

The *Shōgozō* Sutras and the Shōsō-in Documents

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The *Shōgozō* 聖語藏 represents an impressive collection of manuscripts of Buddhism texts amounting to 5000 scrolls 卷. The collection was originally housed in the monastic library of the Sonshō-in 尊勝院 at the Tōdai-ji 東大寺 Temple in Nara. In 1893, it was presented as a gift from the Tōdai-ji to the Japanese Imperial House, which has undergone its conservation ever since. The collection is currently cared by the office of the Shōsō-in Treasure House 正倉院, the Imperial Household Agency, and the *Shōgozō* includes not only Chinese sutras dating back to the Sui 隋 and Tang 唐 dynasties but also numerous Japanese ones copied during the Nara 奈良 period. This makes it one of the most valuable material for the study of ancient Buddhism history in the East Asia.

The Shōsō-in documents 正倉院文書, on the other hand, include various types of manuscripts such as ledgers, records, etc. originating from and stored at the Tōdai-ji scriptorium 写經所. They represent a unique treasure trove of historical records which give a glimpse into the ‘backstage’ of the manufacturing and copying process of the manuscripts,

The bulk of the *Shōgozō* Nara manuscripts consists of two Chinese-language *Tripitaka* collections: (1) the *Tenpyō Era Year 12 Go-gankyō* 天平十二年御願經 sutra (750 scrolls) (hereafter, *Tenpyō*), and (2) the *Jingo Keiun Era Year 2 Go-gankyō* 神護景雲二年御願經 sutra (742 scrolls) (hereafter, *Jingo*).

The *Tenpyō* corpus was copied at the behest of Empress Kōmyō 光明皇后 for her parents’ happiness in the world hereafter. The empress publicly vowed to sponsor the copying of the collection on the first day of the fifth lunar month, hence the other name by which the sutra is known, i.e. *Gogatsu ichinichi kyō* 五月一日經. The initial plan was to copy the 1076 texts (totaling 5048 scrolls) which are registered in the *Kaiyuan Buddhist Catalogue* 開元積教錄. The project was later expanded to include doctrinal works 章, commentaries 疏, extracts 抄, etc. compiled and transmitted in Japan.

The *Jingo* sutra, on the other hand, is not closely connected to the era whose name it bears. Only 4 scrolls, accompanied by Empress Shōtoku’s 稱徳天皇 prayer 願文, date to Jingo Keiun Era Year 2. Most of the other manuscripts were actually copied between years 5 and 7 of the Hōki 宝亀 era.

We know from the Shōsō-in documents that during the Nara period far more Buddhist manuscripts than the extant ones were produced. Apart from several sets of the *Tripitaka*, a huge number of separate copies of major sutras like the *Buddhāvataṃsakasū-*

ra 華嚴經, the *Saddharmapuṇḍarīkasūtra* 法華經, the *Mahāprajñāparamitāsūtra* 大般若經, etc. were written. This was a state project aimed at keeping the peace and safety of the nation by means of the Buddhist teachings.

Turning our attention to the material culture, the Shōsō-in also preserves many objects and materials relating to the scriptorium activity possible. These include brushes, ink, copyists' work clothes, sleevelets, copying pads, provisional coverings for the manuscripts, models for making the coverings, etc.

The scriptures and the miscellaneous records of the scriptorium are written on the same kind of paper. We see examples of recycling the paper. Loose ends and scraps of the paper from sutra copying were reused to write the scriptorium records. Furthermore, regulations were in place to reuse the paper damaged in the process of copying the scriptures for writing secular records. For instance, scraps discarded after the copying of the *Dasheng xuanlun* 大乘玄論 manuscript (whose extant fragments I examine in detail) were reused by a scriptorium clerk named Shibi-no-marō 志斐万呂 to write a record dated to the third month of Year 18 of the Tenpyō era, i.e. 746. Compared with the current content, features such as typographical errors can be confirmed. This also allows us to elucidate the content.

Republication of *Bhava-catustaya* 四有義, *Catasro Vijñāna-sthitayah* 四識住義, *Catvāra Āhāhārāḥ* 四食義, and *Pañca-skandha* 五蘊義 in *Eight Chapters on The Daijyo Gisyo Syo* 大乘義章抄 (a commentary on *The Dacheng Yizhang* 大乘義章) owned by Minobu Bunko
Tado Taichi

The Daijyo Gisyo Syo with 13 chapters owned by Minobu Bunko is used as material for debates on *The Dacheng Yizhang*, which is said to be created by Jingyingsi Huiyuan 淨影寺慧遠 (523–592). Kanjin 寬信 (1084–1153), who was familiar with not only the Shingon Esoteric Buddhism but also the Exoteric Buddhism and the Sanron School in particular, summarized debates on *The Dacheng Yizhang*, which was learned and used in various Buddhist memorial services performed in Todaiji Temple, Daigoji Temple, and other temples, in the form of *The Daijyo Gisyo Syo*. According to *The Daijyo Gisyo Syo*, academic studies in the Insei Period are known to involve not only *Mahāyāna* 大乘 but also *Abhidharma* 阿毘達磨 from a broad perspective. Because many materials, which were scattered and lost, are quoted in *The Daijyo Gisyo Syo*, reading, understanding, and analyzing it are presumed to be extremely important tasks.

Regarding the republishing of *The Daijyo Gisyo Syo*, we have already republished *The Meaning of the Two Kinds of Lives and Deaths* (二種生死義) in *Eight Chapters on The Daijyo Gisyo Syo*, and *The Meaning of One Vehicle* (一乘義) in *Nine Chapters on The Daijyo Gisyo Syo*. In particular, *The Meaning of One Vehicle* is quoted in *The Enichi-Kokosho* 惠日古光鈔 with 10 chapters, which is owned by the Todaiji Temple Library and a part of which was recorded in writing by Shonen 聖然 (?–1312) in Todaiji Temple. Therefore, we can specifically prove that *The Daijyo Gisyo Syo* had been accepted by Todaiji Temple.

This paper presents the partial republication of four (*Bhava-catustaya*, *Catasro Vijñāna-sthitayah*, *Catvāra Āhāhārāḥ*, and *Pañca-skandha*) out of nine items in *Eight Chapters on The Daijyo Gisyo Syo*. *The Daijyo Gisyo Syo* refers to not only materials on *Abhidharma*, such as *Abhidharma-kośa-bhāṣya* 阿毘達磨俱舍論, but also *Satyasiddhi-śāstra* 成実論. Controversial objects are extracted by comparing each item in *The Daijyo Gisyo Syo* with the corresponding item in *The Dacheng Yizhang*, and the extracted objects are discussed. Therefore, although *The Dacheng Yizhang* was the subject of discussion in *The Daijyo Gisyo Syo*, it is recognized that *The Daijyo Gisyo Syo* attached great importance to the reading of materials on *Abhidharma* and *Satyasiddhi-śāstra*, together with that of *The Dacheng Yizhang*.

Yiqiejing yuan pinci lu 一切經源品次錄：

The Rediscovery of the Text of the First Korean Canon Edition and its Significances

Chi Limei

The catalogue of Buddhist texts in China started with the *Zongli zhongjing mulu* 綜理眾經目錄 by Daoan 道安 (314–385). Following the appearance of the *Chu sanzang jiji* 出三藏記集 in the early six century and other catalogues in the Sui and early Tang dynasties, in Kaiyuan 18 of the Tang (730) the *Kaiyuan sijiao lu* 開元釋教錄 of twenty fascicles was compiled by Zhisheng 智昇 (d.u.) at Xichongfu si 西崇福寺, and has since become the standard of later catalogues of Buddhist texts. During the reigns of Xuanzong (r. 712–756), Suzong (r. 756–762), Daizong (r. 762–779), and Dezong (r. 779–805) of the mid- Tang, Buddhist texts translated by Amoghavajra (705–774) and others were newly added to the Buddhist canon. In Zhenyuan 11 (755), Yuanzhao 圓照 (718?–799?) at Ximing si 西明寺 completed the *Zhenyuan xu Kaiyuan sijiao lu* 貞元續開元釋教錄 of three fascicles, and then in Zhenyuan 16 (800) he submitted (to the court) the *Zhenyuan xinding sijiao mulu* 貞元新定釋教目錄 of thirty fascicles. Afterwards, from Dazhong 9 (855) to Xiantong 1 (860), based on the “Ruzang lu 入藏錄” (Register of the texts actually taken in the canon) of the *Zhenyuan lu*, Vanaya master Congfan 從梵 (d. u.) in Zhaojun 趙郡 compiled the *Yiqiejing yuan pinci lu* 一切經源品次錄 of thirty fascicles.

People have come to know in recent years that there is the twentieth fascicle of the *Xinzuan Yiqiejing yuan pinci lu* 新續一切經源品次錄 of the first Korean canon edition in the National Museum of Korea, and that it is the only extant text of the *Pinci lu*. This paper first re-examines early studies of the *jinglu* 經錄 (the catalogue of Buddhist texts), a genre to which the *Yiqiejing yuan pinci lu* belongs. Then it turns attention to the twentieth fascicle of the *Xinzuan Yiqiejing yuan pinci lu* of the first Korean canon edition and, through the analysis of its contents, reveals the relationship of the *Pinci lu* with the Khitan canon and its influence on the Korea canon via the Korean canon.

A Study of the Saint Petersburg Φ230 manuscript

LI Naiqi

The *Yiqiejingyinyi* 一切經音義 (Xuan Ying 玄應) is the oldest Buddhist dictionary that exists in China. In the Tang Dynasty, Xuanzang 玄奘 brought many Buddhist scriptures from India to China. In order to translate these Buddhist texts, a “translation place 訳場” was set up in Chang'an 長安, and intellectuals were selected from among the monks, including Xuan Ying. Xuan Ying was conscious of the fact that there are many difficult words in the Buddhist scriptures, and made the dictionary in parallel with the translations. This dictionary was called *Yiqiejingyinyi*, which has approximately 400,000 characters in a total of 25 volumes, taken from more than 500 Buddhist scriptures and more than 10,000 entries.

By comparing the St. Petersburg Φ230 manuscript with manuscripts preserved in Japan, this paper examines the characteristics of the St. Petersburg Φ230 manuscript.