

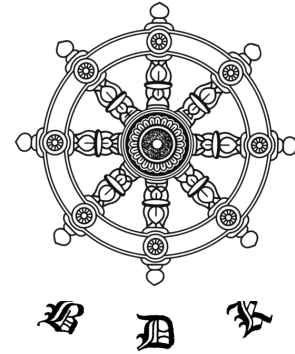
# MAHĀPIṬAKA

## Newsletter New Series No. 29

January 1, 2024

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 2023:

**THE HUNDRED RECORDS OF THE TEMPLE OF NATIONAL PURITY**

(國清百錄 *Kokusei-hyakuroku*, Taishō 1934)

Translated by Paul L. Swanson

**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

**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

Forthcoming titles:

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

(法苑珠林 *Hō-on-jurin*, Taishō 2122)

**Volume VI (Fasc. 35–40)**

Translated by Harumi Hirano Ziegler

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

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

Translated by Dharmamitra

**THE TREATISE ON THE TEN GROUNDS**

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

Translated by Dharmamitra

**GREAT CESSATION-AND-CONTEMPLATION**

(摩訶止觀 *Maka-shikan*, Taishō 1911)

Translated by Paul L. Swanson

**Review:**

*The Hundred Records of the Temple of National Purity*

(Translated by Paul L. Swanson)

YAMAGUCHI Hiroe

Associate Professor, Komazawa University

The *Hundred Records of the Temple of National Purity*, in four volumes, is a compilation of 104 documents related to Tiantai Zhiyi (538–597), the founder of the Tiantai sect in China, by his disciples. These include the manuals of monastic events, the Dharma rituals of confession, etc., the edicts of kings, correspondence with high priests, and the last will and testament of Tiantai Zhiyi. The vocabulary is both elegant and difficult to understand. The English translation has now been completed by Professor Emeritus Paul L. Swanson of Nanzan University, who published the *Clear Serenity, Quiet Insight: T'ien-t'ai Chih-i's Mo-ho chih-kuan* in 2017, an English translation of the *Mohe zhi-guan*, in a volume in the BDK English Tripitaka series.

Until now, the most comprehensive study of the *Hundred Records* has been IKEDA Rosan's *Kokusei hyakuroku no kenkyu (Study of the Hundred Records)* in 1982. In his postscript, he describes the situation in which his annotated translation started: the reading class of the *Hundred Records* was held at Taisho University in the 1960s, TSUKAMOTO Zenryū expounded the significance of the source material, KAMATA Shigeo also had a class of reading the text at Komazawa University in the late 1960s, and it was amidst this growing momentum for research on the *Hundred Records* that IKEDA began his translation research (IKEDA 1982, 561–563). Subsequently, HIRAI Shunei's *Hokke mongu no seiritsu ni kansuru kenkyu* in 1985 and Jinhua Chen's *Making and Remaking History: A Study of Tiantai Sectarian Historiography* in 1985 was published. They pointed out the possibility that some of the contents may have been fabricated, but forty years has passed since IKEDA's translation study without a review of the text as a whole.

The translation in question provides a platform to break through such stagnation in the academic world for the sake of the international textual research.

As is shown in many papers and lectures, including “Butten no eiyaku to Maka shikan sono kadai to charenji” (English Translation of Buddhist Scriptures and *Moho Chihkuan: Its Challenges and Issues*) in 2018, Prof. Swanson has established his expertise in translating Buddhist texts through many years of translation work. In carrying out his translation of the *Hundred Records*, he would have added detailed notes and appendices, as he did with the *Clear Serenity, Quiet Insight*. According to the “Translator's Introduction,” however, this translation does not include any notes, in keeping with the series' policy of faithfully translating Taisho's texts (Swanson 2022, xix). The Glossary at the end of the book is so detailed that the readers should be satisfied with that alone. However, various issues discussed in previous studies, such as the authenticity of Jizang's letters in the 102nd and 103rd Documents as pointed out by Chen Jinhua, are mentioned in the “Translator's Introduction” but not in the translation.

Also, the dates of the letter in the 53rd Document as well as the subsequent return of Zhiyi to the Mount Tiantai are not clarified in the “Translator’s Introduction,” probably because there are differences of opinion among various studies. We imagine that the translator himself found this most frustrating.

Nevertheless, it is fortunate that in many cases there is no difficulty in reading through the translation, since the sources of the cited sutra and the year of the incident, which were not explicitly stated in the original, are supplemented without excess and deficiency. For example, the first Document is translated as “I reentered Tiantai (in 595)” (Swanson2022, 7), in which the year that is not mentioned in the original is added. This indicates that the translator understands Zhiyi’s return to Mount Tiantai to be in 595, following a standard theory.

In addition, I would like to refer to two points to be reconsidered.

The English translation of the 48th Document “經稱非禪不禪不智、非智不禪,” following IKEDA’s note (IKEDA 1982, 330), reads “The [*Dharmatara Meditation*] Sutra says ...” (Swanson 2022, 85). However, it is not a quotation from the *Dharmatara Meditation Sutra*, but from the introduction to the Lushan Huiyuan (334–416). The phrases “非禪不禪” and “非智不禪” are also found in the *Mohe zhiguan*, which is annotated by the same translator as a citation from the *Suiyao-jing* (『出曜經』), “無禪不智、無智不禪” (T4. 766b) as the source (Swanson2017, 1163). This phrase is a well-known expression in China by the 6th century, since it also found in the *Faju jing* (『法句經』 T4. 572a) and the *Chengshi lun* (『成實論』 T32. 281b).

Next, “the eight scrolls of the textual commentary [on the *Lotus Sutra* (*Fahuawenju*)]” (Swanson 2022, 178) in the 101st Document might not be appropriate, since this phrase in the document does not refer to that on the *Lotus Sutra* but to volumes 1–8 of the “Weimo jing Commentary” (『維摩經文疏』) presented by Zhiyi to Jin’s king Kuan (later Emperor Xi of Sui Dynasty) at his request, based on the understanding of SATŌ Tetsuei’s study of the *Tendai Daishi* in 1961. Incidentally, Zhiyi’s will in the 65th Document states that this commentary should be burnt out because of fault descriptions in many respects.

This book is a translation of the Tiantai texts, which Prof. Swanson has devoted as his life work to translating the Tendai texts into English. We, his successors, must take our study of Zhiyi to a new stage while benefiting from his great works.

**Report:**

**Buddhist Literature Survey and Meditation Design**

MINOWA Kenryō

Professor, Graduate School of the University of Tokyo

One of the Japanese Government Cabinet Office's research programs is called the Moonshot Research and Development Program. In this program, the government broadly calls on researchers to solve problems facing modern society, and JST (Japan Science and Technology) joins in and asks researchers to propose solutions to these problems. It is a top-down research program, the opposite of the Grant-in-Aid for Scientific Research that we university professors are accustomed to.

Among the nine goals, the following are of great interest. The first is to free the body, brain, space, and time from constraints; the fourth is to regenerate the global environment; the eighth is to reduce extreme wind and flood damage through weather control; and the ninth is to increase peace of mind and vitality. I am involved in Goal Nine.

The leader of the research project is Dr. IMAMIZU Hiroshi, Director of the Brain Information Research Institute of ATR (Advanced Telecommunications Research Institute International). He is currently a professor in the Graduate School of Humanities and Sociology of the University of Tokyo. I am collaborating with him as the project sub-leader, and the task assigned to me is "Survey of Buddhist Literature and Meditation Design."

The entire research and development project is titled "Eastern View of Humanity and Brain Informatics for Realizing Peace of Mind and Compassion," and my role is that of a subject promoter under the supervision of Project Manager IMAMIZU.

Where do the goals of the project, namely, peace of mind and vitality, come from? The answer to this question is assumed to be Buddhist meditation. When Buddhist meditation was initiated by the Buddha, it seems to have been expressed in one word, *sati*, which can be translated very simply as "always be aware." It is thought that this meditation was eventually divided into two parts: cessation and observation, with cessation meditation being called "concentration meditation" and observation being called "open monitoring" or "insight meditation." When this meditation is fully mastered, our mind can detach itself from automatic thinking. We believe that this detachment from automatic thinking is nothing short of peacefulness. We also believe that vitality will be realized when compassion is added to Buddhist meditation.

However, if we examine meditation historically, we see a different development.

Theravada Buddhism, Mahayana Buddhism, and Vajrayana Buddhism are the three main types of Buddhism in existence today. Theravada Buddhism is present in Southeast Asia, and Mahayana Buddhism developed in East Asia. Vajrayana Buddhism, also called "Esoteric Buddhism," is found on the Tibetan plateau and in the Himalayas. It has many followers and monks in Nepal, Bhutan, and the

Indian states of Himachal Pradesh and Uttarakhand. In India, the BIR in Himachal Pradesh is probably the largest center.

Now, I am currently involved in Moonshot 9, which is to extract descriptions of meditation from Buddhist literature, to identify the sources of meditation, and to propose specifications for a smartphone application to practice meditation based on these sources. For this purpose, I have hired people who study the three Buddhist traditions as specially appointed researchers. In the course of our research, we have found that there is a wide range of understanding with regard to the topic of cessation and observation.

In the Theravada Buddhist tradition, the term “cessation” is understood as being aware of a single object, while “observation” is understood as being aware of a large number of objects. This is a very different understanding from that of Mahayana Buddhism, especially that of the Yogacara school. In the Yogacara school, the term “cessation” is also understood as being aware of a single object, but “observation” is understood as observing or being aware in great detail the one object of cessation. Thus, we see a huge difference in the understanding between the two schools. It is this Yogacara understanding that has been inherited by the mainstream Tibetan Buddhism.

We also see two tendencies in Theravada Buddhism in the way it perceives “observation.” The forest-dwelling tradition, based on the *Satipaṭṭhānasutta* tradition, teaches the importance of changing the objects of observation one after another, of letting go, and of meditating generously.

On the other hand, the monastic-dwelling tradition, based on the *Visuddhimagga* tradition, teaches the importance of observing the one object in detail and to notice that one object is divided into two aspects, 1) the function of the mind that has grasped and 2) the object the object that is grasped. In other words, the two are *nāma* (naming) and *rūpa* (object). From this, detailed wisdom is said to arise.

Both methods lead to the truth of impermanence, suffering, and no-self, but the “realm” realized by the teachings of the *Visuddhimagga* is minute and detailed. The realm found in the scriptures is a realm that can only be practiced by experts. On the other hand, the observation method that values the sutras is more open-minded and teaches that anyone can reach the state realized by Shakyamuni. This latter type of meditation seems to have been transmitted to East Asian Buddhism.

It can be inferred that Mahayana probably began as the antithesis of the increasingly detailed nature of the practice. Although it would be difficult to prove this in the literature, if the beginning of Mahayana was in the Theravada lineage, I feel that it would add another perspective to our consideration of the origins of Mahayana Buddhism.

**Announcement** (Repost of MAHĀPIṬAKA Newsletter New Series No. 24):

### **Translations be Completed by 2027**

Kenneth K. Tanaka  
Chairperson of the Editorial Committee  
of the BDK English Tripiṭaka Translation Project

BDK English Tripiṭaka Translation Project inaugurated its ambitious task in January of 1982 with the inspiration of one man, Rev. Dr. Yehan Numata, the founder of Bukkyō Dendō Kyōkai. By July of the same year, an editorial committee had been established and announced its hopes of completing the First Series, comprised of 139 texts. As of today we have completed 60 percent of the total pages.

If we think about it, our translation effort is certainly historically significant. In the long history of Buddhist transmission throughout East Asia, translations of Buddhist texts were carried out and funded by emperors and governmental institutions. So, our translation project is a monumental endeavor, worthy of being a national project.

As if to support the significance of our project, we have been heartened to learn that the access to completed online BDK translations on our website has been surprisingly robust with thousands of hits per any one month. For example, we have averaged about 5,000 downloads per month in 2018. So the demand is definitely there. And it serves as our incentive to step up our effort.

We have asked all translators with uncompleted texts to adhere to the newly deadline established at the last meeting of the Editorial Committee in December, 2017. The new goal is for all translations to be submitted in 9 years or December, 2027!

The Editorial Committee continues to seek the cooperation of all the translators and the supporters of our project.

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