On the collation of Taishō Tripitaka: A case on Foshuo Da Anban Shouyi Jing T602

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Introduction

The compilation of Dai Nihon kōtei shukusatsu dai zōkyō 大日本校訂縮刷大藏经 1) (abbreviated as Tokyo Edition) was originally based on the version of Koryō taejanggyōng 高麗大藏經 (abbreviated as Koryō), then collated with the Song Edition, zi fu zang 資福藏 (abbreviated as Song), the Yuan Edition, pu ning zang 普寧藏 (abbreviated as Yuan) and the Ming Edition, bei zang 北藏 (abbreviated as Ming) to finalize the compilations.

On the other hand, the compilation of the version of Taishō shinshū daizōkyō 大正新脩大藏經 (abbreviated as Taishō) was also based on Koryō, then collated against the Song, the Yuan, the Ming Edition, Ōbakuzō 黃檗藏 (abbreviated as Ming), 2) the Old Song Edition 宮本 3) (abbreviated as Old-Song), the Shōgo-zō 聖語藏 4) and the other Editions to finalize the compilations. But after compiling the collations, how much creditability can the Taishō and Tokyo Edition achieve?

On Foshuo Da Anban Shouyi Jing T602

The main purpose of this essay is to compare the 200 collations found in the first and second volumes of T602 Foshuo Da Anban Shouyi Jing 佛說大安般守意經 5) (hereafter T-ABSYJ) in Taishō with the corresponding collations found in Tokyo Edition, 6) to review the issues relating to the collations of Taishō. After comparing the collations finished by Taishō and Tokyo Edition for T-ABSYJ, we find that:

Group A: There are a total of 14 collations in Koryō which are identical to their counterparts in the Song, the Yuan and the Ming, but they are different from the ones in the Old-Song.

Group B: On the other hand, if we ignore any collations between Koryō and the Old-Song, and only tally the collations conducted between Koryō and any Edition of the Song,
the Yuan or the Ming, we find that the number of these collations are 161.

This means that after ignoring the Taishō collations with the Old Song’s part, the contents of the 161 collations in Taishō are identical to the counterpart contents that found in Tokyo Edition. Combining the 161 collations from Group B and the 14 collations from Group A as mentioned above, there are a total of 175 collations that are identical between the two editions of Taishō and Tokyo. In other words, if we remove the collations from the Old-Song, out of the 200 collations in Taishō, 175 collations are identical to the ones found in Tokyo Edition, which means 85%; almost 90% of the collations are consistent with each between these two versions.

**Collations in Taishō derived from Tokyo Edition**

As a matter of fact, it is mentioned in *A comparison research on Ershiwu zhong zangjing mulu duizhao kaoshi* 二十五種藏經目錄對照考釋 7) that the collations in Taishō are derived from Tokyo Edition. This research also supports the credibility of such an argument.

If we leave aside the aforementioned 175 identical collations, there are the other 25 collations which are inconsistent with each other between Taishō and Tokyo Edition. Within the 25 collations, there are 9 mistaken collations found, where Taishō quoted the collations from Tokyo Edition unmodified. This demonstrates that while quoting the collations from Tokyo Edition, the editor of Taishō did not proofread the collations one by one. However, at the same time, we also find that Taishō has corrected 8 errors in the collations quoted from Tokyo Edition. In any event, the editor of Taishō quoted the original collations directly from Tokyo Edition and did not carefully check the errors there. As a result, Taishō adopted 9 collation errors which are the original mistakes of the Tokyo Edition.

**Taishō rectified 50% collation errors from Tokyo Edition**

As mentioned above, Taishō also rectified another 8 collation errors that are derived from Tokyo Edition. As far as Taishō is concerned, it directly adopted 9 collation errors from Tokyo Edition but rectified another 8 collation errors, an almost 1 to 1 ratio. This indicates that while quoting the collations from Tokyo Edition, the editor of Taishō only rectified half of the errors, not every one of them. What’s more, four correct collations from Tokyo Edition were quoted incorrectly by Taishō; this is probably caused by negligence during the process of transcribing and proofreading, due to human-error.
Furthermore, there are three collations in Taishō where the versions of the Song, the Yuan or the Ming are all different from the ones in Koryō, the master copy of Taishō Edition. These three collations are not found in Tokyo Edition. That is to say, these three collations, no matter they are in Koryō (the master copy of Tokyo Edition), the Song, the Yuan or the Ming, are all identical to each other. This clearly indicates that the version of Koryō used as the master copy of Tokyo Edition is different from the version of Koryō which is used as the master copy of Taishō; the former is a partially collated one. The problem of transcribing errors still persists through the process of proofreading among different versions, e.g. the word of “٢٤٥” in Koryō is transcribed as “hu ]',” in Taishō, and is transcribed as “ya ٢” in Tokyo Edition.

**Nine error collations adopted by Taishō from Tokyo Edition**

Table 1: Among the collations adopted by Taishō from Tokyo Edition, there are nine errors due to a failure to double-check.

| No. 7<sup>8)</sup> | The collation in Tokyo Edition is correct. The collation text in Tokyo Edition shows “yi tong zuo yi 遠同作以,” The meaning is that the word “yi 遠” is parallel with the word “yi 以.” But no other edition here shows which texts are to be used to proofread with Tokyo Edition. But according to the preceding contents of the collation No. 5, the proofread texts will be the Yuan and the Ming. It is obvious that while conducting the collation, the editor of Taishō has referred to the collations finished by Tokyo Edition, but they did not double check if these collations are actually collated with the Yuan and Ming. The editor just arbitrarily concluded that it has already been collated with the Song, the Yuan and the Ming. This is how this kind of error could happen easily. |
| No. 9<sup>9)</sup> | Due to negligence by the editor of Tokyo Edition, there is no collation for this annotation. The collation finished by Taishō has only been collated with the Old-Song. Obviously, the editor of Taishō found that there was no collation regarding this annotation in Tokyo Edition; therefore the editor only collated it with the Old-Song. This resulted in the omission of the Song as an additional source for collating this annotation. |
| No. 29<sup>10)</sup> | Here the word “chi 持” is the same as the word “dai 待” mentioned Tokyo Edition is referring to the Song and the Yuan, but actually it omitted the Ming. While conducting the collation, the editor of Taishō quoted the collation directly from Tokyo Edition, plus the collation finished by the Old-Song, but the editor did not make up the omission of failing to refer to the Ming by Tokyo Edition. This demonstrates that the errors found in Taishō are due to direct quoting the collations from Tokyo Edition. |
The Japanese Association of Indian and Buddhist Studies

On the collation of Taishō Tripiṭaka (H. Hung)

<table>
<thead>
<tr>
<th>No.</th>
<th>The editor of Tokyo Edition did not collate this annotation.</th>
<th>The editor of Taishō only collated this annotation with the Old-Song since no related collation is available for reference in Tokyo Edition. The editor of Taishō did not collate this annotation with other editions either. But in fact, this annotation should collate with the Song, the Yuan and the Ming.</th>
</tr>
</thead>
<tbody>
<tr>
<td>48</td>
<td>No. 48</td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>No. 67</td>
<td>As mentioned under annotation No. 26, in which Tokyo Edition illustrated that ‘the word “(Device)” is the same as “以” defined below.’ The editor of Taishō only collated this annotation with the Old-Song. Apparently the Song, the Yuan and the Ming have been missed.</td>
</tr>
<tr>
<td>111</td>
<td>No. 111</td>
<td>There is no collation regarding this annotation in Tokyo Edition. The editor of Taishō collated this annotation with the Old-Song only, and did not collate with other editions. But in fact, besides the Old-Song, the editor should also collate this annotation with the Song.</td>
</tr>
<tr>
<td>122</td>
<td>No. 122</td>
<td>There is no collation regarding this annotation in Tokyo Edition. The annotation “jian 斉 is the same as jian 剛” in Taishō is a collation against the Old-Song. But in fact, each of the Song, the Yuan and Ming has its own variant word form respectively, but the editor of Taishō did not collate this annotation with them.</td>
</tr>
<tr>
<td>174</td>
<td>No. 174</td>
<td>There is no collation material in Tokyo Edition regarding this annotation. The annotation “si 隻” is the same as “en 恩” in Taishō is a collation against the Old-Song. But the editor missed the Song which should also be collated with.</td>
</tr>
<tr>
<td>186</td>
<td>No. 186</td>
<td>There is no collation regarding this annotation in Tokyo Edition. The annotation “口” is the same as “以” in Taishō is only collated with the Old-Song. The editor failed to collate this annotation with the Song, the Yuan and the Ming. It seems that there is no collation regarding this annotation in Tokyo Edition. Yet there is a sideline on the left side of the word “口,” and if we trace back, we can find that the annotation “口 is the same as 以, defined below” has already appeared in annotation 26, the meaning of “defined below” can be applied to annotation No. 186. In any case, after finding no collation regarding this annotation in Taishō, the editor failed to collate this annotation with the Song, the Yuan and the Ming.</td>
</tr>
</tbody>
</table>

Conclusion

After comparing the collations one by one between Taishō and Tokyo Edition, we can find that the accuracy rate of the collations finished by Tokyo Edition almost reached 90%.

Although Taishō not only referred to the collations finished by Tokyo Edition but also made use of the collations finished by many other versions, it did not correct all the original errors from Tokyo Edition; it only corrected half of the errors, i.e., the confidence level of the collations finished by Taishō is 95%. It is not easy for the collations of such a volu-
minous Taishō to reach 100% accuracy, but this research does prove that in order to achieve the higher accuracy, reliability of textual criticism, in addition to the version that was adopted, human factors such as collating procedure also plays an important role as well.

Though this research only focused on a single scripture in Taishō to arrive at a conclusion, and it is still too early to draw any conclusion regarding the overall situation of the collations in Taishō, the author still believes that this initial conclusion can serve as an indicator to a certain degree. For researchers who utilize Chinese material as primary research data, in addition to referring to the collations finished in Taishō, it would be better to find out the original versions of those materials to collate with.

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**Notes**

1) Tokyo Edition (small typed), 1885.

2) As the contents of Ōbakuzō 黃檗藏 are parallel with bei zang 北藏, so we abbreviate both editions as the same 「Ming Edition」.

3) This is belonging to the Library of the Imperial Household 宮內省圖書寮本.

4) This is belonging to the Library of the Imperial Treasure House Shōsō-in 正倉院 at Nara.


8) Annotation Number 1 (abbreviated as A. No. 1) of T. 602, p. 164.

9) A. No. 3 of T. 602, p. 164.

10) A. No. 6 of T. 602, p. 165.

11) A. No. 5 of T. 602, p. 166.

12) A. No. 4 of T. 602, p. 167.

13) A. No. 10 of T. 602, p. 169.

14) A. No. 8 of T. 602, p. 170.

15) A. No. 9 of T. 602, p. 172.

16) A. No. 21 of T. 602, p. 172.

（Key words） Anban Shouyi Jing, Taishō Tripiṭaka, collations, Tokyo Edition

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