

## BOOK REVIEWS

***AN INDEX TO ASANGA'S MAHĀYĀNASAMGRAHA.*** Edited by Gadjin M. Nagao. *Studia Philologica Buddhica Monograph Series IX.* The International Institute for Buddhist Studies, Tokyo, 1994; in two volumes: Part One (Tibetan-Sanskrit-Chinese), pp. xviii+152, with corrigenda to the Japanese translation; Part Two (Sanskrit-Tibetan-Chinese), pp. x+154, with sources of identified quotations and related materials, and corrigenda to the author's Japanese translation (1982, 1987). ISBN 4 906267 34 3

Professor Nagao Gadjin's translation into modern Japanese of Asanga's *Mahāyānasamgraha*, published in two volumes by Kōdansha in 1982 and 1987 was the first major study in Japanese of this seminal text since Sasaki Gesshō's (1875-1926) work in 1931 (1977 revised reprint), and is one of the many landmarks in a long and distinguished career in Buddhist Studies. Dr. Nagao's work on the Yogācāra-Vijñānavāda school has been particularly influential, and his studies of the major Indian śāstras of this tradition have become standards in the field.

There being no extant Sanskrit text, Dr. Nagao's translation was made primarily from the Tibetan translation, although the four Chinese translations were also compared. Including the extant commentaries in Tibetan and Chinese, there are a total of eleven works which provided enough resource material for the reconstruction of the Sanskrit terms that appear in this index. In this regard, the Sanskrit restorations of the first two chapters of the text by Professor Aramaki Noritoshi which appeared in the appendix of the first volume of the translation are more or less included in this index as well. Étienne Lamotte's 1938 translation of the same text, entitled *La somme du grand véhicule d'Asanga* (Louvain, 1938; 1973 reprint), based on the Tibetan translation and the Chinese translation of Hsüang-tsang, has been the standard work on this text in Western languages, and because Professor Nagao chose to follow the same paragraphing, this index can also be used by scholars following the Lamotte translation who are unable to access the Japanese language.

The index is to be published in three separate volumes: Volume One, from

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Tibetan to Sanskrit and Chinese, and Volume Two, from Sanskrit to Tibetan and Chinese, are available at the time of this publication. The third volume, from Chinese to Sanskrit, however, is much more problematic and a release date has not been announced at this time. Considering the absence of an extant Sanskrit original, we are truly blessed that Professor Nagao's considerable knowledge of Buddhist sūtra and śāstra Sanskrit has enabled him to produce this index based largely on the Tibetan text. In addition, unlike Wogihara's *Bonwadaijiten* 梵和大辭典 (1979), each Chinese equivalent of a Sanskrit term is identified with regard to which translation it represents. The decision not to release the Chinese-Sanskrit index is understandable given the fact that there are four Chinese translations in the canon which not only use different equivalents for Sanskrit terms, but also show inconsistencies within each translation, sometimes even within the same paragraph. In the introduction we are shown how Paramārtha generally used 心 *hsin/shin* and 意 *yi/i* for *citta* and *manas*, respectively, but at times reversed his usage of the Chinese! In this regard, Hsüan-tsang's translations are of a higher philological order as he appreciated the need for consistency in his representations of technical terms. There is a short but excellent description of the textual characteristics of each of the four Chinese translations which is very helpful not only for anyone endeavoring to read these individual works, but also for understanding what to expect from any of the Chinese writings of these four translators: Buddhaśānta, Paramārtha, Dharmagupta, and Hsüan-tsang. Indeed, the problems encountered with the *Mahāyānasamgraha* are typical of what would be encountered in any attempt to reconstruct Sanskrit equivalents from Chinese. More than ten years have passed since the announcement of Professor Hirakawa Akira's proposed Chinese-Sanskrit dictionary, which has of course not yet appeared. But the field suffers from a painful lack of such references and so, despite the difficulty of the task, we can only convey our eagerness and encouragement to the members of Nagao's group to finish this third volume with godspeed.

It should also be noted that in preparing this index, Professor Nagao's original Japanese translation from his restored Sanskrit text had to be reviewed line by line, word by word. This has resulted in a corrigenda of the Japanese translation (appended, oddly enough, to both Volumes One and Two of the index) which not only corrects misprints but also reflects new understanding of how the Sanskrit should be reconstructed. This amounts to a revised version of the translation itself and in itself makes this index a necessary addition to any Buddhist library. Although it is unclear how much new information has been added to the work of Lamotte, the list of identified proper names and textual citations appended to the first volume is also well appreciated. The decision to add parentheses as well as question marks and exclamation points to

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equivalents in the index as required is also a welcome addition as it affords the reader the benefit of knowing Professor Nagao's judgement on the appropriateness, or lack thereof, the renderings found in the Tibetan and Chinese translations. In this sense, this index is far more than a mere trilingual glossary.

Although there should be no need to describe the influence of this text upon the Mahāyāna tradition, for students somewhat new to Buddhist Studies, it is probably worth mentioning that this work of Asanga had far-reaching influence in India, China and Tibet. The Paramārtha translation into Chinese, for example, became the basis of a school of Yogācāra Buddhism known by the same title as the translation, the She-lun tsung 攝論宗. But in addition to its discussion of such important Yogācāra themes as the three natures, the three bodies of the Buddha and the *ālayavijñāna*, the *Samgraha*, true to its name, is indeed a compendium of core themes that make up the Mahāyāna creed. The principal work of the Fa-hsiang/Hossō 法相 school, the *Ch'eng wei shih lun* 成唯識論, also owes a great deal to Hsüan-tsang's translation of this work. The value of this index to students of Indian and Tibetan Yogācāra goes without saying, but studies of Yogācāra Buddhism in East Asia will also benefit greatly from this work, particularly when the Chinese-Sanskrit volume becomes available.

MARK L. BLUM

*THE MANUSCRIPTS OF NANATSU-DERA: A Recently Discovered Treasure-House in Downtown Nagoya.* By Ochiai Toshinori, with related remarks by Makita Tairyō and Antonino Forte. Translated and edited by Silvio Vita. Kyoto: Italian School of East Asian Studies (Occasional Papers Series no. 3), 1991. pp. xii + 102 with illustrations. ¥2,500.

Every now and then, a long-lost Buddhist scripture comes to light in Japan. The manuscript collections of temples shelter a rich variety of texts, from fragments to canons. Most of the temple collections are in Kyoto or Nara. Or so we assume. Perhaps the most important revelation of *The Manuscripts of Nanatsu-dera* is that places outside of the Kyoto/Nara area may conceal treasures—Nagoya, for example. This book introduces us to a collection of hand-copied scriptures that belongs to Nanatsu-dera in Nagoya.