

## 「真仏弟子」釈について

### 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 that insight in terms of our understanding and practice.

#### 善導の『観経疏』「散善義」からの引用

原文の書き下し：また云わく、「若念仏者」とより、下「生諸仏家」に至るまで已来は、正しく念仏三昧の功能超絶して、実に雑善をして比類とすることを得るに非ざることを顕す。すなわちそれに五あり。一つには、弥陀仏の名を専念することを明かす。二つには、能念の人を指讃することを明かす。三つには、もしよく相續して念仏する者、この人はなほだ希有なりとす、さらに物としてもってこれに方ぶべきことなきことを明かす。かるがゆえに「芬陀利」を引きて喩とす。「分陀利」と言うは、「人中の好華」と名づく、また「希有華」と名づく、また「人中の上上華」と名づく、また「人中の妙好華」と名づく。この華あい伝えて「蔡華」と名づくる、これなり。もし念仏の者は、すなわちこ

れ人中の好人なり。人中の妙好人なり、人中の上上人なり、人中の希有人なり、人中の最勝人なり。四つには、弥陀の名を専念すれば、すなわち観音・勢至常に随いて影護したまうこと、また親友・知識のごとくなることを明かすなり。五つには、今生にすでにこの益を蒙れり。命を捨ててすなわち諸仏の家に入らん、すなわち浄土これなり。彼に到りて長時に法を聞き、歴時供養せん。因円に果満ず。道場の座、あに餘ならんやということを明かす。已上 (『聖典』 248 頁~249 頁)

**DTS:** Again, the Master says: The passage between “If the *nenbutsu* devotees” and “they are born in the Buddha families” elucidates the merit of the *nenbutsu*-samādhi as to how unequalled it is in comparison with that which is gained by practicing adulterated good works.

The passage is divisible into five sections:

1. The first clarifies the Name of Amida Buddha which is to be made the exclusive subject of thought.

2. The second singles out the devotee who thinks of the Name and who is therefore praised.

3. The third illustrates how rare such people are who constantly devote themselves to the *nenbutsu*. They are so rare that there is nothing comparable to them. For this reason, a simile is sought among the lotus flowers, and these people are called the *puṇḍarīka* of human beings. The *puṇḍarīka* is a rare flower. So the devotees above mentioned are to be named the most wonderful fine flowers of humanity. In China these flowers are traditionally connected with the sacred tortoise. The *nenbutsu* devotees are really the finest specimens of humanity; they are wonderfully fine; they are the best of the best; they are the rarest; they are the most excellent humans.

4. This tells us that those devotees who single-mindedly pronounce the Name of Amida are always followed and protected—like the shadow following the object—by Kannon and Seishi (Avalokiteśvara and Mahāsthāmaprāpta) as if the latter were their good friends and guides.

5. Those devotees are already, in their present life, recipients of such benefits, and at their death they enter into the families of all Buddhas, which are no other than the Pure Land. When they reach there, they will for a long, long time listen to the Dharma, serve the Buddhas, and make offerings to them. When thus the efficient cause is fulfilled, the effect follows. How then can the seats in the Hall of Bodhi be far away? (pp. 157-158)

**CWS:** The passage from *The person of the nembutsu to is born in the home of the Buddhas* clearly reveals that the virtue of the nembutsu-samadhi is completely transcendent; truly it allows no comparison with sundry good practices. In this, five points are clarified: First, the practice of saying the Name of Amida Buddha alone.

Second, the person who says the Name is singled out and praised.

Third, the person who continues in the nembutsu is a truly rare person; there is nothing that compares with such a one. For this reason, the white lotus is used as an analogy. The white lotus is called “the excellent flower among people,” or “the rare flower,” or “the best among the best,” or “the wondrous excellent flower.” What has traditionally been called the “blossom bearing the white tortoise” is none other than this flower. The person of the nembutsu is the excellent person among people, the wondrous, excellent person, the best among the best, the rare person, the very finest person.

Fourth, the person who practices the saying of the Name of Amida alone is protected by Avalokiteśvara and Mahāsthāmaprāpta, who accompany him or her constantly, as shadows do things. They are like close friends and true teachers.

Fifth, already in this life, the person has received this benefit. Thus, when life ends, that person immediately enters the home of all the Buddhas; this is the Pure Land. Attaining that land, that person listens long to the dharma and travels to the lands of the Buddhas to pay homage. Since the cause has been completed, the result will be fulfilled. How could the seat of enlightenment be far distant? (p. 121)

**Inagaki:** He also says: The passage from “those who are mindful of the Buddha” to “will be born into the family of the Buddhas” clarifies that the merit of the Nembutsu *samādhi* surpasses anything else; it cannot be compared with merit of various good acts. This passage is divided into five sections: First, exclusive recitation of Amida Buddha’s Name is presented. Second, the persons who recite the Name are praised. Third, those who continuously practice the Nembutsu are described as extremely rare; nothing can be compared with them, and so *punḍarīka* (lotus flower) is used as an analogy. *Punḍarīka* is called the “excellent flower” among human beings; it is also called the “rare flower”; also “the very best flower”; and it is also called the “wonderful, excellent flower” among human beings. This flower has traditionally been called “auspicious flower.”

Practitioners of the Nembutsu are “excellent people” among human beings, “wonderful, excellent people” among human beings, “the very best people” among human beings, “rare people” among human beings, and “the most excellent people” among human beings.

Fourth, when you singlemindedly recite Amida’s Name, Avalokiteśvara and Mahāsthāmaprāpta will always follow you and protect you, just as shadows follow objects. They are like your close friends and teachers.

Fifth, already in this life you receive such benefit. At the end of your life you will enter the family of the Buddhas, that is, the Pure Land. After you have arrived there, you will hear the Dharma for a long time and visit other Buddha lands to make offerings to the Buddhas. Thus the cause and result of Buddhahood are accomplished. How can the seat of enlightenment be far away? (pp. 131-132)

**Yamamoto:** Also lines are, which say: “From ‘if one directs one’s thought toward the

Buddha' down to 'will be born in the abodes of all Buddhas' rightly shows that the virtue of the Buddha Meditation Samadhi surpasses all, standing indeed clear above compared with the mixed virtues. And there are five. First, it shows we should call on the name of Amita Buddha. Second, it shows the praise of one who says the Nembutsu. Third, it shows that one who continually calls on His Name is rare and there is nothing to compare with this. So it is compared to the 'white lotus' The 'white lotus' is made to stand as the best flower of men. It is also said the 'rarest flower'. And it is said the 'best of the best flowers of men'. And it is said the 'wonderful of the flowers of men'. People speak of this flower for one to the other and say 'Tsai-hua'. One who says the Nembutsu is of men the 'best'; of men the 'wonderful best'; of men the 'best of the best'; of men the 'rare'; of men the 'most superb'. Fourthly, it tells that as one exclusively calls on His Name, Avalokiteshvara and Mahasthamaprapta always follow and like shadows to forms protect and that they are like intimate friends and the Good Teachers of the Way. Fifthly, it shows that one already gains this gain in this life; and abandoning life, one at once enters the abode of all Buddhas, which is the Pure Land. Arriving there, for long times one hears the Law, travels all the lands of all Buddhas, offering alms. The cause is perfect and the fruit perfect. How could the seat of Bodhi be far off? (p. 135)

#### 『大経』における「聞名得忍」の願（第34願）

「たとい我、仏を得んに、十方無量不可思議の諸仏世界の衆生の類、我が名字を聞きて、菩薩の無生法忍、もろもろの深総持を得ずんば、正覚を取らじ。」

（『大無量寿経』『聖典』21頁）

#### 親鸞の「正信偈」と「慶喜」の意味内容について

「この信心すなわち仏性なり。すなわち如来なり。この信心をうるを慶喜というなり。慶喜するひとは、諸仏とひとしきひととなづく。慶は、よろこぶという。信心をえてのちによろこぶなり。喜は、こころのうちに、よろこぶこころたえずして、つねなるをいう。うべきことをえてのち、みにも、こころにも、よろこぶこころなり。」

（『唯信鈔文意』『聖典』555頁~556頁）

「また、慶喜ともうしそろうことは、他力の信心をえて、往生を一定してんずと、よろこぶこころをもうすなり。」

（『御消息集（広本）』『聖典』570頁）

「Further, what is referred to as rejoicing is the mind that rejoices over having attained other-power *shinjin* and since birth in the Pure Land has certainly been entirely settled.」

## 善導が語る「常楽」について

「又仏の密意弘深なれば、教門をして暁り難し、三賢・十聖も測りて闕う所に弗ず、況や我信外の軽毛なり、敢えて旨趣を知らんや。仰いで惟みれば釈迦は此の方より発遣し、弥陀は即ち彼の国より来る迎す、彼に喚び此に遣わす、豈去かざるべけんや。唯だ勤心に法に奉えて畢命を期と為して、此の穢身を捨てて即ち彼の法性の常楽を証すべし。」

(『観経疏』「玄義分」『真聖全』一・四四三頁)

「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、楽の無為を欣いて永く常楽に帰することを明かす。但だ無為の境、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。」

(『観経疏』「序分義」『真聖全』一・四八五頁)