中國佛教石經

Buddhist Stone Sutras in China

2005–2023

Project Overview

6/2023

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1. Mount Hongding 洪頂山

Date

556 (?), 564

Number of inscriptions:

23

Buddha names

10

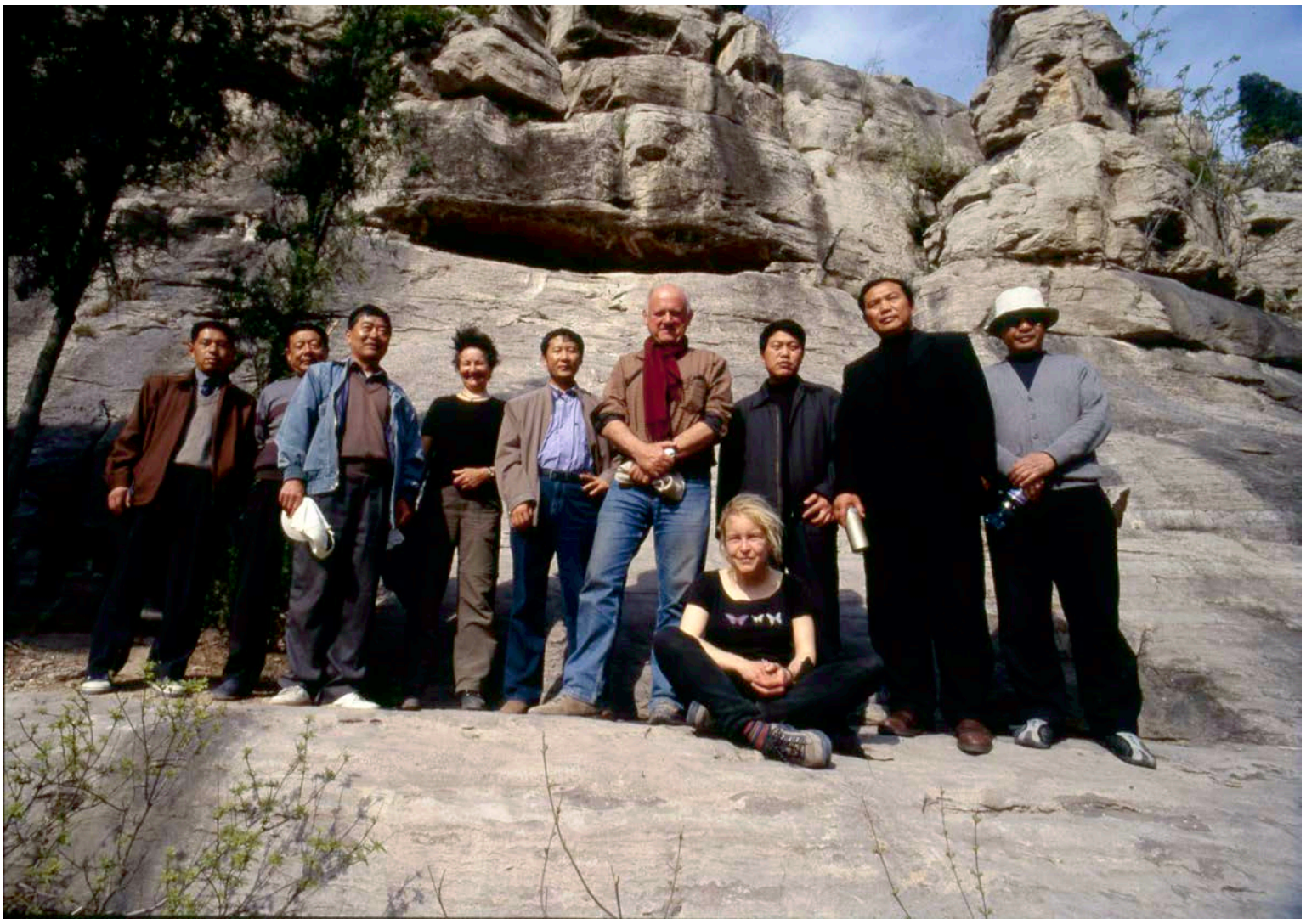
Sutra passages

6

Historical inscriptions:

9

圖 Figure 1



Mount Hongding, the beginning of the project; photograph taken in 2004

圖 Figure 2

Into the Mount Hongding valley; photograph taken in 2006

2. Mount Tianchi 天池山

Date

second half of
sixth century

Number of inscriptions

1

Buddha names

1

圖 Figure 3

Surveyors from the Faculty of Geomatics, Karlsruhe University of Applied Sciences; photograph taken in 2006

3. East Mount Shuyuan 書院東山

Date

second half of
sixth century

Number of inscriptions

1

Buddha names

1

圖 Figure 4

Taking measurements at East Mount Shuyuan; photograph taken in 2006

4. Mount Ergu 二鼓山

Date

562

Number of inscriptions

3

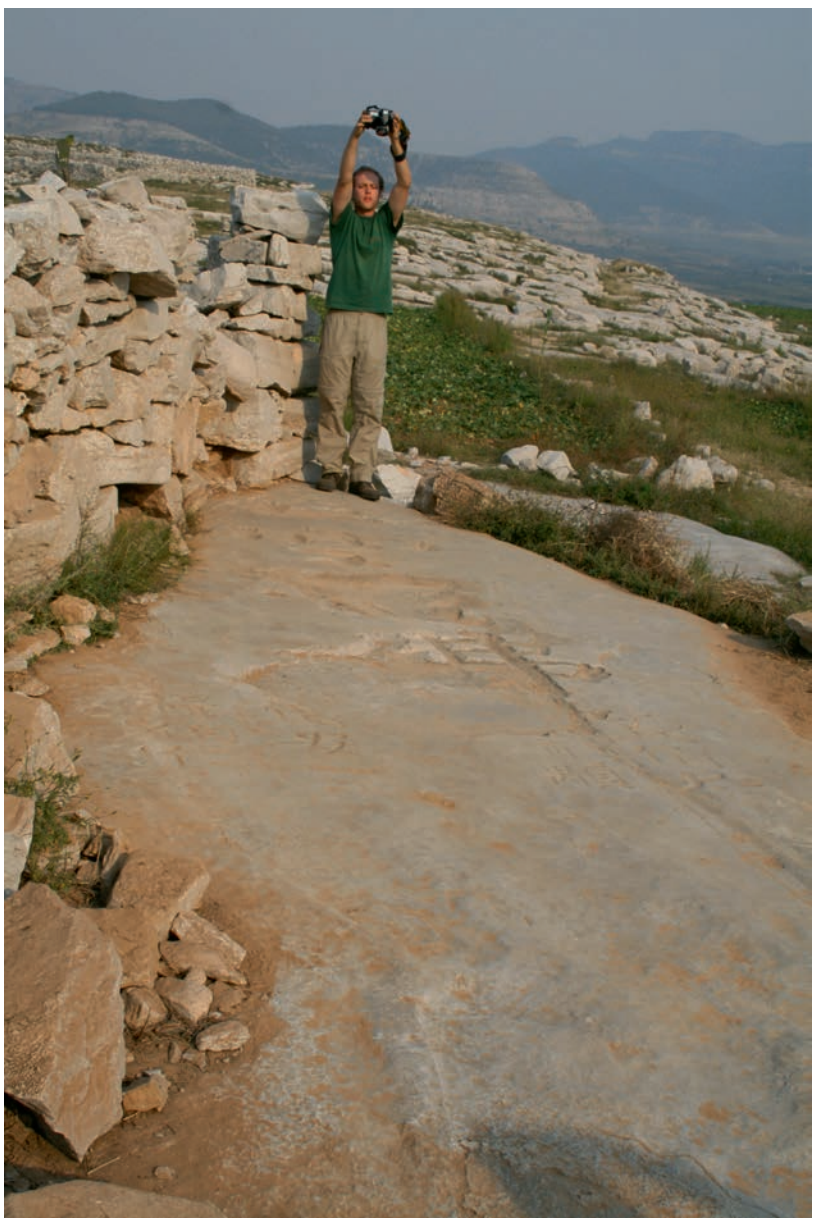
Buddha names

1

Historical inscriptions

2

圖 Figure 5



Taking photographs for 3D models; photograph taken in 2006

5. Mount Yuncui 雲翠山

Date

around 564 (?)

Number of inscriptions

2

Buddha names

1

Historical inscriptions

1

圖 Figure 6

Climbing the rock to take fresh rubbings; photograph taken in 2006

6. Mount Dazhai 大寨山

Date

second half of
sixth century

Number of inscriptions

1

Buddha names

1

圖 Figure 7

Surveyor Thorsten Schwing; photograph taken in 2006

7. Mount Sili 司里山

Date

before 561

Number of inscriptions

4

Sutra passages

3

Historical inscriptions

1

圖 Figure 8

Climbing Mount Sili's cliffs; photograph taken in 2006

8. Mount Yin 銀山

Date

around 568

Number of inscriptions

2

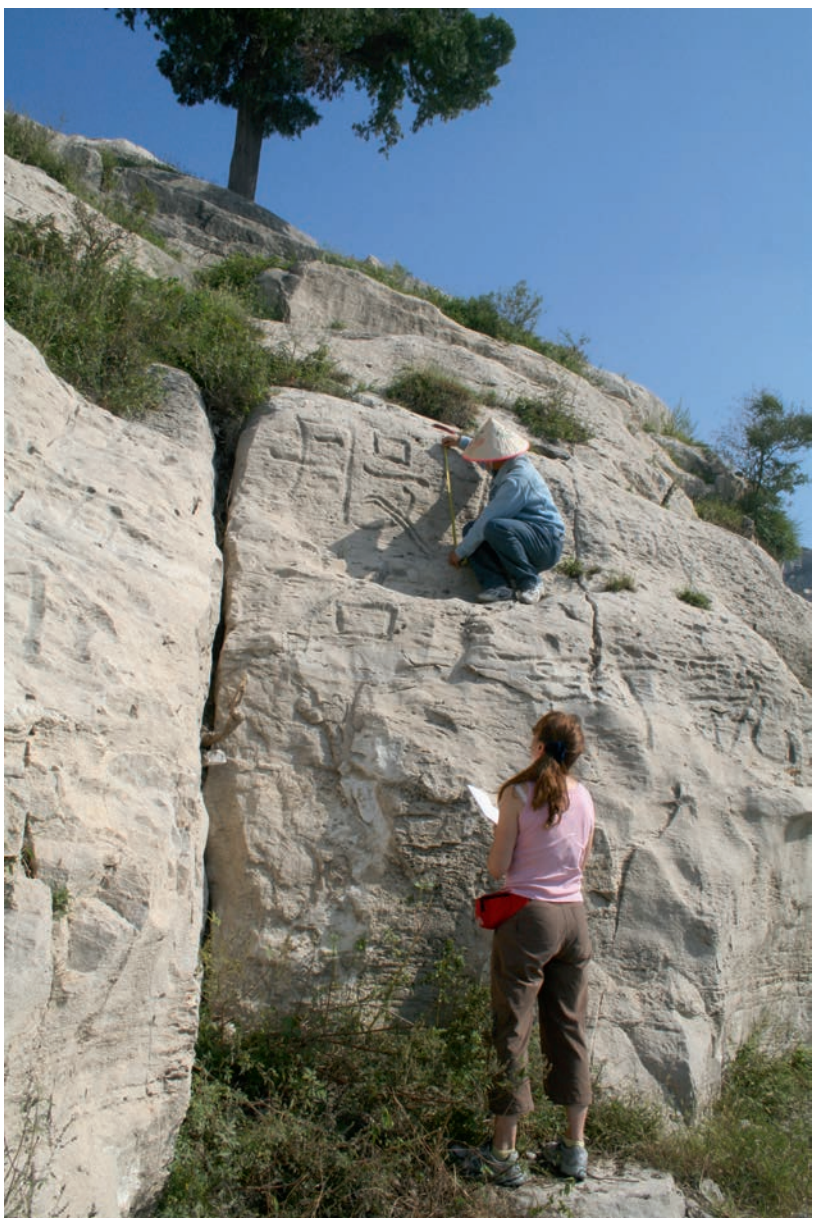
Sutra passages

1

Historical inscriptions

1

圖 Figure 9



Taking measurements at Mount Yin; photograph taken in 2006

9. Mount Yi 繹山

Dates

564; 570–572

Number of inscriptions

4

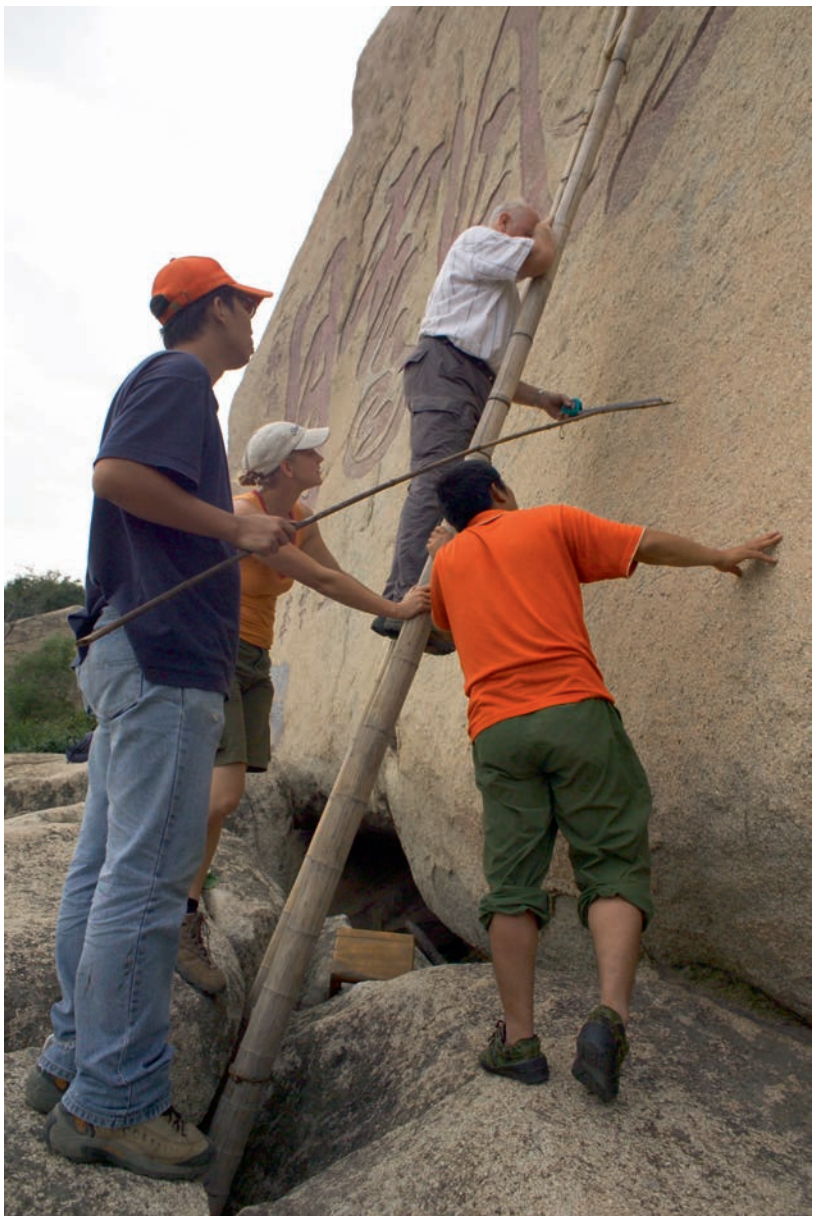
Sutra passages

2

Historical inscriptions

2

圖 Figure 10



On a ladder at the Summit of the Five Flowers at Mount Yi; photograph taken in 2007

10. Mount Tie 鐵山

Date

579

Number of inscriptions

4

Sutra passages

1

Historical inscriptions

3

圖 Figure 11

The moveable Mount Tie stand, 5 m high, before it broke down; photograph taken in 2007

11. Mount Ge 葛山

Date

March 27, 580

Number of inscriptions

2

Sutra passages

1

Historical inscriptions

1

圖 Figure 12

Susan Henker, master photographer, at Mount Ge; photograph taken in 2007

12. Mount Gang 崗山

Date

July 29, 580

Number of inscriptions

10

Buddha names

6

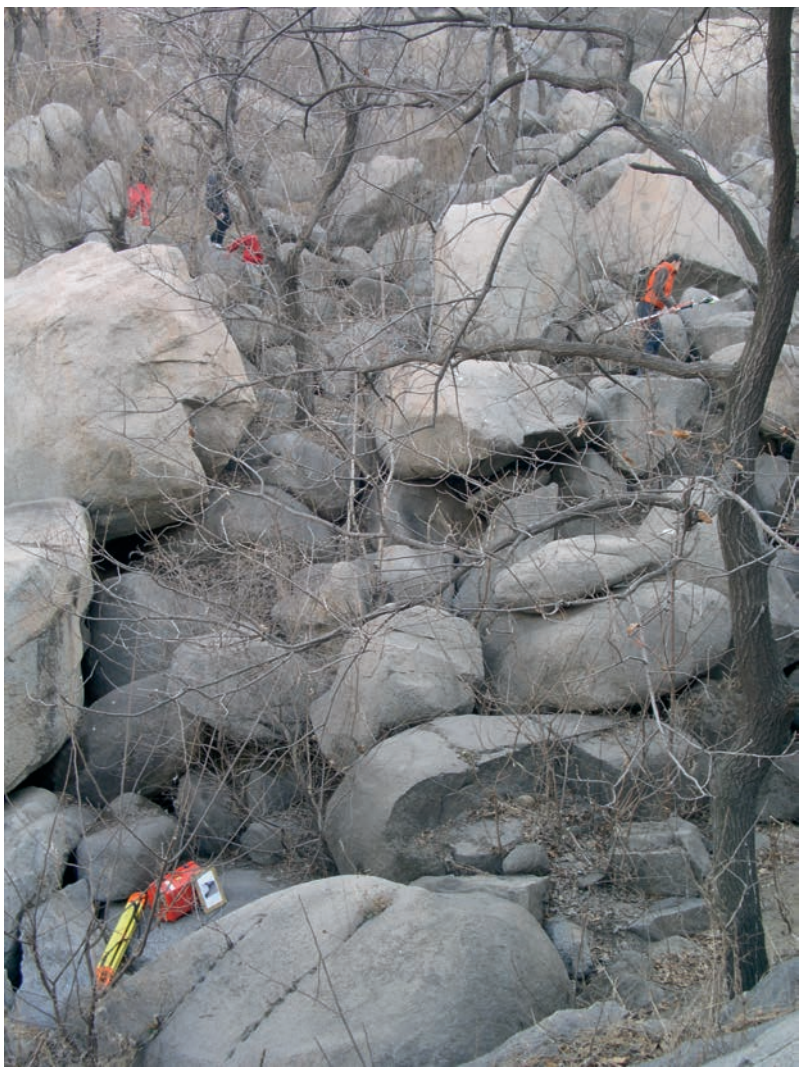
Sutra passages

3

Historical inscriptions

1

圖 Figure 13



Roaming Mount Gang for more measurements to be taken; photograph taken in 2006

13. Mount Jian 尖山

Date

575

Number of inscriptions

17

Buddha names

1

Sutra passages

3

Historical inscriptions

13

圖 Figure 14

Nothing left but a stone quarry; photograph taken in 2006

14. Mount Yang 陽山

Date

second half of the
sixth century

Number of inscriptions

1

Sutra passages

1

圖 Figure 15

Taking GPS data; photograph taken in 2006

15. Yellow Stone Cliff 黃石崖

Date

ca. 526

Number of inscriptions

9

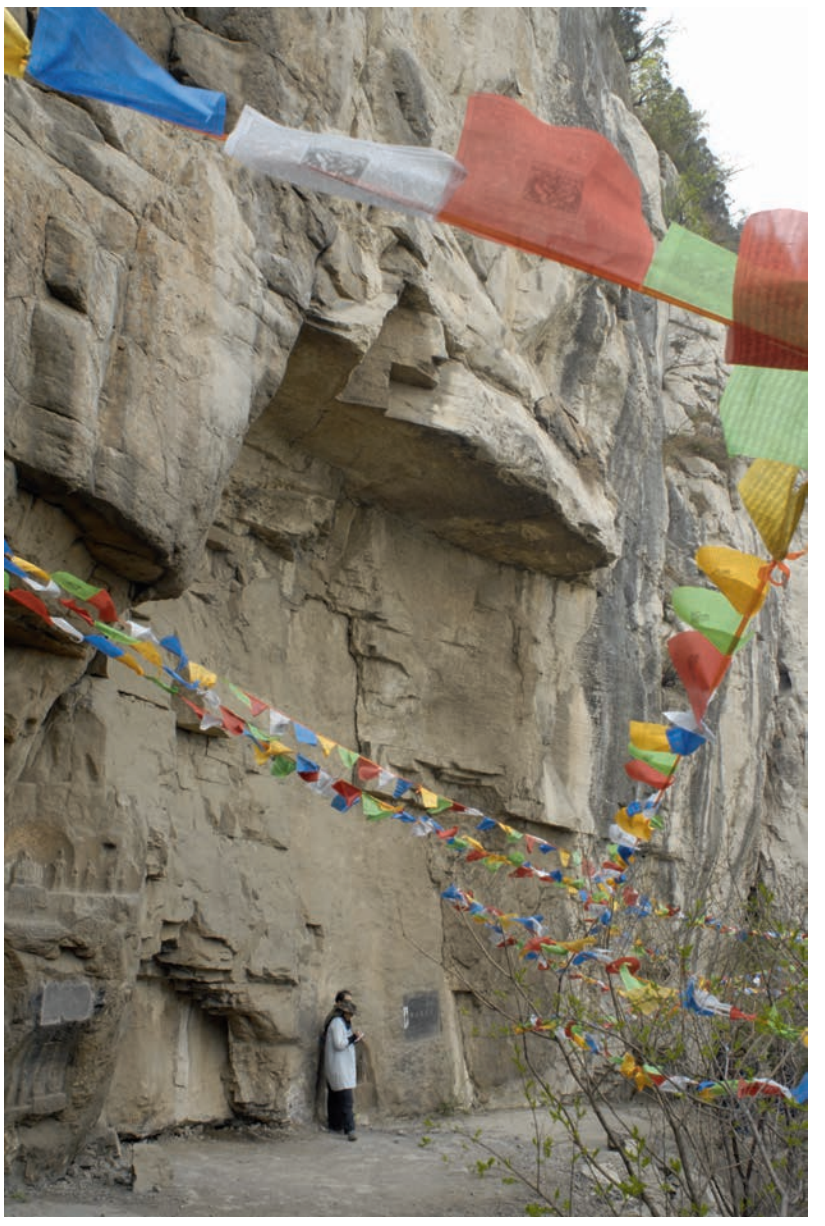
Sutra passages

1

Historical inscriptions

8

圖 Figure 16



Colorful Yellow Stone Cliff; photograph taken in 2012

16. Mount Culai 徂徠山

Date

570

Number of inscriptions

10

Buddha names

3

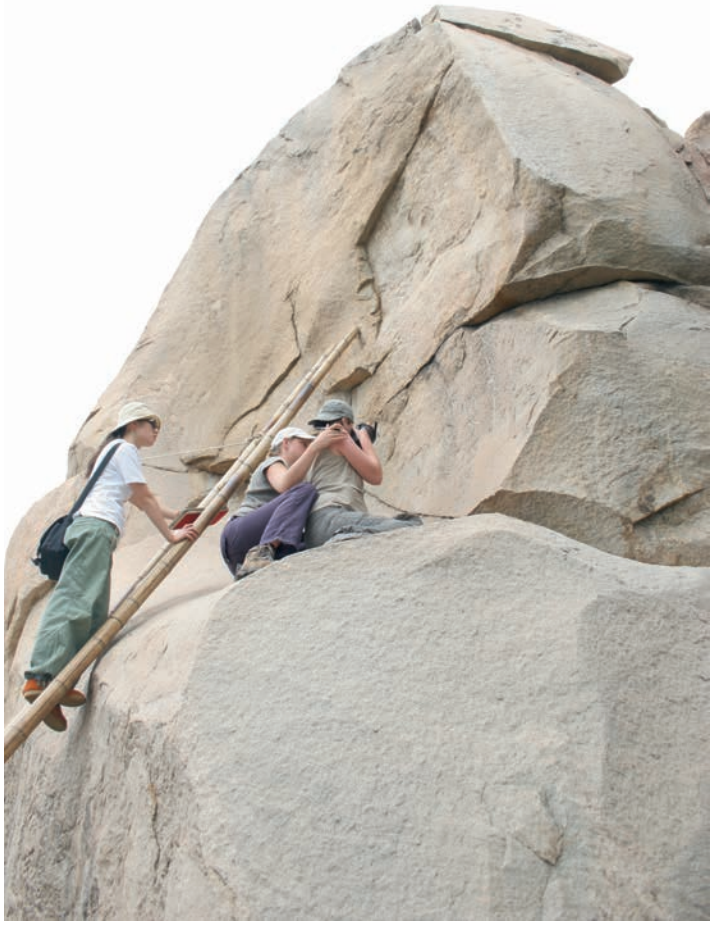
Sutra passages

2

Historical inscriptions

5

圖 Figure 17



Looking for the Perfection of Wisdom at Radiant Buddha Cliff, Mount Culai; photograph taken in 2007

17. Mount Fenghuang 鳳凰山

Dates

second half of the sixth century; October 12, 921

Number of inscriptions

11

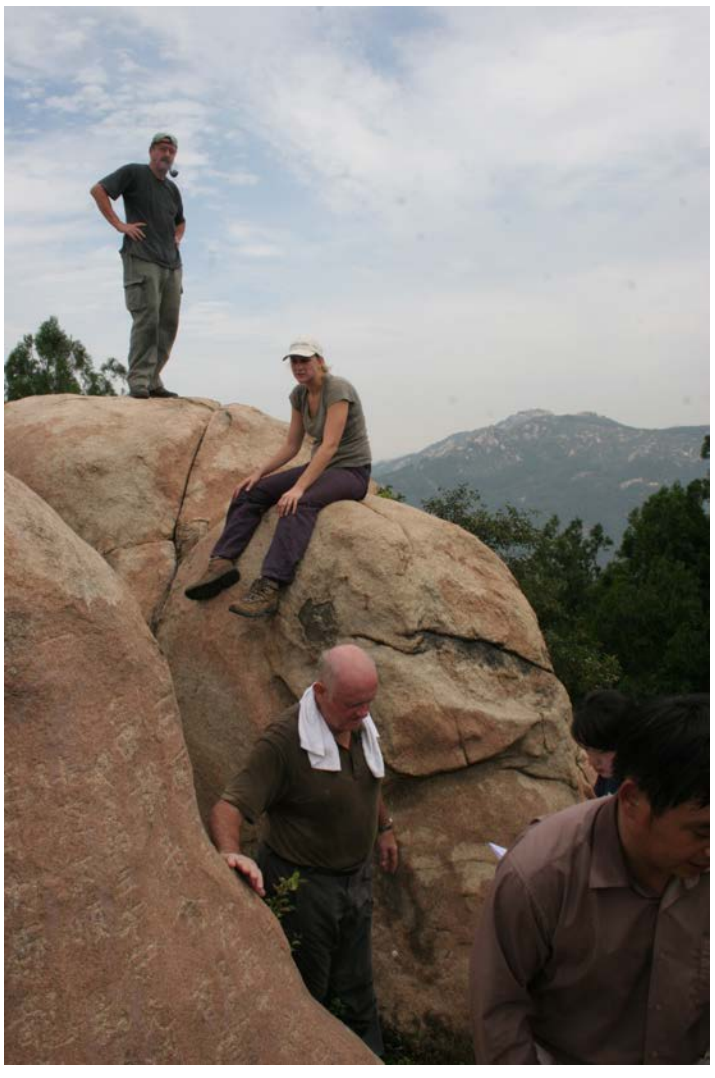
Buddha names

5

Historical inscriptions

6

圖 Figure 18



Resting on the highest peak of Mount Fenghuang (no food all day); photograph taken in 2007

18. Mount Shuiniu 水牛山

Date

558–561 (?)

Number of inscriptions

3

Sutra passages

2

Historical inscriptions

1

圖 Figure 19

The only cliff remaining at Mount Shuiniu; photograph taken in 2007

19. Mount Ziyang 嵫陽山

Date

second half of the sixth century

Number of inscriptions

4

Buddha names

1

Historical inscriptions

3

圖 Figure 20

All that remains of the former inscription on Mount Ziyang, identified by Sueyling

20. Mount Tao 陶山

Date

second half of the
sixth century

Number of inscriptions

4

Buddha names

3

Historical inscriptions

1

圖 Figure 21

Prof. Günter Hell from the Faculty of Geomatics, Karlsruhe University of Applied Sciences, mounts the camera; photograph taken in 2007

21. Mount Long 龍山

Dates

second half of the sixth century; 983

Number of inscriptions

3

Sutra passages

1

Historical inscriptions

2

圖 Figure 22

Reaching up for the inscriptions at Mount Long; photograph taken in 2008

22. Mount Tai 泰山

Date

second half of the
sixth century

Number of inscriptions

61

Sutra passages

1

Historical inscriptions

60

圖 Figure 23

Günter Hell and Lothar Ledderose having a chat in Stone Sutra Valley, Mount Tai; photograph taken in 2006

23. Stele from Pingyin County 平陰縣碑

Date

second half of the
sixth century

Number of inscriptions

1

Sutra passages

1

圖 Figure 24

Rubbing of the lost Pingyin stele

24. Haitan Monastery Stele in Dongping County 東平縣海檀寺碑

Dates

October 7, 560;
1476

Number of inscriptions

3

Sutra passages

1

Historical inscriptions

2

圖 Figure 25

Haitan Monastery stele (now lost) in cotton field; photograph taken in 2006

25. Stele from the Shengguo Monastery in Qufu 曲阜勝果寺碑

Date

537

Number of inscriptions

1

Sutra passages

1

圖 Figure 26

The stele, now in Tokyo, from former Shengguo Monastery in Qufu; photograph taken in 2015

26. Stele from the Tianming Monastery in Sishui County 泗水縣天明寺碑

Date

561

Number of inscriptions

2

Sutra passages

1

Historical inscriptions

1

圖 Figure 27

Original location of the Tianming Monastery stele, which is now lost; photograph taken in 2007

27. Stele from Shifo Monastery in Juye County 巨野縣石佛寺刻經碑

Date

564

Number of inscriptions

6

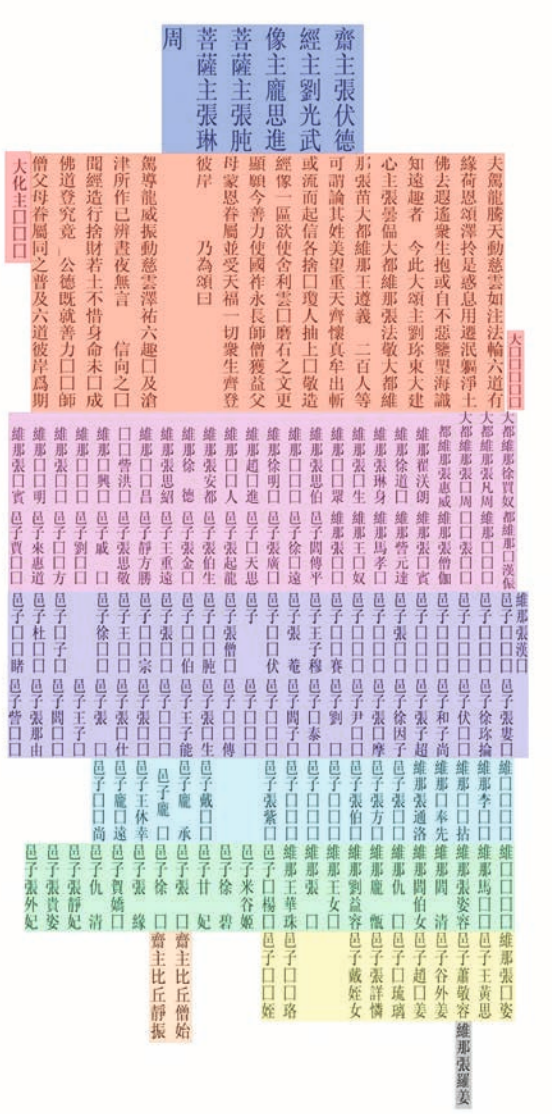
Sutra passages

1

Historical inscriptions

5

圖 Figure 28



Transcription of the colophon on the stele's rear, with groups of donors indicated in colors; by Tsai Sueyling

28. Sculptures from Mingdao Monastery in Linqu County 臨朐縣明道寺碑, ca. 580

Dates

?

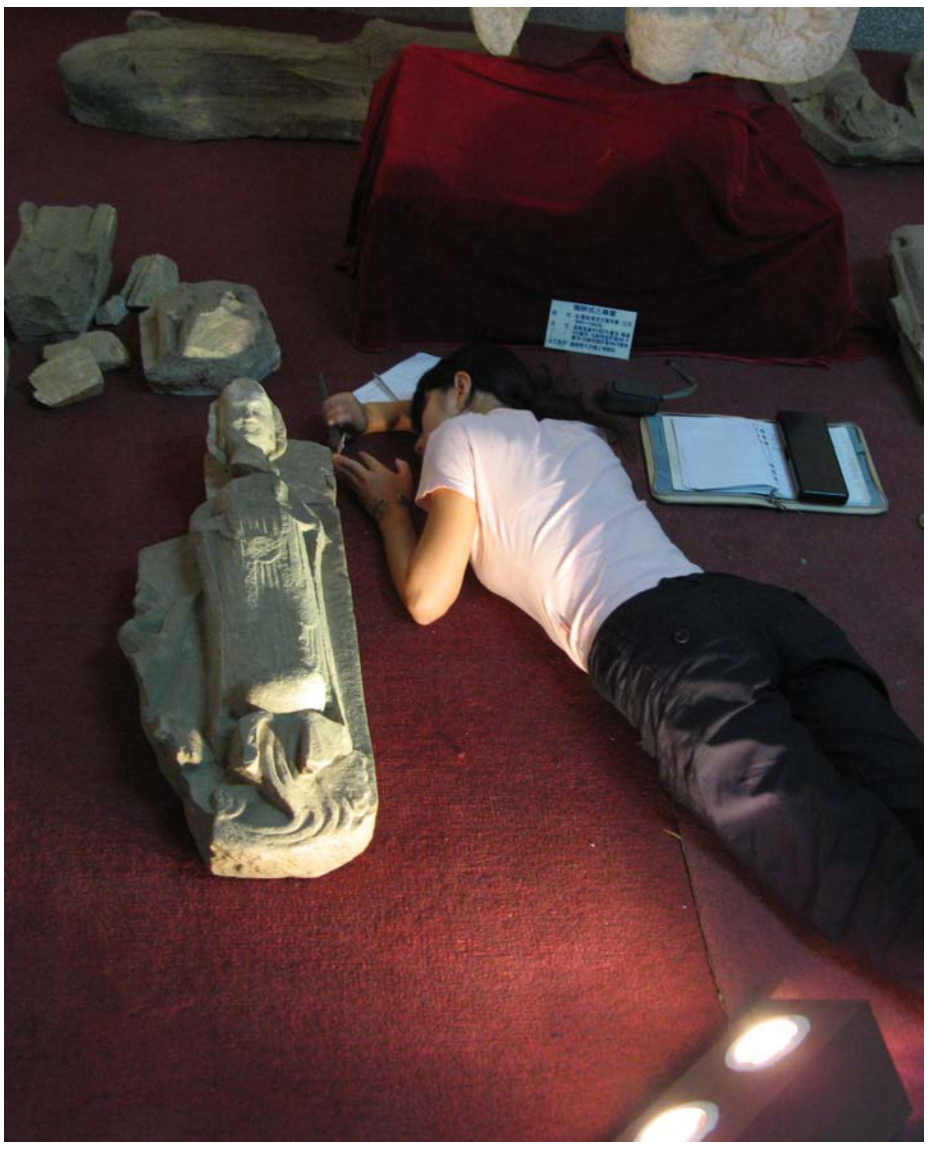
Number of inscriptions

4

Sutra passages

four groups of names taken from sutras

圖 Figure 29



Shaohua measures anything anywhere; photograph taken in 2007

29. Stele from Xinhai Village in Wenshang County, 汶上縣《佛在金棺上囑累經》碑, 589

Dates

589

Number of inscriptions

2

Sutra passages

1

Historical inscriptions

1

圖 Figure 30

Illustration of the same text as the one carved on the stele from Xinhai Village, Śākyamuni Rising from the Golden Coffin, eleventh century, hanging scroll, color on silk, 160 cm × 229.5 cm, Kyōto National Museum. Source: https://commons.wikimedia.org/wiki/File:Syaka-Kinkan.jpg

30. Stele of the Dai family from Jixiang Monastery, Baifutu Township, in Chengwu County 大唐開元廿七年吉祥寺《般若波羅蜜心經》碑, 740

Dates

740

Number of inscriptions

2

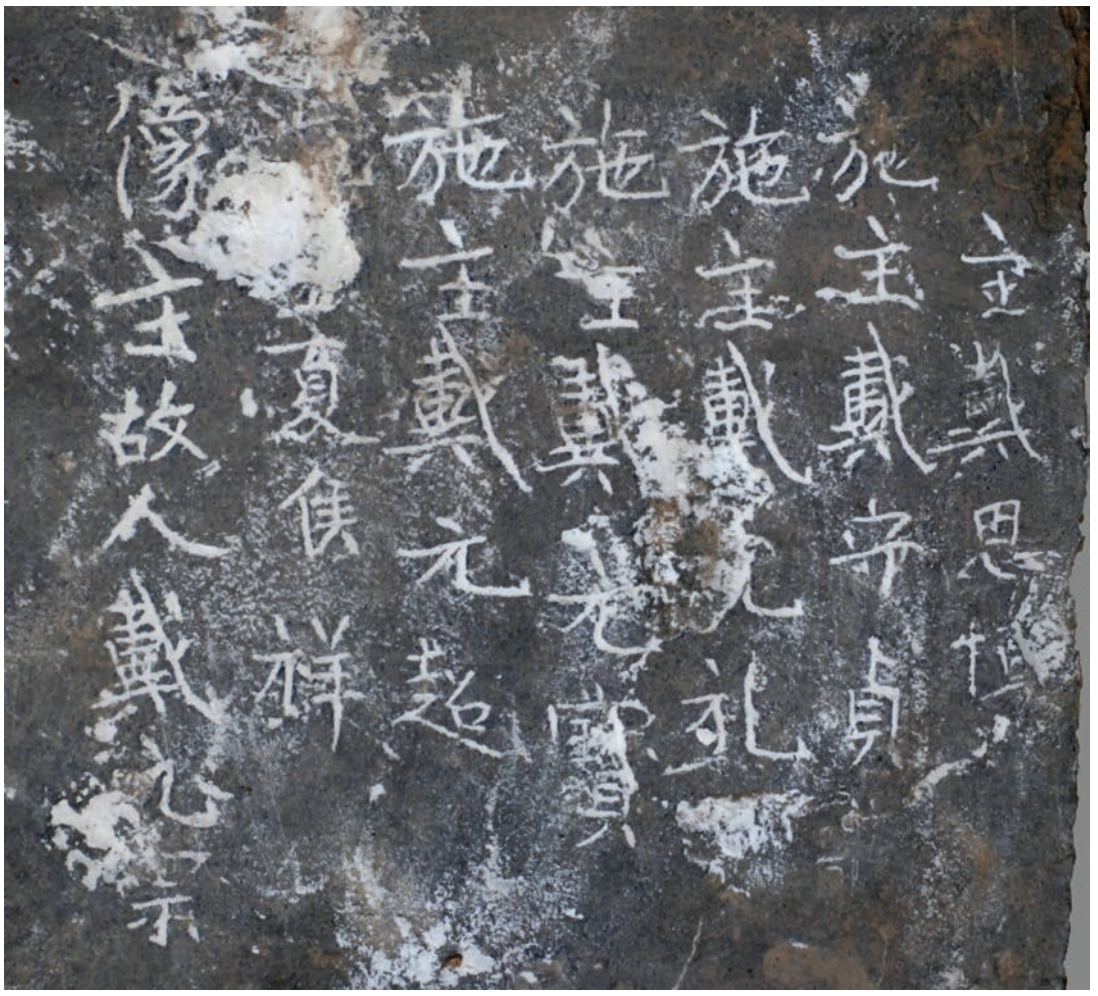
Sutra passages

1

Historical inscriptions

1

圖 Figure 31



Colophon with donors' names of the Dai 戴 family; photograph taken in 2007

31. Fragment of a Stele Carved by Chen Wei□ 元和六年 陳惟□鐫《佛說父母恩重經》殘碑, 811

Dates

811

Number of inscriptions

2

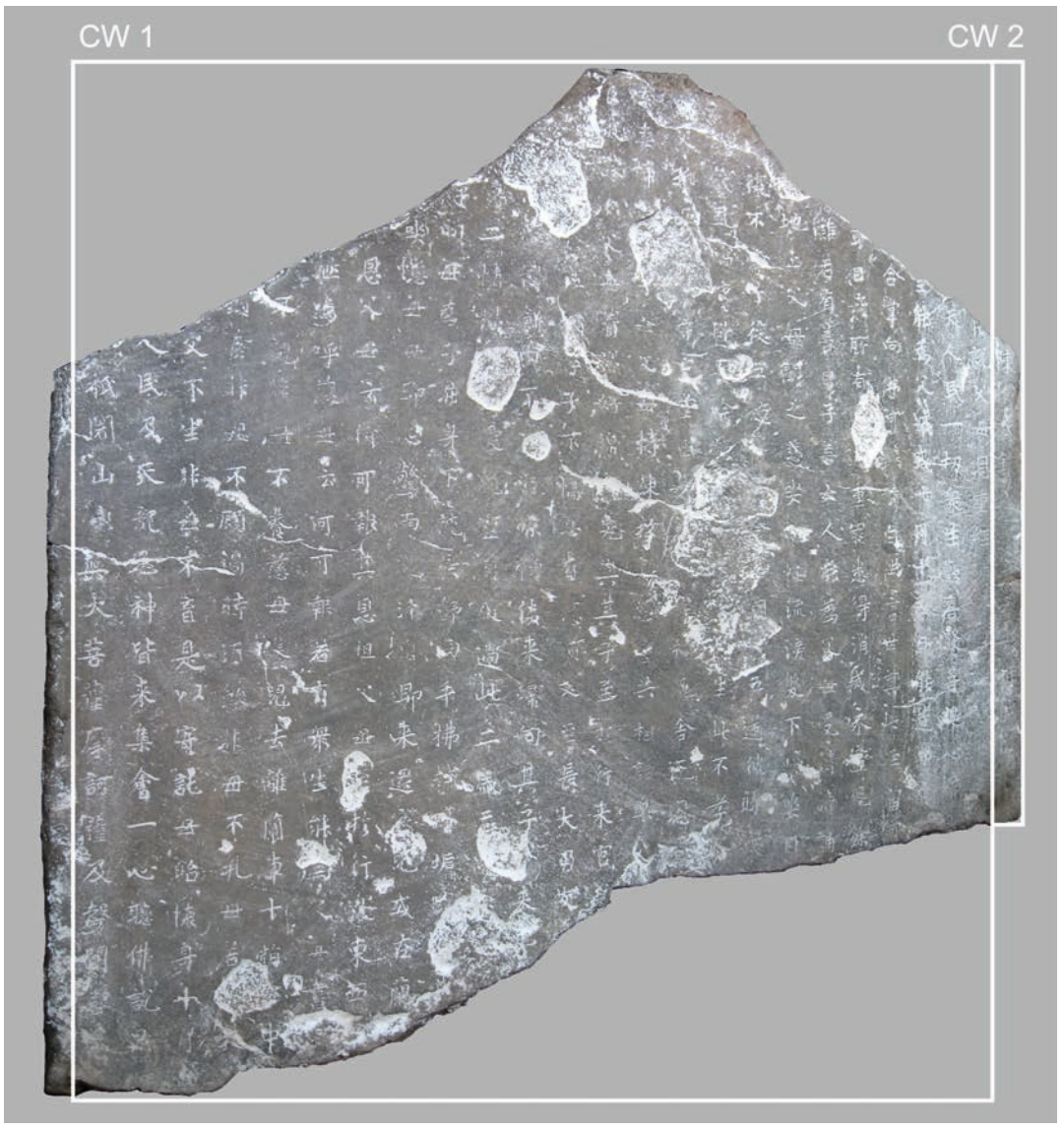
Sutra passages

1

Historical inscriptions

2

圖 Figure 32



The stele fragment with sutra text (CW 1) and colophon (CW 2) marked; photograph taken in 2007

32. Undated Stele from Ningyang County

Dates

?

Number of inscriptions

1

Sutra passages

1

圖 Figure 33

The only surviving rubbing of a now lost stele from Ningyang County comes from the collection of the epigrapher Miao Quansun 繆荃孫 (1844–1919)

33. Stele from Guoman Village, Jinxiang County 後漢乾佑元年郭滿村金鄉縣《佛說父母恩重經》碑, 948

Dates

948

Number of inscriptions

2

Sutra passages

1

Historical inscriptions

1

圖 Figure 34

Stele from Guoman Village lying in the Great People's Court of Chengwu County; photograph taken in 2007

34. Stele from Gongqiu County 乾佑三年龔丘縣《佛說父母恩重經》碑, 950

Dates

950

Number of inscriptions

2

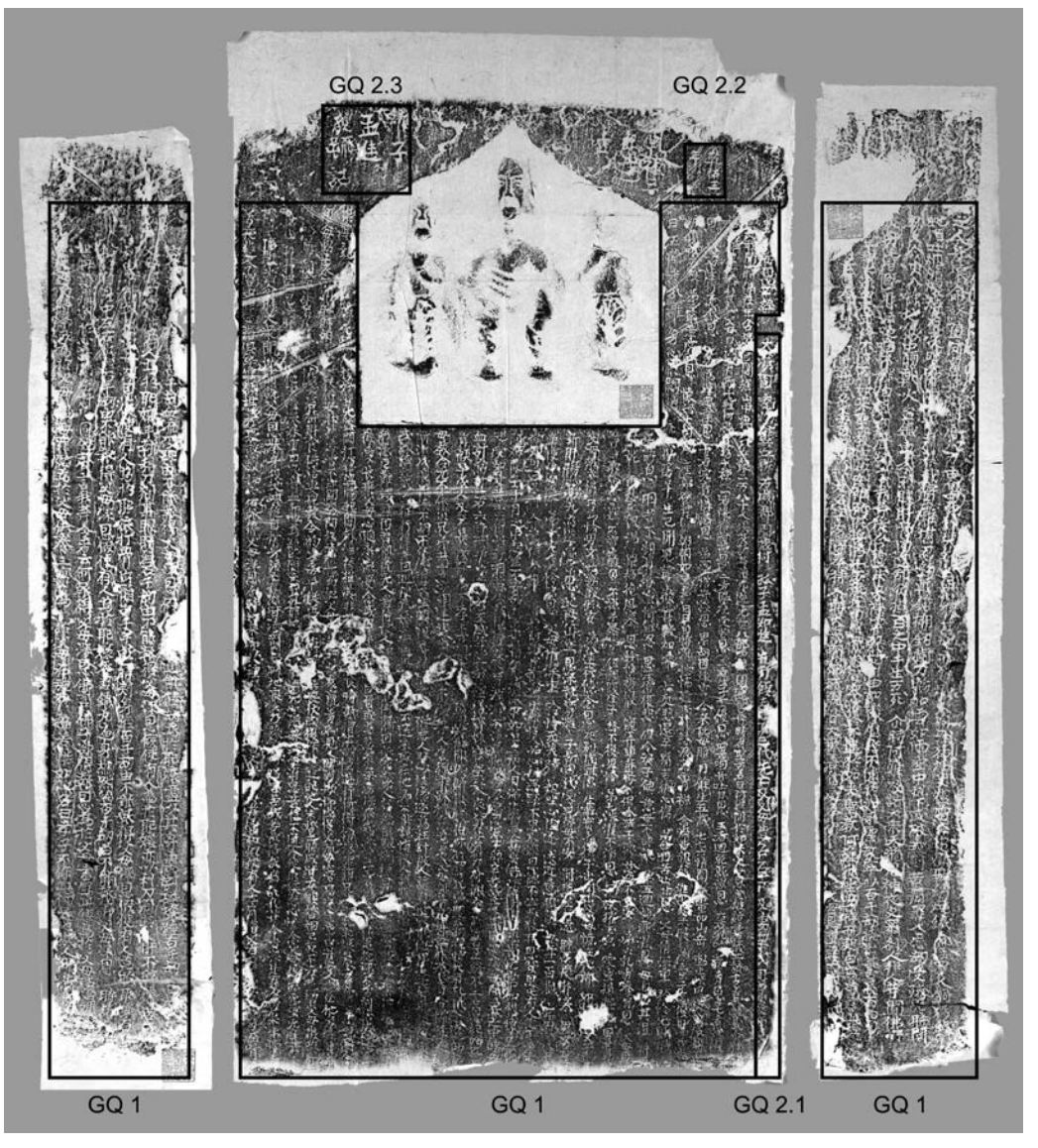
Sutra passages

1

Historical inscriptions

1

圖 Figure 35



Stele from Gongqiu County, rubbings of front and two sides; Beijing University Library, Rare Book Collection 21487

35. Stele from Qinghe Commandery 太平興国九年清河郡《佛說父母恩重經》碑, 984

Dates

984

Number of inscriptions

2

Sutra passages

1

Historical inscriptions

1

圖 Figure 36

Steles in the backyard of the Chengwu Museum; Stele of the Dai family from Jixiang Monastery lying in front; stele from Qinghe Commandery second from front; photograph taken in 2007

36. Fragment of a stele discovered at Luocheng Village, Jinxiang County 北宋雍熙二年中乐城村《佛說父母恩重經》碑, 985

Dates

985

Number of inscriptions

2

Sutra passages

1

Historical inscriptions

1

圖 Figure 37

Examining a stele in the backyard of the Juye County Museum; photograph taken in 2007

37. Stele from Liujing Village, Ningyang County 熙寧三年（1070）六井村《佛說父母恩重經》碑, 1070

Dates

1070

Number of inscriptions

2

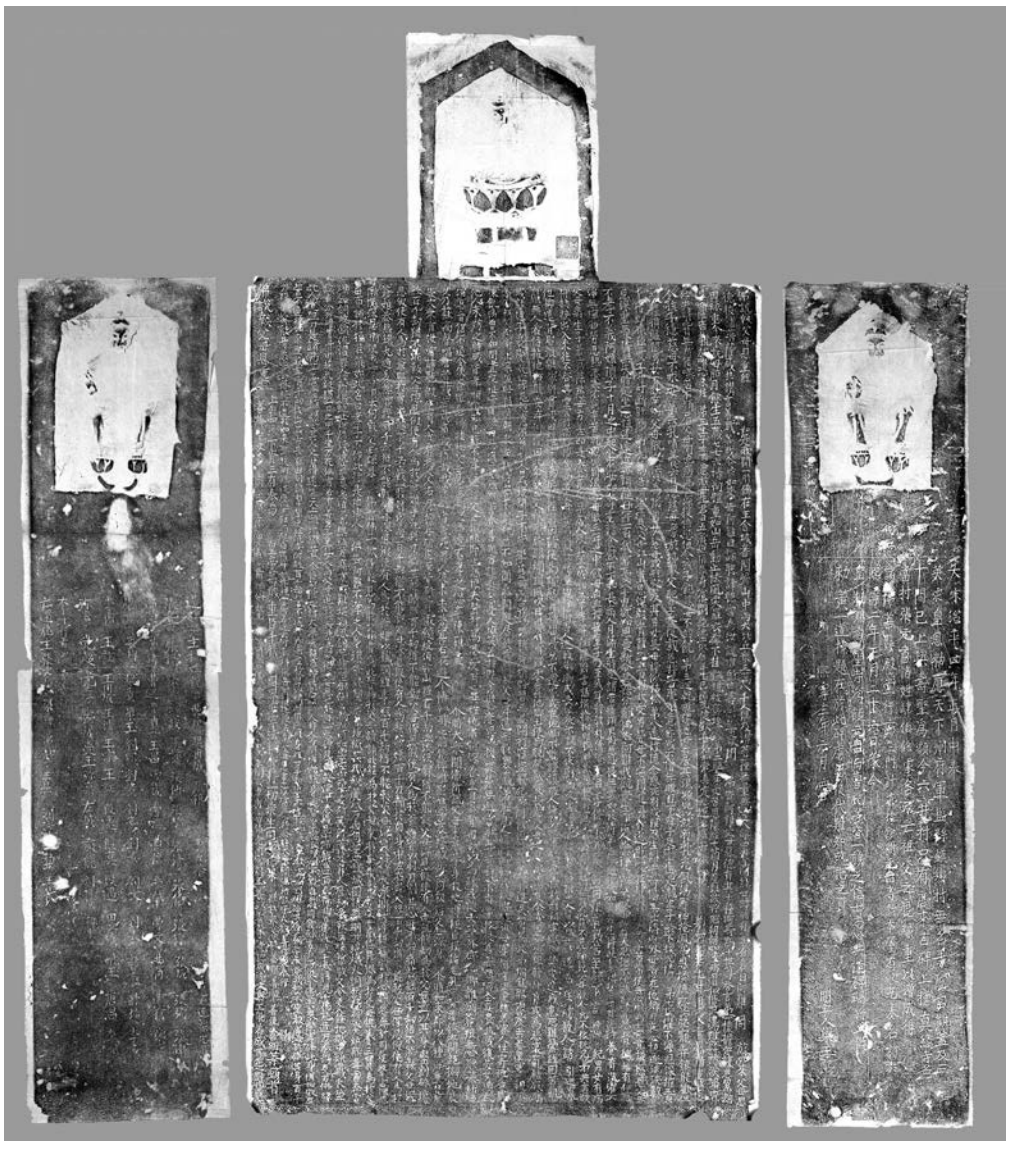
Sutra passages

1

Historical inscriptions

2

圖 Figure 38



The original stele was erected to celebrate a new monastery whose building had been prompted by an imperial edict of 1067. Rubbings kept at Beijing University Library, Rare Book Collection 21488

38. Stele from Juye County 大宋熙寧七年曲防村《佛說父母恩重經》碑, 1075

Dates

1075

Number of inscriptions

2

Sutra passages

1

Historical inscriptions

1

圖 Figure 39

The stele from Juye County is still complete with pedestal, body, and roof; photograph taken in 2015

39. Fragments from the Jinkou Embankment at Yanzhou 兗州金口壩殘石

Dates

from the late sixth century onwards

Number of inscriptions

more than 50

Sutra passages

about 50

圖 Figure 40

Examining stelae fragments from the Jinkou Embankment in the museum in Yanzhou; photograph taken in 2007

40. Wofoyuan 臥佛院 section G, sutra caves 1, 2 (Sichuan 1)

Date

first half of the
eighth century

Number of inscriptions

1

Sutra passages

1

圖 Figure 41

Claudia would rather take notes than climb up to caves 1 and 2; photograph taken in 2010

41. Wofoyuan 臥佛院 sections A and B, sutra caves 29, 33 (Sichuan 2)

Date

first half of the eigth century

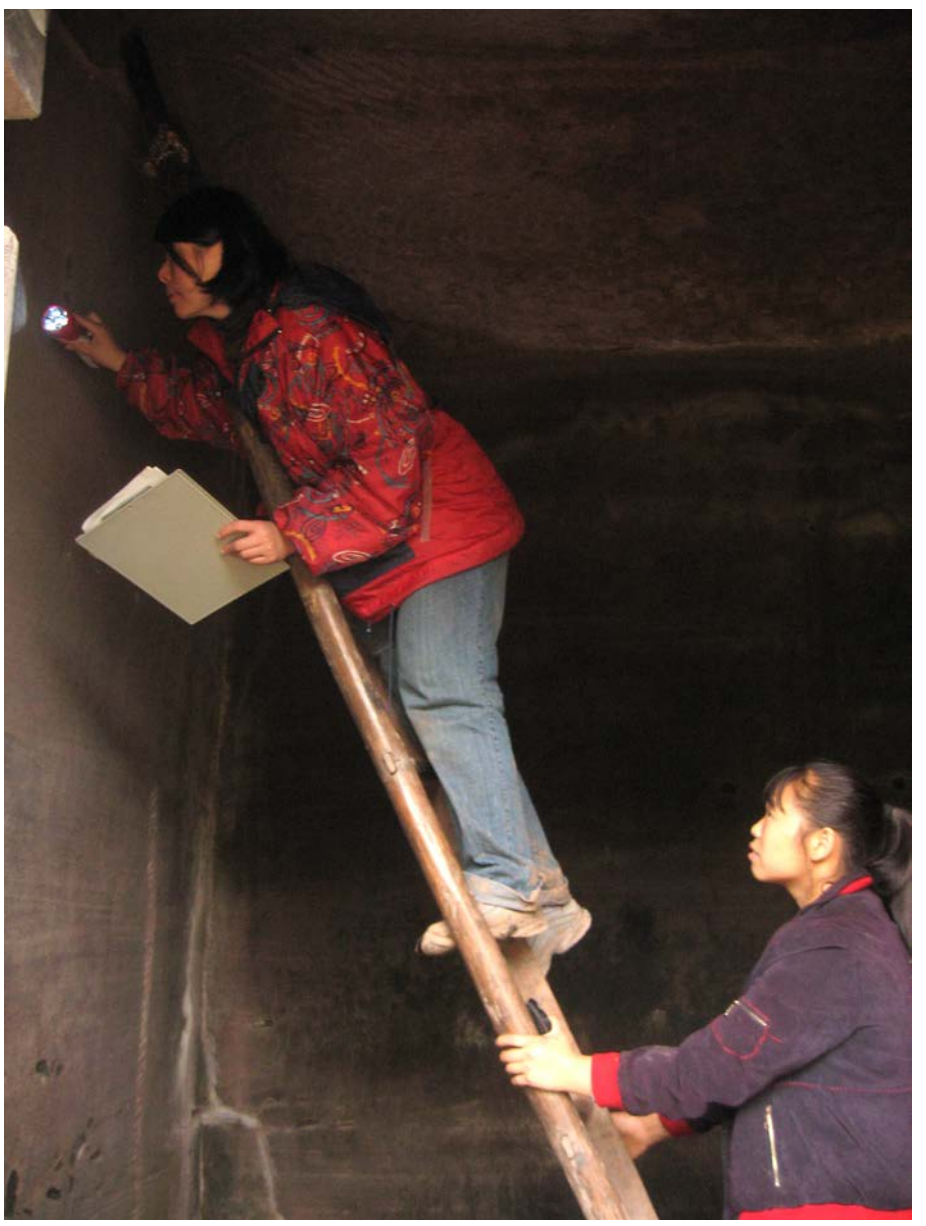
Number of inscriptions

8

Sutra passages

8

圖 Figure 42



Sueyling's explorations in the dark; photograph taken in 2011

42. Wofoyuan 臥佛院 section C, sutra caves 46, 51, 58 (Sichuan 3)

Dates

723, 733, 959,
1114

Number of inscriptions

13

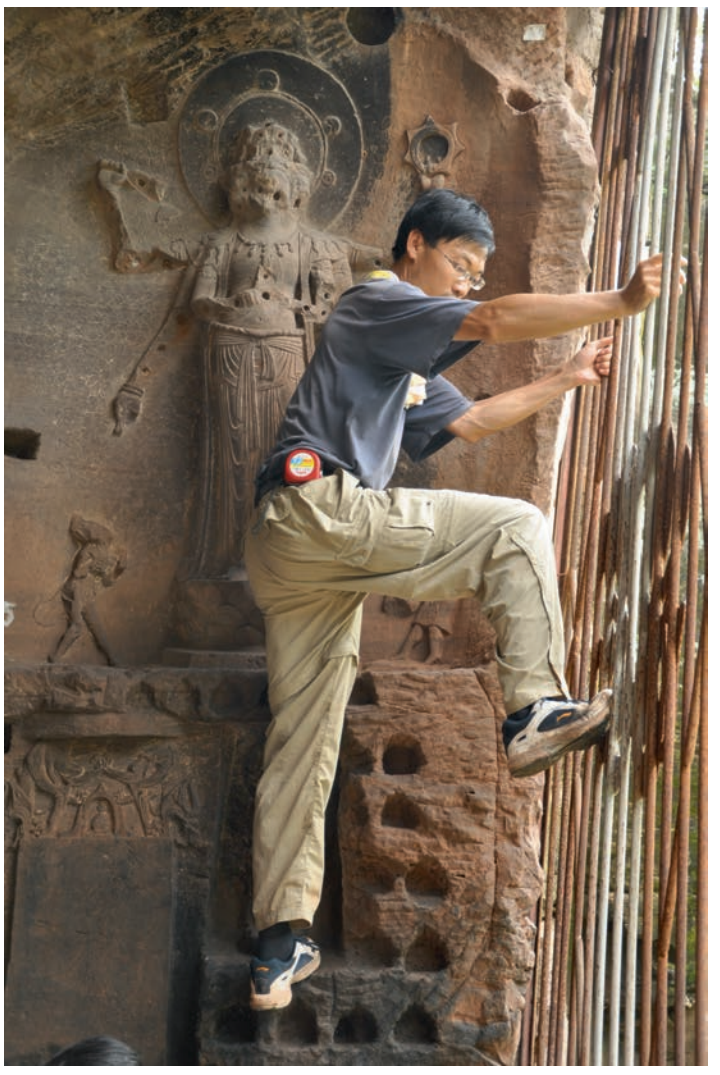
Sutra passages

9

Historical inscriptions

4

圖 Figure 43



He Liqun (opposite cave 46) knows how to climb; photograph taken in 2010

43. Wofoyuan 臥佛院 section D, sutra caves 59, 66 (Sichuan 4)

Dates

735, 776, 959,
975, 1067(?)

Number of inscriptions

13

Sutra passages

5

Historical inscriptions

8

圖 Figure 44

Liu Ming roping down from cave 59; photograph taken in 2010

44. Wofoyuan 臥佛院 section E and F, sutra caves 71, 73, 81, 83, 85 (Sichuan 5)

Dates

first half of the eighth century, 1103

Number of inscriptions

7

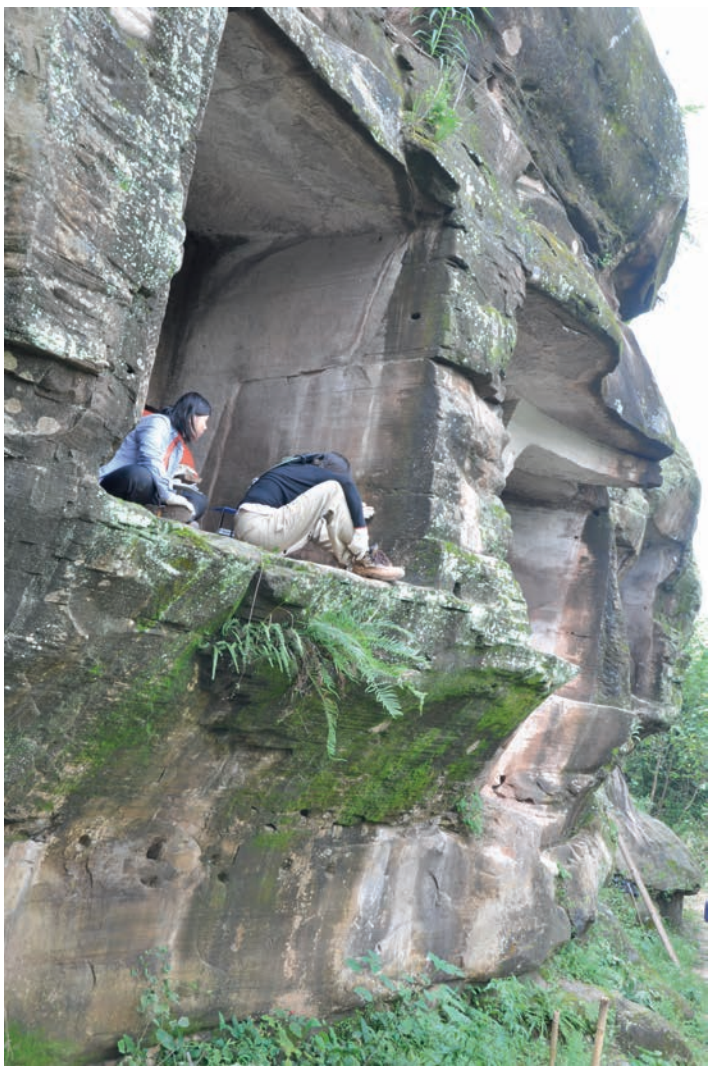
Sutra passages

5

Historical inscriptions

2

圖 Figure 45



Reading stone sutras for hours on end; photograph taken in 2010

45. Wofoyuan 臥佛院 section H, sutra caves 109, 110 (Sichuan 6)

Date

first half of the eighth century

Number of inscriptions

1

Sutra passages

1

圖 Figure 46

On their way back from section H; photograph taken in 2010

46. Yangyue Monastery 陽岳寺, Cangxi County 蒼溪縣

Date

?

Number of inscriptions

2

Sutra passages

2

圖 Figure 47

Not many have seen the sutras at Yangyue Monastery; photograph taken in 2017

47. Bishui Monastery 碧水寺, Mianyang City 綿陽市

Date

May 27, 627

Number of inscriptions

2

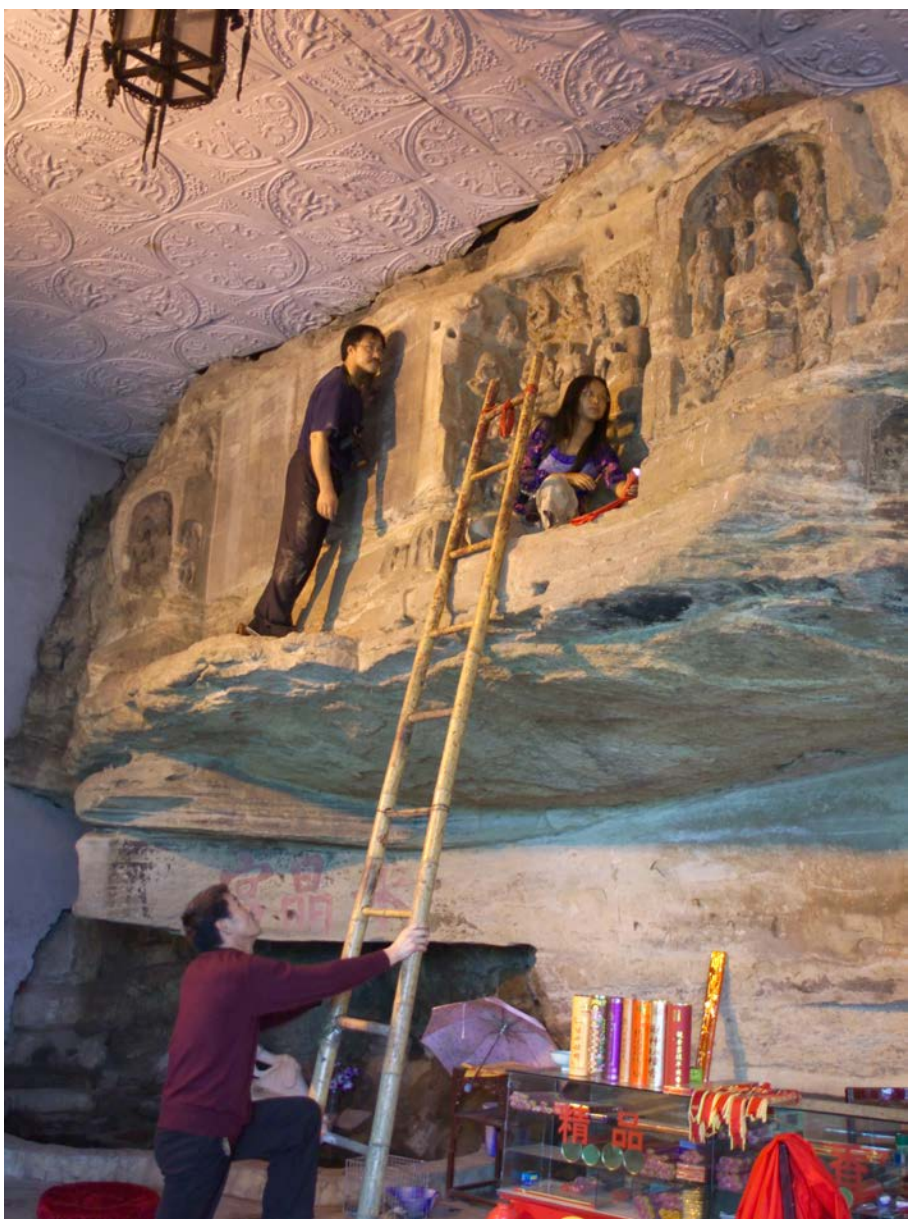
Sutra passages

1

Historical inscriptions

1

圖 Figure 48



Zhang Zong trusts in the *Diamondsutra*; photograph taken in 2005

48. Beishan Monastery 北山院, Mianyang City 綿陽市, Santai County 三台縣

Date

Tang (?)

Number of inscriptions

2

Sutra passages

2

圖 Figure 49

Confined working space I: An engineer from the Institute for Spatial Information and Surveying Technology, University of Applied Sciences Mainz (i3mainz), takes scans of the *Diamondsutra* at Beishan Monastery; photograph taken in 2009

49. Mount Taipeng 太蓬山, Yingshan County 營山縣

Date

(?)

Number of inscriptions

more than 3

Sutra passages

3

圖 Figure 50

Niches with *Diamond Sutra* inscription at Mount Taipeng; the sutra was partly destroyed by a later inscription in large characters, which was again damaged by the Red Guards; photograph taken in 2017

50. Mount Wolong 臥龍山, Zitong County 梓潼縣

Date

August 13, 634

Number of inscriptions

2

Sutra passages

1

Historical inscriptions

1

圖 Figure 51

Confined working space II; photograph taken in 2009

51. East wall of Jinchuanwan 金川灣 cave (Shaanxi volume 1)

Date

662–670

Number of inscriptions

4

Sutra passages

4

圖 Figure 52

First-generation scaffold in the cave at Jinchuanwan; photograph taken in 2010

52. West wall of Jinchuanwan 金川灣 cave (Shaanxi volume 2)

Date

662–670

Number of inscriptions

5

Sutra passages

4

Historical inscriptions

1

圖 Figure 53

Second-generation scaffold in the cave at Jinchuanwan; photograph taken in 2017

53. Xianling Shrine, Sanyuan County 三原縣唐獻陵石佛殿和石座, 639

Date

639

Number of inscriptions

5

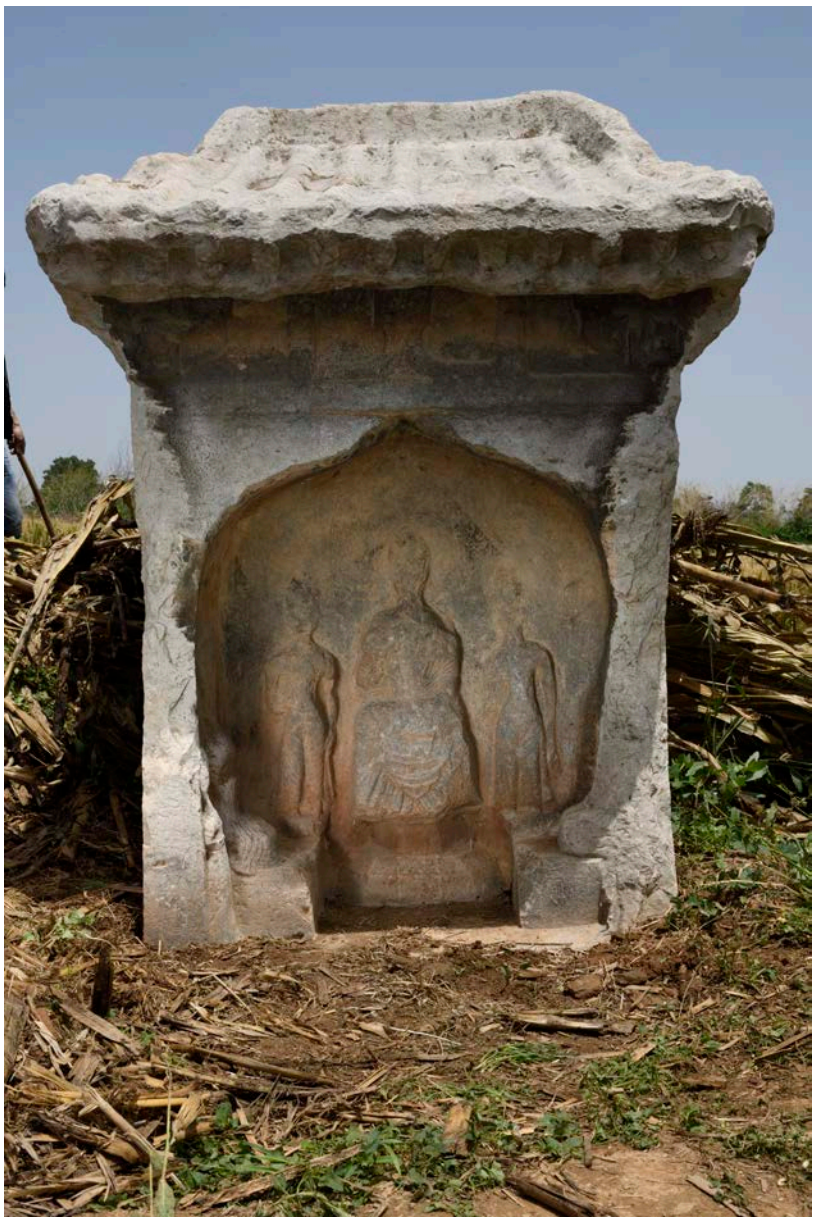
Sutra passages

2

Historical inscriptions

3

圖 Figure 54



Buddhist shrine close to the imperial tomb of Emperor Gao of the Tang; photograph taken in 2018

54. Stele of Huigong from Famen Monastery, Fufeng County 惠恭之碑 扶風縣 法門寺 656

Date

656

Number of inscriptions

2

Sutra passages

1

Historical inscriptions

1

圖 Figure 55

On the back of the impressive memorial stele for Monk Huigong, the *Deathbed Injunction Sutra* was carved

55. Sutra Texts on the Central Pillar of Qianfo Cave, Dafo Monastery, Binxian 彬縣大佛寺千佛洞中心柱刻經, 671

Date

671

Number of inscriptions

3

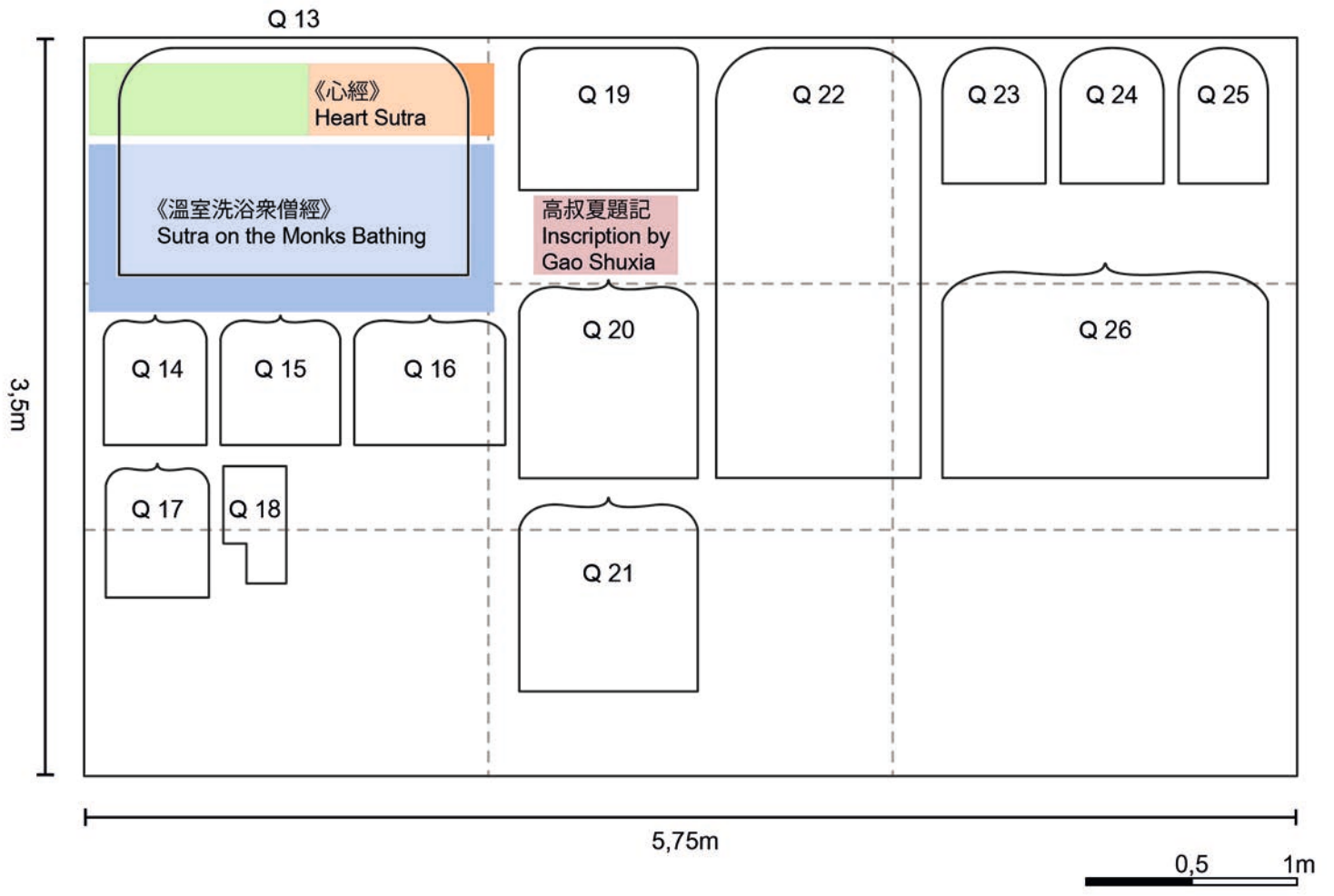
Sutra passages

2

Historical inscriptions

1

圖 Figure 56



Thousand Buddha Cave at Dafo Monastery is the only known location where sutra texts were carved on a central pillar. Schema of distribution of niches across the west wall of the central pillar and location of the sutra texts

56. Cishan Monastery in Linyou County 麟游縣 慈善寺, second half of seventh century

Date

second half of
seventh century

Number of inscriptions

4

Sutra passages

1

Historical inscriptions

3

圖 Figure 57

Sueyling reading at the foot of the Buddha at Cishan Monastery; photograph taken in 2010

57. Fragment with the *Deathbed Injunction Sutra* preserved at Forest of Steles Museum in Xi'an 《佛垂般涅槃略説教誡經》殘碑藏於西安市 碑林博物院

Date

?

Number of inscriptions

1

Sutra passages

1

圖 Figure 58

西安碑林博物院藏《佛垂般涅槃略説教誡經》殘石；2016 年拍攝
The Xi'an Forest of Steles Museum has many epigraphic treasures like this stone fragment with the *Deathbed Injunction Sutra*; photograph taken in 2016

58. Stone fragment from Huiri Monastery reporting about the carving of “mantras on stone walls” 石壁真言 and “Dhāraṇī pillars” 幢,Tang

Date

Tang

Number of inscriptions

2

Dhāraṇī

1

Historical inscriptions

1

圖 Figure 59

Fragment of Huiri Monastery; photograph taken in 2020

59. Stele Preserved at Taikun Monastery, Jingyang County 碑藏於涇陽縣 太壹寺, 771

Date

771

Number of inscriptions

Sutra passages

Historical inscriptions

圖 Figure 60

Working to document the stele preserved at Taikun Monastery; photograph taken in 2018

60. Dhāraṇī Pillar preserved at Taikun Monastery, Jingyang County
經幢藏於涇陽縣 太壺寺, 771

Date

771

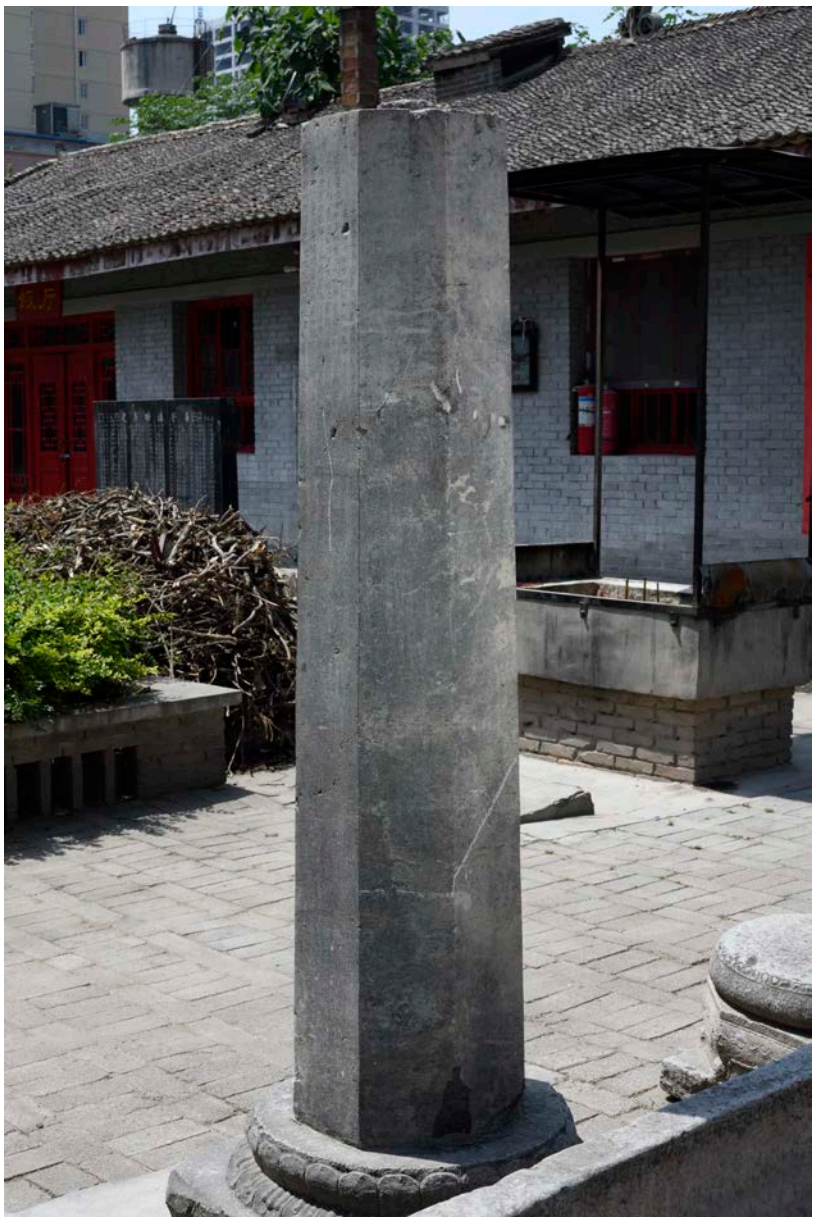
Number of inscriptions

1

Sutra passages

1

圖 Figure 61



The Dhāraṇī Pillar at Taikun Monastery is just one of several hundred specimen of that kind in China, we cannot document all of them; photograph taken in 2018

61. Votive Stele from Azure Dragon Monastery in Xi'an 造像 西安市 青龍寺, first half of the eighth century

Date

first half of the eighth century

Number of inscriptions

2

Sutra passages

2

圖 Figure 62

The Stele from Azure Dragon Monastery is truly a unique monument; a votive niche in front, sutra texts on the sides and on the back, it may have been venerated as a shrine at famous Azure Dragon Monastery, where Kūkai 空海 (774–835) found his destination; photograph taken in

62. Stone Lantern Dhāraṇī Pillar Preserved at Azure Dragon Monastery in Xi'an 經幢 西安市 青龍寺, 831

Date

831

Number of inscriptions

3

Sutra passages

2

Historical inscriptions

1

圖 Figure 63

The fragment of an octagonal pillar inscribed with *dhāraṇī* texts stood in front of the main hall of Azure Dragon Monastery from 831–845, when it was destroyed by imperial decree during the *huichang* era persecution

63. Stone Wall Fragment with the *Diamond Sutra*, preserved at the Forest of Steles Museum in Xi'an 《金剛經》殘石壁藏於西安市 碑林博物院, ninth to twelfth century

Date

ninth to twelfth century

Number of inscriptions

1

Sutra passages

1

圖 Figure 64

Our stone fragment with the text of the *Diamond Sutra* (ca. 1 x 0.5 m) can be reconstructed into a stone wall of five or six horizontal registers with several sutra texts measuring 2 x 3.8 m!

52. Jinci Museum 晉祠, Taiyuan 太原

Date

September 29, 699

Number of inscriptions

2

Sutra passages

1

Historical inscriptions

1

圖 Figure 65

Examination of some of the steles kept in Jinci Museum; photograph taken in 2008

Texts

T# 156

Great Skillful Means Sutra on the Buddha's Repayment of Kindness
《大方便佛報恩經》

the first 5 of a total of 7 scrolls
Approximate number of characters: 50.000
Location: Wofoyuan 臥佛院 caves 109, 110

T# 202

Sutra of the Wise and the Foolish
《賢愚經》

***Sutra Spoken by the Buddha on the Merit and Virtue in Renouncing the Householder's Life* 佛說出家功德經: A revised and slightly enlarged version of the first part of the "Chapter on Sirī-vaddhi's Merit and Virtue in Renouncing the Householder's Life 出家功德尸利苾提品"**
Approximate number of characters: 700
Location: Wofoyuan, cave 33, wall f
Translation made by our team

T# 223 (or T# 1509)

Great Perfection of Wisdom Sutra (or *Treatise on the Great Perfection of Wisdom*)
《摩訶般若波羅蜜經》 （《大智度論》）

Passage on Seventeen/Eighteen Aspects of Emptiness 十七/十八空節文
Approximate number of characters: 53 or 72
Locations: Mount Hongding 洪頂山, Mount Culai 徂徠山
Translation of passages made by our team

T# 227

Shorter Version of the Great Perfection of Wisdom Sutra
《小品般若波羅蜜經》

Passage defining the Perfection of Wisdom
Approximate number of characters: 77
Location: Mount Sili 司里山
Translation of passage made by our team

T# 232

Sutra on the Great Perfection of Wisdom Spoken by Mañjuśrī
《文殊師利所説摩訶般若波羅蜜經》

Passage on the Correct Law 正法節文
Approximate number of characters: 297
Locations: Mount Shuiniu Stele 水牛山碑; stele fragment from Yanzhou, Jinkou embankment 兗州金口壩
Translation of passage made by our team

Passage of 98 characters 九十八字節文
Approximate number of characters: 98
Locations: Mount Hongding 洪頂山 (two versions); Mount Yi 繹山 (two versions); Mount Jian 尖山; Mount Culai 徂徠山; Mount Long 龍山; Mount Yang 陽山 (lost); Steles fragments from Yanzhou, Jinkou embankment 兗州金口壩 (at least two versions)
Translation of passage made by our team

Passage of 54 characters 五十四字節文
Approximate number of characters: 54
Locations: Mount Hongding 洪頂山, Mount Shuiniu 水牛山
Translation of passage made by our team

T# 235

Diamond Perfection of Wisdom Sutra
《金剛般若波羅蜜經》

entire sutra
Approximate number of characters: 5.500
Locations: Wofoyuan 臥佛院 caves 33, 46, 71; Mount Taipeng 太蓬山 in Yingshan County 營山縣 (three versions); Jinchuanwan 金川灣 west wall; Bishui Monastery 碧水寺, Mianyang City 綿陽市; Beishan Monastery 北山院, Mianyang City 綿陽市

The first 15 (?) sections of the traditional division into 32 sections
Approximate number of characters: 2.750
Location: Mount Tai 泰山
T#235, 8: 748c20-749c15
Approximate number of characters: 1.640
Location: Xianling Shrine 唐獻陵石佛殿和石座, Sanyuan County 三原縣

Section 15 of the traditional division into 32 sections
Approximate number of characters: 280

Location: Stele from Shengguo Monastery in Qufu 曲阜勝果寺碑
Translation of passage made by our team

Stone Wall Fragment
Approximate number of characters: ca. 300 (originally ca. 5.000 characters)
Location: Forest of Steles Museum in Xi'an 西安碑林博物院

T# 245

Sutra Spoken by the Buddha on the Perfection of Wisdom of Humane Kings
《佛說仁王般若波羅蜜經》

Passage defining the Perfection of Wisdom
Approximate number of characters: 65
Location: Mount Hongding 洪頂山
Translation of passage made by our team

T# 251

Heart of the Perfection of Wisdom Sutra
《般若波羅蜜多心經》

entire sutra
Approximate number of characters: 265
Locations: Stele from Jixiang Monastery in Chengwu County 成武縣吉祥寺碑; Wofoyuan 臥佛院 caves 29 wall i, cave 71 wall d; Dafo Monastery 大佛寺 Binxian 彬縣; Forest of Steles Museum in Xi'an 西安碑林博物院; Taikun Monastery 太壺寺, Jingyang County 涇陽縣;

T# 262

Sutra of the Lotus of the Wonderful Law
《妙法蓮華經》

entire sutra
Approximate number of characters: 70.000
Location: Wofoyuan 臥佛院 caves 1, 2; Jinchuanwan 金川灣 west wall

***Sutra on the Perceiver of the World's Sounds*《觀世音經》**
Approximate number of characters: 1.500
Location: Haitan Monastery Stele in Dongping County 東平縣海檀寺碑; Xianling Shrine 唐獻陵石佛殿和石座, Sanyuan County 三原縣
Translation in WATSON 1993 modified by our team

Passage in prose from the "Chapter on the Universal Gate 普門品"
Approximate number of characters: 87
Location: Yellow Stone Cliff 黃石崖
Translation of passage made by our team
Names of participants in the Dharma assemblies of the *Lotus Sutra*
Approximate number of characters: ca. 50
Location: Mingdao Monastery in Linqu County 臨朐縣明道寺碑
Translation of passage made by our team

T# 279

The Great Expansive Buddha Flower Garland Sutra
《大方廣佛華嚴經》

entire sutra
Approximate number of characters: 577.200
Location: Jinci Museum 晉祠, Taiyuan 太原

T# 365

Sutra on the Contemplation of the Buddha of Immeasurable Life
《觀無量壽佛經》

Opening passage 經首序文
Approximate number of characters: 177
Location: Mount Gang 崗山
Translation of passage made by our team

T# 366

Sutra Spoken by the Buddha on Amitābha
《佛說阿彌陀經》

entire sutra
Approximate number of characters: 1.900
Location: Wofoyuan 臥佛院 cave 46 wall f

T# 369

Spell Spoken by Buddha Amitābha
《阿彌陀佛說咒》

entire spell
Approximate number of characters: 200
Location: Wofoyuan 臥佛院 cave 46 wall h

T# 374

Great Parinirvāṇa Sutra
《大般涅槃經》

The first 14 scrolls (with a few omissions) of a total of 40 scrolls; in addition, scroll 22
Approximate number of characters: 100.000
Location: Wofoyuan 臥佛院 cave 59 walls d, e, f, 66, walls d, e, f, 83 wall d, 51 wall f, 46 wall d

Passage on the Contemplation of the Real Attributes 觀實相節文
Approximate number of characters: 319
Location: Mount Sili 司里山
Translation of passage made by our team

Verse of the Thus Come One Witnessing Nirvana 如来證涅槃偈
Approximate number of characters: 20
Location: Yellow Stone Cliff 黃石崖
Translation of passage made by our team

Verse of Impermanence of All Conditioned Phenomena 諸行無常偈
Approximate number of characters: 16
Location: Mount Jian 尖山, Yellow Stone Cliff 黃石崖
Translation of passage made by our team

T# 389

Sutra of the Deathbed Injunction Briefly Spoken by the Buddha on the Point of Parinirvāṇa
《佛臨般涅槃略說遺教經》
entire sutra
Approximate number of characters: 2.400
Locations: Wofoyuan 臥佛院 cave 33 wall e; Forest of Stelae Museum in Xi'an 西安碑林博物院; Stele of Huigong from Famen Monastery, Fufeng County 惠恭之碑 扶風縣 法門寺

T# 397

Great Extensive Great Collection Sutra
《大方等大集經》

Passage from the "Piercing the Bodhi Chapter 穿菩提品" (i. e. "Chapter on the Bodhisattva of Ocean-like Wisdom 海慧菩薩品")
Approximate number of characters: 900
Location: Mount Tie 鐵山
Translation of passage made by our team

Passage on the Six Perfections 六波羅蜜節文
Approximate number of characters: 48
Locations: Mount Hongding 洪頂山, Mount Tie 鐵山
Translation of passage made by our team

T# 410

The Great Extensive Sutra on the Ten Wheels
《佛说大方廣十輪經》

entire sutra
Approximate number of characters: 50.000
Location: Jinchuanwan 金川灣 east wall

T# 411

Great Vehicle Great Collection Sutra on the Earth-Store Bodhisattva and the Ten Wheels
《大乘大集地藏十輪經》

Excerpt on Meditation 禪法略出
Approximate number of characters: 700
Location: Wofoyuan 臥佛院 cave 59, wall f;

T# 440

Sutra Spoken by the Buddha on Buddha Names
《佛說佛名經》

entire sutra
Approximate number of characters: 30.000
Location: Wofoyuan 臥佛院 cave 29, walls d ,e and f

T# 454

Sutra Spoken by the Buddha on Maitreya's Rebirth Below and Accomplishing Buddhahood
《佛說彌勒下生成佛經》

entire sutra
Approximate number of characters:
Location: Taikun Monastery 太壺寺, Jingyang County 涇陽縣

T# 475

Sutra Spoken by Vimalakīrti
《維摩詰所說經》

entire sutra
Approximate number of characters: 25.000
Location: Wofoyuan 臥佛院 cave 85, walls d ,e and f

Passage on the Contemplation of the Tathagata 觀如來節文 from chapter 12 "Vision of Akṣobhya Buddha 見阿閦佛品"
Approximate number of characters: 400
Location: Mount Ge 葛山; Tianming Monastery Stele in Sishui 泗水天明寺碑
Translation of passage made by our team

T# 515

Sutra on the Tathagata Teaching King Prasenajit
《如來示教勝軍王經》

entire sutra
Approximate number of characters: 3.000
Location: Jinchuanwan 金川灣 west wall
Translation made by our team

T# 586

Sutra of the Questions of Viśeṣacintibrahma
《思益梵天所問經》

Passage on the Six Perfections 六波羅蜜節文
Approximate number of characters: 78
Location: Stele from Pingyin County 平陰縣碑, Mount Jian 尖山
Translation of passage made by our team

T# 613

Sutra on the Secret Essentials of the Meditation Method
《禪法祕要經》

Several excerpts on Meditation 禪法略出
Approximate number of characters: 2.400
Location: Wofoyuan 臥佛院 cave 59, wall f;

T# 664

Golden Light Sutra in Combined Parts
《合部金光明經》

Srolls 1 and 2 out of a total of 8 scrolls
Approximate number of characters: 20.000
Location: Wofoyuan 臥佛院 cave 73 walls d, e; cave 76 wall d

T# 671

Sutra of Arrival in Laṅkā
《入楞伽經》

Opening passage 經首序文
Approximate number of characters: 188
Location: Mount Gang 崗山 (two versions)
Translation of passage made by our team

T# 701

Sutra on the Community of Monks Bathing in a Heated Chamber
《佛說溫室洗浴眾僧經》

entire sutra
Approximate number of characters: 1.500
Location: Dafo Monastery 大佛寺 Binxian 彬縣

T# 702

Sutra Spoken by the Buddha on the Merit of Donating Lamps
《佛説施燈功德經》

entire sutra, but in an abbreviated version
Approximate number of characters: 1.000
Location: Forest of Steles Museum in Xi' an 西安碑林博物院

T# 967

Dhāraṇī of the Jubilant Corona
《佛頂尊勝陀羅尼經》

entire sutra
Approximate number of characters: 1.200
Location: Wofoyuan 臥佛院 cave 46 wall f
excerpt (T#967, 19: 351a1–b1 and 352a26–352b23)
Approximate number of characters: 750
Location: Forest of Steles Museum in Xi' an 西安碑林博物院 (stele from Azure Dragon Monastery)
Translation modified after KIESCHNICK 2019, 2: 120–123, for §14–16.
version in 46 verses
Approximate number of characters: 700
Location: Forest of Steles Museum in Xi' an 西安碑林博物院 (stone lantern from Azure Dragon Monastery)
only *dhāraṇī*
Approximate number of characters: 220
Location: Beishan Monastery 北山院, Mianyang City 綿陽市

T# 1161

Sutra Spoken by the Buddha on the Contemplation on the Two Bodhisattvas King of Medicine and Superior Physician
《佛說觀藥王藥上二菩薩經》

Passage on the Names of 53 Buddhas (T#1161, 20: 664a4–29)
Approximate number of characters: ca. 400
Location: Yangyue Monastery 陽岳寺, Cangxi County 蒼溪縣
Translated in BIRNBAUM 1979, 132–133.

T# 1331

Dhāraṇī Sutra Spoken by the Buddha of the Consecration of the Seventy-two Thousand Spirit Kings Protecting the Bhiksu
《佛說灌頂七萬二千神王護比丘咒經》

Scroll 12: *The Consecration Sutra Spoken by the Buddha that Rescues from Sin and Enables Salvation from Birth and Death* 佛說灌頂拔除過罪生死得度經; scroll 11: *The Consecration Sutra Spoken by the Buddha Concerning Rebirth in the Pure Lands of the Ten Directions According to One's Wish* 佛說灌頂隨願往生十方淨土經
Approximate number of characters: 10.000
Location: Wofoyuan 臥佛院 cave 33 walls d, e

T# 1360

The *Dhāraṇī Sutra of the Six Gates Spoken by the Buddha*
《佛說六門陀羅尼經》

entire sutra
Approximate number of characters: 350
Location: Wofoyuan 臥佛院 cave 33 walls e
; Taikun Monastery 太壺寺, Jingyang County 涇陽縣
Translation made by our team

T# 1982

Compilation of Veneration and Repentance Rituals from All Sutras
《集諸經禮懺儀》

***Sutra on the Seven Roster Buddha Names* 七階佛名經**
Approximate number of characters: 440
Location: Jinchuanwan 金川灣 west wall
Translation made by our team

T# 2106

Assembled Records of Response of the Three Jewels in the Spiritual Realm (i. e. China)
《集神州三寶感通錄》

***The Transmission of [the image of] Buddha Amitābha and the 52 bodhisattvas* 阿弥陁佛并五十二菩薩傳**
Approximate number of characters: 400
Location: Mount Wolong 臥龍山, Zitong County 梓潼縣
Translation of passage made by our team

T# 2148

Catalog of All Canonical Scriptures

《眾經目錄》

scroll 1 completed, scroll 2 in part
Approximate number of characters: 12.500
Location: Wofoyuan 臥佛院, cave 46 wall d

T# 2875

Sutra of the Ten Evils Chapter of the Flower Garland of Great Wide and Vast
《大方廣華嚴十惡品經》

Passage on the Hell for Those Who Break the Fast 破齋者墮地獄節文
Approximate number of characters: 210
Location: Stele from Shifo Monastery in Juye 巨野縣石佛寺刻經碑
Translation of passage made by our team

T# 2885

Sutra of Liberation and Breaking the Attributes of the Mind through the Wisdom Stored in the Ocean of Buddha-nature
《佛性海藏智慧解脫破心相經》

first of two known scrolls
Approximate number of characters: 8.800
Location: Wofoyuan 臥佛院, cave 46 wall e

T# 2887

Sutra on the Profound Kindness of Parents Spoken by the Buddha
《父母恩重經》

entire sutra
Approximate number of characters: 800–1.000
Location: Steles from Jixiang Monastery in Chengwu County 成武縣吉祥寺碑 (four versions: stele of the Dai family from Jixiang Monastery; fragment of a Stele Carved by Chen Wei□; stele from Guoman Village, Jinxiang County; Stele from Qinghe Commandery); Steles from Ningyang County 寧陽縣碑 (three versions: undated Stele from Ningyang County; stele from Gongqiu County; stele from Liujing Village); Fragment of a stele discovered at Luocheng Village, Jinxiang County 北宋雍熙二年中乐城村《佛說父母恩重經》碑; Stele from Juye County 曲防村《佛說父母恩重經》碑; Wofoyuan 臥佛院 cave 59 walls a, f (two versions)
Translation in ARAI 2005 modified by our team

Collation with manuscripts S. 1204, Bei 7368, Bei 7353, 羽 411

Spell of the Glorious Buddha Crown
《阿彌陀佛說咒》

entire spell
Approximate number of characters: 600
Location: Wofoyuan 臥佛院 cave 46 wall h

extra-canonical

Sutra on the Perfection of Wisdom in the Sutras
《佛說脩多羅般若波羅蜜經》

entire sutra
Approximate number of characters: 2.200
Location: Wofoyuan 臥佛院 cave 46 wall f

extra-canonical

Elucidation of the Shallow and Profound Teachings, Matched to Spiritual Capacities, on Giving Rise to Bodhi-mind [as found] in the Sutras
《明諸經中對根淺深發菩提心法》

entire sutra
Approximate number of characters: 11.000
Location: Jinchuanwan 金川灣 east wall

extra-canonical

Elucidation of the Different Teachings on Giving Rise to Bodhi-mind [with regard to] Two Levels of People, the Mundane and the Transmundane, [as found] in the Sutras of the Great Vehicle
《明諸大乘修多羅內世間出世間兩階人發菩提心同異法》

entire sutra
Approximate number of characters: 7.000
Location: Jinchuanwan 金川灣 east wall

extra-canonical

Brief Excerpts from the Moon-store Section Scripture of the Great Collection
《大集月藏分經略抄出》

entire sutra
Approximate number of characters: 6.500
Location: Jinchuanwan 金川灣 east wall

extra-canonical

Sutra on the Merit of Reverence of Pure, Splendid Display, Entrusted by the Thus Come One from the Golden Coffin
《如來在金棺囑累清淨莊嚴敬福經》

entire sutra
Approximate number of characters: 1.800
Location: Cishan Monastery 慈善寺, Linyou County 麟游縣; Stele from Xinhai Village in Wenshang County, 汶上縣《佛在金棺上囑累經》碑
New translation by our team

extra-canonical

Dhāraṇī of the Great White Parasol Buddha-Corona by all Thus Come Ones
《一切如來白傘蓋大佛頂陀羅尼》

entire sutra

Approximate number of characters: 5.200
Location: Taikun Monastery, Jingyang County 涇陽縣 太壺寺

Excerpts from Reviews

T.H. Barrett, *Central Asiatic Journal* Vol. 58, 2015, No. 1–2, 225–226 (Shandong 1; Sichuan 1)

It gives immense pleasure to see the inception of a new series on the antiquities of Asia produced to the very highest standards and incorporating international collaborative scholarship of the very highest order. The production values in evidence in these lavish volumes set new standards for such projects, incorporating as they do in visual form all the information an art historian or archaeologist might need . . .

. . . Though this review has somewhat invidiously singled out two contributions from within these volumes, it must be emphasised that one of the chief delights of reading them is the keen sense that they are the products of many hands, all skilfully orchestrated by the chief editors . . .

. . . Certainly anyone with an eye for real academic quality will await the appearance of further volumes in this landmark series with the keenest interest.

Toshihide Numata Book Award Announcement 2015 (Sichuan 1)

The Toshihide Numata Book Award in Buddhism is awarded on an annual basis to an outstanding book or books in the area of Buddhist studies. The selection is made by an external committee that is appointed annually. The members of this year's committee were enthusiastic in their praise of Buddhist Stone Sutras in China. One member wrote that it is "opening a new chapter in the study of Chinese Buddhist 'Stone Sutras', by establishing a very fruitful methodological approach to these complex sources. As such, it has far-reaching positive implications for the field at large and represents (especially as part of a general project) an important contribution to the study of Chinese Buddhism as a whole, encompassing areas as diverse as textual studies, archaeology, religious practices and material culture." Another commented that it "represents a model of successful cooperation between Chinese and Western scholars; the bilingual presentation is particularly noteworthy from this point of view, as it makes the book accessible to a wider scholarly public."

B. Dessein, *China Review International* Vol. 20, 2013 (2016), No. 3–4, 342–343 (Sichuan 1)

. . . In line with the overall feature of this series, before turning to a detailed description and interpretation of Wofoyuan, the volume starts with a topographical introduction to all the caves in the valley, including a detailed description of their physical features and measurements, and the layout of the contents of each wall of each engraved cave. Having gained a general picture of the layout of the site, in this tremendously helped by the wonderful and lavish photography that characterizes this series, Lothar Ledderose touches upon the chronology of the grove . . .

B. Dessein, *China Review International* Vol. 20, 2013 (2016), No. 3–4, 380–381 (Sichuan 2)

. . . This makes this volume also an interesting philological and text historical study. Moreover, the volume contains the first English translation ever of the "Dhāraṇī Sutra of the Six Gates Spoken by the Buddha" (pp. 42–44) and of the "Sutra on Renouncing the Householder's Life" (pp. 63–67) . . .

. . . From this and the previous volume on Buddhist stone sutras in Sichuan, it is obvious that the complete series will form an anthology of early medieval Buddhist texts and of the function and the position of these texts in the religious life of early medieval China. The series will also form a reference work on the function of Buddhist institutions in this period. We can therefore only hope for an early publication of the other volumes in this series.

B. Dessein, *China Review International* Vol. 20, 2013 (2016), No. 3–4, 407–409 (Shandong 1)

. . . This completely bilingually edited Chinese-English book, with its excellent presentation of the sites and of the inscriptions through superb photography (with references to the pictures throughout the text), allowing the reader to form a visual picture of the sites, is not only valuable for those Buddhologists who work on the development of Buddhism and its relation to the secular state in sixth-century China. By showing how, "with their chiseled writings, the monks turned their land into the realm of the Buddha" (p. 44), this volume, more generally, helps anyone interested in Chinese history to form a more nuanced picture of Chinese political history than merely relying on Confucian sources may do . . .

. . . The detailed descriptions of the Buddhist sutras and the insightful interpretations of their importance in Chinese history, along with the overview of publications relating to each of the inscriptions and the comparison of sutra texts with their edited version in the Taishō collection, complemented with a com-plete English translation, make this book a valuable research tool and a volume every Buddhological and Sinological library should have in their collections . . .

B. Dessein, *China Review International* Vol. 21, 2014 (2016), No. 2, 189–191 (Shandong 2)

. . . As all other volumes in the series, the inscriptions are edited, compared with the Taishō edition, and technical information on the size and type of characters, physical conditions, and so on, is provided. The lavish photography further helps readers visualize the sites and inscriptions. In addition, a history on the study and cataloguing of all different inscriptions is included. This approach lifts this volume to the level of a history of the discipline. . . .

. . . This, along with an analysis of scholarship relating to the inscriptions, makes this book a valuable research tool and a volume every Buddhological and Sinological library should have in their collections.

K.J. Kucera, *Journal of Chinese Religions* Vol. 44, No. 2, 2016, 188–190 (Sichuan 1; Sichuan 2)

. . . Exemplary in terms of documenting the Buddhist texts inscribed at the site with photographs, rubbings, and transcriptions, both volumes are well organized, consistent in their approach to each cave and the documentation of each text as compared with those found within the Taishō shinshū daizōkyō, variations being listed in the footnotes. The bilingual nature of the volumes—Chinese and English—makes them structurally dense, but accessible to a broader audience . . .

. . . All can easily be read as stand-alone essays on each of the texts they analyze; concisely written and clearly structured, each represents a significant contribution to the field of Buddhist studies providing a perfect entrée into a number of less studied works for both specialists and non-specialists. . .

John Kieschnick, *Bulletin of the School of Oriental and African Studies* Vol. 79(3), 2016, 686–688 (Shandong 1; Shandong 2; Sichuan 1; Sichuan 2)

. . . Perhaps the most important contribution of these volumes is to understanding the *craft* of stone inscriptions—the challenges calligraphers, stone masons and carvers faced when attempting to realize works of great difficulty, creativity and sophistication. The technical information in these books alerts us to carving choices—U-shaped carving, V-shaped carving, and the unusual “flying white” and “Buddha-hands” carving. The authors point out the challenge of fitting a given sutra or passage to a particular space, and the technical difficulties of carving characters close to a wall or near the floor.

Taken together, these four volumes (and the volumes to come) provide extensive primary material together with background and analysis for any number of types of research into Chinese Buddhist social history, philology and art history.

Florian C. Reiter, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* Vol. 167(1), 2017, 256–262 (Sichuan 1; Sichuan 2)

Sichuan 1: . . . Although some Buddhist texts in those sutra caves were recorded, “none of the stone sutras have been comprehensively and systematically documented, analysed and

published" ... and now, it is the very purpose of the ongoing German-Chinese project to tackle exactly that task . . .

. . . The paragraph "Transcription" presents the text of the Lotus Sutra of the Wonderful Law in Cave 1. This is a scholarly master piece for which Ts'ai Sueyling signs: She copies the extant remnants of the text in the Cave and fills in the gaps, thus reconstituting the Sutra on the basis of the canonical version of Kumârajîva's translation. Different colours of the characters mark their origin and textual function. . . .

. . . impressive book which is a most valuable contribution to the study of China's history and pious religious culture that was shared by Chinese society as a whole.

Sichuan 2: . . . We realize that a huge amount of financial support and practical means are required to operate a project of that range and fantastic aspiration . . .

. . . Pages 42–44 contain "The Dhāraṇī Sutra of the Six Gates: Translation" which shows both: the Chinese original version and the first English translation of the text which is indeed a marvelous contribution . . .

. . . A "Bibliography" (pp. 443–448) concludes this volume which is a most intriguing opus, fascinating and promising as to forthcoming new volumes in the series Buddhist Stone Sutras in China. These volumes are indispensable for the study of religious Buddhist life and culture in early medieval China.

B. Dessein, *China Review International* Vol. 22, 2015 (2017), No. 2, 142–145 (Sichuan 3)

. . . As in the other volumes in this magnificent series, the combination of archeological, art historical, and philological work provides us with a new and renewed look at the social and political embedding of the creation of Buddhist caves, enhances our knowledge of text history . . . and adjusts our view of actual Buddhist practices of monks and lay believers.

Raoul Birnbaum, *T'oung Pao* Vol. 103-1-3, 2017, 261–278 (Shandong 1)

. . . Professor Ledderose's comprehensive project, of which this mammoth volume under review is just one constituent element, aims to record and study major Buddhist open-air stone inscriptions at Chinese sites. It is a project of enormous scope, which looks to many regions and many sites (some of the sites themselves are enormous), and it involves a substantial international team of dedicated researchers with expertise both in the technical skills required to carry out meticulous fieldwork and communicate its results, and in a broad range of academic fields, including such fields as art history, history of calligraphy, epigraphy, local history, Buddhist studies, and Chinese religions. It is to Ledderose's credit, together with all his international collaborators and the various generous funding agencies, that this extraordinary visionary endeavor has been seen to fruition . . .

. . . This volume and series on Shandong inscriptions, and the full scope of the project on Buddhist Stone Sutras in China, for which we are deeply grateful, produce in turn a challenge to new generations of scholars to extend these studies through the history of medieval times to the present, to examine how successive waves of peoples lived with these extraordinary religious monuments and thought about them . . .

Florian C. Reiter, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* Vol. 167(2), 2017, 519–522 (Shandong 1)

. . . The pictures and descriptions illustrate what landscape art means in China, it is the melting of the physical, geomorphic nature and the spiritual, intellectual capacity to find and understand an inherent transcendent meaning, using Buddhism as the form of expression. The practical realization was based on a fantastic albeit anonymous craftsmanship that transported art. The volume is absolutely indispensable for the study of religion, of state history and regional culture in China.

Florian C. Reiter, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* Vol. 167(2), 2017, 522–526 (Shandong 2)

. . . The essay by L. Ledderose embeds the studies of the present project group in the tradition of traditional Chinese Han Learning that since the Qing-period aimed at preserving, verifying, understanding and transmitting the cultural heritage of China, which in history was a strong concern of the imperial house and the intellectual elite. The importance of having these Buddhist inscriptions presented in this new and modern study, supported with any technical finesse, need not be explained . . .

Wendi Adamek, *Bulletin SOAS* Vol. 80 (3), 2017, 614–615 (Sichuan 3)

. . . The series is widely known to be the most ambitious and comprehensive attempt of its kind. Each volume is eagerly awaited by scholars in the fields of Buddhist studies, Chinese art and archaeology, and medieval Chinese history. This latest production maintains the high standards of the project, providing state-of-the-art documentation of the caves. Moreover, inclusion of more analytic chapters in this volume provides welcome contextualization. An important point that emerges from these studies is that cave inscriptions were used to assert slightly different versions of much-used texts. This sheds additional light on engraved text sponsorship, showing that it was not only a merit-making or text-preservation endeavour, but a means to stake claims about textual accuracy and efficacy.

Ha Jungmin , 韓國思想史學 Vol. 56 (2017.8), 429–438 (Shandong 1; Shandong 2)

in Korean

Helmut Schmidt-Glintzer, *Monumenta Serica* Vol. 66, no. 1 (2018), 226–228 (Shandong 2; Sichuan 2)

Die Herausgeber und Bearbeiter haben sich in jeder Hinsicht allergrößter Umsicht befleißigt, und ganz besonders ist ihnen für die Vorlage englischer Übersetzungen zu den Texten zu danken. Die

Verbindung allgemein einführender Texte mit der Transkription und Übersetzung der eingeschriebenen Texte und der photographischen Dokumentation der Funde selbst ist für den Forscher ein Vergnügen und ermöglicht dem Interessierten einen virtuellen Rundgang durch die Höhlen und zu den beschriebenen Steinen und Wänden. Format, Umfang und Gewicht der Bände fordern ihren Tribut, doch wird jeder, der sich auf die spektakulären Funde einlässt, reich belohnt. ... Bei einer Neuvermessung der Kultur- und Religionsgeschichte des chinesischen Mittelalters ebenso wie bei einer die Regionen berücksichtigenden Geschichte des Buddhismus in China werden die Ergebnisse dieses Heidelberger Akademieprojektes von grundlegender Bedeutung sein. Sie reihen sich ein in die bahnbrechenden Dokumentationen zu Orten entlang der Seidenstraße sowie zu Yungang, Maijishan und anderen Zentren buddhistischer Frömmigkeit in China. Die zukünftigen Dunhuang-Studien, die sich zu einem eigenen Forschungsfeld entwickelt haben, werden ebenso die Ergebnisse des Steininschriften-Projekts berücksichtigen, wie die bisherigen Erkenntnisse zu den buddhistischen Felshöhlen in Yungang in der Provinz Shanxi ... und am Maijishan in Gansu ... nunmehr in einen erweiterten Kontext gestellt werden können.

Marcus Bingenheimer, *T'oung Pao* Vol. 104-1-2 (2018), 202–206 (Sichuan 1; Sichuan 2; Sichuan 3)

For such a project to address Buddhist epigraphy in China is a happy occasion for the field at large, as Chinese Buddhist epigraphy is in a way one of its last frontiers....the thousands of inscriptions at temples that have survived into the twentieth century remain mostly uncatalogued and unedited. In this context, *Buddhist Stone Sutras in China* is an important and meaningful foray into the little studied world of Chinese Buddhist epigraphy, and sets the bar high for future editions of epigraphic material. ... The three main elements of the volumes—essays, photography, and transcriptions— work very well together. ... The question that unites the essays is: What does it mean for this particular text to be inscribed at this location? Although the answers necessarily remain somewhat conjectural, to me they were often convincing. The many successful interpretations prove that such a locative approach to epigraphy is a fruitful way to think about meaning and the development of sites and texts. ... The Sichuan volumes of Buddhist Stone Sutras in China are among the first results of a fascinating large-scale research project, which is successful both in its conception and execution. ... If the data is made openly available, a group of designers could come up with a virtual cave for research in a few days' work. It would take much less time than our forebears needed to excavate the chambers, chisel the inscriptions, and carve the magnificent reclining Buddha, who is all but ready to float from the stone through the pages of these splendid books into our digital networks.

Florian C. Reiter, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* Vol. 169(2), 2019, 511-515 (Shandong 3)

. . . It is almost needles to say that all these paragraphs are evidence of meticulous scientific work relying on the mastery of the philological and historiographical techniques of traditional Chinese Studies, which is all supported by modern techniques such as photography and cartography. . .

. . . The reader will find a fantastic amount of information that will invite him to visit the region and use these materials as a solid, reliable basis for further regional studies that would have to accept Buddhist religion as a major component that shaped life and history in Shandong and, in fact, in China. An extended "Bibliography" (pp. 499–512) of the reference sources quoted concludes this valuable volume that no Oriental library should fail to acquire.

Jiang Wu, *Bulletin of the School of Oriental and African Studies* Vol. 82 (3), 2019, 576-578 (Shandong 3)

. . . The editors admirably maintain the high quality of previous volumes and continue to impress us with the richness of the Buddhist stone carving tradition, calling for even more questions to challenge our understanding of Chinese Buddhism. . .

. . . In sum, the discovery and reproduction of the Buddhist stone sutras in Shandong are exciting developments and will move scholarship forward. I believe that the publication of this series in English and Chinese has without doubt brought the study of the stone sutra tradition into a new era.

B. Dessein, *China Review International* Vol. 25, 2018 (2020), No. 2, 104–107 (Sichuan 4)

. . . As in the previous volumes of this series, philological, historical, art historical, and archaeological approaches importantly modify and adjust our generally accepted knowledge of Buddhism in the Tang era. Buddhism is shown in its dimension of a lived religion in its at times troublesome relation with the central government. One can only praise the Heidelberger Akademie der Wissenschaften, the Institute of Archaeology and Museology at Peking University, the Chengdu Municipal Institute of Cultural Relics and Archaeology, the Sichuan Provincial Research Institute of Cultural Relics and Archaeology, and the Bureau for Cultural Relics of Anyue County for their excellent work.

Florian C. Reiter, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* Vol. 170(2), 2020, 523-526 (Sichuan 4)

. . . This presentation of the *Sutra on Repaying the Profound Kindness of Parents* (pp. 315–316, 349–350) and the *Nirvana Sutra* (pp. 317–347) following the distribution of the texts on the various walls, is the absolute highlight for any Sinologue and student of Chinese Buddhism.

Elisabeth Guthrie, *Canadian Journal of Buddhist Studies* Vol. 15, 2020, 122-127 (Sichuan 3)

. . . As part of a four-part series, this volume and its counterparts speak to a high degree of expertise, with the extensive primary and secondary-source research conducted by the international team of scholars, the inclusion of numerous sources in the footnotes, and the careful attention to bibliographical details. The language of the volume is accessible, and the bilingual content is applicable to a wide audience base. This book is highly recommended for graduate students and scholars with familiarity in the disciplines of archaeology, art history, Buddhist studies (especially Chinese Buddhist studies), history, and philology. This volume is an excellent read and will prove a unique addition to any collection.

Wendi Adamek, *Bulletin SOAS* Vol. 84 (1), 2021, 189-191 (Sichuan 4)

. . . Space does not permit a detailed summation of this magnificent volume; suffice it to say that each feature shows the highest degree of attention to detail and quality scholarship.

Florian C. Reiter, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* Vol. 171(2), 2021, 532-536 (Shaanxi 1)

. . . Taking the precarious situation of the cave Jinchuanwan into account, it was most important to enlist technical experts. Heidelberg was fortunate enough to get the help from German Bavarian State Office for Monument Protection, the Technical University of Munich, and the University of Applied Sciences in Mainz. Of course, adequate and corresponding counterparts from the Chinese side in Xi'an City, namely scholars, technicians and local political representatives were involved and also provided the indispensable support on which the German side had to rely.

. . . This illustrates the immense efforts that were made at reconstituting the many destroyed inscriptions and working out the presentation of the original consistence of the texts. A final and fantastic contribution is the superb translation of all the texts by Maxwell J. Brandstadt (pp. 581–631) who duly acknowledges the great support from the team in Heidelberg and also applauds a Japanese expert in his field of study, Nishimoto Teruma 西本照真.

It is absolutely rewarding to read the texts and compare the translations that will enable the reader to perceive a sphere of Buddhism that most certainly was unknown to him before. The volume concludes with an extended "Bibliography" (pp. 634–640). It is almost needless to say that the volume in all its parts is painstakingly documented in the footnotes. Again, this is a volume that any library must not miss to acquire.

B. Dessein, *China Review International* Vol. 26, 2019 (2021), No. 4, 294–299 (Shaanxi 1)

. . . The importance of the Jinchuanwan cave (technically discussed in the chapters by Han Jianwu, Yan Min, Wang Yongjin, and Zhang Gang, and by Shaohua Grasmück-Zhang) and of this volume is hard to overrate. As four of the eight texts in the cave name Xinxing as their author and are not found elsewhere in the Buddhist canon, and as two of these four can be matched with manuscripts discovered at Dunhuang while the other two texts are not known from any other source, the present volume fills a gap in research on the Three Levels Teaching, and makes available new and uncommon material for Buddhist studies. Combined with the volumes on Shandong and Sichuan provinces, this volume further adds to our understanding and appreciation of the multifaceted Chinese Buddhist world.

The excellent scholarship that is presented in a meticulous layout and complemented with lavish photography makes reading this volume not only an intellectual but also an aesthetic pleasure.

B. Dessein, *China Review International* Vol. 27, 2020 (2022), No. 2, 141-143 (Sichuan 5)

. . . When Michael Radich states that we should "consider whether similar themes" to the one that appears to be the fundament of the Wofoyuan, "are not part of a constellation of recurring notions characteristic of the engraving of sutras in caves more generally," he actually raises the question as to the overall rationale and motivation that underlies the carving of this and similar cave constructions (p. 89). It is thanks to works such as this magnificent series that we may hope to find an answer to this and related questions.

Wendi Adamek, *Bulletin SOAS* Vol. 86 (1), 2023, xx–xx (Sichuan 5)

The fifth volume on Sichuan in the monumental Buddhist Stone Sutras in China series continues the impressive teamwork of the Heidelberger Akademie der Wissenschaften to document the famous site known as Wofoyuan (Grove of the Reclining Buddha). . . . All the volumes in this series provide high-quality documentation, enabling other scholars to incorporate study of the site. . . . In sum, I have only praise for this magnificent achievement; each aspect of the volume shows the highest degree of attention to detail and quality scholarship. I had the opportunity to hear a presentation by Manuel Sassmann on the technology and labour involved in producing the detailed photos of rubbings and correlating them with photos of wall-segments. The process was complicated and exacting, and creates a high standard for other archaeologists. This will be an enduring resource for scholars of medieval China, Buddhism, and Chinese archaeology.

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