

「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)

「超証」の意味内容と英訳について

慧遠の著作における「超証」の用例

「有人先在外凡夫時。用世俗智斷欲界結。或盡六品。或盡九品。後入見道。至第十六道比智時。無漏得生。得彼凡時所得無爲。名爲印證。若在凡時。斷六品者。至道比智。不證第一須陀洹果。超證第二斯陀含果。先在凡時斷九品者。至道比智。不證須陀及斯陀果。超證第三阿那含果。」 (浄影寺慧遠『大乘義章』『大正大藏經』44 卷 506 頁中段)

「汝以善心因縁當超無量諸菩薩前得成菩提明其超證。」

(浄影寺慧遠『大般涅槃義記』『大正大藏經』37 卷 746 頁上段～中段)

善導の著作における「超証」の用例

「爾時大王雖在幽閉」と言う已下は、正しく父の王光頂を照らすことを蒙りて、心眼開くことを得て、障隔多しと雖も自然に相見る。斯れ乃ち光に因りて仏を見たてまつるは意の所期に非ず、敬を致し帰依して即ち第三の果を超証することを明かす。

(善導「序分義」『観経疏』『真宗聖教全書』一・488 頁)

「化仏・観音・勢至集りて 虚空極樂の上に側ち塞がり
各々蓮華百宝の座に坐して 異口同音に妙法を説きたまう
極樂の衆生見聞の益あり 常倫の諸地の上に超証せり」

(善導『般舟讃』『真宗聖教全書』一・488 頁)

『論註』における「不虛作住持功德」の解説と「超証」

復た次に『無量寿経』の中、阿弥陀如来の本願に言たまわく、「設い我、仏を得むに、他方仏土の諸もろの菩薩衆、我が国に來生せば、究竟じて必ず一生補処に至らん。其の本願の自在にして、化する所の衆生の為の故に、弘誓の鎧を被て徳本を積累し、一切を度脱して、諸仏の国に遊び菩薩の行を修し十方諸仏如来を供養し、恒沙無量の衆生を開化して無上正眞の道に立せしめんをば除く。常倫に超出し諸地の行を現前し普賢の徳を修習せん。若し爾らずば正覺を取らじ」と。此の經を案じて彼の国の菩薩を推するに、或は一地より一地に至らざるべし。十地の階次と言うは是れ釈迦如来闍浮提に於いて一つの応化道ならくのみ。他方の浄土は何ぞ必ず此の如くならん。五種の不思議の中に仏法最も不可思議なり。若し菩薩、必ず一地より一地に至りて超越の理無しと言わば、未だ敢えて詳かならず。譬えば、樹有り名づけて好堅と曰う。是の樹、地より生じて百歳ならん、乃ち具に一日に長の高さ百丈なるが如し。日に此の如し、百歳の高を計るに、豈に脩松に類せんや。松の生長するを見るに日に寸を過ぎず、彼の好堅を聞きて何ぞ能く即日を疑わざらん。人有りて釈迦如来、羅漢を一聴に証し務生を終朝に制するを聞きて、是れ接誘の言なり、称実の説に非らずと謂うて、此の論事を聞きて亦當に信ぜざるべし。夫れ非常の言は常人の耳に入らず、之を然らずと謂う、亦其れ宜しかるべきなり。

(『浄土論註』『真聖全』一・333 頁)

「transcend」の定義

transitive verb

- 1 a: to rise above or go beyond the limits of
b: to triumph over the negative or restrictive aspects of : OVERCOME
c: to be prior to, beyond, and above (the universe or material existence)
- 2: to outstrip or outdo in some attribute, quality, or power

intransitive verb

1: to rise above or extend notably beyond ordinary limits

(*Merriam-Webster's Online Dictionary*)

<https://www.merriam-webster.com/dictionary/transcend>)

「surpass」の定義

transitive verb

1: to become better, greater, or stronger than : EXCEED

2: to go beyond : OVERSTEP

3: to transcend the reach, capacity, or powers of

(*Merriam-Webster's Online Dictionary*)

<https://www.merriam-webster.com/dictionary/surpass>)

試訳

Truly we can recognize that while the Great Being Maitreya, because he fully realizes the adamant mind of one with equivalent awakening, will reach the stage of unsurpassed enlightenment at dawn under the Dragon Flower tree on the day of the three assemblies, sentient beings of the *nenbutsu*, because they fully realize adamant mind of unconventional transcending / surpassing, will extraordinarily / surpass [the stages leading to Buddhahood] and / attain great, complete nirvana on the eve of the single thought moment at the end of their lives. Therefore, they are said to be “just the same.”

In addition, those who attain the adamant 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.