

The Teaching of the “Innermost Retrospection”

—The Significance of the Three Introductory
Remarks in the *Kyogyoshinsho*—

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It has traditionally been understood that there are three introductory remarks: preface, special preface, and epilogue in the *Kyogyoshinsho*, or *The Collection of Passages Expounding the True Teaching, Living, Faith and Realizing of the Pure Land*. Indeed, such understanding might well be justified, but it is doubtful whether the author, Shinran, ever intended to arrange these three remarks under such a designation. It was Zonkaku's *Rokuyosho*, probably the first commentary on the *Kyogyoshinsho*, that clearly designates these remarks as the “Triple Introductory Remark.” Zonkaku in his commentary sought to characterize them as *jutsugo* 述語, or the introductory remarks provided by Shinran in order to clarify the motive for writing the *Kyogyoshinsho*. By virtue of Zonkaku's characterization as such, it has naturally been suggested that the three introductory remarks in the *Kyogyoshinsho* are none other than *jutsugo* and that *jutsugo* manifested themselves as the three introductory remarks of *so* (general), *betsu* (special) and *go* (post).

If we contrast the three introductory remarks and examine their contents, we will be able to grasp more concretely Shinran's basic motive behind the writing of the *Kyogyoshinsho*. What I am going to attempt in this thesis is to try to determine the fundamental character of the teaching expounded in the *Kyogyoshinsho*, as well as to inquire into the motive for the writing of *Kyogyoshinsho*.