

「真仏弟子」釈について

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 Amita 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 that insight in terms of our understanding and practice.

「無生法忍」の意味内容について

『岩波仏教辞典』では「一切のもの（法）が空であり、それ自体の固有の性質を持たず、したがって生滅変化を超えている（無生）という道理を受け入れること（忍）」と定義される。

「佛子。諸菩薩摩訶薩。已習七地微妙行。慧方便道。淨善集助道法。大願力故。心住不滅。諸佛神力所護。善根得力。常念隨順如來力無畏。不共法。樂心深心。善淨成就。福德智力。大慈悲心故。不捨一切衆生。修行無量智道。能入諸法本來。無生無滅。無相不出。不失不去。不還無所有性。初中後平等。不異如來。無分別智。一切心意識。憶想分別。無所貪著。入一切法。如虛空性。是名菩薩得無生法忍入第八地。」

(鳩摩羅什訳『十住經』『大正大藏經』第 10 卷 520 頁下段)

「佛子。菩薩摩訶薩。於七地中。善修習方便慧。善清淨諸道。善集助道法。大願力所攝。如來力所加。自善力所持。常念如來。力無所畏。不共佛法。善清淨深心思覺。能成就福德智慧。大慈大悲。不捨衆生。入無量智道。入一切法。本來無生。無起無相。無成無壞。無盡無轉。無性爲性。初中後際。皆悉平等。無分別如如智之所入處。離一切心意識分別想。無所取著。猶如虛空入一切法。如虛空性。是名得無生法忍」

(実叉難陀訳『大方広仏華嚴經』『大正大藏經』第 10 卷 199 頁上段)

「是菩薩摩訶薩修習如是二種忍故。便能圓滿無相安忍波羅蜜多。由能圓滿無相安忍波羅蜜多。即便獲得無生法忍。

時具壽善現白佛言。世尊。云何名爲無生法忍。此何所斷復是何智。

佛言。善現。由此勢力乃至少分惡不善法亦不得生。是故說名無生法忍。此令一切我及我所慢等煩惱究竟寂滅。如實忍受諸法如夢如響如像如光影如陽焰如幻事如尋香城如變化事此忍名智。得此智故說名獲得無生法忍。

具壽善現復白佛言。世尊。聲聞獨覺無生法忍。與菩薩摩訶薩無生法忍有何差別。

佛言。善現。諸預流者若智若斷亦名菩薩摩訶薩忍。諸一來者若智若斷亦名菩薩摩訶薩忍。諸不還者若智若斷亦名菩薩摩訶薩忍。諸阿羅漢若智若斷亦名菩薩摩訶薩忍。一切獨覺若智若斷亦名菩薩摩訶薩忍。復有菩薩摩訶薩忍。謂忍諸法畢竟不生。是爲差別。善現。諸菩薩摩訶薩成就如是殊勝忍故。超勝一切聲聞獨覺。善現。是菩薩摩訶薩安住如是殊勝異熟無生忍中行菩薩道。能圓滿道相智。由能圓滿道相智故。常不遠離四念住四正斷四神足五根五力七等覺支八聖道支。亦不遠離空無相無願解脫門。亦不遠離異熟神通。是菩薩摩訶薩由不遠離異熟神通。從一佛土至一佛土。供養恭敬諸佛世尊。成熟有情嚴淨佛土。是菩薩摩訶薩由成熟有情嚴淨佛土得圓滿故。以一刹那相應妙慧。證得無上正等菩提。如是善現。菩薩摩訶薩修行般若波羅蜜多。速能圓滿無相安忍波羅蜜多。無相安忍波羅蜜多得圓滿故。便能證得一切智智一切佛法無不圓滿」

(『大般若波羅蜜多經』『大正大藏經』第 6 卷 953 頁下段～954 頁上段)

「不生亦不滅 不常亦不斷
不一亦不異 不來亦不出
能說是因緣 善滅諸戲論
我稽首禮佛 諸說中第一

以此二偈讚佛。則已略說第一義。問曰。諸法無量。何故但以此八事破。答曰法雖無量。略說八事則爲總破一切法。不生者。諸論師種種說生相。或謂因果一。或謂因果異。或謂因中先有果。或謂因中先無果。或謂自體生。或謂從他生。或謂共生。或謂有生。或謂無生。如是等說生相皆不然。此事後當廣說。生相決定不可得故不生。」

(『中論』『大正大藏經』第 30 卷 1 頁下段)

『大経』における「聞名得忍」の願（第34願）

「たとい我、仏を得んに、十方無量不可思議の諸仏世界の衆生の類、我が名字を聞きて、菩薩の無生法忍、もろもろの深総持を得ずんば、正覚を取らじ。」

（『大無量寿経』『聖典』21頁）

親鸞の「正信偈」と「慶喜」の意味内容について

「この信心すなわち仏性なり。すなわち如来なり。この信心をうるを慶喜というなり。慶喜するひとは、諸仏とひとしきひととなづく。慶は、よろこぶという。信心をえてのちによろこぶなり。喜は、こころのうちに、よろこぶこころたえずして、つねなるをいう。うべきことをえてのちに、みにも、こころにも、よろこぶこころなり。」

（『唯信鈔文意』『聖典』555頁～556頁）

「また、慶喜ともうしそろうことは、他力の信心をえて、往生を一定してんずと、よろこぶこころをもうすなり。」

（『御消息集（広本）』『聖典』570頁）

「Further, what is referred to as rejoicing is the mind that rejoices over having attained other-power *shinjin* and since birth in the Pure Land has certainly been entirely settled.」

善導が語る「常楽」について

「又仏の密意弘深なれば、教門をして暁り難し、三賢・十聖も測りて闕う所に弗ず、況や我信外の軽毛なり、敢えて旨趣を知らんや。仰いで惟みれば釈迦は此の方より発遣し、弥陀は即ち彼の国より来る迎す、彼に喚び此に遣わす、豈去かざるべけんや。唯だ勤心に法に奉えて畢命を期と為して、此の穢身を捨てて即ち彼の法性の常楽を証すべし。」

（『観経疏』『玄義分』『真聖全』一・四四三頁）

「願我未来」と言う已下は、此れ夫人真心徹到して苦の娑婆を厭い、楽の無為を欣いて永く常楽に帰することを明かす。但だ無為の境、軽爾として即ち階うべからず。苦悩の娑婆輒然として離るることを得るに由無し。金剛の志を発すに非ずよりは、永く生死の元を絶たんや。若し親たり慈尊に従いたてまつらば、何ぞ能く斯の長歎を勉れん。」

（『観経疏』『序分義』『真聖全』一・四八五頁）