

「真仏弟子」釈について

『観経』からの引用（「流通分」の文）

原文の書き下し：又、言わく、若し念仏する者は、当に知るべし。此の人は是れ人中の分陀利華なり、と。已上（『聖典』246 頁）

DTS: Again: When they practice the *nenbutsu*, they should be known as the blooming white lotus [*punḍarīka*] among human beings. (p. 153)

CWS: Further, [the *Contemplation Sutra*] states: Know that the person who says the *nenbutsu* is a white lotus among people. (p. 118)

Inagaki: It is stated: “You should know that all who are mindful of that Buddha are like white lotus flowers among humankind.” (p. 127)

Yamamoto: Also there is a line, which says: “Know that he who directs his thought toward the Buddha is, of all men, the white lotus”. (p. 131)

試訳

Also, it states: “One should realize that those who do the *nenbutsu* are truly white lotuses among human beings.”

『安楽集』からの引用①（第一大門第二からの引用）

原文の書き下し：『安楽集』に云わく、諸部の大乘に拠って説聴の方軌を明かさば、『大集経』に云わく、「説法の者に於いては、医王の想を作せ、抜苦の想を作せ。所説の法をば、甘露の想を作せ、醍醐の想を作せ。それ聴法の者をば、増長勝解の想を作せ、愈病の想を作せ。若し能く是の如き説者・聴者は、皆仏法を紹隆するに堪えたり、常に仏前に生ぜん」と。乃至（『聖典』246 頁）

DTS: In *The Anrakushū* we read: According to various Mahāyāna texts, the following is given: How to give sermons and how to listen to them. In *The Daishū Sūtra*, we have: When [the preacher] gives sermons, think of him as a king among physicians who is going to relieve the patient of pain. Think of the Dharma he is about to talk of as if it were nectar or the essence of cream. The audience should bear in mind that by listening to the preaching their excellent understanding is efficiently increased and their illness cured. If the preacher and the audience prepare their minds in this way, they will surely bring about the prosperity of the Buddha-dharma. They will feel as if they were always in the presence of the Buddha. . . . (p. 153-154)

CWS: *Passages on the Land of Happiness* states: Through quoting from the various Mahayana scriptures, the method and model for teaching and for listening will be clarified. *The Great Assembly Sutra* states:

The person who teaches the dharma should think of himself as king among

physicians and of his work as the elimination of pain. He should think of the dharma that he teaches as sweet nectar (*amṛta*) or milk of the finest taste (*maṇḍa*).

The person who listens to the dharma should think that excellent understanding thereby increases and grows and that his sickness is being cured.

Such a teacher and listener together can make the Buddha-dharma flourish. They dwell always in the presence of the Buddhas. . . . (p. 118)

Inagaki: We read in the *Collection of Passages on the Land of Peace and Bliss*: I will explain the prescribed method of preaching and hearing the Dharma according to various Mahayana sutras. The *Great Assembly Sutra (Mahāvaipulyamahāsaṃnipāta-sūtra)* says:

The preacher of the Dharma should think of himself as the physician king intent on eliminating pains; he should consider the Dharma preached to be nectar or *maṇḍa*. Those who hear the Dharma should seek to attain superior understanding and be cured of their illnesses. If such is the preacher and the listener, they are able to make the Buddha-Dharma flourish. They will always dwell in the presence of the Buddha. (p. 127)

Yamamoto: The Anrakushu says: “Following the writings of all the divisions of Mahayana I shall show the rules of preaching and hearing the Buddhist Law. The *Daishukyo* says: ‘One who preaches the Law should abide in the mind of a king of medicine and also in the mind of one who roots out pain. As to the Law one speaks about one should abide in the mind of *amrita* and in the mind of *manda*. One who hears the Law should abide in a mind that will superbly well understand, in a mind in which one heals illness. All who thus preach and hear can well heighten the Buddhist Way. They shall always be born in the presence of the Buddha. (p. 131)

試訳

Also, it states: “One should realize that those who do the *nenbutsu* are truly white lotuses among human beings.”

善道の『観経疏』における「分陀利華」に関する解説

「もしよく相続して念仏する者、この人はなほだ希有なりとす、さらに物としてもつてこれに方ぶべきことなきことを明かす。かるがゆえに「芬陀利」を引きて喩とす。

「分陀利」と言うは、「人中の好華」と名づく、また「希有華」と名づく、また「人中の上上華」と名づく、また「人中の妙好華」と名づく。この華あい伝えて「蔡華」と名づくる、これなり。もし念仏の者は、すなわちこれ人中の好人なり。人中の妙好人なり、人中の上上人なり、人中の希有人なり、人中の最勝人なり。」

(「信巻」所引『聖典』248-249頁、『真聖全』一・558頁)

『安樂集』の原文と親鸞の独自の訓点の意義

「第二據諸部大乘明説聴方軌者、於中有六第一大集經云、於説法者作醫王想作拔苦想。所説之法作甘露想作醍醐想。其聴法者作増長勝解想作病愈想。若能如是説者聴者皆堪紹隆佛法常生佛前」
(『真聖全』一・379頁)

江戸講録における議論について

「^{モノヲハ}者」とある覚師の延書なり。綽蓮師の延書にはひととはよましてある是がすぐれる。増長とはすぐれる事。勝解とは広大勝解と同じ事で。今法を聞く時には所説の法を疑はず。まうけにすぐれて決定の思ひをなして聞けと云ふ事。」

(香月院深励師『教行信証講義集成』六・592頁)

「於説法者等とは、經に自ら己身に於いて医王の想を生ず等と言うに准ず。下文は皆な説者の自想到約す。今の引意を案ずるに、隨義転用なり。初は則ち聴者は説者を想うを明かす。後は則ち説者は聴者を想うことを示すか。」

(等心院興隆師『教行信証講義集成』六・597頁)