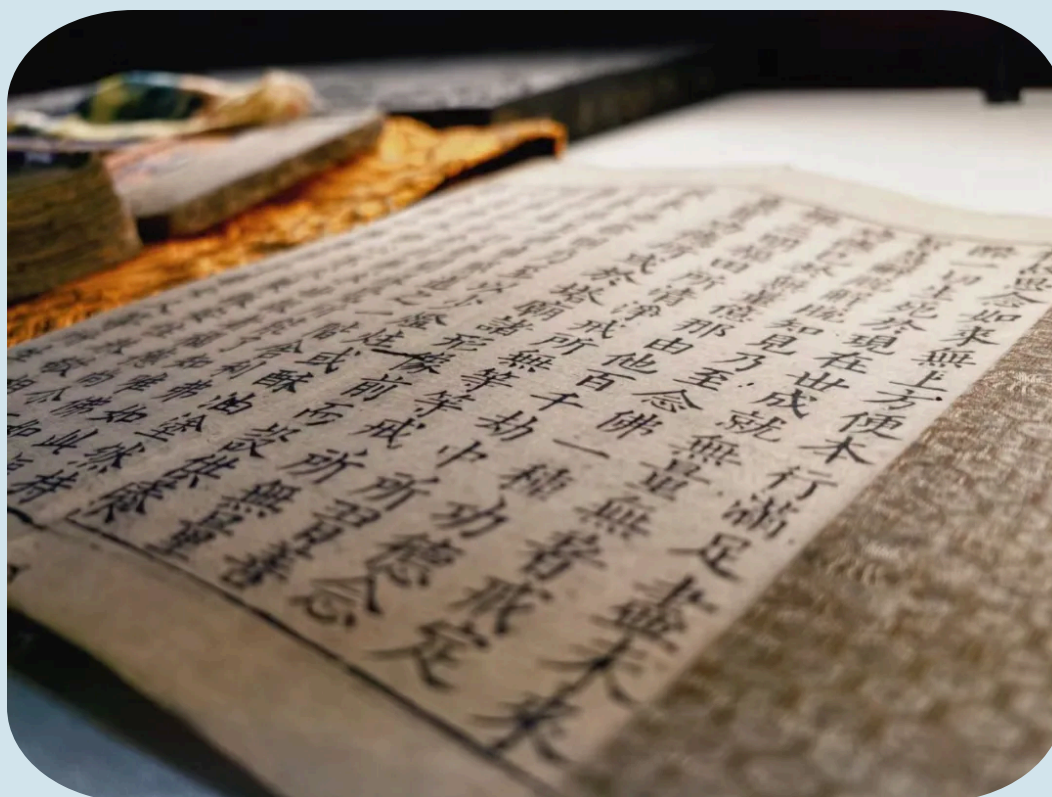




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Chinese Buddhist  
Canon Research Newsletter

國際漢文佛教大藏經研究通訊

2026 (3) no. 40

May 2026

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中文版請點擊此處

Dear all:

This is the fortieth issue of the monthly Chinese Buddhist Canon Research Newsletter for May, 2026.

Our newsletter shares the latest academic updates on research, collation, collection, and digitization of the Chinese Buddhist canon and scriptures. The opinions expressed are those of the original authors and publishers. We hope that readers in the field of Buddhist studies share the information from this newsletter. We need your support. We welcome your suggestions and constructive criticism so we can improve our work. Thank you very much.

All our editors and advisory committee members are working as volunteers and need further support to cover the cost of publishing this newsletter. We would be grateful if you could donate to our endeavor. Your generous support will go to a special "Buddhist Canon Research Fund" and help to pay for the editorial efforts, publishing costs, hosting of related research programs, etc. You can make easy payments through our [website](#). In the field "To designate your gift to a specific area or another fund," please enter "Buddhist Canon Research Fund." This will ensure that your gift is used for the right purpose.

If you have any suggestions or would like to contribute information, please email us at [buddhist-studies@email.arizona.edu](mailto:buddhist-studies@email.arizona.edu). We welcome submissions of research notes to our Newsletters. Scholars who are interested in sharing their research, please email Dr. Zhouyuan Li at [zhouyuan.li@dila.edu.tw](mailto:zhouyuan.li@dila.edu.tw).

Jiang Wu, Darui Long, Zhouyuan Li, Tengyun Zhang and Yi Liu

Let me share a summer poem:

Moonlight, Summer Moonlight  
by Emily Jane Brontë

'Tis moonlight, summer moonlight,  
All soft and still and fair;  
The solemn hour of midnight  
Breathes sweet thoughts everywhere,

But most where trees are sending  
Their breezy boughs on high,  
Or stooping low are lending  
A shelter from the sky.

And there in those wild bowers  
A lovely form is laid;  
Green grass and dew-steeped flowers  
Wave gently round her head.

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## I. Books and Research Papers

1. “*Pilu dazangjing zai Wenwu chubanshe chuban*” 〈毗盧大藏經〉在文物出版社出版 (The Publication of the *Pilu Canon* by Wenwu Press), in *Foxue yanjiu* 佛學研究 (Buddhist Studies), no. 2 (2025): 405. [More](#)
2. Zhou Sha 周莎, “Dazangjing banshi tezheng de kaoguxue yanjiu” 大藏經版式特徵的考古學研究 (An Archaeological Study of the Layout Features of the Buddhist Canon), *Zhongguo guzhong yanjiu* 中國古鐘研究 (Research on Chinese Ancient Bells), no. 1 (2025): 189–202. [More](#)
3. Zhao Hongya 趙洪雅 and Lin Shitian 林世田, “Qianyi Fu Zengxiang fu Ri fangshu suojian *Pilu zang lingzhong Fo shuo Haiyi pusa suo wen jing yin famen jing*” 淺議傅增湘赴日訪書所見〈毗盧藏〉零種〈佛說海意菩薩所問淨印法門經〉 (A Preliminary Discussion of the Fragmentary *Foshuo Haiyi pusa suowen jingyin famen jing* in *Pilu Canon* as Seen by Fu Zengxiang 傅增湘 (1872-1949) During His Book-Searching Trip to Japan), *Guji baohu yanjiu* 古籍保護研究 (Studies in Ancient Book Preservation), no. 2 (2025): 130–144. [More](#)
4. Zhang Meiqiao 張美僑, “Yuan dai *Puning si dazangjing* de diaoke jiqi dongchuan Gaoli” 元代〈普寧寺大藏經〉的雕刻及其東傳高麗 (The Engraving of the Yuan-Dynasty Puning Monastery Canon and Its Eastward Transmission to Goryeo), in *Foxue yanjiu* 佛學研究 (Buddhist Studies), no. 2 (2025): 184–198. [More](#)
5. Xu Yousheng 徐有聲, “*Fahua suijing yinqie kao* : jianlun xu zangjing de diben yu bianjiao wenti” 〈法華隨經音切〉考——兼論〈卍續藏經〉的底本與編校問題 (A Study of *Fahua suijing yinqie*: Also on the Base Text and Editorial Issues of the Manji -zōkyō), in *Gudian wenxian yanjiu* 古典文獻研究 (Studies in Classical Texts), no. 3 (2025): 335–353. [More](#)
6. Wang Xue 王雪, “Jiangnan xitong dazangjing ben *Ji gujin fodao lunheng* de yuanliu he tese” 江南系統大藏經本〈集古今佛道論衡〉的源流和特色 (The Origins and Characteristics of the *Jigujin Fodao lunheng* in Various Editions of Buddhist Canons Constructed in Jiangnan Areas), in *Baoji wenli xueyuan xuebao* 寶雞文理學院學報 (Journal of Baoji University of Arts and Sciences) 45, no. 5 (2025): 53–62. [More](#)
7. Wang Qiyuan 王啟元 and Chen Yuxi 陳雨汐, “Ming Qing Danyang shizu yu *Jiaxing zang* – jiyu zangjing paiji yu pudie de duidu” 明清丹陽士族與〈嘉興藏〉——基於藏經牌記與譜牒的對讀 (The Involvement in the Construction of the *Jiaxing Canon* by Gentries in Danyang in the Ming and Qing Period: A Comparative Reading Based on Canon Colophons



- and Genealogies, in *Zhongguo wenxue yanjiu* 中國文學研究 (Chinese Literature Studies), no. 2 (2025): 176–204. [More](#)
8. Shen Guoguang 沈國光, “Chang Sanjiao diqu de Nan Song fojiao kejing yu xinyang kongjian – yi *Qisha zang* kanke wei zhongxin” 長三角地區的南宋佛教刻經與信仰空間——以〈磧砂藏〉刊刻為中心 (The Faith and Space of Southern Song Buddhist Canons Engraved in the Yangtze River Delta with Special Reference to the Construction of the *Qisha Canon*), in *Shilin* 史林 (Historical Review), no. 5 (2025): 50–61. [More](#)
9. Qin Guangyong 秦光永, “Cong qing cijing kan Yuan ting dui Yunnan de jiaohua zhili” 從請賜經看元廷對雲南的教化治理 (The Yuan Court Governance and Moral Transformation in Yunnan as Seen Through Imperially Bestowed Scriptures), *Lishi yanjiu* 歷史研究 (Historical Research), no. 12 (2025): 55–80. [More](#)
10. Li Zhizhong 李致忠, “*Hongwu nanzang* kanke kaolun” 〈洪武南藏〉刊刻考論 (A Study of the Engraving of the Hongwu Southern Canon), in *Yinshua wenhua* 印刷文化 (Print Culture), no. 3 (2025): 7–18. [More](#)

## II. Studies in Buddhist Manuscripts in Dunhuang

1. Liu Taihua 劉泰樺, “Dunhuang yanjiuyuan cang *Foshuo Wugou xiannü jing* xieben canjuan yanjiu” 敦煌研究院藏〈佛說無垢賢女經〉寫本殘卷研究 (A Study of the Fragmentary Manuscript of the *Foshuo Wugou xiannü jing* Preserved at the Dunhuang Academy), in *Wenhua jiaoliu* 文化交流 (Cultural Exchange), no. 1 (2025): 71–82. [More](#)
2. Lang Hao 郎昊, “Cong Dunhuang xiejing kan Anyue Wofoyuan kejing de shufa he banben” 從敦煌寫經看安岳臥佛院刻經的書法和版本 (The Calligraphy and Editions of the Anyue Wofoyuan Printed Scriptures as Seen from Dunhuang Manuscript Sūtras), in *Zhongguo shufa* 中國書法 (Chinese Calligraphy), no. 9 (2025): 179–181. [More](#)
3. Feng Jing 馮靖, “9-10 shiji Dunhuang fodian cezi de xieben xue yanjiu” 9—10世紀敦煌佛典冊子本的寫本學研究 (A Codicological Study of Booklet-Format Dunhuang Buddhist Manuscripts from the Ninth and Tenth Centuries), in *Chutu wenxian* 出土文獻 (Excavated Texts), no. 3 (2025): 140–161. [More](#)
4. Cao Fengrui 曹峰瑞, “Cong Dunhuang xieben P.4640 kan sichou zhilu Fo Ru wenming hujian – jianlun xieben de zhizuo yu chuanbo” 從敦煌寫本P.4640看絲綢之路佛儒文明互鑑——兼論寫本的製作與傳播 (Mutual

Illumination between Buddhist and Confucian Civilizations on the Silk Road as Seen in Dunhuang Manuscript P.4640: Also on the Production and Transmission of the Manuscript), in *Honghe xueyuan xuebao* 紅河學院學報 (Journal of Honghe University), 23, no. 5 (2025): 82–86. [More](#)

5. Professor Fu Junlian 伏俊璉 of West China Normal University 西華師範大學 in Nanchong, Sichuan, has edited a series of books titled *Exploring Dunhuang*. Ten scholars' works are included in this series. Among them were Dunhuang scholars native to Sichuan, some of whom have worked long-term at the Dunhuang Academy, and others who have visited Sichuan and conducted research in this field. They have devoted their entire lives to the study of Dunhuang. The collection brings together their writings from their youth through to their later years, including previously unpublished manuscripts. These works are listed as follows:

(1) Duan Wenjie 段文傑, *Dunhuang shiku yishu tongshi* 敦煌石窟藝術通史 (History of Dunhuang Grottoes), edited by Duan Jianshan 段兼善, Chengdu: Sichuan renmin chubanshe, 2025.

(2) Xiang Chu 項楚, *Dunhuang shiwen kaolun* 敦煌詩文考論 (A Study of Dunhuang Poetry and Prose), edited by Yang Xiaoping 楊小平, Chengdu: Sichuan renmin chubanshe, 2025.

(3) Yang Ming 楊銘, *Pengzhuang yu jiaorong: Tubo shiqi Dunhuang de junmin yu xibei zhu zu* 碰撞與交融：吐蕃時期敦煌的軍民制度與西北諸族 (Clashes and Fusions: Military and Civilian Systems and the Ethnic Groups in Dunhuang in Northwest China During the Tibetan Period), Chengdu: Sichuan renmin chubanshe, 2025.

(4) Li Yongning 李永寧 and Wang Shizhen 王使臻, *Tuwen zhijian : beishi, bihua, wenshu li de Dunhuang lishi* 圖文之間：碑石·壁畫·文書里的敦煌歷史 (Between Images and Texts: The History of Dunhuang as Depicted in Steles, Murals, and Documents), Chengdu: Sichuan renmin chubanshe, 2025.

(5) Liu Yuquan 劉玉權, *Dunhuang Xixia shiku yu bihua yishu* 敦煌西夏石窟與壁畫藝術 (Dunhuang Grottoes and Murals in the Period of Xixia), edited by Zhang Cunliang 張存良, Chengdu: Sichuan renmin chubanshe, 2025.

(6) Long Hui 龍晦, *Dunhuang yu Ba Shu wenhua* 敦煌與巴蜀文化 (The Cultures of Dunhuang and Bashu), edited by Long Darui 龍達瑞 and Huang Shiyin 黃詩茵, Chengdu: Sichuan renmin chubanshe, 2025.

(7) Pan Zhonggui 潘重規, *Dunhuang shiku xiejing sheng* 敦煌石窟寫經生 (Script scribes in the Dunhuang Grottoes), edited by Zheng Achai 鄭阿財, Chengdu: Sichuan renmin chubanshe, 2025.

(8) Shi Weixiang 史葦湘, *Liusha cangsang hua Dunhuang* 流沙滄桑話敦煌 (The Vicissitudes of Dunhuang: Stories Told Through the Shifting Sands ), edited by Ma De 馬德, Chengdu: Sichuan renmin chubanshe, 2025.

(9) Wang Kefen 王克芬, *Pian ruo jing hong: Dunhuang wudao yishu* 翩若驚鴻：敦煌舞蹈藝術 (Graceful as Swans: The Art of Dunhuang Dance), edited by Hao Xueli 郝雪麗, Chengdu: Sichuan renmin chubanshe, 2025.

(10) Xie Taofang 謝桃坊, *Dunhuang wenhua xun yi* 敦煌文化尋繹 (Exploring Dunhuang Culture), edited by Tang Jun 湯君, Chengdu: Sichuan renmin chubanshe, 2025.

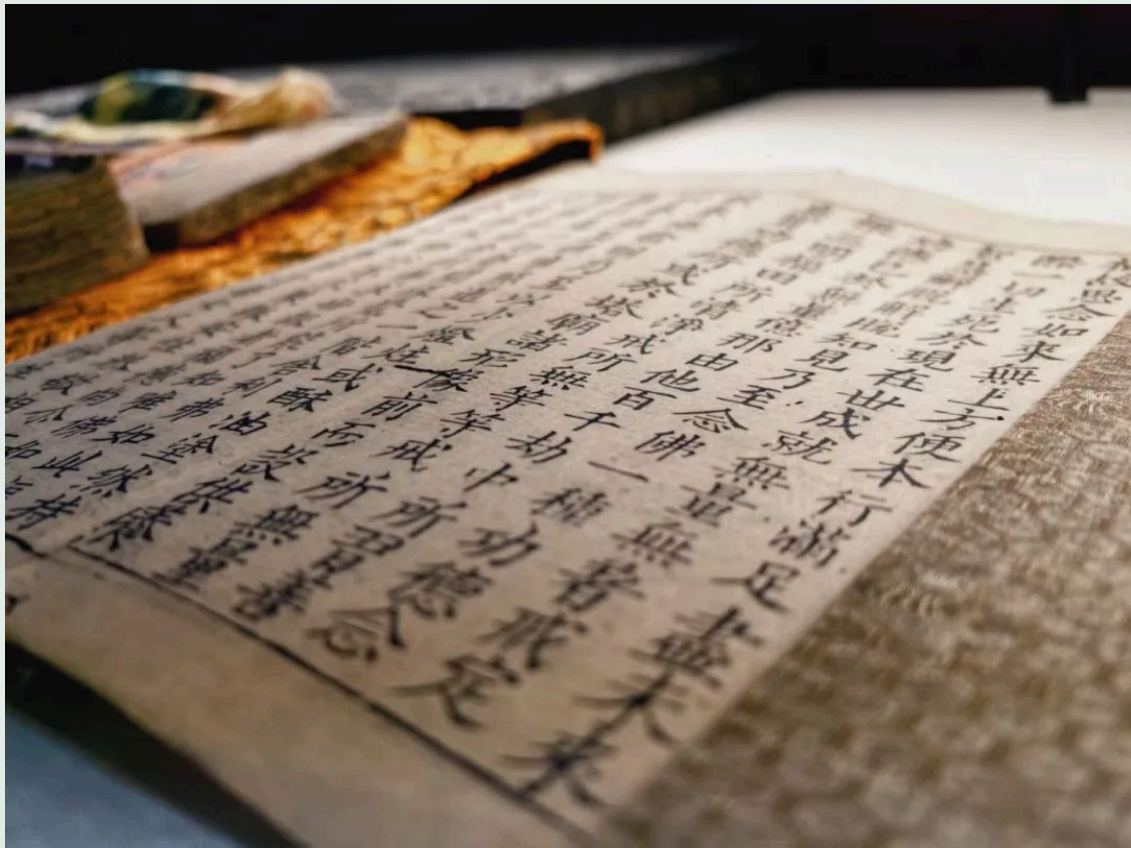


### III. Exhibition of the Buddhist Canon

The Exhibition of Interim Results from the Restoration of the *Qianlong Edition of the Buddhist Canon* at Kaiyuan Zhenguo Chan Temple 開元鎮國禪寺 in Chaozhou 潮州, Guangdong Province.

On November 29, 2025, Kaiyuan Zhenguo Chan Monastery in Chaozhou opened an exhibition presenting the interim results of the restoration of its *Qianlong Edition of the Buddhist Canon*, marking the first large-scale public display of the restoration achievements relating to this precious imperially printed Buddhist canon. This *Qianlong Canon* was one of the first one hundred sets printed during the Qianlong reign (r. 1736-1795) and was brought to the monastery in 1765. After insect damage and long exposure to the humid climate of southern Guangdong, it had deteriorated severely. Since 2024, with support from the Chinese Ancient Books Protection Plan, the National Center for Preservation and Conservation of Ancient Books has coordinated libraries, museums, universities, and other institutions across the country in a collaborative rescue effort, completing the restoration of 121 fascicles and more than 12,000 pages. The exhibition presents volumes of Buddhist scriptures before and after restoration, fragments, restoration paper, tools, and photographic documentation, while also highlighting the integrity of the canon as a whole and its historical value. The exhibition demonstrates that contemporary rare-book preservation is moving beyond emergency repair toward an integrated approach that combines digital archiving, professional training, museum development, and public outreach, thus providing an exemplary case for the preservation, study, and revitalized use of the Chinese Buddhist canon. [More](#)









## IV. The Digitization of the Buddhist Canon

Dharmamitra is an open platform for digital humanities research on classical Asian languages, with a particular focus on Buddhist texts in Sanskrit, Pāli, Tibetan, and Chinese. It aims not merely to digitize texts, but also integrates OCR, machine translation, semantic retrieval, cross-lingual collation, and the exploration of intertextual relationships into a unified research infrastructure. For the digitization of the Chinese Buddhist canon, the significance of this project lies in the fact that it brings Chinese Buddhist texts into a shared technical framework for multilingual Buddhist literature. It supports both layout-based text recognition and semantic search beyond simple keyword matching, while also using parallel corpora and cross-lingual search to trace correspondences among Chinese, Sanskrit, Tibetan, Pāli, and other textual traditions. Its open datasets include large-scale parallel Chinese Buddhist sentence pairs that can be used for machine translation, semantic matching, and citation alignment. Taken as a whole, Dharmamitra represents a new stage in the digitization of Buddhist literature, moving from text input and preservation toward intelligent retrieval, automatic comparison, and knowledge discovery.

[More](#)

翻译

搜索

OCR

语法

输入编码

自动检测

其他



英文

现代中文



输入文字，或拖放 PDF, JPEG, PNG, WEBP 文件（最多约10页文字）。  
支持梵文、藏文、佛典汉文和英文。

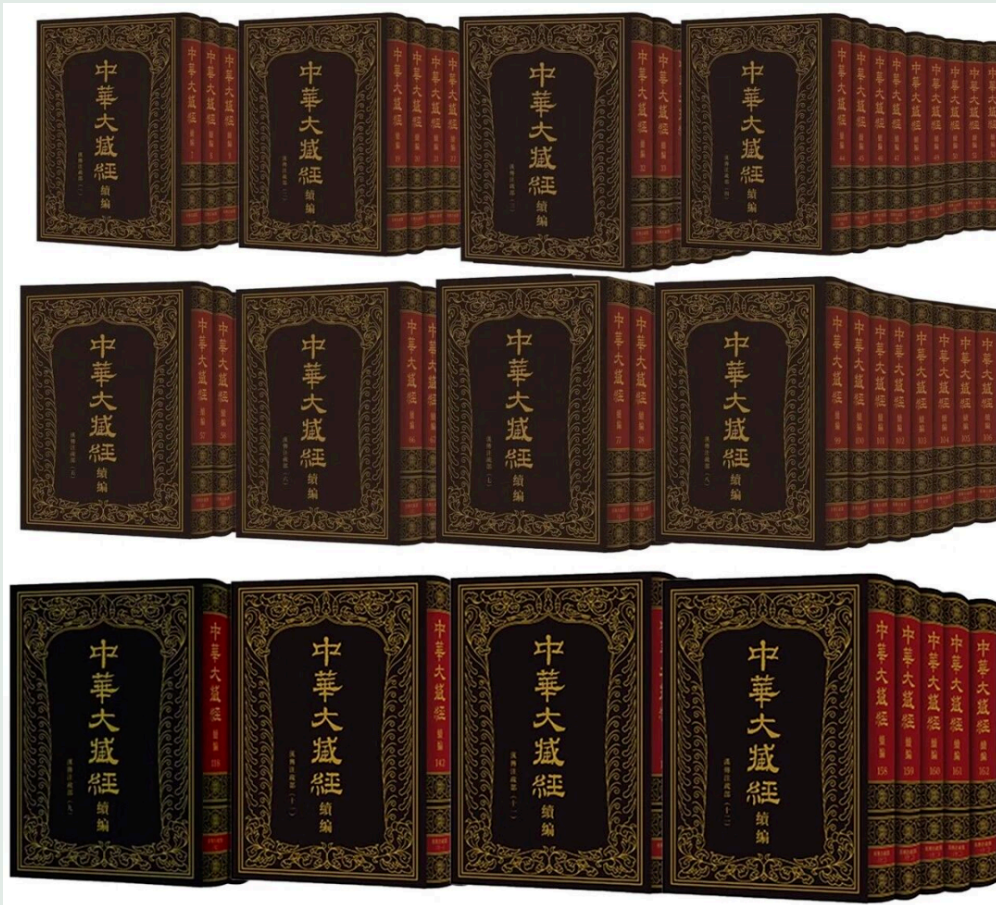
## V. Scholars and the Buddhist Canon

### Professor Ren Jiyu 任繼愈 and the *Zhonghua dazangjing* 中華大藏經 (Chinese Buddhist Canon)

By Zhang Xinying 張新鷹<sup>①</sup>

<sup>①</sup> The author is the deputy editor-in-chief of the *Zhonghua dazangjing* 中華大藏經 (The Chinese Buddhist Canon).

On April 15, 2026, an event, which was called “An Exemplary Sage, Ever-Renewing Knowledge: Commemorating the 110th Anniversary of Ren Jiyu’s Birth,” was co-hosted by the National Library of China and the Institute of World Religions at the Chinese Academy of Social Sciences. At the event, the co-organizer Zhonghua shuju 中華書局 announced an exciting piece of news: Section A in the Supplement of the *Zhonghua dazangjing* 中華大藏經 (The Chinese Buddhist Canon), a grand national publishing project initiated in the 12th Five-Year Plan and 13th Five-Year Plan, was successfully published in 335 volumes at the end of March, 2026, marking its successful completion.



The publication of this section marks the latest achievement in the major projects for the collation and compilation of ancient Chinese Buddhist texts—initiated and established by Professor Ren Jiyu—seventeen years after his passing. It signifies that the comprehensive compilation and publication of the *Zhonghua dazangjing* 中華大藏經 (The Chinese Buddhist Canon), a project Professor Ren Jiyu launched and advanced in the beginning in 1982, has finally been completed in 2026. This event can be considered a fitting tribute to mark the 110th anniversary of Professor Ren Jiyu’s birth. If his spirit were aware of this, he would surely be smiling from heaven.

*Zhonghua dazangjing* (The Chinese Buddhist Canon) is a comprehensive collection of Buddhist texts that draws upon and advances the historical tradition of “Assemblies” in Buddhism. It is compiled basing on a specific structure, format, and editorial methodology, and preserved on various media for posterity. Theravāda Buddhism, Chinese Buddhism and Tibetan Buddhism each have their own distinct canons. The canon not only plays a pivotal role in the existence and development of Buddhism but has also exerted a profound influence on numerous fields, including philosophy, history, ethnology, linguistics, writing systems, literature, art, astronomy, calendrical science,



medicine, architecture, and international relations. The canon is truly a treasure of world culture.



Ren Jiyu (1916-2009)

In early 1982, the State Council's Planning Group for the Collation and Publication of Ancient Texts, which had recently been reestablished, convened experts and scholars from across the country to discuss plans for the collation and publication of ancient texts. As a leading scholar in the history of Chinese philosophy and Buddhist thought, Professor Ren Jiyu submitted a proposal to the meeting titled "The Collation and Publication of the Chinese Buddhist Canon (in Chinese Language Section)," which was immediately adopted. As Professor Ren Jiyu pointed out, "Buddhism has undergone thousands of years



of development since its introduction to China, accumulating a wealth of intellectual materials. These materials constitute not only the spiritual heritage of the Chinese nation but also a shared heritage of humanity. These invaluable primary sources have been preserved in their entirety in the form of the Buddhist canon.” It was understandable that “ throughout Chinese history, the printing of Buddhist canons has invariably been done to pray for the nation’s well-being, to extend the emperors’ lifespan, and to bring good fortune to the sponsors and publishers of the Buddhist canons,” whereas the compilation of the new *Zhonghua dazangjing* (Chinese Buddhist Canon) “is intended to build a new socialist culture for the Chinese nation.” In September 1982, the compilation of the *Zhonghua dazangjing* (Chinese Buddhist Canon (Chinese Section)) officially began, with Professor Ren Jiyu serving as editor-in-chief. Mr. Li Yimang, head of the Ancient Books Collation and Publication Planning Group, personally named the editorial body the “Editorial Bureau of the Chinese Buddhist Canon.” A total of 160 people participated in the work of the Editorial Bureau. The new edition of *Zhonghua dazangjing* (Chinese Buddhist Canon of the Chinese-Language Section) is based on the sole extant copy of the *Zhaocheng Jin zang* 趙城金藏 (*Zhaocheng Canon*) held by the National Library of China. It was produced using facsimile reproduction and was cross-referenced sentence by sentence with eight other editions of the Chinese Buddhist canons, including the *Fangshan shijing* 房山石經 (Fangshan Rock Scriptures). The collation notes are placed at the end of each volume, preserving the appearance of this national treasure while highlighting textual variations among the nine editions of the Chinese Buddhist canons. This distinctive feature constitutes the fundamental characteristic that allows the work to be rightfully termed a new *Zhonghua dazangjing* (The New Edition of the Chinese Buddhist Canon) rather than a facsimile of the *Zhaocheng Jin Canon*. The Chinese section of the *Zhonghua dazangjing* was completed in 1997 with the publication of all 106 volumes, and its catalogue was published in 2004, marking the conclusion of this major project.

The *Zhonghua dazangjing* (The Chinese Buddhist Canon) is the first Chinese-language Buddhist canon to be compiled and published since the founding of the People’s Republic of China. It represents a landmark achievement in the cultural sphere following China’s reform and open-door policy; it has been awarded the First Prize in the National Ancient Texts Collation Project, the Honorary Award for Outstanding Research Achievements from the Chinese Academy of Social Sciences, and the Honorary Award of the National Book Award.

However, in terms of its scope of inclusion, the *Zhonghua dazangjing* (the Chinese-Language Section) has not yet fulfilled its full mission.

First, the total number of unique titles included in the various editions of the Chinese Buddhist canon amounts to approximately 4,200 texts. At that time, the *Zhonghua dazangjing* (Chinese Section) contained a total of 1,939 titles comprising 10,026 volumes; however, more than 2,000 additional texts from previous dynasties that had been included in the canon were not included in this edition.

Second, in addition to the works included in the various editions of the Chinese Tripitaka, a vast number of Buddhist-related texts still exist today, and their scholarly value is by no means inferior. These “texts not included in the Buddhist canon” should also be included in contemporary new editions of the Chinese Buddhist Tripitaka. However, due to limitations in its format, the *Zhonghua dazangjing* published at the time did not cover them.

Consequently, from the very beginning, Professor Ren Jiyu had conceived the idea of compiling a “Supplement to the Chinese Buddhist Canon (Chinese-Language Section), referring to the previously published texts as the “First Series” or “Main Series.” Beginning in 2002, Ren Jiyu made extensive efforts to launch the “Supplement,” but progress was limited for the time being due to constraints on funding.

On November 22, 2006, Ren Jiyu submitted a “Report on the Rationale for Resuming the Publication of *Zhonghua dazangjing* (Chinese Section): Supplementary Section” to the State Council in his personal capacity. The report stated: “The Buddhist canon belongs not only to Buddhism, but to all of humanity.” He continued, “In light of the grand vision put forward by the Chinese government today to build a harmonious society and a harmonious world, the editing and publication of the ‘Supplementary Section to the Chinese Buddhist Canon’ takes on even greater contemporary significance.” It can “further enhance the development and utilization of China’s traditional cultural resources” and “expand the social benefits and international influence of the entire Chinese Buddhist Canon project.”

On March 29, 2007, a senior leader of the State Council issued the following directive: “This project is of great significance for the preservation and promotion of Chinese culture. The Ministry of Finance is requested to provide support, and the General Administration of Press and Publication is to ensure

its implementation.” The work on the “Supplementary Section” finally received the support of the central government and was placed on the track of a national project. Professor Ren Jiyu remained as editor-in-chief.

According to the “Evaluation Report,” the “Supplementary Section” was divided into eleven categories: texts in Indian religions, texts in Theravāda school, texts in Tibetan Buddhism, Chinese commentaries and exegeses, texts written by Chinese Buddhists, rituals and penitential texts, biographies and geography, apocryphal sūtras (later renamed the “Doubtful” category), philosophical debates, non-Buddhist religions, and catalogs and phonetic explanations. Among these, the “Discussions and Debates” is a category not found in previous editions of the Buddhist canon. Professor Ren Jiyu proposed selecting passages from various historical texts—including anthologies, individual collections, and the *Daozang* (The Daoist Canon)—that contain critiques of Buddhism by Confucian and Daoist thinkers, as well as Buddhist responses to these critiques, in order to comprehensively reflect the historical relationship between Buddhism and Confucianism and Daoism, as well as the fusion of their ideas.

The most significant difference between the “Supplementary Section” and the “Main Section” lies in the fact that the “Supplementary Section” was completely typeset anew with punctuation; one can only imagine the technical challenges involved and the immense scope of the task. Although Professor Ren Jiyu was now in his eighties and had a very busy schedule of official duties, he personally oversaw every important matter concerning the “Supplementary Section,” even going so far as to personally revise the punctuation of the text and to visit the National Library to borrow ancient texts for use by the punctuation team. Under Professor Ren Jiyu’s leadership, the Editorial Committee’s office established a team of over 200 specialists who focused on punctuation and proofreading via the internet and formulated a series of relevant documents, including workflows, technical standards, and management procedures, enabling the work on the “Supplementary Section” to be rolled out on a large scale.

In March 2009, in accordance with the General Administration of Press and Publication’s requirement that book compilation and publication projects approved by central leadership be uniformly reclassified as National Publishing Project initiatives, Professor Ren Jiyu completed the re-application procedures with the National Publication Fund Office, clarifying that Zhonghua shuju (Zhonghua Publisher) would assume primary responsibility for the project. After



careful deliberation, Ren agreed to divide the “Supplementary Section” into two parts: Part A, comprising sections from the Buddhist canons constructed in various dynasties not included in the “Main Section,” and Part B, comprising “non-canonical” texts and newly translated or compiled works from the modern and contemporary periods. In 2013, the National Publication Fund finalized a funding plan to prioritize support for “Part A,” with “Part B” to be addressed at a later date.



Professor Ren and scholars of Chinese Buddhism, National Library of China, July 5, 2008.

On June 1, 2009, while confined to his hospital bed at Beijing Hospital, Ren signed a publishing contract with Zhonghua shuju (publisher) for the Section of Supplementary of *Zhonghua dazangjing* (The Chinese Buddhist Canon). This contract was the last document Professor Ren Jiuyu signed in his own hand. On July 11, Mr. Ren Jiuyu passed away suddenly. Even as he lay on his deathbed, he kept repeating the words *Zhonghua zang* (The Chinese Buddhist Canon), murmuring them with deep reluctance. The Supplementary Section of the Chinese Buddhist Canon became the unfinished project he cared about most, and it also served as a profound final chapter to his academic career.

Following the passing of Professor Ren Jiuyu, Du Jiwen 杜繼文, Honorary Member of the Chinese Academy of Social Sciences and former Director of the Institute of World Religions, assumed the duties of Editor-in-Chief. Over the following nine years, Professor Du led efforts to optimize and restructure the professional team, refine working procedures, expand the scope of source texts, and establish a joint meeting system. With the support and cooperation of the Editorial Committee of the Supplementary Section, the associate editors, the executive deputy editor of “Part A,” and the staff of the Editorial Committee Office, he brought together the efforts of numerous punctuation specialists and

preliminary reviewers, ensuring the orderly progress of the compilation work.

In October 2018, the proofreading of all chapters in “Section A” was completed, and the materials were handed over to Zhonghua shuju (Zhonghua Book Company) to begin the editing process. Zhonghua shuju gulian gongsi 中華書局古聯公司 (a branch of Zhonghua shuju which concentrates on Digital Media) launched it on the “籍合網” (Jihe Network) in May 2020 under the title “Database of Non-Canonical Buddhist Literature Throughout the Ages,” comprising over 30 million characters. It posted an “Announcement for Recruiting Proofreaders” online. From over one thousand applicants, they selected a team of capable individuals to undertake the extremely demanding and complex tasks of proofreading and technical processing, successfully launching the first batch of printed volumes in December. Although the sudden three-year pandemic delayed the original schedule, Zhonghua shuju’s highly skilled editorial team still completed the task to the highest standards in accordance with the revised timeline. Through their hard work and wisdom, they made Professor Ren Jiyu’s final wish a reality.

According to the “Publication Catalog” compiled by Professor Fu Xinyi 傅新毅, who was Executive Deputy Editor-in-Chief, the Section A in the “Supplementary Section” includes 2,272 titles comprising 8,496 *juan*, distributed across ten of the originally planned eleven categories—excluding the “Discourse and Debate” category—with a total of approximately 200 million characters. Combined with the “Main Section” and its “General Catalog,” the current edition of the *Zhonghua dazangjing* (The Chinese Buddhist Canon) comprises 442 volumes, containing 4,211 titles and 18,522 *juan*.

At the same time, since the sections of “Part B: Discussion and Debates” and “Biographies and Geography,” not included in the main section—compiled by Mr. Li Shen, deputy editor-in-chief of the Supplementary Section—had been largely completed before the project was finalized in 2013.

Faced with such a magnificent magnum opus—whose editing and publication spanned forty-four years and exceeds 300 million characters—all those who participated in the proofreading, annotation, and compilation work must surely be filled with joy and deep emotion, deeply grateful for having lived up to the nation’s esteem and support, and for having honored the trust of Professor Ren Jiyu. We are also fully confident that the brilliant achievements embodied in these figures will be fully recorded in the annals of the Republic’s academic and cultural history, becoming an immortal monument that Ren has

left to the world.

What our generation should and can do is to compile relevant materials and carry out the necessary preparatory work. This was the fundamental reason why he devoted the latter half of his life to promoting the collation and compilation of ancient texts such as *Zhonghua dadian* (The Great Encyclopedia of China), the Dunhuang manuscripts, and *Zhonghua dazangjing* (The Chinese Buddhist Canon). It was also the driving force behind his willingness to shoulder responsibilities and make sacrifices for the nation's spiritual civilization as a leading academic and intellectual who innovatively promoted China's outstanding traditional culture. At this very moment, we cherish the memory of Professor Ren Jiyu all the more, and we are more determined than ever to carry forward his legacy.

(Translated by Darui Long)

## VI. Research Notes

### **Blood-Written Buddhist Scripture in Jagiellonian University, Poland**

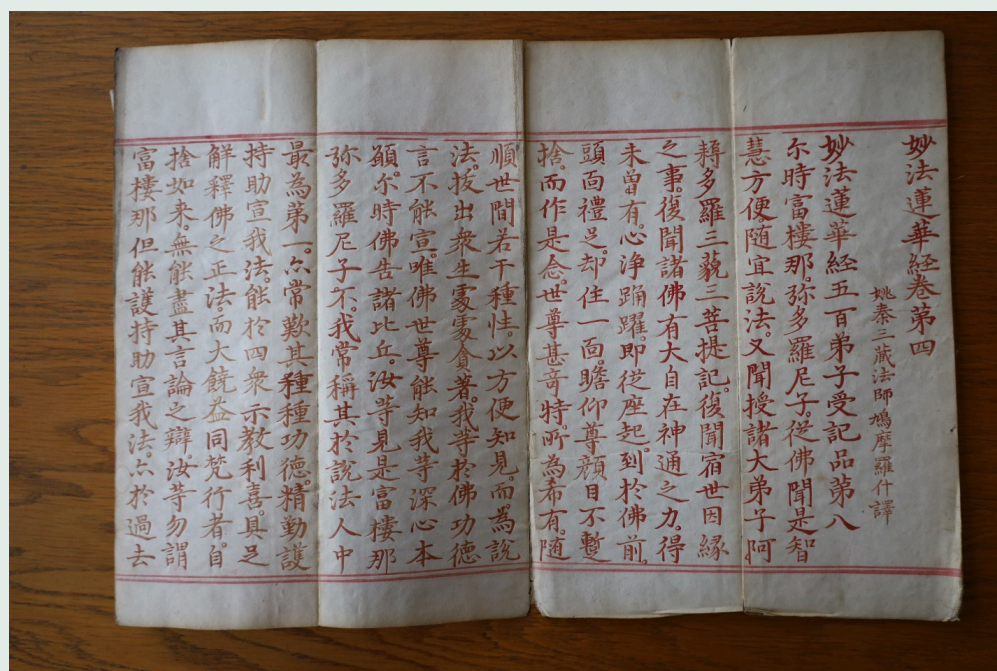
Long Darui and Li Xiaobai

In July and August, upon the invitation of Professor Jakub Zamoski of Jagiellonian University Library, we spent forty days examining the Buddhist literature housed in the library. To our surprise, we discovered three volumes of blood-written *Saddharmapuṇḍarīka Sūtra*.

We found volumes 1, 4 and 5. Volumes 4 and 5 are intact; Volume 1 is fragmentary.

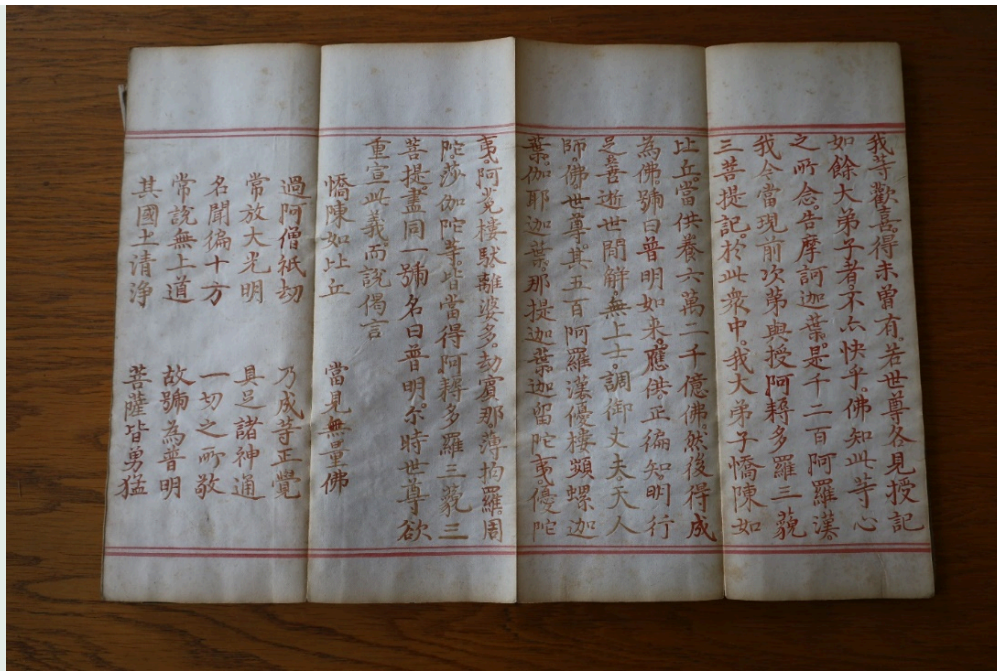


Volume 1, fragmentary, courtesy of Jagiellonian University Library.



Volume 4, courtesy of Jagiellonian University Library.





Volume 4, courtesy of Jagiellonian University Library.



Volume 5, courtesy of Jagiellonian University Library, photo by Li Xiaobai.

Blood-written Buddhist scriptures are rare. Buddhist monks treasure them in temples and are reluctant to show them either privately or publicly. The Yungchuan Temple in Gushan, Fuzhou 福州鼓山湧泉寺 has a collection of blood scriptures. Due to the hot and humid climate in Fujian, the condition of the scriptures has deteriorated. The Xiyuan Temple 西園寺 in Suzhou also has a collection of blood scriptures, but they are not easily accessible to the public. It is a pity that there is no information about the copyist, time, or place.

A report from Jiuhua Mountain says that eighty volumes of the Avatamsaka Sūtra were personally written by Monk Wuxia 無暇 during his ascetic practice at Baisui Palace 百歲宮 in the Ming dynasty. The script is neat and elegant. Legend has it that when Wuxia wrote the sūtra, he pricked his finger and let his blood drip into the vermilion pigment to test its quality before dipping his brush to write with reverence; hence, it is known as the “Blood Sūtra.” Because the monastic community cherished it as a priceless treasure, it has remained intact for hundreds of years despite enduring periods of war; to this day, the vermilion color has not faded.②

②The Chinese original reads: 明代寫經 相傳為明代無瑕和尚在百歲宮苦修時，親筆抄寫的《大方廣佛華嚴經》。字工整清秀。傳說無瑕寫經時，刺指血滴入銀朱內調勻，然後才濡筆恭書，世稱“血經”。由於僧伽珍護如至寶，故數百年來，雖曆經戰亂，仍保護完整，至今朱色未褪。[More](#)

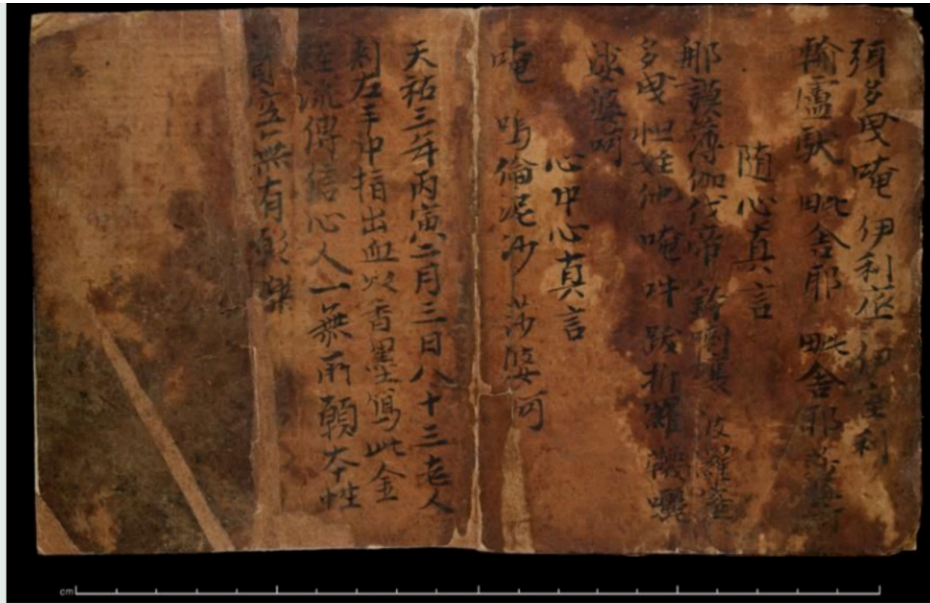
There is a widespread belief in Buddhist cultures that by copying or commissioning a copy of a Buddhist sūtra, individuals would demonstrate their piety and devotion to the Dharma, and in so doing accrue merit for their passage to the next life.

Most of the Chinese manuscripts written in blood do not look particularly bloody; the ink is often indistinguishable from ordinary ink. Perhaps in these cases, only a few drops of the scribe’s blood were mixed in with the ink.

Among the Chinese manuscripts from the Dunhuang cave there are several with colophons stating that they were written using the scribe’s own blood. Stein 5669 records an eighty-three-year old man who pricked the middle finger of his left hand so as to draw blood to copy the Diamond Sūtra. Here is a passage from the Giles translation:

On the 3<sup>rd</sup> of the 2<sup>nd</sup> moon of the 3<sup>rd</sup> year of Tianyou 天祐 (28 Feb., 906) an old man of 83 pricked the middle finger of his left hand so as to draw blood, with which he mixed with fragrant ink and copied out this Chin [kang] ching for transmission to men of believing heart. There is nothing for which he wishes to pray, having attained absolute vacuity, free from any desire for pleasure. ③

③ Lionel Giles, *Descriptive Catalogue of Chinese Manuscripts from Tunhuang*, London: The Trustees of the British Museum, 1957, pp. 32-33. The Chinese original reads: 天祐三年二月三日八十三老人刺左手中指出血，以香墨寫此金經，流傳信心人，一無所愿，本性實空，無有愿樂。[More](#)



The historical example of blood writing of scriptures during the Tang and Five Dynasties periods shows that monks mainly copied the Lotus Sūtra, while lay people mostly wrote the Diamond Sūtra. The blood writing of the *Avataṃsaka Sūtra* did not appear before the Tang and Five Dynasties periods (618-960).<sup>④</sup>

④Xu Yuying 徐郁縈. "Yuan Ming shiqi 'Xueshu Huayan' zhi yinyuan chutan" 元明時期「血書華嚴」之因緣初探 (A Preliminary Study on the Causes of the "Blood-written *Avataṃsaka Sūtra*" during the Yuan and Ming Dynasties). *Guoji qingnian Huayan xuezhe luntan lunwen ji* 國際青年華嚴學者論壇論文集 (Proceedings of the International Forum for Young Huayan Scholars), 2014. [More](#)

When I wrote a paper on Buddhist literature in Mount Wutai, I noticed Venerable Miaofeng Fudeng 妙峰福登's involvement in the ritual performance of the prayer for the birth of the imperial heir. Miaofeng (1540-1612) was a native of Shanxi Province, born of humble parents and orphaned at the age of six. His life was transformed in his teens when he came to the attention of a member of the Ming imperial family who was living in a monastery where Miaofeng went to seek shelter.

In the first month of 1574, Miaofeng and Master Hanshan Deqing 憨山德清 lived in seclusion on Wutai Mountain and wrote the *Avataṃsaka Sūtra* with the blood of their tongues and vermilion sand. Empress Dowager Li, Emperor Wanli's mother, learned of their deeds. She was deeply moved by what they had done and showed them great respect. She called Miaofeng "the Master of Heaven and Humans" and "the Mainstay of the Dharma."

Most of the extant blood-written Buddhist scriptures are remnants from the

Ming and Qing dynasties (1368-1911), with the *Avataṃsaka Sūtra* being the most common. Blood scriptures of the Lotus Sūtra are relatively rare. They reflect the Buddhists' firm belief in accumulating merit through prayer and copying the scripture with blood.

(Translated by Darui Long)

## From the Editors

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

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