

## 「真仏弟子」釈について

### 『大経』からの引用①

原文の書き下し: 大本に言わく、設い我仏を得たらんに十方無量不可思議の諸仏世界の衆生の類、我が光明を蒙りてその身に触るる者は身心柔◎ (火+而+而) にして人天に超過せん。若し爾らずば、正覚を取らじ、と。設い我仏を得たら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、諸もろの深捨持を得ずば、正覚を取らじ、と。已上 (『聖典』 245 頁)

**DTS:** In *The Larger Sūtra* we have: “If, upon my attaining Buddhahood, all beings in all the immeasurable and inconceivable Buddha-worlds in the ten quarters were not to be enveloped in my Light, and if those coming in touch with this Light were not to enjoy a softness of the body and mind beyond the reach of gods and men, then may I not attain the Supreme Enlightenment.”

“If, upon my attaining Buddhahood, all beings in all the innumerable and inconceivable Buddha-worlds in the ten quarters should hear my Name and not come to the realization of the Unborn Dharma and all the dhāraṇīs belonging to bodhisattvahood, then may I not attain the Supreme Enlightenment. (p. 152-153)

**CWS:** The *Larger Sutra* states: When I attain Buddhahood, the sentient beings throughout the countless, incalculable Buddha-realms of the ten quarters, upon receiving my light and having their bodies touched by it, shall become soft and gentle in body and mind, thereby surpassing other men and devas. If it be not so, may I not attain the supreme enlightenment.

If, when I attain Buddhahood, the sentient beings throughout the countless and incalculable Buddha-realms of the ten quarters, upon hearing my Name, do not acquire the bodhisattva’s insight into the nonorigination of all existence and all the profound dharanis, may I not attain the supreme enlightenment. (p. 117)

**Inagaki:** It is stated in the *Larger Sutra*: If, when I attain Buddhahood, sentient beings in the immeasurable and inconceivable Buddha lands of the ten directions who have been touched by my light should not feel peace and happiness in their bodies and minds surpassing those of humans and *devas*, may I not attain perfect enlightenment.

If, when I attain Buddhahood, sentient beings in the immeasurable and inconceivable Buddha lands of the ten directions who have heard my Name should not gain the bodhisattva’s insight into the non-arising of all *dharma*s and should not acquire various profound *dharaṇīs*, may I not attain perfect enlightenment. (p. 126)

**Yamamoto:** The Larger Sutra says: “When I have attained Buddhahood, the body and mind of the beings of the unfathomable and wonderful Buddha countries of the ten quarters shall, as their bodies are shone upon by my light, feel softened ease, and no equal shall be seen in all heaven and earth. If things do not come to pass in this manner,

may I never obtain the Highest Perfect Knowledge.” “If the beings of the unfathomable and wonderful Buddha countries of the ten quarters—when I have attained Buddhahood, on hearing my name, do not attain the bodhisattva’s Light of Birthlessness and all the *dharanis* of the deepest significance, may I never obtain the Highest Perfect Knowledge. (p. 130)

## 試訳

The great foundation states: “When I attain Buddhahood, may the various sentient beings of the innumerable, inconceivable worlds of the myriad Buddhas in the ten direction who are shone upon by my light and have it touch their bodies, have their minds and bodies become supple and warm, surpassing human and heavenly beings. If this is not the case, I will not achieve true enlightenment.” “If, when I attain Buddhahood, the various sentient beings of the innumerable, inconceivable worlds of the myriad Buddhas in the ten direction who hear my name do not attain the insight into the unborn nature of existence and profound, comprehensive recollection, I will not achieve true enlightenment.”

### 「無生法忍」の意味内容について

『岩波仏教辞典』では「一切のもの（法）が空であり、それ自体の固有の性質を持たず、したがって生滅変化を超えている（無生）という道理を受け入れること（忍）」と定義される。

「是菩薩摩訶薩修習如是二種忍故。便能圓滿無相安忍波羅蜜多。由能圓滿無相安忍波羅蜜多。即便獲得無生法忍。時具壽善現白佛言。世尊。云何名爲無生法忍。此何所斷復是何智。佛言。善現。由此勢力乃至少分惡不善法亦不得生。是故說名無生法忍。此令一切我及我所慢等煩惱究竟寂滅。如實忍受諸法如夢如響如像如光影如陽焰如幻事如尋香城如變化事此忍名智。得此智故說名獲得無生法忍。具壽善現復白佛言。世尊。聲聞獨覺無生法忍。與菩薩摩訶薩無生法忍有何差別。佛言。善現。諸預流者若智若斷亦名菩薩摩訶薩忍。諸一來者若智若斷亦名菩薩摩訶薩忍。諸不還者若智若斷亦名菩薩摩訶薩忍。諸阿羅漢若智若斷亦名菩薩摩訶薩忍。一切獨覺若智若斷亦名菩薩摩訶薩忍。復有菩薩摩訶薩忍。謂忍諸法畢竟不生。是爲差別。善現。諸菩薩摩訶薩成就如是殊勝忍故。超勝一切聲聞獨覺。善現。是菩薩摩訶薩安住如是殊勝異熟無生忍中行菩薩道。能圓滿道相智。由能圓滿道相智故。常不遠離四念住四正斷四神足五根五力七等覺支八聖道支。亦不遠離空無相無願解脫門。亦不遠離異熟神通。是菩薩摩訶薩由不遠離異熟神通。從一佛土至一佛土。供養恭敬諸佛世尊。成熟有情嚴淨佛土。是菩薩摩訶薩由成熟有情嚴淨佛土得圓滿故。以一刹那相應妙慧。證得無上正等菩提。如是善現。菩薩摩訶薩修行般若波羅蜜多。速能圓滿無相安忍波羅蜜多。無相安忍波羅蜜多得圓滿故。便能證得一切智智一切佛法無不圓滿」

（『大般若波羅蜜多經』『大正大藏經』第6卷953頁下段～954頁上段）

「復次須菩提。菩薩摩訶薩作是念。若菩薩能如佛所說。不遠離般若波羅蜜心乃至一切種智。是菩薩終不退阿耨多羅三藐三菩提。若菩薩覺知魔事。亦不失阿耨多羅三藐三菩提。以是行類相貌。當知是阿惟越致菩薩摩訶薩相。須菩提白佛言。世尊。於何法轉名爲不轉。佛言。於色相轉於受想行識相轉。於十二入相十八界相婬欲瞋恚愚癡相。邪見相四念處相。乃至聲聞辟支佛相。乃至佛相轉。以是名爲不退轉菩薩摩訶薩相。何以故。是阿惟越致菩薩摩訶薩。以是自相空法。入菩薩位得無生法忍。何以故。名無生法忍。是中乃至少許法不可得。不可得故不作。不作故無生。是名無生法忍。菩薩摩訶薩以是行類相貌。當知是阿惟越致菩薩摩訶薩」

（『摩訶般若波羅蜜多經』『大正大藏經』第 8 卷 341 頁上段～中段）

「論菩薩位者。無生法忍是。得此法忍觀一切世間空心無所著。住諸法實相中。不復染世間。」

（『大智度論』『大正大藏經』第 25 卷 262 頁上段）

「不生亦不滅 不常亦不斷  
不一亦不異 不來亦不出  
能說是因緣 善滅諸戲論  
我稽首禮佛 諸說中第一

以此二偈讚佛。則已略說第一義。問曰。諸法無量。何故但以此八事破。答曰法雖無量。略說八事則爲總破一切法。不生者。諸論師種種說生相。或謂因果一。或謂因果異。或謂因中先有果。或謂因中先無果。或謂自體生。或謂從他生。或謂共生。或謂有生。或謂無生。如是等說生相皆不然。此事後當廣說。生相決定不可得故不生。」

（『中論』『大正大藏經』第 30 卷 1 頁下段）

### 「深捨持」の意味内容について

『岩波仏教辞典』では「音写語としての〈陀羅尼〉は本来、保持する行為、さらに記憶の保持、精神集中などを意味するが、そのために誦する呪句としての陀羅尼の意味をとって訳したもの。本来インドでは、学習は筆記によらず記憶にたよったが、そのために長大な教義を要約して暗誦し記憶の保持をはかった。暗誦の句がやがて真言の神秘力との連想によってそれ自体記憶を増し、知識を保持する神秘的な力を持つものとして尊重されるようになり、さらにその内容を誦持者自身にもたらすものとして、真言と同じ意味になった。」と定義されている。

曇鸞は、「捨持」の字義を次のように確かめている。「捨は不散不失に名づく、持は少を以て多を撰するに名づく」（『真聖全』一・285 頁）