



中國佛教石經

Buddhist Stone Sutras in China

叢書主編 雷德侯

Series Editor Lothar Ledderose
on behalf of
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Shaanxi Province

Volume 1 Jinchuanwan Cave, East Wall

本卷主編

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Edited by

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Cover and frontispiece show the Jinchuanwan cave with its protective facade, built in Tang style in 2012; photograph taken in 2017

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凡 例

- 本叢書以中、英文雙語出版。英文部分的中文名稱均採用漢語拼音拼寫。
- 英文通用的梵文詞當英文詞對待，所持標準為《牛津英語辭典》，克萊倫登出版社 1989 年第二版，1992、1997 年修訂版（網絡版：www.oed.com）。其他梵文詞以斜體標示，並加變音符號。
- 前加星號（*）的梵文術語或人名，表示其原文不詳，乃復原而成。
- 凡歷史紀年皆轉化成公曆紀年，包含年、月、日。
- 金川灣刻經文字以隸定錄文、拍照、拓片和掃描等方式作記錄。2016 至 2018 年在現場校對刻經錄文。2017 年使用特製腳手架拍攝刻經，相機以垂直、水平正交定位。採用拓片現存陝西省文物保護研究院，拓印於 2000 年，拍攝於 2016 年。
- 本卷圖版包含石窟外景和內壁刻經區的全景照片。刻經壁從下至上分十一層。圖版首先展示東壁全景照片（第116 頁），再標出層與節的示意圖（第117 頁）。為了盡可能清晰地展示壁面刻經錄文，每一層從右至左分若干節。每節的每行頂端標行數。在全景代碼示意圖中，為一目了然，銘刻文字尚存的區域以藍底色標識。黑色標碼區內的銘刻文字見圖版。第三層的兩個區節以及第十一層標以白色標碼，表示其內的銘刻文字已不可辨。
- 第 1 至 3 層特別高，水平分作上（a）、下（b）兩段。上段展示在書左開，下段展示在書右開。讀者不必翻頁即可覽整行刻文。第 4 至 10 行的層高較短，沒有分段，每頁展示一個分節。石壁的照片與相應的拓片並列展出，讀者可以對照閱讀同行文字。若分節沒有拓片，代以相應的掃描圖。
- 隸定錄文包含刻經的復原內容。刻經的位置與布局，包含壁面、層數、行數，以金色標出。佛經的品名以綠松色，卷名以深綠色標出。所存文字以黑色或棗紅色（見下條凡例）標出。已佚或風化的文字根據《大正藏》本或其他版本補之，以灰色標出。刻經錄文若與《大正藏》不同，則出校說明。
- 書寫筆畫不同於現行規範者，徑加楷正，以棗紅色標出，異寫字、異構字、通假字及行書亦以棗紅色標出。保存狀況良好的異體字按漢語拼音順序另附圖例，列於《中國佛教石經·陝西卷》第二卷錄文之後。

Conventions

- The text is bilingual in Chinese and English. Throughout, Chinese names in the English text are rendered in Pinyin.
- Sanskrit words current in English, as in the second edition of the *Oxford English Dictionary*, Clarendon Press 1989, with additions from 1992 and 1997 (online edition available at www.oed.com), are treated as English words. All other Sanskrit words are rendered in italics with diacritics.
- An asterisk (*) preceding a Sanskrit term or name indicates that it has been reconstructed, because the Sanskrit original does not survive.
- All historical dates have been converted to the Common Era, including year, month, and day.
- The texts in the Grove of Jinchuanwan are documented by transcriptions, photographs, rubbings, and scans. The transcriptions were made on the site from 2016 to 2018. The photographs were taken in 2017 with a purpose-built scaffold that allowed orthogonal positioning of the camera vertically and horizontally. The rubbings taken in 2000, which are now held in the Shaanxi Provincial Institute of Cultural Relics Protection (陝西省文物保護研究院), were photographed in 2016.
- The present volume contains photographs of the cave as seen from the outside and a survey of the text on the inside east wall. The text on this wall consists of 11 registers that are arranged from bottom to top. The volume contains a full-page illustration of the entire wall (p. 116), followed by a photograph of the wall on which the registers are indicated (p. 117). For the purpose of this volume, each register is divided into several numbered segments, arranged from right to left. The column numbers appear above each column. In the overview, areas with recognizable characters are, for clarity, here shaded in blue. Segments numbered in black are illustrated in the visual documentation that follows. Two

segments in register 3 and the topmost register 11 are numbered in white to indicate that characters are no longer visible.

- Registers 1 to 3, because of their height, are divided horizontally into half segments, a and b, with the upper half of the segment illustrated on the left-hand page, and the lower half on the right-hand page. It is thus possible to read each column in its entirety, without turning the page. Because registers 4 to 10 are shorter in height, they have not been divided, and each segment is illustrated on a single page. In every case, a photograph of the stone is juxtaposed with its rubbing, permitting the reader to compare two images of the engraved characters. For a few portions no rubbings exist. In such cases, we illustrate a scan instead of a rubbing.
- The engraved text is transcribed and has been reconstructed where necessary. The divisions of the text are marked in **gold**, indicating wall, register, and column. The engraved titles of chapters are marked in **turquoise**, those of scroll numbers in **dark green**. Extant characters are printed in black or (in the case of variant characters) in **red**. Lost and weathered characters are supplied according to the *Taishō shinshū daizōkyō* or other editions and are printed in **grey**. Differences between the sutra text carved on the stone and the printed text in the *Taishō shinshū daizōkyō* are listed in the footnotes.
- In the transcription, all characters have been rendered in traditional standard script. Variants are marked in **red**. These include characters with variant strokes or structures. Also marked in **red** are homophone substitutes and characters written in cursive script. The clearest examples of variant characters in the cave will be illustrated in alphabetical order in volume Shaanxi 2.

前言一

趙榮

陝西省是中華文明的發祥地，先後有周、秦、漢、唐等十四個王朝在此建都，遺留下極其重要的文化遺產，使陝西省成為具有國際影響力的考古、文物研究與保護的重要區域。陝西省淳化縣的金川灣刻經石窟，是目前所知世界上唯一、且保存完整的三階教刻經窟，對研究三階教的教義和實踐，唐代早期的宗教史、文化史，以及書法藝術等有重要意義。隋代僧人信行所創的三階教，因與其他佛教教派對立的教旨，受到同時代宗派的抨擊，並先後遭到朝廷打擊。至唐代末年，不僅其教派逐漸湮滅，信行所撰經文亦不再流傳。

早在 20 世紀 80 年代末，在中德兩國政府的支持下，由陝西省文物局組織，西安文物保護修復中心（後更名為陝西省文物保護研究院），陝西省考古研究所（後更名為陝西省考古研究院）等單位與德國巴伐利亞文物保護局（**Bayerisches Landesamt für Denkmalpflege**）、德國海德堡大學（**Universität Heidelberg**）等單位友好合作，共同保護和研究陝西省的文物。雙方在坦誠、互信的基礎上，開展了文物保護領域多方位、深層次的合作，被譽為中國文物保護國際合作領域最成功的典範。其中，2007 年到 2012 年開展的金川灣石窟保護項目，由雙方多家文物保護研究單位參與，從現場勘查到信息采集；從表面防風化補強材料篩選到壁面保護試驗區的建立；從石刻表面紅外熱成像分析到石窟本體結構加固的探索，都取得了令人矚目的成果。在合作的過程中，中德雙方在技術、文化方面的交流，增加了雙方相互的了解，提高了雙方對石質文物的保護水平。並在這一過程中，德方加深了對中華唐代刻經文化的認識，合作由保護領域延伸到了窟內佛經的

研究，於是就有了陝西省文物保護研究院與德國海德堡科學院（**Heidelberger Akademie der Wissenschaften**）合作開展的中國佛教石經研究項目（陝西省地區）。從 2016 年至 2018 年，雙方合作，使用最新的數字化記錄方法和技術，對淳化縣金川灣、麟游縣慈善寺等陝西省境內的石刻佛經進行全面、系統地記錄與研究。通過對壁面刻經的三維掃描、高清拍照，以期將這一“金石難滅……永留不絕”的文化瑰寶用現代更“難滅”的載體保存，真正做到“永留不絕”（引文出自山東省鄒城市鐵山“石頌”。參見《中國佛教石經·山東省》第二卷 **SHAN-DONG 2**, 第 152 和 157 頁）。並通過中德合作的佛教石經的研究項目，向世界傳播刻經的價值和重要性，意義重大！

三年以來，項目進展順利。其間，我也曾赴工作現場看望工作人員並了解項目進展情況，對雙方科學嚴謹的精神和認真負責的工作態度感觸頗深。本卷的出版，填補了三階教研究的空白，也為佛學的研究提供了難得的實物資料。

如習近平主席 2014 年 3 月 27 日在聯合國教科文組織總部發表的演講所說：“文明因交流而多彩，文明因互鑒而豐富。”保護人類文化遺產是世界各國和人民的共同責任。我深信，在雙方的共同努力下，中德合作一定會取得更大的成績。

感謝德國海德堡大學東亞藝術史系榮休教授、海德堡科學院中國佛教石經項目負責人、陝西文化遺產大使雷德侯（**Lothar Ledderose**）教授和陝西省文物保護研究院趙強先生，以及中德雙方項目組全體成員、參與該項目的其他單位的工作人員為本項目的順利完成所付出的辛勤努力。

Preface I

Zhao Rong

Shaanxi Province is the birthplace of Chinese culture. Fourteen sequential dynasties, among them the Zhou, Qin, Han, and Tang, founded their capitals there. With each dynasty has come a significant cultural heritage, which has established Shaanxi as a major force with international impact in the conservation of cultural relics and archaeological research. The sutra cave at Jinchuanwan 金川灣 in Chunhua County 淳化縣 is, at the time of writing, the world's only well-preserved text cave of the Three Levels Teaching. This cave is thus of great consequence for studies of the religious doctrines and practices of the Three Levels Teaching, for the early religious and cultural history of the Tang dynasty, and for the study of calligraphy. Because its doctrines were antithetical to those of other Buddhist schools, the Teaching of the Three Levels, founded by Monk Xinxing under the Sui dynasty, encountered resistance, and was eventually even attacked by the imperial court. Around the end of the Tang dynasty, not only did the Three Levels Teaching fall gradually into decline, but also the works compiled by Xinxing were no longer transmitted.

With the support of the national governments of China and Germany, the Xi'an Center for the Conservation and Restoration of Cultural Heritage 西安文物保護修復中心 (later changed to Shaanxi Provincial Institute of Cultural Relics Protection 陝西省文物保護研究院) and the Archaeological Research Institute of Shaanxi Province 陝西省考古研究所 (later changed to Archaeological Institute of Shaanxi Province 陝西省考古研究院), under the guidance of the Shaanxi Provincial Cultural Heritage Administration 陝西省文物局, have, together with the Bavarian State Office for Monument Protection (Bayerisches Landesamt für Denkmalpflege) and

the University of Heidelberg (Universität Heidelberg), jointly protected and studied Shaanxi's cultural assets since the late 1980s. With sincerity and mutual trust, we launched many multi-layered and far-reaching cooperative projects in order to conserve China's cultural heritage, all of which have become valued models for successful international cooperation in this field. The restoration project of Jinchuanwan Cave, conducted from 2007 to 2012, was one of these cooperative projects. The many institutions participating in the conservation research achieved remarkable results, including the following: survey and data collection, the selection of consolidation materials for surface protection from erosion, the establishment of test fields for rock conservation, the analysis of the carved surfaces by infrared thermographic imaging, and exploring the possibilities of shoring up the cave's structure. The technological and cultural exchange during this cooperation both improved mutual understanding and enhanced both parties' proficiency in stone conservation. During this process, the German side pursued their ever-deepening interest in carved stone sutras of the Tang dynasty, and our joint cooperation thus extended beyond matters of conservation to new research into the Buddhist sutras carved inside the cave. As a consequence, the research project on Chinese Buddhist Stone Sutras in Shaanxi Province came into being as a cooperative project between the Shaanxi Provincial Institute of Cultural Relics Protection and the Heidelberger Akademie der Wissenschaften. Throughout this project, which lasted from 2016 to 2018, our members utilized, in a comprehensive and systematic manner, the latest digital technology and methods of documentation for the recording and study of the Buddhist sutras carved at

Jinchuanwan in Chunhua County and at Cishan Monastery 慈善寺 in Linyou 麟游. As part of this process we have taken high resolution photographs and 3D scans of the cave walls with carved texts, in the hope of preserving forever this “enduring and imperishable” cultural treasure-trove in stone, thus making it even more “enduring,” and “imperishable” than was promised in the *Stone Hymn* 石頌 at Mount Tie 鐵山 in Zoucheng 鄒城 (see SHANDONG 2, 152 and 157). Through the work of the Chinese-German cooperative project on Buddhist Stone Sutras, the immense significance and priceless value of these stone sutras will become known all over the world!

In three years, we have made great progress. During this time, I visited the site and the people working there, to familiarize myself with the project. I was touched by the rigorous academic spirit and the sincere and responsible working attitude on

both sides. The publication of this volume fills a gap in research on the Three Levels Teaching, and makes available new and uncommon material for Buddhist studies.

As Chairman Xi Jinping has said, “Civilizations become richer and more colorful through exchange and mutual learning.” The conservation of the cultural heritage of mankind is the responsibility of every nation. I sincerely believe that with our combined efforts this Chinese-German cooperative project will achieve great things.

I am grateful to Professor Lothar Ledderose of the Heidelberger Akademie der Wissenschaften, to Mr. Zhao Qiang 趙强 of the Shaanxi Provincial Institute of Cultural Relics Protection, to members of the organizations partaking in the Chinese-German cooperative project, and to all the other institutions involved, for working so diligently towards the project’s successful completion.

前言二

雷德侯

《中國佛教石經·陝西卷》第一卷的內容包括金川灣石窟與其石刻經文內涵的研究，以及東壁刻經文字和圖片形式的詳細記錄。其中的兩篇三階教刻經為存世孤本。非常感謝中方同仁慨允共襄盛舉，并一同發表研究成果。

陝西省和德國在文物研究保護方面合作幾十年，碩果累累。中德合作始於 20 世紀 80 年代，德方負責人是當時的德國古迹遺址保護協會主席佩策特（Michael Petzet）和艾默林（Erwin Emmerling）教授。我們和中國同仁由此結緣。我曾多年忝列中德文物保護項目指導委員會成員，並於 2014 年榮任“陝西文化遺產大使”。

2002 年在陝西省文物局的安排下，我初次踏訪金川灣石窟，同行考察者有張總教授、西本照真教授，以及我的同事蔡穗玲和溫狄婭（Claudia Wenzel）博士。置身於這座中國單窟刻經字數之最多的刻經窟，我震撼不已，期待有朝一日詳盡研究這些刻經。這個願望在 2007 至 2012 年圓滿完成的中德合作金川灣石窟保護項目中實現了。這個由陝西省文物保護研究院同德國慕尼黑工業大學合作的保護項目，在當時陝西省文物保護研究院副院長張穎嵐的主持下，完成了金川灣石窟岩體加固、東壁表面加固封化，以及窟前保護建築的修建。該項目的成功為中德繼續合作研究金川灣石窟打下了良好的基礎。

2014 年在時任陝西省文物局局長趙榮先生的支持下，陝西省文物保護研究院與德國海德堡科學院（Heidelberger Akademie der Wissenschaften）達成了研究并出版陝西省佛教刻經的合作項目。陝西省文物保護研究院的趙強院長、王繼源書記，以及王保平副院長、韓建武副院長、馬濤副院長（20 世紀 90 年代他在慕尼黑考察時，我們即已相識）傾力確保我們的合作工作一如既往地順利開展。陝西省文物保護研究院的閻敏主任，從 20 世紀 90 年代起，就參與了多個中德文物保護項目。他事無巨細地組織和落實我們現場考察中的每個細節。感謝韓建武、閻敏、王永進和張剛合撰本卷關於中德合作金

川灣石窟保護工程的文章。他們與李立在考察現場給予了我們大力的支持。

陝西省文物局羅文利局長繼續全力支持我們的合作研究。在陝西省文物局的統籌下，我們有幸得到陝西省歷史博物館文軍女士和西安碑林博物院樊波女士的指導。她們作為項目的中方特派研究員，在訪問海德堡科學院期間，提供了和刻經歷史背景相關的珍貴史料。

和陝西省同仁合作研究的這些年，我們數次考察金川灣石窟并在現場工作。我們此前在山東省工作時，王保平副院長幫助過我們拍攝刻經的航空照片，爾今在金川灣，又慷慨分享文物攝影經驗和金川灣刻經的細節認知，還供項目組拍攝 2000 年考古清理發掘金川灣石窟時製作的拓片。

在金川灣石窟考察時，淳化縣文物旅游局劉萬宏局長為考察隊提供了便利。金川灣村的王根良主任不但和我們分享了他參與由張總、王保平主持的金川灣石窟考古清理的經歷，并帶領我們參觀了該村周邊的遺迹。

陝西省文物保護研究院孔學斌主任周到安排每次考察的後勤，魏宏剛在現場搭製安全可靠腳手架。司機王儀偉、曹帆、田建設和楊樸每天將我們安全、準時送達目的地。

借助於德國聯邦教育研究部（BMBF）的支持，即使在窟外大雪紛飛的時節，美因茲應用科技大學（i3Mainz）的博克斯（Frank Boochs）教授及其團隊成員施奈麗（Natalie Schmidt）、柏約克（Björn Brecht）、凱布諾（Bruno Kessler）和舒海涅（Rainer Schütze）仍精確掃描了石窟內現存的全部刻經。雷魯卡（Lukas Ledderose）設計并製作了固定相機的專用滑軌支架，解決了拍攝石窟不平整壁面的問題。蘇珊（Susann Henker）、馬本漢（Martin Bemann）和王平國（Manuel Sassmann）完成了在刻經壁面不平狀況下拍攝的複雜工作。何利群的考古經驗，以及張少華、蔡穗玲、吳濤和吳萌的現場協調，保證了考察工作順利進行。

田野工作結束之後，我們有幸邀請到許多學者參與本卷的研究工作。張總教授爲本卷撰寫了關於金川灣石窟、刻經和三階教的權威性概述。趙洲完成了石窟東壁信行撰經的英文初譯。曹德啟研究員在海德堡訪學期間給予很多有益的建議。美國加利福尼亞大學伯克利分校的白偉泉（**Maxwell Joseph Brandstadt**）撰寫了關於金川灣石窟東壁信行撰經的論文，入木三分，并把信行撰經逐譯成英語，收入本卷。2018年9月至10月，他專門來海德堡參與本項目組的專題討論會。特別感謝何書群（**Michael Radich**）教授和陳瑞翹先生在這個高强度的譯經討論會中提出許多有益的見解。

張少華、蔡穗玲、吳濤、肖礫彤、陳禕瑋和馬麗娜，一絲不苟通力完成陝西卷的刻經錄文。馬本漢、中山耶（**Jan Mühlenbernd**）、韓樂（**Ngoc Han Le**）和王風雱編輯圖版。本卷出色的圖版編排由王平國設計。項目組技術團隊負責人邁豪朗（**Wolfgang Meier**）確保了數據庫的運作。

溫狄婭是本卷中譯英工作的負責人，張少華負責英、中的逐譯，并撰寫了石窟描述的內容，吳

濤、蔡穗玲及何利群都不遺餘力的給予支持。實際上，項目組所有成員無不爲本卷竭盡全力。金川灣卷最終的完成是在項目組所有成員各盡其職、共同努力下達到的。張少華在張總教授的論文基礎上，整理繪製了信行撰經的分支結構圖，馬本漢將其數字化。肖礫彤負責參考文獻的編輯。在修改文稿時，傅智慧（**Sophie Florence**）的梵文知識給了我們很大的幫助。李慧聞（**Celia Carrington Riely**）女士以其精湛的中英雙語知識不僅爲本卷的英文作了完美的潤色，還清理了數處邏輯錯誤。蔡穗玲目光如炬，仔細通審中英文全稿。畢斐教授在杭州校訂、潤飾中文文稿，并編輯本卷。

作爲這次中德成功合作的成果，本卷首次呈現金川灣石窟東壁包括信行珍罕撰經在內的刻經。以照片、拓片及掃描全面記錄刻經。此外，本卷收錄了包括校註的全部刻經錄文，并首次譯爲西文。西壁刻經即刊《中國佛教石經·陝西卷》第二卷。

我誠摯感謝以上提到和未提及的個人與單位給予我們的莫大幫助！

Preface II

Lothar Ledderose

This is the first volume of the sutra inscriptions engraved in stone in Shaanxi Province. It presents the cave at Jinchuanwan and documents the texts on the east wall. Two texts of the Three Levels Teaching in this cave are unique: they exist nowhere else. We German scholars are grateful that our Chinese colleagues allowed us to study this extraordinary Buddhist monument with them and to publish our findings.

Indeed, we can look back on a fruitful relationship spanning several decades. In the 1980s the two countries began cooperating on the protection of cultural monuments in China, led on the German side by Michael Petzet and Professor Erwin Emmerling. The friendship with our Chinese colleagues dates back to this time. I have served as a member of the Steering Committee for these projects for many years, and I am honored and proud to have been appointed as an Ambassador of Shaanxi Cultural Heritage in 2014.

In 2002 the Agency for Shaanxi Provincial Cultural Heritage Administration 陝西省文物局 arranged my first visit to the cave at Jinchuanwan. I was able to examine it together with Professors Zhang Zong 張總 and Nishimoto Teruma 西本照真, as well as with my collaborators, Tsai Suey-Ling 蔡穗玲 and Claudia Wenzel. While standing in this largest of all Chinese caves with engraved Buddhist sutras, I was overwhelmed, and I hoped that someday we would be able to study the texts in detail. An opportunity arose with the restoration project of the cave, which was successfully conducted from 2007 to 2012 as part of the Chinese-German cooperation for the protection of cultural properties.

In 2014, under the leadership of former director Zhao Rong 趙榮, the Shaanxi Provincial Cultural Heritage Administration 陝西省文物局 and the

Shaanxi Provincial Institute of Cultural Relics Protection 陝西省文物保護研究院 concluded a contract with the Heidelberg Academy of Sciences and Humanities for collaborative research and publication of the Buddhist sutras engraved in stone in Shaanxi province. Under the guidance of the Director of the Shaanxi Provincial Institute of Cultural Relics Protection Zhao Qiang 趙強, the Party Secretary of the Institute Wang Jiyuan 王繼源, Vice-Director Wang Baoping 王保平, Vice-Director Han Jianwu 韓建武, Vice-Director Ma Tao 馬濤 (an old friend from his days in Munich) and the former Vice-Director Zhang Yinglan 張穎嵐 our work has run smoothly ever since. Yan Min 閻敏, an old acquaintance from his time in Germany, contributed his effective organizational skills. We also thank Han Jianwu, Yan Min, Wang Yongjin 王永進, and Zhang Gang 張剛 for the article in this volume on the Chinese-German cooperative project for the preservation of Jinchuanwan Cave. They and Li Li 李立 provided our group with much assistance.

The present director of the Shaanxi Provincial Cultural Heritage Administration Luo Wenli 羅文利 has wholeheartedly supported our cooperative research. Wen Jun 文軍 and Fan Bo 樊波 were among the colleagues from Shaanxi who visited the Academy at Heidelberg for scholarly exchange, where they presented valuable material on the historical context of the sutra engravings.

Several times over the course of the years we visited the cave and worked onsite. Earlier, during our work in Shandong, Wang Baoping had helped with aerial photography. Now, at Jinchuanwan, he generously shared his technical expertise and detailed knowledge of the cave, and made available the rubbings that had been taken in 2000, which we were able to photograph.

The Director of the Administration of Cultural Heritage and Tourism in Chunhua County 淳化縣文物旅游局 Liu Wanhong 劉萬宏 ensured that we encountered no difficulties during our work onsite. The mayor of Jinchuanwan Village, Wang Genliang 王根良, who had earlier taken part in the survey and excavation of the cave by Zhang Zong and Wang Baoping, shared his knowledge with us and guided us to other sites in the county.

Kong Xuebin 孔學斌 arranged our travels, and Wei Honggang 魏宏剛 erected the scaffolding in the cave. We would never have made it to our destination if the chauffeurs Wang Yiwei 王儀偉, Cao Fan 曹帆, Tian Jianshe 田建設, and Yang Pu 楊樸 had not always driven us safely.

The German Federal Ministry of Education and Research (BMBF) supported the project of the University of Applied Sciences, Mainz (i3Mainz), to scan all engraved inscriptions in the cave, even as snow fell outside. Under the direction of Frank Boochs, the team included Björn Brecht, Bruno Kessler, Natalie Schmidt, and Rainer Schütze. Lukas Ledderose designed and built a custom scaffolding. Susann Henker, Martin Bemann, and Manuel Sassmann mastered the intricate job of photographing the engravings on the cave's uneven wall surfaces. He Liqun 何利群 contributed his archaeological expertise. Shaohua Grasmück-Zhang 張少華, Tsai Suey-Ling, Wu Meng 吳萌, and Wu Tao 吳濤 coordinated logistics in the field.

After all the field work was completed and the site was documented, many scholars joined in the effort to organize the wealth of material and present it in this volume. Zhang Zong 張總 wrote a magisterial overview in which he discussed the cave, the engraved texts, and the Three Levels Teaching in general. Zhao Zhou 趙洲 helpfully produced the first English translation of Xinxing's texts. Tsao Tech 曹德啟 gave his advice during his stay at Heidelberg in 2017. Maxwell Joseph Brandstadt of the University of California, Berkeley finalized the translations and wrote an in-depth study of Xinxing's three texts on the east wall of the cave. He joined our research group (RG) in Heidelberg for an intensive workshop in September 2018. On this occasion Michael Radich and Chen Ruixuan 陳瑞翹 both contributed their wealth of knowledge to the discussion.

The transcription of the engraved texts is the result of a painstaking collaborative effort between

Shaohua Grasmück-Zhang, Tsai Suey-Ling, Wu Tao, Xiao Litong 肖礫彤, Chen Yiwei 陳禕瑋, and Ma Lina 馬麗娜. The image processing was completed by Martin Bemann, Jan Mühlenbernd, Ngoc Han Le, and Wang Fengyu 王風雲. Manuel Sassmann designed the ingenious page layout system and corresponding plate arrangement, which enables the user of the book to read the sutra texts in consecutive order. The leader of our technical team, Wolfgang Meier, expertly managed the database.

Claudia Wenzel acted as the principal translator from Chinese into English throughout this bilingual volume, while Shaohua Grasmück-Zhang was mainly responsible for rendering the texts from English into Chinese. Wu Tao, He Liqun, and Tsai Suey-Ling also lent their support. Indeed, all members of the research group pooled their knowledge for the demanding task of crafting and refining the translations. Shaohua Grasmück-Zhang and Martin Bemann prepared the diagram of Xinxing's two texts, based on Zhang Zong's work. Xiao Litong took charge of the bibliography. Sophie Florence's knowledge of Sanskrit proved to be one of her assets, when she helped improving the texts. With her superb knowledge of both English and Chinese, Celia Carrington Riely was the perfect overall editor, and ironed out various logical inconsistencies. In the final stages, Tsai Suey-Ling, with her eagle eye, made sure that the English and the Chinese text versions matched in detail throughout the entire manuscript. Professor Bi Fei 畢斐 proofread and polished the Chinese texts and edited the volume in Hangzhou.

As a result of this successful Chinese-German cooperation, we now present within this volume, for the first time, the scriptures on the east wall of Jinchuanwan Cave, including Xinxing's unique texts. The texts are fully documented, with photographs, rubbings, and, where necessary, scans. In addition, the volume includes complete transcriptions with critical apparatus, and the first translations into a Western language. The texts on the west wall will follow in a second volume.

My gratitude to all the individuals and helpers, named and unnamed, who have made this possible, has no limits.

目 錄 Contents

前言一	
趙榮	IX
Preface I	
Zhao Rong	X
前言二	
雷德侯	XII
Preface II	
Lothar Ledderose	XIV

導論 Introduction

珍稀石刻 佛典窟像——陝西省淳化縣金川灣三階教石窟	
張總	2
The Jinchuanwan Cave: Precious and Rare Stone Sutras of the Teaching of the Three Levels	
Zhang Zong	24
金川灣石窟刊刻信行撰經三種	
白偉泉	55
Three Texts by Xinxing at Jinchuanwan	
Maxwell Joseph Brandstadt	67
中德合作保護金川灣石窟	
韓建武 閻敏 王永進 張剛	89
Chinese-German Cooperation in Conservation	
Han Jianwu, Yan Min, Wang Yongjin, and Zhang Gang	95

調查紀錄 Catalogue

金川灣石窟東壁 East Wall of Jinchuanwan Cave

描述	102
東壁	102
Description	108
East Wall	109
圖示 Illustrations	116
隸定錄文 Transcriptions	516
《明諸經中對根淺深發菩提心法》 <i>Bodhi Matched to Faculties</i>	516
《明諸大乘修多羅內世間出世間兩階人發菩提心同異法》 <i>Bodhi for the Mundane and Transmundane</i>	528
《〈大集月藏分經〉略抄出》 <i>Brief Excerpts from the Moon-store Section</i>	536
《佛說大方廣十輪經》 <i>Great Expansive Sutra of the Ten Wheels</i>	544
白偉泉英譯 Translations by Maxwell J. Brandstadt	581
《對根淺深發菩提心法》 <i>Bodhi Matched to Faculties</i>	581
《世間出世間發菩提心法》 <i>Bodhi for the Mundane and Transmundane</i>	605
《月藏分抄出》 <i>Brief Excerpts from the Moon-store Section</i>	619

參考文獻 Bibliography 633