

「真仏弟子」釈について

『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. . . . (pp. 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 Anrakushū 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

The *Anleji* 安樂集 (Collection of Passages on [the Land of] Peace and Contentment) states: To clarify the proper track for preaching and listening to the Dharma based on the various Mahayana scriptures: The *Dajijing* 大集經 (Great Collection Sutra) states: “Regarding the people who preach the Dharma, think of them as great physicians who remove suffering. Think of the Dharma that is preached as though it were a sweet elixir of life or rarified ghee. As to the people who listen to the Dharma, think of them as progressing to excellent understanding and having their illnesses cured. If both the preachers and the listeners can be this way, they will all be capable of inheriting the Buddha-dharma and making it flourish, continually being born before buddhas.”

『安樂集』からの引用②（第一大門第二からの引用）

原文の書き下し：『涅槃經』に依るに、仏の言わく、若し人但だ能く心を至して、常に念仏三昧を修すれば、十方諸仏恒にこの人を見そなわすこと、現に前に在すが如し。是の故に『涅槃經』に云わく、「仏、迦葉菩薩に告げたまわく、若し善男子・善女人有りて、常に能く心を至し専ら念仏する者は、若しは山林にも在れ、若しは聚落にも在れ、若しは昼・若しは夜、若しは座・若しは臥、諸仏世尊、常に此の人を見そなわすこと、目の前に現ぜるが如し、恒に此の人のためにして受施を作さん」と。乃至（『聖典』246頁）

DTS: According to *The Nirvāṇa Sūtra*: Says the Buddha, “If a man would, with a sincere mind, always practice the *nenbutsu*-samādhi, all the Buddhas in the ten quarters would regard him as if he were actually in front of them.” Therefore *The Nirvāṇa Sūtra* tells us: “If good men and good women would always, with sincere minds, devote themselves exclusively to the practice of the *nenbutsu*, be they in the forests or in the villages, all the Buddhas and the World-honored One would regard them, day and night, whether walking or standing, whether sitting or lying, as if they were actually before them, and would accept whatever offerings were presented by them. . . (p. 154)

CWS: According to the *Nirvana Sutra*: The Buddha said, “If a person just constantly practices the *nembutsu*-samadhi with a sincere mind, the Buddhas of the ten quarters will always see him, just as if they were actually in front of him.”

Therefore the *Nirvana Sutra* states: The Buddha said to Bodhisattva Kāśyapa, “If there are good sons or good daughters who always solely practice the *nembutsu* with

a sincere mind, whether they be in mountain forests or in villages, whether it be day or night, whether they be sitting or reclining, the world-honored Buddhas will always see them, as if they were before their eyes. The Buddhas always, for the sake of such people, accept the offerings they make.” . . . (p. 118)

Inagaki: We read in the *Nirvana Sutra*: The Buddha said, “If a person sincerely practices the Nembutsu *samādhi*, the Buddhas of the ten directions will always watch over him, just as if they were actually in front of him.”

Hence, the *Nirvana Sutra* states: The Buddha said to Bodhisattva Kāśyapa, “If there are sons or daughters of good families who always sincerely perform the exclusive practice of the Nembutsu, whether they dwell in mountain forests or in villages, whether they practice it in the daytime or at night, and whether they do so while sitting or lying down, Buddhas and World-honored Ones always watch over them just as if they were before their eyes, and are ready to accept their offerings and endow merits to them.” (p. 127-128)

Yamamoto: According to the *Nirvana Sutra*, the Buddha says: ‘If one but with the sincerest mind always practice the Buddha Meditation Samadhi, the Buddhas of the ten quarters always see such a one. It is as if the Buddhas are before such a one’. Therefore the *Nirvana Sutra* says: ‘The Buddha said to Bodhisattva Kashyapa: If there is a good man or woman and if one always with the sincerest mind exclusively says the Nembutsu, all the World-Honored Buddhas always see such a one, be it such a one is in the forest, in the village, in day time or at night, be it sitting or lying; the Buddhas see such a one as if the Buddhas stand before such a one. They will, for the sake of such a one, take their offerings. . . . (pp. 131-132)

試訳

Based on the *Nirvana Sutra*, the Buddha says, “If a person can just extend their thoughts and continually cultivate the *nianfo samādhi* the myriad buddhas of the ten directions will always look upon that person as though they were present before their eyes.” Therefore, the *Nirvana Sutra* states: “The Buddha told Kāśyapa Bodhisattva, ‘Among good men and women, those people who can continually extend their thoughts and exclusively do the *nenbutsu*—whether they are in the mountains, forests, or towns, be it day or night, whether they are sitting or lying down—the myriad buddhas and world-honored ones will continually look upon these people as though they appeared before their eyes and will always accept offerings from them.’”

『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聽方軌者、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。其聽法者作增長勝解想作病愈想。若能如是説者聽者皆堪紹隆佛法常生佛前」
(『真聖全』一・379頁)

『大集經』の原文と道綽の取意引用の意義

「如是呪者。力能繫縛一切論師一切魔衆。是名佛印。不可破壞魔眷屬怨。善男子。若有法師受持讀誦如是等呪昇師子座。專念諸佛慈及衆生。自於己身生醫師想。於所說法生良藥想。於聽法者生疾苦想。於如來所生善友想。於正法中生常恒想。若能如是說正法時。其處四邊各一由旬魔不能到。」
(『大正大藏經』13卷73頁下段)

江戸講録における議論について

「^{モノゾハ}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。勝解とは廣大勝解と同じ事で。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・591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)

『涅槃經』における典拠について

「善男子。若男若女能如是念佛者。若行若住若坐若臥若晝若夜若明若闇。常得不離見佛世尊。」
(『大正大藏經』12卷469頁下段・712頁中段)