

Remarks on Yijing's 義淨 Diction in His Translations

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1. The abstruseness of Yijing's translations

Yijing's 義淨 (635–713) translations, the *Guan suoyuan lun shi* 觀所緣論釋 (*Explication of the Investigation of Perceptual Object*, thereafter GSYLS) and the *Cheng weishi baoshen lun* 成唯識寶生論 (*The Generation of Treasurable [Wisdom] for [Understanding] the Establishment of Consciousness-Only*, thereafter BSL), are important sources for modern scholars to understand the thoughts of Dharmapāla (mid sixth century) and his influence in the development of Buddhist philosophy in India as well as in China. The former is Dharmapāla's commentary on Dignāga's (ca. 480–540) *Ālambanaparīkṣā* and *Vṛtti*, and the latter is Dharmapāla's commentary on Vasubandhu's (late fourth-early fifth century) *Viṃśikā* (or *Viṃśatikā*) and *Vṛtti*.

The GSYLS and the BSL are difficult to understand due to Yijing's abstruse style of translation. Hence, it is vitally necessary to form a coherent picture of his diction in translation, such as the use of fixed expressions or use of synonyms when conveying the details of complicated arguments involving disparate philosophical schools. Besides, it is also important to be aware of the irregularities exhibited in his translations as well as his phonetic transcriptions of Sanskrit terms.

2. The *pūrvapakṣa*/*uttarapakṣa*-markers

The GSYLS and the BSL contain numerous debates involving the *pūrvapakṣa* (objections by other Buddhist and non-Buddhist scholars) and the *uttarapakṣa* (replies by Vasubandhu/Dignāga and Dharmapāla). To fully understand the philosophical viewpoints propagated by these parties, one must be able to identify the beginning and the end of each argument presented in the texts.

In his translations, Yijing uses common markers to distinguish the *pūrvapakṣa* from

the *uttarapakṣa*. Although it is possible that some of these markers are translated from the original Sanskrit texts instead of being added by Yijing, yet enough similar markers occur regularly throughout his translations and thus form a recognizable pattern.

The following table lists several *pūrvapakṣa*-markers found in the GSYLS or the BSL:

<i>youshuo</i> 有說	Some maintain [as follows:]
<i>you yu fu zuo</i> 有餘復作	Other [masters] also make [the following statement:]
<i>you wainan yun</i> 有外難云	Outsiders/non-Buddhists censure [as follows:]
<i>you yizhi yun</i> 有異執云	Holding a wrong view, other people state [as follows:]
<i>rusi ji zhe</i> 如斯計者	those who conjecture in this way

1. BSL (T31, 86a): 有異執云, 然而獄卒由自他業增上所生, 不被害故互相苦刻, 他不許也。

Holding a wrong view, other people state [as follows]: Hell-guards are born by having the karma of self and others as the subordinating [cause]. Since they are not harmed, he does not allow that they (hell-dwellers and hell-guards) injure each other.

2. GSYLS (T31, 889b): 如有說云, 若識有彼相, 彼是此之境。

As some maintain [as follows:] If cognition contains the image of an [entity], that [entity] is the [perceptual] object of this [cognition].

(Cf. parallel sentence in the ĀPT (D 177a3; P 185b6): 'di ltar rnam par śes pa gañ ltar snañ bar skye ba de ni de 'i yul yin par 'dod do źes bśad do //)

The following table lists several *uttarapakṣa*-markers found in the GSYLS or the BSL:

<i>wu rushi shi</i> 無如是事	Such a case does not arise.
<i>shigu ding zhi</i> 是故定知	Therefore, [we] know for certain that
<i>cheng wu si guo</i> 誠無斯過	This fault does not take place at all.
<i>shi yi buran</i> 是亦不然	This is not the case, either.

1. BSL (T31, 90a): 若說方便趣我無性, 是亦不然。

If for the sake of convenience [the opponents] say that one enters the nature of nonexistence of the self, this is not the case, either.

2. GSYLS (T31, 891a): 無如是事, 非於根識所觀境處極微有殊, 然此總聚是三佛栗底, 而此總聚非根識境, 此已斥破。

Such a case does not arise. It is not the case that where there is an object to be investigated by the sensory consciousness the atoms (**paramāṇu*) [of this object] are distinct. However, this aggregate [of atoms] is [only] a conventional existence (*saṃvṛti*) and is not the object of

sensory consciousness. This [view] has already been refuted.

3. Multiple translations for the same Sanskrit term

In the GSYLS and the BSL, Yijing occasionally uses multiple translations for the same Sanskrit term. In the following example from the BSL, Yijing translates *pratyakṣa* (direct perception) as *biegen* 別根 and *xianliang* 現量 in the same passage. In the GSYLS, Yijing translates **paramāṇavaḥ* (*rdul phra mo rnams*, atoms) as *zhong wei* 衆微 whereas in the later part of the passage he uses the term *chen* 塵 to refer to atoms.

1. BSL (T31, 91c): 別根如夢等。雖無外境，然亦得有，此已如前細爲分別。此若後緣時，所見境已亡，如何許現量。

Direct perception [of external object takes place] as in a dream and so forth. Though external object does not exist, yet [direct perception] is produced. This [idea] has been analyzed in detail before. When [an object] is perceived at a later moment, [since] the perceived object already ceased to exist, how can we allow that [the external object] is directly perceived?

(Cf. parallel sentences in v. 16 and its *vṛtti* of the *Viṃśikā*, see Silk (2016: 113): *pratyakṣabuddhiḥ svapnādaṁ yathā* | (16a) *vināpy artheneti pūrvam eva jñāpitam* | *sā ca yadā tadā* | *na so [']rtho dṛśyate tasya pratyakṣatvaṁ katham matam* || 16bcd ||)

2. GSYLS (T31, 891a): 識境不別，如何得知。由匪於其珣甌等處衆微有別 …… 緣彼根識，便成相狀無有差殊，由此方成，於塵自體是所緣性。

How do we know that the cognition and the object are not different? Because it is not the case that where there are pots, cups, and so forth their atoms are different (namely, atoms of different objects should look alike) …… [Hence,] the sensory consciousness which takes them (the atoms) as object will [perceive] no difference in the form [of the atoms]; only through this way would it be proven that the body of atom itself is the perceptual object.

(Cf. parallel sentence in the *ĀPV* (159, 10–11): *bun pa dan kham phor la sogs pa'i rdul phra mo rnams la ni man du zin kyan khyad par 'ga' yan med do* //)

4. Unnecessary phonetic transcriptions of Sanskrit term

Yijing also shows inconsistency by using phonetic transcriptions for Sanskrit words, which in other contexts are translated by more conventional Chinese terms. In the following example from the BSL, Yijing transcribes *taimirika* (the sufferer of *timira*, a disease of the eyes) as *dimilijia* 抵蜜梨迦 although this Sanskrit term is translated as *xuanyi ren* 眩瞽人 in another place of the same text. In the GSYLS, Yijing transcribes

paramāṇu (atom) as *boluomonu* 鉢囉摩怒 although this Sanskrit term is translated as *jiwei* 極微 in most parts of the GSYLS. An explanation for this inconsistency is that Yijing tries to maintain four-character phrase whenever possible in his translation.

1. BSL (T31, 80c): 依損根識, 便能見彼. 是故定知, 毘蜜梨迦所有覺慧, 緣實外境.

Based on cognition due to the damaged sensory faculty, one sees those [hairs etc. floating in the air]. Therefore, [we] know for certain that all cognitions of the *taimirika* (*dimilijia* 毘蜜梨迦) take real external objects as the perceptual objects.

2. GSYLS (T31, 890a): 如是且述鉢囉摩怒不是所緣, 彼之能立不相應故.

Thus far, [we] say that atom (*boluomonu* 鉢囉摩怒) is not the perceptual object because his (the opponent's) means for establishing [the nature of *ālambana*] is inadequate.

(Cf. *vr̥tti* for v. 1 in the ĀPV (158, 7-8): *de ltar na re ṅig rdul phra mo dag dmigs pa ma yin no //*)

In conclusion, recognizing Yijing's usage of fixed expressions as well as the irregularities exhibited in his translation and transcription of Sanskrit terms are crucial steps toward understanding the philosophical thoughts of Dharmapāla.

Abbreviations

- APT Tibetan translation of Vinītadeva's *Ālambanaparīkṣāṭīkā* (*dMigs pa brtag pa'i 'grel bśad*, D no. 4241 175a3-187b5, P no. 5739 183a7-197b7).
- ĀPV Tibetan translation of Dignāga's *Ālambanaparīkṣāvṛtti* (*dMigs pa brtag pa'i 'grel pa*). Ed. Frauwallner (1959: 157-161). Since the *vr̥tti* includes all the *kārikās*, edition of the Tibetan translation of *Ālambanaparīkṣā* is not referred to.
- BSL *Cheng weishi baoshen lun* 成唯識寶生論 (T31, 77b-96c).
- GSYLS *Guan suoyuan lun shi* 觀所緣論釋 (T31, 889a-892a).
- Vimśikā* *Vimśikā* (or *Vimśatikā*) of Vasubandhu. Ed. Silk (2016).

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Key words 觀所緣論釋, 成唯識寶生論, *Ālambanaparīkṣā*, Dharmapāla, Yijing 義淨

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