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 is referred to the Sui Xi Zang (思溪藏) in South Song Dynasty, Pu Ning Zang (普寕藏) 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 Zheng Zang (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] 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 (中本起經)" in Benyuan part (本起部) 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] 2.2-2.3 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, interchangeable 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. (汝等莫称无上正真、如来、平等觉也，无上正觉，不可以生死待也。)" (T4nl96p148a25), 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 (卿等念我本姓字，方作卿，)" (T1n26p777c11) and "You shouldn't call my name, and shouldn't use qing (卿) to call me. (汝等念我本姓字，方作卿)" (T1n26p777c13), qing (卿) is in parallel with call "卿" 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. (摩那闻世间呼，无间彼调戏，即生忿恚，毁谤佛言)" (T1nl82b26), 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 "臣命如何?" (meaning: What if you lose your life?) (T4n196p150b01), "臣" is replaced with (hes) in the versions of Song, Yuan and Ming Dynasties. However in this period of Buddhist text, "臣命" is not seen. For example, "臣不怕，室中有名色，如同花耳，(meaning: I am not grudging, there is Poison Dragon in the house. I am afraid of his offending you.)" (T3n187p61b22), and "执侍劳苦(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].

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" (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。" (meaning: The monk's life come to an end in the midnight.) (T4n196p156c29)

[Shou Shan (寿羊)] means life; for example, "恐志寿羊, 终 度不平。" (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, "僧行所到, 互解行。" (meaning: Because of last life's activity, he suddenly comprehends it and wants to go:) (T4n196p157a19); it is also written as "Gen Ran (显然)" for example, "此有反复自然解信。" (meaning: After thinking about it for a long time, he suddenly understand it.)" (T4n211p580c28), and "美音喜踊忽然自解畅。" (meaning: Meiyin was so happy; and because of last life's activity, he suddenly comprehends it.)" (T4n211p592a18); wherein, the "Qie (切)" word is explained as "absurd, wrong"; in Long quan jing as collected in Li Wei Qi's "Notes of Words in Buddhist Text" as an example, the "Wei (微)" word is written as "Heng (亘)" which should be formed by expansion in the shape. This word is not collected in the Great Dictionary and is also not common. For example, "彝可" is written as "Heng (亘)" which should be formed by expansion in the shape.

[Wei (猥)] means "absurd", for example, "番阅 slain, 哀亦一切, 罪各恼满; 恕彼大众, 未达饥困, 饥饿人食, 此大失本。" (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.)" (T4n216p156a24); 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·谷永传》: "进不能尽思虑赞宣圣德, 退无被坚执锐讨不义之功, 素蒙厚恩。" (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 "猥待大众" 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)".

REFERENCES