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

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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 Xu 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 are sourced from 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 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] 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 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. (汝等称我本姓字, 无上正真、如来、平等觉也, 不可以生死待也.)" (T4n196p148a25), qing (卿) is replaced with qing (轻) in the versions of Song, Yuan and Ming Dynasties. With respect to "At that time, Five bhikhus call my name and use qing (卿) to call me (呼, 五比丘呼我姓字, 及呼于我, 今)." (T1n26p777c11) and "You shouldn't call my name, and shouldn't use qing (卿) to call me. (女等称我本姓字, 方更轻)" (T1n26p777c13), qing (卿) is in parallel with call "轻" 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 called him qing (卿), and said he was not surrender, then he developed resentment and slander the Buddha. (摩诃闻世界称, 无间未被调伏, 即生忿恚, 毁谤云言)" (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 (住) in the versions of Song, Yuan, and Ming Dynasties. However in this period of Buddhist text, "巨命" is not seen. For example, "舍不爱, 住中有毒龙, 恐相犯耳." (meaning: I am not grudging,there is Poison Dragon in the house.I am afraid of his offending you.) (T3n187p61b22), and "迦叶又言: '异见凶凶, 必当相害, 弃之有情.' (meaning: Jayade said again,it's nature is very fierce and cruel, it must be harmful to you, I am not grudging.) (T3n189p64a26), 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", "死亡 (死亡)" is written as "承风", close to the shape of "巨"; hence it is speculated that "承风" 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 "贪羡甘露, 承风下风. (meaning: Every activity is consistent with courtesy, and no one doesn't like to accept the edification.)" (T4n196p154c28) and "是故纯信, 承风下风. (meaning: it is believed and liked to subject to the edification)" (T4n196p160a20), "承风" and "承风化" also have the meaning of "from inferior level. In the "Great Dictionary of Buddhist Texts and disciplines," 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].

[Bu Ou (不偶)] means unrecognized and unexpected. For example, "不偶今日见薄不偶. (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, "二曰五色各异, 宝叙其形. (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 the Mericlesse Official: "then Officials are competing to proclaim, 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".

[Ce Xi (侧息)] means worry about something. For example, "侧息达明. (meaning: Dusheng haven't come back, the Madam and maid are worrying about him in the yard.)" (T4n196p157c26); "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].

[Shu Ji (书记, Buddhist nun)] means "recently", "previous", "just now". For example, "问者言: "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, "汝问与我言经化, 始信解, 始作沙门. 应何问? (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 (休): first, "in ancient times, it means giving offer according to the specified level and granting award according to on 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: 舍佛经 (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 "天秩有礼" 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 on 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, "二曰五色各异, 宝叙其形. (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, 三苗臣叙. (meaning: Mao people have resided on Sanwei mountain and shown in good settlement".

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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, "舍身国内,男女共唱世佛说法,尽心所念,各得其方." (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) "若闻如是甚深微妙法,心得决定,不惊不怖,不没不悔, (meaning: If one hears the deep PrajnaParamita, the heart can be calm, don't fear anything and there is no regret.)" (T11n310p652a18)

[Qi Ke (绮可)] means "the mind hunting for luxury, beautiful but non-solid things, and coveting vanity". (T4n196p161a24), "推情" (meaning: Zhiqian's Buddhist texts about this explanation may not be exact. "Wei (猥)" means "absurd", for example, "番阅沙门,尽取劫火,贪首领食,此大无益." (meaning: I have heard that sha men wish everybody can be fed with so many people, feeding you must cost much food of our people.)

[Shou Shan (寿山)] means life, for example, "梵志寿算,终非虚平." (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, "德行所作,亘然解行." (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, "寻有反复忽然信解." (meaning: After thinking about it for a long time, he suddenly understand it.) (T4n211p580c28); and "梵志寿算宿行所适自解畅 (meaning: Meiyin was so happy; and because of last life's activity, he suddenly comprehends it.)" (T4n211p592a18); wherein, the "Qie (缺)" means "peace and happiness", for example, "寿算普得饱满;猥将大众

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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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