

Prabhākaramitra:

His Name and the Characteristics of His Translation of the *Prajñāpradīpa*

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Introduction

Prabhākaramitra (564–633) is a well-known translator who translated Indian Buddhist texts into Chinese between 630–633. He translated three texts, the *Ratnaketudhāraṇī* (*Baoxing tuoluoni jing* 宝星陀羅尼經: RkDh), the *Mahāyānasūtrālamkāra* (*Dacheng zhuangyan jing lun* 大乘莊嚴經論: MSA), and the *Prajñāpradīpa* (*Boredeng lun* 般若燈論: PP) of Bhāviveka. Of course, he did not translate these texts only by himself. He worked with the help of Chinese monks and other foreign monks who could speak Chinese, because Prabhākaramitra came to China at the end of his life and he probably could not understand Chinese well. In any case, his name is registered as the main translator in all catalogues. I examined his translation of the PP, and I have researched the differences between the Chinese translation (PPc) and the Tibetan translation (PPT) of the PP for three years, as a part of a research project funded by the Austrian Science Fund (FWF). This paper is a brief summary of this project.

The present paper consists of two parts. I will address the question about Prabhākaramitra's name in the first half of the paper. In the second half, I will briefly summarize the characteristics of the PPc.

1. Prabhākaramitra or Prabhāmitra

I referred to the translator of the PPc as Prabhākaramitra in the introduction to the present paper. Indeed, most scholars refer to him as Prabhākaramitra in their papers or books. However, Kurumiya suggests that the name Prabhākaramitra is wrong and instead Prabhāmitra may be the correct name.¹⁾ Is his suggestion plausible? Which is this person's real name, Prabhākaramitra or Prabhāmitra? After introducing Kurumiya's view, I will then address the issue of which name is more plausible.

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Kurumiya admits that both names, Prabhākaramitra and Prabhāmitra, can be found in some Chinese catalogues of Buddhist texts (經錄). He considers three famous catalogues namely the *Datang neidian lu* 大唐內典錄 (664) and the *Xu gaoseng zhuan* 續高僧傳 (645) of Daoxuan 道宣, and the *Kaiyuan shijing lu* 開元積經錄 (730) of Zhisheng 智昇. The descriptions of Prabhākaramitra in these three catalogues are as follows:

	Translator	In Chinese	Short name	In Chinese
續高僧傳 (<i>Xu gaoseng zhuan</i>) ²⁾	波羅頗迦羅蜜多羅 (Boluopojialuomiduoluo, Skt. Prabhākaramitra)	作明知識 (Zuomingzhishi)	波頗 (Bopo, Skt. Prabhā)	光智 (Guangzhi)
大唐內典錄 (<i>Datang neidian lu</i>) ³⁾	波羅頗蜜多 (Boluopomiduo, Skt. Prabhāmit[r]a)	先(光)智 (Xian[guang]zhi)		
開元積經錄 (<i>Kaiyuan shijing lu</i>) ⁴⁾	波羅頗迦羅蜜多羅 (Boluopojialuomiduoluo, Skt. Prabhākaramitra)	作明知識 (Zuomingzhishi)	明友·波頗 (Mingyou, Bopo, Skt. Prabhāmitra)	光智 (Guangzhi)

The name Prabhākaramitra is given in both the *Kaiyuan shijing lu* and the *Xu gaoseng zhuan*. On the other hand, the name Prabhāmitra is given in the *Datang neidian lu*. If we look at only these three texts, we cannot determine which name is correct. However, at the same time, Kurumiya looks at the three texts that Prabhākaramitra translated into Chinese. The names for Prabhākaramitra that are referenced in these three introductory sections are as follows:

	Translator	In Chinese	In Sanskrit	Birth place
宝星陀羅尼經 (<i>Baoxing tuoluoni jing</i> ; RKDh)	波羅頗 ⁵⁾	光智	Prabhā[mitra]	India
大乘莊嚴經論 (<i>Dacheng zhuangyan jing lun</i> ; MSA) ⁶⁾	波羅頗蜜多羅	明友	Prabhāmitra	Magadha
般若燈論 (<i>Boredeng lun</i> ; PP) ⁷⁾	波羅頗蜜多羅	明友	Prabhāmitra	Middle India

These three texts refer to the name Prabhāmitra/Prabhā but not Prabhākaramitra. Therefore, Kurumiya assumes that Prabhāmitra is the correct name of this translator. To reinforce this hypothesis, he considers another Chinese catalogue, the *Gujin yijing tuji* 古今記

經圖紀 (627–649) of Zhisheng. He does this because the *Kaiyuan shijing lu* is a copy of this catalogue. Prabhākaramitra is referred to as follows:

	Translator	In Chinese	Short name	In Chinese
古今訳経図紀 ⁸⁾ (<i>Gujin yijing tuji</i>)	波羅頗迦羅 (Prabhākara)	作明知識 (*Prabhākaramitra)	波頗 (Prabhā)	光智

In the *Gujin yijing tuji*, we can find three names; Prabhākaramitra, Prabhākara, and Prabhā. Therefore, Kurumiya infers that when the *Kaiyuan shijing lu* copied the description of the *Gujin yijing tuji*, the name Prabhākaramitra was wrongly picked up, and this name was then transmitted in the *Xu gaoseng zhuan*.

Kurumiya's suggestion is worth considering. However, there are two small questions about whether the attribution of Prabhākaramitra in the *Xu gaoseng zhuan* was written earlier than that in the *Gujin yijing tuji*,⁹⁾ and why the name Prabhāmitra was selected in the *Datang neidian lu*, which was written after the *Kaiyuan shijing lu*. In addition, we have plausible evidence to show that the name Prabhākaramitra was known before the *Gujin yijing tuji*. This evidence is the *Bianzheng lun* 弁正論 of Falin 法琳. Falin is a Chinese monk who participated in the translation of all three texts that Prabhākaramitra translated, and he played a very important role as *bishou* 筆受. This fact means that Falin met with Prabhākaramitra and was working with him for three years. Falin refers to the name Prabhākaramitra in the *Bianzheng lun* as follows:

[His] kṣatriya's name is Prabhākaramitra. He is called Zuomingzhishi 作明知識 in Chinese.¹⁰⁾

On the other hand, he also refers to the name of Prabhā as follows:

Prabhā was from Middle India. He was called Guangzhi 光智 in Chinese.¹¹⁾

From Falin's reference, Prabhākaramitra is the true name, and Prabhā (or Prabhāmitra) was probably used as a short name. At the very least, the name Prabhākaramitra was not made up in the *Gujin yijing tuji*. Therefore, Prabhākaramitra may be regarded as the correct name of this translator.

2. The Characteristics of His Translation of the PP

Next, I will summarize the characteristics of the PPc in three points, each of which is composed of two parts.

2.1: Hypothetical eliminations.

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2.1a: The description, which was probably thought to be wordy in Chinese but has to exist in the original Sanskrit context, is eliminated from the PPc.

The PPt (D 118b7–119a2; P 145b6–146a2)	The PPc (81b25–28)
<p>don dam par 'o ma yin par gyur pa ni zo yin par gyur par mi byed de / 'bras bu la ltos pa'i phyir dper na rgyu spun dag bzin no // (Com.1) gal te mthon ba dan grags pa'i gnod pas gnod par 'gyuro ze na / (1) dam bcas pa khyad par can byas pa'i phyir skyon med do // yan na (2) don dam par smra bar 'dod pa'i 'o ma ni / bsams pa'i zo'i rgyu ma yin te / 'o ma yin pa'i phyir dper na de las gzan pa'i 'o ma bzin no // (3) de bzin du don dam par smra bar 'dod pa'i zo ni 'o ma'i rgyu can ma yin te / 'o ma la ltos pa'i phyir / dper na de las gzan pa'i zo bzin no // (4) yan na don dam par zo ni 'o ma'i can ma yin par ses par bya ste / rgyu la ltos pa'i phyir dper na snam bu bzin na //</p>	<p>非第一義中乳實作酪。何以故。以觀果故。譬如經等。(Com.1) 若言世間悉見乳作於酪。汝說無者。即為破壞世間所見。此執不然。何以故。(1) 我立義言非第一義。故我無過。</p> <p>Three inferences from (2) to (4) have been eliminated.</p>

2.1b: When some similar examples exist, just one is sufficient and thus the other examples are eliminated from the PPc.

The PPt (D 122b6–123b1; P 150b3–151a8)	The PPc (82b8–9)
<p>de bzin du don dam par lkog sal la sogs pa mtshan ñid yin par gyur pa yan ba lan zes bya ba / mtshan ñid kyi gzi yin par gyur pa yan ba lan zes mtshon par mi byed par ses par bya ste / mtshan ñid kyi gzi la ltos pa'i phyir dper na / rta'i mtshan ñid bzin no //</p> <p>de bzin du ... de bzin du ... de bzin du ... de bzin du ... de bzin du ... yan na</p>	<p>復次第一義中垂[古*頁]等相非牛体相。何以故。以觀体故。譬如馬相。</p> <p>Although five more similar examples exist in the PPt, these five are eliminated from the PPc.</p>

In both cases (2.1a and 2.1b), we may be led to conclude that the translators intentionally skipped these sentences or discussions, though they existed in the original PP.

2.2: Hypothetical additions.

2.2a: The objection from an opponent and its answer from Bhāviveka do not exist in the PPc.

2.2b: An entire meaningful discussion does not exist in the PPc.

The PPt (D 120a4–6; P 137a7–b3)	The PPc (82a2–6)
<p>[2.2a] <u>Grans can dag las gañ dag rgyu la 'bras bu sna na yod pa yin mod kyi cha phra ba'i phyir ram / zil gyis non pa'i phyir mi dmigs so zes zer ba de dag la yañ rags pa ñid dañ / zil gyis ma non pa ñid sna na med pa las physis yod pa'i phyir / 'bras bu sna na yod pa ma yin pas phyogs sna ma la gnod do // cha phra ba yod pas bsams pa gañ yin pa de rags par mthoñ ño zes zer ba dag gi dam bcas pa la yañ rags pa ñid du yod pa rjes su dpog pas cha phra ba ñid bsal ba'i phyir chos kyi ño bo ñid las log pa'i skyon yod do //</u></p> <p>[2.2b] Bye brag tu smra ba dag gi dam bcas pa'i phyogs la yañ yod pa gañ yin pa de ni da ltar yin pas / da ltar ñid yod par rjes su dpog pas 'bras bu 'das pa dañ / ma 'oñs pa ñid kyi khyad par bsal ba'i phyir chos can gyi khyad par bsal ba'i skyon yod do //</p> <p><u>gañ dag rgyu ni 'bras bu byed pa ñid ma yin gyi /</u></p>	<p>復次，異僧佉人言。因中果體不可得者。由果細故。此執不然。何以故。因中無龜故。龜先無體後時可得者。即是因中無果。汝立義破。若汝意欲細者為龜。是亦不然。何以故。不見細者轉為龜故。後時龜果與細相違。法體顛倒。立義過故。</p> <p>[2.2a] The reason “Zil gyis non pa'i phyir” does not exist in either the objection or its answer in PPc.</p> <p>[2.2b] Only the entire discussion with Bye brag tu smra ba does not exist in the PPc.</p> <p>復次。異僧佉人言。因作果者。是義不然。由了作故。...</p>

It is difficult to determine whether these sentences and discussions existed in the PP that was translated into Chinese. However, there is at least the possibility that they did not originally exist in the PP, because we cannot find any reason to eliminate them from the PPc.

2.3: Different translations.

2.3a: Simple different translations.

The PPt (D 119b3–6; P 146b5–8)	The PPc (81c18–25)
<p>de la 'dir med pa la mi byed pa'i phyir zes bya ba de ni phyogs kyi chos ma yin pa'i phyir gtan tshigs kyi don ma grub pa ñid do // <u>chos mi mthun pa'i dper rtag tu yañ byed pa'i phyir zes ñe bar sbyor bas / gtan tshigs mñon pa'i phyir tha sñad kyi phyogs la ni don ma grub pa ñid dañ / don 'gal ba ñid de / yod pa la byed pa mi srid pa'i phyir dañ / med pa la de srid pa'i phyir ro //</u></p> <p>don dam par ni gtan tshigs dañ dpe med do // gañ la gañ sna na yod pa de ni de las mi 'byuñ ste /</p>	<p>論者言。如汝立因無不作者。非立義法。以是果故因義不成。汝言無果有因義則不爾。由有此故彼得成者。此於世諦中成。非第一義。以第一義中因及譬喻二皆無體。若物彼處有者。彼物不於彼處起故。如因自体。由此法體二種差別。彼義不成。有過失故。如破初因。彼取乳等諸因亦應以此道理答遣。</p> <p>We can find differences between the two underlined parts.</p>

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dper na rgyu'i rañ gi bdag ñid bzin pas dam bcas pa la chos can gyi khyad par bsal ba'i skyon yod do //	
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2.3b: Expansion: the PPc expanded the sentences.

The PPt (D 144a3–4; P 178a6–7)	The PPc (89a13–16)
sems kyi skad cig ma sna ma la sogs pa'i mthu'i khyad par ni skye ba'i gñen po ma skyes pa'i rgyud la 'bras bur 'gyur bar gzuñ bar bya ste / mthu'i khyad par yin pa'i phyir dper na <u>ma du</u> <u>luñ ga'i me tog gi ze ba dmar ba bzin pas tha</u> sñad kyi bden pa la gnod pa med do //	何以故。由先心刹那所傳來業。對治未生。相 續與果。以功能勝異故。譬如以紫鑛汁浸摩多 弄伽子種之。後時花中有紫鑛色不違世諦。

The example of the flower of Mātuluṅga is well known. Bhāviveka also uses this example in other texts such as the *Tarkajvālā* (D 55b2; P 59a1), in which it is mentioned that, “It is like the center of a flower of Mātuluṅga,” like the PPt. On the other hand, it is translated in the PPc as follows: “It is like if [we] plant a seed of Mātuluṅga, which was dipped in purple water, then the center of the flower becomes purple.” A similar sentence can be found in the *Vyākhyāyukti*¹²⁾ of Vasubandhu, belonging to the Yogācāra School, the doctrines of which Prabhākaramitra studied in the monastic center of Nalanda in India. This fact suggests that Prabhākaramitra expanded this passage to explain its meaning, though the sentence in the PP was similar to that of the PPt.

3. Conclusions

We should consider that the name of the Indian translator that translated the PP, the MSA, and the RKDh into Chinese is Prabhākaramitra. Due to space limitations, I could show only one example for each case concerning the characteristics of the PPc. However, these characteristics are just tentative hypotheses; in order to obtain more detailed results, I will compare both translations in their entirety and examine their differences.

1) Kurumiya [1998] pp. 31–34.

2) Daoxuan *Xu gaoseng zhuan* (T no. 2060, vol. 50, pp. 439c26–27): 波羅頗迦羅蜜多羅。唐言作明知識。或一云波頗。此云光智。中天竺人也。

3) Daoxuan *Datang neidian lu* (T no. 2149, vol. 55, pp. 281a12): 西天竺國沙門波羅頗蜜多。唐言先智。

- 4) *Zhisheng Kaiyuan shijing lu* (T no. 2154, vol. 55, pp. 553b3–5): 沙門波羅頗迦羅蜜多羅. 唐言作明知識. 略云朋友. 或一云波頗. 唐言光智. 中印度人也.
- 5) 唐天竺三藏波羅頗蜜多羅. (T no. 402, vol. 13, pp. 537a6)
- 6) 摩伽陀国三藏法師波羅頗蜜多羅. 唐言明友. (T no. 402, vol. 13, pp. 590a6–7)
- 7) 中天竺国三藏法師波羅頗蜜多羅. 唐言明友. (T no. 1604, vol. 31, pp. 51a10)
- 8) 沙門波羅頗迦羅. 唐言作明知識. 或云波頗. 此云光智. 中印度人. (T no. 2151, vol. 55, pp. 366c2–3)
- 9) Although the *Xu gaoseng zhuan* was completed in 645, it is known that some expansions were made after that.
- 10) 刹利帝名波羅頗迦羅蜜多羅. 唐言作明知識. (T no. 2110, vol. 52, pp. 513b9)
- 11) 有中天竺国三藏法師波頗. 唐言光智. (T no. 2110, vol. 52, pp. 512c9–10)
- 12) Lee [2001] p. 194.

Abbreviations

D: sDe dge edition. MSA: *Mahāyānasūtrālamkāra*. P: Peking edition. PP: *Prajñāpradīpa*. PPc: Chinese translation of the PP. PPT: Tibetan translation of the PP. RKDh: *Ratnaketudhāraṇī*. T: Taishō shinshū daizōkyō.

References

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