

*Kenshingakuen*

顯真学苑

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

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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

Enlightenment Effulgent of the Great Practice, Part 7

明證大行 (7)

[本文]

[The text]

又言 无量壽佛威神無極十方世界无量无边不可思議諸佛如來莫不稱嘆於彼 已  
上

[訓讀]

[The Japanese readings of Chinese characters]

またのたまは 又 言 く。 無量壽佛の威神 極 りなし、 十方世界無量無邊

ふかしぎ 不可思議の諸佛如來、彼を稱嘆せざるは莫しと。 已上

[字解]

[The exposition of words and phrases]

又言 It denotes the above-mentioned sūtra as *Sukhāvatī-vyūha*. The same shall apply hereinafter.

無量壽佛 It is an equivalent term for Amitābha (Amitāyus).

於彼 According to 淨影 Jōyō, these two characters shall mean and refer to the visit and worship by the Holy Buddha. According to 憬興 Kyōgō (Keigō), these two characters shall mean and refer to the praise, admiration and respect for Amitābha (Amitāyus). In this case, the latter view is equivalent to the purport of the text.

[意譯]

[The translation that is faithful to the spirit]

また無量壽經に説かれてある。無量壽佛の名號をもつてすべてを救う威徳

じんりき きわま 神力は 極 るところがない、そこで、十方世界の數かぎりない諸佛のうちで、

かの無量壽佛をほめたたえないことはないのである。

Furthermore, *Sukhāvatī-vyūha* preaches as follows:

The lofty virtue, integrity, righteousness and divine power of Amitābha (Amitāyus) for the salvation of all beings by His sacred name are unbounded; hence, an infinite number of the BuddhāH in the worlds of ten directions never fail to praise and admire Amitābha (Amitāyus).

[構成]

[The construction]

無量壽經の第四文。これは往觀偈の前にある諸佛稱讚の文である。

It is the fourth sentence of *Sukhāvatī-vyūha*. This is a sentence of the praise and admiration of the Buddhānām before *Verses on Going to Pay Reverence to Amitābha (Amitāyus)*.

[解説]

[The explication]

十方の世界諸佛をして彌陀の威徳を讃嘆せしめることを説かれたものである。次上の成就文と同意である。

It is preached that the BuddhāH in the worlds of ten directions are caused to praise and admire the lofty virtue, integrity and righteousness of Amitābha (Amitāyus). It has the same meaning as the above-mentioned sentence of realization.

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

*From* 白氏文集 An Anthology by Bai Juyi

*by* 白居易 Bai Juyi

(1) 「落花不語空辭樹 流水無情自入池」

「落花語はず空しく樹を辭す 流水情無うして自ら池に入る」

A rhymed translation of (1) in iambic tetrameter:

The falling flowers with no words

Will evanescently leave woods;

The flowing waters with no minds

Will naturally enter ponds.

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

*by* 菅原文時 Sugawara no Fumitoki

(2) 「誰謂水無心 濃艶臨兮波変色 誰謂花不語 輕漾激兮影動唇」

「誰か謂つし水心なしと 濃艶臨んで波色を変ず

誰か謂つし花ものいはずと 輕漾激して影唇を動かす」

*From Paradise Lost: Book 9*

*by John Milton*

(3) 'From nectar, drink of gods. Adam the while  
Waiting desirous her return, had wove  
Of choicest flow'rs a garland to adorn  
Her tresses, and her rural labors crown,  
As reapers oft are wont their harvest queen.'  
'From his slack hand the garland wreathed for Eve  
Down dropped, and all the faded roses shed:'

*As If Mosaicking Strewn Flower Petals:*

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

*Inspired by Hermès Un Jardine en Méditerranée and Tiffany Paper Flowers*

Who said the waters have not minds? They have;  
When deeply tinted flowers face thereon,  
The waters' billows change their hues hereby.  
Who said the flowers have not words? They have;  
When lightly quivered ripples shake thereon,  
The flowers' shadows move their lips hereby.  
I daily read and translate words with minds.  
Indeed the words have minds as waters do.  
Correctly I needs must transmit their essence.  
Engaged in handling works with words and minds,  
My life has fragrant words as flowers do,  
Words living like to life's extracted essence.  
As if mosaicking strewn flower petals,  
Ambrosial elements shall give recitals.