

# 聶道真錄之研究

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## 摘要

佛教傳入中國後，譯著漸富，部帙漸增，不同譯本不斷出現。為綜理存佚，研核異同，因而創制經錄，使佛教書籍，有典可徵。兩晉《聶道真錄》為中國佛教保存了西晉部分譯經目錄，卻已失佚鮮為人知。如今完整存留經錄以梁僧佑《出三藏記集》（約成於天監九至十三年（510-514））為最早，卻未明載有收錄上述經錄。稍後在隋費長房所撰寫史傳類的《歷代三寶紀》（597）中，卻可尋得該經錄之痕跡。本論文試圖彙整《歷代三寶紀》註有「道真錄」之經錄，再回溯到較早撰寫的《出三藏記集》，並透過與後代編撰的《大唐內典錄》、《開元釋教錄》與《貞元新定釋教目錄》等經錄來還原《聶道真錄》，藉以釐清《竺法護錄》與《聶道真錄》的關係，以及聶道真所譯諸經之確實年代、譯經之存佚等有關議題，以補充西晉佛教學術研究文獻之不足。

**關鍵詞：**經錄、聶道真錄、竺法護錄

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## A Research on the *Nie Dao Zhen Catalogue*

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### Abstract

After Buddhism was introduced to China, translation of Buddhism scripture and literature began and steadily increased in volume with different versions of renderings. To account for both existent and lost texts, as well as to check similarities and differences among texts, catalogues were compiled, so that Buddhist books got authoritative listings. In the Jin dynasty the *Nie Dao Zhen Catalogue* preserved part of the titles of the Chinese translations of Buddhist scripture of the Western Jin dynasty; however, that catalogue was lost and is seldom known. The earliest catalogue of translated scripture now existent in its entirety is the “*Chu San Zang Ji Ji*” (A Compilation of Tripitaka Titles) made by Sheng You of the Liang dynasty around the years 510-514. But even this catalogue does not explicitly include the above Nie Catalogue. Later in the “*Li Dai San Bo Ji*” (A Historical Record of Triple Gems) written by Bei Zhang Fang of the Sui dynasty (597), scattered mentioning of the Nie Catalogue can be found. This paper attempts to comb the Historical Record of Triple Gems for entries relating to the Nie Catalogue, with particularly reference to and research into A Compilation of Tripitaka Titles and later works such as “*Da Tang Nei Dian Lu*” (A Compilation of Tang Internal Scripture), “*Kai Yuan Shi Jiao Lu*” (Kai Yuan Catalogue of Tang Internal Scriptures) and “*Zhen Yuan Xin Ding Shi Jiao Mu Lu*” (Revised Zhen Yuan Catalogue of Buddhist Literature), and by *Chu Fa Hu Catalogue* and the *Nie Dao Zhen Catalogue*, as well as ascertaining the correct timeframe in which the scripture was translated by Nie Dao Zhen, and other issues pertaining to the preservation and loss of translated scripture, thereby to fill a gap in the academic study of Buddhist literature in the Western Jin dynasty.

**Keywords:** scripture catalogue, *Nie Dao Zhen Catalogue*, *Chu Fa Hu Catalogue*