

The Collation and Interpretation of Zhong Ben Qi Jing of Da Zheng Zang

Xiaolei Lv

Sichuan University
Chengdu, China

Abstract—Zhong Ben Qi Jing is a work in Benyuan part of the Vinaya Pitaka, collected in Da Zheng Zang which takes Gao Li Zang edition as the original text; the notes are sourced from the version made in Song, Yuan and Ming dynasties. These different editions having some variations have not been given evaluation. This paper studies the variations of those editions through the methods of comparison within the book, comparison with other books and collation by reasoning, and makes notes on some words not mentioned by the predecessors or that motioned and further complemented by them.

Keywords—Zhong Ben Qi Jing; Da Zheng Zang; collation; interpretation

I. INTRODUCTION

Zhong Ben Qi Jing is a work in Benyuan part of the Vinaya Pitaka, jointly translated by Tan Guo and Kang Mengxiang. It was the literature at the beginning of the third century AD and has been recognized by the academic circle. This book has vivid content, recites stories, and is of great value for the research on Chinese history and the spreading of Buddhist culture. The "Da Zheng Xin Xiu Da Zang Jing (大正新修大藏经)" (hereinafter referred to as "Da Zheng Zang (大正藏)") compiled by the "Dazheng Yiqiejing Publication Association" is one of the universal versions for Buddhist studies in the international in recent years. Among them, "Zhong Ben Qi Jing" takes Gao Li Zang (高丽藏, Korean version) as the original text; the notes in it referred to the Si Xi Zang (思溪藏) in South Song Dynasty, Pu Ning Zang (普宁藏) in Yuan Dynasty and Jia Xing Zang (嘉兴藏) in Ming Dynasty, but did not make any comment, namely did not note which version should be taken. Lu Qiaoqin points out that there are some problems in the academic circle when citing the Da Zang Jing (大藏经). "The main problems focus on: the first is that the title of the book is trusted so much; the second is ignoring different versions of the book; the third is that improper phrasing is trusted so much." [1]^{p7} To study the language of Zhong Ben Qi Jing, collation is the foundation. This article adopts the school law and his school law and the school law, and makes a collation of the Korean version of "Benben Qiu Jing", namely the original version of the "Book of the Tripitaka", and explains which of the foreign texts should be taken. In addition, some difficult words may also affect the reading, and explaining it is also the basis for studying the text. This paper makes notes on some words not mentioned by the predecessors or that motioned and further

complemented by them. It is expected to somewhat help correct reading of the "Zhong Ben Qi Jing (中本起经)" in Benyuan part (本缘部) of Buddhism classic works. And it is pleased to receive any correction on those notes here.

II. COLLATION OF ZHONG BEN QI JING

Bai Zhaolin pointed out that "college, in the modern sense, refers to the proofreading and correction of an ancient book, so that it can be restored and preserved, providing a good version close to the manuscript for reading and research", "the collation cannot be confused with the testimony, otherwise not only its academic nature may be misunderstood but also its restoration and preservation may also be interfered with". [2]^{p25-28} Followed by this opinion, this paper appropriately corrects the book. Those determined as error are decidedly corrected. The early Korean version should prevail if different versions have no grammatical errors and wrong words, or adopt different order, ancient-and-later forms of Chinese characters, variant, interchangeability characters, transliteration in different words, different writing forms of binding word, or synonyms, or have less or more words without affecting the meaning. Those doubted and uncertain are not corrected. The source format of the cited example is T/n/P/abc/l which respectively represents the number of volumes (T), page number (P) in the Da Zheng Zang, and the upper, middle, and lower columns (abc) and the line number in each page.

In the saying "You shouldn't use qing (卿) to call the Buddha, you couldn't treat him in the way of treating life and die. (汝莫卿无上正真、如来、平等觉也, 无上正觉, 不可以生死意待也。)" (T4n196p148a25), qing (卿) is replaced with qing (轻) in the versions of Song, Yuan and Ming Dynasties. With respect to "At that time, Five bhikkhus call my name and use qing (卿) to call me (时, 五比丘呼我姓字, 及卿于我。)" (T1n26p777c11) and "You shouldn't call my name, and shouldn't use qing (卿) to call me. (汝等莫称我本姓字, 亦莫卿我。)" (T1n26p777c13), qing (卿) is in parallel with call "称" and thus should have the meaning of call me in qing (卿). In Buddhist texts, qing (卿) is often used by the superior person to call the inferior person. For example, "Mona heard that the Buddha call him qing (卿), and said he was not surrender, then he developed resentment and slander the Buddha. (摩纳闻世尊称卿, 又闻未被调伏, 即生忿恚, 毁谤佛言)" (T1n1p82b26), Mona got angry when he heard the Buddha calling him qing (卿). Hence, the expression in the versions of Song, Yuan and Ming Dynasties is wrong.

In the saying "巨命如何? (meaning: What if you lose your life?)" (T4n196p150b01), "巨" is replaced with (拒) in the versions of Song, Yuan and Ming Dynasties. However in this period of Buddhist text, "拒命" is not seen. For example, "吾不爱, 室中有毒龙, 恐相犯耳。(meaning: I am not grudging, there is Poison Dragon in the house, I am afraid of his offending you.)" (T3n187p611b22), and "迦叶又言: '其性凶暴, 必当相害, 非是有惜。'(meaning: Jiaye said again, it's nature is very fierce and cruel, it must be harmful to you, I am not grudging.)" (T3n189p646a26), those are different translations of one common meaning that "I'm not grudging or cherishing the stone room but there is harmful dragon". In the illustrated version of "Zhong Ben Qi Jing", "death (亡)" is written as "𣦵"¹, close to the shape of "巨"; hence it is speculated that "巨" has the meaning of "death" and the sentence "巨命如何?" is worrying about what if the Buddha lose his life.

III. NOTES OF WORDS

[Xia Feng (下风)] compares to the inferior level. For example, in "贪美甘露, 愿从下风。(meaning: yearning very much for Buddha dharma, I'd like to accept your edification which is like honey dew for thirsty man.)" (T4n196p154a6), "从下风" means one would like to be inferior to and follow after the other one's edification. In "动顺礼节, 莫不承风。(meaning: Every activity is consistent with courtesy, and no one doesn't like to accept the edification.)" (T4n196p154c28) and "是故遣信, 下承风化。(meaning: it is believed and liked to subject to the edification)" (T4n196p160a20), "承风" and "承风化" also have the meaning of "从下风". In the "Great Dictionary", the second meaning of "承风" explains that it "has the meaning of catering to the superior's intention; the "风" here means one's intention or view as revealed in what one says" [3]^{vol-p773}; this "承风" originally refers to "承风旨(指)", the direction of wind, and is extended to people's trend of thought and will. In 《后汉书 酷吏列传》: "于是部吏望风旨, 争以激切为事。(meaning: Later Han ·The Biographies of the Merciless Officials: "then Officials are competing to remonstrate, according to his emperor' will"), it is not sure whether the "风" here means one's intention or view as revealed in what one says".

[Bu Ou (不偶)] means unrecognized and unexpected. For example, "不谓今日见薄不偶。(meaning: i did not expect I will have this treatment and have not achieve the aspirations.)" (T4n196p156a16)

[Ce Xi (侧息)] means worry about something. For example, "度胜未还, 夫人侍女, 侧息中庭。(meaning: Dusheng haven't come back, the Madam and maid are worrying about him in the yard.)" (T4n196p157c6); "师徒骚扰, 侧息达明。(meaning: I was bothered by master and apprentice and worrying about them till the day break down)" (T4n196p150b27); in the Great Chinese Dictionary, this word is explain as "the state that one breathe by lateral body, meaning not daring to breathe heavily, expressing the fear and worrying state" [3]^{vol-p1548}.

[Jian (间)] means "recently", "previous", "just now". For example, "间者那行? 今从何来? (meaning: Where have you gone recently? and where do you come from now?)" (T4n196p151c01); in the Grand Chinese Dictionary, this word is explain as "lately"; in specific application, this word can even means "just now and not long before", for example "汝间与我共覩神化, 吾始信解, 当作沙门。汝等何趣? (meaning: Not long before you and me have seen the magical change, I have faith in the Buddha, and I shall be Sramana. what do you choose to do?)" (T4n196p151c10)

[Xu (叙)]: first, "in ancient times, it means giving official offer according to the specified level and granting award according to to one's contribution extent" [4]p1459, for example, "执侍劳苦, 功报应叙。(meaning: their serve involves much hard work, therefore they should be awarded for their contribution.)" (T4n196p147c28); In the 尚书正义·皋陶谟 (Annotation of Shangshu ·Gaoyao' Project), "天秩有礼, 自我五礼有庸哉! (meaning: The God's bestowal of office have certain formality. For example, there is Five grade in official position, which are Gong, Hou, Bo, Zi and Nan.)", wherein "天秩有礼" and the latter "天讨有罪" are in the parallel position; "秩 (order)" is in opposite to "讨 (punish)" and is also a treatment method against people. "Gong, Hou, Bo, Zi and Nan" is used for list the order; by extension, it can be explained that this word means giving official offer according to the specified level and granting award according to one's contribution extent. By extension, it can also refer to "make sb. in some position", for example "愿留七日, 得叙供养。(meaning: I would like to stay seven days, and provide you with foison.)" (T4n196p163b01). Second, this word can be translated into "smooth", which is not recorded in the Grand Chinese Dictionary, for example, "是使乃心滞而不叙。(meaning: Therefore make you cannot realize your wish.)" (T4n196p156a16). Third, this word means showing and manifesting, for example, "二曰五色杂类, 宣叙其形。(meaning: Second is various colors and things are able to show the image.)" (T4n196p150a9); this meaning is extended from order listing and record, for example, in 汉书 扬雄传 (Han ·The Biographies of Yangxiong), "三危既宅, 三苗丕叙。(meaning: Mao people have resided on Sanwei mountain and shown in good settlement".

[Shu Ji (庶几, Buddhist nun)] means "not bad" or "almost" in some aspect, for example, "比丘尼有庶几于道法, 得问比丘僧经律之事。(meaning: Who have a good command of the Buddha dharma, can ask the Buddhist monk about Buddhist texts and disciplines.)" (T4n196p158c26). Zhu Qingzhi explains it as "indistinct and unclear", which explanation may be not exact.

[Jue (决)]: first, it means "determine; decide", for example, "戏言决耳! 复何疑哉? (meaning: I have decided in joking, and there is nothing in doubt.)" (T4n196p156b29); second, it means "solve a doubt; make something fixed", for example, "于是如来察众所念, 欲决所疑。(meaning: So Buddha observes what people concerned and wishes to solve their doubts)" (T4n196p161a25); third, it means "giving prophesy; to judge and conclude what one person will be and where will he live in, according to his achievement in the life", for example, "授拜吾决: '汝于来世九十一劫, 当作佛。(meaning:

¹ Dunhuang and Turpan Literatures Collected in Shanghai Library. Vol.3, Shanghai Ancient Books Publishing House, 1999, p89. (in Chinese)

The Buddha give prophesy to me: "you will be the buddha, in the Ninety-one kalpa to come.)" (T4n196p159b29); fourth, it is also called a "decision", and means a specific realm without doubt, for example, "舍夷国内, 男女长幼闻佛说法, 如心所念, 各得其决。(meaning: All the people, whatever male and female, and old and young, both have had the prophesy of themselves, after having heard the Buddha' speak.)" (T4n196p155c4), "若闻如是甚深般若波罗蜜, 心得决定, 不惊不怖, 不没不悔。(meaning: If one hears the deep Prajna Paramita, the heart can be calm, don't fear anything and there is no regret.)" (T11n310p652a18).

[Qi Ke (绮可)] means "the mind lusting for luxury, beautiful but non-solid things, and coveting vanity", for example, "鼻嗅香臭, 心当制伏, 情无所著。口贪众味, 心当秉持, 想无所起。身更所著, 心当制止, 识无绮可。(meaning: When the nose smell fragrance, you should refrain yourselves, don't cling to it; when you have greed for delicious, you should withhold, don't think about it, don't covet vanity." (T4n196p152c17); wherein, "绮 (Qi)" is defined as "Various colors makes brocade." in Da Ban Nie Pan Jing (T1n7p556c08), having the meaning of luxury; "可 (Ke)" is used in expressions such as "可口, 可鼻, 可身", and refers to "suitable and complies with one's kindly feelings", for example, "支谦《佛说菩萨本业经: 着宝璎珞, 当愿众生, 解去重担, 无绮可意。(meaning: Zhiqian's Buddhist texts about Bodhisattva's past story: "you should wish all living creatures to be without burden, and don't covet vanity.")" (T10n281p447c02).

[Zhu (注)] means admiration, for example, "今察民心, 普注迦叶。(meaning: Now Jiaye have won the popular feelings.)" (T4n196p150a4) and "久承令懿, 注仰虚心 (meaning: I have heard about your virtue and admired you for a long time.)" (T4n196p157a25).

[Jv (鞠)] means warning, for example, "为作靖室, 而鞠龙曰。(meaning: He made a quiet house for him, and warned the dragon.)" (T4n196p149c24).

"You Jian (有兼)" means "surpass", wherein "You (有)" is the head of the word, for example, "不面在昔屈辱临顾, 倾企之情有兼来趣。(meaning: We haven't meet for a long time, now you deigned to come to see me, my admiration of you have surpassed the activity of your coming.)" (T4n196p156a17)

[Jian (检)]: first, it means "restrict", for example, "抑情检心, 智者必能。(meaning: The wise must can restrain themselves.)" (T4n196p161b27); second, it is interchangeable with "Yan (验, test)", for example, "《广雅·释诂四》: 检, 谡也。王念孙疏证"谡, 经传通作验 (meaning: Guangya · Shigu 4 : "检 means 谡. Wang NianSun Shuzheng said "" interpretation is "谡 normally takes the form of 验)", and (enter the house to test its holiness) (T4n196p150b8).

[Guan Bai (关白)] means report and announcement, for example, "王问悦陀: '悉达在宫, 与卿独亲, 入出周旋, 无所关白。" (meaning: The king asked Youduo, "when Xida is in the palace, you have a good relationship; whenever you come in or go out, you don't need to report."); this word is recorded in the Great Dictionary. "Guan (关)" has the meaning of "reporting to the superior level", for example "《汉书·元后

传》: 何须关大将军。(meaning: Hanshu · biography of yuanhou: there is no need of informing the general.)"

[Tui Qin (推亲)] means to treat someone to do something in intimate way, for example, "须达因事来行, 推亲往造。(meaning: Xuda come for something, and go to visit him because of their relationship.)" (T4n196p156a11)

This word is not collected in the Great Dictionary and is also not common; however in the Great Dictionary, there is a word "Tui Qing (推情)" meaning "treat someone friendly", and a word "Tui Cheng (推诚)" meaning "treat someone sincerely".

[Yi Yu (逸豫)] means "peace and happiness", for example, "心喜交胸。逸豫待明。(meaning: The heart is filled with joy, and waiting for the morning happiness.)" (T4n196p156a25)

[Shou Suan (寿算)] means life, for example, "梵志寿算, 终于夜半。(meaning: The monk's life come to an end in the midnight.)" (T4n196p156c29)

[Gen (亘)] means the state of understanding and being enlightened, for example, "宿行所追, 亘解欲行。(meaning: Because of last life's activity, he suddenly comprehends it and wants to go.): (T4n196p157a19); it is also written as "Gen Ran (亘然)", for example, "寻省反复亘然信解。(meaning: After thinking about it for a long time, he suddenly understand it.)" (T4n211p580c28), and "美音喜踊宿行所追且自解畅 (meaning: Meiyin was so happy; and because of last life's activity, he suddenly comprehends it.)" (T4n211p592a18); wherein, the "Qie (且)" in the version made in Song, Yuan and Ming dynasties is written as "Heng (恒)" which should be formed by expansion in the shape. There is also an example, "五百菩萨闻是亘然, 寻时逮得无所从生法忍 (meaning: When Five hundred Bodhisattva heard that they reached a higher realm where there is no room for lust.)" (T12n342p151a06); in Guangyun · deng yun, "gen(亘) means 'all' and 'everything'". Hence, it is inferred that this word has the meaning of understanding and awaring, similar to "liao (了)".

[Wei (猥)] means "absurd", for example, "吾闻沙门, 呪愿一切, 普得饱满; 猥将大众, 来适饥国, 费损人食, 此大无益。(meaning: I have heard that sha men wish everybody can be rich, now you come to our country which is suffering from famine with so many people, feeding you must cost much food of our people, which is harmful for our people.)" (T4n196p162a24); in the Grand Chinese Dictionary, the fifth item of this word is explained as "absurd, wrong"; in Long kan shou jing: "wei(猥) means 'not correct too much'"; This word used before a verb means one should not do like this; for example, "《汉书 谷永等列传》: "进不能尽思纳忠辅宣圣德, 退无被坚执锐讨不义之功, 猥蒙厚恩。(meaning: Hanshu · biography of Guyong: "I can't pledge loyalty to Your Majesty, and don't have the contribution of being in the battle with armor and weapons, and I have received much of your grace.", this word used for expressing oneself has the meaning of self-effacing. Taking the "猥将大众" in Zhong Ben Qi Jing as collected in Li Wei Qi's "Notes of Words in Buddhist Text" as an example, the "Wei (猥)" here is explained as "playing the role of continuing the mood"[6]p85; this explanation may not be exact.

IV. CONCLUSION

Zhong Ben Qi Jing is the earliest Buddhist text of Benyuan part; its language not only has the Chinese local characteristics but also has some features of foreign languages; hence, making clear the notes of its words is the basic work in order to read and understand the Buddhist text. In addition, there are still some words that cannot be definitely explained in meaning and still need to be further explored, for example "Wu Suo Shi Chu (无所适处)".

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