

「真仏弟子」釈について

『如来会』からの引用①

原文の書き下し：『無量寿如来会』に言わく、もし我成仏せんは、周徧十方無量・無辺・不可思議・無等界の衆生の輩、仏の威光を蒙りて照触せらるる者、身心安樂にして人天に超過せん。もし爾らずは、菩提を取らじ、と。已上（『聖典』245 頁）

DTS: In *The Assembly of the Nyorai of Eternal Life* we have: “If I should attain Buddhahood, all beings in the worlds filling the ten quarters, whose number is beyond calculation and comprehensibility, coming under the authoritative sway of the Buddha, and being touched by his Light, would have their minds and bodies restful and happy to an extent greater than the gods—if this should not take place, may I not attain the Supreme Enlightenment.” (p. 153)

CWS: The *Sutra of the Tathagata of Immeasurable Life* states: When I attain Buddhahood, the sentient beings of the countless, immeasurable, inconceivable, numberless worlds throughout the ten quarters who receive the Buddha’s majestic light and are touched and illuminated by it shall attain peace and comfort in body and mind, thereby surpassing other human beings and devas. If it be not so, may I not attain enlightenment. (p. 117)

Inagaki: It is stated in the *Teaching Assembly of the Tathāgata of Infinite Life*: If, when I attain Buddhahood, sentient beings in the immeasurable, boundless, inconceivable, and unequalled worlds throughout the ten directions, who have received the Buddha’s glory and have been illumined and touched by its light, should not feel peace and happiness in their bodies and minds surpassing those of humans and gods, may I not attain perfect enlightenment. (p. 126)

Yamamoto: The Muryojunyorai says: “When I have attained the Buddhahood, the sentient beings of all over the ten quarters, of the immeasurable, boundless, inconceivable and incomparable worlds, shall be shone upon by the august light of the Buddha. All shone upon will feel ease and joy in body and mind. This will surpass that of the heavenly beings. If things do not come to pass in this way, I shall not attain Bodhi.” (p. 130)

試訳

The *Assembly on the Tathāgata of Immeasurable Life* states: “When I become a Buddha, among the groups of sentient beings in the innumerable, unlimited, inconceivable, incomparable worlds pervading the ten directions, may those who encounter a Buddha’s awesome light and are touched by its brilliance, have their minds and bodies become peaceful and content, surpassing human and heavenly beings. If this is not the case, I will not attain *bodhi*.”

『大経』からの引用②（「東方偈」の文）

原文の書き下し：又、法を聞いて能く忘れず、見て敬い得て大きに慶ばば、則ち我が善き親友なり、と言えりと。（『聖典』245頁）

DTS: Again: Those of you who hear the Dharma, retain it in memory, envisage it and revere it, and find great joy in it—such are my good friends. (p. 153)

CWS: Further [the *Larger Sutra*] states: The one who hears and never forgets this dharma, / But sees and reveres it and greatly rejoices in attaining it— / That person is my true companion. (p. 117)

Inagaki: It is also stated in the *Larger Sutra*: If you have heard the Dharma and do not forget it / But regard and revere it with great joy, / You are my good friend. (p. 126)

Yamamoto: Also lines are, which say: “If thou the Law dost hear, and not forget, / But see, respect, gain, and greatly rejoice, / Thou art then mine own choicest and best friend!” (p. 130)

試訳

Also, it states: “If one hears this teaching, is able to not forget it, / Sees, respects, and attains it, rejoicing greatly, / Then one will become my good, close friend.”

『大経』からの引用③（「下巻」の文）

原文の書き下し：又言わく、其れ至心有りて安楽国に生まれんと願ずれば、智慧明らかに達し、功德殊勝を得べし、と。（『聖典』245頁）

DTS: Again: Those who sincerely wish to be born in the Land of Happiness will acquire the transcendental wisdom, clear and far-reaching, and the merit most excellent. (p. 153)

CWS: Further, it states: The person who aspires with a sincere mind to be born in the land of happiness shall reach the full illumination of wisdom and acquire virtues unexcelled. (p. 117)

Inagaki: It is further stated in the same [text]: “Anyone who sincerely desires birth in the Land of Peace and Bliss is able to attain purity of wisdom and supremacy in virtue. (p. 127)

Yamamoto: Also lines are, which say: “Those who with a sincere mind hope to be born in the Country of Peace and Happiness will attain a state in which wisdom shines bright and in which virtue excels”. (p. 131)

試訳

Also, it states: “Because the [true] mind reaches one and one aspires to be born in the Land of Peace and Contentment, one’s wisdom becomes perfectly clear and one is able to attain uniquely excellent, wonderous spiritual qualities.”

『無量寿如来会』における第 34 願の内容について

「もし我成仏せんに、無量不可思議・無等界の菩薩の輩、我が名を聞き已わりて離生を証得し陀羅尼を獲ざらば、正覚を取らじ。」(『真聖全』一・192 頁)

「人天に超過せん」の意味内容と英訳について

「そのもろもろの声聞・菩薩・天・人、智慧高明にして、神通洞達せり。ことごとく同じく一類にして、形異状なし。但し余方に因順するがゆえに、天・人の名あり。顔貌端正にして、世に超えて希有なり。容色微妙にして、天にあらず人にあらず。みな、自然虚無の身、無極の体を受けたり。」(『聖典』39 頁)

「東方偈」の文の文脈について

「寿命は甚だ得難し。仏世また値い難し。人、信慧あること難し。もし聞かば精進して求めよ。法を聞きて能く忘れず、見て敬い得て大きに慶べば、すなわち我が善き親友なり。このゆえに当に意を發すべし。たとい世界に満てらん火をも、必ず過ぎて要めて法を聞かば、会ず当に仏道を成ずべし、広く生死の流を度せん。」

(『聖典』50-51 頁)

「信巻」における「現生十種の益」について

「金剛の真心を獲得すれば、横に五趣・八難の道を超え、必ず現生に十種の益を獲。何者か十とする。一つには冥衆護持の益、二つには至徳具足の益、三つには転悪成善の益、四つには諸仏護念の益、五つには諸仏称讃の益、六つには心光常護の益、七つには心多歡喜の益、八つには知恩報徳の益、九つには常行大悲の益、十には正定聚に入る益なり。」(『聖典』240-41 頁)