

「真仏弟子」釈について

『楽邦文類』からの引用①

原文の書き下し：禅宗の智覚、念仏行者を讃じて云わく、「奇なるかな。仏力難思なれば、古今も未だ有らず」と。(『聖典』284頁)

DTS: Chikaku of the Zen school eulogizes the devotees of the *nenbutsu*, saying: “How wonderful is the power of the Buddha! It is altogether beyond comprehensibility. Nothing like it has ever taken place in history.” (p. 159)

CWS: Chih-chüeh of the Ch’an school praises the practitioner of the *nembutsu*: “How wondrous! The power of the Buddha surpasses conceivability; never has there been such power.” (p. 123)

Inagaki: Chih-chüeh of the Ch’an school says in praise of the followers of the *Nembutsu*: How wonderful! The Buddha’s power is inconceivable; there has not been anything like this in all ages. (pp. 133-134)

Yamamoto: Chih-chiue of the Zen sect, praising those who say the *Nembutsu*, says: “Rare it is! The Buddha’s power is inconceivable. Nothing of old can equal this”. (p. 137)

『楽邦文類』からの引用②

原文の書き下し：律宗の元昭師の云わく、「嗚呼、教観に明らかなること、熟か智者に如かんや。終に臨みて『観経』を挙し、浄土を讃じて長く逝きんき。法界に達せること、熟か杜順に如かんや。四衆を勧め、仏陀を念じて勝相を感じて西に邁きき。禅に参わり性を見ること、熟か高玉・智覚に如かんや。皆、社を結び仏を念じて、俱に上品に登りき。業儒、才有る、熟か劉・雷・柳子厚・白楽天に如かんや。然るに皆、筆を乗り誠を書して彼の土に生まれんと願じき」と。已上(『聖典』284頁～285頁)

DTS: Ganjō, Master of the Vinaya School, says: “As far as the philosophical understanding of [Buddha-dharma] is concerned, no one can surpass Chisha. And it is he who, at the last moment of his life, mentioned *The Sūtra of Meditation*, praised the Pure Land, and passed away. As far as the understanding of the *dharma-dhātu* is concerned, no one can surpass Tojun. And it is he who persuaded the four groups to think of the Buddha and, deeply impressed by the excellent features of [the Pure Land], departed for the West. As far as the study of Zen and the insight into the Buddha-nature go, nobody can surpass Kōgyoku and Chikaku. And it is they who organized an association for the practice of the *nenbutsu*. Both finally ascended to the uppermost rank. As far as Confucian scholarship goes, no one can surpass Ryū, Rai, Ryūshikō, and Hakurakuten. And it was they who took up the brush and sincerely expressed themselves with the desire to be born

in that Land. (p. 159)

CWS: Yüan-chao, master of the Vinaya school, states: “Ah, for clear understanding of the teaching and the contemplations, who can equal Chih-che (Chih-i)? But when facing the end of life, he took up the *Contemplation Sutra*, and praising the Pure Land, he went there forever.

“For realization of the dharma-realm, who can equal Tu-shun? But he urged all four groups—monks, nuns, laymen, and laywomen—to think on the Buddha, and perceiving the excellent features, he went to the West.

“In practicing dhyana and seeing reality, who can equal Kao-yü and Chih-chüeh? But they formed societies for contemplating the Buddha and both realized the highest birth in the Pure Land.

“For ability in classical study, who can equal Liu, Lei, Liu Tzu-hou, and Po Lo-t’ien. But they all took up the brush to write the truth and aspired to be born in that Land.” (pp. 123-124)

Inagaki: Master Yüan-chao of the Vinaya school says:” As for the clear understanding of the doctrine and contemplation, who excels Chih-che (i.e., Chih-i)? Near the end of his life he upheld the Contemplation Sutra; after glorifying the Pure Land, he passed away.

“As for the insight into the Dharma realm, who is equal to Tu-shun? He urged all four groups of Buddhists to be mindful of the Buddha; after perceiving the miraculous signs, he passed away to the west.

“As for practicing meditation and seeing Buddha-nature, who surpasses Kao-yü and Chih-chüeh? They formed societies for contemplating the Buddha and both attained the highest grade of birth.

“As for deep learning in Confucian studies, who can match Liu, Lei, Liu Tzu-hou, and Po Lo-t’ien? They all took up the brush and wrote sincere words, aspiring to be born in that land.” (p. 134)

Yamamoto: The venerable master Yuan-chao of Risshu says: “Ah, to be clear at the teachings and perceptions, who can well surpass Chih-cheh? Nearing death he took up the Kammuryojukyo, praised the Pure Land, and passed away. Who can know well the world of Truth as Tu-shun? He urged the Four Groups of Way-seekers, said the Nembutsu, saw miracles, and went to the West. To attain dhyana and see the Buddha Nature, who can surpass Kao-chiu and Chih-chiue? They formed religious gatherings, said the Nembutsu, and together attained the Life of the Highest Grade. In the teachings of Confucius, who might surpass in learning such as Liu, Li, Liu-tsu-hou, and Pai-yo-tien? But all took up pen, told truth, and sought birth in the Pure Land”. (p. 137)

『楽邦文類』について

宗暁（1151年～1214年）の編纂による。撰述年代は不詳とされるが、慶元6年（1200

年)の序がある。浄土教関連の文章を抜粋し、出典の形式(経・呪・論・序)や文体(賦・偈・詩など)によって分類している。

「智覚」(永明延寿(904年～975年))について

「元昭」(元照(1048年～1116年))について

「智者」(天台智顛(538年～597年))について

「杜順」(557年～640年)について

「高玉」(懷玉(不詳～742年/747年))について

「懷玉禪師第十八

懷玉禪師姓高。台州湧泉寺居。一食不噉家種。不衣絲蠶。常自業懺悔萬萬餘反。誦彌陀觀經三十萬遍。日課佛名五萬口。蚤蝨放生。長坐不臥。天寶六年六月九日。見西方聖衆數若恒沙。見一人&T016254;白銀臺當窓而入。禪師曰。我之功課得金臺。便加功念佛。空中告言。頂上圓光。光明遍空。語門徒曰。退後莫交觸光。至臨終時。光色轉盛。乃説偈曰

清淨皎潔無塵垢 蓮華化生爲父母 我修行來經十劫 出示閻浮受衆罪
一生苦行超十劫 永離娑婆歸淨土

説偈已見紫金臺含笑而終。肉身現在台州湧泉寺」

(『往生西方浄土瑞応伝』『大正大蔵経』五一・106頁上段)

「劉」(劉程子(之)・劉遺民・劉仲思(352年～410年))と「雷」(雷次宗・雷仲倫(386年～448年))について

「於是率衆行道昏曉不絶。釋迦餘化於斯復興。既而謹律息心之士。絶塵清信之賓。並不期而至。望風遙集。彭城劉遺民。豫章雷次宗。雁門周續之。新蔡畢穎之。南陽宗炳張萊民張季碩等。並棄世遺榮依遠遊止。遠乃於精舍無量壽像前。建齋立誓。共期西方。乃令劉遺民著其文曰。惟歲在攝提秋七月戊辰朔二十八日乙未。法師釋慧遠貞感幽奧宿懷特發。乃延命同志息心貞信之士百有二十三人。集於廬山之陰般若臺精舍阿彌陀像前。率以香華敬薦而誓焉。」

(『高僧伝』『大正大藏經』 五〇・358 頁下段)
(『東林十八高賢伝』『続藏經』 (X1543) 七八・117 頁下段～119 頁上も参照)

「柳子厚」(柳宗元、柳河東 (773 年～819 年)) について

「白樂天」(白居易 (772 年～846 年)) について

試訳

Zhijue of the Chan school, praises the practitioners of the *nenbutsu*, saying, “How very rare! Since the power of the Buddha is difficult to conceive, there has never been [such a person], in past or present!”

試訳

Master Yuanzhao of the Vinaya School states: “Ah! In terms of clarity in both teaching and contemplation, who can compare with the wise Zhiyi [538-597]? Coming to the end of his life, he took up the *Contemplation Sutra*, praised the Pure Land, and passed on forever. In terms of accomplishment of the Dharma realm, who can compare to Dushun [557-640]? He encouraged the four groups [of Buddhist followers], recalled the Buddha, and, experiencing the excellent form [of the ornaments of the Pure Land], went to the West. In terms of practicing meditation and seeing Buddha nature, who can compare to Gaoyu [d.u.-742/747] and Zhijue [904-975]? They both formed associations, recalled the Buddha, and together ascended to the upper rank. In terms of aptitude in the study of the Confucian teachings, who can compare with Liu [Yimin (352-410)], Lei [Cizong (386-448)], Liu Zihuo [773-819], and Bai Letian [772-846]? Yet they all took up their brushes, wrote of sincerity, and aspired to be born in that land.