

Republication of *nirodha-samāpatti* 滅尽定義, two types of *bhūṣita* 二種莊嚴義, two types of *gotra* 二種種性義, and two types of training, *sākṣāt-karaṇa* and *para-vijñāpana* 証教二行義, in *Nine Chapters on The Daijyō Gisyō Syō* 大乘義章抄 (a commentary on *The Dacheng Yizhang* 大乘義章) owned by Minobu Bunko

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In *The Daijyō Gisyō Syō*, comprising 13 chapters and owned by Minobu Bunko, elaborate debates on *The Dacheng Yizhang*, which is said to have been selected by Jingyingsi Huiyuan 淨影寺慧遠 (523–592), were summarized by Kanjin 寬信 (1084–1153), a profound scholar who was familiar with Exoteric Buddhism and Esoteric Buddhism. As described repeatedly, the Sanron School attached importance to *The Dacheng Yizhang* for the fulfillment of religious doctrines, while the study of religious doctrines had advanced since the Heian Period (794–1180). Debates at Buddhist temples such as Tōdaiji 東大寺 and Kajūji 勤修寺 were thought to be codified in *The Daijyō Gisyō Syō*, as proven by the 10 chapters of *The E'nichi-Kokōshō* 惠日古光鈔 in which *The Daijyō Gisyō Syō* is cited. In *The E'nichi-Kokōshō*, debates at the Sanron School were summarized by Shōshū 聖守 (1215–1287?) of Tōdaiji Temple. Because *The Daijyō Gisyō Syō* contains important matters to elucidate the actual state of debates at the Sanron School in the Middle Ages, *The Daijyō Gisyō Syō* should be continuously studied.

This paper has republished four items from *Nine Chapters on The Daijyō Gisyō Syō*, namely, *nirodha-samāpatti* 滅尽定義, two types of *bhūṣita* 二種莊嚴義, two types of *gotra* 二種種性義, and two types of training, *sākṣāt-karaṇa* and *para-vijñāpana* 証教二行義. Because *The Meaning of One Vehicle* 一乘義 has already been republished, five items from *Nine Chapters* have thus now been republished.

Because some debates republished in this paper are common to debates in *The Hosshōji Mihakkō Mondōki* 法勝寺御八講問答記, written by Sōshō 宗性 (1202–1278) of Tōdaiji Temple, *The Hosshōji Mihakkō Mondōki* can compensate for parts that cannot be decoded in this republication. Thus, to specifically examine the contents of debates, comparison with other documents is extremely important.

Introductory Research on Jingmai's *Fodijinglunshu* preserved in the Ishiyama Temple

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Jingmai (Dates Unknown), who participated in the translation committees of Xuanzang (602–664), is said to have written many works, yet currently almost all have been lost. The *Fodijinglunshu* is one of those works, but in 1924 Tokujyo Ooya reported that fascicles one, two and six of an early Heian manuscript remain in Ishiyama Temple.

In 2019, research associates Takeshi Hasegawa, Akiya Murakami, Sachio Onoshima, and Jijun Yoshida of Ryukoku University's Research Center for World Buddhist Cultures undertook research to publish the remaining fascicles of Jingmai's *Fodijinglunshu* and presented the following results.

- Research on Jingmai's *Fodijinglunshu* (Commentary on the *Fodijinglun*) of Ishiyama-dera: A Reprint of Fascicle One, *The Studies In Buddhism*, vol. 76, 2020
- Research on Jingmai's *Fodijinglunshu* (Commentary on the *Fodijinglun*) of Ishiyama-dera: A Reprint of Fascicles Two and Six, *Bulletin of Research Center for World Buddhist Cultures*, vol. 60, 2022

Based on this research, this paper will examine the following four points of what can be clarified as unique doctrinal characteristics seen in Jingmai's *Fodijinglunshu*.

1. The Buddhist texts cited in the *Fodijinglunshu*.
2. Jingmai's scholastic lineage and the *Fodijinglunshu* among Xuanzang's disciples.
3. The Buddhist Logic applied in the *Fodijinglunshu*.
4. Considerations of the phrase "The Tripitaka Master said" seen in the *Fodijinglunshu*.

On the ‘Hybrid Canonical Collection’ of the Dongchan-si Edition of the *Tripitaka* Brought
to Japan by Boat from China:

Focusing upon the *Catalogue to the Song Canonical Collection of the Daigō Temple*

醍醐寺藏宋版一切經目錄

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In this paper, which is focused on the Dongchan-si edition 東禪寺版 of the Fuzhou Canon 福州版 (which contains 有 the inscription 經生印造), I shall discuss the usage of the characters ‘printed’ 印 and ‘corrected’ 修 as well as the duplicate texts found in the extant collection of the Song Dynasty *Tripitaka* known as the *Song Canonical Collection of the Daigō Temple* 醍醐寺藏宋版一切經. This will shed light upon various concrete aspects of the hybrid nature of the texts included in the *Song Dynasty Tripitaka* brought from China to Japan via maritime routes.

As far as I could check, judging from the inscription of the character 修, i. e. which indicates the printing date, the Dongchan-si edition included in the *Song Canonical Collection of the Daigō Temple* consists of folded volumes printed between 1191 and 1193. (However, it is most unlikely that the entire collection was printed at the same time.)

It is, however, clear that the *Ji*-numbered 集 box (the numeration follows the traditional *Qian zi wen* 千字文 order) was printed after 1196 and was newly added to the *Song Canonical Collection of the Daigō Temple*.

The examination of the duplicate folded volumes of the same collection (all printed at roughly same date) reveals to the following cases:

- (a) The duplicate existence of one Canonical set marked as ‘Nōnin zenji Canon’ 能仁禪寺大藏 and another Canonical set which does not contain the 能仁禪寺大藏 inscription.
- (b) The duplicate existence of similar folded volumes in the Canonical set which does not contain the 能仁禪寺大藏 inscription.

Furthermore, my investigation of the 刷 inscription on the pages printed both-sides of the *Mahāvaiṣṭya Mahāsaṃnipātasūtra* 大方等大集經 text (found in the duplicate *Rang*-box 讓函) led to the discovery of the following peculiar case, i. e.

- (c) At least the *Rang*-numbered box (numbering which follows the *Qian zi wen* 千字文 order as recorded in the *Printing Notes* 印造記 and described as ‘Fuzhou Dongchan scriptures/Sheng Zhengbao-printed’ 福州東禪經／生鄭保印造), which is usually included in the Canonical set marked as 能仁禪寺大藏, is printed on both sides. However, this box appears to belong to yet another Canonical set produced at a different stage of the project

and different from the folded volumes printed on one side which typically belong to and are marked as 能仁禪寺大藏.

In conclusion, it can be said that at least one box of texts included in the *Song Canonical Collection of the Daigō Temple* 醍醐寺藏宋版一切經 can be classified under four large categories, which can be further analysed into five smaller subcategories.

We must thus distinguish between two different types of hybrid Canonical collections: (1) on one hand, we have a hybrid Canon which mixes various editions such as the Dongchan-si 東禪寺版, the Kaiyuan-si 開元寺版, and Sixi 思溪版; (2) on the other hand, another hybrid form (or forms) of Canon rely on the same canonical edition but includes volumes printed at different dates. (In few cases, these may be viewed as a supplement to the main corpus of texts in the Canon.)

As far as the folded volumes without a printing inscription 印造印 are concerned, I have refrained from drawing any conclusions since we are still waiting for the results of further investigations to be carried on other Canons such as those of the Shōmyō Temple 稱名寺 (now kept in the Kanazawa Bunko collection), etc.