

「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『大集経』の文)

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* (*Mahāvaiṣṭyamaḥāsaṃnipāta-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（第四大門第二からの引用①『涅槃經』の文）

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 in front of them.” 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』からの引用③（第四大門第二からの引用①『大智度論』の文）

原文の書き下し：『大智度論』に依るに、三番の解釈あり。第一には、仏は是れ無上法王なり、菩薩は法臣とす。尊ぶ所、重くする所、唯だ仏・世尊なり。是の故に常に常に念仏すべき也。第二に、諸もろの菩薩有りて、自ら云わく、「我れ曠劫より已来、世尊

我等が法身・智身・大慈悲身を長養することを蒙ることを得たりき。禪定・智慧・無量の行願、仏に由って成ずることを得たり。報恩の為の故に、常に仏に近づかんことを願ず。亦た大臣の、王の恩寵を蒙りて、常にその王を念うが如し。」第三に、諸もろの菩薩有りて復た是の言を作さく、「我因地にして善知識に遇いて、波若を誹謗して悪道に墮しき。無量劫を径て余行を修すと雖も、未だ出ずることあたわず。後に一時に於いて善知識の辺に依りしに、我を教えて念仏三昧を行ぜん。其の時に即ち能く併しながら、諸もろの障、方に解脱を得しむ。斯の大益有るが故に、願じて仏を離れず」と。乃至（『聖典』246頁）

DTS: According to *The Dai chido ron*, we have: There are three interpretations:

1. The Buddha is the king of the incomparable Dharma, and the bodhisattvas are his servants. Therefore the Buddha, the World-honored One, alone is to be honored and revered. It is for this reason that we are to practice the *nenbutsu* all the time.

2. There are some bodhisattvas who make this declaration: Since time immemorial we have been graciously under the protection and nourishment of the World-honored One, and thus have been able to perfect all these things—the Dharma-body, the body of transcendental knowledge, the body of great compassion and friendliness, meditation, *prajñā* (transcendental wisdom), the practices and prayers that are innumerable. Therefore, in order to requite all these favors, we always desire to come into the presence of the Buddha. We are to be like ministers serving the Lord who offers his protection. The ministers, thankful for the favors they have received, are thus always thinking of the Lord.

3. There are some other bodhisattvas who express themselves in this wise: While still in our disciplinary stage, we encounter undesirable leaders who used to speak slanderingly of *prajñā*. So we fell into the evil forms of existence and remained there for innumerable kalpas. Though we resorted to various forms of practice, we could not escape the bondage. Later we happened, one time, to meet good friends; and by their leadership we were taught to practice the *nenbutsu*-samādhi. This enabled us to do away altogether with the hindrances, and we are now emancipated. Because of this great benefit, we desire not to be separated from the Buddha. . . . (pp. 154-155)

CWS: According to the *Commentary on the Mahaprajnaparamita Sutra*, there are three explanations of this. First, the Buddha is the supreme dharma-king and bodhisattvas are the dharma-vassals. Only the Buddha, the World-honored one, is to be venerated and revered. For this reason we should constantly practice the *nenbutsu*.

Second, the bodhisattvas themselves declare, “For innumerable kalpas we have received the World-honored one’s attention in nurturing our dharma-body, wisdom-body, and body of great compassion. Thanks to the Buddha we have been able to fulfill meditation, wisdom, and innumerable practices and vows. In order to return in gratitude the Buddha’s benevolence, we desire to serve him always. We are like great vassals who, receiving the king’s kindness, are always mindful of him.”

Third, the bodhisattvas speak these words, “In our causal stage, we encountered true teachers, but we maligned wisdom and tumbled into evil paths. Though we passed countless kalpas in performance of other practices, still we could not emerge. Later, by once happening to be near a true teacher, we were taught to practice the nembutsu-samadhi. At that time we were immediately enabled to cast off all our hindrances and to attain emancipation. Because of this immense benefit, we desire never to part from the Buddha.” . . . (p. 119)

Inagaki: According to the *Commentary on the Perfection of Great Wisdom Sutra (Mahāprajñāpāramitā-upadeśa*)*, there are three explanations of this. First, the Buddha is the supreme Dharma King, and bodhisattvas are the Dharma vassals. The only person we should venerate and revere is the Buddha, the World-honored One. For this reason, we should always be mindful of the Buddha.

Second, there are many bodhisattvas who profess, “Since innumerable *kalpas* ago the World-honored One has nurtured our Dharma bodies, wisdom bodies, and bodies of great compassion. Through the Buddha’s aid we have been able to accomplish meditation, wisdom, and immeasurable practices and vows. In order to repay our indebtedness to his benevolence, we desire to be near him and serve him always, just as the ministers who have received the king’s grace are always mindful of him.”

Third, there are many bodhisattvas who also make this remark, “When we were in the causal stage of discipline, we met bad teachers, and so abused *prajñā* and consequently fell into the evil realms. During the passage of immeasurable *kalpas* we performed other practices without being able to attain liberation. Later, one day when we were with a good teacher, he taught us the Nembutsu *samādhi*, which eliminated various hindrances and enabled us to attain liberation. Because of this great benefit we wish that we shall not be separated from the Buddha.” (p. 128)

Yamamoto: According to the Mahaprajnaparamita Shastra, three kinds of explanations are possible. Firstly, the Buddha is the unsurpassed king of the Law. The bodhisattvas are the vassals of the Law. One who is to be respected and important is but the World Honored Buddha. Because of this, one should always think of the Buddha. Secondly, bodhisattvas themselves say: ‘We, since unknown kalpas, have long been brought up by the World-Honored One in regard to our Law Body, our Body of Wisdom, and our Body of Great Compassion. Our dhyana, wisdom, and innumerable practices and vows were all accomplished because of the Buddha. We desire to be near the Buddha so that we can pay back what we owe him. This is like a minister who, having been brought up by the king, always thinks of the king’. Thirdly, bodhisattvas also say thus: ‘We while yet in the state of cause met bad friends and spoke ill of *prajna*, thereby gaining a life in hell. For innumerable kalpas we practiced all other Ways and yet could not be out of it. Later, as we once came near a Good Teacher of the Way, by whom we were taught to practice the Buddha Meditation Samadhi. And we at once could discard all

hindrances. Because of this great gain, we pray we may not be away from the Buddha'. . . (p. 132)

試訳

Based on the *Treatise on the Great Pāramitā of Wisdom*, there is an interpretation in three parts. First, the Buddha is the unsurpassed king of the Dharma. Bodhisattvas serve as ministers to the Dharma. What they respect and hold dear is just the Buddha, the World-honored One. Therefore, they should naturally continually think of the Buddha. Second, there are various bodhisattvas who themselves say, “I have, since immeasurable *kalpas* ago, been able to receive the sustenance of the World-honored One, which caused our dharma-body, our body of wisdom, and our body of great compassion to grow. We have been able to accomplish meditation, wisdom, and immeasurable practices and aspirations based on the Buddha. Therefore, for the sake of repaying our debt of gratitude, we wish to always draw near to a Buddha.” This is also the same as a minister who has received the beneficence of a king always thinks of that king. Third, there are various bodhisattvas, who say the following: “In our causal stage, we met a good teacher, slandered *prajñā*, and fell into an evil way of existence. Through countless *kalpas*, in spite of cultivating other practices, we were still unable to get out [of that evil way of being]. At a certain time, later, having approached a good teacher, we were taught and did the *nenbutsu samādhi*. At that time, we, just as we were, then able to have all our various hindrances released. Because there is this great benefit, we aspire and do not move away from the Buddha.

『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。於所説法生良藥想。於聽法者生疾苦想。於如來所生善友想。於正法中生常恒想。若能如是説正法時。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とよましてある是がすぐれる。增長とはすぐれる事。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)

「於說法者等とは、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に約す。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)

『大智度論』における典拠について

「復次佛爲法王菩薩爲法將。所尊所重唯佛世尊。是故應常念佛。復次常念佛得種種功德利。譬如大臣特蒙恩寵常念其主。菩薩亦如是。知種種功德無量智慧皆從佛得。知恩重故常念佛。汝言云何常念佛不行餘三昧者。今言常念亦不言不行餘三昧。行念佛三昧多故言常念。」
(『大正大藏經』25卷109頁上段～中段)

「當學般若波羅蜜。常欲不離諸佛者。菩薩世所生常值諸佛。問曰。菩薩當化衆生。何故常欲值佛。答曰。有菩薩未入菩薩位。未得阿鞞跋致受記別故。若遠離諸佛。便壞諸善根沒在煩惱。自不能度安能度人。如人乘船中流壞敗。欲度他人反自沒水。又如少湯投大冰池。雖消少處反更成冰。菩薩未入法位。若遠離諸佛以少功德無方便力欲化衆生。雖少利益反更墜落。以是故新學菩薩。不應遠離諸佛。問曰。若爾者何以不說不離聲聞辟支佛。聲聞辟支佛亦能利益菩薩。答曰。菩薩大心。聲聞辟支佛雖有涅槃利益。無一切智故。不能教導菩薩。諸佛一切種智故。能教導菩薩。如象沒泥非象不能出。菩薩亦如是。若入非道中唯佛能救同大道故。以是故說菩薩常欲不離諸佛。復次菩薩作是念。我未得佛眼故如盲無異。若不爲佛所引導。則無所趣錯入餘道。設聞佛法異處行者未知教化時節行法多少。復次菩薩。見佛得種種利益。或眼見心清淨。若聞所說心則樂法得大智慧。隨法修行而得解脫。如是等值佛無量利益。豈不一心求欲見佛。譬如嬰兒不應離母。又如行道不離糧食。如大熱時不離涼風冷水。如大寒時不欲離火。如度深水不應離船。譬如病人不離良醫。菩薩不離諸佛過於上事。何以故。父母親屬知識人天王等。皆不能如佛利益。佛利益諸菩薩離諸苦處。住世尊之地。以是因緣故。菩薩常不離佛。」
(『大正大藏經』25卷275頁下段～276頁上段)

「又人雖一世見佛更不復值。如毘婆尸佛時。王師婆羅門雖得見佛及僧。而惡口毀訾言。此人等如畜生不別好人見我不起。以是罪故經九十一劫墮畜生中。復次深念佛故終不離佛。世世善修念佛三昧故。不失菩薩心故。作不離佛願。願生在佛世故。種值佛業緣常相續不斷故。乃至阿耨多羅三藐三菩提。終不離見佛。」

(『大正大藏經』25卷333頁中段)