

「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)

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をも明かす。「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かす。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憐れしめんと欲う。勇猛専精にして心に見んと想う時に、方に忍を悟るべし。此れ多く是十信の中の忍なり、解行已上の忍には非ざるなり。」

(『観經疏』「序分義」『真聖全』一・494-495 頁

「信卷」所引『聖典』282 頁)

「四に「時韋提希見無量」より下「作礼」に至る已来は、正しく韋提は実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。斯れ乃ち序には浄国に臨みて、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。」
(『觀經疏』「定善義」『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、無量寿仏を見たてまつる時、即ち無生の益を得ることを明かす。」
(『觀經疏』「散善義」『真聖全』一・556 頁)

三忍に関する良忠の注釈

「言無生者不退之義。忍者慧也。謂得無生之慧。故名無生忍也。亦名喜忍等者。心歡喜故名爲喜忍。廓然大悟。故名悟忍。其位十信名信忍也。」
(『觀經疏伝通記』『大正大藏經』五七・600 頁中段)

「真心徹到」の典拠と他の用例

「懺悔に三品有り、上中下なり。上品の懺悔は、身の毛孔の中より血を流し、眼の中より血を出すをば、上品の懺悔と名づく。

中品の懺悔は、徧身に熱き汗毛孔より出で、眼の中より血の流るるは中品の懺悔と名づく。

下品の懺悔は、徧身徹りて熱く、眼の中より涙出づるをば下品の懺悔と名づく。

此等の三品、差別有りと雖も、即ち是久しく解脱分の善根を種えたる人なり。今生に法を敬い人を重くし身命を惜しまず、乃至小罪も若し懺すれば、即ち能く心に徹り髓に徹る、能く此の如く懺すれば、久近を問わず、所有重障頓に皆滅尽せしむることを致す。

若し此の如くせざれば、たとひ日夜十二時、急に走むれども、衆べて是益無し。作さざる者の若し。応に知るべし、流涙・流血等に能わずと雖も、但だ能く真心徹到するは、即ち上と同じ。」

(『往生礼讃』『真聖全』一・680 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、樂の無為を欣いて永く常樂に歸することを明す。但無為の境、輕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。然して「願我未来不聞惡声惡人」というは、此れ闍王・調達が如き、父を殺し僧を破するもの、及び惡声等、願わくは亦聞かず見ざらんということを明かす。但だ闍王は既に是れ親生の子なり、上父母に於いて殺心を起こす。何に況や疎人にして相害せざらんや。是の故に夫人親疎を簡ばず、総じて皆頓に捨つ。」

(『觀經疏』「序分義」『真聖全』一・485 頁~486 頁)

「信卷」所引『聖典』267 頁)

「真心徹到するひとは 金剛心なりければ
三品の懺悔するひとと ひとしと宗師はのたまえり」

(『高僧和讃』『聖典』600 頁)

「藉」の字義

「藉」の旁は、「席に通じ、しきものを意味。艸を付し、祭り用の草で作ったしきものの意味を表す。」(『新漢語林』)「よる。たよる。」または「かす。かりる。」そして「ゆるす。いたわる。」という意味で使われる。

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 surpassing, will attain great, complete nirvana at a bound 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 completely permeates them and because they rely on the power of the inconceivable original vow.