

A RECORD OF THE BUDDHIST RELIGION, as practised in India and the Malay Archipelago (A.D. 671–695). By I-TSING. Translated by J. TAKAKUSU, B.A., Ph.D. (Oxford: at the Clarendon Press, 1896.)

Students of Buddhism have long wished for a translation of the great work by I-Ching (I-Tsing) on Buddhism as he found it in practice in India and the islands of the "Southern Sea." In the treatise before us, Dr. Takakusu has provided such a translation, and enriched it with much pertinent and useful information. He has evidently taken great pains with his work, and devoted to it serious and continued study. The book will be hailed with gratitude by all who are interested in the practical working of Buddhism among its professed adherents in the seventh century.

Dr. Takakusu's work is prefaced by a letter to him from the Right Hon. Professor Max Müller. This is followed by a General Introduction from the translator. The Introduction gives us a short account of I-Ching's School, the Mūlasarvāstivāda, and of I-Ching's description of the Buddhist schools as they existed at his time. It gives next a very interesting account of the life and travels of the author, notes on some of the important geographical names in the treatise, its date, and tables of several literary men and Buddhist teachers of India mentioned in the Record. This last is in forty chapters, of which the fortieth should be regarded as a sort of appendix. The work is furnished with a map, and there are Additional Notes and an Index.

The title of I-Ching's book is "Nan-hai-ch'i-kuei-nei-fa-Chuan," which is here translated "A Record of the Inner Law sent home from the Southern Sea" (Introduction, p. xviii). The book is written in the terse, suggestive style so much affected by Chinese authors. It has also difficulties of its own, resulting from a peculiar use of certain terms and phrases. He would be a rare scholar, native or foreign, who could correctly interpret

all its hard passages. Our translator has endeavoured to give a faithful and intelligible version, and he has succeeded fairly well. It was not possible, however, for the work to be perfect, and there seem to be numerous passages in it in which the meaning of the author has been missed or imperfectly rendered. The translator has also impaired the usefulness of his book by a distribution into paragraphs which seems to be often haphazard, and by the neglect to give the actual sounds or characters for foreign words and technical terms used by his author.

I-Ching's own Introduction begins with a passage which is an abstract of the account of the origin of man as related in a Chinese translation of a Buddhist book. The account is there given with the view of teaching the priority and superiority of the Kshatriyas to the other castes. This fact seems to have been unknown to our translator, and consequently he has failed to catch the meaning of the passage. The author begins by referring to the time when our system of worlds had been renewed, when "all creatures had been made, but as yet there was no gradation of men," that is, caste did not exist. For the words within inverted commas the translation has, "When all things were created, there was as yet no distinction between animate and inanimate things."¹ But *jen-wu* (人物) cannot be made to mean "animate and inanimate things." It means *mankind*, or it may denote "men and [other] creatures." The author proceeds to describe the void expanse of the world as transparent without sun and moon, the inhabitants retaining their celestial light, as he states; the earth had a calm exemption from human vicissitudes, as *there was no distinction of sexes*. The words in italics are for the original *yin-yang-mo-pi-n*, which our translator renders "there was no difference between positive and negative principles." This also is an utterly impossible rendering. The primeval forefathers of man, some time after their descent from the Brahmalo-

¹ The original is 百億已成尙無人物之序.

to this earth, learned to subsist on an unctuous dewy substance which the surface of the earth produced naturally. This substance is called by the author *ti-fei*, *earth's fat*, but in the translation we have "the fatness of the earth," a very different thing.

Turning over to p. 2, we find this sentence: "Thereupon the mountains stood firm, the stars were scattered above, and the inanimate beings spread and multiplied." This sentence, as the Chinese text shows, ought to begin a new paragraph. It means something like this: "Thereupon men of eminence appeared occasionally, and man spread rapidly."¹ The author has come down in his review of man's history to the time when great men appeared here and there and from time to time, and when men had grown and spread so much as to have ninety-six different creeds of philosophy and religion. That Dr. Takakusu translates *han-ling*, *intelligent creatures*, that is, man, by "inanimate beings," must be by a slip of the pen.

Passing over many very interesting passages which are generally rendered fairly well, we come to chap. xiii. The title of this chapter is given by the translator as "Consecrated Grounds," a phrase which at once arrests our attention. The Chinese is Chie-Ching-ti-fa (結淨地法), or "The methods of determining clean sites (or grounds)." By "clean sites" is meant *grounds which the Buddhist brethren might lawfully use*, and *Chie* is the technical term used to render the Sanskrit word for *appoint, determine, establish*. Here, however, the term *Ching-ti* is used to translate the Sanskrit *Kalpya* (in Pali, *Kappiya*)-*bhūmi*, which also means *lawful site*. It has also the derived and technical sense of a *monastic kitchen or store-room*. In other places I-Ching, instead of *clean sites*, uses the phrases *clean kitchen* and *clean kitchen-grounds*. According to the *Mahāvagga* of the Pali *Vinaya*, the *Kappiya-bhūmi* was a *vihāra* outside the *Arāma* in which food

¹ The text is 於是岳峙星分含靈蔓蕕. I quote from the new Japanese edition of the Chinese Buddhist Books.

could be kept and cooked, and drugs stored for use without violating the precepts. The kitchen (or store) on the site chosen could be a vihāra, or a large or small house, or a cave. According to I-Ching, there were five (according to the Pali Vinaya, four) kinds of "clean sites." The first is called Ch'i-hsin-tso (起心作), which our translator renders "the ground consecrated by an individual's vow of building a monastery on the spot." But the words mean simply "made from an expression of mind (or intention)," and the phrase is explained. At the erection of a monastery, if the Brother superintending, as soon as the stone foundations are laid, should utter his mind thus—"This vihāra or house is to be the clean kitchen for the brethren," that place becomes a *clean site*. The second kind is that determined by the action of not less than three Bhikshus. The third kind of "clean site" is called *Ju-niu-wo*, "Like an ox lying asleep." There is no fixed position for the doors in the buildings on such sites, and the buildings are "like an ox lying down"; *no formal ceremony is used for such sites, the place making the site lawful*. The sentence in italics is in Dr. Takakusu's version—"Such a building, though it has never been consecrated by a rite, is considered pure (sacred)."¹ But the author's meaning is that no rite is required, and the site, not the *building*, is considered clean of itself. This phrase "ox lying-down site" apparently represents the Pali gonisādika which Mr. Rhys Davids translates *ox-stall*. But I-Ching was evidently taught to use the word in its literal sense of "ox lying-down." And a site with this name is well known in China as a very lucky one, especially for a parent's grave. It is a quiet sheltered nook generally on the lower slope of a hill, and a well-sheltered spot is perhaps all that is meant by gonisādika and "like an ox lying down." The fourth site is that of an abandoned vihāra, and the fifth is one set apart by a formal act.

¹ The Chinese is 縱使無 (read 元) 不作法此處即成其淨.

When there is a "clean ground" set apart in any of these five ways the brethren have the twofold enjoyment of "cooking within and storing without, and storing within and cooking without." Here the words *within* and *without* refer to the limits of the brethren's establishment. In the rest of this chapter the important word for *boundary* or *limit* occurs several times, and Mr. Takakusu either leaves it untranslated or renders it wrongly by "spot" or "place." Thus he translates *wei-chie-i-chie* (未結衣界), if the boundaries as to garments have not been determined, by "without consecrating the place to protect the purity of one's garments." Then the phrase *hu-su* (護宿) is rendered by "protecting the sleeping-place (against any evils)," but it means "to observe the rules as to spending a night." Again, the words *hu-i-chi-fa-chie* are translated "in the lawful spots for protecting the purity of garments," instead of "as to the boundaries for the observance of formal acts as to garments." The author adds that there are trees and other objects to mark the boundaries, and he does not say as in Mr. Takakusu's translation "there are differences between the places under trees (or in a village), etc."

Space is limited, and I must be content to refer to only one more matter in this very interesting book. At pages 158, 181, and 186, we have mention of a great Buddhist poet and philosopher. Mr. Takakusu writes the name of this man *Jina*, and the Chinese characters are *Ch'ên-na* (陳那). The origin of this identification is to be found in M. Julien's "Mémoires," etc., vol. ii, p. 106 and note. M. Julien afterwards discovered that he had here made a mistake, and wished to have the note on the word expunged. But the wrong identification of the word has remained. The P. W. took it up and gives *Jina* as a Buddhist philosopher; Beal, Eitel, Bunyio, Chavannes, with childlike simplicity, all accepted it, and Kern and others followed their example.

Now the word *Jina* occurs both in the Records of Yuan-chuang and in his Life, and neither there nor in any

other place is it transcribed by the above characters. What was the value of the first of these characters should have been well known to Julien from its frequent occurrence in Indian proper names. Thus, in the name of the great disciple Ajnātā-Kaundīya (in Pali, Kondiñña) the syllable *din* is commonly transcribed by this character 陳 now read Ch'ên, but formerly pronounced *din*. Thus we get Dinna as the name of the great author in question. That this was the sound given by Yuan-chang, is plain from the Life and the Records. In the former the name is translated by *Shou* (授), which like *dinna* means *given*. In the Records the name is translated by *Tung-shou*, *given by the youth*, that is, inspired by Manjuśri Kumāra-bhūta. But this interpretation of the name is fanciful and must be abandoned.

Now we learn that Ch'ên-na is short for Ch'ên-na-ka, that is Dinnaka, the Sanskrit Diñnāga. Then Yuan-chuang and I-Ching represent Dinna as a great writer on the science of causes, *Yin-ming*, but no book on this subject is to be found among those under Dinna's name in the Catalogue of Buddhist Books. If, however, we turn to this Catalogue (see Bunyio, Nos. 1223, 1224) we find a book entitled "Yin-ming-chêng-li-mên-lun" ascribed to an author called "Ta-yü-lung-P'usa," that is, Great District Dragon P'usa. Now "District Dragon" is in Sanskrit Diñnāga, "Elephant of the quarters," the Din-na-ka of the Chinese transcription. Mr. Takakusu, not having noticed Nanyio's correction, wrongly gives Nāgārjuna as the author of the above treatise. Now we find this treatise ascribed to Dinna, and it is evidently the sixth of the eight books by him on philosophy according to I-Ching's enumeration. Thus the Dinna of our author and other Chinese writers is evidently the Dignāga of Wassiljew's *Der Buddhismus* and Schiefner's *Tāranātha* and the Diñnāga of Hindu philosophy. He was a Brahman by birth, but was converted to Buddhism by Nāgadatta; he was a hymn-writer, scholar, and dialectician, a disciple of Vasubandhu and an opponent of Kapila's system, a Yogist, and a Mahāyānist in

Buddhism. He was evidently a man of great distinction and celebrity, and he is generally cited as *Dinna P'usa*.

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AVESTA: THE SACRED BOOKS OF THE PARSIS. Edited by KARL F. GELDNER. Published under the patronage of the Secretary of State for India in Council. (Stuttgart: Kohlhammer, 1885-1896.)

The completion of this revised edition of the Avesta texts is an event of considerable importance to the Parsis, and to Avesta students in general, as they will see when they begin to study the Prolegomena. In the first place, the editor, himself probably the most competent Avesta scholar that has yet arisen, bears testimony to the admirable accuracy and completeness of the work of his predecessor Westergaard, who, so far as the manuscripts accessible to him were concerned, had left little or nothing for his successor to amend. And, secondly, the Parsi priesthood and others, with wise and confiding liberality, intrusted the German Foreign Office with many of their most valuable manuscripts for the use of the editor. We have, therefore, his assurance not only that the first edition was practically the best that could have been prepared from the materials available in 1854, but also that the best further materials, that were then inaccessible, have now been utilized for the revised edition. Altogether 134 MSS., which have been used in preparing this edition, are described, and about half of them had never been previously examined by any European scholar.

The general arrangement of the various texts and their division into chapters and paragraphs remain practically as Westergaard settled them, though occasionally a paragraph, composed entirely of Avesta phrases quoted by the Pahlavi translators, has been omitted in the Vendidad, because it forms no part of the Avesta text. All metrical passages are also now arranged in metrical lines; whereas, in the former edition, this arrangement was practically confined