

## 「真仏弟子」釈について

『安樂集』からの引用⑤ (第五大門第一からの引用『大悲経』の文)

原文の書き下し: 『大悲経』に云わく、「云何が名づけて「大悲」とする。若し専ら念仏相續して断えざれば、その命終に隨いて定んで安樂に生ぜん。若し能く展轉して相勧めて念仏を行ぜしむる者は、此等を悉く、大悲を行ずる人と名づく」と。已上抄出 (『聖典』247 頁)

**DTS:** *The Sūtra of Great Compassion* raises the question: What is great compassion? When the devotee continuously keeps up his practice of the *nenbutsu* and is never interrupted, he will, when he passes away from this world, surely be born in the Land of Happiness. If the devotees continue to persuade others to practice the *nenbutsu*, they are all said to be practicing great compassion. (p. 155)

**CWS:** *The Sutra of Great Compassion* states: What is “great compassion”? Those who continue solely in the *nenbutsu* without any interruption will thereby be born without fail in the land of happiness at the end of life. If these people encourage each other and bring others to say the Name, they are all called “people who practice great compassion.” (p. 119)

**Inagaki:** *The Great Compassion Sutra (Mahākaruṇā-sūtra)* has this to say: What is “great compassion”? If you exclusively and continuously practice the *Nembutsu*, you will definitely be born in the Land of Peace and Bliss when your life ends. Those who in their turn encourage others to practice the *Nembutsu* are called those who practice great compassion. (pp. 128-129)

**Yamamoto:** *The Daihikyo* says: ‘Why do we say ‘great compassion’? If the *Nembutsu* continues and goes unbroken, one, as life ends, will unfailingly be born in the Pure Land. If one well does one after the other and practice the *Nembutsu*, such a one can well be called one who practices Great Compassion’’. (pp. 132-133)

### 試訳

*The Sutra on Great Compassion* states: What is referred to as “great compassion”? If one exclusively thinks of the Buddha continuously and without interruption, at the end of one’s life, one will assuredly be born in [the Land of] Peace and Contentment. If those who can, each in their turn, encourage each other to practice the *nenbutsu* they are all referred to as people who practice great compassion.

『安樂集』の原文について

「又大悲経云。何名爲大悲。若専念佛相續不斷者。隨其命終定生安樂。若能展轉相勸行念佛者。當知此等悉名行大悲人也。」 (『真聖全』一・423 頁)

## 『大悲經』の原文について

「彼祁婆迦比丘。修集無量種種最勝菩提善根已而取命終。生於西方過億百千諸佛世界無量壽國。於彼佛所種諸善根。復經八十億諸如來所修諸梵行。以此善根於未來世過九十九億劫而成正覺。佛號無垢光。世界名一切功德莊嚴。阿難。彼祁婆迦比丘。令我正法於諸天人廣行流布。」  
(『大正大藏經』 一二・955 頁下段)

「若復有人但心念佛一生敬信。我說是人亦當得涅槃果盡涅槃際。」  
(『大正大藏經』 一二・956 頁下段)

「若有淨心諸衆生等。作是稱言南無佛者。阿難。彼人以是善根必定涅槃得近涅槃。流注相續入涅槃際。何況值佛在世親承恭敬。謙下迎送尊重供養。及佛滅後供養舍利者。」  
(『大正大藏經』 一二・958 頁中段)

「阿難。若有念佛。乃至一華散於空中。我以佛智見彼善根。不可量不可說。阿難。彼等衆生所作善根。以念佛心。乃至一華散空中者。盡此劫來馳走流轉。從初至末不可得知。於流轉時。於如來所奉散一華。所得果報不可稱說。或作梵天王釋天王轉輪聖王。以其善根不可盡故。必得涅槃盡涅槃際。何以故。阿難。如是諸佛大神通所奉施一華。得如是等無量福報廣大利益大功德聚。不可稱量無有邊際。必當趣涅槃界。」  
(『大正大藏經』 一二・961 頁中段)

「雖不解知諸佛功德及佛正法。少修善根心生信者。我本修行菩薩行時。亦曾以四攝法攝護彼等。以是善根所加持故。當得涅槃盡涅槃際。阿難。我於長夜憐愍衆生。以四攝法長夜攝受。以諸佛法利益養育。阿難。汝觀如來在路行時。能令大地高處令下。下者令高。高下諸處悉得平正。」  
(『大正大藏經』 一二・960 頁上段)

「阿難。若有如我修菩薩行者得於大悲。得大悲已悉皆當得阿耨多羅三藐三菩提。」  
(『大正大藏經』 一二・963 頁上段)

「若有衆生乃至能發一念敬信。以此善根得爲種子。何況復種勝上善根。阿難。若於佛所種善根者。乃至一念發心念佛。我說彼等猶如甘露最後甘露。阿難。行者應當以一切種而念如來。所謂念於如來所念。念如來善根。念如來姓日。姓不相似以甘蔗種上姓生故。姓日者。爲離諸闇而作光明。阿難。我生釋種故種姓清淨。阿難。當念如來生。念如來種族。念如來姓。念如來積財具足。念如來端正。念如來所生國土念如來相。念如來隨形好。念如來十力。念如來四無所畏。念如來十八不共法。念如來所生具足。念如來可美。念如來無愚癡。念如來本行具足。念如來願具足。念如來戒定慧解脫解脫知見具足。念如來慈悲喜捨具足。念如來威儀具足。阿難。若有人隨所念佛彼彼功德。得大神通大利益廣大功德。猶如甘露第一甘露最後甘露。」  
(『大正大藏經』 一二・963 頁下段~964 頁上段)

「阿難。我觀一切愚癡凡夫猶如麥<sup>穀</sup>。是故阿難。愚癡凡夫。何得有力何得有安。所有不能一念發心順解脫者。若能發心決定得爲涅槃種子。阿難。一切愚癡凡夫之人。無有戒力定力慧力。阿難。我已具足無量佛力。具足阿僧祇不可思議無量無等。戒定慧解脫解脫知見力。慚力愧力久積集力。智力捨力福力慧力。根力加力具足十力。猶故愛彼無餘涅槃。阿難。有諸凡夫闇鈍無智少於知法。樂著生死牢獄纏縛。乃至不能一念發心隨順解脫。當令彼等得爲涅槃根本種子。阿難。如是如來所讚所說。諸修多羅留在未來。若佛滅後未來世中。有人得聞聞已發心。則便得入正法寶藏無餘涅槃界。」  
(『大正大藏經』一二・965 頁下段~966 頁上段)

「時婆羅門長者居士等。心皆喜悅而行布施作諸功德。於我舍利裝飾嚴持。及諸聲聞勤作供養。聽受讀誦轉爲他說。受持禁戒勤修禪定。彼諸婆羅門長者居士等。爲彼法增示教利喜。皆趣善道及涅槃道。阿難。彼優婆塞。亦能令我正法廣行流布增益天人。如是阿難。於我滅後亦當多有俗人。於我法中深得敬信。曾於過去供養多百多千無量諸佛殖諸善根。於我舍利勤修莊嚴。及諸聲聞供養恭敬尊重讚歎。」  
(『大正大藏經』一二・955 頁上段~中段)

阿難。如我先說有二種人得福甚多。一者至心爲說。二者專心勤聽。爾時世尊說是偈言

爲於二種義 應聽佛所說  
一切漏行盡 近聖成菩提  
若有說法者 及聽佛正法  
二俱得福多 能建諸仙幢

爾時世尊復告阿難。有二種人共魔波旬極大戰諍。何者爲二。一者至心爲說。二者專心勤聽。何以故。阿難。如是梵行得滿足者。謂善知識及善等侶善心流注。何以故。阿難。若有衆生遇善知識。遇知識已從生得解脫。乃至老病死憂悲苦惱法而得解脫。  
(『大正大藏經』一二・970 頁中段)

若有善男子善女人。於諸佛所聞佛說已得善根力。得善根已近善知識。近善知識已得善等侶。得善等侶已得善流注。得善流注已得最勝善。得最勝善已得善心。得善心已乃至如法順法發心修行。究竟轉究竟無垢。究竟梵行究竟最後。阿難。汝觀如是一切外物同時生長。花果成時無有違失。何況汝等所作善行豈有違失。若有違失無有是處。  
(『大正大藏經』一二・970 頁下段)

阿難。汝觀如來於過去世諸佛菩薩善知識所。聲聞緣覺師僧父母。耆年長宿沙門婆羅門。傾側稽首獲得如是最勝果報。一切外物見諸佛已應低首者即便低首。高者令下下者令高。高下諸處皆悉平正。阿難。汝觀一切愚癡凡夫。於諸尊長不修恭敬。亦不禮拜憍慢自恃。爲慢所害爲慢所纏。阿難。汝觀如來網縵手足。一切皆以善行所得。阿

難。汝觀如來本修善行。布施愛語利行同事。以此善行攝護衆生。不作分別此是我父  
此是我母。兄弟姊妹親戚善友。阿難。我於衆生一味平等心無差別。

(『大正大藏經』 一二・970 頁下段~971 頁上段)