**A List of Speakers and Abstracts**

# Cross-Cultural Transmission of Buddhist Texts: Theories and Practices of Translation

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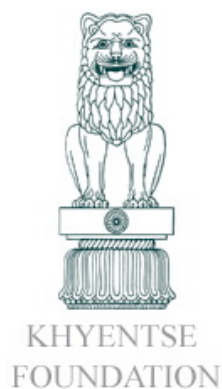
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# Abstracts

# Translation as Proofs and Polemics of Authentication:
## rNying-ma versus gSar-ma Translation Practices

Orna Almogi
(Hamburg)

The issue of translation lies at the core of the division of the Tibetan Buddhist various traditions into the Ancient School (rNying ma) on the one side and the New schools (gSar ma) on the other, which are associated with the periods of early and later translations (*snga 'gyur* and *phyi 'gyur*), respectively. While there is no doubt that the main point of contention has been the authenticity of Tantric scriptures that have been translated during the early period and often also their doctrinal content, the dispute has also been extended into the matter of translation as such. In fact, the issue of translation has become one of the proofs of authentication for the rNying ma school and had been often used by rNying ma scholars in polemical discussions. In the present paper, I shall discuss the phenomenon of translation as proofs and polemics of authentication in view of the so-called Six Supremacies (*che ba drug*) of the rNying ma school, a concept attributed to the eleventh-century scholar and translator Rong zom Chos kyi bzang po and used extensively by later rNying ma authors.

# Found in Translation: Resolution of Linguistic Ambiguity as Source of Doctrinal Innovation

Stefan Baums
University of Munich

A well-known story in the Mūlasarvāstivāda Vinaya illustrates the misunderstandings that could occur when Buddhist technical terminology was translated from one dialect or language to another: In his old age, Ānanda overheard a monk reciting the verse corresponding to Dhp 113 as "If a man were to live for a hundred years, and not see a water-heron (*udaka-baka*), it were better that he live only for one day, and see a water heron" rather than in its correct form with "arising and perishing (*udaya-vyaya*)." When the monk would not accept Ānanda's correction of his absurd corruption, Ānanda in despair entered nirvāṇa. John Brough convincingly argued that the confusion illustrated in this story had its basis in the transposition of a phonetically ambiguous Gāndhārī compound [uðejaʋaja] (spelled *udakavaya* in Dhp[K] 317) into the more highly specified phonetic shape of Sanskrit, requiring a commitment (misplaced in this case) as to the lexical identity of the members of the compound. The growing corpus of known Gāndhārī manuscripts and inscriptions has yielded several additional examples where this process of disambiguation by translation from Middle Indo-Aryan dialects into Sanskrit or Chinese was applied to Buddhist technical terminology. The present paper will discuss one example (*bhūtakoṭi*) in which newly available Gāndhārī texts provide new evidence for the original meaning of this technical term whose precise meaning was disputed in the later tradition, and two examples (*vṛṣabhitā* and *lokapitṛ*) where our Gāndhārī sources illustrate the emergence of new doctrinal concepts by the process of (historically wrong) disambiguation when Middle Indo-Aryan terms were transposed into Sanskrit. The paper will conclude by presenting the Buddhist Translators' Workbench project which is developing a suite of tools for the cross-linguistic analysis of Buddhist text corpora to facilitate the identification and historical modelling of translation processes such as the above and the doctrinal developments that they gave rise to.

# Gāndhārī and the Early Chinese Buddhist Translations: Reconsidering An Old Hypothesis in Light of New Finds

Daniel Boucher
(Cornell University)

In 1998 I published an article that called the decades old "Gāndhārī hypothesis" into question. Simply stated, this hypothesis, developed first by John Brough and repeated many times subsequently by Indologists and Sinologists alike, proposed that the vast majority of Buddhist texts translated into Chinese in the first few centuries C.E. derived from Indic texts composed in Gāndhārī Prākrit. Without denying the existence of some Gāndhārī source texts, my article attempted to complicate the picture in light of what we know about the process of translation in early Chinese Buddhism. I showed that much of the seeming evidence for an underlying Gāndhārī original may better reflect confusions stemming from an aural/oral interaction between members of the translation committees. Since this article, many more finds of Gāndhārī manuscripts have come to light in an increasingly diverse variety of genres. It is now time to rethink this hypothesis in light of this new data and to consider anew the existence of large canons of northwest Buddhist literature in the first half of the first millennium.

# Reading Chinese Through Sanskrit, Reading Sanskrit Through Chinese

## An In-depth Analysis of Xuanzang's Translation Technique

This paper will present preliminary results of a thorough-going investigation into the question how Xuanzang translated select passages from the encyclopaedic Sanskrit work *Yogācārabhūmi(śāstra)* into Chinese. In this analysis, special emphasis will be laid on the ways in which—and on the extent to which—he transferred morphological and syntactical features of the original Sanskrit text into Chinese.

It is well-known that Xuanzang was extra-ordinarily well-versed in the language and thought of Indian Buddhist texts and laid great emphasis on an authentic transmission of these works to China. It is hoped that a deeper and more detailed understanding of his translation technique will be helpful in two regards: To begin with, in view of the fact that the available witnesses for the original Sanskrit text have, as is well-known, often been produced far later than Xuanzang's translations, text-critical work on the ancient Indian Buddhist texts can considerably be enriched by data extracted from the Chinese texts. Moreover, it might become easier to recover elements of the original texts from Xuanzang's renderings in such cases in which no Sanskrit original—and sometimes even no Tibetan translation—is extant.

There are already quite a few pertinent reference works for Xuanzang's translations available, in particular bilingual indices. However, they are partly based on low-quality or mediocre Sanskrit editions. Moreover, the data collected in them disregard—with one notable exception—the context from which the equivalents have been taken. Other important observations on Xuanzang's renderings tend to be scattered in the foot-notes to critical edition of the Sanskrit texts and their translations. Therefore, it might even be useful to give a detailed and systematic overview of Xuanzang's translation technique, if no decisive deepening of our pertinent knowledge can be attained. In the long run, it would be desirable to create a comprehensive overview of Xuanzang's translation idiom for class-room use or/and as a reference tool for scholars.

In brief, this paper is intended to meet practical needs of specialists in Indian and, perhaps to a somewhat lesser degree, Chinese Buddhism, rather than to address theoretical issues from the domain of translation theory.

Martin Delhey

**Technical and Dynamic Translation: Translation theory and the heterogeneity of Buddhist literature**
Luis O. Gómez

This presentation summarizes a longer project in which I explore several implications of contemporary Western translation theory for the practice of translating classical Asian Buddhist texts. The presentation is, in part, a call to question the assumption that we can imitate uncritically any particular model among classical Buddhist translation techniques. The warning is accompanied by theoretical reflections and concrete examples illustrating the challenges of translating classical texts into a contemporary Western idiom.

Theoretically, the paper questions the long history of unreflectively assuming that a knowledge of the history and language of Buddhist texts and their classical translations is enough to produce a good contemporary translation. This, I will argue, is especially true of the approach to translation that acts without a clear sense of who might be the target audience or audiences (technically speaking, ignoring the *skopos* of our translations). Translation theory generally helps us rethink the crucial question of the goals of translation —what is it that we seek to achieve by translating, for whom, to what purpose?

From the point of view of the history of culture one can add a second caveat: a blind imitation of classical models or a blind trust in the "accuracy" of the literal overlooks the history of translation in the West. The Western model continues to be that of multiple translations constantly open to criticism and revision —witness the history of translations of Homer, the Bible, Dante, and more recently the Freudian corpus.

The picture is further complicated when we consider that many Buddhists texts straddle the fence between technical and literary writing, requiring a thorough revision of our presuppositions about translation, but also a constant revision of our understanding of the goals behind the production of Buddhist texts.

Furthermore, we need to ask ourselves what it is that we seek to achieve when we demand a single authoritative rendition of a Buddhist text, in societies where we have lost the single authoritative voice in most political, social and cultural spheres. Perhaps we need to make our peace with the lack of the necessary historical conditions that would allow for an authoritative claim to be accepted universally and without a challenge.

Lastly, the variety of canonical languages and recensions also raises the problem of deciding on authoritative source texts —an issue that perhaps is not amenable to simple resolution, or perhaps should not be given such a solution. Consider, for instance, the use of Chinese and Tibetan as canonical languages in cultural spheres where knowledge of the so-called originals is no longer possible..

Practically, the paper addresses the related question of the spectrum of possibilities present between the two poles of technical versus dynamic translation, the formal and the informal translation.

These topics are brought together in the critical exploration of two concrete passages representing two genres of Buddhist literature: the *śāstric* and the narrative-poetical.

# Multiple Translations from Sanskrit into Tibetan

Michael Hahn
(Philipps-Universität Marburg)

As is well known, there exist many multiple translations of Indian texts into Tibetan, both inside and outside the Tibetan canon. The most obvious reason for a second or even third translation is the revision or substantial improvement of an older translation, which is usually stated in the colophon. Famous examples are the *Saddharmapuṇḍarīkasūtra*, Śāntideva's *Bodhisattvacaryāvatāra* or Daṇḍin's *Kāvyādarśa*. Sometimes the situation is not so clear, as in the case of the canonical and paracanonical translations of Nāgārjuna's *Ratnāvalī*. After a brief discussions of these cases I will deal with the double translations of Rāhulabhadra's *Prajñāpāramitāstotra* and the triple translations of Sarvajñamitra's *Sragdharāstotra* and Carpaṭi's *Avalokiteśvarastotra* as illustrations of independent translations of the same text and deliberate modifications for literary purposes.

# Some Problems in the Translation of Terms of Technical Vocabulary of Tantric Literature

Harunaga Isaacson
(University of Hamburg)

The translation of Buddhist esoteric, tantric, literature has in both modern and pre-modern times posed special difficulties for scholars. One complex of problems concerns technical vocabulary. This presentation will consider these problems and some of the solutions that have been found for them, focussing on examples drawn from pre-modern translations from Sanskrit into Tibetan and modern translations from Sanskrit into English. The importance of taking the technical vocabulary of non-Buddhist tantric literature into consideration will be demonstrated.

Abstract:

A Fourteenth Century Text-critical Conundrum in Tibet with a History:

On a Quotation from the *Śrīmālādevīsiṃhanādasūtra* in the *Uttaratantravyākhyā*

Leonard W.J. van der Kuijp

Ever since the publication of D. Seyfort Ruegg's translation of Bu ston Rin chen grub's (1290-1364) 1359 study of the notion of the matrix of enlightenment (*tathāgatagarbha*), the so-called, *Mdzes rgyan*, in 1973, it has been known that the Tibetan tradition was quite aware of a text-critical problem that existed between, on one hand, Rngog Lo tsā ba Blo ldan shes rab's (ca.1059-ca.1109) translation of a passage from the *Śrīmālādevīsiṃhanādasūtra* that is cited in the *Uttaratantravyākhyā* and, on the other hand, Sna nam Ye shes sde's *circa* 800 rendition of this very same passage in his full scale translation of the sutra. Bu ston airbrushes the problem aside by merely stating that Rngog Lo tsā ba's translation is correct, because it conforms to the context of the *Vyākhyā*. That is all he has to say about it. Other Tibetan intellectuals such as Nya dbon Kun dga' dpal (1285-1379) and, presumably, Mnga' ris Chos kyi rgyal po (1306-86), alias Phyogs las rnam rgyal, articulated the issue at much greater length and detail why one should prefer Ye shes sde's translation.

# Xuanzang and Translation

Rachel Lung

(Lingnan University, Hong Kong, China)

## Abstract

Xuanzang is an iconic figure in both translation studies and Buddhism in China. As a subject of academic study, Xuanzang has been examined in relation to his pilgrimage to India, his translation principles, and his extensive sutra translations of impeccable quality. More importantly, his practice and standards of sutra translation, in hindsight, proved to be highly insightful and instructive even for modern translation studies. In fact, translation is a thread that runs through his life, his work and his achievements. Taking this perspective, this paper focuses on how translation serves as a decisive factor, at different crucial points of his life, in shaping his actions before, during, and after his pilgrimage.

# The Tibetan and Mongolian Translation of the
## Kāraka section of Rāmacandra's
### *Prakriyākaumudī*

Hong Luo
(China Tibetology Research Center, Beijing)

## Abstract

The *Prakriyākaumudī*, which is composed by Rāmacandra in the later half of the 14th / 15th century is 'the first exhaustive attempt to classify the Sūtras of the *Aṣṭādhyāyī* and arrange them so as to suit a systematic and methodical treatment of the different subjects of grammar dealt with in them'. It overshadowed works of the same kind and dominated the field till the *Siddhāntakaumudī* of Bhaṭṭoji Dīkṣita. The Tibetan translation of the *Prakriyākaumudī*, the *brDa sprod pa'i bstan bcos chen po pāṇinivyākaraṇa gźuṅ 'grel gyi go don cho ga dper brjod sogs zin bris su bkod pa legs bśad nor bu 'dren pa'i śin rta* was produced by 'Dar ba lo tsā ba Ṅag dbaṅ phun tshogs lhun grub, alias Tshe dbaṅ rab brtan rdo rje (1634-?) in cooperation with Gokulanāthamiśra and Balabhadra, two pandits from west India, during the period of 1658-1660. The cooperative team was finacially supported by the Fifth Dalai Lama and the translation was carried out in the 'Bras spungs Monastery (Dhānyakaṭaka). Based upon the Tibetan translation, Sumatiśīla / Blo bzaṅ tshul khrims (1694-?), prepared a Mongolian translation of the *Prakriyākaumudī* in the 18th century: the *Dokiy-a tokiyalduɣuluɣsan pā-ṇi-ni-yin sudurun tayilburi masi delgerenggüi kemegdekü*.

Some scholastic efforts have been put into the general examination of the *Pāṇinivyākaraṇasūtra* and its translations. However, it seems that till now there is no publication devoted specifically to the comparison of the *Prakriyākaumudī* and its Tibetan and Mongolian translations. The present work is the first attempt to collate and examine the *Kāraka* Section of the *Prakriyākaumudī* with its Tibetan and Mongolian translations. As the first stage of a detailed comparative study of this important grammatical work in the history of Sanskrit literature, the main purpose here is to provide a complete trilingual text of the *Kāraka* section along with a description and analysis of the translations. The collation and examination of the *Kāraka* section confirm that the Tibetan translation, as suggested by its title, is a compiled translation consisting of the interpretation in the *Mahābhāṣya*, the *Kāśikā* and other unknown sources. Although it contains doubtful and inaccurate translation and interpretation, the Tibetan translation as a whole is a 'praiseworthy' work. As for the Mongolian translation, besides coping mistakes in the Tibetan translation, it contains mistakes due to misunderstanding of the Tibetan translation, the evaluation given in the previous studies with regard to the Mongolian translation should be reconsidered.

# Tibetan Translators and Citations: Further Investigations

Anne MacDonald
(Austrian Academy of Sciences)

The paper continues and expands on my previous research on a major translator of Madhyamaka works, namely, Pa tshab Nyi ma grags. Beyond the sketchy guidelines set forth in the *sGra sbyor bam po gnyis pa*, little is known about the methods he and other scholars of the two disseminations of Buddhism employed in rendering Sanskrit works into the target language Tibetan. In a rare moment of methodological disclosure, Pa tshab, in the colophons to two of his translations, adverts to the way in which he dealt with the numerous embedded *śāstra* and *sūtra* citations he encountered in the process of translating the respective Sanskrit texts. Earlier work had focused on citations in the first chapter of the *Prasannapadā*; the present talk tests the reliability of the information provided by Pa tshab by broadening the scope of investigation to more of his translations and examines its applicability to the work of other translators.

# Indian *jyotiṣa* (astronomical/astrological) materials
# in Chinese Buddhist Translations

## Bill Mak

## University of Hong Kong

Abstract

A significant amount of Indian *jyotiṣa* (astronomy/astrology) materials are preserved in the Chinese Buddhist Canon, reflecting the types of texts in circulation in South and Central Asia from the third to tenth century C.E. A comparison of these materials with the orthodox non-Buddhist Sanskrit *jyotiṣa* texts extant reveals a number of unique features of the Chinese materials: 1) The astrological contents reflect a shift in interest from lunar-nakṣatra astrology to zodiacal genethliacal astrology (*horā*); 2) Development of the concept of *graha*-s (planets and pseudo-planets) and weekdays in conformity to the Greek model; 3) Variance of astronomical data provide clues of the time and location of the works composed/compiled.

While the historical values of these materials cannot be denied, to put them into proper historical context and perspective, a number of considerations should be made. First of all, why were these materials included in the Buddhist texts in the first place? What was the intention of the composers/compilers of these texts? Secondly, how genuine do the Chinese translations reflect the Indic exemplars? What kind of transformation and changes were deemed necessary by the Indian or Chinese translators in translating these materials?

In this paper, I propose a tripartite scheme to classify the Chinese *jyotiṣa* materials: old, transitional and new. Three texts, *Modengjia jing* (摩登伽經 = *Mātaṅgasūtra* / *Śārdūlakarṇāvadāna*), *Daji jing* (大集經 = *Mahāsaṃnipātasūtra*) and *Xiuyao jing* (宿曜經) of Amoghavajra, representing the three stages respectively, would be examined.

# On Tibetan Translation of Nāgārjuna and Some of His Followers' Typical Logic

Akira Saito

(University of Tokyo)

The fundamental rule of inference with which Nāgārjuna and his followers such as Buddhapālita and Candrakīrti built up their arguments is, they say, *prasaṅga* logic but strictly *modus tollens* [MT]: "*p* ⊃ *q, ~q,* therefore *~p*". In this argument, if *p* is substituted by *~p*, the argument becomes "*~p* ⊃ *q, ~q,* therefore *p*", i.e. a type of *reductio ad absurdum* which corresponds to the so-called *prasaṅga* logic [MT-P]. However, what the present paper deals with is non-*prasaṅga* type of *modus tollens* [MT-non-P] as found in Nāgārjuna and some of his followers' discussion.

As is well-known, the sentence *q* in the above *modus tollens* type [[MT-non-P-1D] of Nāgārjuna and some of his followers' argumentation is often replaced by such disjunctive sentences as can be symbolized by (*q* v [="or"] *r*), (*q* v *r* v *s*), or (*q* v *r* v *s* v *t*) [MT-non-P-2D, -3D, -4D], the last being called *catuṣkoṭi* or "four alternatives". Also noteworthy is that even when the logical form as well as Sanskrit expression is common, i.e. *modus tollens* type of expression, the rendering "only if" rather than "if" is occasionally required in accordance with its context.

Nāgārjuna and Some of His Followers' Typical Logic:
    MT-P
    MT-non-P-1D, -2D, 3D, 4D

After classifying Nāgārjuna and some of his followers' fundamental logic as above, this paper discusses a few different Tibetan renderings for a Sanskrit, mostly, optative ending of verbs used in the above *p* or *q* of MT-non-P type of argumentation, i.e., (*'gyur*) *grang na*, (*'gyur ba* ⊃ ) *zhig na*, or (*'gyur* ⊃ ) *na*, etc.

## THE PROBLEMATIC OF TRANSLATING : CONTINUITY AND DISCONTINUITY

(*cf.* mail of 31 August 2010, to D. Wangchuk)

IN THE COURSE OF A LONG PRACTICE (QUITE) OF TRANSLATING VARIOUS GENRES OF TEXTS RELATED TO BUDDHISM, INTO AND FROM SEVERAL LANGUAGES, THE OBVIOUS FACT THAT THE PROCESS OF TRANSLATING CONSTITUTES EO IPSO A PROCESS OF INTERPRETING COULD BE BETTER DELINEATED, AND RAISED THEORETICAL ISSUES THAT WILL BE DISCUSSED HERE.

CASES TAKEN FROM INDIAN TEXTS TRANSLATED INTO TIBETAN, FROM EPIGRAPHICAL AND SECULAR DOCUMENTS OF INDIA, CENTRAL ASIA AND TIBET WILL CONTRIBUTE TO ILLUSTRATE PART OF THE PROBLEMATIC.

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TRANSLATION IN THE TRANSMISSION AND RECEPTION OF BUDDHISM AND
INDIAN CIVILIZATION FROM INDIA TO TIBET
(Abstract for the Symposium 'Cross-cultural Transmission of Buddhist Texts: Theories and
Practices of Translation', Hamburg, July 2012)

This paper has two parts corresponding to the two parts of our Symposium's title. The first part calls attention to some problems in the translation and textual transmission of Sanskrit and Tibetan sources for the *tathāgatagarbha* doctrine.

A problem of primary importance to be considered concerns the definition in the Vyākhyā of the *Ratnagotravibhāga* and its sūtra source and the *tathāgata-dharmadhātu* identified as the *tathāgatagarbha* in terms of its relation to the sheaf of impurities (*kleśakośa > ñon moṅs pa'i sbubs*) that surround the saṃsāric condition of a sentient being. This problems turns out to be one of textual transmission of the Tibetan translation of the bsTan 'gyur of the *RGVV* into two divergent versions. This divergence led to a crucial difference in how the *tathāgatagarbha* has been understood in Tibetan traditions. (This problem has been discussed in the introduction to the present writer's *Le traité du tathāgatagarbha de Bu ston Rin chen grub*, Paris 1973.)

A second difficulty concerns the linguistically somewhat unperspicuous Tibetan expression *bral (mi) śes pa* in the *RGVV* and its sūtra source. The Tibetan translation of the sūtra itself, viz. *(ma) grol bar/bas śes pa*, only complicates the matter further. The Skt. original of the expression would be hard to reconstruct with the help of the Tib. material alone. The Skt. text of the *RGVV* is extant, however, and its reading *(a)muktajña* of course helps us out a great deal. Yet the Skt. original does not entirely clarify the issue. The presence (once) in the *RGVV* of the expression *amuktajñāna > bral mi śes* and (and also once) of the related expression *ma bral ba'i ye śes (kyi yon tan can) > avinirmuktajñāna(guṇa)* makes it possible, nevertheless, to understand what was intended. These expressions have to do with the idea that the ultimate reality is empty of all adventitious, 'separable', impurities but not empty of constitutive, 'inseparable', properties. This idea of ultimate reality was to be developed further by the Tibetan gŹan stoṅ pas.

Another difficult expression attested in the *RGVV* is the compound *tathāgatagarbhaśūnyatārthanaya*, rendered in Tib. by *stoṅ pa ñid kyi tshul du brjod pa de bźin gśegs pa'i sñiṅ po*. Although the Skt. compound is anything but perspicuous, and despite the fact that the Tib. wording used to translate it is syntactically awkward, the accompanying commentary of the *RGVV* makes possible a satisfactory interpretation of the text.

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Turning now to the second portion of the title of our Symposium, 'theories and practices of translation', we see that, in the West, several approaches to the translation of Sanskrit and Tibetan texts can be found.

One approach, going back to Sylvain Lévi in the early 20th century, is close to the practice of Tibetan Lotsābas. It is characterized by the use in the target language (English, French, German, etc.) of a highly technical – and sometimes linguistically artificial – system of translation equivalents for rendering important terms and expressions of the source language. This method has been found little favour among later translators, except in the *Hōbōgirin*.

A second approach, one independently set out also in the early 20th century by Stcherbatsky – and used, e.g., by Guenther also – employs in the target language more or less comparable European terms drawn from the languages of western philosophy and psychology for the purpose of rendering important technical terms of the source language. This approach is reminiscent of the *ko-i* method employed by many translators of the Buddhist texts into Chinese.

A third approach, advocated in the 1930s by the St. Schayer, preferred to retain many of the original terms of the source languages(s), which were then explained in comments annotations in the target language. This approach is of course one often followed by scholars writing on European philosophy.

Most/More recent translators – including Lamotte and his successors – have steered a middle course, selecting suitable translation equivalents from their target languages, but still carefully indicating technical terms and expressions of the source language in round brackets within their translations. This method would seem in most cases suitable to be an appropriate approach to the practice of translation, even though many readers complain because they find such translations overburdened by the presence of the brackets of Skt. or other source-language terms. This approach may also make it possible for us to eschew so-called 'Buddhist Hybrid English' (or 'BH French', or 'BH German', etc.) as much as is reasonably possible – something that is perhaps not always entirely avoidable or even desirable, however. Frauwallner and his successors have also employed this approach, although in their translation they have usually used fewer bracketed terms belonging to the source language.

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# Theory and Practice in Translating Indo-Tibetan Buddhist Texts

Francesco Sferra
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The paper aims at examining the applicability in Indo-Tibetan studies of the models offered by contemporary theories of translation (Translation Studies). In the light of some examples, semiotic and hermeneutic aspects involved in the process of translation and rewriting of religious, philosophical and literary medieval Buddhist texts will be examined.

# History through Textual Criticism: On Chinese

# Translation of Tibetan Tantric Buddhist Texts from 12 to 15th Centuries

Weirong Shen
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Until very recently few have known about the existence of a Chinese translation of a large corpus of Tibetan tantric Buddhist texts. The only known collection of these kinds of texts is the so-called *Secret Collection of Works on the Essential Path of Mahāyāna* 大乘要道密集 which is wrongly attributed to 'Phags pa bla ma Blo gros rgyal mtshan (1235-1280), the first Imperial Preceptor of the great Mongol khan. It consists of altogether 83 texts mostly related to the *Lam 'Bras* teaching and practice of Sa skya pa tradition. In addition, there is a group of Mahāmudrā texts whose Indian or Tibetan origin is yet to be identified. The discovery of *the Secret Collection of Works on the Essential Path of Mahāyāna* was thus only considered as the evidence of the dissemination of Tibetan tantric Buddhism of Sa skya pa tradition at the court of the great Mongol khans. In recent years I have discovered/identified a large number of Chinese texts similar to those included in *the Secret Collection of Works on the Essential Path of Mahāyāna* among the Khara Khoto collection preserved in St. Petersburg, Russia, new archaeological finds in various provinces of northwestern China and rare book collections both in the Chinese National Library in Beijing and in the National Palace Museum in Taipei. The astonishing discovery opened a new horizon for the study of Tibetan tantric Buddhism outside Tibet. Through a preliminary survey of these newly discovered texts we have reached the following tentative points which need to be further investigated:

(1) An entirely new chapter can be added to the history of Chinese Buddhism, particularly to the history of Chinese translation of Buddhist scripture. We have discovered/identified a large number of Chinese translations of tantric Buddhist texts. Almost all of the Yogini Tantras, such as *the Hevajra tantra*, *the Cakrasamvara Tantra* and *the Samputa Tantra*, together with their major commentaries, were already translated either into Chinese or into Tangut during the time of the Tangut Xia Kingdom (1032-1227). It represents a totally different tradition of Buddhist transmission into China from its main stream of the Chinese Song dynasty.

(2) The Northwestern part of China should be considered as one of the origins of Tibetan tantric Buddhism during the time of the second dissemination. Many texts, especially these related to Mahāmudrā teaching and various yogic practices, both in Chinese and in Tangut, represent a different transmissional tradition from the one of central Tibet. Numerous Chinese and Tangut translations were based on Tibetan translations which are not found in existing Tibetan *bKa' 'gyur* and *bsTan 'gyur* today. Likewise, the Tibetan original of most of the Chinese translations of Tibetan tantric ritual texts, which were of Tangut Xia origin, cannot be identified, while the Tibetan original of these of late periods are mostly identified.

(3) Through textual criticism we came to the conclusion that most of these

existing Chinese translations of Tibetan tantric Buddhism were in fact not made during the time of the Mongol Yuan dynasty (1272–1368), but either during the period of Tangut Xia kingdom or in that of the Chinese Ming dynasty (1368–1640). It is rather remarkable to notice that most texts (at least 10 volumes) of the *Lam 'bras* practice of Sa skya pa school (for instance, most texts included into *Lam 'bras slob bshad*) were translated into Chinese and that the whole project was undertaken during the early Ming period by a team of preeminent Buddhist monks from India, Tibet and China. We might be inspired by this fact to re-evaluate the history of interactions between Tibet and Ming China.

(4) It is worth noticing that the translation of Tibetan tantric Buddhist texts were often carried out by a team, which would consist of, at least, a collector (Ji 集 in Chinese, often referring to the author of the original text) , a transmitter (Chuan传, a Tibetan master) and a translator (Yi译, a Chinese or Tangut translator)，during the period of Tangut Xia kingdom. In fact, many texts of this kind look obviously like a new composition based on various texts rather than a translation strictly based on one single original text. The Translational works were likewise undertaken through the cooperation of Buddhist monks from India, Tibet and China. Dhāraṇis and Mantras appear mostly in their original Sanskrit form in the Chinese translation of three Sa skya pa texts of the *Hevajra tantra* from the Ming time.

# Peering Through a Fun-house Mirror
## Trying to read Indic texts through Tibetan and Chinese translations

Jonathan A. Silk
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Attempting to understand the literary products of Buddhist traditions necessitates in the first place a good understanding of the vocabulary of the texts under consideration. Texts of Indian origin present interesting challenges, especially when, as is all too often the case, they do not exist in their 'original' Indic linguistic shape. To understand a text of Indic origin, however, in its Indic context (as opposed to how such a text may have been appropriated in China) it is felt to be necessary to reconstruct as far as possible its Indic linguistic shape, at least as far as technical terms are concerned. Toward this end scholars often employ a sort of 'triangulation' between Tibetan, Chinese and Sanskrit (or varieties of Middle Indic). While this approach may be, with all due reservations, suitable for dealing with works such as technical treatises (*śāstra*), when dealing with scripture (*sūtra*) serious problems arise, so serious that they have the potential to call the entire venture into question. This presentation attempts to explore some of the challenges to coming to terms with Indic *sūtra* literature in light of Tibetan and Chinese translations.

# Translation Issues in the Transmission of the Catuṣpīṭha Corpus (abstract)

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The Catuṣpīṭha corpus (by which I mean the tantra itself, its 'explanatory' tantras, its commentaries and satellite texts such as initiation and ritual manuals) is perhaps one of the most curious of its kind in the Tantric Buddhist 'Canon', therefore it should come as no surprise that its Tibetan transmission too presents several exceptional features.

In the present paper I wish to focus on features within this corpus which go against the general governing ideas of the Canon as Tibetans saw it.

First, the idea that a Sanskrit text has to be translated faithfully. As I will demonstrate with several examples, the translation of the most important commentary of the Catuṣpīṭha, that of Bhavabhaṭṭa, which very much influenced the way the tantra itself was interpreted for translation into Tibetan, is not at all a faithful rendering, but a very expanded one.

Second, the theoretically rather strict border of what counts as scripture and what does not. There is very strong evidence to suggest that the first 'explanatory' tantra of the Catuṣpīṭha, the so-called *Mantrāṃśa was in actual fact once part of an initiation manual, one that has an author attributed to it, and is not therefore perceivable as revelation.

Third, the idea that the *mūlatantra* gives - even if not explicitly - the most basic teachings of a cult, such as the iconographic system. The Catuṣpīṭha is generally seen as the scripture on which the worship of Yogāmbara, a male deity, is based; however, the *mūlatantra* here does not teach any male deity in the *maṇḍala*, which consists exclusively of goddesses.

Fourth, that all translations in the Bstan 'gyur are actual translations. There are good reasons to suspect that at least the final quarter of a translated commentary, the Pañjikā of Kalyāṇavarman translated into Tibetan by Smṛtijñānakīrti, was written directly in Tibetan by the translator himself.

Besides these major issues I should also like to point out several further curiosities, such as editorial notes left within the canonical text, and examples of serious mis-translation.

# Annotated Translation of a Mahākāla Hymn by Si-tu Paṇ-chen

Peter Verhagen
(University of Leiden)

Si-tu Pan-chen Chos-kyi-'byung-gnas (1699?–1774) was one of the pre-eminent linguistics and translators of his day and age. His collected works provide us with many glimpses into the actual processes of the translator Si-tu Pan-chen at work. In my paper I will focus on one particular instance of such privileged insights, namely his annotated edition-cum-translation of a popular hymn to the Tantric deity Vajra-Mahākāla. It shows him consulting ancient Sanskrit palmleaf manuscripts which were preserved in Tibetan monasteries, as well as more recent manuscripts he had obtained from Nepal. And he took into (occasionally critical) consideration the earlier Tibetan translations of this hymn. All in all this document offers us a truly unique view of the pragmatics of this celebrated translator.

# Tibetans on the Phenomenon of Translation

Dorji Wangchuk
(Hamburg)

Tibetan canonical texts consisting of what is known as the "[Buddha's] Word in Translation" (*bka' 'gyur*) and "Treatises in Translation" (*bstan 'gyur*) bear, in many ways, testimony to unique Tibetan practices of translation. What is perhaps less known is the theoretical reflections on the phenomenon of translation explicit or implicit in Tibetan writings, although one could maintain that the general policies and guidelines of Tibetan translation recorded in the *Madhyavyutpatti* or *sGra sbyor bam po gnyis pa* disclose some implied Tibetan theories of translation. What I seek to do in this paper is not so much to discuss specific and concrete theories and practices of translation but rather report of some discussions by Tibetan authors on a meta-level, so to speak, regarding issues related to the phenomenon and processes of translations, that is, regardless of whether or to what extent their discussions conform (or are confirmed by) the facts on the ground, that is, individual translated Tibetan texts found in the Tibetan canon.

# "How did Tibetans learn a new text from its translators and comment on it? The case of Zhang Thang sag pa (12th century)"

Chizuko YOSHIMIZU (Tsukuba University)

In the period of the later diffusion (*phyi dar*), Tibetans learned a number of newly translated Buddhist treatises and started to compose commentaries on them. Those who played a central role in these activities were Indian *paṇḍit*s and Tibetan *lo tsā ba*s. The commentary on Candrakīrti's (7c.) *Prasannapadā*, the *dBu ma tshig gsal gyi ti ka*, written by Zhang Thang sag pa 'byung gnas ye shes, tells us that the author Zhang makes an interpretation of the text on the basis of his own study as well as of the opinions of a *lo tsā ba* and a *paṇḍit*, who are to be identified respectively as his teacher Pa tshab nyi ma grags and the latter's cooperator Kanakavarman, i.e., the translators of the *Prasannapadā*. At difficult points Zhang refers to their ideas and often examines them before presenting his own interpretation. Cutting some scenes from the *dBu ma tshig gsal gyi ti ka*, I will attempt to give a vivid picture of the transmission of the text and the Madhyamaka thought of Candrakīrti.