

Talking about Dunhuang on
the Riverside of the Neva

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FOREWORD

This booklet is a collection of papers submitted to the Second Roundtable "Talking about Dunhuang at the Riverside of the Neva", which was held on September 3, 2010, at the Institute of Oriental Manuscripts (IOM), Russian Academy of Sciences, St. Petersburg, as part of "Research in the Chinese texts which were discovered in Dunhuang, Turfan, etc. and now kept in Russia" research program. This program was organized by the Editor and supported by the Japan Society for the Promotion of Science (Grant-in-Aid for Scientific Research (B) 21320070). This workshop was conducted under the cooperation between the Institute of Oriental Manuscripts, RAS, and the Institute for Research in Humanities, Kyoto University. For the conduct of the workshop, we are rather grateful to Dr Irina F Popova, Director of the IOM. The subject of the workshop was mainly concerning the Dunhuang manuscripts kept in Russia. We have a long tradition of cooperation in this field of study dating back to 1929, when Prof Kano Naoki published an article on Wen Xuan (Literary Selections) by the use of the photographs of the Dunhuang manuscript, which Prof Alekseev provided as a present for Kano's 60th birthday. We sincerely hope that at the time of publication of this booklet, the cooperation will have developed further and bring more fruitful results in the future.

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前 言

這本小冊子是 2010 年 9 月 3 日在聖彼得堡借俄國科學院東方文獻研究所為會場舉辦的題為“涅瓦河邊談敦煌”的圓桌會議中提交的論文集。本次會議是編者主持的日本學術振興會資助研究項目“敦煌吐魯番等地發現的俄藏漢文文獻研究”（科學研究費 B 21320070）的活動之一，也是俄國科學院東方文獻研究所和日本京都大學人文科學研究所的合作項目。會議的舉辦得到了東方文獻研究所伊麗娜·波波娃所長的悉心關懷，謹此表示感謝！該會議的主題是俄藏敦煌寫本，而在這一方面我們擁有悠久的傳統。1929 年狩野直喜教授利用阿列克謝夫教授為慶祝狩野六十壽誕寄來的俄藏寫本照片，執筆刊行了關於敦煌本《文選》的著名論文，這是早期日俄合作中的一段佳話。在出版這一小冊子的時候，我們衷心希望日俄兩國將來能夠繼續開展在敦煌學上的合作，得到更加豐碩的成果。

高田時雄

二〇一二年二月於京都

Reexamining the Manuscript Fragments of a Prayer SI-3119/2 + SI-3119/1

Akao Eikei

This paper reexamines a prayer in two fragments, which was exhibited in the 2009 special exhibition “On the Trail of Texts Along the Silk Road: The Russian Expedition’s Discoveries of Manuscripts in Central Asia” at the Kyoto National Museum. This manuscript, which I previously had difficulty reading and which I previously dated to around the eighth to ninth century during the Tang dynasty, consists of two adjoining fragments: SI-3119/1, which measures 23.2 cm in height and 28.1 cm in length; and SI-3119/2, which measures 24.0 cm in height and 38.0 cm in length. The first fragment is SI-3119/2, followed by SI-3119/1, which is missing a portion at the end. For the exhibition catalogue¹, I wrote a descriptive entry for this work (cat. no. 54), which was displayed in the Turfan section, as follows:

“This fragment is supposedly from a part of prayers written by a certain Zuo Zuxing and other devotees, who met monthly to conduct Buddhist services. The manuscript is composed of two adjoining fragments, and its content consists of approximately three parts. The first section explains the depth of the Buddhist teachings; the second lists the good deeds of the believers; and

¹This catalogue accompanies the exhibition, “On the Trail of Texts Along the Silk Road: The Russian Expedition’s Discovery of Manuscripts in Central Asia”, held at the Kyoto National Museum from July 14 to September 6, 2009.

the last expresses the transfer of merit to the deceased. The pure male believer is called an upasaka, a devout Buddhist layman, while a pure female believer is referred to as an upasika, a devout Buddhist laywoman. The prayer is distinctive in that it has several unusual characters and lettering.” (p. 91)

At the time I wrote this entry, I was unable to completely decipher this prayer, thus I have taken the opportunity here to revisit and reread this text, resulting in the discovery of several textual mistakes. In my original description, I noted characters that appeared unusual, however, a closer examination revealed that these were scribal errors or variants. For example, the character for “result” or “fruit” (*guo* 果) that appears in line fifteen at the end of the manuscript should be the character for “pleasure” or “enjoyment” (*le* 樂). The lettering of *le* can also be seen in a fragment of *Dazhi du lun* (J., Daichi do ron) 大智度論, volume 8 (designated Important Cultural Property, from the Moriya Collection in the Kyoto National Museum)², thought to be a fifth-century manuscript.

Other variants include the characters “to exist” or “to live” (*cun* 存), which appears as the third character from the bottom in the first line; “prosper” (*xing* 興), the third character from the bottom in the sixth line; the black marker, indicating that the character above it is repeated, under “moon” (*yue* 月), the third character from the top in the ninth line; and “forever” (*yong* 永), the first character in the fourteenth line. The frequent use of such variant characters, which appear to be quite early, is unusual among Dunhuang manuscripts and is a major characteristic of this prayer. The same letterings for *cun*, *xing*, and *yong* can be found on the stele of Juqu Anzhou 且渠安周,

² See the Exhibition Catalogue *Koshakyō, sei naru moji no sekai* 古寫經——聖なる文字の世界 (The Sacred Letters of Early Sutra Copies: Special Exhibition Celebrating Fifty Years since the Donation of the Moriya Collection), Kyoto National Museum, 2004, pp.36-37.

whose construction began in the ninth month of Chengping 承平 3 (445) and which was completed in the summer of Chengping 7 (449)³.

The translated passage in its entirety should be read as follows:

“The Buddhist teaching is unfathomably expansive and solid. Its wondrous existence changes form. If we have the fortune of encountering [this teaching], then there is a distinction between that which is hidden and that which is apparent. If it is apparent, then the Dharma wheel will increasingly become clear. If we become silent, we will extinguish its traces and conceal its principles. If great prayers are practiced, those who are illuminated and those who are in the dark will both benefit.

Here is a teacher who leads the assembly of the twin trees. Although the young and earthly Zuo Zuxing and his fellow male lay followers were born together in this place, since it is the final age of the Buddhist law, we cannot witness the appearance of the Buddha. Therefore, we should gather with our fellows to read the scriptures every month without disruption. The date appears in the left column, while the names in the right column.

Due to this merit and fortune, we can be born and live in the glorious pure Buddha lands. Those born in the heavenly realm above will have the five matters fulfilled. Those born into this world below must recompense the consequences of their past deeds. Be virtuous, do not be greedy, and that which is impure will be forever exhausted. Ascend the platform of wisdom and realize the joy of enlightenment.”

³Ikeda On 池田温, *Kōshō san pi ryakukō* 高昌三碑略考 (A Brief Study on the Gaochang Three Stone Inscriptions), in *Mikami Tugio Hakase kiju kinen ronshū, rekishi hen* 三上次男博士喜壽記念論集・歴史編 (*Essays in Honour of Prof. Dr. Tugio Mikami on His 77th Birthday History*), Tokyo: Heibonsha, 1985, pp.102-120.

The question here is what kind of service was this prayer created for? In the prayer it is written, “Since it is the final age of the Buddhist law, we cannot witness the appearance of the Buddha. Therefore, we should gather with our fellows to read the scriptures every month without disruption.” From this passage, we know that Zuo Zuxing and the members of his group held monthly services to read the sutras aloud on a designated day. However, the previous passage, which says, “Here is the one who will lead the assembly of the twin trees,” is important. Perhaps the assembly of the twin [śāla] trees refers to the *nirvāṇa* assembly (*niepan hui* 涅槃會) held on the fifteenth day of the second month. Hence, the prayer appears not to have been for a monthly assembly but for the *nirvāṇa* assembly. Moreover, the passage in lines 9 and 10 — “The date appears in the left column, while the names in the right column” — suggests that following the names of the devotees at the end of the manuscript may have been recorded the date and time of meeting. The five matters, here, appear to refer to the acts of being “benevolent, wise, pure, trustworthy, and abstaining from alcohol” from a passage in the sutra *Bianyi changzhezi jing* 辯意長者子經 (Skt., *Pratibhānamatipariṣcchā*), which says “If one practices the five matters, then one can be born in the heavenly realm⁴.”

From the variant characters and the translation year of quoted scriptural passages, I now believe the prayer appears to date as early as the sixth century and not to around the eighth or ninth century, in the Tang dynasty, as previously mentioned. Unfortunately, the names of Zuo Zuxing and the others that appear in the text are unknown. This concludes my report on this prayer, which I was not able to completely read at the time we made the exhibition catalogue.

(Translated by Maya M. Hara)

⁴Taisho, 14.837b “有五事行得生天上”.

[Text]

SI-3119/2

- 01 夫佛道虛凝，妙存化表。
 02 因通塞之運，則有隱顯
 03 之殊。顯則法輪振朗，嘿則
 04 滅迹匿端，大誓動脩光昧
 05 俱益。是以，雙樹之會，度者
 06 若塵。清信士左祖興等，並
 07 共生殂末世，不覩佛興，故
 08 共相合率施立課，會讀
 09 經道，月々不廢加。立限在
 10 左，列名在右。以此功福生々
 11 所往嚴淨佛土，上生天上
 12 五事備足，下生世間具以
 13 報果，董身除欲，塵穢
 14 永盡，登智慧臺，體菩
 15 提樂。

.....

SI-3119/1

- 16 清信士左祖興 清信（女）惠姜
 17 清信士韓充宗 清信女明暉
 18 清信士員樂孫 清信女□□
 19 清信士劉虔子 清信女 []
 20 清信士尊子興 清 []
 21 清信士王法□ []
 22 清信士 [] []

夫佛道靈妙存化表
 因通塞之運則有澄顯
 之殊顯則法輪振朗嘿則
 滅迹匿端大誓動術光味
 俱益是以雙樹之會度者
 若塵清信士左祖興茅並
 若生震末世不顧佛興效
 共相合率掩之課會讚
 經道月不廢加立限在
 左列名在右此切福生
 形注徽淨佛土上生天上
 五事備足下生世間具八

SI-3119/2

新甲董貞信谷塵釋
 亦蓋登智慧壺釋
 釋藥

清信士左祖興
 清信士韓交宗
 清信士真樂孫
 清信士劉慶子
 清信士王子興
 清信士王去
 清信士
 清信女明暉
 清信女
 清信女
 清信女

SI-3119/1

俄藏寫本發願文斷片 SI-3119/2 與 SI-3119/1 再考

赤尾榮慶

京都國立博物館曾在 2009 年舉行題為“絲綢之路古文字巡禮——俄國探險隊收集文物”的展覽會。本文對當時展品之一即由兩個斷片（SI-3110/2 與 SI-3110/1）組成的發願文重新進行研究。此次成功解讀了一些特殊的異體字，並提出此發願文是專為涅槃會的需要而撰寫的看法。但令人遺憾的是關於發願文的作者左祖興仍然一無所知。