



Post-visit Cluster Report 2018: prepared by George Keyworth

Clusters 2.2 and 2.5 were combined to form an 8-day workshop in Korea (July 12-19 + 2 days travel to and from Seoul) for 2018. Eight faculty members and six students participated. Cluster 2.2 was tasked with addressing the following questions: what roles did editors, scribes, translators, and readers play in canon-making of Buddhist literature in Chinese, and how did non-religious factors shape this process? For cluster 2.2, I expected the group would address the production and preservation of the Korean Buddhist canons and evidence of Üich'ön's 義天 (1055-1101) no longer extant Canon of Doctrinal Teachings (*kyojang*, Ch. *jiaozang* 教藏; the catalog survives as *Sinp'yŏn chejong kyojang ch'ongnok* 新編諸宗教藏總錄, T no. 2184, 55.1178b25) to compare and contrast with the workshop in Japan in May-June 2017 on old Japanese manuscript canons (Nanatsudera 七寺 and Matsuo shrine 松尾社). By combining these two clusters into one workshop, the *Hwaŏm-kyŏng* or commentaries to it received far more consideration than had been anticipated. Because unforeseen factors made it unexpectedly difficult to find sufficient time to discuss the contents of certain rolls 卷, editions, and especially certain rare commentaries (e.g., Jinshui Jingyuan's 晉水淨源 [1011-1088] 120 roll commentary to Chengguan's 澄觀 [738-839] commentary to the 80-roll translation [X no. 234]), training was more limited than I would have liked. We investigated many rare printed texts, most of which are ready to be added to the UBC website with appropriate metadata. Thanks to the helpful video about metadata members were all able to contribute significant data—with metadata—of many of the sites we visited and of the group.

As several pictures of the group at museums, libraries, and temples show, the workshop was highly successful with obtaining access to rare texts and acquiring data and metadata for the UBC website.

Each member greatly contributed to fruitful discussions about the history of Buddhism in Korea, the production and preservation of printed, stone-engraved, and manuscript editions of canonical and extra-canonical (e.g., commentarial or encyclopedias like the Daoshi's 道世 (ca. 596–683) *Fayuan zhulin* 法苑珠林) Buddhist texts in Korea, and how these materials fit together with developments in North China (Khitan Liao, Xi Xia), rather than in the South (Hangzhou or Fuzhou printed canons), concerning the study of the history of the Buddhist canon in East Asia.

The workshop was carefully planned in advance to first visit museums and libraries with archives in Seoul of some of the earliest and rarest examples of printing the Buddhist canon and separate commentaries in Korea (e.g., the First and Second Korean canons, ca. 1010-1087 and 1237-1249; the blocks were moved to Haeinsa in 1398), and then proceed to the temples with special collections (Hwaŏmsa, Haeinsa, Songgwangsa, T'ongdosa) or where the examples we investigated in Seoul were produced or are kept. We added Pulguksa and Sŏkkuram to the end of the workshop for additional historical context. The group visited Horim museum and Dongguk university library on July 12th, the National Museum of Korea on July 13th, and left for the temples to the south on July 14th.



Inspecting the First Koryŏ Canon at Horim Museum



Barom CHON translating curator's remarks at Dongguk University library



Group visiting Stone Scriptures Repository at Hwaomsa



We made it to Hwaamsa 化巖寺 on a very hot day

The group visited Miruksa 彌勒寺 (a marvelous early Paekche temple originally established in 602) in the morning, before we went to Hwaamsa 化巖寺.



The hike to and from Hwaamsa was lovely.

Dr. Vermeersch and Dr. Choe delivered their lectures in Seoul (at Horim and the National Museum). We examined rare printed texts of commentaries of the *Hwaŏm-kyŏng* with “transformation tableaux” images in the Sŏngbo museum at Songgwangsa, in favor of revisiting the topic of cluster 3.3 in Korea in 2017, pokchang (interring objects in statues). The visit to Hwaŏmsa to see where and how the thousands of stone fragments of the *Hwaŏm-kyŏng* are kept was highly successful, particularly because we learned that we will not know for certain if the fragments preserved and studied at the research center comprise the 60- or 80-roll edition of the *Hwaŏm-kyŏng*; scholars would like to compare this with editions from the Shōsōin 正倉院 or other Japanese manuscripts. The research team at Hwaŏmsa plans to complete digitally restoring the fragments into a coherent whole within three years. We arranged to have Dr. Song’s talk at Songgwangsa.



Barom CHON translating for Dr. SONG Il-gie at Songgwangsa



Examining rare prints of Hwaŏmkyŏng at Songgwangsa Museum

Despite the record setting heat and humidity, the group seemed to delight in visiting T'ongdosa, an unplanned visit to the Kyŏngju National Museum, Pulguksa, and Sŏkkuram before we returned to Seoul. On the final morning in Seoul we visited the Central Buddhist Museum at Chogyesa to see materials from T'ongdosa.

Finally, it should be noted that Dr. Song Il-gie presented a paper at the conference “Consecrating the Buddha: On the Practice of Interring Objects (*pokchang*) in Buddhist Statues” (in 2017 for Cluster 3.3) and his lengthy lecture for our cluster workshop presented new research.



Picture with an abbot