

「真仏弟子」釈について

『安樂集』からの引用③ (第四大門第二からの引用②『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。無量劫を徑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~247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 nembutsu.

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 were, 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』からの引用④（第二大門第一からの引用『大経』の文）

原文の書き下し：『大経』に云わく、「凡そ浄土に往生せんと欲わば、発菩提心を須いるを要とするを源とす。」云何ぞ。「菩提」は乃ち是れ無上仏道の名なり。若し発心作仏せんと欲わば、此の心広大にして法界に周遍せん。此の心長遠にして未来際を尽くす。此の心普く備に二乗の障を離る。若し能く一たび発心すれば、無始生死の有輪を傾く、と。乃至（『聖典』247頁）

DTS: In *The Larger Sūtra*, it is said: Those who desire to be born in the Pure Land are to be awakened to the Enlightenment mind (*bodhicitta*) which is the primal cause [of birth in the Pure Land]. What is *bodhi*? It is the name given to the unsurpassable Buddha-way.

When the mind is awakened and Buddhahood is attained, this mind will be found to be of such magnitude as to prevail over the whole Dharma-world. This mind is also eternity itself; it knows no future. This mind is thoroughly liberated from the hindrances of the two vehicles. When the awakening once takes place, the wheel of birth-and-death, which started its revolving in the beginningless past, will be upset. . . ; (p. 155)

CWS: The *Larger Sutra* states: If you aspire for birth in the Pure Land, you should unfailingly take as essential the awakening of the mind aspiring for enlightenment; this is the basis [for attaining birth]. Why? Because “enlightenment” is a name for the supreme Buddha-way. If you desire to attain Buddhahood by awakening this mind of aspiration, it will be vast and pervade the dharma-realm; it will be everlasting and continue throughout all the future. This mind is in every respect free of the hindrances of the two vehicles. If you once awaken this mind, you will break out of the round of existence that you have been undergoing ever since the beginningless past. . . . (p. 119)

Inagaki: The *Larger Sutra* states [in effect]: If you wish to be born in the Pure Land, the basic requirement is to awaken the *bodhi*-mind. The reason is that *bodhi* is a name for the supreme path. If you have awakened the aspiration for Buddhahood, this aspiration is so vast as to pervade the Dharma realm. This aspiration is everlasting, reaching the limit of the future age. It is free of all the hindrances of the two vehicles. If you have awakened this aspiration even once, the beginningless cycle of birth and death will be destroyed. (pp. 128-129)

Yamamoto: The Larger Sutra says: ‘If we desire to be born in the Pure Land, what we necessarily need is the mind that aspires to Bodhi. Why? Because Bodhi is the name for the Unsurpassed Buddhist Way. Should one desire to aspire to Bodhi and to become the Buddha, this mind will widely and greatly fill in all worlds. This mind will long go for the eternal future. This mind will all minutely come away from the hindrances of the Two Vehicles. If one once well aspires, this will stop the wheel of transmigration that knows no beginning. . . . (pp. 132-133)

試訳

The *Great Sutra* states: Generally speaking, if one wishes to be born in the Pure Land, taking the use of the giving rise to the aspiration to *bodhi* as the lynchpin serves as the wellspring. Why? Because *bodhi* is indeed the name of the unsurpassed Buddhist enlightenment (way). If one wishes to give rise to this aspiration and become a Buddha, this mind is vast and expansive, completely filling the Dharma realm. This mind goes long and far, exhausting the limit of the future. This mind fully and entirely separates one from the hindrances of the two vehicles. If one can just once give rise to this mind, the wheel of existence in birth-and-death from the beginningless past will be exhausted.

『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)

『安樂集』の原文について

「第三有諸菩薩復作是言。我於因地遇惡知識誹謗般若。墮於惡道經無量劫。雖修餘行。未能得出。後於一時依善知識邊。教我行念佛三昧。其時即能併遣諸障方得解脫。有斯大益故願不離佛。」
(『真聖全』 一・416 頁～417 頁)

親鸞の訓点に対する深励師の解釈

「即能併とは集では併遣と熟してあはせやる事なり。諸の罪障を残らずあはせやるなり。今はしかしながらとよませである。日本古代の訓にかくよむ故に。古訓に従ひてしかしながらとよみ給ふなり。」

(『教行信証講義集成』 六・594 頁)

『安樂集』の原文について

「第一出菩提功用者、大經云、凡欲往生淨土、要須發菩提心爲源。云何菩提者、乃是無上佛道之名也。若欲發心作佛者、此心廣大徧周法界。此心究竟等若虛空。此心長遠盡未來際。此心普備離二乘障。若能一發此心、傾無始生死有淪。」

(『真聖全』一・388頁~389頁)