

Traces of the Influence of the Khitan Canon Found in the Jin Canon:

With Reference to Glosses Found in the Second Koryo Edition
of Chinese Buddhist Canon*

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1. Introduction: Three types of printed editions of Chinese Buddhist canons

This introductory section generally surveys the three main lineages of printed Chinese Buddhist canons (hereafter, CBC).

The first printed CBC was the Kaibao 開寶 canon, which was produced by the order of Emperor Taizu 太祖 of the Song 宋 dynasty, around the end of the 10th century. Since then, in mainland China and its surrounding countries, several kinds of woodblock-printed CBCs have been created until the 18th century.

According to previous studies by Yūshō Tokushi 兪氏祐祥 and Masa'aki Chikusa 竺沙雅章¹, printed CBCs are generally categorized into the following three families: (a) the Kaibao canon's lineage, (b) the Khitan 契丹 printed canon, and (c) the Jiangnan 江南 printed canons. These classifications are based on their print styles and the arrangement of the *Qianzi wen* 千字文 numbers, which were assigned to the boxes and texts for organizing them. The following section explains each type of printed CBCs.

(a) Kaibao canon's lineage: [basic print style] 14 characters per line; 23 lines per paper

As described above, the Kaibao canon is known as the first printed CBC, carved in the Sichuan 四川 region. The Kaibo edition and its lineage are characterized by its unique print style, specifically printed in 14 characters per line, which differs from the Buddhist manuscript canon's standard style of 17 characters per line. Although the extant Kaibao edition is limited to approximately a dozen volumes in the world, there are three kinds of the Kaibao edition descendants, i.e., the first and second Koryo 高麗 canons and Jin 金 canon.

Among them, the first Koryo and Jin canons are known as more accurately reproduced versions of the Kaibao edition.

The first Koryo canon (hereafter, KC1) was produced in Koryo, which suffered from Khitan's invasion in the hope of fighting off them. KC1, which seems to have been carved since approximately 1011, was unfortunately burned during a Mongolian attack in the first half of the 13th century. However, there remain approximately 2,700 volumes in total in Korea and at the Nazen-ji 南禪寺 Temple in Kyoto. In 2012, the facsimile edition of the extant KC1 volumes was published in China, and it became easier for scholars to directly access the invaluable material contained within.

The second Koryo canon (hereafter, KC2) was created after KC1 was destroyed. In its preparation process, KC2 was compiled principally based on KC1 or Kaibao edition, but with reference to the Khitan canon and the other manuscript scrolls preserved in Korea. KC2 has seemed to be completed in approximately 1248², and its woodblocks have been preserved at the Haeinsa 海印寺 Temple, Korea. We can assume how KC2 was compiled from its independent compilation record of KC2 (i.e., *Gyojeong byeollu* 校正別錄) and the notes attached to the end of some texts. Judging from the above situation, it is difficult to regard KC2 as an “exact” reproduction of the Kaibao canon.

During the Edo 江戸 period in Japan, Hōnen'in Ninchō 法然院忍澁 (1654–1711) and Tazan Jungei 丹山順芸 (1785–1847) respectively conducted their projects to compare KC2 and the Tetsugen 鉄眼 edition, which was created in the 17th century, Japan. According to their results, it became common among Buddhist monks and scholars in Japan to consider KC2 as a better woodblock-printed CBC. Due to this evaluation, KC2 was used as the base text of Western-style printed CBCs, such as Shukusatsu 縮刷 edition and its descendant, Taishō 大正 Tripiṭaka. In other words, the body texts of the Shukusatsu and Taishō editions are essentially aimed at reproducing the body text of the KC2.

The Jin canon, produced in the 12th century during the Jin dynasty, was discovered in 1933³ in the Guangsheng 廣勝 Temple, Shanxi 山西 region. Until its discovery, the Jin canon had not been recognized among the Buddhist communities. The Jin canon is also called Zhaocheng 趙城 canon or Guangshenzi 廣勝寺 edition after its discovered location, i.e., 趙城縣廣勝寺. The Jin edition

preserved at the Guangsheng Temple seems to be printed in 1260 during the Yuan 元 dynasty. Combined with another Jin extant edition collection found in Tibet, the Dafanji 大法集 Temple, the surviving volumes counts of the Jin canon are approximately 4,800 in total, although its original volumes seem to be at counts of almost 7,000. The facsimile edition of Jin canon was published as the base text of the *Zhonghua Dazang jing (Chinese part)* 中華大藏經 (中文部分).

**(b) Khitan printed canon: [basic print style] 17 characters per line;
27 lines per paper**

Although the Khitan canon was known to be printed around the middle of the 11th century under the Liang 遼 dynasty, there was no extant volume until the second half of the 20th century. The surviving volumes of the Khitan canon were discovered in the Buddha statue at Yingxian Muta 應縣木塔 (Pagoda of Fogong 仏宮 Temple) in Shanxi Province, and their photographs were published in 1991⁴.

On the other hand, among Fangshan 房山 stone sutras (hereafter, FshSS), preserved at the Fangshan Yungu 雲居 Temple, most of the stone scriptures carved during the Liang and Jin dynasties are believed to be based on the Khitan canon. The facsimile edition of FshSS was published in 2000, which enables us to investigate the Khitan edition indirectly.

As described above, the Khitan canon's style basically follows the standard Buddhist manuscript canons' style copied in the governmental office for sutra transcription during the Tang 唐 dynasty. Previous studies showed the possibility that the Khitan canon could inherit the Northern manuscript canons lineage, which might be similar to the Chang'an 長安 standard manuscript family⁵.

**(c) Jiangnan printed canons: [basic print style] 17 characters per line;
30 or 25 lines per paper**

Several kinds of woodblock-printed canons have been created in the Jiangnan region since approximately the end of the 11th century. The earlier Jiangnan canons completed by the 15th century are as follows:

- The Dongchan 東禪 Temple and Kaiyuan 開元 Temple editions were

produced in the Fuzhou 福州 region from the end of the 11th century to the 12th century. These two canons seem independent of each other but traditionally called the “Fukushū (Fuzhou) edition” in Japan because they could be closely related to each other.

- The Sixi 思溪 edition was created in the Huzhou 湖州 region during the Song dynasty in the 12th century.
- The Puning 普寧 Temple edition was carved during the Yuan dynasty, during the second half of the 13th century.
- The Qisha 磧砂 canon was produced in the Huzhou region during the Song and Yuan dynasties.

After the 15th century, all the imperial printed editions of CBCs, that is, Hongwu 洪武 Southern canon, Yongle 永樂 Southern and Northern canons, and Qianlong 乾隆 canon, belonged to the Jiangnan family. In addition, the private printed canon, Jiaying 嘉興 canon, is affiliated with the Jiangnan group. This paper refers to the Fuzhou edition preserved at Imperial Household Agency (Kunai-chō 宮内庁), Sixi and Qisha editions, in order to compare with the other families.

2. Purpose and Methods

As explained above, printed CBCs can be classified into three categories, but it is still unclear how each of them are related and connected with each other. Under these conditions, this paper tries to show that some texts of the Jin canon display traces of influence from the Khitan canon. In other words, some texts of the Jin canon seemed to have been modified by consulting with the Khitan edition.

As the background of this study, we found many differences between KCI and the Jin canon, even though both are thought to be descendants of the Kaibao canon. Specifically, the next section shows such examples of the distinctions between KCI and the Jin canon. Such questions regarding the Jin canon and KCI seem to have become common among Buddhist scholars⁶.

Some scholars argue that the Khitan and Jin canons have no connection because their lineages are separated⁷. However, it has been known that the both share the location where they had been reserved and revised, i.e., at the Hongfa 弘法 Temple. During the Lian dynasty, from the latter half of the 11th

century to the beginning of the 12th century, the imperial institute for printing CBCs (i.e., Yinjing yuan 印經院) was located at that temple, and the Khitan canon woodblocks had been proofread, revised, and repaired there. In the latter half of the 12th century, under the Jin dynasty, the Jin canon woodblocks were moved to the same temple, the Hongfa Temple, and they were revised, repaired, and printed until the Yuan dynasty⁸. At the same time, since its discovery, it has been shown that the Jin canon's appendices include some Buddhist commentaries written during the Lian dynasty⁹. In this way, it has been proposed that the Khitan and Jin canons have some connections, even though they belong to the different families of CBCs.

Moreover, after the facsimile editions of the Jin canon and Fangshan stone sutras were respectively published and the surviving volumes of the Khitan canon became accessible in recent years, the following studies discussed that the Jin canon demonstrate the influence of the Khitan canon regarding specific texts. First, Xu 徐 2005 indicates that the Jin edition of the *Yiqiejing yinyi* 一切經音義 compiled by Xuanying 玄奘 (so-called *Xuanying Yinyi*) is based on the Kaibao edition but is also compared with the Khitan canon¹⁰. Next, Zacchetti 2011, focused on the *Guangzan jing* 光讚經, clarified that some parts of the body text of the Jin canon show traces of the revisions under the influence of the Khitan canon through careful variant reading investigations of various CBC materials. Finally, Nishiwaki 西脇 2016 demonstrates that Fascicle 2 of the *Dafanbian fu baoen jing* 大方便佛報恩經 in the Jin canon was derived from the Khitan canon through close comparison between KC2 and FshSS. Nishiwaki 2016 also mentions that the other volumes of the Jin canon seem to be based on the Khitan canon.

While the above studies focus on particular texts, this paper pays attention to the glosses of variant readings of the Khitan canon preserved in KC2 to illustrate that the body texts of several scriptures in the Jin canon share the readings of the Khitan canon with traces of revisions and corrections¹¹. The marginal notes describing the Khitan canon's readings in KC2 hardly ever attracted the interest of previous studies, except for Zacchetti 2011, which focused on the *Guangzan jing*.

This paper tries to determine the variant readings of the Khitan canon by using the SAT Daizōkyō Text Database (<https://21dzk.1.u-tokyo.ac.jp/SAT/>)

index.html; final access: December 7, 2021), and also to analyze such examples through comparison with the Jin canon, FshSS, Jiangnan canons, and other extant CBC materials¹². This study also consults the newly accessible material, the facsimile edition of KC1, which enables us to shed light on the relationship among the three early printed CBCs, i.e., KC1, the Jin, and Khitan canons. Furthermore, this article also surveys the examples in the Jin canon even without notes from KC2 found in my research process.

It is difficult to survey all the examples in this paper under the same conditions because early printed CBC materials, such as KC1, FshSS, and the Jin canon, was not as preserved as much KC2, whose woodblocks have been preserved in Korea until today. This paper cannot address the examples in the volumes lost in the Jin canon due to its purpose. In the cases of the volume lost in FshSS, we need to rely on only KC2's notes of readings of the Khitan canon, which seem highly dependable, as the next section examinations show.

3. Examinations of the examples in the extant edition of Jin canon

In this section, first, we explore the marginal notes regarding the Khitan canon in KC2. The SAT text search shows that the Taishō and its base canon, KC2, include many notes on the Khitan canon, which begin with “丹本,” “丹云,” (both mean “Khitan canon reads”) and “丹注” (“Khitan canon notes”). Although many of them explain the differences regarding chapter titles and fascicle compositions, the Jin canon seems to not include such descriptions, as far as I have investigated¹³. Additionally, this study does not address the notes on the differences of similar single character because such examples could occur accidentally.

As explained above, our available CBC materials differ among the following examples, and thus, taking such accessible materials into consideration, the following section will examine more important and certain examples first¹⁴. In addition, we attempt to analyze how the Khitan canon was compiled and transmitted, which some of the following examples indicate.

(1) *Da zhidu lun* 大智度論 [Jin and KCs 1&2] Fasc. 13: Paper 8, 9, 14, 16; [FshSS, vol. 15, no. 695] Fasc. 15: Papers 6, 10, 11 [T] 25.155a, 156b-c

This fascicle of the *Da zhidu lun* in KC2 contains the six long and short

marginal notes beginning with “丹注云 (Khitan canon notes...)” and FshSS also shows the same notes without their opening phrase, “丹注云.” Although KC1 lacks such notes at its corresponding parts, the Jin canon includes almost the same notes found in FshSS¹⁵, with traces of repairs, i.e., the lines found the notes have more than 14 characters (see Figures 1–4). These notes are not found in the Jiangnan canons¹⁶. Therefore, these notes in the Jin canon can be assumed to be inserted based on the Khitan canon because such notes appear only in FshSS and KC2, both of which are connected to the Khitan canon¹⁷.

(2) *Da zhidu lun* [Jin and KCs 1&2] Fasc. 24: Paper 22; [FshSS: vol. 15, no. 695] Fasc. 27: Paper 15; [T] 25.240a

KC2’s marginal note reads “丹云、無漏三昧禪五支”, and FshSS also includes a similar note without the beginning part, “丹云.” In contrast, KC1 and the Jiangnan canons do not contain such notes. In the Jin edition, we found the gloss “無漏三昧單五枝” (see Figure 5), which slightly differed from the abovementioned notes in FshSS and KC2. Such a note in the Jin canon can be regarded as a result of consulting the Khitan canon or its closely related materials¹⁸.

(3) *Da zhidu lun* [Jin and KCs 1&2] Fasc. 24: Paper 18; [FshSS, vol. 15, no. 695] Fasc. 27: Paper 13; [T] 25.239b

In the same volume as discussed in the above example, Example (2), KC2 notes “丹注云、仏姑甘露女所生”, and FshSS contains the equivalent note without its starting phrase “丹注云.” On the other hand, in KC1, this phrase seems to be divided into the two lines as body text. In other words, “仏姑甘露” and “女所生” appear in the two separate lines as body texts, so these are assumed to be a result of misinterpreting such marginal notes as body text. At its corresponding section in the Jin canon, we can find “女所生” just under “仏姑甘露”, and the number of characters in the line is over 14; then, this part in the Jin canon was presumably revised. Additionally, the Jin canon includes “女所生” in the next line as body text, as well as KC1 (see Figure 6). Additionally, the Jiangnan canons (Fasc. 24) contains almost the same notes¹⁹, which add “也” at their closing part. Judging from the above situation, the Jin canon

seems to be modified based on the Khitan canon and inherits the peculiar reading found in KC1.

**(4) *Dushi pin jing* 度世品經 [Jin and KCs 1&2] Fasc. 1: Paper 18; [T]
10.621c [FshSS: missing]**

At the part where KC2 comments “丹本注云、諸本欠頌 (The Khitan canon comments that the [available] materials have no verse here),” KC1 shows the two verses, in 40 total characters, beginning with “布施度無極.” In contrast, at its corresponding part in the Jin canon, only one or two characters appear at the top of the lines. After such strange lines, the Jin canon notes that “旧經無頌 (Previous canon(s)/material(s) has no verse [here]).” (See Figure 7.) Although there survives no corresponding part in FshSS and the commentary sentences do not match between KC2 and the Jin canon, we can suppose that “旧經” in the Jin canon’s commentary might mean “Khitan canon,” considering the phrase “丹本注云” in KC2’s notes²⁰. Among the Jiangnan canons, only the Dongchan edition preserved at Kunai-chō (Fasc. 1: Papers 10 and 11) includes the same verses starting with “布施度無極,” as well as KC1, but the others, such as the Sixi and Qisha (Fasc. 1: Papers 12 and 13)²¹, have different verses, beginning with “菩薩清淨具.” The above scenario leads to the irregular part of the Jin canon assuming that the verses were largely shaved and revised by consulting the Khitan canon.

Furthermore, the verses starting with “布施度無極” appear after its following prose part in KCs 1&2 and the Jin canon. (Interestingly, in KC1, the same verses are found twice!) At the same time, KC1 and the Jin canon display traces of revisions, specifically, narrower margins between characters and lines (see Figure 8). Among the Jiangnan canons, the Dongchan edition preserved at Kunai-chō also contains the same verses twice, as well as KC1, but the second appearance is in its normal style, without traces of repairs or revisions. In the Sixi and Qisha canons, the verses beginning with “布施度無極” appear only once, similar to KC2 and the Jin canon. Incidentally, the Chūson-ji kyō 中尊寺經 manuscript canon also contains verses opening with 布施度無極 twice, as well as KC1 and the Dongchan canon. At this point, it is difficult to judge which pattern was original, especially regarding the verses, but such variety might suggest how the printed and manuscript CBCs are related to each other.

(5) *Da zhidu lun* [Jin and KC2] Fasc. 11: Paper 21; [FshSS vol. 15 no. 695]

Fasc. 13: Paper 15; [T] 25.140c [KC1: missing]

KC2 includes the note that “丹本注云、聖人行施、故名不繫” and FshSS shows a similar comment without its opening phrase, “丹本注云.” Even though KC1 misses the corresponding fascicle, the Jin canon’s body text reads “聖人行施、故名不繫” with traces of revisions because the two lines including the above phrase have over 14 characters (see Figure 9). Among the Jiangnan group, the early two, Fuzhou and Sixi canons (Fasc. 11: Paper 12), have no such phrases, but the Qisha canon (Fasc. 11: Paper 14) includes the same marginal note as FshSS. Therefore, the above phrase in the Jin canon can be presumed to be added based on the Khitan canon.

On the other hand, in the same fascicle in KC2, we can find several long marginal comments beginning with “丹本注云” in KC2 (Fasc. 11: papers 10 & 25; T 25.138a, 141c). Similar notes also appear in FshSS (Fasc. 13: papers 7 & 18), but the Jin canon does not contain them. These examples suggest that the Jin canon was not modified according to all variant readings or marginal notes found in the Khitan canon. In particular, the abovementioned notes are so long that it might be difficult to be revised in such way.

(6) *Xianjie jing* 賢劫經 [Jin & KC2] Fasc. 5: Paper 32; [FshSS vol. 11; no.

533] Fasc. 9: Stone 11-front²²; [T] 14.41c [KC1: missing]

At the closing part of Chapter 17, *Shiba bugon pin* 十八不共品, KC2 inserts the notes, “丹本注云、十八不共中旧多一種文,” and FshSS and the Jin canon show a similar comment without its beginning part “丹本注云.” (See Figure 10.) We cannot find such a note in the Shōgozō 聖語藏 manuscript (Zui(Sui)-kyō 隋經, Fasc. 9) and the Jiangnan canons (Fasc. 7), so we can assume that the Jin canon’s note was inserted by referring to the Khitan canon, even though KC1 lacks its corresponding fascicle.

(7) *Jianbei yiqie zhide jing* 漸備一切智德經 [Jin & KC2] Fasc. 5: Paper 19;

[T] 10.494a [KC1 and FshSS: missing]

The Jin canon contains the long marginal note, “諸本此処玄妙地合詞不尽、無動地喻文全欠。請驗異訳、即知脱略,” and KC2 also includes the same commentary with the beginning phrase “丹注.” The Jin canon also shows the

traces of modifications, that is, its previous and following lines contain over 14 characters (see Figure 11). The Jiangnan family canons do not share such note. Although KC1 and FshSS lack the equivalent fascicle, judging from note in KC2's, the Jin canon's note can be assumed to be inserted based on the Khitan canon.

The above commentary is also notable, which means “In the [available] materials, the explanation on the *Xuanmiao di* 玄妙地 stage does not seem perfect and lacks the simile for the *Wudong di* 無動地 stage. If you consult the other versions [of this sutra], you can understand its omissions and abbreviations.” The phrase “In the [available] materials (諸本)” suggests the possibility that the Khitan canon or its base material was compiled by consulting and comparing a variety of CBCs, perhaps including manuscripts. Moreover, “If you consult the other versions [of this sutra] (請驗異訛)” indicates that the Khitan canon or its archetype also explored the other versions of the sutra²³.

(8) *Kongquewang zhou jing* 孔雀王呪經 translated by *Saṅghabhadra 僧伽婆羅 [Jin and KC2] Fasc. 2: Paper 6 [T] 19.453b [KC1 and FshSS: missing]

KC2 notes that “丹本注云、少一女名当異訛「可畏羅刹女」,” while the corresponding fascicles of KC1 and FshSS are missing. The Sixi and Qisha canons share the comment “此第十二位遍檢諸藏並欠,” as noted in Taishō²⁴. On the other hand, in the Jin canon, a similar phrase, “当可異訛畏羅刹女,” in which one character order is exchanged, appears as if one of the enumerated **rākṣasī* (羅刹女) (see Figure 12). Judging from KC2's note, we can presume that such a phrase in the Jin canon was added on the basis of the Khitan canon, even though KC1 and FshSS lack the parallel fascicle.

Incidentally, the phrase “in the other version of this sutra (当異訛)” in the gloss of KC2 suggests the probability that the Khitan canon or its parent material consulted the other version(s) of this scripture. In fact, Yijing's (義淨) version, the *Da kongque zou wang jing* 大孔雀呪王經, contains the name “可畏羅刹女.” (T 19.469b)

(9) *Dengmu pusa suowen sanmei jing* 等目菩薩所問三昧經 [Jin and KC2]

Fasc. 1: Paper 4 [T] 10.575c [KC1 and FshSS: missing]

KC2 reads “墮樓近菩薩” in its body text and notes that “丹本、隨樓延菩薩。” In its parallel part, the Jin canon reads 隨樓延菩薩 in its body text, as well as KC2’s note. The Jiangnan group shows “墮樓延菩薩.²⁵” (See Figure 13.) While its equivalent fascicle was lost in KC1 and FshSS, judging from the notes in KC2, we can assume that the Jin canon was revised based on the Khitan canon.

The above nine examples are the sections where KC2 notes the Khitan canon’s variant readings, but the next examples show traces of revisions in the Jin canon, without any note in KC2, which I found through my research. Even though it might be difficult to assume that such emendations in the Jin canon were based on the Khitan edition in the following examples, they will show that the extant edition of the Jin canon seems to be an “impure” reproduction of the Kaibao edition.

(10) *Dapin bore jing* 大品般若經 [Jin and KCs 1&2] (a) Fasc. 1: Papers 13 and 16; (b) Fasc. 5: (overall); (c) Fasc. 27: Paper 17 (KC1: missing) [FshSS vol. 7, no. 330] (a) Fasc. 1: Stone 1-front; (b) Fasc. 7: Stone 8-back, Stone 9-front; (c) Fasc. 40: Stone 56-back [T] (a) 8.220a-b; (b) 8.247cff; (c) 8.420a

In these examples of the *Dapin bore jing*, the readings with traces of revision found in the Jin canon are shared only with FshSS. Therefore, we can assume that these readings in the Jin canon were modified based on the Khitan canon. The following part examines the individual examples.

The examples in Fascicle 1, Papers 13 and Paper 16 show the two lines with clear signs of revisions with narrower margins and over 14 characters (see Figures 14 & 15). The phrases found in the Jin canon, which is, “当学般若波羅蜜” in Paper 13 and “復次舍利弗菩薩摩訶薩” in Paper 16, are shared with only FshSS, but KC 1&2, Shōgozō scroll (Tō (Tang) -kyō 唐經), and the Jiangnan canons before the Yuan dynasty do not contain them²⁶.

In Chapter 17, “*Zhuangyan pin* (莊嚴品),” the phrase “大莊嚴” frequently appears in KCs 1&2 (Fasc. 5), Shōgozō scroll (Fasc. 6, “*Wufu tuo pin* (無縛

脫品)”), and the Jiangnan group (Fasc. 5), but some of them read “大誓莊嚴” only in the Jin canon (Fasc. 5) and FshSS (Fasc. 7). In particular, as in the Jin canon, the margins of the characters of “大誓莊嚴” are narrower than usual, which shows the traces of modifications (see Figures 16 & 17).

In the final fascicle, Fascicle 27 in the Jin canon, Chapter 88, “*Changti pin* (常啼品),” we can find evident traces of revision with over 14 characters in lines (see Figure 18). The passage “菩薩所応住” found in the line in the Jin canon is shared only with FshSS (Fasc. 40, “*Satuobolun pin* (薩陀波崙品)”), but such phrase does not appear in KC2, the Shōgōzō scroll (Fasc. 40, “*Satuobolun pusa pin* (薩陀波崙菩薩品)”), and Jiangnan family (Fasc. 30, “*Satuobolun pin* (薩陀波崙品)”).

(11) *Fangbo jing* 放鉢經 [Jin and KCs 1&2] Paper 7 [T] 15.450b [FshSS: missing]

The Jin canon contains a long passage of “一日一夜各三時持戒不復作惡” in the two lines with over 14 characters, which is not found in KCs 1 and 2. In the corresponding section, the Jiangnan family shows a similar reading: “一日一夜各三持經戒不復作惡²⁷.” (See Figure 19.) Thus, we can assume that the phrase in the Jin canon was inserted based on the material other than the Jiangnan group.

(12) *Da zhidu lun* [Jin and KCs 1&2] Fasc. 9: Paper 14 [FshSS vol. 15, no. 695] Fasc. 11: Paper 7 [T] 25.124c

In this verses part, KC 1 reads “座各有坐仏,” while the other versions read “一一諸宝座 座各有坐仏,” including FshSS and KC2. However, the Jin canon shows the irregular style in which these two phrases appear in one line, similar to the marginal notes (see Figure 20). We can assume that “一一諸宝座” was inserted and revised as a result of consulting with the other materials.

(13) *Jianbei yiqie zhide jing* [Jin and KC2] Fasc. 3: Paper 12 [T] 10.478a [KC1 and FshSS: missing]

In the Jin canon, the three lines exceeding the standard 14 characters appear in succession. Those lines include the long passage of “不可意致習惱患、諦計彼事。亦無往習自然無業,” which is common in the Jiangnan family (Fasc. 3:

Paper 8), while KC2 reads “不善業” instead of the above phrase (See Figure 21). This also suggests that the Jin canon was revised based on the other materials.

(14) *Fangbo jing* [Jin and KCs 1&2] Paper 2 [T] 15.449b [FshSS: missing]

In addition to the previous example (13), the Jin canon shows the three lines that have more than 14 normal characters. In those lines of the Jin canon, we can find the long phrase of “求鉢不得即還、放佻言「我下行過万仏刹」,” which also appears in KC2 and the Jiangnan groups but is not shared with KC1 (see Figure 22). Therefore, we can presume that this passage in the Jin canon could be added as a result of revision.

4. Concluding remarks

This section summarizes the findings in the examples examined in the previous section.

The first ten examples, Examples (1) to (10), show that the Jin canon includes several parts of the traces of revision based on the Khitan canon. The other four cases, Examples (11) to (14), indicate that some texts in the Jin canon also include signs of revisions by consulting with the other materials. On the other hand, as pointed out in Example (5) of the *Da zhidu lun*, Fascile 11 in the Jin canon, not all of the variant readings or notes found in the Khitan canon were adopted in the Jin canon.

As mentioned before, previous studies clarified that individual texts in the Jin canon were affected by the Khitan canon. Among them, Zaccheti 2011 also explained that the body text of the Jin canon was modified based on the Khitan canon, focusing on the *Guangzan jing*. This paper pays attention to the notes found in KC2 and tries to examine whether the variant readings of the Khitan canon noted in KC2 appear in the Jin canon and other materials. As a result, we can find many examples of revision traces based on the Khitan canon in the Jin canon.

This study also tries to refer to KC1, which has become accessible in recent years, so it makes our examinations more detailed and accurate than before (Examples (1), (2), (3), (4), (10), (11), (12), and (14)).

In this manner, we can detect that the Jin canon, a reproduction of the

Kaibao edition, includes traces of revisions based on the Khitan canon. Such a scenario can be regarded as one of the symbolic cases that Buddhist culture during the Jin dynasty was established under the influences of both previous Sung and Lian dynasties as Chikusa 2000 suggests.

Incidentally, Zacchetti 2011 indicated that the Jin canon was modified by the Khitan canon in approximately 1181 (Dading 大定 21); when the woodblocks of the Jin edition were moved to Yenching 燕京, the capital of the Lian and Jin dynasties, it was proofread²⁸. As mentioned above, however, the extant edition of the Jin canon seems to have been printed in the second half of 13th century, during the Yuan dynasty and at that time the Jin canon's woodblocks were relocated to the Hongfa 弘法 Temple in Dadu 大都, the capital of the Yuan dynasty where they were proofread and revised²⁹. During the Lian dynasty, the printing house of the Khitan canon was located at the Hongfa Temple, where the Khitan canon was proofread and repaired. Although it is still possible to assume that the Jin canon was revised at such an early period as Zacchetti 2011 suggests, it is also probable that the Jin canon was modified based on the Khitan canon after the Jin canon's woodblocks were moved to the Hongfa Temple because of their history and backgrounds³⁰.

Regarding the relationship among the Kaibao canon, KC1 and the Jin canon, among the cases explored in this paper, the Jin canon generally shows more traces of revisions than KC1 (Examples (1), (2), (3), (4), (10), (11), (12), and (14)). The original forms of the Jin canon can be assumed to be preserved in KC1. In other words, we can regard KC1 as the more accurate reproduction of the Kaibao edition than the extant version of the Jin canon.

In addition, we clarify that the notes for the Khitan canon's readings in the KC2 are highly accurate (Examples (1), (2), (3), (5), and (6)). In Example (10), however, KC2 does not seem to be noted for all variant readings in the Khitan canon.

At the same time, we can assume that the Khitan canon or its archetype material(s) could be compiled carefully consulted with the other canons and the other versions because the notes on the Khitan canon in KC2 include phrases such as “諸本,” “諸藏,” and “異訊.” As Ochiai 落合 2016 pointed out, the surviving fascicle of the Kaibao canon also contains similar notes that suggest that they compared to other materials. In addition to the other early

printed CBCs, the Khitan canon or its parental material(s) can also be assumed to have been compiled after collations with the other canons and materials.

As suggested in the second section, it is still unclear how the printed CBCs are related to each other. As Nishiwaki 2016 notes, we can suppose that earlier canons, such as the Kaibao canon, KC1, Khitan, and Jin canons, might be complicatedly connected with each other despite their different lineages. This paper pointed out that the body text of the various scriptures in the Jin canon shows traces of revision based on the Khitan canon by focusing on glosses of the Khitan canon in KC2 to illustrate how the two early printed CBCs were related.

Abbreviations and their sources:

CBC: Chinese Buddhist canon.

FshSS: Fangshan stone sutras; *Fangshan shi jing* 房山石經, eds. Zhongguo fo jiao xie hui 中国佛教协会, Zhongguo fo jiao tu shu wen wu guan. 中国佛教图书文物馆, Huaxia chu ban she, 2000.

KC1: First edition of Koryo canon; *Gaoli Dazangjing chu ke ben ji kan* 高麗大藏經初刻本輯刊, ed. Yuwai Hanji zhenben wenku bianzuan chuban weiyuanhui 域外漢籍珍本文庫編纂出版委員會, Xinan shifan daxue chubanshe/ Renmin chubanshe, 2012.

KC2: Second edition of Koryo canon; *Koryō taejanggyōng* 高麗大藏經, Tongguk Taehakkyo 東國大學校, 1976.

T: *Taishō shinshū Daizōkyō* 大正新脩大藏經.

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Notes:

* This paper is the extended English version of my Japanese article titled “Kinkoku-daizōkyō no genzon hampon ni mieru Kittanzō karano eikyō ni tsuite: Kōraiban saichō-bon ni nokosareta chūki wo tegakaritoshite (金刻大藏經典の現存版本に見える契丹藏からの影響について——高麗藏再雕本に残された注記を手がかりとして),” published in the *Tohogaku*, vol. 142, July 2021. In that article, I had to omit a few examples and many images due to its page limit. This English version carries additional examples and images which could help readers to understand my points.

¹ As far as I investigated, Yūshō Tokushi seems to be the first scholar who suggested the three main lineages of printed CBCs (Tokushi 1935). Masa’aki Chikusa appears to have not recognized Tokushi’s study, but he tried to clarify how the three families were transmitted and related with each other in more detail (esp. Chikusa 2000).

² Regarding the age of completing KC2, I follow the recent theory discussed in Nozawa 2015.

³ Regarding the date of the discovery of the Jin canon, see Li 1997 and Chikusa 2000.

⁴ The photo copies of the extant volumes of the Khitan canon are included in the following book: *Yingxian muta Liaodai micang* 應縣木塔遼代秘藏, eds. Shanxi Sheng Wen wu ju; Zhongguo lishi bowuguan, Beijing: Wenwu chubanshe: Xinhua shudian jingxiao, 1991.

⁵ For example, see Chikusa 2000, p. 290.

⁶ For example, Chi 池 2013 deals with the *Xu gaoseng yun* 續高僧伝, whose contents and structures vary between KC1 and the Jin canon, and suggests the possibility that the versions of the Kaibao edition which KC1 and the Jin canon were based on, respectively are different, because the Kaibao canon seems to be modified and repaired many times during the Sung dynasty.

⁷ For example, see Li 李 and He 何 2003 pp. 113–118.

⁸ See Chikusa 2011, pp. 95–97.

⁹ See Tsukamoto 塚本 1936 and Chikusa 2011 pp. 5–6.

¹⁰ See Xu 2005, pp. 76–85 and Li 李 2016.

¹¹ This study does not address the *Gyojeong byeollu* 校正別録 in KC2, compiled by Sugi 守其, and the records of comparisons and corrections attached to the end of some texts in KC2. That is because the Jin canon does not seem to be modified regarding long sentences and texts’ structures differences in such records. Additionally, Naka 1996 and Fujimoto 1996, respectively examine that the readings of the Khitan canon described in the above materials in KC2 are found in the extant Khintan canon and FshSS.

¹² This paper also refers to the following Jiangnan canons materials as necessary:

- “Kunaichō shozō Fukushū-ban daizōkyō” (宮内庁所蔵福州版大藏経) (https://db2.sido.keio.ac.jp/kanseki/T_bib_body.php?no=007075, final access: December 7, 2021
- *Songban Sixi zang* 宋版思溪藏 (= the restored version of the Sixi canon),

Zhonghua shuju, 2018.

- *Qisha dazangjing* 磧砂大藏經 (= A facsimile edition of the Qisha canon), Xianzhuang shuju, 2005.

¹³ Specifically, we found many notes regarding volume compositions and chapter titles in the *Bieyi za ahen jing* 別訳雜阿含經 (T no. 100), *Xianyu jing* 賢愚經 (T no. 202), and *Dapin bore jing* 大品般若經 (T no. 223) and so on. As far as I checked, such notes are not found in the Jin canon.

¹⁴ The fascicle compositions often vary between the Khitan canon (= FshSS) and the Kaibao family, i.e., KCs 1&2, and the Jin canon. In the following examples, I note these two lineages' fascicle and paper if available.

¹⁵ While the Jin canon reads “非如故” found in the third note at Paper 8 of Fasc. 13, in its corresponding parts, KC2 and FshSS reads “非極故,” which is different in one character.

¹⁶ As an exception, the note “重罪人疑” found at Paper 14 of Fasc. 13 in the Jin canon is shared with the Qisha canon (Paper 9 in the same fascicle), while the Fuzhou edition preserved at Kunai-chō and the Sixi canon does not contain such gloss.

¹⁷ Incidentally, in Paper 9, the Jin canon, FshSS, and KC2 share the phrase “非心相應,” which does not appear in KC1 and the Jiangnan family.

¹⁸ According to the Taishō's footnote, the manuscript of Ishiyama-dera Issai-kyō 石山寺一切經 contains the note ending with “枝,” as well as the Jin canon.

¹⁹ The Kaiyuan edition preserved at Kunai-chō and Sixi edition: Paper 10; Qisha canon: Paper 11. Additionally, even though the Fuzhou edition preserved at Kunai-chō lacks the printing record at the beginning of Fascicle 24, the fascicle is considered as the Kaiyuan edition according to the *Zusho-ryō kanseki zempon shomoku* 圖書寮漢籍善本書目, vol. 4 “Furoku daizōkyō saimoku 附錄 大藏經細目” (Paper 47-back).

²⁰ According to the gloss in KC2, the Khitan canon notes “諸本無頌,” which suggest the possibility that the Khitan canon or its archetype material consulted several canon materials. Such situation is common to Example (7).

²¹ This text, the *Dushi pin jing*, of the Qisha edition seems to be based on the Puning Temple canon, because its opening part mentions “竺法護初訳 (Translated by Zhu fahu (*Dharmarakṣa), the **first** translated version.),” that is, refer to the translation order among the versions of the sutra, which is one of the characteristics of the Puning Temple canon.

²² In Examples (6) and (10), the stones of FshSS are not the exact reproduction of the printed Khitan canon, whose normal style is 17 characters per line and 27 lines per paper, but they are carved on vertically long stones, as well as FshSS made during the Tang 唐 dynasty. However, these were assumed to be based on the Khitan canon, because the *Qianzi wen* numbers assigned to them are different from KCs 1&2 and the Jiangnan family.

²³ As with the other Chinese versions of the *Jianbei yiqie zhide jing* translated by Zhu fahu 竺法護 (*Dharmarakṣa), two independent versions have survived, that is the

Shizhu jing 十住經 translated by Kumārajīva and the *Shidi jing* 十地經 translated by Shiluo damo 尸羅達摩 (*Śīladharma). In addition, the chapter of *Shidi pin* (十地品) in the *Huayan jing* 華嚴經 is in Sixty volumes (六十華嚴) and in Eighty volumes (八十華嚴), respectively corresponds. As the notes of KC2 and the Jin canon explain, all of the other versions of this sutra include the simile of the *Wudong di* (or *Budong di* 不動地) stage.

²⁴ Although there is no footnote on the Kaiyuan Temple canon preserved at Kunai-chō in the Taishō edition, but the Kaiyuan edition (Fasc. 2: Paper 4) consistently reads “十一大羅刹女” and includes no notes, while the other canons read “十二大羅刹女” in common.

²⁵ The Dongchan Temple canon preserved at Kunai-chō: Fasc. 1, Paper 2; Sixi: Fasc. 1, Paper 3; Qisha: Fasc. 1 Paper 3.

²⁶ According to the Taishō canon’s footnote, only the Jiaxing 嘉興 edition includes the former phrase “当学般若波羅蜜” in Paper 13 of the Jin canon and KCs 1&2. As far as I investigated, such phrase is also found in the Yongle 永樂 Northern canon, which is thought to be the Jiaxing canon’s parent.

²⁷ The Kaiyuan Temple canon preserved at Kunai-chō: Paper 4. The Sixi and Qisha contain the phrase, but it is difficult to mention of their paper numbers, because their papers borders are not clear.

²⁸ See Zacchetti 2011, p. 314. His argument is based on the Jin canon’s history described in the preface compiled during the Ming 明 dynasty preserved in the fascicles of the *Da baoji jing* 大宝積經 in the Qisha canon, those were pointed out by Li 李 1997.

²⁹ See Chikusa 2000, pp. 342–346.

³⁰ This paper does not assume the possibility that the Kaibao edition, the parent of the Jin canon, was revised on the basis of the Khitan canon. That is because it is difficult to visualize huge volumes of books, such as CBC, were traded between the Sung and Lian, due to their strict bans on books’ trades, according to Chikusa 2000, pp. 72–73. Even if the printed canons were dealt between the two countries, we cannot presume that the Sung imperial edition, the Kaibao canon, was modified on basis of the Khitan canon, produced by the “barbarians”, the Khitan, or Lian dynasty.

心行隨心行業為非先世業報二種修應修二種證應證思惟斷一切欲界最後得見斷時斷凡夫聖人所得色是法或可見或不可見法或有對法或無對法有報法有果法有漏法有為法有上法非相應因如是等

心行隨心行業為非先世業報二種修應修二種證應證思惟斷一切欲界最後得見斷時斷凡夫聖人所得是色法或可見或不見法或有對法或無對法有報法有果法有漏法有為法有上法非相應

或作色或無作色或隨心行或不隨心行非先世業報二種修應修二種證應證思惟斷一切欲界最後得見斷時斷凡夫聖人所得是色法或可見或不見法或有對法或無對法有報法有果法有漏法有為法有上法

Figure 1: *Da zhidu lun* (from left) [FshSS] Fasc. 15: Paper 6; [Jin & KCl] Fasc. 13: Paper 8

不隨心業行或有報或無報非心相應法或時有漏或時無漏是為異法論者皆同更有言諸佛賢聖不戲論諸法種種異說名為戲也現前眾

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者物主常瞋二者重疑重罪二者非時行

何等為十者物主常瞋一者重疑重罪二者非時行

Figure 2: *Da zhidu lun* (from left) [FshSS] Fasc. 15: Paper 6; [Jin & KCl] Fasc. 13: Paper 9

Figure 3: *Da zhidu lun* (from left) [FshSS] Fasc. 15: Paper 10; [Jin & KCl] Fasc. 13: Paper 14

以樂多畏或畏刑罰又畏夫主傍人所知多懷
 懷妄語聖人所呵罪中之罪婦罪婦道
名罪中之罪

或畏刑罰又畏夫主傍人所知多懷
 妄語聖人所呵罪中之罪婦罪婦道
 復次姪洸

是無漏禪一切處道復次有人言五分五智三昧
無漏禪住一切處利益事辨復有人言第四禪

是一切至處道復次有人言五分五
 智三昧住一切利益事辨復有人言
 是一切至處道復次有人言五分五

Figure 4: *Da zhidu lun* (from left) [FshSS] Fasc. 15: Paper 11; [Jin & KCl] Fasc. 13: Paper 16

Figure 5: *Da zhidu lun* (from left) [FshSS] Fasc. 27: Paper 15; [Jin & KCl] Fasc. 24: Paper 22

舍等好信如跋迦利等好持戒如羅睺羅等
 好施如施跋羅伽女所生好頭陀遠離如摩訶

頭陀遠離如摩訶迦葉女所生好
 羅睺羅等好施如跋迦利等好持戒如羅睺羅等
 頭陀遠離如摩訶迦葉女所生好坐

Figure 6: *Da zhidu lun* (from left) [FshSS] Fasc. 27: Paper 13; [Jin & KCl] Fasc. 24: Paper 18

事得清淨於時頌曰
 菩薩有十事速度無極何謂為十行

丹本注去
 諸本闕頌

事得清淨行於時頌曰
 布施度無極 皆能施所有 持戒度無極
 清淨佛諸行 忍辱度無極 仁和不懷志
 精進度無極 勤修不退還

事得清淨
 諸經無頌

菩薩有十事速度無極何謂為十行

Figure 7: *Dushi pin Jing* (from left) [Jin and KCs 1&2] Fasc. 1: Paper 18

大慧具足六度於時頌曰
 布施度無極 皆能施所有 持戒度無極
 清淨佛諸行 忍辱度無極 仁和不懷志
 精進度無極 勤修不退還 一心度無極
 志定無憤亂 智慧度無極 觀諸法自然
 神通度無極 普入佛道力 所願行平等
 神足道諸法

菩薩有十事慧何謂為十曉解一切
 慧具足六度於時頌曰
 皆能施所有 持戒度無極 清淨佛諸行
 忍辱度無極 仁和不懷志 精進度無極
 勤修不退還 一心度無極 志定無憤亂
 智慧度無極 觀諸法自然 神通度無極
 普入佛道力 所願行平等 神足道諸法

大慧具足六度於時頌曰
 布施度無極 皆能施所有 持戒度無極 清淨佛諸行
 忍辱度無極 仁和不懷志 精進度無極 勤修不退還
 一心度無極 志定無憤亂 智慧度無極 觀諸法自然
 神通度無極 普入佛道力 所願行平等 神足道諸法
 菩薩有十事慧何謂為十曉解一切

Figure 8: *Dushi pin Jing* (from left) [Jin and KCs 1&2] Fasc. 1: Paper 18

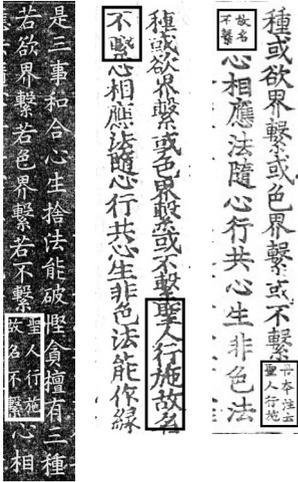


Figure 9: *Da zhidu lun* (from left) [FshSS] Fas.13: Paper 15; [Jin and KC2] Fasc. 11: Paper 21



Figure 10: *Xianjie jing* (from left) [FshSS] Fast. 9 Sotan 11-front; [Jin and KC2] Fasc. 5: Paper 32

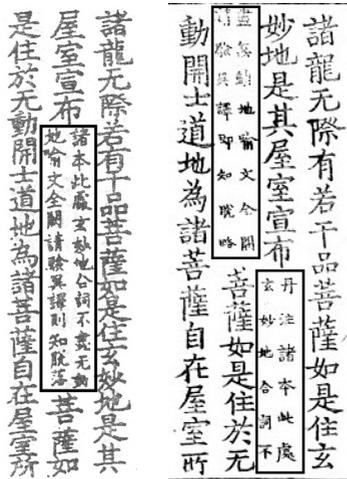


Figure 11: *Jianbei yiqie zhide jing* (from left) [Jin and KC2] Fasc. 5: Paper 19

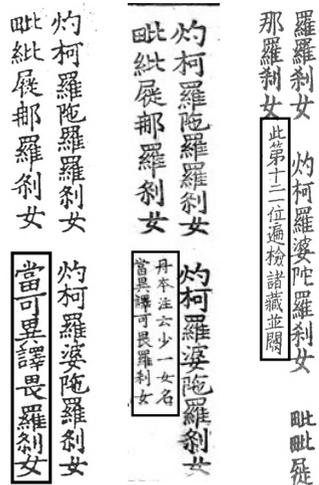


Figure 12: *Kongquewang zhou jing* (from left) [Jin and KC2] Fasc. 2: Paper 6; [Qisha] Fasc. 2: Paper 4

菩薩摩訶薩一切悉與隨樓延菩薩宿共等
 行修菩薩德行皆具足
 等塵菩薩摩訶薩一切悉與隨樓延
 菩薩丹本 隨樓宿共等行修菩薩
 等塵菩薩摩訶薩一切悉與隨樓延
 菩薩宿共等行修菩薩德行皆具足

Figure 13: *Dengmu pusa suowen san-mei jing* (from left) [Jin and KC2] Fasc. 1: Paper 4; [Qisha] Fasc. 1: Paper 3

不燒眾生者當學般若波羅蜜欲以一食供養十方各如恒河沙等諸佛及
 阿僧祇諸佛國土不燒眾生當學般若
羅蜜以一食供養十方各如恒河沙等諸佛及

Figure 14: *Dapin bore jing* (from left) [FshSS] Fasc. 1 Stone 1-front; [Jin and KCl] Fasc. 1: Paper 13

者當學般若波羅蜜復舍諸菩薩摩訶薩十
 方如恒河沙等世界諸佛所說法已說今說當
 者當學般若波羅蜜復舍諸菩薩摩訶薩十
 等世界中諸佛所說法已說今說當

Figure 15: *Dapin bore jing* (from left) [FshSS] Fasc. 1 Stone 1-front; [Jin and KCl] Fasc. 1: Paper 16

提是名菩薩摩訶薩大莊嚴復次須
 菩提菩薩摩訶薩大莊嚴應薩婆若
 提是名菩薩摩訶薩大莊嚴復次須
 菩提菩薩摩訶薩大莊嚴應薩婆若

Figure 16: *Dapin bore jing* (from left) [FshSS] Fasc. 7; [Jin and KCl] Fasc. 5

佛言世尊如我從佛所聞義菩薩摩訶薩
 摩訶薩無大莊嚴為大莊嚴諸法自相

名菩薩摩訶薩大莊嚴亦時頌菩提
 白佛言世尊如我從佛所聞義菩薩
 摩訶薩元大莊嚴為大莊嚴諸法自
 名菩薩摩訶薩大菩薩亦時頌菩提
 白佛言世尊如我從佛所聞義菩薩
 摩訶薩元大莊嚴為大莊嚴諸法自

Figure 17: *Dapin bore jing* (from left) [FshSS] Fasc. 5; [Jin and KCl] Fasc. 5

為我說般若波羅蜜及方便力此是
 菩薩所應學菩薩所應作菩薩所應
 行道我當學是道得阿耨多羅三藐
 為我說般若波羅蜜及方便力此是
 菩薩所應學菩薩所應作菩薩所應
 行道我當學是道得阿耨多羅三藐

菩薩所應學菩薩所應作菩薩所應佳菩薩所行道我當學是道

Figure 18: *Dapin bore jing* (from left) [FshSS] Fasc. 40; Stone 56-back; [Jin and KC2] Fasc. 27:

過一日一夜者頭痛身熱諸病悉除
 竟文殊師利下手探鉢賴毗羅耶佛
 過一日一夜者頭痛身熱諸病悉除
 竟文殊師利下手探鉢賴毗羅耶佛
 過一日一夜者頭痛身熱諸病悉除
 竟文殊師利下手探鉢賴毗羅耶佛

Figure 19: *Fangbo jing* (from left) [Jin and KCl] Paper 7; [Qisha] Paper (unclear)

妙華色如是從佛臍中出是四華臺上寶座曜天日
 一諸寶座
 座各有坐佛

妙華色如是從佛臍中出是四華臺上寶座曜天日
 座各有坐佛如金山四首

自是發起惱熱燒炙一切憂感啼哭之苦諸不可
 意致習惱患諦計彼事亦无往習自然无業本空
 无形不得習无乱別者皆復自然習无益致

悉備由是發起惱熱燒炙一切憂感啼哭之苦諸不可意致習惱患諦計彼事亦无往習
 自然無業本空無形不得習無亂別者皆復自然稍習無益故致得此有解斯義便無
 由是發起惱熱燒炙一切憂感啼哭之苦諸不善業本空无形不得習
 无乱別者皆復自然稍習无益故致

Figure 20: *Da zhidu lun* (from left) [FshSS] Fasc. 11: Paper 7; [Jin and KC1] Fasc. 9: Paper 14

Figure 21: *Jianbei yiqie zhide jing* (from left) [Jin and KC2] Fasc. 3: Paper 1; [Qisha] Fasc. 3: Paper 8

求索舍利弗入万三昧下行過万佛刹求鉢不得即還白佛言我下行過万佛刹求鉢了不見佛復令摩訶迦葉行求索鉢摩訶迦葉便入万二千三昧復下過万二千佛刹求索鉢不得還

求鉢不得即還白佛言我下行過萬佛刹求鉢了不見佛復令摩訶迦葉行求索鉢摩訶迦葉便入万二千三昧復下過万二千佛刹求索鉢不得還

求索舍利弗入万三昧下行過万佛刹求鉢不得即還白佛言我下行過萬佛刹求鉢了不見佛復令摩訶迦葉行求索鉢摩訶迦葉便入万二千三昧復下過万二千佛刹求索鉢不得還

Figure 22: *Fangbo jing* (from left) [Jin and KCs 1&2] Paper 2