

MAHĀPIṬAKA

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

Editor: MAYEDA Sengaku



New Year Greetings for 2008

We extend our best wishes to each and everyone of you. May the light of the Buddha reach every corner of darkness and may the new year be a time of happiness and fulfillment.

MAYEDA Sengaku
Chair, Editorial Committee
Tokyo, Japan

John R. McRae
Chair, Publication Committee
Tokyo, Japan

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Publishing Schedule

Published in 2007:

1. THE LOTUS SUTRA (Reprint)

(妙法蓮華經 *Myōhōrengekyō*, Taisho 262)

Translated by KUBO Tsugunari & YUYAMA Akira

2. SHŌBŌGENZŌ: THE TRUE DHARMA-EYE TREASURY

Volume 1

(正法眼藏 *Shōbōgenzō*, Taisho 2582)

Translated by Gudo Nishijima & Chodo Cross

(Reprint of the book published by Windbell Publications in 1994.)

Forthcoming titles:

1. SHŌBŌGENZŌ: THE TRUE DHARMA-EYE TREASURY

Volumes 2, 3, and 4

(正法眼藏 *Shōbōgenzō*, Taisho 2582)

Translated by Gudo Nishijima & Chodo Cross

(Reprint of the books published by Windbell Publications in 1996, 1997, and 1999)

2. SUTRA ON THE CONCENTRATION OF SITTING MEDITATION

(坐禪三昧經 *Zazensanmaikyō*, Taisho 614)

Translated by YAMABE Nobuyoshi & SUEKI Fumihiko

3. IN PRAISE OF BUDDHA'S ACTS

(佛所行讚 *Busshogyōsan*, Taisho 192)

Translated by Charles Willemen

Digital BDK English Tripiṭaka (dBET)

Beginning in summer 2008, the Numata Center for Buddhist Translation and Research
will make available

searchable and downloadable digital versions (PDF's)
of BDK English Tripiṭaka volumes

on the website, www.numatacenter.com <<http://www.numatacenter.com>>.

Review:

The Baizhang Zen Monastic Regulations

translated by Shohei Ichimura

(BDK English Tripiṭaka Series, published in 2006)

Charles Willemen

International College for Postgraduate Buddhist Studies

Shohei Ichimura's long experience as a translator and as a historian of Zen literature is well known. His contributions about Buddhist thought and Madhyamaka are widely studied. In this volume he presents a complete translation of Taishō ed. XLVIII 2025, (*Chixiu*) *Baizhang Qinggui*, *Baizhang's (Revised) Rules of Purity*. The Chinese text is said to present Baizhang's rules as revised and enlarged by Dongyang Dehui, and edited by Xiaoyin Daxin (var. Dasu) in 1335, during Emperor Shun, end of the Yuan dynasty (1279-1368). The title of the volume clearly says what the text is about: Zen monastic regulations. The text belongs both to Chinese and to Japanese culture.

Baizhang Huaihai (Hyakujō Ekai) (749, var. 720-814), was from Changle in Fuzhou, Fujian Province. He stayed on Daxiong Shan, or Baizhang Shan, in Xinwu, Jiangxi Province. He was a disciple of Mazu Daoyi (Baso Dōitsu) (709-788), who, as a disciple of Nanyue Huairang (Nangaku Ejō) (677-744), initiated one of the two main lines of transmission after Huineng (E'nō) (638-713).

Mazu, Baizhang, Huangbo (Ōbaku), and Linji (Rinzai) all used this means of instruction. Baizhang was the master of Guishan (or Weishan) Lingyou (Isan Reiyū) (771-853), the first master of the house of Gui-Yang, at the end of the Tang dynasty (618-907). Its style was characterized by action and silence. Of the five houses at the end of the Tang Linji also belongs to the line of Mazu, but the other three: Caodong (Sōtō), Yunmen (Unmon), and Fayan (Hōgen), all belong to the other main line of transmission, the line of Shitou (Sekitō) (700-790). Baizhang appears in "cases" of both the *Biyān Lu* (*Hekigan Roku*), *The Blue Cliff Record*, and the *Wumen Guan* (*Mumon Kan*), *Wumen's Gate*. He spoke the words which will be true as long as there are humans: "Only one whose insight surpasses his teacher's is worthy to be his heir". His posthumous title was Dazhi Chanshi (Daichi Zenji), Chan master of great knowledge.

An original of Baizhang's monastic regulations certainly did not exist in 1103, when the *Monastic Regulations of the Chan Garden*, *Chanyuan Qinggui*, known as the *Chongning* (era 1102-1106) *Monastic Regulations*, end of the Northern Song dynasty (960-1127), were brought out. Dōgen (1200-1253), founder of the Japanese Sōtō school of Zen, used the *Chanyuan Qinggui* for his *Eihei Shingi* (1237-1249), for his own monastic regulations. His three pillars of communal practice were and are: 1. Practice of *zazen*, *zuochan*; 2. Study of the dharma, as taught by the master; 3. Communal work, e.g. cleaning.

During the Southern Song, and especially during the Yuan dynasty Chan was linked with the state, an evolution which apparently is natural in China. The *Chanyuan Qinggui* is nevertheless considered to uphold the original spirit of Baizhang. The text was, together with Weimian's *Xianchun*

(era 1265-1274) *Regulations* of 1274, and with Yixian's *Zhida* (era 1308-1311) *Regulations* of 1311, a major source for Dehui and Daxin. Dehui (Tokki) from Dongyang in Zhejiang Province, stayed on Mount Baizhang in Jiangxi Province, and he again gave prominence to Baizhang's *Regulations*. The editing of this text was done by Xiaoyin Daxin (var. Dasu) (Shōin Daikin^[1], or Daisu) (1284-1344), a monk of the Linji school, who stayed in Jinling (Nanjing). Dehui introduced quite openly secular authority into religious affairs. The titles of chapters in his work leave no room for doubt. E.g. Chapter II: Discharging Indebtedness to the State. Baizhang's reputed attitude and views do not seem to fully agree with this development. His rules may no longer survive, but the regulations of Zen monasteries are derived from his rules.

It took centuries for the Chan community to develop its own specific rules. Bodhidharma^[2] may be considered to be the first patriarch in China, but Daoxin (Dōshin) (580-651), the fourth patriarch, is known to have set up for the first time rules for the daily life of his "five hundred" disciples. The history of the Chan school is therefore said to begin with him. Manual work was important for him. Huineng, of southern rustic reputation, the sixth patriarch, performed physical labor. But Baizhang is said to have formulated the Chan work ethic: A day without work is a day without eating. Chan monasteries were largely self-sufficient, but begging, as a mental exercise, was never abolished. Even when Chan monasteries were supported by the government, when they were wealthy, the spirit of community work did not stop.

These *Regulations* are a very late vinaya development. The Dharmaguptaka vinaya of the text-based Vinaya school, Lüzung, in China, is still present in Baizhang's *Regulations*, but other social, practical, and also doctrinal considerations play an important role. The vinaya, on an equal level with the dharma, both Buddha's word, is quite different.

The importance of this volume for Zen communities cannot be overestimated. It is an important contribution to our knowledge of monastic life in China and in Japan. We are now looking forward to further contributions by Shohei Ichimura in the field of monastic regulations. His experience and knowledge guarantee valuable work.

Notes

[1] See *Zengaku Daijiten*. 1978. Tokyo: Komazawa Daigaku. S.v. Daikin, p. 789d.

[2] The *Zutang Ji* (*Sodō Shū*) of 952, and the *Jingde Chuandeng Lu* (*Keitoku Dentō Roku*) of 1004, mention that he was a son of the ruler of the land of Xiangzhi (Kōshi) in southern India. Is southern India mentioned because of the link with the *Laṅkāvatārasūtra*? Furthermore: Brahmans belong to a different caste than rulers. Xiangzhi would be a very good translation of Gandhavatī.

**REVISED GUIDELINES FOR THE ENGLISH TRANSLATION
OF THE CHINESE BUDDHIST CANON** (January 1, 2008)

1. The primary aim of the English translation of the Chinese Buddhist canon is propagation of the Buddhist tradition, and to further Buddhist studies.
2. The primary text for translation purposes is the Taishō Daizōkyō. Text not included in the Taishō Daizōkyō will be taken from publications dated after the Meiji Period (1868–1912).
3. In principle, the texts are translated whole, rather than in sections, and are always accompanied by a translator's introduction, which should include some discussion of the texts 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 texts in Chinese, Tibetan, etc.
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. As with the translation, the Editorial and Publication Committees 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 *dhāraṇīs* and mantras, such as those found in esoteric scriptures, the Sanskrit form is to be supplied (in parentheses) within the translation.
7. In the case of Chinese proper nouns, Pinyin system is to be given. Although Wade-Giles system is also accepted, it will be converted to the Pinyin by our editors. For Japanese proper nouns, the Romanized Japanese transliteration will be used.
8. In the event that there are multiple Chinese versions of a particular text, in principle, only one will be translated, but translator should mention other versions in his/her introduction.
9. 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.
10. The bibliography should include a list of all previous translations from Chinese (or other sources) into other European languages. All bibliographic entries should include the title of the manuscript or text, name(s) of translator(s), publisher, and year of publication. In the case of journal articles, please provide volume number, year, etc.

11. No Chinese characters will be printed in the books. Please remove all Chinese characters from text files before submission.
12. Translations should be submitted to the Editorial Committee in both digital data and printed hard copy (or PDF file).
 - 1) Digital data
 - i) The document(s) should be saved as/in
 - A. the 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. The font files are to be sent together if necessary.
 - iii) The data are to be sent by means of
 - A. Removable Media, e.g., 3.5 FD diskette(s) and CD-R (to 3-14, Shiba 4-chome, Minato-ku, Tokyo, 108-0014 Japan) or
 - B. E-mail (to bdk@bdk-jp.org)
 - 2) Printed hard copy
 - i) All editorial marks and/or Sanskrit/Chinese/Japanese diacritical marks are to be properly shown in this paper printout(s).
 - ii) This printed hard copy can be replaced by 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 will be fully consulted, which will give the translator the opportunity to review all copyediting that has been done. A copy of the “Editorial Style Guidelines” used by the Publication Committee in Berkeley is available upon request to translators.
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 is net. Expenses incurred by the translator for royalties, postage, word processing, etc., will not be compensated.
15. For elaborate works requiring more than two years to complete, the translator 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 jointly by the Bukkyō Dendō Kyōkai and the Numata Center for Buddhist Translation and Research. The Publication Committee and the Numata Center 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 should wish to publish another version (i.e. with detailed notes for academic purposes), they may do so only after requesting permission in writing from both copyright holders, and obtaining approval from both the Bukkyō Dendō Kyōkai, and the

Numata Center for Buddhist Translation and Research. After approval to publish outside the Translation Project has been granted, the translator may then choose a publisher.

- 4) This second publication is permissible only after five (5) years have passed since the original BDK translation has been published.
- 5) The separate academic publication must be distinctly different from the BDK/Numata Center 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.

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the ENGLISH TRANSLATION of the CHINESE TRIPITAKA
c/o Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism)
4-3-14 Shiba, Minato-ku, Tokyo 108-0014, JAPAN

Tel: +81-3-3455-5851

Fax: +81-3-3798-2758

E-Mail: bdk@bdk-jp.org

URL: <http://www.bdk-jp.org>