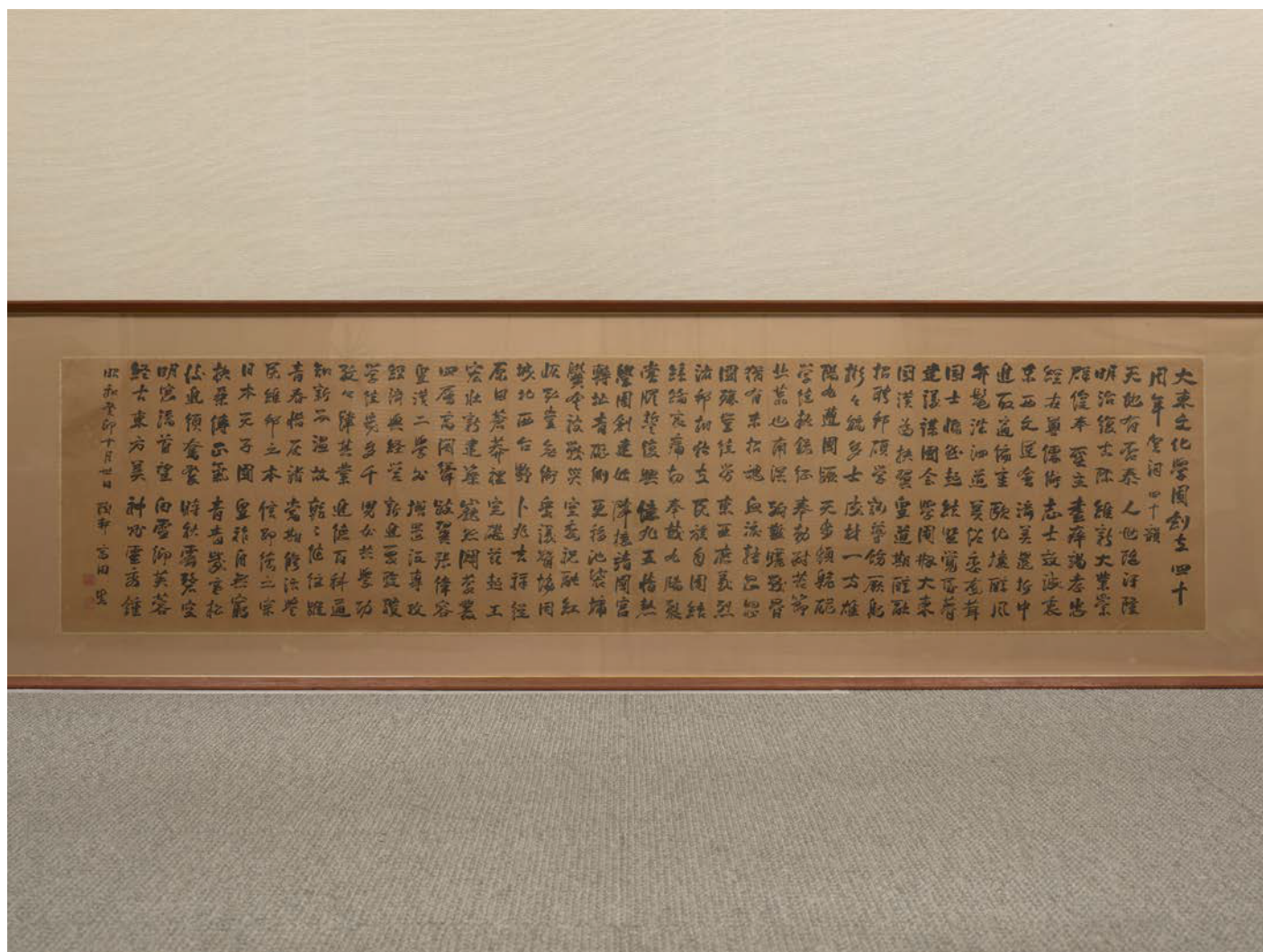


Congratulatory Poem on the University's 40th Anniversary



A big framed work of calligraphy hangs in the large conference room on the 4th floor of the university's 50th Anniversary Hall. This is a congratulatory poem that Professor Takada Shinji composed in October 1963, the 40th anniversary of the university's founding. Professor Takada had been a professor at Tokyo Imperial University, specializing in Chinese philosophy, but he also excelled in Chinese poetry under the pen-name Token. He was appointed as professor at this university's Department of Chinese Literature in April 1956, and retired in March 1966.

This celebratory poem has 40 rhymes with 5 Chinese characters per verse, and since Chinese poems rhyme on even numbers, it is a long poem of 80 verses and 400 characters. The rhyme switches three times, which is called rhyme change, and the parts using the same rhymes are called kai, which correspond to paragraphs. Since it is an ancient-style poem, it includes difficult words with precedents. The calligraphy is also by Professor Takada's own hand.

The poem starts with the origins of the founding of Daito Bunka and goes on to talk about the many talented people that the university sent out into the world, the struggles of the students and the school building that burned down during the war, and the construction of a new school building in Nishidai. It concludes with how the university continued to develop through the creation of new courses.

There is however one misunderstanding of Professor Takada's in there. It is true that there was only one course, Chinese studies, when the university was located in Kudan, but this became three, including East Asian politics and economics, with the move to Ikebukuro. Since the building burned down during the war, they moved to a provisional building in Aoto, built another provisional one in Ikebukuro, and then moved to Nishidai (present-day Takashimadaira). I want to clarify this since the poem says that the university moved from Kudan to Aoto and then to Ikebukuro.

The 40-rhyme congratulatory poem of Daito Bunka University's 40th anniversary (Note 3)

天地有否泰 天地に否泰有り
人世随汚隆 人世は汚隆に随う
明治復古際 明治復古の際
維新大業崇 維新の大業崇し
群俊奉聖主 群俊は聖主を奉じ
尽瘁竭孝忠 尽瘁して孝忠を竭す
経世尊儒術 世を経するに儒術を尊び
志士敦誠衷 志士は誠衷を敦くす
東西文運会 東西文運の会
済美還折中 美を済し還折中す
進取適偏重 進取は適偏重し
欧化壞醇風 欧化は醇風を壞る
弁髦洙泗道 洙泗の道を弁髦にし
美俗委尫茸 美俗は尫茸に委ぬ
国土慨然起 国土慨然として起ち
結盟覺昏瞢 盟を結んで昏瞢を覺す
建議謀国会 建議して国会に謀り
学園朞大東 学園大東を朞む
国漢為扶翼 国漢を扶翼と為し
皇道期醇融 皇道醇融を期す
招聘邦碩学 邦の碩学を招聘し
訓導飭厥躬 訓導して厥躬を飭う
彬彬毓多士 彬彬として多士を毓し
成材一方雄 材を成す一方の雄
陽九遭国蹶 陽九国の蹶くに遭い
天歩頻艱脆 天歩頻に艱脆たり
学徒執銃征 学徒銃を執りて征き
奉勅耐苦節 勅を奉じて苦節に耐う
北荒也南溟 北荒に也南溟に
殉難曬戰骨 難に殉じて戰骨を曬す
猶有未招魂 猶未だ招かざるの魂有り
血淚転忽忽 血淚転忽忽たり
国殤豈徒劳 国殤豈徒劳ならんや
東亜感義烈 東亜義烈に感ず
諸邦相独立 諸邦相独立し
民族自団結 民族自ら団結す
糸綸哀痛切 糸綸哀痛切に
奉戴九腸裂 奉戴して九腸裂く
嘗胆誓復興 胆を嘗めて復興を誓い
億兆五情熱 億兆五情熱す

All things between heaven and earth open and close to each other.
Likewise, the world of humans prospers and declines.
As the Meiji sought revival,
The great work of the Restoration was lofty.
Those great men revered the Emperor,
And served him with the utmost filial piety and loyalty.
Prizing Confucianism as the way to correctly govern the realm,
Those with ambition emphasized sincerity.
As the culture and learning of East and West prospered,
Decisive actions were taken to extend the positives
Or to blend the two but only one was emphasized.
Thus Westernization broke the pure wind of Confucianism.
The teachings of Confucius were made needless
And good practices were left to be in disorder.
Here, patriots worrying about Japan's future rose in anger
To swear an oath and clarify the proper path.
They submitted the Proposal for Reviving Chinese Studies to the Diet
And founded Daito Bunka University.
Drawing on Japanese and Chinese studies,
They resolved to earnestly study the Imperial Way.
Thus, they gathered the country's great and eminent scholars
To teach and guide the students with moderation and properness,
Training so many gentlemen of refined character,
And producing talented men to lead society.
Yet the nation faltered as fate changed and calamities amassed.
The movement of Heaven was shaken to its core and the world became unstable.
Students were armed and sent into war.
They received the Imperial command and loyally endured
In the wilderness of the north and the dark seas of the south.
They died and bared their bones on the battlefields
And to this day there are souls we have not brought home.
We cannot help but shed tears of blood.
Died the nameless soldiers in vain? Nay, they did not.
Everyone is deeply moved by the abundant righteousness of the soldiers of East Asia.
Each country became independent,
And each people united on their own.
The Imperial decree was woeful without end.
We reverently received it and were filled with sorrow,
Swearing to rebuild without forgetting the suffering
And the five passions of the Japanese people were lit ablaze.

学園創建始 学園創建の始め
隣接靖国宮 靖国の宮に隣接す
転址青砥側 址を転ず青砥の側ら
更移池袋壙 更に移る池袋の壙
覺舎被戦災 覺舎戦災を被り
空委祝融紅 空しく祝融の紅に委ぬ
恢弘豈無術 恢弘するに豈術無からんや
衆議賛協同 衆議賛して協同す
城北西台野 城北西台の野
ト兆吉祥従 ト兆吉祥従う
原田蒼莽裡 原田蒼莽の裡
定礎茲起工 礎を定めて茲に工を起す
宏壮新建築 宏壮たり新建築
巍然闢蒙叢 巍然として蒙叢を闢く
四層高閣聳 四層高閣聳え
跂翼張偉容 跂翼偉容を張る
皇漢二学外 皇漢二学の外
増置設専攻 増置して専攻を設く
経済与経営 経済と経営と
新進聚駿驥 新進は駿驥を聚む
学徒幾多千 学徒は幾多千
男女共学功 男女学功を共にす
孜々肄其業 孜々としてその業を肄い
進徳百科通 徳に進み百科通ず
知新而温故 新を知りて故を温ね
乾々繼往蹤 乾々として往蹤を繼ぐ
青春惜居諸 青春は居諸を惜しむ
当期修治豊 当に修治の豊かなるを期すべし
民維邦之本 民は維邦の本
信即徳之宗 信は即ち徳の宗
日本天子国 日本は天子の国
皇祚自無窮 皇祚 自 ら無窮なり
扶桑伝正気 扶桑正気を伝え
青青幾寒松 青々とし幾寒松
後進須奮発 後進須く奮発すべし
時秋霽碧空 時秋にして碧空霽る
明窓矯首望 明窓首を矯て望めば
白雪仰芙蓉 白雪芙蓉を仰ぐ
終古東方美 終古東方の美
袖州靈秀鍾 神州靈秀鍾まる

昭和癸卯十月卅日

陶軒 高田 眞

The first building of the Daito Bunka University
Was adjacent to Yasukuni Shrine.
The school later moved to Aoto
And then to Ikebukuro.
The building was ravaged by the war
And futilely burned down in crimson-red flames.
Yet there was naturally a path to rebuilding and development.
Many gave their opinions, agreed, and cooperated.
We had a plot of land in Nishidai (Takashimadaira), Johoku divined
And it was shown to be auspicious.
Vegetation was growing lushly in those fields and paddies,
But we set the foundation and built the school there.
The extensive and splendid new construction
Was like a massive mountain cultivating the wild grass.
Four stories high and towering its surroundings,
It stands dignified as if with wings unfurled.
Besides the courses for Japanese and Chinese literature,
Economics, business administration,
And other specializations were created
By gathering up-and-coming prodigies.
There were students in the thousands,
Both male and female.
The goal of their education is to diligently study,
To become virtuous, to become well-versed in a range of subjects,
And to learn from the past
As a way to carefully inherit the path walked by our predecessors.
These years are precious as the time of our youth is over in a flash
So we hope for them to try to improve themselves in all kinds of ways.
The people are the foundation of the country.
Sincerity is the wellspring of virtue.
Japan is the Emperor's country.
The Imperial throne is eternal.
Japan, the land of the east, passes on the proper spirit of heaven and earth
By valuing fidelity as the pine tree that remains green in cold of winter.
O students, be in exuberant spirits!
Now is the season of fall when the sky is clear and blue.
If you raise your gaze and look through the bright windows
You can see the snowclad peak of Mt. Fuji.
Fuji is eastern beauty that will never change,
A mountain home to the spirits of Japan, land of gods.

[Notes]

1. The text is a reproduction of what Harada Taneshige (then a lecturer at the Department of Chinese Literature) wrote in the university newspaper Daito Bunka Shinbun, no. 416 from May 15, 1990. At the time of publication, the old-style Chinese characters of the original poem had already been revised to new-style characters.
2. This big framed work of calligraphy hangs on the wall of the Managing Director's Office (currently used by the Vice-Principal) on the 2nd floor of Building No. 2. The dimensions are as follows. Work: H60 x W260 cm Frame: H85 x W300 cm
3. I received advice from Washino Masaaki (alumnus of the Department of Chinese Literature) and other senior alumni about what adjustments to make to the original poem, the punctuation, and the interpretation words as well as translating it into modern Japanese. I want to take the opportunity to thank them for their help.

Responsible author: Kawachi Toshiharu, March 18, 2019