths Enclosed with Snow Profundity;
The Icy Mountains Sharp as Swords on High, Part 8;
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 2;
A Legend of th' Eight-Hundred-Year-Old Priestess (八百比丘尼伝説),
Imbued with Mermaid-Life by th' Dragon Palace (龍宮),
I Heard in Childhood, in Depths of th' Metallic
Dark Gray Sea, Steely Rather than Aquatic.
Written from 19:40 to 20:12 on 27 December 2024 and Published on 30
December 2024 (the Day of Dragon and Phoenix and the Day Before the New
Moon in the Year of Dragon)

A Legend of th' Eight-Hundred-Year-Old Priestess (八百比丘尼伝説),
Imbued with Mermaid-Life by th' Dragon Palace (龍宮),
I Heard in Childhood. In Depths of th' Metallic
Dark Gray Sea, Steely Rather than Aquatic,
There's the Eternal Capital of Nāga;
Therefrom She is bequeathed Āyus-pramāṇa (壽命).
A Japanese Mermaid means a Messenger
Of th' Dragon Palace in th' Abyss of Water.
Eight-Hundred-Year-Old Nuns in Hokuriku (北陸)
Are gifted by abundant deep-sea Ryugu (龍宮).
Her life divine inherited through kalpa (劫)
Is brilliantly succeeded in Vihāra,
Who gives me wisdom of eight-hundred years

And submarine lives' poems of dark waters.

From 源氏物語 The Tale of Genji

From 湖月抄 The Commentary of the Moist Star Reflected on the Watery
Calm

by 紫式部 Lady Violet of Ritual Rank

(1) 「なげきわび空にみだるゝわがたまを結びとゞめよしたかひのつま」

Publication Number 340, Composition Number 342

The Revelation and Prediction in Dreams of Great Dreams, Part 62

(Iambic Heptameter);

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 26

(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,

On Isè (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), Part 21;

Divine Fount Temple, Part 15;

The Dark Grey Depths Enclosed with Snow Profundity;

The Icy Mountains Sharp as Swords on High, Part 9;

Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);

Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 3;

Two Tied Rocks Mean Strong Bonds of Gods and Creatures

And Lifelines to Fly to Celestial Spheres;

My Pensive Powerful Spirit Flies in th' Sky;

Sweet Lord, Bind th' Pearl-Soul to Obey th' Main Body:

A Couplet Sonnet on (1)

Written at 11:51 a.m. on 28 December 2024 and Published on 30 December
2024 (the Day of Dragon and Phoenix and the Day Before the New Moon in
the Year of Dragon)

(Lines 1-5 were written at night on 27 December 2024; lines 6-8 were written
from 0:16 a.m. to 0:28 a.m. on 28 December 2024; lines 9-10 were composed

during sleep before early dawn on 28 December 2024; lines 11-14 were written till 11:51 a.m. on 28 December 2024.)

The Rising Sun, Mt Immortality,
And th' Rock on which th' God lighted line up straightway
Betwixt Two Fastened Rocks miraculously,
As if they were ranged artificially,
At th' Summer Solstice on the Mirrorlike Sea.
Why All Sea Gods forgive activity
Of human beings, the reason I know not,
Though Sea Gods can determine humans' lot.
Waste such as plastic, higher temperature,
Et cetera kill or injure many a creature.
Two Tied Rocks Mean Strong Bonds of Gods and Creatures
And Lifelines to Fly to Celestial Spheres;
My Pensive Powerful Spirit Flies in th' Sky;
Sweet Lord, Bind th' Pearl-Soul to Obey th' Main Body.

From 湖月抄 The Commentary of the Moist Star Reflected on the Watery Calm

by 北村季吟 Kitamura Kigin

(1) 「(細) 玉の出ぬるをむすひとむる事あれは也むすひとゝめよとはうかるゝ心を本心に返し給へとかこつ心也「歡佗出にし玉の有ならん夜ふかくみえは玉むすひせよ吉備公誦文「玉はみつぬしはたれ共しらねとも結ひとゝめつしたかへのつま」

Publication Number 341, Composition Number 343

The Revelation and Prediction in Dreams of Great Dreams, Part 63

(Iambic Heptameter);

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 27

(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,

On Isè (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), Part 22;
Divine Fount Temple, Part 16;
The Dark Grey Depths Enclosed with Snow Profundity;
The Icy Mountains Sharp as Swords on High, Part 10;
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 4;
I Would Translate and Versify the Scriptures
Of My Vihāra and Gold Keys to Treasures (寶鑰),
Which Constitute th' Serene, Sagacious Sea (智海),
The Padma-garbha (蓮華藏) Moist Star's Tranquil Sea (月面の静かの海):
A Couplet Sonnet on (1)

Written at 13:53 a.m. on 28 December 2024 and Published on 30 December
2024 (the Day of Dragon and Phoenix and the Day Before the New Moon in
the Year of Dragon)

I can write th' Dragon Palace's Poetry
At home with utmost accuracy and safety.
Misfortune is oft caused by negligent outing
To dangerous zones. If I wish for sight-seeing,
I can fly living pearl-souls (生玉) to th' deep place,
Because mind is ubiquitous in space,
Like some unmanned probes by remote control (遠隔制御無人探査機).
I Must Be Faithful to My Missionary Role
And the Inherited Religious Study.
The Area Isè has enchanting scenery,
But I'd Translate and Versify the Scriptures
Of My Vihāra and Gold Keys to Treasures (寶鑰),
Which Constitute th' Serene, Sagacious Sea (智海),
The Padma-garbha (蓮華藏) Moist Star's Tranquil Sea (月面の静かの海).

From Hamlet, Prince of Denmark
by William Shakespeare

(1) 'Peace, break thee off! Look, where it comes again.

In the same figure, like the king that's dead.

Thou art a scholar; speak to it, Horatio.

Looks it not like the king? Mark it, Horatio.'

Publication Number 342, Composition Number 344

The Revelation and Prediction in Dreams of Great Dreams, Part 64

(Iambic Heptameter);

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 28

(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,

On Isè (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), Part 23;

Divine Fount Temple, Part 17;

The Dark Grey Depths Enclosed with Snow Profundity;

The Icy Mountains Sharp as Swords on High, Part 11;

Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);

Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 5;

A Dawn-Dream of December's Deadline Day:

The Non-Dual Sun and Sea of th' New-Moon Day, Part 1:

A Couplet Sonnet on (1)

Written Immediately After Waking Up in the Morning on 31 December 2024

(the Day of the New Moon) and Published on 7 January 2025 (Pantry & Lucky Day) (the Day of Human Beings (人日))

(At early dawn on 31 December 2024, the Wisdom God of Swords and Arrows appeared in my dawning dream, to Whom lines 1-10 were composed and told during sleep at early dawn on 31 December 2024; lines 11-14 were written immediately after waking up in the morning on 31 December 2024.)

In th' dream, I ask th' Sage God of Swords and Arrows

Whether I'd visit Two Tied Rocks on th' Billows:

'The Legend of the Rice Spikes, Fire and Waters,

Or th' Breath-Root Life, Sun and Sea, (水穂伝) shews Three Powers;

Japanese soul food is rice, fish, fermented
Food, where th' Life, Sun and Sea are represented;
Because in Kyoto there's no Sea, I must
See th' Non-Dual Sun and Sea this city lost;
Eight-Hundred-Year-Old Nuns are gifted by
The Dragon Palace th' Infinite Life of Sea.'
The Wisdom God of Swords and Arrows Has
The Breath-Root Life, th' Heav'ns' Emblems of High Status (天津瑞),
Standing on th' east side of th' Divine Fount Temple,
As Sunrise o'er th' Sea Shining Powers Triple.

From Hamlet, Prince of Denmark

by William Shakespeare

(1) 'Thou comest in such a questionable shape
That I will speak to thee. I'll call thee Hamlet,
King, father, royal Dane. O answer me,'

Publication Number 343, Composition Number 345

The Revelation and Prediction in Dreams of Great Dreams, Part 65
(Iambic Heptameter);

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 29
(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 24;

Divine Fount Temple, Part 18;

Gods' Births Descend from th' Heav'n to th' Eight-Flag Shrine;

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 13;

The Dark Grey Depths Enclosed with Snow Profundity;

The Icy Mountains Sharp as Swords on High, Part 12;

On th' 1st of June at Shimogamo Shrine,

The Snow-Ice Store Is th' Summer-Starting Sign;
On 'Himuro' (氷室), like Shoals of Souls 'Himurè' (日牟禮・靈群),
'Hi' Means the Sun (日), as in the Spell 'Hikurè' (日呉禮);
'Hi' Also Means the Spirit (靈), Ice (氷) and Fire (火),
Remindful of the Fane 'Mimuro' Door (三室戸寺), Part 10;
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 6;
A Dawn-Dream of December's Deadline Day:
The Non-Dual Sun and Sea of th' New-Moon Day, Part 2;
Th' Sage God of Swords and Arrows Thus Told Me,
In the First Dream of th' New Year's Holiday, Part 1:
A Couplet Sonnet on (1)
Written in Archives on 3 January 2025 and Published on 7 January 2025
(Pantry & Lucky Day) (the Day of Human Beings (人日))

'Thy Kośa (藏) is giv'n Infinite Words' Spirits,
Who fill Sāgara-garbha (海藏) inmost caskets,
By Whom thou must create eternal Sonnets,
As th' Non-Dual Sun and Sea of Living Spirits;
Thou'dst Be Submerged in Sages' Scriptures' Sea,'
Th' Sage God of Swords and Arrows thus told me,
In the first dream of th' New Year's Holiday.
Thousands of Books in Archives I Array,
As the Eight-Hundred-Year-Old Priestesses
Received eternal life from Cosmoses
Of th' Sea Profound; methinks all Books resemble
Himurè Soul-Thronged Forests Tangible (靈群・靈觸).
Words' Spirits' quantity is too immense
To versify in my short life all Essence.

*From 一念多念文意 The Exegesis of Significations of Single Faithful
Meditation and Multiple Faithful Meditation*

by 親鸞聖人 Saint Shinran

(1) 「寶海とまふすは、よろづの衆生をきはらず、さはりなく、へだてず、みち

びきたまふを、大海のみづのへだてなきにたとへたまへるなり。」

From 秋登宣城謝朓北樓 Upon Autumnal Climbing to a Northern Many-Storeyed Building of Xie Tiao in Xuānchéng

by 李白 Lǐ Bái

(2) 「兩水夾明鏡 雙橋落彩虹」

by 本居宣長 Motoori Norinaga

(3) 「変わらじな 波は越ゆとも 二見潟 妹背の岩の かたき契りは」

Publication Number 344, Composition Number 346

The Revelation and Prediction in Dreams of Great Dreams, Part 66
(Iambic Heptameter);

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 30
(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 25;
Divine Fount Temple, Part 19;
Gods' Births Descend from th' Heav'n to th' Eight-Flag Shrine;
White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 14;
The Dark Grey Depths Enclosed with Snow Profundity;
The Icy Mountains Sharp as Swords on High, Part 13;
On th' 1st of June at Shimogamo Shrine,
The Snow-Ice Store Is th' Summer-Starting Sign;
On 'Himuro' (氷室), like Shoals of Souls 'Himurè' (日牟禮・靈群),
'Hi' Means the Sun (日), as in the Spell 'Hikurè' (日呉禮);
'Hi' Also Means the Spirit (靈), Ice (氷) and Fire (火),
Remindful of the Fane 'Mimuro' Door (三室戸寺), Part 11;
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 7;
A Dawn-Dream of December's Deadline Day:
The Non-Dual Sun and Sea of th' New-Moon Day, Part 3;

Th' Sage God of Swords and Arrows Thus Told Me,
In the First Dream of th' New Year's Holiday, Part 2;
Th' Twice-Viewed Shore (二見瀨) Is a Boundary of This World
And Macrocosmos of th' Eternal World (常世の國),
Resembling th' True Pure Land (淨土) of Amitābha (阿彌陀佛),
As Myriad Streams Return (かえる) to Treasure Ogha (寶海):
A Couplet Sonnet on (1), (2) and (3)
Written Immediately After Waking Up in the Morning on 5 January 2025 and
Published on 7 January 2025 (Pantry & Lucky Day) (the Day of Human
Beings (人日))
(Lines 1-10 were composed during sleep at dawn on 5 January 2025; lines 11-
14 were written at dusk on 4 January 2025.)

Sea Deva Sarutahiko (猿田毘古神) was drowned,
As Hirabu Shell (比良夫貝) caught Him by the hand.
Grand Deva in the Sun and Sea of Isè (伊勢大神)
Might be Great Shoals of Souls (靈群) in th' Sea of Isè.
The Sun aris's from th' Sea as Resurrection
Of Life once dead in th' Sea through transmigration.
Th' Twice-Viewed Shore (二見瀨) is a boundary of this world
And Macrocosmos of th' Eternal World (常世の國),
Resembling th' True Pure Land (淨土) of Amitābha (阿彌陀佛),
As Myriad Streams Return (かえる) to Treasure Ogha (寶海).
Two Streams Insert Two Mirrors Radiant;
Two Bridges Cast Two Rainbows Iridescent;
Two-Tied-Rocks' Chaste Troth Is Invariable,
E'en if the Twice-Viewed Shore Is Crossed by th' Ripple.

From 正信念佛偈 *The Verse of the True Faith and the Nembutsu*
by 親鸞聖人 Saint Shinran
(1) 「唯説彌陀本願海 五濁惡時群生海」

Publication Number 345, Composition Number 347
The Revelation and Prediction in Dreams of Great Dreams, Part 67

(Iambic Heptameter);

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 31
(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 26;
Divine Fount Temple, Part 20;
Gods' Births Descend from th' Heav'n to th' Eight-Flag Shrine;
White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 15;
The Dark Grey Depths Enclosed with Snow Profundity;
The Icy Mountains Sharp as Swords on High, Part 14;
On th' 1st of June at Shimogamo Shrine,
The Snow-Ice Store Is th' Summer-Starting Sign;
On 'Himuro' (氷室), like Shoals of Souls 'Himurè' (日牟禮・靈群),
'Hi' Means the Sun (日), as in the Spell 'Hikurè' (日呉禮);
'Hi' Also Means the Spirit (靈), Ice (氷) and Fire (火),
Remindful of the Fane 'Mimuro' Door (三室戸寺), Part 12;
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 8;
A Dawn-Dream of December's Deadline Day;
The Non-Dual Sun and Sea of th' New-Moon Day, Part 4:
Th' Sage God of Swords and Arrows Thus Told Me,
In the First Dream of th' New Year's Holiday, Part 3;
The Buddha-Pūrva-Praṇidhāna Sea (本願海)
O'erflows the Various Creatures' Thronging Sea (群生海),
As Whitecaps' Flowering (波花) Non-Duality:
A Couplet Sonnet on (1)

Written in Archives on 5 January 2025 and Published on 7 January 2025
(Pantry & Lucky Day) (the Day of Human Beings (人日))

A Mirage on th' Horizon (蜃気楼) was deemed Ryugu (龍宮)
With Everlasting Life in Hokuriku (北陸).
On concrete banks (堤防), there is dried th' Heavens' Grass (天草)

To make th' Cold Heav'ns (寒天), so called is this Sea Grass (海草),
As Non-Duality of the Sky and Sea.
Many a firefly squid (螢烏賊) on th' Skyey Sea
Emits light azure shimmering as reflection
Of th' nebular Galaxy and constellation.
A book the title of which is 'A Cherry
Blossomy Shell Given by a Mermaid-Devī' (人魚がくれたさくら貝)
I read in childhood, thinking th' Sapphire Sea.
The Buddha-Pūrva-Praṇidhāna Sea (本願海)
O'erflows the Various Creatures' Thronging Sea (群生海),
As Whitecaps' Flowering (波花) Non-Duality.

Publication Number 346, Composition Number 348
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 32
(Iambic Hexameter);
I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 27;
Divine Fount Temple, Part 21;
The Dark Grey Depths Enclosed with Snow Profundity;
The Icy Mountains Sharp as Swords on High, Part 15;
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 9;
A Dawn-Dream of December's Deadline Day;
The Non-Dual Sun and Sea of th' New-Moon Day, Part 5:
Th' Sage God of Swords and Arrows Thus Told Me,
In the First Dream of th' New Year's Holiday, Part 4;
I Ponder th' Shrine Futamiokitama
To Meditate on True Pure Buddha-kṣetra (念佛).
Written on 5 January 2025 and Published on 7 January 2025 (Pantry & Lucky
Day) (the Day of Human Beings (人日))

I Ponder th' Shrine Futamiokitama
To Meditate on True Pure Buddha-kṣetra (念佛).
By higher temperature, the quantity
Of laver (海苔) has decreased suggestively.
From main departments, stores of laver, Nori (海苔),
Have suddenly withdrawn, not noticeably.
That I see th' Sea, Mt Non-Duality,
And Rocks in future, there's no guarantee,
As th' mind and body won't exist eternally,
Shewn by decrease of Japanese soul food, Nori,
Produced by Yamamoto Family (山本海苔),
With Seashore Scent Serene from th' Salty Sea (磯の香).
Human beings' provenance is in the Sea,
How changed from th' happy and abundant Sea.

Publication Number 347, Composition Number 349
I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 28;
The Dark Grey Depths Enclosed with Snow Profundity;
The Icy Mountains Sharp as Swords on High, Part 16;
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 10;
Remembrance of My Grandmother, Part 3;
Thus, I'm Reminded of Her Wise Instruction,
Ne'er Being a Spoilt Child Parents Doted On.
Written from about 20:00 to 20:45 on 8 January 2025 and Published on 20
January 2025 (the Day of Petasites Bloom (款冬華))

In childhood, I was ordered by th' Grandmother
To play within the Temple's Gate (山門), and never
To go to th' Sea alone; 'If Tsunami (津波)

Come, thou'dst survive alone the Stormy Sea,
Because no one guards thee forlorn,' quoth she.
I still obey her order prudently.
I never went out of the Temple's Gate (山門),
Save going to school public and school private (塾).
Alone, I must not visit th' Dangerous Sea
And Shrines unknown in countries faraway;
Thus, I'm reminded of her wise instruction,
Ne'er being a spoilt child parents doted on.
In sooth, I might not visit th' Sea of Isé;
In my Vihāra, I must learn Divinité.

*From A Holy Lantern's Epitaph I Offered to the Wisdom God of Swords and
Arrows in the Afternoon on 10 January 2025*

(1) 「矢劔大明神●祕藏寶鑰
水穂伝●天津瑞●顯真」

Publication Number 348, Composition Number 350

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 33
(Iambic Hexameter);

Divine Fount Temple, Part 22;

A Dawn-Dream of December's Deadline Day;

The Non-Dual Sun and Sea of th' New-Moon Day, Part 6:

Th' Sage God of Swords and Arrows Thus Told Me,

In the First Dream of th' New Year's Holiday, Part 5;

I Offer to th' Sage God of Swords and Arrows (矢劔大明神)

A Holy Lantern (御神燈) as a Soul Effulgent

Enshrined o'er th' Hoar Divine Fount Temple's Billows

On a Day Snowy, Argent as a Crescent:

A Sonnet on (1)

Written in the Morning on 10 January 2025 and Published on 20 January
2025 (the Day of Petasites Bloom (款冬華))

I offer to th' Sage God of Swords and Arrows (矢劔大明神)
A Holy Lantern (御神燈) as a Soul Effulgent
Enshrined o'er th' Hoar Divine Fount Temple's Billows
On a day snowy, argent as a Crescent.
As th' Epitaph (碑文), the Name of th' Deity,
The Precious Key to th' Secret Treasury (祕藏寶鑰),
The Legend of th' Breath-Root Life, Fire and Waters (水穗伝),
The Heavens' Emblems (天津瑞), and Words' Spirits Powers (言灵◎)
Are writ as two lines of ten characters (十言二行),
Where th' Priest Name Kenshin (法名顕真) is at th' end included.
Unknown is His Divinity (神格) and Powers;
His Origin (因縁) is unidentified.
Ergo, I write His Hid Divinity
And Origin as Poems Legendary.

From 春題湖上 Chun qi hu shang

by 白居易 Bai Juyi

(1) 「月點波心一顆珠」

From Hamlet, Prince of Denmark

by William Shakespeare

(2) 'And in the cup an union shall he throw

Richer than that which four successive kings

In Denmark's crown have worn. Give me the cups;

Publication Number 349, Composition Number 351

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

Namely, on Records of the Breath-Root Life and Water (水穗伝),

Informed in Dreams by th' God of Swords' and Arrows' Flare, Part 34

(Iambic Hexameter);

My Praṇidhāna (本願) at the Stone Well Shrine and Kṣitigarbha, Part 3;

The Moist Star Lightens on the Key-Waves' Center

As th' Pearl (祕藏寶鑰), or th' Union in Life, Fire and Water (水穗伝),

Composed at Early Dawn in Sleep Secure;

'Tis th' Quatrain Hymn to th' Stone-Well Shrine (石井神社) I Offer, Part 1:

A Couplet Sonnet on (1) and (2)

Written on 11 January 2025 and Published on 20 January 2025 (the Day of Petasites Bloom (款冬華))

(Lines 3-4 were composed during sleep at early dawn on 11 January 2025; lines 1-2 and 5-14 were written on 11 January 2025.)

To clarify th' salvation of Nembutsu (念佛),

I'll versify all kinds of Dharma-dhātu (法界).

The Moist Star Lightens on the Key-Waves' Center

As th' Pearl (祕藏寶鑰), or th' Union in Life, Fire and Water (水穗伝),

Composed at Early Dawn in Sleep Secure;

'Tis th' Quatrain Hymn to Inari (稻荷) I Offer,

Grounded on Chinese, English poetry,

Which is relied on for authority (典故).

The 'Union' is a pun for th' Trinity

Of Spirits, Fire and Water, th' Sky and Sea,

And a Large Single Pearl of th' Treasury.

In Undulating Mind (波心), the Luminary

Expresses Pure Aśūnya (非空) and Abhāva (非有)

And dwells as Potent Bīja (種子) in Vijñāna (識).

Publication Number 350, Composition Number 352

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

Namely, on Records of the Breath-Root Life and Water (水穗伝),

Informed in Dreams by th' God of Swords' and Arrows' Flare, Part 35

(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,

On Isè (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), Part 29;

A Fane of Double Wheels of Food and Dharma (法食両輪), Part 15;

Th' East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;

(Including, but not Limited to, Skanda, Ucchuṣma, and Avalokiteśvara);
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 11;
A Dawn-Dream of December's Deadline Day;
The Non-Dual Sun and Sea of th' New-Moon Day, Part 7:
Th' Sage God of Swords and Arrows Thus Told Me,
In the First Dream of th' New Year's Holiday, Part 6;
The Rigorous Samādhi on the Fire,
More Radiant than Burning Rainbows' Flare,
Witnessed and Crystallized upon th' Seventeenth Floor, Part 2;
Due to th' Dream-Oracle by Wisdom Deva,
Of th' Essence of Both Wheels of Food and Dharma (法食両輪の本質),
I Might Be Well Informed by th' Gracious Buddha,
By th' Sea of Buddha-Pūrva-Praṇidhāna (本願海), Part 1
Written in the Morning on 14 January 2025 and Published on 20 January
2025 (the Day of Petasites Bloom (款冬華))
(This Couplet Sonnet is grounded on the Shakespearean Sonnet of
Publication Number 115, Composition Number 129, on the Seventeenth Floor
of the Kyoto Hotel Okura.)

While I array and read Old Books in th' Archive,
Old Area Guides to Isè I perceive.
I notice many living shells are grilled
On th' Twice-Viewed Shore (二見瀉) with pearly life instilled,
As ear shells (鮑) still alive on th' Seventeenth Floor
Grilled with no voice, which happens everywhere.
The Twice-Viewed Shore Supplies Pure Salt and Food (御塩と御贄の調進)
To offer up to Gods to keep the Kingdom.
Oceanic Organism is sacrificed
For Life's Survival, everywhere unnoticed.
Due to th' Dream-Oracle by Wisdom Deva,
Of th' Essence of Both Wheels of Food and Dharma (法食両輪の本質),
I might be well informed by th' Gracious Buddha,
By th' Sea of Buddha-Pūrva-Praṇidhāna (本願海).

Publication Number 351, Composition Number 353
I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 30;
A Fane of Double Wheels of Food and Dharma (法食両輪), Part 16;
Th' East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;
(Including, but not Limited to, Skanda, Ucchuşma, and Avalokiteśvara);
My Washlets Have Been th' Masterpiece, What's Called;
Lately, TOTO NEOREST Has Been Installed, Part 2
Written in the Morning on 17 January 2025 and Published on 20 January
2025 (the Day of Petasites Bloom (款冬華))
(Lines 1-10 were composed during sleep at early dawn on 17 January 2025;
lines 11-14 were written from 9:09 a.m. to 9:27 a.m. on 17 January 2025. This
Couplet Sonnet was written on TOTO TCF9520 #NW1 NEOREST RS2.)

My TOTO NEOREST's streamlined egg-shaped lid
Is automatically closed, softly lighted
At th' back, as th' Moonrise on th' horizon white.
'Futa' (ふた) means 'twice' or 'lid'. I see soft light (やわらかライト)
On th' lid as th' Moonrise off the Twice-Viewed Shore (二見瀕)
Between the Two-Tied Rocks on th' Solstice Winter (冬至).
I realize the Wisdom King Ucchuşma
Deigns to come to my house with Deva Skanda,
Th' Luminary and Rocks off th' Twice-Viewed Shore.
Ucchuşma's Halo Shines as th' Full Moist Star (月輪).
Despite a need to lower th' level of water
By operational prescribed procedure,
Many a time per day I worship Candra,
A Halo of the Wisdom King Ucchuşma.

Publication Number 352, Composition Number 354
I Verse, by Sudden Unexpected Callings,

On Isè (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), Part 31;
Remembrance of My Mother, Part 14;
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 12;
The Rigorous Samādhi on the Fire,
More Radiant than Burning Rainbows' Flare,
Witnessed and Crystallized upon th' Seventeenth Floor, Part 3;
Due to th' Dream-Oracle by Wisdom Deva,
Of th' Essence of Both Wheels of Food and Dharma (法食両輪の本質),
I Might Be Well Informed by th' Gracious Buddha,
By th' Sea of Buddha-Pūrva-Praṇidhāna (本願海), Part 2;
I Sad Recall Shima Kanko Hotel (志摩観光ホテル),
To Which Mum Sometimes Took Me, Still a Damsel.
Written from about 16:00 to 18:42 on 17 January 2025 and Published on 20
January 2025 (the Day of Petasites Bloom (款冬華))
(This Couplet Sonnet is grounded on the Shakespearean Sonnet of
Publication Number 115, Composition Number 129, on the Seventeenth Floor
of the Kyoto Hotel Okura.)

I sad recall Shima Kanko Hotel (志摩観光ホテル),
To which Mum sometimes took me, still a damsel,
In childhood. Lobsters' Soup and Steak Ear Shell
Are Specialties (名物料理) of this Hotel cooked well.
Still a child, I didn't notice th' Sacrifice,
Extremely simply deemed th' cuisine delicious.
Howe'er, for lobsters, fish and many a shell,
'Tis Opening of a Pot Lid of the Hell (地獄の釜のふた).
I must decide to visit th' Twice-Viewed Shore (二見瀕)
To pray for th' Buddhahood of Many a Creature
And Lives' Metempsychosis and Nirvāṇa
With Many a God and Buddha and King Yama (閻魔大王),
Because 'tis th' Boundary of Life and Death
Of Organism Oceanic in the Depth.

Publication Number 353, Composition Number 355

The Revelation and Prediction in Dreams of Great Dreams, Part 68

(Iambic Heptameter);

I Verse, by Sudden Unexpected Callings,

On Isè (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), Part 32;

Divine Fount Temple, Part 23;

Two Sepulchres and Two Nobilities, Part 13;

Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);

Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 13;

On th' Day of Lessons in Calligraphy, Part 1;

I Realize, if I Wish True Salvation,

I Must Complete the Classical Translation

Of th' Buddhist Scriptures at Home to Apply

To Dire Contemporary Reality.

Written at 4:54 a.m. on 23 January 2025 and Published on 3 February 2025
(the First Day of Spring)

(On 22 January 2025, I took lessons in Calligraphy and worshipped the Divine Fount Temple, Two-Ray Station, One-Thousand-Stūpa Pāsāda of Yama-rāja, Clouds' Grove Vihāra nigh a gate of Daitoku-ji Temple, Lady Violet's grave, Lord Ono no Takamura's (小野篁卿) grave, and Kṣitigarbha, and asked Them whether I should visit the Sea of Isè. Lines 1-6 were composed at early dawn during sleep on 23 January 2025; lines 7-14 were written from 4:33 a.m. to 4:54 a.m. at early dawn on 23 January 2025. At morn on 25 January 2025, I cancelled tickets of the Express to Isè.)

On th' day of lessons in Calligraphy,

I ask th' Divine Fount Temple's (神泉苑) Deity,

King Yama's Temple of One-Thousand-Stūpa (千本多んま堂),

Two Noble Sepulchres, Clouds' Grove Vihāra (雲林院)

Nigh a Gate of Daitoku-ji Vihāra (大徳寺),

Whether I'd visit th' Sea of Isé Area,

For the Salvation of Sea Creatures' Karman (業),

Receiving Lady Violet's Talisman (紫式部御守).
I Realize, if I Wish True Salvation,
I Must Complete the Classical Translation
Of th' Buddhist Scriptures at Home to Apply
To Dire Contemporary Reality.
I cancel tickets of th' Express to Isé,
To Think Nirvāṇa and Vitalité.

From 八木仏具店に伝来する念珠図の掛軸 A Hanging Scroll of a Japa-mālā
Rosary Picture Inherited in Eight Trees Buddhist Equipment Store

(1) (念珠図の中央)

「珠數校量 功德經圖」

(左・露一顆から記子十顆)

「日光菩薩 善惠地菩薩 遠行地菩薩 難勝地菩薩 發光地菩薩 歡喜地菩薩
待律優婆維 解空須菩提 忍食羅睺羅 論議迦旃延 頭陀大迦策」

(補処の弟子)

「浄吝居士」

(右・露一顆から記子十顆)

「月光菩薩 法雲地菩薩 不動地菩薩 現前地菩薩 燄惠地菩薩 雁名地菩薩
天眼阿那律 智惠舍利佛 多聞阿難陀 說法翕樓那 神通大目蓮」

(親玉上下二顆)

「釋迦牟尼佛 地藏菩薩」

(四天の内、左二顆)

「善賤童子 愛染明王」

(四天の内、右二顆)

「善蜜童子 不動明王」

(左・釋迦牟尼佛から善賤童子までの小珠七顆)

「金剛索菩薩 金剛拳菩薩 文殊師利菩薩 禪那波羅蜜 般若波羅蜜 毘利波
羅蜜 栴王菩薩」

(左・善賤童子から愛染明王までの小珠十四顆)

「毘婆如來 毘舍浮如來 狗那舍牟尼佛 非想天般涅槃 非想天涅槃 無想天
身所涅槃 無色變竟天 無処無身涅槃 色究竟天 善見天 善現天 無熱天
無煩天 無想天」

(左・愛染明王から地藏菩薩までの小珠三十三顆)

「廣果天 福愛天 福生天 遍淨天 無量淨天 少淨天 淨天 極光天 無量光天 少光天 光天 大梵天 梵象天 梵輔天 梵身天 自在天王 他化天王 樂變天王 都史多天 須夜摩天 忉利天王 四天王子 杭珠弟子 堅牢地神 寒冰地獄 洋銅地獄 鐵水地獄 銅蛇地獄 劔林地獄 鍊磨地獄 刀岳地獄 銅柱地獄 剥皮地獄」

(右・釋迦牟尼佛から善蜜童子までの小珠七顆)

「金剛愛菩薩 金剛語菩薩 普賢菩薩 羼提波羅蜜 檀那波羅蜜 尸羅波羅蜜 藥上菩薩」

(右・善蜜童子から不動明王までの小珠十四顆)

「尸棄如來 狗留孫佛 迦葉如來 帝釈天王 摩醯首羅天 無想天王 淨居天王 梵天王位 箕水豹 尾火虎 心月狐 房日兔 氏土貉 亢金龍」

(右・不動明王から地藏菩薩までの小珠三十三顆)

「角示蛟 軫蚓 翼火蛇 張鹿天尊 星篤天德 柳獐大福 鬼羊大梁 弁豸壽星 參猿星辰 觜火猴熒惑 畢鳥大歲 鼻鷄大陽 胃鳩二星 婁狗太曰 奎狼歲德 璧偷文曲 室猪廉貞 危燕武曲 虛鼠貧狼 女蝠巨門 生計觀破軍 斗獬祿存 國王施主 父母師長 黑闇地獄 沸沙地獄 沸尿地獄 灰河地獄 刀山地獄 火車地獄 鑊湯地獄 飢餓地獄 割權地獄」

From 二人の稚児 Two Young-Boy Buddhist Disciples

by 谷崎潤一郎 Tanizaki Junichio

(2) 「浮世は面白いであろうが、まろには少し仔細があつて、山を降りるのを止めるにする。」

「お前の信仰が行くすえ長く揺がないように、この水晶の数珠を与える。」

「瑠璃光がはつとして我に復った時、もう老人の姿は見えなかったにも拘らず、彼の膝の上には、正しく水晶の数珠が暁の露のように、珊々と輝いて居た。」

Publication Number 354, Composition Number 356

I Verse, by Sudden Unexpected Callings,

On Isè (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 (言霊), Part 33;

Myself Is Mâyā (幻) On and Off per Kṣaṇa (刹那滅);

Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 14;

The Rosary Suggests Tathāgata (如來)

And Bodhisattva (菩薩), Vidyā-rāja (明王), Deva (天),

And a Variety of Naraka (地獄);

In th' Rosary, There's Starry Maṇḍala (星曼荼羅):

A Couplet Sonnet on (1) and (2)

Written at 19:26 on 25 January 2025 and Published on 3 February 2025 (the First Day of Spring)

(On 25 January 2025, I cancelled tickets of the Express to Isè and purchased one hundred and thirty-nine (139) pearls' japa-mālā rosary with four white-argent silk tassels made by Kihō (喜芳) and an asymmetry japa-mālā rosary of pearls and crystals with two silk tassels in silver and in indigo blue white (藍白) at Eight Trees Buddhist Equipment Store. On the same day, I worshipped the East Pūrva-Praṇidhāna Vihāra, a Sub-Temple of the Fount Vihāra Named 'Immediate Attainment of Buddhahood', a Sub-Temple of the Fount Vihāra Named 'Vihāra Light of Śīla', the New-Bear-Field Shrine, and the Pine-Torchlight Inari Shrine. Thereafter, this Couplet Sonnet was written in the evening on 25 January 2025.)

On th' day of cancelling tickets of th' Express
To Isè, pearl-souls' (玉) bodhi (菩提) to express,
I bought two rosaries, th' silk tassels are
White-argent, indigo blue white (藍白) and silver,
Made of aquatic crystals (水精), many a pearl-soul.
I saw beads' picture on a hanging scroll
Inherited in Eight Trees Buddhist Store (八木仏具店)
As constellations of all kinds of creature.
One hundred eight (108) beads are in th' rosary,
One hundred thirty-nine (139) beads, totally,
Each Bead of Which Suggests Tathāgata (如來)
And Bodhisattva (菩薩), Vidyā-rāja (明王), Deva (天),
And a Variety of Naraka (地獄);
In th' Rosary, There's Starry Maṇḍala (星曼荼羅).

From 通常の百八念珠図 A Usual Picture of One Hundred and Eight Beads'
Japa-mālā Rosary

(1) (母珠から中玉まで、左右対称)

{五十四位}

{十信}「信心 念心 精進心 慧心 定心 不退心 廻向心 四天 護法心 戒心 願心」

{十住}「發心住 治地住 修行住 生貴住 具足方便住 正心住 不退住 童真住 法王子住 灌頂住」

{十行}「歡喜行 四天 饒益行 無違逆行 無屈撓行 無癡乱行 善現行 無著行 難得行 善法行 眞實行」

{十廻向}「救護衆生離衆生相廻向 不壞廻向 等一切諸佛廻向 至一切處廻向 無盡功德藏廻向 入一切平等善根廻向 等隨順一切衆生廻向 眞如相廻向 無縛無著解脫廻向 入法界無量廻向」

{四善根}「煖法 頂法 忍法 世第一法」

{十地}「歡喜地 離垢地 發光地 燄慧地 極難勝地 現前地 遠行地 不動地 善想地 法雲地」

(四天)

{四方四佛、四菩薩、四天王、四親近}

(補処の弟子)

{補処の菩薩或いは浄名}

(露二顆)

{福と智}

(記子二十顆)

{十大弟子と十波羅蜜或いは十大弟子と十菩薩}

Publication Number 355, Composition Number 357

I Verse, by Sudden Unexpected Callings,

On Isè (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 (言霊), Part 34;

Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);

Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 15;

Th' Old Hanging Scroll of th' Buddhist Store Eight-Tree

Contains the Hells and Heav'ns Asymmetry

To Bind All Pearl-Souls (玉結び) Universally:

A Couplet Sonnet on (1)

Written on 26 January 2025 and Published on 3 February 2025 (the First Day of Spring)

One Hundred Thirty-Nine (139) Pearls' Rosary,

Pearl-Crystal Rosary Asymmetry
Are purchased to enshrine aquatic creatures
Including, but not limited to, Powers,
Various Hells and Heavens They are suffering,
Never for touching, reckoning, nor outing.
The usual picture of One Hundred Eight
Beads (百八念珠) shews the Bodhisattva's status bright
Of Fifty-Two Ranks (五十二位) and Four Kuśala (四善根)
For practices of Bodhisattva-caryā (菩薩行),
Which is drawn as bilateral symmetry.
Th' Old Hanging Scroll of th' Buddhist Store Eight-Tree
Contains the Hells and Heav'ns Asymmetry
To Bind All Pearl-Souls (玉結び) Universally.

Publication Number 356, Composition Number 358
I Verse, by Sudden Unexpected Callings,
On Isè (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), Part 35;
Myself Is Māyā (幻) On and Off per Kṣaṇa (刹那滅);
Fear It Not, I'd Verse th' Dragon Palace's Gāthā (龍宮詩), Part 16;
My Praṇidhāna (本願) at the Stone Well Shrine and Kṣitigarbha, Part 4;
The Moist Star Lightens on the Key-Waves' Center
As th' Pearl (祕藏寶鑰), or th' Union in Life, Fire and Water (水穂伝),
Composed at Early Dawn in Sleep Secure;
'Tis th' Quatrain Hymn to th' Stone-Well Shrine (石井神社) I Offer, Part 2;
The Nāga God of Clouds' Grove (叢雲龍神・天龍王) Deigns to Dwell
As th' High Sun (高陽院) Brightening th' Shrine of th' Stoney Well (石生大神),
For Souls' Shoals (靈群) Sunk in Scriptures Sealed by th' Sign
And Pearl-White Crystal Lives (白良仙・寿賀明神) in th' Kenshin Main.
Written on 27 January 2025 and Published on 3 February 2025 (the First Day
of Spring)
(Lines 1-2 were written immediately after I worshipped the Stone-Well
Shrine in the morning on 27 January 2025; lines 3-14 were written

immediately after I visited Shell-Palm-Leaf Buddhist Manuscripts and Sūtra Publisher (貝葉書院) in the afternoon on 27 January 2025. Lines 1-2 and 13-14 were offered to Deities of the Stone-Well Shrine.)

The Nāga God of Clouds' Grove (叢雲龍神・天龍王) Deigns to Dwell
As th' High Sun (高陽院) Brightening th' Shrine of th' Stoney Well (石生大神).
Shell-Palm-Leaf Buddhist Manuscripts and Sūtra
Publisher (貝葉書院) I called on for Japa-mālā
Rosary Picture (念珠図), but found not. Maybe
'Tis buried in oblivion secretly
In ancient manuscripts unsearchable.
However many books are usable,
If not perused and pondered on the content,
Forgot books are as good as non-existent.
In my short life, I'd read Old Books in th' Archive,
For Many a Hidden Deity to Survive,
For Souls' Shoals (靈群) Sunk in Scriptures Sealed by th' Sign
And Pearl-White Crystal Lives (白良仙・寿賀明神) in th' Kenshin Main.

Publication Number 357, Composition Number 359
The Revelation and Prediction in Dreams of Great Dreams, Part 69
(Iambic Heptameter);
A Fane of Double Wheels of Food and Dharma (法食両輪), Part 17;
Th' East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;
(Including, but not Limited to, Skanda, Ucchuṣma, and Avalokiteśvara);
'Dream' (夢), 'Capital Moon' (京月) and 'Exquisite Mind' (妙心):
Ucchuṣma King and Skanda Deva Kind
Inform Me That My Life Is Wondrous Dreams,
Successful Series of Subconscious Streams.
Written at 15:40 on 28 January 2025 and Published on 3 February 2025 (the
First Day of Spring)
(This Couplet Sonnet was written immediately after I worshipped the East
Grove Sub-Temple of Myoshin-ji Temple.)

I visit th' East Grove Temple stealthily
On th' annual rice and red bean gruel day.
I notice I must not think long translating
Till my death, which is near and sudden coming.
I see a square piece of white cardboard hanging
At th' entrance, on which there is some handwriting
'Dream' (夢), 'Capital Moon' (京月) and 'Exquisite Mind' (妙心);
Ucchuṣma King and Skanda Deva Kind
Inform Me That My Life Is Wondrous Dreams,
Successful Series of Subconscious Streams.
I'd finish in dreams versifying Key Śāstra
Without delay in mutable SaMskāra.
I'd Offer Avalokiteśvara
One Thousand Hand-Writ Sonnets' Maṇḍala.

by たねや Seeds Confectionery

(1) 「ふたつの貝に描かれた絵や歌をあわせる貝あわせは古くから伝わる優美な遊び。ゆかしい遊びをうつした花貝あわせ最中は、淡く染めた三色の最中種とともに、鄙の春をやさしく巾着に包みました。」

by 叶 匠寿庵 Prayer-Fulfilled Life-Craft Confectionery

(2) 「心よせ結 つづら文 本社 寿長生の郷に息づく花や生きものをあしらいました。」 「すべての絵柄には ハートがひっそり隠れています。」

Publication Number 358, Composition Number 360

Arts Eminent in Nature, Creatures and Confectionery;

Takashimaya Sweet Fair for th' Fourteenth of February

(Iambic Heptameter):

A Couplet Sonnet on (1) and (2)

Written in the Evening on 12 February 2025 (the Day of the Full Moon) and

Published on 13 February 2025 (the Day After the Full Moon and the Day Before St. Valentine's Day)

Three-coloured clamshell-shaped and blossomy wafers

Of rice with red bean paste like cherry flowers
For linking two parts of clam-shells in pairs (花貝あわせ最中)
Are sold by Seeds Confectionery Stores (たねや).
Snow Crystals (雪輪), Violets (すみれ), Camellia (椿),
Butterflies (蝶), Happy-Life Grass (福寿草), Hepatica (みすみそう)
Are pictured on rectangular rice wafers
With chocolate and boxed with Spelling Letters (つづら文),
Hiding Heart-Shaped Affection to Ally (心よせ結),
By Prayer-Fulfilled Life-Craft Confectionery (叶 匠寿庵).
Claude Monet's Water Lilies' Pond's Reflection
Verdured (睡蓮の池、緑の反映) is printed as Bührle Collection
On bag-shaped cans of chocolate called Garnier
By Goncharoff: Arts eminent in Nature.

From 婦人画報 March 2025 「果実の肖像」 Ladies' Pictorial, March 2025:
'Fruitage Portraits'

(1) 「数えきれない枝、葉、蕾、そして若い実が間引きされる。収穫に至る、宝石のように輝く果実はひと握り。」
「消えていく名もなき品種が数十とあるのです。」

From 正法眼蔵「唯仏与仏」 The Quintessential Optic Treasury of the True
Dharma, 'The Only Buddha and the Buddha Only'

by 道元禪師 Zen Master Dōgen

(2) 「尽大地是真実人体なり、尽大地是解脱門也、尽大地是毘盧一隻眼なり、尽大地是自己の法身なり」

Publication Number 359, Composition Number 361

The Revelation and Prediction in Dreams of Great Dreams, Part 70

(Iambic Heptameter);

All Earth Is Mahā-vairocana's Eye,

As th' Haily Lute Lake (霰降る琵琶湖) Fuses th' Snowy Sky, Part 1:

A Couplet Sonnet on (1) and (2)

Written in the Haily Afternoon on 17 February 2025 and Published on 18
February 2025 (the Snowy Day of Avalokiteśvara)

(Lines 1-2 were written at 6:00 a.m. on 17 February 2025; lines 3-4 were written in the afternoon on 16 February 2025 and revised in the haily afternoon on 17 February 2025; lines 5-12 were written in the afternoon on 16 February 2025; line 13 was written at 11:44 a.m. on 17 February 2025; line 14 was written in the haily afternoon on 17 February 2025.)

(The name ‘サンプリッジ’ derives from Sugihashi Kensetsu (杉橋建設) Co., Ltd. The character ‘杉’ is pronounced as ‘Sun’.)

I dream of old hardcover Buddhist Scriptures

In practicing Calligraphy on papers.

We visit th’ Hotel New-Port Cedar-Bridge (今津サンプリッジ)

To see Kamuikina (カムイキナ) God-Plant (神草) Cabbage

Like Haloed Priests in Dhyāna Pāramitā (座禪草),

Whose bracts seem flaming haloes of the Buddha (仏炎苞).

Myriad species are obliterated,

Culled wilfully, unknown or undetected,

Transient existence of which I portray,

As brilliant Buddhānām vitality,

To accurately meditate on th’ Buddha (念佛)

Ubiquitous all over traidhātuka (三界).

All Earth Is Mahā-vairocana’s Eye,

As th’ Haily Lute Lake (霰降る琵琶湖) Fuses th’ Snowy Sky.

Publication Number 360, Composition Number 362

The Revelation and Prediction in Dreams of Great Dreams, Part 71

(Iambic Heptameter);

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 36

(Iambic Hexameter);

Electric Energy Effulgent, Part 18;

All Earth Is Mahā-vairocana’s Eye,

As th’ Haily Lute Lake (霰降る琵琶湖) Fuses th’ Snowy Sky, Part 2;

’Tis Mighty Union of Strong Fire and Water;

I Am Affrighted by Enormous Power.

Written on 18 February 2025 (the Snowy Day of Avalokiteśvara) and
Published on 18 February 2025 (the Snowy Day of Avalokiteśvara)

(Lines 1-4 and 6-9 were written in the Pāsāda of Avalokiteśvara in Ninna-ji Temple from 11:40 a.m. to noon on 18 February 2025; line 5 was written at Omuro-Ninnaji Station, line 10 was written at Kitano-Hakubaichō Station, lines 11-12 were written on bus number 204, lines 13-14 were written in snow at Lady Violet's (紫式部) grave, Lord Ono no Takamura's (小野篁卿) grave, and Kṣitigarbha at 13:10 on 18 February 2025. The 'Plant' is a pun of 'God-Plant' (神草) and 'Plants of Electric Power' (発電所).)

On the Express to see Kamuikina,

I wonder how much electricity

Is used to move grand transportation speedy.

I dream of Fusion of Fierce Fire and Aqua

At this dawn: 'Tis Plants of Electric Power (発電所);

Big Turbines Are Turned by Tremendous Fire

And Cooling Water (冷却水) Is Transformed to Vapour,

Whose Particles Are Sprinkled to the Azure;

'Tis Mighty Union of Strong Fire and Water;

I am affrighted by Enormous Power.

Heat Wrought by God-Plant (神草) Kamuikina

Melts Snow as Flaming Haloes of the Buddha (仏炎).

Electric Might is Indispensable,

Essential, Precious, Dire and Horrible.