

MAHĀPIṬAKA

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Bukkyō Dendō Kyōkai
(Society for the Promotion of Buddhism)

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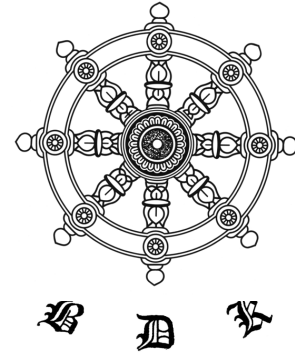


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Publishing Schedule

Published in 2018:

1. THE CANONICAL BOOK OF THE BUDDHA'S LENGTHY DISCOURSES

Volume III

(長阿含經 *Jō-agongyō*, Taishō 1)

Translated by Shohei Ichimura

2. BODHISATTVA TEXTS

THE SCRIPTURE OF THE MERITS OF THE FORMER VOWS: MASTER OF
MEDICINE, BERYL RADIANCE TATHĀGATA

(藥師琉璃光如來本願功德經 *Yakushirurikōnyorai-hongankudokukyō*, Taishō 454)

Translated by IYANAGA Nobumi

THE SUTRA OF THE GIRL CANDROTTARĀ

(月上女經 *Gatsujōnyokyō*, Taishō 480)

Translated by Rolf Giebel

Forthcoming titles:

THE MADHYAMA ĀGAMA (MIDDLE-LENGTH DISCOURSES) Volume II

(中阿含經 *Chū-agonkyō*, Taishō 26)

Translated by 關則富, 朱倍賢, 釋法曜, Marcus Bingenheimer, and 釋純因

Edited by Bhikkhu Anālayo and Roderick S. Bucknell

THE FAYUAN ZHULIN (THE JADE GARDEN OF DHARMA FOREST)

Volume I (Fasc. 1–20) and II (Fasc. 21–40)

(法苑珠林 *Hō-on-jurin*, Taishō 2122)

Translated by Koichi Shinohara and Harumi Hirano Ziegler

THE MADHYĀNTAVIBHĀGA (TREATISE ON DISCRIMINATION BETWEEN THE MIDDLE AND EXTREMES)

(辯中邊論 *Benchūhenron*, Taishō 1600)

Translated by Jeffrey Kotyk

SONG OF ENLIGHTENMENT

(永嘉證道歌 *Yōkashōdōka*, Taishō 2014)

Translated by A. Charles Muller

SEVENTEEN-ARTICLE CONSTITUTION

(十七條憲法 *Jūshichijōkenpō*, Extracanonical)

Translated by NAKAMURA Hajime

Review:

The Sutra That Expounds the Descent of Maitreya Buddha and His Enlightenment

(Translated by IIDA Shōtarō and Jane Goldstone)

The Sutra of Mañjuśrī's Questions

(Translated by John R. McRae)

(BDK English Tripiṭaka Series, published in 2017)

MIYAZAKI Tenshō

International Institute for Digital Humanities

This volume consists of the two Mahāyāna scriptures that, respectively, feature two great bodhisattvas, Maitreya and Mañjuśrī. Bodhisattva Maitreya is usually characterized as the future Buddha following Buddha Śākyamuni; this portrayal is fairly consistent across a number of Buddhist texts. On the other hand, Bodhisattva Mañjuśrī is recognized widely as the bodhisattva of wisdom in East Asia, but he plays a much larger range of roles in Mahāyāna sutras. In fact, he is often depicted as the greatest bodhisattva. One of the major differences between these two bodhisattvas is that Bodhisattva Maitreya appears in both Mahāyāna and Mainstream Buddhist texts, including “Āgama/Nikāya” and Northern/Sarvāstivādin Abhidharma texts, whereas Bodhisattva Mañjuśrī is only found in Mahāyāna literature.

As Professor Sadakata’s introduction explains, the *Sutra That Expounds the Descent of Maitreya Buddha and His Enlightenment* (Taisho No. 454), translated by Kumārajīva, is one of the Six Maitreya Sutras. Except for the *Sutra on Visualization of Maitreya Bodhisattva after Rebirth in the Tuṣita Heaven* (Taisho No. 452), the main topic of the other five Maitreya sutras is the story of Maitreya becoming a Buddha, which seems to originate or be developed from another Āgama text (i.e., the Chinese *Ekottarikāgama/Ekottarāgama* 增一阿含, Chapter XLVIII, Sutra No. 3, which is almost identical to one of the Six Maitreya Sutras, the *Sutra That Expounds the Descent of Maitreya Buddha* [Taisho No. 453]). According to previous studies¹⁾, the *Sutra on Maitreya Becoming Buddha* (Taisho No. 456), translated by Kumārajīva, appears to be the expanded version of the above Āgama text. The other three Maitreya sutras—that is, the *Sutra That Expounds the Descent of Maitreya Buddha and His Enlightenment*, the *Sutra on Maitreya’s Descending Birth and Becoming Buddha* (Taisho No. 455), and the *Sutra on the Time of Maitreya’s Arrival* (Taisho No. 457)—were probably extracted from the *Sutra on Maitreya Becoming Buddha* or a similar text.

The English translation of this Maitreya sutra is considered to be its first complete translation into a modern language²⁾. The translation is generally accurate and easy to read for general readers. Here, however, I point out a few minor problems. First, Maitreya was a bodhisattva before his enlightenment, as shown in the source text (424b), but this translation changes the meaning to “Maitreya Buddha” (p. 18). Although the modifications might have been deliberate to ensure readers’ understanding, I believe an explanation in the notes would be necessary. Second, the two frequent

characters among Buddhist literature, Brahmā and Indra (Śakra), also appear in this text (425b), but the translation seems to misinterpret these two devas as one (i.e., “the Brahmā king Śakradevānām Indra”) (p. 22). Such errors are slight and do not spoil this translation’s overall quality.

The second scripture in this book is the *Sutra of Mañjuśrī’s Questions* (Taisho No. 468), translated by John McRae, who has already—in this BDK English Tripiṭaka series—translated the *Vimalakīrti Sutra* and *Śūraṅgama Samādhi Sutra*, in which Mañjuśrī also plays important roles. The *Sutra of Mañjuśrī’s Questions* includes various interesting topics, but it seems that it has not been particularly popular among Buddhist scholars and believers, probably because only a single Chinese version has survived. With the translator’s introductory notes, however, this first complete translation into a modern language could change the situation because of its high quality and readability, which is suitable for everyone. For example, it appropriately supplements subjects and objects that are often omitted in Chinese texts. It is also remarkable that this translation adopts a new interpretation. Although 阿蘭若/*araṇya has usually been interpreted as “forest,” “wilderness,” “desert,” and so on, 阿蘭若 is translated into “monastery” (pp. 41, 133) and “monastic (life)” (p. 132), as some Buddhist scholars argue³).

Generally, this translation is highly accurate, but we cite a few questionable points. For example, there are two skipped sentences: 若身是寿命, 身被殺時命亦被殺 (502c; p. 107) and 文殊師利! 若人修行此定, 所得功德永不退轉 (507c; p. 133)⁴. Moreover, the order for diverging the schools of Dharmaguptaka 法護 and Kāśyapīya 迦葉比 in Chapter XV (501b) is reversed (p. 99). In addition, 除 in the phrase 除惡業深重決定受報 (508a) should be interpreted as a prepositional phrase meaning “except that,” but in this translation, it is misinterpreted and used as a verb (p. 134). Since the number of such minor mistakes is small based on my examination, I have concluded that this translation is completely reliable for general readers and scholars.

I hope that these two superb English translations of Maitreya and Mañjuśrī scriptures help people in Western countries deepen their understanding of these two fascinating Buddhist texts.

- 1) See the introduction by Teruma Nishimoto in the *Shin-Kokuyaku Daizokyo (Jodo-bu 3)* (2007), pp. 17–20. This theory is generally based on Chizen Akanuma’s hypothesis, “Maitreya Sutras (*Miroku-kyoten*)” in the *History of the Buddhist Scriptures (Bukkyokyoten-shi-ron)* (Akanuma Chizen Collected Papers (*Chosaku-senshu*), Vol. 3, Hozokan, reprint in 1998, pp. 194–216).
- 2) Of course, the *Kokuyaku Issaikyo (Kyoshu-bu 2)* includes its *kakikudashi*, but I think it is difficult to regard it as a translation into a modern language. Incidentally, Shoko Watanabe translated the *Sutra on Maitreya Becoming Buddha* (Taisho No. 456), which seems to be the base text for this sutra, into modern Japanese (*Symbol for Love and Peace: Maitreya Sutras (Ai to Heiwa no Shocho: Miroku-kyo)*, Chikuma-shobo, 1967).
- 3) Paul Harrison, “Early Mahāyāna: Laying out the Field” (*Setting Out on the Great Way*, Equinox, 2018). His opinion originates from his paper in 2003 entitled “Medium and Message: Reflections on the Production of Mahāyāna Sūtras” (*The Eastern Buddhist*, New Series Vol. XXXV). Actually, at first, I thought that the aforementioned new interpretation of 阿蘭若 might be misunderstood, but I had the opportunity to read the above article while preparing this review. Still, in a part of this sutra (493a; p. 41), 阿蘭若 could be interpreted as “wilderness” or “desert” because it appears

along with “under trees/forest” (樹下), “bare ground” (露地), and “cemetery” (塚間). I believe explanatory notes are necessary because such an interpretation is not common at this point.

- 4) I guess an eye-skip causes the former one because it is followed by a similar sentence: 若身是壽命, 殺身則得涅槃.

Report:

The 4th International Workshop on Madhyamaka Studies (IWMS2018) Tokyo, December 1 – 2, 2018 “Linguistic Challenges: Mādhyamikas and their Key Words”

SHŌNO Masanori

Project Researcher, International College for Postgraduate Buddhist Studies (ICPBS)

On December 1st and 2nd, 2018, Prof. SAITŌ Akira convened the 4th International Workshop on Madhyamaka Studies (IWMS2018): “Linguistic Challenges: Mādhyamikas and Their Key Words” at the International College for Postgraduate Buddhist Studies (ICPBS) in Tokyo, Japan. This workshop was sponsored by a project called ‘Buddhakośa: A Treasury of Buddhist Terms and Illustrative Sentences’ (Grant-in-Aid for Scientific Research (A) No. 16H01901, April.2016–March.2019).

International Workshop on Madhyamaka Studies (IWMS) was started by SAITŌ Akira in 2015 at the University of Tokyo, which was then followed by conveners, KATSURA Shōryū at Ryukoku University in 2016 and HE Huanhuan at Zhejiang University in 2017.

Under the theme: “Linguistic Challenges: Mādhyamikas and Their Key Words,” the 4th IWMS was focused on the Mādhyamikas’ key words such as *paramārtha* “ultimate,” *saṃvṛti* “convention,” *vyavahāra* “verbal activities or verbal expressions,” *vikalpa* “concept or analysis,” *prapañca* “conceptualization or verbal proliferation,” *prajñā* “intellect, insight, or wisdom,” *tattva* “reality,” and so on. The workshop assembled 13 presenters from 6 countries who read the following papers in order:

1. ZHAO, Wen, “*Dharmatā* and Its Synonyms in Early *Prajñāpāramitā* Literature and Madhyamaka Treatises”
2. SAITŌ, Akira, “*Prapañca* in the *Mūlamadhyamakakārikā*”
3. MacDonald, Anne, “Preliminary Explorations into Madhyamaka Views on Language and Naming”
4. Stepien, Rafal, “*Drṣṭi* (觀) as *Grāha* (取, 執) in Indian and Chinese Madhyamaka”
5. NISHIYAMA, Ryō, “*Bhāviveka* on *tathyaṣaṃvṛti*”
6. KATSURA, Shōryū, “*svabhāva*, *parabhāva*, *bhāva* and *abhāva* in the 15th Chapter of the *Mūlamadhyamakakārikā*”

7. Eckel, Malcolm David, “Bhāviveka’s Interpretation of the Term “No Cause” (*ahetu*) in MMK 1.1 and the Argument against the Concept of ‘Lord’ (*īśvara*)”
8. HAM, Hyoung Seok, “Bhāviveka on the Veda”
9. HE, Huanhuan, “Mind and ‘Mind’ in Bhāviveka’s *Madhayamakahṛdayakārikā*”
10. Bayer, Achim, “The Predicate *cittamātra* at *Madhyamakāvātāra* 6.87, And What It Predicates”
11. WANG, Junqi, “*Catuṣkoṭīka* in Candrakīrti’s *Prasannapadā*, Chapter 25”
12. NIISAKU, Yoshiaki, “Candrakīrti’s Two Types of *tattva*”
13. YOSHIMIZU, Chizuko, “*anutpāda*: The Mādhyamika’s Challenge to the Theory of Causality”

All the papers dealt with a broad range of topics related to the above theme of IWMS 2018. Some argued with key words such as *prapañca*, *tathyaśamvṛti*, *tattva*, *īśvara*, etc., some with Mādhyamikas’ views of ultimate truth and related terminologies, some with multiple meanings of certain key words, some with Bhāviveka’s critique of the early Mīmāṃsā tenets, some with Candrakīrti’s exegesis and illustration of a well-known argumentative method, *catuṣkoṭī(ka)*, and so on. Each presenter read his or her paper in 30 to 35 minutes, leaving 10 to 15 minutes for question and answer. Furthermore, at the end of each day’s schedule, approximately 30 minutes was set for all the participants to review and discuss in detail the contents of all papers of the day. Although there seems to be so far no plan to publish the proceedings, each paper read at the workshop well deserves to be published.



The next workshop is scheduled for November 23rd–24th, 2019 at Ryukoku University, Kyoto. The above three conveners of IWMS seem to have a plan to hold this workshop, in cooperation with several specialists in the field, not only in Japan and China but also in USA and Europe in the near future.

Announcement:

Translations be Completed by 2027

Kenneth K. Tanaka
Chairperson of the Editorial Committee
of the BDK English Tripiṭaka Translation Project

BDK English Tripiṭaka Translation Project inaugurated its ambitious task in January of 1982 with the inspiration of one man, Rev. Dr. Yehan Numata, the founder of Bukkyō Dendō Kyōkai. By July of the same year, an editorial committee had been established and announced its hopes of completing the First Series, comprised of 139 texts. As of today we have completed 60 percent of the total pages.

If we think about it, our translation effort is certainly historically significant. In the long history of Buddhist transmission throughout East Asia, translations of Buddhist texts were carried out and funded by emperors and governmental institutions. So, our translation project is a monumental endeavor, worthy of being a national project.

As if to support the significance of our project, we have been heartened to learn that the access to completed online BDK translations on our website has been surprisingly robust with thousands of hits per any one month. For example, we have averaged about 5,000 downloads per month in 2018. So the demand is definitely there. And it serves as our incentive to step up our effort.

We have asked all translators with uncompleted texts to adhere to the newly deadline established at the last meeting of the Editorial Committee in December, 2017. The new goal is for all translations to be submitted in 9 years or December, 2027!

The Editorial Committee continues to seek the cooperation of all the translators and the supporters of our project.

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