



Chinese Buddhist
Canon Research Newsletter

國際漢文佛教大藏經研究通訊

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We are pleased to release the fifteenth issue of a monthly Chinese Buddhist Canon Research Newsletter in August 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 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**](mailto: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**](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**](mailto: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

Welcome Dr. Bryan Lowe to the Canon Newsletter Advisory Committee

The editorial team of the Chinese Buddhist Canon Research Newsletter (CBCRN), sponsored by the Center for Buddhist Studies, would like to announce that Dr. Bryan Lowe will join our advisory board. Bryan Lowe is an assistant professor in the Department of Religion, Princeton University. He specializes in Buddhism in ancient Japan (seventh through ninth centuries) and has broader research interests in ritual, manuscript studies, historiography, canons, and the religion of non-elites. Dr. Lowe's first book, *Ritualized Writing: Buddhist Practice and Scriptural Cultures in Ancient Japan*, received the John Whitney Hall Book Prize from the Association of Asian Studies. He will provide expertise in Japanese sources, and we sincerely thank him for his future contribution.

At the same time, Dr. Lewis Lancaster will retire from our committee. Dr. Lancaster turns 90 years old this year. We thank him for his dedication, exemplary scholarship and leadership in the field. We will have a special celebration at our upcoming [PNC annual conference](#) at the University of Arizona (Sept. 16-18) in honor of Dr. Lancaster. Hope to see some of you soon.

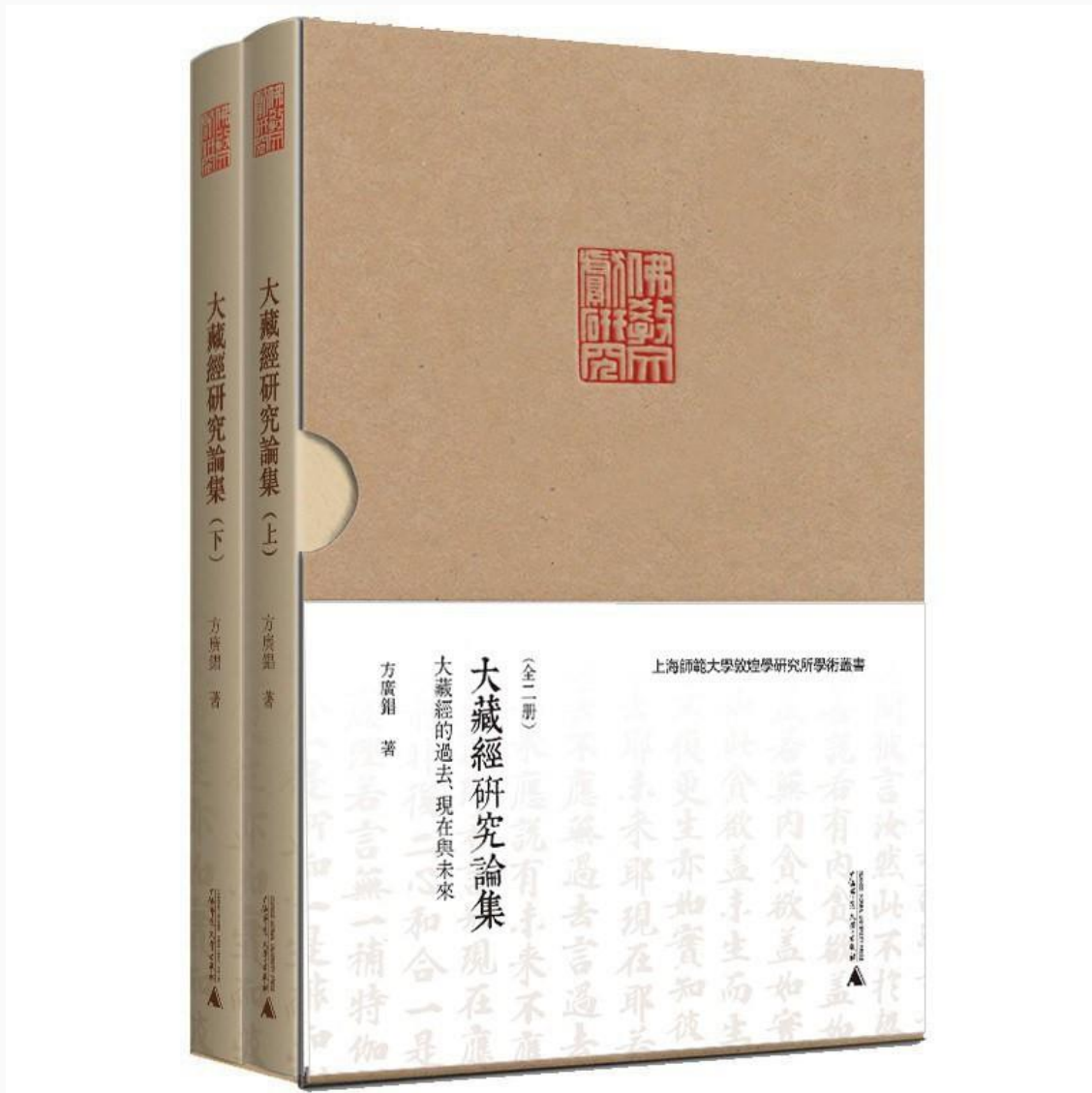


I Books and Research Papers

1. Fang, Guangchang 方廣鎬. *Dazangjing yanjiu lunji: dazangjing de guoqu xianzai yu weilai* 大藏經研究論集：大藏經的過去現在與未來 (Collection of Papers on Editions of Chinese Buddhist Canons: Their Past, Present and the Future), Guilin: Guangxi shifan daxue chubanshe, 2021. [More](#)

This book is a collection of the author's research articles on various editions of Chinese Buddhist Canons, totaling 36 papers. Among them, 35 papers were previously published. They deal with editions of Chinese Buddhist Canons in the periods of engraving, modern printing, and digitization. The book is a summary of the construction as well as a reflection on the future design and compilation of the Buddhist canon.

The articles in this book are in various genres, including papers, prefaces to treatises, critiques, and conference speeches published in periodicals. The book touches upon the development of Chinese Buddhist canons in the context of Chinese culture and Buddhism. It is rich in content and creative in its viewpoints.



2. Watanabe, Yoichiro 渡邊要一郎, Kiyonori Nagasaki 永崎研宣 and Hyunjin Park 朴賢珍 et al. "Taishō shinshū daizōkyō no kōzō-teki kijutsu ni mukete 大正新脩大藏經の構造的記述に向けて" (Structural Description for Taishō Tripitaka), *Jimmonkon nisennijū rombunshū* じんもんこん 2020 論文集, 2020: 61-66. [More](#)

3. Aitani, Yoshimitsu 會谷佳光. "Taishō shinshū daizōkyō no shohan saikan fukyū-ban no kankō o megutte 《大正新脩大藏經》の初版・再刊・普及版の刊行をめぐって (On the Publication of Taishō Tripitaka: Bibliographical Research of Its Three Versions), *Tōyō bunko shohō* 東洋文庫書報 (Philological Report from the Toyo Bunko), no. 51(2020): 27-54.

[More](#)

4. Aitani, Yoshimitsu 會谷佳光. "Zōjōji hōonzō (Yūrenja) to Taishō shinshū daizōkyō no hensan: Shoho-teki chōsa bunseki o tōshite 増上寺報恩蔵(西蓮社)と大正新脩大藏經の編纂：初歩的調査分析を通して" (Yurenja Ho'onzo (西蓮社報恩蔵) in Zōjōji Temple (増上寺) and the Compilation of Taishō Shinshū Daizōkyō (大正新脩大藏經): Through Elementary Research and Analysis), *Bukkyō shigaku kenkyū* 仏教史学研究 (Journal of the History of Buddhism), vol. 60, no. 2(2018): 70-91. [More](#)

5. Nagasaki, Kiyonori 永崎研宣. "Jinbonkei dētabēsu no iji to keishō : SAT Daizōkyō dētabēsu o jirei to shite 人文系データベースの維持と継承: SAT大藏經データベースを事例として (Maintaining and inheriting the humanities database: Taking the SAT Tripitaka database as an example)", *Nihon rekishi* 日本歴史 (Japanese History), no. 848(2019): 42-46. [More](#)

6. Matsunaga, Chikai 松永知海. "Eiinban Daizōkyō no ichini no mondai : Eiin Kōrai-ban o chūshin to shite 影印版大藏經の一二の問題：影印高麗版を中心として (Some Problems of the Photographic Editions of the Chinese Canon). *Bukkyō daigaku bukkyō gakkai*

kiyō 仏教大学仏教学会紀要 (Bulletin of the Association of Buddhist Studies Bukkyo University), no. 26(2021): 43-75.

[More](#)

7. Zhang, Meiqiao 張美僑. "Cong putiliuzhi yi xumotijing ruzang kan zangwaifojing de ruzang jizhun 從菩提流志譯〈須摩提經〉入藏看藏外佛經的入藏基準 (The Inclusion of Non-Canonical Buddhist Texts into the Canon and Its Editorial Criteria: A Case Study of the Sumatisutra Translated by Bodhiruci)." *Shijie zongjiao wenhua* 世界宗教文化 (*The World Religious Cultures*), no. 1(2021):176-182.

[More](#)

8. Zhang, Meiqiao 張美僑. "Bodairushi yaku Sumadaikyo no ruden to nyūzō: Nanatsudera issaikyo bon o chūshin to shite 菩提流志訳『須摩提經』の流伝と入藏——七寺一切經本を中心として (Transmission and Inclusion into the Chinese Canon of the Sumatidārikā-paripṛcchā Translated by Bodhiruci: The Nanatsudera 七寺 Manuscript)." *Indogaku Bukkyōgaku kenkyū* 印度学佛教学研究 (Journal of Indian and Buddhist Studies), vol. 69, no. 1(2020): 269-271. [More](#)

9. Yang, Zhifei 楊志飛. "Fozu lidai tongzai banben yuanliu kao 《佛祖歷代通載》版本源流考 (A Study of the Versions of Fozu lidai tongzai)." *Foxue yanjiu* 佛學研究 (Buddhist Studies), no. 1(2021): 63-77.

[More](#)

10. Li, Zhouyuan 李周淵. "Xinkan: *Guoji hanwen fojiao dazangjing yanjiutongxun* 新刊: 《國際漢文佛教大藏經研究通訊》 (New Journal: International Chinese Buddhist Canon Research Newsletter)." *Studies in World Religions* 世界宗教研究, no. 5(2021): 186-187.

[More](#)

11. Li, Xiangping 李向平. "Fojing zhongguohua de wenbenleixing yu jiegouyiyi: Du Chunyi fashi fojiao zhongguohua de shixian lujing yi hanwendazangjing wei zhongxin de wenben yanjiu 佛經中國化的文本類型與結構意義——讀純一法師〈佛教中國化的實現路徑——以漢文大藏經為中心的文本研究〉" (Textual Genres and Structural Implications in the Sinification Process of Buddhist Scriptures—Comments on "The Path of Sinification of Buddhism: A Textual Research Based on Chinese Tripitaka by Master Chunyi), *The Voice of Dharma*, no. 1(2021): 17-21.

[More](#)

12. Oda, Akihiro 織田顕祐. "Kan-yaku daizōkyō no onkei 漢訳大藏經の恩恵(Benefits of the Chinese Buddhist Canon)." *Shokō: Ōtani Daigaku Toshokampō* 書香: 大谷大学図書館・博物館報, no. 37(2020): 4-5. [More](#)

13. Phan Lê Huy. "Nihon no kanyaku daizōkyō: wasurerareta furanzu kyokutō gakuin no kioku no hahen 日本の漢訳大藏經: 忘れられたフランス極東学院の記憶の破片." *Riterashishi kenkyū* リテラシー史研究 (Journal of Literacy History), no. 14(2021): 85-102. [More](#)

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

***Yongle Northern Canon* kept in the Museum on Jiuhua Mountain, Anhui Province**

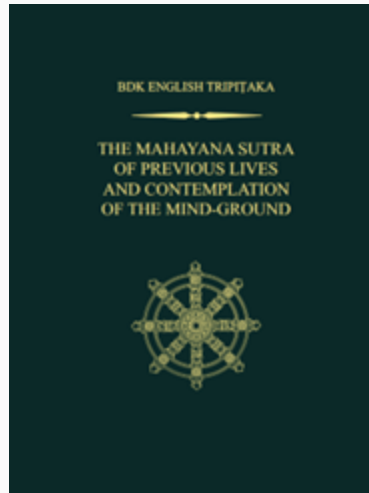
The Museum on Jiuhua Mountain has a collection of *Yongle Northern Canon* (*Yongle beizang* 永樂北藏) bestowed in the 27th year of Wanli of the Ming Dynasty (1599). The canon was first kept in Jingming Pavilion 景命閣 on Jiuhua Mountain, and then moved to the Library at Huacheng Temple 化城寺. It is now kept in eight large collection cabinets in the Library at Huacheng Temple. All scriptures are kept in 667 containers made of camphor wood.

For details, see Wang, Chuanzhong. “Jiuhuashan cang mingban dazangjing jiqi jiazhi 九華山藏明版〈大藏經〉及其價值 (Ming Court Edition of the Buddhist Canon in Jiuhua Mountain and its Value), in *Zhongguo wenwu bao* 中國文物報 (*China cultural relics daily*), June 14, 2019. [Link](#)

III. Translation of Buddhist Scriptures

BDK English Tripiṭaka Series

The Mahayana Sutra of Previous Lives and Contemplation of the Mind-ground
(Taishō Volume 3, Number 159) Translated by Rolf Giebe

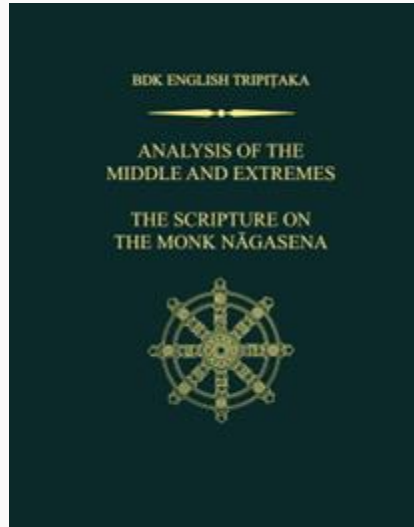


The Mahayana Sutra of Previous Lives and Contemplation of the Mind-ground (Dasheng bensheng xindi guan jing 大乘本生心地觀經) was the last Buddhist text to be translated into Chinese with the full support of the Tang imperial house. Translated by the Kashmiri monk Prajña in 810-811, the translation is available because the Japanese monk Ryōsen served as the scribe who wrote down the initial draft translation. This work is the only instance in which a Japanese monk is known to have played such a prominent role in the translation of a Chinese Buddhist text. The scripture is best known in China and Japan for its exposition of the four debts of gratitude and to a lesser extent its instructions concerning an abridged version of a visualization practice characteristic of the Sarvatathāgatatattvasaṃgraha.

[Link](#)

Analysis of the Middle and Extremes/The Scripture on the Monk Nāgasena
(Taishō Volume 31, Number 1600) Translated by Jeffrey Kotyk

The Scripture on the Monk Nāgasena
(Taishō Volume 32, Number 1670B) Translated by Bhikkhu Anālayo



Analysis of the Middle and Extremes is the first English translation of the Chinese translation of the *Madhyāntavibhāga-bhāṣya* from Sanskrit by Xuanzang 玄奘 (602–664). The *Madhyāntavibhāga-bhāṣya* is an explanation of Mahayana Buddhist thought, intended to explicate the full path to buddhahood via gradual advancement through the bodhisattva stages. The text can be regarded as a kind of detailed manual explaining the career of a successful Buddhist practitioner—specifically a bodhisattva—from the very beginning until their achievement of the ultimate goal, buddhahood itself. The work is comprised of primary verses (kārikā) together with interspersed commentary (bhāṣya). This text subsequently became an important component within the Yogācāra corpus.

The Scripture on the Monk Nāgasena is one of two extant Chinese counterparts to the Pāli Milindapaṭṭha, the “Questions of Milinda,” a debate on central themes of Buddhist doctrine between a king called Milinda, apparently corresponding to the Bactrian Greek King Menander (second century B.C.E.), and the Buddhist monk Nāgasena. While the actual circumstances of the translation into Chinese of this text are unknown, and the identity of the translator(s) and the time of the translation work remain uncertain, it was likely done sometime in the second or third century C.E. The actual encounter between Nāgasena and Milinda stands in the tradition of ancient Indian debate, where the point is not primarily to refute an argument with sound proofs but to successfully counter a challenge in order to win the debate and convert the opponent.

[Link](#)

IV. Digitization Project of Buddhist Canons

The *Taishō Canon* Database

The *Taishō Canon* (大正藏) Database is a collection of information based on the MS and collated texts as recorded in *The Collated Catalog of Taishō Canon* 大正新修大藏經勘同目錄, collected in the *Showa hōbō sōmokuroku* 昭和法寶總目錄 (pp.153-656, volume 1). The database also collects information recorded in the footnotes in all volumes of *Taishō Canon* (volumes 1-55). The display of the information of the catalogue and footnotes is useful for readers to check the MS and collated texts.

| 基本情報 | | | | 勘同目録 | | | | 脚注 | | | | | |
|-------|----|------|------|------|----|------------|-------|----|---|------|------|------|------|
| 經典番号 | 校番 | 經典名 | 収録巻次 | 部門 | 配本 | 出版年月日 | 底本/校本 | 備考 | 底本/校本 | 新添部分 | テキスト | 備考 | 詳細情報 |
| T0001 | 1 | 長阿含經 | 1 | 阿含部上 | 1 | 1924-04-08 | 底本 | 麗本 | | | 底本 | (麗本) | 詳細 |
| T0001 | 1 | 長阿含經 | 1 | 阿含部上 | 1 | 1924-04-08 | 校本 | 宋本 | | | 校本 | (宋) | 詳細 |
| T0001 | 1 | 長阿含經 | 1 | 阿含部上 | 1 | 1924-04-08 | 校本 | 元本 | | | 校本 | (元) | 詳細 |
| T0001 | 1 | 長阿含經 | 1 | 阿含部上 | 1 | 1924-04-08 | 校本 | 明本 | | | 校本 | (明) | 詳細 |
| T0001 | 1 | 長阿含經 | 1 | 阿含部上 | 1 | 1924-04-08 | 校本 | 聖本 | 聖德太子五九號・卷第一第二第三第四第五第六第七第八第九第十第十五計十一卷、天平十二年五月寫光明皇后御贈 | | 校本 | (聖) | 詳細 |
| T0001 | 1 | 長阿含經 | 1 | 阿含部上 | 1 | 1924-04-08 | 校本 | 巴本 | | | | | 詳細 |

[Link](#)

V. Research Notes

The Value of *Qisha Canon* Kept in Liaoning Provincial Library

Li Zhouyuan

Liaoning Provincial Library keeps 372 volumes of *Qisha Canon*, which has until now been unnoticed by academics. Lu Xiuli 盧秀麗 and Chang Tu 常圖 recently published a book entitled *Qisha zang jingyan lu : Liaoningsheng tushuguan cang Qisha zang cunjuan tulu* 磧砂藏經眼錄：遼寧省圖書館藏〈磧砂藏〉存卷圖錄, which was published by Liaoning meishu chubanshe. Three points are made here as follows:

I. Eight colophons are found in this Liaoning Library collection which are missing in the collections of *Qisha Canon* found in Kaiyuan Monastery 開元寺 and Wolong Monastery 臥龍寺 in Shaanxi Province in the 1930s. Six colophons show donors' names, such as Wei Ye 衛埜, Guan Zhubu 管主八, and Zhilin 志臨 as well as the carver Shen Maojing 沈茂敬. These names appeared in other sets of *Qisha Canon*, too. One colophon is found in *Foshuo dacheng pusazang zhengfa jing* 佛說大乘菩薩藏正法經 (vol. 31, fig 1). It was written by Monk Zuke 祖可 in the year 1311. The author noticed differences in the styles of calligraphy, as the colophon was handwritten.

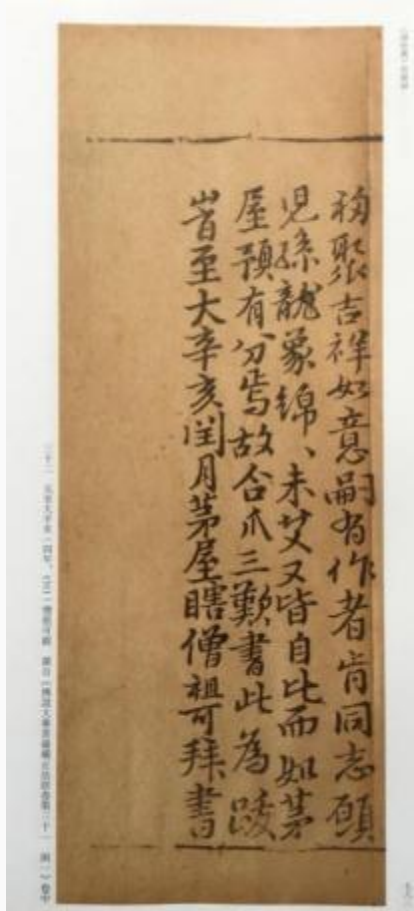
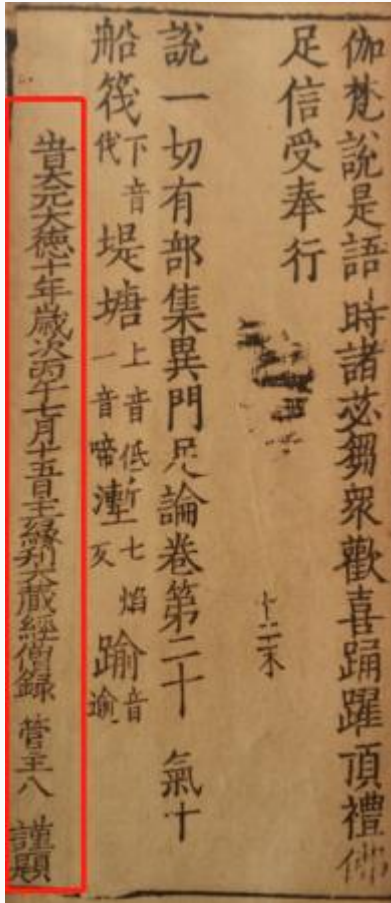


Fig 1. *Foshuo dacheng pusazang zhengfa jing* 佛說大乘菩薩藏正法經, Liaoning Provincial Library

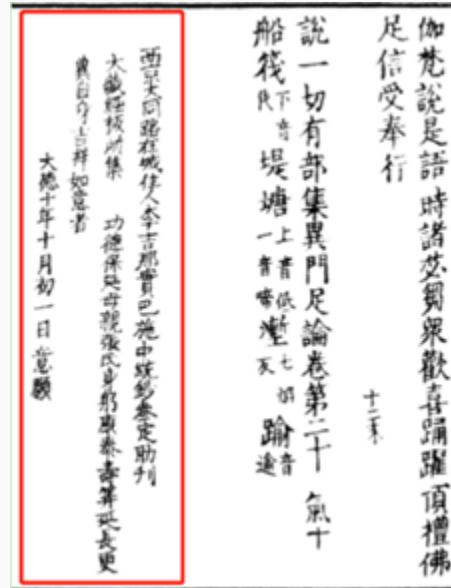
The last colophon comes from *Shuo yiqie youbu ji yi men zu lun* 說一切有部集異門足論 (vol. 20). The author noticed differences in the colophons of the same scripture of *Qisha Canon* kept in the Shaanxi Provincial Library and the Liaoning Provincial Library: the donor of the copy in the Liaoning Provincial Library was Guan Zhuba 管主八, probably a native of Xixia, whereas the donor of the copy kept in the Shaanxi Provincial Library was Li ji na shi ba 李吉那實巴. What is more is that the contents of the colophons of both libraries vary.

Fig 2. To compare the same scripture kept in Liaoning Provincial Library and Shaanxi Provincial Library



**The Qisha zang jingyan
lu kept in Liaoning Provincial
Library, p.776**

The last line in the colophon in the photo above was composed by Guan Zhuba. These volumes containing Guan Zhuba's colophons are kept in the Liaoning Provincial Library. The last line in the photo is likely to be the first line in a long paragraph of the notes. Similar paragraphs appear in the end of *Zhong shi fen A pi tan lun* 衆事分阿毘曇論, *Shuo yiqie youbu pin lei zu lun* 說一切有部品類足論, *A pi tan piposha lun* 阿毗曇毗婆沙論 and others. These colophons not only recorded the name of Guan Zhuba, but also listed names of monks in charge of the project to construct *Qisha Canon*, and the names of monks who were in charge of management of woodblocks. Li ji na shi ba's 李吉那實巴 name is found in the colophons of *Wu fen lü* 五分律, volume 12, and *Si fen biqiuni jie ben* 四分比丘尼戒本. The wording is identical.



**The Qisha zang kept in Shaanxi
Provincial Library, reprint, vol.
358, p.63A**

We are still unaware of why different colophons are found in similar scriptures in *Qisha Canon*. We assume two possibilities: one is that when the Shaanxi collection of *Qisha Canon* was reprinted in 1930s, the editors failed in their work. The other possibility is that the colophons were engraved on woodblocks which were replaceable or to be removed. In other words, they were likely to be engraved on independent woodblocks.

II. The Zhu Family Printing House in the Ming Dynasty(朱家經坊)

The copies of *Qisha Canon* were printed in different times and places. Colophons show that some copies of *Qisha Canon* kept in the National Library in Beijing were printed by Yang Family Printing House(楊家經坊), which was located in northern Zhong'an qiao 眾安橋, Zaicheng Street 在城大街, Hangzhou, in the Ming dynasty. The copies that are housed in the Liaoning Provincial Library were printed in Zhu Family Printing House (朱家經坊) in the same district. Here are three colophons:



善緣比丘德真信施主曾福海同十方高門士庶等
 賢學山棲雲寺印裝藏典伏承
 聖世 觀此勝緣叢心施財請贖
 毘盧放光般若經茶字函捨入
 本寺常住安奉供養看閱流通功德上報
 四恩下資三有增現生之福壽作來世之津梁隨
 喜見聞咸開佛慧者
 永懷 歲 月 日住山比丘寬無邊造 敬題

杭州在城隍廟北朱家莊勝覺行



四十一 佛本經第四(卷之七) 善淨山棲雲寺(古今遺事卷之七) 住山比丘寬無邊印行謹誌 源自《杭州在城隍廟北朱家莊勝覺行》卷六 卷末

四十三 明正德年間（一五二二）杭州天寧寺僧行傳記 跋白（佛說普門三昧文殊師利菩薩問法身經 德）香木



寺印衰藏典伏承

毘盧經字函拾入
本寺常住安奉供養看聞流通功德上報
四恩下資三有增現生之福壽作來世之津梁
喜見聞成開佛慧者
永樂歲月 日往山 敬題

杭州在城隍安橋北朱家莊砂甲行



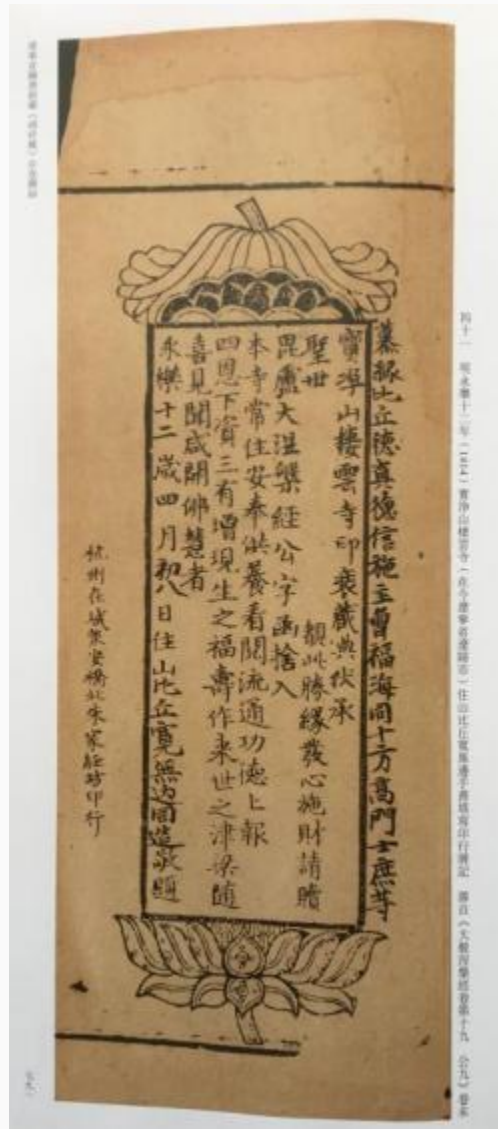


Fig 2. Colophons in the Inscriptions, the Zhu Family Printing House, Ming dynasty. Volumes of Liaoning Provincial Library.

Obviously, a fixed framework was designed to record the printing of scriptures of the Buddhist canon. Donors, persons who requested the Buddhist canon, the titles of the scriptures, and time were noted in the frame. Here the colophons indicate that the scriptures belonged to Qiyun Temple 棲雲寺, Baojing Mountain 寶淨山, Liaoyang 遼陽, Liaoning Province. These three volumes are now kept in the Liaoning Provincial Library.

2. Frontispiece

One can find many frontispieces in *Qisha Canon*. However, two woodcut illustrations of *Qisha Canon* in the Liaoning Provincial Library look different. They were likely to have been added in the Ming dynasty (1368-1644). A colophon is found in the lower left part of the frontispiece with the words “Jian hu Zhang Jing hua 鑑湖張敬畫” (painted by Zhang Jing, from Jianhu Lake, Shaoxing, Zhejiang Province). This frontispiece is identical to the frontispiece in *Avatamsaka Sūtra* printed in Tianlong Monastery in Zhejiang Province. These volumes of *Avatamsaka Sūtra* were incorporated into *Qisha Canon* in the Ming dynasty.



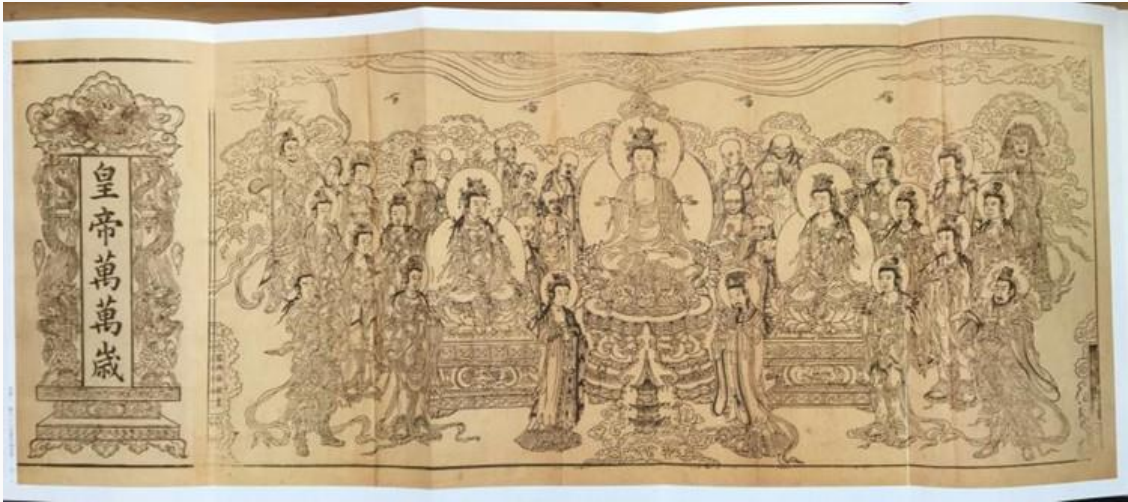


Fig 3. Two frontispieces of the *Qisha Canon* engraved in the Ming dynasty, Liaoning Provincial Library.

III. More Information for the Yuan Dynasty (1205-1368) and Ming Dynasty (1368-1644)

Volumes of *Qisha Canon* kept in the Liaoning Provincial Library provide more information with colophons usually found in the end of the *Mahāprajñāpāramitāsūtra* or in the space between pages. Obviously, these volumes of *Mahāprajñāpāramitāsūtra* are not printed with the first carved woodblocks, but recarved blocks in Miaoyan Monastery, Huzhou, Jiangsu Province, Yuan dynasty. Thus, the following two photos below show that they were printed by the woodblocks carved in the Ming dynasty as the substitutes for the Yuan edition.



Fig. 4. Colophons indicating the recarving of *Qishan Canon* in the Ming dynasty, Liaoning Provincial Library collection.

Translated by Darui Long

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