

法然上人のご法語

第十九 乘仏本願

Honen's Words No. 19

Being Saved by
the Vow by Amitabha
(Hongan)

To be saved* by the Vow*
by Amitabha, there are
two ways. Not to be saved
by it, there are also two
ways.

*save≈receive/accept/cover

*Vow=Amitabha's promise

あり。乗ぜぬにあり。
他力本願に乗ずるに二つ

乗ぜざるに^いし^いし^いし^いは、
一つには、罪を造るとき乗ぜ
ず。その故は、「かくのごと
く罪を造れば、念仏申すとも
往生不定なり」と思ふとき
に乗ぜず。

One way not to be saved is found when you commit a sin. The reason is as follows: One may think "Because I have committed such a sin, I cannot be reborn in the Pure Land even if I chant Nembutsu".

The other way not to be saved is found when the aspiration for enlightenment occurs to you. The reason is as follows: One may think "Because I have the right aspiration,

二つには、道心の発おこると
き乗ぜず。その故は、「同じ
く念仏申すとも、かくのご
とく道心ありて申さんずる
念仏にてこそ往生はせんず
れ。」

my Nembutsu is more powerful than without the aspiration, so that I will be necessarily reborn in the Pure land." As such, he/she thinks that the aspiration is the first and the Vow is the second.

無道心にては念仏すとも叶
うべからず」と、道心を先
として、本願を次に思うと
き乗ぜざるなり。

Next, one way to be saved is found when you commit a sin. The reason is as follows: One may think "Because I have committed such a sin, I must go to the hell without doubt.

次に、本願に乗ずるに二
つの様ようというは、一つには
罪造るとき乗ずるなり。そ
の故は、

「かくのごとく罪を造れば、
決定けつじして地獄じごくに墮つべし。
しかるに本願の名号を称う
れば、決定往生せん事のうれ
しさよ」と悦ぶときに乗ずる
なり。

However, once I have
chanted Nembutsu I can
certainly go to the Pure
Land. How blissful the
Vow by Amitabha is."

The other way to be saved is found when the aspiration for enlightenment occurs to you. The reason is as follows: One may think "I can go to the Pure Land not owing to the right aspiration. While such a aspiration arose many

二つには、道心発るとき乗
ずるなり。その故は、「この道
心にて往生すべからず。これ
ほどの道心は、無始よりこの
かた発れども、いまだ生死シウジを
離れず。

故に、道心の有無を論ぜず、造
罪の軽重を言わず、ただ本願の
名号を念々相続せん力により
てぞ、往生は遂ぐべき」と思う
ときに、他力本願に乗ずるな
り。

times during my many
lives in transmigration, I
could not get freedom
from there. Therefore,
whether the aspiration
arises or not or whether
my sin is serious or not, I
can get to the Pure Land
only by constant
Nembutsu.

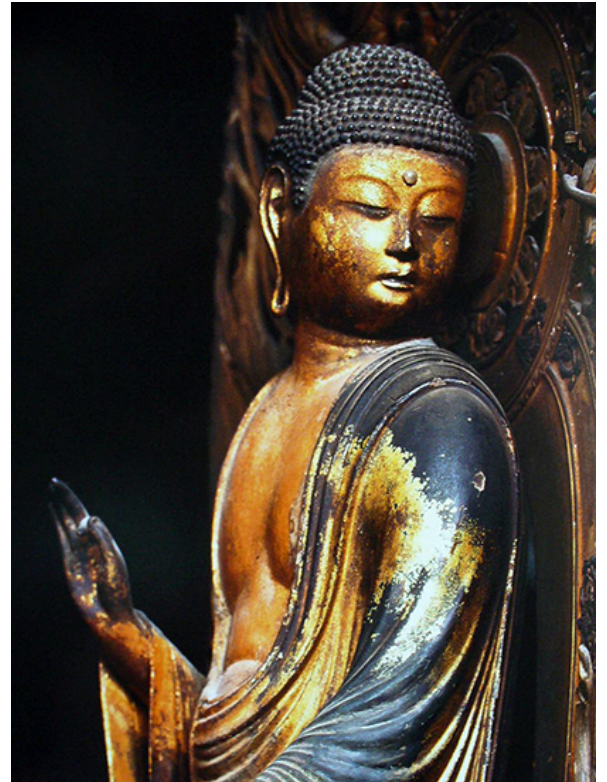
「道心」

仏道を修行して覺りを開こ

う、という決意

Aspiration for
enlightenment (Doshin):
Aspiration/determination
to attain enlightenment
by the Buddhist practice.

永保二年（一〇八二）、
永観五〇歳のころで
ある。二月十五日払
暁、永観は底冷えのす
るお堂で、ある時は正
座し、ある時は阿弥陀
像のまわりを念仏し
て行道していた。する
と突然、須弥壇に安置
してある阿弥陀像が
壇を下りて永観を



(Legend of Eikando, Kyoto)

In the early morning on February 15, 1082, Eikan was 50 years old and was walking around the platform of the image, praising Nenbutsu as an

先導し行道をはじめられた。永観は驚き、呆然と立ちつくしたという。この時、阿弥陀は左肩越しに振り返り、「永観、おそし。」と声をかけられた。永観はその尊く慈悲深いお姿を後世に伝えたいと阿弥陀に願われ、阿弥陀如来像は今にその尊容を伝えると言われている。

(永観堂ホームページより)

ordinary religious service in a temple, where the air was freezing cold. All of a sudden, the image walked down from the platform and begun to lead Eikan. Eikan was so astonished that he could not keep walking. At the moment, the image looked back over its shoulder and said. "Eikan! Follow me." Eikan saw the holy and merciful pose of the image and desired it to keep the merciful pose for future generations. This is a legend why Mikaeri Amida is looking back.

(cf. <http://www.eikando.or.jp>)