



Chinese Buddhist Canon Research Newsletter

國際漢文佛教大藏經研究通訊

2022 (1) no.10

Jan 25, 2022

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We are pleased to release the tenth issue of a monthly Chinese Buddhist Canon Research Newsletter in January 2022. The purpose of this newsletter is to present academic information about the research, collation, collection, and digitalization of Chinese Buddhist canons and scriptures. The opinions expressed in this newsletter are those of the original authors and publishers, and do not necessarily reflect those of the Center for Buddhist Studies, the editors, the editorial board, or the organization to which the authors are affiliated. If you have questions concerning these opinions, please contact the original authors and their publishers.

This newsletter will be a professional information exchange platform for the study of Chinese Buddhist canons. Its content will include the following:

- Publication information, including books, essays, reviews, dissertations, etc.
- Conference information
- Scholar information introducing scholars' achievements, exchange of ideas, suggestions, and proposals

- Research projects, such as project proposals, project introductions, etc.
- Current canon collections in World Libraries and Museums
- New findings of the scholarship on the Chinese Buddhist canon and related literature in public and private collections and auctions

Because of the different setups in your email clients, the fonts, images, and layouts in this newsletter may look different. We suggest you click the link "View this email in your browser" on the top of this message to access the HTML version. As we prepare this newsletter, our community is facing unprecedented challenges. We are grateful that you have continued to support our research Center during the pandemic. If you are willing to support the Chinese Buddhist canon research or sponsor the publication of this newsletter, please consider **DONATING NOW**.

To our friends near and far, we hope that you stay safe and healthy in 2021 and that the Buddhist teachings and resources we share can bring some measure of comfort. If you have any suggestions or would like to contribute information, please email us at **buddhist-studies@email.arizona.edu**.

If you would like to receive monthly emails on this topic, please sign up for our email list at **http://eepurl.com/gb2yaD** and select the group "Chinese Buddhist Canon Research Newsletter." For those who have already signed up for our email list, please **update your preferences** to include "Chinese Buddhist Canon Research Newsletter."

Starting from issue 6, we add a new section to the Newsletter, "Research Notes (zangjing jingyanlu 藏經經眼錄)," which aims to collect scholars' research notes on Chinese Buddhist canons. From now on, we will welcome submissions of research notes to our Newsletters. Scholars who are interested, please email Dr. Zhouyuan Li at **zhouyuan.li@dila.edu.tw**.

For previous issues of Buddhist Canon Research Newsletter, please see: **Link**.

Forward to a friend

Jiang Wu, Darui Long, Zhouyuan Li and Jinhui Wu

I Books and Research Papers

1. Li Zhizhong 李致忠. "Hongwu nanzang wenti kaolun jiqi chongxiu fuyuan zhiyi 《洪武南藏》問題考論及其重修復原之役" (*Hongwu Southern Canon and Its Restoration*), *Guji Baohu yanjiu* 古籍保護研究 (*Studies on the Protection of Ancient Books*). Vol.5, Zhengzhou: Daxiang chubanshe, no.1 (2020): 28-39. **More**

2. Lang Jing 郎菁. "Shaanxisheng Yulinshi Xingyuan tushulou cang Yongle Nanzang shulue 陝西省榆林市星元圖書館藏《永樂南藏》述略" (*A Study on Yongle Nanzang Collected by Xing Yuan Library in Yulin City, Shaanxi Province*). *Wenxian* 文獻 (*The Documentation*), no.2(2016):117-125. **More**

3. Xia, Weizhong 夏維中, and Chen Bo 陳波. "Cong Zheng He yinzao dazangjing lun mingchu liangbu nanzang de diaoke shijian ji xianghu guanxi 從鄭和印造大藏經論明初兩部《南藏》的雕刻時間及相互關係" (The Discussion on the Dates of Two Early Ming Southern Buddhist Canons and Their Relations Basing on Zheng He's Donation of Buddhist Canon). *Tsinghua daxue xuebao* 清華大學學報 (哲學社會科學版 *Journal of Tsinghua University (Philosophy and Social Sciences)*), no.4 (2019): 184-194. [More](#)

4. Fang, Guangchang. "Chinese Buddhist Canon: Approaches to Its Compilation." *Studies in Chinese Religions*, no. 2(2016): 89-106. [More](#)

5. Li, Fuhua. "An Analysis of the Content and Characteristics of the Chinese Buddhist Canon." *Studies in Chinese Religions*, no. 2(2016): 107-28. [More](#)

6. Zhang, Aiming. "The Master-Disciple Relationship between Huisi and Jingwan." *Studies in Chinese Religions*, no. 2(2016): 129-36. [More](#)

7. Chen, Jinhua. "Manuscripts, Printed Canons, and Extra-canonical Sources: A Case Study Based on a Biography from the *Xu Gaoseng Zhuan* (Further Biographies of Eminent Monks) by Daoxuan 道宣 (596-667)." *Studies in Chinese Religions*, no. 2(2016): 137-56. [More](#)

8. Li, Jining. "The Secret Scriptures in Both the *Qisha Canon* and *Puning Canon*." *Studies in Chinese Religions*, no. 2(2016): 157-72. [More](#)

9. Long, Darui. "The Yongle Northern Canon and Its Donors." *Studies in Chinese Religions*, no. 2(2016): 173-85. [More](#)

10. Mei, He. "Features and Significance of Compiling the *Newly Collated and Annotated Catalog of the Buddhist Canon*." *Studies in Chinese Religions*, no. 2(2016): 186-201. [More](#)

11. Yikung. "The *Foguang Buddhist Canon*: The Unique and Creative Classification of Buddhist Works." *Studies in Chinese Religions*, no. 2(2016): 202-19. [More](#)

12. Zhan, Ru. "The Buddhist Canon of Ximing Monastery and Tang China." *Studies in Chinese Religions*, no. 2(2016): 187-93. [More](#)

II Current Canon Collections in World Libraries, Museums, and Temples

Yongle Northern Canon Preserved at Chongqing Library

The *Yongle Northern Canon* preserved at Chongqing Library was initially carved during 1421 and 1440, re-carved during 1579 and 1584, and re-edited in 1706. It contains in total 7,185 booklets in 719 boxes. 1,683 Buddhist scriptures (7,180 fascicles) are included. 5 fascicles of indexes are also included (*Daming sanzang shengjiao mulu* 大明三藏聖教目錄 4 fascicles and *Xu ru zangjing mulu* 續入藏經目錄 1 fascicle).

For more details please see Tan Xiaohua 譚小華, “Chongqing shi tushuguan cang *Yongle Beizang yuanliu ji banben kao* 重慶市圖書館藏《永樂北藏》源流及版本考” (On Origin and Edition of the *Yongle Northern Canon* at Chongqing Library), *Chongqing shifan daxue xuebao* 重慶師範大學學報, no. 6(2019): 56-62. [Link](#)

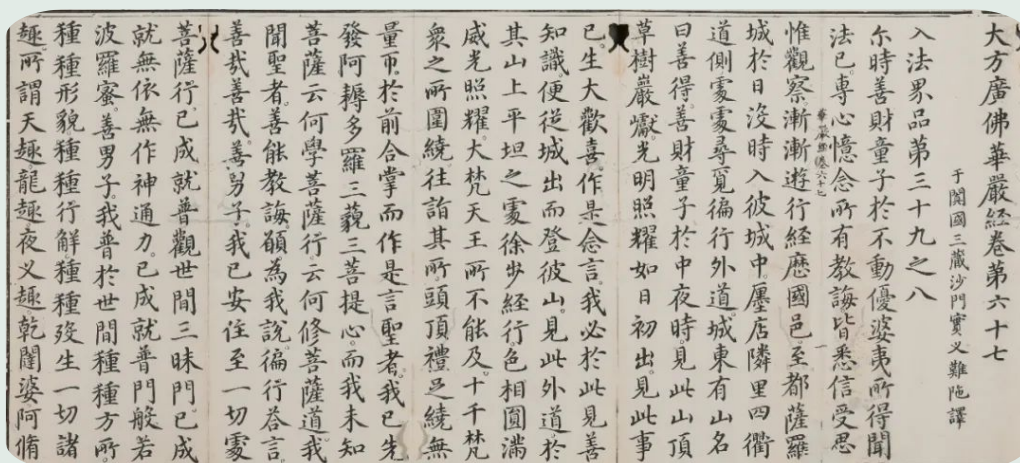
III Auctions

Jinghe 2021 Spring Auction

Jinghe 2021 spring auction was held on May 19th 2021 (the 8th day of the 4th Lunar month, Buddha's Birthday). The auction items included Buddhist statues, ancient books, paintings, and calligraphy works. The auction presented some Buddhist scriptures that included:

1. Tang dynasty manuscript (anonymous)
2. *Kṣitigarbha Bodhisattva Pūrvapraṇidhāna Sūtra* (manuscript by a Ming dynasty eunuch)
3. *Mahāvaiṣṭya Buddhāvataṃsaka Sūtra* (67th fascicle, carved during the Yongle era of the Ming dynasty).

For more details, please see this [link](#).



Mahāvaiṣṭya Buddhāvataṃsaka Sūtra (67th fascicle, carved during the Yongle era of Ming dynasty)

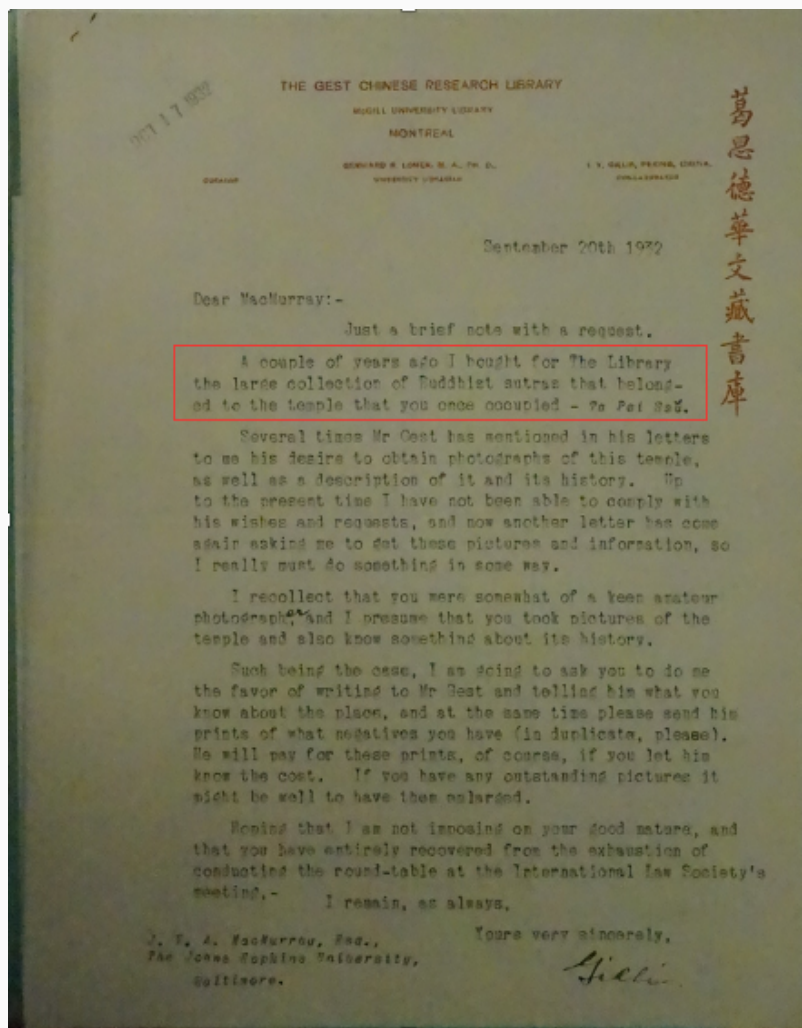
IV Research Notes

***Qisha Buddhist Canon* in the East Asian Library, Princeton University**

By Darui Long

In May and June of 2009 and 2013, I spent three weeks at Princeton University, examining both *Qisha Buddhist Canon* and *Yongle Northern Canon*.

Both editions of the Chinese Buddhist canon were purchased by Captain Irvin Van Gordon Gillis (1875-1948), former naval attaché of the American Legation in Beijing. Here is a letter he addressed to John Van Antwerp MacMurray (1881 – 1960), who was appointed Minister to China in 1925. Gillis told MacMurray that he bought a large collection of Buddhist sutra from Dabei si (Ta Pei Ssu 大悲寺) where MacMurray spent summer vacations in the Western Hills in Beijing.



The version of *Qisha Canon* kept in the East Asian Library is complete. According to Qu Wanli 屈萬里, who was responsible for its catalogue, it has 698 volumes engraved during the Southern Song dynasty

(1127-1206), 1,632 volumes printed during the Yuan dynasty (1206-1368), 868 volumes printed during the Ming dynasty (1368-1644), and 2,161 volumes of hand-written copies, totaling 6,014 volumes. The 868 volumes printed in the Ming should be *Yongle Southern Canon*.

The 2,161 volumes of hand-written copies were likely to have been copied from the original *Qisha Canon* in the twenty-eighth year of Emperor Wanli (1600). Their cataloging *Qianziwen* (A thousand word primer) words are identical to those in *Qisha Canon*. Mrs. Zhao Zhigao, née Shen 趙志皋夫人沈氏, donated fifteen taels of silver for the purpose of copying 100 of the missing volumes of the sacred scriptures with the most devout prayer that her husband, Zhao Zhigao, the Grand Secretary of the Jianji Palace (建極殿大學士), may be blessed with improved health.





This photo shows that the volumes of Buddhist scriptures copied with the money Mrs. Zhao donated were sent to Yu jia an 玉家庵. According to Wikipedia, there were more than 39 temples and many mansions in Badachu 八大處, which is a complex of monasteries located on the outskirts of urban Beijing. The Badachu means "Eight Great Sites" in the Western Hills of Beijing. One cannot find the name of Yu jia an 玉家庵 in Wikipedia, but it mentions the names of He jia an 何家庵 and Ma jia an 麻家庵. Ma jia an is now called San shan an 三山庵, which is at a stone's throw from Da bei Monastery 大悲寺, the main monastery among all these monasteries in the Western Hills. The *Qisha Canon* was sold by monks in Da bei Monastery.



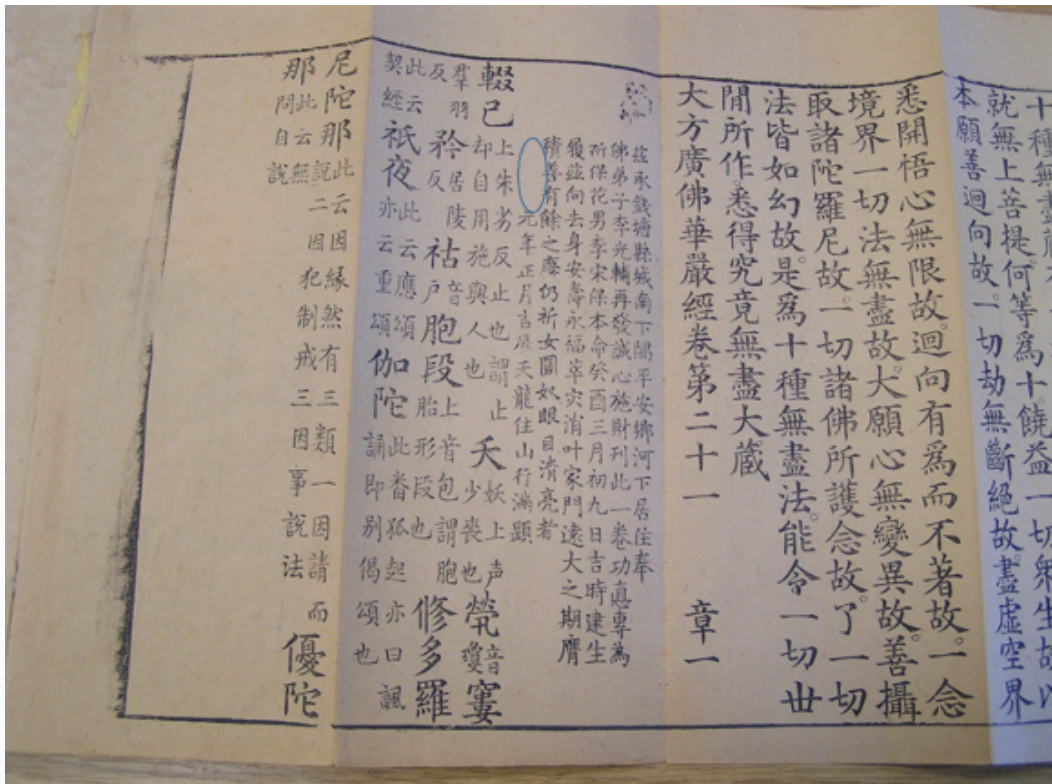
This volume was printed in the tenth year of Zhengtong (1445). Jiang's 姜家 printing house was located in Lai bin lou 來賓樓, Ju bao men 聚寶門, Nanjing. This appears to be a copy of the *Yongle Southern Canon*.



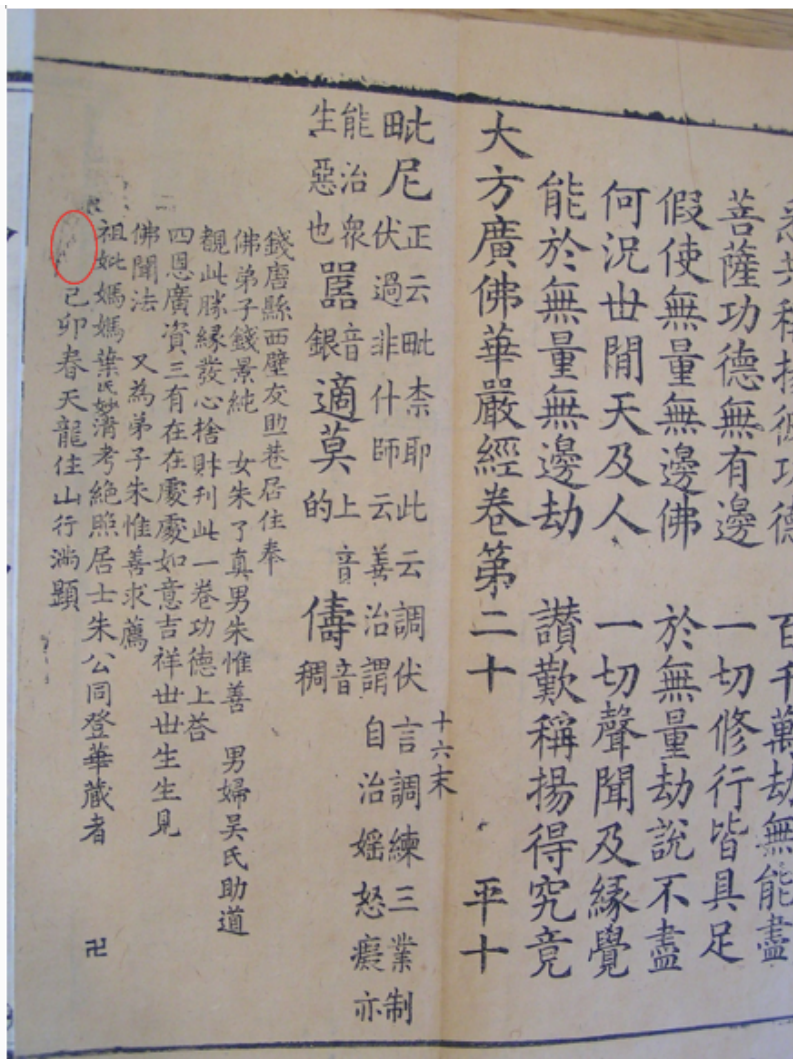
When this canon manuscript came to Beijing, it was bound or mounted in Hu's workshop, Biaobei hutong, Danpailou, Chongwen men 崇文門裏單牌樓表背胡同.



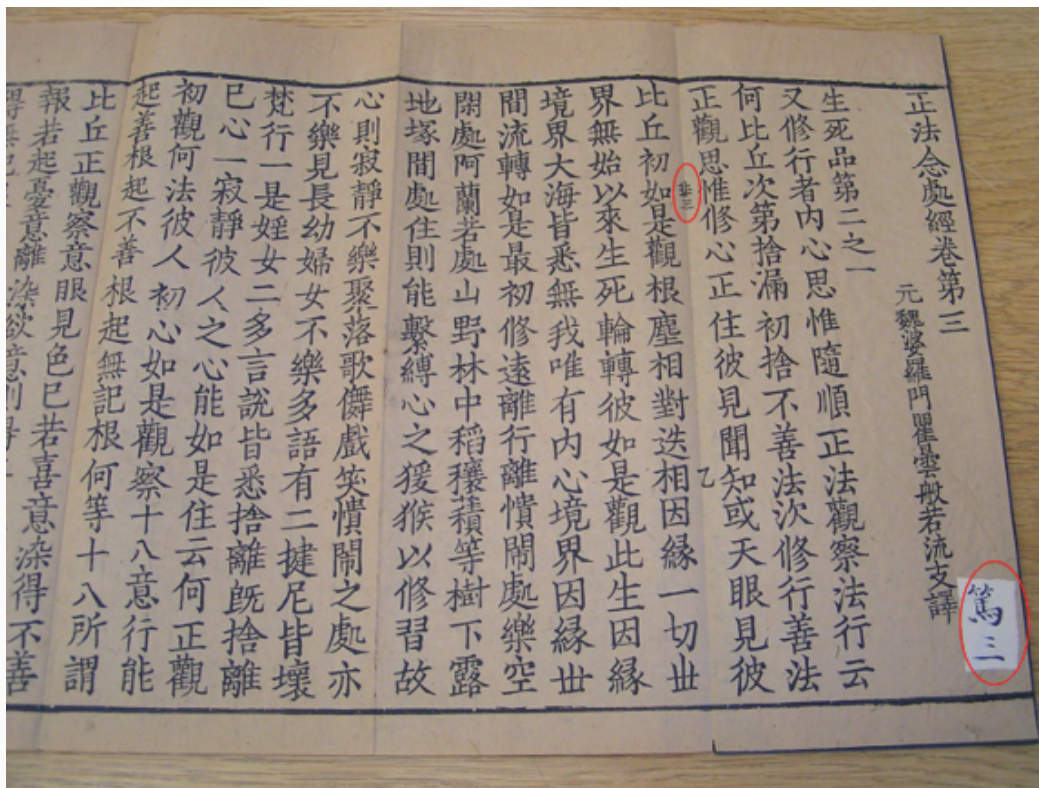
Qisha Canon is smaller than Yongle Northern Canon.



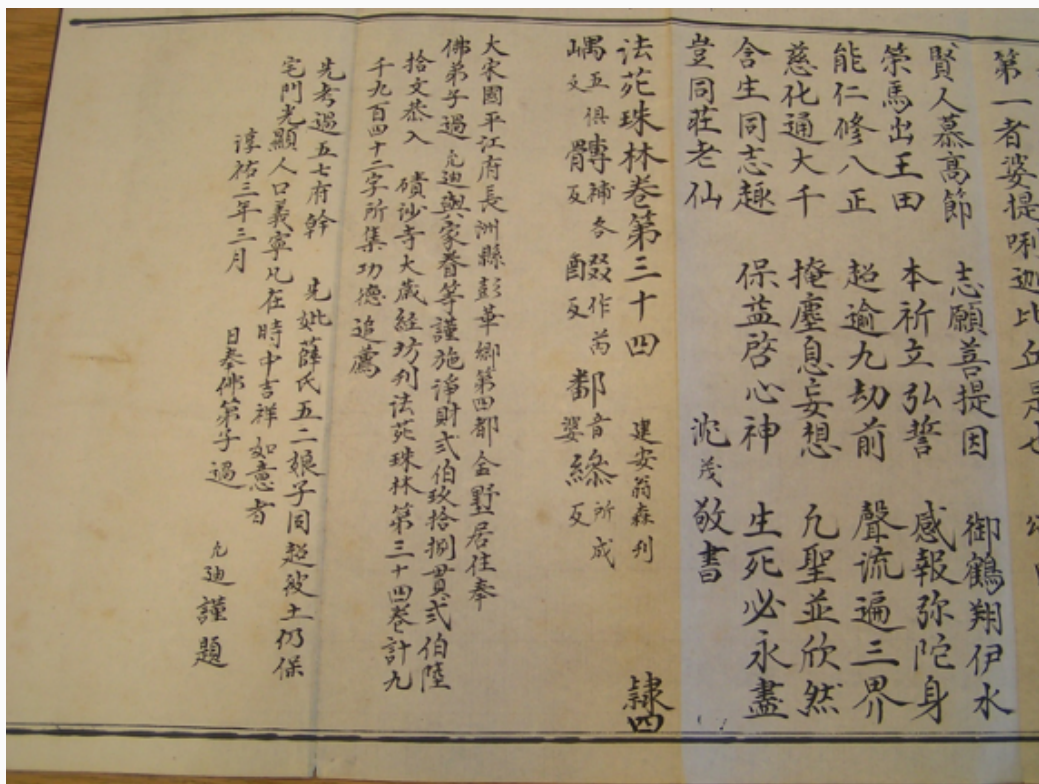
Avatamsaka Sūtra, printed in Tianlong Monastery in the first year of Emperor Jianwen 建文 (r.1 399-1402).
The date was deleted.



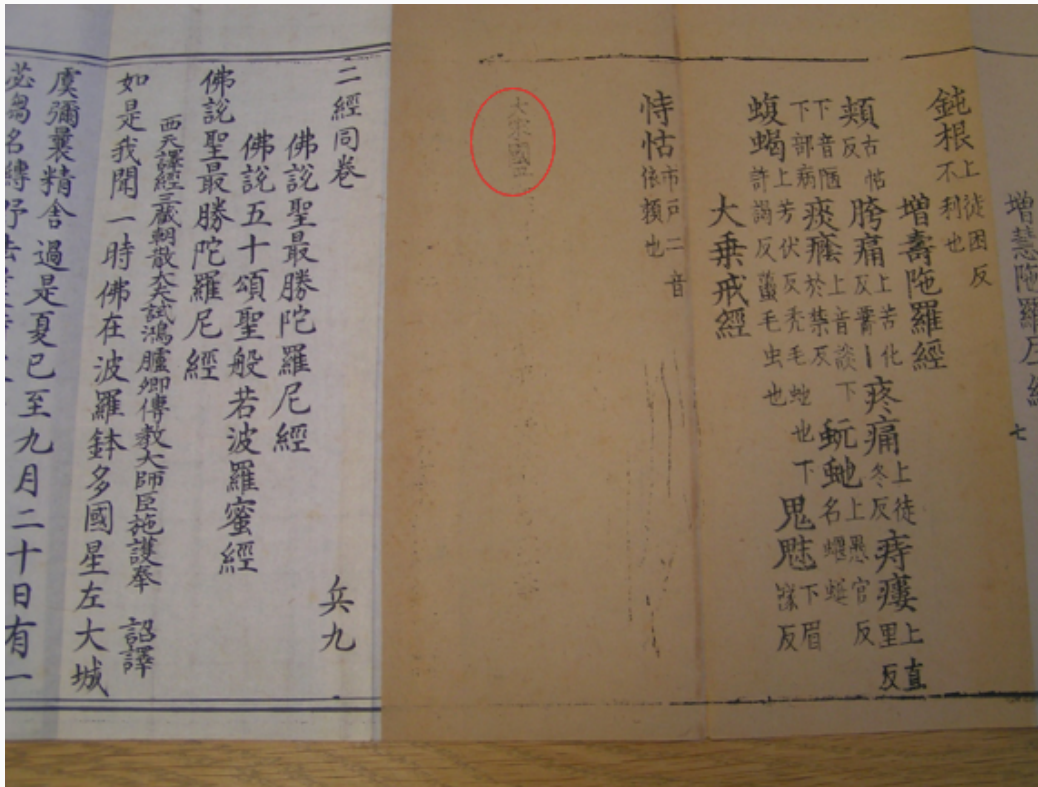
The year of *jimao* 己卯年 was the first year of Emperor Jianwen (1399). Apparently, words indicating the first year of Jianwen were deleted.



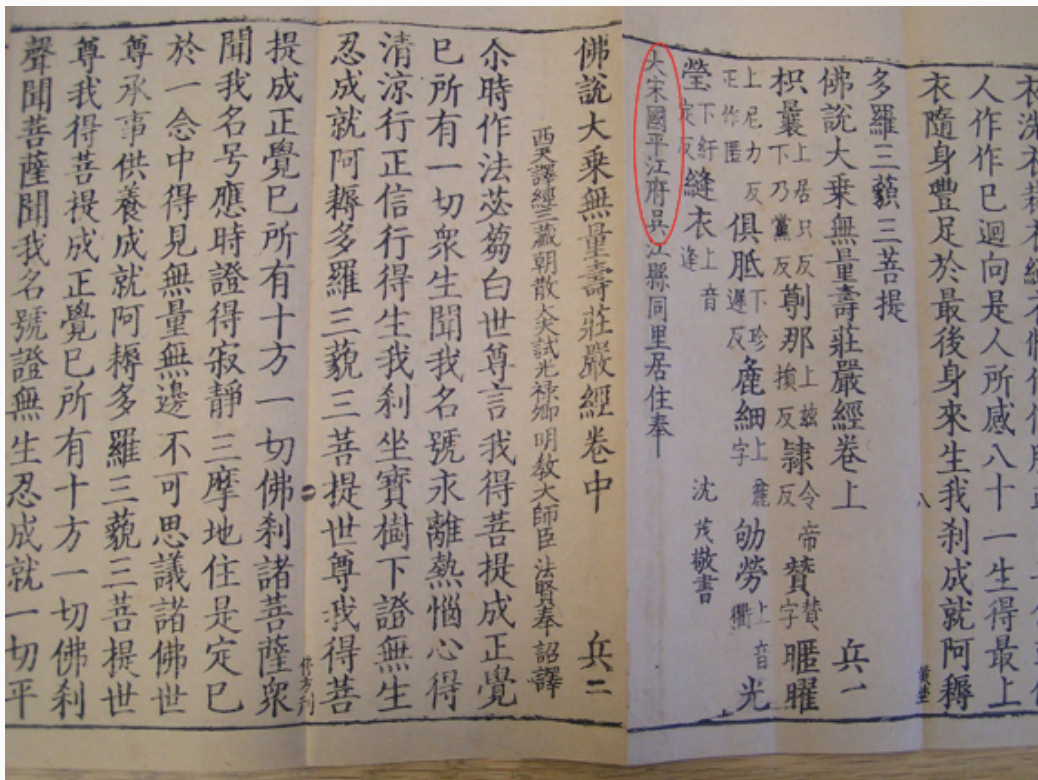
This was likely an alternate copy. It changed the *qianziwen* cataloging word “fei” 非 into “篤.” According to *Er shi er zhong dazangjing tongjian* 二十二種大藏經通檢, the word “篤” is the marker for *Zhengfa nianchu jing* 正法念處經 in *Qisha Canon* while the word “fei 非” is for the same scripture in *Yongle Southern Canon*.



This is clearly a hand-written copy.



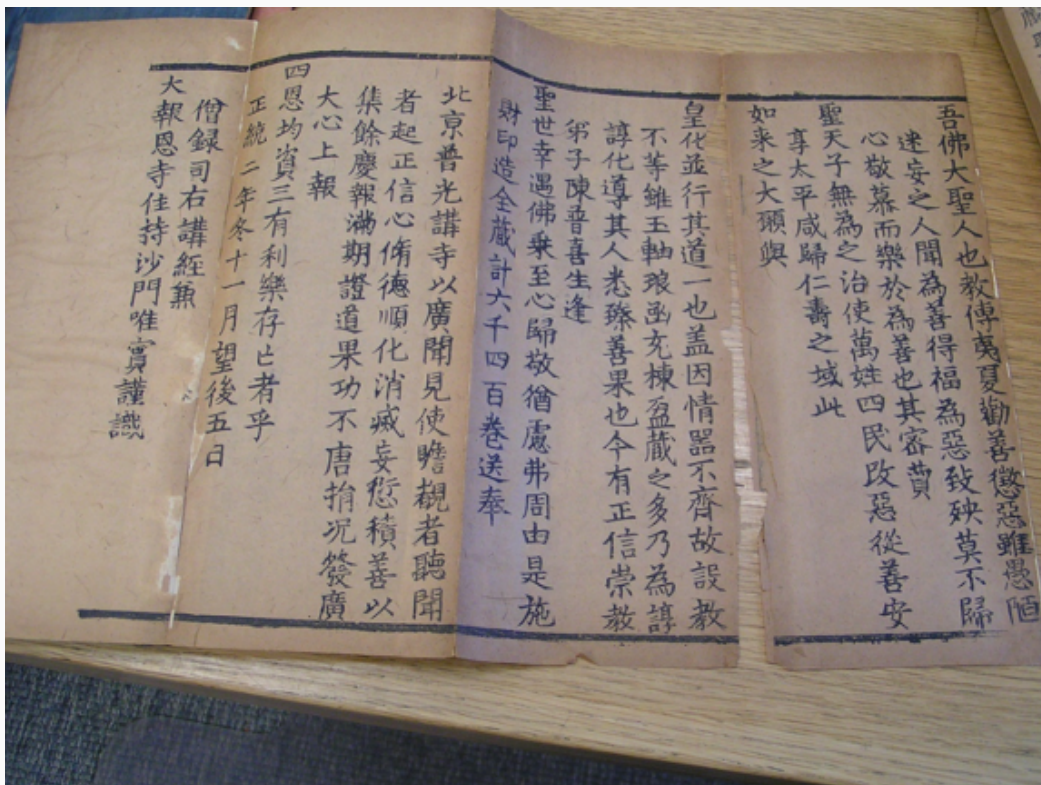
This volume includes repaired pages. It appears to be a copy printed in the Song judging by the three unclear words in the middle. The left side was damaged and replaced by a hand-written piece of paper.



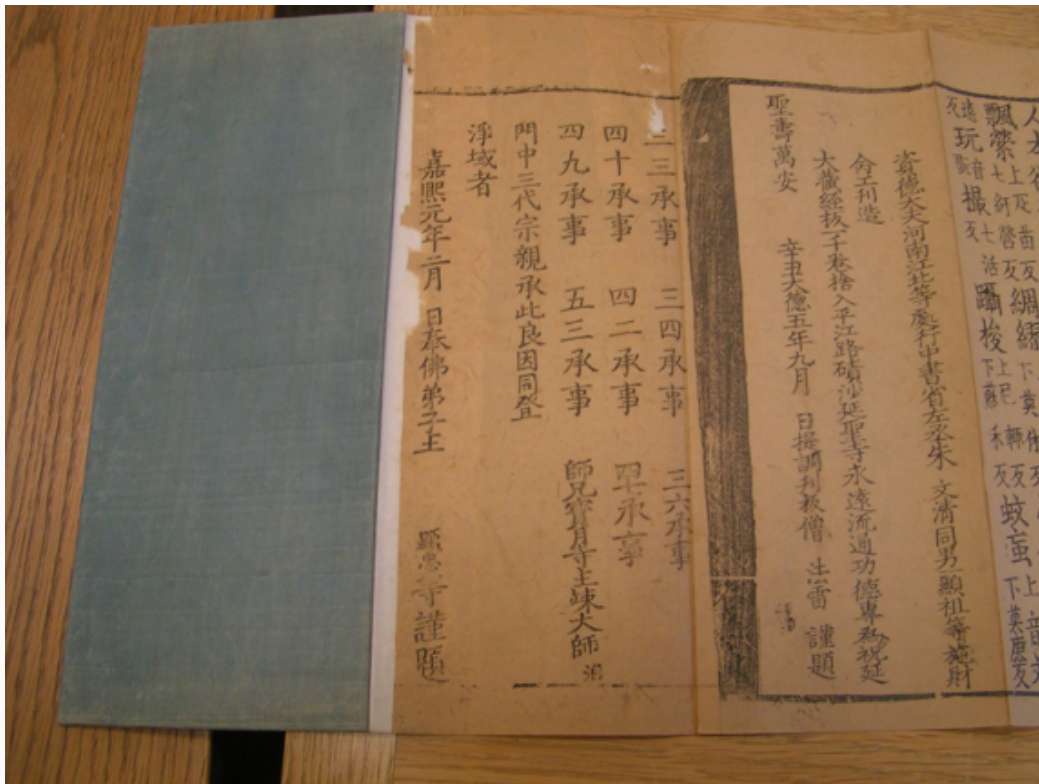
This must be a copy printed in the Song dynasty.



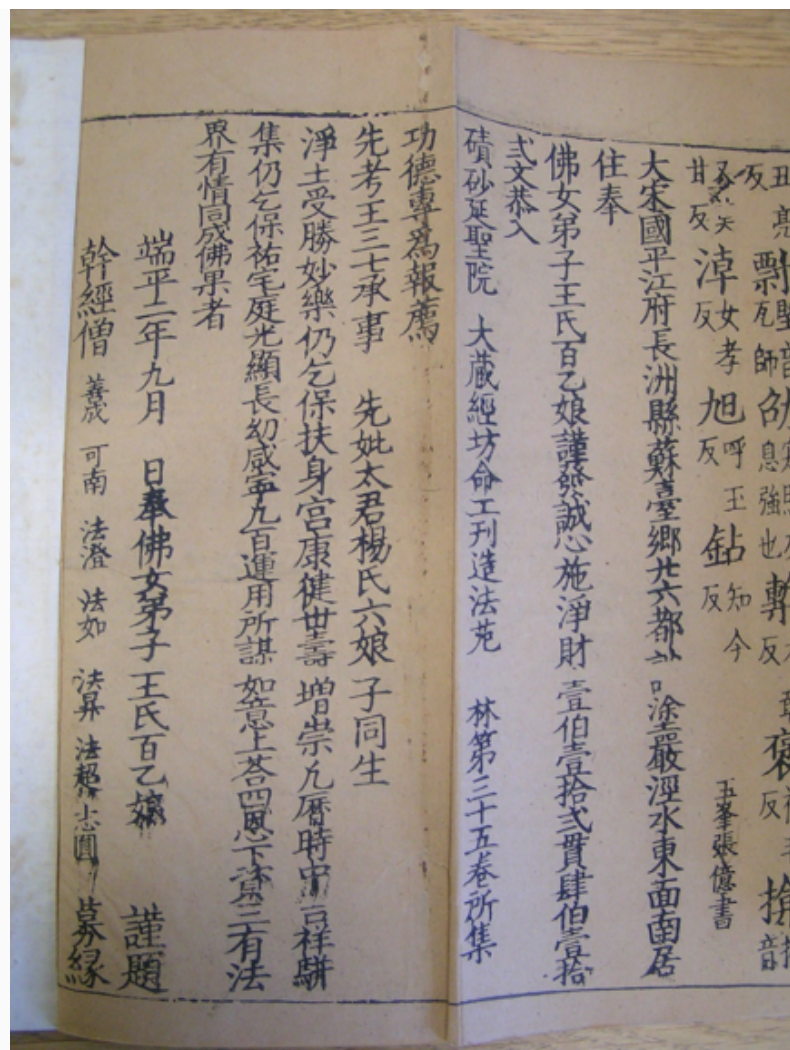
We can see how a mistake was corrected.



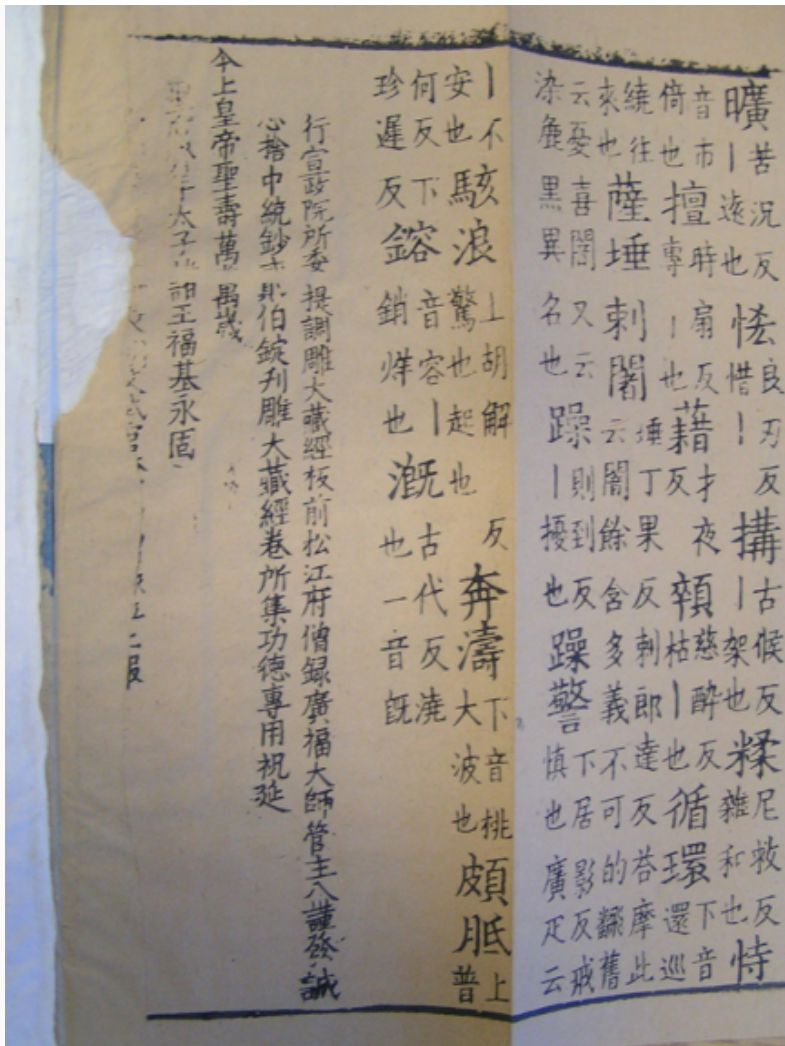
Dated the second year of Zhengtong 正統二年 (1437). It is likely to be a copy of Yongle Southern Canon.



Here we find two dates, the first year of Jiashi 嘉熙元年 (1237) and the fifth year of Dade (1301) when Zhu Wenqing 朱文清 donated money to print the Buddhist scriptures. How do we explain the two dates?



Engraved in the second year of Duanping 端平 (1235), one of the earliest prints.



Guan Zhuba 管主八 was a key figure in the construction of *Qisha Canon*. Unfortunately, the colophon is not clear on the left.

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We respectfully acknowledge the University of Arizona is on the land and territories of Indigenous peoples. Today, Arizona is home to 22 federally recognized tribes, with Tucson being home to the O'odham and the Yaqui. Committed to diversity and inclusion, the University strives to build sustainable relationships with sovereign Native Nations and Indigenous communities through education offerings, partnerships, and community service.

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