

「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 directions who hear my name do not attain the insight into the unborn nature of existence / non-arising of existents and profound comprehension, 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、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、身心安樂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 and are touched by its brilliance, 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*.”

『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: 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 line 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.”

「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）

「深捨持」の英訳について

「comprehension」の意味と語源について

「comprehension (n.)

mid-15c., "act or fact of understanding," from Old French *comprehension* (15c.), and directly from Latin *comprehensionem* (nominative *comprehensio*) "a seizing, laying hold of, arrest," figuratively "perception, comprehension," noun of action from past participle stem of *comprehendere* "to take together, to include; to comprehend, perceive" (to seize or take in the mind), from *com* "with, together," here probably "completely" (see *com-*) + *prehendere* "to catch hold of, seize," from *prae-* "before" (see *pre-*) + *-hendere*, from PIE root **ghend-* "to seize, take." From 1540s as "the act of including;" from 1590s as "capacity of the mind to understand." In reading education, from 1921.]

Online Etymology Dictionary

https://www.etymonline.com/word/comprehension#etymonline_v_28489

『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）

「人天に超過せん」の意味内容と英訳について

「そのもろもろの声聞・菩薩・天・人、智慧高明にして、神通洞達せり。ことごとく同じく一類にして、形異状なし。但し余方に因順するがゆえに、天・人の名あり。顔貌端正にして、世に超えて希有なり。容色微妙にして、天にあらず人にあらず。みな、自然虚無の身、無極の体を受けたり。」（『聖典』39頁）