“Fu”扶 is traditionally read as “sore” meaning “it” in Japanese, but it actually means “four fingers.” “Kaishi”揩寔 means wiping (揩) the surface (寔) of the character “a”阿 which is drawn into one’s own mind, as the Kongōkai nenju shidai 金刚界念诵次第, said to be edited by Kōbōdaishi Kūkai 弘法大師空海, mentions “once you imagine drawing the character ‘a’ into your mind, let it emit light more and more” (既想入心中，字相逾光輝).

81. The Puchao sanmei jing in the First Edition of the Korean Canon

MIYAZAKI Tenshō

The Puchao sanmei jing 普超三昧経 (PSJ) is one of the extant Chinese translations of the *Ajātaśatrukaṇṭhrtyavinodana. By investigating variant readings in the PSJ, this paper aims to clarify the relationship among the following four Chinese Buddhist canon materials: The first edition of the Korean canon (KC1), the second edition of the Korean canon (KC2), the Fangshan Stone Sutras (Fangshan shijing 房山石经) and the Scrolls in the Shōgozō 聖語蔵 repository. In these four sources, the PSJ is composed of three volumes (巻), whereas the PSJ of the so-called Jiangnan canons (江南諸蔵) consists of four volumes. In the second and third volumes of the PSJ, the KC1 shares a number of variant readings with the Shōgozō. Therefore, I assume that these two sources are closely related with regard to the last two volumes of the PSJ. Regarding the first volume of the PSJ, I can find only two minor variants shared between the KC1 and Shōgozō. Thus, it is probable that the first volume of the PSJ of the KC1 or/and the Shōgozō has a different background or history than do the other volumes. The fact that KC1 and KC2 share many variants supports the hypothesis that both of the Korean canons are based on the Kaibao canon (開宝藏). The KC2 also shares a number of variants with the Fangshan, whose parent, the Qidan canon (契丹藏), is believed to have been consulted when the KC2 was created.

82. A Study on the Korean Buddhist Texts in the Collections of Minobusan

KIM Byungkon

The purpose of this study is to examine and introduce the Korean Buddhist texts
preserved in the Minobu Bunko 身延文庫 and in the Library of Minobusan University. As a result, I have categorized these into the following twenty kinds of works in the collections of Minobusan 身延山.

1. *Posal kyebon chibŏm yogi* 菩薩戒本持犯要記 (Essentials of observance and transgression in the *Pusa jie ben*). Written by Wŏnhyo 元曉 (617–686). 2 manuscripts (s.a.) and 1 woodblock print (1654).

2. *Taesŭng kisin non pyŏlgi* 大乘起信論別記 (Expository notes on the *Dasheng qixin lun*). Written by Wŏnhyo. 2 woodblock prints (1659).

3. *Kisin non so* 起信論疏 (The commentary on the *Dasheng qixin lun*). Written by Wŏnhyo. 3 woodblock prints (1696).

4. *Taesŭng kisin non sogi hoebon* 大乘起信論疏記会本 (A combined edition of the *Kisin non so* and the *Taesŭng kisin non pyŏlgi*). Written by Wŏnhyo. 1 woodblock print (1899).

5. *Hwaŏm kyŏng mundap* 華嚴經問答 (Lecture notes on the *Huayan jing* of Úisang 義相 (625–702), alternate version of the *Ch’udong gi* 錐洞記). Written by Chit’ong 智通 (617–686). 2 manuscripts (s.a.) and 1 woodblock print (1701).

6. *Muryangsu kyŏng sulgi* 無量壽経述記 (Explanatory record of the *Wuliangshou jing*). Written by Ŭijŏk 義寂 (fl. late 7th c.). 1 manuscript (s.a.).

7. *Hwaŏm kyŏng munŭi yogŏl mundap* 華嚴經文義要決問答 (Questions and answers for determining the meanings of sentences of the *Huayan jing*). Written by P’yowŏn 表員 (fl. 7th c.). 1 manuscript (1936).

8. *Yugaron ki* 瑜伽論記 (A record of the *Yuqieshidi lun*). Written by Tunnyun 達倫 (ca. mid-7th c. to early 8th c.). 1 woodblock print (1733).

9. *Tae Pirojana kyŏng kongyang ch’aje bang so* 大毘盧遮那經供養次第法疏 (The commentary on the procedure for making offerings according to the *Da Piluzhena jing*). Written by Pulgasauĩ 不思議 (fl. 8th c.). 1 woodblock print (s.a.).

10. *Pŏmmang kyŏng kojŏkkî* 梵網経古迹記 (The record of the ancient teachings on the *Fanwang jing*). Written by Taehyŏn 太賢 (fl. 8th c.). 1 woodblock print (s.a.).


12. *Posal kyebon chong’yo* 菩薩戒本宗要 (Doctrinal essentials of the *Pusa jie ben* with a preface). Written by Taehyŏn. 2 woodblock prints (s.a.).

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14. Sipgu chang Wŏnt’ong ch’o 十句章円通記 (Master Kyunyŏ’s 均如 commentary on the Sipgu chang [Sipgu chang is a book title and “Wŏnt’ong” is Kyunyŏ’s posthumous title]). Written by Kyunyŏ (923–973). 1 woodblock print (1250) from the Koryŏ taejanggyŏng. 大藏目録 天台四教儀 (The catalogue of the Koryŏ taejanggyŏng). Sugi 守其 (fl. 13th c.), and so on. 1 woodblock print (s.a.).

15. Sŏk Hwaŏm jigwi chang Wŏnt’ong ch’o 華嚴畿旨帰り章円通鈔 (Master Kyunyŏ’s subcommentary on the Huayan jing zhigui). Written by Kyunyŏ. 1 woodblock print (1251) from the Koryŏ taejanggyŏng.

16. Hwaŏm kyŏng sambo chang Wŏnt’ong gi 華嚴経三宝章通記 (Master Kyunyŏ’s commentary on the Sanbao zhang). Written by Kyunyŏ. 1 woodblock print (1251) from the Koryŏ taejanggyŏng.

17. Sŏk Hwaŏm kyobun gi Wŏnt’ong ch’o 華嚴經教分記円通鈔 (Master Kyunyŏ’s subcommentary on the Huayan jiaofen jì). Written by Kyunyŏ. 1 woodblock print (1251) from the Koryŏ taejanggyŏng.

18. Ch’ŏnt’ae sagyo ŭi 天台四教儀 (The Ch’ŏnt’ae manual of the four teachings). Written by Ch’egwan 諦観 (d. 970). 1 manuscript (1895) and 31 woodblock prints (1626, 1676, 1693, etc.).

19. Taech’ŏng mongnok 大藏目録 (The catalogue of the Koryŏ taejanggyŏng). Sugi 守其 (fl. 13th c.), and so on. 1 woodblock print (s.a.).

20. Sŏn’ga kwigam 禪家亀鑑 (Mirror of the Sŏn School). Written by Ch’ŏnghŏ Hyujŏng 智通休靜 (1520–1604). 1 woodblock print (s.a.).

Two points in particular should be noted: First, the Posal kyebon chibŏm yogi was based on the oldest edition, that of the Daianji 大安寺. Second, studying the chronology of the Ch’ŏnt’ae sagyo ŭi allows us to investigate the history of publication of the Ch’ŏnt’ae sagyo ŭi in Japan.

Finally, the collections of Minobusan can be utilized to review the Han’guk Pulgyo chŏnsŏ 韓國仏教全書 (The complete works of Korean Buddhism), 14 vols. (Seoul: Dongguk University Press, 1979–2004).