

Kenshingakuen

顯真学苑

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

『教行信証新釈』英訳版

Volume One

卷上

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

行文類

Śāstra by Nāgārjuna Bodhisattva, Part 30

龍樹論文 (30)

[本文]

[The text]

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

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

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

[訓讀]

[The Japanese readings of Chinese characters]

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

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

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

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

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

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

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

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

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

つね おくねむ げ も しやうさん
常に憶念すべしと。偈を以て稱讚せむ。

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

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

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

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

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

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

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

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

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

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

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

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

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

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

しよぶちむりやうこふ そのくどくさんやう
諸佛无量劫に其の功德を讃揚せむに

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

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

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

[字解] 第一項から第六項

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

佛法 Dharma which the Buddha deigns to preach.

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

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

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

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

念 Citta of religious belief.

13 October 2022

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

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

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

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

(2) 「瀧のおとは絶て久しく成ぬれど名こそながれて猶聞えけれ」

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

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

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

Publication Number 226, Composition Number 228

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

On Nagahama Japanese Apricot Blossoms' Pots, Part 6;

A Couplet Sonnet on Exquisite Poetry

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

Remembrance of Some Vernal Blossomy Spray, Part 7;

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

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

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

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

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

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

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

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

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

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

From 拾遺和歌集 Anthology of Gleanings

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

(1) 「琴の音に峰の松風通ふなりいづれのをより調べそめけむ」

Publication Number 228, Composition Number 230

Remembrance of Some Vernal Blossomy Spray, Part 8;

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

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

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

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

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

Six BuddhāH Shield the Sixfold Dharma-dhātu (法界)

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

To th' BuddhebhyaH I'll Dedicate My Poetry;

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

I Will Translate as Long as I Exist;

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

A Couplet Sonnet on (1)

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

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

taught by Tsujii Hakushū.)

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

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

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

Publication Number 230, Composition Number 232
Six BuddhāH Like the Pleiades in Full Bloom, Part 8;
Six BuddhāH Shield the Sixfold Dharma-dhātu (法界)
And Indicate Six-Lettered Nembutsu (六字念佛);
To th' BuddhebhyaH I'll Dedicate My Poetry;
Th' True Pure Land Sect (浄土真宗), My Lifelong Destiny,
I Will Translate as Long as I Exist;
My Sonnets and Translations Ne'er Exhaust, Part 3.
Six BuddhāH and Three Gods Are Necessary,
As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 1
Written in the Morning on 15 March 2024 (the Day Forgiven by the Heaven)
and Published on 15 March 2024 (the Day Forgiven by the Heaven)
(I received the five-coloured agate silken rosary with greyish pale blue silken
tassels as Remembrance of Things Past to remind myself of the six
Buddhānām at the Eight Trees Buddhist Equipment Store in the morning on
11 March 2024.)

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

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

Publication Number 231, Composition Number 233

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

By Audio CDs Chanting Knells and Sūtra Double

(Iambic Hexameter);

Six BuddhāH and Three Gods Are Necessary,

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

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

Remembrance of Some Vernal Blossomy Spray, Part 10

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

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

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

And heard some Audio CD chanting Sūtra (読經),

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

Methought I was commanded to write gāthā (偈)

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

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

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

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

Divine Fount Temple, Part 5

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

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

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

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

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

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

A Fane of Double Wheels of Food and Dharma (法食兩輪), Part 7;
Th' East Grove Sub-Temple (東林院) of the Temple Myoshin-ji;
(Including, but not Limited to, Skanda, Ucchuşma, and Avalokiteśvara);
'Delicious Food Is Happy Charity':
The Supermarket of High Quality,
The Name of Which Is Pantry Ampersand Lucky;
Food Full of Luminous Life Must Rescue Misery,
Sad Transiency and Mutability;
I'm Still Amazed by Food Diversity, Part 16;
The Revelation and Prediction in Dreams of Great Dreams, Part 42
Written on 22 March 2024 and Published on 22 March 2024
(Lines 1-2 were written on 20 March 2024; lines 3-14 were written in the
morning on 22 March 2024.)

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

Instinct with energetic Tathatā (眞如).

Publication Number 234, Composition Number 236

Callings Divine, Part 4: To PDS Hotel

By Old and Modern Lifestyles Renovated Well

(Iambic Hexameter)

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

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

Several friends taught and take us to the former

Ninten-do (任天堂), th' Heaven-Trusting Card Game Maker.

I see four buildings in th' Art Deco style

Inlaid with many a geometric tile,

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

The Restaurant Carta. accords with Japanese spirits.

'Tis a gift for my mother's celebration

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

Many a company I know not has stories

As numberless people's special histories,

For which I'd versify if possible.

'Tis myriad Buddhas' lives invaluable.

I verse and practice modern Darśana (顯),

The observation of terrestrial Dharma.

Publication Number 235, Composition Number 237

The Temple of Accumulated Wisdom (智積院)

I Visited in th' Bloom of Umè Blossom;

Remembrance of Some Vernal Blossomy Spray, Part 11

Written on 27 March 2024 and Published on 28 March 2024

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

The Temple of Accumulated Wisdom (智積院)

I visited in th' bloom of umè blossom

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

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

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

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

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

Forever youthful living visionary.

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

If mighty Genii are endurable.

All disappear in essence every kṣaṇa (刹那滅),

But Genii are resistant to anitya (無常).

I must keep to the death advancing Genii,

Being faithful to improving th' faculty.

Publication Number 236, Composition Number 238

Exquisitely-Wrought Hairpins' Accessory

Of Florae Seasonal and Velvety

And Well-Embroidered Garb Stay Reminiscently,

Perfumed with Attar like Cicadae Empty (空蟬),

As Transformation of Some Butterfly (胡蝶);

At th' Dance Performance of the Capital City (都をどり), Part 2;

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

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

(I could not see the 150th Dance of Kyoto City this spring. This Sonnet was written on 31 March 2024, seeing in my mind's eye remembrances of Dances

of Kyoto City, Northern Fields, or Kamo River. The Dance of Kyoto City in spring last year had been described as the Couplet Sonnet of Publication Number 150, Composition Number 165, on 20 April 2023.)

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

From 碧巖錄 The Blue Cliff Record

(1) 「如今拋擲西湖裏」

From Paradise Lost: Book VII

by John Milton

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

Publication Number 237, Composition Number 239
Six BuddhāH Like the Pleiades in Full Bloom, Part 9;
Six BuddhāH Shield the Sixfold Dharma-dhātu (法界)
And Indicate Six-Lettered Nembutsu (六字念佛);
To th' BuddhēbhyaH I'll Dedicate My Poetry;
Th' True Pure Land Sect (淨土真宗), My Lifelong Destiny,
I Will Translate as Long as I Exist;

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

Six BuddhāH and Three Gods Are Necessary,

As My Five-Coloured Agate Silken (五色瑪瑙正絹) Rosary, Part 3:

A Shakespearean Sonnet on (1) and (2)

Written on 4 April 2024 and Published on 6 April 2024

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

Six BuddhāH and Three Spirits' Caskets are

Remindful of Six Papers and Three Sermons

Anonymously flung to th' celestial sphere

By Non-Self DharmāH Adamant as Irons (諸法無我の鐵則).

Nine Deities take me into th' Pure Land's mercy

And teach me th' meditation of the Buddha.

What is salvation by Nembutsu Only (念佛一つ)?

Nembutsu (念佛) is to know Complete Tathatā (眞如).

The True Pure Land Sect (浄土眞宗) is th' most difficult

To truly understand in th' Japanese Buddhism.

Redemption by Nembutsu to consult

Is the extremity of idealism.

I know my human life in time expires.

I'll solve th' enigma brilliant on frontiers.

Publication Number 238, Composition Number 240

A Fane of Kanetomo Yoshida (吉田兼俱), or Kyoto University, Part 13;

Remembrance of Some Vernal Blossomy Spray, Part 12;

Pale Pink and Light Green Cherry Blossoms Glitter

In Kyoto University with Attar.

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

Pale pink and light green cherry blossoms glitter

In Kyoto University with attar.

The grounds are more deserted than when I

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

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

(1) 「各具五智無際智 円鏡力故実覚智」

Publication Number 239, Composition Number 241

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

Remembrance of Some Vernal Blossomy Spray, Part 13;

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

A Couplet Sonnet on (1)

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

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

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

(Three-fold gradations of white, pink, and rosy Rose-bays (夾竹桃) had been planted in a line along the south side of the ground in Yoshida-South Campus; they could have been seen through the west gate from the East Grand Street.)

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

From 今宮神社おみくじ A Poetic Oracle of Imamiya Shrine Read and
Translated as a Couplet on 13 April 2024

From 源氏物語 The Tale of Genji

by 紫式部 Lady Violet of Ritual Rank

(1) 「契りしにかはらぬ琴のしらべにてたえぬ心のほどは知りきや」

From 今宮神社おみくじ A Poetic Oracle of Imamiya Shrine Read and
Translated as a Couplet on 13 April 2024

From 源氏物語 The Tale of Genji

by 紫式部 Lady Violet of Ritual Rank

(2) 「みをつくし恋ふるしるしにここまでもめぐりあひけるえには深しな」

Publication Number 240, Composition Number 242

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

The Imamiya Deities' Couplet Sonnet, Part 1:

A Couplet Sonnet on (1) and (2)

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

(Lines 1-2 were written in one of two teahouses of skewered and baked rice cakes with sweet white miso in front of Imamiya Shrine on 13 April 2024; lines 3-4 were composed on foot in Daitoku-ji Temple on 13 April 2024; lines 5-6 were composed on foot before I worshipped two sepulchres of Lady Violet of Ritual Rank and Lord Ono no Takamura and Kṣitigarbha on 13 April 2024; lines 7-10 were composed after I worshipped two sepulchres of Lady Violet of Ritual Rank and Lord Ono no Takamura and Kṣitigarbha on 13 April 2024; lines 11-14 were composed on 13 April 2024 as Twofold-Couplets Translation of Two Poetic Oracles (Excellent Luck) drawn at Imamiya Shrine on 13 April 2024.)

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

Publication Number 241, Composition Number 243

Upon Murō-ji Temple's (室生寺) Rhododendrons (石楠花), Part 3;

All Temples' Buildings Were Made by Constructors;

The Buddhas' Lands (佛國土) Consist of Myriad Workers.

Written in the Morning on 15 April 2024 and Published on 18 April 2024 (the

Day of Avalokiteśvara)

(Lines 1-6 were written at night on 14 April 2024; lines 7-9 were composed in the Kyoto City Subway from Kitaoji Station to Kyoto Station in the morning on 15 April 2024; lines 10-14 were written at Inoda Coffee in Kyoto Porta in the morning on 15 April 2024.)

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

Publication Number 242, Composition Number 244

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

Remembrance of Some Vernal Blossomy Spray, Part 14

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

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

On my way to Murō-ji Temple, th' train
Delayed due to an accident again.
The Buddhism suitable to modern life
Is definitely required for worldly strife.

I fortunately survive by th' Grace and worship
Sattva (衆生) to knit divine relationship
With Gods and BuddhaiH in th' life-span extended.
Old temples were in mountains situated.
How difficult 'twas for an ancient lady
To visit Murō-ji on ridges high,
With no logistics or no transportation.
Intense was ladies' firm determination.
Pale cherry blossoms' snowdrift in mint green
Resembles fairies' lives' eternal sheen.

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

(1) 「吹く風に沖辺の波の高けれど心静けき我港かな」

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

(2) 「我が身をば高野の山にとどむとも心は室生に有り明けの月」

From 笈日記

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

(3) 「菊の香や奈良には古き仏達」

Publication Number 243, Composition Number 245

Six BuddhāH and Three Gods Are Necessary,

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

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

Remembrance of Some Vernal Blossomy Spray, Part 15;

Close Observation of Phenomena

Comes to True Meditation on the Buddha (念佛):

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

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

(This Couplet Sonnet was written while travelling Murō-ji Temple, Murō
Dragon Holes Shrine and Muroguchi-Ono Station in the afternoon on 15 April
2024.)

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

From A Sign in Kyoto University's West Area

(1) 「脳死するまで考えれ」

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

by 宮澤賢治 Kenji Miyazawa

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

Publication Number 244, Composition Number 246

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

Keep Thinking to Survive Eternally;

By Hard Thought with No Substance, One Must Die:

A Couplet Sonnet on (1) and (2)

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

(Lines 1-12 were written in the afternoon on 21 April 2024; lines 13-14 were written past noon on 15 April 2024.)

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

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

(1) 「見る人のこゝろこゝろにまかせおきて木末にすめる月の影かな」

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

(2) 「照りつづく日かげなやみし小山田にうれしくそそぐ夕立の雨」

From 神泉苑おみくじ (室生寺金堂おみくじ) A Poetic Oracle of the Divine Fount Temple Read in the Afternoon on 22 April 2024 (the Day of the Dragon, the Month of the Dragon and the Year of the Dragon), Which Is the Same as a Poetic Oracle of the Golden Pāsāda in Murō-ji Temple Read and Translated as a Couplet in Front of the Golden Pāsāda in Murō-ji Temple in the Afternoon on 15 April 2024

(3) 「吹く風に沖辺の波の高けれど心静けき我港かな」

Publication Number 245, Composition Number 247

Divine Fount Temple, Part 6;

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

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

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

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

I draw three oracles; immediately

Divine Fount Temple shews two Couplets to me:

Depending on each mind of those who see,

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

Small mountain fields kept suffering brilliant sunshine;

The fields are pleased by th' evening showering rain.

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

Translated as a Couplet th' other day.

I buy Organic Mugwort Detox Tea.

I have to concentrate my fatal duty.

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

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

For the salvation of both Heav'n and Hell,

I must translate and versify as well.

From 上賀茂神社片岡社御詠歌 A Hymn of the One-Sided Hill Shrine in the
Fane of Kamo for the Young Thunder Deity Read and Translated as a Couplet
past Noon on 26 April 2024

by 紫式部 Lady Violet of Ritual Rank

(1) 「ほととぎす声まつほどは片岡のもりのしづくに立ちやぬれまし」

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

by 賀茂成保 Kamo Nariyasu

(2) 「五月雨の雲のはれまに月さえて山ほととぎす空に鳴くなり」

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

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

(3) 「いでてこし都は雲にへだたりぬ末も霞のいくへなるらん」

From Ratnāvalī

by Nāgārjuna Bodhisattva

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

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

Publication Number 246, Composition Number 248

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

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

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

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

(Iambic Hexameter);

‘Delicious Food Is Happy Charity’:

The Supermarket of High Quality,

The Name of Which Is Pantry Ampersand Lucky;
Food Full of Luminous Life Must Rescue Misery,
Sad Transiency and Mutability;
I'm Still Amazed by Food Diversity, Part 17;
The Revelation and Prediction in Dreams of Great Dreams, Part 43;
Although 'Myself' Is Non-Existent, Streams
Of Fire and Water Form Subconscious Dreams, Part 1:
A Couplet Sonnet on (1), (2), (3) and (4)
Written in the Afternoon on 26 April 2024 and Published on 30 April 2024
(the Next Day of the Conjunction of Mars and Neptune)
(Lines 1-8 were composed past noon on 26 April 2024; lines 9-14 were written
from night to midnight on 26 April 2024)

I read a tablet and two oracles;
Three Couplets are revealed by miracles:
In waiting for a cuckoo's note, I will
Stand soaked by dews of th' grove on th' One-Sid'd Hill (片岡).
The Moon is clear in clouds and rains in May;
A cuckoo of a mountain sings in th' sky.
The capital I left is by clouds hid;
By manifold mists it will be divided.
When food becomes 'myself' is mystery;
When excrement departs 'myself' is holy;
Methinks, two facts above are th' reason why
Fanes' loos and kitchens have th' Divinity.
Although 'myself' is non-existent, streams
Of fire and water form subconscious dreams.

From 雨中明慶賞牡丹 Appreciation of Peonies in the Rain at the Temple of
Happy Congratulation
by 蘇軾 Su Shi
(1) 「霏霏雨露作清妍 爍爍明灯照欲然」

From 紅牡丹 Red Peonies

by 王維 Wang Wei

(2) 「綠艷閑且靜 紅衣淺復深」

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

by 薛能 Xue Neng

(3) 「伝情每向馨香得 不語還応彼此知」

From À la recherche du temps perdu; Remembrance of Things Past

by Marcel Proust

(4) ‘Sauf au moment où il avait dit: «plus fort que *La Ronde*», blasphème qui avait provoqué une protestation de Mme Verdurin qui tenant *La Ronde* pour le plus grand chef-d’œuvre de l’univers avec la Neuvième et la Samothrace, et à: «fait avec du caca», qui avait fait jeter à Forcheville un coup d’œil circulaire sur la table pour voir si le mot passait et avait ensuite amené sur sa bouche un sourire prude et conciliant, tous les convives, excepté Swann, avaient attaché sur le peintre des regards fascinés par l’admiration.’

‘Except at the moment when he had called it ‘bigger than the “Night Watch,”’ a blasphemy which had called forth an instant protest from Mme. Verdurin, who regarded the ‘Night Watch’ as the supreme masterpiece of the universe (conjointly with the ‘Ninth’ and the ‘Samothrace’), and at the word ‘excrement’, which had made Forcheville throw a sweeping glance round the table to see whether it was ‘all right’, before he allowed his lips to curve in a prudish and conciliatory smile, all the party (save Swann) had kept their fascinated and adoring eyes fixed upon the painter.’

Publication Number 247, Composition Number 249

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

Although ‘Myself’ Is Non-Existent, Streams

Of Fire and Water Form Subconscious Dreams, Part 2;

My Washlets Have Been th’ Masterpiece, What’s Called;

Lately, TOTO NEOREST Has Been Installed, Part 1:

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

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

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

TOTO TCF9520 #NW1 NEOREST RS2.)

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

From 新古今和歌集 New Collection of Ancient and Modern Japanese Poetry
by 式子内親王 Imperial Princess Noriko Consecrated to the Holy
(1) 「忘れめや葵を草にひき結びかりねの野辺の露のあけぼの」

From 五社百首 One Hundred Poems for Each of Five Shrines
by 藤原俊成 Fujiwara no Shunzei
(2) 「神山や大田の沢のかきつばた深き頼みぞ色にみゆらむ」

From 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation
by 紀貫之 Ki no Tsurayuki
(3) 「ときはなる松の名だてにあやなくもかゝれる藤のさきてちるかな」

From 和漢朗詠集 Anthology of Japanese and Chinese Verses for Recitation
by 源相規 Minamoto no Sukenori
(4) 「紫藤露底残花色 翠竹煙中暮鳥声」

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

by 菅原文時 Sugawara no Fumitoki

(5) 「垂柳払緑水詩」「潭心月泛交枝桂 岸口風来混葉蘋」

Publication Number 248, Composition Number 250

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

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

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

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

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

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

(1) 「風さわぐ秋の夕は行舟もいりえしずかに宿を定めて」

From 神泉苑おみくじ A Poetic Oracle of the Divine Fount Temple Read and

Immediately Translated as a Couplet in Front of the Fane of Good Nāgarājñī
(善女龍王社) in the Divine Fount Temple in the Morning on 7 May 2024

(2) 「雪にたえ風をしのぎてうめの花世にめでらるゝその香りかな」

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

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

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

(4) 「冬かれて休みしときに深山木は花咲く春の待たれけるかな」

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

(5) 「春くれば花ぞさくなる木の葉みなちりてあとなき山のこずえに」

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

by 松田空如 Matsuda Kūnyo

(6) 「川床に出づれば近き比叡かな」

Publication Number 249, Composition Number 251

Divine Fount Temple, Part 7:

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

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

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

2024.)

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

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

by 菅原道真 Sugawara no Michizanè

(1) 「美しや紅の色なる梅の花阿呼が顔にもつけたくぞある」

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

by 菅原道真 Sugawara no Michizanè

(2) 「海ならず湛へる水の底までに清き心は月ぞ照らさむ」

Publication Number 250, Composition Number 252

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

A Couplet Sonnet on (1) and (2)

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

(This and the subsequent Couplet Sonnets were immediately written after I

had happened to visit Sugawara Shrine for the Heavenly Deity and Kōdō-kan, the School of Minagawa Kien (皆川淇園), in the afternoon on 7 May 2024.)

At Sugawara Shrine (菅原院), I see his poetry;
Forthwith, two Couplets are revealed to me:
Red Umè blossoms' pretty radiance
I would like to put on my countenance.
Th' Moon will illuminate th' heart's purity
To th' bottom of the wat'ry main, not th' sea.
I chance to pass Kōdō-kan (弘道館), to behold
The dark-bright astronomical (陰陽道) tools old,
Books, tea utensils and scrolls classical,
Relating to Afuhi (葵) Festival.
A pink Rose grown in high priests' (阿闍梨) temple is
Arranged with instruments and Irises.
Th' Five-Element Shelf (五行棚) stands for Pentacles
October, shewing energetic cycles.

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

(1) 「ひそみ居しふちの龍らも時を得て雲井に登るかげのめでたさ」

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

(2) 「うぐいすの谷の戸いずるこえはしてのきばの梅もさきそめにけり」

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

(3) 「玉ちはうかみのめぐみの風うけてもえ出でにけりのべの若草」

Publication Number 251, Composition Number 253

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

Divine Fount Temple, Part 8:

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

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

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

In usual, this Five-Element Shelf (五行棚) is
Used in October; but the purport is
To shew th' dark-bright, five-element astronomy (陰陽五行道);
On a container of green powdered tea (お棗),
Ten-Oxen Images (十牛図) are drawn regarding
October, unobtrusively suggesting.
I read three oracles drawn on th' same day;
Divine Fount Temple shews three Couplets to me:
The lurking Dragons in th' deep inconspicuous
By a good chance ascend to clouds propitious.
Bush warblers come from th' vale and start to sing;
Also, Umè by eaves starts blossoming.
By spiritual winds of the Gracious God,
Grass youthful in the fields begins to bud.

From A Hanging Scroll of Gion (祇園)

by 吉井勇 Isamu Yoshii

(1) 「かにかくに祇園はこひし寐るときも枕のしたを水のながるる」

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

(2) 「わがおもうころのうちはむつのかどただまろかれといのるなりけり」

From 修證義 The Righteous Principle of Practice and Enlightenment

by 道元禪師 Zen Master Dōgen

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

Publication Number 252, Composition Number 254

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

Remembrance of My Mother, Part 8;

A Lot of Firms Appear and Disappear;

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

Below the Pillow Streams Dreams' Floating Water:

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

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

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

All in all, I love Gion (祇園); in sleep shallow,
Dreams' floating waters stream below the pillow.
A human heart has harshness as six corners;
I pray my mind is mild as skiey spheres.
My mother often took me to some restaurant
In student days; but 'tis now non-existent.
At dawn, I've dreamt of th' happy restaurant
With some friend; 'tis dreams clear and reminiscent.
I think of people whom I cannot meet,
Despite importance of a place to eat.
A lot of firms appear and disappear;
The self-same shop again I can't encounter.
Each precious value I appreciate,
Eternal transiency to indicate.

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

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

by 紀貫之 Ki no Tsurayuki

(1) 「人はいさ心も知らずふるさとは花ぞ昔の香ににほひける」

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

(2) 「いくたびもまいる心ははつせでら山も誓いもふかき谷川」

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

From 万葉集 The Anthology of Myriad Leaves

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

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

From 万葉集 The Anthology of Myriad Leaves

by 大伴坂上郎女 Ōtomo no Sakanouè no Iratsumè

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

Publication Number 253, Composition Number 255

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

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

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

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

Though people's mindsets are unknown to me,

Home blossoms scent the air as formerly.

Oft I fresh come to th' Temple of th' First Stream;

Deep vows and mountains are by th' Deep-Vale Stream.

As th' varying human world, doth wax and wane
Th' Moon shining o'er Seclud'd Mt. First-Stream's Fane.
Tinged is th' Secluded First-Stream Temple's Mountain,
When there is falling autumn-timely rain.
The maintenance of floral vegetation
Is difficult beyond imagination.
True deep devotion, rather than sightseeing,
Is needed to retain religious living.
'Hundred' is th' number of my oracle
To make best efforts for Gods' miracle.

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

(1) 「あふみてふ名を頼めども独り今日立つはかひなし滋賀の浦波」

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

(2) 「みたらしやかげたえはつる心ちしてしがの浪ちに袖ぞぬれこし」

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

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

(3) 「影みえぬなみだのふちのころもでにうづまくあわのきえぞしぬべき」

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

by 歌僧西行 Saigyō, Priest and Poet

(4) 「なにごとのおはしますかは知らねどもかたじけなさに涙こぼるる」

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

by 美子皇后 Empress Haruko

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

Publication Number 254, Composition Number 256

The Life of th' Word (言灵) on Records of the Fire and Water,
Namely, on Records of the Breath-Root Life and Water (水穂伝),
Informed in Dreams by th' God of Swords' and Arrows' Flare, Part 16
(Iambic Hexameter);

I Verse, by Sudden Unexpected Callings,
On 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 1:
A Couplet Sonnet on (1), (2), (3), (4) and (5)

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

I verse, by sudden unexpected callings,
On Isè (伊勢) Shrine and th' Stream of Fifty Rings (五十鈴川):
Though I trust Shiga (滋賀) Billows' name 'Encounter',
Today alone I leave in vain off Seashore.
Thinking extinct Ablutionary Shadows,
My lightless sleeves are soaked by Shiga (志賀) Billows.
With no reflection, lakes of tears I shed
On sleeves; the whirling bubbles will be dead.
Though I know not Who deigns to dwell in there,
In cordial gratitude I shed a tear.
Transcending Kamo (賀茂) River's Billows Speedy,
In th' world rings Uchiko's Words' Melody.
The Fifty Rings' Stream stands for th' Syllabary
Of Japanese and Many a Language Deity (言灵).

From ひむれ八幡宮御詠歌 A Hymn of th' Soul-Thronged, Eight-Flag Shrine

(1) 「天あめ降ふりの神かみの誕生みあれの八幡はちまんかもひむれの杜もりになびく白雲しらくも」

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

(2) 「山深みけぢかき鳥の音はせでもの恐ろしき梟の声」

From 十種神宝秘言 A Secret Spell upon Ten Sorts of Sacred Treasure

(3) 「天乃火氣を汝身に納れ。日呉禮日呉禮。天璽瑞宝十種

くしかむたから
奇神宝に。」

Publication Number 255, Composition Number 257

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 17

(Iambic Hexameter);

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

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 1;

I'll Visit th' Soul-Thronged, Eight-Flag Shrine (日群之社八幡宮) in Shiga,

Whose Name Stems from Two Advents of th' Sun's Cakra (日輪):

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

Written from Night on 17 May 2024 to 0:39 a.m. on 18 May 2024 and

Published on 1 June 2024 (the Second Day After the Day Forgiven by the
Heaven (天赦日))

(This Couplet Sonnet had been written from night on 17 May 2024 to 0:39
a.m. on 18 May 2024 before I visited the Soul-Thronged, Eight-Flag Shrine
on 20 May 2024; lines 1-10 were written till midnight on 17 May 2024; lines
11-14 were written till 0:39 a.m. on 18 May 2024.)

Gods' births descend from th' Heav'n to th' Eight-Flag Shrine;

White clouds o'er th' Soul-Thronged Grove are flying fine.

I'll visit th' Soul-Thronged, Eight-Flag Shrine (日群之社八幡宮) in Shiga

Whose name stems from two advents of th' Sun's Cakra (日輪)

At one time; two Suns shone o'er Shiga Seashore,

Mt. Eight Flags and th' Shrine Touching Spirits' Power (日觸詣).

As th' mountain is deep, there's no bird's note near;

An owl's voice is so horrible and dire.

The Soul-Thronged Teahouse of Club Hariè (クラブハリエ日牟禮館)
And th' Local Restaurant named Kiheè (郷土料理 喜兵衛)
I'll visit and see Golden Irises
As th' Throng of Solar Tangible Flares' Phases (日群・日觸),
Remindful of the latest solar flare
And both of Nature's bounty and disaster.

From 正法眼蔵「三時業」 The Quintessential Optic Treasury of the True
Dharma, 'Three-Period Karman'

by 道元禪師 Zen Master Dōgen

(1) 「第三順後次受業者、謂、若業此生造作増長、隨第三生、或隨第四生、或復過此、雖百千劫、受異熟果、是名順後次受業。」

「いはく、人ありて、この生に、あるいは善にもあれ、あるいは悪にもあれ、造作しをはれりといへども、あるいは第三生、あるいは第四生、乃至百千生のあひだにも、善悪の業を感ずるを、順後次受業となづく。菩薩の三祇劫の功德、おほく順後次受業なり。」

Publication Number 256, Composition Number 258

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

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 2;

Nirvāṇa Must Cooperate with Life,

As Skiey Streams Supporting Sages' Strife:

A Sonnet on (1)

Written in the Morning on 20 May 2024 and Published on 1 June 2024 (the
Second Day After the Day Forgiven by the Heaven (天赦日))

(Lines 1-4 were composed as I heard at home by radio that trains were
delayed in the early morning on 20 May 2024; lines 5-7 were composed in the
Kyoto City Subway in the morning on 20 May 2024; lines 8-14 were written
at Kyoto Station at around 9:44 a.m. on 20 May 2024.)

On th' way to th' Soul-Thronged, Eight-Flag Shrine in Shiga,

Th' train is delayed th' third time. The first time is

On th' way to Muko cosmos. Th' second is

On th' way to vernal Murō-ji Vihāra (寺).

Nembutsu is eternal operation
Of th' Buddha. Th' Pure Land is true realization
And actuality of th' Tathāgata.
As karman (業) keeps arising from saMskāra (行),
Life is eternal in this transmigration.
Nirvāṇa like what's called complete extinction
Might be impossible at least for me
And contrary to life activity.
Nirvāṇa must cooperate with life,
As skiey streams supporting sages' strife.

From ひむれ八幡宮おみくじ Two Poetic Oracles of th' Soul-Thronged, Eight-Flag Shrine Read and Translated as a Couplet on a bus from th' Soul-Thronged, Eight-Flag Shrine in the Afternoon on 20 May 2024

(1) 「雲霧は風にまかせて大空にもとより清き月の影かな」
「清く明く直く正しく」

From ひむれ八幡宮おみくじ A Poetic Oracle of th' Soul-Thronged, Eight-Flag Shrine Read and Translated as a Couplet on a bus from th' Soul-Thronged, Eight-Flag Shrine in the Afternoon on 20 May 2024

(2) 「渋柿の後には甘く熟む見れば憂さも辛さも恵みとぞ思う」

Publication Number 257, Composition Number 259

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

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 3;

Nuts from a Dawning Desert nigh Los Angels:

A Couplet Sonnet on (1) and (2)

Written in the Afternoon on 20 May 2024 and Published on 1 June 2024 (the Second Day After the Day Forgiven by the Heaven (天赦日))

(Lines 1-3 were written in front of the Eight-Flag Moat nigh the Local Restaurant Kiheè in the afternoon on 20 May 2024; lines 4-5 were written in the Museum of Nishikawa Jingoro's Main Store at around 14:18 on 20 May 2024; lines 6-8 were written in the Former Eight-Flag Post Office at around 14:44 on 20 May 2024; lines 9-10 were composed at the Unique Dried Foods

Shop 'Going Nuts!' in the afternoon on 20 May 2024; lines 11-14 were composed on a bus from the Soul-Thronged, Eight-Flag Shrine at around 16:57 on 20 May 2024.)

In th' Local Restaurant Kiheè by
Th' Eight-Flag Moat, ancient shrines of th' Soul-Thronged Deity
And th' Buddha are enshrined traditionally.
Green foliage in the Sages' Realm (仙境の青葉) doth dye
Thin cloths against mosquitos (萌黄蚊帳) by th' West River,
Who has created mats for many a sleeper.
Two Wheels of Faithful Works and Business are
Found in this unobtrusive merchant culture.
I drink nuts' smoothie made by happy trade,
Whose estimate is by producers made.
Entrusting clouds and mists to winds capricious,
In th' sky shines th' Moon in essence purely righteous.
Seeing that fruit bitter later mellows sweet,
I deem distress and sadness bounty meet.

From 菅大臣神社御詠歌 A Hymn of the Shrine of Minister Sugawara no Michizane

by 菅原道真 Sugawara no Michizane

(1) 「東風吹かば匂ひをこせよ梅の花主なしとて春な忘れそ」

From 郷土料理 喜兵衛 Local Restaurant Kiheè

(2) 「近江八幡に生まれ育った母達が祖母から受け継いだ故郷の味をお届けしたく心を込めて調理しております。」

From 西川甚五郎本店史料館 Museum of Nishikawa Jingoro' Main Store

(3) 「老舗といえども改革なしには生き残れない情勢であった。」

From Reunion in the Desert at Dawn 再会は夜明けの砂漠で。

by Going Nuts!: Unique Dried Foods, Omi-Hachiman.

(4) 「農家と働く人が経済的に潤う“ハッピートレード”の形を20年以上続け

ている。」「毎日の消費から世界を変えよう。」

Publication Number 258, Composition Number 260

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

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 4;

I Noticed There Were People in This City

Whom I Talked with and Could No Longer See;

In Cities, There Are Lives Unknown to Me:

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

Written on 22 May 2024 and Published on 1 June 2024 (the Second Day After
the Day Forgiven by the Heaven (天赦日))

(Lines 1-12 were written on 21 May 2024; lines 13-14 were composed in front
of the Shrine of Minister Sugawara no Michizane at around 13:00 on 22 May
2024.)

At the Soul-Thronged, Eight-Flag Shrine yesterday,

In front of fresh green mountains, bright and misty,

Passing two shops of Seeds Confectionery (たねや),

I noticed there were people in this city

Whom I talked with and could no longer see.

In cities, there are lives unknown to me.

At th' Kannon's Pāsāda (観音堂) of Ninna-ji,

I pledged to learn and practice th' Wisdom Sea.

To write One Thousand Sonnets' Maṇḍala

Correctly, I'd fain practice crucial caryā (行)

For all the Gods and BuddhebhyaH unknown,

Composing Sprites of Stars with many a tone.

When East Winds blow, start scenting, Umè Flower;

Do not forget spring, saying there is no owner.

From 百人一首 One Hundred Poems by One Hundred Poets

by 藤原家隆 Fujiwara no Ietaka

(1) 「風そよぐ櫓の小河の夕暮はみそぎぞ夏のしるし成けり」

Publication Number 259, Composition Number 261

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 2;

Wrap, Fold and Knot Form th' Scriptures of Divinity (神典形象):

A Couplet Sonnet on (1)

Written in the Morning on 23 May 2024 (the Day of the Full Moon), Revised
in the Morning on 30 May 2024 (the Day Forgiven by the Heaven (天赦日))
and Published on 1 June 2024 (the Second Day After the Day Forgiven by the
Heaven (天赦日))

(Lines 1-2 were written on 21 May 2024; lines 3-6 were written on 22 May
2024; lines 7-11 were written from 0:05 a.m. to 0:36 a.m. on 23 May 2024 (the
Day of the Full Moon); lines 12-14 were written in the morning on 23 May
2024 (the Day of the Full Moon); lines 13-14 were revised at 7:05 a.m. on 30
May 2024 (the Day Forgiven by the Heaven (天赦日).)

On th' Full-Moon Day in May, for holy teachings,

I'll visit Isè Stream of Fifty Rings.

I bring a prayer book and The Commentary

Of the Moist Star Reflected on the Watery

Calm (湖月抄) on Kintetsu Premium Isle-Wind (しまかぜ) Journey

Bound for the Stellè Spirits' Sanctuary.

Wrap, Fold and Knot Form th' Scriptures of Divinity (神典形象).

For my friend, I'll receive from th' Deity

Of th' Moon-Night-Seeing (月夜見宮) amulets' energy.

An Emperor's Dream of Camellias Blossomy

Suggests the Seashore Leading (道別) Deity

For th' Sun and th' Moon revealing poetry.

At th' breezy twilight Nara Little River,

Purification is the sign of summer.

From 夢中問答集 The Catechism in the Great Dream

by 夢窓国師 National Mentor Muso (literally translated as 'Dream Window')

(1) 「この物語の次いでに、御殿近く法師の入らぬことはいかなる故ならむと、尋ね申ししかば、かの祢宜答へて云はく、世間にはさまざまにこの謂れを申す人もあり。皆これ推義なり。」

Publication Number 260, Composition Number 262

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 3;

'Tis Poltergeist Phenomena,' Quoth She,

'You Must Not Go to Isè Definitely.'

I Realize 'Tis Dangerous for Me

To Visit Isè for Gods' Poetry (神歌);

Remembrance of My Mother, Part 9:

A Sonnet on (1)

Written in the Morning on 23 May 2024 (the Day of the Full Moon) and

Published on 1 June 2024 (the Second Day After the Day Forgiven by the Heaven (天赦日))

(Lines 1-8 were composed on a bus on my way home from Kyoto Station in the morning on 23 May 2024 (the Day of the Full Moon); lines 9-14 were written at home in the morning on 23 May 2024 (the Day of the Full Moon).)

(Nigh the intersection of the Canal Street and the Divine Pond Street, where the six ghastly accidents have happened, there is the Divine Fount Temple, which is the origin of the name of the Divine Pond Street.)

What a miraculous episode it is!

At th' ticket gate of Kyoto Station, My

Mother brings not our tickets of th' Express.

We cannot visit Isè Shrine today.

She's ne'er forgot our tickets absolutely.

Quoth she, 'tis Poltergeist Phenomena.

You must not go to Isè definitely.'

Methinks, 'tis Providence of Amitābha (阿彌陀佛).

Six ghastly accidents in th' Canal Street (堀川通)

We pass on th' way home nigh th' Divine Pond Street (御池通).

In Isè, there dwell Deities Impetuous (荒御魂).

I must translate the True Pure Land Sect Righteous (正しい浄土真宗).
I realize 'tis dangerous for me
To visit Isè for Gods' Poetry (神歌).

From 東林院御詠歌 A Buddhist Hymn of the East Grove Sub-Temple
by 東林院山田無文老大師 Old Grand Master Yamada Mumon of the East
Grove Sub-Temple

(1) 「佛さへ身まかりませし花の色見ていま沙羅におもえ諸人」

Publication Number 261, Composition Number 263

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 4;

I Might Be Interrupted by the Buddha,

Gods and Tathāgata in Kyoto Area

To Well Translate the Classics and the Scripture

And th' True Pure Land Sect's Essence to the Core;

A Fane of Double Wheels of Food and Dharma (法食両輪), Part 8;

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

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

A Couplet Sonnet on (1)

Written in the Morning on 27 May 2024 and Published on 1 June 2024 (the
Second Day After the Day Forgiven by the Heaven (天赦日))

(Lines 1-4 were composed during sleep at dawn on 27 May 2024; lines 5-12
were written past 9:08 a.m. on 27 May 2024; lines 13-14 were written at
around 9:00 a.m. on 26 May 2024.)

This episode of th' previous Sonnet is

So horrible that th' publication is

Postponed to th' Day Forgiven by the Heaven (天赦日).

In Kyoto, hospitality is given

To me by Shrines and Temples. It is only

Isè Shrine that suggests calamity,

Whose fierceness is scarce seen in Kyoto City,
To Whom e'en Emperors would deign to pay
Homage. I might be stopped by Amitābha,
Gods and Tathāgata in Kyoto Area
To well translate the Classics and the Scripture
And th' True Pure Land Sect's essence to the core.
E'en th' Buddha's body would deign to expire;
Think ye this fact anew by Sal flow'rs' colour.

From 上賀茂神社おみくじ A Poetic Oracle of the Fane of Kamo for the Young
Thunder Deity Read and Immediately Translated as a Couplet at the place
for oracles of the Fane of Kamo for the Young Thunder Deity at 13:52 on 1
June 2024

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

(1) 「旅人の跡だに見えぬ雲の中になるればなるる世にこそありけれ」

From 上賀茂神社おみくじ A Poetic Oracle of the Fane of Kamo for the Young
Thunder Deity Read and Immediately Translated as a Couplet at the place
for oracles of the Fane of Kamo for the Young Thunder Deity at 14:02 on 1
June 2024

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

(2) 「あめのしためぐむ草木のめもはるにかぎりもしらぬ御世の末々」

From 上賀茂神社おみくじ A Poetic Oracle of the Fane of Kamo for the Young
Thunder Deity Read and Translated as a Couplet on a bus from the Fane of
Kamo for the Young Thunder Deity at 14:58 on 1 June 2024

by 賀茂氏久 Kamo Ujihisa

(3) 「きみをいのるただひとことの神のみやふたごころなきほどはしるらむ」

From 京乃雪 Snow of Kyoto

(4) 「京乃雪が大切にしていること」「27種類の和漢植物はすべて、日本育ち。」
「植物から美肌エキスを引き出すのが、京都の天然水。」

Publication Number 262, Composition Number 264

A Fane of Kamo for th' Young Thunder Deity, Part 4;
Divine Fount Temple, Part 9;
Buddhistic, Basic Skincare Poetry;
Importance of the Mind-and-Body Beauty;
The Health and Power in a Nunnery;
To Live Without Foundation Makeup Powdery, Part 14;
As Life Consists of Many an Element,
Nembutsu (念佛) Is th' Inclusive Firmament:
A Couplet Sonnet on (1), (2), (3) and (4)
Written on 2 June 2024 and Published on 8 June 2024 (the Second Day After
the Day of the New Moon)
(Lines 1-6 and lines 9-13 were written on 1 June 2024; lines 7-8 and 14 were
written betwixt 6:00 a.m. and 7:00 a.m. on 2 June 2024.)

In clouds where wayfarers' mere trace is invisible,
This world becomes adaptable if possible.
Below the Skies' Benevolence, plants are budding;
Your Holy Sovereignty is everlasting.
The God of Only One-Word Prayer for You
May know I'm single-hearted, faithfully true.
On my way to report the publication
Of Sonnets, nigh the Two-Ray Castle Station,
I happened to see facial cream nostalgic
Made from ingredients herbal and domestic
Named 'Snow of Kyoto' (京乃雪), subtle and poetic;
In student days I had seen this cosmetic.
As life consists of many an element,
Nembutsu (念佛) is th' inclusive firmament.

From 三室戸寺御詠歌 A Buddhist Hymn of th' Temple of Three Emperors'
House Door

(1) 「夜もすがら月をみむろとわけゆけば宇治の川瀬にたつはしらなみ」

From ^{みふみかたどり}神典 形象 Formation of the Scriptures of Divinity

by 松浦彦操 Matsuura Gensō

(2) 「この法則を上古に於てはヒチと稱した。ヒは日であり、また靈であつて、チは道^ちを意味し、ヒチは靈^ひを實現する道^{みち}である。またチは血^ちであつて、ヒチは我々の血潮の上に天地の神靈の感應を受けて地上に神意を布くことを意味する。そしてこの道を知る人をヒジリと呼んだ。それは日^ひ知^しりびとの意味であり、また靈^ひ血^ち知^しりびとの意味である。」

Publication Number 263, Composition Number 265

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 1;

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 5;

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

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 5;

The Shimogamo Deities' Couplet Sonnet, Part 19;

A Couplet Sonnet on (1) and (2)

Written in the Afternoon on 3 June 2024 and Published on 8 June 2024 (the Second Day After the Day of the New Moon)

The day of publishing the previous seven

Sonnets is th' day when th' Snow-Ice House they open,

That is, 1st June at Shimogamo Shrine.

The Snow-Ice Store is th' Summer-Starting Sign,

Named 'Himuro' (氷室), like Shoals of Souls 'Himurè' (日牟禮・靈群).
'Hi' means the Sun (日), as in the spell 'Hikurè' (日吳禮).
'Hi' also means the Spirit (靈), Ice (氷) and Fire (火),
Remindful of the Fane 'Mimuro' Door (三室戸寺),
To which on th' New-Moon Day in June I'll go.
I go through night to see th' Moon of Mimuro;
'Tis whitecaps that on Uji River echo.
Old Emperors' House is called Omuro (御室)
Or Mimuro; Three Emperors dwelt there.
A Kannon's gold light shone from th' blue clear water.

From 源氏物語 The Tale of Genji

by 紫式部 Lady Violet of Ritual Rank

(1) 「かぎりとしてわかるゝ道のかなしきにかまほしきは命成けり」

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

by 北村季吟 Kitamura Kigin

(2) 「かきりあらん道にもをくれさきたゝしと契らせ給けるをさりと打捨ては
行やらしとのたまはするを更衣のいみしく見奉りて是ほとまでおぼしめして歎
かせ給ふ程に君のためにいかまほしきと也只歌のおもてはかり見ては感情あさ
く侍也花鳥に帝の御返歌なきにて御心も心ならず思し迷へる程をしるべき也
云々」

From 三室戸寺御詠歌 A Buddhist Hymn of th' Temple of Three Emperors'
House Door

by 岡井省二 Okai Shōji

(3) 「あぢさゐの色をあつめて虚空とす」

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

by 山口志道 Yamaguchi Shidō

(4) 「天地の間に眼に見えざるの^{ヒミツ}火水あり。是を^{カミ}火水といふ。^{イキ}水火ともいふ。

カミ トナフ タイ イキ ヨウ
神と唱るは躰にして、水火と唱るは用なり。」

「亦、文字も多は義訓を用。或は水火、火水、火水、水火、日月、陰陽な
との類、皆其義によるの訓なり。」

Publication Number 264, Composition Number 266

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 2;

Gradations of Deep Purple Fire and Water

Flare in Hydrangeas' Rūpa-Skandha (色蘊) Aether;

'Fire-Water' (火水) Means Stars, Gods and Mystery

Of Momentary Life's Activity, Part 1;

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

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 6:

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

Written on 6 June 2024 (the Day of the New Moon) and Published on 8 June
2024 (the Second Day After the Day of the New Moon)

(Lines 1-2 were composed at dawn on 5 June 2024; lines 3-4 were written at
6:26 a.m. and at 6:41 a.m. on 5 June 2024; lines 7-8 were written at 16:45 on
5 June 2024; lines 5-6 and 9-12 were written on my way to the Temple of
Three Emperors' House Door at 11:41 and 12:14 on 6 June 2024 (The Day of
the New Moon); lines 13-14 were written in front of Sahasra-bhuja-sahasra-
netra (千手観音) of the Temple of Three Emperors' House Door at 13:30 on 6
June 2024; line 10 was revised in the Temple of Three Emperors' House Door
on 6 June 2024.)

The Temple of Three Emperors' House Door,

Like Ninna-ji of Many an Emperor,

Has visibly exquisite configuration

And Mt. Bright Stars' (明星山) hydrangeas' constellation.

For the fourth time delayed is Keihan train
Due to an injury accident again.
Sad is the limited life's departing road;
I'd go and live a life path for my Lord.
Gradations of Deep Purple Fire and Water
Flare in Hydrangeas' Rūpa-Skandha (色蘊) Aether.
'Fire-Water' (火水) means Stars, Gods and Mystery
Of momentary life's activity.
One Thousand-Handed Kannon Bodhisattva
Shews Sonnets of One Thousandfold Hydrangea.

Publication Number 265, Composition Number 267
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 6;
Remembrance of My Mother, Part 10;
I, Pondering Deep, Did Not See th' Accident;
Not Seeing Around in Thought Occurs as Frequent;
There're Casualties Unseen and Antecedent.
Written at Night on 7 June 2024 and Published on 8 June 2024 (the Second
Day After the Day of the New Moon)

It is my mother that saw th' accident;
I, pondering deep, did not see th' accident.
Not seeing around in thought occurs as frequent.
There're casualties unseen and antecedent.
It is my mother that had not our tickets;
I'd fain write Gods' Eternal Ages' (常世) Sonnets.
But I'm prohibited from travelling
Alone, allowed to go a worshipping
Only in groups, in cities populous,
By th' mother's order always rigorous.
If my benevolent moth'r make up her mind,

I'd go to Isè with my mother kind.
If not permitted, I can verse and study
At home and in my neighbourhood securely.

From 文字禍 Characters' Cataclysm

by 中島敦 Atsushi Nakajima

(1) 「文字の霊が、この讒謗者をただで置く訳が無い。」
「文字どもの凄まじい呪の声と共にこの讒謗者の上に落ちかかり、彼は無慙にも圧死した。」

From Paradise Lost: Book IX

by John Milton

(2) 'Or this, or worse, leave not the faithful side
That gave thee being, still shades thee and protects.
The wife, where danger or dishonor lurks,
Safest and seemliest by her husband stays,
Who guards her, or with her the worst endures.'

Publication Number 266, Composition Number 268

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 7;

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

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 7;

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 3;

My Praṇidhāna (本願) at the Stone Well Shrine and Kṣitigarbha, Part 2;

I Study Scriptures' Spirits Strenuously:

A Couplet Sonnet on (1) and (2)

Written in the Afternoon on 10 June 2024 and Published on 11 June 2024
(Lines 1-8 were written at home betwixt 14:16 and 14: 52 on 10 June 2024;
lines 9-14 were written at the Stone Well Shrine in my neighbourhood betwixt
15:44 and 15:56 on 10 June 2024.)

The Soul-Thronged, Eight-Flag Shrine means Shoals of Souls (日牟禮・靈群),
Who deign to dwell in me to fill their roles.

It is no longer necessary for me

To go on an excursion to th' far countrée.

The Shoals of Souls is Substance Tangible (日觸・靈觸),

Existing in All Objects in my Temple.

I'll take the warning not to visit Isè,

As I've been influenced by Spirits Himurè.

The warning of six accidents is clear,

Explicitly shewn to me through my mother.

I must be faithful to the Letters' Spirits (文字靈)

At home to deeply translate them as Sonnets.

I study Scriptures' Spirits strenuously.

I must not visit Isè by th' Grace Holy.

From ^{みふみかたどり} 神典 形象 Formation of the Scriptures of Divinity

by 松浦彦操 Matsuura Gensō

(1) 「それは、人を ^{ひと} (靈止) と稱する言葉の上にも表現されてゐる日本獨

自の人間觀であつて人の ^{ひと} たる本義は、^ひ 靈 の ^{みち} 道 を知ることである。」

「我國は、この天地を貫きて存する公道を根本義として惟神に成り來つた國で、

^{ひと} 七 が具象化されてゐるものである。故に ^ひ 靈 の ^{もと} 本 づ國といふ。また我國は

^{ことだま} 言 ^{さき} 靈 の 幸 はふ國と言はれて、太古より言葉によつてこれらの神律や國情を表

示して來た。」

護淨院御詠歌 A Buddhist Hymn of the Temple of Guarding the Sacred Ground of the Imperial Palace Read and Translated at a nearby bus stop on 17:03 on 11 June 2024

(2) 「あらかみにあさゆうそなふるともしびのくどくをうけしみつのみたから」

護淨院御詠歌 A Buddhist Hymn of the Temple of Guarding the Sacred Ground of the Imperial Palace Read and Translated at home on 22:54 on 11 June 2024

(3) 「御所近く 清水湧く宮 無垢の井戸」

Publication Number 267, Composition Number 269

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

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 8;

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 4:

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

Written on 12 June 2024 and Published on 12 June 2024

(Lines 1-10 were written in the morning on 12 June 2024; lines 11-14 were written on 11 June 2024.)

Revising 'Sun-Thronged', 'Touching Sunlight Power',

I write as 'Soul-Thronged', 'Touching Spirits' Power'.

'Formation of the Scriptures of Divinity' (神典形象),

Of which I was reminded naturally,

Solved th' question. It is Spirits (靈) that can be

Touched and Throng, cool as ice (氷). On th' contrary,

The Sun (日) is too hot to be tangible

And throng. The first name 'Rei' (麗) means beautiful,

Suggesting Shoals of Souls (靈群). Correct translation

Must be attained by Graces' Revelation.

Light offered to th' Fierce God at morn and even

Has as Three Treasures for me *guṇa* (功德) given.
Nigh space where Emperors would deign to dwell,
The Shrine has some pure crystal water well.

Publication Number 268, Composition Number 270
Gods' Births Descend from th' Heav'n to th' Eight-Flag Shrine;
White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 9;
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' (日吳禮);
'Hi' Also Means the Spirit (靈), Ice (氷) and Fire (火),
Remindful of the Fane 'Mimuro' Door (三室戸寺), Part 5;
May th' Soul-Thronged, Eight-Flag Shrine Be Well Pleased By
Th' Invention of Illuminating Poesy.

Written After Having a Bath at Night on 12 June 2024 and Published on 21
June 2024 (the Day of Summer Solstice and the Day Before the Full Moon)
(This Couplet Sonnet had been written at night on 12 June 2024 before I
visited the Soul-Thronged, Eight-Flag Shrine for the second time on 16 June
2024.)

I wish to visit th' Soul-Thronged, Eight-Flag Shrine
To tell them of their genuine name divine,
Who seemed to be invaded by American
Style culture, Vories, and religion Christian,
Especially resembling th' School Doshisha (同志社)
And internationalized old Kyoto Area.
Archangels in the Paradise Lost aid me
To well preserve in th' form of poetry
Ancestral Shoals of Souls in things iridescent
And Our Pure Land, inscrutable, transcendent.
There're many stories buried in oblivion,
Which might be saved by gracious documentation.
May th' Soul-Thronged, Eight-Flag Shrine be well pleased by

Th' invention of illuminating poesy.

Publication Number 269, Composition Number 271

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

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 10;

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 6;

The Shoals of Souls (靈群) Secreted in the Sign

Of Ancient Japanese Spirits' Words Divine (言霊)

Written in the Morning on 14 June 2024 and Published on 21 June 2024 (the Day of Summer Solstice and the Day Before the Full Moon)

(Lines 1-3 were composed during sleep at night on 13 June 2024; lines 4-14 were written in the morning on 14 June 2024.)

(This Sonnet had been written in the morning on 14 June 2024 before I visited the Soul-Thronged, Eight-Flag Shrine for the second time on 16 June 2024.)

When for th' first time I worshipped th' Soul-Thronged Shrine,

People except me went to buy confectionery.

Alone I left their course to visit th' Shrine.

One's Destiny is separated by

Mere differences of one's mentality.

Led by the mental pow'r, I can descry

The Shoals of Souls (靈群) Secreted in the Sign

Of Ancient Japanese Spirits' Words Divine (言霊).

In stealth, for th' second time I visit there

And buy rice cakes like Spirits' Heav'nly Sphere (円ら餅)

As I couldn't visit Seeds Confectionery (たねや)

At th' first time. I discern the hidden mercy

Of Spirits. I report the publication

Of their quintessence pure by versification.

From ひむれ八幡宮おみくじ A Poetic Oracle of th' Soul-Thronged, Eight-Flag Shrine Read and Translated as a Couplet in the Afternoon on 16 June 2024

(1) 「立ち向う人の心は鏡なり己が姿を写しても見よ」

From ひむれ八幡宮おみくじ A Poetic Oracle of th' Soul-Thronged, Eight-Flag Shrine Read and Translated as a Couplet in the Afternoon on 16 June 2024

(2) 「つくづくと過ぎ来し方を見返れば神の護りのある身なりけり」

From 言霊玄修秘伝 The Mysteries to Master Principles Profound upon Words' Spirits

by 大宮司朗 Shirō Ōmiya

(3) 「また「主」という語は、そのまま言霊の七十五声を統べる音「ス」を微言するもので、中村孝道が公開したる「真澄の鏡」においては、その中心にあつて万籟を一つに統合帰一する音である。」

「宇宙に充ち満ちている言霊元子の最初の存在は^ス●の一音であった。」

Publication Number 270, Composition Number 272

The Revelation and Prediction in Dreams of Great Dreams, Part 45;

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

White Clouds o'er th' Soul-Thronged Grove Are Flying Fine, Part 11;

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 7;

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 1;

Sonnets' S-Charactered Alliteration

Means the Extreme Words' Spirits' Integration:

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

Written on 16 June 2024, Revised on 17 June 2024 and Published on 21 June 2024 (the Day of Summer Solstice and the Day Before the Full Moon)

(Lines 1-4 were written on 15 June 2024, lines 5-8 were composed in front of the Soul-Thronged, Eight-Flag Shrine betwixt 11:30 a.m. and noon on 16 June 2024; lines 9-10 were written on 14 June 2024 and revised on 17 June 2024; lines 11-14 were written in the afternoon on 16 June 2024.)

(The term ‘おくりび’ means Sending Souls (靈) rather than Sending Fire (火).)

At th' first time, I consulted Souls on th' future,
Though Souls were strangers I did first encounter.
Methinks, the Pure Land Is Like Such a Stream
Of Shoals of Souls to Be Returned in th' Dream.
Round rice cakes like Souls' Heav'nly Spheres (円ら餅) are travelling
On thin bamboo ships (竹舟), o'er White Clouds (白雲橋) transcending
As Ship-Shaped (船形) Sending Souls (おくりび (靈・火)) Seen Sequently.
At this morn, I've dreamt of Calligraphy.
Sonnets' S-Charactered Alliteration
Means the Extreme Words' Spirits' Integration.
One's heart that you stand facing is th' clear mirror.
Hold th' true heart's mirror to reflect your figure.
When I look back upon things past profoundly,
I've been protected by Divinity.