

SOME PRELIMINARY REMARKS ON THE HISTORY OF CHINESE TRANSLATION OF BUDDHIST SCRIPTURES

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I. Dr. Hakuju Ui's *Yakkyōshi Kenkyū*

In the second of Dr. Hakuju Ui's posthumously published works, *Yakkyōshi Kenkyū* (訳経史研究 A Historical Study of the Chinese Translation of Buddhist Scriptures) there are five chapters of articles related to the translation of the Buddhist Scriptures. Though this volume also deals with such translators as Lokakṣema (支謙) and Chih-ch'ien (支謙), it is mostly concerned with An shih-kao (安世高) and his translations. The depth and devotion of Dr. Ui's interest in An shih-kao is well seen in the chapter titled "Shinabukkyō saisho no Yakkyōgudensha-Anseikō no Kenkyū" ("A Study of An shih-kao, the 1st Great Chinese Buddhist Translator"). The greatest accomplishment of this research was the careful Japanese translation of the 19 sutras which had been ascertained to be An shih-kao's translations. In this endeavor, Dr. Ui made very careful and detailed notes about the transliterations and the technical terms employed by An shih-kao in his translations, adding many new discoveries and insights, a result of his deep knowledge of things Indian as well as Buddhist.

There is nothing especially new in the method of Dr. Ui's Japanese translations—the so-called '*kambun no yomikudashi-kundoku*' (arranging the Chinese characters according to Japanese syntactical rules and supplying the necessary particles, etc.). However, precisely because of that, the task appears to have exceeded the expectations of a seasoned translator such as Dr. Ui. Indeed, as Dr. Ui stated, "Through this work I've come to realize that the reading of *kambun* is even more difficult than the reading and explication of Sanskrit."

It is inevitable that in the translations made during the early days of Chinese Buddhism (the later Han dynasty) there were many problems associated with both the way ideas were translated and the terms used to trans-

late them. As Dr. Ui points out, in addition to the many repetitions and contradictions, there are also many instances in which the translator interpolated his own ideas directly into the body of the text. For these and other reasons, modern renditions of these problem-filled translations involves a much greater effort than that of the later translations. It is of course a great help when the original Sanskrit or another translation of the same text exists, but when we have neither of these aids there is no choice but to directly attack the text by itself. Thus it was natural that with the traditional method of re-arranging the Chinese characters to fit Japanese syntax Dr. Ui found many places which were very difficult to understand. These instances were all carefully annotated by Dr. Ui.

In any research which concerns itself with such early translations as those of An shih-kao there arises a need to utilise the results of the research into the phonetics and syntax of the Chinese of that period. Further, because many of these early translations were rendered from colloquial languages of Central Asia, one must be aware of trends of thought and work being done on the Central Asian languages, especially for the precise comparison and determination of transliterations, etc. Thus, the full development of the study of the language of the early translations obviously requires the participation and co-operation of various scholars in all of the related fields.

As for Dr. Ui's research, it includes the investigation of the various texts attributed to An shih-kao as well as later translations of those texts ascertained to be An shih-kao's translations. That is, he studied the other 34 extant texts whose translation was spuriously attributed to An shih-kao, both through the entries in the early sutra catalogues as well as through style and content. Through the careful examination of each text, Dr. Ui newly clarified the previously held suspicion that none of these texts are really the translations of An shih-kao, but were merely attributed to him at a later period.

II. The Three Areas of the study of the History of the Chinese Translation of the Buddhist Scriptures (HCTBS)

Dr. Ui's research corresponds to that area of the HCTBS which is termed 'the research of texts translated by the same person' (訳者別訳経の研究). There are two other basic areas of the HCTBS besides this, the 'study of the Buddhist catalogues' and the 'study of the different translations of a single text'. As Prof. T. Hayashiya has pointed out, these three areas all

stand in complementary relations to one another. Although the last two areas were treated by Prof. Hayashiya in his books *Kyōroku Kenkyū* (経録研究) and *Iyakkyōrui no Kenkyū* (異訳経類の研究), there has not as yet been any comprehensive research done in the 1st area, namely the research of all the works attributed to one translator. Dr. Ui's work on An shih-kao notwithstanding, the research in this area has not advanced very far. It is to be hoped that Dr. Ui's work, which goes far to filling in the blanks in this area, will stimulate others to further research in this field.

Among these three areas, the study of the Buddhist catalogues concerns itself with a study of the compilation, unique characteristics, and different types of catalogues of Buddhist scripture which were compiled in China. Prof. Hayashiya's *Kyōroku Kenkyū* is an example of this type of research. There are more than 10 extant catalogues which were compiled before the end of the T'ang dynasty, and the 1st step in the study of the HCTBS lies in the proper critique of these catalogues and their entries. Precisely for this reason it is very important to have a grasp of the special characteristics and features of each catalogue so as to be able to make appropriate use of their contents. Thus Prof. Hayashiya's research, in which he concretely enumerates the points which must be known in order to actually use these catalogues, is still very useful for scholars today. Today, however, with the results of the research carried out in the other two areas we must re-evaluate these catalogues and begin to correct the weak areas of past research.

The next area, 'the study of the different translations of the same text', is concerned with a comparative study of the instances in which one text has been translated two or more times in different periods. Based on this research, one then investigates chronological differences, special features and changes within a given textual tradition. As a method of correctly determining the original meaning of a text, this method was used long ago by Tao-an and others, and today it is often used in conjunction with the research of the original Sanskrit text. Though the results of such inquiries form one aspect of the HCTBS the focus of the concern here is in making clear the differences and uniquenesses of the chronologically different Chinese translations. Naturally, the greater number of texts available for comparison the more profitable the research will be. It is, however, usually rather dangerous to reason straight from a difference in style or vocabulary between two or more texts which have been ascertained to be different translations of

the same textual tradition to conclusions about the translator or period of translation. This is so because of the need to enter careful considerations about the possible chronological and geographical differences in the Indian or Central Asian original. Again, as famous translators such as Kumārajīva or Hsüan-tsang greatly influenced those who came after them, it often becomes difficult to find individually distinctive translations. Even in the case of the earlier translations, as it was common to refer to a still earlier translation if there was one, distinctive features of the new version are often blurred. Though this type of research has such difficulties, as a means of determining the age of a translation this research is nonetheless very valuable. It further is an indirect aid in the attempt to understand the difficult terms and transliterations employed in earlier translations.

In his *Yakkyōshi Kenkyū* Dr. Ui has shown where some of An shih-kao's translations are conflated with his own opinions. It will be interesting to see if future research will bring to light conflations in other texts as well. Prof. Hayashiya's *Iyakkyōrai no Kenkyū* also contains many concrete examples of this second area.

Next, the 'study of the different translations of one translator' entails the research of all texts attributed to the same translator, and, as already mentioned, Dr. Ui's work on An shih-kao falls into this category. For this type of research, one gathers all of the information about the translator's life, particularly concerning his translations, from the prefaces and afterwords of the texts, biographies, etc. (much of these materials are gathered together in Tokiwa Daijo's *Gokan yori Sōsei ni itaru Yakkyō Sōroku* 後漢より宋齊に至る訳経総録), and attempts to clearly establish the total picture regarding his translations. Then one must examine all of the extant texts for style, vocabulary, etc. The purpose of this research is to establish the translator's style and vocabulary peculiar to his translations, and then use this information to pick out any translations which may have been erroneously attributed to him. This is often a very difficult task, however, as even within one translator's work one can often see great divergences in style and word usage from period of his life to the next, as well as differences which appear due to the assistants who helped in the translations. The older the translation, generally the more distinctive are the styles and vocabularies, which thus makes it easier to find the interpolations and fabrications of later ages.

III. Lost Texts, Apocryphal Texts, and Texts of Which the Translator is Unknown

Itsu-zon-kyōs (逸存經) are those texts which, through quotes in other sutras, we know once existed but are no longer known to be extant. For example, such texts as the *Shih-chia-p'u* (釈迦譜), the *Ching-lü-i-hsiang* (經律異相), the *Fa-yüan-chu-lin* (法苑珠林), the *Chu-ching-yao-chi* (諸經要集) or the *I-ch'u-liu-tieh* (義楚六帖) all contain quotes from many sutras, both those still extant and those no longer extant. This is also true with regard to the MSS. discovered at Tun-huang. Needless to say, those texts which are no longer included among the extant collections would be invaluable source material for the study of the HCTBS as well as helping to ascertain which the extant testimonium had undergone.

The study of those texts of which the translator is no longer known is also very important, as there are many problems among the older sutras of this category. For example, the *Yü-lan-p'ên-ching* (五闍盆經) was at one time considered to be one of those sutras of unknown translator (by Seng-yu, in his *Ch'u-san-tsang-chi-tsi*, 出三藏記集) although the catalogue of the Taishō Tripitaka follows the tradition established by the *Li-tai-san-pao-chi* (歷代三寶紀), most likely falsely, in attributing the translation to Dharmarakṣa (竺法護). Among the texts which have been considered as belonging to this category, there are really many different types of texts, including summaries and extracts which shouldn't be viewed as independent texts, apocryphal texts, etc. Thus these texts all deserve a second investigation.

The research of those texts labeled 'apocryphal' is also one of the subjects of the HCTBS. There are many controversies about whether these texts originated in India or China. Most of these problems remain unsolved today. A great many of these texts were discovered at Tun-huang and the results of their research continues to be published at a rapid pace. Though the study of the ideas contained in these apocryphal texts lies outside the perimeters of the HCTBS proper, the advancement of the philosophical research of these texts depends on making full use of the results of the research of the HCTBS.

IV. Research Materials

Although there are not that many books or articles which deal with the HCTBS per se, any historical research which uses the Chinese translations of the scriptures as its source has some kind of connection with the study

of the HCTBS. As such, it is common in these various studies that the date of a translation or problems concerning a translator are taken up. Thus, in a complete bibliography these materials should not be left out. However, here we will limit the works cited to those which more specifically deal with one of the areas of the HCTBS, methods of translation, transliteration, apocryphal sutras, etc.

History of the Chinese Translation of the Buddhist Scriptures

The following are the basic research materials for the HCTBS:

1. Ono, Gemmyō (小野玄妙), 仏教経典総論 (*An Introduction to the Buddhist Scriptures*). Published as a supplement to the 仏書解説大辞典, Daitō Shuppansha, 1936.
 2. Tokiwa, Daijō (常盤大定), 後漢より宋齊に至る訳経総録 (*A General Catalogue of the Translated Scriptures—from the Latter Han to the Sung-Ch'i*), Tōhō Bunka Gakuin, Tokyo Kenkyūjo, 1938.
 3. Hayashiya, Tomojirō (林屋友次郎), 経録研究前篇 (*Studies in the Scriptural Catalogues*). Part 1, Iwanami Shoten, 1940.
 4. Hayashiya, Tomojirō, 異訳経類の研究 (*A Version Study of the Chinese Translations of Various Buddhist Canons*). Tōyō Bunko, 1945.
- In addition to these works, there is the pre-war research of such scholars as Dr. Mochizuki Shinkō, Dr. Matsumoto Bunzaburō, Dr. Shiio Benkyō, Dr. Sakaino Kōyō and others. Though their research is somewhat dated by today's standards, there is still much that is valuable in them.
5. Ui, Hakuju (宇井伯寿), 訳経史研究 (*A Historical Study of the Chinese Translation of Buddhist Scriptures*), Iwanami Shoten, 1970. This is the work of Dr. Ui's which contains his outstanding Japanese translations of An shih-kao's works as well as his work on transliterations.
 6. Ui, Hakuju, 釈道安研究 (*A Study of Shih Tao-an*), Iwanami Shoten, 1955. This work contains materials on the translation of the period before Shih Tao-an as well as Japanese translations of Tao-an's work.
 7. Mizuno, Kōgen (水野弘元), 仏教聖典とその翻訳 (*The Buddhist Scriptures and their Translation*), *Gogaku Ronsō*, no.1, Keiō Daigaku Gogaku Kenkyūjo, 1948. This work deals with those works translated from Pali into Chinese.
 8. Mizuno, Kōgen, “漢訳中阿含と増一阿含との訳出について” (*On the Chinese Translations of the Madhyama-Āgama and the Ekottara-Āgama*), *Ōkurayama Gakuin Kiyō*, no.2, 1955.

9. Mizuno, Kōgen, “ミリンダ問経類について” (*On the various 'Milinda-pañhas'*), *Komazawa Daigaku Kenkyū Kiyō*, no.17, 1959.
10. T'ang Yung-t'ung (湯用彤), 漢魏兩晉南北朝仏教史, Shanghai, 1938.
11. Ōno, Hōdō (大野法道), 大乘戒経の研究 (*A Study of the Ta-ch'êng Chieh-ching*), Sankibō, 1954.
12. Hirakawa, Akira (平川彰), 律蔵の研究 (*A Study of the Vinaya-piṭaka*), Sankibō, 1960. In particular, the chapter titled “漢訳律典翻訳の研究” (*Research of the Chinese translations of the Vinaya*) deals with the topic of the translated Vinaya texts very minutely.
13. Hirakawa, Akira, 初期大乘仏教の研究 (*Studies in Early Mahayana Buddhism*). Shunjūsha, 1968. This work is concerned with the dates of the early translations of the Chinese translations of the Mahayana scriptures.
14. Fujita, Kōtatsu (藤田宏達), 原始浄土思想の研究 (*A Study of the Early Pure Land Buddhism*). Iwanami Shoten, 1970. This work contains a re-evaluation of previous theories concerning the translator of the Chinese version of the *Larger Sukhāvatsūtra* (無量寿経). This is a good example of the efficient use and critique of the results of the research of history of the Chinese canon.

Now, if one checks under the appropriate item in the following works, he will be able to find all of research and problematics of a given text, at least that which was known up to the time of publication:

15. Mochizuki, Shinkō (望月信亨), 望月仏教大辞典 (*Great Buddhist Dictionary*), 10 Vols. Sekai Seiten Kankō Kyōkai, 1933-63.
16. 仏書解説大辞典 (*Encyclopedia of the Buddhist Scriptures*), 13 Vols. Daitō Shuppansha, 1933-1978.
17. 国訳一切経 (*Kokuyaku Issai kyō*), Daitō Shuppansha, 1928-present.
18. 国訳大蔵経 (*Kokuyaku Daizo kyō*), Kokumin Bunko Kankōkai, 1921.

Although there is little Western research on the Chinese canon, the following works are available:

19. Bagchi, P.C. *Le Canon Bouddhique en Chine*. Paris, Tome I 1927, Tome II 1938.
20. de Jong, J.W. *Buddha's Words in China*. Canberra, 1968.

The following two works are those most frequently cited by Western scholars. The second of the two contains the results of research done after

the publication of the first.

21. Nanjio, B, *A Catalogue of the Translation of the Buddhist Tripitaka* (南条目録), Oxford, 1883.
22. *Japanese Alphabetical Index of Nanjio's Catalogue of the Buddhist Tripitaka, with Supplement and Corrections* (大蔵経南条目録補正索引), ed. by D. Tokiwa and U. Ogiwara, assisted by K. Mino, Tokyo, 1930.

Translation Techniques

The following works deal with the problems and questions of translation techniques as pertaining to the Chinese canon:

23. Satō, Ichirō (佐藤一郎), "中国人の翻訳論——釈道安の五失三不易論を中心として——" ("The Translation Theories of the Chinese Buddhists—Centering on the Wu-shih san-pu-i-lun of Tao-an"), *Nihon Chūgoku Gak-kaihō*, no. 4, 1953.
24. Ōchō, Enichi (横超慧日), "中国仏教初期の翻訳論" ("On Translation Theories in the Early Period of Chinese Buddhism"), in 山口益博士還暦記念印度学仏教学論叢 (*Studies in Indology and Buddhology Presented in Honour of Prof. Yamaguchi Susumu*), Hōzōkan, 1955. This article is also included in Prof. Ōchō's 中国仏教の研究 (*Studies in Chinese Buddhism*), Hōzōkan, 1958.
25. Ōchō, Enichi, "中国仏教に於ける翻訳論" ("Theories of Translation in Chinese Buddhism"), *Ōtani Gakuhō*, vol.36, no.42, 1957.
26. Ōchō, Enichi, "釈道安の翻訳論" ("Tao-an's Theories of Translation"), *Indogaku Bukkyōgaku Kenkyū*, vol.5 no.2, 1957.
27. Ōchō, Enichi, "鳩摩羅什の翻訳" ("The Translations of Kumārajīva"). in *Ōtani Gakuhō*, vol.37, no.4, 1958. Also included in 中国仏教の研究 第二 (*Studies in Chinese Buddhism*, vol.II), Hōzōkan, 1971.

The following works, based on comparisons with Sanskrit originals or Tibetan translations, attempt to clarify some of the unique characteristics of the Chinese translations;

28. Nakamura, Hajime. (中村元) "The Influence of Confucian Ethics on Chinese Translations of Buddhist sūtras", *Sino-Indian Studies*, vol. 3, no.3, Visvabharati, 1957.
29. Nakamura, Hajime, "クマールジーヴァ (羅什) の思想的特徴—『維摩経』漢訳のしかたを通じて—" ("Special Characteristics of Kumārajīva's Thought—As seen through the Translation of the Vimalakīrti-sūtra"), *Kanakura Hakase Kokikinen Indogaku Bukkyōgaku Ronshū*, Heirakuji

Shoten, 1966.

30. Toda, Hirofumi (戸田宏文), "維摩経に顕われた鳩摩羅什三蔵の思想" ("The Philosophy of Kumārajīva as seen in his translation of the Vimalakīrti"), *Hikata Hakase Kokikinen Ronbunshū*, Kokikinenkai, 1964.

Although not included in this limited bibliography, there are many comparative studies of translations, for example, comparing a text translated by Paramārtha and Hsüan-tsang.

Transliteration, Phonetics, Central Asian Languages and Tun-huang MSS.

In the above-mentioned *A Historical Study of the Chinese Translation of Buddhist Scriptures* Dr. Ui studied all of the transliteratives in the *Tao-hsing-pan-jo-ching* (道行般若經) translated by Lokakṣema and from this re-constructed the original terms. Other works by Dr. Ui dealing with this branch of study include:

31. Ui, Hakuju (宇井伯寿), "仏・菩薩の音訳について" ("On the Transliterations for 'Buddha' and 'Bodhisattva'"), *Gakushiin Kiyō*, 1949.
 32. Ui, Hakuju, "仏国記に存する音訳語の字音" ("The Phonology of the Transliterations in the Records of Buddhistic Kingdoms"), *Nagoya Daigaku Bungakubu Kenkyū Ronshū*, 1954.
- Both of these articles were later included in:
33. Ui, Hakuju, 大乘仏典の研究 (*Studies of Mahāyāna Scriptures*). Iwanami Shoten, 1963.
 34. Sadakata, Akira (定方晟), "大唐西域記の音写漢字" ("Transcribed Characters in the Ta-t'ang-hsi-yü-chi"), *Indogaku Bukkyōgaku Kenkyū*, vol.15, no.1, vol.16, no.2, vol.17, no.2, 1966-1969.

The basic work on transliteratives must work through the phonetics of the ancient Chinese characters. Prof. Karlgren's work in this area (in which he continued and developed the research of Prof. S. Julien) have become oft-referred-to classics:

35. Karlgren, B., "Prononciation Ancienne de Caractères Chinois Figurant dans les Transcriptions Bouddhique", *T'oung pao*, 1920.
36. Karlgren, B., *Analytic Dictionary of Chinese and Sino-Japanese*, Paris, 1923.

In Japan, such scholars as Mizutani Shinjō are continuing this type of research:

37. Mizutani, Shinjō (水谷真成), "梵語音を表わす漢字における声調の機能"

("The Function of the Tones of Chinese Characters in Transcribing Sanskrit Sounds—Materials for a Historical Study of the Chinese Tones"), *Nagoya Daigaku Bungakubu Nijisshūnen Kinen Ronshū*, 1968.

38. Mizutani, Shinjō, "上中古の間における音韻史上の諸問題" ("Various Problems in the Phonology of the period from late Han to the Six Dynasties."), *Chūgoku Bunka Sōsho*, 1968.

Recently some excellent work has been done on the Central Asian languages and we can expect that the research and clarification of these texts will continue apace.

39. Brough, John. "Comments on 3rd Century Shan-shan and the History of Buddhism" in *B.S.O.A.S.*, vol.23, pt.3, 1965.
40. Saiiki Bunka Kenkyūkai (西域文化研究会), 中央アジアの古代語文献 (*Buddhist Manuscripts and Secular Documents of the Ancient Languages in Central Asia*), *Monumenta Serindica*, Vol. IV, Hōzōkan, 1961. The opening article of this work, "Buddhist Sūtras in Ancient Languages from Central Asia" by Ishihama Juntarō (石浜純太郎) is a particularly useful introduction and overview of the general area.

The research and translation of the Tun-huang MSS have come to play an important part in the research of the history of the Chinese canon. Some of the most important pre-war studies are those done by Yabuki Keiki:

41. Yabuki, Keiki (矢吹慶輝), 三階教之研究 (*A Study of the San-Chieh-chiao*), Iwanami Shoten, 1927.
42. Yabuki, Keiki, 鳴沙余韻解説 (*Rare and Unknown Chinese Manuscript Remains of Buddhist Literature discovered in Tun-huang collected by Sir Aurel Stein and Preserved in the British Museum*), Iwanami Shoten, 1933.

More recently published is Dr. Ui's posthumous work:

43. Ui, Hakuju (宇井伯寿), 西域仏典の研究—敦煌逸書簡訳 (*Studies in Central Asian Buddhist Scriptures—Translations of Some of the 'Lost Works' discovered at Tun-huang*), Iwanami Shoten, 1933.

The following articles are contained in the 1st volume of *Monumenta Serindica* (西域文化研究) edited by the Research Society of Central Asian Culture (西域文化研究会), *Introduction and Explanatory Remarks of the Chinese Buddhist Texts from Tun-huang in Eastern Turkestan, with Plates and Figures* (敦煌仏教資料), Kyōto, 1958. Many of the articles in

this book are in both English as well as Japanese:

44. Tsukamoto, Zenryū (塚本善隆), "Historical Outlines of Buddhism in Tunhuang" ("敦煌仏教史概説"), in both English and Japanese.
45. Yoshimura, Shūki (芳村修基), Tsuchihashi, Shūkō (土橋秀高), and Inokuchi, Taijun (井ノ口泰淳), "竜谷大学所蔵敦煌古経現存目録" ("Catalogue of the Extant MSS. from Tun-huang Preserved in the Library of Ryūkoku University"). In Japanese only.
46. Yoshimura, Shūki, Tsuchihashi, Shūko, and Inokuchi, Taijun, ("敦煌仏教史年表" "A Chronological Table of Buddhism in Tun-huang"). In Japanese only.
47. Ishihama, Juntarō, Sanada, Ariyoshi (真田有美), and Inokuchi, Taijun. "Bibliography of the Central Asiatic Studies"). In English only.
48. Nogami, Shunjō (野上俊静), "大谷大学所蔵敦煌古写経" (*A Catalogue of MSS. from Tun-huang preserved in the Library of Otani University*), 2 vols.

Of course, for the study of the Stein and other MSS, scholars may now avail themselves of the Microform collections of the Tōyō Bunko.

49. Ch'en Yūan (陳垣), 敦煌劫余録 (*Analytical List of the Tunhuang MSS in the National Library of Peking*), 1931.
50. Giles, L., *Descriptive Catalogue of the Chinese Manuscripts from Tun-huang in the British Museum*, London, 1957.
51. Wang Chung-min (王重民), 敦煌遺書總目索引 (*General Index to the Tunhuang MSS.*), 1962.
52. Kanaoka, Shōkō (金岡照光), 敦煌出土文学文献分類目録附解説 (*Classified Catalogue of Literary and Popular Works in Tun-huang Documents*). Saiiki Shutsudo Kanbun Bunken Bunrui Mokuroku (西域出土漢文文献分類目録), no.4, Tōyō Bunko, 1971. This is a catalogue of popular literature from Tun-huang and is very useful for the study of popular Buddhism.

Apocryphal Sutras

In addition to the pioneering studies of Yabuki mentioned above, there is also the work of Prof. Mochizuki:

53. Mochizuki, Shinkō (望月信亨), 淨土教の起原及発達 (*The Origins and Development of the Pure Land Schools*), Kyōritsusha, 1930.
54. Mochizuki, Shinkō, 仏教經典成立史論 (*History of the Development of the Buddhist Scriptures*). Hōzōkan, 1946.

Since then, the study and clarification of the apocryphal texts of Tunhuang has leapt forward. In particular, the work of Prof. Makita is noteworthy:

55. Makita, Tairyō (牧田諦亮), 偽経研究 (*Studies on Apocryphal Sutras*). Kyoto, 1976. This work contains most of the articles published previously by Prof. Makita in various journals.
- With regards those texts which are related to the Zen schools, there is the careful research of Prof. Mizuno:
56. Mizuno, Kogen (水野弘元), “菩提達摩の二入四行説と金剛三昧経” (“On the Relation between Two Theories of Bodhidharma and Vajrasamādhi Sūtra”), the *Komazawa Daigaku Kenkyū Kiyō*, no.13, 1955.
57. Mizuno, Kogen. “偽作の法句経について” (“On apocryphal Editions of the Dhammapada”), *Komazawa Daigaku Bukkyōgakubu Kenkyū Kiyō*, no.19, 1961.
- English Summary of this article is found in *Indogaku Bukkyogaku Kenkyū*, vol.9, no.1, 1961.
58. Okabe, Kazuo (岡部和雄), “孟蘭盆経類の訳経史的考察” (“A Historical Study of the Translation of Yū-lan-pên-sutras”), *Shūkyō Kenkyū*, vol. 37, no.3, 1964.
59. Okabe, Kazuo, “浄土孟蘭盆経の成立とその背景” (“On the Formation of Ching-t'u-yū-lan-pên-ching and its Social background”), *Suzuki Gakujutsu Zaidan Kenkyū Nenpō*, no.2, 1966.
60. Okabe, Kazuo, “僧祐の疑偽経観と抄経観” (“Seng-yu's Views on Apocryphal Sutras and Extracts”), *Komazawa Daigaku Bukkyōgakubu Ronshū*, no.2, 1972.

This text is a translation of the first half of an article entitled “The Problematics and Methodology of the Study of HCTBS” that originally appeared in *Tripitaka*, No. 62-63, 1972. The translation was done by Jamie Hubbard, a graduate student in the doctoral program of the Department of South Asian Studies at the University of Wisconsin-Madison.

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- de Vasubandhu, traduit et annoté par Louis de La Vallée Poussin: Chap. III (Paris: P. Geuthner, 1926), p. 20; 其體
 與・阿毘達磨俱舍論・大正藏一五五九・第二十九卷二頁上段二二二〜二二四一節; cf. L. de La Vallée Poussin, *Vasubandhu et Yacomintra. Troisième chapitre de l'Abhidharmakosa (= Bouddhisme: Études et matériaux — Cosmologie)* (London 1914-1918), p. 10.
- (17) 鳩摩羅什訳・大智度論・大正藏一五〇九・第二十五卷二九〇頁中段十三行。
- (18) 大智度論・同十九行以下。
- (19) Cf. esp. Étienne Lamotte, *Le traité de la grande vertu de Sagesse de Nagarjuna*, IV (= *Publications de l'Institut Orientaliste de Louvain*, XII) (Louvain 1976), p. 2091 cum n. 2 et p. 2092 cum n. 1 [*Saptasūtriyopadeśa*]; *Saptasūtriyopadeśa*: aussi Sylvain Lévi, *Maha-Karmavibhanga et Karmavibhangaopadeśa* (Paris: E. Leroux, 1932), p. 36 cum n. 3 [MS. *Saptasūtriyopame dete: Lévi Saptasūtriyopadeśe*]; de La Vallée Poussin, *L'Abhidharmakosa de Vasubandhu*, III (1926), p. 20 [*Saptasūtriyavyākaraṇa*].
- (20) *Cikṣasamuccaya: A Compendium of Buddhist Teaching, compiled by Candideva*, ed. by C. Bendall (Leningrad 1897-1902, repr. The Hague 1957), p. 247, 13-14; transl. C. Bendall-W.H.D. Rouse (London 1922, repr. Delhi etc. 1971), p. 229. 448' 10 「文字合纂」 44' 42 「Rāmapura° 2」 41' 42 「照りては」 (cf. *Cikṣasamuccaya*, ed. Bendall, p. 181.12 cum n. 4).
- (21) *Sphuratha Abhidharmakośavyākhyā* by Yasomitra, ed. by U. Wogihara (Tokyo 1936, repr. 1971), p. 334. 18; L. de La Vallée Poussin, *Vasubandhu et Yacomintra*, p. 215. 19; 山口雄・井澤一哉共著・俱舍論の原典解明・却理唱(京
 都・英藏館・一九五五年) 四四頁頁末參照。