

SECTION VIII
REVIEWS



REVIEW ARTICLE

BUDDHIST LITERATURE: SOME RECENT TRANSLATIONS

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The translation of the vast literature of the Buddhists into English, and other modern languages, is a vast project: begun well over a century ago, it is still in progress. Here I would like to review a number of recent contributions, some of them re-translations, to that field. The first four texts under review belong to the *jātaka* (or *avadāna*) literature, perennially popular from well before the 1st century B. C., when the *jātakas* appear in some of the earliest stone sculpture of India (Bhārhut, Sāñchī, and so on), up to, of course, the time of the present translations. The fifth work (*The Fortunate Aeon*) is intimately related to the *jātaka* tradition, since it refers by name to numerous traditional *jātakas* in the course of its discussion of the *pāramitās* or perfections, since it relates a number of "Mahāyānist" *jātakas* of its own, and since its description of the biographical particulars of future Buddhas is structurally and stylistically based on an ancient and canonical Buddhological tradition. Like the Pali *Jātaka*, the *Udāna*, the sixth work under review, belongs to the *Khuddakanikāya* or "miscellaneous" section of the *Tipiṭaka*; it is, however, of a different nature, since it is a collection of teachings attributed to the historical Buddha Gotama.

The Story of Gotama Buddha (Jātaka-nidāna), translated by N. A. JAYAWICKRAMA, The Pali Text Society, Oxford, 1990; xvi + 141 pages, paperback.

A romanized edition of the *Jātaka-nidāna* was first published by V. Fausbøll in 1877 in the first volume of the *The Jātaka together with its Commentary, being Tales of the Anterior Births of Gotama Buddha*. A translation by T. W. Rhys Davids of the *nidāna* or "introduction" and the beginning of the *jātaka* properly speaking was published in *Trübner's Oriental Series* in 1880; this was reprinted in a "New and Revised Edition by Mrs Rhys Davids" by Routledge in 1925 (minus the *Jātaka* translations, since a separate translation of the *Jātaka* as a whole had by then been undertaken), under the title *Buddhist Birth-*

Stories (Jataka Tales): The Commentarial Introduction Entitled Nidāna-kathā, The Story of the Lineage (repr. Indological Book House, Varanasi and Delhi, 1973).

N. A. Jayawickrama's translation was originally published in Sri Lanka in 1951. The present edition has a brief and informative preface by Steven Collins, a short but pithy introduction by the translator, and an index. The translator is well qualified, having to his credit a number of other translations from Pali—*Chronicle of the Thūpa* (1971), *Epochs of the Conqueror* (1962), and *The Inception of Discipline* (1962)—plus editions of the Pali *Buddhavaṃsa and Cariyāpiṭaka* (1974), the *Vimānavatthu and Petavatthu* (1977), and the *Kathāvatthu Commentary* (1979), all published by the Pali Text Society. These titles reveal Jayawickrama to be a specialist in chronicle or narrative

literature, and indeed his translation is clear, smooth, and accurate.

The *Jātaka-nidāna* is a chronicle of the past lives of Gotama as a bodhisatta from the time of his meeting with the past Buddha Dipaṃkara up to the early period of his career as a Buddha, ending with the donation of the Jetavana monastery (thereby leading up to the first *jātaka*, which opens there). The chronicle presents the developed Buddhology of the Mahāvihāra branch of the Theravādins (see verse 11): all events must be archetypal and must be embellished by divine or supernatural wonders. It is religious literature and not scripture, and its exaggerations—often more pedantic than inspired—must certainly be taken *cum grano salis*. Among the uniquely Theravādin characteristics I include the list of 24 (or 27) past Buddhas, the allotment of the duration of the bodhisatta's career

to four "incalculables" (*asankheyya*) and 100,000 aeons, the classification of the perfections into three groups of ten to total thirty, and the arrangement of the chronicle into three epochs (distant, intermediate, and recent).¹

Although to a degree the text is didactic in purpose, its main aim is the glorification of the bodhisatta's career. While the *Jātakanidāna* may not be required reading for the Buddhist practitioner, it is for those who wish to understand the Mahāvihāra Buddhology, either in its own right or as represented in the art of Sri Lanka and Southeast Asia. The *Jātakanidāna* is in part based upon (particularly for the important meeting with Dipaṃkara) and closely related to the *Buddhavaṃsa* and its commentary, which are also available in English translation by I. B. Horner under the titles *Chronicle of Buddhas* (published together with the *Cariyāpiṭaka* in *The Minor Anthologies of the Pali Canon* III, 1975) and *The Clarifier of the Sweet Meaning* (1978), both published by the Pali Text Society. For the latest phase of Theravādin Buddhology, one may consult Jayawickrama's *Epochs of the Conqueror*. The "Distant Epoch" contains two sections on the ten perfections according to the Mahāvihāra tradition (pp. 25-32, and 58-61). The presentation of the life of the present Buddha Gotama, as given in the "Intermediate" and "Recent" Epochs, is a summary of events related in the Pali canon itself, with many later embellishments.

(A comparison with the life of the Buddha as recounted in other traditions has been made easier by two recent publications. P. E. de Foucaux's classic *Le Lalitavistara: L'histoire traditionnelle de la vie du Bouddha Çakyamuni*, originally published in *Annales du Musée Guimet* in 1884, was reprinted in a reasonably priced and attractive facsimile edition by Les Deux Océans, Paris, in 1988. A complete English translation by Gwendolyn Bays, based on Foucaux's French but revised in consultation with the Tibetan translation and the Sanskrit original, is available in two handsome volumes as *The Voice of the Buddha, the Beauty of Compassion* (Dharma Publishing, Berkeley, 1983).)

I have only one quibble, and that

concerns the headings interspersed throughout the text. For the stories of the 24 Buddhas, especially the first three, they do not quite follow the same format, and it would be helpful if the headings with the names of the Buddhas were numbered. In the second section on the perfections (pp. 58-61), the headings seem to be slightly displaced, since for perfections 2 to 8 the heading of the succeeding perfection comes before the concluding statement on the preceding perfection. For perfections 9 and 10 (p. 61) the headings are misplaced, since 9 follows the verse on the perfection in question and 10 comes in the middle. It would again be helpful if the ten perfections were numbered in both sections. Three minor misprints may be noted: *thie* for *this* on p. 35 line 5, *thisle* for *thistle* on p. 67 note 4, and *praching* for *preaching* on p. 116 line 19.

Needless to say, Rhys David's pioneering edition should not be overlooked by the serious student. The 80-page Introduction contains much of interest, especially on the relations between the *jātakas* and the folklore of other cultures.

Once the Buddha Was a Monkey: Ārya Śūra's Jātakamālā, translated from the Sanskrit by PETER KHOROCHE with a Foreword by WENDY DONIGER, The University of Chicago Press, Chicago and London, 1989; xix + 273 pages.

The *Jātakamālā* is of a different order than the *Jātakas* of the Pali tradition: as a non-sectarian poetic work (*kāvya*) addressed to the *literati* of the age rather than the monks alone, it does not pretend to canonical status. The Sanskrit text (in Devanāgarī) was published in 1891 by Hendrik Kern as the first volume of the *Harvard Oriental Series*, under the title *The Jātaka-Mālā, Stories of Buddha's Former Incarnations otherwise entitled Bodhisattva-Avadāna-Mālā*, by Ārya-çūra (The Harvard University Press, Cambridge, Mass.; repr. 1914, 1943). In 1895 a translation by J. S. Speyer, *The Jātaka-Mālā or*

Garland of Birth-Stories of Āryaśūra (repr. Motilal Banarsidass, Delhi, 1971, 1982), was published as volume 1 of the *Sacred Books of the Buddhists* (with the material support of "H. M. the King of Siam", that is, King Rāma V), with a preface by the editor of the series, Max Müller, an introduction by the translator, and a useful synoptical table of the correspondence between the stanzas of the *Jātakamālā* and the scripture verses of the Pāli *Jātaka*".

Once the Buddha Was a Monkey is an attractively bound and printed volume—a testimony to the publishing skills of The University of Chicago Press. The translation, smooth and readable, brings out the humour and the satire of the original. This is no small accomplishment, since Sanskrit verse delights in dense compounds and rich imagery, of which *Ārya-śūra* was a master. The introduction deals succinctly with the problems of authorship and date, and with the *jātaka* and *jātakamālā* genre;² the notes explain various proper names and mythological or sociological concepts. Incidentally, one note is relevant to the much vexed Suvarṇabhūmi question (see *Two Ports of Suvarṇabhūmi: A Brief Note*, p. 131 of the present issue).

The *Jātakamālā* is a retelling of tales already many times retold, directed at an urbane and courtly audience. The contents of the stories vary. Many involve kings, and *Ārya-śūra* clearly uses his *jātakas* as a means to teach the Buddhist ideals of compassion and charity in opposition to the Machiavellian principles of traditional Indian statecraft. Others involve deities: often Śakra takes upon himself the role of putting the Great Being to the test with a variety of disguises and ruses. In "The Lotus Stalks" (19:31, p. 125) the bodhisattva upbraids him for doing this: "We are neither friends of yours nor relatives, nor are we your troupe of actors or buffoons. So on what grounds do you, lord of the gods, come here to play tricks on hermits?" But not all of the stories involve divine or supernatural intervention: numbers 18, 20, and 21, for example, are entirely human tales. In story 20, the bodhisattva is shown as naive if highly principled: he renounces

the world as a result of a chain of events starting with his half-deaf mother-in-law's misinterpretation of her daughter's words. In some cases the bodhisattva is an animal: a hare (6), a fish (15), a young quail (16), a goose (22), an ape (24), and so on. Such tales—themselves a reworking of fables of hoary antiquity—seek to reveal ideal human virtues by way of contrast. A king, whose life has been saved by the very ibex-bodhisattva he had intended to kill in the hunt, exclaims, "Oh! how sharply his gentleness puts me to shame. It is I who am the animal, the brute rather, and he is an ibex only in appearance" (p. 175). While most of the stories illustrate universal virtues like compassion and forbearance, two are more philosophical in tenor: number 23, which seeks to refute a number of Indian philosophical systems, and number 29, which deals with belief in the afterlife.

Le Congrès du Lac Anavatapta (Vies de Saints Bouddhiques), Extrait du Vinaya des Mūlasarvāstivādin Bhaiṣajyavastu, II: Légendes du Bouddha (Buddhāvadāna) (Publications de l'Institut Orientaliste de Louvain 38), MARCEL HOFINGER, Louvain-la-Neuve, 1990; 159 pages.

The purpose of the *Jātaka-nidāna* and the *Jātakamālā* (as well as the *Buddhavaṃsa* and *Cariyāpiṭaka*, mentioned above, and the *Lokānanda-nāṭaka*, to be reviewed below) is the glorification of Gotama or Śākyamuni as a bodhisattva or a Buddha through the recounting of his noble deeds. In contrast, the "*Buddhāvadāna*"³ is an attempt to grapple with a hagiographical problem: the undeniable fact that the early scriptures and traditions of the various schools of Buddhism relate that in his final life the Buddha underwent certain negative experiences. Since every effect must have a karmic cause, the Buddha, like anyone else, must have committed wrong deeds in previous

lives. Hofinger's work is a translation of the Mūlasarvāstivādin version of these events, as recounted in the *Bhaiṣajyavastu* (Chapter on Medicine) of that school's *Vinaya*. The Theravādin account is found in the *Buddhāvadāna* of their *Apadāna*. (The past misdeeds of the Buddha are also dealt with in the *Saṃskṛtāsaṃskṛtaviniścaya* of Daśabalaśrimitra, a text preserved only in Tibetan translation, probably composed in Northern India in the 12th or 13th century.⁴ *Daśabalaśrimitra* gives two prose lists: (1) 260b6—261a7, "sixteen misdeeds" (but I count only twelve), source not named; (2) 261a7—262a4, "sixteen misdeeds... according to the system of the Ārya Sāmmatiya school ('phags pa mang pos bkur ba'i sde pa'i chos lugs kyis)". At least one misdeed is discussed in Vasubandhu's (5th century?) *Vyākhyāyukti*, also extant only in Tibetan translation.⁵ These sources have not yet been studied or translated.)

I will give one example of the type of story in question. In no. VIII of Hofinger's translation, the monks ask why Śākyamuni, as a bodhisattva, had to spend six years practising severe austerities. They are referring to a well-known period of the bodhisattva's quest for enlightenment, which is described in the early scriptures such as the *Majjhima-nikāya* of the Pali canon. In reply the Buddha relates how, as the brahman Uttara, he once refused to pay homage to the past Buddha Kāśyapa, saying, "How can there be enlightenment (*bodhi*) for that bald-pated ascetic? Enlightenment is something extremely difficult to attain!" As a result of this verbal karma, Śākyamuni himself underwent difficulties in his quest for enlightenment.

Other past misdeeds of the bodhisattva include killing or murder (I, II, VI, XI), calumny (IV, V), false accusation (VI), and so on. In contrast to the *jātaka* stories, the bodhisattva is shown here as very human and very imperfect, and no attempt is made to gloss over his misdeeds. The latter task was left to such Mahāyāna texts as the *Upāyakausālya-sūtra*, which gives an apologetic account of most of the misdeeds.⁶

Hofinger gives a French translation of the relevant section of the *Bhaiṣajyavastu*: a prose text dealing with eleven such events, in each case spoken by the Buddha himself in response to a specific question put by the monks; an intervening anonymous verse eulogy of the Buddha; and a concluding versified account of ten events, in an order different from that of the prose, again spoken by the Buddha. The work opens with a brief introduction and a bibliography. At the end of the book are separate indexes of Tibetan and Chinese terms, both cross-referenced with a Sanskrit-Pali-Tibetan-Chinese glossary, and finally an index of proper names and important topics.

The translation is based on a romanized edition of the Tibetan, for which Hofinger has utilized three xylograph recensions: Narthang (N), Peking (P) and Lhasa (Lh). In his pioneering studies over the last decade or so, Dr. Helmut Eimer of Bonn has shown that the available editions of the Tibetan *Kanjur* fall into two main redactional groups, and that in order to establish a *Kanjur* text with a truly critical edition, more editions than those utilized by Hofinger must be consulted. Since the editions used by Hofinger represent both groups—Narthang along with Lhasa (a 20th century edition based in the main on Narthang), what Eimer calls the "Western tradition", and Peking the "Eastern tradition"—we at least have representative readings of the two traditions. This is insufficient, however, to thoroughly establish the finer points of the text and its transmission.

The Tibetan text is supplemented by Sanskrit fragments from Gilgit, given when available at the foot of the Tibetan, and by reproductions of the Taishō edition of the corresponding sections of the *Bhaiṣajyavastu* in I-ching's Chinese translation and of the Chinese translation of a related *avadāna* text. Hofinger also reproduces the Taishō text of *sūtra* 63 of the Chinese *Madhyamāgama* along with its Pali counterpart, the *Ghaṭikāra-sutta* (*Majjhimanikāya* 81), as parallels to prose story VIII of his translation.

The present volume is a sequel

to Hofinger's earlier study, *Le Congrès du Lac Anavatapta (Vies de Saints Bouddhiques), Extrait du Vinaya des Mūlasarvāstivādin Bhāṣajyavastu*, I: *Légendes des Anciens (Sthavirāvādāna)* (Bibliothèque du Muséon 34, Louvain, 1954; second edition, *Publications de l'Institut Orientaliste de Louvain* 28, Louvain-la-Neuve, 1982). This work gave a French translation of the past lives of the elders (*sthavira*) or arhants, as spoken by each in verse at Lake Anavatapta (hence the title) in the presence of the Buddha, based on Hofinger's edition of the Tibetan text of the relevant section of the Mūlasarvāstivādin *Bhāṣajyavastu*, along with the Gilgit Sanskrit fragments and a reproduction of the Taishō edition of I-ching's Chinese translation. Since in the Mūlasarvāstivādin *Vinaya* the text dealt with in the work under review follows directly upon that presented in the earlier work, Hofinger has now completed the translation of an important section of the *Bhāṣajyavastu*.

It is unfortunate that the author seems to have been unaware of a number of important printed sources and related researches, all published a considerable time before his own work. He does not refer to Heinz Bechert's *Die Anavatapta-gāthā und die Sthavira-gāthā* (in *Sanskrittexte aus den Turfanfunden* VI, *Bruchstücke buddhistischer Verssammlungen* I, Berlin, 1961), which gives the Tibetan text (based on five editions) of the "eulogy of the Buddha" (Bechert 206-208 = Hofinger 48-50) and the verse text on the ten past misdeeds of the Buddha—side-by-side with the Pali parallels from the *Apadāna* and German translations of two Chinese versions (Bechert pp. 210-243 = Hofinger 50-54)—followed by a German translation of the Tibetan (pp. 244-247), all accompanied by detailed notes. As for prose story VIII in Hofinger's translation (pp. 102-115, "Nandipāla et Uttara"), Ernst Waldschmidt, in his "Central Asian Sūtra Fragments" (in Heinz Bechert, ed., *The Language of the Earliest Buddhist Tradition*, Göttingen, 1980, p. 143), gave a brief description of the *Nandipāla-sūtra* and its parallels. While, as noted by Hofinger, the story is not given in the

Gilgit manuscript of the Sanskrit *Bhāṣajyavastu*—which refers the reader to sūtra version in the *Madhyamāgama*—the Mūlasarvāstivādin version (referred to by Waldschmidt) is in fact repeated in full in the *Saṅghabhedavastu*; it is preserved in Sanskrit, and was published by Raniero Gnoli in *The Gilgit Manuscript of the Saṅghabhedavastu*, Part II, Rome, 1978, pp. 21-30. The Lokottaravādin version (also referred to by Waldschmidt) was published in 1882 by Sénart in the *Mahāvastu* I, pp. 317 foll., and translated by J. J. Jones in *The Mahāvastu*, volume I, London, 1949 (repr. 1973), pp. 265-285. The *Upāyakaśālyā-sūtra* (in Chang, *op. cit.*, pp. 442, 449-452) gives a detailed account from a Mahāyāna perspective. Furthermore, Hofinger does not refer to the *Kanjur* studies of Eimer and others. These are all serious omissions, which detract from the comparative apparatus given in Hofinger's notes.

A comparison of the Sanskrit *Saṅghabhedavastu* version of story VIII with the Tibetan *Bhāṣajyavastu* as edited by Hofinger shows that the two are very similar, the only major difference being that the former introduces Uttara first, and then Nandipāla, while in the latter the order is reversed. It also reveals a number of mistranslations, and shows that many of the Sanskrit equivalents of the Tibetan given by Hofinger in parentheses or in the notes are wrong. It is beyond the scope of this review to go into full detail: a new edition of this section, with the Tibetan of both the *Saṅghabhedavastu* and the *Bhāṣajyavastu* and the Sanskrit of the former, compared with the counterparts in the Chinese *Madhyamāgama*, the Pali *Majjhima-nikāya*, the *Mahāvastu*, and other related sources such as the *Upāyakaśālyā-sūtra* and the *Vyākhyāyukti*, would certainly be a valuable undertaking, since it would throw light on the transmission of an ancient and canonical *jātaka* according to four Śrāvaka schools—the Mūlasarvāstivādins (*Saṅghabhedavastu*, *Bhāṣajyavastu*), the Sarvāstivādins (*Madhyamāgama*), the Theravādins (*Majjhima-nikāya*), and the Lokottaravādins (*Mahāvastu*)—and its interpretation in the Mahāyāna (*Upāyakaśālyā-sūtra*, *Vyākhyāyukti*).⁷ I

will limit myself here to one important passage. On p. 106, "Au contraire, ce Bienheureux lui-même étant Buddha, a purifié tous les *dharmas*" corresponds to text p. 37 'on *kyang bcom ldan 'das de nīd sangs rgyas yin tej 'dis chos thams cad sangs byas so*, with a variant for the adopted reading (that of Narthang) *sangs byas so* given in the footnote as *sangs rgyas so* (Lhasa and Peking). That *sangs rgyas so* is the correct reading is clear from the Sanskrit of the *Saṅghabhedavastu* (p. 23), *api tu buddhaḥ sa bhagavān, buddhās cānena sarvadharmā iti*. The passage may therefore be rendered as: "That very Blessed One is indeed awakened (or enlightened), because he has awakened to (or realized) all *dharmas*". The phrase is significant as a Mūlasarvāstivādin "definition" of the term Buddha.

I note here a few other mistranslations or points needing clarification that have come to my attention:⁸

—pp. 85, 91, "le gain de l'accumulation (*saṃcayalābha*)":

"*Samcayalābha*" is Hofinger's reconstruction of the Tibetan *tshogs rñed pa* (see note 6 to p. 85, where the final *pa* is omitted). The correct Sanskrit form is *labdhasaṃbhārāṇi*, as found repeatedly in extant *Vinaya* and *Avadāna* literature, and given by Hofinger himself from the Gilgit manuscript on p. 27 of the text. It signifies that past karma will bear fruit when the appropriate complex of conditions (*sambhāra*) obtains (*labdha*), that is, "when conditions are ripe".

—p. 88, "l'absence de toute moralité aboutit à coup sûr au malheur"; text pp. 22-23 *thams cad tshul ma yin pas sdug bsngal bar gyur ta re*:

Here the Sanskrit is not available. Two merchants are at sea: one, who has lost his ship laden with gems because he had loaded it carelessly, is attempting to sink the other's ship out of sheer envy, in order to deny the other his profit. The latter catches him in the act. From the context

tshul seems not to mean "moralité" (more regularly *tshul khrims*), but rather "method" (Sanskrit *naya*?), or figuratively "sense." Thus the intended victim says: "Do not scuttle the ship! It is utterly senseless (perverse, idiotic, futile: since we will both perish) and will certainly lead to misery."

—p. 88, "dont l'esprit était attaché (*abhinivīṣṭa*) à la jalousie" ; text p. 23 *phrag dog la mngon par zhen pa'i blo can*:

The Sanskrit equivalent of the whole phrase, *irṣyāniviṣṭabuddhiḥ*, taken from text p. 28 (where the Tibetan is the same with the omission of the final *can*), is given on translation p. 95. Thus, despite the Tibetan prefix *mngon par*, which usually translates *abhi-*, the correct form seems to be simply *niviṣṭa*.

—p. 89, "un humble *pratyekabuddha*, qui a de la compassion pour les misérables...apparaît comme l'unique pur champ d'offrandes (*dānakṣetra*) du monde"; text p. 23 *rang sangs rgyas dman pa dang/ ngan pa la sñing brtse ba can...* 'jig rten gyi yon gnas gcig pu dag 'byung bar 'gyur ro:

This is part of a stock phrase. A complete Sanskrit example, which corresponds perfectly to the Tibetan of the *Bhaiṣaj-yavastu*, is found in *The Gilgit Manuscript of the Śayanāsan-avastu and the Adhikaraṇavastu*, (ed. Raniero Gnoli, Rome, 1978, p. 32.8): *asati buddhānām utpāde pratyekabuddhā loka utpadyante hinadinānukampakāḥ prāntasāyanāsanabhaktā ekadaḥśiṅṅiyā lokasya*. Hofinger's "un humble *pratyekabuddha*, qui a de la compassion pour les misérables...apparaît" contains two errors: humble (*hīna*, Tib. *dman pa*) does not modify *pratyekabuddha*, but rather belongs with the following phrase as clearly seen from the Sanskrit; *pratyekabuddha* is plural rather than singular, as seen in both the Sanskrit and the Tibetan

(*dag 'byung bar 'gyur ro*). The whole phrase is a general statement about the arising of *pratyekabuddhas*. Another problem is Hofinger's reconstruction of *yon gnas* as *dānakṣetra* (also at p. 122 and in the glossary, p. 145): the correct Sanskrit equivalent is *daḥśiṅṅiyā*. The whole passage may be translated thus: "When there is no arising of Buddhas, *pratyekabuddhas* arise in the world. They have compassion for the lowly and the wretched, and cleave to (Tib. here "delight in") remote dwelling-places. They are the sole receptacle for the offerings of the world." The idea is that *pratyekabuddhas* arise only when there is no Buddha in the world; in the absence of a Buddha, and thereby of the *saṃgha* or community, the only worthy recipients of offerings, for the making of merit in the Buddhist sense, are the *pratyekabuddhas*.

—p. 90, "qui était bien propre"; text p. 24, *gtsang zhing bsod pa'i bza' ba dang/ bca' ba...*

This phrase is consistently mistranslated by attaching the adjective *gtsang* (pure, clean = Skt. *śuci*) to the preceding noun, when in fact it belongs with the following phrase: "wholesome and tasty food and beverage". The mistranslation occurs once on p. 90, "son bol à aumônes, qui était bien propre", and three times on p. 109: "le roi *Ṛḥin*, bien pur", etc. The Sanskrit of the latter, which occurs in story VIII, is available in the *Sanḥhabhedavastu*, as mentioned above.

—p. 96, "un roi nommé Brahmadata commençait à régner et sa prospérité, d'après ce qu'on a dit, devait s'accroître"; text p. 29, *rgyal po tshangs sbyin zhes bya ba rgyal srid byed du 'jug ste/ 'byor pa dang zhes bya ba nas rgyas par bya ste = brahmadatto nāma rājā rājyaṃ kārayati ṛddham ceti vistareṇa*:

This is an abbreviation of a

stock passage. It should read: "A king named Brahmadata came to the throne: wealthy, and so on (*ceti, zhes bya ba nas*) [to be repeated as before] in full (*vistareṇa, rgyas par bya ste*)". The abbreviation of stock passages is also somewhat confused at pp. 91 and 120.

—p. 101, "Doctes [messieurs]"; text p. 34, *shes ldan dag*:

The note to this phrase says "le texte sanskrit porte simplement *bhavantāḥ* 'messieurs'"; that is, where the Tibetan has *shes ldan dag*, "doctes" ("learned ones"), the Sanskrit has *bhavantāḥ*, "messieurs" ("sirs"). There is however no discrepancy, since *shes ldan dag* is the standard Tibetan equivalent of *bhavantāḥ* in such a context. The Tibetan translation is presumably based on a tradition transmitted by the Indian *pañḍitas* and co-translators, but I have not yet found a text which attempts to justify the derivation.

—p. 115, "durant six années, j'ai pratiqué des austérités pour l'origine de l'Éveil (*bodhimūla*)"; text p. 45, *byang chub kyi sñing por dka' ba lo drug spyad do = bodhimūle ṣaḍvarṣaṃ duṣkaraṃ caritam*:

Here the locative phrase *byang chub kyi sñing por = bodhimūle* would better be taken as "in the vicinity of the bodhi-tree", where Śākyamuni practised austerities for six years.

Despite these drawbacks, Hofinger's *Légendes du Bouddha* is a valuable contribution to the study of the Buddhism of the Mūlasarvāstivādins, since it brings together at least some of the source materials, and sometimes offers useful information in the notes. The Sanskrit equivalents given in parentheses or in the footnotes must, however, be treated with extreme caution, and story VIII in particular must be checked against other available versions.