

「真仏弟子」釈について

善導の『般舟讚』からの引用

原文の書き下し：光明師の云わく、唯だ恨むらくは衆生の疑うまじきを疑うことを。浄土対面して相忤わず、弥陀の撰と不撰を論ずることなかれ。意、専心にして回すると回せざるとにあり。乃至 或いは道わく、今より仏果に至るまで、長劫に仏を讃めて慈恩を報ぜん。弥陀の弘誓の力を蒙らずは、何の時・何の劫にか娑婆を出でん、と。乃至 いかんが今日宝国に至ることを期せん。実に是れ娑婆本師の力なり。若し本師知識の勧めにあらずは、弥陀の浄土、云何してか入らん、と。(『聖典』247頁)

DTS: The Master of Kōmyōji says: It is regrettable that all beings harbor doubts about things which are not at all to be doubted. The Pure Land is right in front of you. Do not turn away from it. Do not ask whether or not Amida would take you in. What matters is whether or not you turn your mind exclusively toward [the Pure Land]. . . .

Some say that from now on until Buddhahood is attained, we go on, regardless of the duration, praising the Buddha in order to requite all that he, so full of compassion, does for us. If not for the power of his Prayer of universal deliverance, in what kalpa can we expect to be out of this *sahā* world? . . .

How can I, at this moment, ever hope to be born in the Treasure-land? This is indeed due to the virtue of my teacher [Śākyamuni] in this *sahā* world. If not for his good advice, how could I ever expect to enter into Amida's Pure Land? (p. 155)

CWS: The Master of Kuang-ming temple states: It is regrettable indeed that sentient beings doubt what should not be doubted; / The Pure Land is right before us and never out of harmony with us. / Do not ponder whether Amida will take you in or not; / The question is whether or not you wholeheartedly turn about at heart. . . .

It is said from this moment until the attainment of Buddhahood, / For vast kalpas, we will praise the Buddha out of gratitude for his compassion and benevolence. / Had we not received the power of Amida's universal Vow, / When—in what kalpa—could we part from this *Sahā* world? . . .

And how could we now expect to reach that precious land? / It is indeed the power of our Guide, who appeared in the *Sahā* world. / But for the encouragement of our Guide, our true teacher, / How would we be able to enter Amida's Pure Land? (pp. 119-120)

Inagaki: The Master of Kuang-ming temple says: How regrettable it is that my fellow beings doubt what should not be doubted! / The Pure Land is before your eyes; it should not be denied. / Do not argue whether Amida embraces you or not; / What is essential is whether or not you single-mindedly direct your thoughts [toward the Pure Land].

They say [to each other] that from now until the time they attain Buddhahood, / They will repay the Buddha's benevolence by praising him for a long kalpa. / If not

blessed by the great power of Amida's vow, / When and in which kalpa would we be able to escape from this Sahā world?

How can you expect to reach the Treasure Land now? / It is indeed due to the power of the great master of the Sahā world. / Without the exhortation of the great master and good friend, / How can you enter the Pure Land of Amida? (p. 129)

Yamamoto: The venerable master of Komyoji says: "Alas men doubt what is undoubtable. / We meet there. There's nothing to doubt. Say not / As to 'Mita takes us or not takes us! / Turn but to him, whate'er else all forgot!"

"Some says: 'From now on till we there awake, / We e'er praise Him, pay back what we owe. / If not led by 'Mita, by His vow's power, / How could we well flee from this world of woe?'"

"How could we well now hope to get born there? / This is all the works of Shakya Buddha. / If not urged by him, by Shakya Buddha, / How might we enter the land of 'Mita?" (p. 133)

試訳

The master of Kuangming [Temple] states: The only thing to regret is that sentient beings doubt what should not be doubted. The Pure Land confronts us directly and does not oppose us at all. Do not deliberate about what Amida encompasses and what it does not. [What is important is] whether one's intention is singular and turned or not turned. . . .

Further, one ought say, "From today until I attain the fruit of Buddhahood, I will praise the Buddha for long *kalpas*, to repay its compassionate benevolence." Unless one receives the power of Amida's universal vow, at what time and in what *kalpa* can one leave this world of endurance. . . .

How can one expect to reach the world of treasures today? It is truly through the power of our primary teacher [Śākyamuni] in this world of endurance. If it were not for the encouragement of our primary teacher and other guides, how could we possibly enter Amida's Pure Land.