

「真仏弟子」 釈について

善導の『往生礼讃』からの引用①

原文の書き下し：又た云わく、仏世、甚だ値い難し、人信慧有ること難し。遇たま希有の法を聞くこと、斯れ復た最も難しとす。自ら信じ人を教えて信ぜしむ、難きが中に転た更難し。大悲、弘く普く化する、真に仏恩を報ずるに成る、と。(『聖典』247頁)

DTS: 〈And again:〉 It is a rare event to meet the Buddha while he is here. It is also rare to find beings who are endowed with faith and transcendental wisdom. The rarest event is to listen to the most wonderful doctrine [of the Pure Land]. But the rarest of the rarest is to believe in the doctrine and also to have others believe. Propagating as universally as possible the message of great compassion is indeed the truest way to requite what the Buddha has been doing for us. (p. 156)

CWS: Further, he states: Extremely difficult is it to encounter an age in which the Buddha appears, / And difficult indeed for a person to realize the wisdom of shinjin. / To come to hear the dharma rarely met with / Is again among all things most difficult. / To realize shinjin oneself and to guide others to shinjin / Is among difficult things yet even more difficult. / To awaken beings everywhere to great compassion / Is truly to respond in gratitude to the Buddha's benevolence. (p. 120)

Inagaki: He also says: It is extremely difficult to encounter an age in which a Buddha appears in the world; / It is also difficult for the people to realize the wisdom of faith. / To be able to hear the rare Dharma / Is among the most difficult. / To accept it in faith and teach others to believe in it / Is the difficulty among all the difficulties. / To spread great compassion everywhere and guide others / Is truly to repay the Buddha's benevolence. (p. 129)

Yamamoto: Also line are, which say: "Hard is it to be born where the Buddha is; / Hard to obtain faith and the wisdom that rings; / Hard to hear this Law, this Law so rare: / This is the hardest of all, of all things. // "To have faith and other well to teach / Is difficult, the hardest thing of all. / His Great Grace we spread and we widely teach. / Thus one repays Him well who does us call. (pp. 133-134)

試訳

Further, he states: It is extremely difficult to directly encounter a Buddha in the world. For a person to have acceptance and wisdom is difficult. Happening to hear the rare Dharma: This is also held to be the most difficult. Accepting it oneself and leading others to accept it: Among difficult things, this is yet even more difficult. Great compassion universally transforming all things is what truly ends up repaying our debt of gratitude to the Buddha.

善導の『往生礼讃』からの引用②

原文の書き下し：又た云わく、弥陀の身色は金山の如し。相好の光明は十方を照らす。唯だ念仏する有りて、光摂を蒙る。当に知るべし、本願最も強しとす。十方の如来舌を舒べて証したまう。専ら名号を称して西方に至る。彼の華台に到りて妙法を聞く。十地の願行自然に彰る、と。(『聖典』 248 頁)

DTS: And again: The color of the body of Amida is like a mountain of gold. The Light emanating from his features is shining all over the ten quarters, but it is only those who are practicing the *nenbutsu* that the Light takes in under its protection. It should be known that the Original Prayer of Amida is the strongest. All the Buddhas in the ten quarters are eloquent in giving testimony to the *nenbutsu*. Solely pronouncing the Buddha's Name, they move westward and, coming under the Buddha's flowery pedestal, are ready to listen to the wonderful Dharma. All the prayers and practices belonging to the tenth stage of bodhisattvahood reveal themselves of their own accord. (p. 156)

CWS: Further, he states: The body of Amida is in color like a mountain of gold; / The radiance of his features and marks illumines the ten quarters; / Only people of the nembutsu are grasped by the light; / Know that the Primal Vow is the decisive cause.

The Tathagatas of the ten quarters extend their tongues and give witness: / Persons who solely say the Name attain the West. / Reaching the lotus dais, they hear the excellent dharma; / The vows and practice of the ten stages naturally manifest themselves in them. (p. 120)

Inagaki: He also says in the same work: The color of Amida's body is like the golden mountain; / The rays of light of his physical characteristics and marks illumine the ten directions; / Only those who recite the Nembutsu are enfolded in the light; / Realize that the Primal Vow has the strongest power. / The Tathagatas of the ten directions extend their tongues and give witness: / Through exclusive recitation of the Name, you reach the Western Land; / Mounting the lotus seat, you will hear the excellent Dharma; / You will see the vows and practices of the ten bodhisattva stages manifest themselves spontaneously. (p. 130)

Yamamoto: Also line are, which say: "The body of 'Mita is as of gold; / The light from His person shines over all. / But with Nenbutsu we in His light bathe. / Know all come from the Vow that us does call!

"All Buddhas Him praise and they well attest. / We but call on His Name; to West we go. / We in the lotus sit, hear the best Law. / Unworked the works of Ten Soils shine aglow". (p. 134)

試訳

Further, he states: "The color of Amida's body is like a golden mountain. The light of

his features shine throughout the ten directions. Just those who do the *nenbutsu* receive the enveloping light. One should realize that the original aspiration is the strongest. The Tathāgatas of the ten directions extend their tongues in attestation. Those who solely call the name reach the Western Land. Having reached that flower dias, they hear the wondrous truth. The practice and aspirations of the ten stages appear to them spontaneously.

「知恩報徳の益」に関する金子大栄師の気づきについて

「今朝ふと、知恩報徳の益とってある—知恩報徳ということは御利益だといっています—これはひとつ気をつけて見なければならんことであるな、と気がついたのであります。知恩報徳ということは、仏法を聞いた者の一つの道徳である。御恩を知り徳を報じねばならない。第一の冥衆護持の益は別に義務的なものでない、心多歡喜あたりは喜ばなければならんということであるかもしれんけれども、諸仏稱讃の益、心光常護の益ということは、そうならしていただくということであるから御利益に間違いないのであります。ところが知恩報徳ということになると、世の中には報恩主義ということをする人もありまして、御恩をありがたく思うというところに人間の道があるのである、こういうことなんですから、知恩報徳というものは人間の道である、こうありそうなところを、知恩報徳の益とってある。

知恩報徳というのは御利益である。そうしますと、私が申しましたように、恩を忘れ徳を報ずる心がなくなったという悲しむ必要はないことである。ほんとうに御信心をいただいて、本願のころをいただいて念仏申す身になれば、別に知恩の心が出てこなくても、報徳の感情が消えても、それが知恩報徳の御利益である。そこにもう恩を知るとか徳を報じるとかいわなくても、念仏申す身になるというところにおのずからそれがそのまま知恩報徳の道にかなえさせていただくのであるという御利益であるのである。御利益という言葉で何か一つ生きかえったような感じがするのであります。 (金子大栄著『現生十種の益』(弥生書房) 170 頁~171 頁)

「功德」の意味と英訳について

「然るに今且らく其の名字を積すべし。其れ功德は亦た福德と名づく。福は福利を謂う。善、能く資潤して行人を福利するが故に名づけて福と為す。是れ其の善行の家の徳なるが故に福德と名づく。清冷等は是れ水の家の徳なるが如し。功は功能を謂う。善、資潤利益の功あるが故名づけて功と為す。還た是れ善行の家の徳なるが故に功德と名づく。」
(慧遠『維摩義記』(『大正大藏經』38 卷 429 頁上段)

「悪尽くるを功と曰い、善、満つるを徳と称す。又、徳とは得也。功を修して得る所なるが故に功德と名づく。」 (吉蔵の『勝鬘宝窟』(『大正大藏經』37 卷 11 頁中段)

guṇa: 「紐を構成する條、紐、絲、綱；燈心、弓弦；琵琶の絃；二次的の食品、調味料；（動詞の）遠隔目的；固有性、性質；根本的の源素（地・水・火・風・空）の属性（香・味・色・触・声）；（特に *Sāṃkhya* に於て）根本的（三）原素又は性質…中略…根本的（二十四）原素又は性質…中略…善性、徳、功績、卓越；（一）の多額または多量（＝過分の）；発音上の特質（文字の）；母音の第一強階程、重韻…中略…倍数」（『漢訳対照 梵和大辞典』427 頁）「徳、功德、福德、道德、威徳；利、勝利、利益、功德、功德勝利；実；美；仁篤；用」（同前）と漢訳される。

punya: 形容詞として「吉兆の、幸先のよい、幸運な、好都合な、美しい、快い；芳香のある；善良な、有徳の、正しい、価値のある；純粹な、清浄な、神聖な」（『漢訳対照 梵和大辞典』791 頁）と定義され、「勝、福、善」（同前）と漢訳され、また名詞として「善、徳；善行；道徳的または宗教的功績」（同前）と定義され、「福、福德、福德行、福行、福利、福慶、福業；功德：善根；善輪」（同前）と漢訳される。

「光摂」に関する曾我量深師の言葉

「摂取不捨とは外より照す所の遍照の光明に対して、貪瞋煩惱の我が心中より放出する我々の生命である。言を換て云へば遍照の光明は如来の寿命に対し、寿命より抽象したる平面的理智であるが、摂取の光明は正しく寿命の体となり、寿命不二なる人格的の光明である。此摂取の光明こそは如来をして真に如来たらしむる寿命である。如来をして如来たらしめたと云ふは則ち我々人間をして真に人間たらしむるの謂である。如来の生命は畢竟我々人間の生命の外にない。此の如来と人間との同一生命の自覚が救済であり、如来の本願であり、名号であり、信仰であり、摂取不捨である。…中略…念仏の声を聞いて始めて摂取する程まぬるい如来にては在まさぬ。」

（「常に信の初一念に立つべし」『曾我量深選集』二・405 頁～406 頁）