

## 「真仏弟子」釈について

「便同弥勒」の証文④—用欽師の『超玄記』からの引用—

原文の書き下し：律宗の用欽師の云わく、「至れること、『華嚴』の極唱・『法華』の妙談に如かんや。且は未だ普授有ることを見ず。衆生、一生に皆、阿耨多羅三藐三菩提の記を得ることは、誠に謂う所の不可思議功德の利なり」と。已上 (『聖典』283 頁)

**DTS:** Yōkin, Master of the Vinaya school, says: “Nothing [in Buddhist teaching] is more ultimate than the final teaching of the Kegon (*Avatamsaka*) and the wonderful sermons of the Hokke (*Saddharma-puṇḍarīka*), yet nowhere has this doctrine of universal assurance been disclosed. It is by this that all beings have, in this life, each been given the certificate as regards their attainment of the incomparably perfect Supreme Enlightenment. This is indeed due to the efficacy of the inconceivable merit [of Amida’s Original Prayer].” (pp. 158-159)

**CWS:** Yung-ch’in of the Vinaya school states: “Nothing surpasses the ultimate teaching of the *Garland Sutra* or the excellent message of the *Lotus Sutra*. But the universal prediction of attainment is yet to be seen in those sutras. For all sentient beings to receive the prediction that they will realize the supreme, perfect enlightenment after the present life is indeed the benefit of the inconceivable virtue that is taught here [in the Amida Sutra].” (p. 123)

**Inagaki:** Yung-ch’in of the Vinaya school says: “In the profundity of the teaching, nothing surpasses the ultimate doctrine of the *Garland Sutra* or the excellent message of the *Lotus Sutra*. But we have never seen in those sutras the prediction of Buddhahood given to all sentient beings. It is due to the benefit of [Amida’s] inconceivable virtue that all sentient beings receive in the present life the prediction of attaining highest, perfect enlightenment.” (p. 134)

**Yamamoto:** The venerable master Yung-chin of Risshu says: “Nothing will go beyond the best words of the Avatamsaka Sutra and the wonderful talks of the Saddharmapundarika Sutra. And yet one does not see a prophecy given to all for obtaining Buddhahood. That one in one life obtains a prophecy for the Highest Perfect Knowledge is indeed the inconceivably wonderful profit one gains”. (p. 136)

### 用欽師とその『超玄記』について

用欽は、宋代の浄土教者で、天台宗と律宗を併修していた元照（一〇四八年～一一一六年）の弟子であった。生没年は不詳である。

『超玄記』は、元照の『阿弥陀経義疏』の注釈書で、現在は伝わらないが、日本の浄土教の祖師の著作における引用から推測すると、元照の注釈に対する随文解釈だっ

たと考えられる。

阿川正貫氏の「引用文から見た用欽の思想」(『印度學佛教學研究』78号、127頁～129頁)や「諸師著作中に見る用欽の遺文」(『仏教文化研究』37号、89頁～98頁)を参照。

### 元照の『阿弥陀經義疏』における用欽師の所釈の文について

「一乗極唱終歸咸指於樂邦。萬行圓修最勝獨推於果號。良以從因建願秉志躬行。歷塵點劫懷濟衆之仁。無芥子地非捨身之處。悲智六度攝化以無遺。内外兩財隨求而必應。機興緣熟行滿功成。一時圓證於三身萬德總彰於四字。」

(元照『阿弥陀經義疏』「序」『大正大藏經』三七卷356頁中段)

### 『阿弥陀經』における典拠について

「又舍利弗。極樂国土の衆生と生まるる者は、皆是れ阿鞞跋致なり。其の中に、多く一生補処有り。其の数甚だ多し。是れ算数の能く之を知る所に非ず。但、無量無辺阿僧祇劫を以て説くべし。舍利弗。衆生聞かん者、応当に願を發し、彼の国に生まれんと願ずべし。所以は何ん。是くの如きの諸上善人と俱に一处に会することを得ればなり。舍利弗。少善根福德の因縁を以て、彼の国に生まるることを得べからず。」

(『仏説阿弥陀經』『聖典』139頁)

### 試訳

Master Yongqin of the Vinaya School states: “In terms of attainment, nothing compares to the ultimate teaching begun in the *Avatamsaka Sutra* or the wondrous exposition in the *Lotus Sutra*. Yet I have never before encountered assurance of Buddhahood delivered universally. The fact that all sentient beings attain assurance in a single lifetime is what is described as the benefit of inconceivable excellent qualities.”