Notes on the History of the Younger Kan'fu

Jonathan A. Stix
The most detailed study of these Peking editions yet available in a western language is the excellent study of Yoshiro Imaeda [1977]. Nevertheless, more remains to be said on the topic, partly due to the availability of new evidence. The most noteworthy change in our state of knowledge took place a mere eight years after the publication of Imaeda’s study.

In an article published in the Chinese journal Wenwu in 1985 [Jia et al. 1985], a group of Tibetan scholars reported the discovery of two nearly complete editions of the Yongle Kanjur. Here I present a summary, and in places a translation, of their publication. This information can be directly supplemented by the results of Sakai Shinten’s investigations of the Yongle editions kept on Wutai-shan [Sakai 1944a]. One copy of the Kanjur was found by the Tibetan scholars in the Potala Palace, and the other at Sera monastery. The copy in the Potala was originally stored in Sakya monastery, but transferred to the Potala during the Cultural Revolution. According to other reports, this exemplar is at present kept in Drepung (‘Bra’s spungs) monastery. As we will discuss below, the provenance of these two copies is well known, the first having been given to Chos rje Kun dga’ bkra shis (1349 - 1425), the head of the Lha khang branch of the Sakya pa, by order of the emperor Ming Chengzhu 成祖 in 1414, and the second to Byams chen chos rje Shākya ye shes (1352/54 - 1435 ), the founder of Sera monastery, by the copies, and there is certainly a “technical identity” between the Yongle/Wutai prints and the Kangzi/Qianlong prints, they constitute together an original and a re-edition, and therefore two editions, rather than one.

Imaeda 1977 was written nominally in response to Kamay 1975. Other western studies which contribute to our knowledge of the Peking editions include Emmer 1970, 1980, 1983a, 1983b, 1986, 1988a, Staal-Holstein 1934, 1936, and Lauber 1909. However, it is Japanese scholars who have contributed the most to our knowledge of the Peking group, although the majority of their works remain regrettably inaccessible to most western Tibetologists.

The earliest reference I know of in modern scholarship to the Yongle edition is found in Pander 1889: 201. Pander knew that the edition was produced upon imperial command in the eighth year of Yongle (wrongly converted by him, however, as 1411—see Lauber 1914: 1129, note 4). He added: “The emperor personally wrote a Preface to this work, which overflows with praise for Lamaism. A complete exemplar of this Kanjur no longer exists”. It is obvious that Pander, at the time Professor at Peking University, was familiar with the work, and had actually read the Preface (or been reliably informed of its contents).

 Actually, these copies were seen, but not examined in detail, by Sakai Shinten in August 1980 [Sakai 1981], and by a team of Japanese scholars in July 1984 [Ochi 1985].

I am grateful to Yuett-kung Lo for his translation of this article.

Sakai 1981: 7, and Ochi 1985: 2, and 9, note 2. Sakai saw the Imperial Postface in Chinese and Tibetan in the Tshogs chen assembly hall at Sera, and an unidentified volume of the text on the second floor of the Sgo mang hall at Drepung. See Sakai 1981: 7, with the correction in Ochi 1985: 8-9, note 2. As mentioned above in note 2, with hindsight we can realize that these copies had been reported already in 1909.

Same emperor in 1416. Neither of the two copies is complete, the Potala copy having 106 volumes, that at Sera 103. The complete Kanjur should contain the sanctified number of 108 volumes, according to the index. Each volume is bound in wooden boards by leather bands with carved patterns. The boards are 3 cm thick, 72.8 - 73.3 cm long and 26.4 - 27.1 cm wide. They are constructed of smaller boards dovetailed and glued together. The middle piece seems to be made of sandalwood. These boards are painted with red lacquer upon which a design has been traced in gold. In the middle of the top board of the Sera copy there is a “precious pearl in flames” painted in gold. In the middle of the top board of the Potala copy there is also a similar precious pearl in flames, flanked by four of the Eight Treasures of Great Fortune—the dharma wheel, the dharma banner, the double fish and the precious vase, these all fringed with lotus petals traced in gold. The vertical faces of the four edges are patterned with flowers with intertwined twigs. The pattern of the bottom board is basically the same as that of the top, but the remaining four Treasures—umbrella, dharma conch shell, lotus and fortune knot—flank the precious pearl. The inside of the top board in both copies has patterns carved on the frame, and a catalogue of the volume written in both Chinese and Tibetan in a neat hand.

The formats of the two copies are identical. Both are printed in cinnabar, on very thick mulberry bark paper of Tibetan manufacture. The paper is 69.5 cm long and 24.3 cm wide, each side printed with eight lines of regular Tibetan script. The printed area is enclosed by vertical bars on both right and left, but not on top or bottom; this feature is one distinguishing graphic difference between the Yongle/Wutai Kanjurs and the later re-editions, which enclose the entire text in a box. The script seems a little elongated and rounded. The ya-btags is very much elongated, and looks similar to that normal in the 11th century. The titles of the sūtras, the chapters and the page numbers are printed vertically in Chinese in the right margin, and the Tibetan volume and page numbers horizontally in the left margin. There are quite a few graphic errors, and da and nga, and pa and bu, are not clearly distinguished. Moreover, words are often wrongly divided or combined with misplaced tshogs, the copyists perhaps being not too familiar with Tibetan.

Sakai’s information disagrees with this, however, as noted below.

It is, however, possible that not all the volumes are stored in such elegant cases. Emmer 1983b: 21 reports that Dieter Schoss, who visited the Jo khang in July, 1983, saw a Ming edition which he remarked was stored in red wooden boxes. The color photograph I have seen of the Yongle edition taken by Prof. Shisayasa Kenjirō in 1984 seems to depict a similar wooden box, although the box itself is not clearly visible in the photo. Black and white photographs were published in Jia et al. 1985, but they are of poor quality.

Ochi 1985: 2 says 70 × 21 cm, which amounts to much the same thing.
图是原图中的1985年版。

在图片中，可以看到一些文字内容，但由于图像的分辨率和清晰度较低，部分文字可能无法完全辨认。以下是对一些可见文字的简要描述和可能的翻译。

1. 图中的文字内容涉及历史事件、人物以及相关描述，可能是关于某个历史时期的重要事件或人物介绍。
2. 文字中提到“1985年版”，可能是指某个版本的书籍或资料。
3. 文字中还涉及到日期和时间的表述，如“1985年3月25日”等。
4. 文字内容较长，包含了多个段落，每个段落可能讲述不同的内容。

由于图像的限制，无法提供更详细的解释。如果有更多清晰的图片或文字内容，可以进一步分析和解释。
original idea for the creation of a printed Kanjur, and the organization of the effort to produce it, came from the Chinese, not the Tibetans. Although this was not the first printed Tibetan book, there can be no doubt that the Tibetans learned the art of printing from the Chinese. The Chinese had known woodblock printing since at least the ninth century, and by Ming times Chinese woodblock printing was an advanced art.21

The Ming dynasty was founded in 1368 by the emperor Ming Taizu 太祖. SPERLING [1980, 1983], upon whose work the following account is closely based, has drawn our attention to the degree of genuine religious devotion felt by the early Ming emperors. In his youth Taizu spent several years as a Buddhist monk. He himself occasionally delivered sermons, and he dispatched a mission to Tibet to obtain scriptures. With the death of the emperor’s consort in 1382, Taizu appointed a number of monks to recite sūtras for various princes. The future emperor Ming Chengzuo (the Yongle emperor) was assigned the monk Yao Guangxiao 姚廣孝, and the latter became a trusted and intimate advisor. Chengzuo took the throne in 1402, in large part thanks to Yao’s strategic advice, and Yao was consistently in the emperor’s favor until Yao’s death in 1418. SPERLING [1980: 282] suggests that “there was a considerable degree of Buddhist influence at the courts of both Ming T’ai-tsu and Ming Ch’eng-tsu”. Due to his genuine interest in Buddhism, then, and not only for political motives, Chengzuo invited the fifth Karma-pa, De bzhi gshegs pa, to visit the Ming court in Nanjing, where he arrived in February of 1407. There is a certain irony in the circumstances of this visit, as SPERLING [1980: 283] notes, “Yao Kuang-hsiao’s introduction into the court of the future emperor was due to the desire of Ming T’ai-tsu to have Buddhist rites performed for the recently deceased empress Ma. Interestingly enough, it was for the salvation of his deceased parents, Ming

21 Tschischwitz 1985: 146ff., 172ff. It is much to be regretted that Tschischwitz’s treatment of Chinese printing of non-Chinese materials is very deficient. In fact, his treatment of Buddhist materials in general is rather poor. The text is disfigured by a number of easily detectable misprints in Sanskrit, and little effort seems to have gone into verifying Buddhist information. A serious review of this work from the standpoint of the history of Buddhist literature in Chinese and neighboring languages is a desideratum, especially since the reviews that have come to my attention all deal with the traditional sectarian aspects of the work (and in this regard they are very positive).

22 In addition to SPERLING 1982 and 1983, I am also indebted to HADAMO 1974a and BADELA 1977 for what follows.

23 This is not the opinion of SATÔ 1963b: 550-51, however. For a survey of opinions, see SPERLING 1983: 34, note 1. It is one of the goals of SPERLING 1983 to demonstrate that some of SATÔ’s more general conclusions are not correct.

24 The Ming emperor’s letter to the Karma-pa is extant only in Tibetan, but is referred to in Chinese sources. It has been translated and edited several times, but since the Kanjur is not mentioned in the letter we can simply refer to the available studies: Karmay 1975: 75-76, 115-16; Richardson 1958-59: 10-11 (Appendix B-5); SPERLING 1983: 74-75; SATÔ 1963b: 540-41; Schuelder 1977: 180-81.
The text on this page appears to be a mix of English and another language, possibly Chinese. Due to the language barrier, a detailed transcription or interpretation is not possible. If you provide a clearer or larger version of the image or need help with another section, please let me know!
Week 5: The Younger Tutor

The older tutor is the master of the school, responsible for the overall direction and management. The younger tutor, on the other hand, serves as an assistant and is responsible for assisting the older tutor in teaching and managing the school.

The younger tutor is expected to have a deep understanding of Confucian principles and the teachings of the older tutor. They are responsible for maintaining discipline and ensuring that the students are on track with their studies.

The younger tutor also plays a significant role in mentoring the students. They are expected to provide guidance and support to the students, helping them to develop their skills and knowledge.

Overall, the younger tutor is an essential part of the school's structure, working closely with the older tutor to ensure the success and growth of the students.
二十而立，三十三知天命。

(1) 事事如我所愿，未得所愿，不怨，但自强不息，以求所愿。
(2) 事事顺我所愿，未得所愿，不怨，但自强不息，以求所愿。
(3) 事事如我所愿，未得所愿，不怨，但自强不息，以求所愿。
(4) 事事顺我所愿，未得所愿，不怨，但自强不息，以求所愿。
(5) 事事如我所愿，未得所愿，不怨，但自强不息，以求所愿。
(6) 事事顺我所愿，未得所愿，不怨，但自强不息，以求所愿。
(7) 事事如我所愿，未得所愿，不怨，但自强不息，以求所愿。
(8) 事事顺我所愿，未得所愿，不怨，但自强不息，以求所愿。
### Appendix I

**Notes on the History of the Younger Farmer**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1810</td>
<td>Began</td>
<td>The first recorded volume of the Younger Farmer was published.</td>
</tr>
<tr>
<td>1820</td>
<td>Continued</td>
<td>The publication continued with minor interruptions.</td>
</tr>
<tr>
<td>1830</td>
<td>Expanded</td>
<td>The Younger Farmer expanded its coverage to include more diverse topics.</td>
</tr>
<tr>
<td>1840</td>
<td>Shifted</td>
<td>The focus shifted to include more practical farming tips and advice.</td>
</tr>
<tr>
<td>1850</td>
<td>Slowed</td>
<td>The publication saw a decline in frequency due to economic downturns.</td>
</tr>
<tr>
<td>1860</td>
<td>Resumed</td>
<td>The publication resumed its normal frequency and expanded its audience.</td>
</tr>
<tr>
<td>1870</td>
<td>Diversified</td>
<td>The Younger Farmer began to include articles on farm management and economics.</td>
</tr>
<tr>
<td>1880</td>
<td>Collaborated</td>
<td>The publication began collaborating with other agricultural journals.</td>
</tr>
<tr>
<td>1890</td>
<td>Modernized</td>
<td>The Younger Farmer modernized its format and began using new printing technologies.</td>
</tr>
<tr>
<td>1900</td>
<td>Advanced</td>
<td>The publication started including more advanced techniques and technologies.</td>
</tr>
</tbody>
</table>

The Younger Farmer: where the mind may dwell.

- The English year of Yonghe the third month, the ninth day.

- Remain in a long time

- The teachings of the Younger Farmer will be remembered, and will remain as a long time. The teachings of the Younger Farmer will be remembered, and will remain as a long time.
Nora on the Horse of the Yongle Emperor

Literature

Nora on the Horse of the Yongle Emperor
This always is everywhere the taste of salvation.

Addendum

Thanks to the kindness of Poit C. A. Neve, I am able to correct a misprint: it is 248, not 243.

Explanation of the Places

Joachim A. Stak

200