

狂言 「宗論」 (Kyogen : “Shuron [Religious Dispute]”)

会 場：喜多能楽堂 (Kita Noh Theatre)

日 時：2017 年 10 月 15 日 (Aired on Oct. 15th, 2017 by NHK)

流 派：和泉流 (Izumi School)

登場人物 (The characters in the play)

シテ…浄土僧：野村萬斎 (Shite [main actor]...The Monk of Jodo Sect: Mansai, NOMURA)

アド…法華僧：石田幸雄 (Ado [the supporting actor]...The Monk of Hokke Sect: Yukio, ISHIDA)

アド…宿屋の主人：高野和憲 (Ado [the supporting actor]...The Landlord [Kazunori, Takano])

[用語(Terminology)]

シテ：能や狂言の主人公。(Shite : The, main actor in Noh and Kyogen.)

アド：狂言の助演者。(Ado: The supporting actor to the shite in kyogen is called Ado.)

[あらすじ]

身延山(みのぶさん)[山梨県]に参詣した法華僧が、京都への帰途、信濃[長野県]の善光寺に参拝した帰りの浄土僧と道連れになる。互いに犬猿の仲の宗派とわかり、法華僧は別れたがるが、浄土僧は離れない。2 人は互いの宗派をけなし、伝来の数珠を相手の頭上にかざし合う。法華僧が宿に逃げ込むと浄土僧も追って入り同室し、一晚中宗論[宗派の優劣を争う論争]をして負けた方が宗旨替えすることにする。論争は勝負がつかず、2 人とも寝てしまう。翌朝、浄土僧が目覚めて勤めをしようと経を読みはじめると、法華僧も負けじと勤行(ごんぎょう)をはじめめる。浄土僧は「踊り念仏」を、法華僧は「踊り題目」を始め、ぐるぐる回るうちに、2 人はうっかり、それぞれ相手の唱え言を言ってしまう、「法華も弥陀も隔てはあらじ」と悟り、仲直りをする。

[Synopsis]

On the way back to Kyoto from the visit to Mt. Minobu [currently in Yamanashi Prefecture], a monk of Hokke Sect of Buddhism happens to travel with a monk of Jodo Sect of Buddhism who is on the way back from the visit to Zenko-ji Temple [currently in Nagano Prefecture]. When they realize that their companions belong to the rival sects, the Hokke monk tries to take leave of the opponent, but the Jodo monk does not get away from the other one. They speak ill of the opponent sects and hold up their descendent rosaries over the opponent heads with each other. When the Hokke monk runs into an inn, the Jodo monk follows him and stays in the same room. They argue about the superiority of their sects and arrive at an agreement in which the loser will change his sect to the opponent one. They remain unsettled even after whole night argument and fall asleep. The Jodo monk wakes up in the next morning and starts reciting the sutras as a morning service, then the Hokke monk also starts his religious service not to be outdone by the opponent. When the Jodo monk performs Odori Nenbutsu that is the chant with dancing, the the Hokke monk repeats Odori Daimoku that is the chanting sutras with dancing in the Hokke style. While they are turning around with dancing, they carelessly recite the opponent sutras with each other. Then they perceive that Hokke Sutra and Mida Sutra, the sutra of Jodo sect, should not be discriminated, and they finally get reconciled.

[見どころ]

ライバル関係にあった浄土宗と法華宗の宗派对立を、朴訥とした浄土僧と堅物の法華僧の性格のコントラストとして表現している。本来の目的は同じはずなのに方法論にこだわり、とかく偏狭になりがちな宗教論争を風刺しコミカルに描き、明るい踊り念仏と踊り題目を見せた後に、最後は一転して二人が仏の本来の教えを悟るという結末は明るく見事である。

[Highlight]

The mutual rival relationship between Jodo and Hokke with the sectarian conflict is described as the contrast of the personality of unsophisticated Jodo Monk and square Hokke Monk. Although the primary purposes of two sects are supposed to be same, the religious argument tends to be intolerant for being obsessed with their own methods. This kyogen play describes such a genuine issue as an ironical comedy and leads to the bright conclusion where the two monks perceive the true teachings of Buddha after the cheerful dance performances of “Odori Nenbutsu” and “Odori Daimoku”.

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