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中国贝叶经全集

THE COMPLETE CHINESE PATTRA BUDDHIST SCRIPTURE

第一卷 佛祖巡游记

《中国贝叶经全集》编辑委员会 编



云南人民出版社



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总策划: 胡廷武

主 编: 胡廷武 都龙庄 刀林荫
副主编: 岩香宰 都罕听 高 亢
首席责任编辑: 赵丁丁

责任编辑: 赵丁丁 王绍来

装帧设计: 王玉辉 张力山

总 监 制: 龚 萍
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序

刀述仁

贝叶经是刻写在贝多罗（梵文 Pattra）树叶上的佛教经文，最早起源于印度，一般认为贝叶经是在公元7世纪前后随南传上座部佛教传入斯里兰卡，再经缅甸、泰国传入我国云南省西南边疆地区。据调查，云南西双版纳、思茅、临沧、德宏一带发现的傣文贝叶经约有数千卷，目前已收集到大半部分。除傣文贝叶经外，还在上述地区发现了用老挝文、缅甸文、泰国文、僧迦罗文刻写的贝叶经。

傣文贝叶经是我国珍贵的文化遗产。它除了记载佛教经典之外，还有傣族的天文历法、社会历史、法律法规、民情民俗、医理医药、生产生活、伦理道德、文学艺术等诸方面内容。就佛教典籍而言，贝叶经传入我国傣族地区之后，许多傣族高僧大德根据佛教教义，结合傣族原有文化，撰写出相当数量的著述，这些著述逐步形成具有鲜明特色的傣族传统文化。

千余年来，傣族人民对傣文贝叶经备加珍惜，视为传世之宝，誉为“运载傣族历史文化的神舟”。时至今日，傣文贝叶经仍在被识读、研究、使用以及刻制，傣文贝叶经文化也仍具有存在的价值与意义。2001年4月，西双版纳州政府在景洪市召开了首届贝叶文化研讨会，到会专家学者二百多人，收到论文130多篇，足见人们对这一独特文化现象的重视。

中华人民共和国成立50多年来，根据中国共产党的民族政策和宗教政策，各级政府做了大量有关傣文贝叶文化的保护与发掘工作。首先是对贝叶经进行搜集和整理，使之免受流失和损坏；其次是设置专门机构和专人，对贝叶经进行分类、登记，写出书名和内容提要。对其中一些有关傣族文化的经典作品还进行了翻译，并出版了一部分已译成汉文的贝叶经作品。此外，傣文贝叶经的研究工作也取得了一定成果。一些论文和介绍性的文章已陆续问世。最近几年，根据贝叶经的内容，文艺界还创作出不少有新意的艺术作品，如大型舞剧《召树屯与喃木诺娜》、《兰嘎西贺》；大型音乐诗剧《泼水节》，电影《孔雀公主》等。贝叶经中的许多内容，还成为美术绘画创作的素材，许多作品因其独特的风格而在国内外获奖。傣文贝叶文化的影响在不断扩大。

但是也要看到，与贝叶经的内容博大精深相比，与贝叶经的影响广泛深入相比，我们对贝叶经的搜集、整理、研究都还只是初步的、很不充分的。其主要的原因是还有大量的贝叶经典籍没有被翻译成汉文，它的多方面的价值还没能充分为我们所认识。更令人忧心的是，许多贝叶经典籍还流散于民间、随时都有散失的危险。

在这种情况下，云南人民出版社以慧眼卓识，决定出版《中国贝叶经全集》100卷，这实在是傣族文化史上的一件大事，也是我国佛教文化中的一大盛举。为了出好这套全集，必然要对贝叶经进行更加深入、更加全面、更加系统的搜集、整理和翻译工作，使贝叶经这一人类文化宝藏得以保存下来，积累起来，流传下去。这是一件功德无量的事情。

南传巴利语系佛教是我国三大语系佛教之一。它在理论、教义、戒律等方面都有自己的特点，也更接近于早期佛教。通过贝叶经我们可以更准确了解到早期佛教的一些情况，可以更清晰地反映出南传佛教的发展脉络，从而丰富和发展南传上座部佛教，特别是傣族佛教的内容。

傣文贝叶经不仅是佛教经典，它更是傣族传统文化的集大成者，是傣族人民的“百科全书”。

民族文化的发展具有传统性。贝叶经中的许多内容与我们今天所进行的社会主义物质文明、精神文明建设的宗旨不仅不矛盾，而且还有相通之处。所以，我们应该珍惜这一民族文化遗产，让它古为今用。贝叶经还是一种跨国家、跨地区、跨民族的文化。出版和研究贝叶经，可以加强国家、地区、民族之间的了解与合作，特别是加强我国与东南亚、南亚、中亚国家的友好合作。贝叶经的出版在中外文化交流方面可以发挥重要的作用。

国家富强、人民昌盛、民族繁荣、社会进步，这是包括广大佛教徒在内的我国各族人民的共同愿望和为之努力的目标。由民族文化培育出来的民族精神，由民族精神激发起来的无限动力，将会鼓舞我们在实现这一目标的道路上更好地团结奋斗。从这个角度看，《中国贝叶经全集》的出版具有不平凡的意义。

GENERAL PREFACE

Diao Shuren

Pattra Scripture is the Buddhist Scripture inscribed on the pattra leaves originated in India. It was commonly thought that Pattra Scripture was introduced to Sri Lanka together with Hinayana in round about the 7th Century and reached the southwest border area of Yunnan Province, China by way of Burma and Thailand. According to the investigation, there are thousands of volumes of Pattra Scripture discovered in Yunnan's Xishuangbanna, Simao, Lincang, Dehong and some other places, of which a greater part has been collected. Besides Tai Pattra Scripture, Pattra Scripture inscribed in Lao, Burmese, Thai, and Sinhalese have been discovered in these countries.

The Thai Pattra Scripture is a precious heritage of China. Besides Buddhist Scripture, it carries very rich contents recording Thai astronomy, calendar, social history, law and regulations, folk custom, medical science and medicine, production, way of life, moral principles, morality, art and literature. So far the Buddhist codes and records are concerned, since the introduction of Pattra Scripture into the Tai Area of China, many Tai senior monks have written a considerable number of works in connection with the doctrines of Buddhist Scripture and with the original culture of the Tais. All of them are gradually forming the strikingly typical Tai traditional culture.

For over a thousand years, the Tai people have manifested their best appreciation of the Tai Pattra Scripture, regarding it as a treasure handed down from ancient times and calling it "a holy boat carrying Tai history and culture". Until now, the codes and records in the Pattra Scripture are still being read, studied, utilized and inscribed, and the Tai Pattra Scripture culture still proves its great value and meaning for existence. In April 2001, the prefecture government of Xishuangbanna held the First Seminar for the Studies of the Pattra Scripture in Jinghong. Present to the Seminar were over 200 specialists with over 130 articles. This fully proved that people appreciated this unique cultural phenomenon very much.

Since the founding of the People's Republic of China for over 50 years, basing on the policies of the CPC on nationalities and religion, governments of various levels have done a great deal for the protection and exploration of the Pattra Scripture culture. First of all, we have collected and sorted out the Pattra Scripture to avoid losses or damages, and then set up special institutions and assigned special persons to classify, register, take down the titles of the books, and write abstracts of each book. We have also translated some of the scripture on the part relate to Tai culture. We have published some Pattra Scripture books translated into Chinese. Besides, some results have been achieved in the studies of the Thai Pattra Scripture. Some theses and introductory articles have come out one after another. For the past few years, basing on the contents of the Pattra Scripture, the art and literary circles have written a number of new artistic works such as the dance drama Zhaoshutun & Nanmunuona, Langaxihe, the musical Water Sprinkle Festival, and the film Princess Peahen, etc. Art and handcraft works and paintings have also been created from the subject matters in connection of the Pattra Scripture, and many of them have been awarded prizes for their specific styles both at home and abroad. The influence of the Tai Pattra Scripture is seen expanding with each passing day.

However, we are fully aware that our collection, sorting, and studies of the Pattra Scripture are merely on the start and far from deep-going as compared with its broad and profound contents and its far-reaching influence. The main reason is that a greater part of the Pattra Scripture has not yet been translated, and its all-round value has not fully been recognized

by us, either. Now the trouble is that the main codes and records of the Pattra Scripture are still in the hands of the country folks, which are very likely missing any time.

Under the circumstance, Yunnan People's Publishing House has decided to publish the 100-volume The Complete Collection of Chinese Pattra Scripture. This is indeed a great deed with an exceptional sight, and it is a great event in Tai cultural history and in Chinese Buddhist history as well. In order that the book can be well published, we should do the collection, sorting, and translation of the book even more profoundly, thoroughly, and systematically, so that this cultural treasure of human being will be preserved, accumulated, and spread generation after generation. This is a matter of boundless beneficence.

The Pali language Buddhism is one of the Buddhism of the three language families of China. It has its own specific features in theory, doctrine, and religious disciplines, which come closer to those of early Buddhism. Through Pattra Scripture we can learn more accurate details about the early Buddhism, which more clearly reflects the developing sequence of ideas of Hynayana. This enriches and develops the contents of Hynayana Buddhism, and the Tai Buddhism in particular.

The Tai Pattra Scripture is not only Buddhist Scripture, but also a great collection of the Tai traditional culture. In this sense it is an Encyclopedia of the Tai nationality.

The cultural development of a nationality has its traditional features. Many of the contents in the Pattra Scripture do not contradict our aim to build Socialist material and spiritual civilization. On the contrary, they are found to communicate with each other in some places. Therefore we should value this national cultural heritage and make the past to serve the present. Pattra Scripture is a transnational, transregional, and trans-ethnic culture. The publication and studies of the Pattra Scripture will strengthen the understanding and cooperation among the countries, regions, and nationalities, and particularly the friendly cooperation between China and Southeast Asia, South Asia, and Central Asia. The publication of the Pattra Scripture will play an important part in the cultural exchange between China and foreign countries.

A prosperous country, a prosperous people, a prosperous nation, and a progressive society is a common wish shared by all the nationalities of China and a goal for all the people to strive to realize. The national spirit nurtured by national culture, which further arouses boundless impetus, will help us to unite and work even harder to march on the road to realize this goal of ours. In this sense, the publication of The Complete Collection of Chinese Pattra Scripture is of extraordinary significance.

Diao Shuren
Vice Director
Chinese Buddhist Association
Dated April 3, 2003

英文翻译：杨志达

中国贝叶经价值论纲

(代前言)

胡廷武

一、关于中国贝叶经的若干概念问题

贝叶经是指记录在贝叶上的佛教典籍。这种用贝叶记录文字的文化现象，大概起源于印度，而在中国，自唐至今，已经有一千多年的历史。现在发现有贝叶经留存的国家有印度，泰国，中国，缅甸，老挝，还有斯里兰卡等。

贝叶经是世界独特的文化现象。从古至今，人类记录文字的载体有多种多样，在中国最早的是乌龟的背甲和兽骨，是为甲骨文；在巴比伦，最早的文字好像是记录在一种泥块上，这种泥块经过烧制而坚硬，可以长期保存。之后是竹、木简、羊皮，再后是帛、绢、纸等，在现世则有磁带、光盘等新媒质，这些几乎在世界各个地区都是共同的。而贝叶经现象，也就是用铁笔在贝叶上刻制佛经及其相关典籍的现象，除古印度之外，则似乎只在信奉南传上座部佛教的傣泰民族地区发生、使用并传承。

中国贝叶经，是指用傣族文字刻录在贝叶上的，在中国云南傣族地区，主要又是西双版纳地区制作保存并使用的贝叶典籍。中国贝叶经由于使用的是傣文，同时又融进了大量世俗的文字而区别于上述国家的贝叶经，是中国所独有的一种佛教经典。

在漫长的奴隶社会和封建社会过程中，西双版纳地区没有学校。但是一个地区要生存要发展，不能没有文化和科学。当时的统治者没有能力办学校，于是遍布村寨的佛寺似乎是自然而然地就负担起了学校的功能。老百姓的孩子一般到七八岁就送到佛寺里去当小和尚，不仅学佛经，而且也学文化科学知识。这些文化和科学知识内容非常复杂，包括地理，天文，历史，农耕，医学，文学，甚至乡规

民约等等，这样就出现了刻在贝叶上、进入寺庙的世俗典籍。不过这些世俗的典籍，都在前言、后记或者中间插入了佛经语录或佛教的教义。这些小和尚中，绝大多数是要还俗的，就像学校的学生多数都要毕业而离开学校一样。我想这就是西双版纳地区有许多小和尚，这样一种社会习俗的起因。

世俗典籍是中国贝叶经中的不可分割的一部分。这些世俗典籍，在一定程度上也享有“经”的地位和作用，即它们也可以约束和规范人们的思想言语和行为，受到人们的尊重。因此，世俗的文字加大了贝叶经的容量，丰富了贝叶经的内涵和外延，同时又使之不失为一个完整的文化结构，成为“傣族文化的百科全书”。

中国贝叶经有三个组成部分：一是佛教原典，即南传上座部佛教的经典；二是此土著述，即是历朝历代傣族的高僧大德对佛经阐释和发挥的著述，还有佛教故事，佛祖故事等；三是世俗经籍，亦即是融入了佛教精神的文化科学著作。

称西双版纳等地保存的贝叶经为“中国贝叶经”，称整理出版的图书为《中国贝叶经全集》，其原因在于：第一，这些贝叶经由于加入了此土著述和世俗典籍，已经不同于世界各地的贝叶经；第二，虽说是这些贝叶经主要是保存在中国云南省的西双版纳，但是同一个省的德宏傣族景颇族自治州和思茅地区的孟连县（或许还有别的地方）也有；第三，整理出版的图书，除了佛教原典之外，还将收入此土著述和世俗经籍，是名副其实的“全集”。设若只是出版贝叶经中的佛经部分，则几乎没有新的价值，因为已经出版的南传佛教的经典，已经比比皆是。

还有一点需要说明的是，传入中国的贝叶经，除了南传佛教经典之外，还有藏传佛教和汉传佛教的经典，但后二者数量较少，而且一般只是用以保存或供奉，而不像在西双版纳地区一样自己刻录并作为经书在使用。但是我觉得它们显然也是有价值的，在出版《中国贝叶经全集》的时候，这两个部分的贝叶经，应作存目处理。

二、出版《中国贝叶经全集》的意义

第一，有利于中华文化的整体建设。中国贝叶经中所蕴涵的文化，是中国传统文化的一个重要组成部分。出版《中国贝叶经全集》是对博大精深的中华文化的进一步的挖掘和整理。由于这种文化是

一种地域性的文化，是主要在傣族中保存并传承的一种文化，所以出版《中国贝叶经全集》也就同时对国家的统一，民族的团结具有标志性的意义。

第二，有利于建设云南民族文化。中国贝叶经，也是云南文化的一个重要组成部分。云南文化，结合历史和地域来划分，一般概括为古滇文化，南诏文化，东巴文化，爨文化和贝叶文化等；而从产生和传承某一种文化的民族的角度，又有“毕摩文化”，“东巴文化”，“贝叶文化”，“香格里拉藏族文化”等，这样的划分方法。显然，不论哪一种划分方法，我们都可以说，云南文化的挖掘整理工作早已开始，而且已经取得了很大成绩。但从出版的角度来看，又可以说还远远不够。上一个世纪50年代以前，云南文化尤其是云南民族文化的整理出版工作，成果甚微。50年代以后，到20世纪末，我们出版了大量民族文化类的书籍，主要是民族民间文学，民族生存状况调查，也有少量研究性作品。我个人的看法，这些整理都是零碎的、随意性的，因此是不系统、不具规模的。直到最近云南人民出版社的《纳西东巴古籍译注全集》及《南诏大理国雕刻绘画艺术》（与美术出版社合作）的出版，才标志着文化界和出版界对云南文化的整理，进入了全方位状态。我们正在进行民族文化建设，这项工作能否持续下去，至关重要，一个民族文化大省，没有几部像《纳西东巴古籍译注全集》这样的文化典籍作背景，是不可想象的。现在东巴经已经出版，《中国贝叶经全集》能否出版，是这项工作能否持续下去的一个关键。

第三，有利于研究历史。如上所述，西双版纳贝叶经中，掺杂有大量除佛经之外的典籍，其中有的典籍，比如《佛祖巡游记》、《纳贯》等，是我们研究西双版纳历史，中国南部边境的历史，中国对外关系、尤其是对东南亚、南亚关系史，佛教史，所不可多得甚至不可替代的资料。《佛祖巡游记》在叙述佛祖释迦牟尼巡游西双版纳时，记述了许多地名的来历和当地的风土人情。我们现在到西双版纳去，还可以听到人们讲述这些生动而有趣的历史故事，这是存活在人们口头上的历史。贝叶经中还有农业方面的典籍，这对于研究我国农业，特别是西南边疆农业的历史，也是有用的。

第四，有利于宗教研究和贯彻执行国家的宗教政策。西双版纳贝叶经，虽然是佛教经典，但由于加入了“此土著述”部分和一些世俗典籍，它不仅理所当然不同于汉传和藏传佛教的经典，而且不同于其他国家和我国其他地区的南传佛教经典。这或许是世界范围内佛教经典的一个独特个案，这一宗教现象无疑是值得加以研究的。在我们国家，信仰宗教是自由的，这当然也就包括了信仰同一宗教

的不同派别是自由的，而出版《中国贝叶经全集》正是国家这一政策的体现。更何况《中国贝叶经全集》是中国独有的佛教典籍，它的出版肯定要在南亚和东南亚地区，在世界宗教界发生巨大的影响。

第五，有利于研究生态保护的的经验。地理学家认为，几个世纪以前，地球上的北回归线附近，还全为茂密的森林所覆盖，到现在，这些森林都已经消失殆尽，只有西双版纳像一颗绿色的明珠，还在北回归线上闪耀。的确我们应当承认，这是因为它幸运地避开了地球史上几次冰川的侵袭，是因为它有得天独厚的自然气候，同时它自身又形成了一种良性循环的环境气候，这后一种气候，使之能够在周围森林和绿色植被遭到破坏之后，仍然作为一个完美的王国存在。但是我觉得这些只回答了森林所以形成的问题，而森林要得以长期存在，却不完全是自然力的作为，相反倒是人文因素起决定性作用。中国今天有保护得这么完好、这么茂盛的西双版纳热带雨林，实在应该感谢自古以来在这片土地上生活的人们，他们是世界上最早的环境保护主义者。西双版纳的群众中，流传着一些古训，比如：“火塘里的火不能熄，井里的水不能干，要保护寨子周围的树木花草，要与它们像伙伴一样相处。”这些古训如果不是直接来自贝叶经的话，至少精神是与经书中的一些话是一样的。贝叶经中有大量关于爱护水、爱护树木的教诲，这是当地群众环保观念的重要来源，是应当加以研究，同时也是值得参考的。

第六，有利于研究社区教育的经验。西双版纳傣族全民信奉佛教，每一个寨子都有佛寺，出家门进佛寺，出佛寺门回家，都很方便。在这里，教义常渗入到乡规民约之中，而乡规民约和民间的教育类文字，也常纳入佛教教义，宗教与民俗常常融为一体。我们在西双版纳常见成群结队的“小和尚”，我们不要以为他们都是职业的出家人，他们不过是按照本地的习俗，在佛寺里学习一段时间罢了，年纪稍长就可以还俗。这个习俗也可以看出西双版纳僧俗之间界限并不是很明显的。当地有一本书叫做《教训儿子处世的道理》，书上有这样的话：“孩子，对人要和气，不要一不合意就发脾气；不要依仗有势力的人去欺压没有势力的人；不遵守自古以来的规矩，不尊重佛爷、老年人是不对的；看不起女人和孩子，喝很多酒，每天睡的早起的迟，这都是不对的；到外面去，不要单独走，不要说谎话，不要听是非……”我不知道这本书有否收入贝叶经中，但贝叶经中的这一方面的内容，确是不少的。在这样的一种文化环境中，西双版纳近乎成为一块乐土。到过西双版纳，尤其是到过那里的乡下的人，都会有一种感受，就是这里的人是那么淳朴善良，淡泊名利，心平气和，团结友爱。我不是在这里提倡宗教，我只是觉得西双版纳社区教育的经验，应该引起社会学家的注视。

第七，有利于继承道德教育的优秀传统。我认为西双版纳的道德教育是较为成功的范例。虽然这种教育多来自于贝叶经的教义，但却往往不是佛经本身，而是贝叶经中的世俗典籍部分。这些世俗典籍中，有许多合理的、甚至优秀的东西，现在国家正在提倡“以德治国”，这些民族文化中的宝贵财富，不能轻言放弃，而应当加以总结，提供借鉴。

第八，有利于对外文化交流，尤其是有利于我国同南亚、东南亚地区的交流，这是不言而喻的。在东南亚，信奉南传上座部佛教的国家就有斯里兰卡，缅甸，泰国，柬埔寨，老挝等，本书的出版，将会在这些地区发生广泛而深远的影响。这一点我想就不必赘述了。

第九，有利于推进西双版纳地区的旅游业的发展。贝叶经的出版，将带动贝叶经的整体开发。也就是说除了出版一部《中国贝叶经全集》而外，还可以出版光盘；除了出版光盘以外，还可以将贝叶经中那些有用的格言，比如有关环境保护的，有关智慧的，有关友谊的等，配以西双版纳风光，单独出成画片；甚至可以用真贝叶，做成贝叶经的工艺品等等。这一些出版物和工艺品，将会激发游客们的文化兴趣。

第十，有利于进一步提高西双版纳在国内外的知名度。我们现在喜欢西双版纳，因为它是一个在国内外知名度很高的地域，一个著名的旅游胜地，一个傣族和其他少数民族聚居的地区，一个中国森林面积最集中、热带森林生态系统保持最完整的地方，一片异常肥沃的土地，一个丰饶幸福的“伊甸园”，一个风情万种、令人无比向往的神秘之境，一个生命的乐园。今后，随着《中国贝叶经全集》的出版，西双版纳除这些以外，还要加上它是中国贝叶经的原产地。到那时，它就不仅是驰名中外的植物王国，而且也是驰名中外的文化王国。由此它的知名度将会得到进一步的提高。

2001年4月5日

AN OUTLINE ON THE VALUE OF THE CHINESE PATTRA SCRIPTURE (AN ARTICLE IN LIEU OF THE PREFACE)

By Hu tingwu

Some questions on the conception of the Chinese Pattra Scripture

Pattra Scripture is the Buddhist scripture written on the pattra leaves. Such a cultural phenomenon as making written records on the pattra leaves might begin first in India, and in China it is of over a thousand years' standing from the Tang Dynasty. Up to the present, Pattra Scripture can be found in India, Thailand, China, Burma and Laos, and in Sri Lanka, too.

Pattra Scripture is a unique cultural phenomenon in the world. Since ancient time, human being has used many things to write on. In ancient China, people used both the animal bones or the tortoise shells, hence the "inscriptions on bones or tortoise shells", whereas in Babylon, the earliest written language might be inscribed on a piece of mud, which could be kept long after baking it hardened. Later, articles like the bamboo, the wooden slip, and the goatskin were used. And still later, there was the silk, the rayon, the paper and so on. At present new media like the tape, the disk and so on are very popular almost in every corner of the world. As to the phenomenon of inscribing Buddhist Scripture and relative ancient codes and records on the pattra leaves with iron pen, besides in ancient India, it seems that it could only be found and spread in the area of the Tai Thai nationality, where people believe in Hinayana as a religion.

The Chinese Pattra Scripture here referred to is the pattra scripture that was inscribed on the pattra leaves in Tai language in Yunnan's Tai area, and mainly in the Tai area of Xishuangbanna. The Tais made it, preserved it, and used it to inscribe ancient codes and records. The Chinese Pattra Scripture is the sole product of China that differs from the Pattra Scripture from other countries as it is written in Chinese Tai language mixed with lots of secular writings.

In the course of the long history of slave society and feudal society, there were not any schools in Xishuangbanna. However, there must be culture and science for a people of any places if they wish to survive and develop. As the rulers could not open any schools by then, it was but natural that the Buddhist temples in every village would serve the purpose of schools. The children were sent to the temples to be little monks at the age of seven or eight. They learned not only Buddhist Scripture but also cultural and scientific knowledge, which included geography, astronomy, history, farming, medical science, literature, and even the conventional regulations of the country folks as complex as they might appear to be. Therefore we can see the secular codes and records inscribed in the Pattra Scripture preserved in the temples. However, these secular codes and records were found to have inserted quotations from Buddhist Scripture or doctrines in the prefaces, postscripts or inside the codes and records themselves. Of these little monks, most of them would become civilians as if they were students to graduate from the school. I figure out that this is why it has become a social custom in Xishuangbanna that there are so many little monks there until now.

The ancient codes and records are an inseparable part of the Chinese Pattra Scripture. They enjoy a proper position in the scripture and play the role of the "scripture" to certain extent. That is, they are spoken highly by the people for they are capable of controlling and regulating the thought, the words, and the deeds of the people. Therefore, the secular

written language has expanded the volume of the Pattra Scripture and enriched its connotation and extension. Meanwhile, it is a complete cultural structure as an "Encyclopedia of Tai Culture"..

There are three components in the Chinese Pattra Scripture: a. The original Buddhist Scripture, namely, the Hinayana Scripture; b. The secular scripture written by the local writers, namely, the writings expounding and developing the Buddhist Scripture by the Tai senior monks of each dynasty or period, in which there were Buddhist tales or tales about the Buddhist Patriarch, etc.; c. The secular codes and records, namely the cultural and scientific writings mixed with Buddhist spirit.

The reason why we call the Pattra Scripture preserved in Xishuangbanna and some other places "Chinese Pattra Scripture" and the book sorted out and published as such The Complete Collection of Chinese Pattra Scripture is that firstly, the Pattra Scripture differs from the Pattra Scripture in various parts of the world as it has inserted secular codes and records written by local writers; secondly, though the Pattra Scripture is mainly preserved in Xishuangbanna of Yunnan Province, China, yet we can also find it in Dehong Tai and Jingpo Autonomous Prefecture and in Menglian County of Simao Prefecture and elsewhere in Yunnan; thirdly, the book thus sorted out and published includes the secular codes and records written by local writers besides Buddhist Scripture, which virtually makes it a "complete collection". If only the part of Buddhist Scripture is published, it will hardly be of any new value for we can find Hinayana Scripture everywhere.

One point has to be clarified: The Pattra Scripture introduced into China composes Hinayana Scripture, Tibetan Buddhist Scripture, and Mahayana Scripture. However, the latter two scriptures are rarely found. They are merely for preservation and consecration. While in Xishuangbanna, it is inscribed and regarded as scripture. However, they are obviously valuable to be included in The Complete Collection of Chinese Pattra Scripture as part of it but with titles.

The significance in the publication of The Complete Collection of Chinese Pattra Scripture lies in:

1).It contributes to the entire construction of Chinese culture. The culture containing in the Chinese Pattra Scripture is an important component of the Chinese traditional culture, and the publication of The Complete Collection of Chinese Pattra Scripture is a further exploration and sorting of the broad and profound Chinese culture. Since the culture is a territorial culture mainly preserved and spread by the Tais, the publication of the book is significant for the consolidation and national unity of the country.

2).It contributes to building Yunnan ethnic culture. The Chinese Pattra Scripture is also an important component of Yunnan culture. According to the classification made historically and territorially, Yunnan culture can be divided into the Ancient Yunnan Culture, Nanzhao Culture, Dongba Culture, Cuan Culture, and Pattra Culture. If classified from the ethnic point that produced and inherited a certain culture, there is the Bimo Culture, Dongba Culture, Pattra Culture, Tibetan Culture of Shangri-La, etc. Obviously whatever the classification that may be, we may say that the exploration and sorting of Yunnan culture already started long ago and achieved greater success. However, from the point of publication,

it is still beyond mentioning. During the first half of the 20th century, little result could be said of for the sorting and publication of Yunnan culture, and of Yunnan's ethnic culture in particular. The second half of the last century saw the publication of a large number of ethnic cultural books, and mainly of the ethnic folk literature and investigation reports on the life of the ethnic nationalities. There were some writings on the studies of the ethnic life, too. Personally, I would say that the sorting was scrappy and random. It was, therefore, not systematic and not on a large scale. It is only until recently when Yunnan People's Publishing House published *The Complete Collection of the Translation and Annotation of Naxi Dongba Ancient Books* and Yunnan People's Publishing House and Yunnan Art Publishing House jointly published *The Art of Sculpture and Painting of Nanzho-Dali Kingdom* can we say that Yunnan's cultural and publishing circles have stepped into an all-round sorting of Yunnan's culture. Now we are building Yunnan culture, and it is vital that whether or not we can do this work through to the end. We are building Yunnan Ethnic culture, but it would be incredible without several cultural classics like *The Complete Collection of the Translation and Annotation of Naxi Dongba Ancient Book*. As the Dongba Scripture has come out already, we are waiting to see the publication of *The Complete Collection of Chinese Pattra Scripture*, whose publication is a matter of key importance.

3).It contributes to the study of history. As what is said above, in the Pattra Scripture of Xishuangbanna, there are a lot of ancient codes and records mixed in it besides Buddhist Scripture, of which there is the Buddhist Patriarch's Travels and Naguan. They are unique or even hardly replaceable materials for the study of the history of Xishuangbanna, the history of China's southern border area, the history of China's relations with foreign countries, and in particular, with Southeast Asia and South Asia. The former tells about the origin of the names of places and the habit and custom of the people when Sakyamuni, the founder of Buddhism traveled in Xishuangbanna. Now if you visit Xishuangbanna, people will tell you many interesting tales of the old days still retold among the folks. In the Pattra Scripture, there are also records about farming, which are also useful for the study of the agriculture of our country, and in particular, the agriculture of the southwest border area of China.

4).It contributes to the study of religion and the execution of the religious policy of the country. Though as Buddhist Scripture, the Pattra Scripture of Xishuangbanna has mixed with the writings by the local writers and with some secular codes and records, for which it certainly differs not only from the Mahayana Scripture and Tibetan Buddhist Scripture, but also from the Hinayana Scripture of elsewhere in China and in some other countries. This might be an exceptional case in the Buddhist Scripture in the world, which undoubtedly deserves much study. In China, we enjoy freedom of religion, which also includes freedom of the belief in a certain sect of a certain religion, and the publication of *The Complete Collection of China's Pattra Scripture* is the embodiment of the government policy towards religion, not to say that the book is China's unique Buddhist ancient book, and its publication will surely produces great influence in South Asia and in Southeast Asia, and in the religious circles of the world.

5).It contributes to the study of the experience in the ecological protection. According to the geographers, many centuries ago, close to the Tropic of Cancer, dense forest could be found everywhere. Now, except for Xishuanbanna, whose

forest is still twinkling like a green jewel, all the forest is gone. Why? Because it has its specific environmental climate formed by its own virtuous cycle, which in turn enables it to remain a perfect green kingdom after all the forest and vegetation around are destroyed. However, in my opinion, all these can only answer for the formation of the forest. The survival of the forest is not entirely a matter of natural forces. On the contrary, the factor of man is decisive. The reason why China is able to protect the luxuriant rain forest in Xishuangbanna is the fact that we owe it much to the people there who are the earliest environmentalists. There is an ancient dictum among the masses of people in Xishuangbanna that says "The fire in the fire-pan must not die out, and the water in the well must not dry up. We must protect the plants, grass, and flowers around our houses and live with them as if we were friends." This dictum, if not from the Tai Pattra Scripture, conforms to some of its quotations in spirit. In fact, in the Pattra Scripture there are lots of teachings for the protection of the water and the plants. They are the important resources for the masses of the people there to protect the environment. They deserve our study and we should take it as a good example.

6).It contributes to the summary of the experience for the community education. The Tais in Xishuangbanna all believe in Buddhism. There is a Buddhist temple in every village. People leave their homes for the temple, and then come back from it. Here in Xishuangbanna, the Buddhist doctrines often mix with the conventional regulations of the village, and the teachings in them also enter into the Buddhist doctrine. They mix into one body. In Xishuangbanna, we can often see groups of children monks. They are not professional monks. As the local custom goes, boys have to go to the temple to study for a certain period of time. They will go back home as secular civilians when growing up a little bit older. This custom shows that there is not clear difference between a monk and a civilian in Xishuangbanna. There is a book entitled *How to Teach Your Son to Behave Properly*, in which there is the following quotation: "My child, be kindly to others. Don't be angry when you are unhappy! Don't take advantage of somebody else's power to bully the weak. It is not good not to observe the conventional rules and regulations or not to respect the Buddha or the elders. It is very bad to look down upon the women and the children, to drink much, and to go to bed early but get up late. When going out, don't go unaccompanied. Don't tell a lie. Don't listen to slanders..." I do not know whether or not this book has included in the Pattra Scripture. However, as far as I know, teachings like the said quotation can be found in many places. Xishuangbanna is almost a paradise in such a cultural environment. Any one who has been to Xishuangbanna, and in particular to its villages, would be very favourably impressed of the people there, who are so kindly and unsophisticated, so indifferent to fame and gain, so even-tempered and good-humoured, and so united and friendly. I am no advocator of religion. I am merely drawing the attention of the sociologists to the experience of the community education in Xishuangbanna.

7).It contributes to the good tradition to inherit the moral education. Personally, I would say that Xishuangbanna offers a good example in moral education. Though the teachings mainly come from the Pattra Scripture, they are not Buddhist Scripture themselves but the secular books, in which we can find many reasonable and even wise sayings. Now our government is advocating the policy of "administering the country in a moral way", and so the valuable properties in the ethnic culture should not be left unused at random. Instead, we should sum them up for practice.