

SHŌGEI'S ICHIMAI KISHŌ NO CHŪ

A CRITICAL EDITION OF THE FIRST HALF WITH KUNDOKUBUN

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I Introduction

1.1 Text and Author

Shōgei 聖岡 (1341-1420), who received the clerical name Yūrenja Ryōyo 西蓮社了譽 upon full ordination, was one of the most influential scholar-monks in the history of Jōdoshū 淨土宗. At the age of eight, he was ordained at Jōfukujī 常福寺 in Urizura 瓜連 (present-day Ibaraki Prefecture) under the guidance of Ryōjitsu 了実 and received the name Shōgei. He is credited with systematizing Jōdoshū doctrine and establishing the *gojū sōden* 五重相伝 (fivefold transmission), the formal initiation system that remains central to Jōdoshū clerical training to this day. He is venerated as the seventh patriarch (shichiso 七祖) of Jōdoshū.

The *Ichimai Kishōmon* 『一枚起請文』 is a brief testament written by Hōnen 法然 (1133-1212), the founder of Jōdoshū, just two days before his death in 1212. In this document, Hōnen distilled the essence of his teaching: the practice of *nenbutsu* 念仏 (recitation of Amida Buddha's name) does not depend on contemplative insight or scholarly understanding, but solely on the sincere invocation of the name for birth in the Pure Land. The *Ichimai Kishōmon* holds a position of supreme authority within Jōdoshū and has been the subject of numerous commentaries throughout the centuries.

Shōgei's *Ichimai Kishō no Chū* 『一枚起請之註』 is the earliest extant commentary on Hōnen's testament. His disciple Shōsō 聖聰 (1366-1440)

subsequently composed the *Ichimai Kishō Kenmon* 『一枚起請見聞』. These two works remained relatively obscure until 1664 (Kanbun 寛文 4), when Ryūtetsu 龍哲 (? -1676) edited and published them together with his own sub-commentary, the *Ichimai Kishō no Chū Kange* 『一枚起請之註管解』. Ryūtetsu's editorial work made Shōgei's commentary widely accessible for the first time and sparked a dramatic increase in the production of commentaries on the *Ichimai Kishōmon* during the Edo period.

Shōgei's commentary employs a distinctive hermeneutical framework, dividing the *Ichimai Kishōmon* into two sections: the seke rishō mon 施化利生門 (Approach of Beneficial Teaching and Salvation) and the hosshaku nyūgen mon 発迹入源門 (Approach of Abandoning Traces and Entering the Source).

Despite its historical significance as the earliest commentary on Hōnen's testament, the *Ichimai Kishō no Chū* has not yet been the subject of philological study. No critical edition, modern Japanese translation, or annotated transcription has been published to date. The present article provides a critical edition and kundokubun (reading in Japanese word order) of the first half of Shōgei's commentary, corresponding to the first half of the *Ichimai Kishōmon*. A critical edition of the second half will be published in the near future. A detailed study of Shōgei's life, the date of composition, Ryūtetsu's editorial contribution, and the doctrinal significance of this commentary will be provided in a forthcoming article.

1.2 Textual Sources

1.2.1 Sigla

K : *Ichimai Kishō no Chū* 『一枚起請之註』. Woodblock print, dated 1668 (Kanbun 寛文 8). Kyoto University Library, Zōkyō Shoin Collection, shelf mark: 日藏/未刊/628. Title slip reads 『一枚起請註』. Bound with *Ichimai Kishō Kenmon* 『一枚起請見聞』 by Shōsō 聖聰. Digital images: <https://rmda.kulib.kyoto-u.ac.jp/item/rb00017780>

- T** : *Ichimai Kishō no Chū* 『一枚起請之註』. Woodblock print, date and publisher unknown. Tōyō University Library. Bound with *Ichimai Kishō Kenmon* 『一枚起請見聞』 by Shōsō 聖聰. Digital images: <https://kokusho.nijl.ac.jp/biblio/100447811/>
- Z** : *Ichimai Kishō no Chū* 『一枚起請之註』. In *Jōdoshū Zensho* 『浄土宗全書』 vol. 9, 3a1–6a1. Tokyo: Sankibō Busshorin, 1970–1972.
- R** : *Ichimai Kishō no Chū Kange* 『一枚起請之註管解』. Edited by Ryūtetsu 龍哲. Woodblock print, 1688 (Jōkyō 貞享 5). Kyoto: Suzuki Tahei 鈴木太兵衛. Tōyō University Library. The complete text of the *Ichimai Kishō no Chū* is cited within this sub-commentary. Digital images: <https://kokusho.nijl.ac.jp/biblio/100447789/>

1.2.2 Relationship between the Witnesses

T appears to derive from K. No textual variants have been identified between K and T in the main text. Both editions contain kundoku glosses, though T provides them only partially. A key piece of evidence for the dependency of T on K is found in the gloss on 後 (p. 48, l. 1 in Kundokubun): K reads 後ナ, while T reads 後ニ. Since a shift from na to ni is plausible in the evolution of kundoku practice, whereas the reverse is unlikely, T most likely derives from K.

Z also appears to derive from K. The reading 後ナ in K is difficult to interpret. The reading 後チ in Z appears to be an intentional emendation, presumably attempting to correct K's unintelligible ナ to チ as an okurigana for nochi 後.

1.3 Editorial Policy and Critical Apparatus

Section headings in English have been supplied by the present editor to clarify the structure of Shōgei's commentary; they do not appear in the original witnesses. Each section heading is followed by folio and line references to the

witnesses, using the following conventions: “r” indicates recto, “v” indicates verso, and the numeral indicates the line number (e.g., K 1r2 = K, folio 1 recto, line 2). For Z, “a” indicates the upper column and “b” the lower column (e.g., Z 3a4 = Z, page 3, upper column, line 4).

Punctuation marks have been inserted by the present editor, as the original witnesses contain none. Quotation marks “[]” have also been supplied to indicate citations from the *Ichimai Kishōmon* and other texts such as sūtras and treatises quoted by Shōgei.

The double-column notes (warichū 割注) embedded within the main text are consistent across K, T, and Z, and are incorporated into the constituted text enclosed in angle brackets “〈〉”.

1.3.1 Critical Edition

In this critical edition the present editor has tried to emend and reconstruct the text by carefully following the language and style of Shōgei in the other parts of the commentary.

The apparatus is wholly positive, meaning that all readings from the witnesses are recorded, not only those that differ from the constituted text.

The first layer from the bottom provides the text-critical information recording the readings of textual sources. Every entry presents the following structure: enclosed between the line number and a lemma sign “[]” a lemma reproduces the reading of the constituted text, followed by its source; then the reading of textual sources indicated by the sigla mentioned above is reported.

When the reading of textual sources is not acceptable and requires emendation, the lemma sign in the critical apparatus is followed either by the abbreviation “corr.” to indicate a correction of obvious errors or “em.” to indicate a proposed emendation that is somewhat less secure than the former. If necessary, the present editor has discussed the reason for the correction or emendation in this apparatus.

The second layer, the second from the bottom, is meant to record testimonia and parallels. The following system has been introduced to provide information on the historical relationship of texts.

As for the citation, “citation from ...” indicates that the citation is from another text marked as a quotation by Shōgei. “in secondary usage” indicates that the citation is used secondarily, i.e., not marked as a quotation by the author. “with redactional changes” indicates that the quoted text contains modifications by the author, e.g., omissions, insertions, syntactical or lexical variations, etc.

When a passage is not regarded as a citation but is still similar to another text with minor variation, e.g., different word order, etc., “parallel text from ...” indicates that the passage is parallel to another text before Shōgei. “with variation in its verbal form” indicates that a passage parallel to another text has the same meaning but is marked with variation in its verbal form.

When a passage is not regarded as being parallel to another text but still deals with the same topic, “content found in ...” indicates that a passage has the same topic as another text before Shōgei.

These indicate that Shōgei used the passages referred to. There is a possibility that this commentary and the text referred to are not directly related but share the same textual sources. Some texts are not observed to have a direct relation to this commentary; however, if they have passages dealing with the same topics as this commentary, this layer also records those passages.

The third layer, at the top, is meant to record interlinear and marginal annotations found in K and Z. K provides interlinear annotations recording variant readings (e.g., 異本ニ亦, 異本ニハ則) and marginal annotations providing testimonia. Z lacks interlinear annotations but provides marginal annotations containing both variant readings and testimonia. T contains no annotations of either type. These annotations were most likely added by

Ryūetsu 龍哲, the editor of the 1664 edition, rather than by Shōgei himself. Annotations are attributed to their respective witnesses by siglum.

1.3.2 Kundokubun (Reading in Japanese Word Order)

The kundokubun 訓読文 (reading text in Japanese word order) is primarily based on the kundoku glosses found in K. Okurigana 送り仮名 that appear to be missing in K have been supplemented by the present editor and are enclosed in square brackets “[]”. T provides only partial okurigana and has not been generally consulted for the kundokubun.

The first layer from the bottom records the selection of kundoku readings. In some cases the reading of K has been adopted; in others, that of Z. When the present editor’s reading accords with neither K nor Z, the apparatus indicates this with the abbreviation “em.” for emendation or “corr.” for correction. The abbreviation “corr.” is used for obvious errors such as superfluous okurigana or readings that violate kanbun grammar; “em.” is used for proposed readings that are less certain.

The second layer, at the top, cross-references emendations made in the kanbun critical edition. Where the constituted kanbun text adopts an emendation not supported by any of the witnesses (K, T, Z, R), this layer records the corresponding kundokubun reading for ease of reference.

2 Critical Edition

[1 General Explanation: The Presentation of the Two Gates]

K 1r2, T 1r3, Z 3a4, R 1v

- 1 將釋起請文、可有二門。一施化利生門。此是解義之分也。則云因分可說。
2 二發迹入源門。此是仰信之分也。則云果分不可說也。

[2 The Annotations in the First Half] K 1r5, T 1r5, Z 3a6, R 2v

- 3 初自「唐我朝」至「非悟申念佛」云、施化利生門也。次自「但往生極樂」至
4 「別子細不候」云、發迹入源門也。〈是一重〉

[2.1 The Approach of Beneficial Teaching and Salvation]

K 1r7, T 1r7, Z 3a9, R 2v

- 5 今則其初。於初中亦二。一謂自「諸智者」至「非觀念念」云、二自「又學
6 問」至「非念佛」云是也。

[2.1.1 The Annotations on 諸智者 . . . 非觀念念] K 1r9, T 1r9, Z 3a10, R 3r

- 7 於其中亦分爲二。

[2.1.1.1 The Wise Masters of China] K 1r10, T 1r9, Z 3a11, R 3r

- 8 一大唐智者達者、天台・淨影・嘉祥等也。天台摩訶止觀二曰：「意論止觀
9 者、念西方阿彌陀佛。」〈云云〉又「阿者即空、彌者即假、陀者即中、佛者一
10 心三觀也。」〈已上〉今舉天台。餘師例之。〈已上震旦〉

1 則] 異本二亦 K, 則異本作亦 Z 2 則] 異本二ハ亦 K, 則異本作亦 Z 7 亦] 異本二ハ則 K, 亦異本作則 Z

8-9 意論止觀者、念西方阿彌陀佛。] Citation from *Mohe Zhiguan* = 『摩訶止觀』; T [46] (1911) 12b24-25.

9-10 阿者即空、彌者即假、陀者即中、佛者一心三觀也。] Citation with redactional changes from *Kanshin Nembutsu* = 『觀心念仏』; 大日本佛教全書[24] 343b14-15: 阿者〈空假中即報身具三身。〉彌者〈假空中即應身具三身。〉陀者〈中空假即法身具三身。〉佛者指上三身即一佛。

[2.1.1.2 The Wise Masters of Japan] K 1v4, T 1v3, Z 3a14, R 4r

- 1 二我朝智者達者、空也・惠心・禪林等也。空也曰：「隨聲見佛息聲即念誦
2 也。任口三昧市中是道場。」〈已上〉惠心、觀察門曰：「初心觀行不堪深奧。〈乃
3 至〉是故今當修色相觀。」〈已上〉〈意樂不同故明種種觀〉舉二師顯餘師。〈已
4 上日本〉
5 又上人『大經』釋曰：「有諸宗諸家甚深理觀之行。謂、法相宗五重唯識之
6 觀、三論宗八不中道勝義皆空觀也。華嚴宗十玄六相法界圓融觀、天台宗一念
7 三千一心三諦觀、眞言宗阿字本不生三密同躰觀。」是理觀法門也。此等諸宗
8 觀念非念。

[2.1.2 The Annotations on 又學問 . . . 非念佛] K 2r4, T 2r3, Z 3b6, R 7r

- 9 二自「又學問」至「非念佛」云、達磨宗意也。彼宗意、即心即佛一念不生

2 惠心、觀察門曰] 往生要集卷中本 KZ 5 又上人『大經』釋曰] 無量壽經釋沙門源空記二立教開宗者亦分爲二一諸宗立教不同二正立二教一諸宗立教不同者法相三時〈云云〉三論二藏〈云云〉天台或五時或四教〈云云〉華嚴或五教或十宗〈云云〉眞言或二教或十住心〈云云〉K 1-2 隨聲見佛息聲即念誦也。任口三昧市中是道場。] Citation with redactional changes from *Ippen Shōnin Goroku*, volume 2 = 『一遍上人語録』卷下, paragraph 99: 又上人、空也上人は吾先達なりとて、彼御詞を心にそめて口ずさび給ひき。空也の御詞に云はく、「・・・信口三昧、市中是道場、隨聲見佛、息精即念珠。」

2-3 初心觀行不堪深奧。〈乃至〉是故今當修色相觀。] Citation from *Ōjō Yōshū*, volume 1B = 『往生要集』卷上末: 第四觀察門者、初心觀行不堪深奧。・・・是故今當修色相觀。

5-7 有諸宗諸家甚深・・・本不生三密同躰觀。] Citation with redactional changes from *Daikyō Jikidan Yōchūki* = 『大經直談要註記』; *Jōdoshū Zensho* [13] (1960), 23b19-22: 次有諸宗諸家甚深理觀之行、云法相宗五重唯識三性三無性觀、三論宗八不中道勝義皆空觀、華嚴宗十玄六相法界圓融觀、天台宗一念三千一心三諦觀、達磨宗即心是佛一念不生觀、眞言宗阿字本不生三密同體觀也。 Citation with redactional changes from *Kango Tōroku* = 『漢語灯録』; *Jōdoshū Zensho* [9] (1380), 334b3-6: 次有諸宗甚深理觀之行、謂法相宗五重唯識三性三無性觀、三論宗八不中道勝義皆空觀、華嚴宗十玄六相法界圓融觀、天台宗一念三千一心三諦觀、達磨宗即心是佛一念不生觀、眞言宗阿字本不生三密同體觀也。

42.9-43.1 達磨宗意也。彼宗意、即心即佛一念不生談。] Citation in secondary usage with redactional changes from *Daikyō Jikidan Yōchūki* = 『大經直談要註記』; *Jōdoshū Zensho* [13]

9 二自「又學問」] em., 二又自學問 KTZR

- 1 談。樂邦文類三曰：「但能一心觀念、總攝散心、仗彌陀願力、直超安養、更無
2 他趣。」 <已上>龍舒居士曰：「上根器者參禪之外每日以頃刻之暇修西方。」
3 <已上>復如此「非念意悟申念佛」。此是施化利生門也。

[2.1.3 Question: Why is India not cited?] K 2r10, T 2r8, Z 3b12, R 8r

- 4 問。淨土宗三國相傳宗也。何故不舉天竺。答。『高僧傳』〈取意〉惠日三藏
5 天竺巡歷諸寺諸山長老問曰。何國何方有樂無苦、何法何行速得見佛。〈云云〉

1 樂邦文類三曰] 文類卷第三在于大宋無爲子揚提刑傳文也 K 2 龍舒居士曰] 龍舒淨土文卷
六勸參禪者篇文也 KZ 3 復] イニ後 K, 復下異本有後 Z 3 也] イニ私云 K, 也下異本有私
云 Z

(1960), 23b19-22 : 次有諸宗諸家甚深理觀之行、云法相宗五重唯識三性三無性觀、三論宗八
不中道勝義皆空觀、華嚴宗十玄六相法界圓融觀、天台宗一念三千一心三諦觀、達磨宗即心是
佛一念不生觀、眞言宗阿字本不生三密同體觀也。Citation in secondary usage with
redactional changes from *Kango Tōroku* = 『漢語燈錄』; *Jōdoshū Zensho* [9] (1380),
334b3-6 : 次有諸宗甚深理觀之行、謂法相宗五重唯識三性三無性觀、三論宗八不中道勝義皆空
觀、華嚴宗十玄六相法界圓融觀、天台宗一念三千一心三諦觀、達磨宗即心是佛一念不生觀、
眞言宗阿字本不生三密同體觀也。

1-2 但能一心觀念、・ ・ ・ 更無他趣。] Citation from *Rakuhō Monrui* = 『樂邦文類』; T [47]
(1969) 195b28-29.

2 上根器者參禪之外每日以頃刻之暇修西方。] Citation from *Ryūjo Jōdomon* = 『龍舒淨土
文』; T [47] (1970) 270c18.

43.4-44.1 惠日三藏天竺巡歷・ ・ ・ 念佛一行也。] Parallel text with variation in its verbal
form from *Song Gaoseng Zhuan* = 『宋高僧傳』; T [50] (2061) 890b9-12 : 何國何方有樂無苦。
何法何行能速見佛。遍問天竺三藏。學者所說皆讚淨土。復合金口。其於速疾是一生路。盡此
報身必得往生極樂世界。親得奉事阿彌陀佛。聞已頂受。Refer also to *Fozu Tongji* = 『佛祖
統紀』; T [49] (2035) 275a24-26 : 慧日。汎舶南海至天竺諸國。訪善知識。問何國何方有樂
無苦。何法何行速得見佛。天竺三藏皆讚淨土。日聞喜躍。Refer also to *Jingtu Wangsheng
Zhuan* = 『淨土往生傳』; T [51] (2071) 120a17-20 : 因曰。何國何方有樂無苦。何法何行速得
見佛。遍問天竺三藏。三藏皆讚淨土。又曰。淨土教主。悲深願廣。有欲生者。靡不遂願。日
既聞之。喜躍自慰。

3 非念意悟申念佛] KTZR (This phrase corresponds to 念の意を悟りて申す念佛にも非ず
in the *Ichimai Kishōmon*. The syntax does not conform to standard kanbun grammar and
appears to reflect Japanese word order, suggesting a form of hentai kanbun (variant
Chinese).)

- 1 答曰。有樂無苦極樂淨土也。易修易見佛念佛一行也。〈已上〉天竺佛生國故、
- 2 惣言之學者無謬解無偏執故、不舉天竺歟。
- 3 一義曰、則天竺學者、彌陀本願非觀念非悟上念佛、無觀稱名無悟念佛、而
- 4 遂往生素懷。只爲往生極樂分別之。故不舉天竺歟。〈已上〉

[2.2 The Approach of Abandoning Traces and Entering the Source]

K 2v10, T 2v6, Z 4a3, R 9v

- 5 次「只爲往生極樂」者、正是淨土正機本機也。此機、念佛申極樂往生心得、
- 6 更無疑慮也。『選擇』曰「往生之業念佛爲先」釋、則此意也。「無疑」者、三心
- 7 也。三心中、舉深心顯前後二心。深心三心之中要中要也。「往生」者、捨此往
- 8 彼蓮華化生也。『法華經』曰：「即往安樂世界阿彌陀佛大菩薩衆圍繞住處〈是
- 9 往義也〉、生蓮華中寶座之上〈是生義也〉。」「思取」者、可有取捨意。分別正
- 10 雜、捨於雜行、爲取於正行。分別助正、閣助業、爲取正業也。然後、結歸一行
- 11 三昧者、安心起行更無分別、單信稱名、無別子細也。此是發迹入源門也。

3 則] 異本ニハ亦 K, 則異本作亦 Z

6 往生之業念佛爲先] Citation from *Senchaku Hongan Nembutsushū* = 『選擇本願念佛集』 (opening passage of Rozanji manuscript = 廬山寺本) ; *Jōdoshū Zensho* [7] (940) 3.3.

7 深心三心之中要中要也。] Content found in *Sambukyō Tai'i* = 『三部經大意』 ; *Jōdoshū Seiten* [4] 289 : 三心は区区に分かれたりといえども、要を取り詮を簡んでこれをいえば深心に摂めたり。

8-9 即往安樂世界・・・・寶座之上] Citation from *Miaofa Lianhua Jing* = 『妙法蓮華經』 ; T [9] (262) 54c2-3.

9-10 分別正雜、・・・爲取正業也。] Content found in *Senchaku Hongan Nembutsushū* = 『選擇本願念佛集』 *Jōdoshū Zensho* [7] (940) 70.13-71.2 : 欲入淨土門正雜二行中且拋諸雜行選應歸正行・欲修於正行正助二業中猶傍於助業選應專正定・正定之業者即是稱佛名。

10-11 結歸一行三昧者、・・・無別子細也。] Content found in *Matsudai Nembutsu Jushūin* = 『末代念佛授手印』 ; *Jōdoshū Zensho* [10] (1460) 8b24-25 : 釋曰我法然上人言拜見善導御釋源空目三心五念四修皆俱見南無阿彌陀佛也。Content found in *Kettō Jushūin Gimonsō* = 『決答授手印疑問鈔』 ; *Jōdoshū Zensho* [10] (1500) 讚前序三心五念四修一行三昧一合釋文科簡之時所詮一行三昧南無阿彌陀佛爲正業。

10 爲取正業也] em., 爲助正業也 KTZR

3 kundokubun (reading in Japanese word order)

[1 General Explanation: The Presentation of the Two Gates]

K 1r2, T 1r3, Z 3a4, R 1v

- 1 將に起請文を釋せんと [するに]、二門有るべし。一には施化利生門。此
 2 [れ] は是れ解義の分なり。則 [ち] 因分可説と云う。二には發迹入源門。
 3 此 [れ] は是れ仰信の分なり。則 [ち] 果分不可説と云う。

[2 The Annotations in the First Half] K 1r5, T 1r5, Z 3a6, R 2v

- 4 初 [め] に「唐我が朝」より「悟りて申す念佛にも非ず」と云 [う] に至
 5 [るま] では、施化利生門なり。次に「但往生極樂」より「別の子細候わず」
 6 と云 [う] に至 [るま] では、發迹入源門なり。〈是 [れ] 一重〉

[2.1 The Approach of Beneficial Teaching and Salvation]

K 1r7, T 1r7, Z 3a9, R 2v

- 7 今は則ち其の初なり。初の中に於 [いて] 亦た二つ。一には謂く「諸の智
 8 者」より「觀念の念にも非ず」と云 [う] に至り、二には「又學問」より「念
 9 佛にも非ず」と云 [うに] 至る是れなり。

[2.1.1 The Annotations on 諸智者 . . . 非觀念念] K 1r9, T 1r9, Z 3a10, R 3r

- 10 其の中に於 [いて] 亦 [た] 分 [かち] て二と爲す。

[2.1.1.1 The Wise Masters of China] K 1r10, T 1r9, Z 3a11, R 3r

- 11 一に大唐の智者達とは、天台・淨影・嘉祥等なり。天台『摩訶止觀』の二
 12 に曰く。「意に止觀を論ずる者は、西方の阿彌陀佛を念ず。」〈云云〉又「阿
 13 とは即 [ち] 空、彌とは即 [ち] 假、陀とは即 [ち] 中、佛とは一心三觀な
 14 り。」〈已上〉今、天台を擧ぐ。餘師、之に例せよ。〈已上震旦〉

5 但往生極樂] corr., 但往生極樂ト K, 但往生極樂ト云 Z (with superfluous okurigana)
 7-8 智者] corr., 智者ト云 KZ (with superfluous okurigana) 8 又學問] corr., 又學問ト云
 KZ (with superfluous okurigana) 14 餘師] em., 餘ノ師 KZ

[2.1.1.2 The Wise Masters of Japan] K 1v4, T 1v3, Z 3a14, R 4r

1 二に我が朝の智者達とは、空也・惠心・禪林等なり。空也曰く：「聲に隨
2 [っ] て見佛すれば、息聲も即ち念誦なり。口に任 [せ] る三昧なれば、市中
3 是れ道場 [なり]。」〈已上〉惠心、觀察門に曰く：「初心の觀行、深奥に堪 [え]
4 ず。〈乃至〉是の故 [に] 今まさに色相觀 [を] 修 [す] べし。」〈已上〉〈意
5 樂不同なる [が] 故に、種種の觀を明 [か] す〉二師を擧 [げ] て、餘師を顯
6 す。〈已上日本〉

7 又、上人、『大經』の釋に曰 [く]：「諸宗諸家に甚深理觀の行有り。謂く、
8 法相宗の五重唯識の觀、三論宗の八不中道勝義皆空 [の] 觀なり。華嚴宗の十
9 玄六相法界圓融の觀、天台宗の一念三千一心三觀の觀、眞言宗の阿字本不生
10 三密同縁の觀なり。」是れ理觀の法門なり。此等の諸宗 [の] 觀念は念に非ず。

[2.1.2 The Annotations on 又學問 ... 非念佛] K 2r4, T 2r3, Z 3b6, R 7r

11 二に「又學問」より「念佛にも非ず」と云 [う] に至 [るま] では、達磨宗
12 の意なり。彼の宗の意は、即心即佛一念不生と談ず。樂邦文類の三に曰く：
13 「但だ能く一心に觀念し總 [じ] て散心を攝すれば、彌陀の願力に仗 [っ] て、
14 直に安養に超 [え] て、更に他趣無し。」〈已上〉龍舒居士の曰く：「上根の器
15 は參禪の外に毎日頃刻の暇を以 [っ] て西方を修せよ。」〈已上〉復 [た] 此の
16 如く「念の意を悟 [り] て申す念佛にも非ず」。此 [れ] は是れ、施化利生門
17 なり。

11 二に「又學問」より] em., 二又自學問 KTZR

5 不同なる [が] 故に] K, 不同ナレハ T, 不同ナルニ故ニ Z (Z, which derives from K, erroneously reads 不同ナルニ故ニ instead of 不同ナル故ニ. The copyist mistook the kanbun return mark 二 (two) from the previous line of K for the particle 二 (ni), incorrectly incorporating it into the text.) 10 觀念は念に非ず] corr., 觀念ノ念ニモ非ス KZ, 觀念ノ念ニ非 T (The reading in KTZ appears to be influenced by the phrase 觀念の念にも非ず in the *Ichimai Kishōmon*. However, such a reading would require the word order 非諸宗觀念之念 or 非諸宗觀念念. The actual text 觀念非念 must be parsed as 觀念 (subject) + 非念 (predicate), yielding 觀念は念に非ず.)

[2.1.3 Question: Why is India not cited?] K 2r10, T 2r8, Z 3b12, R 8r

1 問う。浄土宗は三國相傳の宗なり。何んが故に天竺を擧[げ]ざる。答う。
 2 『高僧傳』(取意) 惠日三藏天竺を巡歴して諸寺諸山の長老に問[う]て曰く。
 3 何の國、何の方にか樂有[り]て苦無く、何の法[か]、何の行か速[やか]
 4 に見佛することを得る。〈云云〉答[えて]曰く。樂有[り]て苦無きは極樂
 5 浄土なり。修[し]易く見佛し易[き]は念佛の一行なり。〈已上〉天竺は佛
 6 [の]生國なる[か]故に、惣じて之[れ]を言[わ]ば、學者に謬解無く偏
 7 執無き[が]故に、天竺を擧[げ]ざるや。
 8 一義に曰[く]、則[ち]天竺の學者[は]、彌陀の本願は觀念にも非ず、
 9 悟の上の念佛にも非ず[と]、無觀の稱名・無悟の念佛にして、而[して]往
 10 生の素懷を遂[げ]る。只往生極樂の爲にすと之を分別す。故に天竺を擧げ
 11 ざるや。〈已上〉

[2.2 The Approach of Abandoning Traces and Entering the Source]

K 2v10, T 2v6, Z 4a3, R 9v

12 次に「只往生極樂の爲には」[と]は、正[し]く是れ浄土の正機本機な
 13 り。此の機は、念佛[を]申[して]極樂に往生すと心得て、更に疑慮無きな
 14 り。『選擇』に曰く「往生の業は念佛を先と爲す」と釋し玉う[は]、則[ち]
 15 此の意なり。「疑[い]な[く]」[と]は、三心なり。三心の中には、深心を擧
 16 [げ]て前後[の]二心を顯[す]。深心は三心の中の要中の要なり。「往生」と
 17 は、此[を]捨[て]彼[に]往[き]蓮華[に]化生[する]なり。『法華經』
 18 に曰[く]:「即[ち]安樂世界の阿彌陀佛の大菩薩衆[に]圍繞せられ玉える
 19 住處に往[き]て〈是[れ]往の義なり〉、蓮華の中、寶座の上に生[ま]る
 20 〈是[れ]生[の]義なり〉。」「思[い]取[りて]」とは、取捨の意有るべし。
 21 正雜を分別[す]ることは、雜行を捨[て]、正行を取[ら]んが爲なり。助
 22 正を分別することは、助業を闇[き]て、正業を取[ら]んが爲なり。然し

22 正業を取[ら]んが爲なり] em., 爲助正業 KTZR

10 只往生極樂の爲にすと] Z, 只往生極樂ノ爲ニハト KT 13 念佛[を]申[して]] em., 念佛ヲ申 K, 念佛ヲ申シ Z 13-14 疑慮無きなり] K, 疑慮無ナリ Z 14 業は] KT, 業ニハ Z

- 1 て後、一行三昧に結歸する者は、安心も起行も更に分別無く、單信稱名すれ
- 2 ば、別の子細は無きなり。此 [れ] は是れ、發迹入源門なり。

1 後] em., 後ナ K, 後ニ T, 後チ Z (with superfluous okurigana) 1 者は] T, 者ノハ KZ (with superfluous okurigana)