

「真仏弟子」釈について

『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.”

『如来会』からの引用② (「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③ (「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 [*punḍarīka*] among human beings. (p. 153)

CWS: Further, [the *Contemplation Sutra*] states: Know that the person who says the *nenbutsu* 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.”

「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、七つには心多歓喜の益、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)

『大経』下巻「三毒段」における文脈と親鸞の独自の訓点について

「仏、弥勒菩薩・諸天人等に告げたまわく、「我今、汝に世間の事を語る。人これを

もつてのゆえに、坐して道を得ず。当に熟ら思い計りて衆悪を遠離すべし。その善の者を扨んで勤めてこれを行ぜよ。愛欲栄華常に保つべからず。みな当に別離すべし。楽しむべき者なし。仏の在世に曼い当に勤めて精進すべし。それ心を至して安樂国に生まれんと願ずることある者は智慧明達し功德殊勝なることを得べし。心の所欲に随いて経戒を虧負して人の後にあることを得ることなかれ。もし疑いの意ありて経を解らざる者は、具さに仏に問いたてまつるべし。当にためにこれを説くべし。」

(『聖典』240-41頁)

「順接の条件句を作る場合、「未然形+ば」は仮定条件に、「已然形+ば」は確定条件になる。仮定条件は「…なら…たら」の意しかないが、確定条件には、①「…ので…から」、②「…と…ところ」、③「…と、いつも…ときには、いつも」の意になる場合がある」(電子版『全訳古語辞典』(旺文社)付録「④已然形から仮定形へ」)

「如来会」の文の文脈と親鸞の独自の引用法について

「彼の法の中に於いて広大に之を勝解する者は、当に能く聴聞して、大歓喜を獲、受持し読誦して広く他の為に説き、常に楽しみて修行すべし。阿逸多、無量億数の諸もろの菩薩等、此の法を求請してかつて厭背せず。是の故に汝等、諸もろの善男子及び善女人、今来世に於いて是の法に於いて若しは已に求め、現に求め、当に求むる者は、皆、善利を獲、阿逸多、如来は作すべき所の者は皆、已に之を作したまう。汝等当に無疑に安住して諸もろの善本を種うべし。常に修学して疑滞することなからしむべし。一切種類の珍宝もて成就せる牢獄に入らざれ。阿逸多、是の如き等の類は大威徳の者なり。能く広大仏法異門に生ぜん。」

(「如来会」『真聖全』一・212頁)