

Old Japanese Manuscripts and the Literature of Chinese Buddhism:
On the Composition of the *Youpose wujiefa* from the Kongōji and Its
Circulation.

Ochiai Toshinori

(International College for Postgraduate Buddhist Studies, Tokyo)

Located in the district of Kawachinagano 河内長野 City (Osaka Prefecture), Amanosan Kongōji 天野山金剛寺 is a temple whose foundation was traditionally attributed to Gyōki 行基 (668-749). Such antiquity, however, has not been historically proved as the first actual reference to its existence can only be traced to the 11th century.

During the early medieval period, it was common practice for large temples in Japan to hold collections of the whole Buddhist canon; but most of these have been lost through war and fire. Fortunately, between four and five thousand scrolls from the temple canon have survived at the Kongōji. The texts were not all copied at the same time: half of them are from the middle of the Kamakura period (13th century) and the oldest ones date back to the middle of the Heian 平安 period (11th century). Apparently, then, it took about two centuries for the Kongōji to complete its own canonical collection.

The first discovery of a very important sutra preserved at the Kongōji was made by Kajiura Susumu 梶浦 晋. This is a translation from the later Han 漢 period (2nd century) by An Shigao 安世高 which was believed to have been lost during the Sui 隋 period. As a consequence of this discovery, a group of scholars started in 2000 an in-depth research of the whole collection which is still ongoing and has already yielded other long hidden texts. My presentation deals with one of these.

The survey carried out at the Kongōji during the summer of 2003 brought to light a text called *Youpose wujiefa* 優婆塞五戒法. The scribe appears to have copied it by mistake. Most likely he was supposed to copy a text bearing a similar title but of different contents, the *Youpose wujie weiyi jing* 優婆塞五戒威儀經 (T24, no. 1503) translated by Guṇavarman. The text discovered at the Kongōji was brought to Japan in the year 737, and was thereafter ignored. Probably written in the middle of the 5th century, it consists of a manual explaining how novices should obtain the Buddhist precepts based on Kumārajīva and Puṇyatara translation of the *Shisonglü* 十誦律 (T23, no. 1435).