

「真仏弟子」 釈について

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)

「難治の機」に関する『涅槃經』の説示

原文の書き下し：夫れ、仏、難治の機を説きて、『涅槃經』（現病品）に言わく、「迦葉。世に三人有り、其の病、治し難し。一には謗大乘、二には五逆罪、三には一闡提なり。是くの如きの三病、世の中に極重なり。悉く声聞・縁覺・菩薩の、能く治する所に非ず。善男子。譬えば、病有れば必ず死するに治無からんに、若し瞻病・随意の医薬有らんが如し。若し瞻病・随意の医薬無からん。是くの如きの病、定んで治すべからず。当に知るべし、是の人、必ず死せんこと疑わずと。善男子。是の三種の人、亦復是くの如し。仏・菩薩に従いて聞治を得已りて、即便ち能く阿耨多羅三藐三菩提心を発せん。若し声聞・縁覺・菩薩有りて、或いは法を説き、或いは法を説かざる有らん。其れをして阿耨多羅三藐三菩提心を発せしむること能わず」と。已上 (『聖典』 286 頁)

DTS: Now Buddha, referring to these individuals difficult to cure, says: In *The Nirvāṇa Sūtra*: O Kāśyapa, there are three classes of people whose disease is difficult to cure:

1. those who slander the Mahāyāna
2. those who commit the five grave offenses, and
3. the *icchantika* (not endowed with faith)

These three groups of patients are the hardest in the world to cure. They are not amenable to the treatment given by the śrāvaka (hearer), pratyekabuddha (those who gain Enlightenment by reflecting on causation), or bodhisattvas. O good men! It is like the case of a man who is affected by an incurable disease. [He may be cured, however,] if the nursing is properly carried on and the physician knows what medicine to give. If otherwise, such a patient cannot be cured and his fate is decided. O good men! The three patients just mentioned are such cases. Let them listen to what the Buddha or bodhisattva gives them and, having taken this hearing-cure, let them be awakened to the incomparably perfect Supreme Enlightenment. As long as they are left to the care of the śrāvaka, the pratyekabuddha, or the bodhisattva, who may or may not teach the patients in the Dharma, they have no chance for awakening to the incomparably perfect Supreme Enlightenment. (pp. 160-161)

CWS: Concerning beings who are difficult to cure, the Buddha has taught the following. The *Nirvana Sutra* states: Kāśyapa, there are three kinds of people in the world who are hard to cure: those who slander the great vehicle, those who commit the five grave offenses, and those who lack the seed of Buddhahood (*icchantika*). These three sicknesses are the most severe in the world; they cannot be treated by sravakas, pratyekabuddhas, or bodhisattvas. Good sons, suppose a person is stricken with a disease that is certain to be fatal and is without cure, but treatment is given and there is appropriate medicine. Were it not for the treatment or appropriate medicine, in no way would it be possible to cure the illness. Know that the person would be certain beyond any doubt to die. Good sons, these three kinds of people are like this. Following the Buddha and bodhisattvas, they have heard and received the cure—they are able to awaken the mind of aspiration for supreme, perfect enlightenment. But sravakas, pratyekabuddhas, and bodhisattvas, whether they preach the dharma or not, cannot bring such people to awaken the mind aspiring for supreme, perfect enlightenment.

(p. 124)

Inagaki: Concerning beings with incorrigible illnesses, the Buddha said in the *Nirvana Sutra*: Kāśyapa, there are three kinds of people in the world whose illnesses are hard to cure: first, those who slander the Mahayana; second, those who commit the five grave offenses; and third, those devoid of the seed of good (*icchantikas*). These three illnesses are the most serious in the world and cannot be cured by śrāvakas, pratyekabuddhas, or bodhisattvas. Sons of good families, suppose a person is stricken with a fatal illness but there is no cure; yet, appropriate treatment and medicine specially prescribed by a doctor are given to this person. Without them, his illness could not be cured and there is no doubt

that he would die. Sons of good families, these three kinds of people are like this. Having heard the Dharma from the Buddha or a bodhisattva, their illnesses are cured and so they can awaken aspiration for highest, perfect enlightenment. But *śrāvakas*, *pratyekabuddhas*, or bodhisattvas, whether they preach the Dharma or not, cannot bring such people to awaken aspiration for highest, perfect enlightenment. (pp. 135-136)

Yamamoto: Now the Buddha, referring to incurable persons, says in the Nirvana Sutra: “O Kashyapa! There are in the world three kinds of persons whose illnesses are hard to cure. The first is the slandering of Mahayana, the second the sin of committing the Five Deadly Sins, and the third the ‘imperfect faith’. The three such illnesses are all the gravest in the world. All are not what bodhisattvas, shravakas, and pratyekabuddhas can cure. O good man! This is as when—when one has illness, one is sure to die, there being no cure—there is the self-selected medicine of the doctor that sees the illness itself. If there is no self-selected medicine of the doctor that sees the illness itself, such illnesses could surely not be cured. Know this person will undoubtedly die. There is nothing to doubt. O good man! These three kinds of persons too are like this. Following the Buddha and bodhisattva, they gain cure by hearing and they well aspire to the Highest Perfect Knowledge. If there are shravakas, pratyekabuddhas, and bodhisattvas, who may or may not preach, this will bring about no aspiring to the Highest Perfect Knowledge”. (p. 139)

「愚禿」の名のりとその背景について

「於是。愚中極愚。狂中極狂。塵禿有情。底下最澄。」

(最澄(767年～822年)『願文』『大正大藏經』七四・135頁上段)

「辨阿上人ノイハク。故上人ノ給ハク。ワレハコレ烏帽子モキザルオトコ也。十惡ノ法然房カ念佛シテ往生セントイヒテ居タル也。又愚癡ノ法然房ガ念佛シテ往生セントイフ也。安房ノ助トイフ一文不通ノ陰陽師カ申ス念佛ト。源空カ念佛トマタクカハリメナシト」

(『黒谷上人語燈録』『大正大藏經』八三・236頁中段)

(『真宗聖教全書』四・677頁～678頁、『昭和新修法然上人全集』458頁)

試訳

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!

試訳

The Buddha explains the person difficult to cure in the *Nirvana Sutra*, stating, “Kāśyapa, there are three people in the world whose illness is difficult to cure. First, those who slander the Mahayana. Second, those who commit the five heinous transgressions. Third, the *icchantika*. Among the illness in this world, these three illness are extremely grave. None of them can be cured by *śrāvakas*, *pratyekabuddhas*, or bodhisattvas. Good men, it is the same as when one is possessed of an incurable illness and is sure to die, while there is a medicine that cures in accord with the intention seeing the illness. Without a medicine that cures in accord with the intention seeing the illness, then these sorts of sickness are definitely incurable. One should recognize that this person will necessarily die, without a doubt. Good men, these three types of people are also the same way. Having attained a cure through hearing from Buddhas and bodhisattvas, they will be able to give rise to the mind that seeks for unsurpassed, perfect enlightenment. If there are *śrāvakas*, *pratyekabuddhas*, and bodhisattvas who either preach the Dharma or do not preach the Dharma, they will not be able to cause such people to give rise to the mind that seeks for unsurpassed, perfect enlightenment.