

博士後期課程 I 期

令和5年度

武蔵野大学大学院 仏教学研究科 仏教学専攻 博士後期課程 入学試験問題 (9月25日)

[英語]

次の英文を和訳しなさい。(ただし、文中のサンスクリットはそのままでもよい)

Although the Bodhisattva's way is different from that of an Arhat, the nirvāṇa, the highest goal for an Arhat, is never neglected nor devalued by the Mahāyānists. This is because the Bodhisattva practice is in itself a way of benefiting others by helping them obtain the ultimate "nirvāṇa." The last two chapters of Asaṅga's Mahāyānasamgraha are named "Phala-prahāṇa" and "Phala-jñāna." As fruits of the Three Learnings (śikṣā), the former is no other than nirvāṇa (the suppression of defilements, phala-prahāṇa) and the latter refers to Buddha-wisdom (phala-jñāna), which are none other than the three kinds of Buddha-body (kāya). Vasubandhu's Triṃśikā mentions two bodies: vimuktikāya and dharmakāya. The former is the body acquired when kleśa-āvaraṇa (i.e., the Śrāvaka's turbidities) are suppressed; it corresponds to the fruit of having suppressed defilements as explained in the Phala-prahāṇa chapter of the Mahāyānasamgraha. The latter is the body acquired when jñeya-āvaraṇa (i.e., the Bodhisattva's turbidities) are suppressed; it corresponds to the fruit of having obtained wisdom as explained in the Phala-jñāna chapter of the same text. Thus, along with the Buddha-wisdom or the Buddha-body, nirvāṇa is deemed also to be of the highest importance in the Mahāyāna.

- ※ nirvāṇa 「涅槃」
- ※ Asaṅga 「無着」
- ※ Mahāyānasamgraha 『撰大乘論』
- ※ phala-prahāṇa 「果断」(断=断除: 障害が除かれること)
- ※ phala-jñāna 「果智」
- ※ śikṣā (śikṣā-traya) 「学(三学)」(三学: 戒学・定学・慧学)
- ※ Vasubandhu 「世親」
- ※ Triṃśikā 『(唯識) 三十頌』
- ※ vimukti 「解脱」
- ※ kleśa 「煩惱」
- ※ āvaraṇa 「障(障害)」
- ※ śrāvaka 「声聞」
- ※ jñeya 「所知」(知られるべきもの)