GHENT UNIVERSITY
Newsletter
A collaborative project of Ghent Centre for Buddhist Studies and Dharma Drum Institute of Liberal Arts
DATABASE OF MEDIEVAL CHINESE TEXTS
中華佛學研究所 Chung-Hwa Institute of Buddhist Studies
ISSUE #02
(2025) version 2.1
ISSN: 2952-8534

Abstract: This research project concerns the formation of Buddhist initiation ritual practices in medieval China, focusing primarily on images on murals and in manuscripts that have been discovered in the region of Dūnhuáng, northwestern China, over the last century, in combination with contemporaneous textual sources, such as liturgical manuals, stela inscriptions, and monastic biographies. Up to now, scholarship on initiation practices in medieval China has primarily relied on textual sources to outline three discrete Buddhist initiation systems—i.e. monastic ordination, mass precept conferral, and Esoteric consecration. Breaking with this firmly established, text-oriented narrative of distinct initiation traditions, visual data attests to the formation of a highly syncretic ritual praxis in medieval China that was adaptable to various doctrinal, social, and geographical contexts. Based on a combination of visual and textual sources that span the formative period between the sixth and the tenth centuries, this project will explore: 1) the patterns of formation and coalescence of Buddhist initiation practices; 2) the transformation of Buddhist initiation from a private monastic ceremony into a mass public ritual; 3) the emergence of lay-oriented iconography as practical aids for the performance of initiation rituals; and 4) the changing dynamics of interactions between secular and monastic communities in the context of the wholesale secularization of Buddhism in medieval China.

For a complete overview of current projects at the **Ghent Centre for Buddhist Studies** (GCBS), please see https://research.flw.ugent.be/en/gcbs.

9. Internship report

—— A rendering of the *Ten Recitations Prātimokṣa sūtra* based on Dūnhuáng manuscript Or.8210/S.797r, by Wu Taoyu

Version # 1 (January 2023)

Editor: Wu Taoyu 吴韬玉[60]
Supervision/revisions: Christoph Anderl
Additional revisions: Ann Heirman

This Dūnhuáng manuscript preserved at the British Library is highly remarkable, since it is the earliest dated manuscript found among the Dūnhuáng manuscripts, dating from 406 CE, copied only a few decades after the first caves were excavated at Mògāo. The date is provided in the colophon after the end of the text copy.
This manuscript is not only important because of originating from the early 5th century, but also because it constitutes one of the earliest witnesses of the *pratimokṣa* ('precepts/prohibitions') of the Sarvāstivāda School (which originally flourished in Gandhāra and north-west India) in China. The text is a unique version of the *pratimokṣa*, and there is no direct parallel of this version included in the canonical collections. Additionally, the text is highly interesting based on the character forms it uses, and for researching the diachronic development of character forms in Dūnhuáng manuscripts. Many of these forms are difficult to identify and the rendering of the text here is highly dependent on the masterful edition by Inokuchi Taijun.[61] Usually, I follow his interpretations, and only occasionally an alternative reading is suggested in the footnotes. In fact, the variant characters were the focus of the internship assignment, and the "edition" is only a by-product. Since there is no digitized and searchable version of the text available, as far as we know, we decided to eventually make it accessible in the DMCT and the Database Newsletter.

As for the variant character forms of the manuscript, 814 were extracted and imported into the "Variant Module" of DMCT. The character forms of this text can be visualized as a list here: https://www.database-of-medieval-chinese-texts.be/views/variant/showVariant.php?tag=Stein%20797. The aim of this "edition" is not to truthfully convey all original features of the manuscript (as aimed for in the "diplomatic" versions of the XML marked-up manuscripts in the Text Module of DMCT) but to provide a tentative and searchable version of the text (which is not included in CBETA). Accordingly, also no punctuation is provided, since this would have gone far beyond the timeframe of the internship assignment. Occasionally, I inserted some remarks concerning the features of the text (which seems to have been assembled by gluing several sections together, probably copied by several different hands).

[60] Wu Taoyu was a MA student at the Department of Languages and Cultures at Ghent University and worked on this manuscript in the context of her MA internship for the *Database of Medieval Chinese Texts*.
[61] Inokuchi Taijun 井ノ口泰淳 . "Chūō Ajia shutsudō no ritsuten 中央アシ□ア出土の律典." In *Ritsuten shisō no kenkyū* 戒律思想の研究, ed. by Sasaki Kyōgo 佐々木 教悟, pp. 183-204. Tokyo: Heirakutera shoten, 1981.

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Tentative edition

S.797r-001 □□□□□□比【丘】【1】□□□□□□□□□□□□□
S.797r-002 □□□□□【始】有四□□□□□□□□□□□□□
S.797r-003 若比丘共學自誓持□□□□□□□□□□□□□□
S.797r-004 復藏其罪既不還【戒】□□□□□□□□□□□□
S.797r-005 法習在欲者不及邊□□□□□□□【如】是者波羅移
S.797r-006 若比丘不與而取墮盜多少□□□□【不】【取】為王者取執打【2】
S.797r-007 治驅逐出國而不癡小忘造斯操與賊同論犯如是者波羅
S.797r-008 若比丘自手殺傷人命持刀授人教人自殺嘆死惡活常德殺
S.797r-009 意若干方便務欲成殺犯如是者波羅移
S.797r-010 若比丘未知未得上人法而自貢高已知已得行如上事我已
S.797r-011 知是我已見是乃至久後事或虛或實不知言知不見言
S.797r-012 見若失禪意中迷亂【時】自說我得上人法無罪若不失禪
S.797r-013 作是忘語者波羅移我已說四波羅移法其有比丘於四戒中若
S.797r-014 犯一戒若犯二戒乃至四戒不得與賢比丘共住止々宿坐起如前
S.797r-015 我今問諸比丘誰戒不淨再三問誰戒不淨比丘戒淨者
S.797r-016 嘿然持之 次當十三僧迦衞尸沙法半月來到說解脫戒
S.797r-017 若比丘亂意起弄陰墮精第一僧迦衞尸沙夢中失精無罪
S.797r-018 若比丘亂意起手觸女人處【3】身體第一僧迦衞尸沙
S.797r-019 若比丘亂意起說淫欲事提持女人珠環嚴具第一會迦衛尸沙
S.797r-020 若比丘亂意起向於女人自說精進德行純備與我共通
S.797r-021 得福無量說如是者第一僧迦衞尸沙
S.797r-022 若比丘故媒合男女經彈指頃第一僧迦衛尸沙
S.797r-023 若比丘無有讀越自用已身故欲起舊舍當令處【4】中何誰
S.797r-024 處【5】中長應十二肘廣七肘若過度者第一僧迦衛尸沙
S.797r-025 若比丘欲起舊舍（雖有檀越）當令處【6】中不得過度過度者第一僧迦衞尸沙
S.797r-026 若比丘發惡心意人不墮波羅移强言人墮波羅移令返戒
S.797r-027 去乃至久後事不審實者第一僧迦衞尸沙
S.797r-028 若比丘發惡心意起謗事欲令小故乃成大罪不是波
S.797r-029 羅移强言波羅移當舉小事令返戒去若至久後
S.797r-030 事不審實者第一會迦衞尸沙
S.797r-031 若比丘僧前以共和合於中鬪亂興起諍事分為兩
S.797r-032 部作是爭已賢比丘卽當諫之衆會和合實是
S.797r-033 快善汝莫鬪亂興起惡事令僧分離別為兩
S.797r-034 部須和合僧使得安穩汝愼莫作惡意也何
S.797r-035 以故僧前已兩共和合無有鬪爭共一心共一學
S.797r-036 共一水 子【7】乳今可快共和合除去憂慼在於和忍
S.797r-037 幸去鬪爭賢比丘作是諫已其比丘續故俟着心在
S.797r-038 鬪爭不肯捨遠賢比丘當復再三諫勸捨爭事
S.797r-039 續故俟着重當復再三諫能捨者善不肯者三諫
S.797r-040 僧迦衞尸沙
S.797r-041 丶【8】若比丘已鬪爭者其有比丘佐助鬪爭若一若兩若多若無
S.797r-042 數此相佐助者語賢比丘言汝莫諫此比丘何以故此比丘安

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S.797r-043 法說安比尼說我等可此比丘所說如此比丘所說無有惡
S.797r-044 事知乃說之不知說者不說如此（比丘）所說我輩能忍能
S.797r-045 受能用能行賢比丘卽諫當之日汝莫共某比丘同
S.797r-046 心破壞衆僧也莫言相佐助鬪亂衆僧比丘有法有比尼
S.797r-047 可用可行莫言我輩喜用是語莫言知而說不言不知賢
S.797r-048 比丘重復言日諸賢者何必鬪亂衆會當共和合除去鬪諍
S.797r-049 共一心一法一水一乳但當共學純眞之法捨鬪諍事莫共
S.797r-050 相佐助也此輩比丘故不自捨賢比丘當復再三諫再三諫
S.797r-051 已能捨捨善不肯者三諫會迦衞尸沙【9】
S.797r-052 若比丘在郡縣聚落中飮食坐起行步進止學動
S.797r-053 發置與俗無異聚人輕慢盡共聞知賢比丘卽當
S.797r-054 諫之汝於此聚舉動發置不如戒法村聚之中悉共【聞】｛知｝
S.797r-055 至令聚人心悉沮壞輕慢佛法卿不宜止【是】｛中早｝
S.797r-056 可避去其比丘反更瞋恚汝增疾我阿為他人餘人（犯戒）
S.797r-057 汝心恐怖不能說之今我所犯村聚內外無有聞見
S.797r-058 而忘知者汝何以獨見聞知誰犯戒可遣出誰所犯戒不遣出
S.797r-059 賢比丘卽當報言汝愼莫言我有所何為獨增疾汝何以
S.797r-060 故餘人死增嫉無瞋恚亦死有癡亦無有畏汝獨自作此惡
S.797r-061 耳汝今在此聚中不（如）戒法聚人聞知汝身其身作此非法年
S.797r-062 聚他人心意聚人今日已迷聞知汝莫更作是語言我
S.797r-063 有所阿助獨增嫉汝々但早避此聚落中去賢比丘作是
S.797r-064 諫已其比丘續故俟着不肯捨遠賢比丘當復再三諫
S.797r-065 勸令除却所犯事若不肯者重（當）復再三諫能捨者善
S.797r-066 不肯者三諫僧迦衞尸沙
S.797r-067 丶若比丘知戒知律數犯戒律賢比丘【10】卽當諫之犯戒比丘返更
S.797r-068 瞋恚我作善惡非卿所知卿作善惡非我所知我不豫汝事
S.797r-069 汝亦不足予我事何為諫（我）賢比丘復言曰善惡之事
S.797r-070 更相諫政何以故三所三佛大衆法當展轉相禁制更
S.797r-071 相敎成有犯罪者展轉相語汝渾戾之心當除却之
S.797r-072 賢比丘作是諫已彼犯戒比丘心故渾戾不受賢比丘
S.797r-073 諫賢比丘當復再々三々諫々已能捨者善不肯者三
S.797r-074 諫僧迦衞尸沙
S.797r-075 丶我已說十三僧迦衞尸沙法比丘犯上九法者名曰第一
S.797r-076 犯不應注諫便墮僧迦衞尸沙其餘四法賢比丘
S.797r-077 應得再三諫若比丘於九法中各々犯轉相覆藏經一日所
S.797r-078 僧當逼令作摩稗覺使心柔和摩稗覺者晋言降
S.797r-079 心伏意所以勅比丘令作摩耨見者欲使過罪消除已作摩
S.797r-080 稗覺當悅可衆僧意作摩辱覺當須比丘僧戒盡清
S.797r-081 淨者廿人於中作摩稗覺以自械澡若不滿廿人戒不淨者
S.797r-082 不成摩稗覺不為自拔澡比丘僧悉有罪政當作是限我
S.797r-083 今問諸比丘誰戒不淨再三問誰戒不淨比丘戒淨者嘿然
S.797r-084 持之
S.797r-085 丶次當說二阿尼竭法半月來到說解脫戒
S.797r-086 丶若比丘獨與女人屏處坐外人見之疑犯三部事中何謂三

S.797r-087 部事四波移僧迦衞尸沙尼薩祈波失提外來學事
S.797r-088 當隨其所言如此法阿尼竭
S.797r-089 丶若比丘於道中住見女人不說淫欲惡法外人見之疑犯
S.797r-090 兩部事僧迦衞尸沙尼薩祈波失提外來舉事
S.797r-091 者當隨其所言如此法阿尼竭我已說二阿尼法我問
S.797r-092 諸比丘誰戒不淨再三問誰戒淨比丘戒淨者嘿然
S.797r-093 持之
S.797r-094 丶次當說卅尼薩祈波失提法半月來到說解脫我
S.797r-095 丶若比丘所受僧迦利日月滿已成足便放捨所成竟長衣
S.797r-096 得畜經十日過十日者尼薩祈波提
S.797r-097 丶若比丘所成受僧迦利日月滿已成足便放捨三衣不具經
S.797r-098 一宿者尼薩祈波失提
S.797r-099 丶若比丘所受僧迦利日月滿已成足便放捨若得不時衣應
S.797r-100 疾受之當時用稱易為快若不足作衣者應畜經一月
S.797r-101 設有斋望意更望餘人邊當復得之足作衣者尼薩
S.797r-102 祈波失提
S.797r-103 丶若比丘從非親理比丘尼受衣若買衣尼薩祈波失提
S.797r-104 丶若比丘使非親理比丘尼浣故衣染衣段衣尼薩祈波失提
S.797r-105 丶若比丘從非親理長者夫婦乞衣無因緣者尼薩祈波失提
S.797r-106 有因緣者應往乞何謂因緣若為賊所劫或亡失衣火燒衣
S.797r-107 衣壞盡
S.797r-108 丶若比丘為賊所劫或亡失衣火燒衣々壞盡聽從非親理長
S.797r-109 者夫婦乞衣其主若與衣者比丘亡受一亡二受二亡三受三々
S.797r-110 衣已具不得長受長受者尼薩祈波失提
S.797r-111 若比丘長者夫婦發意欲為比丘作衣長者夫婦本不要比
S.797r-112 丘我當長供給汝所須比丘聞長者夫婦欲為作衣即到
S.797r-113 其舍與共相識比丘舊不與長者夫婦相識即語之曰汝
S.797r-114 為我作衣大善當持與我比丘得是衣名曰無厭足尼薩
S.797r-115 祈波失提
S.797r-116 丶若比丘二長者夫婦俱為發意欲為比（丘）作衣二長夫婦本不要
S.797r-117 比丘我當長供給汝所須其比丘即到其舍與共相識語
S.797r-118 二長者夫婦言汝二家為我作衣大善二家各作衣若不能
S.797r-119 使辨者可共合工為我作之若不得衣者罪輕比丘作是
S.797r-120 無厭足意衣已成者尼薩祈波失提
S.797r-121 丶若比丘國々王々【11】大臣披羅門長者送衣賈錢與比丘語比丘言我
S.797r-122 為王家大臣披羅門長者送衣賈錢來汝當受之其
S.797r-123 比丘報言我比丘法不應受此衣賈錢餘時（須）者乃當
S.797r-124 受此表賣錢【12】受之使人復言今此寺中頗有寺主及擾披
S.797r-125 塞蘭田民不其比丘即當示之某是寺主某（是）擾披塞
S.797r-126 某是蘭田民使人詣寺主語寺（主）言我送衣賈錢知（如）能作
S.797r-127 衣煩為我作衣與某比丘某比丘何時須衣便持與之使人
S.797r-128 還至比丘所語比丘言我已語寺主為汝作衣若須衣者
S.797r-129 便往取之比丘後（若）須衣當詣寺主再三索衣我今須衣
S.797r-130 若再三索得衣者（善不【得者】）【13】還四反五返六返嘿然而立得衣者

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S.797r-131 善若四返五返六返逼迫得尼薩祈波失提若不得衣者
S.797r-132 當自往詣主所前送衣賈錢我竟不得諸賢者自
S.797r-133 往索之莫言我得衣政當作是限
S.797r-134 、若比丘於外乞可帛毳用作衣尼薩祈波失提
S.797r-135 、若比丘乞【？】【14】黑毫用作衣尼薩祈波失提
S.797r-136 、若比丘乞可帛（黑）毳及種々毫用作衣尼薩祈披失提
S.797r-137 、若比丘畜衣當滿六歲未滿六歲便易衣尼薩祈波失提【15】
S.797r-138 、若比丘有長衣應用緣臥具亦可暖用作臥具面不染令色
S.797r-139 變者尼薩祈波失提
S.797r-140 、若比丘道中得毳擔持行不得三由延過者尼薩祈波失提
S.797r-141 、若比丘令非親理比丘尼浣毳（擇毳）染毳尼薩祈波失提
S.797r-142 、若比丘手提金銀寶物若教人捉尼薩祈波失提
S.797r-143 、若比丘持金銀寶物販賣尼薩祈波失提
S.797r-144 、若比丘持若干種寶物販賣尼薩祈波失提
S.797r-145 、若比丘畜長鉢過十日者尼薩祈波失提
S.797r-146 、若比丘自知（所）應受鉢未滿五綴更求新鉢尼薩祈波失提
S.797r-147 比丘當持新鉢詣於會中用奉會若各自足無有須者
S.797r-148 此是長鉢着會藏中是正法限
S.797r-149 、若比丘乞索縷持詣非親理織成工使作衣尼薩祈波失提
S.797r-150 、若比丘非親理長者夫婦共議勅織成工為其比丘作衣
S.797r-151 長者夫婦本不要比丘我當長供給汝所須其比丘卽到
S.797r-152 舍與共相々識々竟便織成工所向謙下語汝為知不此織
S.797r-153 成衣爲我作之汝好識令堅緻極使細濡廣長周正
S.797r-154 我當別賜遣汝其比丘作是語已與織成工賜遣令
S.797r-155 衣已成衣已者尼薩祈波失提
S.797r-156 、若比丘乞比丘衣後（瞋）恚還奪若教人奪當還我衣其比丘卽
S.797r-157 當與之若與人衣竟後瞋恚還奪尼薩祈波失提
S.797r-158 、若比丘三月安居敬竟已經八十日餘有十日未到受歲若
S.797r-159 得急憾之衣安居未竟應得受之且着【16】房中須安居
S.797r-160 竟乃應分賦若十日前而先受者尼薩祈波失提
S.797r-161 、若比丘三月安居已竟未到八月此丘在清淨僧菌中
S.797r-162 若欲出行經過驚怖處聽取三衣及餘衣物寄
S.797r-163 一處比丘有因緣聽離衣於外齋六日若過者尼薩祈
S.797r-164 波失提
S.797r-165 、若比丘得浴布洗聽畜經十五日過十五日【17】不還寄託
S.797r-166 人者尼薩祈波失提
S.797r-167 、若比丘知僧祈物自入用者尼薩【18】祈波失提
S.797r-168 、若比丘身有病瘦佛世尊聽服四種味何謂四種
S.797r-169 一者蘇二者帝羅蘇三者白流蜜四者黑石蜜若
S.797r-170 病之時聽一過受應七日服過七日者尼薩祈波失提
S.797r-171 、我已說卅尼祈波失提法我今問諸比丘誰戒不淨
S.797r-172 再三問誰戒不淨比丘戒淨者嘿然持之
S.797r-173 、次當說九十波失提法半月來到說解脫戒
S.797r-174 、若比丘已知故忘語波失提 、若比丘呼人惡名字波失提

S.797r-175 、若比丘兩舌鬪人波失提 、若比丘已識悔和解更說前事波（失提）
S.797r-176 、若比丘為女人說經過五六語波失提（除有知男子）【19】
S.797r-177 、若比丘於未受戒人前說戒法中一句波失提
S.797r-178 、若比丘向未受大戒人前說餘比丘所犯戒事波失提
S.797r-179 、若比丘向未受大戒人說若比丘向未受使途自稱譽戒知見
S.797r-180 上人法或虛或實波失提
S.797r-181 、若比丘前已共和合可遣人衣物到屏處言不可與衣物云
S.797r-182 何用比丘僧物作語者波失提
S.797r-183 、若比丘當說戒之時言我不敬聞此雜斫之戒十五日何以共
S.797r-184 說之令我心中懊憹愁憂憒々不樂作是語者波失提
S.797r-185 、若比丘滅生草花葉斷斫樹木波失提
S.797r-186 、若比丘僧和合差比丘作役使他【20】返更瞋恚波失提
S.797r-187 、若比丘身犯禁戒餘比丘諫之反更逆相刺拙令他愁惚波失提
S.797r-188 、若比丘取僧祇坐具繩牀木牀鼻利杓執若自希若教人
S.797r-189 布於露處布地若坐若臥若欲發去不屬餘人亦不自辟波失提
S.797r-190 、若比丘在別房室【21】內布坐具若自布若教人布不壁牒別房
S.797r-191 坐具便起去者波失提 、若比丘有客比丘來在房中住起
S.797r-192 瞋恚意教人驅遣若自軀遣出【22】客比丘設有餘意遣之
S.797r-193 無罪若無餘意便遣出波失提
S.797r-194 、若比丘安居受房室（布）坐具竟餘比丘從後來逼奪他房
S.797r-195 室若教人奪使（他）不樂捨房室去比丘若有餘意逼奪
S.797r-196 其房無罪若無餘意作是逼奪波失提
S.797r-197 、若比丘在樓閣上住布繩牀木牀々席不隱以身駛投繩牀上
S.797r-198 若坐臥波失提 、若比丘知水中有虫便取灑地若（教人麗地）自浸泥
S.797r-199 教人浸泥波失提 、若比丘起大房室壘垣施戶覆屋作牖（當）
S.797r-200 漸進功待前幹燥若頓成之房尋壞者波失提（廿）
S.797r-201 、若比丘僧不差遣為比丘尼說經便自往者波失提
S.797r-202 、若比丘僧已差遣至入日【23】為比丘尼說經波失提
S.797r-203 、若比丘語餘比丘言用衣食為比丘尼說經波失提
S.797r-204 、若比丘共比丘尼同道行至邊地村落無因緣者波失提何
S.797r-205 謂因緣若共賈客行若道中有恐怖若思念道中當有恐怖
S.797r-206 是謂因緣
S.797r-207 、若比丘共比丘尼同載船或逆（水）【24】或下水波失提水中橫度死罪
S.797r-208 、若比丘持衣乞非親理比丘尼波失提 、若比丘令非親理比丘尼作衣波失提
S.797r-209 、若比丘共比丘尼屏處坐波失提 、若比丘獨與女人露地坐波失提
S.797r-210 、若比丘受食為比丘尼所呵波失提除其因緣何謂因緣（薑）比丘尼無所違返
S.797r-211 應往受食是謂因緣卅 、若比丘晨朝受小食無因緣者波
S.797r-212 失提何謂因緣若身有病庾若趣時急成衣是謂緣
S.797r-213 、若比丘檀越家作僧房舍經接四方來往比々丘々【25】中止宿
S.797r-214 經過齋應受一食過一食者波失提若身有病庾久
S.797r-215 住侍舍無罪
S.797r-216 、若比丘村落間有檀越本不要比丘我當長供給汝所須飲
S.797r-217 食得受兩三鉢若過長取波失提取兩三鉢已便當出
S.797r-218 外與餘比丘共分之故當作是限

S.797r-219 、若比丘過日中後食波失提 、若比丘食已竟更不報長食
S.797r-220 便還就食波失提 、若比丘食已竟更强他食波失提
S.797r-221 、若比丘別部食無因緣者波失提何謂因緣若身有病瘦
S.797r-222 、若作衣行道來船大衆都會外道沙門中是謂因緣
S.797r-223 若比丘留食經宿食之波失提 、若比丘未受食便着口中波失提
S.797r-224 （除水）（陽枝）卅 、若比丘檀越舍有甘美食乳路生蘇熟蘇麻油蘇陽枝
S.797r-225 （麻油蘇者非是秦地麻）（油蘇也乃是胡坐餅麻蘇）【26】魚肉羊肉腐肉比丘身不病瘦為已身故於檀
S.797r-226 越舍索上甘差者波失提
S.797r-227 若比丘知水中有虫飲之波失提
S.797r-228 、若（比丘）檀越家舍這欲飲食於中坐者波失提（夫婦淫交謂）（之飲食）【27】
S.797r-229 、若比丘在飲食家舍獨與女人共坐波失提
S.797r-230 、若比丘手自過食與外道家若男若女波失提
S.797r-231 、若比丘觀兵發去有因緣應往無因緣者波失提
S.797r-232 、若比丘有因緣至軍陳上止過二宿波失提」
S.797r-233 、若比丘軍上止經二宿兵人發去觀兵器觀兵鬪教軍策波失提
S.797r-234 、若比丘共相瞋恚輒舉手相打波失提
S.797r-235 、若比丘共相瞋恚輒舉手相戲擬似波失提
S.797r-236 、若比丘知他比丘犯僧迦衞尸沙罪覆藏經一宿波失提五十
S.797r-237 、若比丘將餘比丘至村落間當與甘美食到調之卽遣命
S.797r-238 還我不意汝共坐起言語我獨樂此中比丘作是相調經
S.797r-239 彈指頃波失提若無相調意共人去無罪【28】
S.797r-240 、若比丘無病於露地燃火自炙用草木廷牛猓及諸畜
S.797r-241 糞若自燃教他人燃波失提
S.797r-242 、若比丘已和（合）與僧鬪竟悔還索者波失提
S.797r-243 、若比丘共未受大戒（人）止住過二宿波失提
S.797r-244 、若比丘言我已解多薩阿竭所說法作諸惡事
S.797r-245 無罪得趣泥洹得生天上不墮三惡道賢比丘卽當
S.797r-246 解（諫）【29】之汝莫作是語我已解多薩阿竭所說法作
S.797r-247 諸惡事無罪得趣泥洹得生天上不墮三惡道汝
S.797r-248 莫誹謗違反佛語佛終不作是語佛設若干方便
S.797r-249 唯分別罪福審諦報實毛分不差何緣作諸惡事無
S.797r-250 罪賢比丘作是諫已重複言曰汝倒見心意當除
S.797r-251 却之其比丘續故傒着志不捨遠賢比丘當復再三諫
S.797r-252 若故傒着志不捨遠重當再三諫能捨者善不肯者波失提
S.797r-253 、若比丘作倒見心意未能自捨不受賢比丘諫僧未濱
S.797r-254 出小令離坐儈不得差用役使餘比丘不得共坐起
S.797r-255 言語食飲波失提
S.797r-256 、若比丘沙彌作是語我（已）解多薩阿竭所說法淫嫉無
S.797r-257 罪得趣泥洹【30】得生天上不墮三惡道賢比丘卽當諫之
S.797r-258 汝莫誹謗違反佛語佛終不作是語佛設若干方（便）
S.797r-259 說三乘法分別罪福犯婬最重賢比丘重復言曰汝倒見心
S.797r-260 意當除却之其沙彌傒着不捨賢比丘當復再三諫若故
S.797r-261 傒着不肯捨遠重當復再三諫續故傒着者從今以往汝
S.797r-262 莫言多薩阿竭是我亦莫言我是多薩弟子亦不得

S.797r-263 隨從諸比丘後汝前本得在比丘房中臥二經宿今更不聽其
S.797r-264 有比丘聽止宿者波失提
S.797r-265 、若比丘於阿賢內及白衣舍得寶物等錢教他人取若自取波失
S.797r-266 提於阿【31】賢內及白衣舍得寶物（若錢）當逼示人此為誰物
S.797r-267 識者與之政當作是心意
S.797r-268 、若比丘得新衣卽當染之合三色為一色乃應得（着）不者波失提
S.797r-269 、若比丘半月聽一洗除其因緣過者波失提提何謂因緣春
S.797r-270 卅五日夏一月名日兩月半洗若天熱病瘦遇風天雨
S.797r-271 作行道此謂因緣六十
S.797r-272 、若比丘衆生之類（故）絕命殺之波失提
S.797r-273 、若比丘暴惣於人使他心愁經須臾頃波失提力
S.797r-274 、若比丘手掘他掖下相者易戲波失提
S.797r-275 、若比丘上芧水戲以自用【服】【32】波失提
S.797r-276 、若比丘與女人同室宿波失提
S.797r-277 、若比丘恐怖於人教人相恐怖邊地戲欲相恐怖波失提
S.797r-278 、若比丘故藏人鉢杖戶關孛蓖針筒及餘種々所須力
S.797r-279 物教人藏若自藏邊地戲咲藏波失提
S.797r-280 、若比丘與比丘尼衣沙彌衣識叉摩尼衣沙彌尼衣後悔還奪
S.797r-281 者波失提 、若比丘不見他三根强證人罪何謂三根（見）聞
S.797r-282 聞根思想根無此三根便證人罪言犯僧迦衞尸沙波
S.797r-283 失提 、若比丘共女人同道行至邊地村落波失提七十
S.797r-284 、若比丘共賊同道行至邊地村落波失提
S.797r-285 、若比丘沙彌年未滿廿便授大戒波失提此沙彌不成受大
S.797r-286 戒舉僧被恥辱是政法限
S.797r-287 、若比丘手自掘地教人若指未言掘此地波失提
S.797r-288 、若比丘檀越家自要比丘我當給汝所須經四月所若長
S.797r-289 要給之若暫要給之若獨自要給比丘長受不（如）前要波失提
S.797r-290 、若比丘共鬪爭於外屏聽若聞者波失提
S.797r-291 、若比丘說戒之時作是語今我不學是戒當更問比尼
S.797r-292 謝阿毗曇師及諸經師作是語波失提比丘審欲學者平
S.797r-293 可問之三師應分別說
S.797r-294 、若比丘在衆僧（中）坐會斷事未決不囑比坐便起去者波失
S.797r-295 提除其因緣死亡急事
S.797r-296 、若比丘操動惱人波失提
S.797r-297 、若比丘飲緊酒木酒及餘【種】【33】々酒波失提
S.797r-298 八十若比丘非時入村落至城里不有所報波失提除其病瘦
S.797r-299 死亡及諸急事【34】
S.797r-300 、若比丘作繩牀木牀蹄應長如佛八指過者波洗提（佛八指者則是）（凡人一肘也）【35】
S.797r-301 、若比丘作臥褥【36】持鼻羅綿用着褥【37】若（自）作教人作波失提
S.797r-302 、若比丘自作雍身浴布應長六肘廣兩肘半過者波失提
S.797r-303 、若比丘作捷他車應長四肘廣兩肘過者波失提（比丘着捷事法當如着僧）（竭文）【38】
S.797r-304 、若比丘作尼市檀應長三肘廣兩肘過者波失提
S.797r-305 、若比丘作効如來作衣與如來衣等波失提如來衣者長十肘廣
S.797r-306 六肘此是如來衣 （出雪山以南言佛衣十肘雪山以內到賓月民）（言九肘善 能指一故兩說之也）【39】

S.797r-307 、我已說九十波失提法我今問諸比丘誰戒不淨再三問誰
S.797r-308 戒不淨比丘戒淨者嘿然持之【40】
S.797r-309 、次當說四波梨提舍尼法半月來到決解脫戒
S.797r-310 、若比丘無病（入城內）從非親理比丘尼受食飲此比丘卽當自責向
S.797r-311 賢比丘識悔我今不是犯羞恥事從汝識悔波梨提舍尼【41】
S.797r-312 、若比丘受請於聚落食比丘尼意有所分別語檀越家
S.797r-313 與某羹與某飯諸比丘卽當曉之大姊且止聽比丘僧
S.797r-314 食竟然後陳之此諸比丘不諫制比丘尼令語
S.797r-315 止者諸比丘卽當自責向賢比丘識悔我今不是
S.797r-316 犯羞恥事從汝識悔波梨提舍尼
S.797r-317 、若比丘於衆中學衆人不羌往檀越本不請比丘詣
S.797r-318 檀越家受食飲卽當自責向賢比丘識悔我
S.797r-319 今不是犯羞（恥）事從汝識悔波梨提舍尼【42】
S.797r-320 、若比丘阿賢外 園寺也（阿賢者僧取住） 比丘有驚恐怖畏衆人不差
S.797r-321 往於阿賢外受食飲阿賢外受食飲竟復還入內
S.797r-322 派坐受食飲卽當自責我今不是犯羞恥事從汝
S.797r-323 識悔波梨提舍尼
S.797r-324 、我今已說四波梨提舍尼法我今問諸比丘誰戒不
S.797r-325 淨再問誰戒不淨比丘戒淨者嘿然持之【43】
S.797r-326 、次當說比丘僧袍羅識叉曇摩解脫法半月來到說解戒
S.797r-327 （僧栴羅多識叉學也）（曇摩者法也）【44】 、不得下着泥洹識叉迦羅尼（識叉學也迦羅尼習也不得）（下着泥洹僧當作下習）【45】
S.797r-328 、不得高着泥洹僧識叉迦羅尼 、不得叅【46】差著泥洹僧識叉迦羅尼
S.797r-329 、不得如斧背著泥洹僧識迦羅尼 、不得如牒葉著泥洹僧識叉迦羅尼
S.797r-330 、不得如象【47】鼻着泥洹僧識叉迦羅尼 、不得如麨飯着泥洹識叉迦羅尼
S.797r-331 、不得襵【48】一處着泥洹識叉迦羅尼 裳頭故有須髮不得於頭作結著泥洹僧識叉迦羅尼
S.797r-332 、不得擣泥洹僧作光文識叉迦羅尼 、不得着細縷泥洹僧識叉迦羅尼十二
S.797r-333 、當平【等？】【49】着泥洹僧識叉迦羅尼 、不得下着袈裟識叉迦羅尼
S.797r-334 、不得高着袈裟識叉羅尼 、不得參差袈裟識叉迦羅尼
S.797r-335 、當平等着袈裟識叉迦羅尼（袈裟四）【50】、當衆除行人內識叉迦羅尼
S.797r-336 、當口【51】除坐內識叉迦羅尼 、當直視前不得左右顏望行人內識叉迦羅尼
S.797r-337 、當直視前不得左右顏望坐內識叉迦羅尼 、不得仰領行人內識叉迦【52】羅尼
S.797r-338 、不得仰頭坐內識叉迦羅尼 、當嘿然行人內識叉迦羅尼
S.797r-339 、當嘿然坐內識叉迦羅尼 、不得毀譽行人內【53】識叉迦羅尼
S.797r-340 、不得毀譽坐內識叉迦羅尼 、不得蹲行人內識叉迦羅尼
S.797r-341 、不得蹲行坐內識叉迦羅尼 、不得覆頭行人內識叉迦羅尼
S.797r-342 、不得覆頭坐內識叉迦羅尼 、不得裹頭行人內識叉迦羅尼
S.797r-343 、不得裹頭坐內識叉迦羅尼 、不得眉相排觸行人內識叉迦羅尼
S.797r-344 、不得眉相排觸坐內識叉迦羅尼 不得曳袈裟角在地行人內識叉迦羅尼
S.797r-345 、不得曳袈裟角在地坐內識叉迦羅尼 、不得以肘着他眉上行人內識叉迦羅尼
S.797r-346 、不得以肘着他肩上坐內識叉迦羅尼 、不得抄袈裟着在肩上行人內識叉迦羅尼
S.797r-347 、不得抄袈裟着各肩上坐內識叉迦羅尼 、不得抄袈裟右肩上行人內識叉迦羅尼
S.797r-348 、不（得）抄袈裟着右肩上坐內識叉迦羅尼（取以言六者袈裟也音晉言染色三衣）（亦言袈裟僧竭支泥洹僧亦言袈裟也）【54】

S.797r-349 、不得挾【55】臂行入内識叉迦羅尼 、不得（挾）臂坐内識叉迦羅尼
S.797r-350 、不得搖肩行入内識叉迦羅尼 、不（得）肩搖坐内識叉迦羅尼
S.797r-351 、不（得）搖頭行入内識叉迦羅尼 、不得（搖）頭坐内識叉迦羅尼
S.797r-352 、不得搖身行入内識叉迦羅尼 、不得搖身坐内識叉迦羅尼
S.797r-353 、不得以左足着右膝上行入内識叉迦羅尼 、不得以左足着右膝上坐内識叉迦羅尼
S.797r-354 、不得相掌手行入内識叉迦羅尼 、不得相掌手坐内識叉迦羅尼
S.797r-355 、不得疊兩足坐内識叉迦羅尼 、不得坐以手柱頰看唉叉迦羅尼
S.797r-356 、當專心受食識叉迦羅尼 、當專心受羹識叉迦羅尼
S.797r-357 、受食不得大滿令食流出識叉迦羅尼 、受羹飲當和通處中識叉迦羅尼
S.797r-358 、鉢中受食上有甘美不得先食識叉迦羅尼 、鉢中受食下有甘美不得先食識叉迦羅｛尼｝
S.797r-359 、舉食向口不得大口【56】識叉迦羅尼 、舉食向口不得極小當令處中識叉迦羅尼
S.797r-360 、食未到口不得先張口識叉迦羅尼 、不得含飯語咲識叉迦羅尼
S.797r-361 、不得【？】【？】【？】【57】飯乃種々食識叉迦羅尼 、不得博唇食識叉迦羅尼
S.797r-362 、不得吸食識叉迦羅尼 、不得類食如彌猴食識叉迦羅尼
S.797r-363 、不得吐舌食識叉迦羅尼 、不得縮鼻食識叉迦羅尼
S.797r-364 、不（得）【舐？】【58】手食識叉迦羅尼 、不（得）舐鉢食識叉迦羅尼
S.797r-365 、不得摑手食識叉迦羅尼 、不得棄飯粒食識叉迦羅尼
S.797r-366 、不得減手觸飲器識叉迦羅尼 、身無病不得故自徃羹飯識叉迦羅尼
S.797r-367 、檀越家施食課得而已不得逼之我正當須羹須飯除其病
S.797r-368 、受羹飯竟不得以飯覆羹桑上然後更望得羹菜識叉迦羅尼
S.797r-369 、不得左右頤望看他鉢中識叉迦羅尼、食當諦視鉢中識叉迦羅尼
S.797r-370 、食當隨次不得捨三鹿惡食甘美識叉迦羅尼
S.797r-371 、食竟蕩鉢水不報檀越不得便沛地識叉迦羅尼（徐先白主人）【59】
S.797r-372 、人騎乘不得為說法識叉迦羅尼除其病
S.797r-373 、人在前已在後不得（為）說法識叉迦羅尼除其病
S.797r-374 、人在政道中已在道外不得為說法識叉迦羅尼除其病
S.797r-375 、人在高上已在卑處不得為說法識叉迦羅尼除其病
S.797r-376 、人坐已立不得為說法識叉迦羅尼除其病
S.797r-377 、人臥已坐不得為說法識叉迦羅尼除其病
S.797r-378 、人覆頭不得為說法識叉迦羅尼除其病
S.797r-379 、人裹頭不得為說法識叉迦羅尼除其病【60】
S.797r-380 、人肩相排觸不得為說法識叉迦羅尼除其病
S.797r-381 、人曳衣不得為說法識叉迦羅尼除其病
S.797r-382 、人以肘着他肩上不得為說法識叉迦羅尼除其病
S.797r-383 、人抄迦裟（着）左肩上不得為說法識叉迦羅尼除其病
S.797r-384 、人抄迦裟着右肩上不為說法識叉迦羅尼除其病
S.797r-385 、人着木跋不得為說法識叉迦羅尼除其病
S.797r-386 、人着革蓰不得為說法識叉迦羅尼除其病
S.797r-387 、人持杖不得為說法識叉迦羅尼除其病
S.797r-388 、人持傘蓋不得為說法識叉迦羅尼除其病
S.797r-389 、人持拘子戟終不得為說法識叉迦羅尼除其病
S.797r-390 、人持刀不得為說法識叉迦羅尼除内病
S.797r-391 、人持弓箭不得為說法識叉迦羅尼除其病（說經廿事）
S.797r-392 、不得於生草上大小便利涕唾識叉迦羅尼除其病（便利四事）

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DATABASE OF MEDIEVAL CHINESE TEXTS
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(2025) version 2.1
ISSN: 2952-8534

S.797r-393 、不得於淨水中大小便利涕唾識叉迦羅尼除其病
S.797r-394 、不得立便利識叉迦羅尼除其病
S.797r-395 、上樹【？】【61】與人學不得過人識叉迦羅尼除其病（【？】【62】根突若羅者）（苦痛罪肺子）
S.797r-396 、我已說比丘僧袍羅識又曇摩解脫法我今問諸比丘
S.797r-397 誰戒不淨再三問誰戒不淨比丘戒淨嘿然持之
S.797r-398 、次當說七阿提迦羅尼法半月來到說解脫戒（阿提迦羅尼晉）（言七依怙法也）（無慈無悲罪）
S.797r-399 、若比丘目前行比尼者當與目前比尼【63】若比（丘）憶念思惟行比尼者當與
S.797r-400 、憶念比尼 、若比丘行離愚比尼者當與行離愚比尼
S.797r-401 、若比丘行願眞實者當與行願眞實比尼
S.797r-402 、若比丘相樂比尼者當與相樂比尼 、若比丘應比尼者當與應比尼
S.797r-403 、於僧起惡因緣者當令事滅猶汝臥草着地
S.797r-404 、佛言我已說戒經尼檀尼法已說四波羅移法已說十三僧迦衞
S.797r-405 尸沙法二阿尼竭法卅尼薩祈波失提法九十波失提法四波
S.797r-406 梨提舍尼儈袍羅識叉曇摩法七阿提迦羅尼法此法悉入
S.797r-407 諸經半月來（到）說解脫戒於諸經法中僧都共和合柔弱其
S.797r-408 志（意）共一學一法一水一乳盡共歡慕當作是學【64】
S.797r-409 、佛言比丘惟衞佛如來無所着等正覺為六百廿萬比丘前後圍繞說是
S.797r-410 戒經 忍辱為第一 佛說無為最 不以除須髮 害他為沙門
S.797r-411 、式佛如來無所着等正覺為八十萬比丘前後圍繞說是戒經
S.797r-412 眼目見非耶 慧者護不着 棄捐於衆惡 在世為點慧
S.797r-413 隨葉佛如來無所着等正覺為十萬比丘前後圍繞說是戒經
S.797r-414 不害亦不非奉行於大戒飯食知止足所止及坐席執志為專一是則諸佛教
S.797r-415 拘樓秦佛如來無所着等正覺為四萬比丘前後圍繞說是戒經
S.797r-416 譬如蜂採花 其色甚香繁 以味【65】惠施他 道士遊聚如
S.797r-417 不誹謗於人 亦不觀是非 且自觀身行 諦視正不正
S.797r-418 拘那含牟尼佛如來無所着等正覺為三萬比丘前後圍繞說是戒經
S.797r-419 執志莫輕戲 當學尊寂道 賢者莫愁憂 常滅志所念
S.797r-420 迦葉佛如來無所着等正覺爲二萬比丘前後圍繞說是戒經
S.797r-421 一切惡莫作 當奉行其善 自淨其志意 是則諸佛教
S.797r-422 佛言比丘我為釋迦文佛如來無所着等正覺爲未曾僧前後圍繞說是戒經
S.797r-423 護身為善哉【66】守護口亦善 護意為善哉 護一切亦善
S.797r-424 比丘護一切 皆遠離惡道 當護於口言 善護其志意
S.797r-425 身莫犯衆惡 當淨是三事 自樂於道德 疾得度世去
S.797r-426 瞋者莫得報 害者當忍之 於結莫為怨 見他人誹謗
S.797r-427 自制愼莫為 七佛為世尊 典界天中天 已說大戒經
S.797r-428 人神令廣具 諸佛致供敬 用有弟子故 諸佛致供敬
S.797r-429 及種々供敬 有能懣塊者 便見得奉事 已說大戒經
S.797r-430 令衆會和合 一切識悔（法）皆當三遍不問輕重也受法亦如是三說
S.797r-431 受戒文【67】
S.797r-432 偏袒右肩脫革鞾互跪以兩手捉上坐兩足應作是語
S.797r-433 念我長老今日儈受戒我某甲比丘自恣語若見罪若
S.797r-434 疑罪若聞罪語我語長老受憐敏我若見罪若聞罪若疑罪
S.797r-435 識悔如是至三說【68】
S.797r-436 建初元年歲在乙巳（十二月五日戊時）比丘德祐於敦煌城南受具戒和上僧（法）性戒師寶慧教師惠穎

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DATABASE OF MEDIEVAL CHINESE TEXTS
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(2025) version 2.1
ISSN: 2952-8534

S.797r-437 時同戒場者道輔惠御等十二人到夏安居寫到戒諷之趣成具拙字而
S.797r-438 已手拙用愧見者但念其義莫唉其字也故記之
S.797r-439 戒三誦者從四事至國王大臣為一誦從王臣至九十一事飲（水）戒為二誦其餘以下
S.797r-440 為至七佛偈為三誦 戒五偏者四事一十三事二卅事九十事三四波利
S.797r-441 提舍尼第四衆學法第【69】乃至七【70】釋迦文佛說偈是第五偏也

【1】**Conventions used in the edition**:
【…】 indicates damaged character forms.
【…？】 indicates that the identification of a character is doubtful.
【？】 indicates an unidentified character form.
□ indicates characters missing due to damage.
(…) indicates characters inserted to the right of a column in reduced size or characters inserted in reduced size in two columns.
{…} indicates amended characters.

【2】The first six lines are heavily damaged (the paper is torn); the number of missing characters is indicated only by approximation, since the number of characters per column is varying. Most columns have between 21 and 23 characters.

【3】  This character does not have a Unicode form, but Inokuchi 1981 includes the following image:  . It is very tentatively regularized as 處 here. Compare the following variant of 處 in 教育部異體字字典:  . Compare variants of 處 in DMCT: (Db-077r-0530-17),  (BD16444-015-14),  (P-2187r-0052-17),  (S2672-018-10). Unfortunately, we did not find parallel passages which could shed light on the identification of this form. The form also looks quite different from 受 (line 124) below.
【4】Tentatively regularized as 處.
【5】Tentatively regularized as 處.
【6】Tentatively regularized as 處.

【7】There seems to be a deletion marker to the right of 子:  .
【8】There is a section/emphasis marker preceding the first character. In our rendering of the text, this is represented by "丶", including passages below.
【9】Between lines 051 and 052 there is a seam where two sheets are glued together. There also seems to be a change of hand.
【10】Originally 賢比丘, with a reversal marker after 丘, indicating the sequence 比丘賢.

【11】There are markers to the right of 國 and 王:  . It is not clear whether these are repetition markers. In terms of the sentence structure and context, 國王 seems to be fine. The sequence 國王、大臣、長者… is frequently found in Buddhist texts.
【12】After each of these five characters, 受此表賣錢, deletion markers are inserted. (See pic 3)
【13】得者 is painted over but still recognizable. (See pic 2) The first character is difficult to identify, here tentatively read as 善, but it also looks very similar to a 若. Compare the beginning of the next line where both characters appear: 善若. (See pic 1)




Pic 1 *Pic 2* *Pic 3*

【14】  In Inokuchi 1981 this character is not identified, but based on the form in the manuscript it might possibly be a 可. Two additional lines in the manuscript have the sequence …乞可… (S.797r-134 and S.797r-135).
【15】Originally 提失, with a reversal marker between the two characters.
【16】Originally 且着, with a reversal marker between the characters.
【17】Originally 日五, with a reversal marker between the characters.

【18】There is a dot next to 薩:  .
【19】This phrase is inserted after 提 in a smaller size.

【20】There seems to be a deletion marker to the right of 他: 
【21】Originally 室房, with a reversal marker between the characters.

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【22】There is a deletion marker after 出:  .

【23】There is a marker next to 日. Does it indicate deletion or reversal here, or something else? 

【24】Originally（水）逆.

【25】Repetition markers after 比 and 丘:  this should be resolved as 比丘比丘.

【26】These two phrases are inserted next to each other in small script.

【27】These two phrases are inserted next to each other in small script.

【28】The last two characters of the column are slightly damaged because of the seam between two sheets of paper glued together here.

【29】The 諫 is inserted in small script next to 解 and is probably meant to replace 解.

【30】Originally 洹泥, with a reversal marker inserted between the two characters.

【31】Originally 阿於 with a reversal marker between the two characters.

【32】This character is nearly entirely scratched out and only vaguely decipherable:  .

【33】This character was entirely painted over with red color; however, in the course of time the underlying character became faintly readable again: 

【34】Between lines 299 and 300 two sheets of paper are glued together; most likely, there is also a change of hand.

【35】These two phrases are added next to each other in small script.

【36】This identification is doubtful.

【37】This identification is doubtful.

【38】These two phrases are added next to each other in small script.

【39】These two phrases are added next to each other in small script.

【40】Two sheets of paper are joined here, and there is a wide gap between lines 208 and 309. Most likely, there is also a change of hands.

【41】Possibly, after line 311 there is another change of hand.

【42】Several characters of this column are partly invisible, since two sheets of paper are glued together here.

【43】Two sheets of paper are joined together here; originally the sheet ending with line 325 continued here, but was glued to a new sheet. Most likely, there is also a change of hand. The sheet starting from 326 also shows guiding lines.

【44】These two phrases are added next to each other in small script.

【45】These two phrases are added next to each other in small script.

【46】  : 叅 should be regularized as 參. The phrase 不得參差 is quite frequent in Buddhist canonical texts.

【47】The form in the manuscript is  . Inokuchi 1981 interprets it as 象. Compare variants in DMCT: 
ZTJ_001-09.16.05 S.1635r_39.12 P3913-569-03.

【48】The form in the manuscript is  , which looks at first glance like a variant of 聚. Inokuchi 1981 interprets it as *zhě* 襵, referring to 'fold; pleat'. In S.797, several variants of 聚 are used, only the last one having some resemblance with  :


S-797r-052-07 S-797r-053-07 S-797r-054-06 S-797r-055-03 S-797r-312-07 S-797r-416-19

【49】  : In Inokuchi 1981 the character is not transcribed; possibly, this is a 等.

【50】This phrase was added with only faintly visible characters.

【51】  : Not identified in Inokuchi 1981.

【52】Originally 迦叉, with a reversal marker between the two characters.

【53】Originally 内入, with a reversal marker between the two characters.

【54】These two phrases are written in small characters next to each other.

【55】  : Interpreted as 挾 by Inokuchi 1981.

【56】Identification of this form is difficult. In Inokuchi 1981 the character is missing.

【57】The identification of these three characters is difficult:  . In Inokuchi 1981 they are not rendered.

【58】In Inokuchi 1981 the form is interpreted as 提. The manuscript has  , which looks like a 醍, a variant of *shì* 舐 'lick; taste'.

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A collaborative project of Ghent Centre for Buddhist Studies and Dharma Drum Institute of Liberal Arts
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中華佛學研究所 Chung-Hwa Institute of Buddhist Studies
ISSUE #02
(2025) version 2.1
ISSN: 2952-8534

【59】Two sheets of paper are joined between lines 371 and 372. The new sheet does not have any guiding lines. Most likely, there is also a change of hands.
【60】Two sheets of paper are glued together between lines 379 and 380. Most probably, no change of hands.
【61】Difficult to identify:  ; not rendered in Inokuchi 1981.
【62】Difficult to identify:  ; not rendered in Inokuchi 1981.
【63】Before 若 a red line was inserted, probably to indicate that there should be a space or section marker (as in lines 400 or 402).
【64】Two sheets of paper are glued together between lines 408 and 3409. Possibly, a change of hands.
【65】The form in the manuscript is  . Inokuchi 1981 interprets it as 未. However, there seems to be a little 口 preceding it (味?).
【66】The form in the manuscript is  . Inokuchi 1981 interprets it as 哉.
【67】Here, the text ends; the remaining part consists of an epitaph.
【68】Two sheets of paper are glued together between lines 435 and 436. Most probably, a change of hands.
【69】There is a deletion marker to the right of 第.
【70】There is a deletion marker to the right of 七.

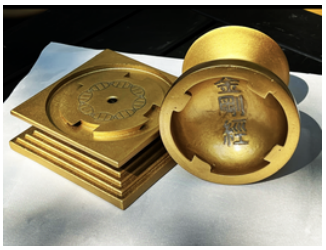
10. News from our partners

—— Collaboration Between DMCT and the Buddhist Stone Sutras Project, by Manuel Sassmann

The DMCT collaborates with the Buddhist Stone Sutras in China project to incorporate epigraphic characters into the Variants database. The long-term project at the Heidelberger Akademie der Wissenschaften under the leadership of Prof. Michael Radich (Buddhist Studies) and Seniorprof. Lothar Ledderose (Chinese Art History) focuses on the documentation, analysis, and publication of all Buddhist sutras engraved on stone in China, beginning from the middle of the 6th century to the end of the Táng dynasty—whether on rocky cliffs under the open sky, on the walls of caves, on steles, or stone slabs. The first batch of material under preparation for import into the DMCT comprises more than 7000 single-character images from cliff inscriptions in Shandong of the late sixth century. The images produced with a grant from the CCK foundation in 2006 by cutting out single characters from photographs of rubbings are currently only accessible through the project website (https://www.stonesutras.org/characters/).
Their incorporation in the DMCT will facilitate further systematic comparison between variant characters and the calligraphic style of manuscripts and stone variants.
The second batch comprises selected variants from images of stone walls in cave temples of the Táng dynasty in Sichuan and Shaanxi provinces, which have been published so far only in print in the project's book series (https://www.hadw-bw.de/en/research/research-center/buddhist-stone-inscriptions-northern-china/publications). Further material from Shanxi, Hebei, and Henan that will be produced in the next years is planned to be included in the DMCT after the publication of the respective printed volumes. The Stone Sutras Project hopes to refine the description and classification of variants in their corpus in a dialogue with the DMCT and the Altergraphy project members. For any questions regarding the project or the collaboration, please contact Manuel Sassmann (manue.sassmann@hadw-bw.de).

—— Sutra2DNA: Using DNA to Encode Buddhist Digital Heritage, by Marcus Bingenheimer

With regard to information technology, we live through extraordinary times. In the course of the last 30 years, much of our analog heritage has been converted into digital formats. The many character variants in the DMCT are one example of how analog cultural heritage is captured in the digital. However, the storage half-life of digitized data is generally believed to be inferior to print, to the point where some of the data on optical and magnetic devices are considered unreliable within 50 years (Hilbert and Lopez 2011; Shah and Elerath 2004). Moreover, digital cultural heritage is prone to censorship or falsification, especially where heritage data is produced, distributed, and stored on the internet.

One of the solutions for long-term storage of digital information is to encode data in DNA molecules. The first