

「真仏弟子」 釈について

『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、其れ至心有りて安樂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.”

『如来会』からの引用①（「下巻」の文）

原文の書き下し：又、廣大勝解者、と言えりと。（『聖典』245頁）

DTS: Again: They are those who have an excellent understanding, great and far reaching. (p. 153)

CWS: Further, [the *Sutra of the Tathagata of Immeasurable Life*] states: A person of vast and excellent understanding. (p. 118)

Inagaki: It is stated, “those who have attained vast and superior understanding.” (p. 127)

Yamamoto: Also there is a line, which says: “One who greatly well understands”. (p. 131)

試訳

Also, it states: “Those with vast, excellent understanding.”

『如来会』からの引用②（「下巻」の文）

原文の書き下し：又、是の如き等の類、大威徳の者、能く廣大異門に生まる、と言えりと。（『聖典』245頁）

DTS: Again: Beings of this group, in possession of great authentic virtues, are able to be born in a specifically designated wonderful world in the great universal [teaching of Buddha]. (p. 153)

CWS: Further, it states: Such a person is one of great, majestic virtue. He or she shall enter the preeminent gateway of the boundless Buddha-dharma. (p. 118)

Inagaki: It is also stated, “Such people, those who have attained great, majestic virtue, will enter the distinguished gateway of the vast Dharma.” (p. 127)

Yamamoto: Also there is a line, which says: “Such great virtuous people get born in a great, different world”. (p. 131)

試訳

Also, it states: “Those like this—people with great, awesome virtues—are all born in the vast, specific gate.”

『観経』からの引用（「流通分」の文）

原文の書き下し：又、言わく、若し念仏する者は、当に知るべし。此の人は是れ人中の分陀利華なり、と。已上（『聖典』246頁）

DTS: Again: When they practice the *nenbutsu*, they should be known as the blooming white lotus [*puṇḍarīka*] among human beings. (p. 153)

CWS: Further, [the *Contemplation Sutra*] states: Know that the person who says the *nembutsu* is a white lotus among people. (p. 11)

Inagaki: It is stated: “You should know that all who are mindful of that Buddha are like white lotus flowers among humankind.” (p. 127)

Yamamoto: Also there is a line, which says: “Know that he who directs his thought toward the Buddha is, of all men, the white lotus”. (p. 131)

試訳

Also, it states: “One should realize that those who do the *nenbutsu* are truly white lotuses among human beings.”

「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)