

「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、我が名字を聞いて菩薩の無生法忍、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.”

『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、もし我成仏せんには、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、身心安楽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, are shone upon by it, and feel it, 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*."

親鸞の「忍」の受け止め方について 韋提希の得忍についての善導の捉え方

「四に「如来今者」より下「得無生忍」に至る已来は、正しく勸修得益の相を明かす。此れ如来、夫人及び未来等の為に、観の方便を顕して、想を西方に注めしめて、娑婆を捨厭し、極樂を貪欣せしめんと欲することを明かす。「以佛力故」と言う已下は、此れ衆生の業障、目に触るるも生盲なれば、掌を指すも他方に遠ざかると謂い、竹篾を隔つるも即ち之を千里に踰ゆとす。豈況や凡夫、分外の諸仏の境、内心に闖わんや。聖力の冥に加するに非ざるよりは、彼の国、何に由りてか観ることを得んということ明かす。「如執明鏡自見面像」と言う已下は、此れ夫人及び衆生等、入観して心を住せしめ、神を凝らして捨てざれば、心境、相応して悉く皆顕現することを明かす。境現ずる時に当りて、鏡の中に物を見るに異なること無きがごとし。「心歡喜故得忍」と言うは、此は阿弥陀仏国の清浄の光明、忽に眼の前に現ぜん、何ぞ踊躍に勝えん。茲の喜に因るが故に、即ち無生の忍を得ることを明す。亦喜忍と名づく、亦悟忍と名づく、亦信忍と名づく。此れ乃ち玄に談ずるに、未だ得処を標さず、夫人をして等しく心に此の益を怖わしめんと欲う。勇猛専精にして心に見んと想う時に、方に忍を悟るべし。此れ多く是十信の中の忍なり、解行已上の忍には非ざるなり。」

(『真聖全』一・494-495 頁)

「四に「時韋提希見無量」より下「作禮」に至る已来は、正しく韋提は実に是れ垢凡の女質なり、言うべきに足らず。ただ聖力、冥に加して、彼の仏現じたまう時、稽首を蒙ることを得ることを明かす。斯れ乃ち序には浄国に臨みて、喜歎、自ら勝うること無し。今は乃ち正しく弥陀を觀たてまつりて、更に益ます心、開けて忍を悟るなり。」

(『真聖全』一・515 頁)

「四に「得見仏身及二菩薩」より已下は、正しく夫人第七観の初に於いて、無量寿仏を見たてまつる時、即ち無生の益を得ることを明かす。」 (『真聖全』一・556 頁)

親鸞の受け止め方について

「行者、正しく金剛心を受けしめ、慶喜の一念相応して後、韋提と等しく三忍を獲、即ち法性の常樂を証せしむ」
（『聖典』 207 頁）

「しかのみならず、金剛心を獲る者は、則ち韋提と等しく、すなわち喜・悟・信の忍を獲得すべし。」
（『聖典』 250 頁）

「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しものとして、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）

『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、正覺を取らじ。」（『真聖全』一・192 頁）