

「真仏弟子」釈について

「便同弥勒」の御自釈

原文の書き下し：真に知りぬ。弥勒大士、等覚金剛心を窮むるが故に、龍華三会の暁、当に無上覚位を極むべし。念仏衆生は、横超の金剛心を窮むるが故に、臨終一念の夕、大般涅槃を超証す。故に「便同」と曰うなり。

加之ならず、金剛心を獲る者は、則ち韋提と等しく、即ち喜・悟・信の忍を獲得すべし。是れ則ち、往相回向の真心徹到するが故に、不可思議の本誓に藉るが故なり。(『聖典』284 頁)

DTS: I now verily know that Maitreya the Great Being, because of his vajra-mind (faith) equal to the Buddha's own Enlightenment, is to attain the rank of the Supreme Enlightenment on the day his three sessions will be going on. Those people who practice the *nenbutsu* are destined, because of the vajra-mind which they have gained by leaping crosswise over [the four streams], to realize the great Parinirvāṇa by one thought at the moment of death. Therefore it is said that these [two cases of Maitreya and the *nenbutsu* devotees] are identical. Not only that, as regards the vajra-mind, theirs [the *nenbutsu* devotees'] and that of Vaidehī the Queen are alike; for this reason, the devotees also can get the recognition which is associated with joy, insight, and faith. This takes place because the true mind which is attained my Amida's merit being turned over to the *nenbutsu* devotee is penetratingly realized. All is due to the incomprehensible virtue of the Original Prayer. (p. 159)

CWS: Truly we know that because Mahasattva Maitreya has perfectly realized the diamondlike mind of the stage equal to enlightenment, he will without fail attain the stage of supreme enlightenment beneath a dragon-flower tree at the dawn of the three assemblies. Because sentient beings of the *nembutsu* have perfectly realized the diamondlike mind of crosswise transcendence, they transcend and realize great, complete nirvana on the eve of the moment of death. Hence the words, *As such, the same*.

Moreover, the people who have realized the diamondlike mind are the equals of Vaidehī and have been able to realize the insights of joy, awakening, and confidence. This is because they have thoroughly attained the true mind directed to them for their going forth, and because this accords with [the working of] the Primal Vow, which surpasses conceptual understanding. (p. 123)

Inagaki: We truly realize: Because Mahāsattva Maitreya has attained the adamant mind of equal enlightenment, he will reach the stage of highest enlightenment under a dragonflower tree, where he will give three sermons; whereas, because the followers of the Nembutsu have acquired the adamant mind of crosswise transcendence, they will realize the great parinirvāṇa on the eve of the moment they die. Hence, it is said, “[like

Maitreya].”

Moreover, those who have attained adamant faith gain the perception of joy, awakening, and faith as did Vaidehī. This is because the true faith endowed to them for their going forth has penetrated their hearts and also because the inconceivable Primal Vow has been working on them. (p. 133)

Yamamoto: We truly know that gaining an adamant mind of one next to the Buddha, Mahasattva Maitreya attains the Highest Perfect Knowledge fifty-six hundred and seventy million years hence, when he sits under a tree called ‘Dragon Bloom’ and when he delivers sermons in the ‘Three Sittings’. Gaining an adamant mind that in a crosswise manner enables one to cross the sea of birth and death, the beings who say the Nembutsu attain, just by a single Nembutsu, at a bound the Great Nirvana on the eve of departing from this life. So we say, ‘equal to’. Besides, one blessed with an adamant mind attains, like Vaidehi, the ‘Three Phases of Cognition’ of ‘Joy’, ‘All-awakefulness’, and ‘Faith’. This so comes out to be because of the permeation of His True Heart, which is the merit transferred to us for being born in the Pure Land, and also because of the power of the Inconceivable Vow. (pp. 136-137)

『弥勒下生經』における「龍華三会」の典拠

「修無常想出家學道。坐於龍華菩提樹下。樹莖枝葉高五十里。即以出家日得阿耨多羅三藐三菩提。爾時諸天龍神王。不現其身而雨華香供養於佛。三千大千世界皆大震動。佛身出光照無量國。應可度者皆得見佛」

(鳩摩羅什訳『弥勒下生成仏經』『大正大藏經』一四・424 頁中段)

「爾時彌勒佛於華林園。其園縱廣一百由旬。大衆滿中。初會說法。九十六億人得阿羅漢。第二大會說法。九十四億人得阿羅漢。第三大會說法。九十二億人得阿羅漢。彌勒佛既轉法輪度天人已。將諸弟子入城乞食。」

(鳩摩羅什訳『弥勒下生成仏經』『大正大藏經』一四・425 頁上段～中段)

天台教学における「金剛心」の位置付けについて

「十地即是聖種性。此皆入別教四果聖位。悉斷無明別見思惑。等覺位即是等覺性。若望菩薩名等覺佛。若望佛地。名金剛心菩薩。亦名無垢地菩薩也。」

(天台智顗『法華玄義』『大正大藏經』三三・732 頁上段)

「八生入四地也。七生入五地也。六生入六地也。五生入七地也。四生入八地也。三生入九地也。二生入十地也。一生入等覺金剛心。」

(天台智顗『法華玄義』『大正大藏經』三四・136 頁下段)

試訳

Truly we can recognize that while the Great Being Maitreya, because he will fully realize the adamantine mind of equivalent awakening, will reach the stage of unsurpassed enlightenment at dawn on the day of the three assemblies under the Dragon Flower tree, sentient beings of the *nenbutsu*, because they will fully realize adamantine mind of unconventional transcending, will attain great, complete nirvana. Therefore, they are said to be “just the same.”

In addition, those who attain the adamantine mind are thus equal to Vaidehī, for they can immediately attain the insights of joy, recognition, and acceptance. This occurs because the true mind bestowed on sentient being in order for them to go to the Pure Land is thoroughly attained and because they rely on the power of the inconceivable original vow.