

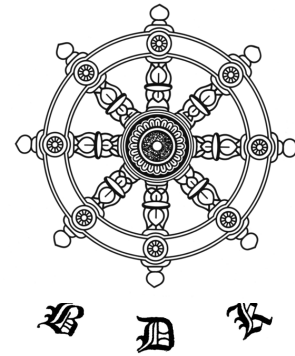
# MAHĀPIṬAKA

## Newsletter New Series No. 28

January 1, 2023

EDITORIAL COMMITTEE of  
the ENGLISH TRANSLATION  
of the CHINESE TRIPITAKA  
Bukkyō Dendō Kyōkai  
(Society for the Promotion of Buddhism)

Editor: Kenneth K. Tanaka



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Publishing Schedule

Published in 2022:

**THE FAYUAN ZHULIN (THE JADE GARDEN OF DHARMA FOREST)**

(法苑珠林 *Hō-on-jurin*, Taishō 2122)

**Volume V (Fasc. 28–34)**

Translated by Harumi Hirano Ziegler

**THE MADHYAMA ĀGAMA (MIDDLE-LENGTH DISCOURSES)**

(中阿含經 *Chū-agonkyō*, Taishō 26)

**Volume III**

Translated by 關則富, 朱倍賢, 釋法曜, Marcus Bingenheimer, and 釋純因

Edited by Bhikkhu Anālayo and Roderick S. Bucknell

Forthcoming titles:

**COMBINED VOLUME: THE DIAMOND NEEDLE/ THE TREATISE ON  
DOCTRINAL DISTINCTIONS OF THE HUAYAN ONE VEHICLE/ THE KEY  
TO THE SECRET TREASURY**

(金剛針論 *Kongō-shin-ron*, Taishō 1642/ 華嚴一乘教義分齊章 *Kegon-ichijō-kyōgi-*

*bunzai-shō*, Taishō 1866/ 般若心經秘鍵 *Hannyashngyō-hiken*, Taishō 2203-A)

Translated by KAWAMURA Yūto and BAI Jinghao/ \*Taitetsu Unno, Mark Unno,  
and Monica E. McLellan/ Matthew McMullen

**A FOREST OF PEARLS FROM THE DHARMA GARDEN**

(法苑珠林 *Hō-on-jurin*, Taishō 2122)

**Volume VI (Fasc. 35–40)**

Translated by Harumi Hirano Ziegler

**THE MADHYAMA ĀGAMA (MIDDLE-LENGTH DISCOURSES)**

(中阿含經 *Chū-agonkyō*, Taishō 26)

**Volume IV**

Translated by 關則富, 朱倍賢, 釋法曜, Marcus Bingenheimer, and 釋純因

Edited by Bhikkhu Anālayo and Roderick S. Bucknell

**THE TREATISE ON THE TEN GROUNDS**

(十住毘婆沙論 *Jūjū-bibasha-ron*, Taishō 1521)

Translated by Dharmamitra

**FLOWER ORNAMENT SUTRA (AVATAṂSAKA-SŪTRA)**

(大方廣佛華嚴經 *Dai-hōkō-butsu-kegon-gyō*, Taishō 279)

Translated by Dharmamitra

**Review:**

*Yong's Song of Actualizing the Way*

(Translated by A. Charles Muller)

ISHI Kiyozumi  
Professor, Komazawa University

Besides the treatise officially called the *Yong jia zhen jue da shi zheng dao ge* (永嘉真覺大師証道歌), a variant text called the *Chan men mi yao jue* (禪門秘要決) is extant among the Chan manuscripts from the Dunhuang collection. Although it is believed that the author is Yongjia xuanjue (永嘉玄覺 ?-713), a disciple of Huineng (慧能 638-713) known as the Sixth Patriarch of Chan, this treatise is included as an appendix in his collective works called the *Yong jia ji* (永嘉集). Accordingly, it was most probably composed by someone else and attributed to Yongjia in the 9th century and onwards.

The treatise is written in elegant verses. In most cases, each verse consists of four phrases, and each phrase consists of seven or six characters. In total, the text is comprised of more than 400 phrases and 1,800 characters, although there are variant readings in the extant manuscripts.

The English translation by Prof. Muller is based on the text included in the Taisho canon, vol. 48, which was originally included in the *Bao en zang* (報恩藏) collection published in the Ming period and is critically edited in comparison with Japanese edition in 1694. In addition to this edition, since this treatise was utilized by many Chan masters, we find the same text in the 30th volume of the *Jing de zhuan deng lu* (景德傳燈錄), the 30th volume of the *Lian deng hui yao* (聯燈會要), and the *Chan men zhu zu shi jie song* (禪門諸祖師偈頌), since this treatise has been utilized by many Chan masters. A close look at the texts mentioned above reveals several variant readings. According to a description of the *Zu ting shi yuan* (祖庭事苑), the text seems to have been altered by many scholars based on their own views.

From the latter half of the 9th century onwards, many people read this treatise and composed commentaries. For instance, Nan ming quan (南明泉) wrote the *Song yong jia zheng dao ge* (頌永嘉證道歌, dated in 1047), Miao kong fo hai (妙空佛海) the *Zhu zheng dao ge* (註證道歌, 1146), Zhu yuan hong de (竺原宏德) the *Zhu zheng dao ge* (註證道歌, 1340) during the Song and Yuan periods. In addition, the *Zu ting shi yuan* mentioned above contains a word for word commentary.

Philosophically speaking, a Chan feature of the Sixth Patriarch in the Southern Song period is embodied in this treatise, namely, a basic idea of everyday life as essential truth (entity of ignorant beings is nothing but Buddha-nature). This way of grasping reality is defined as “ru lai chan” (如来禪), in which everyday activities, e.g., walking, sitting, talking, being silent, etc. are positively evaluated. This is none other than an emphasis on the daily life that was originality explained in the *Platform Sutra* (六祖壇經)

As is mentioned above, the *Chan men mi yao jue* (禪門秘要決) which has the same contents as the treatise under discussion, is extant among the Dunhuang manuscripts. This manuscript was discovered and published by Hushi 胡適 in his ‘Haiwai dushu zaji (海外讀書雜記)’ (= 『胡適文存』三集, 4). These fragments are listed as S2165, S4037, and S6000 in the Stein collection, while the

complete version is extant as P2104 in the Peliot collection. The volume 2 of the *Collective Works of Suzuki Daisetsu* (鈴木大拙全集) contains a transliteration of the complete version, and the critical edition and annotations are found in Libenthal's article (Libenthal, Walter. 1941. "Yung-chia's Song of Experience the Tao." *Monumenta Serica* 6: 1–39.)

It is to be noted that the *Chan men mi yao jue* is attributed not to Yongjia xuanjue but to Zhao jue da shi yi su jue (招覺大士一宿覺). This attribution seems to have been developed into the episode of Yongjia xuanjue and the Sixth Patriarch of Chan. This episode in the third volume of the *Zu tang ji* (祖堂集) is summarized as follows:

When Xuanjue (玄覺) visited the Sixth Patriarch, he immediately tried to go home as soon as his state of life was acknowledged in his first greeting. The Sixth Patriarch stopped him and let him stay overnight at the dojo. Xuan jue departed the next day, but when he left the gate, he chanted a line from the *Zheng dao ge* and left. From now on people call him "Awakened after overnight" (一宿覺 Yisujue).

In Japan, Gidō Shūshin 義堂周信 (1325-1388) records in his *Kūge nichiyō kubū ryakushū* (空華日用工夫略集) that the *Zheng dao ge* and the *Xinxin ming* (信心銘) brought back by Ennin (円仁) from China to Japan were preserved on Mt. Hiheizan. It is also known that the commentaries on *Zheng dao ge*, e.g., the *Kottō shōdōka* (骨董証道歌) by Nan'ei kenshū (南英謙宗), the *Shōdōka tekiyōroku* (證道歌摘葉録) by Ryōtai-sōei (了諦僧英), etc. were composed in Edo period.

Incidentally, the names of two Sōtō-shū colleges, Sendanrin and Shisikutsu, in Edo period derive from the words in the *Zheng dao ge* respectively. Modern Zen masters utilize this treatise for their lectures. Some of these lectures translated into European languages are listed below.

#### English:

- D.T. Suzuki. 1935. *Manual of Zen Buddhism*. Kyoto: The Eastern Buddhist Society.  
Senzaki Nyogen. 1953. "Sho-Do-Ka by Yoka-Daishi." In: *Buddhism and Zen*. New York: Pilgrims Publishing.  
R. H. Blyth. 1964. "The Cheng-Tao-ke." In: *Zen and Zen Classics*, vol.1. Tokyo: Vintage.

#### French:

- Kōdō Sawaki. 1999. *Le chant de l'éveil: le Shōdōka de Yōka Daishi commenté par un maître zen / Kōdō Sawaki, traduit du japonais par Janine Coursin (Spiritualités vivantes)*. Paris: Albin Michel.  
Deshimaru Taisen. 1969. *Vrai Zen: source vive, révolution intérieure; Sho do ka: chant de l'immédiat satori, Taisen Deshimaru*; traduit et commenté par T. Deshimaru. Paris: Courrier du Livre.

#### German:

- Deshimaru Taisen. 1979. *Satori: hier und jetzt: Yoka Daishis "Shodoka" / vollständig übertragen und mit Kommentaren versehen von Taisen Deshimaru*. Zen-Textbibliothek; Bd. 4. Berlin: Kristkei.

Sabine Hübner. 2005. *Shinjinmei und Shôdôka: Das Lüwengebrüll der furchtlosen Lehre / Zwei Urtexte des Zen mit Teishô-Kommentaren*. Heidelberg: Kristkeitz Werner.  
Sawaki Kôdô. 2016. *Zen ist fuer nix gut: Kommentare zu Yôka Daishis Shôdôka*. Frankfurt am Main: Angkor Verlag.

Spanish:

Begoña Aguiriano Barrón. Tr. 1981. *El canto del inmediato satori: shodoka*. Barcelona: Editorial Kairós SA.

Prof. Muller's translation in which an elegant verse style and sophisticated contents are reproduced should be definitely added to this list.

**Review:**

*Observing the Mind, Awakening from a Dream*

(Translated by A. Charles Muller)

MAEGAWA Kenichi  
Professor, Soka University

Professor Charles Muller recently completed the translation of Ryôhen's *Kanjin kakumu shô* as part of the BDK Tripitaka Translation Project. This translation is of epoch-making significance as an introduction to the Hossô doctrine, which developed uniquely in Japan.

In Japan, Yogâcâra or Consciousness-only philosophy was introduced in the Nara period (710–794) and has been handed down to the present day within the Hossô sect. However, the development of the Hossô sect can be seen only up to the Middle Ages. From the early modern period, the tradition has been strictly adhered to, and any new doctrinal developments can be seen mainly in the writings of scholar monks of other sects (e.g., Fujaku of the Jôdo sect).

It was when the doctrines of the Japanese Hossô sect were nearing completion that Ryôhen (1194–1252) made his appearance. His *Kanjin kakumu shô*, a compendium of the Hossô doctrines, is both an introductory text and a compilation of the doctrines of the Japanese Hossô sect. Furthermore, it is of great significance in the history of Japanese Buddhist thought in general, as Ryôhen was not limited to doctrines of Consciousness-only philosophy but was also familiar with various trends in medieval Buddhism, such as the precepts, Pure Land Buddhism, and Zen Buddhism.

The significance of the *Kanjin kakumu shô* in the history of thought is summarized by Professor ÔTA Kyûki (ÔTA Kyûki. 1981. *Kanjin kakumu shô*, Tokyo: Daizô-shuppan). Based on this, and with my own personal opinion, I would like to state the following under three points.

1) An introduction to the general philosophy of Consciousness-only:

This book covers and systematizes the various components of Consciousness-only philosophy (the theory of Consciousness-only, the theory of the three natures, and the theory of meditational practice). The *Consciousness-only in Thirty Verses* (唯識三十頌 *Trimśikā*) by Vasubandhu and Xuanzang's synthetic translation of its commentaries, *Cheng weishi lun* (成唯識論), are considered the main texts of the Consciousness-only philosophy, but Ryōhen did not follow them and, instead, systemized it in his own unique way. In a very general way, he begins with a discussion of the hundred dharmas that make up consciousness, then goes on to discuss the structure of consciousness and then to the theory of truth (three natures, three non-natures, and two truths). And after describing the theory of Consciousness-only, Ryōhen discusses the theory of practice. It can be said that the book starts with relatively concrete subjects and gradually moves on to more abstract items, which is one way of making it easier to understand the complex overall picture of the Consciousness-only philosophy.

2) An introductory text of the Japanese Hossō doctrine:

The descriptions in this book are based on the texts translated by Xuanzang and the subsequent commentaries on them. However, this book also includes discussions of issues that were developed independently in Japan, represented by “the Four Aspects of Consciousness” and “the Three Kinds of Objects.” The former theory was inherited by Xuanzang from Indian Dharmapāla but was given special attention in Japan. The latter theory was based on Kuiji's theory, but it was treated as an orthodox theory by his followers and also by the Japanese Hossō sect that adopted it. There are numerous other doctrines based on Kuiji's theory. This book provides concise and accurate descriptions of these unique doctrines of the Japanese Hossō sect, and can be used as a helpful guide for reading other works of the Japanese Hossō sect.

3) Discussion of Ryōhen's unique interpretation of Hossō doctrine:

This text is not merely a handy summary of Hossō doctrine but also presents Ryōhen's unique interpretation of the doctrines. The doctrine of the five predispositions (五姓各別) and the doctrine of the three incalculable eons for Buddhahood (三祇成仏), included in the Consciousness-only philosophy brought from India by Xuanzang, caused a great sensation and invited criticism from other Buddhist sects. In Japanese Buddhism, the Sanron and Tendai sects promoted the dominant views that opposed those of Hossō sect. Those dominant views included the doctrines of “all beings becoming Buddha” (一切皆成) and “immediate attainment of Buddhahood” (速疾成仏). Within this environment, Ryōhen explained the doctrine of Consciousness-only philosophy from the perspective of “unification of differences and equality” (不即不離) and refuted the criticism of the Consciousness-only philosophy as being one-sided. His position deserves attention, not only in Japanese Buddhism but also in the history of Buddhist thought as a whole.

This English translation by Professor Muller refers to Professor ŌTA's lectures as well as to Professor Weinstein's unpublished translation and is a fairly easy-to-read translation, which should be helpful for Japanese readers in understanding the original text. In keeping with BDK Tripiṭaka editorial policy, the notes are kept to a minimum, but the in-depth discussion of key terms and the inclusion of

up-to-date references are very informative and helpful to the readers. The Translator's Introduction contains a succinct explanation of the basic concepts of Consciousness-only philosophy and its development since India. This together with a substantial Glossary provides much convenience for even the less knowledgeable reader. It is hoped that this translation will be read by many readers, including scholars of Indian Buddhism, and lead to a recognition of the importance of Japanese Hossō doctrine.

**Announcement:**

**Remarks on the Revised Guideline**

Kenneth K. Tanaka  
Editorial Committee Chair

What follows is the latest version of a Revised Guideline for the English Translation of the Chinese Buddhist Canon. The purpose of this version is not intended to change our translation policy but to modernize several old-fashioned expressions in the articles.

Our goal is for all translations to be submitted by December, 2027. The Editorial Committee continues to seek the cooperation of all the translators and the supporters of our project.

**Revised Guideline for the English Translation of the Chinese Buddhist Canon**

1. The primary aim of the English translation of the Chinese Buddhist canon is propagation of the Buddhist tradition and furthering Buddhist studies.
2. The primary text for translation purposes is the Taishō Daizōkyō. Texts not included in the Taishō Daizōkyō are to be based on publications from the Meiji period (1868–1912) onwards.
3. In principle the texts are translated whole rather than in sections, and are to be always accompanied by a translator's introduction which should include some discussion of the text in its historical context and place in the Canon, and provide pertinent biographical information on authors and original translators, and list any other versions of the text in Chinese, Tibetan, and other languages.
4. Endnotes may be provided to aid the reader in understanding the text. However, extensive annotation is discouraged. Endnotes should be concise and should not be used only to provide definitions of technical terms; these should be included in a glossary provided by the translator(s). As with the translation, the Editorial and Publication Committee will retain editorial rights over endnotes.
5. The translator(s) will be clearly credited.
6. Chinese transliterations of Sanskrit terms are to be translated into English, except in the case of proper nouns where the original name is to be maintained in so far as possible. For dharanis and mantras, such as those found in esoteric scriptures, the Sanskrit form is to be supplied (in parentheses) within the

- translation.
7. Chinese proper nouns are to be transliterated in the Pinyin system of romanization. Although the Wade-Giles system of romanization is also accepted it will be converted to Pinyin by our editors. Japanese proper nouns are to be transliterated using the modified Hepburn system of romanization.
  8. On the cases and title pages of the books, the titles will appear in normative English, and volume titles will be used in instances of volumes containing multiple texts. The English and Sanskrit/ Chinese/ Japanese titles will appear on the modified title pages before each individual text.
  9. The bibliography should include a list of all previous European-language translations from the Chinese (or other sources) with their titles, names of translators, publishers, and years of publication. For journal articles please provide the volume number, year of publication, and other essential bibliographic information.
  10. No Chinese characters are to be included in the main body of the translations. However, Chinese characters may be used sparingly in translator's introductions, endnotes, bibliographies, and glossaries.
  11. Translators should indicate changes in page and column numbers in the Taishō source text in the body of their English translation at the approximate point of the column change. These should be inserted in brackets and in boldface, for example: “[452b].”
  12. Translations should be submitted to the Editorial Committee in both a digital and a printed hard copy (or PDF file) format.
    - 1) Digital formats
      - i) The document(s) should be saved in one of the following three formats:
        - A. Native application format, preferably Microsoft Word.
        - B. RTF (rich text format).
        - C. ASCII text file(s).
      - ii) Concerning the font(s) used in the above document(s), enough information should be provided. Font files are to be sent together if necessary.
      - iii) This is to be e-mailed to [bdk@bdk.or.jp](mailto:bdk@bdk.or.jp).
    - 2) Printed hard copy
      - i) All editorial marks and/or Sanskrit/Chinese/Japanese diacritical marks are to be properly shown in this hard copy.
      - ii) This printed hard copy can be replaced by a PDF file(s) in which the above- mentioned conditions are fulfilled.
  13. All final editorial decisions are made by the Editorial and Publication Committees. During the editorial process, the translator(s) will be fully consulted, which will give the translator(s) the opportunity to review all copyediting that has been done.
  14. The translator(s) will be informed of the remuneration rate (excluding special circumstances) directly by the Editorial Committee. Please note that the sum paid to the translator(s) is net. Expenses incurred by the translator(s) for royalties, postage, word processing, etc., will not be compensated.
  15. For elaborate works requiring more than two years to complete, the translator(s) may submit a partial or year's work worth of manuscript (i.e., 20 to 30 pages of the Taishō Daizōkyō).



16. All copyrights for translations performed under the auspices of the Editorial Committee are held and reserved by the Bukkyō Dendō Kyōkai. The Publication Committee shall enforce all copyrights.

- 1) Manuscripts received from translators will not be returned.
- 2) The remuneration is understood to include the copyright transfer cost.
- 3) If the translator(s) should wish to publish another version (i.e., with detailed notes for academic purposes), they may do so only after obtaining approval from the Bukkyō Dendō Kyōkai. After approval to publish outside the Translation Project has been granted, the translator(s) may then choose a publisher.
- 4) The separate academic publication must be distinctly different from the Bukkyō Dendō Kyōkai publication.

#### Notes

If there is no response to the written request for translation sent from the Editorial Committee by the designated deadline, it will be considered as an indication of declination and another translator will be selected.

#### Appendix

1. The articles of this guideline were implemented on June 1, 1983.
2. The articles of this guideline were implemented on October 1, 1985.
3. The articles of this guideline were implemented on May 1, 1986.
4. The articles of this guideline were emended on January 1, 1987.
5. The articles of this guideline were emended on September 25, 1997.
6. The articles of this guideline were emended on January 1, 1999.
7. The articles of this guideline were emended on January 1, 2004.
8. The articles of this guideline were emended on April 1, 2007.
9. The articles of this guideline were emended on January 1, 2008.
10. The articles of this guideline were emended on December 17, 2015.
11. The articles of this guideline were emended on February 19, 2016.
12. The articles of this guideline were emended on December 13, 2018.
13. The articles of this guideline were emended on December 9, 2022.

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MAHĀPIṬAKA  
Newsletter New Series No.28  
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