The Newly Found Kongo-ji Manuscript An-Ban Shou-Yi Jing and T602 Fo-Shuo Da An-Ban Shou-Yi Jing

— An Analysis of T602 to Distinguish the Original Scripture from its Commentary —

Hung-lung HUNG

The colophon to the ASYJ, written by the editor of the Korean Canon, is also reproduced in the Taisho Tripitaka. The editor claimed in the colophon that the ASYJ is a corrupt text in which the original scripture and its commentaries are mixed in a way that makes them indistinguishable. From comparing the new found K-ASYJ to the T-ASYJ, we can easily distinguish which parts of the T-ASYJ are the original scripture and which are the commentaries. In order to research a complicated text such as the T-ASYJ, this is a very useful method. I would like to provide an example of how to distinguish which are the original texts and which are the commentaries in the following paragraph.

『修行道地經』《數息品》 = ānāpāna Chap. of XXDDJ (hereafter XXDDJāc) 『佛說大安般守意經』 = T-ASYJ

Before comparing the two texts mentioned above, XXDDJāc and T-ASYJ, we must first identify two terms which are translated by An Shigao. Let us compare

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two paragraphs which occur in The 道地經 Dao-Di-Jing (hereafter DDJ) and the 修行道地經 Xiu-Xing-Dao-Di-Jing (hereafter XXDDJ). The DDJ of one scroll containing seven chapters, translated by An Shigao (安世高), corresponds to chapters 1-5 and chapters 22 and 24 of XXDDJ, which is translated by Zhu Fahu (竺法護). It is very likely that the two Chinese translations are derived from the same original text.

Let us now examine two parallel sentences from the chapter of Miraculous Base (妙法蓮華經, hereafter DDJmb) and 聖依妙法蓮華經 (hereafter XXDDJmb).

From the two above parallel sentences, we can find their corresponding terminologies and their original Pāli words below:

<table>
<thead>
<tr>
<th>XXDDJmb</th>
<th>DDJmb</th>
<th>Pāli word</th>
</tr>
</thead>
<tbody>
<tr>
<td>寂然</td>
<td>止意</td>
<td>samatha</td>
</tr>
<tr>
<td>解説</td>
<td>聽説</td>
<td>desessāmi</td>
</tr>
</tbody>
</table>

Usually, the pair of words “samatha • vipāsya” or “samatha • vipassanā” are translated into Chinese as “止”, but Zhu Fahu, in most cases, translated this pair into “寂然(?).” So we can verify, in these parallel sentences, that the original phrase “寂然(寂)” or “止意” is equivalent to “samatha”. Moreover, to provide another example of word usage we can use another text, 十住法門 焉佛法 and (hereafter SFFFJ) translated by An Shigao. It is also a very literal and crude rendering, parallels the Chinese translation 中阿含•真人經 Zhong Ahan-Zhen Ren Jing (hereafter ZAH-ZRJ) translated by 瞿曇僧伽提婆 Ju-Tan Seng-Qie Ti-Po, both of which are translations of the same Pāli text, Sappurisasuttam.

SFFFJ: 「比丘從佛聽佛說。有賢者法。比丘聽説。亦有非賢者法。」
(T.48,p.837c25-26)

ZAH-ZRJ: 「我今為汝說。有賢者法。比丘聽説。亦有非賢者法。」 (T.26,p.561a23-24)

Sappurisasuttam⁸: Bhagavā etadavoca “sappurisasadhammaṅca vo, bhikkhave, desessāmi asappurisasadhammaṅca.

We can see that the original Pāli term desessāmi is translated to 聽説 in SFFFJ and to 我今為汝說 in ZAH-ZRJ. The word desessāmi is the First Person,
Indicative Future form of deseti, which means to show, to point out, or to explain. So the meaning of desessami is “I will show you ……” and has the same meaning as the Chinese term “當解說” in XXDDJac. Now let us compare the terms in sentences ① and ② of XXDDJac and T-ASYJ with XXDDJmb and DDJmb:

<table>
<thead>
<tr>
<th>XXDDJac</th>
<th>T-ASYJ</th>
<th>XXDDJmb</th>
<th>DDJmb</th>
<th>Pāli word</th>
</tr>
</thead>
<tbody>
<tr>
<td>①寂然</td>
<td>①止意</td>
<td>寂然</td>
<td>止意</td>
<td>samatha</td>
</tr>
<tr>
<td>②當解說</td>
<td>②聴說</td>
<td>解說</td>
<td>聴說</td>
<td>desessami</td>
</tr>
</tbody>
</table>

Let us note the term 聴說 and 止意 in Taisho Tripitaka. In most cases, we find that An Shigao, out of all other potential translators, utilized these two terms the most. Even though we have not confirmed that all the instances where terms 聴說 and 止意 appear originate from the pāli word desessāmi and samatha, by observing the frequency that An Shigao used these terms, it is no doubt sentences ① and ② in T-ASYJ were translated by him. In addition, we find another term 道人, which appears in numerous texts that An Shigao translated.

We find that the content in the seven chapters of DDJ can correspond to its parallel text of the XXDDJ’s. We can therefore claim that the XXDDJ contains all of the original text, whereas DDJ is a simplified version of the original. An Shigao should have knowledge of all the original text of XXDDJ, however he only translated seven chapters from it. Therefore, the three sentences (①–③) in T-ASYJ should have come from the same original text as XXDDJac does.

The definition of 安 Ana and 般阿na

Regarding the relationship of the above-mentioned three sentences in the XXDDJac and T-ASYJ, a Japanese scholar Aramaki Noritoshi 荒牧典俊(1971) pointed out already that both paragraphs in XXDDJac and T-ASYJ are correspondent to each other. Moreover, he said that the several sentences of T-ASYJ probably were extracted and translated together with the DDJ by An Shigao, from the original text of XXDDJ (=Yogācābhūmi) compiled by Samgharakaśa. But Aramaki only offered the conclusion; he didn’t demonstrate any examples, and moreover he didn’t notice the variation between these two texts.

In ③ of XXDDJac, it reads “Exhaling the breath is āna, inhaling the breath is apāna.” But in ③ of T-ASYJ, the definition is just the opposite, as it says, “āna is to in-
hale the breath, apana is to exhale the breath.” What is the reason for this contradiction? Please note the following paragraphs from the 大毘婆沙論 and the 順正理論, which displays the different definition of the terms āna and apana, according to three different theories in the 大毘婆沙論 and two theories in the 順正理論.

Regarding the definition of āna and apana, we find that in both 大毘婆沙論 and 順正理論, the masters of Sarvāstivāda share the same theory. That is

\[ \text{āna} = \text{持来} = \text{持息入} = \text{入息} \]

\[ \text{apāna} = \text{持去} = \text{持息出} = \text{出息} \]

And we find in 大毘婆沙論, both 有作是說 and 有餘師說 share the same theory, we find出息(breathe out) is equal to 燃息(warm breath), as when human beings breathe out, the sensation of the breath is warm. Similarly, we find入息(breathe in) is equal to 冷息(cool breath), as when human beings breathe in, the sensation of the breath is cool.

Therefore, we find ‘Some Say’ = ‘The Other Masters Say’, both share the same theory:

\[ \text{持来} = \text{出息} = \text{燃息} \]

\[ \text{持去} = \text{入息} = \text{冷息} \]

When we compare 大毘婆沙論 with 順正理論, the theory of The Other Masters Say becomes very clear:

\[ \text{阿那} = \text{能持来} = \text{出息} = \text{燃息} \]

\[ \text{阿波那} = \text{能持去} = \text{入息} = \text{冷息} \]

Finally, we find two contradicting theories occurring in Abhidharma Buddhism, which are on the one hand, the theory of the Sarvāstivādin masters:

\[ \text{āna} = \text{breathe in}, \text{apāna} = \text{breathe out} \]

and on the other hand, the theory of The Other Masters Say:

\[ \text{āna} = \text{breathe out}, \text{apāna} = \text{breathe in} \]

What is 有餘師 “The Other Masters”? According to 昌代論記 written by 普光 Pu-Guang, “The Other Masters” mainly refers to 經部師 Jing-bushi (Sutrāntika).

Furthermore, according to 印順法師 Yin-sun Fa-shih(1992), Samgharakṣa, the author of XXDDJ is a 聰駿師 Dārṣṭāntika. And after 大毘婆沙論 had been edited, Dārṣṭāntika separated from Sarvāstivāda and became 經部 Jing-bu or 經量部 Jing-
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liang-bu (=Sutrāntika). Since Dārśāntika did not become an independent group from Sarvastivāda until after the Abhidharma era, it’s viewpoint is the same as Sutrantika or The Other Masters.

Therefore, the definition of An āna and apāna in XXDDJ differs from T-ASYJ. Just the opposite, the definition of An āna and apāna in T-ASYJ is the same as K-ASYJ. Let us again compare both texts below.

If we omit the term the two passages are almost identical to each other. We find in front of T-ASYJ the already appears, so it is rational that An Shigao omitted “何等為安般守意” to simplify the text. Therefore, T-ASYJ had been cited directly from the original text K-ASYJ by An Shigao.

Conclusion

From the terminology and content of the aforementioned two texts, we can say that the three sentences in T-ASYJ were translated and edited by An Shigao himself. Those three sentences are very similar to the paragraph in XXDDJ. Therefore, An Shigao cited this paragraph from the original text of the XXDDJ in order to interpret 何等為安。何等為般。安名為入息。般名為出息。Moreover, the sentence 何等為安。何等為般。安名為入息。般名為出息. is derived from the K-ASYJ’s original texts. Why are sentence 何等為安。何等為般。安名為入息。般名為出息 of the T-ASYJ not identical to those of K-ASYJ? The reason is that An Shigao’s works can be divided into two kinds. One kind is 口解, oral interpretation, the other is 文傳, or literal rendering. We find the T-ASYJ is an oral interpretation just likes 『阿含口解十二因緣經』 (T.1508), whereas K-ASYJ is a simplified literal rendering.

1) The Newly Found Text of the An Ban Shou Yi Jing Translated by An Shigao was discovered by Mr Kajiura Susumu Kajiura, and Professor Ochiai Toshinori in 1999. 2) T. 606, p.215c21-216 al 3) T.602, p.165a3-6 4) Even DDJ is a extracted form when we compare with XXDDJ. 5) T607,p.235c14-17 6) T606,p.212a11-13 7) See Kusuyama Haruki 'kan-go to-si-te no si-kan' 漢—1230—
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