

DIGITAL TEXT,
MEANING AND THE
WORLD

PRELIMINARY CONSIDERATIONS FOR A
KNOWLEDGEBASE OF ORIENTAL STUDIES

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OBJECTIVES

- DEVELOP A MODEL SUITABLE FOR REPRESENTING PREMODERN CHINESE TEXTS AND THEIR CONTENT
- IMPLEMENT A SPECIALIZED WORK BENCH TO INTERACT WITH THIS MODEL
- ALLOW FOR COMPATIBILITY WITH EXISTING STANDARDS FOR TEXT AND KNOWLEDGE REPRESENTATION

OVERVIEW

THIS PRESENTATION HAS THREE PARTS:

- **ASPECTS AND DIMENSIONS OF TEXTS**
- **BEYOND THE LETTER OF TEXTS: THE CONSTRUCTION OF MEANING**
- **DEMONSTRATION**

ASPECTS AND
DIMENSIONS OF
TEXTS

1. PHYSICAL DIMENSION

THE BOOK AS PHYSICAL OBJECT

大

蜀宋百湖
次真治通鑑

第
六十
卷本

卷一百三十一

Small rectangular label on the bottom left corner of the book cover.



影宋百衲本
資治通鑑

全
八
函

第 六 十
函 本

卷一百一十一
至三百三十一

2

圖書書號

將軍辛世雄出少菟道出襄平道右武侯將軍趙孝才出碣石道派郡太守
檢校左武衛將軍崔昇出增地道西出蘇州之白蓋馬頭有馬營水新書於鴨綠水
貴郎將衛文昇出增地道三百步在平壤西四百五十里
里述等兵自瀘河懷遠二鎮人馬皆給百日糧又給
排甲槍稍稍色并衣資戎具火幕人別三石已上重
莫能勝致勝音下令軍中士卒有遺棄米粟者斬軍
士皆於幕下掘坑埋之纜行及中路糧已將盡

遣大臣乙支文德詣其營詐降乙支東夷複姓支力知翻降戶江翻下同

考異曰革命記作尉支實欲觀虛實于仲文先奉

密旨若遇高元及文德來者必擒之仲文將執之尚

書右丞劉士龍為慰撫使使疏吏固止之仲文遂聽

文德還還從既而悔之遣人給文德曰更欲有言可

復來給待亥翻復扶又翻文德不顧濟鴨綠水而去仲文與述

等既失文德內不自安述以糧盡欲還仲文議以精

銳追文德可以有功述固止仲文怒曰將軍仗十萬

1. PHYSICAL DIMENSION

- **THE BOOK AS PHYSICAL OBJECT**
- **THIS DIMENSION CAN NOT BE DIGITIZED AT ALL**
- **IT CAN BE DESCRIBED, FOR EXAMPLE IN A CATALOG**
- **THE DESCRIPTION WILL ALWAYS BE SPECIFIC TO ONE SINGULAR OBJECT**

2. VISUAL DIMENSION

A FACSIMILE VIEW OF A TEXT

於便橋之上突厥引兵退

顏奚結翻厥九勿翻 異曰劉餗小說武德末年

突厥至渭水橋控弦四十萬太宗初親庶政驛召衛公問策時發諸州軍未到長安居人勝兵不過數萬胡人精騎騰突挑戰日數合帝怒欲擊之靖請傾府庫賂以求和潛軍邀其歸路帝從其言胡兵遂退於是據險邀之虜奔老弱而遁獲馬數萬匹金帛一無遺焉今據實錄紀傳結盟而退未嘗掩襲小說所載

為誤蕭瑀請於上曰突厥未和之時諸將爭請戰陛下

不許瑀音禹厥九勿翻將即亮翻臣等亦以為疑既而虜自退其

策安在上曰吾觀突厥之衆雖多而不整君臣之志

唯賄是求當其請和之時可汗獨在水西謂渭水之西可從刑

唯賄是求當其請和之時可汗獨在水西謂渭水之西可從刑

之因襲擊其衆勢如拉朽拉虛合翻又命長孫無忌李靖

伏兵於幽州以待之

幽州當作幽州此史書傳寫誤

開元十三年以幽字類幽改虜若奔歸伏兵邀其前

大軍躡其後覆之如反掌耳所以不戰者吾即位日

淺國家未安百姓未富且當靜以撫之一與虜戰所

損甚多虜結怨既深懼而修備則吾未可以得志矣

故卷甲韜戈啗以金帛卷讀曰倦皆徒濫翻彼既得所欲理當

自退志意驕墮不復設備復扶又翻然後養威伺豐一舉

可滅也豐許觀翻將欲取之必固與之老子曰將欲奪此

之謂矣卿知之乎瑀再拜曰非所及也言非已之智慮所能及也

初，懷光之解奉天圍也，事見二百二十九卷建中四年。上以其子瓘爲監察御史，瓘，七罪翻。監，

古銜翻。寵待甚厚。及懷光屯咸陽不進，事見上卷興元元年。瓘密言於上曰：「臣父必負陛下，

願早爲之備。臣聞君、父一也；人生在三，事之如一，謂君、父、師也。但今日之勢，陛下未能誅臣父，

而臣父足以危陛下。陛下待臣厚，胡〔障：乙十六行本「胡」上有「臣」字；乙十一行本同；孔本同。〕人性

直，故不忍不言耳。」上驚曰：「知卿大臣愛子，當爲朕委曲彌縫，而密奏之！」爲，于僞翻；下

同。言瓘當委曲彌縫，使君臣之間無隙，不當密奏其事。對曰：「臣父非不愛臣，臣非不愛其父與宗族

也；願臣力竭，不能回耳。」上曰：「然則卿以何策自免？」對曰：「臣之進言，非苟求生；

臣父敗，則臣與之俱死矣，復有何策哉！復，扶又翻，下同；又音如字，下同。使臣賣父求生，陛下亦

安用之！」上曰：「卿勿死，爲朕更至咸陽諭卿父，使君臣父子俱全，不亦善乎！」瓘至咸陽

而還，更，古孟翻。還，音旋，又如字。曰：「無益也，願陛下備之，勿信人言。臣今往，說諭萬方，說，

式芮翻。臣父言：「汝小子何知！主上無信，吾非貪富貴也，直畏死耳，汝豈可陷吾入死地

邪！」邪，音耶。

及李泌赴陝，李泌赴陝，見上卷是年七月。泌，薄必翻。陝，失冉翻。上謂之曰：「朕所以再三欲全

懷光者，誠惜瓘也；卿至陝，試爲朕招之。」對曰：「陛下未幸梁、洋，懷光猶可降也。陝，失冉

翻。爲，于季翻。洋，音祥。降，戶江翻。今則不然。豈有人臣迫逐其君，迫逐其君，謂懷光逼帝自奉天幸山南

法本法無法 無法法亦法

今付無法時 法法何曾法

爾時世尊說此偈已。復告迦葉。吾將金縷僧伽梨衣傳付於汝。轉授補處。至慈氏佛出世。勿令朽壞。迦葉聞偈。頭面禮足曰。善哉善哉。我當依勅。恭順佛故。爾時世尊至拘尸那城。告諸大眾。吾今背痛欲入涅槃。即往熙連河側娑羅雙樹下。右脇累足。泊然宴寂。復從棺起。為母說法。特示雙足化婆耆。并說無常偈曰。

諸行無常 是生滅法 生滅滅已

寂滅為樂

時諸弟子即以香薪競焚之。燼後金棺如故。爾時大眾即於佛前以偈讚曰。

凡俗諸猛熾 何能致火熱

請尊三昧火 闍維金色身

爾時金棺從坐而舉。高七多羅樹。往反空中。化火三昧須臾灰生。得舍利八斛四斗。即穆王五十二年壬申歲二月十五日也。自世尊滅後一千一十七年。教至中夏。即後漢永平十年戊辰歲也。

第一祖摩訶迦葉。摩竭陀國人也。姓婆羅門。父飲澤。母香志。昔為鍛金師。善明金性。使其柔伏。付法傳云。嘗於久遠劫中。毘婆尸佛入涅槃後。四眾起塔。塔中像面上。金色有少缺壞。時有貧女。將金珠往金師所。請飾佛面。既而因共發願。願我二人為無姻夫妻。由是因緣。九十一劫身皆金色。後生梵天。天壽盡。生中天摩竭陀國婆羅門家。名曰迦葉波。此

①(天竺一十五祖)十第② ③授二受④ ⑤道二導⑥ ⑦見二現⑧ ⑨分二芬⑩

110H

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2. VISUAL DIMENSION

- A FACSIMILE VIEW OF A TEXT
- THE SPECIFIC LAYOUT, ORTHOGRAPHY, STYLE AND FONT OF A BOOK
- DIGITIZED AS A DIGITAL IMAGE

3. SEMIOTIC DIMENSION

ENCODE THE SIGNS IN THE TEXT

初，懷光之解奉天圍也，事見二百二十九卷建中四年。上以其子瓘為監察御史，(瓘，七罪翻。監，古銜翻。)寵待甚厚。及懷光屯咸陽不進，(事見上卷興元元年。)瓘密言於上曰：「臣父必負陛下，願早為之備。臣聞君、父一也；(人生在三，事之如一，謂君、父、師也。)但今日之勢，陛下未能誅臣父，而臣父足以危陛下。陛下待臣厚，胡【章：乙十六行本「胡」上有「臣」字；乙十一行本同；孔本同。】人性直，故不忍不言耳。」上驚曰：「知卿大臣愛子，當為朕委曲彌縫，而密奏之！」(為，于偽翻；下同。言瓘當委曲彌縫，使君臣之間無隙，不當密奏其事。)對曰：「臣父非不愛臣，臣非不愛其父與宗族也；願臣力竭，不能回耳。」上曰：[...]

資治通鑑卷第二百三十二 唐紀四十八

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而臣父足以危陛下。陛下待臣

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同。言瓘當委曲彌縫，使君臣之間無隙

也；願臣力竭，不能回耳。」上

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而還，更，古孟翻。還，音旋，又如字

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邪！」邪，音耶。

及李泌赴陝，李泌赴陝，見上

懷光者，誠惜瓘也；卿至陝，誠

翻。為，于季翻。洋，音祥。降，戶江翻

3. SEMIOTIC DIMENSION

- ENCODE THE SIGNS IN THE TEXT
- ABSTRACT FROM SPECIFIC SIGNS?
- DIGITIZED AS ENCODED CHARACTERS
- TECHNICAL ISSUES, SUCH AS **CHARACTER ENCODING** ARISE

4. PHONETIC DIMENSION

THE SOUND OF A TEXT IF READ ALOUD

4. PHONETIC DIMENSION

資治通鑑卷第二百三十二 唐紀四十八 德宗貞元元年(乙丑、七八五) 七四六二

初，懷光之解奉天圍也，事見二百二十九卷建中四年。上以其子瓘為監察御史，(瓘，**七罪翻**。監，**古銜翻**。)寵待甚厚。及懷光屯咸陽不進，(事見上卷興元元年。)瓘密言於上曰：「臣父必負陛下，願早為之備。臣聞君、父一也；(人生在三，事之如一，謂君、父、師也。)但今日之勢，陛下未能誅臣父，而臣父足以危陛下。陛下待臣厚，胡【章：乙十六行本「胡」上有「臣」字；乙十一行本同；孔本同。】人性直，故不忍不言耳。」上驚曰：「知卿大臣愛子，當為朕委曲彌縫，而密奏之！」(為，**于偽翻**；下同。言瓘當委曲彌縫，使君臣之間無隙，不當密奏其事。)對曰：「臣父非不愛臣，臣非不愛其父與宗族也；顧臣力竭，不能回耳。」上曰：[...]

永嘉大師證道歌全文

君不見，絕學無為閑道人，不除妄想不求真。

幻化空身即法身。法身覺了無一物，本源自性天
去來，三毒水泡虛出沒。

證實相，無人法，剎那滅卻阿鼻業。若將妄
舌塵沙劫。頓覺了如來禪，六度萬行體中圓。夢
後空空無大千。

無罪福，無損益，寂滅性中莫問覓。比來塵
明須剖析。誰無念，誰無生？若實無生無不生。

4. PHONETIC DIMENSION

- THE SOUND OF A TEXT IF READ ALOUD
 - DIGITIZED AS RECORDING? TRANSCRIPTION?
- SOME TEXTS MARK UNUSUAL READINGS
 - THIS MIGHT ALSO INDICATE SPECIAL MEANING
- PROSODY IN POETRY

5. STRUCTURAL DIMENSION

CONTENT HIERARCHY OF THE TEXT

5. STRUCTURAL DIMENSION

- THE CONTENT HIERARCHY OF A DOCUMENT
- THE HIERARCHY MIGHT BE IMPLICIT OR EXPLICIT
- THERE MIGHT BE MULTIPLE CONFLICTING HIERARCHIES IN A DOCUMENT

食貨

- 第一、田制上
- 第二、田制下 水利田 屯田
- 第三、鄉黨 (土斷、版籍並附)
- 第四、賦稅上
- 第五、賦稅中
- 第六、賦稅下
- 第七、歷代盛衰戶口 丁中
- 第八、錢幣上
- 第九、錢幣下
- 第十、漕運 鹽鐵
- 第十一、鬻爵 權酷 算緡 雜稅 平準 (均輸附)
- 第十二、輕重

食貨一

田制上唐 周 秦 漢 後漢 晉 宋 後魏

通典卷第二 食貨二 田制下 水利田 屯田

田制下北齊 後周 隋 大唐

6. SEMANTIC DIMENSION

CONTENT OF THE TEXT

6. SEMANTIC DIMENSION

- **THE CONTENT OF THE TEXT**
- **ANALYZED ACCORDING TO ANY CONVENIENT MODEL**
- **IDENTIFYING FEATURES OF INTEREST**
- **IN THIS CASE, DIGITIZED USING XML AND TEI P5**

<?xml version="1.0" encoding="UTF-8"?>

<div><lb n="7462-01"/>

<p xml:id="zztj8-7462-p02d">初，<rm>懷光</rm>之解<dm>奉天</dm>圍也，

<note place="inline">事見二百二十九卷<y n="建中-4">建中四年</y>。</note>上以其子

<rm>璿</rm>為監察御史，<note place="inline">璿，七罪翻。監，<lb n="7462-02"/>

古銜翻。</note>寵待甚厚。及<rm>懷光</rm>屯<dm>咸陽</dm>不進，

<note place="inline">事見上卷<y n="興元-1">興元元年</y>。</note>

<rm>璿</rm>密言於上曰：<q>臣父必負陛下，<lb n="7462-03"/>願早為之備。臣聞君、父一也；

<note place="inline">人生在三，事之如一，謂君、父、師也。</note>

但今日之勢，陛下 未能誅臣父，<lb n="7462-04"/>而臣父足以危陛下。陛下待臣厚，

<app resp="章"><rdg wit="乙十六行本 乙十一行本 孔本">臣</rdg></app>

<ym>胡</ym><note place="inline" type="ok">【<rm>章</rm>：

乙十六行本<q>胡</q>上有<q>臣</q>字；乙十一行本同；

<rm>孔</rm>本同。】</note>人性<lb n="7462-05"/>直，故不忍不言耳。</q>

上驚曰：<q>知卿大臣愛子，當為朕委曲彌縫，而密奏之！</q>

<note place="inline">為，于偽翻；下<lb n="7462-06"/>

同。言璿當委曲彌縫，使君臣之間無隙，不當密奏其事。</note>對曰：

<q>臣父非不愛臣，臣非不愛其父與宗族<lb n="7462-07"/>也；願臣力竭，不能回耳。</q>

上曰：[...]</p>

</div>

XML? TEI? P5?

A SHORT TECHNICAL INTERLUDE

- **XML IS A TECHNICAL SPECIFICATION MAINTAINED BY THE WORLD WIDE WEB CONSORTIUM**
- **IT PROVIDES THE SYNTAX FOR THE ENCODING OF TEXTS**
- **TEI IS A SPECIFICATION BY THE TEXT ENCODING INITIATIVE, WRITTEN AND MAINTAINED BY SCHOLARS OF DIFFERENT FIELDS IN THE HUMANITIES**
- **P5 IS THE LATEST RELEASE OF THE TEI SPECIFICATION, SCHEDULED TO BE FORMALLY RELEASED NEXT MONTH**

7. TEMPORAL AND SPATIAL DIMENSION

SPECIFICS OF THE TEXT IN TIME AND SPACE

資治通鑑卷第二百三十二 唐紀四十八 德宗貞元元年(乙丑、七八五) 七四六二

初，懷光之解奉天圍也，事見二百二十九卷建中四年。上以其子瓘為監察御史，(瓘，七罪翻。監，古銜翻。)寵待甚厚。及懷光屯咸陽不進，(事見上卷興元元年。)瓘密言於上曰：「臣父必負陛下，願早為之備。臣聞君、父一也；(人生在三，事之如一，謂君、父、師也。)但今日之勢，陛下未能誅臣父，而臣父足以危陛下。陛下待臣厚，胡【章：乙十六行本「胡」上有「臣」字；乙十一行本同；孔本同。】人性直，故不忍不言耳。」上驚曰：「知卿大臣愛子，當為朕委曲彌縫，而密奏之！」(為，于偽翻；下同。言瓘當委曲彌縫，使君臣之間無隙，不當密奏其事。)對曰：「臣父非不愛臣，臣非不愛其父與宗族也；顧臣力竭，不能回耳。」上曰：[...]

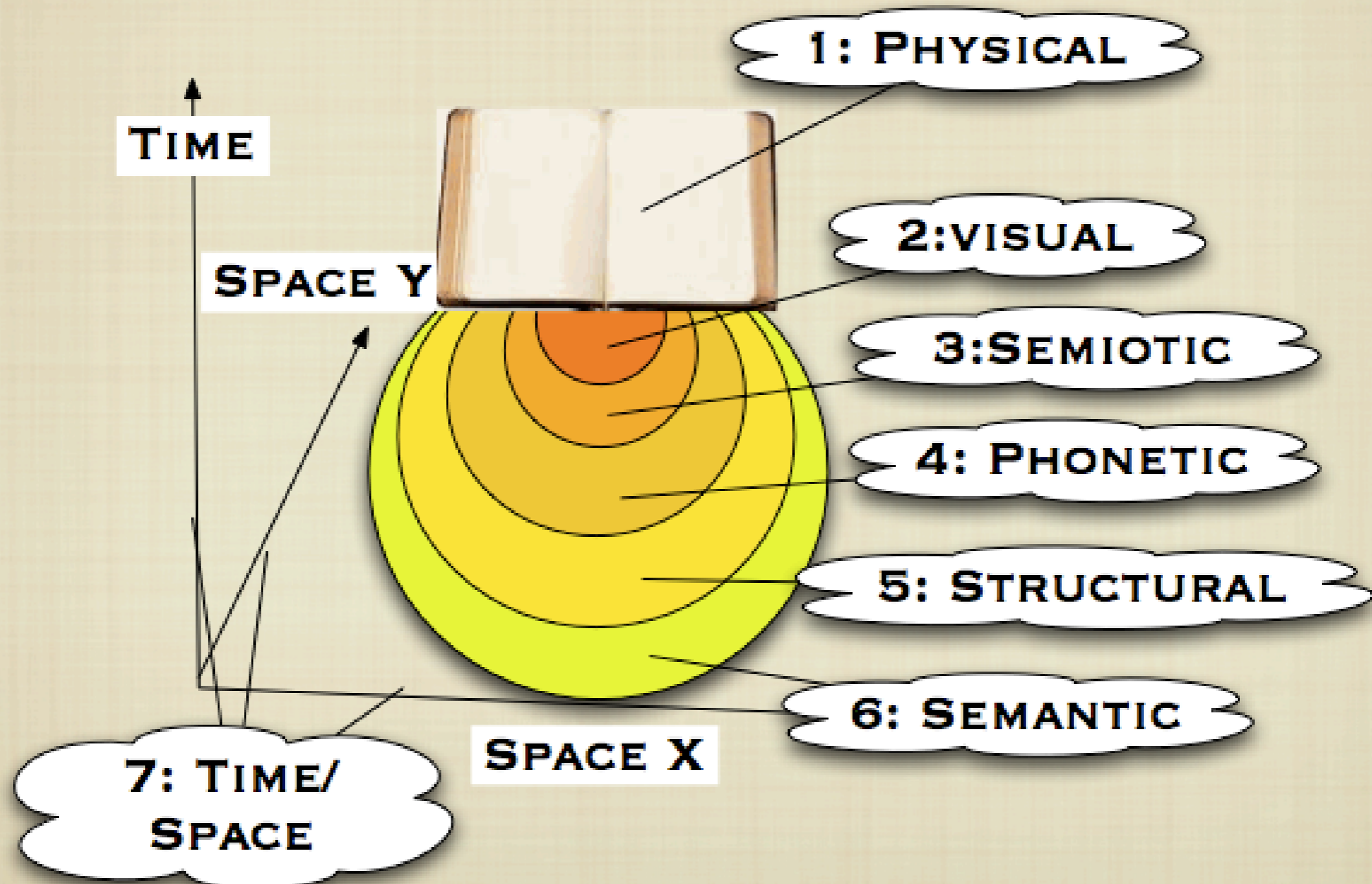
資治通鑑二百九十四卷

宋 司馬光 奉勅撰 元 胡三省 注 日本 岡千仞 (鹿門) 點 明治十五至十八年 大、脩道館 刊 (活版) 80册

7. TEMPORAL AND SPATIAL DIMENSION

- TIME AND PLACE OF THE CREATION OF A TEXT
- TIME AND PLACE OF EDITIONS OF THE TEXT
- TIMES AND PLACES THE TEXT REPORTS ABOUT
- TIMES AND PLACES MENTIONED IN THE TEXT

SCHEMA OF THE MODEL



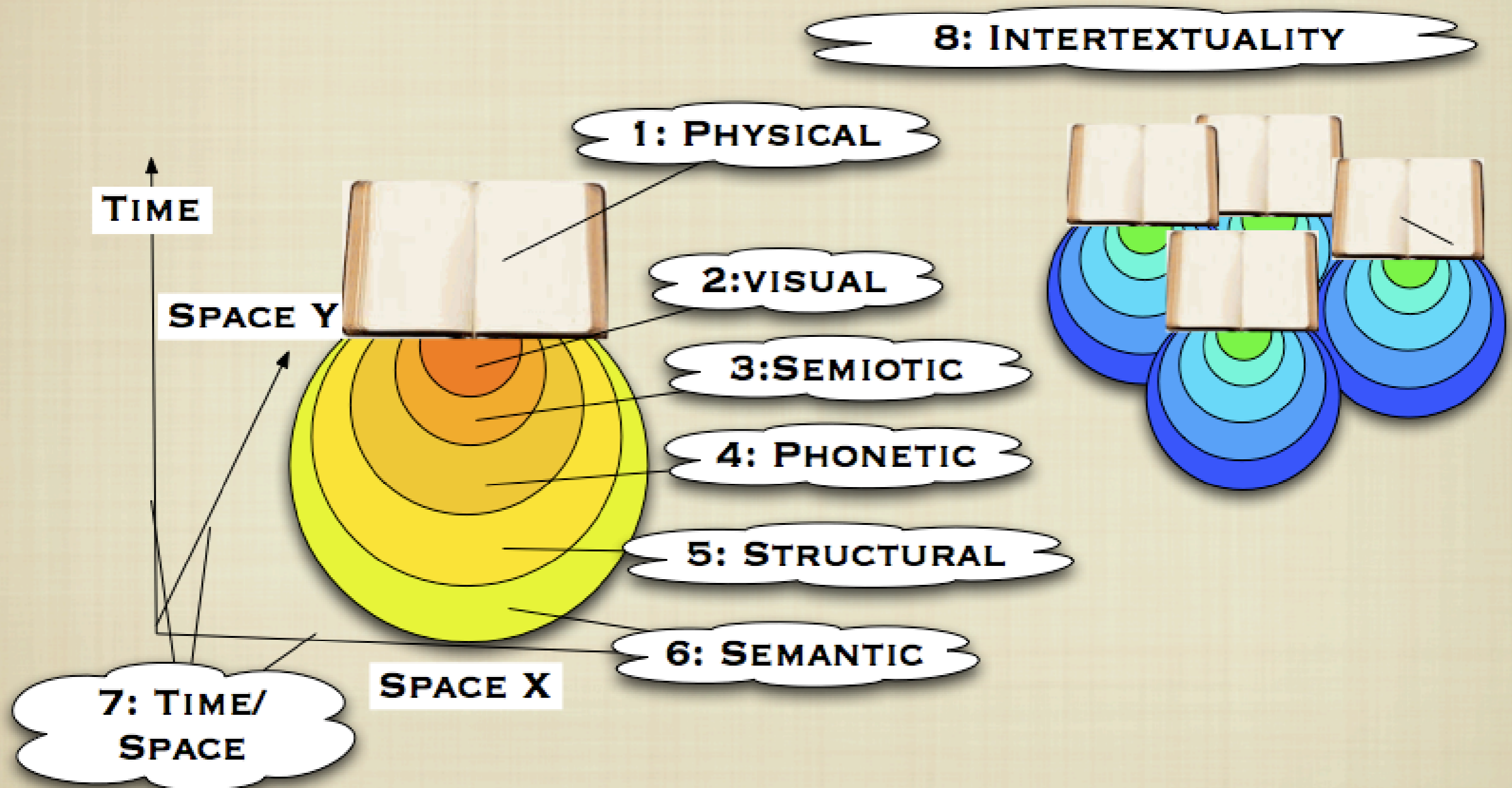
8. DERIVED TEXTS AND INTERTEXTUALITY (1)

- SUMMARIES OF A TEXT
- CONTINUATIONS OF A TEXT
- TRANSLATIONS OF A TEXT
- ADAPTATIONS OF A LITERARY THEME
- DIGITIZED AS SEPARATE LINKED TEXTS

8. DERIVED TEXTS AND INTERTEXTUALITY (2)

- **TEXTS THIS TEXT BUILDS UPON:**
 - **QUOTATIONS**
 - **ALLUSIONS**
 - **ANNOTATIONS, COMMENTARY**
- **TEXTS THAT BUILD UPON THIS TEXT**
- **DIGITIZED AS SEPARATE LINKED TEXTS**

ENHANCED MODEL



THE CONSTRUCTION
OF MEANING

CONSTRUCTION OF MEANING

- **FUNDAMENTAL QUESTION FOR ALL DISCIPLINES OF THE HUMANITIES**
- **HERMENEUTICS AS A BRANCH OF PHILOSOPHY**
- **CONTENT ORIENTED LINGUISTIC RESEARCH**
- **SEMANTIC UNIVERSALS**

HERMENEUTICS

- PRE-CONDITIONS FOR UNDERSTANDING ARE PRE-JUDICES
- THE TEXT'S MEANING IS CONSTRUCTED FROM A PROPER UNDERSTANDING OF ITS PARTS, BASED ON THESE PREJUDICES
- THESE PARTIAL UNDERSTANDINGS ARE THEN RELATED TO THE WHOLE, THEREBY MODIFYING THE PRE-JUDICES AND ARRIVING AT A MORE PROFOUND UNDERSTANDING
- FUSION OF READERS HORIZON WITH THE TEXTS HORIZON

SEMANTIC UNIVERSALS

- UNDERSTANDING ACROSS LINGUISTIC BOUNDARIES IS POSSIBLE DUE TO SHARED MEANING IN THE FORM OF “SEMANTIC UNIVERSALS”
- PHILOSOPHICALLY, THIS APPROACH CAN BE SEEN IN THE TRADITION OF G.W. LEIBNIZ
- RECENT WORK IS DONE BY C. GODDARD AND A. WIERZBIZKA AS AN ATTEMPT TO IDENTIFY SHARED CONCEPTS ACROSS CULTURES
- THE THESAURUS LINGVAE SERICAE (TLS) BY CH. HARBSMEIER HAS TAKEN UP THIS IDEA

STEPS IN THE CONSTRUCTION OF MEANING

- Look at a text, parse it and split it in meaningful units (segments, phrases)
- Looking at the characters and words that make up a phrase, consider the possible meanings in light of the double-fold context:
 - The context of the phrase and text where it appears
 - The context where the word has been used before, the context it appears in other texts
 - Consider what additional contributions to the meaning from these other locations can be brought to bear on the text at hand.
- This opens up the horizon to the texts written so far, which provide the context for this text, but also the horizon of the texts that are written later and might react in some ways on this text.
- keeping a record of this construction of meaning makes the process tractable, opens up the possibilities of fine-tuning, reflections and further research.
- We can go further by analyzing the words, how their meaning can be placed in an analytical framework of generalized and abstracted core aspects and shades of the meanings that are actualized in the text.
- Another layer open for investigation is the syntactical analysis, categorization of the functioning of the words.
- The meaning of the word can then be located in the semantical system of the language (framework of all analyzed and categorized meanings).

CONSTRUCTION OF MEANING(2)

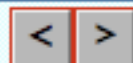
- At the same time, not just the relationship within the system of tradition, language and words has to be considered, but also the relationship through which this system engages with the world.
- The construction of meaning also depends on the type of text and observations connected with this:
 - for a law for example the problem in society it addresses and tries to deal with vs. the ideal it aims at.
 - Odes: Many possible readings of a poem -> huge variety of interpretations and commentators
 - Historical Records -> how are the 'facts' presented, the actors characterized, what conclusions does it draw
- Our reading of the text stands in the context of all previous readings, re-enacts the text against the background of all previous readings. Traces of these previous readings are most obvious in the commentaries that directly comment on the text, but they also reach out into other contemporary and later allusions.
- Now going through the phrases of a sentence and then paragraph, we repeat this process.
- Quite a different aspect of meaning opens up when going beyond the individual components of the text and try to understand the larger units of meaning of the text, the theme, the historical setting from which it speaks, the audience it addresses and so forth.

DEMONSTRATION

TOWARDS A KNOWLEDGEBASE OF ORIENTAL STUDIES

- The KBOS will conceptually consist of several components:
 - A representation of the texts
 - A collection of reference dictionaries
 - Annotation, comment, cross-reference and translation of the texts
 - An analytic dictionary, created and expanded while reading texts
 - A bibliographical database
 - An encyclopedic database

文 譯 10 X69n1321 p 譯



丹霞天然禪師再參祖。
未參禮。
便入僧堂內。
騎聖僧頸而坐。
時大眾驚愕。
遽報祖。
祖躬入堂視之曰。
我子天然。

字 詞 引 注 丹霞

丹霞	dan1 xia2	4
霞	xia2	11
天然	tian1 ran2	11
然	ran2	21
禪師	chan2 shi1	5
師	shi1	43
再參	zai4 can1	0

譯 頁 TLS

hydd 1 紅霞。

hydd 2 比喻紅艷的色彩。

dfb 1 (人名) 鄧州丹霞山之天然禪師，嗣石頭。初至

guoyu 1 日光照在雲上所形成的赤色雲氣。文選·江淹·雜體

文 辭 TL 異本

none all rm mark

參

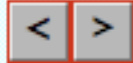
馬祖道一禪	<	亮座主參祖。祖問曰。見說座主大講得經論。是否。
馬祖道一禪	<	丹霞天然禪師再參祖。未參禮。便入僧堂內。騎聖僧頸而坐。
馬祖道一禪	<	藥山惟儼禪師。初參石頭。便問。三乘十二分教。某甲粗知。常
馬祖道一禪	<	大梅山法常禪師。初參祖。問。如何是佛。祖云。即心是佛。常即
馬祖道一禪	<	洪州水老和尚初參祖。問。如何是西來的意。祖云。禮拜著。
馬祖道一禪	<	石臼和尚初參祖。祖問。什麼處來。白云。烏白來。祖云
馬祖道一禪	<	潭州慧朗禪師初參祖。祖問。汝來何求。曰求佛知見。祖曰。
馬祖道一禪	<	大珠初參祖。祖問曰。從何處來。曰越州大雲寺來。
馬祖道一禪	<	汾州無業禪師參祖。祖觀其狀貌瓌偉。語音如鐘。乃曰。魏
馬祖道一禪	<	丹霞天然禪師再參祖。未參禮。便入僧堂內。騎聖僧頸而坐。時大眾驚

X69n132 1-0005b 潭州慧朗禪師初參祖。祖問。汝來何求。曰求佛知見。祖曰。佛無知見。知見乃魔耳。汝自何來。曰南嶽來。曰汝從南嶽來。未識曹溪心要。汝速歸彼。不宜他往。

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p

文 譯 10 X69n1321 p



丹霞天然禪師再參祖。
未參禮。
便入僧堂內。
騎聖僧頸而坐。
時大眾驚愕。
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祖躬入堂視之曰。
我子天然。

譯

字 詞 引 注 丹霞天

丹霞	dan1 xia2	4
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然	ran2	21
禪師	chan2 shi1	5
師	shi1	43
再參	zai4 can1	0

譯 頁 TLS

文 辭 TL 異本 Chan Meister Tanxia Tianran machte einen erneuten Besuch bei Mazu.

☒ 丹霞 dan1 xia2 n Short name for Chan-Master Tanxia Tianran (739 - 824). 8 (人名) 鄧州丹
霞山之天然禪師.

文 譯 1210 t1shuyi-93 p	譯 tangcode-p-1588
<p>初者、 謂如犯罪之初、 贓物應徵及倍、 悉從初犯本法。 若人有轉易在他所、 但其人見在不首、 皆爲故蔽匿。</p> <p>其媒・保不坐者、 謂嫁娶有媒、 賣買有保、 既經赦原、 無問百日內外、 雖不自首、 並皆不坐。 其限內事發、</p>	<p>Originally refers to the time when the crime was originally committed. All illicit goods and articles must be repaid or doubly repaid according to the relevant law on the original offense. If a person has moved to another place but is alive and does not surrender, it is considered deliberate concealment.</p> <p>However, go-betweens and guarantors are not prosecuted refers to there being go-betweens in marriages and guarantors in buying and selling.⁹² Should there be an amnesty, they are pardoned within one hundred days. whether or not they confess They are not prosecuted in either case. ARTICLE: 35.2—If the crime is discovered within the time limit of the amnesty,</p>

However, go-betweens and guarantors are not prosecuted refers to there being go-betweens in marriages and guarantors in buying and selling.⁹² Should there be an amnesty, they are pardoned whether or not they confess within one hundred days. They are not prosecuted in either case.