

THE OLD MANUSCRIPT VERSION IN JAPAN OF THE CHINESE TRANSLATION OF THE XIANYU JING

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ABSTRACT

The *Xianyu jing*, translated into Chinese in the 5th century, is the collection of narratives about the Buddha and his disciple. In terms of its narrative arrangement, we find important differences among the various printed editions, such as the editions of the Song-Yuan-Ming edition, on the one hand, and the Korean Buddhist Canon, on the other. Furthermore, the extant manuscript versions of the *Xianyu jing* copied during the Hei'an period (794-1192) in Japan displays a narrative arrangement different from the above mentioned Song-Yuan-Ming lineage.

The manuscript version in Japan basically comprises 69 narratives and **17 scrolls** in all. Although the editions of Song-Yuan-Ming also consist of 69 narratives, the arrangement after narrative 27th is greatly different.

The comparison of the Japanese manuscript version with the *Xianyu jing* text quoted in the *Yiqiejing yinyi* (compiled by Xuanying by the middle of the 7th century, and compiled by Huilin in the beginning of the 9th century), reveals that their arrangement of the narratives is almost identical from scroll 1 to 9, 12, and 15. Moreover, scrolls 14 of the manuscript version in Japan correspond to scroll 13 of the *Xianyu jing* text quoted in the *Yiqiejing yinyi*. Therefore these two versions are highly similar in terms of their arrangement.

It seems, however, that a different version of the *Xianyu jing* was already in circulation by the same time with that cited in the *Yiqiejing yinyi*. This version is quoted in Baochang's *Fanfanyu*, and it seems to have been the archetype upon which the Song-Yuan-Ming editions were based. The recension transmitted in Japan, on the other hand, represents the same lineage as the *Yiqiejing yinyi*.

In my paper, I shall give a detailed presentation of the ancient manuscripts transmitted in Japan and carefully collate the various versions.

Key Words: *Xianyu jing*, Buddhist manuscripts in Japan.

INTRODUCTION

The *Xianyu jing* 賢愚經 (The *Sutra of the Wise and the Foolish*) is the collection of narratives concerning the previous lives of the Buddha or his disciples. Eight Buddhist monks were said to have heard narratives respectively

in the Buddhist ceremony to be held once in five years at Khotan, translated them into Chinese, and finally made one compilation of them all in Turfan. After that, it transmitted to Liangzhou 涼州. In the middle of 5th century, Shi Huilang 釋慧朗 named it the *Xianyu jing* in order to avoid its confusion with other collected narratives (avadAnas) as circulating in those days. Among many versions of the Chinese translation, the arrangements of narratives differ. For example, the number and the arrangement of narratives are different between the Koryō 高麗 edition and the Song-Yuan-Ming 宋元明 editions¹ which were used by the editors of the *Taisho Shinshu Daizokyo* 大正新脩大藏經 when they compared many editions.

We have some versions of the *Xianyu jing* manuscript extant in Japan, copied during the latter half of Hei'an 平安 period (794-1192). They are also different from the above mentioned editions in terms of the arrangement of narratives. In this paper I am going to introduce the old manuscript version in Japan and analyse it in detail.

1. Various Texts of the *Xianyu Jing*

There are some versions of the *Xianyu jing* manuscript extant in Japan, copied during the latter half of Hei'an 平安 period. I have examined the manuscripts, preserved in Kōshōji temple 興聖寺 at Kyoto, Nanatsudera temple 七寺 at Nagoya, Kongōji temple 金剛寺 at Osaka, and Saihōji temple 西方寺 at Nara first-hand. They all have the same number of scrolls as well as the same arrangement of narratives. That is, they have 17 scrolls and 69 narratives.

Speaking of other important texts, SYM have 13 scrolls and 69 narratives, Koryō has 13 scrolls and 62 narratives, and the Tibetan translation has 12 scrolls and 51 or 52 narratives. Apart from the versions mentioned above, there are also the *Xianyu Jing* texts quoted in the two versions of the *Yiqiejing yinyi* 一切經音義 (Dictionary of pronunciations and meanings in the whole of the Buddhist canon, one compiled by Xuanying 玄應 by the middle of the 7th century, and the other by Huilin 慧琳 in the beginning of the 9th century in China). By examination of both *Yiqiejing yinyi*, we can know what narratives each scroll has and how it arranges their narratives, because it makes clear in which scroll the listed entries are contained. Analysis of them shows that both of the texts quoted in *Yiqiejing yinyi* by Xuanying and by Huilin are almost the same version, in that they have 16 scrolls and 69 narratives.

The following table shows the comparison between OMJ and the four texts mentioned above;

TABLE I. Location of narratives in the *Xianyu jing* texts²

For example, 4 (2) shows that narrative 4th is included in scroll 2.

¹ In the *Taisho Shinshu Daizokyo* 'Song' means the Sixi yuanjue 思溪圓覺 edition, 'Yuan' means the Puning 普寧 edition, and 'Ming' means the Jiaying 嘉興 edition.

² As for the titles of almost narratives, I referred to Stanley Frye (1981).

| Title | OMJ | YY | SYM | Kory ō | Tibetan translation |
|--|--------|--------|--------|-----------|------------------------|
| Brahmadeva asks six things about Dharma 梵天請法六事品 | 1 (1) | 1 (1) | 1 (1) | 1 (1) | 1 (1) |
| Prince MahAsattva Gives His Body to Tigers 摩訶薩埵以身施虎品 | 2 (1) | 2 (1) | 2 (1) | 2 (1) | 2 (1) |
| The Mendicant Keeps the Precepts 二梵志受齋品 | 3 (1) | 3 (1) | 3 (1) | 3 (1) | 3 (1) |
| The Boy Who Sold Himself to Make an Offering 波羅捺人身供養品 | 4 (2) | 4 (2) | 4 (1) | 4 (1) | 4 (1) |
| The Sea-God Asks Questions 海神難問船人品 | 5 (2) | 5 (2) | 5 (1) | 5 (1) | 5 (1) |
| The Devaputra GaGadhara 恆伽達品 | 6 (2) | 6 (2) | 6 (1) | 6 (1) | 6 (2) |
| Prince Svasti 須闍品 | 7 (2) | 7 (2) | 7 (1) | 7 (1) | 7 (2) |
| Vajra, the Daughter of King Prasenajit 波斯匿王女金剛品 | 8 (2) | 8 (2) | 8 (2) | 8 (2) | 8 (2) |
| Golden Gem 金財品 | 9 (2) | 9 (2) | 9 (2) | 9 (2) | 9 (2) |
| Flower of the Gods 華天品 | 10 (2) | 10 (2) | 10 (2) | 10 (2) | 10 (2) |
| Jewel of the Gods 寶天品 | 11 (2) | 11 (2) | 11 (2) | 11 (2) | 11 (2) |
| KSAntivAdin 羼提婆利品 | 12 (2) | 12 (2) | 12 (2) | 12 (2) | 12 (2) |
| King Maitrabala Makes a Gift 慈力王血施品 | 13 (2) | 13 (2) | 13 (2) | 13 (2) | 13 (3) |
| The Taming of the Six- Heretic Teachers 降六師品 | 14 (3) | 14 (3) | 14 (2) | 14 (2) | 14 (3) |
| The Kunda Beast Gives His Body 鋸陀身施品 | 15 (3) | 15 (3) | 15 (3) | 15 (3) | 15 (4) |
| King MahAprabhAsa First Brings Forth a Mind of Bodhi 大光明王始發道心品 | 16 (4) | 16 (4) | 16 (3) | - | - |

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|---|--------|--------|--------|--------|--------|
| Female lay disciple Mahopasena 優婆斯那優婆夷品 | 17 (4) | 17 (4) | 17 (3) | 21 (4) | - |
| In Praise of the Blessing of the Monk 出家功德尸利苾提緣品 | 18 (4) | 18 (4) | 18 (4) | 22 (4) | 16 (4) |
| The Monks Keeps the Precepts 沙彌寂戒自殺品 | 19 (5) | 19 (5) | 19 (4) | 23 (5) | 17 (5) |
| The Householder Without Sense Organs 長者無耳目舌品 | 20 (5) | 20 (5) | 20 (4) | 24 (5) | 18 (5) |
| The Beggar Woman Gives His Body 貧人夫婦疊施得現報緣品 | 21 (5) | 21 (5) | 21 (4) | 25 (5) | 19 (5) |
| The Slave Woman Sells Her Poverty to the Monk MahAkatyAyana 迦旃延教老 母賣貧品 | 22 (5) | 22 (5) | 22 (4) | 26 (5) | 20 (5) |
| Golden God 金天品 | 23 (5) | 23 (5) | 23 (5) | 27 (5) | 21 (5) |
| The Man With Two Families 重性品 | 24 (6) | 24 (6) | 24 (5) | 28 (5) | 22 (5) |
| The Householder Named Santanning 散檀寧品 | 25 (6) | 25 (6) | 25 (5) | 29 (5) | 35 (9) |
| King Candrababha Gives His Head 月光王頭施品 | 26 (6) | 26 (6) | 26 (5) | 30 (6) | 23 (6) |
| The Seven Sons of Minister MRgra 梨耆彌七子品 | 27 (7) | 27 (7) | 33 (7) | 32 (7) | 24 (6) |
| MahAkapina 大劫賓寧品 | 28 (7) | 28 (7) | 31 (7) | 31 (7) | 25 (7) |
| Utpala the Nun 微妙比丘尼 緣品 | 29 (7) | 29 (7) | 32 (7) | 16 (3) | 26 (7) |
| Sudolagarne 設頭羅健寧品 | 30 (8) | 30 (8) | 34 (7) | 33 (7) | 27 (7) |
| King ACoka Gives Earth 阿 輸迦土施緣品 | 31 (8) | 31 (8) | 35 (7) | 17 (3) | 28 (7) |

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|---|---------|--------|---------|---------|---------|-----|
| King Mirror-Face 摩訶令奴品 | 32 (8) | 32 (8) | 48 (10) | - | 32 (8) | 291 |
| Good Searcher and Evil Searcher 善求惡求品 | 33 (8) | 33 (8) | 49 (10) | - | 33 (8) | |
| The Pot of Gold 七瓶金施品 | 34 (8) | 34 (8) | 36 (7) | 18 (3) | 29 (7) | |
| Joy(Soma), the Brahmin's Wife 差摩現報品 | 35 (8) | 35 (8) | 37 (7) | 19 (3) | 30 (7) | |
| Ananda Asks DhAraNI 阿難總持品 | 36 (8) | 36 (8) | 40 (9) | 38 (10) | - | |
| Youposi is Killed by His Brother 優婆斯兄所殺品 | 37 (8) | 37 (8) | 41 (9) | 39 (10) | - | |
| Child Kill His Father accidentally 兒誤殺父品 | 38 (8) | 38 (8) | 42 (9) | 40 (10) | - | |
| Sudatta Raises a Monastery 須達起精舍品 | 39 (9) | 39 (9) | 43 (9) | 41 (10) | - | |
| King MahAprabhAsa First Brings Forth a Mind of Bodhi 大光明始發無上心品 | 40 (9) | 40 (9) | 44 (9) | 42 (10) | - | |
| Lenadye 勒那闍耶品 | 41 (9) | 41 (9) | 45 (9) | 43 (10) | - | |
| Jiapili with a Hundred Heads 迦毘梨百頭品 | 42 (9) | 42 (9) | 46 (9) | 44 (10) | - | |
| God in the Pure Abode Heaven Wash the Buddha 淨居天請洗品 | 43 (9) | 43 (9) | 47 (9) | 36 (9) | - | |
| Bopoli 波婆梨品 | 44 (10) | (16) | 57 (12) | 50 (12) | - | |
| Two Parrots the Four Truths 二鸚鵡聞四諦品 | 45 (10) | (16) | 58 (12) | 51 (12) | - | |
| The Bird Heard Dharma which BhikSu Said and Was Born As Gods 鳥聞比丘法生天品 | 46 (10) | (16) | 59 (12) | 52 (12) | - | |
| The Five Hundred Geese Heard Buddha's Law and Were Born As Gods 五百雁聞佛法生天品 | 47 (10) | (16) | 60 (13) | 53 (13) | 49 (12) | |
| The Lion with the Firm Mind 堅誓師子品 | 48 (10) | (16) | 61 (13) | 54 (13) | 50 (12) | |
| Prince Virtuous 善事太子入海品 | 49 (11) | (11) | 50 (10) | 37 (9) | 34 (9) | |
| Canopy 蓋事因緣品 | 50 (11) | (14) | 38 (8) | 34 (8) | - | |
| Great Charity Goes to Sea 大施抒海品 | 51 (12) | (12) | 39 (8) | 35 (8) | 31 (8) | |
| The Beggar Woman Named Nanda 貧女難陀品 | 52 (13) | (14) | 53 (11) | 20 (3) | 38 (11) | |

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|--|---------|-------|---------|---------|---------|
| The Householder Dandadhara 檀膩[革+奇]品 | 53 (13) | (14) | 52 (11) | 46 (11) | 40 (11) |
| Excellent Honey 師質子摩豆 羅世質品 | 54 (13) | (14) | 54 (12) | 47 (12) | 41 (11) |
| The Householder Tasila 檀彌 離品 | 55 (13) | (14?) | 55 (12) | 48 (12) | 42 (11) |
| Elephant Helper 象護品 | 56 (13) | (14?) | 56 (12) | 49 (12) | 43 (11) |
| AGgulimAla 無惱指鬘緣品 | 57 (14) | (13) | 51 (11) | 45 (11) | 37 (10) |
| The Brahmin Gives Patches 梵志施佛納衣得受記品 | 58 (15) | (15?) | 62 (13) | 55 (13) | 44 (12) |
| The First Compassion of the Buddha 佛始起慈心緣品 | 59 (15) | (15?) | 63 (13) | 56 (13) | 45 (12) |
| King Forehead-Born 頂生王 緣品 | 60 (15) | (15?) | 64 (13) | 57 (13) | 46 (12) |
| The Ten Sons of Sumana 蘇 曼女十子品 | 61 (15) | (15) | 65 (13) | 58 (13) | 47 (12) |
| BhAsicara 婆世蹟品 | 62 (15) | (15) | 66 (13) | 59 (13) | 39 (11) |
| Upagupta 優波鞠提品 | 63 (15) | (15?) | 67 (13) | 60 (13) | 48 (12) |
| Five Hundred Blind Children Pursue the Buddha 五百盲兒往返逐佛緣品 | 64 (16) | (10?) | 28 (6) | - | - |
| The History of the Lizard 汪 水蟲品 | 65 (16) | (10?) | 68 (13) | 61 (13) | 51 (12) |
| The Monk Kyunte 沙彌均提 品 | 66 (16) | (10?) | 69 (13) | 62 (13) | 52 (12) |
| The Prince Whose Eyes Were Opened 快目王眼施品 | 67 (16) | (10) | 27 (6) | - | 36 (10) |
| Nitidu 尼提度品 | 68 (16) | (14) | 30 (6) | - | - |
| PUrNa 富那奇品 | 69 (17) | (10) | 29 (6) | - | - |

2. The Arrangement of Narratives in the Old Manuscript Version in Japan

From the table 1 above, it is clear that the arrangement of narratives of the old manuscript version in Japan is most similar to YY. The comparison of OMJ and YY reveals that their arrangement of narratives is almost identical from scroll 1 to 9, 12, and 15. Moreover, scrolls 14 of OMJ correspond to scroll 13 of YY. Therefore, these two versions are highly similar in terms of their arrangement.

3. The Text of the Old Manuscript Version in Japan

All narratives in Koryō start with a set phrase, “Thus I have heard 如是我聞”. However, six narratives i.e., 16th, 17th, 19th, 20th, 21st, and 22nd in SYM start with different phrases. In OMJ, in addition to them, narrative 18th also starts with different phrase. As for narrative 18th, so does the Tibetan translation. The opening portion of narrative 18th in OMJ, the Tibetan translation, SYM, and Koryō, is as follows;

Narrative 18th: “In Praise of the Blessing of the Monk”

OMJ:

出家因緣其福甚多。若放男女。若放奴婢。若聽人民。若自己身。出家入道者。功德无量。

The merit caused by becoming a monk is exceedingly great. If you release your son or daughter, or you release your manservant or maidservant, or allow people [to become monks], or you yourself become a monk, your merit is immeasurable.

Tibetan translation:

gang zhid rab tu byung na de'i bsod nams ni rab tu mang ste / bdag gi bu 'am / bu mo 'am / bran khol las gang yang rung ba rab tu 'byung bar gngang ngam / bdag nyid rab tu byung na de'i bsod nams ni dpag tu med do //³

The merits which he, who becomes a monk, obtains are exceedingly great. If I allow my son or daughter or servant to become a monk, or I myself become a monk, its merit is immeasurable.

SYM and Koryō

如是我聞。一時佛在摩伽陀國王舍城迦蘭陀竹園中。爾時世尊。讚歎出家功德因緣其福甚多。若放男女。若放奴婢。若聽人民。若自己身。出家入道者。功德無量。⁴

Thus I have heard. Once upon a time the Buddha was at KaraNDaveNuvana (bamboo grove) in RAjagRha of Magadha. At that time the Buddha praised that the merit caused by becoming a monk is exceedingly great. [Buddha said that;] if you release your son or daughter, or you release your manservant or maidservant, or allow

³ Peking edition [40] (1008)176b2-3.

⁴ T4. pp. 376b4-7.

people [to become monks], or you yourself become a monk, your merit is immeasurable.

Although the above narratives of OMJ and the Tibetan translation do not have “Thus I have heard” in their beginning, they are absolutely consistent as a story, and then there is no problem at all. Accordingly, we can be fairly certain that SYM and Koryō are the version that “Thus I have heard” was later added to the text. Because it was intended that all narratives should be begun with “Thus I have heard” at one time or another. Koryō should be the text which underwent a complete editing. Comparing SYM and Koryō, Naoyoshi Tsumaki (1911) pointed out that the text beginning without “Thus I have heard” was older and closer to the original text. We can say, however, that OMJ and the Tibetan translation are much older than the above two. Because OMJ and the Tibetan translation have one more narrative without “Thus I have heard” than SYM have.

We may say that the beginning of narrative 18th in OMJ and the Tibetan translation is almost the same. Comparing between two versions as a whole, however, the number and the arrangement of narratives are different, and therefore it is likely that there are not so much relations between the two in other respects. Further consideration will be needed.

4. Transmission of the Old Manuscript version in Japan of the *Xianyu jing*

Let us now return to the relation between OMJ and YY, which were mentioned in section 1 and 2.

Xuanying, who compiled the *Yiqiejing yinyi*, stayed at Daci’ensi temple 大慈恩寺 in Chang’an 長安. Huilin also compiled the *Yiqiejing yinyi* and died at Ximingsi temple 西明寺 in Chang’an. Gembō 玄昉 (-746), a Japanese monk, went over to Tang 唐 and reached Chang’an in 717. He returned to Japan in 735 bringing back the whole Buddhist canon (*Yiqiejing* 一切經). OMJ is probably a faithful copy of the *Xianyu jing* contained in the whole Buddhist canon brought by Gembō. Since the text brought by him was copied faithfully, they presumably retain the original form.

Judging from what we have seen the above, we can say that the text on which both OMJ and YY were based was close to the text which circulated in the vicinity of Chang’an in 7-8th century, although the arrangement of narratives in the latter scrolls is different. The alterations may have been added to the arrangement of narratives, following intentions or preferences of editors.

CONCLUSION

As far as the old manuscript version in Japan is concerned, we clarified the following points;

1. As for the arrangement of narratives, OMJ is close to YY.

2. OMJ has the large number of narratives without “Thus I have heard” in their opening among the various version of the *Xianyu jing*. Such opening probably preserves the old style. The opening of the narrative 18th is not very similar to the other Chinese versions but to the Tibetan translation. Concerning OMJ and the Tibetan translation, however, the number and the arrangement of narratives are different. It is likely that there are not so much relations between the two. But further consideration will be need.

3. Considering the transmission of the *Xianyu jing*, it is likely that the text of the *Xianyu jing* which was transmitted from Turfan to Liangzhou and finally to Chang’an was transmitted to Japan in the 8th century.

4. The *Xianyu jing* composed of 17 scrolls like OMJ is of great importance as a material in order to clarify the original structure of the *Xianyu jing*.

ABBREVIATIONS

Koryō Korean Buddhist Canon Edition.

OMJ The Old Manuscript version in Japan of the *Xianyu jing* 賢愚經.

SYM Song-Yuan-Ming 宋元明 three editions.

T Taishō Buddhist Canon.

YY The text of *Xianyu jing* which *Yiqiejing Yinyi*’s authors used.

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