

## CORRESPONDENCE.

## I. NOTES ON CHINESE BUDDHIST BOOKS.

*Nakarokuban 14,  
Tokyo.*

DEAR PROFESSOR RHYS DAVIDS,—In our Journal for April, 1891, Professor Poussin noticed the two important discoveries by Professor Vidyābhūṣaṇa, of which the first relates to the Śāli-stamba-sūtra quoted by Candra-kīrti in chap. xxvi of his Mādhyamaka-vṛtti, by Śāntideva in his Śikṣā-samuccaya, also by Prajñākaramati in his Bodhicaryāvatāra-ṭikā, as giving a complete *exposé* of the Paṭicca-samuppāda.

Looking into the Chinese Buddhist books, I have found several corresponding texts to some of these works. First as to the Śāli-stamba-sūtra. This interesting little compendium of the twelve nidānas is, in Chinese, represented in the following texts:—

1. Tā-ṣan-śa-li-sa-tan-ma-ciñ, lit. Mahā-yāna-śāli-stamba-sūtra. Translated by Shihu in A.D. 980, Nanjio's Catal., No. 867, under which *Śāli-stamba* is given as *Śāli-sambhava*.
2. Tao-kan-ciñ, lit. the Paddy straw sūtra. Registered as translated under the East Tsin dynasty, A.D. 317–420. Nanjio's No. 280.
3. Liao-pan-ṣaṅ-ssu-ciñ, lit. the sūtra on understanding the origin of birth and death. Translated by Ci-cien of the Wu dynasty, A.D. 222–280, Nanjio's No. 281, under which the existence of another version before the Tañ dynasty is recorded.

There is another sūtra of the same name spoken by Maitreya, i.e. Nanjio's No. 963, which I have failed to find out. The sūtra on the meaning of 'anātman,' No. 818, which is given by Nanjio as a similar work, is in reality a different one, as its contents show.

Next we come to Candra-kīrti's Mādhyamaka-vṛtti. The existence of the four commentaries in Chinese have been noticed by Mr. D. Suzuki, a Japanese now with Dr. Carus, of America, in the Journal of the Buddhist Text Society, vol. vi, pt. 4 (1898), see p. 29. They are as follows:—

1. A vṛtti by Piṅgala, Nanjio's No. 1179.
2. „ Asaṅga, No. 1246.
3. „ Fen-pieh-miñ, No. 1185.
4. „ Sthitamati, No. 1179.

The first Indian author is not Piṅgala in reality. Mr. Suzuki seems to have been misled by the Chinese interpreter, who says in the preface to the vṛtti that its original was written by a Brahmacārī Tsiñ-mu, lit. the 'blue-eyed,' the Indian original being Piṅgala, etc. Piṅgala, however, is not the 'blue-eyed,' but the 'tawny-eyed.' The 'blue-eyed' is a name of Candra-kīrti, the actual author of the Sanskrit vṛtti, who is otherwise styled as Ārya Deva (Bodhisattva).

This we learn at once, referring to Nanjio's Catalogue, under Deva, Appendix i, p. 370, where, quoting J.A.S. Bengal, 1882, p. 96, he gives Deva's names, Candra-kīrti, Nīla-netra (Chin. Tsiñ-mu, the 'blue-eyed'), and also Fen-pieh-miñ (the 'distinct-brightness'). This last, again, explains the name of the author of the 3rd vṛtti above mentioned, i.e. Fen-pieh-miñ, which may be Śānti-prabhā in Sanskrit, as given by Mr. Suzuki. The Bodhi-caryāvatāra is by Śānti-prabhā Śānti-deva. The 2nd vṛtti, by Asaṅga, is not, strictly speaking, a commentary on the Mādhyamaka-śāstra, though it treats partly of the same subject. The 4th vṛtti, by Sthitamati, is also a good commentary. The 1st and 3rd, from the names of the authors, point to one and the same work, but they differ widely, and probably are not the same altogether. Deva seems to have been a reputed

author of the Mādhyamaka Aphorism. Either totally different works have been attributed erroneously to one author on account of his reputed authorship, or the names of different men have been identified with one particular author on the same ground. The identity of Deva with Candra-kīrti, Śānti-prabhā, and Nīla-netra requires a more detailed investigation. The Sanskrit, Tibetan, and Chinese vṛttis, on the whole, agree with one another, containing twenty - seven chapters, each chapter treating of a similar subject.

As to the Bodhi-caryāvatāra and the Śikṣā-samuccaya, I can say at present only that the texts bearing similar titles exist among the Chinese books, i.e., Bodhi-caryā-sūtra, Nanjio, No. 1354; Mahāyāna - saṅgīti - bodhi - sattva - vidyā - śāstra according to Nanjio, but it can be also Mahāyāna-bodhisattva-śikṣā - samuccaya - śāstra, Nanjio, No. 1398. While I was looking through the above-mentioned books a note from Mr. W. Ogiwara, who is now studying under Professor Leumann, of Strassburg, reached me. He had noticed the existence of the Chinese versions of the Bodhi-caryāvatāra and the Śikṣā-samuccaya some months before myself, and seems to be comparing them with the Sanskrit originals now that Mr. Bendall's text is out. As the texts quote several other works, a careful examination will throw much light on the dark passages of Buddhist literature.

I am fully convinced that most, if not all, of the best known Sanskrit Buddhist books can be found among the Chinese books, if we only carefully examine into them.—  
Yours ever truly,

J. TAKAKUSU.

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*Cuttack (Orissa).*

*Sept. 2, 1902.*

DEAR SIR, — Is it not strange that, after a study of Kālidāsa's works for more than a century, his date has not yet been even approximately ascertained? Scholars like Professor Max Müller and Professor Macdonell disagree,