

「真仏弟子」釈について

善導の『往生礼讃』からの引用②

原文の書き下し：又た云わく、弥陀の身色は金山の如し。相好の光明は十方を照らす。唯だ念仏する有りて、光摂を蒙る。当に知るべし、本願最も強しとす。十方の如来舌を舒べて証したまう。専ら名号を称して西方に至る。彼の華台に到りて妙法を聞く。十地の願行自然に彰る、と。(『聖典』248 頁)

DTS: And again: The color of the body of Amida is like a mountain of gold. The Light emanating from his features is shining all over the ten quarters, but it is only those who are practicing the *nenbutsu* that the Light takes in under its protection. It should be known that the Original Prayer of Amida is the strongest. All the Buddhas in the ten quarters are eloquent in giving testimony to the *nenbutsu*. Solely pronouncing the Buddha's Name, they move westward and, coming under the Buddha's flowery pedestal, are ready to listen to the wonderful Dharma. All the prayers and practices belonging to the tenth stage of bodhisattvahood reveal themselves of their own accord. (p. 156)

CWS: Further, he states: The body of Amida is in color like a mountain of gold; / The radiance of his features and marks illumines the ten quarters; / Only people of the nembutsu are grasped by the light; / Know that the Primal Vow is the decisive cause.

The Tathagatas of the ten quarters extend their tongues and give witness: / Persons who solely say the Name attain the West. / Reaching the lotus dais, they hear the excellent dharma; / The vows and practice of the ten stages naturally manifest themselves in them. (p. 120)

Inagaki: He also says in the same work: The color of Amida's body is like the golden mountain; / The rays of light of his physical characteristics and marks illumine the ten directions; / Only those who recite the Nembutsu are enfolded in the light; / Realize that the Primal Vow has the strongest power. / The Tathagatas of the ten directions extend their tongues and give witness: / Through exclusive recitation of the Name, you reach the Western Land; / Mounting the lotus seat, you will hear the excellent Dharma; / You will see the vows and practices of the ten bodhisattva stages manifest themselves spontaneously. (p. 130)

Yamamoto: Also line are, which say: "The body of 'Mita is as of gold; / The light from His person shines over all. / But with Nenbutsu we in His light bathe. / Know all come from the Vow that us does call!

"All Buddhas Him praise and they well attest. / We but call on His Name; to West we go. / We in the lotus sit, hear the best Law. / Unworked the works of Ten Soils shine aglow". (p. 134)

試訳

Further, he states: “The color of Amida’s body is like a golden mountain. The light of his features shine throughout the ten directions. Just those who do the *nenbutsu* receive the enveloping light. One should realize that the original aspiration is the strongest. The Tathāgatas of the ten directions extend their tongues in attestation. Those who solely call the name reach the Western Land. Having reached that flower dais, they hear the wondrous truth. The practice and aspirations of the ten stages appear to them spontaneously.

善導の『観念法門』からの引用

原文の書き下し：又た云わく、但だ阿弥陀仏を専念する衆生有りて、彼の仏心の光、常に是の人を照らして摂護して捨てたまわず。総べて余の雑業の行者を照らし摂むと論ぜず。此れ亦た是れ現生護念増上縁なり、と。已上（『聖典』248頁）

DTS: Again, he says: Only those beings who are exclusively devoted to the thinking of Amida Buddha are brought under the ever-illuminating Light of the Buddha-mind. They are taken in and protected by the Buddha who will never forsake them. All others devoted to the practices which are not at all pure and genuine, however, are excluded from the Light and its protection. This is also one of the conditions accruing to the benefit of the *nenbutsu* devotees in their present life. (p. 156)

CWS: Further, he states: There are sentient beings who solely think on Amida Buddha; only these people are constantly illumined by the light of that Buddha’s heart, grasped and protected, never to be abandoned. It is not at all stated that any practitioners of various other acts are illumined and embraced. This is being protected in the present life, a manifestation of the decisive cause of birth in the Pure Land. (pp. 120-121)

Inagaki: He also says: Should there be sentient beings who are exclusively mindful of Amida Buddha, the light of the Buddha’s heart always shines on them, protecting and never forsaking them. It is not stated that the light shines on practitioners of various other acts and embraces them. This is also the strong condition of protection in the present life. (p. 130)

Yamamoto: Also lines are, which say: “As beings exclusively call on His name, the spiritual light of this Buddha always shines upon such persons. It takes them in, protects them, not abandons. It does not say He shines upon and takes in persons who practice other sundry practices. This is again one of the highest promotive agents that one enjoys in this present life. (p. 134)

試訳

Further, he states: “If there are those who just exclusive think of Amida Buddha, the

light of that Buddha's mind will continually shine upon such people, taking up and protecting them, and never abandoning them. There is no mention whatsoever of shining upon or taking up those other practitioners who perform the sundry practices. This is also evidence that [Amida is] an excellent condition that protects practitioners in their present lives.”

善導の『観経疏』「序分義」からの引用

原文の書き下し：又た云わく、「心歡喜得忍」と言うは、此れは阿弥陀仏国の清浄の光明、忽ちに眼前に現ぜん。何ぞ踊躍に勝えん。茲の喜びに因るが故に、即ち無生の忍を得。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怖わしめんと欲う。勇猛専精にして心に見んと想う時に、方に忍を悟るべし。此れ多く是れ十信の中の忍なり、解行已上の忍にはあらざるを明かすなり、と。(『聖典』248頁)

DTS: Again, he says: The meaning of the sentence “The mind being gladdened comes to the recognition” is that the Light, pure and undefiled, radiating from the Buddha-country of Amida unexpectedly falls in front of the devotees who, seeing it, are exceedingly gladdened, even to the extent of jumping and dancing. Thereby, they come to the recognition of the Unborn Dharma. It is also called joy-recognition, insight-recognition, and faith-recognition. This is something one cannot expect, beforehand, to take place at a certain definite place. The insight-recognition comes upon a devotee only when he, like Vaidehī the Queen, entertains an earnest wish to come into the presence of the Buddha and concentrates the mind exclusively and courageously on him. The experience is one which takes place while a man is still in the ten stages of faith, and it does not mean the one which takes place above the stages of the ten abodes and the ten practices. (pp. 156-157)

CWS: Further, he states: The words, *The heart rejoices and one attains insight*, teach that the pure radiance of Amida Buddha's land suddenly appears before one. How can one keep from leaping with joy? Out of this joy, one immediately attains insight into the nonorigination of all existence. This is also called “insight of joy,” “insight of awakening,” and “insight of confidence.” In suggesting this attainment beforehand, [the Buddha] does not yet reveal at what point it will occur. [These words are spoken here] out of the wish to bring the Queen to aspire wholeheartedly for that benefit. When one courageously and single-mindedly desires in one's heart to see [Amida Buddha], then one will realize insight. This is mainly insight achieved within the ten stages of faith; it is not the insight realized in or above the stages of understanding and practice. (p. 121)

Inagaki: Again he says: “They will rejoice and attain insight” shows that when the pure light of Amida Buddha's land suddenly appears before one's eyes, what a joy it would be!

Out of this joy, one attains insight into the non-arising of all dharmas. This is also called “perception of joy,” “perception of awakening,” and “perception of faith.” Since this remark is made long before [the exposition of the main part of the sutra], it has not yet been clarified when Queen [Vaidehī] actually attained this insight. [The Buddha] wanted her to seek this benefit wholeheartedly. This means that when one courageously and singleheartedly desires to visualize [Amida], one attains insight. This is mainly the insight realized in the ten stages of understanding, not the one realized in or above the stages of dwelling and practice. (p. 131)

Yamamoto: Also lines are, which say: “It is said: ‘As one feels joy in mind, one attains thereby the Cognitions of Truth’. This tells that the pure light of the land of Amida Buddha all at once appears before one and we rejoice boundlessly. As we thus rejoice, we gain the Birthlessness Cognition Truth. It is also called the ‘Cognition of Joy’. It is also called the ‘Cognition of All-awakefulness’. It is also called the ‘Cognition of Faith’. We may deeply look into the nature of things, but cannot say where we gain this. Like Queen Vaidehi we pray we may obtain this gain in mind. As we courageously and exclusively desire to see this in mind, we attain this Cognition of Light. This is mostly the Cognition of Light within the boundary of the Ten Faiths. It is not one above those of the Soils of ‘Perception’ and ‘Practice’”. (pp. 134-135)

試訳

Further, he states: “About the statement ‘One’s mind will rejoice and one will attain insight’: This clarifies the following: When the pure light of the country of Amida Buddha appears before one’s eyes, how could one keep from leaping with joy? Because of this joy, one immediately attains the insight into the non-arising [of all Dharmas]. It is also called the joyous insight, as well as the insight into awakening and also the insight of acceptance. Here this is spoken of in a preliminary way; it does not yet show clearly where one attains it. This is intended to make the Queen aspire equally for this benefit in her mind. When one is exclusively and entirely committed and wishes to see [the Buddha’s country] in one’s mind, one will then awaken to this insight. In most cases, this refers to an insight for those in the ten stages of acceptance. It is not the insight of those on the stages above understanding and practice.

『六要鈔』における存覚の「十地願行自然彰」の解釈

「十地」等とは、是れ衆生本有の具徳、法性の土に至りて方に顕現すべきことを明かす。是れ十地究竟の徳を顕す。更に本無今有の徳に非ず。若し酬因感果の理に依りて其の自力修入の義を論ぜば、成と云うべきか。彰と云うべからず。自然と云うべからずならくのみ。」 (『真聖全』二・307頁)

『教行信証略讚』における道隱の「十地願行自然彰」の解釈

「法性の土に至り、本有の具徳顕現するとは思ひ難し。今は謂う、此れは自受法樂を顕す。安樂国の徳は自然に彰わる。故に自然彰と云う。何ぞ衆生本有具徳と為さんや。また自利利他、巧方便土界の故に、何ぞ法性の土と為さんや。思忖すべきなり。又た可なり。聞法の中に自然に十地の願行は彰るるなり。十地の願行とは、法蔵菩薩所修の願行なり。聞其名号と同じきことなり。」

(『教行信証講義集成』六・612頁)

『観経』の序分における善導の所釈の文

「仏、阿難および韋提希に告げたまわく、「諦かに聴き、諦かに聴け。善くこれを思念せよ。如来いま、未来世の一切衆生の煩惱の賊のために害せらるる者のために、清浄の業を説かん。善きかな、韋提希、快くこの事を問えり。阿難、汝当に受持して、広く多衆のために仏語を宣説すべし。如来いま、韋提希および未来世の一切衆生をして、西方極樂世界を觀ぜしめんことを教えん。仏力をもつてのゆえに、当にかの清浄の国土を見ること、明鏡を執りて自ら面像を見るがごとく、かの国土の極妙の樂事を見ることを得べし。心の歡喜するがゆえに、時にすなわち無生法忍を得べし。」 仏、韋提希に告げたまわく、「汝はこれ凡夫なり。心想羸劣にして未だ天眼を得ず、遠く觀ることあたわず。諸仏如来は異の方便ましまして、汝をして見ることを得しめたまう。」

(『観無量寿経』『聖典』94頁~95頁)

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、觀の方便を顕して、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、内心に關わんや。聖力の冥に加するに非ざるよりは、彼の国、何に由りてか觀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、入觀して心を住せしめ、神を凝らして捨てざれば、心境、相應して悉く皆顕現することを明かす。境現ずる時に當りて、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す。亦喜忍と名づく、亦悟忍と名づく、亦信忍と名づく。此れ乃ち玄に談ずるに、未だ得處を標さず、夫人をして等しく心に此の益を怖わしめんと欲う。勇猛專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。」

(『真聖全』一・494-495頁)

「四に「時韋提希見無量」より下「作礼」に至る已来は、正しく韋提は實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。」

(『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。」

(『真聖全』一・556 頁)