

「真仏弟子」 釈について

「偽」の仏弟子に関する自釈

原文の書き下し：「偽」と言うは、則ち六十二見、九十五種の邪道、是れなり。(『聖典』285 頁)

DTS: The term “false” applies to the sixty-two heretical schools and the ninety-five varieties of false teaching. (p. 160)

CWS: The term *false* refers to the sixty-two views and the ninety-five wrong paths. (p. 124)

Inagaki: “False” [disciples] refers to the adherents of the sixty-two views and the followers of the ninety-five wrong paths. (p. 135)

Yamamoto: We say ‘false’. This is the Sixty-two Views and the Ninety-five Heretics. (p. 138)

『涅槃經』からの引証

原文の書き下し：『涅槃經』に言わく、「世尊、常に説きたまわく、「一切の外は九十五種を学びて、皆、惡道に趣く」と。」已上 (『聖典』285 頁)

DTS: In *The Nirvāṇa Sūtra*, we read: “The World-honored One used to talk about the heretical views numbering as many as ninety-five, the followers of which are all destined for the evil forms of existence.” (p. 160)

CWS: The *Nirvana Sutra* states: “The World-honored one always teaches, ‘All nonbuddhists learn the ninety-five kinds [of wrong paths] and fall into evil courses.’” (pp. 124-125)

Inagaki: The *Nirvana Sutra* states: “The World-honored One always preached, ‘All non-Buddhists learn the ninety-five [wrong teachings] and fall into the evil realms.’” (p. 135)

Yamamoto: The *Nirvana Sutra* says: “The World-Honored One always said: ‘All heretics learn ninety-five kinds and they gain life in evil realms’”. (p. 138)

善導の釈からの引証—『法事讃』からの文—

原文の書き下し：光明師の云わく、「九十五種、皆、世を汚す。唯仏の一道、独り清閑なり」と。已上 (『聖典』285 頁)

DTS: The Master of Kōmyōji says: “The ninety-five schools of heresy invariably defile the world, while the Buddha-way alone leads the world to serenity. (p. 160)

CWS: The master of Kuang-ming temple states: “The ninety-five kinds [of wrong paths] all defile the world; / The single way of the Buddha alone is pure and tranquil.” (p. 125)

Inagaki: The Master of Kuang-ming Temple says: The ninety-five [wrong teachings] all defile the world; / Only the Buddha’s single path is pure and tranquil. (p. 135)

Yamamoto: The venerable master of Komyoji says: “The Ninety-five Ways all defile

the world; / The Buddha's Way alone is all but pure". (p. 138)

親鸞の悲歎述懐

原文の書き下し：誠に知りぬ、悲しきかな、愚禿鸞、愛欲の広海に沈没し、名利の太山に迷惑して、定聚の数に入ることを喜ばず、真証の証に近づくことを快まざることを、恥ずべし、傷むべしと。(『聖典』285頁~286頁)

DTS: I now truly realize! How wretched I am! Ran, the stupid, bald-headed one, deeply submerged in the wide ocean of desires and cravings, confusingly lost among the huge mountains of worldly fame and interests, has no aspirations for being counted among the elite of the definitely assured group and feels no pleasure in approaching the really true experience. How deplorable! How heart-rending! (p. 160)

CWS: I know truly how grievous it is that I, Gotoku Shinran, am sinking in an immense ocean of desires and attachments and am lost in vast mountains of fame and advantage, so that I rejoice not at all at entering the stage of the truly settled, and feel no happiness at coming nearer the realization of true enlightenment. How ugly it is! How wretched! (p. 124)

Inagaki: I deeply realize: How sad it is that I, Gutoku Shinran, immersed in the vast sea of attachment and desire and lost in the great mountain of fame and profit, do not rejoice at joining the group of the rightly established stage, nor do I enjoy coming nearer the realization of true enlightenment. How shameful, how grievous it is! (p. 135)

Yamamoto: Ah, sad is it indeed to know that I, this humble Shinran, flounder in a great flood of love and lust, that I am lost in a great mount of ambition and fame, that I am not glad at entering the Assured State, and that I do not feel pleased at nearing the True Light! What a shame, what a sorrow! (p. 138)

「九十五種の邪道」について

「六師外道に各十五人の弟子ありて各一派を立てしにより、是に師の六派を加えて、九十六種となる。其中に小乗仏教の一派に似たるものありしにより、それを除いて九十五種とある。」
(山辺・赤沼『教行信証講義』「信証の巻」863頁)

「六師外道」の説について

富蘭那迦葉は、空見を主張する。

末伽梨拘舍梨は、常見を主張する

散若夷毘羅梨沸は、現在の善悪を宿業の結果とする決定論を主張する。

阿耆多翅舍欽婆羅は、自然生を主張する。

迦羅鳩駄迦旃延の教えは、自在天外道とされる。

尼乾陀若提子の教えは、裸形外道とされる。

(山辺・赤沼『教行信証講義』「信証の巻」895 頁～896 頁)

「信巻」所引『涅槃經』に紹介されている「六師外道」の説について

「富蘭那」の説

「黒業有ること無ければ、黒業の報無し。白業有ること無ければ、白業の報無し。黒白業無ければ、黒白の業報無し。上業及び下業有ること無し」と。」

(『聖典』287 頁)

「末伽梨拘舍梨」の説

「法に二種有り。一には出家、二には王法なり。王法は、謂わく、其の父を害せり、則ち王国土、是れ逆なりと云うと雖も、実に罪有ること無けん。」

(『聖典』288 頁)

「刪闍耶毘羅胝子」の説

「一切衆生、皆、余業有り。業縁を以ての故に、数数生死を受く。若し先生に余業有らしめば、王、今、之を殺せん。竟に何の罪か有らん。」

(『聖典』290 頁)

「阿耆多翅金欽婆羅」の説

「地獄・餓鬼・天中と言うと雖も、誰か見る者有るや。大王。唯、二の有有り。一には人道、二には畜生なり。是の二有りと雖も、因縁生に非ず、因縁死に非ず。若し因縁に非ずは、何者か善悪有らん。」

(『聖典』291 頁)

「迦羅鳩駄迦旃延」の説

「念念に滅するが故に、殺者・死者、皆、念念に滅す。若し念念に滅せば誰か当に罪有るべきや。大王。火、木を焼くに、火則ち罪無きが如し。斧、樹を斫るに、斧亦罪無きが如し。鎌、草を刈るに、鎌、実に罪無きが如し。刀、人を殺するに、刀、実に人に非ず。刀、既に罪無きが如し。人、云何ぞ罪あらんや。毒、人を殺す。毒、実に人に非ず。毒薬、罪人に非ざるが如し。云何ぞ罪あらんや。一切万物、皆亦是くの如し。実に殺害無けん。云何ぞ罪有らんや。」

(『聖典』292 頁)

「尼乾陀若提子」の名のみを挙げて、説は紹介されていない。(『聖典』292 頁)

試訳

“False” refers to the sixty-two mistaken views and the ninety-five types of perverted paths.

The *Nirvana Sutra* states: “The World-honored One always taught, “All the non-Buddhists study the ninety-five types [of mistaken teachings] and all end up in evil

modes of existence.

The master of Guangmingsi states: “The ninety-five types [of mistaken teachings] all defile the world. Only the single path of the Buddha alone is pure and tranquil.”

I truly recognize how sad it is that I, foolish, stubble-headed Shinran am downing in a vast ocean of lust and desire and am wandering lost on a great mountain seeking after fame and fortune, feeling neither joy over the fact that I have joined the company of the rightly settled, nor pleasure over the fact that I am moving closer to the true realization of enlightenment. This is a situation to feel shame and pain over!