

「真仏弟子」釈について

善導の『観経疏』「散善義」からの引用

原文の書き下し：又た云わく、「若念仏者」とより、下「生諸仏家」に至るまで已来は、正しく念仏三昧の功能超絶して、実に雑善をして比類とすることを得るに非ざることを顕す。即ち其に五あり。一つには、弥陀仏の名を専念することを明かす。二つには、能念の人を指讚することを明かす。三つには、若し能く相續して念仏する者、此の人、甚だ希有なりとす、更に物として以て之に方ぶべきことなきことを明かす。故に「芬陀利」を引きて喩えとす。「分陀利」と言うは、「人中の好華」と名づく、亦た「希有華」と名づく、亦た「人中の上上華」と名づく、亦た「人中の妙好華」と名づく。此の華、相伝えて「蔡華」と名づくる、是れなり。若し念仏の者は、即ち是れ人中の好人なり。人中の妙好人なり、人中の上上人なり、人中の希有人なり、人中の最勝人なり。四つには、弥陀の名を専念すれば、即ち観音・勢至常に随いて影護したまうこと、亦た親友・知識の如くなることを明かすなり。五つには、今生に既に此の益を蒙れり。命を捨てて即ち諸仏の家に入らん、即ち浄土是なり。彼に到りて長時に法を聞き、歴時供養せん。因円に果満ず。道場の座、あに賒ならんやということを明かす。已上

(『聖典』旧版 248 頁~249 頁、新版 282 頁~283 頁)

DTS: Again, the Master says: The passage between “If the *nenbutsu* devotees” and “they are born in the Buddha families” elucidates the merit of the *nenbutsu*-*samādhi* as to how unequalled it is in comparison with that which is gained by practicing adulterated good works.

The passage is divisible into five sections:

1. The first clarifies the Name of Amida Buddha which is to be made the exclusive subject of thought.

2. The second singles out the devotee who thinks of the Name and who is therefore praised.

3. The third illustrates how rare such people are who constantly devote themselves to the *nenbutsu*. They are so rare that there is nothing comparable to them. For this reason, a simile is sought among the lotus flowers, and these people are called the *punḍarīka* of human beings. The *punḍarīka* is a rare flower. So the devotees above mentioned are to be named the most wonderful fine flowers of humanity. In China these flowers are traditionally connected with the sacred tortoise. The *nenbutsu* devotees are really the finest specimens of humanity; they are wonderfully fine; they are the best of the best; they are the rarest; they are the most excellent humans.

4. This tells us that those devotees who single-mindedly pronounce the Name of Amida are always followed and protected—like the shadow following the object—by Kannon and Seishi (Avalokiteśvara and Mahāsthāmaprāpta) as if the latter were their

good friends and guides.

5. Those devotees are already, in their present life, recipients of such benefits, and at their death they enter into the families of all Buddhas, which are no other than the Pure Land. When they reach there, they will for a long, long time listen to the Dharma, serve the Buddhas, and make offerings to them. When thus the efficient cause is fulfilled, the effect follows. How then can the seats in the Hall of Bodhi be far away? (pp. 157-158)

CWS: The passage from *The person of the nembutsu to is born in the home of the Buddhas* clearly reveals that the virtue of the nembutsu-samadhi is completely transcendent; truly it allows no comparison with sundry good practices. In this, five points are clarified: First, the practice of saying the Name of Amida Buddha alone.

Second, the person who says the Name is singled out and praised.

Third, the person who continues in the nembutsu is a truly rare person; there is nothing that compares with such a one. For this reason, the white lotus is used as an analogy. The white lotus is called “the excellent flower among people,” or “the rare flower,” or “the best among the best,” or “the wondrous excellent flower.” What has traditionally been called the “blossom bearing the white tortoise” is none other than this flower. The person of the nembutsu is the excellent person among people, the wondrous, excellent person, the best among the best, the rare person, the very finest person.

Fourth, the person who practices the saying of the Name of Amida alone is protected by Avalokiteśvara and Mahāsthāmaprāpta, who accompany him or her constantly, as shadows do things. They are like close friends and true teachers.

Fifth, already in this life, the person has received this benefit. Thus, when life ends, that person immediately enters the home of all the Buddhas; this is the Pure Land. Attaining that land, that person listens long to the dharma and travels to the lands of the Buddhas to pay homage. Since the cause has been completed, the result will be fulfilled. How could the seat of enlightenment be far distant? (p. 121)

Inagaki: He also says: The passage from “those who are mindful of the Buddha” to “will be born into the family of the Buddhas” clarifies that the merit of the Nembutsu *samādhi* surpasses anything else; it cannot be compared with merit of various good acts. This passage is divided into five sections: First, exclusive recitation of Amida Buddha’s Name is presented. Second, the persons who recite the Name are praised. Third, those who continuously practice the Nembutsu are described as extremely rare; nothing can be compared with them, and so *punḍarīka* (lotus flower) is used as an analogy. *Punḍarīka* is called the “excellent flower” among human beings; it is also called the “rare flower”; also “the very best flower”; and it is also called the “wonderful, excellent flower” among human beings. This flower has traditionally been called “auspicious flower.”

Practitioners of the Nembutsu are “excellent people” among human beings,

“wonderful, excellent people” among human beings, “the very best people” among human beings, “rare people” among human beings, and “the most excellent people” among human beings.

Fourth, when you singlemindedly recite Amida’s Name, Avalokiteśvara and Mahāsthāmaprāpta will always follow you and protect you, just as shadows follow objects. They are like your close friends and teachers.

Fifth, already in this life you receive such benefit. At the end of your life you will enter the family of the Buddhas, that is, the Pure Land. After you have arrived there, you will hear the Dharma for a long time and visit other Buddha lands to make offerings to the Buddhas. Thus the cause and result of Buddhahood are accomplished. How can the seat of enlightenment be far away? (pp. 131-132)

Yamamoto: Also lines are, which say: “From ‘if one directs one’s thought toward the Buddha’ down to ‘will be born in the abodes of all Buddhas’ rightly shows that the virtue of the Buddha Meditation Samadhi surpasses all, standing indeed clear above compared with the mixed virtues. And there are five. First, it shows we should call on the name of Amita Buddha. Second, it shows the praise of one who says the Nembutsu. Third, it shows that one who continually calls on His Name is rare and there is nothing to compare with this. So it is compared to the ‘white lotus’ The ‘white lotus’ is made to stand as the best flower of men. It is also said the ‘rarest flower’. And it is said the ‘best of the best flowers of men’. And it is said the ‘wonderful of the flowers of men’. People speak of this flower for one to the other and say ‘Tsai-hua’. One who says the Nembutsu is of men the ‘best’; of men the ‘wonderful best’; of men the ‘best of the best’; of men the ‘rare’; of men the ‘most superb’. Fourthly, it tells that as one exclusively calls on His Name, Avalokitesvara and Mahasthamaprapta always follow and like shadows to forms protect and that they are like intimate friends and the Good Teachers of the Way. Fifthly, it shows that one already gains this gain in this life; and abandoning life, one at once enters the abode of all Buddhas, which is the Pure Land. Arriving there, for long times one hears the Law, travels all the lands of all Buddhas, offering alms. The cause is perfect and the fruit perfect. How could the seat of Bodhi be far off? (p. 135)

試訳

Further, he states, “The passage from ‘If one does the *nenbutsu*’ down to ‘born in the home of the myriad Buddhas’ truly clarifies that the effects of the *nenbutsu samādhi* are incomparably excellent and really cannot be compared at all with the sundry good practices. That is to say, the passage has five parts. The first clarifies that one exclusively keeps in mind Amida Buddha’s name. The second clarifies the pointing out and praising the person who is able to keep [the name] in mind. The third clarifies that

those people who can continue doing the *nenbutsu* are held to be extremely rare, such that there is nothing that can compare with them. Therefore, it makes reference to the *puṇḍarīka* as a metaphor. The *puṇḍarīka* is referred to as the good flower among people and also as the rare flower among people. It is also referred to as the most superior flower among people and the wondrous flower among people. Regarding this flower, it has been relayed that this is the flower that is referred to as the flower of Cai 蔡. Those people who do the *nenbutsu* are good people among people, wondrous people among people, most superior people among people, rare people among people, and the most excellent people among people. Fourth, it clarifies that when one exclusively keeps in mind Amida's name, then Kannon and Seishi always follow one like a shadow, also just as though they were good friends and teachers. Fifth it clarifies that in this life one already receives these benefits, so when one abandons one's life, one immediately enters into the home of the myriad Buddhas, which is the Pure Land. Having reached there, over a long period of time, one will listen to the Dharma and visit Buddhas, serving them. Since the cause is perfect, the effect is complete. How could the seat of enlightenment be far off?

『観経』における所釈の文

「その時に阿難、すなわち座より起ちて、前みて仏に白して言さく、「世尊、当にいかんがこの経を名づくべき。この法の要を、当にいかんが受持すべき。」仏、阿難に告げたまわく、「この経を、『観極楽国土・無量寿仏・観世音菩薩・大勢至菩薩』と名づく。また『浄除業障生諸仏前』と名づく。汝当に受持すべし。忘失せしむることなかれ。この三昧を行ずる者は、現身に無量寿仏および二大士を見たてまつることを得。もし善男子・善女人、但、仏名・二菩薩名を聞くに無量劫の生死の罪を除く。いかにいわんや憶念せんをや。若し念仏する者は、当に知るべし、此の人は是れ人中の分陀利華なり。観世音菩薩・大勢至菩薩、その勝友と為りたまう。当に道場に坐して、諸仏の家に生ずべし。」

(『観無量寿経』『聖典』122頁、新版132頁～133頁)

蔡華に関する解釈

「蔡華者。即是蓮華。但蔡華名振古未決。近有儒者。勘得此義。謂論語公冶長篇註云。蔡國君之守龜云云此文蔡者。靈龜之號也。出蔡地。史記龜策傳云龜千歲乃遊蓮華之上云云此文遊華者。蔡所遊之華。千歲龜即是靈龜故也。以史記文案今釋意。言蔡華者。當蓮華也。」

(良忠『観経疏伝通記』『大正新修大藏経』五七・671頁下段)

親鸞の法然の捉え方

「源空勢至と示現し あるいは弥陀と顕現す

上皇群臣尊敬し 京夷庶民欽仰す

(『高僧和讃』「源空讃」『聖典』旧版 498 頁～499 頁、新版 604 頁)

「子の母をおもうがごとくにて 衆生仏を憶すれば

現前当来とおからず 如来を拝見うたがわず

染香人のその身には 香氣あるがごとくなり

これをすなわちなづけてぞ 香光莊嚴ともうすなる

われもと因地にありしとき 念仏の心もちてこそ

無生忍にはいりしかば いまこの娑婆界にして

念仏のひとを攝取して 浄土に帰せしむるなり

大勢至菩薩の 大恩ふかく報ずべし

已上大勢至菩薩

源空聖人御本地也」

(『浄土和讃』「勢至讃」『聖典』旧版 489 頁、新版 588 頁)

「大勢至法王子。與其同倫五十二菩薩即從座起。頂禮佛足而白佛言。我憶往昔恒河沙劫。有佛出世名無量光。十二如來相繼一劫。其最後佛名超日月光。彼佛教我念佛三昧。譬如有人一專爲憶一人專忘。如是二人若逢不逢或見非見。二人相憶二憶念深。如是乃至從生至生。同於形影不相乖異。十方如來憐念衆生如母憶子。若子逃逝雖憶何爲。子若憶母如母憶時。母子歷生不相違遠。若衆生心憶佛念佛。現前當來必定見佛去佛不遠。不假方便自得心開。如染香人身有香氣。此則名曰香光莊嚴。我本因地以念佛心入無生忍。今於此界攝念佛人歸於浄土。佛問圓通我無選擇都攝六根淨念。相繼得三摩地斯爲第一」(『首楞嚴經』『大正新修大藏經』一九・128 頁上段～中段)

六角堂の夢想と親鸞の奥さんの捉え方

「建仁三年 辛酉 四月五日夜寅時、聖人夢想の告ましましき。彼の『記』にいわく、六角堂の救世菩薩、顔容端嚴の聖僧の形を示現して、白衲の袈裟を着服せしめ、広大の白蓮華に端坐して、善信に告命してのたまわく、「行者宿報設女犯 我成玉女身被犯 一生之間能莊嚴 臨終引導生極樂」文。救世菩薩、善信にのたまわく、「此は是我が誓願なり、善信この誓願の旨趣を宣説して、一切群生にきかしむべし」と云々爾時、夢中にありながら、御堂の正面にして、東方をみれば峨峨たる岳山あり、その高山に数千万億の有情群集せりとみゆ。そのとき告命のごとく、此の文のころを、かの山にあつまれる有情に対して、説ききかしめおわるとおぼえて、夢悟おわりぬと云々」

(『御伝鈔』『聖典』旧版 725 頁、新版 880 頁)