



Chinese Buddhist Canon Research Newsletter

國際漢文佛教大藏經研究通訊

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中文版请按此处

We are pleased to release the sixth issue of a monthly Chinese Buddhist Canon Research Newsletter in August 2021. 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 canon. 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 Youteng Bi

I Books and Research Papers

1. Huang, Yi-hsun 黃澤勳. "2019 International Conference on Buddhist Canons." *Fo Guang Journal of Buddhist Studies*, vol.6, no.1 (2021): 321-333.
More

2. Shi, Xian-chao 釋賢超. "Fojiao de fazhan he fojiao dazangjing 佛教的發展和佛教大藏經" (The Development of Buddhism and the Tripitaka), *The World of Chinese Language and Literature* 國文天地, no.5 (2020): 110-117. [More](#)

3. Gong Yi 龔軼. "Dongya fodian zhuanxing zhi chuantong yu xiandaixing —ping Wu Jiang Greg Wilkinson bianzhu *Fabao chongguang: fojiao dazangjing zai xandai dongya de yanjin* 東亞佛典轉型之“傳統”與“現代性”——評吳疆、Greg Wilkinson編著《法寶重光:佛教大藏經在現代東亞的演進》" ("Tradition" and "Modernity" in the transformation of Buddhist canons in East Asia—A Review of Jiang Wu & Greg Wilkinson's Book: *Reinventing the Tripitaka: Transformation of the Buddhist Canon in Modern East Asia*), *Studies in World Religions* 世界宗教研究, no.1 (2020): 180-181. [More](#)

4. Yang, Xiaodong 楊曉東. "Inscribing Scriptural Catalogs: Apropos of Two Southern Song Pagodas and Related Buddhist Monuments in the Sichuan Basin." Brill: *T'oung Pao*, no.106: Issue 5-6 (2020): 602-660. [More](#)

5. Tak-sum Wong, John S Y Lee, "Vernacularization in Medieval Chinese: A quantitative study on classifiers, demonstratives, and copulae in the Chinese Buddhist Canon." *Digital Scholarship in the Humanities*, volume 34: Issue 1 (2019.04): 64-81. [More](#)

6. Shi, Xian-chao 釋賢超. "Dazangjing de banben wenti 大藏經的版本問題" (On the Editions of the Chinese Tripitaka), *Haichao yin* 海潮音, no. 12 (2019): 2-5.

7. Nishiwaki, Tsuneki 西脇常記. "Kinzō hōkyō to so no yakujo retsui 金藏《寶雨經》とその譯場列位" (The Baoyu Jing in the Jin Tripitaka and Its List of Translators), *Bunka-shigaku* 文化史学, no. 74 (2018): 49-76. [More](#)

8. Kornicki, Peter F. "The Chinese Buddhist Canon and Other Buddhist Texts." In *Languages, Scripts, and Chinese Texts in East Asia*, written by Peter F. Kornicki, 218-243, Oxford: Oxford University Press, 2018. [More](#)

9. Ochiai, Toshinori 落合俊典. "Issaikyō denpa no kagi o nigiru kyōroku: kinsei shahon jyōgen roku kara kangaeru 一切經傳播の鍵を握る経録: 近世写本〈貞元録〉から考える" (The Premodern Manuscript of the Scriptural Catalogue of the Zhenyuan Era: A Key to Understanding the Circulation and Spread of the Buddhist Canon in Japan), Ryukoku University: *Bulletin of Research Institute for Buddhist Culture* 龍谷大学佛教文化研究所紀要, no.55 (2017): 211-235. [More](#)

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

Song and Yuan Editions of Buddhist Canon Kept in Bavarian State Library, Germany

The Bavarian State Library in Germany currently keeps 250,000 volumes of Chinese books. About 30,000 volumes were printed before 1911. Among the printed books, the most precious one is the *Baoqieyin tuoluonijing* 寶篋印陀羅尼經 (Dhāraṇī Sūtra, Informally called the "Leifengta Sutra") printed in 975 CE. It was found in the Leifeng Pagoda 雷峰塔 in Hangzhou in the early 20th century. The library also keeps more than 20 volumes of rare books printed in the Song and Yuan dynasties (960-1368) and more than 100 books printed in the Ming dynasty (1368-1644). Among them are 12 fragmentary volumes of the Chinese Buddhist canons, including *Chongning Canon* 崇寧藏, *Zifu Canon* 資福藏, *Qisha Canon* 磧砂藏, *Puning Canon* 普寧藏, and *Zhaocheng Jin Canon* 趙城金藏. [Link](#)

More articles on the collection:

Zhang, Xiping 張西平. "Deguo bafaliya gongli tushuguan zhongguo gujishanben shulu 德國巴伐利亞公立圖書館中國古籍善本述錄 " (A record on Chinese Ancient Rare Books in Bavarian State Library, Germany), *Guoji hanxue* 國際漢學, Volume 1 (2003). [Link](#)

Xie, Hui 謝輝. "Deguo bafaliya zhoulitushuguan cang hanji shanben chutan 德國巴伐利亞州立圖書館藏漢籍善本初探" (An initial exploration on the ancient rare books kept in Bavarian State Library, Germany), *Lantai shijie* 蘭臺世界, Volume 13 (2016). [Link](#)

III Auctions



Beijing Rongbaozhai: Lotus Sutra Written on Indigo Paper with Golden Powder of Ming Hongwu Era (1368-1398) in Guangxiao Chan Temple, Fujian Province

On June 19, 2021, the Rongbaozhai 榮寶齋 (Studio of Glorious Treasure of Stationary, Calligraphy and Painting) auctioned seven volumes of *Lotus Sutra* written on indigo paper with gold powder. These scriptures, kept in Guangxiao Chan Temple 光孝禪寺 in Fujian Province, were written in the Hongwu period (1368-1398). They are believed to be the earliest, longest, most comprehensive and most reliable *Lotus Sutra* written on indigo paper in gold powder.

Guangxiao Chan Temple, located in the Jian'ou 建甌 area, was the site for the ordination ceremonies for three provinces. Built during the Six Dynasties Period (220-589), the temple has a history spanning more than 1400 years. Since ancient times, monks from three provinces, including Fujian, Zhejiang and Jiangxi, gathered at the Guangxiao Chan Temple to receive ordination. Thus the temple is known as "the birth place of Buddhism in Fujian Province."

Each volume of this *Lotus Sutra* is 10 meters long in the format of sutra-binding. The text is arranged with 6 columns per half page and 19 characters per column. The frontispiece is painted with Shakyamuni who is lecturing. There is a woodcut illustration of General Weituo 韋陀 who is believed to guard the Buddha in the end of the volume. The colophons and the extant stone inscriptions may verify the origin of these scriptures that have been well-preserved for over 627 years. With the sale in June, they appeared for the first time in the auction market in China.

An academic discussion was held at the Rongbaozhai Studio. Scholars of religious studies, Ming history, and classical literature, as well as eminent

monks participated in the discussion of this *Lotus Sutra*. [More](#)

IV Research Notes

***Hongwu Southern Canon* 洪武南藏 Kept in the Sichuan Provincial Library**

Darui Long

Hongwu Southern Canon is considered the treasure of the Sichuan Provincial Library. The library keeps more than 6000 volumes which came from Shanggu Temple in Chongqing County 崇慶縣上古寺, more than 75 kilometers west of Chengdu. This rare edition of the Buddhist canon was handed over to the local government in 1951 and then to the Sichuan Provincial Library, where it has been kept in the rare-books section.

It is generally acknowledged that the project to engrave *Hongwu Southern Canon* started in 1372 and was completed in 1401. It has approximately 1,600 titles, with 6,000 volumes. They are contained in 678 *han* 函 (cases). The woodblocks were reportedly destroyed in a fire in 1408.

The colophon in the end of the first volume of the *Da bore bo luo mi duo jing* 大般若波羅蜜多經 (Mahāprajñāpāramitāsūtra) shows that it was recarved from *Qisha zang* 磧砂藏 (*Qisha Canon*). The surface of the last page in this volume was damaged a bit but when one checks it with *Qisha zang*, one would find that these 600 volumes in these two editions were identical.

影印宋元版

有到此佛所頂禮
即受花已還散西
化臺中各有化佛
無多令諸聞者必
阻及諸眷屬見已
供具多少供養恭

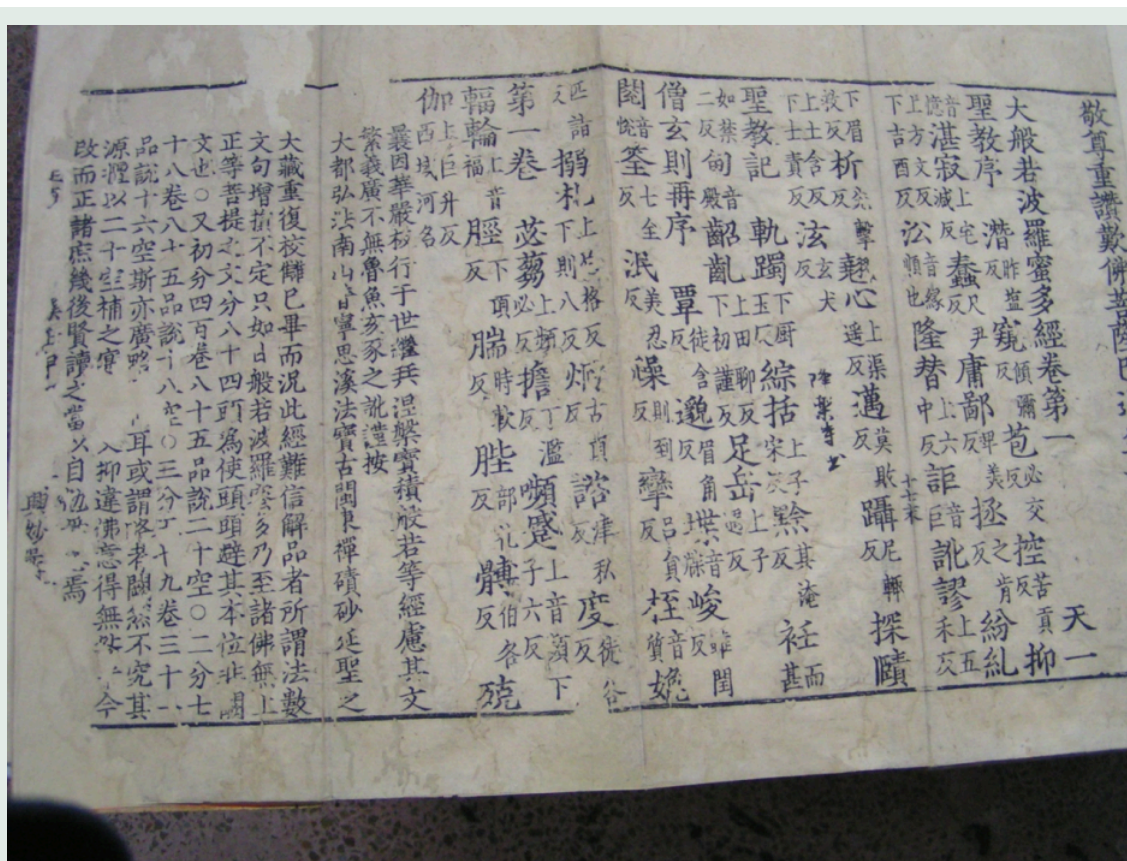
天^一 交^{必反} 抑^{善貢} 誣^巨 誣^青 紛^上 糾^{五反}

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擗札
上尾格
下則入反
苾莳
頂必頻
反
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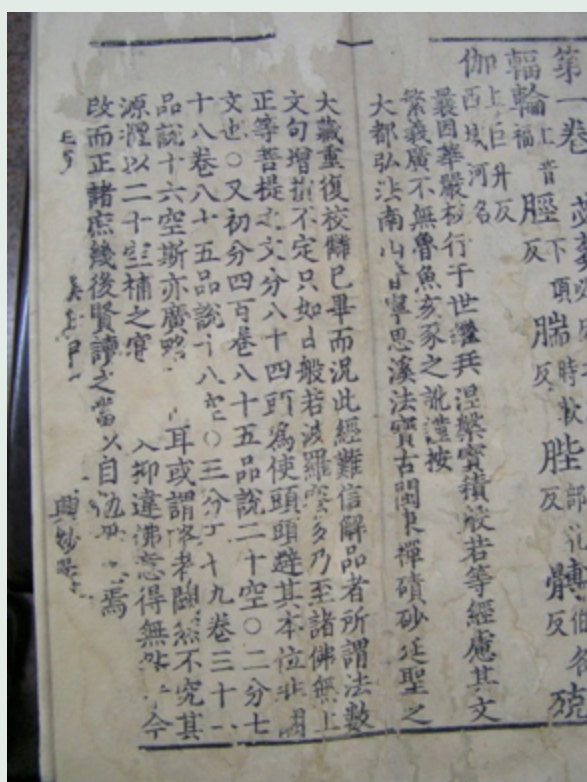
藥因事嚴板行于世繼派孫鑑實積般若等經慮其文
繁義廣不無魯魚亥豕之訛謹按
大都弘法南山普寧恩溪法寶古關東禪積砂延聖之

大藏重復校讎已畢而況此經難信解品者所謂法數
文句增損不定只如自般若波羅蜜多乃至諸佛無上
正等菩提之文分八十四頭爲使頭頭避其本位非闕
文也○又初分四百卷八十五品說二十空○二分七
十八卷八十五品說十八空○三分五十九卷三十一
品說十六空斯亦廣略不同耳或謂略者闕然不究其
源擅以二十空捕之寔乖其文抑違佛意得無咎乎今
改而正諸庶幾後賢讀之當以自勉毋忽焉
至順三年龍集壬申七月日具興妙嚴寺經坊謹誌

The colophon shows that 600 volumes of the Mahāprajñāpāramitāsūtra were engraved at Miaoyan Monastery 妙嚴寺, Wuxing 吳興縣, 1332.

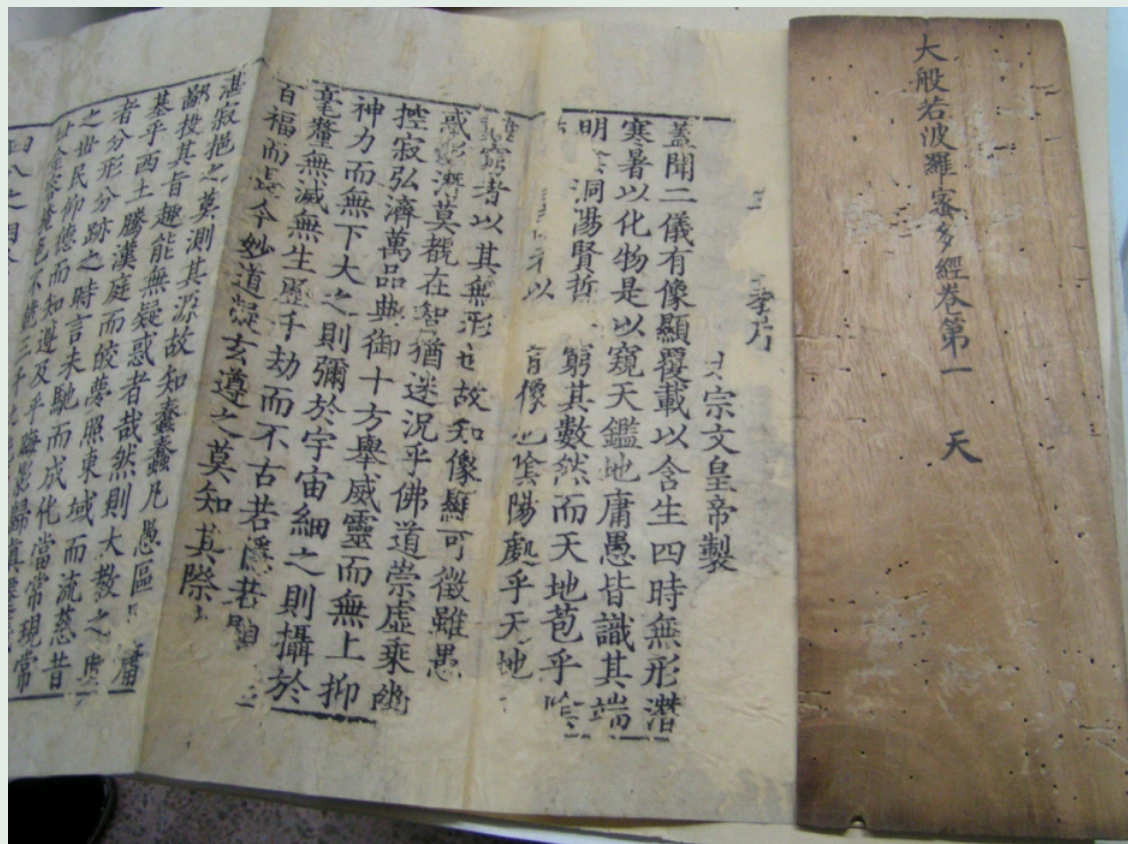


(Photo by Darui Long. Courtesy of the Sichuan Provincial Library)



(The last page of volume 1 of *Hongwu Southern Canon*, Sichuan Provincial Library.)

It is damaged a bit. The name of Miaoyan Monastery is still partially visible.



(Volume 1, Mahāprajñāpāramitāsūtra)

This is Emperor Tang Taizong's preface. Six lines in a page with seventeen words.

蓋聞二儀有像顯覆載以含生四時無形潛
寒暑以化物是以窺天鑑地庸愚皆識其端
明三洞陽賢哲窮其數然而天地苞乎陰
百像也陰陽彪乎天地

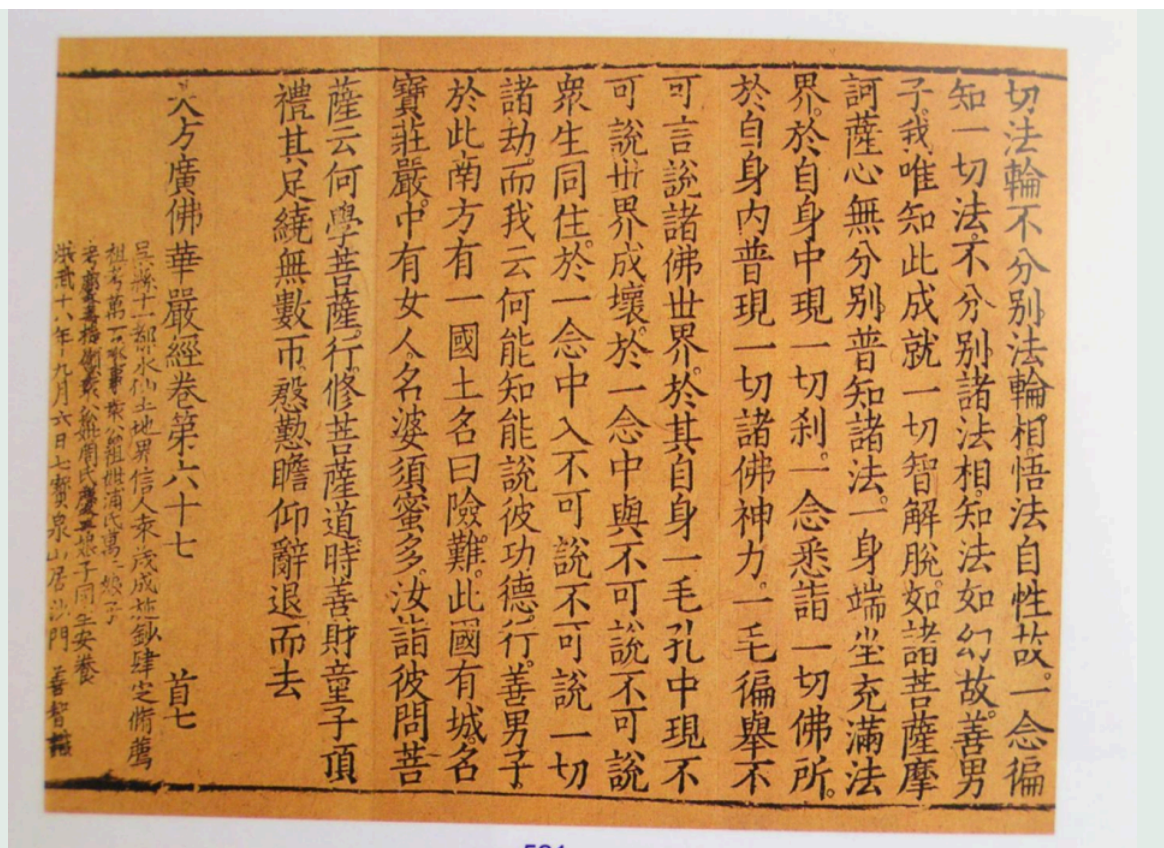
言者以其無形也故知像顯可徵雖愚
感弘濟萬品典御十方舉威靈而無上抑
控寂弘濟萬品典御十方舉威靈而無上抑
神力而無下大之則彌於宇宙細之則攝於
毫釐無滅無生歷千劫而不古若隱若顯
百福而至今妙道浸玄遠之莫知其際

湛寂抱之莫測其源故知蠢蠢凡愚區
鄙投其旨趣能無疑惑者哉然則大教之興
基乎西土勝漢庭而皎夢照東域而流慈昔
者分形分跡之時言未馳而成化當常現常
之世民仰德而知遵及乎晦影歸真遠儀越
世金容掩色不鏡三千之先靈象開圖空端
曰八之相於是微言廣被拯含類於三塗遺
訓遐宣導群生於十地然而真教難仰莫能
一其旨歸曲學易遵邪正於焉紛亂所以空
有之論或習俗而是非大小之乘乍泐時而
隆替有玄奘法師者法門之領袖也幼懷貞
敏早悟三空之心長契神清先苞四忍之行



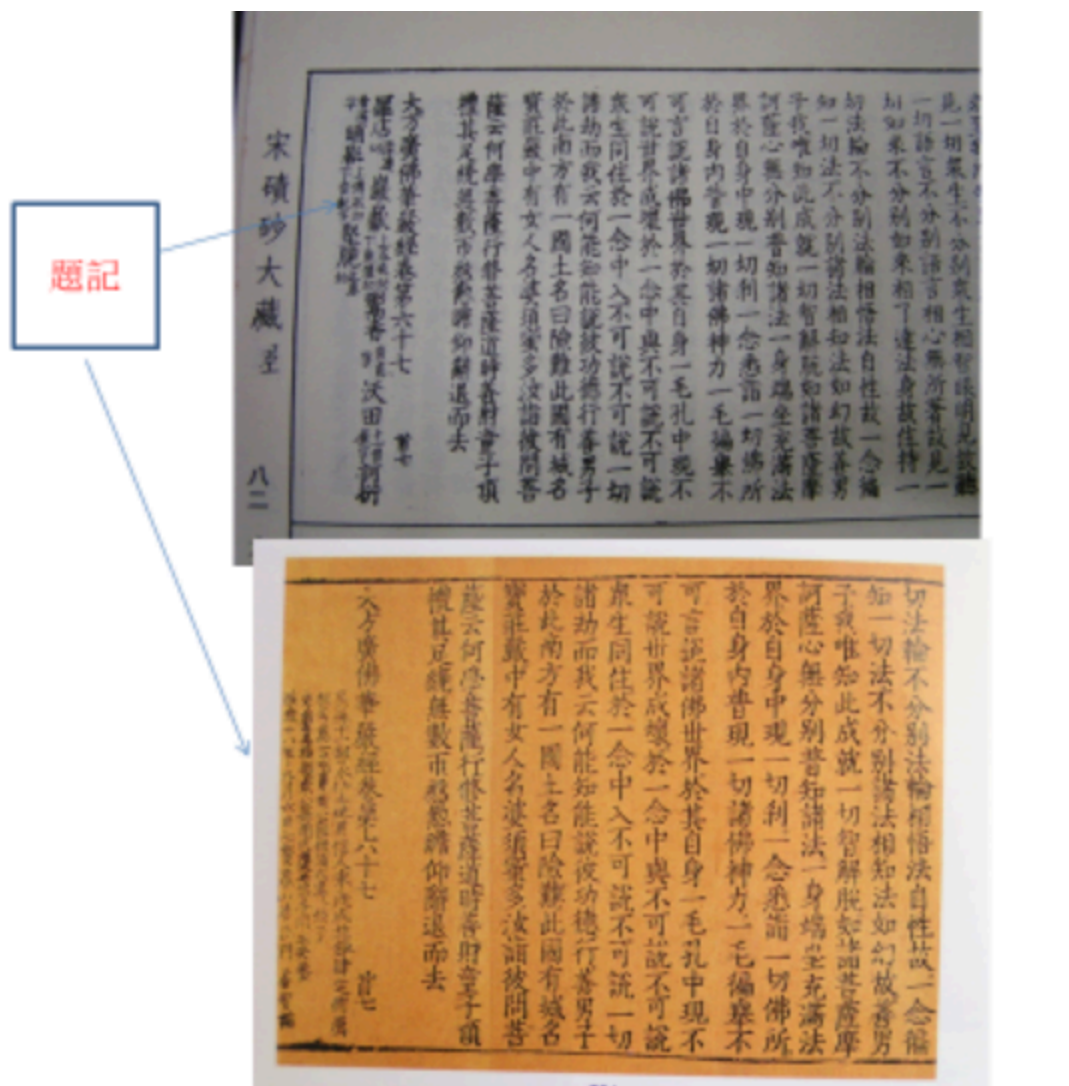
(Photo by Darui Long, Courtesy of the Sichuan Provincial Library.)

There are not many colophons in *Hongwu Southern Canon*. The one volume with a colophon was found in an auction in Beijing in 1996. When comparing this photo with the catalog of the Sichuan Provincial Library, we realize that the library does not have *Avataṃsaka Sūtra*, which has 81 volumes. The only extant volume is number 55. In other words, the library lacks *Avataṃsaka Sūtra* with 81 volumes. Its collection is a substitute printed in Jinzhou 锦州 in the fifth year of Emperor Xianfeng 咸丰(1855). This question is unanswered.

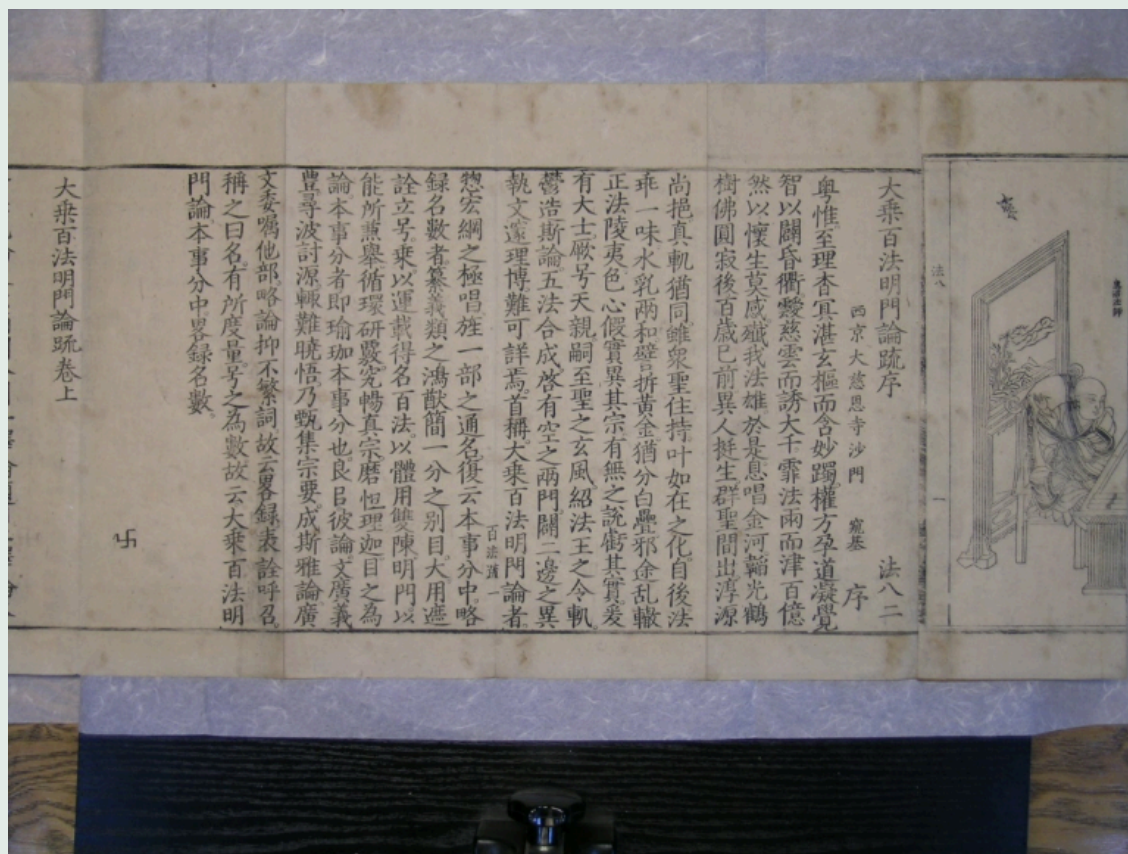


This photo is the one volume of *Hongwu Southern Canon* in the auction in Beijing in 1996. See Huang Yansheng 黃燕生, *Guji banben* 古籍版本. Beijing: Zhongguo shuili shuidian chubanshe (2005): 87.

Comparing this photo with the one of *Qisha Canon*, we can see that it is apparently printed from a recarved block of *Qisha Canon*.

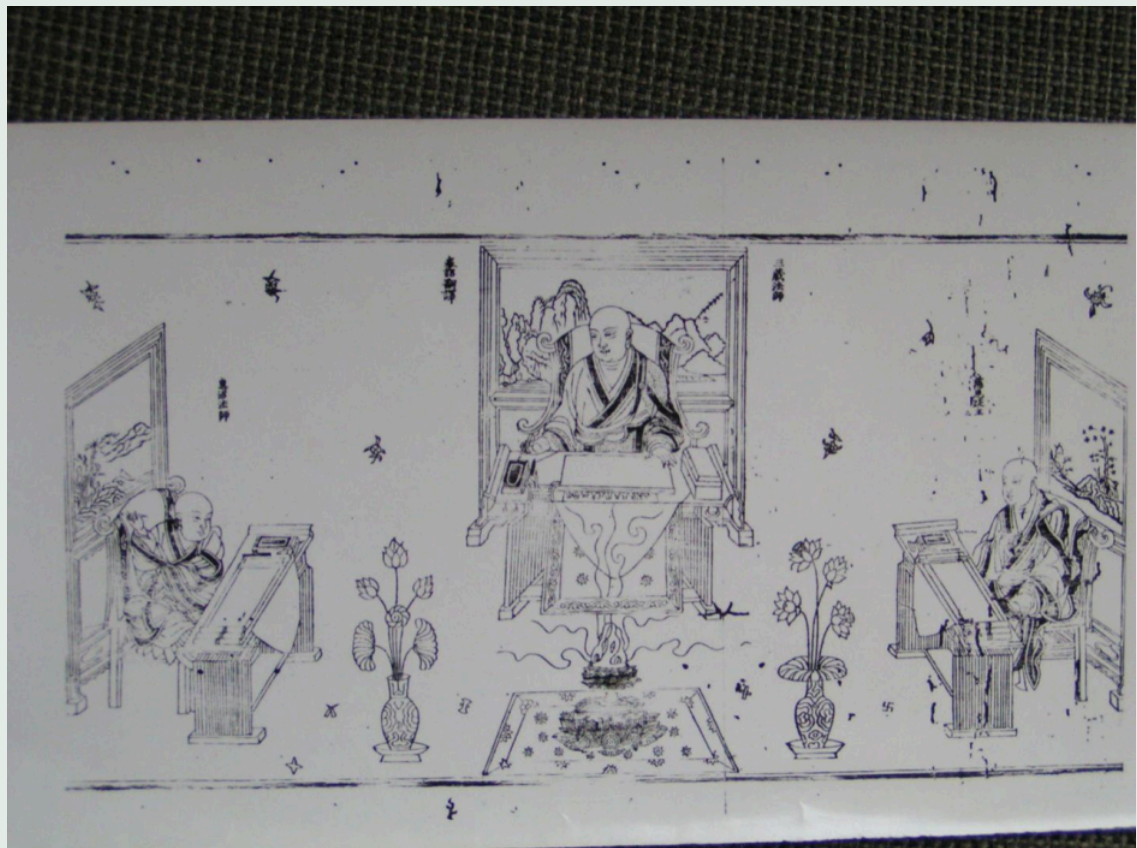


Each leaf of this *Hongwu Southern Canon* is divided into five pages, each containing six columns of seventeen characters. This is the general rule for a number of editions of the Chinese Buddhist canon, such as *Qisha Canon*, *Yongle Southern Canon* 永樂南藏, etc. But in *Hongwu Southern Canon*, each column of some scriptures was carved with nineteen characters. This is found in the *Dacheng baifa ming men lun shu xu* 大乘百法明門論疏序.



(Courtesy of Mr. Li Jining, National Library of China.)

Hongwu Southern Canon has a magnificently illustrated frontispiece of how Xuanzang is translating the Buddhist sutra. And this frontispiece is the only extant one in the world. Through the realistic printmaking art, the spirituality of Xuanzang, the greatest Buddhist translator and master of Buddhism in ancient China, with his perseverance and magnificence, appears on the paper, which is a masterpiece of ancient Chinese woodcut art. The picture itself is of great value for the history of Chinese woodcuts and book illustration, especially in the Ming dynasty (1368-1644).



(Courtesy of the Sichuan Provincial Library, 1994.)

Notice there are many black dots on the top, which are probably holes made by bookworms. The photo below shows that the paper has been repaired.



(Repaired *Hongwu Southern Canon*, Courtesy of Mr. Li Jining 李際寧, National Library of China.)



2. *Dafang deng dayun jing*. Hongwu nanzang edition. Each page has six columns of seventeen characters. Collection of the Sichuan Provincial Library, Chengdu.

Generally, *Hongwu Southern Canon* has kept the original format of *Qisha Canon*. It can be used to check the missing volumes in *Qisha Canon* with better proofread copies printed in Miaoyan Monastery 妙嚴寺, particularly the 600 volumes of Mahāprajñāpāramitāsūtra. As *Hongwu Southern Canon* was proofread with *Qisha Canon*, the quality was much improved. In addition, it was for the first time that the editors of *Hongwu Southern Canon* collected the recorded words of Chan masters into the canon. These additions greatly impacted the subsequent editions of the Chinese Buddhist canon. We can see more works by Chinese Chan masters are incorporated.

Reference Books:

1. Darui, Long. "A Note on the *Hongwu Nanzang*, a Rare Edition of the *Buddhist Canon*." in *The East Asian Library Journal*, Autumn 2000, Volume IX, No. 2.
2. *Hongwu nanzang* 洪武南藏. Chengdu, Sichuan Provincial Library.
3. Huang, Yansheng 黃燕生. *Guji shanben* 古籍善本. Beijing: Zhongguo shuli shuidian chubanshe, 2005.
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5. Li, Jining, 李際寧. *Fojing banben* 佛經版本. Nanjing: Jiangsu guji chubanshe, 2002.
6. Lü, Cheng 呂澂. *Lü Cheng foxue lunzhu xuanji* 呂澂佛學論著選集. Ji'nan: Qilu shushe, 1996.
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10. Zhongguo fojiao xiehui 中國佛教協會. *Zhongguo fojiao* 中國佛教. Beijing: Zhongguo shehui kexue chubanshe, 2004.
11. Lucille, Chia. "The Life and Afterlife of *Qisha Canon*." In *Spreading Buddha's Word in East Asia: The Formation and Transformation of the Chinese Buddhist Canon*, ed. Jiang Wu and Lucille Chia. New York: Columbia University Press, 2015, pp. 181-218.
12. "Mingdai mukeban Hongwu Nanzang feihua: Xuanzang fashi yijing tu 明代木刻版洪武南藏扉畫：玄奘法師譯經圖" (Ming dynasty woodcut frontispiece in *Hongwu Southern Canon*: image of Master Xuanzang translating scriptures). *Chanlin wang* 禪林網: [link](#).



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