

「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] that one's consciousness is in the total mind and whether it has been turned or not. . . .

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.

善導の『般舟讚』の原文

「唯恨衆生疑不疑 淨土對面不相忤
莫論彌陀攝不攝 意在專心回不回」

(『大正大藏經』四七・450 上段、『真聖全』一・695 頁)

「或道從今至佛果 長劫讚佛報慈恩
不蒙彌陀弘誓力 何時何劫出娑婆
自到已來當法樂 畢竟不聞十惡聲
眼見如來耳聞法 身常從佛喜還悲

何期今日至寶國 實是娑婆本師力」

(『大正大藏經』四七・451 上段、『真聖全』一・700 頁~701 頁)

一念の転訳における「専心」の諸英訳について

「然れば、願成就の一念は即ち是れ専心なり。」

(『聖典』241 頁)

DTS: This being so, the “one thought” referred to in the Prayer fulfilled is no other than this “single-minded.” (p. 148)

CWS: Thus, the term *one thought-moment* in the passage teaching the fulfillment of the Vow is wholehearted thought. (p. 112)

Inagaki: Hence, “a single thought” in the passage of fulfillment [of the Eighteenth Vow] refers to singlemindedness. (p. 121)

Yamamoto: Therefore the ‘One Thought’ of the ‘Lines that State about the Perfection of the Vow’ is the ‘Exclusive Mind’. (p. 126)

「意」と「心」の関係について

望月の『仏教大辞典』によれば、「大毘婆沙論第七十二に、心意識の別に就て多説あり。俱舍論第四には略して二説を出だせり、謂はゆる「集起の故に心と名づけ、思量の故に意と名づけ、了別の故に識と名づく。復た有るが釋して言はく、淨不淨の界種種差別するが故に、名づけて心となし、即ち此れ他の為に所依止となるが故に、名づけて意となし、能依止となるが故に、名づけて識となす。故に心と意と識との三名、詮する所の義は異ありと雖も、而も體は是れ一なり」と云える是なり。…中略…唯識等の八識家に在りては然らず。等無間縁を意と名づくることは、大小乗別なしと雖も、而も第七識を別立して、之を恒審思量、或は意識の近所依となるの義を附せるを以て、俱舍等に於て明了ならざりし觀念が、唯識に至りて初めて其の意義を發揮し来れりと云はざるを得ず。」(105 頁) と述べている。