

# THE COMPILERS OF THE CHING -TU-PAO-CHU-CHI

## 淨土寶珠集

BY

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The present article is based on an address first given some years ago at the Oriental History Section of the 31st Historic Science Convention. A resume of it was published in the *Shigaku-zasshi* 史學雜誌.<sup>(1)</sup> The thesis revised and developed is now presented in commemoration of the 60th birthday of Professor Kuwabara Jituzô 桑原隲藏 (1870-1931 A. D.). It is a question the writer came across while he was eagerly searching for references relative to a study of the life of *Shan-tao* 善導.<sup>(2)</sup> It may, therefore, be regarded as a bi-product of the study of the *Shan-tao-chuan* 善導傳, or the Life of Shan-tao.

The full title of this work *Hsin-pien-ku-chin-wan'g-shêng-ching-t'u-pao-chu-chi* 新編古今往生淨土寶珠集 A Collection of Ancient and Modern Gems Relative to Rebirth in Buddhist Paradise is usually abbreviated to *Pao-chu-chi* 寶珠集. The complete work was lost sight of in ancient times; the existence of a printed copy or even a handwriting copy had never been mentioned. It is an extremely rare book, the contents of which may be roughly supposed only through a few incomplete quotations included in the *Lo-pang-wên-lei* 樂邦文類.<sup>(3)</sup> *Lo-pang-i-kaô* 樂邦遺稿<sup>(4)</sup>

1) Hirosato Iwai 岩井大慧: *Jodo-ho-ju-sau* 淨土寶珠集 no Senja ni tsuite 淨土寶珠集の撰者に就いて (Concerning the Compiler of the *Ching-t'u-pao-chu-chi*) *Shigaku-zasshi* 史學雜誌, Vol. XLI, No. 7, July, 1930, pp. 94-96.

2) Idem: *Zendo-denn* 善導傳 no Ichi-kôtsutsu 善導傳の一考察 (A Study of the Shan-tao-chuan), *Shigaku-zasshi* 史學雜誌, Vol. XLI, 1930, pp. 57-94; 90-103; 38-74; pp. 32-72; 24-81.

3) Tsung-hsia 宗曉 of the Sung dynasty: *Lo-pang-wên-lei* 樂邦文類, Bk. 2, *Tripitaka Taishô*, Bk. XLVII Chu Sung-pu 諸宗部 4 (i), pp. 172c, p. 173a.

4) Idem: *Lo-pang-i-kaô* 樂邦遺稿, Last Bk., *Tripitaka Taishô*, Bk. XLVII, Chu Sung-pu 諸宗部 4 (i), p. 241b.

by Tsung-hsiao 宗曉 of the Sung dynasty, the *Ching-t'u-shêng-hsien-lu* 淨土聖賢錄<sup>5)</sup> by P'êng Hsi-su 彭希涑 of the Ch'ing dynasty, and the *Kwômyô-daishi-betsuden-san-chû* 光明大師別傳纂註<sup>6)</sup> by Ki-ô 葵翁 of Japan.

It happened, however, that Mr. Sohô Tokutomi 德富蘇峰 (his name is Ichirô), in September, 1913, purchased at the Isobe 磯部 bookstore in Kôjimachi, Tokyo, an incomplete ancient hand-writing copy which had formerly been in the possession of Dr. Seisai Shigeno 重野成齋 and which Mr. Tokutomi took to be only a fragment of the biography of a great Buddhist priest, and he included it in his Seikidô 成齋堂 Library. This ancient hand-writing copy proved to be the fragment of the Pao-chu-chi 寶珠集 itself the most valuable work in the world. It was only when Mr. Seigai Ômura 大村西崖, at the request of Mr. Tokutomi published it in the *Zoku-jôdoshû-zensho* 續淨土宗全書<sup>7)</sup> compiled by Dr. Shinkyô Mochizuki 望月信亨 that the present writer had the great pleasure of being enlightened as to the contents of this rare work. The pity was that, not a single photograph or relief print being included, the reproduction failed to indicate the format of the fragmentary copy or its style of penmanship. Recently the writer has been given, not only the opportunity of closely examining the work personally at the Seikidô Library, but also permission to photograph it. In the hope of making up this deficiency and

5) P'êng Hsi-su 彭希涑 of the Ch'ing dynasty: *Ching-t'u-shêng-hsien-lu* 淨土聖賢錄, Bk. 7, *Wang-ku-chuan* 王古傳, *Zoku-Zôkyô* 續藏經, Series I, Vol. IIb, Case 8, Second Vol., Lf., 163 vob, Lf., 164 rob.

6) Ki-ô 葵翁: *Kwômyô-daishi-betsuden-san-chû* 光明大師別傳纂註. Printed in book form, Feb. 14, the 8th year of Yempô 延寶 (2), Last Part, No. 2, Leaf 67, Front. This work at the end of each quotation gives the title of the book quoted from. There the title of the work in question is given merely as *Pao-chu* 寶珠.

7) Shinkyô Mochizuki 望月信亨: *Zoku-jôdoshû-zensho* (Sequel to the Complete Works on the Jôdoshu- 淨土宗 Sect.) *Wôjôden-shiûroku* 往生傳輯錄 XVI, Published June 20th, 1926, pp. 64-90. Mr. Omura's postscript reads: 大正五年十月廿二日依成齋堂所藏古寫木書寫畢, 廿二日至廿五日以戒珠淨土往生傳, 新修往生傳, 續高僧傳校勘了 (On Oct. 22nd, 1916, I finished copying this from ancient hand-writing copy in the possession of the Seikidô Library. Beginning on the 22nd and finishing on the 25th, I corrected the *Ching-t'u-wan-shêng-chuan* by Chieh-chu 戒珠, the *Hsin-hsin-wan-shêng-chuan* 新修往生傳 and the *Hsü-ko-shêng-chuan* 續高僧傳.) This shows that the expository notes on the Pao-chu-chi were completed in that year.

securing a better understanding, two photographs are inserted in this article. The inscription at the end of the text reproduced in the latter photograph Ch'ien-tao-chi-ch'ou 乾道己丑—the year Chi-ch'ou 乾道 or the 5th year of Ch'ien-tao 乾道 in the reign of the Emperor Hsiao-tsung 孝宗 of the Southern Sung dynasty, (1169 A. D.), which means that this was copied 15 years after the writing of the book. Its format and style of penmanship are both similar to those of the *San-t'ien-t'ai-wu-t'ai-shan-chi* 參天台五臺山記<sup>8)</sup> by Jôjin 成尋 in the possession of the Tôfukuji 東福寺 Temple in Kyôto. The MSS. is of the *Mino* 美濃 size, of the Torinoko 鳥の子 paper, the binding of the *dettyô-toji* 粘葉綴 and a plain line is drawn between the columns; the text is written on both sides of the paper in ripe skilful hand-writing of the *gyôsho* 行書 style; on each leaf seven columns are written; each column contains 16-17, or 17-18 characters. On the basis of these qualities, the work may be dated not later than the earliest part of the Kamakûra period. It may be asserted that this is a valuable book transcribed from a Southern Sung hand-writing copy of the book<sup>9)</sup> by one of the Japanese Buddhist priests who studied in China during the Southern Sung dynasty and was brought over to Japan.

8) The copy of the *San-t'ien-t'ai-wu-t'ai-shan-chi* 參天台五臺山記 (*Pilgrimage to Wu-t'ai-shan* 五臺山 Temple and the T'ien-t'ai-shan 天台山 in the possession of the Tôfukuji temple consists of leaves—each with 8 lines, and each line with 17-18 or 18-19 characters. There is a postscript to the effect that the first proof was read in the 2nd year of Shôkyû 承久 according to the Japanese calendar, which corresponds to the 13th year of Chia-t'ing 嘉定 (A. D. 1220) under the reign of the Emperor Ning-tsung 寧宗 of the Southern Sung dynasty. It is a hand-writing copy dating from an earlier part of the Kamakura period in Japan. The paper used is of the same quality: it is also ruled with plain lines and both sides of each leaf are used exactly like the work in question.

9) Chih-p'ang 志磐: *Fo-tsu-t'ung-chi* 佛祖統記, Bk. XLVII. Under the heading the 3rd year of Ch'ien-tao 乾道 (A. D. 1167) of the Southern Sung dynasty, a passage reads: 日本遣使致書四明郡庭, 問佛法大意, 乞集名僧對使發函讀之云々 (Japan sent a messenger with a letter to the provincial government of Ssu-ming 四明 or Ning-po 寧波 inquiring for the essentials of Buddhism. It is requested that distinguished priests be gathered to read the letter and answer the question. . . .) It is interesting for the student of the introduction of Chinese culture through Buddhism into Japan, to note that Japan in those days, not only sent a number of Buddhist scholars to China to pursue studies, but also sent a letter demanding for the knowledge of Buddhism. *Tripitaka Teishô*, Bk. XVIX, Shih-chuan-pu 史傳部 I (2), p. 427c.

Mr. Ômura, when he published it attached to it an elaborate introduction and also set forth in Chinese the conclusion of his careful investigation as to its probable compiler. This was placed at the opening of the printed edition of the *Pao-chu-chi* 寶珠集. In March, 1917, somewhat revising his former view, he published it again in the *Bussbo-kenkyû* 佛書研究 entitled *Hôjushû-kôkanki* 寶珠集校勘記 (*A Textual Study of the Pao-chu-chi*).<sup>10)</sup> On account of the unusual value of the *Hôjushû* 寶珠集, Mr. Ômura's view at least on the compiler and date of the work is so extensively circulated, it is feared, that it has become a marked prejudice among Japanese Buddhist scholars and bibliophiles. The writer offers this article in the hope that he may present his reasons for differing unfortunately from Mr. Ômura, and introduce them to the academic world and thereby remove their prejudice.

Prior to Mr. Ômura's presentation of this work, a few bibliographers had already dealt with it<sup>11)</sup>, but as to its compilers, the number of books, and the date of compilation, they had ventured various views. In view of the fact that the chief factor misled Mr. Ômura was the preface attached to the *Pao-chu-chi* 寶珠集, and it is, therefore, most important to introduce the whole of the preface before entering into details, the authoritative version of the preface will be given below. As will be seen from the detailed explanation that ensues, the first half of the preface is missing in the hand-writing copy in the possession of the Seikidô 成實堂 Library,

10) Seigai Omura 大村西崖: *Hôjushû-kôkanki* 寶珠集校勘記 (*a textual Study of the Pao-chu-chi*). *Bussbo-kenkyû* 佛書研究, Vol. XXVIII, No. 28, March 10, 1917, pp. 7-8.

11) Chôsai 長西 describes the work as *Wan-shêng-ching-f'u-pao-chu-chi* 往生淨土寶珠集 (8 Bks.); he gives the number of Bks. correctly, but not the title, for he adopts the abbreviated title and mistakes Wang Ku for its compiler, while Bunyû 文雄, concerning the *Pao-chu-chi*, blindly follows Chôsai in ascribing it to Wang Ku; and at the same time he rightly introduces Lu Shih-shou 陸師壽 as the compiler, only he gives the title simply as *Wan-shêng-chuan* 往生傳 and as in I Bk. Genchi 玄智 alone, though neglecting to produce his ground, not only gives the title as *Shimpen-kokon-wôjû-hôjushû* 新編古今往生寶珠集 almost the right title—, but also accurately describes it as in 8 Bks., and as the compiler he definitely asserts Lu Shih-shou 陸師壽 of Ch'ien-t'ang 錢塘 of the Sung dynasty, and correcting the *Chôsai-roku* 長西錄 which ascribes it to Wang Ku, says 恐誤 (It is probably a mistake.) This surely deserves commendation. The subject will be dwelt upon later in the text.

and it is supplemented here by the one found in the *Lo-pang-wên-lie* 樂邦文類, and for the benefit of those who make a comparative study, the mistranscriptions are corrected by referring to the *Hsin-hsin-wan-shêng-chuan* 新修往生傳 and the *Ching-t'u-shêng-hsien-lu* 淨土聖賢錄.

The preface says as follows;

Preface to the *Ching-t'u-pao-chu-chi-sü* 淨土寶珠集序 *Shih-Lang-Wang Ku* 侍郎王

古 If the heart of the living being be pure, Buddhist Paradise will also be pure. The Dharma is neither animate nor inanimate. So the Buddha is now actually preaching salvation. He exists in the Buddhist Paradise and is called the *Amitabha Buddha*. The causality is close, the time enduring, his mercy for living being unbound and his desire to solvate them immense. An endless light emanates from him in whom all the radiance is condensed; the sanctity, purity and sublime of the Buddhist Paradise is beyond human understanding. There the net of gems shines bright in the sky; the wood of jewels looms from the ground; the pond contains the eight virtues; the flower flashes the four kinds of lights. Heavenly music re-sounds through day and night; splendid flowers are scattered among myriad temples. All Buddhas singing his praise in union, and coming from all directions, are converted. The people in the mind of the Amitabha Buddha are ever favoured by the mercy and contained in it, while the Buddhist Paradise in the minds of the people is realized every moment. One will be able to place oneself on the treasure-lotus of the Buddhist Paradise without leaving where one is really now, and one's spirit, though it visits a number of temples, cannot get out of one's own mind. These facts are, therefore, like a mirror which, containing the images of all objects, does never move by itself, and like the moon which is reflected in a thousand rivers, but does not really ascend from or descend for itself. Judging from the fact that every one can attain the secret of the universe by a sudden way, all men are same, but if one detects the means to attain it, there are nine different ways. If one see the infinite enlightenment of the reality, there is no suffering from contemplating about the practical life. If one realize the Buddhist Paradise in one's own mind, there is no suffering from the practical life. One can thus transcend suffering and all one's concerns also reach

the sacred land and returns to reality. (*The above is already omitted in the hand-writing copy*). The two Buddhist doctrines, Mahayana and Hinayana, result in one and the same, that is to say, the Bodhi. It is like a large vessel which, though lodged with stones, manages in escaping sinking—which sails under fair wind and encounters no drawback whatever. If one's eyes are opened, it is quite within easy reach and never beyond. If one's eyes are benighted, it recedes farther and farther until no person is found within sight. Ah! one who is lacking in wisdom and full of obstacles and is doubtful and lacking in insight, rejects it as weak and not fundamental. Though one seems to hear and retain it, one does not. Hence, they regard even Ma-ming 馬鳴 or Aśvagoṣa and Lung-shu 龍樹 or Nāgārjuna as defective; and Chih-chiao 智覺 of the T'ien-t'ai 天台 sect is deemed as still imperfect; they fail to believe that every one can attain the insignia of Bodhi and refuse to be suddenly reincarnated into the house of the Buddha. It is like birds in the cage and fishes in a tripod which fly and leap as if in a frolic. In this passing life, they vainly wish to live perpetually; and carelessly throw into hell their bodies which they are gifted in vain. How can one know that the Great Person or Buddha politely preaches and persuades one of the golden teaching so that one may succeed great sages in a moment, attain a proper appearance at once, and if joy is attained, part with five sort of wickedness forever, and if sorrow is increased, one is finally to be rescued from the three evil ways? One who fails to attain enlightenment is to be pitied. (*The following is omitted in the Shêng-hsin-lu 聖賢錄*). Since the Great Buddhist canons were first translated during the Wei 魏 and Chin 晉 dynasties, prominent sages who succeeded continued to devote themselves to it. This is recorded in the various books and is well-known among us. Priest Chieh-chu 戒珠 of Fu-t'ang 福唐 selected 75 from the biographies by the twelve writers. [Now] we have [again] compiled and supplemented the missing and omitted sections, omitted the tautological and lengthy passages, edited a supplement and enlarged it with new findings. We have thus chose 109 biographies. We have included all the prominent and obscure sages both clerical and lay. We have collected all the

four greatest rivers—the Yang-tzu, the Huang-ho, the Wei, and the Chi—into one great sea. We have melted all pots and hair-pins and bracelets into one and the same metal. It is called the ford and bridge in the precipitous mountain-roads—the models for posterity. Composed on Aug. 15th, the 7th year of Yüan-fêng 元豐 (The hand-writing copy defaces the character fêng 豐.)

## 淨土寶珠集序

侍郎王古

衆生心淨則佛土淨，法性無生而無不生，有佛世尊今現說法，在極樂國號阿彌陀。緣勝劫長，悲深願大，無邊際光，光明攝受，不思議淨妙莊嚴珠網羅空，瑤林轟地，池含八德，華發四光，顯天樂於六時，散視華於億刹，諸佛共讚，十方來歸，彌陀心內衆生，新新攝化，衆生心中淨上，念念往生。質託寶蓮，不離當處，神超多刹，豈出自心，如鏡含萬象而無[有]去來，似月印千江而非舛降，被圓頓機則皆一生補處，明方便門則有九品階差，念本性之無量光，本來無念，生唯心之安養國，真實無生，解脫苦輪，十念亦超於寶地，會歸實(以上寫本既闕)際，二乘終證於菩提，如大舟載石，而逢免沈淪，若順風揚帆而終無留難，悟之則甚近而不遠，迷之則益遠而無人嗟夫，學寡障多，疑深觀淺，斥爲權小，聞若存亡[是]以馬鳴龍樹爲未然，天台智者爲不達，不信當受菩提記，不肯頓生如來家，籠鳥[日]鼎魚(寫本魚字缺)譚爲遊戲，隊駒風燭，妄計久長，虛受一報身，任投瀝苦趣，豈知，大雄讚勸，金口叮嚀，紹聖賢於刹那，具相好於俄頃，樂受則永拋五濁，悲增則迴救三塗，於此不知，是爲可憫。(以下聖賢錄不載)自魏晉大經初出，則有遠願諸賢繼修，事列簡編，驗彰耳目，兩唐釋戒珠，探十二家傳記，得七十五人，[今復]蒐補闕遺，芟夷繁長，該羅別錄，增廣新開，共得一百九人隱顯收編素並列，會江河淮濟於一海，融蚌盤釵釧無二金，標爲險道之津梁，永作後來之龜鑑 元豐(鈔本豐缺)七年八月十五日記。

The following abbreviations are adopted for reference:

- (a) Hsin-hsiu-wan-shêng-ch'uan 新修往生傳  
 (b) Ching-t'u-shêng-hsien-lu 淨土聖賢錄  
 (c) Lo-pang-wên-lei 樂邦文類

i. (a) for the six characters 淨土寶珠集序 reads 新修淨土往生傳序; lacks the four characters 侍郎王古. ii. (b) lacks the character 光. iii. (b) for 池 reads 淨. iv. (a) for 含 reads 涵. v. (a) for 華 reads 蓮. vi. (b) for 超 reads 遊. vii. (a) for 象 reads 像. viii. Only (a) retains the character 有. ix. (a) for 似 reads 如. x. (a) for 舛 reads 外. xi. (a) for 皆 reads 背. xii. (a) for 明 reads 開. xiii. (a) for 亦 reads 示. xiv. (a) (b) (c) for 机 reads 帆. xv. (b) for the five characters 甚近而不遠 reads the four characters 非遠非近. xvi. (b) for the five characters 益遠而無人 reads 即近而遙, while (a) for 益遠 reads 易往. xvii. (a) for 嗟 reads 差. xviii. (a) for 斥 reads 行. xix. (a) for 闕 reads 開; for 亡 reads 已. xx. Only (a) retains the character 是. xxi. (b) for 覺 reads 者. xxxii. (a) for 受 reads 授. xiii. Only (a) retains the character 日. xxiv. (a) for 鼎 reads 衍. xxv. (b) for 爲遊 reads 然遊, while (a) for 譚遊 reads 翻游. xxvi. Both (a) and (b) for 叮嚀 reads 丁寧; (a), (b), and (c) all for 紹 reads 侶. xxvii. (a) for 迴 reads 四; (a) lacks the character 則. xxviii. (a) 採 reads 接. xxix. Only (a) retains the two characters 今復. xxx. (a) for 該 reads 該. xxxi. (a) for 廣 reads 續. xxxii. (a) for 一百九人 reads 一百一十五人. xxxiii. (a) for 收 reads 牧. xxxiv. (c) for 蚌 reads 瓶 while (a) reads 蚌. xxxv. Both (a) and (b) for 末 read 來. xxxvi. (a) for 鑑 reads 鏡.

As stated already, the above has been based on the ancient hand-writing copy, but the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 widely differs in its last two lines as follows.

“... Pots, hair-pins and bracelets, there are none. Preface by Wang-ku 王古 of Ch'ing-yüan 清源”<sup>(11)</sup><sub>a</sub>

It is needless to prove that the two last lines of writing in a small size must belong to the section indicated in the hand-writing copy. Only what deserves note is that the latter contains the five characters 清源王古序 (*Preface by Wang-ku 王古 of Ch'ing-yüan 清源*) inserted after the date while the former, as the plate indicates, has the nine characters 元□七年八月十五日記 (*Composed on Aug. 15th, the 7th year of Yüan 元□*). This will be fully dwelt upon later.

It is perhaps time now for the writer to state roughly by what process Mr. Omura drew his conclusion from this preface, to comment upon it and set forth the writer's own view.

As to the preface attached at the opening section of the Seiki-do MSS., its writer cannot be known because of the loss of the first half. However, the inscription at the end of the preface “*composed on Aug. 15th, the 7th year of Yüan*” coincides with that of the preface by Wang-ku 王古 to the *Ching-t'u-pao-chu-chi* 淨土寶珠集 included in the *Lo-pang-wên-lei* 樂邦文類 (Bk. 2), and *Wang-ku-chuan* 王古傳 in the *Ching-t'u-pao-chu-chi* 淨土寶珠集 (Bk. 7). When compared, the phrasing is identical except only in a few characters. The character missing after the character *yüan* 元 may be definitely filled up with the character by referring to the above-mentioned material; so there is no doubt, Mr. Ômura argues, that this hand-writing copy is a fragment of the *Pao-chu-chi* 寶珠集 in 4 Bks. Mr. Ômura writes:

“... It is a matter of regret that the opening sections of the work have been lost, and the first half of the preface is missing. A glance at the date at the end of the preface will show that the first character written in *yüan* 元 and the space for one character below it is left blank and then follow the eight characters *Ch'i nien pa yueh shih wu jih chi* 七年八月十五日記. The reason for the blank for one

11)<sub>b</sub> 盤釵釧無元豐七年八月十五日清源王古序 二金, 標爲險道之津梁永作後來之龜鏡。



character is probably because the details of the character in the original manuscript were illegible and left blank subject to future filling up. After the preface and before the contents, the title of the work is given as *Hsin-pien-ku-chin-wan-shêng-ching-t'u-pao-chu* 新編古今往生淨土寶珠集 Bk. 1. . . . Again *Wang-ku-chuan* 王古傳 in the *Ching-t'u-shêng-hsien-lu* 淨土聖賢錄 (Bk. 7) says 'Some time ago the *Ching-t'u-pao-chu-chi* 淨土寶珠集 was written. The whole of the preface is included in the *Lo-pang-wên-lei* 樂邦文類 Bk. 2; and *Wang-ku-chuan* in the *Shêng-hsien-lu* 聖賢錄 also contains a greater part of it. When they are compared with the latter half of the preface in the volume, the latter differs in the point of only a few characters, the phrasing in both being identical. Besides, at the end there occur the ten characters 元豐七年八月十五日記 (Composed on Aug. 15th, the 7th year of Yüan-fêng 元豐). It is, therefore, evident that the one character previously reported as left blank below the character *yüan* 元 is the character *fêng* 豐, and there is no doubt whatever that this work is a fragment of the *Pao-chu-chi* in 4 Bks. compiled by Wang Ku 王古. . . .<sup>12)</sup>

Now the work by Wang Ku well-known from ancient times is the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳. The preface to it is almost identical with that of the *Pao-chu-chi*. Noticing that the number of persons mentioned in one is 109, while that of those mentioned in the other is 115, he asserts that Wang Ku first compiled the *Pao-chu-chi* 寶珠集 in 4 Bks., and then adding six more persons to make up 115 persons in all, compiled the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 five or six years later. Mr. Ômurasays: ". . . The *Senjakushû* 選擇集, the *Ruijû jôdgosoden* 類聚淨土五祖傳, and the *Dentsûgengibunki* 傳通玄義分記, which quote the

12) 所惜卷端逸失, 序文缺前半, 檢序末年曆, 先書元字, 其下空一字, 次有七年八月十五日記八字, 其空一字者, 蓋原本字畫不明姑缺之, 俟他日補填者賦, 通卷遂不見有署撰者之名, 序文後目次前題書名, 曰新編古今往生淨土寶珠集卷第一。(中略) 又淨土聖賢錄卷第七王古傳曰嘗著淨土寶珠集, 其序全文, 收在樂邦文類卷第二, 聖賢錄傳中亦載其大半, 今以 蘇峰先生所獲本序文後半, 與之對校, 僅有數字外差而已, 文即相同, 且其末尾有元豐七年八月十五日記十字, 乃知前云元下空一字者, 果是豐字, 而此書則為王古所撰寶珠集四卷之殘本, 無復可疑矣. Dr. S. Mochidzuki 親月信亨博士: *Zoku-jôdashû-zensho* 續淨土宗全書 or (Sequel to the Complete Works on the Jôdoshû Sect), Bk. XVI, p. 16.

*Hsin-shiu-wan-shêng-chuan* 新修往生傳 have all ascribed the work to Wang Ku 王古 from ancient times. . . . The preface by Shih-lang 侍郎 himself says so. . . . Other cases have been included and new examples have been adopted until 115 persons have been obtained. Preface by Wang Ku 王古 of Ch'ing-yüan 清源 on Aug. 15th of the 7th year of Yüan-fêng 元豐. When this is compared with the *Pao-chu-chi*, the contexts are almost identical, differing only in the number of persons discussed. The writer is of the opinion that Wang Ku first compiled the *Pao-chu-chi* in 4 Bks. treating of 109 persons, and then added 6 more persons, omitting the section on pronunciation; he renamed the work the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 in 3 Bks. and retained the date of the original preface. What the *Lo-pang-wên-lei* 樂邦文類 says will serve to prove it. It is evident that the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 was compiled over five or six years after the *Pao-chu-chi* 寶珠集. . . .<sup>13)</sup>

This is Mr. Ômura's view. The most important account in the *Fo-tsu-t'ung-chi* 佛祖統記 by Chih-p'an 志磐, which most convincingly ascribes the *Pao-chu-chi* 寶珠集 to Lu Shih-shou 陸師壽, a point on which the writer is going to lay much stress by and by is lightly dismissed by Mr. Ômura by the following passage. "And the *Fa-yün-t'ung-sai-chih* 法運通塞志 holds the view that a sequel by Lu Shih-shou 陸師壽 was renamed *Pao-chu-chi*, but it is probable that it only succeeded the title of the previous work."<sup>14)</sup>

Is it possible, however, to dispose of this view so lightly as he does? The writer is very much in doubt. Mr. Ômura has committed an error in supposing that Wang Ku 王古 was the compiler of the *Pao-chu-chi* and author of the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 first compiling the former in 4 Bks. which deals with

13) 而選擇集,類聚淨土五祖傳,及傳通玄義分記等,引用新修往生傳者,古來皆以為王古撰述,侍郎自序云。(中略)該羅別錄,增續新聞,共得一百一十五人,隱顯畢收,綱素備列,元豐七年八月十五日,清源王古序,今以之彼此對照其文殆同寶珠集,唯舉列彼人員耳,因思,王古初撰寶珠集四卷,收一百九人,後更增六人,且削釋者,改以為新修往生傳三卷,仍存舊序之年月日也,樂邦文類所載,足以徵之,可知新修傳之成,後於寶珠集五六年以外也。Ibid., p. 65, Upper and Lower Columns.

109 persons who attained rebirth in Buddhist Paradise and then five or six years later completing the latter in 3 Bks. which comprises 115 persons, after adding only 6 persons to the former. This will be dwelt upon in the following. The fundamental mistake of his argument lies in making indiscriminate use of a much later material—in other words, in emphasizing in his argument the account in the *Ching-t'u-shêng-bsien-lu* 淨土聖賢錄 by P'êng Hsi-su 彭希諫 of the Ch'ing dynasty. To put it more concretely, the root of Mr. Ômura's error may be traced back to his overbelief in the account which ascribes the *Pao-chu-chi* to *Min-chung Shih-lang* Wang Ku 敏仲侍郎王古. Mr. Ômura, however, is not the only one who ascribes the *Pao-chu-chi* to Wang Ku, for many men had made the same mistake before him. His view, after all, is due to the absence of his discriminating power towards this view of his predecessors.

In the *Jôdo-ihyôkyôron-shôsho-mokuroku* 淨土依憑經論章疏目錄 compiled by Chôsai 長西 who is looked upon as the founder of the *Kubonji* 九品寺 school of the *Jôdo* 淨土 Sect in Japan, one comes across the following. "Wôjô-jôdo-Hô-jushû in 8 Books Compiled by Wang Ku Min-chung Shih-landg"<sup>14)</sup>

It may be necessary to determine whether, in making this catalogue, Chôsai 長西 actually witnessed the work in person, or borrowed it from another work of bibliography. This is an exceedingly difficult task now. Since the bibliography by Chôsai 長西 is the oldest of this kind, and the other bibliographies by Bunyû 文雄, Senkei 光啓, Genchi 玄智 and other Buddhist scholars all include or refer to it, they will not be discussed here. Tsung-hsiao 宗曉 of Ssu-ming 四明 or Ning-po 寧波 of the Sung dynasty in his *Lo-pang-wên-lei* 樂邦文類, gives the whole of the preface previously under the title: "Ching-t'u-pao-chu-chi by

14) 而法運通憲志, 所謂陸師壽續集易名爲寶珠集者, 恐不過襲前著之名也 Ibid., p. 65, Upper Column.

15) Chôsai 長西 *Jôdo-ihyôkyôron-shôsho-mokuroku* 淨土依憑經論章疏目錄, Denkiroku 傳記錄 VIII, *Dai-nippon-Bukkyô-zensho* 大日本佛教全書, *Bukkyô-shoseki-mokuroku* 佛教書籍目錄, No. I, p. 352, Upper Column.

往生淨土寶珠集 八卷  
淨土寶珠集

王古敏仲侍郎  
侍郎王古

Shih-lang Wang Ku.”

If may be supposed that Chōsai 長西 was misled by this, but if this had been his only source, he could not have obtained the number of books of the work. And Chosai definitely and correctly records it was as in 8 Bks. How could this be explained? It is very probable that, as is discussed in the following pages, Chosai had actually seen the *Pao-chu-chi* 寶珠集 in 8 Bks. which contained the preface at its opening section when he made this statement.

The man who indiscriminately accepted the account by Tsung-hsiao 宗曉 and handed his error down to posterity is P'êng Hsi-su 彭希徠 of the Ch'ing dynasty. *Wang-ku-chuan* 王古傳 included in his *Ching-t'u-shêng-bsien-lu* 淨土聖賢錄, he says :

“Wang Ku 王古, alias Min-chung 敏仲, a man of the Eastern Capitale, (Kai-fêng 開封) was a great-grandson of Wang Tan 王旦 named after his death wên chêng-kung 文正公. His ancestors for seven generations had strictly observed the injunction “Do not kill.” Ku experienced religious awakening and set free million lives. He travelled in the Chiang-hsi 江西 Province, and under such venerable priests as Hui-t'ang 晦堂 and Yuang-c'hi 楊岐 and inquired into the essentials of his sect. Then he compiled the *Chih-chih-ching-t'u-shüeh-i-chu* 直指淨土決疑集 and preached Buddhism. Even when at leisure, he never took down his beads from his hands. No matter whether walking or stopping, sitting or lying, he never ceased from practising ascetic exercises. He also compiled the *Ching-t'u-pao-chu-chi* 淨土寶珠集. The preface says “If the heart of the living being be pure, Buddhist Paradise will also be pure. . . .”<sup>17)</sup> ( Thus he cites the greater part of the preface.)

Now the *Enkwōdaishi-gyōjō-gwadzu-yokusan* 圓光大師行狀畫圖翼贊<sup>18)</sup> by

17) 王古字敏仲東都人, 文正公且曾孫也, 其先七世持不殺戒, 古更發心放生命一百萬, 遊江西與晦堂楊岐諸老師, 究宗門中事, 既而作直指淨土決疑集, 宏西方之教, 間居數珠不法手, 行住坐臥修行淨觀無有間歇, 又作淨土寶珠集, 衆生心淨則佛土淨云云. See Note 5.

18) Gizan 義山: *Enkwōdaishi-gyōjō-gwadzu-yokusan* 圓光大師行狀畫圖翼贊, Bk. LX, Jōdoshū-zensho 淨土宗全書, 16 Denki-keifu 傳記系譜, p. 958, Lower Column.

元豐七年八月十五日 清源王古序

Gizan 義山, the Japanese scholar, contains a passage which undermines the accounts by Tsung-hsiao 宗曉 and P'êng Hsi-su 彭希葆 who ascribed the *Pao-chu-chi* 寶珠集 to Wang Ku 王古 only on the strength of this preface. This man adopts as Wang Ku's own preface to his *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 a part of the same preface which the *Lo-pang-wên-lei* 樂邦文類 includes as the preface to the *Pao-chu-chi*, and at the end gives the following 14 characters. "Preface by Wang Ku 王古 of Ch'ing-yüan 清源 Aug. 15th, the 7th year of Yüan-fêng 元豐" The confusion originates here. For one takes the preface given entire at the beginning of this article to be Wang Ku's own preface to his *Hsin-hsiu-wan-shêng-chuan* 新修往生傳, and the other as Wang Ku's preface attached to the *Pao-chu-chi*. Thus the question long stood as complicated that no settling seemed possible. Then it is that the Seikidô MSS. made its appearance.

Now Mr. Ômura noticing only the date at the end of the preface, and ignoring the presence of the five characters 清源王古序 "Preface by Wang Ku 王古 of Ch'ing-yüan 清源", thoughtlessly ascribed the two works to one and the same Wang Ku, and venturing a very absurd inference and boldly deserting a valuable material, proposed the above-mentioned conclusion. Instead of rectifying the old error, he further endorsed that error with far-fetched reason. This is a matter of profound regret, considering the great honour of his brilliant discovery.

The writer is doubtful as to Mr. Ômura's processes of inference, manner of treating of the material, and conclusion drawn therefrom. The results of investigation will be given in the following.

Chih-p'an 志磐 in his *Fo-tsu-t'ung-chi* 佛祖統記 has left the most important account as a historical record concerning the compilation of the *Wan-shêng-chuan* 往生傳 during the Sung dynasty. As Chih-p'an 志磐 attaches a preface by himself to this work dated the 5th year of Hsien-chün 咸淳 (1269 A. D.) under the reign of the Emperor To-tsung 度宗 of the Southern Sung dynasty. Being an article composed not very far from the dates at which these works were compiled, this is a fairly reliable account which is full of interest and indicative of the various stages

of the development of the *Wan-shêng-chuan* 往生傳 (Books of Rebirth in Buddhist Paradise). It is the following passage given under *Ching-t'u-li-chiao-chih* 淨土立教志.

“Chieh-chu 戒珠 of Fei-shan 飛山 of the present dynasty compiled the *Wan-shêng-chuan* 往生傳 for the first time, to which *Shih-lang* Wang Ku 侍郎王古 added a sequel. After the southern transference of the capital, Lu Shih-shou 陸師壽 of Ch'ien-t'ang 錢唐 or Hang-chou 杭州 enlarged it again. Mo-jung 默容海印 of Ssu-ming 四明 or Ning-po 寧波 again compiled another sequel. Thus two Confucian scholars and two Buddhist priests successively worked at and completed this book. The present selection is one from which all the complicated phrases have been stricken off and which presents only the cases of every-day devotion and rebirth in Buddhist Paradise. The purpose of this book is for the benefit of those aspiring for a religious life.”<sup>19)</sup>

Chih-p'an 志磐 himself, on selecting the *Fo-tsu-t'ung-chi* 佛祖統記 from the *Wan-shêng-chuan* 往生傳 which had already existed states definitely that he struck off redundant passages and selected only the records of those who daily devoted themselves to prayer and achieved rebirth in Buddhist Paradise for the benefit of those aspiring for a religious life. And as Chieh-chu 戒珠 and Hai-yin 海印 were Buddhist priests and Wang Ku 王古 and Lu Shih-shou 陸師壽 laymen, Chih-p'an 志磐 says “Two Confucian scholars and two Buddhist priests successively worked at and completed this book.” Special attention may be called to the four characters 繼成此書. And Chieh-chu 戒珠 and Wang Ku 王古 were of the Northern Sung dynasty; and Lu Shih-shou 陸師壽 and Hai-yin 海印 were no doubt of the Southern Sung dynasty, because the passage reads “After the southern transference of the capital.” The above account indicates only the rough order of the compila-

19) 本朝飛山戒珠，始集往生傳，厥後侍郎王古，加以續傳。南渡以來，錢唐陸師壽，又增續之，四明默容海印，復為續於後。凡二儒二釋，繼成此書。今並刪削繁文，獨著平時念佛臨終往生之驗，俾修淨業者有所慕焉。Chih-p'an 志磐: *Fo-tsu-t'ung-chi* 佛祖統記 Bk. XXVII, *Ching-t'u-li-chiao-chin* 淨土立教志, No. 12, Pt. 2, *Tripitaka Taishō*, Bk. XLIX, p. 273a.

tion of the four *Wan-shêng-chuan* 往生傳, but Chih-p'an 志磐 presents a detailed discussion concerning the dates of these works under *Fa-yün-t'ung-sai-chih* 法運通塞志. Under the 25th year of Shao-hsing 紹興 in the reign of the Emperor Kao-tsung 高宗 of the Southern Sung dynasty (A.D. 1155), when describing the latest *Wan-shêng-chuan* 往生傳 completed that same year, he comments as follows on the two works compiled prior to that date.

"Previously in the 1st year of the Chih-p'ing 治平 era (1064 A. D.), Chieh-chu 戒珠, Buddhist priest of Fei-shan 飛山, selecting the account of the people who attained a religious life and rebirth in Buddhist Paradise from the *Kao-shêng-san-chuan* 高僧三傳 or The Biographies of Great Priests, compiled the *Ching-t'u-chuan* 淨土傳 in 3 Bks. During the era of Yüan-fêng 元豐, Wang Ku 王古 in the post of *Shang-shu* 尚書, adding some new accounts to it, enlarged it to 4 Bks. In the same year, Lu Shih-shou 陸師壽 of Ch'ien-t'ang 錢唐 compiled the accounts of the those who attained rebirth in Buddhist Paradise. This is a work in 8 Bks., with the title changed to *Pao-chu-chi* 寶珠集."<sup>20)</sup>

According to this, Chieh-chu 戒珠, in the 1st year of Chih-p'ing 治平 (A.D. 1064) in the reign of the Emperor Ying-tsung 英宗 of the Sung dynasty, selected the account of those who attained a religious life and rebirth in Buddhist Paradise from the three *Kao-shêng-chuan* 高僧傳 or *Biographies of Great Priests* (that had been written prior to that time. Thus the *Ching-t'u-chuan* 淨土傳 in 3 Bks. was completed. It is evident that the three *Kao-shêng-chuan* that had been written prior to that time are the *Kao-shêng-chuan* 高僧傳 in 14 Bks.<sup>21)</sup> by Hui-chiao 慧皎 of the Liang dynasty, the *Hsü-kao-shêng-chuan* 續高僧傳 in 30 Bks.<sup>22)</sup> by Tao-hsüan 道宣

20) 先是治平初, 飛山戒珠禪師, 依高僧三傳采修行臨終往生者, 作淨土傳三卷. 元豐間尚書王古, 增補新聞, 通為四卷. 是年錢唐陸師壽, 續集往生淨土者, 為八卷, 易名寶珠集. *Ibid.*, Bk. XLVII, *Fa-yün-t'ung-sai-chih* 法運通塞志, No. 17, Pt. 14, *Tripitaka Taishô* Bk. XLIX, 1, p. 426b.

21) Hui-chiao 慧皎 of the Liang dynasty: *Kao-shêng-chuan* 高僧傳 (14 Bks.) *Tripitaka Taishô* Bk. L, *Shih-chuan-pu* 史傳部 II (3), pp. 222-225.

22) Tao-hsüan 道宣 of the Tang dynasty: *Hsü-kao-shêng-chuan* 續高僧傳 (30 Bks.), *Tripitaka Taishô*, Bk. L, *Shih-chuan-pu* 史傳部 II (3), pp. 425-709.

of the T'ang dynasty, and the *Sung-kao-shêng-chuan* 宋高僧傳 in 30 Bks.<sup>23)</sup> by Tsan-ning 贊寧 of the Sung dynasty. It is also evident that the work referred to there is the *Ching-t'u-wan-shêng-chuan* 淨土往生傳 in 3 Bks. by Chieh-chu 戒珠<sup>24)</sup> and which exists entire to-day and that it is the work commented upon as follows:

“Chieh-chu 戒珠, Buddhist priest of Fu-t'ang 福唐, selected 75 from among the biographies by 12 writers.”<sup>(24 a)</sup>

Chien-chu 戒珠 says in his own preface that Tsan-ning 贊寧 (T'ung-hui-ta-shih 通慧大師) gives in his new work the *Sung-kao-shêng-chuan* 宋高僧傳 the lives of 75 persons who attained rebirth in Buddhist Paradise, but as his description is sometimes obscure and his phraseology unpolished, he has revised the work, removing the impure and adopting the true.

It is said that this work was a printed edition and the other a hand-writing one, but the extant is of the genealogy of the printed edition dated the mid-spring, the 4th year of Keian 慶安, while the hand-writing copy is entirely lost sight of. Only the *Enkwô-daisbi-kgwad:u-yokusan* 圓光大師畫圖翼贊 by Gizan 義山 says:

“The work by Chieh-chu 戒珠 is in 3 Bks. and entitled *Ching-t'u-wan-shêng-chuan* 淨土往生傳. It has been collected by Chieh-chu-fa-shih 戒珠法師 (His life is given in the *Shih-mên-chêng-t'ung-lu* 釋門正統錄) a Buddhist priest of 飛山 in Fu-t'ang-Fei-shan 福唐 of the Sung dynasty (whose biography is given in *Shih-mên-chêng-tung-lu* 釋門正統錄.) This, being printed, is circulated nowadays. Also there is sometimes found a hand-writing copy entitled *Wan-shêng-ching-t'u* 往生淨土 in 3 Bks. collected by Chieh-chu 戒珠. The contents of the two versions are similar in some points and different in others; the styles are entirely different; the phrasing is somewhat vulgar. It may be due to the omission of passages and characters in the course of copying. The account now available may probably

23) Tsan-ning 贊寧 of the Sung bynasty: *Sung-kao-shêngchuan* 宋高僧傳 (30 Bks.), Tripitaka Taishô, Bk. L, Shih chuan-pu 史傳部 11 (4), pp. 109-900.

24) Chieh-chu 戒珠 of the Sung dynasty: *Ching-t'u-wan-shêng-chuan* 淨土往生傳 (3 Bks.), Bk. LI, Shih chuan-pu 史傳部 III (1), pp. 108-126.

24 a) 福唐釋戒珠, 採十二家傳記, 得七十五人。



be traced to this hand-writing copy."<sup>25)</sup> Only from this account may be known the presence of the hand-writing copy.

Then it is recorded that during the era of Yüan-fêng 元豐 (A. D. 1078-1085) Wang Ku 王古 in the post of *Sbang-shu* 尙書 added some new accounts and enlarged the work to 4 Bks. The passage fails to give the exact year at which it was written. But the Yokusan 翼贊 by Gian 義山<sup>26)</sup> and the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳<sup>27)</sup> in the possession of Mr. Reishin Suzuki 鈴木靈真 says as follows.

"... Now we have again compiled and supplemented the missing and omitted sections, eliminated the tautological and lengthy passages, got together various other documents and enlarged them with new findings. We have thus chosen 115 biographies. We have included all the prominent and obscure sages both clerical and lay. We have collected all the four greatest rivers (the Yang-tzu the Huang-ho the Wei, and the Chi) into one great sea. We have melted all pots and hair-pins and bracelets until, as it were, no gold remains elsewhere. It is called the ford and bridge in the precipitous mountain-roads—the models for posterity. Preface by Wang Ku 王古 of Ch'ing-yüan 清源 composed on Aug. 15th, the 7th year of Yüan-fêng 元豐."

From this it is clear that the date was the 7th year of Yüan-fêng 元豐 (A. D. 1084). This preface is, as Gizan 義山 has already stated, Wang Ku's own to his

25) 戒珠傳, 都三卷, 淨土往生傳ト題ス。宋, 福唐飛山沙門戒珠法師, 傳在釋門正統錄集, ラル(中略)是印行シテ今時世ニ行ハル。又往生淨土傳三卷沙門戒珠集トアテ書寫ノ一本希ニ得者, アリ, 兩本其事ヲ載タル或, 同或, 異ナリ, 書體大ニ異ニシテ文章稍鄙俗ナリ。展ラクハ展轉書寫シテ脫文關字ノ所致スナランカシ。然ルニ今傳文ニ所出書寫ノ本ヲ舉ルニ相似タリ。 Gizan 義山: *Enkōdaiishi-gyō'ō-gwadzu-yokusan* 圓光大師行狀畫圖翼贊, Bk. LX, *Dempō* 傳本 Bk. XV, *Jōdoshuzensho* 淨土宗全書, No. 16, *Denkikeifu* 傳記系譜, p. 958b.

26) 蒐補闕遺, 芟夷繁長, 該羅別錄, 增廣新聞, 共得一百一十五人, 隱顯畢收, 緝素並列, 會江河淮濟於一海, 融瓶罄釗無二金, 標爲險道之津梁, 永作後來之龜鑑, 元豐七年八月十五日清源王古序。 *Ibid.*, p. 955.

27) Wang Ku 王古: Preface to *Hsin-hsiu-wan-shêng-chuan* 新修往生傳. As to how Mr Suzuki obtained this work, nothing is known. It is included in the *Zoku-jōdoshū-zensho* 續淨土宗全書 *Wōjōden-shūroku* 往生傳輯錄, XVI, p. 96ab.

*Hsin-hsiu-wan-shêng-chuan* 新修往生傳—a fact which need not be proved by the newly found copy in the possession of Mr. Suzuki. The copy in 4 Bks. enlarged with new editions completed in the Yüan-fêng 元豐 era, no doubt refers to this *Hsin-hsiu-wan-shêng-chuan* 新修往生傳. It is said that this comprises the biographies of 115 persons by adding to and revising those of 75 persons by Chieh-chu 戒珠. As to the compiler, though often misled by the inscription at the end of the latter Bk., 元祐四年四月八日無爲楊傑述 (Dictated by Wu-wei-Yang-Chieh 無爲楊傑 on April 8th, the 4th year of Yüan-yü 元祐), which has been given at the end of a new corrections made by Yang Chieh 楊傑, Wang Ku's personal friend. As definitely given in his own preface, there is no doubt whatever as to Min-chung *Shih-lang* Wang Ku 敏仲侍郎王古 of Ch'ing-yüan 清源 being the compiler of the work. Only there is a question as to the number of books. The *Hsin-hsiu-wan-shêng-chuan* 新修往生傳, according to the past records, is in 3 Bks, never given as in 4 Bks. in any bibliography. Chôsai 長西 in his bibliography already referred to says: " *Hsin-hsiu-wan-shêng-chuan* in 3 Bks. by Min-chung *Shih-lang* a layman of the T'ang dynasty"<sup>28)</sup> while Gizan 義山 in his *Yokusan* 翼贊 says: "The *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 complete in 3 Bks. was compiled by Min-chung *Shih-lang* Wang Ku 敏仲侍郎王古—a revision of the *Wan-shêng-chuan* 往生傳 by Chieh-chu 戒珠, Buddhist priest, hence the epithet *Hsin-sin* or Recompiled."<sup>29)</sup>

This work was also imported into Japan from ancient times, and in view of the fact that its fragmentary passages are often quoted in the *Ruijû-jôdo-gosoden* 類聚淨土五祖傳<sup>30)</sup> by Genkû 源空 (Hônen-shônin 法然上人) and in the *Kwang-yô-sodentsûki* 觀經疏傳通記<sup>31)</sup> by Ryôchû 良忠, it is evident that the work in 3 Bks.

28) 新修往生傳三卷 敏中侍郎 Chôsai 長西: Op. cit., p. 351, Lower Column.

29) 新修往生傳, 都三卷. 敏仲侍郎王古撰之戒珠法師往生傳ヲ増修ス. 故=新修ノ名ヲ得タリ. Gizan 義山: Op. cit., p. 958, Lower Column.

30) Genkû 源空: *Ruijû-jôdo-gosoden* 類聚淨土五祖傳 in the *Kango-tôroku* 漢語證錄. Now included in *Hônen-shônin-zenshû* 法然上人全集, Series VIII, pp. 624-629.

31) Ryôchû 良忠: *Kwang-yô-sodentsûki* 觀經疏傳通記. Now included in the *Jôdoshû-zensho* 淨土宗全書, Bk. 2, *Shintan-sojaku-bu* 震旦祖釋部.

was preserved entire at the earlier part of the Kamakura period. Some biographies of the Tokugawa period as late as the Genroku 元祿 era mention this work definitely as in 3 Bks. By the Anei 安永 era, however, the Middle Bk. seems to have been lost sight of, for the *Shinshū-kyōten-shi* 真宗教典志 by Genchi 玄智, saying as follows, records it as in 2 Bks.

“The *Hsin-hsiu-ching-t'u-wan-shêng-chuan* 新修淨土往生傳 written by Wang Ku 王古 in the post of *Shih-lang* 侍郎, native of Ch'ing-yüan 清源, and dated the 7th year of Yüan-fêng 元豐 (A. D. 1084) of the Sung dynasty. Later Chieh-chu 戒珠 wrote a sequel, but the Middle Book is missing.”<sup>32)</sup>

Later, the First Book also came to be lost sight of: and when the *Dai-nippon-zoku-zōkyō* 大日本續藏經 was compiled, as there was only the Last Book left<sup>33)</sup> it was included in the list. The First Book which had been lost was discovered so fortunately in the possession of Mr. Reishin Suzuki 鈴木靈真 and was included in the *Zoku-jōdoshū-zensho* 續淨土宗全書<sup>34)</sup>. As previously stated, the discovery of this First Book serves to prove eloquently that the preface previously referred to and much disputed up to that time is Wang Ku's own preface to his *Hsin-hsiu-wan-shêng-chuan* 新修往生傳.

Moreover, towards the end of the First Book newly discovered is found the following inscription. “This was written on Aug. 18th, the 5th N of Dai-ji 大治 (1130) by IM. Corrected and noted on the same day.”<sup>35)</sup>

Compared with the inscription in the *Kokyō-dai-batsu* 古經題跋 by Tetsujō

32) 新修淨土往生傳 宋元豐七年, 清源王古敏仲侍郎作, 續戒珠後但中卷闕 Genchi 玄智: *Shinshūkyōtenshi* 真宗教典志, Bk. 3, *Wō'ōden-rui* 往生傳類, *Dai-nippon-bukkyō-zensho* 大日本佛教全書, *Bukkyōshoseki-mokuroku* 佛教書籍目錄, No. 1, p. 527, Lower Column.

33) Wang Ku 王古: *Hsin-hsiu-wan-shêng-chuan* 新修往生傳, Last Book. Included in Tatsuei Nakano 中野達慧: *Dai-nippon-zoku-zōkyō* 大日本續藏經, *First Series, Part II. b*, Case No. 8, Vol. 1, pp. 36-44.

34) See Note 27.

35) 大治五 八月十八日書之 同日交點了 *Zoku jōdoshū-zensho* 續淨土宗全書, *Op. cit.*, No. 16, *Wō'ōdenshū* 往生傳輯, p. 108b.

Ugai 鶉養徹定<sup>36)</sup>, which reads: \* “*Hsin-hsiu-wan-shêng-chuan* 新修往生傳 in 2 Bks. in the possession of the Nyûshinin 入信院. Above note was written on Aug. 18th, the 5th year of Dai-ji 大治,” it may be considered that the work in two Bks. (lacking the middle Book) which Genchi 玄智 saw and the one newly obtained by Mr. Suzuki were one and the same copy now in the possession of the Nyûshinin 入信院. As discussed in detail in the foregoing, the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 compiled by Wang Ku 王古 was always in 3 Bks. and never reported as in 4 Bks. If so, does Genchi 玄智 make a mistake in setting it down as in 4 Bks? Or is he right? This must be investigated.

Books compiled for one and the same purpose usually increase in the number of Books every time they go into a new edition, in accordance with the increase of contents. If the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 by Chieh-chu 戒珠 treating 75 persons was in 3 Bks., it is not natural that the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 by Wang Ku 王古 treating 115 persons should have grown into 4 Bks. The statement by Chih-p'an 志磐 may not be entirely groundless. When this is taken into consideration, the fact that the extant *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 contains no *Shih-yin-pu* 釋音部 (a Section on Pronunciation) while both the *Ching t'u-wan-shêng-chuan* 淨土往生傳 by Chieh-chu 戒珠 and the *Pao-chu-chi* 寶珠集 contain a Section on Pronunciation may lead one to the theory that this work was originally made up of 4 Bks.,—the main body in 3 Bks. (First, Middle, and Last) and another Bk. on Pronunciation; the Section on Pronunciation 釋音部 has been dropped in the course of time and only the main body in 3 Bks. has been preserved. Thus upon the basis of such a theory, the view that the work was originally in 4 Bks. may be held. However, not being based on positive evidence, this is only a theory at present. Suffice it to say that the present writer considers such a view not impossible.

36) Tetsujō Ugai 鶉養徹定: *Kokyō-daibatsu* 古經題跋 First Book. *Kaidai-sōsho* 解題叢書, p. 293 ab. Toshokankōkwaï 圖書刊行會 edition. Published Jan. 20, 1916.

\* 新修往生傳 二卷 入信院藏 大治五年八月十八日書之

It is now time to discuss the *Pao-chu-chi* 寶珠集 at last. 是年 (This year) given here of course refers to the 25th year of Shao-hsing 紹興 (1155 A. D.) under the reign of the Emperor Kao-tsung 高宗 of the Southern Sung dynasty. It is recorded that a man of Ch'ien-t'ang 錢塘 named Lu Shih-shou 陸師壽, collecting more accounts of men who attained rebirth in Buddhist Paradise, compiled a work in changing the title to *Pao-chu-chi* 寶珠集. It is a great regret that Mr. Omura who must have noticed this obvious inscription, ignoring the name of the author, the date, the number of books, and the title of the work, should have stressed only one item of agreement—the agreement between the preface given in the *Lo-pang-wên-lei* 樂邦文類 and that given in the Seikido manuscripts, making no investigation of the account in the *Lo-pang-wên-lei* 樂邦文類, nor a careful comparison or contrast between the preface in the Seikido manuscripts and what Gizan 義山 calls the preface by the author himself in the *Hsin-hsin-wan-shêng-chuan* 新修往生傳 (though the *Hsin-hsin-wan-shêng-chuan* 新修往生傳 in the possession of Mr. Suzuki was not available yet) and should have drawn a very daring conclusion. As stated in the foregoing, Mr. Omura says: "The Hsü-chi 續集 or Sequel by Lu Shih-shou 陸師壽 is a work referred to as *Pao-chu-chi* 寶珠集 in the *Fa-yün-tung-sai-chih* 法運通塞志. This is perhaps a work only succeeding the title of a former."\*

How could he assert it convincingly like this? On what ground did he advance this sweeping assertion? This is certainly a thoughtless misjudgment.

Moreover, Chih-p'an 志磐 in the same book in a passage under the 3rd year of Tuan-p'ing 端平 (1236 A. D.) under the reign of the Emperor Li-tsung 理宗 says: "Hai-yin 海印, a Buddhist priest of Ssu-ming 四明 or Ning-po selected and revised the *Pao-chu-chi* 寶珠集 by Lu Shih-shou 陸師壽. Adding accounts of more prominent persons who achieved a religious living, he called it the *Ching-t'u-wan-shêng-chuan* 淨土往生傳. The work is in 12 Bks."<sup>37)</sup>

\* 法運通塞志所謂, 陸師壽續集, 易名為寶珠集, 恐不過襲前著之名也。

37) 四明沙門海印, 刪修陸師壽寶珠集, 續集淨業有驗者, 名院淨土往生傳十二卷. Chih-p'an 志磐: *Fo-tsu-t'ung-chi* 佛祖統記, Bk. XLVIII, *Fa-yün-t'ung-sai-chih* 法運通塞志, No. XVII, Pt. 15, *Tripitaka Taisho* 大正藏書, Bk. XLIX, *Shih* 史傳部 I (2) p. 432, Top Column.

From this it is evident that Hai-yin 海印, a Buddhist priest of Ssu-ming 四明, revising the *Pao-chu-chi* 寶珠集 by Lu Shih-shou 陸師壽, gave it a new title *Ching-t'u-wan-shêng-chuan* 淨土往生傳 (12 Bks.) This work was also imported into Japan, for the *Renmon-ruiju-Kyoseki-roku* 蓮門類聚經籍錄 by Bunyû 文雄 says: "Wôjô-den 往生傳 in 1 Book by Lu Shih-shou 陸師壽 of Ch'ien-t'ang 錢塘 of the Sung dynasty. Sequel in 1 Bk. by Mo-juag 默容 Hai-yin 海印 of Ssu-ming 四明 of the Sung dynasty."<sup>38)</sup>

The title of the work and the number of Books are inaccurate, but the account serves to prove that there was a Sequel by Hai-yin 海印 to the work by Lu Shih-shou 陸師壽. Moreover, Genchi 玄智 under *Wôjôden-rui* 往生傳類 in the *Jôdo-shinshû-kyôten-shi* 淨土真宗教典志<sup>39)</sup>, enumerates all *Wôjô-den* 往生傳 or Accounts of Rebirth in Buddhist Paradise since the T'ang and Sung dynasties and, following the introduction of the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳, says: "*Hsin-pien-ku-chin-wan-shêng-pao-chu-chi* in 8 Bks. Written by Lu Shih-shou 陸師壽 of Ch'ien-t'ang 錢塘 of the Sung dynasty. Chôsai 長西 attributes it to Wang Ku 王古, but probably by mistake. *Ching-t'u-wan-shêng-chuan* 淨土往生傳 in 12 Bks. Adapted by Hai-yin 海印 of the Sung dynasty from the *Pao-chu-chi* 寶珠集 by Lu 陸. This is mentioned in BK XLIX of *Fo-stu-t'ung-chi*."\*

A glance at the two above-mentioned records by Chih-p'an 志磐 will show that the history of selecting the accounts of rebirth in Buddhist Paradise in the Sung dynasty begins with *Ching-t'u-wan-shêng-chuan* 淨土往生傳 (3 Bks.) by Chieh-chu 戒珠, passes on to the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 (4 Bks.) by Wang Ku 王古, again to the *Ching-t'u-pao-chu-chi* 淨土寶珠集 (8 Bks.), and finally de-

38) 往生傳一卷 宋錢塘陸師壽 續編一卷 宋四明默容海印 Bunyû 文雄 (Revised by Tetsujô 徹定): *Renmon-ruijû-kyôseki-roku* 蓮門類聚經籍錄, Last Book. *Dai-nippon-bukkyô-zensho* 大日本佛教全書, *Bukkyôshoseki-mokuroku* 佛教書籍目錄, No. I, p. 406a.

39) Genchi 玄智: *Jôdo-shinshû-kyôten-shi* 淨土真宗教典志, Bk. 3, *Dai-nippon-bukkyô-zensho* 大日本佛教全書, *Bukkyôshoseki-mokuroku* 佛教書籍目錄, No. I, p. 528, Upper Column. As stated previously, this work is the most

\*新編古今往生寶珠集 八卷 宋錢塘陸師壽作。長西錄爲王古作, 恐誤。  
淨土往生傳十二卷 宋海印翻修陸氏寶珠集編之, 出統記四十九

veloped to the *Ching-t'u-wan-shêng-chuan* 淨土往生傳 (12 Bks.) by Hai-yin 海印. Of all these, the work in 12 Bks. by Hai-yin 海印 is now entirely lost sight of unfortunately; of the 8 Bks. by Lu Shih-shou 陸師壽, only one Bk. is preserved as already referred to; of the 4 Bks. by Wang Ku 王古, the main substance (the First and Last Bks.) is preserved in perfect condition, while part of the Middle Book which has been lost is included in the *Rui-jâ-jôdo-goso-dên* 類聚淨土五祖傳 by Genku 源空 and reprinted in the *Kango-tô-roku* 漢語燈錄, and the Book on Pronunciation or Shih-inj 釋音 has been entirely lost sight of. The work in 3 Bks. by Chieh-chu 戒珠 is fortunately preserved entire.

The fact that the *Pao-chu-chi* 寶珠集 has been compiled, not by Wang Ku 王古, but by Lu Shih-shou 陸師壽 of Ch'ien-t'ang 錢塘 has been pointed out, not only by Chih-p'an 志磐, but also quite definitely by Wang Jih-hsiu 王日休 of the Sung dynasty in his *Lung-shu-tsêng-kuang-ching-t'u-wên* 龍舒增廣淨土文. Under the heading *Kan-ying-shih-chi* 感應事迹, the latter says: "[Hui] Yüan [慧] 遠, Buddhist priest of the Eastern Chin 東晉 dynasty, taught the way of achieving rebirth in Buddhist Paradise. Wang Min-chung 王敏仲 in the post of *Shih-lang* 侍郎 of the present dynasty and Lu 陸 [Chü-shih], layman of Ch'ien-t'ang 錢塘, in recent years compiled the accounts of men who attained spiritual intercourse. It comprises the accounts of more than 200 persons. All these have been printed and circulated extensively. The present work, however, does not reprint all of them. Thirty accounts of men who succeeded through purification, the mediocre who achieved, the wicked who achieved, and the diseased and suffering who achieved are chosen from it for the purpose of arousing piety among the people."<sup>40)</sup>

It may be noted that this record shows, by the use of the character *chi* 及 "and" between Wang Min-chung 王敏仲 and Lu Chü-shih 陸師壽 and also the adverbial

40) 東晉遠法師倡首修淨土, 本朝王敏仲侍郎及近年錢塘陸居士, 編集感應事迹, 凡二百餘傳, 皆鑲板流傳, 今不及盡載, 略取其齊戒修者, 及中人修者, 及罪惡人修者, 疾苦中修者, 共三十傳, 所以發人之信心也. Wang Jih-hsiu 王日休: *Lung-shu-tsêng-kuang-ching-t'u-wên* 龍舒增廣淨土文, Bk. 5, under the heading *Kan-ying-shih-chi* 感應事迹, *Tripitaka Taishô*, Bk. XLVII, *Chu-sung-pu* 諸宗部, IV. (2), p. 265, Lower Column.

phrase *chin-men* 近年 “in recent years” for the latter, that the two men, independent of each other, compiled the accounts of the men who achieved rebirth in Buddhist Paradise. Now, as to the date of the compilation of the *Lung-shu-t'sêng-kuang-ching-t'u-wên* 龍舒增廣淨土文 the *Fo-tsu-t'ung-chi* 佛祖統記 by Chih-p'an 志磐, under the heading the 9th year of Chien-tao 乾道 (A. D. 1173) of the Southern Sung dynasty in the *Fa-yün-t'ung-sai-chih* 法運通塞志, says: “Wang Jih-hsiu 王日休, Chinese scholar, is a man of Lung-shu 龍舒 . . . He wrote the *Ching-t'u-wên* 淨土文 which is widely circulated.”<sup>41)</sup>

However, according to the preface to the *Ching-t'u-wên* 淨土文 by Chang Hsiao-hsiang 張孝祥 of *Chuang-yüan* 狀元, a friend of Wang Jih-hsiu 王日休, and also to the postscript to the *Ching-t'u-wên* 淨土文 by Tai-hui Tsung-ko 大慧宗杲 the work was evidently completely between the 30th year and the 31st of Shao-hsing 紹興 (1161-1162 A. D.) of the Emperor Kao-tsung 高宗 of the Southern Sung dynasty. The preface reads: “. . . My friend Wang Hsü-chung 王虛中 of Lung-shu 龍舒 being a man of honesty, tranquility, and simplicity, is thoroughly acquainted with various books. He wrote several tens of thousand works, commenting upon the Six Confucian canons and many other miscellaneous works. . . . In the autumn of the year Hsin-ssu 辛巳 (the 31st) of Shao-hsing 紹興 (1161 A. D.) on passing Hsüan-ch'êng 宣城 to see my father, I dwelt there two months, and first time read his *Ching-t'u-wên* 淨土文 which comprises the detailed accounts of those who succeeded in obtaining the Buddhist faith and had brilliant experiences of spiritual communications with the Buddha. Those who seek the faith are planning to have the work engraved on wood for publication. I am asked to write a preface to it. Hence this composition to be placed at the opening of the work. The sobriquet of Hsü-chung 虛中 is Jih-hsiu 日休. Preface by

41) 國學王日休龍舒人(中略)日休爲淨土文,行於世。Chih-p'an 志磐: *Fo-tsu-tung-chi* 佛祖統記, Bk. XLVII, *Fa-yün-t'ung-sai* 法運通塞 XVII, Pt. 14, *Tripitaka Taisô*, Bk. XIX, Shih-chuan-pu 史傳部 I (2), p. 428, Bottom Column.



Chang Hsiao-hsiung 張孝祥 of Li-yang 歷陽 dated October 1st."<sup>42)</sup>

The postscript reads . "Wang Hsü-chung tzu Jih-hsiu 王虛中日休 of Lung-shu 龍舒, while perusing various works has his mind intent upon Buddhist teaching and regards it as his duty to benefit other people. He is a veritable lotus in the fire. . . . In approval of his desire, this is given at the end of the work. . . . Postscript by Tsung-ko 宗杲 dated Aug. 20th, the year Kêng-ch'ên 庚辰 (the 30th year)."<sup>43)</sup> This is sufficient evidence. The four characters 鏤木傳焉 (Engraved on wood for publication) in the preface here reprinted no doubt refer to the fact that the work was engraved on wood for publication. It goes without saying that the work was actually published. It needs no explanation that "in recent years" the phrase Wang Jih-hsiu 王日休 uses here, alludes to the compilation of the *Pao-chu-chi* 寶珠集 by Lu Shih-shou 陸師壽 of Ch'ien-t'ang 錢塘 which Chih-p'an 志磐 records under the heading the 25th year of Shao-hsing 紹興.

The foregoing alone has amply proved the positive inadequacy of the view that holds Wang Ku 王古 as the compiler of the *Pao-chu-chi* 寶珠集. Besides, the examination of the contents of the work will also offer evidence determinate to the view.

Should Wang Ku 王古 be taken as the compiler of the *Pao-chu-chi*, as Mr. Omura advocates, then the following contradiction which such supposition involves should be reconciled.

The point in question is that the part of the *Pao-chu-chi* now lost sight of, but fortunately preserved as quotations in other works, contains a few accounts dated

42) 友人龍舒王虛中, 端靜簡潔, 博通群書, 訓傳六經諸子數十萬言(中略)紹興辛巳秋(三十一年)過家居於宣城, 留兩月, 始見其淨土文, 凡修習法門, 與感驗章著, 具有願末, 將求信道者, 鏤木傳焉, 謄余序其書, 故爲之題其端云, 虛中名日休, 十月旦, 歷陽張孝祥序. Chang Hsiao-hsiung 張孝祥: Ching-t'u-wên-hsü 淨土文序. Included in the *Lo-pang-wên-lei* 樂邦文類, Bk. 2, *Tripitaka Taishó*, Bk. XLVII, Shoshü-bu 諸宗部, IV (1), p. 172c,

43) 龍舒王虛中日休, 博覽群書之餘, 留心佛乘, 以利人爲己任, 真火中蓮也(中略)予嘉其志, 爲題其後, (中略)庚辰(三十年)八月二十日宗杲跋. Ta-hui-tsung-ko 大慧宗杲: *Lung-shu-tsêng-kuang-ching-t'u-wên* 龍舒增廣淨土文 Included in the *Lo-pang-wên-lei* 樂邦文類, Bk. 2, *Tripitaka Taishó*, Bk. XLII, Shoshü-bu 諸宗部, IV (1), p. 172, Bottom Column.

the era of Chêng-ho 政和 (1111-1118) under the reign of the Emperor Hiu-tsung 徽宗 of the Northern Sung dynasty. The *Lo-pang-i-kaō* 樂邦遺稿 by Tsung-hsiao 宗曉, has the following passage:

“ Priest Yüan-pien 圓辨 advocated that the Buddhistic Paradise exists in our very minds. Priest Yüan-pien 圓辨 of Yen-ch'ing 延慶 advocated the theory of existing of the Buddhistic Paradise in our very minds. Though this is indicated in the former book, that is to say, in the *Lo-pang-wên-lei* (Bk. IV. Tripitaka Taishō, XLVII, p. 207), the gist of it is now presented in the *Pao-chu-chi*. He says “ The Buddhistic Paradise which exists in our minds is only one . . . ”<sup>44)</sup>

Thus the outline of his theory is resumed here from the *Pao-chu-chi*. No mention is made there as to the date of the compilation of this 唯心淨土說 (an essay on the existence of the Buddhist Paradise in our very minds), but we can suppose from his life that it should have been composed at the end of the Northern Sung or the beginning of the Southern Sung dynasties. A life of Yüan-pien-Tao-ch'en 圓辨道琛 appears in the *Fo-tsu-t'ung-chi* 佛祖統記 by Chih-p'an 志磐<sup>45)</sup>, but not the date of his birth or that of his death. The *Sbih-shih-chi-ku-liao* 釋氏稽古略 by Chüeh-an 覺岸 of the Southern Sung dynasty, under the heading the 23rd year (Kuei-yu 癸酉) of Shao-hsing 紹興 (1153 A. D.) under the reign of the Emperor Kao-tsung 高宗 of the Southern Sung dynasty states as follows. “ Tao-ch'en 道琛 or Yüan-pien-fa-shih 圓辦法師 by the emetrious name of the Sung dynasty was a native of Wên-chou 温州 Chê-chiang. Everywhere he went and sojourned, he held a meeting named Ching-t'u-chi-nien-tao-ch'ang 淨土繫念道場 or a cloister where people admire the Buddhist Paradise. On the 23rd day of each month, there met all the believers of Sect Ch'ing-tu Sect in the neighborhood and all the famous priest and latics of the order came together. The number of the audiance

44) 圓辦法師說唯心淨土延慶圓辦法師有唯心淨土說,已刻前錄,今於寶珠集又得其要曰,唯心淨土一而已矣。云云 Tsung-hsiao 宗曉: *Lo-pang-i-kaō* 樂邦遺稿, Last Book. *Tripitaka Taishō*, Bk. XLVII, Chu'f'sng-pu 諸宗部, IV (1), p. 241b.

45) Chih-p'an 志磐: *Fo-tsu-t'ung-chi* 佛祖統記, Bk. 27, *Ching-t'u-li-chiao-chih* 淨土立教志, XLL, Pt. 2, *Tripitaka Taishō* Bk. XLIX, *Chih* 史 I (3), p. 281a.

(clergy and lay) of his preaching always exceeded ten thousands.

On Dec. 26th in the winter of the year Kuei-yu 癸酉, he breathed his last sitting in peace. The successors of his teaching were Fa-lien 法蓮, Hui-hsün 慧詢, and Shên-shao 伸韶. Shao 韶 wrote the *Chih-nan-chi* 指南集 (2 Bks.) which is valued by the public. These are based on the *Fo-fa-chi-nien-lu* 佛法繫年錄.<sup>4)</sup>

Thus Chiao-an 覺岸 definitely states that the passage has been taken from the *Fo-fa-chi-nien-lu* 佛法繫年錄. Hence it is perfectly natural that Lu Shih-shou 陸師壽 should have treated Yüan-pien 圓辨 in detail in the *Pao-chu-chi* in the 25th year of Shao-hsing 紹興, who had died in the 23rd year of the same era. If Wang Ku 王古 were the compiler of the *Pao-chu-chi*, it would follow that he lived over 100 years in order to write the life of Yüan-pien 圓辨. As it will be definitely reported later again, this would be an impossibility.

The second proof I can show is the *Wei-hsin-ching-t'u-wên* 唯心淨土文 by Shou-no 守訥 which reads as follows:

“*Wei-hsin-ching-t'u-wên* by Shou-no, priest of Ku-su 姑蘇 or Su-chou. “Shou-no was a son of the Chêng 鄭 family noted for in the official world. While young, he studied under Priest Yüan-chao 圓照 and attained a perfect religious faith. He preached his doctrine at Hsüan-ch'êng 宣城 and was admired and esteemed by both clergy and lay. His predecessors, beginning with Priest T'ien-hui 天衣懷, exclusively studied the theory of the *Ching-t'u-fa* 淨土法 or Researching for the Buddhist Paradise in one's own mind which they handed down in succession and through which they all attained rebirth in Buddhist Paradise after their death. Each had a miraculous virtue. These are presented in detail in the *Pao-chu-chi*. Shou-no wrote *Wei-hsin-ching-t'u-wên* 唯心淨土文 (an Essay on the existence of Buddhist Paradise in one's own mind,) which is here reproduced.

4) 宋溫州圓辦法師道琛所至居止,每月二十三日建淨土繫念道場,會禪律講宗名勝畢,至編素常逾萬人,至是癸酉冬十二月十六日安坐而逝,傳法嗣子法蓮,慧詢,伸韶 韶著指南集二卷,江湖實之佛法繫年錄 Chiao-an 覺岸: *Shih-shih-chi-ku-liao* 釋氏稽古略, Bk. 4, *Tripitaka Taishō*, Bk. XLIX, Shoden-bu (4), p. 893b.

"The Buddha preached Buddhist Paradise. He exhorted all the vulgar of the world. . . . "Written by Priest Sou-no in the 3rd year, *Kuei-ssu* 癸巳 is esxagenary cycle, of Chêng-ho 政和 (1113 A. D.)"<sup>47)</sup> We can not say precisely that whether the *Wei-hsin-ching-t'u-wên* of Shou-no here reproduced was contained in the *Pao-chu-chi* or not. The *Pao-chu-chi* must have been a collection of biographies of various devotees, yet it is supposed that it contained sometimes a long citation from their works as we see later on, Hence, if this *Wei-hsin-ching-t'u-wên* was reprinted from the *Pao-chu-chi*, we can easily say the book contained an essay written in the 3rd year of Chêng-ho 政和, that is to say, 26 years later from the year when the *Preface* to the *Pao-chu-chi* by Wang Ku 王古 was written.

Another analogous and more positive proof is quoted from the *Lo-pang-i-kao* 樂邦遺稿 which reads as follows :

"An article in which Wang 王 of Chao-san 朝散 rank preaches the faith in Buddhism. The *Pao-chu-chi* says : Wang Chung 王衷 of Chia-ho 嘉禾 sojourned at Hsi-hu 西湖 of Ch'ien-t'ang 錢塘. During the era of Chêng-ho 政和 (1111-1118) he was raised to the rank of Yin-i 隱逸 (Recluse), and the court decorated him with the title of Ch'u-shih 處士 (honorary official). Once he organized a Buddhist band named [Po] Lien-shê [白] 蓮社 or Lotus Band, and composed a message to the following effect. . . . Wang Chung 王衷, Tso-chao-san-ta-fu 左朝散大夫, respectfully preaches. . . ."<sup>48)</sup>

The details of the life of Wang Chung are not known except that his alias was T'ien-yu 天誘 and his pen-name Wu-ching 悟靜, and that during the era of Chêng-ho 政和 he rose from the posts of Chün-shou 郡守 and Chien-ssu 監司 up

47) 唯心淨土文 姑蘇禪師守訥 禪師姑蘇鄭氏子,其族顯官,少依圓照禪師,得大徹悟,唱道宣城,縉素欽敬,先自天衣懷禪師以下,專用淨土法,遞相傳授,皆遂往生,各有明驗,具載寶珠集,師有唯心淨土文,今錄于此. 佛說極樂淨土,普勸娑婆群生,云云(中略) 政和三年癸巳,比丘守訥敘. Idem: *Lo-pang-wên-lei* 樂邦文類, Bk. 4. *Tripitaka Taishô*, XLVII, Chu:sung-pu 諸宗部, LV (1), p. 207c-208a, *Top, Middle and Bottom Columns*.

48) 王朝散勸修西方文 寶珠集曰,嘉禾王衷居錢唐西湖,政和中舉隱逸,朝廷以處士旌之,管結蓮社,作文告諭曰(中略)左朝散大夫處士王衷謹勸云云. Ibid., p. 242c-243a. See Note 44.

to that of Tso-chao-san-ta-fu 左朝散大夫. On these facts, the *Hsien-ch'ün-lin-an-chih* 咸淳臨安志<sup>49)</sup>, the *Han-chou-fu-chih* 杭州府志<sup>50)</sup> and the *Fo-tsu-t'ung-chi* 佛祖統記<sup>51)</sup> all roughly agree with the *Lo-pang-i-kaō* 樂邦遺稿. Were Wang Ku 王古 the compiler of the *Pao-chu-chi*, the records of affairs which occurred in the era of Chêng-ho 政和 could not be explained as on the former occasion. In order to prove the impossibility of Wang Ku's compiling the *Pao-chu-chi*, it would do well to investigate his life even at the risk of committing redundancy.

Strange to relate, however, his biography appears neither in the Sung-shih 宋史 nor in the Tung-t'ü-shih-liao 東都事略 by Wang-ch'êng 王偁. Lu Hsin-yüan 陸心源 of the Ch'ing dynasty, adopting from the Hsü-tzu-chih-t'ung-chien-chang-pien 續資治通鑑長編 (Bk. 290) compiled by Li Tao 李燾 of the Sung dynasty, the Sung-ta-chao-ling-chi 宋大詔令集 of unknown compiler, the Chien-yen-i-lai-chi-nien-yao-lu 繫年要錄 by Li Shin-chuan 李心傳, the Sung-shih-chi-shih-pên-mo 宋史紀事本末 compiled by Fêng Ch'i 馮琦 of the Ming dynasty, the Wang-wei-kung-chi 王魏公集 (Bk. 3) by Wang An-li 王安禮 of the Sung dynasty, the Luan-ch'êng-chi 欒城集 by Su Chê 蘇轍 and the Lu Ching-tê-chi 呂淨德集 by Lu T'ao 呂陶 compiled a biography of Wang Ku, which is included of his Sung-shih-i 宋史翼 (Bk. 5). Even this fails to give the date of his birth. However, since he first became Ssu-nung-ssu-shu-pu 司農寺主簿 in the 8th year of Hsi-ning 熙寧

49) Chien Shuo-yü 潛說友 (Revised by Huang Shih-hsün 黃士洵 of the Sung dynasty: *Hsien-ch'ün-lin-an-chih* 咸淳臨安志 or a Topography of Lin-an or Han-chou composed in the (45th year of) Hsien-ch'ün (1268 A. D.) Bk. 69,—Jen-wu 人物 X, Under the heading in Fang-wai 方外, Leaf 9, Back. The substance here referred to is given from the copy reproduced in imitation of the Sung edition by Chên-chü-tang 振綺堂 of Wang Yüan-sun 汪遠孫 of Ch'ien-t'ang 錢唐 dated the year Kêng-yin 庚寅 (the 10th) of Tao-kuang 道光 (1830).

50) Shao-chai 邵齋 and others of Ch'ing dynasty; *Ch'ien-lung-hang-chou-fu-chih* 乾隆杭州府志, Bk. CVII, Jen-wu 人物 XIII, Hsien-shih 仙釋, 2, Leaf 2, Back. This is merely a quotation from the *Hsien-chun-chih* 咸淳志.

51) Chih-p'an 志磐: *Fo-tsu-t'ung-chi* 佛祖統記, Bk. 28, *Ching-t'ü-li-chiao-chih* 淨土立教志, XLL, Pt. 3, under the heading Wan-shêng-hsing-ching-chuan 往生公卿傳, Sung-chao-san-wang-chung-chuan 宋朝散王衷傳 (Biography of Wang Chung 王衷, Chao-san 朝散, of the Sung dynasty), *Tripitaka Taishō*, Bk. XLIX, Chih 史 I (2), p. 283b.

(A. D. 1075) in the reign of Shên-tsung 神宗, he successively served in various posts. Being involved in party strife, he was now punished or exiled, and then restored to his former positions. He experienced a restless life of a party-man of those days. According to the account of the Sung-shih-i 宋史翼, it was in the 1st year of Chien-chung-ch'ing-kuo 建中靖國 (A. D. 1101) that he became Hu-pu Shih-lang 戶部侍郎. He was again re-appointed in the 5th year of Ch'ung-ning 崇寧, to Chao-ching-lang 朝請郎 and Kuan-kou 管勾 of the Ming-tao Palace 明道宮. The dates in connection with his appointments and here. As to his devotion to Buddhism, Lu Hsin-yüan 陸心源 does not say a word. It must be nothing but a prejudice of a Confucianist against Buddhism.

Again, it is a great fortune that his biography is included in the *Lo-pang-wên-lei* 樂邦文類, *Fo-tsu-t'ung-chi* 佛祖統記 the *Wan-shêng-chi* 往生集<sup>52)</sup> by Chu-hung 株宏 of the Ming dynasty, *Chu-shang-shan-jên-yung* 諸上善人詠<sup>53)</sup> by Tao-yen 道衍 of the Ming dynasty, the *Ching-t'u-shêng-bsien-lu* 淨土聖賢錄 by P'êng Hsi-su 彭希蓀 of the Ch'ing dynasty, and the *Hsi-fang-hui-chêng* 西勸彙征<sup>54)</sup> by Jui-chang 瑞璋 of the Ch'ing dynasty. A comparison of materials shows that Chih-p'an 志磐, Chu-hung 株宏, and Tao-yen 道衍 follow the school of Tsung-hsiao 宗曉, while Ju-chang 瑞璋 follows the school of P'êng Jui-su 彭希蓀. According to these accounts, Wang Ku was a man of I-chên 儀真, the Eastern Capital of the Northern Sung dynasty, who as an official rose to be Li-pu-shih-lang 禮部侍郎. At first he was associated with such Dhyana priests as Hui-tang 晦堂 and Yang-c'hi 楊岐, and it was in his later years that he became a devotee of the doctrine of Mahayana. He first compiled the *Chih-chih-ching-t'u-chueh-i-chi* 直指淨土決疑集

52) Chu-hung 株宏 of the Ming dynasty: *Wan-shêng-chi* 往生集, Middle Book, *Wang-ch'ên-wan-shêng-keu* 王臣往生類. *Dai-nippon-zoku-zô-kyô* 大日本續藏經, Series 1, pt. 2b, Case 8, Bk. 1, Leaf 79, Front, Lower Column.

53) Tao-yen 道衍 of the Ming dynasty: *Chu-shang-shan-jên-yung* 諸上善人詠 XCIII, *Dai-nippon-zoku-zôkyô* 大日本續藏經, Series I, Pt. 2b, Case 8, Bk. i, Leaf 78, Front, Upper Column.

54) Jui Chang 瑞璋 of the Ching dynasty: *Hsi-fang-hui-chêng* 西勸彙征 Last Book, *Chu-chu-cho-bang* 居塵卓行, *Dai-nippon-zoku-zôkyô* 大日本續藏經, Series 1, Pt. 2b, Case 8, Leaf 256, Front, Lower Column.

and later revised the *Wan-shêng-ching-t'u-chuan* 往生淨土傳 which are both reported to have been popular. The biography of Wang Ku by P'êng Hsi-su 彭希傑 previously referred to is a weighty one which misguided Mr. Omura. It contains the following passage.

"In the court of the Emperor Hui-tsung 徽宗, he was appointed Hu-pu-shih-lang 戶部侍郎. On account of a party strife he lost his position and subsequently passed away."<sup>55)</sup>

This account which does not appear in any other biography of Wang Ku must be regarded as an important material in considering the date of his death. It seems that Wang Ku since retiring from court during Ch'ung-ning 崇寧 and Ta-kuan 大觀 owing to a party strife exclusively devoted himself to a study of the teachings of the Buddha and soon afterwards, it seems, he died. If Wang Ku compiled the *Pao-chu-chi* in the 7th year of Yüan-fêng 元豐 (1084 A. D.), as Mr. Omura insists, this account of affairs which took place in the Chêng-ho 政和 era would be unaccountable. If the same Wang Ku, five or six years later revising the work and adding to it the account of six more persons who attained rebirth in Buddhist Paradise, compiled the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳, as Mr. Omura further insists, the accounts of men of the Chêng-ho 政和 era should have been included in the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 rather than in the *Pao-chu-chi*. However, the reverse is the case. This is the reason why the present writer emphatically rejects Mr. Omura's view even from a study of the contents of the two biographies in question.

As to the dates of the compilation of the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 and the *Pao-chu-chi* 寶珠集, Mr. Omura, in spite of the exact account of Chih-p'an 志磐, as already cited, on the mere ground that one and the same preface is attached to both works, arbitrarily asserts as follows.

"Hence I am of the opinion that Wang Ku first compiled the *Pao-chu-chi* (4

55) 徽宗朝官戶部侍郎,以黨禍落職,尋化去. See Note 5.

Bks.) dealing with 109 persons; but later adding to it 6 more persons and striking off the Section on Pronunciation, renamed it the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 (3 Bks.), though still retaining the date of the old preface. . . . It is to be understood that the compilation of the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 is later more than 5 or 6 years than that of the *Pao-chu-chi*.”

Because he not only committed an error in identifying the compilers, but also reversed the order of the dates of the compilation, the *Zoku-jôdoshû-zenshû* 續淨土宗全集 compiled with full trust on this conclusion follows suit, and makes a serious blunder in putting down in order.

新編古今往生淨土寶珠集卷第一 王古撰 (*Hsin-pien-ku-chin-wan-shêng-ching-i'u-pao-chu-chi* Bk. 1, compiled by Wang Ku)

新修往生傳 二卷 王古撰 (*Hsin-hsiu-wan-shêng-chuan* Bk. 2, compiled by Wang Ku)

In the opinion of the present writer, the description of the works should be from now on revised as follows.

新修往生傳 四卷 但闕中卷及釋音一卷 王古撰 (*Hsin-Hsin-hsiu-wan-shêng-chuan* (4 Bks) lacking the Middle Bk. and the Section on Pronunciation, compiled by Wang Ku)

新編古今往生淨土寶珠集卷第一 八卷中殘卷 陸師壽撰 (*Hsin-pien-ku-chin-wan-shêng-ching-i'u-chu-chi* (Bk. 1). What remains of the work in 8 Bks. compiled by Lu Shih-shuo 陸師壽)

Now there remains a difficulty which has embarrassed Mr. Omura—namely the difference in the number of persons treated in both works. It is very strange indeed that Wang Ku the earlier compiler treats 115 persons, while Lu Shih-shuo 陸師壽 the later treats 109 persons. Mr. Omura attempted to explain the point by reversing the order of compilation without any ground and thereby committed a serious error. Now, when works of a similar nature are compiled in chronological

\* 因思,王古初撰寶珠集四卷,數一百九人,後更增六人,且削釋音,改為新修往生傳三卷,仍存舊序之年月日也(中略)可知,新修傳之成,後於寶珠集,五六年以外也。



succession, especially in compiling biographies, the natural rule is the later the compilation of the work is, the more substance and the more persons it treats; consequently the greater number of books it consists of Chieh-chu 戒珠 treats 75 persons in 3 Bks. and Wang Ku 王古 treats 115 persons in 4 Bks. But Lu Shih-shou 陸師壽, while increasing the number of Bks. to 8, decreases the number of persons treated to 109. This strikes one as extremely queer, and requires some interpretation.

The present writer is of the opinion that the figure 一 (one) in the hundreds column is a simple mistranscription of the figure 二 (two), that is, the original number 209 being changed to 109 in consequence of a mistake at some stage of copying the manuscript and handed down in the present form. Did one of the two strokes constituting the character 二 get defaced and lost, or did the copier make the mistake unconsciously? It is, of course, impossible to answer the question to-day, but probably the former was the case, judging from the fact that the ancient extract copy now in the possession of the Seiki-dô Library, some characters are already missing as in the following instances 「籠鳥鼎口翻爲遊戲」 「元 117 年八月」; it may be supposed that the original of this ancient extract copy had already hand-writing contained parts so obliterated as to render them illegible. The present writers' view that 一 百 (100) was mistranscription of 二 百 (200) is of course well-grounded. As evidence a passage from the *Ling-shu-ching-t'u-wên* 龍舒淨土文 by Wang Jih-hsiu 王日休 will be cited again.

“Lu Chu-shih 陸居士 (that is to say, Lu Shih-shou) in recent years compiled the account of men who attained spiritual intercourse. It comprises the accounts of more than 200 persons. All these have been printed and circulated extensively. The present work, however, does not reprint all of them. . . .”

Here it says “the biographies of over two hundred persons,” but if “109 persons” be taken as a miscopy of 209 persons,” the number perfectly agrees with that given in this statement. An instance of a similar nature may be found in the

近年錢塘陸居士，編集感應事迹，凡二百餘傳，皆鑿板流傳，今不及盡載。

*Hsin-hsiu-wan-shêng-chuan* 新修往生傳 by Wang Ku. Immediately before he gives the contents in the First Book, he says as follows.

“... The present work has been taken from various biographies in former works after omitting redundant sections and supplementing missing parts. Beginning with Yüan-kung 遠公 and coming down to the men of recent years, more than one hundred persons who are well-known have been treated. The compiler wishes to search more widely and continue to enlarge this work.”<sup>56)</sup>

It is needless to explain that this coincides with the statement in his own preface: “The writer has dealt with 115 persons.” Exactly 71 years elapsed between the compilation of the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 in the 7th year of Yüan-fêng 元豐 and that of the *Pao-chu-chi* 寶珠集 in the 25th year of Shao-hsing 紹興 when the latter revised and increased the number of persons who achieved rebirth in Buddhist Paradise extending the 4 Bks. to 8 Bks. This increase of the number of Bks. is, of course, due to increased. When viewed in this light, one need not stubbornly hold the number 109, unless the number is absolutely infallible. As this also has been handled by human beings, it may not be wrong to suspect an error here, especially when there are other materials which serve to prove the 一百 (100) as a miscopy of 二百 (200). If the present writer's view should be correct and accepted by the reading public, there would be no reason whatever to hold to this number and reverse the order of compilation of the works in question. With the evolution of the various *Wan-shêng-chuan* 往生傳 of the Sung dynasty, beginning with that by Chieh-chu 戒珠 and ending with that by Hai-yin 海印, the number of Bks. grew to 3, 4, 8 and 12, as the above-mentioned materials prove. Mr. Omura holds that the *Pao-chu-chi* in 4 Bks. and containing 109 lives was first completed; and five or six years later and with six more biographies added, the *Hsin-hsiu-wan-*

56) 今自舊傳,博採列記,芟煩補闕,自遠公已下,至於近年,耳聞所接,得一百餘人,更廣詢求,續增編次。Wang Ku 王古: *Hsin-hsiu-wan-shêng-chuan*, 新修往生傳 First Book. *Zoku-jōdo-shū-zensho* 續淨土宗全書, *Wōjō-den-shūroku* 往生傳輯錄, XVI, p. 97ab. This had never been known before until the copy in the possession of Mr. Reishin Suzuki 鈴木靈眞 was published. It is also a rare work.

shêng-chuan 新修往生傳 containing 115 biographies was published. He has thus thrown himself into a plight, for he has to explain illogically and unreasonably the decrease of the number of Bks., despite the increase of the number of biographies included. As stated previously, neither the Hsin-hsiu-chuan 新修傳 by Wang Ku 王古 nor the *Pao-chu-chi* 寶珠集 by Lu Shih-shou 陸師壽 is preserved intact, and, therefore, it is absolutely impossible to count the number of biographies they contained. So this is only an inference, but the writer is convinced that this inference will be accepted as an adequate one by a large number of readers. If so, this inference may not be rejected as a day-dream.

The last question to be answered is: What made Tsung-hsiao 宗曉 write "Preface to Ching-t'u-pao-chu-chi by Shih-lang Wang Ku 侍郎王古"?

The preface cited above is as a glance at it will show, is not one which Wang Ku composed for an other, but doubtlessly one he attached to his own work,—one in the form of a preface by himself. It is still more improbable that for the *Pao-chu-chi* 寶珠集 by Lu Shih-shou 陸師壽 completed in the 25th year of Shao-hsing 紹興 under the reign of the Emperor Kao-tsung 高宗 of the Southern Sung dynasty, Wang Ku should have composed a preface in the 7th year of Yüan-fêng 元豐 (1184 A. D.) under the Shên-t'sung 神宗 of the Northern Sung dynasty, because there is an interval of 71 years between the two dates. Did Tsung-hsiao 宗曉 connect the two arbitrarily? No, he was by no means a man who could commit such a carelessness, judging from his usual ways. For, in compiling his *Lo-pang-wên-lei* 樂邦文類 and *Lo-pang-i-kao* 樂邦遺稿 and collecting ancient writings in various style—such as *ching* 經, *chou* 呪, *lun* 論, *hsü* 序, *po* 跋, *wên* 文, *tsan* 讚, *chi* 記, *pei* 碑, *chuan* 傳, *tsa-wên* 雜文, *fu* 賦, *ming* 銘, *sung* 頌, *t'zu* 詞, *shih* 詩, concerning rebirth in Buddhist Paradise, he always quoted them from the original sources, following, as he says in his own preface, the example of the *Hsi-ban-wên-lei* 西漢文類 by Liu Tsung-chih 柳宗直 the Confucian scholar. And as the *Lo-pang-wên-lei* 樂邦文類 contains a preface by Wang Ta-yu 汪大猷 dated the 6th year of Ch'ing-yüan 慶元 (A. D. 1200)

under the reign of the Emperor Ning-tsung 寧宗 and the *Lo-pang-i-kaio* 樂邦遺稿 contains a preface by himself dated the spring of the year Chia-tzu 甲子 (the 4th year) of Chia-t'ai 嘉泰 (A. D. 1204) under the reign of the same Emperor, they were completed 45 years after the 25th year of Shao-hsing 紹興 when the *Pao-chu-chi* was completed. Therefore, the *Pao-chu-chi* which Tsung-hsiao 宗曉 saw certainly contained this same preface, exactly like the hand-writing copy in the possession of the Seikidō Library. Tsung-hsiao 宗曉 simply adopted it in his *Lo-pang-wên-lei* 樂邦文類 scarcely suspecting future confusion he was thereby causing. The reader may again demand how the preface of the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 came to be that of the *Pao-chu-chi* 寶珠集. The writer's answer for it is this: as Lu Shih-shou 陸師壽 revised the *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 by Wang Ku and called it *Pao-chu-chi* 寶珠集, it seems to have followed the common Chinese custom, in compiling works of a similar nature for one and the same purpose, to reprint in a new version or enlarged edition the preface of an older work. It is customary in such cases to add to the new work a new preface by the new compiler or a preface or postscript by other people, which in this case is missing to cause confusion. From the nature of the work, Lu Shih-shou 陸師壽 might have called it the *Tseng-pu-hsin-hsin-wan-shêng-chuan* 增補重修新修往生傳 or the *Hsin-hsiu-wan-shêng-chuan* enlarged and revised, but he called it *Pao-chu-chi* 寶珠集. The fact that Chih-p'an 志磐 does not treat this work like the others, but purposely gives its title, and says "The title was changed to *Pao-chu-chi* 寶珠集" must be regarded as very significant. Lu Shih-shou 陸師壽 for his new work neither composed a preface for himself nor included a preface or postscript by other people, but adopted almost entire Wang Ku's preface to his *Hsin-hsiu-wan-shêng-chuan* 新修往生傳, striking off the five characters 清源王古序 (Preface by Wang Ku 王古 of Ch'ing-yüan 清源) at the very end of the composition, and added the character 記 (composed so that the concluding passage reads 元豐七年八月十五日 記 "Composed on Aug. 15th, the 7th year of Yüan-fêng"). Besides, the num-

ber of persons treated in the preface to the *Hsin-hsin-wan-sbéng-chuan* 新修往生傳 which was 115, he re-wrote it 209, so that it might agree with the contents of his own book. The fact that this number 209 was mistranscribed 109 and was so widely known as to cause confusion has been thoroughly investigated in a previous section. The present writer is convinced that the missing opening section of the preface of the copy now in the possession of the Seiki-do Library did contain the following words: "Preface to the *Ching-t'u-pao-chu-chi* by Shih-lang Wang Ku" which Tsung-hsiao 宗曉 includes in his *Lo-pang-wén-lei* 樂邦文類. Here it is impossible to deny a fault committed by Lu Shih-shou 陸師壽, for it is rather unreasonable to blame Tsung-hsiao 宗曉 as the one person responsible for causing this serious error to originate. For one half of it at least, Lu Shih-shou 陸師壽 himself is responsible. Considering from the result, however, it may be said that P'êng Hsi-su 彭希祿 who, absolutely believing the account in the *Lo-pang-wén-lei* 樂邦文類, says in his biography of Wang Ku 王古 "He also compiled the *Pao-chu-chi* 寶珠集. In the preface, he says. . . " has committed a serious blunder—a chief factor which misled Mr. Omura, in this country, and consequently the readers of the *Zoku-jōdosshū-zensho* 續淨土宗全書. The relation between one and the same preface and the two different compilers Wang Ku and Lu Shih-shou may be clear enough to the reader by the following.

Finally, the only remaining question is, what kind of man was Lu Shih-shou 陸師壽? As to his life, it is unfortunate that no detailed biography has yet been found. The present writer has investigated thoroughly in the *Chien-tao-lin-an-chih* 乾道臨安志 by Chou T'sung 周淙 of the Sung dynasty<sup>57)</sup>, the *Ch'un-yu-lin-an-chih* 淳祐臨安志 by Shih Ê 施諤 of the Sung dynasty<sup>58)</sup>, the *Hsin-ch'uan-lin-an-chih*

淨土寶珠集 侍郎王古

又嘗著淨土寶珠集序云々

(57) Chou T'sung 周淙 of the Sung dynasty: *Chien-tao-lin-an-chih* 乾道臨安志 3 Bks. Included in Ting Ping 丁丙 of Ch'ien-t'ang 錢塘: *Wu-lin-chang-ku-tsung-pien* 武林掌故叢輯, Series I. Edition published by Chia-hui-t'ang 嘉惠堂, Mr. Ting 丁 during the Kung-hsu 光緒 era.

(58) Shih Ê 施諤 of the Sung dynasty: *Chim-yu-lin-an-chih* 淳祐臨安志 Bk. 6, Ting Ping 丁丙 of Ch'ien-t'ang 錢塘: *Wu-lin-chang-ku-tsung-pien* 武林掌故叢輯, Series IV.

咸淳臨安志 by Ch'ien Shuo-yu 潛說友 of the Sung dynasty<sup>59</sup>), the *Wan-li-ch'ien-t'ang-hsien-chib* 萬曆錢塘縣志 by Nieh-hsin-t'ang 聶心湯 of the Ming dynasty<sup>60</sup>), the *Cb'un-yu-lin-an-chib-chi-i* 淳祐臨安志輯逸 by Hu-ching 胡敬 of the Ch'ing dynasty<sup>61</sup>), the *Cbien-lun-hang-chou-chib* 乾隆杭州府志 by Shao Ch'i-jan 邵齋然 and others of the Ch'ing dynasty, and other works both Japanese and Chinese, but to no purpose. He will heartily appreciate any suggestion that may be offered on the subject. The above-cited works indicate the existence of quite a number of Lu 陸 families in Ch'ien-t'ang 錢塘, but it is unknown from which Lu 陸 family, Lu Shih-shou 陸師壽 came.

Of these Lu families, both Lu Wei 陸偉 and Lu Chün 陸浚 lived in Ch'ien-t'ang 錢塘 and were eager devotees of Buddhism. The former is said to have personally made a hand-writing copy of such sutras as Lêng-yen 楞嚴, Yuan-chiao 圓覺, Chin-kang 金剛, Chin-hang-ming 金光明, and to have turned from the Fa-hua 法華 and Hua-yen 華嚴 sects to the Ching-t'u 淨土 sect and lived a life of prayer<sup>62</sup>), while the latter is also reported to have lived a religious life, inviting Priest Yüan-ching-lü-shih 圓淨律師 and listening to him preaching the doctrine of the Ching-t'u 淨土 sect, and to have recited day and night the Fo-shuo-kwang-wu-liang-shou-fo-king 佛說觀無量壽佛經 or Buddhobhashitasnitayurbuddhasutra<sup>64</sup>). As the times in which these men lived roughly coincide with that of Lu Shih-shou 陸師壽, may be he was related to one of these families, but this is only a supposition with nothing to go by.

59) See Note 49.

60) Nieh Hsin-t'ang 聶心湯: *Cb'ien-t'ang-hsien-chib* 錢塘縣志 (Complete in I Bk.) dated the 37th year of Wan-li 萬曆 the 19th year of Kuang-chu 光緒. Published by Ch'ien-t'ang-hsien-chib 錢塘縣志 Mr. Ding of Wu-lin 武林.

61) Hu-ching 胡敬 of the Ch'ing dynasty: *Cb'un-yu-lin-an-chi-i* 淳祐臨安志輯, Bk. 8. Included in Op. cit.—*Wu-lin-chang-ku-ts'ung-pien* 武林掌故叢編, Series XXIV.

62) Shao Ch'i-jan 邵齋然 and others of the Ch'ing dynasty: *Han-chou-fu-chib* 杭州府志, Bk. 100.

63) Chih-p'an 志磐: *Fo-tsu-ting-chi* 佛祖統記, Bk. 28, *Ching-t'u-li-chiao-chib* 淨土立教志, XII, Pt. 3, *Wan-shêng-shih-shu-chuan* 往生土庶傳, *Tripitaka Taishô*, Bk. XLIX, *Chih* 史 I (2), p. 285b.

64) *Ibid.*, p. 385, Bottom Column.

The last point of interest is the life of the aunt of Lu Shih-shou 陸師壽 given by Chih-p'an 志磐, which reads:

"Lu 陸 was a person of I 宜 (Probably an erroneous abbreviation of Hsüan-ch'êng 宣城). She lived in Ch'ien-t'ang 錢塘,—wife to Wang Yü 王與 in the post of Chao-ch'ing—[ta-fui] 朝請 [大夫?]. She always recited the Fa-hua 法華 sutra, and was a most ardent devotee of Buddhism. At one sitting on the occasion of a Buddhist ceremony, she recited Nien-fo 念佛 a ten thousand times. When about thirty years of age, she had a slight illness. While the heavenly drum sounded and people were amazed, she faced the west and breathed her last sitting upright and forming an in N by two hand. Lu Shih-shou 陸師壽 who compiled the sequel of the *Ching-t'u-chuan* 淨土傳 was her nephew."<sup>65)</sup>

Being a nephew of such a devout seeker of a religious living, it would seem natural that he attempted to compile a supplement of *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 by Wang Ku 王古. The writer must close this article, only looking forward to the future discovery of a detailed life of the man.

The *Hsin-hsiu-wan-shêng-chuan* 新修往生傳 (4 Bks.) was compiled in the 7th year of Yüan-fêng 元豐 (1084 A. D.) reign of the Emperor Shên-t'sung 神宗 of the Northern Sung dynasty by Wang Ku 王古 in the post of Shih-lang 侍郎 of K'ai-fêng 開封 or the Eastern Capital of the Sung and the *Ching-tu-pao-chu-chi* 淨土寶珠集 (8 Bks.) in an enlarged revision of the form werk in the 25th year of Shao-hsing 紹興 (1155 A. D.) under the reign of Kao-tsung 高宗 of the Southern Sung dynasty by Lu Shih-shou 陸師壽 of the Ch'ien-tang 錢塘, and that the two works should not be regarded as writings by one and the same person Wang Ku 王古, and finally that the dates of the compilation of the two works are, not so vague as Mr. Omura who places them 5 or 6 years apart, but are definitely known.

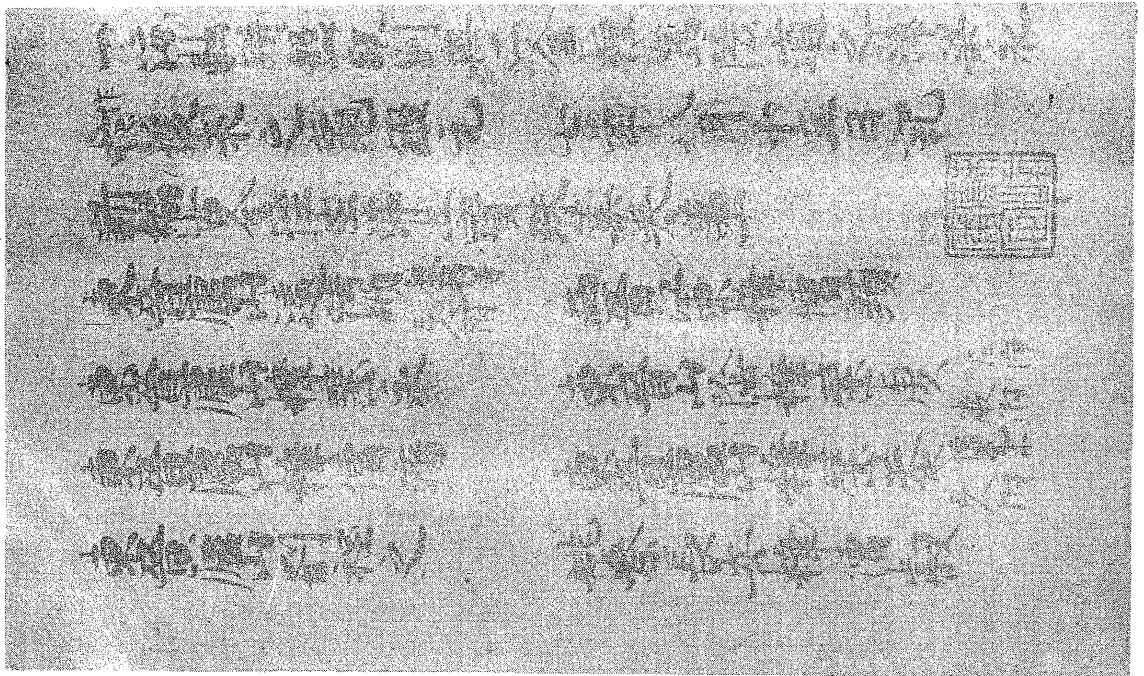
65) 陸氏宜人, 家錢塘, 朝請王與妻, 常誦法華, 晚年尤篤, 淨土禮懺一會念佛萬聲, 凡三十載, 因微疾, 忽聞天鼓自鳴, 人方驚異, 即面西端坐而化兩手結印。續淨土傳陸師壽者即其姪也。Ibid., *Wan-shêng-nu-lun-chuan* 往生女倫傳, p. 286b-c, Chu Hung 株宏 who adopts this biography in his *Wab-shêng-chi* 往生集 omits the final passage concerning Lu Shih-shou 陸師壽.

## POSTSCRIPT

As the present writer intended to write his brief articles, Mr. Ichirô Tokutomi 徳富猪一郎, owner of the Seikidô 成簀堂 Library, was so generous as to lend the writer the most valuable work and give him permission to take photographs of it. This has proved of utmost benefit to the writer in making this study. The writer must acknowledge here his unusual kindness. It is reported that Mr. Tokutomi proposes to publish a photographic reproduction of the valuable work. May this be realized in the near future!

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同書 卷第一 識語

