

Summary

A Japanese Translation of the *Dam pa'i chos puṅḍa rī ka'i 'grel pa*: Chapter X

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In the Tangyur of Tibetan canon there is a commentary on the *Lotus Sutra*, the *Dam pa'i chos puṅḍa rī ka'i 'grel pa*. This commentary is said to be translated from Chinese in its beginning and the author is said to be Sa'i rtsa lag in its colophon. Its original text is the *Fa-hua-hsüan-tsan* (法華玄贊) of Tz'u-en (基, 632–682) who is the founder of the Chinese Yogacāra (*Fa-hsiang*) school. He writes it on the basis of the Consciousness-Only doctrine and criticizes T'ien-t'ai's interpretation of the *Lotus Sutra*.

This Tibetan translation is not complete and ends with the eleventh chapter. Though the Chinese version of the *Lotus Sutra* on which Tz'u-en depends in his commentary has twenty-eight chapters, the Tibetan translation of the same scripture has twenty-seven chapters. The Tibetan translator can not understand the existence of the twelfth chapter on Devadatta and may stop translating the text at this chapter.

In the tenth chapter the translator also skips the citations from the commentary on *the Perfection of Wisdom Sutra* (大智度論) of Nāgārjuna and his commentary on the *Ten Stages Sutra* (十住毘婆沙論) because both commentaries have not been transmitted to Tibet. He may not only acknowledge them but also doubt their authenticities. Though the Tibetan translation is a shortened version of the Chinese text, there is surely a reason why he does not translate some passages into Tibetan.

He had surely no sufficient knowledge of Chinese Buddhism, but he must have tried to understand it. And this may be also a reason why this text is translated from Chinese into Tibetan. Tibetan Buddhists know the discussion on one vehicle or three between the Madhyamaka and the Yogacāra therefore they seem to have been interested in the same discussion in Chinese Buddhism. And they seem to have chosen this commentary which had been well read in Dunhuang.