

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録 " (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 zhouli tushuguan 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

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."

and most reliable Lotus Sutra written on indigo paper in gold powder.

Each volume of this Lotus Sutra is 10 meters long in the format of sutrabinding. 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 wellpreserved 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

般若波羅蜜多經 (Mahāprajñāpāramitāsūtra) shows that it was recarved

find that these 600 volumes in these two editions were identical.

from Qisha zang 磧砂藏 (Qisha Canon). The surface of the last page in this

The colophon in the end of the first volume of the *Da bore bo luo mi duo jing* 大

volume was damaged a bit but when one checks it with Qisha zang, one would

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woodblocks were reportedly destroyed in a fire in 1408.

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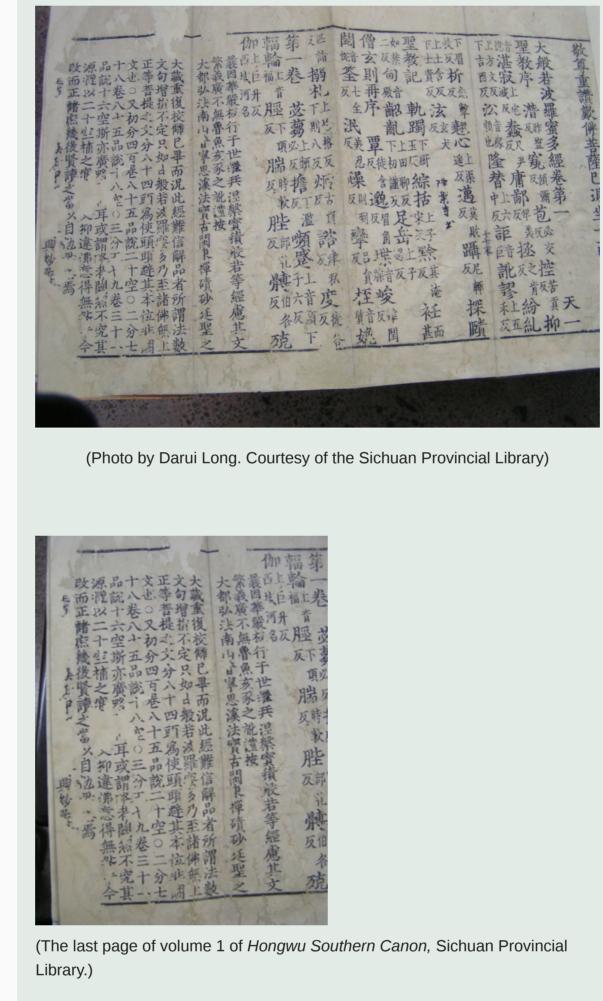
訛及之控

謬 # 放酵 紅紛 貫天 紅糺抑一

灰尼 探 衽 甚而 (The end of the first volume of the Qisha Canon.)

The colophon shows that 600 volumes of the Mahāprajñāpāramitāsūtra were

engraved at Miaoyan Monastery 妙嚴寺, Wuxing 吳興縣, 1332.



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

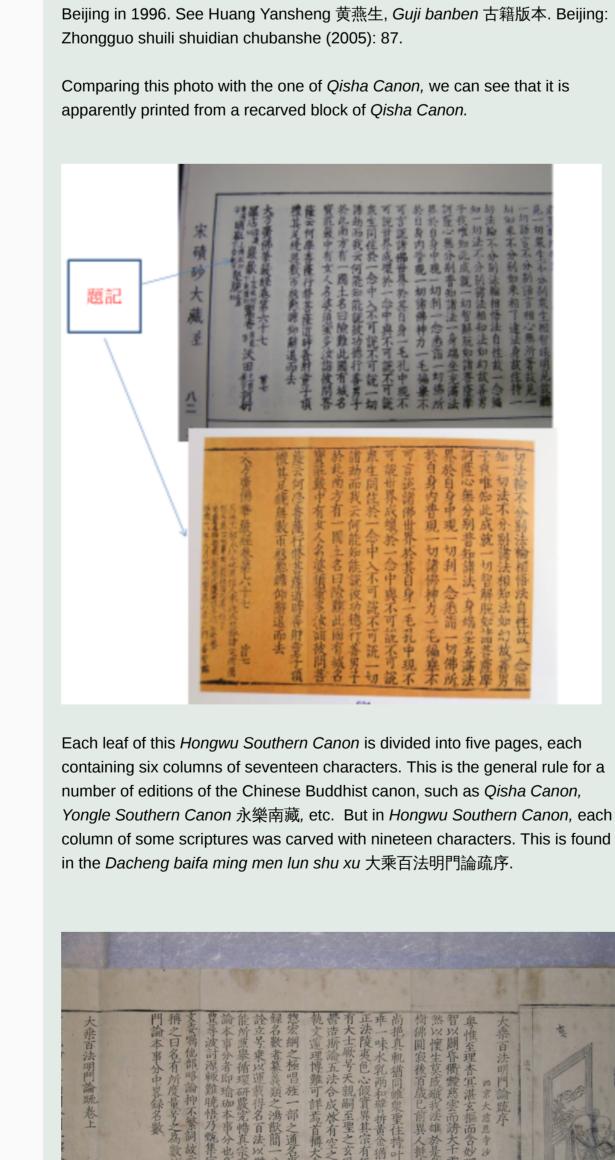
words.

(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 Avataṛsaka Sūtra, which has 81 volumes. The only extant volume is number 55. In other words, the library lacks Avatansaka Sūtra with 81 volumes. Its collection is a substitute printed in Jinzhou 锦州 in the fifth year of

This photo is the one volume of Hongwu Southern Canon in the auction in

Emperor Xianfeng 咸丰(1855). This question is unanswered.



(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.

(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

Ming dynasty (1368-1644).

value for the history of Chinese woodcuts and book illustration, especially in the

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.

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4. Li, Fuhua 李富華 and He Mei 何梅. Hanwen dazangjing yanjiu 漢文大藏經研

5. Li, Jining, 李際寧. Fojing banben 佛經版本. Nanjing: Jiangsu guji chubanshe,

6. Lü, Cheng 呂澂. Lü Cheng foxue lunzhu xuanji 呂澂佛學論著選集. Ji'nan:

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Chanlin wang 禪林網: link.

(f) https://www.facebook.com/UACBS

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

7. Lü, Cheng 呂澂. Lü Cheng ji 呂澂集. Beijing: Zhongguo shehui kexue chubanshe, 1995. 8. Qisha dazangjing 磧砂大藏經. Beijing: Xianzhuang shuju, 2005. 9. Sun, Zhongwang 孫中旺. Qisha zang yanjiu lunwen xuanji 《磧砂藏》研究 論文選輯. Suzhou: Gu wuxuan chubanshe, 2016. 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

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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).

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