

*Hanguk Pulgyo Chōnsō. The Entire Collection of Original Korean Buddhist Works.* Compiled and edited by Tongguk University. 10 volumes. 1978–89.

Begun in 1978 this great project was finally brought to its completion by the end of 1989 with the publication of the tenth and last volume in the series. As such *Hanguk pulgyo chōnsō* is the most comprehensive collection of Korean Buddhist scriptures ever compiled and includes a total of 263 individual texts. Among this large amount of scriptures a number of the more internationally well known can be found in the major standardized editions such as the *Taishō-shinshū-daizōkyō* and the *Zokuzōkyō*; however, more than two thirds of the texts have never been published outside Korea, and therefore the collection constitutes a rare treasury of primary source material.

Each item in the *Hanguk pulgyo chōnsō* appears in a modern edited version together with a listing of other extant editions and variants of characters. Whenever there exist one or more versions of the same text with different contents, the version thought most genuine has been included although full information is normally given on the variant text. The volumes follow a chronological or historical order beginning with the earliest extant works from the Three Kingdoms Period, mainly works from the Silla Dynasty (57BC–AD 668), and proceeding up through the Unified Silla (668–936) and Koryō (918–1392) Dynasties ending with texts produced at the close of

the Chosŏn Dynasty (1392–1910) during the second half of the last century. The vast majority of the texts have been written in classical Chinese, with only a few of the later works containing occasional passages in Hangul, the Korean alphabet. The collection contains no works in pure Hangul.

Contrary to the purpose of the collection, the *Hanguk pulgyo chŏnsŏ* is incomplete. The editors clearly had a general editorial scheme in mind when they compiled the series, but somehow this structure was lost or altered to such an extent as to make it obscure. This has resulted in the the unfortunate exclusion of a number of texts from the compilation, such as the *Hyŏnjang myŏngju* [The Annotated Inscription of Being in Darkness],<sup>1</sup> the *Pŏmum chip* [Collection of Sanskrit Sounds],<sup>2</sup> the *Sŏnmun chosa chech'am mun* [The Text for the Ritual of Repentance of the Son Patriarchs],<sup>3</sup> the *Suryŭk much'a p'yŏngdong cheŭi ch'waryo* [The Abbreviated Ritual for the Water and Land, Unobstructed Equal Feast],<sup>4</sup> the *Kyuam Wŏn chip* [The Collected Writings of Kyuam Wŏn],<sup>5</sup> etc. Another point of irritation is the exclusion of the main text of the *Chodang chip* [The Collection from the Patriarchs' Halls] from the collection. Only the part concerning the teachings of the Korean Sŏn master Sunji (c.829–93) has been included. The editors of the *Hanguk pulgyo chŏnsŏ* apparently consider this a Chinese work and not one of Korean origin.<sup>6</sup>

The exclusion of these works, whether by mistake or on purpose, is highly regrettable and lessens the importance and scope of the collection as a representative work on Korean Buddhism. Hence it is hoped that the editors will in the future produce a supplement as well as an index to this excellent collection so as to make it genuinely complete.

The *Hanguk pulgyo chŏnsŏ* is invaluable to anyone seriously interested in Korean Buddhism, but should also prove of great value to the researcher of

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<sup>1</sup> This work is a passage by passage commentary of the Chinese Chan master Dongshan Liangjie's short work, the *Xuanzhong ming*. Cf. T. 1986, p. 515bc. The Korean commentary dates to AD 1205 and was written by Chongjam (n.d.). A copy of this work from AD 1648 can be found in the library of the Songgwang Temple, Sunch'ŏn, South Cholla Province, R.O.K., library card no. 1338.

<sup>2</sup> This is one of the most important of the Korean Buddhist ritual manuals. It was first compiled in the seventeenth century, but the most popular edition, that from Torim Temple, dates from AD 1739. There are several copies of this work in the Songgwang Temple library.

<sup>3</sup> There are four known copies of this work extant. They represent four different editions, of which only three are dated. The best preserved copy is that published in Kapsan Temple in AD 1694. It is preserved in the library of the Songgwang Temple, library card no. 1014.

<sup>4</sup> Contained in the ritual manual, *Sŏkmun ūibom*, ed. by An Chin-ho, Seoul: Pŏmyŏn Sa, 1931 (and numerous later reprints), §1, pp. 237–63.

<sup>5</sup> An edition from AD 1631 is preserved in the library of the Songgwang Temple, library card no. 1010.

<sup>6</sup> The celebrated Chan/Sŏn collection of biographies compiled in AD 952. Cf. *Hanguk pulgyo chŏnsŏ* Vol. 3, 762c–768b. For a handy edition of the original work, cf. *Chodang chip*, Taipei: Shinwen Feng, 1987. This work is not a Chinese work since both the compilers were native Koreans. Furthermore it is was not circulated in China, but is solely known from a Korean block print dating to the middle of the thirteenth century.

Chinese and Japanese Buddhism who wants to discover the treasures of the tradition in Korea. It can be highly recommended.<sup>7</sup>

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<sup>7</sup> The whole set or individual volumes can be bought directly from the Tongguk Taehakkyo, Pulgyo Yǒngu Hoewǒn, Tongguk University, Seoul, R.O.K., at roughly US\$100 per volume. It is slightly expensive, but given the quality of the collection and compared with the general price of Buddhist books in Japan, it really is not that bad.