

THE JOURNAL
OF THE INTERNATIONAL ASSOCIATION OF
BUDDHIST STUDIES

EDITOR-IN-CHIEF

A. K. Narain
University of Wisconsin, Madison, USA

EDITORS

Heinz Bechert
Universität Göttingen, FRG

Leon Hurvitz
UBC, Vancouver, Canada

Lewis Lancaster
University of California, Berkeley, USA

Alexander W. MacDonald
Université de Paris X, Nanterre, France

B. J. Stavisky
WNIR, Moscow, USSR

Alex Wayman
Columbia University, New York, USA

ASSOCIATE EDITOR

Stephan Beyer
University of Wisconsin, Madison, USA

Volume 3

1980

Number 1

CONTENTS

I. ARTICLES

1. A Study of the Mādhyamika Method of Refutation,
Especially of its Affinity to that of *Kathāvatthu*,
by *Shohei Ichimura* 7
2. Prajñāpāramitā and the Buddhahood of the Non-Sentient
World: The San-Lun Assimilation of Buddha-Nature
and Middle Path Doctrine, by *Aaron K. Koseki* 16
3. A Clue to the Authorship of the *Awakening of Faith*:
“Śikṣānanda’s” Redaction to the Word “Nien,”
by *Whalen W. Lai* 34
4. The Abhidharmika Notion of *Vijñāna*
and its Soteriological Significance, by *Braj M. Sinha* 54
5. Some Comments on Tsong kha pa’s *Lam rim chen mo* and
Professor Wayman’s *Calming the Mind and Discerning the
Real*, by *Geshe Sopa* 68
Alex Wayman Replies to Geshe Sopa 93
Geshe Sopa Replies to Alex Wayman 98

II. SHORT PAPERS

1. Archaeological Excavations at Piprāhwā and Ganwaria
and the Identification of Kapilavastu, by *K. M. Srivastava* 103
2. Notes on the Textcritical Editing of the
Bodhisattvāvadānakalpalatā, by *Frances Wilson* 111

III. BOOK REVIEWS AND NOTICES

1. Śāntideva: Mystique bouddhiste des VIIe et VIIIe siècles,
by Amalia Pezzali 115
2. On Knowing Reality: The Tattvārtha Chapter of Asaṅga's
Bodhisattvabhūmi, *by Janice Dean Willis* 117
3. Women in Buddhism: Images of the Feminine in
Mahāyāna Tradition, *by Diana Y. Paul* 120
4. Wittgenstein and Buddhism, *by Chris Gudmunsen*. 122

IV. NOTES AND NEWS

1. A Report on the 2nd Conference of the IABS 127
2. Report on *A Critical Dictionary of Pāli* 130

Contributors 132

Notes on the Textcritical Editing of the *Bodhisattvāvadānakalpalatā*

by Frances Wilson

Fortunately, so the story¹ goes, Kṣemendra was prevailed upon to compose a *Bodhisattvāvadānakalpalatā* [BAKL]. Kṣemendra's neat and modest verse is a delight and deserves the care which de Jong has bestowed upon his textcritical remarks made toward a textcritical edition. (*Textcritical Remarks on the Bodhisattvāvadānakalpalatā* [Pallavas 42–108]. By J.W. de Jong. Tokyo: The Reiyukai Library, 1979. x + 303 pp.)

These remarks are to be read with

...the text published by Sarat Chandra Das and Paṇḍit Hari Mohan Vidyābhūṣaṇa (from 1906 onwards replaced by Satis Chandra Vidyābhūṣaṇa) in the *Bibliotheca Indica* (Calcutta, 1888–1917). That edition was based on a Tibetan blockprint [published 1664–1665] which contains both the Sanskrit text in Tibetan transliteration and the Tibetan translation. [Introduction, p. 3]

De Jong gives textcritical remarks on both the Sanskrit and Tibetan manuscript traditions, which are described in the Introduction to *pallavas* 42–48.² The Introduction is concluded with a request that readers offer critical remarks: de Jong notes that there are instances where the choice between readings was difficult to make and other instances where the Sanskrit was difficult to understand. I leave the fulfillment of this request to others.

I can not fault the conservative and thorough textcritical remarks made by de Jong. His method is standard: The authoritative manuscript is Add. 1306, Cambridge University Library, written in 1302 A.D., just 150 years after Kṣemendra composed the *Kalpalatā*. Within the body of the textcritical remarks de Jong carefully describes the primary entries and the secondary corrections contained within Add. 1306. He

also gives notes derivative from his use of other manuscripts of the *Kalpalatā* and from standard reference works such as Franklin Edgerton's *Buddhist Hybrid Sanskrit Dictionary*. In a conversation Dr. Leonard Zwilling confirmed that the edition was without fault. He felt real indebtedness for this work, which clarifies the mistakes of previous Sanskrit editions.

My concern about this edition (and all other editions focusing on the BAKL) is the lack of a *pratīka* index. It is not easy to find if de Jong has over looked works that might have been pertinent to his volume. De Jong has no *pratīka* index and no list of the many other works that he has used.

I must assume that de Jong has looked at all the other works of Kṣemendra. I have yet to discover an entry from these works. They must not have been pertinent to these verses, or I have not discovered de Jong's notes on them. Let me give an example of my difficulties here. Kṣemendra's *Aucityavicāracarcā*³ includes three verses from the *Kalpalatā*. I can not place them in the BAKL tradition. It would help the critical reader if *pratīka* indices and lists of works used were given.

Furthermore, it would be dangerous but it might be in order at some point to apply Kṣemendra's rules on *aucitya* to determine the validity of readings. Certainly, this is usually a dubious if not completely wrong method. But—Kṣemendra is one of the few writers whose works might be looked at in this way. He was both a writer on *alamkāra* and a poet. Still, there would be hazards in applying his rules to his poetic works. I give two examples.

- 1) Verse 1ab in *pallava* 91, Śibisubhāṣitāvadāna.
 subhāṣitaṃ satyapathaparakāśanaṃ
 karoty anālokapade sudīpavat /
 snang-ba med-pa'i gnas-rnams dag-tu sgron-ma bzhin /
 legs-par bshad-pa bden-pa'i lam ni gsal-bar byed /

Read with A *anālokapadeṣu dīpavat*, cf. T.

Professor Narayana Rao remarked—in a casual conversation—that A (Add. 1306) has a less euphonic reading. The reading does not embody so nearly the principle of *samatā*.

- 2) Verse 34ab in *pallava* 91.
 dṛṣṭādṛṣṭasukhe subhāṣitarucir mārge pradīpāyate
 saṃvādena subhāṣitāmṛtarasaḥ prītiṃ vindati /

Read with A *mārgaḥ* in a and *parām varṣati* in b.

Again Professor Narayana Rao felt *varṣati* to be inappropriate (*anaucitya*) unless drought and deserts were the focus in the preceding verses.

To conclude, I leave textcritical matters and give the text and translation of a few verses from the Mithila edition.⁴ There are no textcritical remarks on these. These verses give a third minor variant to the two traditions of the Śibi story that I know.

śivavyatī purā purīyā śibir nāma nareśvaraḥ /
bābhūva sarvabhūtānāṃ dayādayitabāndhavaḥ // 6
tatpūṇyaśāsanāśinaiḥ svargam āpūritaṃ naraiḥ /
dr̥ṣṭvā śatakraturjñātum sattvaṃ tasya samāyayau // 7
ratnaprāsādaśikharākrāntaṃ nṛpatim etya saḥ /
rakṣorūpaṃ vidhāyograpaṃ tadagrābhimukho 'bravīt // 8
anityāḥ saṃsārās taralataravidyuddiyutinibhāḥ /
samutpannotpannapralayapariṇāmapraṇayināḥ // 9
subhāsitārdham ityuktvā tuṣṇīm āsit sa rākṣasaḥ /
taṃ praṇamya kṣitipatiḥ kṛtāñjalir abhāṣata // 10
sādho subhāsitasārdham śeṣam śaṃsa manaḥsukham /
vāṇiṃ bodhyaṅgabhūtāṃ te śiṣyo bhūtvā śṛṇomy aham // 11
iti bruvāṇaṃ vinayan nṛpaṃ provāca rākṣasaḥ /
tvayā śiṣyeṇa rājendra niṣphalena karomi kim // 12
pipāsāparibhūto 'haṃ kṣuṇṇakukṣir bubhukṣayā
naitan mamepsitaṃ rājan kevalaṃ gurugauravam // 13

6. In Śivavyatī town there was, at one time, a King by the name of Śibi.
He was the beloved and generous friend of all beings.
7. When Indra's heaven was filled with men who had sat for Śibi's meritorious instruction,
He of the hundred sacrifices went to him to test his resolution.
8. As he approached the place where the king sat surrounded by the turrets of his jewel-pavilion,
Indra took the form of a ferocious demon and when right in front of King Śibi, he said:
9. "This world of transmigration is momentary like flickering lightning flashes.
It comes to an end in a dissolution of everything that has been born or produced. . . ."
10. When the demon had uttered half of the *subhāṣita*, he became quiet.
King Śibi did him homage and with his hands raised folded together in salutation he said:
11. "O *sādhu*, say the last half of the *subhāṣita* for my benefit.

I am your student and would hear your voice which is a 'limb of enlightenment.'”

12. The demon replied to the gentle address of the king:
“What can I do with you? You are useless as my pupil.
13. I am overcome by thirst and my belly is pierced by the pangs of hunger.
I desire more, O king, than the homage paid a teacher.”

NOTES

1. P.L. Vaidya, ed., *Avadāna-kalpalatā of Kṣemendra*. Volumes I and II. Buddhist Sanskrit Texts, no. 22 and no. 23. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1959. Vol. I, p. 9. [De Jong nowhere refers to this Mithila edition, which is “more or less a reprint . . . of the Bibliotheca edition” (Vol. I, p. vii) upon which de Jong bases his remarks.]
2. De Jong does not mention publication of *pallavas* 1–41.
3. Dr. Sūryakānta, *Kṣemendra Studies*. (Poona Oriental Series No. 91) Oriental Book Agency, Poona, 1954, pp. 206 and 207.
4. Vaidya, *op. cit.*, p. 518 (vol. II).