

## 「真仏弟子」 釈について

### 「仮」の仏弟子に関する自釈

原文の書き下し：「仮」と言うは、即ち是れ聖道の諸機、浄土の定散の機なり。(『聖典』285 頁)

**DTS:** The term “provisionary” applies to those devotees of the path for holy men and those of the Pure Land [teaching] who are classified under the contemplative and the practical. (p. 160)

**CWS:** The term *provisional* refers to those of the Path of Sages and those of the meditative and nonmeditative practices within the Pure Land path. (p. 125)

**Inagaki:** “Provisional” [disciples] refer to practitioners of the path of sages and those who practice meditative or non-meditative good of the Pure Land Way. (pp. 133-134)

**Yamamoto:** ‘Temporary’ refers to all those who abide in the teaching of the Path of Sages and those of the Pure Land School who practice the Settled and Dispersed Mind. (p. 138)

### 善導の釈からの引証①—『般舟讚』からの文—

原文の書き下し：故に光明師の云わく、「仏教多門にして八万四なり。正しく、衆生の機、不同なるが為なり」と。(『聖典』285 頁)

**DTS:** Therefore the Master of Kōmyōji says: “There are so many schools in the teaching of Buddha as to number 84,000, because there is such a variety in the capacities of beings who accept the teaching. (p. 160)

**CWS:** Hence, the Master of Kuang-ming temple states: “The gateways of the Buddhist teaching are many, numbering eighty-four thousand, / For the capacities of sentient beings are not the same.” (p. 124)

**Inagaki:** Thus, the Master of Kuang-ming Temple says: “The Buddha’s teaching has many gates, numbering eighty-four thousand, / Precisely because the capacities of beings are different.” (p. 134)

**Yamamoto:** Therefore the venerable master of Komyoji says: “The Buddha’s Ways are eighty-four thousand, Just as there are many who seek the Way”. (p. 138)

### 善導の釈からの引証②—『法事讚』からの文—

原文の書き下し：又云わく、「方便の仮門、等しくして殊無し」と。(『聖典』285 頁)

**DTS:** Again, he says: “The provisional methods are all of one character and are not different one from another. (p. 160)

**CWS:** Further he states: “Provisional gateways of expedience are in essence the same, without any difference.” (p. 124)

**Inagaki:** He also says: “Provisional gateways of expedience are the same and not different [in their objective].” (p. 134)

**Yamamoto:** Also a line is, which says: “The Temporary Gates of Expediency are all but equal and they differ not”. (p. 138)

### 善導の釈からの引証③—『般舟讚』からの文—

原文の書き下し：又云わく、「門門不同なるを「漸教」と名づく。万劫苦行して無生を証す」と。已上（『聖典』285頁）

**DTS:** Again, he says: “So many varieties, but they are all classed under the gradual. After an austere practice of ten thousand kalpas, those who practice these varieties attain the Unborn. (p. 160)

**CWS:** Further he states: “The various dharma-gates are not the same; they are called teachings of gradual attainment, / And one realizes nonorigination only through a myriad kalpas of painful practice.” (p. 124)

**Inagaki:** He also says: “Teaching gates that differ from each other are called the “gradual teaching”; / One must perform painful practices for tens of thousands of *kalpas* before realizing the non-arising of all *dharmas*. (p. 135)

**Yamamoto:** Also are lines, which say: “The gates all differ. Hence the Gradual Ways. / Men but after long hardships gain the end”. (p. 138)

### 親鸞の教相判釈について①

「横超」は、「横」は堅超・堅出に対す。「超」は、迂に対し、回に対するの言なり。「堅超」は大乗真実の教なり。「堅出」は大乗権方便の教、二乗三乗迂回の教なり。「横超」は即ち願成就一実円満の真教、真宗是れなり。亦復「横出」有り。即ち三輩九品・定散の教、化土懈慢迂回の善なり。大願清浄の報土には品位階次を云わず。一念須臾の頃に速やかに疾く無上正真道を超証す。故に「横超」と曰うなり。」

（『教行信証』「信巻」『聖典』275頁～276頁）

### 親鸞の教相判釈について②

「聖道というは、すでに仏になりたまえる人、われらがころをすすめんがために、仏心宗・真言宗・法華宗・華嚴宗・三論宗等の大乘至極の教なり。仏心宗というは、このよにひろまる禅宗これなり。また、法相宗・成実宗・俱舍宗等の権教、小乗等の教なり。これみな聖道門なり。権教というはすなわち、すでに仏になりたまえる仏・

菩薩の、かりにさまざまのかたちをあらわしてすすめたまうがゆえに、権というなり。浄土宗にまた、有念あり、無念あり。有念は散善の義、無念は定善の義なり。浄土の無念は、聖道の無念にはにず。この聖道の無念の中に、また有念あり。よくよく、とべし。

浄土宗の中に、真あり、仮あり。真というのは、選択本願なり。仮というのは、定散二善なり。選択本願は浄土真宗なり。定散二善は方便仮門なり。浄土真宗は大乘のなかの至極なり。方便仮門の中にまた大小権実の教あり。釈迦如来の、御善知識者、一百一十人なり。『華嚴経』にみえたり。」

(『末燈鈔』第1通『聖典』736頁～737頁)

### 善導の定善・散善の定義について

「其れ「要門」とは即ち此の『観経』の定散二門、是れなり。「定」は即ち慮を息めて、以て心を凝らす。「散」は即ち悪を廢して、以て善を修す。此の二行を回して往生を求願せよとなり。」

(『観経疏』「玄義分」『真聖全』一・443頁

「化身土巻」所引『聖典』388頁～389頁)

### 試訳

“Provisional” refers to the various practitioners of the Path of Sages and those who engage in the meditative and non-meditative practices in the Pure Land way.

Therefore, the Master of Gaungmingsi states: “There are many gates in the Buddha’s teachings, numbering as many as eighty-four thousand. This is truly because the capacities of sentient beings are not uniform.

Further, he states, “The provisional gates of the expedient teachings are all the same, with no difference among them.

Further, he states, “When the various gates are not uniform, this is referred to as “teaching about gradual attainment [of enlightenment]. One engages in difficult practices for ten thousand *kalpas* and only then realizes the non-arising [of all dharmas].