

「真仏弟子」釈について

『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りを離る。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 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. When one can just once give rise to this mind, the wheel of existence in birth-and-death from the beginningless past is overturned.

『安楽集』からの引用⑤（第五大門第一からの引用『大悲経』の文）

原文の書き下し：『大悲経』に云わく、「云何が名づけて「大悲」とする。若し専ら念仏相續して断えざれば、その命終に随いて定んで安楽に生ぜん。若し能く展転して相勧めて念仏を行ぜしむる者は、此等を悉く、大悲を行ずる人と名づく」と。已上抄出（『聖典』247頁）

DTS: *The Sūtra of Great Compassion* raises the question: What is great compassion? When the devotee continuously keeps up his practice of the *nenbutsu* and is never interrupted, he will, when he passes away from this world, surely be born in the Land of Happiness. If the devotees continue to persuade others to practice the *nenbutsu*, they are all said to be practicing great compassion. (p. 155)

CWS: *The Sutra of Great Compassion* states: What is “great compassion”? Those who continue solely in the *nenbutsu* without any interruption will thereby be born without fail in the land of happiness at the end of life. If these people encourage each other and bring others to say the Name, they are all called “people who practice great compassion.” (p. 119)

Inagaki: *The Great Compassion Sutra (Mahākaruṇā-sūtra)* has this to say: What is “great compassion”? If you exclusively and continuously practice the *Nembutsu*, you will definitely be born in the Land of Peace and Bliss when your life ends. Those who in their turn encourage others to practice the *Nembutsu* are called those who practice great compassion. (pp. 128-129)

Yamamoto: *The Daihikyo* says: ‘Why do we say ‘great compassion’? If the *Nembutsu* continues and goes unbroken, one, as life ends, will unfailingly be born in the Pure Land. If one well does one after the other and practice the *Nembutsu*, such a one can well be called one who practices Great Compassion’’. (pp. 132-133)

試訳

The *Sutra on Great Compassion* states: What is referred to as “great compassion”? If one exclusively thinks of the Buddha continuously and without interruption, at the end

of one's life, one will assuredly be born in [the Land of] Peace and Contentment. If those who can, each in their turn, encourage each other to practice the *nenbutsu* are all referred to as people who practice great compassion.

『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)

吉蔵の菩提心論と「有輪」について

「十善菩薩發大心長別三界苦輪海中下品善粟散王上品十善鐵輪王習種銅輪二天下銀輪三天性種性道種堅德轉輪王七寶金光四天下」

十善菩薩即是第一頌外凡夫。發一念菩提心故破無始有輪故云長別三界苦輪海也。十信雖未出三界已發大心求出三界。已能離三惡道文總言長別也。」

(吉蔵『仁王般若經疏』『大正大藏經』三三・333 頁上段)

智顛の菩提心論と「有輪」について

「譬如蓮子爲皮殼所籠爲泥所沒。而卷荷在心。而有生長以氣。一切衆生心亦如是。雖爲苦果所縛集惑所沈。而能於中發菩提心。甚大雄猛。如師子乳如師子筋弦。是名佛界如是力。經言。若發菩提心動無邊生死。破無始有輪。閻浮人未見果。而能勇猛發心也。」

(智顛『法華玄義』『大正大藏經』三三・773 中段~下段)

親鸞の「傾」の用例

「横超」は、すなわち願成就一実円満の真教、真宗これなり。また「横出」あり、すなわち三輩・九品・定散の教、化土・懈慢、迂回の善なり。大願清浄の報土には、品位階次を云わず、一念須臾の傾に速やかに疾く無上正真道を超証す、かるがゆえに「横超」と曰うなり。」

(『聖典』243 頁)

『安樂集』の原文について

「又大悲經云。何名爲大悲。若專念佛相續不斷者。隨其命終定生安樂。若能展轉相勸行念佛者。當知此等悉名行大悲人也。」

(『真聖全』一・423 頁)

『大悲經』の原文について

「彼祁婆迦比丘。修集無量種種最勝菩提善根已而取命終。生於西方過億百千諸佛世界無量壽國。於彼佛所種諸善根。復經八十億諸如來所修諸梵行。以此善根於未來世過九十九億劫而成正覺。佛號無垢光。世界名一切功德莊嚴。阿難。彼祁婆迦比丘。令我正法於諸天人廣行流布。」

(『大正大藏經』一二・955 頁下段)

「若復有人但心念佛一生敬信。我說是人亦當得涅槃果盡涅槃際。」

（『大正大藏經』一二・956 頁下段）

「若有淨心諸衆生等。作是稱言南無佛者。阿難。彼人以是善根必定涅槃得近涅槃。流注相續入涅槃際。何況值佛在世親承恭敬。謙下迎送尊重供養。及佛滅後供養舍利者。」

（『大正大藏經』一二・958 頁中段）

「阿難。若有念佛。乃至一華散於空中。我以佛智見彼善根。不可量不可說。阿難。彼等衆生所作善根。以念佛心。乃至一華散空中者。盡此劫來馳走流轉。從初至末不可得知。於流轉時。於如來所奉散一華。所得果報不可稱說。或作梵天王釋天王轉輪聖王。以其善根不可盡故。必得涅槃盡涅槃際。何以故。阿難。如是諸佛大神通所奉施一華。得如是等無量福報廣大利益大功德聚。不可稱量無有邊際。必當趣涅槃界。」

（『大正大藏經』一二・961 頁中段）

「雖不解知諸佛功德及佛正法。少修善根心生信者。我本修行菩薩行時。亦曾以四攝法攝護彼等。以是善根所加持故。當得涅槃盡涅槃際。阿難。我於長夜憐愍衆生。以四攝法長夜攝受。以諸佛法利益養育。阿難。汝觀如來在路行時。能令大地高處令下。下者令高。高下諸處悉得平正。」

（『大正大藏經』一二・960 頁上段）

「阿難。若有如我修菩薩行者得於大悲。得大悲已悉皆當得阿耨多羅三藐三菩提。」

（『大正大藏經』一二・963 頁上段）

「若有衆生乃至能發一念敬信。以此善根得爲種子。何況復種勝上善根。阿難。若於佛所種善根者。乃至一念發心念佛。我說彼等猶如甘露最後甘露。阿難。行者應當以一切種而念如來。所謂念於如來所念。念如來善根。念如來姓日。姓不相似以甘蔗種上姓生故。姓日者。爲離諸闇而作光明。阿難。我生釋種故種姓清淨。阿難。當念如來生。念如來種族。念如來姓。念如來積財具足。念如來端正。念如來所生國土念如來相。念如來隨形好。念如來十力。念如來四無所畏。念如來十八不共法。念如來所生具足。念如來可美。念如來無愚癡。念如來本行具足。念如來願具足。念如來戒定慧解脫解脫知見具足。念如來慈悲喜捨具足。念如來威儀具足。阿難。若有人隨所念佛彼彼功德。得大神通大利益廣大功德。猶如甘露第一甘露最後甘露。」

（『大正大藏經』一二・963 頁下段~964 頁上段）

「阿難。我觀一切愚癡凡夫猶如麥^麩。是故阿難。愚癡凡夫。何得有力何得有安。所有不能一念發心順解脫者。若能發心決定得爲涅槃種子。阿難。一切愚癡凡夫之人。無有戒力定力慧力。阿難。我已具足無量佛力。具足阿僧祇不可思議無量無等。戒定慧解脫解脫知見力。慚力愧力久積集力。智力捨力福力慧力。根力加力具足十力。猶故愛彼無餘涅槃。阿難。有諸凡夫闇鈍無智少於知法。樂著生死牢獄纏縛。乃至不能

一念發心隨順解脫。當令彼等得爲涅槃根本種子。阿難。如是如來所讚所說。諸修多羅留在未來。若佛滅後未來世中。有人得聞聞已發心。則便得入正法寶藏無餘涅槃界。」

(『大正大藏經』 一二・965 頁下段~966 頁上段)

「時婆羅門長者居士等。心皆喜悅而行布施作諸功德。於我舍利裝飾嚴持。及諸聲聞勤作供養。聽受讀誦轉爲他說。受持禁戒勤修禪定。彼諸婆羅門長者居士等。爲彼法增示教利喜。皆趣善道及涅槃道。阿難。彼優婆塞。亦能令我正法廣行流布增益天人。如是阿難。於我滅後亦當多有俗人。於我法中深得敬信。曾於過去供養多百多千無量諸佛殖諸善根。於我舍利勤修莊嚴。及諸聲聞供養恭敬尊重讚歎。」

(『大正大藏經』 一二・955 頁上段~中段)