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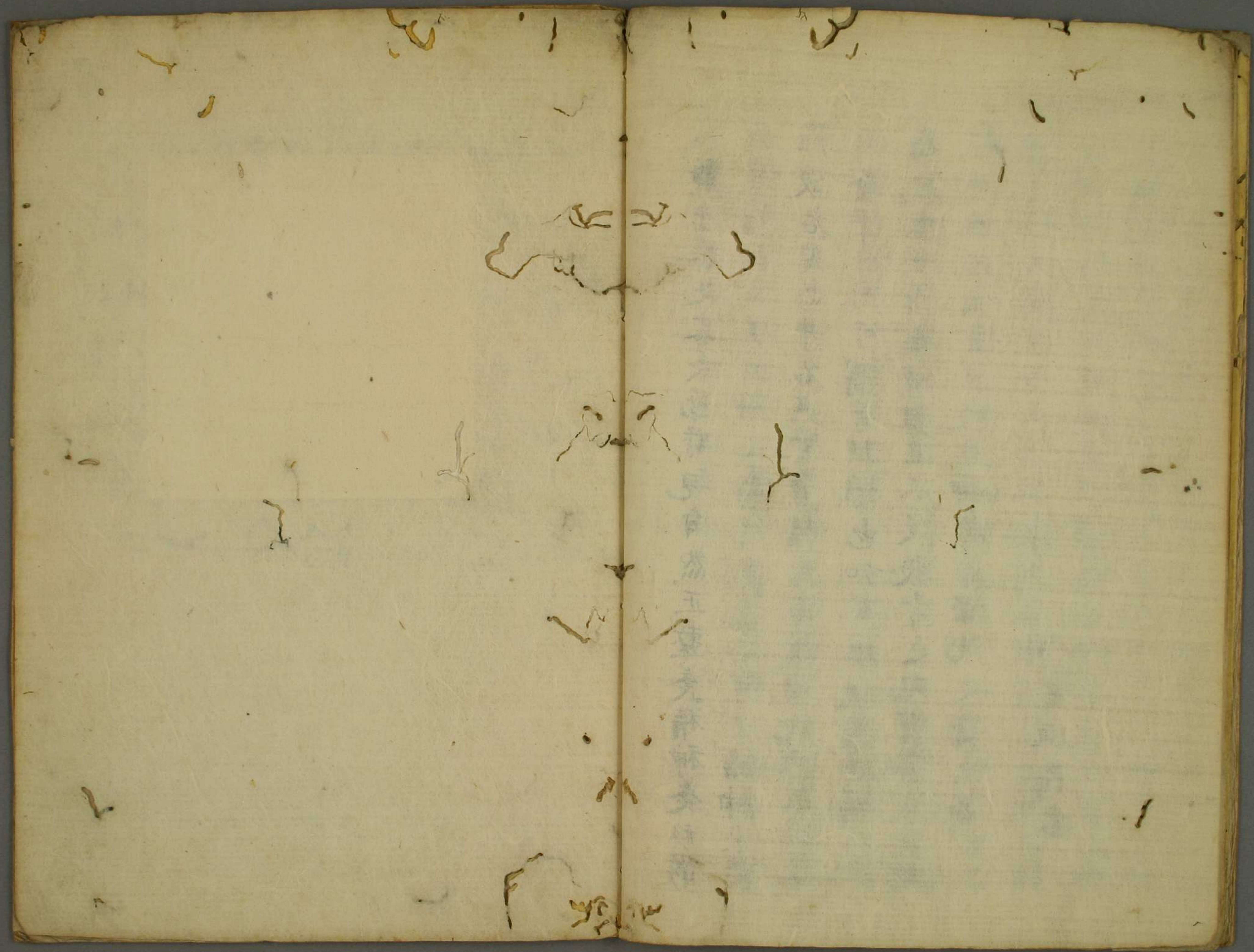
神德之滿宇內亦大哉日本書紀曰天地未判陰陽不分渾沌如鷄子溟滓含牙故上自神宮朝廷下達鄉黨列閭莫不本渾沌之道也固如斯而以一及玩好之微亦具渾沌之道也夫蹴鞠者玩好也雖然有神導之焉所謂精大明神者猿田彥大神之別稱也更有庚申之祕訣其專玩之未詳其時世皇極紀曰中臣鎌子連偶預中大兄法興寺觀樹之下拈鞠之侶而候皮鞋隨鞠脫落取置掌中取跪恭奉中大兄對跪敬執自茲相善以此觀之則為貴冢之玩



由來既久矣先此景行紀曰天皇初將討賊次柏峽  
大野其野有石長六尺廣三尺厚一尺五寸天皇祈  
之曰朕得滅土蜘蛛者將蹶茲石如柏葉而舉焉因  
蹶之則如柏上於大虛故號其石曰蹈石也是時禱  
神則志我神直入物部神直入中臣神三神矣金石  
之為物其大者豈人足之所舉乎 天皇渾沌之精  
神通日德是以神氣之使然也國家安靜之感化亦  
著哉故上下樂之玩好之器亦冀之乎夫渾沌者誠  
也圓成底之物也神心圓成無偏執而純粹也形體  
圓成則無邪曲而安靜也頭容直氣容肅月容端聲

容靜手容足容衣冠瞻視自然正整養精神養形骸  
病日消氣日平則鞠之為玩豈衆志者乎縉紳家若  
難波若飛鳥井名其藝有譜有書禮律既明衣冠且  
正發聲有因可謂有淵源也如異邦後漢時雖以此  
為玩無淵源無禮律且不及投壺之玩有節次只兒  
戲耳惟玩之者宜敬恭神德希渾沌之道云爾











Handwritten text in a cursive script, possibly a list or account, written on a yellowed, stained page. The text is arranged in several lines and is partially obscured by a piece of yellow tape at the top and bottom edges. The ink is dark and the paper shows signs of age and wear.





