

「真仏弟子」 釈について

善導の『観念法門』からの引用

原文の書き下し：又た云わく、但だ阿弥陀仏を専念する衆生有りて、彼の仏心の光、常に是の人を照らして摂護して捨てたまわず。総べて余の雑業の行者を照らし摂むと論ぜず。此れ亦た是れ現生護念増上縁なり、と。已上 (『聖典』 248 頁)

DTS: Again, he says: Only those beings who are exclusively devoted to the thinking of Amida Buddha are brought under the ever-illuminating Light of the Buddha-mind. They are taken in and protected by the Buddha who will never forsake them. All others devoted to the practices which are not at all pure and genuine, however, are excluded from the Light and its protection. This is also one of the conditions accruing to the benefit of the *nenbutsu* devotees in their present life. (p. 156)

CWS: Further, he states: There are sentient beings who solely think on Amida Buddha; only these people are constantly illumined by the light of that Buddha's heart, grasped and protected, never to be abandoned. It is not at all stated that any practitioners of various other acts are illumined and embraced. This is being protected in the present life, a manifestation of the decisive cause of birth in the Pure Land. (pp. 120-121)

Inagaki: He also says: Should there be sentient beings who are exclusively mindful of Amida Buddha, the light of the Buddha's heart always shines on them, protecting and never forsaking them. It is not stated that the light shines on practitioners of various other acts and embraces them. This is also the strong condition of protection in the present life. (p. 130)

Yamamoto: Also lines are, which say: "As beings exclusively call on His name, the spiritual light of this Buddha always shines upon such persons. It takes them in, protects them, not abandons. It does not say He shines upon and takes in persons who practice other sundry practices. This is again one of the highest promotive agents that one enjoys in this present life. (p. 134)

試訳

Further, he states: "If there are those who just exclusive think of Amida Buddha, the light of that Buddha's mind will continually shine upon such people, taking up and protecting them, and never abandoning them. There is no mention whatsoever of shining upon or taking up those other practitioners who perform the sundry practices. This is also evidence that [Amida is] an excellent condition that protects practitioners in their present lives."

善導の『観経疏』「序分義からの引用

原文の書き下し：又た云わく、「心歡喜得忍」と言うは、此れは阿弥陀仏国の清浄の光明、忽ちに眼前に現ぜん。何ぞ踊躍に勝えん。茲の喜びに因るが故に、即ち無生の忍を得。亦た「喜忍」と名づく、亦た「悟忍」と名づく、亦た「信忍」と名づく。此れす乃ち玄に談ずるに、未だ得処を標さず、夫人をして等しく心に此の益を怖わしめんと欲う。勇猛専精にして心に見んと想う時に、方に忍を悟るべし。此れ多く是れ十信の中の忍なり、解行已上の忍にはあらざるを明かすなり、と。(『聖典』248頁)

DTS: Again, he says: The meaning of the sentence “The mind being gladdened comes to the recognition” is that the Light, pure and undefiled, radiating from the Buddha-country of Amida unexpectedly falls in front of the devotees who, seeing it, are exceedingly gladdened, even to the extent of jumping and dancing. Thereby, they come to the recognition of the Unborn Dharma. It is also called joy-recognition, insight-recognition, and faith-recognition. This is something one cannot expect, beforehand, to take place at a certain definite place. The insight-recognition comes upon a devotee only when he, like Vaidehī the Queen, entertains an earnest wish to come into the presence of the Buddha and concentrates the mind exclusively and courageously on him. The experience is one which takes place while a man is still in the ten stages of faith, and it does not mean the one which takes place above the stages of the ten abodes and the ten practices. (pp. 156-157)

CWS: Further, he states: The words, *The heart rejoices and one attains insight*, teach that the pure radiance of Amida Buddha’s land suddenly appears before one. How can one keep from leaping with joy? Out of this joy, one immediately attains insight into the nonorigination of all existence. This is also called “insight of joy,” “insight of awakening,” and “insight of confidence.” In suggesting this attainment beforehand, [the Buddha] does not yet reveal at what point it will occur. [These words are spoken here] out of the wish to bring the Queen to aspire wholeheartedly for that benefit. When one courageously and single-mindedly desires in one’s heart to see [Amida Buddha], then one will realize insight. This is mainly insight achieved within the ten stages of faith; it is not the insight realized in or above the stages of understanding and practice. (p. 121)

Inagaki: Again he says: “They will rejoice and attain insight” shows that when the pure light of Amida Buddha’s land suddenly appears before one’s eyes, what a joy it would be! Out of this joy, one attains insight into the non-arising of all dharmas. This is also called “perception of joy,” “perception of awakening,” and “perception of faith.” Since this remark is made long before [the exposition of the main part of the sutra], it has not yet been clarified when Queen [Vaidehī] actually attained this insight. [The Buddha] wanted her to seek this benefit wholeheartedly. This means that when one courageously and singleheartedly desires to visualize [Amida], one attains insight. This is mainly the insight realized in the ten stages of understanding, not the one realized in or above the stages of

dwelling and practice. (p. 131)

Yamamoto: Also lines are, which say: “It is said: ‘As one feels joy in mind, one attains thereby the Cognitions of Truth’. This tells that the pure light of the land of Amida Buddha all at once appears before one and we rejoice boundlessly. As we thus rejoice, we gain the Birthlessness Cognition Truth. It is also called the ‘Cognition of Joy’. It is also called the ‘Cognition of All-awakefulness’. It is also called the ‘Cognition of Faith’. We may deeply look into the nature of things, but cannot say where we gain this. Like Queen Vaidehi we pray we may obtain this gain in mind. As we courageously and exclusively desire to see this in mind, we attain this Cognition of Light. This is mostly the Cognition of Light within the boundary of the Ten Faiths. It is not one above those of the Soils of ‘Perception’ and ‘Practice’”. (pp. 134-135)

試訳

Further, he states: “About the statement ‘One’s mind will rejoice and one will attain insight’: This clarifies the following: When the pure light of the country of Amida Buddha appears before one’s eyes, how could one keep from leaping with joy? Because of this joy, one immediately attains the insight into the non-arising [of all Dharmas]. It is also called the joyous insight, as well as the insight into awakening and also the insight of acceptance. Here this is spoken of in a preliminary way; it does not yet show clearly where one attains it. This is intended to make the Queen aspire equally for this benefit in her mind. When one is exclusively and entirely committed and wishes to see [the Buddha’s country] in one’s mind, one will then awaken to this insight. In most cases, this refers to an insight for those in the ten stages of acceptance. It is not the insight of those on the stages above understanding and practice.

『観経』「真身観」の原文について

「仏、阿難および韋提希に告げたまわく、「この想成じ已りなば、次に当に更に無量寿仏の身相光明を観ずべし。阿難、当に知るべし。無量寿仏の身は百千万億の夜摩天閻浮檀金色のごとし。仏身の高さ、六十万億那由他恒河沙由旬なり。眉間の白毫は、右に旋りて婉轉し、五須弥山のごとし。仏眼は四大海水のごとし、清白分明なり。身のもろもろの毛孔より光明を演出す。須弥山のごとし。かの仏の円光は百億の三千大千世界のごとし。円光の中において、百万億那由他恒河沙の化仏まします。一一の化仏にまた衆多無数の化菩薩まします。もって侍者たり。無量寿仏に八万四千の相まします。一一の相に、おのおの八万四千の随形好あり。一一の好にまた八万四千の光明あり。一一の光明遍く十方世界を照らす。念仏の衆生を攝取して捨てたまわず。その光明・相好および化仏、具に説くべからず。但、当に憶想して、心眼をして見せしむべし。この事を見れば、すなわち十方一切の諸仏を見たてまつる。諸仏を見たてまつ

るをもってのゆえに「念仏三昧」と名づく。この観を作すをば、一切の仏身を観ずと名づく。仏身を観ずるをもってのゆえに、また仏心を見る。仏心というは大慈悲これなり。無縁の慈をもってもろもろの衆生を摂す。この観を作せば、身を捨てて他世に諸仏の前に生じて、無生忍を得。このゆえに智者、応当に心を繋げて、あきらかに無量寿仏を観ずべし。」
(『聖典』105頁～106頁)

「光摂」に関する曾我量深師の言葉

「摂取不捨とは外より照す所の遍照の光明に対して、貪瞋煩惱の我が心中より放出する我々の生命である。言を換て云へば遍照の光明は如来の寿命に対し、寿命より抽象したる平面的理智であるが、摂取の光明は正しく寿命の体となり、寿命不二なる人格的の光明である。此摂取の光明こそは如来をして真に如来たらしむる寿命である。如来をして如来たらしめたと云ふは則ち我々人間をして真に人間たらしむるの謂である。如来の生命は畢竟我々人間の生命の外にない。此の如来と人間との同一生命の自覚が救済であり、如来の本願であり、名号であり、信仰であり、摂取不捨である。…中略…念仏の声を聞いて始めて摂取する程まぬるい如来にては在まさぬ。」

(「常に信の初一念に立つべし」『曾我量深選集』二・405頁～406頁)

『観念法門』の原文について

「又た第九の真身観に説きて云うが如し。「弥陀仏は金色の身なり、毫相の光明徧く十方の衆生を照らす。身の毛孔の光、亦た徧く衆生を照らす。円光、亦た徧く衆生を照らす。八万四千の相好等の光、亦た徧く衆生を照らす。又た前の如きの身相等の光、一一に徧く十方世界を照らすに、但だ阿弥陀仏を専念する衆生有りて、彼の仏心の光、常に是の人を照らして摂護して捨てたまわず。総べて余の雑業の行者を照らし摂むと論ぜず」と。此れ亦た是れ現生護念増上縁なり。」

(『観念法門』『真聖全』一・628頁～629頁)

韋提希の得忍についての善導の捉え方

「四に「如来今者」より下「得無生忍」に至る已来は、正しく勸修得益の相を明かす。此れ如来、夫人及び未来等の為に、観の方便を顕して、想を西方に注めしめて、娑婆を捨厭し、極樂を貪欣せしめんと欲することを明かす。「以佛力故」と言う已下は、此れ衆生の業障、目に触るるも生盲なれば、掌を指すも他方に遠ざかると謂い、竹箴を隔つるも即ち之を千里に踰ゆとす。豈況や凡夫、分外の諸仏の境、内心に闕わんや。聖力の冥に加するに非ざるよりは、彼の国、何に由りてか観ることを得んということ明かす。「如執明鏡自見面像」と言う已下は、此れ夫人及び衆生等、入観して心を住せしめ、神を凝らして捨てざれば、心境、相応して悉く皆顕現することを明かす。境現ずる時に当りて、鏡の中に物を見るに異なること無きがごとし。「心歡喜故得忍」と言うは、此は阿弥陀仏国の清浄の光明、忽に眼の前に現ぜん、何ぞ踊躍に勝えん。

茲の喜に因るが故に、即ち無生の忍を得ることを明す。亦喜忍と名づく、亦悟忍と名づく、亦信忍と名づく。此れ乃ち玄に談ずるに、未だ得處を標さず、夫人をして等しく心に此の益を怖わしめんと欲う。勇猛專精にして心に見んと想う時に、方に忍を悟るべし。此れ多く是十信の中の忍なり、解行已上の忍には非ざるなり。」

(『真聖全』一・494-495 頁)

「四に「時韋提希見無量」より下「作禮」に至る已來は、正しく韋提は實に是れ垢凡の女質なり、言うべきに足らず。ただ聖力、冥に加して、彼の仏現じたまう時、稽首を蒙ることを得ることを明かす。斯れ乃ち序には淨国に臨みて、喜歎、自ら勝うること無し。今は乃ち正しく弥陀を觀たてまつりて、更に益ます心、開けて忍を悟るなり。」

(『真聖全』一・515 頁)

「四に「得見仏身及二菩薩」より已下は、正しく夫人第七觀の初に於いて、無量壽仏を見たてまつる時、即ち無生の益を得ることを明かす。」

(『真聖全』一・556 頁)