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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

Śāstra by Nāgārjuna Bodhisattva, Part 33

龍樹論文 (33)

[意譯]

[The translation that is faithful to the spirit]

今まさに、くわしく阿彌陀佛の易行を説くであろう。世^せ自在王佛^{じざいおうぶつ}等の一百
六佛、この諸佛世尊は現に十万の清浄なる世界にあつて、皆阿彌陀佛の名號を稱
え阿彌陀佛の本願を憶念するのである。阿彌陀佛の本願には、若し人あつて我を

信じ我名を稱えおのずから歸命すれば、^{すぐ} 即時に ^{ひつじょう} 必定すなわち不退の位に入りて、淨土に往生すれば无上道をさとることができる^とと説かれてある。これによつて常に憶念すべきであると、諸佛は勧められる。われ龍樹はいま偈頌をもつてこの阿彌陀佛をほめたたえる。

^{はかり} 量なき智慧の光明にかがやく彌陀、その身は ^{こがね} 眞金の山のごとくである。われいま身口意のすべてをあげて、合掌し首を地に垂れて禮したてまつる。乃至。

人よくこの阿彌陀佛の ^{はかり} 量なき ^{ちから} 威力と ^{くどく} 功德を具えた名號を信ずれば、即時に必定すなわち不退の位に入ることができる、この故に我つねに名號を稱念したてまつる。乃至。

若し人、淨土に往生して佛と作らむと願うて、心に彌陀を念じたてまつれば、時に ^{おう} 應じて身を ^{あら} 現わし ^{せつしゆ} 攝取したもうのである。この故にわれ彼の佛の本願力に歸命したてまつる。十方世界のもろもろの菩薩も、この彌陀の淨土に ^{おうげい} 往詣して供養したてまつりて説法をきくのである。この故にわれ稽首したてまつる。乃至。

もし人、稱名の ^{ぜんごん} 善根をつんでも、^{うたがい} 疑心に覆われたものは ^{ぎじょうたいぐ} 疑城胎宮へ生れて華に包まれて佛を見ることはできない、明かに佛智を信じ、疑いはれて心の ^{きよらか} 清淨なものは、眞實報土に生れ ^{さとり} 正覺の ^{はな} 華ひらけて佛を見たてまつる。

十方に現在する諸佛は、種々のすぐれた因縁をつまびらかにして、阿彌陀佛の功德を讃嘆したもうのである。よつてわれいま彌陀に歸命して禮したてまつるのである。乃至。

かの阿彌陀佛は八正道の船に乗じて ^{わた}度^りがたい ^{まよい}生死^の海を ^{わた}度^りたもう、自ら生死の海を度つて佛となりたもうてまた一切衆生を度して救いたもう。

われいま ^{じんりきじざい}神力自在なる彌陀佛を禮したてまつる。

あらゆる諸佛たちが、^{はかり}量^のない ^{とき}時劫をとおして、彌陀の功德をほめたたえられても、なおほめ盡すことはできないのである。よつて、われいま清淨な彌陀に歸命したてまつる。我いま諸佛の彌陀をほめたたえたもうごとく、また彌陀の無量の功德をほめたたえまつる。この福德の因縁によつて佛常に我を護念したもうことを願いたてまつる。

Exactly now, the Serene Practice of Amitābha (Amitāyus) will be explicated in detail. One hundred and six BuddhāH such as Lokeśvararāja, these BuddhāH and Bhagavat are actually in the immaculate worlds of the ten directions, all of whom praise, recite, believe on, and meditate on the sacred name of Amitābha (Amitāyus) and single-heartedly commit the pūrva-praṇidhāna of Amitābha (Amitāyus) to memory. The pūrva-praṇidhāna of Amitābha (Amitāyus) expounds that, if human beings believe on Amitābha (Amitāyus) and praise, recite, and meditate on the sacred name of Amitābha (Amitāyus), spontaneously revering Amitābha (Amitāyus) and returning their life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus), they will immediately attain the mind's state of avivartika, namely the rank of avavartika (avinivartanīya), and they will be able to attain enlightenment of agra-bodhi at the birth of non-birth in

the Pure Land. Hence, the BuddhāH exhort them to always commit the sacred name and the pūrva-praṇidhāna of Amitābha (Amitāyus) to memory. Nāgārjuna myself now praise this Amitābha (Amitāyus) with gāthā:

Shining with radiance of immeasurable jñāna and prajñā, Amitābha (Amitāyus) is likened to a mountain of gold. With all of my action, speech and thought, I now most respectfully worship with my hands folded and with my head lowered to the ground. Abbr.

If human beings believe upon this sacred name of Amitābha (Amitāyus) complete with immeasurable power, grace and virtue, they will be able to immediately attain the mind's state of avivartika, namely the rank of avavartika (avinivartanīya). Hence, I always most respectfully praise, recite, believe on, meditate on and commit the sacred name of Amitābha (Amitāyus) to memory. Abbr.

If human beings wish to attain Buddhahood at the birth of non-birth in the Pure Land and most respectfully meditate on Amitābha (Amitāyus) in their mind (Buddha-manasikāra), Amitābha (Amitāyus) deigns to appear, salvage, enlighten, guide and embrace them according to periods. Hence, I most respectfully revere the power of pūrva-praṇidhāna of Amitābha (Amitāyus) and return my life to the power of pūrva-praṇidhāna of Amitābha (Amitāyus), summoned and blessed by the power of pūrva-praṇidhāna of Amitābha (Amitāyus). The BodhisattvāH in the worlds of the ten directions visit and worship this Pure Land of Amitābha (Amitāyus) and most respectfully perform pūjanā and listen to sermons on dharma. Hence, I most respectfully make obeisance with profound reverence or vandati. Abbr.

If human beings are obscured by doubt despite of accumulating kuśala-mūla of praising, reciting, believing on, and meditating on the sacred name of Amitābha (Amitāyus), they will be born in the doubtful and wombly castle, enveloped in flowers, and unable to see the Buddha; If human beings obviously believe on the Buddha-jñāna and undoubtedly have an immaculate mind, they will be born in the true pure land of saMbhogakāya, blossom out into the flower of saMbodhi, and most respectfully look up to the Buddha.

The BuddhāH present in the ten directions deign to praise the grace and virtue of Amitābha (Amitāyus) by clarifying various and

excellent hetu-pratyaya. Hence, I now most respectfully worship Amitābha (Amitāyus), revering Amitābha (Amitāyus) and returning my life to Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of Amitābha (Amitāyus). Abbr.

The aforementioned Amitābha (Amitāyus) deigns to sail, understand and save the illusionary and transmigratory sea of life and death difficult to sail, redeem and understand on the great vessel for the voyage, salvation and comprehension by virtue of āryāṣṭāṅgo mārgo. He Himself attained Buddhahood through the voyage, comprehension and salvation of the illusionary and transmigratory sea of life and death difficult to sail, redeem and understand and He again deigns to appreciate and lead all the sattva to salvation or pāramitā. I now most respectfully worship Amitābha (Amitāyus) of omnipotent divine power.

If all the BuddhāH deign to admire the grace and virtue of Amitābha (Amitāyus) throughout immeasurable kalpān, they cannot admire Him fully from every point. Hence, I now most respectfully revere immaculate Amitābha (Amitāyus) and return my life to immaculate Amitābha (Amitāyus), summoned and blessed by the pūrva-praṇidhāna of immaculate Amitābha (Amitāyus). I again now most respectfully admire the infinite grace and virtue of Amitābha (Amitāyus) as the BuddhāH deign to admire Amitābha (Amitāyus). I most respectfully pray that the Buddha, or Amitābha (Amitāyus), always deigns to shield me by virtue of this hetu-pratyaya of the blissful grace and virtue.