

「真仏弟子」釈について

『安樂集』からの引用④ (第二大門第一からの引用『大経』の文)

原文の書き下し: 『大経』に云わく、「凡そ浄土に往生せんと欲わば、発菩提心を須いるを要とするを源とす。」云何ぞ。「菩提」は乃ち是れ無上仏道の名なり。若し発心作仏せんと欲わば、此の心広大にして法界に周遍せん。此の心長遠にして未来際を尽くす。此の心普く備に二乗の障を離る。若し能く一たび発心すれば、無始生死の有輪を傾く、と。乃至 (『聖典』 247 頁)

DTS: In *The Larger Sūtra*, it is said: Those who desire to be born in the Pure Land are to be awakened to the Enlightenment mind (*bodhicitta*) which is the primal cause [of birth in the Pure Land]. What is *bodhi*? It is the name given to the unsurpassable Buddha-way. When the mind is awakened and Buddhahood is attained, this mind will be found to be of such magnitude as to prevail over the whole Dharma-world. This mind is also eternity itself; it knows no future. This mind is thoroughly liberated from the hindrances of the two vehicles. When the awakening once takes place, the wheel of birth-and-death, which started its revolving in the beginningless past, will be upset. . . ; (p. 155)

CWS: The *Larger Sutra* states: If you aspire for birth in the Pure Land, you should unfailingly take as essential the awakening of the mind aspiring for enlightenment; this is the basis [for attaining birth]. Why? Because “enlightenment” is a name for the supreme Buddha-way. If you desire to attain Buddhahood by awakening this mind of aspiration, it will be vast and pervade the dharma-realm; it will be everlasting and continue throughout all the future. This mind is in every respect free of the hindrances of the two vehicles. If you once awaken this mind, you will break out of the round of existence that you have been undergoing ever since the beginningless past. . . . (p. 119)

Inagaki: The *Larger Sutra* states [in effect]: If you wish to be born in the Pure Land, the basic requirement is to awaken the *bodhi*-mind. The reason is that *bodhi* is a name for the supreme path. If you have awakened the aspiration for Buddhahood, this aspiration is so vast as to pervade the Dharma realm. This aspiration is everlasting, reaching the limit of the future age. It is free of all the hindrances of the two vehicles. If you have awakened this aspiration even once, the beginningless cycle of birth and death will be destroyed. (pp. 128-129)

Yamamoto: The Larger Sutra says: ‘If we desire to be born in the Pure Land, what we necessarily need is the mind that aspires to Bodhi. Why? Because Bodhi is the name for the Unsurpassed Buddhist Way. Should one desire to aspire to Bodhi and to become the Buddha, this mind will widely and greatly fill in all worlds. This mind will long go for the eternal future. This mind will all minutely come away from the hindrances of the Two Vehicles. If one once well aspires, this will stop the wheel of transmigration that knows no beginning. . . . (pp. 132-133)

試訳

The *Great Sutra* states: Generally speaking, if one wishes to be born in the Pure Land, taking the use of the giving rise to the aspiration to *bodhi* as the lynchpin serves as the wellspring. Why? Because *bodhi* is indeed the name of unsurpassed Buddhist enlightenment (way). If one wishes to give rise to this aspiration and become a Buddha, this mind is vast and expansive, completely filling the Dharma realm. This mind goes long and far, exhausting the limit of the future. This mind fully and entirely separates one from the hindrances of the two vehicles. If one can just once give rise to this mind, the wheel of existence in birth-and-death from the beginningless past will be exhausted.

『安樂集』の原文について

「第一出菩提功用者、大經云、凡欲往生淨土、要須發菩提心爲源。云何菩提者、乃是無上佛道之名也。若欲發心作佛者、此心廣大徧周法界。此心究竟等若虛空。此心長遠盡未來際。此心普備離二乘障。若能一發此心、傾無始生死有淪。」

(『真聖全』一・388頁~389頁)

『大經』の原文について

「仏、阿難に告げたまわく、「十方世界の諸天人民、それ心を至してかの国に生まれんと願ずることあらん。おおよそ三輩あり。その上輩というは、家を捨て欲を棄てて沙門と作り、菩提心を発し、一向に専ら無量寿仏を念じ、もろもろの功德を修して、かの国に生まれんと願ぜん。これらの衆生、寿終わらん時に臨んで、無量寿仏ともろもろの大衆と、その人の前に現ぜん。すなわちかの仏に随いてその国に往生せん。すなわち七宝華の中より自然に化生し、不退転に住せん。智慧勇猛にして神通自在ならん。このゆえに阿難、それ衆生ありて、今世において無量寿仏を見たてまつらんと欲わば、無上菩提の心を発し功德を修行してかの国に生まれんと願ずべし。」

仏、阿難に語りたまわく、「それ中輩というは、十方世界の諸天人民、それ心を至してかの国に生まれんと願ずることあらん。行じて沙門と作り大きに功德を修すること能わずといえども、当に無上菩提の心を発し一向に専ら無量寿仏を念じ、多少に善を修し、齋戒を奉持し、塔像を起立し、沙門に飯食せしめ、繒を懸け燈を然し、華を散じ香を焼きて、これをもって回向してかの国に生まれんと願ぜん。その人終わりに臨んで、無量寿仏、その身を化現せん。光明相好つぶさに真仏のごとくならん。もろもろの大衆とその人の前に現ぜん。すなわち化仏に随いてその国に往生し不退転に住せん。功德智慧、次いで上輩のごとくならん。」

仏、阿難に告げたまわく、「その下輩というは、十方世界の諸天人民、それ心を至してかの国に生まれんと欲せんことあらん。たといもろもろの功德を作ること能わざれども、当に無上菩提の心を発して一向に意を専らにして、乃至十念、無量寿仏

を念じてその国に生まれんと願はずべし。もし深法を聞いて歡喜信樂せん。疑惑を生ぜず。乃至一念、かの仏を念じて至誠心をもってその国に生まれんと願ぜん。この人終わりに臨んで夢のごとくにかの仏を見たてまつりて、また往生を得。功德智慧、次いで中輩の者のごとくならん。」

(『聖典』 44 頁~45 頁)

曇鸞の『大經』の文の受け止め方について

「王舎城所説の『無量壽經』を案ずるに、三輩生の中に行に優劣有りとは雖ども、皆無上菩提の心を發さざるは莫し。此の無上菩提心というは、即ち是願作仏心なり。願作仏心は即ち是度衆生心なり。度衆生心は即ち是衆生を攝取して有仏の国土に生ぜしむる心なり。是の故に彼の安樂淨土に生まれんと願ずるは、要ず無上菩提心を發するなり。若し人無上菩提心を發さずして、但彼の国土の樂を受くること間無きを聞いて、樂の為の故に生を願ずるは亦た當に往生を得ざるべき。是の故に「自身住持の樂を求めず一切衆生の苦を抜かんと欲う」と言うが故にと。「住持樂」というは、謂わく彼の安樂淨土は、阿彌陀如來の本願力の為に住持せられて受樂間無き。

(『真聖全』 一・339 頁)