

藏外佛教文獻

樸初題



方廣錫

主編

第二輯

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藏外佛教文獻

大藏經編纂及電腦化研討會特輯

第二輯

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卷首語

方廣錫

大藏經是中國佛教世代精華的積累，是中國人貢獻給世界的一份文化瑰寶。南北朝以來，歷朝歷代都要編修大藏經，這已經與歷朝歷代都要修正史併列，成為我國歷史上的兩大人文景觀。近代以來，隨着人們對佛教認識的深化，新的編纂大藏經的熱潮也隨之興起。當前，隨着電子化書籍的急劇發展，海內外編纂光電版大藏經的呼聲也日益高漲。在這種形勢下，今年4月9日至10日，國務院宗教事務局主持召開了“大藏經編纂及其電腦化學術研討會”（簡稱“大藏經工程研討會”），在京的學術界、宗教界近40名專家、大德參加會議。與會人士暢所欲言，從各個角度對編纂一部代表中華民族最高水平大藏經的重要性、必要性與可行性作了充分的論證。這是一次重要的會議，標誌着我國的大藏經編纂事業即將進入一個新的時期。值得一提的是，四月上旬，在臺灣佛光山也召開了同一主題的國際學術研討會，這充分證明海峽兩岸及國際社會對這一偉大事業的關注之情。為編纂大藏經服務，本來就是我們《藏外佛教文獻》的基本宗旨與奮鬥目標，所以，我們熱烈祝賀這次會議的成功召開。經主辦單位同意，我們特意選取11篇會議論文，並把會議的其他發言以及未收入本書的論文整理為“發言摘要”，在第二輯上作為特集發表，以期引起社會各界對這件大事的關注與進一步的討論。按照《藏外佛教文獻》的體例，關於佛教文獻學的研究論文一般都排列在佛教文獻之後，但象“大藏經工程研討會”這樣的大事，顯然應該引起人們更加廣泛的關心與支持，所以我們把這一組論文放在本輯之首。盛世修藏，澤被千秋。我們希望海內外中國人攜起手來，漢傳佛教文化圈各國攜起手來，佛教

界、學術界携起手來，爲編纂一部總結當代，開創未來的大藏經而奮斗。

《藏外佛教文獻》第二輯發表的其它文獻內容如下：

“敦煌禪籍”專欄刊登兩篇敦煌禪文獻。

《七祖法寶記》是一篇較爲奇特的禪宗文獻，通篇爲引摘經文而成，相當於《諸經要集》。以前，人們都說中國的禪宗“不依經論，不立文字”，但《七祖法寶記》不但既立文字，又依經文，而且表現出處處依據經文，證成己說的姿態。該文獻以往未見著錄，新近在北京圖書館發現。其中一號是敦煌運京後始終存於北圖，但未能鑒別公佈的；另一號則是曾經流散在外，後收歸北圖的。兩號原爲同卷，可惜中間尚有殘缺，不能直接綴接。尾題作“下卷”，則原著應爲兩或三卷。該七祖是誰，尚難斷定。從本文的思想傾向看，似應屬禪宗北宗系。

《天竺國菩提達摩禪師論》已經在第一輯整理發表。如第一輯該文題解所說，佛典在傳抄中增衍嬗變，事屬常見。如果在流傳中形成異本，則應分別整理成文。但對某些典籍來說，是否應視爲異本，情況比較複雜。故此我們繼在第一輯中將該文獻合併整理爲一篇後，又在第二輯中將該文獻分別整理爲兩篇，作爲對整理此類文獻的一個新的嘗試。敬請批評。

“三藏論疏”專欄本輯亦刊登兩篇文獻。

《淨名經集解闡中疏》，唐道液集，是現存關於《維摩詰所說經》的註疏中較爲重要的一種。該疏在敦煌遺書中保存多號，早爲研究者注意，並被錄文收入《大正藏》第85卷。遺憾的是《大正藏》所收該疏缺乏精審的校勘，並從第五品後半部分到第七品前半部分，脫漏一萬多字。故本書發表的整理本實爲該疏全本的初次發表。該疏分上下兩卷，文字量較大。第二輯限於篇幅，僅刊出卷上。卷下將發表在第三輯中。

《法華經文外義》，是對《法華經》的註疏，亦係從敦煌遺書中整

理出來，作者不詳，歷代經錄未見著錄。原卷現保存在上海博物館。如標題所示，本文並不注重於疏通《法華經》的文句，而是從《法華經》抽出若干個問題，進行專門的論述。從該文可以窺見當時對《法華經》研習的主要問題及理論傾向。該寫卷抄寫於西魏大統十一年(545)，保留了相當數量的南北朝時期的古體字，遣詞造句頗帶口語色彩，對研究南北朝時期的語言、文字均有一定的價值。

“天竺要典”專欄刊登印度耆那教的主要典籍《諦義證得經》。

耆那教即佛典中所謂的“尼乾外道”，至今仍然是印度有着重要影響的宗教派別之一。耆那教與佛教產生在同一時代、同一地區，有着大致相同的社會信徒層面，因此，兩者的教義有許多相同或相近的地方。研究佛教，特別是研究初期佛教，必須研究耆那教，這已經成為世界佛教研究界的共識。遺憾的是除了佛典中的介紹之外，兩千年來，我國從來沒有翻譯介紹過耆那教的經典。而《諦義證得經》是耆那教諸多經典中唯一被白衣、空衣兩大派共同尊奉的典籍，也是公認的論述耆那教教義最為精要的典籍，故此譯出。中國佛教有將印度外道典籍編入大藏經的傳統，如陳真諦翻譯的古印度數論派著作《金七十論》、唐玄奘翻譯的古印度勝論派著作《勝宗十句義論》等。遵循這一傳統，我們把這部《諦義證得經》編入《藏外佛教文獻》，以饗讀者。

“遺珠集粹”專欄刊登近代著名佛教學者韓清淨先生晚年重要論文《瑜伽師地論披尋記叙》。

韓清淨先生在這篇論文中追述了自己一生學業發展的經歷，闡明了《瑜伽師地論》對“弘揚真實佛教精義”的意義，所以該文是研究韓清淨先生思想的重要資料。論文還指出《瑜伽師地論》的梵文原本存在着多處錯簡，發千年之覆，值得重視。這篇重要論文在歷盡劫波之後，得以首次發表，實在令人歡喜贊嘆。

1996年6月

POREWORD

Ever since the beginning of the modern times, a fresh upsurge in compiling the Dazangjing (or Tats' angching) has been ushered in with the deepening of people's knowledge of Buddhism. And while the electronic publication is developing rapidly nowadays, the appeal for editing a photoelectric edition of the Dazangjing, at home and abroad, has become more and more powerful. Under such circumstances, the Bureau of Religious Affairs of the State Council presided over a "Symposium on the Compilation of the Dazangjing and Its Computerization" ("Symposium on the Dazangjing Project") in Beijing from April 9 to 10, 1996. Present at the conference were nearly 40 eminent experts and monks from both the academic and religious circles in Beijing. The participants spoke out freely and, from various angles, proved up to the hilt the importance, necessity and feasibility of compiling a new Dazangjing which would be able to embody the supreme learning level of the Chinese nation. The convening of this important meeting marked the beginning of a new historical period in the undertakings of compiling the Dazangjing. And since to serve the compilation of the Dazangjing is the fundamental aim of our *Buddhist Texts Not Contained in the Tripitaka*, we editors here would like to warmly congratulate the participants on the successful convention of this symposium. With the agreement of the sponsor of the symposium, we have here selected 11 papers by the participants and edited the remainder speeches and papers given at the symposium as "Excerpts of Speeches." By arranging all this as a special issue in the second number of our book, we expect that per-

sonages of various social circles could pay close attention to this event and join the discussion. According to the layout of our *Buddhist Texts Not Contained in the Tripitaka*, research papers, as a rule, are arranged behind the Buddhist literature itself. However, it is clear that such an event as the Symposium on the Dazangjing Project should draw wider attention and support from people; therefore, we put this group of papers at the beginning of this number of our book. It is worth mentioning that an international academic symposium on the same topic was also convened at the Foguangshan Hill in Taiwan in the first ten-day period of last April. All this proves fully that the international community as well as both sides of the Taiwan Straits are very concerned with this great cause.

The main contents of the second number of *the Buddhist Texts Not Contained in the Tripitaka* are as follows:

The column "Chan Texts from Dunhuang" of this number publishes two Chan texts from Dunhuang, viz. *the Qizu Fabao Ji* and the *Tianzhuguo Putidamo Chanshi Lun*.

The Qizu Fabao Ji is such a peculiar Chan text that the whole of it is composed of quotations and citations, and is therefore equal to the *Zhu Jing Yao Ji*. Previously, people all said that China's Chan School "has not followed any sutra or abhidharma, and has no written works." Nevertheless, *the Qizu Fabao Ji* is not only a written work, but also has followed some sutras and abhidharmas. As a matter of fact, the author put forth and proved his own doctrine upon the basis of some scriptures throughout the text. It was never recorded before and has been discovered in the Beijing Library of late. NO. 1 of the two parts of the text has been preserved in the Beijing Library since it was brought to the city from Dunhuang,

and has failed to be appraised and published; another number of the text had once drifted outside and was finally under the care of the same library, and has been kept there up to now. Originally, both numbers were of the same fascicle, and it is to be regretted that some parts in between have been missing, and therefore they cannot be straightly joined together. The colophon at the end of the second number names it as the “xiajuan” (“concluded fascicle”, viz. the second of two or the last of three, according to the layout characteristics of Chinese publications) of the text; therefore, the original work should have two or three fascicles. And it is hard to identify who this Qizu (the Seventh Guru) was now. However, it seems to me that he should belong to the Northern Chan School, according to the ideological inclination in the text. *The Tianzhuguo Putidamo Chanshi Lun* has already been published in the first number of *the Buddhist Texts Not Contained in the Tripitaka*. As the explanatory note on the title of the text therein says, it is commonplace for Buddhist scriptures to be supplemented with new contents or undergo transmutation while being copied. If any different versions of a text do appear during its dissemination, these versions should be collated respectively. However, it is relatively complicated whether some texts should be regarded as the different versions. Consequently, after the different versions of the text have been edited and merged into one in the first number of our book, we are here to collate its two different versions individually in this very number, which is in our opinion a new experiment in collating such texts. We sincerely welcome any criticism in this aspect.

The column “Commentaries on the Tripitaka” brings forth two texts: *the Jing Ming Jing Ji Jie Guan Zhong Shu* and *the Fa Hua*

Jing Wen Wai Yi.

The Jing Ming Jing Ji Jie Guan Zhong Shu, collected by *Daoye* in the Tang Dynasty (618-907), is a comparatively important one of the extant commentaries on *Vimalakirtinirdesa-sutra*. A number of versions of this commentary have been found among the surviving books from Dunhuang. It drew research workers' attention long ago and has been collected into the 85th volume of *the Dazhengzang*. Unfortunately, the commentary included in *the Dazhengzang* lacked accurate and comprehensive collation, and more than 10 thousand Chinese characters from the latter half of the fifth pin (chapter) to the first half of the seventh pin have been missing; therefore, the publication of the collated text here is in fact the first time for the complete text of the commentary to see the light of day. The commentary, consisting of two fascicles, is fairly lengthy. As a result of the limited space of this number, we now just bring forth the first fascicle, and the second one will come into being in the third number of our book.

Also sifted out from the surviving books from Dunhuang is *the Fa Hua Jing Wen Wai Yi*, a commentary on *the Fahua-jing (Saddharmapundarikasutra)*. The author of this text is unknown, for he has never been recorded in any catalogs of the Buddhist Canon through the ages. The original text is now kept in the Shanghai Museum. As the title of the text suggests, it lays no stress on straightening out the words and phrases of *the Fahua-jing*. Instead, drawing forth a number of questions from *the Fahua-jing*, the author gave them specific expositions in his text, from which one can get a hint of the major questions and theoretical tendencies with regard to the then studies of *the Fahua-jing*. Copied in 545 A. D.

during the reign of the Western Wei Dynasty, the manuscript has preserved considerable ancient forms of Chinese characters used in the period of the Northern and Southern Dynasties, and the wording and phrasing therein are slightly of colloquial flavor; therefore, it is of a certain value to any one who makes studies of the then languages and characters.

The section "Important Texts from India" publishes *the Di Yi Zheng De Jing*, a principal Indian Jain scripture in.

Jainism, the so-called "Niganth cult" in the Buddhist texts, is still one of the very influential religious sects in India today. Jainism and Buddhism emerged in the same age and same place, and had followers of roughly identical social levels. As a result, both religions share many a common or similar point in their doctrines. To study Jainism is a must for any one who studies Buddhism, especially the early Buddhism, which has become a common understanding in the Buddhist research circles in the world. It is a pity that no one in China has ever translated a Jain scripture into Chinese in the past two thousand years except for some introduction in the Buddhist scriptures. Among the numerous Jain scriptures, only the *Di Yi Zheng De Jing* is one jointly revered and followed by two great sects, viz. the Svetambara and the Digambara, and it is also publicly accepted as the most essential text dealing with the Jain doctrine, hence the translated version here. China's Buddhists have had the tradition to collect India's cultic texts into the *Dazang jing*, such as *Chen Zhen-di*'s translation of *the Suvarnasaptati Sastra*, a work of ancient India's Samkhya School, and the Tang monk *Xuan zang*'s translation of *Dasapadarthasastra*, a work of ancient India's Vaisheshika School, etc.. Following this tradition, we have included this *Di Yi*

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Zheng De Jing into our *Buddhist Texts Not Contained in the Tripitaka* to offer it to our readers.

The section "Lost Pearls Regained" brings forth *the Yu Jia Shi Di Lun Pi Xun Ji Xu*, an important research paper by Mr. Han Qing jing, a distinguished Buddhist scholar in modern times, in his later years.

Tracing his own academic experience throughout his life in this paper, Mr. Han Qingjing expounds the significance of *the Yogacara bhumī Sastra* in "carrying forward the essentials of authentic Buddhism." Therefore, this paper can serve as important reference material for one to make studies of Mr. Han Qingjing's thinking. In addition, the author points out in his paper that there are many errors in writing in the Sanskrit original of *the Yogacarabhumī Sastra*. This really deserves our great attention, for the author has corrected the mistakes passed on for more than one thousand years. It is indeed delighting and amazing for this important paper to be published for the first time after it has gone through all kinds of disasters.

Dazangjing, an accumulation of China's Buddhist essences through generations, is a cultural treasure that we Chinese people have contributed to the world. Since the Northern and Southern Dynasties, all the successive dynasties in China had maintained two traditions: one was to compile the Dazangjing, another one was to write the official history, forming two grand humanistic views in parallel with each other in China's history. Our country is now in its heyday again. If we can compile a new Dazangjing, we shall be able to benefit generation after generation. We sincerely hope that we Chinese people at home and abroad, the peoples of the countries

in the Chinese Buddhist cultural sphere, and personages of the Buddhist and academic circles, can all join hands and dedicate our selves to the cause of compiling a new Dazangjing that can include our present accomplishments and set a fine example for posterity.

FANG GUANGCHANG

JUNE, 1996

卷首の語り

方廣鋁

大藏經は中國佛教の永年にわたる精華の蓄積であり、中國人が世界に寄與してきた文化的遺産である。南北朝時代以來、歴代にわたり大藏經の編纂が手がけられたことは、正史の纂修事業とともに、中國歴史の上における偉觀といえよう。近代に至り、佛教への認識が深まるにしたがって、新たに大藏經を編纂しようという動きが湧き起こってきた。また現在は電子版書籍の急速な發展にともない、國內外から電子版大藏經編纂の呼びかけも日々高まっている。こうした情勢のもと、今年4月9日、10日の2日間にわたり、國務院宗教事務局の主宰による“大藏經の編纂およびそのコンピューターに入力に関する學術研究討論會”略稱“大藏經プロジェクト研究討論會”が開かれ、北京の學術界、宗教界の40人近い専門家、大徳が参加した。参加者は忌憚なく發言し、中國の最高水準を示す大藏經編纂の重要性と必要性およびその可能性について、さまざまな角度から十分な検討がなされた。これは中國の大藏經編纂事業が新しいステージに入ったことを意味する重要會議であつた。注目すべきことに、同じく4月上旬に臺灣の佛光山でも、同じテーマの國際學術研究討論會が開催された。このことは海峡兩岸の中國人と國際社會とがひとしくこの事業に関心を抱いていることを示している。大藏經の編纂に盡力することは、もとよりわれわれ《藏外佛教文獻》の基本的主旨と努力目標であつて、この會議が成功に開

催されたことに對し、心から祝意を表したい。會議の主催者の同意を得て、われわれは會議に提出された論文のなかから特に11篇を選び、會議中のその他の發言および本書に収めなかった論文を要約して《發言摘要》とし、あわせて本第二輯の特集として掲載し、より多くの人がこの事業に関心を持ち、論議をさらに深められるように期待するものである。《藏外佛教文獻》の體例では、佛教文獻學の論文は佛教文獻のうしろに排列するのであるが、今回の“大藏經プロジェクト研究討論會”のような重要事は、人々の關心と支持をさらに擴げるため、これら諸論文を本輯の卷頭におく。“盛世に大藏經を編纂すれば、その恩恵が千載に及ぶ”と言われるように、われわれは國內外の中國人、漢譯佛教文化圈の各國、佛教界と學術界とがそれぞれに手を携えあつて、現代の成果を總括し、未來を開拓する大藏經の編纂のために努力してゆくことを希望するものである。

《藏外佛教文獻》第二輯に收めたその他の文獻は次のとおりである。

“敦煌禪籍”の部には敦煌文獻二篇が收める。第一の《七祖法寶記》は、全篇經典の引用より成り、《諸經要集》と同じ體裁をもつ、きわめて珍しい禪宗文獻である。從來、中國の禪宗については、“經論に依らず、文字を立てず”と言われているが、この《七祖法寶記》は文字を立て、經論に依り、なおかつ到るところ經論を引いて自説の證據とするやりかたである。この文獻は從來の經錄にまたつく著録されず、最近になって北京圖書館において再發現されたものである。2點あるうち、1點は敦煌から北京に搬送されて以來、北京圖書館に保存されながら、鑒定もされず、