

1. Obtaining and translating the 四十二章經

昔漢孝明皇帝，夜夢見神人．．．即遣使者張騫、羽林中郎將秦景、博士弟子王遵等十二人，至大月支國寫取佛經四十二章。在十四石函中，登起立塔寺，於是道法流布。（《出三藏記集》（四十二章經序） T55, no. 2145, p. 42, c18-26)

2. Liang Qichao 梁啟超 (d.1929), 佛家經錄在中國目錄學之位置 (reprinted in in his 佛學研究十八篇).

3. “In this way the Chinese canon came to encapsulate a historical dimension in its system of religious values. This is quite extraordinary for a body of sacred texts . . . it is one thing to keep different translations of, say, the Gospels on the shelf of one’s library, and to consult them for satisfying one’s philological or even theological curiosity; it is another to include different translations in a collection – the canon – that has, in itself and as a whole, predominantly religious functions (such as producing merit). In other words, Chinese Buddhists did not try to dispel history from their holy scriptures. On the contrary, they saw the historical dimension inherent in the transmission of the canon as being fully part of the holiness of scriptures, not detracting from it.”

- Stefano Zacchetti, “Notions and Visions of the Canon in Early Chinese Buddhism,” in *Spreading Buddha's Word in East Asia: The Formation and Transformation of the Chinese Buddhist Canon* (New York: Columbia University Press, 2016).

4. Dao'an 道安, 《宗理眾經目錄》, in Sengyou's 僧祐 catalog 新集經論錄 in 《出三藏記集》

5. Dao'an's biography (道安法師傳), in 《出三藏記集》

- 又自漢暨晉，經來稍多。而傳經之人，名字弗記。後人追尋，莫測年代。安乃總集名目，表其時人，銓品新舊，撰為經錄。眾經有據實由其功。(T55, no. 2145, p. 108, a18-21)

7. Sengyou's introduction to the 《出三藏記集》, an account of the compilation of the Tripiṭaka in India (集三藏緣記)

- 後方命阿難出修多羅藏及阿毘曇藏。(T55, no. 2145, p. 4, a17-18)
- 爾時阿難最初出經。(T55, no. 2145, p. 4, a26)

8. Sengyou noting that Dao'an had not been aware of the 四十二章經

四十二章經一卷（舊錄云孝明皇帝四十二章。安法師所撰錄闕此經）（《出三藏記集》p. 5, c16-22)

9. Sengyou's preface to the 《出三藏記集》

祐檢閱三藏訪覈遺源，古經現在，莫先於四十二章。(T55, no. 2145, p. 5, b24-25)

10. The “joint” (合) editions of the *Vimalakīrti* and *Śūraṅgama* sutras.

合維摩詰經五卷 (合支謙、竺法護、竺叔蘭所出《維摩》三本合為一部)

合首楞嚴經八卷 (合支識[識]、支謙、竺法護、竺叔蘭所出《首楞嚴》四本合為一部。或為五卷)

右二部。凡十三卷。晉惠帝時。沙門支敏度所集... (《出三藏記集》 p.10, a11-14)

11. Preface to the Dharmapada (法句經序)

天竺言語，與漢異音。云其書為天書，語為天語。名物不同，傳實不易。唯昔，藍調安侯世高、都尉弗調，譯胡為漢，審得其體，斯以難繼。後之傳者雖不能密，猶尚貴其實，粗得大趣... 將炎雖善天竺語，未備曉漢。其所傳言，或得胡語，或以義出音，近於質直。僕初嫌其辭不雅... (《出三藏記集》 p. 50, a5-13)

12. Debate on whether to “beautify” the translation, from Dharmapada preface

維祇難曰。佛言依其義，不用飾。取其法，不以嚴其傳。經者，當令易曉，勿失厥義，是則為善。座中咸曰。老氏稱：美言不信，信言不美。仲尼亦云：書不盡言，言不盡意。明聖人意，深邃無極。今傳胡義，實宜經達，是以自竭，受譯人口，因循本旨，不加文飾。(《出三藏記集》 p. 50, a13-18)

13. Colophon to the “Sutra on the Emission of Light (放光經), the first Chinese translation of the 25,000 line *Prajñāpāramitā*

惟昔大魏潁川朱士行，以甘露五年出家，學道為沙門。出塞西至于闐國，寫得正品梵書，胡本九十章，六十萬餘言。以太康三年 (282 CE)，遣弟子弗如檀，晉字法饒，送經胡本至洛陽。住三年，復至許昌二年，後至陳留界倉垣水南寺。以元康元年 (291) 五月十五日，眾賢者皆集議，晉書正寫... 至其年十二月二十四日，寫都訖。經義深奧，又前後寫者，參校不能善悉。至太安二年 (303) 十一月十五日，沙門竺法寂來至倉垣水北寺。求經本寫，時檢取現品五部并胡本，與竺叔蘭更共考校書寫，永安元年四月二日訖。於前後所寫，檢最為差，定其前所寫可更取，校晉胡音訓，暢義難通。 (《出三藏記集》 p. 47, c10-27)

14. From the biography of 朱士行, who obtained the Indic text of the 放光經 in Khotan:

初天竺朔佛，以漢靈帝時，出《道行經》。譯人口傳，或不領，輒抄撮而過。故意義首尾，頗有格礙。士行常於洛陽講小品，往往不通。每歎此經大乘之要，而譯理不盡。誓志捐身遠迎大品。(《出三藏記集》(朱士行傳), p. 97, a22-26)

15. “Even though something is found in the Hebrew versions different from what they have set down [in the Septuagint] I think we should cede to the divine dispensation by which they worked.” (Augustine, *On Christian Doctrine*; DW Robertson Jr. trans. Indianapolis, Bobbs-Merrill: 1958, p.49

16 *Notes on Variations in the Words and Meaning of Chinese Translations of Indian Scriptures* (胡漢譯經音義同異記); 《出三藏記集》 T55, no. 2145, p. 4, b1 – p.5, a12

- (16a) . . . 昔造書之主凡有三人。長名曰梵。其書右行。次曰佉樓。其書左行。少者蒼頡。其書下行 . . . 蒼頡因華於鳥跡。文畫誠異，傳理則同矣。(T55, no. 2145, p. 4, b5-9)
- (16b) . . . 所以新舊眾經大同小異。天竺語稱維摩詰，舊譯解云無垢稱，關中譯云淨名。淨，即無垢。名，即是稱。此，言殊而義均也。(T55, no. 2145, p. 4, c14-17)

17. Sengyou's introduction to his list of "scriptures existing in different translations" (異出經)

異出經者。謂胡本同而漢文異也。梵書復隱宣譯多變。出經之士才趣各殊。辭有質文意或詳略。故令本一末二新舊參差。若國言訛轉。則音字楚夏。譯辭格礙則事義胡越。豈西傳之驢駿。乃東寫之乖謬耳。是以泥洹楞嚴重出。至七般若之經。別本迺八。傍及眾典往往如茲。今竝條目列入，以表同異。(《出三藏記集》 p. 13, c22-28)

18. 《胡漢譯經音義同異記》

前古譯人莫能曲練，所以舊經文意致有阻礙。豈經礙哉。譯之失耳。昔安息世高 . . . 逮乎羅什法師俊神金照，秦僧融肇慧機水鏡，故能表發揮翰，克明經奧。(《出三藏記集》 p. 4, c23-p. 5, a1)

19. 《文心雕龍》(原道第一)

人文之元，肇自太極，幽贊神明，易象惟先 . . . 自鳥跡代繩，文字始炳，炎皞遺事，紀在《三墳》，而年世渺邈，聲采靡追。唐虞文章，則煥乎始盛。元首載歌，既發吟詠之志；益稷陳謀，亦垂敷奏之風。夏后氏興，業峻鴻績，九序惟歌，勳德彌綸。逮及商周，文勝其質 . . .

"The pattern of literary history Liu Xie presents here is a story he tells again and again throughout *Wenxin diaolong* (and it is a story that literary historians still cling to). This story is one of mysterious origins, no longer accessible. Origins are followed by a period of perfect simplicity and transparency of representation in the earliest extant texts . Then begins a process of complication and increased patterning. Liu Hsieh does not complete this literary historical story here; but in many other chapters we can read how patterning goes swiftly to excess, carrying literature ever further from its simple roots." (Stephen Owen, *Readings in Chinese Literary History*, p.192)

20. 《文心雕龍》(宗經第三):

三極彝訓，其書曰經。經也者，恆久之至道 . . . 皇世《三墳》，帝代《五典》，重以《八索》，申以《九丘》。歲歷綿曖，條流紛糅。自夫子刪述，而大寶咸耀。

21. Critic of the 《牟子理惑》 on the excessive size of Buddhist sutras:

問曰。夫至實不華，至辭不飾。言約而至者麗，事寡而達者明。故珠玉少而貴，瓦礫多而賤。聖人制七經之本，不過三萬言。眾事備焉。今佛經，卷以萬計，言以億數。非一人力所能堪也。僕以為煩而不要矣。(《牟子理惑》，弘明集 T52, no. 2102, p. 2, a29-b4)

22. Anecdote from 《世說新語》 about Buddhist texts not being long enough:

殷中軍被廢東陽，始看佛經。初視《維摩詰》，疑《般若波羅密》太多，後見《小品》，恨此語少。(《世說新語》，文學第四)

23. Sengyou on older, “wrong” transcriptions (from his 胡漢譯經音義同異記):

譯者釋也。交釋兩國，言謬則理乖矣。自前漢之末，經法始通，譯音胥訛，未能明練。故『浮屠』(buddha)、『桑門』(śramaṇa)，言謬漢史。音字猶然，況於義乎。(《出三藏記集》 p. 4, c5-8)

23. Examples of 浮屠 (buddha) and 桑門 (śramaṇa) in early (Han-dynasty) secular writings

- 張衡 (78-139 CE), 《西京賦》: 要紹修態，麗服颺菁。昭藐流眄，一顧傾城。展季、桑門，誰能不營。
- 《後漢書》(卷四十二): 詔報曰: 「楚王誦黃老之微言，尚浮屠之仁祠，絜齋三月，與神為誓，何嫌何疑，當有悔吝？其還贖，以助伊蒲塞、桑門之盛饌。
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24. Excerpt from anti-Buddhist essay 《三破論》 that links old transcription of “buddha” to Laozi story:

三破論云。佛舊經本云浮屠，羅什改為佛徒。知其源惡故也。所以詔為浮屠，胡人凶惡故。老子云，化其始，不欲傷其形。故髡其頭，名為浮屠，況屠割也。至僧禪後改為佛圖。本舊經云喪門，喪門由死滅之門。云其法無生之教。名曰喪門。至羅什又改為桑門。僧禪又改為沙門。(《弘明集》 T52, no. 2102, p. 50, c3-9)

25. Stein no. 3565, “Catalog of Indian Tripitaka Together with the portions Present in China” (西天大小乘經律論病在唐部數目錄):

... 華嚴經一部一萬三百九十卷內八十卷在唐。金光明經一部一千卷 內四卷在唐etc.

