

Some Problems in the *Mahāyānasūtrālaṃkāra* and Corrigenda of the *Mahāyānasūtrālaṃkāra* (Chapter XI)

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Along with the *Madhyānta-vibhāga*, the *Mahāyānasūtrālaṃkāra* is counted, in both China and Tibet, among one of the five treatises of Maitreya. Moreover, since the Sanskrit, Tibetan and Chinese texts of the *Mahāyānasūtrālaṃkāra* is extant, it is an important treatise of the early phase of the *viññaptimātra* thought.

There is controversy surrounding the authorship of the *Mahāyānasūtrālaṃkāra*. Some say it was written by an actual person named Maitreya; others say that it was in fact written by Asaṅga and attributed to Maitreya Bodhisattva; while still others say it was written by more than one person living before Asaṅga's time.

As I have argued previously, Maitreya is most probably not the author of the *Dharmadharmatā-vibhāṅga*, one of the five works of Maitreya. Some scholars have recently argued that this work was composed sometime after the time of Sthiramati.

The chapter titles of the *Mahāyānasūtrālaṃkāra* and the *Yogācāra-bhūmi* are generally identical. The chapter titles of the *Mahāyānasūtrālaṃkāra* were probably composed on the basis of those found in the *Yogācāra-bhūmi*.

Both the *Madhyānta-vibhāga* and the *Mahāyānasūtrālaṃkāra* are important works of early *viññaptimātra* thought. Since the *Mahāyānasūtrālaṃkāra* quotes from the *Madhyānta-vibhāga*, the latter work was composed at a slightly earlier date than the former. However, they were

both composed at around the same time.

In both the *Madhyānta-vibhāga* and the *Mahāyānasūtrāṅkāra*, there is the question of whether the verse and prose sections were composed at the same time, or whether the prose was composed after the verse. I believe that the verse was composed slightly (about fifty years) earlier than the prose. However, there is also a strong hypothesis that they were composed at the same time.

Finally, I have included, as far as space allowed, a corrigenda to the text of the *Mahāyānasūtrāṅkāra*. This installment of the corrigenda is that of the eleventh chapter (“*Dharmaṣāreṣṭi*” chapter) of the treatise.