

A Bibliographical Study of *the Tripitaka Koreana*

「고려대장경」에 대한 문헌학적 연구

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<ABSTRACT>

This study offers the chance to understand and meditate the value of *the Tripitaka Koreana* through bibliographical study of it in depth. As everyone knows, *the Tripitaka Koreana* represents the Tripitaka of World Buddhism. However, the bibliographical studies including the organization, contents, root books, and corrections of *the Tripitaka Koreana* have not been satisfactory until now. Accordingly, the study focuses on enlarging and reconfirming the value of *the Tripitaka Koreana*.

As a result, *the First and Second Tripitaka Koreana* are considered as the revised and reprinted edition of *the Tripitaka Kai bao*. Especially, it is considered that *the Tripitaka Kai bao* is the first root book of *the Second Tripitaka Koreana*, corrected on the basis of *the First Tripitaka Koreana* and *Tripitaka Kidan*, and had *bokgak*. It is thought that the books which are not in *the Tripitaka Kai bao* or have serious flaws were published with the second root book of *the First Tripitaka Koreana* and *Tripitaka Kidan* etc.

Additionally, *the Second Tripitaka Koreana* in the origin(*gyetong*) of Tripitaka

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belongs fundamentally to “*Jungwongyetong*”, but it has the contents of “*Bukbanggyetong*” and “*Nambanggyetong*”. Also, it has been carefully considered that the differences for the contents of letters have unique and improved elements of its own.

Key words: *the Tripitaka Koreana, the First Tripitaka Koreana, the Second Tripitaka Koreana*

< 초 록 >

2011년은 고려대장경을 조성하기 시작한 지 천년이 되는 해이다. 주지하듯이 고려대장경은 세계 불교 대장경의 표준이 되는 대장경이다. 그러나 지금까지도 고려대장경의 구성이나 내용 그리고 고려대장경의 저본과 수정 등과 같은 문헌학적인 측면에서의 연구는 매우 미진한 상태이다. 따라서 본 연구에서는 고려대장경에 대한 심층적인 문헌학적인 연구를 통해 고려대장경에 대한 이해를 넓히고 그 가치를 재확인하고자 하였다.

그 결과 『초조장』과 『재조장』은 『개보장』의 修訂·覆刻本(수정·복각본)인 것으로 추정되었다. 특히 『재조장』의 경우 『개보장』을 제1차적인 底本(저본)으로 삼은 다음 이 『개보장』을 『초조장』·『거란장』 등에 의거해서 수정한 다음 覆刻(복각)한 것으로 추정되었다. 그리고 『개보장』에 없거나 중대한 결함이 있는 책은 『초조장』·『거란장』 등을 제2차적인 저본으로 삼아 간행한 것으로 고찰되었다.

그리고 대장경의 系統(계통)에 있어서 『재조장』은 기본적으로는 “中原系統(중원계통)”에 속하지만 “北方系統(북방계통)”과 “南方系統(남방계통)”의 要素(요소)가 포함되어 있고, 文字異同(문자이동)은 『재조장』만의 독특하고 발전된 要素(요소)를 지니고 있는 것으로 고찰되었다.

要語: 고려대장경, 초조대장경, 재조대장경

1. Introduction

The study of Buddhist scriptures naturally helps people understand about Buddhism and Buddhist ideas. Also, Buddhist scriptures have been said so-called devoted to Tripitaka. This kind of Tripitaka had been passed down as the *sabon Tripitaka* before *Buksong* and became as the *ganbon Tripitaka* not until the era of *Buksong*. It is the very well-known *Tripitaka Kai bao*. Afterward, it was handed down to *Goryeo* and the Kitan and they also made each *Ganbon Tripitaka*.

Tripitaka Kai bao of *Buksong* is called the *Buksonggwangpandaeganggyung* including *bonjang* made up of 480 *hams*, 5,040 volumes, 130,000 prints which started to be made in *Gaebo* 4(A.D. 971) and then completed in *Taepyeongheungguk* 8(A.D. 983) and *sokgan* which was constantly made after that. However, it is called “*Gaebochickpandaeganggyung*” and “*the Tripitaka Kai bao*” because they were made by the emperor's order in *Gaebo* 4(A.D. 971).

The Tripitaka Kidan of the Kitan was published under the control of *Heungjong, Yo* during the *Jungheeyeongan*(1302~1054) and was already completed almost 5,048 volumes of Tripitaka under *Dojong* before *Cheongnyung* 5(1059). Since that time, it has been known that it increased steadily and the 579 *hams* of woodcut were published under *Dojong* not until *Hamongyeongan*(1065~1074). This kind of *the Tripitaka Kidan* was first introduced in *Moonjong* 17(1063) when it was 24 years ahead of the time for the publication(1011~1087) of *the First Tripitaka Koreana* in *Goryeo*. And then, it was introduced several times in *Moonjong* 26(1072), *Sukjong* 4(1099), and *Yeijong* 2(1107) and so on.

It is *the First* and *Second Tripitaka Koreana* that they were made twice in *Goryeo*. Likewise, each of the Tripitaka was made in *Buksong*, Kitan, and *Goryeo*, but there remained just 10 volumes in *Buksong* and Kitan. And *the First Tripitaka Koreana* in *Goryeo* has existed almost 2,700 volumes at home and abroad. *The Second Tripitaka Koreana* of *Goryeo* has only existed until now and the accuracy of its

body is widely recognized as the biggest thing among the other later Tripitakas. Thus, as *Chuckshoejanggyung* and *Daejeongshinsujanggyung* were published during the *Myungchi* and *Daejeongyeongan* in Japan, *the Second Tripitaka Koreana* was included as the root book. Besides, the woodcut of *the Second Tripitaka Koreana* in Haein Temple, Hapcheon, was designated as a world recorded heritage on the 8th IAC(June 13 through 15, Pretoria, South Africa) in June 2007 so that the value has been enhanced. First of all, it is the time that 2010 is exactly the thousand year starting to be made *the Tripitaka Koreana*. For the reason, it will be held “Millennium World Cultural Festival for Tripitaka” to commemorate at the national level for 45 days from September 23 through November 6 in 2011.

It has been lots of studies concerning *the Tripitaka Koreana*, but most of them are just focused on studying for its compiling, historical meaning, and *the Tripitaka Koreana* itself. The bibliographical studies regarding the organization, contents, root books, and correction of *the Tripitaka Koreana* have not been quite satisfactory. Therefore, I intend to enhance the understanding and reconfirm the value of *the Tripitaka Koreana* through bibliographical study of it in depth.

2. Making of *the Tripitaka Koreana* and Handing Down of the Woodcut

It is so-called *the First* and *Second Tripitaka Koreana* that were made twice in Goryeo. It is supposed that *the First Tripitaka Koreana* had been made from *Hyunjong* 2(1011) to *Seonjong* 4(1087) in the academic community based on the following information.

『大藏板刻君臣祈告文[丁酉年(1237)行]』: “… 達但之爲患也, 其殘忍凶暴之性, 已不可勝言矣 … 於是, 符仁寺之所藏『大藏經』板本, 亦掃之無遺矣 … 今與宰執文虎百僚等, 同發洪願, 已署置‘句當官司’, 俾之經始. 因考厥初初

創之端, 則昔顯宗二年(1011), 契丹主大舉兵來征, 顯祖南行避難, 丹兵猶屯松岳城不退, 於是, 乃與羣臣發無上大願, 誓刻成『大藏經』板本, 然後丹兵自退, 然則大藏一也, 先後雕鏤一也。”(It is written by Lee Kyu-bo and recorded on the 25th volume of *Donggukleesangjukjip*.)

『高麗史. 宣宗世家. 四年(1087)條』: “二月 … I 午, 幸開國寺, 慶成『大藏經』. … 三月 … 己未, 王如興王寺, 慶成大藏殿. … 夏四月, … 庚子, 幸歸法寺, 慶成『大藏經』.”

Moreover, it is estimated that 5,048 volumes of *the Tripitaka Kai Bao* that are included in *Kaewonseokgyorok* were published in *Hyunjong* Dynasty(1010~1031) and about 1,000 books including the books that were in *Jeongwonsokgaewonseokgyorok* and *Songshinyeokgyungron*. And others were made in *Moonjong* Dynasty(1047~1083) in accordance with the following historical materials.

『寄日本國諸法師求集教藏疏』: “敬白諸善友緣本國崇奉佛教日已久矣, 其『開元釋教錄』智昇所撰, 『貞元續開元釋教錄』圓照所撰, 兩本所收經律論等, 洎大宋新翻經律論總六千來卷, 并已雕鏤施行訖. 自古聖.”(It is written by Uicheon, Daegakguksa and recorded on the 14th volume of *Daegakguksamoonyip*.)

『代宣王諸宗教藏雕印疏』: “顯祖(1010~1031)則雕五千軸之秘藏, 文考(1047~1083)乃鏤千萬頌之契經. 正文雖布於近遐, 章疏或幾乎墜失.”(It is written by Uicheon, Daegakguksa and comes with the 15th volume of *Daegakguksamoonyip*.)

At first, the woodcut of *the First Tripitaka Koreana* was in “*Daejangjeon*” of Heungwang Temple according to *Goryeosa* and *Daejangpangakgunshingigomoon*, but it was transferred and kept in Buin temple without knowing the time. Meanwhile, it was lost on account of the invasion of Mongolia in 1232. The woodcut of *the First Tripitaka Koreana* has been passed down 300 in Korea and 2,400 in Japan.

A couple of following historical materials get attention in relation to *the Second Tripitaka Koreana*.

『高麗史. 高宗世家. 三十八年(1251)條』: “九月 … 壬午, 幸西城門外 ‘大藏經板堂’, 率百官行香. 顯宗時板本燬於壬辰(1232)蒙兵. 王與群臣更媛立 ‘都監’, 十六年(1251)而功畢.”

『大藏板刻君臣祈告文[丁酉年(1237)行]』: “… 今與宰執文虎百僚等, 同發洪願, 已署置 ‘旬當官司’, 俾之經始.”

It is known that *Daejangdogam* established in *Kojong* 23(1236), 16 years before from *Kojong* 38(1251) and the publishing of *the Second Tripitaka Koreana* started through the two historical materials. Since then, making of *the Second Tripitaka Koreana* in *Kojong* 38(1251) was finished. Therefore, it has been known that *the Second Tripitaka Koreana* had been making from 23 to 38 years in *Kojong*(1236), *Goryeo* in the school circles. For reference, “(×× *segoryeogukdaejangdogambongchikjojo*)”, the publishing mark, is generally inscribed in the end of respective books of *the Second Tripitaka Koreana*. The earliest year of publication is *Jeongyoo*(1237) and the last is *Mooshin*(1248) on the publication record.

The woodcut of *the Second Tripitaka Koreana* was outside the west door of *Kanghwadosung*, “*Daejanggyungpandang*”, after the work completed judging from the record of *Goryeosa.kojongsega.samshipalhyun(1251)jo*. With the following record, it was enshrined at Seonwon temple. It was moved into Jicheon temple in Seoul and was there for a while during the control of *Taejo* 7, *Joseon* and then it was taken into Haein temple, Hapcheon. After that, it was in Haein in the first year of *Jeongjong*(1399) and then has been there until now.

『太祖實錄』卷14: “七年(1398) …, 七月五日丙午, 幸龍山江. 大藏經板輪自江華禪源寺. 戊午雨. 令隊長, 隊副二千人, 輪經板于支天寺.”

『定宗實錄』卷1: “元年(1399)五月庚辰, 命慶尙道監司, 發印經僧徒于海印寺, 太上王欲以私財, 印成大藏經, 納東北面所蓄菽粟五百四十石 ….”

3. Organization and Contents of *the Second Tripitaka Koreana*

The Second Tripitaka Koreana is made up of 639 hams starting from *Cheonham* of Thousand-Character Text to the last number of *Dongham*. And there are 1,574 circulations and 6,547 volumes in it. *The Second Tripitaka Koreana* is almost based on the books that are included while it is being made. And the books from China and others are added up and it is finally published.

Here is the analysis organized in a regular form as to *the Second Tripitaka Koreana*. First of all, if I analyze and introduce the organization of *the Second Tripitaka Koreana*, it is like the following <Table 1> “The Organization of *the Second Tripitaka Koreana*”.

<Table 1> The Organization of *the Second Tripitaka Koreana*

	the numbers of the Thousand-Character Text for <i>the Second Tripitaka Koreana</i>	the books that are included
①	Cheon(1) ~ Young(480)	the books that are included in <i>Kaewonrok</i>
②	Du(481) ~ Gok(510)	<i>Songshinyeokgyung A</i>
③	Jin(511) ~ Chi(515)	<i>Shin'jibjanggyungeumeuisuhamrok</i>
④	Bu(516) ~ Gyung(520)	<i>Song Taejong Eoje</i>
⑤	Chaek(521) ~ Shil(524)	<i>Shinyeokdaebangkwangbulhwayeomgyung</i>
⑥	Reuk(525) ~ Myung(528)	<i>Shinhyeomgyunron</i>
⑦	Ban(529) ~ Hap(548)	the books that are included in <i>Jeongwonrok</i>
⑧	Je(549) ~ Ki(553)	the books that are not included in <i>Kaewonrok</i>
⑨	Hwoi(554), Han(555)	<i>Daejongjihyunmoonron, Seokmahayeonron</i>
⑩	Hye(556) - a)	<i>Sokgaewonrok</i>
	Hye(556) - b)	<i>Sokjeongwonrok, Seokbeoprimbyuljeon</i>
⑪	Seol(557) ~ Jeong(560)	<i>Jeongwonrok</i>
⑫	Jun(561) ~ Mil(563)	<i>Kyojeongbyulrok</i>
⑬	Mul(564) ~ Shik(567)	<i>Daebanyeolbangyung</i>
⑭	Young(568) ~ Cho(570)	<i>Bulmyunggyung</i>
⑮	Gyung(571)	<i>Daejangmokrok</i>
⑯	Pae(572) ~ Ha(585)	<i>Beopwonjurim</i>
⑰	Jun(586) ~ Jeong(600)	<i>Songshinyeokgyung B-1</i>

	the numbers of the Thousand-Character Text for <i>the Second Tripitaka Koreana</i>	the books that are included
⑮	Seon(601) ~ Woo(611)	Songshinyeokgyung B-2
⑯	Jeok(612) ~ Yak(617)	Songshinyeokgyung B-3
⑰	Jong(618) ~ Sae(628)	Songshinyeokgyung B-4
⑱	Gye(629)	<i>Sokilchegyungeumui</i>
㉒	Jeon(630) ~ Dong(639)	<i>Ilchegyungeumeui</i>

1) Cheon(1)ham ~ Young(480)ham

It is the book of *Cheon(1)ham* through *Young(480)ham* that the original of *the Tripitaka Kai bao* is almost included in *the Second Tripitaka Koreana* made with the root book of *the sabon Tripitaka* numbered in accordance with *Ipjangrok* in *Kaewonrok*. And the books of *Cheon(1)ham* through *Young(480)ham* are composed of 480 hams, 5,048 volumes, and 1,076 circulations including the each biography of Kyung, Yul, Ron, and Seonghyun etc. That is why the books included in it are almost had in *Kaewonrok*. However, there are minor changes in some of the books came through the work of correction by Sugi monk when *the Second Tripitaka Koreana* was made.

2) Du(481)ham ~ Gok(510)ham

The book of *Du(481)ham* through *Gok(510)ham* is on *Sangburok* as 287 volumes of *Shinyeokgyung(Songshinyeokgyung A)* translated with Chinese in *Yeokgyungwon* for 18 years from 23, *Taepyungheungguk* 7(982) to November 23, *Hampyung* 2(999). It is 30 hams of *Shinyeokgyung* from *Du(481)ham* through *Gok(510)ham* that are originally included in *the Tripitaka Kai bao* as the *sokgan* in *Hampyungyeongan*(998 ~ 1003), but the order as well as the books are included in *the Second Tripitaka Koreana* after that.

3) Jin(511)ham ~ Chi(515)ham

The book of *Jin(511)ham* through *Chi(515)ham* is five hams and 30 books of

Shinjipjanggyungeumuisuhamrok and it is the *eumuseo* that *Kahong* compiled according to the order of *Ipjangrok* in *Kaewonrok* during the *Cheonbok* 5(940) of *Hujin*.

4) Bu(516)ham ~ Kyung(520)ham

The book of *Bu(516)ham* through *Kyung(520)ham* is included in *Sangburok* as the *Eoje* of *Taejong, Song*. It had been included as the *sokgan* of *the Tripitaka Kai bao* in *Hampyungyeongan*(998~1003) and was included in *the Second Tripitaka Koreana* as it is.

5) Chaek(521)ham ~ Shil(524)ham

40 volumes of *Shinyeokdaebanggwangbulhwayeomgyung* of *Chaek(521)ham* through *Shil(524)ham* were translated with Chinese characters by *Banyageumgang* in *Jeongwon* 13(797) and first had in *Jeongwonrok* in *Jeongwon* 15(799). They are held in *Sokgaewonrok*, *Jeongwonrok*, and *Sokgeongwonrok*.

6) Reuk(525)ham ~ Myung(528)ham

It is 40 volumes of *Shinhwayeomgyungron* of *Reuk(525)ham* through *Myung(528)ham* that *Lee Tonghyun* interpreted the meaning of *Shinhwayeomgyung* which *Shilchananta* translated with Chinese characters in *Kaewon* 17(729). They are put on *Sokjeongwonrok* as the books missed in *Kaewonrok*.

7) Ban(529)ham ~ Hap(548)ham

The number of the book that is on *Ban(529)ham* through *Hap(548)ham* is totally 20 hams from *Chaek* 1 ham missed in *Kaewonrok* of *Ban(529)ham* and 19 hams translated with Chinese characters through four Dynasties including *Hyunjong*, *Sukjong*, *Daejong*, and *Deokjong* and so forth after being published *Kaewonrok* of *Gye(530)ham* through *Hap(548)ham*. They are included as the *sokgan* of *the Tripitaka Kai bao* in *Hampyungyeongan*(998~1003) as what they are included in *Sokgaewonrok*, *Jeongwonrok*, *Sokjeongwonrok*, and *Cheonseongrok* etc.

8) Je(549)ham ~ Ki(553)ham

The book of *Je(549)ham* through *Ki(553)ham* is 7 circulations, 50 volumes of *Soseungyul* that *Uijeong* in Tang Dynasty had translated with Chinese characters from *Jeungseong* 1(695) to *Gyungwoon* 2(711). However, it is missed in *Kaewonrok* and had in *Jeongwonrok* and *Sokjeongwonrok*.

9) Hwoi(554)ham, Han(555)ham

It is 20 volumes of *Daejongjihyunmoonbonron* and 10 volumes of *Seoknahayeonron* of *Hwoi(554)ham* and *Han(555)ham* that are newly included in *the Second Tripitaka Koreana*. *Daejongjihyunmoonbonron* of *Hwoi(554)ham* had been made by Buddhist saint of Mamyung in India during the *Youngwon*(449) through *Taegeonyeongan*(569) in Qin Dynasty and it was translated with Chinese characters by *Jinche*. However, it could not be found in the references even till Tang Dynasty and was first had in *the Second Tripitaka Koreana*.

10) Hye(556)ham

There are three volumes of *Sokgaewonrok*, a volume of *Sokjeongwonrok*, and three volumes of *Seokbeoprimbyuljeon* in *Hye(556)ham*. *Sokgaewonrok* was included in *Sokgaewonrok*, *Jeongwonrok*, and *Sokjeongwonrok*. *Sokjeongwonrok* was put in *Sokjeongwonrok*. *Seokbeoprimbyuljeon* is not included in *Kaewonrok* as the book held in *Jeongwonrok* and *Sokjeongwonrok*.

11) Seol(557)ham ~ Jeong(560)ham

30 volumes of *Jeongwonrok* from *Seol(557)ham* to *Jeong(560)ham* are included in *Jeongwonrok* and *Sokjeongwonrok*.

12) Jun(561)ham ~ Mil(563)ham

30 volumes of *Gyojeongbyulrok* from *Jun(561)ham* to *Mil(563)ham* are newly included in *the Second Tripitaka Koreana*.

13) Mul(564)ham ~ Sik(567)ham

36 volumes of *Daebanyeolbangyung* from *Mul(564)ham* to *Sik(567)ham* are what is called *Nambonyeolbangyung* and 40 volumes of *Daebanyeolbangyung* that are included in *Ha(121)ham* through *Che(124)ham* are *Bukbonyeolbangyung*.

14) Young(568)ham ~ Cho(570)ham

The source of 30 volumes of *Bulmyunggyung* from *Young(568)ham* to *Cho(570)ham* is not revealed yet.

15) Kyung(571)ham

Tree volumes of *Daejangmokrok* in *Kyung(571)ham* are the list of book that is included in *the Second Tripitaka Koreana*. At first, they were in *the First Tripitaka Koreana* and it has been supposed that Sugi monk adjusted the numbers in the light of the list and completed when he made it.

16) Pae(572)ham ~ Ha(585)ham

100 volumes of *Beopwonjurim* from *Pae(572)ham* to *Ha(585)ham* are what they were included as the *sokgan* of *the Tripitaka Kai bao* in *Hampyungveongan*(998~1003) and are presumed that they were included in *Moonjong* Dynasty, *Goryeo*.

17) Jun(586)ham ~ Jeong(600)ham

Songshinyeokgyung(*Songshinyeokgyung* B-1) from *Jun(586)ham* to *Jeong(600)ham* is included in *Sangburok* as the *Shinyeokgyung* from November *Hampyung* 2(999) to *Daejungsangbu* 4(1011).

18) Seon(601)ham ~ Woo(611)ham

Songshinyeokgyung(*Songshinyeokgyung* B-2) from *Seon(601)ham* to *Woo(611)ham* is included in *Cheonseongrok* and *Kyeongwoorok* as the *Shinyeokgyung* from after May *Daejungsangbu* 5(1011) to March *Cheonseong* 5(1027).

19) Jeok(612)ham ~ Ak(617)ham

Songshinyeokgyung(*Songshinyeokgyung* B-3) from *Jeok(612)ham* to *Ak(617)ham* is included in *Gyungwoorok* as the *Shinyeokgyung* from after March *Cheonseong* 5(1027) to *Kyungwoo* 3(1036).

20) Jong(618)ham ~ Sae(628)ham

Songshinyeokgyung(*Songshinyeokgyung* B-4) from *Jong(618)ham* to *Sae(628)ham* is *Shinyeokgyung* from after *Kyungwoo* 3(1036) to *Wonpung* 2(1079), but the source is not known yet.

21) Gye(629)ham

Ten books of *Sokilchegyungeumui* of *Gye(629)ham* are what they are first included in *the Second Tripitaka Koreana*. It is *eumuseo* that was written by *Heerin* around *Tongwha* 5(987), *Yo*. And the source is not known yet. It is only included in *the Second Tripitaka Koreana*.

22) Jeon(630)ham ~ Dong(639)ham

100 books of *Ilchegyungeumui* from *Jeon(630)ham* to *Dong(639)ham* are what they are first included in *the Second Tripitaka Koreana* as the *eumuseo* written by *Hyerim* in *Wonhwa* 2, *Tang*(807). The source is not known yet. It is only included in *the Second Tripitaka Koreana*.

4. Correction and the Root Book of *the Tripitaka Koreana*

Especially, *the Second Tripitaka Koreana* is what it was corrected through strict comparing work with *the Tripitaka Kai bao*, *Tripitaka Kidan*, and *First Tripitaka Koreana* in accordance with the corrected contents of 30 volumes of *Kyojeongbyulrok* included in “*Jun, Yei and Milham*” of it and the writer's name of “*Samoon Sugideung*”

Bongchickgyogam” written in the head of each book. Accordingly, it is known that the accuracy of the body for *the Second Tripitaka Koreana* is the best in comparison with other later Tripitakas. So when *Chuksoejanggyung* in *Myungchiyeongan* and *Daejeongshinsujanggyung* in *Daejeongyeongan* were published in Japan, *the Second Tripitaka Koreana* was widely had as the root book.

On the other hand, there have been various opinions especially about the root books of *the First and Second Tripitaka Koreana* in *Koryeo* from domestic and foreign academic circles.

Early age, *Soyahyunmyo* in Japan claimed that *the Frist Tripitaka Koreana* was the *bokgakbon* of *the Second Tripitaka Koreana* in *Bulseohaeseoldaesajeon*.¹⁾

The Editorial Department of *Junghwadaejanggyung* in China considers *the Second Tripitaka Koreana* as the *bokgakbon* of *the Tripitaka Kai bao* in *Naeyonggangae*, *Junghwadaejanagyung*.²⁾

Lee Giyoung in Korea considered *the First Tripitaka Koreana* as the *bokgakbon* of *the Tripitaka Kai bao* in “the Tripitaka Koreana, the History and Meaning”.³⁾ And he described that Sugi monk compared *the Tripitaka Kai bao*, *Tripitaka Kidan*, and *First Tripitaka Koreana* with *the Second Tripitaka Koreana* and then corrected and newly made the *deungjaebon*.

Cheon Hyeobong has understood that there were not only *the Tripitaka Kai bao*, *Tripitaka Kidan*, *Jeongwonipjanggyungron*, *Songshinyeokgyungron*, and *Guknaejeonbon* in *the First Tripitaka Koreana*, but the *deungjaebon* in *A Study of the First Tripitaka Koreana in Horimbakmulgwansojang*.⁴⁾ Also, he asserted that *the Second Tripitaka Koreana* was the book that the body of *the First Tripitaka Koreana* was modified

1) Soyahyunmyo. 1936. *Bulseohaeseoldaesajeon*(appendix). Japan: Daedong Press. pp.703-705.

2) Junghwaseogukpyun. 1984. “Junghwadaejanggyung(naeyonggangae)”. *Junghwadaejanggyung*(appendix). p.5.

3) Lee, Gi-young. 1976. “the Tripitaka Koreana, the History and Meaning.” *the Tripitaka Koreana* 48. pp.5-11.

4) Horimbakmulgwanyun. 1988. *A Study of the First Tripitaka Koreana in Horimbakmulgwansojang*. Foundation of Seongbo Culture. p.15.

and had *boggak*.

I also have studied about it and thought that *the First and Second Tripitaka Koreana* was *sujeong* and *bokgakbon* of *the Tripitaka Kai bao* in “The Study for the Root Book and Woodcutting of *the Tripitaka Koreana*”.⁵⁾ I also draw a following conclusion about the root book and *daejobon* used when Sugi monk modified and made *the Second Tripitaka Koreana*. In other words, Sugi monk almost decided that *Songbon* was the first root book among the “*Kukbon*”(the *First Tripitaka Koreana*), “*Danbon*”(the *Tripitaka Kidan*), and “*Songbon*”(the *Tripitaka Kai bao*) and then compared the “*Songbon*” with “*Kukbon*” and “*Danbon*”. And ultimately, he corrected “*Songbon*” on the basis of “*Kukbon*” and “*Danbon*”. Moreover, the corrected “*Songbon*” was used as a *deungjaebon* in publishing *the Second Tripitaka Koreana*. Also, he understood that the books that were not in “*Songbon*” or had some severe flaws were corrected and inscribed as a *deungjaebon* on the basis of “*Kukbon*” or “*Danbon*” as a second root book. Or they were newly inscribed as a *deungjaebon* later or replaced in *the Second Tripitaka Koreana*.

Additionally, according to the *gyetong* of *the Second Tripitaka Koreana* in the differences of letters of Tripitaka with reference to *The Study for Differences of Letters about Hanmoondaejanggyung* which is going on as my study, *the Second Tripitaka Koreana* is basically “*Jungwongyetong*”, but the elements in both “*Bukbanggyetong*” and “*Nambanggyetong*”[For example, *Pungvoonbon* and *Joseongjang* of “*Bugbanggyetong*” among 80 volumes of *Daebanggwangbulhwayeomgyung* are made up of “衆會海已”(16 lines, *sangdan*, 670 sides, and the 12th book of *Junghwadaejanggyung*) and *Jabokjang*, *Jeoksajang*, *Bonyungjang*, *Youngnamjang*, *Gyungsanjang*, and *Cheongjang* of “*Nambanggyetong*” are made up of “道場衆會”. In consequence, the two contents are accepted and consolidated in *the Second Tripitaka Koreana* and revised with “道場衆會海已”.] are accepted and consolidated. Furthermore, it has been proved as an unique *gyetong* with advanced factors of *the Second Tripitaka Koreana* of its own.

5) Yoo, Boohyun. 2001. “A Study for the Root Book and Woodcutting in *the Tripitaka Koreana*.” *Journal of Korean Library and Information Science Society*, vol. 32, No. 3. p.120.

5. Conclusion

This year (2011) is the millennium that *the Tripitaka Koreana* has been made. As everyone knows, *the Tripitaka Koreana* represents the Tripitaka of World Buddhism. However, the bibliographical studies including the organization, contents, root books, and corrections of *the Tripitaka Koreana* have not remarkably been satisfactory up to now. Therefore, the study focuses on enlarging and reconfirming the value of *the Tripitaka Koreana* through bibliographical studies of it.

As a result, *the First and Second Tripitaka Koreana* are considered as the *sujeong* and *bokgakbon* of *the Tripitaka Kai bao*. Especially, it is considered that *the Tripitaka Kai bao* is a first root book of *the Second Tripitaka Koreana*, corrected on the basis of *the First Tripitaka Koreana* and *Tripitaka Kidan*, and had *bokgak*. It is thought that the books which are not in *the Tripitaka Kai bao* or have terrible flaws were published with the second root book of *the First Tripitaka Koreana* and *Tripitaka Kidan* etc.

In conclusion, *the Second Tripitaka Koreana* in the *gyetong* of Tripitaka is fundamentally included in “*Jungwonggyetong*”, but it has the contents of “*Bukbanggyetong*” and “*Nambanggyetong*”. Also, it is carefully studied that the differences for the contents of letters has unique and improved elements.

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Glossary

- Akham 嶽函
Banham 磻函
Banyageumgang 般若金剛
bokgakbon 覆刻本
bonjang 本藏
Bonyungjang 普寧藏
Buham 富函
Bukbanggyetong 北方系統
Bukbonyeolbangyung 北本涅槃經
Buksong 北宋
Buksongwanpandaejanggyung
 北宋官版大藏經
Bulmyunggyung 佛名經
Bulseohaeseoldaesajeon 佛書解說大辭典
Chaekham 策函
Cheham 體函
Cheonbok 天福
Cheongnyung 清寧
Cheongjang 清藏
Cheonham 天函
Cheonhyebong 千惠鳳
Cheonseong 天聖
Cheonseongrok 天聖錄
Chiham 侈函
Choham 楚函
Chuksoejanggyung 縮刷藏經
Daebanggwangbulhwayeomgyung
 大方廣佛華嚴經
Daebanyeolbangyung 大般涅槃經
Daegakguksa 大覺國師
Daegakguksamoonjip 大覺國師文集
Daejangmokrok 大藏目錄
Daejeongshinsudaejanggyung
 大正新修大藏經
Daejeongyeongan 大正年間
daejobon 對照本
Daejongjihyunmoonbonron 大宗地玄文本論
Daejungsangbu 大中祥符
Daejangdogam 大藏都監
Daejanggeon 大藏殿
Daejanggyungpandang 大藏經板堂
Daejong 大宗
Danbon 丹本
Deokjong 德宗
deungjaebon 登梓本
Dojong 道宗
Donggukleesanggukjip 東國李相國集
Dongham 洞函
Duham 杜函
eoje 御製
Eumuseo 音義書
Gaebo 開寶
Gaebochickpandaejanggyung
 開寶勅版大藏經
Gahong 可洪
ganbon Tripitaka 刊本 大藏經

- Ganghwadoseong 江華都城
Giham 綺函
Gojong 高宗
Gokham 穀函
Goryeo 高麗
Goryeosa.kojongsega.samshippalnyun(1251)jo
高麗史.高宗世家.三十八年(1251)條
Guknaejeonbon 國內傳本
Gyeham 鷄函
Gyojeongbyulrok 校正別錄
Gyungham 輕函
Gyungsanjang 徑山藏
Gyungwoo 景祐
Gyungwoon 景雲
Gyungwoorok 景祐錄
Haham 遐函
ham 函
Hamongyeongan 咸雍年間
Hampyung 咸平
Hampyungyeongan 咸平年間
Hanham 漢函
Hapham 合函
Heerin 希麟
Heungjong 興宗
Heungwangsa 興王寺
Hujin 後晉
Hwoiham 廻函
Hyeam 惠函
Hyerim 慧琳
Hyunjong 顯宗
- Ilchegyungeumui 一切經音義
Ipjangrok 入藏錄
Jabokjang 資福藏
Jeham 濟函
Jeokham 跡函
Jeoksajang 積砂藏
Jeongham 丁函
Jeongjong 定宗
Jeongwonipjangjegyungron
貞元入藏諸經論
Jeongwonrok 貞元錄
Jeongwonsokgaewonseokgyorok
貞元續開元釋教錄
Jeongwoo 丁酉
Jeonham 田函
Jeungseong 證聖
Jinham 振函
Jongham 宗函
Choseon 朝鮮
Joseongjang 趙城藏
Jungheeyeongan 重熙年間
Junghwadaejanggyung 中華大藏經
Jungwongyetong 中原系統
Junham 俊函
Jun, Yei, Milham 俊, 乂, 密函
Kaewonrok 開元錄
Kaewonseokgyurok 開元釋教錄
Kanghwadosung 江華都城
Kojong 高宗
Kukbon 國本

- Milham 密函
 Moonjong 文宗
 Mooshin 戊申
 Mulham 勿函
 Myungchiyeongan 明治年間
 Myungham 銘函
 Nambanggyetong 南方系統
 Nambonyeolbangyung 南本涅槃經
 Paeham 霸函
 Pungyoonbon 豐潤本
 Reukham 勒函
 sabon Tripitaka 寫本 大藏經
 Saeham 塞函
 Samoon Sugideung Bongchickgyogam
 沙門 守其等 奉勅校勘
 Sangburok 祥符錄
 sangdan 上段
 ×× segoryeogukdaejangdogambongchikjojo
 ×× 歲高麗國大藏都監奉勅雕造
 Seokbeoprimbyuljeon 釋法琳別傳
 Seokmahayeonron 釋摩訶衍論
 Seolham 說函
 Seonham 宣函
 Seonjong 宣宗
 Shikham 寔函
 Shilchananta 實叉難陀
 Shilham 實函
 Shinhwayeomgyungron 新華嚴經論
 Shinjipjanggyungeumuisuhamrok
 新集藏經音義隨函錄
 Shinyeokdaebanggwangbulhwayeomgyung
 新譯大方廣佛華嚴經
 Shinyeokgyung 新譯經
 Sokgaewonrok 續開元錄
 sokgan 續刊
 Sokilchegyungeumui 續一切經音義
 Sokjeongwonrok 續貞元錄
 Song 宋
 Songbon 宋本
 Songshinyeokgyung 宋新譯經
 Songshinyeokgyungron 宋新譯經論
 Soseungyul 小乘律
 Soyahyunmyo 小野玄妙
 sujeongbon 修訂本
 Sukjong 肅宗
 Taegeonyeonyeongan 太建年間
 Taejo 太祖
 Taejong 太宗
 Taepyunghungguk 太平興國
 Tonghwa 統和
 Uicheon 義天
 Wonhaw 元和
 Wopung 元豐
 Wooham 禹函
 Yeijong 叡宗
 Yeokgyungwon 譯經院
 Yo 遼
 Youngham 英函
 Youngnamjang 永南藏
 Youngwonyeongan 永元年間

