

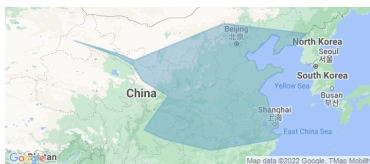
Ji shenzhou sanbao gantong lu 集神州三寶感通錄

also known as “Sanbao gantong lu 三寶感通錄”, “Record of Miracles”, “Dongxia sanbao gantong lu 東夏三寶感通記”, “Dongxia sanbao gantong lu 東夏三寶感通錄”

By Nelson Landry, University of Oxford

Entry tags: Yellow and Yangzi Rivers Region, Chinese Buddhist text, Text, Religious Group, Buddhist Traditions, Religious History, Miracle tales, Canonical texts

The Ji shenzhou sanbao gantong lu 集神州三寶感通錄 is a collection of miracle tales completed in 664 by the Tang dynasty scholar monk Daoxuan 道宣 (596-667). Miracle tales record the accounts of monks, lay believers, patrons, of sacred places as well as religious objects, structures, and scriptures. These stories are didactic by nature, teaching of the supremacy of the Buddhist faith by recounting miraculous events related to acts of spreading the Teaching (hongfa 弘法) and defending Buddhism in the face of adversity (hufa 護法). After gathering sources for decades out in the field and in the libraries of the Ximing Monastery 西明寺, Chang'an, Daoxuan completed this text at the secluded Jingye Monastery 靜業寺 in the Zhongnan mountains near the capital. Daoxuan and Daoshi 道世 (d. 683) collaborated at Ximing, and many of the accounts that appear in the Record of Miracles, also appear in Daoshi's great Buddhist encyclopedia, the Fayuan zhulin 法苑珠林 (A Forest of Pearls from the Dharma Garden). A quick glance at the sources used in the Record of Miracles reveals that the two primary outside sources used were the Mingxiang ji 冥祥記 (Records of Signs From the Unseen Realm; c.490) by Wang Yan 王琰 and the Gaoseng zhuan 高僧傳 (Biographies of Eminent Monks; c.530) by Huijiao 慧皎—two foundational texts in the biography and miracle tale tradition. Additionally, Daoxuan was an assiduous recorder of Buddhist history who did not fail to read official sources, especially the court histories such as the Wei shu 魏書 (History of the Wei), the Liang shu 梁書 (History of the Liang), and the Zhou shu 周書 (History of the [Northern] Zhou). He also took from sources concerned with local history, often referring to geographical works, gazetteers as well as local records. The Record of Miracles is divided into five thematic sections distributed over three fascicles. These sections are (1) the miracles relating to Buddhist relics (Skt. śarīra) and the pagodas that mark their location (sheli biaota 舍利表塔) in the first fascicle; (2) the miracles relating to the discovery of numinous Buddhist images (lingxiang chuilong 靈像垂降) in the second fascicle; (3) finally, the miracles relating to holy monasteries (shengsi 聖寺), (4) numinous teachings (lingjiao 靈教), (5) and extraordinary monks (shenseng 神僧) in the third fascicle. The overarching themes of this text revolve around the tripartite classification of Buddhist religious life into different “Jewels” (Skt. triratna; Ch. sanbao 三寶), with separate sections of the text corresponding to separate aspects of the Three Jewels. Following this thematic schema, (1) the sections on relics, pagodas and images correspond to the buddhas; (2) the section on auspicious scriptures corresponds to the teachings; (3) the sections on holy monasteries and extraordinary monks correspond to the monastic community.



Date Range: 266 CE - 664 CE

Region: Area of the places mentioned in the Ji shenzhou sanbao gantong lu

Region tags: China, East Asia, Chang'an (Xi'an)

Daoxuan compiled the Ji shenzhou sanbao gantong lu at Ximing Monastery 西明寺 in the Tang capital of Chang'an. However, he completed the work in 664 and most likely put the final touches to this compilation while he was residing in a sanctuary in the Zhongnan mountain range.

Status of Readership:

✓ Elite ✓ Religious Specialists

Sources and Corpora

Print Sources

Print sources used for understanding this subject:

— Source 1: Shinohara, Koichi. 1991. 'Ji Shenzhou Sanbao Gantong-Lu: Some Exploratory Notes'. In *Kalyāṇa-Mitta: Professor Hajime Nakamura Felicitation Volume*, 1st ed., 200–220. Delhi, India: Sri Satguru Publications.

— Source 2: Shinohara, Koichi. 1998. 'Changing Roles for Miraculous Images in Medieval Chinese Buddhism: A Study of the Miracle Image Section in Daoxuan's "Collected Records"'. In *Images, Miracles, and*

Authority in Asian Religious Traditions, edited by Richard H Davis, 144–88. Boulder, Colo.: Westview Press.

– Source 3: Shinohara, Koichi. 1990. 'Dao-Xuan's Collection Of Miracle Stories About "Supernatural Monks" (Shen-Seng Gan-Tong Lu): An Analysis of Its Sources'. Chung-Hwa Buddhist Journal, no. 3: 319–79.

Reference: Phyllis Granoff, Koichi Shinohara. Monks and Magicians. Motilal Banarsidass Publ.. isbn: 9788120811867. p.119-128

– Source 1: Hida Romi. 2011. Bijutsu shiryō to shite yomu " Shushinshu sanpo kantsū-roku": shaku satoru to kenkyū. Tōkyō: Waseda daigaku daigakuin tōyō bijutsu-shi.

– Source 2: Hida Romi. 2014. Bijutsu shiryō to shite yomu " Shushinshu sanpo kantsū-roku": shaku satoru to kenkyū. Tōkyō: Waseda daigaku daigakuin tōyō bijutsu-shi.

– Source 3: Hida Romi. 2015. Bijutsu shiryō to shite yomu " Shushinshu sanpo kantsū-roku": shaku satoru to kenkyū. Tōkyō: Waseda daigaku daigakuin tōyō bijutsu-shi.

Online Sources

Online sources used for understanding this subject:

– Source 1 URL:

<https://baike.baidu.com/item/%E9%9B%86%E7%A5%9E%E5%B7%9E%E4%B8%89%E5%AE%9D%E6%84%9F%E9%80%9A%E5>

– Source 1 Description: A very simple breakdown of the compilation in Mandarin.

Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

– Source 1 URL: https://cbetaonline.dila.edu.tw/zh/T52n2106_p0404a08?

[q=%E9%9B%86%E7%A5%9E%E5%B7%9E&l=0404a08&near_word=&kwic_around=30](https://cbetaonline.dila.edu.tw/zh/T52n2106_p0404a08?)

– Source 1 Description: CBETA is a Taiwanese online version of the Chinese Buddhist canon.

– Source 2 URL: <https://21dzk.i.u-tokyo.ac.jp/SAT/ddb-sat2.php?>

[mode=detail&useid=2106_52,0404a09&key=%E9%9B%86%E7%A5%9E%E5%B7%9E&ktn=&mode2=2](https://21dzk.i.u-tokyo.ac.jp/SAT/ddb-sat2.php?)

General Variables

Materiality

Methods of Composition

– Written



Inked

– with Ink

Medium upon which the text is written/incised

– Paper



Specify type of paper

– Specify: Unknown

Was the material modified before the writing or incising process?

– Other [specify]: Unknown

Notes: Looking at the manuscripts, we see that Stein 3728 was copied on the verso of an official document: a record of firewood in Dunhuang.

Was the text modified before the writing or incising process?

– Other [specify]: Unknown

Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– Yes

Tomb

– No

Cemetery

– No

Temple

– Yes

Notes: The colophon at the end of the text reads: "This [Record of Miracles] was presented in the first year of the Linde reign period (664), in the sixth month on the twentieth day. It was compiled [and completed] north of Fengyin at the Qinggong Monastery in the Zhongnan mountain range [to the south-west of Chang'an]." (T2106.435a13-14). The text was most likely kept in that same monastery, or was brought back to Ximing monastery in the capitol.

Shrine

– No

Altar

– No

Devotional marker

– No

Cenotaph

– No

Church

– No

Mosque

– No

Synagogue

– No

Triumphal Arch

– No

Monument

– No

Mass Gathering Point

– No

↳ Cave(s)

– No

↳ Hilltops

– No

↳ Other natural sanctuaries

– No

↳ Boundary markers or lines

– Field doesn't know

↳ Domestic contexts

– No

↳ Library/archive

– Field doesn't know

Notes: It may have been kept at the library in Ximing Monastery after Daoxuan passed away.

↳ Specify

– Specify: None

Is the location where the text stored accompanied by iconography or images?

– Field doesn't know

Is the area where the text is stored accompanied by an-iconic images?

– Field doesn't know

Production & Intended Audience

Production

Is the production of the text funded by the polity?

– No

Is the text considered official religious scripture?

– Yes

Notes: The Ji shenzhou sanbao gantong lu was revered as scripture insofar as it was included in the Chinese canon. However, the Ji shenzhou sanbao gantong lu is not a scripture of the same order as the Lotus Sutra or the Heart Sutra.

↳ Is there a culture of oral recitation?

– Field doesn't know

↳ Is there a story associated with the origins of scripture?

– No

↳ Are the scriptures alterable?

– Yes

Notes: This text is part of the Chinese Buddhist canon, though it is not scripture like the Lotus Sutra or the Heart Sutra. It recounts stories, some of which are quoted in doctrinal commentaries. The stories themselves are also copied, often verbatim, into other works. For example, there is much sharing between Daoxuan's *Ji shenzhou sanbao gantong lu* and Daoshi's *道世 Buddhist encyclopedia*, the *Fayuan zhulin 法苑珠林*, which borrowed extensively from Daoxuan.

↳ Do the practitioners generally consider the scripture open to alteration?

– No

Notes: Although the text itself need not be altered, it is quoted from liberally, and many fellow scholar monks would have taken and changed the miracle tales compiled in this text.

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting scriptures?

– No

↳ Is there a select group of people trained in transmitting the scriptures?

– No

↳ Is there a codified canon of scriptures?

– Yes

↳ Can the canon be altered or added to?

– Yes

Notes: The Chinese Buddhist canon was formed piecemeal according to new texts entering China as well as new texts being produced in China. Because of this, the Chinese Buddhist canon is what we could call an open canon.

↳ Are additional commentaries part of the canon as it is currently understood?

– Yes

Written in distinctly religious/sacred language?

– Yes

Notes: The *Ji shenzhou sanbao gantong lu* uses the characteristically dense and allegorical language of Buddhist texts, though it remains a work of history.

↳ Archaic ritual language?

– No

↳ Considered endogenous by the group itself?

– No

↳ Considered exogenous by the group itself?

– Yes

↳ Blended languages/creolizations/specific dialects?

– Yes

Notes: Transliterations of Buddhist Indic terms appear throughout.

↳ Possess its own distinct written language?

– No

↳ If known: which authority (authorities) describe(s) the language as sacred?

[Select all that apply]

– Other [specify]: None

Notes: The language itself is descriptive, not sacred.

↳ Are non-religious institutions involved with the support of teaching religious language(s) for this text?

– Yes

Notes: Insofar as miracle tales blend Buddhist language with the language of the Chinese literati.

↳ Are non-religious written languages used by the group's adherents to support religious study of text?

– Yes

↳ Are oral traditions used to support the religious study of the text?

– No

Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Does the Religious group actively proselytize and recruit new members?

– Yes

Notes: This text did not represent a religious group, though it was a work with an explicit proselytizing intent. The miracle tale genre is made up of stories that prove the efficacy of Buddhism in China. These tales were meant to be convincing, strengthening the resolve of believers and perhaps touching some that would otherwise remain indifferent to Buddhism. To this purpose, this text represents an effort on the part of Buddhists to convince non-believers to convert.

↳ Is proselytizing mandated according to the text?

– Yes

Notes: Daoxuan states explicitly that this text is written with a proselytizing intent, and that those reading it should be convinced of his religions worthiness.

↳ Is proselytizing mandated by the text for religious professionals?

– Yes

Notes: There is a section of the Ji shenzhou sanbao gantong lu dedicated to monks and nuns. The section is called "Supernormal monks" shenseng 神僧. In China, monks and nuns were the main actors responsible for proselytizing via sutra lectures, ritual responsibilities, and other such activities.

↳ Is proselytizing mandated by the text for all adherents?

– Yes

Notes: The text includes many other examples of laypeople converting others through pious acts of devotion or at religious festivals.

↳ Is missionary work mandated by the text for religious professionals?

– Yes

Notes: In China, monks and nuns were the main actors responsible for missionary work.

↳ Is missionary work mandated by the text for all adherents?

– Yes

Notes: Although lay disciples that begin missionary work usually become monks or nuns, there are examples where they remain lay practitioners. It was considered karmically beneficial for all to spread the Buddha's teachings.

↳ Is proselytizing or missionary work part of the historical culture of the community referenced in the text?

– Yes

Notes: Buddhism arrived in China thanks to scriptures, religious objects, and the missionaries (and merchants) that carried them. Buddhism in China is, at its basis, a missionary religion.

↳ Is proselytizing encouraged according to the text?

– Yes

Notes: Miracle tales are part of the Buddhist's proselytizing tool kit. They are tales that affirm Buddhism's relevance in China. Proselytizing is the explicit purpose of the author of these stories. That is not to say that they were believed to be legends, but statements of fact that they hoped might convince readers.

↳ Is proselytizing encouraged by the text for religious professionals?

– Yes

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Notes: Although lay disciples that begin missionary work usually become monks or nuns, there are examples where they remain lay practitioners.

↳ Are there specific rewards for proselytizing according to the text?

– Yes

Notes: One example would be that proselytizing has a positive effect on your karma.

↳ Are rewards for proselytizing promised by the text for religious professionals?

– No

Notes: Sometimes there are positive effects, but nothing is promised per se.

↳ Are rewards for proselytizing promised by the text for all adherents?

– No

↳ Are rewards for missionary work promised by the text for religious

professionals?

– No

↳ Are rewards for missionary work promised by the text for all adherents?

– No

↳ Is proselytizing by coercion acceptable according to the text?

– No

↳ Is textual justification for proselytizing part of the norm in the religious group?

– Yes

Notes: The Buddhist community had suffered centuries of uncertainty during the Six Dynasties period, the Sui, and then the Tang dynasty. Proselytizing was a necessity.

↳ Is normative proselytizing located in a specific time?

– No

↳ Is normative proselytizing located in a specific place?

– No

↳ Is normative proselytizing directed toward a specific audience?

– No

Notes: Some speak of early Buddhism in China as "gentry Buddhism". There certainly was a concerted effort directed at the ruling classes. However, proselytizing was not top-down. There was work being done on the ground as well as among the ruling class.

↳ Is the text silent on matters of proselytization?

– No

↳ Is proselytizing forbidden or restricted by the text?

– No

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– Yes

Is the text in question employed in ritual practice?

– No

Notes: The preface to the Ji shenzhou sanbao gantong lu appears in the Stein manuscript, S3728. This manuscript might have served a ritual purpose. The verso begins with fifteen columns of dialogue—most likely fabricated—between Xuanzong (r. 713-756) and an unknown master called Shengguang 勝光 regarding the foundation of a Kaiyuan Monastery as well as different points of doctrine and faith. This is followed by an excerpt from a preface in the first fascicle of the Ji Shenzhou sanbao gantong lu 集神州三寶感通錄 (Record of Miracles, for short; T2106). Aside from the shortening of the preface as well as some minor paraphrasing and editing, S3728 resembles the version preserved to this day in the Taishō canon. This is followed by three columns of text which, like the rest of the excerpt to this point, was copied almost verbatim from the Record of Miracles. The Record of Miracles excerpt is followed by two seemingly unrelated columns of text that, according to Zhou Shaoliang, paraphrase an edict passed in the first year of the Renshou era (601) under Emperor Wen of the Sui, ordering the construction of pagodas in all the provinces of China (sanshi zhou 三十州). This shortened edict is succeeded by two seat-settling texts (yazuo wen 押座文). The first seat-settling text is titled Youjie senglu dashi yazuo wen 右街僧錄大師壓座文 (Seat-settling text of the Great Master, Buddhist Registrar of the Right Precincts [in the Capital]). In the manuscript, it is punctuated with a crude line, and is

followed by another yazuo wen titled Youjie senglu Yuanjian dashi cizi Yunbian shu 右街僧錄圓鑒大師賜紫雲辯述 (Master Yuanjian, Buddhist Registrar of the Right Precincts [in the Capital] and Recipient of the Purple [Robe].: Composed by Yunbian), better known as Gu yuanjian dashi ershisi xiao yazuo wen 故圓鑒大師二十四孝押座文 (Master Yuanjian's seat settling text on the 'Twenty-four Filial [Exemplars]'), thus named after the print version out of the Stein collection. Perhaps S3728 was used for a Sutra lecture, which were quite common in Dunhuang at the time. However, the Record of Miracles itself was not meant to be used as a ritual text.

Is there material significance to the text?

– Field doesn't know

Context and Content of the Text (Beliefs and Practices)

Context

Is the text itself accompanied by art?

– No

Are there multiple versions of the text?

– Yes

Notes: Only one version of the text content remains to this day, though the same text is referred to by different names in the catalogues. It is also often referred to by its abbreviated title, Sanbao gantong lu 三寶感通錄 or Sanbao gantong zhuan 三寶感通傳, as well as alternative titles such as Dongxia sanbao gantong ji 東夏三寶感通記 and Dongxia sanbao gantong lu 東夏三寶感通錄. It exists in both a three fascicle and a six fascicle version. They are exactly the same in content, and most versions respect the three fascicle version. There is, however, one version that was carved in 1922 at the Jinling kejing chu 金陵刻經處 which splits it into six parts.

↳ Are multiple versions viewed as proper?

– Yes

Notes: Only one version of the text content remains to this day, though the same text is referred to by different names in the catalogues. It is also often referred to by its abbreviated title, Sanbao gantong lu 三寶感通錄 or Sanbao gantong zhuan 三寶感通傳, as well as alternative titles such as Dongxia sanbao gantong ji 東夏三寶感通記 and Dongxia sanbao gantong lu 東夏三寶感通錄. It exists in both a three fascicle and a six fascicle version. They are exactly the same in content, and most versions respect the three fascicle version. There is, however, one version that was carved in 1922 at the Jinling kejing chu 金陵刻經處 which splits it into six parts.

↳ If multiple versions are proper, is there a differentiation among versions by any means?

– Yes

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↳ Age of extant version of text?

– No

Notes: The extant text from 664 no longer exists. All versions of this text are based on past printed canons later collected in the Taisho version redacted between 1924 and 1932.

↳ Content of text?

– No

Notes: Only one version of the text content remains to this day, though the same text is referred to by different names in the catalogues. It is also often referred to by its abbreviated title, Sanbao gantong lu 三寶感通錄 or Sanbao gantong zhuan 三寶感通傳, as well as alternative titles such as Dongxia sanbao gantong ji 東夏三寶感通記 and Dongxia sanbao gantong lu 東夏三寶感通錄. It exists in both a three fascicle and a six fascicle version. They are exactly the same in content, and most versions respect the three fascicle version. There is, however, one version that was carved in 1922 at the Jinling kejing chu 金陵刻經處 which splits it into six parts.

↳ Ritual purpose of text?
– No

↳ Is there debate about which version is proper?
– No

Is the text part of a collection of texts?
– No

If the text is not explicitly scripture, is it part of another important literary tradition?
– Yes

↳ Cultural with religious implications?
– Yes

↳ Behavioral literature?
– No

↳ Other
– Other [specify]: Miracle tales

Notes: Miracle tales were didactic stories related to Buddhist figures and objects that described miraculous occurrences brought about by acts of great piety and fervent devotion. The miracle tale recounts seemingly normal stories only to then shatter the reader's sense of normality, presenting evidence of awe-inspiring occurrences related to Buddhist persons and objects. In this way, they present the audience with concrete examples of the workings of karma, while simultaneously setting verifiable historical precedents in a bid to prove the religious efficacy of Buddhism in China.

Reference: Zhenjun Zhang. *Buddhism and Tales of the Supernatural in Early Medieval China*. BRILL. isbn: 9789004277847.

Reference: Donald Gjertson E.. *The Early Chinese Buddhist Miracle Tale, A Preliminary Survey*. *Journal of the American Oriental Society*, 101(3) issn: 0003-0279.

Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?
(Select all that apply)
– Other [specify]: Miracle tales

Are there lineages or a single lineage established by the text?
– No

Does the text express a formal legal code?
– No

Formulating a specifically religious calendar?

– No

Beliefs

Is a spirit-body distinction present in the text?

– Yes

Notes: There is a distinction between "spirit-mind" and "form" or "material", though such hard dualistic distinctions, especially at the metaphysical level, do not apply in the Buddhist context. The medieval Chinese Buddhist worldview was informed by traditional notions of sympathetic resonance (ganying 感應) and by Buddhist metaphysics. Neither of these systems follow the notions of Cartesian dualism implied in the question above. Instead, the events in the Ji shenzhou sanbao gantong lu follow the dictates of a correlative cosmology, wherein unseen agents can affect the seen realm, and vice versa. Moreover, from a Buddhist standpoint, to hold a thing to be "ontologically distinct" is to hold a wrong view for that thing would have to be an independent entity, a category that does not exist in a system which holds that all things are co-dependent and all things arise and then cease.

↳ Spirit-Mind is conceived of as having qualitatively different powers or properties than other parts?

– Yes

Notes: Deities of the unseen realm, deities, buddhas, and bodhisattvas all appear in the text. They all have supernormal powers.

↳ Spirit-mind is conceived of as non-material, ontologically distinct from body?

– No

Notes: There is a distinction between "spirit-mind" and "form" or "material", though such hard dualistic distinctions, especially at the metaphysical level, do not apply in the Buddhist context. The medieval Chinese Buddhist worldview was informed by traditional notions of sympathetic resonance (ganying 感應) and by Buddhist metaphysics. Neither of these systems follow the notions of Cartesian dualism implied in the question above. Instead, the events in the Ji shenzhou sanbao gantong lu follow the dictates of a correlative cosmology, wherein unseen agents can affect the seen realm, and vice versa. Moreover, from a Buddhist standpoint, to hold a thing to be "ontologically distinct" is to hold a wrong view for that thing would have to be an independent entity, a category that does not exist in a system which holds that all things are co-dependent and all things arise and then cease.

↳ Other spirit-body relationship?

– Yes

↳ Within conceptions of the mind: are there distinct notions of psychological states or aggregates?

– Field doesn't know

↳ Do practitioners engage in debates about mind-body dualism?

– No

↳ Are debates framed in other ways?

– No

↳ Do practitioners distinguish between a corporeal body and an incorporeal soul or spirit?

– Yes

↳ Are there other sides or features of the debate?

– Yes

- ↳ What are historical mainstream and minority positions?
 - Field doesn't know

Is belief in an afterlife indicated in the text?

– Yes

- ↳ Is the spatial location of the afterlife specified or described by the religious group?
 - No

Notes: There are stories of people visiting the hell realm. The place of the hell realm is not specified, though it is called the "earth prison" (diyu 地獄). The earth prison in the Ji shenzhou sanbao gantong lu is described like a mirror image of the bureaucratic system implemented in the seen realm. There are officials that run the different realms of hell, gate keepers, guards, as well as specialized torturers for the different sections of the prison. The Ji shenzhou sanbao gantong lu does not go into detail about the bureaucratic infrastructure of the hell realm, though it does mention that Bodhisattvas, in this case Guanyin 觀音, may pass through the hell realm, where they offer assistance (or salvation) to those that visit.

- ↳ Is the temporality of the afterlife specified or described by the religious group?
 - No

- ↳ Is there debate in the interpretation of the language of the afterlife?
 - No

Is belief in reincarnation in this world specified in the text?

– No

Notes: The author of the Ji shenzhou sanbao gantong lu certainly did believe in reincarnation. In fact, it was claimed that he was the reincarnation of a fifth century vinaya master called Sengyou 僧佑. However, although they mention rebirth in the Ji shenzhou sanbao gantong lu, there is allusion to it but no explicit mention or examples of reincarnation in it. That being said, ideas of reincarnation and karma inform the text from beginning until end.

Are there special treatments for adherents' corpses dicated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– No

Are there practices that have funerary associations presented in the text?

– Yes

- ↳ Do these practices take place at tombs/burial sites?
 - No

Notes: That being said, there are stories about relics being interred in pagodas. These sometimes serve as tombs, though they are not the same. The remains may be excavated and translated somewhere else.

↳ Do these practices take place for the veneration OR worship of the dead?

– Yes

Notes: In this case, veneration was often offered to Buddhist relics, which may take the form of corporeal (e.g. finger bone, tooth), contact relic (e.g. staff, almsbowl), scripture (i.e. the Buddha's word), or crystalline pearls. While the practice of venerating objects was not new to China, the veneration of relics in particular was a distinct Buddhist innovation. The legends as well as the cult surrounding relics appear in most Buddhist as well as court histories dating back to the Six Dynasties. Relics played a key role in medieval Chinese Buddhist life because they were believed to be transtemporal materializations of the founder himself which was important when justifying Buddhism's "foreign" presence in China. Additionally, relics served the immediate needs of believers by acting as powerful merit-making objects as well as potent healing agents

↳ For the worship of a deceased person(s)?

– Yes

Notes: This is true both in the case of the Buddha and of holy saints in China. Both were venerated after death by preserving their relics and offering cult to them.

↳ For the worship of a deified human?

– Yes

Notes: Some might say that the Buddha was a deified human. The medieval Chinese would not have applied the same theistic notions to the deified Buddha, though he was a cosmic force and he could affect the world from a realm distinct from our own.

↳ For the worship of a deceased hero?

– No

↳ For the veneration of a deceased person(s)?

– Yes

Notes: This is true both in the case of the Buddha and of holy saints in China. Both were venerated after death by preserving their relics and offering cult to them.

↳ For the veneration of a deified human?

– No

Notes: Some might say that the Buddha was a deified human. The medieval Chinese would not have applied the same theistic notions to the deified Buddha, though he was a cosmic force and he could affect the world from a realm distinct from our own.

↳ For the veneration of a deceased hero?

– No

Are supernatural beings present in the text?

– Yes

Notes: These supernatural beings vary greatly. There are mountain gods and other traditional spirits. The deities of the Buddhist pantheon are also present in the Ji shenzhou sanbao gantong lu. Interestingly, the relics and images of holy figures also have supernatural powers and often act in the same way as supernatural beings might.

↳ A supreme high-god is present

– No

Previously human spirits are present

– Yes

↳ Human spirits can be seen

– Yes

Notes: For an example, see story of Zhou Qi's 周玘 (258-313) daughter who dies and is whisked away by a purple cloud. The daughter was a pious believer who daily worshipped an image of the Buddha. When it was discovered the image had been damaged, she took gold from her hairpin to gild the statue. She later became ill and died, though people continued to see her in full dress standing atop the walls outside of Wu commandery. Then, she was carried off on a cloud before many eye witnesses (see T2106.416b27-c13).

↳ Human spirits can be physically felt

– Yes

Notes: Spirit monks (shenseng 神僧) appear quite often in this text. For example, the monk Wangming 亡名 (No-name) travelled to Mount Gu to visit the Zhulin Monastery. After an arduous journey he finally arrives at this mythical temple. There he meets an old acquaintance with whom he shakes hands. He is, however, quickly dismissed because of a bureaucratic issue at the temple and he is sent away. The monastery quickly disappears, as do the monks and the abbot who greeted him (see T2106.424a1-b14).

↳ Previously human spirits have knowledge of this world

– Yes

↳ Knowledge is restricted to a particular domain of human affairs

– Yes

↳ Knowledge is restricted to (a) specific area(s) within the sample region

– No

↳ Knowledge is unrestricted within the sample region

– No

↳ Knowledge is unrestricted outside of sample region

– No

↳ Can see you everywhere normally visible (in public)

– No

↳ Can see you everywhere (in the dark, at home)

– No

↳ Can see inside heart/mind (hidden motives)

– No

↳ Know basic character (personal essence)

– No

↳ Know what will happen to you, what you will do (future sight)

– No

↳ Have other knowledge of this world

–Specify: None

↳ Human spirits have deliberate causal efficacy in the world
– No

↳ Human spirits have indirect causal efficacy in the world
– No

↳ Human spirits have memory of life
– Yes
Notes: Ghosts may lament their death and other such phenomena.

↳ Human spirits exhibit positive emotion
– No

↳ Human spirits exhibit negative emotion
– Yes

↳ Human spirits communicate with the living
– No
Notes: In principle, yes, but not in this text.

Non-human supernatural beings are present
– Yes

↳ Supernatural beings can be seen
– Yes
Notes: There are many different supernatural beings that appear in the text. To name only one such being, dragons appear quite often. In one story, a dragon many meters long appeared when an image of the Buddha was cast at Chaoling Monastery in Wu commandery. He appeared out of a white cloud, circumambulating the image and bowing every time he came before it (see T2106.416c24-417a5).

↳ Supernatural beings can be physically felt
– Yes
Notes: There is one very poignant example of how supernatural being can be felt. In Kuaiji, at the Mao Pagoda, there were two protective deities that lived in the well near the structure. They were called the "fish Bodhisattvas". People presented them with offerings, so the fish would come out to receive them. One day, a truant pretended to present the fish offerings, only to chop off one of their tails when it came out. Many years later, a mysterious woman was seen limping around. When she was followed, it was discovered that she had entered the well and turned into the injured fish (see T405a17-405a29)

↳ Non-human supernatural beings have knowledge of this world
– Yes

↳ Knowledge is restricted to a particular domain of human affairs
– No

↳ Knowledge is restricted to (a) specific area(s) within the sample region
– No

↳ Knowledge is unrestricted within the sample region

- Yes
- ↳ Knowledge is unrestricted outside of sample region
 - Yes
- ↳ Can see you everywhere normally visible (in public)
 - I don't know
- ↳ Can see you everywhere (in the dark, at home)
 - I don't know
- ↳ Can see inside heart/mind (hidden motives)
 - Yes
- ↳ Know basic character (personal essence)
 - Yes
- ↳ Know what will happen to you, what you will do (future sight)
 - I don't know
- ↳ Have other knowledge of this world
 - Yes
- ↳ Non-human supernatural beings have deliberate causal efficacy in the world
 - Yes
 - Notes: Non-human supernatural being, be they deities, devas, Dharma guardians, or other such beings may manifest in many different forms. They may appear as fish in a pond, as birds in the sky, or as elusive monks that appear when you approach. It is also important to note that religious objects such as relics, images, and pagodas are believed to truly be the Buddha, or the saint that they represent. In this way, supernatural beings, be they devas or religious objects, usually affect the world through signs, though they can sometimes bring about the phenomena that they desire. This causal efficacy is based in traditional Chinese conceptions of sympathetic resonance--wherein things in the seen and unseen realms may resonate with one another according to cosmic categories as well as human sincerity--and Buddhist conceptions of karma.
- ↳ Supernatural beings can reward
 - Yes
 - Notes: The reward in these circumstances are usually not material, unless the material is a sacred object. They may impart on people rare teachings or they may confirm, for example, a monk's doubts during practice. The reward may also be good harvests, peace, happy family life, etc.
- ↳ Supernatural beings can punish
 - Yes
- ↳ Non-human supernatural beings communicate with the living according to the text?
 - No
- ↳ These supernatural beings have indirect causal efficacy in the world
 - Yes

- ↳ These supernatural beings exhibit positive emotion
 - Yes
- ↳ These supernatural beings exhibit negative emotion
 - Yes
- ↳ These supernatural beings possess hunger
 - No
- ↳ These supernatural beings possess/exhibit some other feature
 - Specify: Sadness and fear, or at least, in the case of sacred images, they may cry or sweat.

Does the text attest to a pantheon of supernatural beings?

– No

Are mixed human-divine beings present according to the text?

– No

Is there a supernatural being that is physically present in the/as a result of the text?

– No

Are other categories of beings present?

–Other [specify]: No

Does the text guide divination practices?

– No

Supernatural Monitoring

Is supernatural monitoring present in the text?

– Yes

Notes: There are many examples of supernatural beings looking over, and sometimes intervening, in human activities. These supernatural powers vary, from Bodhisattvas to deities, from holy images to haunted pagodas, or from benevolent monks to protective spirits. One example of supernatural monitoring is how they might save individuals from the hell realm. One story tells of the monk Liu Sahe 劉薩河 (Buddhist name Huida 慧達). He lived off of hunting until one day he fell ill and travelled to the hell realm. In hell, he encountered Guanyin, who reprimanded him for killing sentient beings. Guanyin said Liu Sahe would be saved if he returned to the seen realm and sought out different sacred relics. When Liu Sahe came back to life, he became a monk and began a very fruitful career as a spiritual archeologist. He would discover many relics and sacred sites during his life, many of which are recorded in the Ji shenzhou sanbao gantong lu. In another example, a wind knocks a multi-storied pavilion off kilter. To straighten the pavilion, the monks pray to the mountain gods. In response, they blow the tower back into its original upright position (T2106.417b4-c5).

- ↳ There is supernatural monitoring of prosocial norm adherence in particular
 - No

- ↳ Do expectations of ritual offerings play a role in supernatural monitoring?

– Yes

Notes: This is especially the case if they have been insulted. Often, if the supernatural power is insulted, only ritual offering can control its anger. In times of hardship, the text also provides examples of people providing offerings. However, there is no mention in the Ji shenzhou sanbao gantong lu about supernatural monitoring requiring offerings.

- ↳ Libations?
 - No
- ↳ Food?
 - I don't know
- ↳ Animal sacrifice?
 - No
- ↳ Human sacrifice?
 - No
- ↳ Sacred objects?
 - Yes
- ↳ Daily life objects?
 - Yes
 - Notes: Royalty often donated their own personal belonging to objects such as images or relics that they considered supernatural.
- ↳ Other?
 - Specify: None
- ↳ Supernatural being care about taboos
 - Yes
- ↳ Food
 - Yes
 - Notes: Guanyin admonishes Liu Sahe (Huida 慧達) for making a living hunting game. He is told, among other things, to stop killing for food.
- ↳ Sacred space(s)
 - Yes
- ↳ Sacred object(s)
 - Yes
- ↳ Supernatural beings care about other
 - Yes
 - Notes: Proper intent and conduct.
- ↳ Supernatural beings care about murder of coreligionists
 - Yes
- ↳ Supernatural beings care about murder of members of other religions
 - No
- ↳ Supernatural beings care about murder of members of other polities
 - No

- ↳ Supernatural beings care about sex
 - I don't know
 - Notes: Not in this text. In principle, monks should not be having sex.
- ↳ Supernatural beings care about lying
 - I don't know
- ↳ Supernatural beings care about honouring oaths
 - No
- ↳ Supernatural beings care about laziness
 - No
- ↳ Supernatural beings care about sorcery
 - No
- ↳ Supernatural beings care about non-lethal fighting
 - No
- ↳ Supernatural beings care about shirking risk
 - No
- ↳ Supernatural beings care about disrespecting elders
 - No
- ↳ Supernatural beings care about gossiping
 - No
- ↳ Supernatural beings care about property crimes
 - No
- ↳ Supernatural beings care about proper ritual observance
 - I don't know
- ↳ Supernatural beings care about performance of rituals
 - Yes
- ↳ Supernatural beings care about conversion of non-religionists
 - Yes
- ↳ Supernatural beings care about economic fairness
 - No
- ↳ Supernatural beings care about personal hygiene
 - No
- ↳ Supernatural beings care about or expect the maintenance of the place?
 - I don't know

↳ Supernatural beings care about other

– Specify: Safety of the Dharma and its representatives.

Do supernatural beings mete out punishment in the text?

– Yes

Notes: This punishment may be physical (e.g. illness, pain, death) or karmic (e.g. ripple effect on your next life or your station in hell). While examples of the former do appear in the Ji shenzhou sanbao gantong lu, it does not mention the latter karmic punishment. To give one example of the latter, the Lord Sun Hao of the Wu 吳孫浩 was a tyrant and a non-believer. When he urinated on a Buddha image, he became very ill. It was only when he took the image out of the latrine where he had placed it, and done obeisance before it that the pain stopped.

↳ Is the cause or agent of supernatural punishment known?

– Yes

Notes: This punishment may be physical (e.g. illness, pain, death) or karmic (e.g. ripple effect on your next life or your station in hell). While examples of the former do appear in the Ji shenzhou sanbao gantong lu, it does not mention the latter karmic punishment. To give one example of the latter, the Lord Sun Hao of the Wu 吳孫浩 was a tyrant and a non-believer. When he urinated on a Buddha image, he became very ill. It was only when he took the image out of the latrine where he had placed it, and done obeisance before it that the pain stopped. Usually the agent of punishment is made clear in the story. In this case we know it was the image.

↳ Done only by high god

– No

↳ Done by many supernatural beings

– I don't know

↳ Done through impersonal cause-effect principle

– Yes

↳ Done by other entities or through other means

– Yes

Notes: For example, the tyrant of Wu, Sun Hao, urinated on a Buddha image. His privates became inflamed and only stopped when he repented before the Buddha.

↳ Is the reason for supernatural punishment known?

– Yes

Notes: This punishment may be physical (e.g. illness, pain, death) or karmic (e.g. ripple effect on your next life or your station in hell). While examples of the former do appear in the Ji shenzhou sanbao gantong lu, it does not mention the latter karmic punishment. To give one example of the latter, the Lord Sun Hao of the Wu 吳孫浩 was a tyrant and a non-believer. When he urinated on a Buddha image, he became very ill. It was only when he took the image out of the latrine where he had placed it, and done obeisance before it that the pain stopped. In this case, we know Sun Hao suffered because he slandered the Buddha image. The issue was resolved when he made up for his offence.

↳ Done to enforce religious ritual-devotional adherence?

– Yes

↳ Done to enforce group norms?

– Yes

↳ Done to inhibit selfishness?
– I don't know

↳ Done randomly
– No

↳ Other
– Field doesn't know

↳ Supernatural punishments are meted out in the afterlife?

– Yes

Notes: There are not many examples of this in the Ji shenzhou sanbao gantong lu, though it was a common belief at the time that punishment would be meted out in the afterlife.

↳ Highly emphasized by the religious group
– I don't know

↳ Punishments in the afterlife consists of mild sensory displeasure
– I don't know

↳ Punishment in the afterlife consists of extreme sensory displeasure?
– I don't know

↳ Punishment in the afterlife consists of reincarnation as an inferior life form?
– I don't know

↳ Punishment in the afterlife consists of reincarnation in an inferior realm?
– I don't know

↳ Other form of punishment
– Specify: None mentioned in the text

↳ Supernatural punishments are meted out in this lifetime?

– Yes

Notes: This punishment may be physical (e.g. illness, pain, death) or karmic (e.g. ripple effect on your next life or your station in hell). While examples of the former do appear in the Ji shenzhou sanbao gantong lu, it does not mention the latter karmic punishment. To give one example of the latter, the Lord Sun Hao of the Wu 吳孫浩 was a tyrant and a non-believer. When he urinated on a Buddha image, he became very ill. It was only when he took the image out of the latrine where he had placed it, and done obeisance before it that the pain stopped.

↳ Highly emphasized by the religious group?
– I don't know

↳ Consists of bad luck?
– No

↳ Political failure?
– Yes

↳ Defeat in battle?

– I don't know

↳ Crop failure or bad weather?

– Yes

↳ Disaster on journeys?

– Yes

↳ Mild sensory displeasure?

– I don't know

↳ Extreme sensory displeasure?

– I don't know

↳ Sickness or illness?

– Yes

Notes: Different examples abound. One man who burned an image of the Buddha became a raving lunatic. Finally he realized that he needed to go repent before the finger bone at Famen Monastery, near the capital of Chang'an.

↳ Impaired reproduction?

– No

↳ Back luck visited on descendants?

– I don't know

↳ Other?

– Specify: Death

Do supernatural beings bestow rewards in the text?

– Yes

Notes: The reward in these circumstances are usually not material, unless the material is a sacred object. They may impart on people rare teachings or they may confirm, for example, a monk's doubts during practice. The reward may also be good harvests, peace, happy family life, etc.

↳ Is the cause/purpose of supernatural rewards known?

– Yes

Notes: The reward in these circumstances are usually not material, unless the material is a sacred object. They may impart on people rare teachings or they may confirm, for example, a monk's doubts during practice. The reward may also be good harvests, peace, happy family life, etc. The cause of supernatural reward is usually a Buddhist entity. Considering the purpose of miracle tales is to prove the efficacy of Buddhism, the stories will usually provide Buddhist origins for most supernatural rewards.

↳ Done only by high god

– No

↳ Done by many supernatural beings

– Yes

- ↳ Done through impersonal cause-effect principle
 - Yes
- ↳ Done to enforce religious ritual-devotional adherence
 - Yes
- ↳ Done to enforce group norms?
 - Yes
- ↳ Done to inhibit selfishness?
 - No
- ↳ Done randomly
 - No
- ↳ Supernatural rewards are bestowed out in the afterlife?
 - No
 - Notes: In principle, yes, but no examples in this text.
- ↳ Supernatural rewards are bestowed out in this lifetime?
 - Yes
 - Notes: The reward in these circumstances are usually not material, unless the material is a sacred object. They may impart on people rare teachings or they may confirm, for example, a monk's doubts during practice. The reward may also be good harvests, peace, happy family life, etc. The cause of supernatural reward is usually a Buddhist entity. Considering the purpose of miracle tales is to prove the efficacy of Buddhism, the stories will usually provide Buddhist origins for most supernatural rewards.
- ↳ Highly emphasized?
 - Yes
- ↳ Consists of good luck?
 - No
- ↳ Consists of political success or power?
 - Yes
- ↳ Consists of success in battle?
 - Yes
- ↳ Consists of peace or social stability?
 - Yes
- ↳ Consists of healthy crops or good weather?
 - Yes
- ↳ Consists of success on journeys?
 - I don't know
- ↳ Reward in this life consists of mild sensory pleasure?

– No

↳ Reward in this life consists of extreme sensory pleasure?

– No

↳ Reward in this life consists of enhanced health?

– Yes

↳ Reward in this life consists of enhanced reproductive success?

– No

↳ Reward in this life consists of fortune visited on descendants?

– I don't know

↳ Other?

–Specify: Relics and other such religious objects.

Messianism/Eschatology

Are messianic beliefs present in the text?

– No

Is an eschatology present in the text?

– No

Norms & Moral Realism

Are general social norms prescribed by the text?

– No

Is there a conventional vs. moral distinction in the religious text?

– Yes

Notes: The distinction between conventional and moral is the distinction between secular and religious. While Buddhists respect the authority of the emperor, who is in the Chinese context believed to be the "son of heaven" tianzi 天子, even emperors cannot escape the karmic backlash of harming Buddhist objects or the community. There are many examples of non-Buddhists trying to harm pious Buddhist where the result is always the same bad ending for the non-Buddhist assailants. Buddhists, especially monastics, follow the morally righteous path of practice and cultivation. In the Ji shenzhou sanbao gantong lu, this gives them the moral high ground. What the ruling classes do is also righteous, so long as it does not impede the Buddhists community.

↳ What is the nature of this distinction?

– Present & clear

Notes: Secular and religious. State and monastic. The distinction is slightly more subtle, though at its basis the difference is based on these four categories. From a practical standpoint, Buddhists will support the state insofar as they understand that they need the state (and state patronage) to survive. From a doctrinal standpoint, Buddhists abide by the causal rules of karma, which supersede the whims of the ruling classes--indeed they probably inform them. Therefore, good emperors are often believed to be good as a result of their karmic attainments, while bad emperors are believed to be afflicted by their bad karma.

↳ Are specifically moral norms prescribed by the text?

– No

- ↳ Moral norms apply to (select all that apply)
- All individuals (any time period)

Are there centrally important virtues advocated by the text?

– No

Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Does the text require constraints on sexual activity (partial sexual abstinence)?

– No

Does the text require castration?

– No

Does the text require fasting?

– No

Does the text require forgone food opportunities (taboos on desired foods)?

– No

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– No

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– No

Does the text require marginalization by out-group members?

– No

Does the text require participation in small-scale rituals (private, household)?

– No

Does the text require participation in large-scale rituals?

– No

Are extra-ritual in-group markers present as indicated in the text?

– No

Does the text employ fictive kinship terminology?

– No

Does the text include elements that are intended to be entertaining?

– Yes

Notes: The literary genre that acted as a precursor to the miracle tale genre were the anomaly accounts. These accounts were usually compiled by literati who would share their stories among fellow members of the intelligentsia. This was a leisurely activity done to hone their literary skills as well as to share a good story. Miracle tales are religious texts, which means they have a certain religious purpose (e.g. proselytizing, religious history, etc.). However, that is not to say that they took themselves too seriously, and there is certainly a good dose of humor in these stories. They were not meant to be read like liturgy, but to entertain both readers and listeners.

↳ Drama?

– Yes

Notes: The Ji shenzhou sanbao gantong lu is not the record of facts about Buddhism in China. It is a collection of tales that vary from the harrowing events of a massacre to the jubilation of a religious procession. This was not drama in the way that we might mean it today, though it certainly did have all the elements to make for a good drama. The first purpose was perhaps not to entertain, though the text certainly was keeping its audience in mind.

↳ Comedy?

– No

↳ Tragedy?

– No

↳ Epic entertainment?

– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– Yes

↳ Are sacrifices specified by the text?

– No

- ↳ Are there self-sacrifices specified by the text?
 - I don't know
- ↳ Are there material offerings present?
 - Yes
- ↳ Are they mandatory?
 - No
- ↳ Are they composed of valuable objects?
 - Yes
- ↳ Are they composed of daily-life objects?
 - Yes
 - Notes: Silks were quite common offerings from members of the gentry class.
- ↳ Are material offerings interred at this place (in caches)?
 - No
- ↳ Are there particular smells associated with material offerings?
 - No
- ↳ Are there particular visual stimuli (colors, symbols) associated with the offerings? (I.e. 'must be bright' 'must include red')
 - No
- ↳ Other?
 - Specify: Incense
- ↳ Is attendance to worship/sacrifice mandatory?
 - No
- ↳ Is the maintenance of the place regulated by the text?
 - No

Institutions & Production Environment of Text

Society & Institutions

Society of religious group that produced the text is best characterized as:

– A Faith Elect

Are there specific elements of society that have controlled the reproduction of the text?

– A Faith Elect

Are there specific elements of society involved with the destruction of the text?

– Other

Notes: none

Welfare

Does the text specify institutionalized famine relief?

– No

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Other forms of welfare?

– No

Education

Are there formal educational institutions available for teaching the text?

– No

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– No

Does the text restrict education to religious professionals?

– No

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– No

Is education gendered with respect to this text and larger textual tradition?

– Yes

Notes: The text notes the difference between male and female monastic practice.

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Are there specific relationships to teachers that are advocated by the text?

– No

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– No

Bureaucracy

Is bureaucracy regulated by this text?

– No

Public Works

Does the text detail interaction with public works?

– No

Taxation

Does the text specify forms of taxation?

– No

Warfare

Does the text mention warfare?

– Yes

Notes: The Ji shenzhou sanbao gantong lu describes events that happened in China between the third and the seventh century. These four centuries were rife with warfare. There was almost constant battle between different factions from the period of disunity until the final victory of the Sui in 589. A short period of about twenty years ensued where there was relative peace until the rebellions of 611 followed by the violent dissolution of the Sui state, which finally led to the military victory in 618 of the Tang under Emperor Gaozu and his son Li Shimin, future emperor Taizong.

↳ Does the text dictate how to control an institutionalized military?

– No

↳ Does the text restrict/advocate for participation in exogenous military organizations?

– Yes

Notes: The text restricts it. Things do not bode well for monks or nuns that meddle in matters of war. One story tells of the Prince Hexi, Juqu Mengxun (r. 401-433) of the Northern Liang 北凉, who blamed monastics for the loss of his son in an attack on the Qin. He destroyed pagodas and monasteries, and cut down any Buddhist he came across. It was only later, when he encountered a holy image, that he repented and changed his ways (T2106.418a10-26). This and many other stories seem to be deterrents for monastics joining the war effort.

↳ Does the text celebrate/bemoan protection/subjugation by an exogenous military force?

– Yes

Notes: It usually bemoans it, unless the "exogenous" forces are liberators. There are many examples of sacred images crying or sweating when foreign forces are preparing to attack. One such example is the image from the state of Funan (Present day Cambodia) that was kept in southern China. When the southern provinces were to be invaded by foreign forces, it began to shed tears (T2106.418c22-29). There are many example of sacred images acting as "watchmen", preparing the people for impending attacks by providing them with signs such as tears of sweat.

Food Production

Does the text mentioned food production/disbursement?

– No

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