

THE JOURNAL OF THE INTERNATIONAL ASSOCIATION OF BUDDHIST STUDIES

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Volume 12

1989

Number 2

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lhag pa'i bsam pa, gives "superior (*adhi*) thought, will, inclination" and (2) Etienne Lamotte's *L'Enseignement de Vimalakīrti* (Louvain: 1962), p. 406, which, in a classic note, gives "haute résolution", "pensée profonde", and "haut sentiment". These are all very close to "unusual attitude"!

3. *Annotations for (Jam-ñang-shay-ba's) "Great Exposition of Tenets", Freeing the Knots of the Difficult Points, Precious Jewel of Clear Thought (grub mtha' chen mo'i mchan 'grel dka' gnad mdud grol blo gsal gces nor)*, (Sarnath: Pleasure of Elegant Sayings Press, 1964).

J.W. de Jong Replies to Jeffrey Hopkins

I am sorry that I have not been able to convince Professor Jeffrey Hopkins on a number of points. Let me begin by correcting an error of mine. The controversy in the *Prasannapadā* is between Bhāvaviveka and Candrakīrti, and not between Buddapālita and Candrakīrti.

Hopkins goes into much detail in order to defend his translation of the following passage on p. 604 of his book '*jigs lta sangs rgyas kyi gdung chad pa lta bu de dag gis*'. Hopkins rightly remarks that Ngawang Geleg Demo's edition has *gdung bshad pa*, not *gdung chad pa*. Having read the Tibetan text at the end of the book (p. 26) and the correction on p. 969, I corrected the text of Ngawang Geleg Demo's edition without pointing this out because we both agreed on this reading. As to the confusion between '*jigs lta*' and '*jig lta*' this is so common that it is almost unnecessary to draw attention to it. Hopkins uncritically follows Ngag dbang dpal ldan's fanciful explanation based on his failure to correct the wrong reading '*jigs lta*'. Hopkins refers to the seventh chapter of the *Samdhinirmocana* but this does not say anything about "viewing with fear".

According to Hopkins I am wrong about his translation of *sādhya* *dharma*, *avyabhicārin*, *bādhā*, *siddha* and *adhyāśaya*. I remain unrepentant and continue to find it inadmissible to use such Tibetan Hybrid English renderings as "renowned" for *siddha*, "being renowned to the other [party]" for *parataḥ prasiddhi*, and "harm, damage" for *bādhā*. As to *sādhya* *dharma*, Hopkins has not taken into account the ambiguity of the term *sādhya*.¹ The context has to be taken into account. Candrakīrti declares that if, as does Bhāvaviveka, one rejects a subject or substratum (*dharmīn*), one cannot prove the existence of a quality (*dharma*) such as *anutpāda*.²

The translation “unmistaken” for *avyabhicārin* is not precise enough because it suggests a Sanskrit term *abhrānta*. As to the rendering of *adhyāśaya* by “unusual attitude” this is a most awkward translation which is not found anywhere else.

Let me repeat once more that I have a high regard for the work done by Hopkins. It is exactly for this reason that I feel justified in critically examining his work in the hope that: “Du choc des opinions jaillit la vérité.”

NOTES

1. See the remarks by H.N. Randle in his *Indian Logic in the Early Schools* (Oxford, 1930), p. 185, n.1, and his translation of *sādhya* on p. 170.

2. See the translation of chapter one of the *Prasannapadā* by Teruyoshi Tanji (Kansas University Press, 1988), p. 23. His translation is by far the best of all existing translations of this often difficult chapter.