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(Society for the Promotion of Buddhism)

Editor: Kenneth K. Tanaka

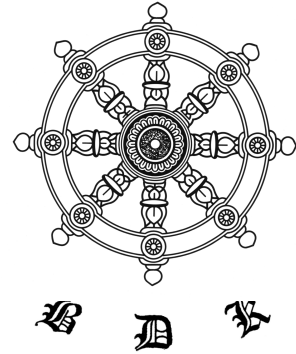


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Published in 2024:

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

NĀGĀRJUNA’S TREATISE ON THE TEN GROUNDS

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

Volume I (Chapters 1–18 = Fasc. 1–8)

Translated by Dharmamitra

GREAT CESSATION-AND-CONTEMPLATION

(摩訶止觀 *Maka-shikan*, Taishō 1911)

Volume I (Fasc. 1–5)

Translated by Paul L. Swanson

Forthcoming titles:

NĀGĀRJUNA’S TREATISE ON THE TEN GROUNDS

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

Volume II (Chapters 19–35 = Fasc. 9–17)

Translated by Dharmamitra

GREAT CESSATION-AND-CONTEMPLATION

(摩訶止觀 *Maka-shikan*, Taishō 1911)

Volume II (Fasc. 6–10)

Translated by Paul L. Swanson

FLOWER ORNAMENT SUTRA (AVATAṂSAKA-SŪTRA)

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

Translated by Dharmamitra

DISCOURSE TO PRINCE CANDRAPRABHA

(月燈三昧經 *Gattōzanmaikyō*, Taishō 639)

Translated by *MURAKAMI Shinkan

THE ALL PLEASING: A COMMENTARY ON THE RULES OF DISCIPLINE

(善見律毘婆沙 *Zenkenritsubibasha*, Taishō 1462)

Translated by Translation Editorial Committee

Review:

The Treatise on Doctrinal Distinctions of the Huayan One Vehicle

(Translated by *Taitetsu Unno, Mark Unno, and Monica E. McLellan)

NAKANISHI Toshihide

Associate Professor, Kyoto Women's University

This treatise is a compendium edited by Fazang (法藏 643–712), in which doctrinal issues related to the *Huayan sutra* proposed by his teacher, Zhiyan (智儼 602–668), are organized into a single system.

There are two types of recensions: the *wahon* or Japanese version—brought to Japan during the Nara period (710–794)—and the Song version revised by Jingyuan (淨源 1011–1088) in Song dynasty (960–1279) and circulated in China—brought to Japan during the Kamakura period (1185–1333)—.

Notably, this treatise is entitled differently: in the *wahon* version, the upper and middle volumes are called the *Huayan yicheng jiao fenji* (華嚴一乘教分記), and the lower volume is named the *Huayanjingzhong yicheng wujiao fenjiyi* (華嚴經中一乘五教分齊義); in the Song version, the title is the *Huayan yicheng jiaoyi fenjizhang* (華嚴一乘教義分齊章); Fazang also calls the *Yicheng jiao fenji* (一乘教分記) in his letter sent to his senior Uisang (義湘 625–702); In Japan, the *Kegon gokyō shō* (華嚴五教章) is a common title after the *Kegon gokyō shō shiji* (華嚴五教章指事), the commentary by Jurei (壽靈 active in the 8th–9th centuries AD.).

The ten chapter titles of the *wahon* version are slightly different from those of the Song version. In the former, we find “I. The Establishing the One Vehicle (建立乘),” “II. The Benefits of the Doctrine (教義撰益),” “III. The Classification of the Teachings, Ancient and Recent (叙古今立教),” “IV. Divisions of the Teachings and Analysis of the Tenets (分教開宗),” “V. The Analysis and Synthesis of Vehicles and Teachings (乘教開合),” “VI. The Sequence of the Emergence of the Teachings (教起前後),” “VII. The Determining the Reasons for the Sequence of the Teachings (決捫前後意),” “VIII. The Comparison of their Formulations (施說異相),” “IX. The Distinctions in Doctorial Principles (義理分齊),” and “X. The Differences in their Expansion (所詮差別),” whereas the last two chapters are reversed in the Song version.

The first chapter explains the one vehicle theory, based not on the *Lotus sutra* but on the *Huayan sutra*, from two aspects: the absolute one vehicle that transcends the three realms (別教一乘 Distinct Teaching) and the relative one vehicle that has some aspects in common with the three realms (同教一乘 Common Teaching).

From the second chapter to eighth chapter refer to the doctrines and benefits of the one vehicle and the three vehicle theories; the doctrinal teachings of ten representative Chinese Buddhists before Fazang; Fazang's own doctrinal teachings, i.e., the Five Teachings (五教判) and the Ten Teachings (十宗判); the relationship among the five teachings, namely, the Perfect Teaching (円教), the Sudden Teaching (頓教), the Final Teaching (大乘終教), the Early Teaching (大乘始教), and the Lesser Vehicle

(小乘教); a chronological order of the various Buddhist scriptures; the reason of the chronological order; and the different points between the One vehicle and Three Vehicle theories, respectively.

The 9th chapter called “Distinctions in Doctrinal Principles (義理分齊)” in the *wahon* version enumerates the doctrines, namely, “A. Similarities and Differences in the Three Natures”, “B. The Six Significances of the Casual Aspects of Interdependent Arising”, “C. the Ten Mysterious Dharma Gates of Unobstructed Interdependent Arising”, and “D. Perfect Interfusion of the Six Characteristics of Conditioned Phenomena,” all of which were regarded unique in the so called *Huayan* doctrinal philosophy.

The final chapter “Differences in their Explanations” in the *wahon* version explains the doctrinal differences among the five teachings from ten viewpoints, i.e., “A. Fundamental Consciousness,” “B. Clarification of Buddha Seed-nature,” “C. Distinctions in Practice and Ranks,” “D. Duration of Cultivation,” “E. Embodied Basis of Cultivation,” “F. Distinctions in the Severing of Delusions,” “G. Conversion of the Two Vehicles,” “H. Characteristics of Buddhahood,” “I. Worlds Encompassed and Transformed,” and “J. Analysis and Synthesis of Buddha Bodies.” This part is, in other words, a clarification of the *Huayan* doctrinal philosophy within Buddhist teachings in general.

Although the *wahon* version is considered to show the archaic form, the Song version is translated as the title shows, since the primary text of the BDK English Tripiṭaka series is the Taishō Shinshū Daizōkyō. This English translation was originally prepared by the late Taitetsu Unno and, with the cooperation of his son, Mark Unno, finalized by Monica E. McLellan. They did their best to make their translation easier to read, for instance, subheadings are supplied and the variant readings in the Taishō Shinshū Daizōkyō are applied. Furthermore, the Fazang’s references are included in the “Bibliography” after the “Glossary.” Accordingly, this English translation is useful for both beginners and researchers of Buddhist studies.

Essay:

On the *vipassanā/vipaśyanā/guan* 觀 in Buddhist Meditation

MINOWA Kenryō

Professor, Graduate School of the University of Tokyo

Meditation in Buddhism has recently become known to many people due to the popularity of mindfulness. It has been said that mindfulness has spread throughout the world stripped of its religiosity. This, in other words, means that the universal aspects of Buddhism have been extracted from it.

Buddhist meditation has its origins in what is expressed in the word *sati*. It referred to the act of directing our attention to fully grasping and being aware of our actions. Here, actions refer not only to the movements of the body but also to the workings of the mind.

The reason why this action is important is that it suppresses the expansion of our mind, the workings of what the so-called Buddhists have read as *papañca*. It will take time to be able to sufficiently suppress its workings, but even if it is not suppressed, it will be sufficient if we can come to understand that this expansion of the mind is merely a creation of our mind. This is because if we can understand that the workings of our worries and suffering that torment us are actually nothing more than reactions created by our own mind after receiving events from the outside world, we will be able to let go of such worries and suffering without being overwhelmed by them.

Now, I would like to state that there seem to be a few types of observation. What was expressed in the first place by a single word *sati* is later expressed by the idiom *satipaṭṭhāna*. When the object of awareness is eventually narrowed down to a single thing, the sensory functions that captures the object are narrowed down to a single one. When this kind of awareness is practiced repeatedly, eventually the workings of the mind naturally become quiet. At this point, we can assume to have cultivated the three powers: the power of concentration, the power of division, and the power of awareness.

When these three powers have been sufficiently cultivated, the next step is to activate all six of the sense organs. Then, take whichever organ you choose and become aware of it. It is thought that this opening up to and noticing of the six sense organs came to be called by the name *vipassanā/vipaśyanā* or “observation.” In other words, the openness of the object of awareness to all the sense organs is understood as “observation” or *vipassanā/vipaśyanā*.

However, there is also a different understanding. Typical of this is the definition espoused in the Yogacara school, which defines *vipassanā/vipaśyanā* as the act of observing in detail the workings of the mind when in concentration, thoroughly examining them, and then establishing the features of the *dharmas*. In this case, since it can be thought as a verbal expression of its features at the final stage of establishing the Dharma phases, it is understood that the verbal definition was added. Once a word is given, its existence can be more easily viewed from the viewpoint of “being.”

In fact, it is important to note that when we notice an object, we can notice it without words or with words. We are so accustomed to using words when perceiving an object that we are often skeptical

of perception that is unmediated by words. In Buddhist meditation, however, we are reminded that there is clearly a perception that is not perceived by words.

It is not clear to what extent the early Buddhist world was committed to this wordless perception. It is thought, however, that Mahayana Buddhists, especially those who looked up to Nāgārjuna as their founder, became more concerned with this wordless perception. In the school that later developed in China, the Sanlun school, the emphasis came to be placed on the non-apprehension or emptiness of all things. However, this was probably precisely because they valued wordless awareness that they did not establish the features of the *dharma*s. Otherwise, they would not have insisted that all things are empty and non-apprehension.

When we think about the background of the difference between verbal and non-verbal awareness, it should be investigated when this difference was recognized.

In addition to textual studies in Japanese Buddhism, I have become interested in Buddhist practice in Southeast Asia over the past several years and have conducted several field surveys. From this experience, I have come to believe that it may have been transmitted as different traditions within a single branch of Buddhism. I am imagining that this may be based on the difference between the sutra-oriented school and the treatise-oriented school.

Report:

**The 20th Biennial Conference of
the International Association of Shin Buddhist Studies (IASBS)
General Theme: “Pure Land Buddhism and the World”
Date: September 28 (Sat) and 29 (Sun), 2024
Venue: Omiya Campus, Ryukoku University, Kyoto**

Kenneth K. Tanaka
Professor Emeritus, Musashino University

The 20th Conference of the IASBS was held on September 28th and 29th at Ryukoku University in Kyoto. In the past, the conferences were held every two years, but the worldwide pandemic disrupted the scheduling. As a result, this was the first conference since the last conference in Taiwan in 2019 with approximately 40 members in attendance from Poland, Switzerland, Canada, China, United States, and Japan.

The IASBS is dedicated to the study of Jodo Shinshu as well as the broader field of Pure Land Buddhism and is comprised of six districts with a total membership of approximately two-hundred. The five districts are Japan, Hawaii, North America, Europe, South America, and Oceania/East Asia. The IASBS headquarters is located in the Department of Shinshu Studies at Ryukoku University.

The conference began with the Opening Address by Professor Mitsuya Dake (the current President of IASBS, Ryukoku Univ.). It was followed by a session held to honor the memory and the enormous contributions made by the late Dr. Hisao Inagaki (1929–2023; the 2nd President of IASBS). Prof. Hoyu Ishida (The University of Shiga Prefecture, Emeritus) reported on the details of Prof. Inagaki’s enormous contributions to the founding and the running of the IASBS in its early years, which have led some to fondly refer to Prof. Inagaki as “Mr. IASBS”!

The link to the webpage of the presenters and the titles of their papers, which were presented in three kinds of forum: one keynote address, six sessions (of individual presenters), and two panel, is as follows : <https://www.iasbs.org/conferences/20th-biennial-meeting/>

In the evening of the first day (28th), a dinner reception was held at a nearby hotel with most of the registrants in attendance.

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