

The Shinpuku-ji Manuscript of the “*Miaofa Lianhua Jing Youbotishe* 妙法蓮華經憂波提舍”:
Unveiling its Textual Lineage and Material Significance.

Manabu Asano

The Shinpuku-ji manuscript of the *Miaofa Lianhua Jing Youbotishe*, hereafter referred to as the *Fahua Lun* 法華論, has been documented in terms of its location and colophon content in previous studies, including *Shinpuku-ji Zenpon Mokuroku* 真福寺善本目錄, edited by Katsumi Kuroita 黑板勝美, and *Shinpuku-ji Bunko Satsuei Mokuroku* 真福寺文庫撮影目錄, compiled by Chizan Denpō in 智山伝法院. However, its full content has not yet been published.

This manuscript, which includes an ancient colophon dated “Tenpyō Shōhō 7 天平勝宝七年” (755), presents a particularly intriguing source for the scholarly investigation.

The author had the opportunity to participate in two investigations of the original manuscript at the Ōsu Bunko 大須文庫. A close examination of the content revealed that the Shinpuku-ji manuscript of *Fahua Lun* is an ancient manuscript of immense textual significance.

As discussed in this paper, the Shinpuku-ji manuscript of the *Fahua Lun* possesses several notable features of great scholarly value. These include red-ink annotations that transmit early Kamakura-period reading methods, newly confirmed introductory notes in the commentary on the introductory chapter that almost perfectly match the upper volume of Engu’s 円弘 commentary on the *Miaofa Lianhua Jing Lun Shichū* 妙法蓮華經論子注 in the Shōgozō 聖語藏 edition, and a textual lineage that closely corresponds to the *Fahua Lun* cited in the *Miaofa Lianhua Jing Lun Shichū*. This textual tradition is believed to preserve an older textual tradition of the Bodhiruci 菩提流支 translation. Furthermore, its content closely approximates that of the one-volume Bodhiruci texts, such as the version of the *Fahua Lun* in the Nanatsu-dera Issaikyō 七寺一切經 edition, which includes the Kimyōju 歸命頌. These characteristics highlight the exceptional material significance of the Shinpuku-ji manuscript of the *Fahua Lun*.

The *Fahua Lun Shu* 法華論疏 written by Jizang 吉藏, who was active in China during the 6th–7th century, and the *Hokke Kaijishō* 法華開示抄 written by Jōkei 貞慶, who was active in Japan during the 12th–13th century, both utilize and cite the older textual tradition of the Bodhiruci translation of the *Fahua Lun*. Therefore, when conducting philosophical research on these commentaries, it is no longer an appropriate research method to rely solely on the two Chinese translations included in the current *Taishō Tripitaka* 大正新脩大

藏經 edition, given the progress made in textual studies of the *Fahua Lun* today.

In the future, it will be essential to reference newly discovered manuscripts, such as the Shinpuku-ji manuscript of the *Fahua Lun* and other ancient Japanese manuscripts of the Bodhiruci one-volume translations. Furthermore, an important research task arising from this is the compilation of a critical edition that will serve as a definitive text for archaic Bodhiruci translations.

This paper focuses primarily on the textual lineage of the Shinpuku-ji manuscript of *Fahua Lun*. However, another significant feature of this resource is its vast number of annotations, including excerpts from the long-lost *Miaofa Lianhua Jing Lun Shichū*. Further research is necessary to fully unravel these aspects and clarify the entirety of this invaluable material.

About the Glosses of the “*Fahua lun*” housed at Shinpukuji- Temple

Nakano Naoki

The early Kamakura period manuscript of the “*Fahua lun*” housed at Shinpukuji-Temple is notable not only for its Buddhist content but also for its punctuation marks, including *Okoto-ten* and *Kana-ten* which indicate how the text was read at that time and are of interest from a linguistic perspective. While this manuscript has been previously introduced in prior studies as a kanji punctuation source (*Kitanoin-ten*) from the mid-Heian period, this paper aims to delve more specifically into the punctuation rules.

This study focuses on the phenomenon that has been pointed out regarding the presence of archaic readings in the punctuation rules, and it examines the time period reflected in the punctuation marks of this manuscript, including the descriptions in the colophon. The analysis will explore to what extent the punctuation marks of the “*Fahua lun*” retain old reading formats, as well as how this manuscript can be positioned as a linguistic resource. Additionally, it will touch upon the continuity of punctuation marks.

Furthermore, it aims to consider the reading style of that time inferred from the punctuation marks of this manuscript. When utilizing punctuation materials as linguistic resources, primary annotated materials without transpositions or editorial changes, in other words, materials with initial annotations and clear information in the colophon about the annotators and the time of annotation, are easier to handle as linguistic resources (if there are transpositions or editorial changes, it necessitates consideration of rearrangements and omissions, and without a colophon, questions arise about the originator and the time of annotation). However, even if there were transpositions or editorial changes, instead of diminishing the linguistic value of the materials, this study proposes that they should be evaluated as representations of the reading and reception of that time, including such transmission.

There have been doubts about the conventional view that punctuation marks became more fixed and standardized with strong continuity after the 12th century, and even in this early Kamakura period manuscript, the punctuation marks might not have been fixed and could still have been fluid. This study will reexamine the aforementioned manuscript from a new perspective that differs from the conventional view.

The Transmission of the *Siyuan Jing* 四願經

Tetsujo Miyake

The *Siyuan Jing* is a short scripture translated by Zhi Qian 支謙. Notable for its existence in three different versions, each varying in length and content:

- A. This version contains only the story in which Buddha and the wealthy Cunda 純陀 discuss the four wishes.
- B. Building upon Type A, this version adds passages encouraging the cessation of evil and the practice of good, but the additional passages do not include the appearance of the Buddha and Cunda.
- C. Expanding on Type B, this version appends sections from the *Qichu Sanguan Jing* 七處三觀經.

Zhi Qian initially translated Type A during the Huangwu era (222–229). If the additional passages in Type B were compiled by Zhi Qian, it can be inferred that Type B was established shortly thereafter. Around the 5th century, this scripture was referenced in the compilation of the Taoist text *Taishang Lingbao Tiandi Yundu Ziran Miao Jing* 太上靈寶天地運度自然妙經, with the referenced version being either Type B or Type C.

In Chinese catalogues, such as the *Da Tang neidian lu* 大唐內典錄, the version cited appears to be Type A. Phonetic interpretations of this scripture are absent in *Xuanying's Yinyi* 玄應音義 and *Huijin's Yinyi* 慧琳音義. However, in *Xinji Zangjing Yinyi Suihan lu* 新集藏經音義隨函錄, compiled by Kehong 可洪 around the 10th century, this scripture's phonetic interpretations are included, based on Type C.

Among continental editions, the second edition of the Korean Canon 高麗版再雕本 preserves Type A, suggesting that the Kaibao Canon 開寶藏 likely also follows Type A. In Jiangnan 江南, the Dongchansi edition 東禪寺版 is based on Type A, but after the Siqi Canon 思溪藏, most Jiangnan editions transitioned to Type C. This suggests that in China, texts associated with central authority predominantly followed Type A, while other versions were based on Type C.

In Japan, Type B had been introduced by the 5th year of Tempyō (733). Around the 12th year of Tempyō (740), Type B was also included in a scripture collection compiled as part of a vow by Lady Fujiwara 藤原夫人願經. However, in the scripture collection that Empress Kōmyō vowed on May 1st 光明皇后御願經 (五月一日經), the source text was likely Type A. During the Nara period, it is presumed that Type C had not yet reached Japan. Since authoritative transcriptions, such as those in Empress Kōmyō's collection, were

used as base texts for subsequent copies, Type A continued to be transcribed during the Heian and Kamakura periods.

LI Naiqi

The *Buddhacharita* is widely recognized for its literary value and religious significance as a poetic text praising the merits and virtuous deeds of the Buddha. This paper focuses on the annotations of the *Buddhacharita* in the 20th volume of the *Yiqiejingyinyi* by Xuanying, with the aim of elucidating the background of the expressions and phrases used in the Buddhist texts.

The “*Yiqiejingyinyi*” played the role of a dictionary, explaining difficult words and phrases appearing in Buddhist scriptures through annotations, and contributed greatly to the understanding and spread of Buddhism. The words and phrases treated in the *Yiqiejingyinyi* reflect the cultural background and tradition of Buddhist literature of the time, and aim to deepen Buddhist thought through the interpretation of the *Yiqiejingyinyi*. In this paper, through the interpretation of the *Yiqiejingyinyi*, the sutra readings, and the translations and commentaries, I will revisit the *Buddhacharita* from relevant linguistic and cultural perspectives.