

「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、
當に無上覺位を極むべし。念佛衆生は、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 by 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 adamantine 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 adamantine 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 adamantine 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 adamantine 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 adamantine 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 adamantine mind attains, like Vaidehi, the ‘Three Phases of Cognition’ of ‘Joy’, ‘All-awarefulness’, 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)

『樂邦文類』からの引用

原文の書き下し：禪宗の智覚、念佛行者を讃じて云わく（樂邦文類）、「奇なるかな。仏力難思なれば、古今も未だ有らず」と。（『聖典』284 頁）

DTS: Chikaku of the Zen school eulogizes the devotees of the *nembutsu*, saying: “How wonderful is the power of the Buddha! It is altogether beyond comprehensibility. Nothing like it has ever taken place in history. (p. 159)

CWS: Chih-chüeh of the Ch'an school praises the practitioner of the *nembutsu*: “How wondrous! The power of the Buddha surpasses conceivability; never has there been such power.” (p. 123)

Inagaki: Chih-chüeh of the Ch'an school says in praise of the followers of the *Nembutsu*: How wonderful! The Buddha's power is inconceivable; there has not been anything like this in all ages. (p. 133)

Yamamoto: Chih-chüeh of the Zen sect, praising those who say the *Nembutsu*, says: “Rare it is! The Buddha's power is inconceivable. Nothing of old can equal this”. (p. 137)

「三賢」の定義について

「自此已前三十心是地前三賢之位。用三品伏忍除伏我相。相心不起。行善調順。得名爲賢。既未永斷我相故。名內凡夫。若作無相觀行猶有相關故。在世間之位」

「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、たとい日夜十二時、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。」

(『往生礼讚』『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帰することを明す。但無為の境、輕爾として即ち階うべからず。苦惱の娑婆輒然として離ることを得るに由無し。金剛の志を發すに非ずよりは、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」

(『高僧和讚』『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。

永明延寿（904年～975年）について

試訳

Truly we can recognize that while the Great Being Maitreya, because he fully realizes the adamantine 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 adamantine 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 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 completely permeates them and because they rely on the power of the inconceivable original vow.

試訳

Zhijue of the Chan school, praises the practitioners of the *nenbutsu*, saying, “How very rare! Since the power of the Buddha is difficult to conceive, there has never been [such a person], in past or present!”