

AN EXAMINATION OF THE COMPOSITION
OF THE *JINZANGLUN*
RECONSTRUCTING ITS COMPOSITION
WITH THE HELP OF DUNHUANG MANUSCRIPTS AND THE
YICHULIUTIE

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ABSTRACT

The *Jinzanglun* 金藏論 is an anthology of Buddhist texts which was compiled by Daoji 道紀 in the Northern Zhou Dynasty 北周(556-581). The complete original has not survived, and the text is only partially known from extant manuscript fragments. While there are several extant scrolls in Japan, it had been long believed that no fragment survived in China. However, to our great surprise, some pieces have recently been found among Dunhuang 敦煌 manuscripts. Thanks to this newly discovered copy, it has become possible to reconstruct the text of Scrolls 1, 5 and 6.

In addition, it is also known that the *Yichuliutie* 義楚六帖, another Buddhist anthology of the Later Zhou Dynasty 後周(951- 960), quotes more than 60 entries from the *Jinzanglun*. This provides valuable information concerning some of the other lost chapters. By examining these two types of extant textual witnesses, my presentation proposes several possibilities of reconstructing the lost chapters. This will help us to gain an overview of this important text.

Key Words: *Jinzanglun* 金藏論, Daoji 道紀, Buddhist anthologies, *Yichuliutie* 義楚六帖, Dunhuang 敦煌

One of the most fundamental problems in Oriental Studies is that some important texts have not survived today. However, even though the complete original has been lost, it is possible to find some clues to reconstruct its composition through the examination of the fortunately survived fragments and quotations. I present one such rare case that the fragments are extant in Dunhuang and in Japan and its quotations are to be found in an old printed material— the *Jinzanglun* 金藏論, the precious tales like gold.

1. The *Jinzanglun* and its Extant Manuscripts

The influence of Chinese Buddhist literature cannot be overlooked if we consider how Japanese classical literature, especially Buddhist literature, has been established and how they were inspired or effected by those imported Chinese Buddhist literature. This holds true with the case of *Konjakumonogatari-syu* 今昔物語集, one of the most famous anthology of old tales compiled in 1120's. It includes more than 1,000 short tales and consists of three parts; India, China, and Japan. As to the Indian and the Chinese part, almost all the tales are thought to be gathered through Chinese texts. Some of the texts are extant in both China and Japan and help us to find out their direct effect on *Konjakumonogatari-syu*. However, some original sources have been lost hundreds years ago and it is impossible to find the exact texts to which the editor of *Konjakumonogatari-syu* referred.

I think The *Jinzanglun* 金藏論 is one of the most important texts which inspired or effected to Japanese literature. That is why we make some reseach on the texts. It is an anthology of Buddhist texts which was compiled by Daoji 道紀 in the Northern Zhou Dynasty 北周(556-581). The complete original has not survived, and the text is only partially known from extant manuscript fragments. There are several extant scrolls in Japan, all of which are or used to be preserved in libraries of old temples. On the other hand, though the *Jinzanglun* was originally edited in China, it had been long believed that no fragment survived in China. However, to our great surprise, Hiroshi Arami recently discovered some pieces among Dunhuang manuscripts¹. Besides, we found some more pieces and consequently the newly discovered pieces amounted to 6, and 3 of them proved to be the fragments of one manuscript². The discovered Dunhuang manuscripts are as follows;

- Dunhuang ABeijing1322 • RussiaДx00977 • Beijing UniversityD156
- Dunhuang BBeijing8407
- Dunhuang CStein3962

¹ Hiroshi, Arami., (2004), "Dunhuang Literature and Japanese Buddhists Literature" 仏教文学研究論集, Fudan University Press (FUP) .

² Rika, Miyai. & Makiko, Motoi., (2007), "The *Jinzanglun* - Dunhuang manuscripts and the problem of Vol. 5 and 6" **Studies in literature Japanese and Chinese**, 68, Otani University.

• Dunhuang DStein4654³

Thanks to these newly discovered copies, it has become possible to reconstruct the almost entire text of Scrolls 1, 5 and 6. The preface of the *Jinzanglun* says that it consists of 7 or 9 scrolls. The reason why the preface refers to two different numbers of scrolls is still unsolved, but according to the extant texts, it would be reasonable to conclude that it has 7 scrolls. The preface also says that it has 24 chapters, and the extant texts have some of the chapter titles. The following is one tentative construction. The bold letters indicate that the chapter is extant.

Scroll 1: Preface / Chapter 1: Erroneous View 邪見 / **Chapter 2:** Killing 殺害

Scroll 2: Chapter 3/Chapter 4/Chapter 5/Chapter 6

Scroll 3: Chapter 7/Chapter 8/Chapter 9/Chapter 10

Scroll 4: Chapter 11/Chapter 12/Chapter 13/Chapter 14

Scroll 5: Chapter 15: Stupa 塔/**Chapter 16:** Buddhist Sculptures 像

Chapter 17: Incense and Flowers 香花/**Chapter 18:** Votive Candles 灯

Scroll 6: Chapter 19: Banners and Chatras 幡蓋/**Chapter 20:** Priesthood 出家

Chapter 21: Buddhist Robes 袈裟/**Chapter 22:** Filial Piety 孝養

Scroll 7: Chapter 23/Chapter 24/Postface

2. The *Yichuliutie* and The *Jinzanglun*

In addition, it is also known that the *Yichuliutie* 義楚六帖, another Buddhist anthology of the Later Zhou Dynasty 後周 (951-960), quotes more than 60 entries from the *Jinzanglun*. This provides valuable information concerning some of the other lost chapters. Here, I presented some of the quotations and proposed a hypothesis of what were included in the lost chapters.

The *Yichuliutie* puts headlines with 4 Chinese letters at the top of the entries, provides digests of tales, acknowledging written sources. Let's take a look at some examples.

³ Beijing: National Library of China, Russia: Russian Academy of Sciences, Stein: Aurel Stein Collection (British Library).

A **蛤乘宮殿** 金藏經云。佛在瞻波國。迦羅池邊。為衆說法。一蛤草下志心聽受。有人持杖。悞中蛤頭。尋即命終。生於天上。感其宮殿。廣十二由旬。得宿命通。知曾為蛤。乃乘宮殿。禮佛報恩也。(龍王水屬 48, 蛤 5)⁴

A. A Clam Reincarnated in the Heavenly Palace

The *Jinzanglun* includes this tale; When Buddha gave sermon near the pond in the city of Campa, one clam listened to him eagerly. Then a man accidentally hit the clam on the head with stick and killed him. The clam reincarnated in heaven and saw a enormously large palace. He recognized with his divine powers that he had been a clam in his former life and it was because he had listened to and prayed for Buddha that he was in heaven.

B **鸚鵡聞法** 金藏經云。須達長者。有二鸚鵡。能會人言。阿難為設四諦。聞以信解。死得生天。七返受妙快樂。後成辟支佛。(金翅羽族 49, 鸚鵡 5)

B. Parrots Listening to Dharma

The *Jinzanglun* includes this tale; A wealthy man Sudatta had two parrots and they understood what human beings said. Aananda gave sermon for them about 4 sacred truths to achieve Enlightenment and they listened to him piously and understood what he said. Then they passed away and reincarnated in heaven and lived happily. After the 7 times of reincarnation, they became pratyekabuddha.

C **聞法生善** 金藏經云。昔花氏國王。有一大象。能破怨敵。凡有罪人。盡令踏殺。因火移厩近寺。象聞僧誦偈。為善生天。為惡入淵。象遂不肯殺人。何況人也。王令移近屠肆。依舊習相近。(師子獸類 50, 象 2)

C. Listening to Dharma and Get the Sense of Charity

The *Jinzanglun* includes this tale; Long ago, a king of Magadha had a huge elephant and beat the enemies with him. He also made

⁴Seizan, Yanagida. (2001), 禪學典籍叢刊, 6, Rinsen Book Co.

the elephant stump criminals to death. Then there was a fire and the elephant stable were moved near a temple. There, the elephant heard a monk say “If you do the good things, then you will be reincarnated in heaven, if bad things, then in hell.” Since then he refused to kill criminals, still more ordinary people. Looking at this, the king moved the stables again near a slaughterhouse. Then the elephant remembered the past cruelty and began to kill people again.

In these three tales, the most important element is Listening to Buddhism Sermon/Dharma 聞法. They are all the tales about beings that listened to Buddhism sermon to get a religious belief. Judging from these three tales, it is possible that the chapter whose title was Listening to Buddhism Sermon was included in the *Jinzianglun*.

In an analogous fashion, the following chapter titles are possibly included in the *Jinzianglun*;

Looking at Buddha 見仏

Search of the Dharma 求法

Keeping Buddhism Commandment 持戒

3. The Composition of The *Jinzianglun* and Daoji's Intention

Now I would like to consider how the chapters of the *Jinzianglun* are organized. This will help us to achieve an overview of this important text. A comparison of our text with other famous Buddhist anthologies such as the *Jinluyixian* 經律異相 and the *Fayuanzhulin* 法苑珠林 reveals that the arrangement of the chapters and entries in the *Jinzianglun* is unique. The former two texts try to cover all knowledge about Buddhism like an encyclopedia, so that they have enormous volumes; the *Jinluyixian* consists of 50 volumes and the *Fayuanzhulin* 100 volumes. On the other hand, the *Jinzianglun* is much smaller, and it covers only limited knowledge.

This suggests that the *Jinzianglun* had a different purpose in its compilation. For example, the first chapter title of the *Jinzianglun* is Erroneous View, and it includes various tales about people who persecute Buddhist monks and nuns and ruin temples or Buddhist sculptures. The *Jinzianglun* says that their bad deeds are caused by the erroneous view and disbelief in Buddhism, and in the end, those people will suffer in hell for ever.

According to the *Xugoasengzhuàn* 續高僧傳, the Sequel to the Biographies of Chinese Eminent Monks, the persecution of Buddhism by Emperor Wu 武帝

(543-578) of the Northern Zhou Dynasty 北周(556-581) motivated Daoji to compile the *Jinzanglun*. Emperor Wu persecuted monks and nuns or burned temples and stupas drastically. This reminds us of the misdeeds described in the first chapter, Erroneous View. Thus, Daoji intentionally put this chapter at the front in order to criticize the persecution of the Buddhism faith.

The *Xugoasengzhuan* also mentions that Daoji compiled the *Jinzanglun* in order to educate lay people and eventually lead them to achieve Enlightenment. A close examination of its chapters and entries reveals that they are not arranged at random but rather that the selection and structure reflect Daoji's intention to achieve this goal. The chapters are organized coherently. Here I present one possibility of reconstruction. Boxed letters indicate that the chapter has not survived and is reconstructed by hypothetical inference.

Chapter 1: Erroneous View 邪見

I. Bad Deeds

Chapter 2: Killing 殺害

Looking at Buddha 見仏

Listening to Buddhism sermon / Dharma 聞法

II. Encounter

Search of the Dharma 求法

of Buddhism

Keeping Buddhism Commandment 持戒

Chapter 15: Stupa 塔

Chapter 16: Buddhist Sculptures 像

Chapter 17: Incense and Flowers 香花 Offering

Chapter 18: Votive Candles 灯

III. Good Deeds

Chapter 19: Banners and Chatras 幡蓋

Chapter 20: Monkhood 出家

Chapter 21: Buddhist Robes 袈裟

Chapter 22: Filial Piety 孝養

The first part is about various kind of Bad Deeds caused by the ignorance of Buddhism. The second part is a turning point in a sense, and list some patterns

of encounter of Buddhism. Some look at the Buddha directly, some listen to the sermon, and others search for the Dharma with enthusiasm, and in all the patterns, they get a strong belief on Buddhism and achieve Enlightenment in the end. In the third part, we can see different varieties of Good Deeds motivated by the strong belief in the Buddha.

Xugoasengzhuan says that Daoji actually gave sermon to lay people using these texts. *The Jinzanglun* was very useful texts for monks to provide interesting tales when they talk to people. They could encourage people to abandon the erroneous view talking about a person who did the bad things and went to hell. They could emphasize the importance of listening to sermon mentioning that even a clam or birds reincarnated in heaven thanks to the sermon. In addition, it is important to consider the fact that *the Jinzanglun* was indeed utilized by people. Examining the manuscripts extant in Dunhuang and in Japan, some traces such as memos or marks are to be found on them. This reminds us that these texts were actually read and used in public. In this sense, it is possible to conclude that Daoji's intention and wish of leading people to Enlightenment through sermon was successfully granted.

