

「真仏弟子」釈について

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 *nenbutsu* 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. Solely conforming to the name, one reaches the Western Land. Having reached that flower dias, one hears the wondrous truth. The practice and aspirations of the ten stages appear to them spontaneously.”

善導の『観念法門』からの引用

原文の書き下し：又た云わく、但だ阿弥陀仏を専念する衆生有りて、彼の仏心の光、常に是の人を照らして摂護して捨てたまわず。総べて余の雑業の行者を照らし摂むと論ぜず。此れ亦た是れ現生護念増上縁なり、と。已上（『聖典』248頁）

DTS: Again, he says: Only those beings who are exclusively devoted to the thinking of Amida Buddha are brought under the ever-illuminating Light of the Buddha-mind. They are taken in and protected by the Buddha who will never forsake them. All others devoted to the practices which are not at all pure and genuine, however, are excluded from the Light and its protection. This is also one of the conditions accruing to the benefit of the *nenbutsu* devotees in their present life. (p. 156)

CWS: Further, he states: There are sentient beings who solely think on Amida Buddha; only these people are constantly illumined by the light of that Buddha’s heart, grasped and protected, never to be abandoned. It is not at all stated that any practitioners of various other acts are illumined and embraced. This is being protected in the present life, a manifestation of the decisive cause of birth in the Pure Land. (pp. 120-121)

Inagaki: He also says: Should there be sentient beings who are exclusively mindful of Amida Buddha, the light of the Buddha’s heart always shines on them, protecting and never forsaking them. It is not stated that the light shines on practitioners of various other acts and embraces them. This is also the strong condition of protection in the present life. (p. 130)

Yamamoto: Also line are, which say: “As beings exclusively call on His name, the spiritual light of this Buddha always shines upon such persons. It takes them in, protects them, not abandons. It does not say He shines upon and takes in persons who practice other sundry practices. This is again one of the highest promotive agents that one enjoys in this present life. (p. 134)

試訳

Further, he states: “If there are those who just exclusive think of Amida Buddha, the light of that Buddha’s mind will continually shine upon such people, taking up and

protecting them, and never abandoning them. There is no mention whatsoever of shining upon or taking up those other practitioners who perform the sundry practices. This is also evidence that [Amida is] an excellent condition that protects practitioners in their present lives.”

『観経』「真身観」の原文について

「仏、阿難および韋提希に告げたまわく、「この想成じ已りなば、次に当に更に無量寿仏の身相光明を觀ずべし。阿難、当に知るべし。無量寿仏の身は百千万億の夜摩天閻浮檀金色のごとし。仏身の高さ、六十万億那由他恒河沙由旬なり。眉間の白毫は、右に旋りて婉轉し、五須弥山のごとし。仏眼は四大海水のごとし、清白分明なり。身のもろもろの毛孔より光明を演出す。須弥山のごとし。かの仏の円光は百億の三千大千世界のごとし。円光の中において、百万億那由他恒河沙の化仏まします。一一の化仏にまた衆多無数の化菩薩まします。もって侍者たり。無量寿仏に八万四千の相まします。一一の相に、おのおの八万四千の随形好あり。一一の好にまた八万四千の光明あり。一一の光明遍く十方世界を照らす。念仏の衆生を攝取して捨てたまわず。その光明・相好および化仏、具に説くべからず。但、當に憶想して、心眼をして見せしむべし。この事を見れば、すなわち十方一切の諸仏を見たてまつる。諸仏を見たてまつるをもってのゆえに「念仏三昧」と名づく。この觀を作すをば、一切の仏身を觀ずと名づく。仏身を觀ずるをもってのゆえに、また仏心を見る。仏心というは大慈悲これなり。無縁の慈をもつてもろもろの衆生を摂す。この觀を作せば、身を捨てて他世に諸仏の前に生じて、無生忍を得。このゆえに智者、应当に心を繋けて、あきらかに無量寿仏を觀ずべし。」

（『聖典』105頁～106頁）

『大経』「序分」における「仏仏相念」の境涯と「無蓋の大悲」について

「『大無量寿経』に言わく、今日世尊、諸根悦予し姿色清浄にして、光顔巍巍とましますこと、明らかなる鏡、淨き影表裏に暢るがごとし。威容顕曜にして、超絶したまえること無量なり。未だかつて瞻觀せず、殊妙なること今のごとくましますをば。ややしかなり。大聖、我が心に念言すらく、「今日、世尊、奇特の法に住したまえり。今日、世雄、仏の所住に住したまえり。今日、世眼、導師の行に住したまえり。今日、世英、最勝の道に住したまえり。今日、天尊、如来の徳を行じたまえり。去来現の仏、仏と仏をあい念じたまえり。今の仏も諸仏を念じたまうこと、なきことを得んや。何がゆえぞ威神の光、光いまし爾る」と。…中略…仏の言わく、「善いかな阿難、問えるところ甚だ快し。深き智慧、真妙の弁才を發して、衆生を愍念せんとして、この慧義を問えり。如来、無蓋の大悲をもって三界を矜哀したもう。世に出興する所以は、道教を光闡して、群萌を拯い、恵むに真実の利をもってせんと欲してなり。」

（「教卷」所引『無量寿経』「序分」『聖典』152頁～153頁）

「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)