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羅時憲先生紀念專輯

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The History of "The Sutra of Hui-Neng" in English Versions Translations

by Upasaka KO Ping-Yip

Introduction

"The Sutra of Hui-Neng" is a very important reading book in Chinese Buddhism. It has been chosen as one of the ten great books in Chinese culture. Although it was not spoken by Lord Buddha but was the only one book using the 'Sutra' for the title spoken by a Chinese. It contains simple words but with philosophical and Buddhist religious ideas and thoughts of wisdom. Therefore it could be read by all kind of people other than Buddhists.

"The Sutra of Hui Neng" was recorded and compiled by Ven. Hui Neng's disciple Ven. Fat Hoi on or about 700-730 A.D. and was afterwards altered as well as revised by many people. Therefore, there have been appeared in many different texts and editions between the period of one thousand more years, and until 1,200 years later, it was translated into English version.

This article was written for those who are interested in the study of this Buddhist great book in order to introduce the history of "The Sutra of Hui Neng" in Chinese and English versions. This article also explained the background and essence of Ch'an Buddhism and its way of practicing which is different from other Buddhist Schools.

In order to let the reader understanding the reasons of publishing this book, I would like to give the both biographies of Upasaka Wong Mou-Lam, the translator and Dih Ping-Tsze, the sponsor, so that it enables us to know the pictures of producing this first translation version.

I also reprint the original prefaces of Upasaka Wong and Dih here in which you would know the aims and objects of their wishes to produce "The Sutra of Hui Neng" in foreign language.

At last but not the least, I would like to present the 'Chronological Table of the Sixth Patriarch Nui Neng' which was my past work printed in 'Buddhist Friendship' Journal of W.F.B. Hong Kong and Macau Regional Centre (Chinese Version No. 9 dated 01-08-79) as appendix in this article.

(1) Ch'an School of Buddhism

The Buddhist Teachings were introduced to China from India in 67 A.D. of Han Dynasty. It was well developed in the following thousand years between all levels of Chinese, from the kings, officers to the lowest class of people, rich or poor, and the learned or the ignorant. Indeed Buddhist Religion have been greatly influenced to the Chinese traditional customs and formed an important part of Chinese culture, arts and thoughts for the past thousand years.

According to the records of Chinese Buddhist history, an Indian monk Ven. Bodhidharma, who was a prince in India and afterwards became a Bhikhsu and The 28th Patriarch of India arrived in China in 520 A.D. of the reign of Southern and Northern Dynasty by sea to propagate Buddhist teachings. By the way, his preaching was different with the pioneers, i.e. did not rely on sutra and words or disregarded ritual but just upon the inner mind, look insight your own nature, direct enlightenment (intuition).

Therefore, a new school was established by him, which is called Ch'an (Japanese Zen) Buddhism or the school of Dhyana practice. Ven. Bodhi-dharma was called the first Patriarch of the Ch'an School of Buddhism in China.

Ven. Bodhidharma died on 528, but before his death he has appointed another monk to be his successor, i.e. The second Patriarch Ven. Hui Ko (慧可 487-593). Later on the Dharma was transmitted to the third Ven. Sang Ts'an (僧璨? - 606) from Ven. Hui Ko (慧可), afterwards the fourth Patriarch Ven. Tao Hsin (道信

580-651) and fifth Patriarch Ven. Hung Jen (弘忍 602-675). The sixth Patriarch Ven. Hui Neng (慧能 638-713) was transmitted the Dharma by Ven. Hung-Jen (弘忍) in 661 and spread the Buddha Dharma widely to the extension of the north countries. Whencesoever two sects of Ch'an (Zen) Buddhism were created. The gradual teaching sect was developed in the northern countries while the sudden teaching sect was flourished in the southern countries. In the later years, the sudden teaching sect which was recognized to be the traditional way of Ch'an Buddhism, had been divided into five branches and spread, all over China for more than one thousand. The five branches are Lin Chai (臨濟), Wun Mun (雲門), Kuei (潯仰), Ts'ao Tung (曹洞) and Fa Yen (法眼) which are formed the pillars of Chinese Buddhism.

The main features of Ch'an Buddhism are to be claimed that the Dharma of transmitted is outside the teachings of Buddha without relying on words and characters of the scriptures. The only way of realizing your own Buddhist nature is directly pointing into one's human mind. The characteristics of Hui Neng's Ch'an practice were making the enquiring mind and earnest search into the depths of one's own nature. The way he used with the intellect and compassion, not only the contemplation and concentration but the Prajna, the great perfection of wisdom to arrive in a sudden self-realization of Mind-essence, i.e., Buddhahood.

Straight speaking, the way of practicing Ch'an Buddhism is no fixed method. It does not have any ritual dogma and creed. There are different suitable methods for different people. When you have reached the under-standing of yourself completely, you would realize the object that you have never seen which is void or empty.

Ch'an Buddhism became one of the two important Buddhist Schools since the collapse of the other schools in the Five Dynasties (907-960) and the Sung Dynasty in China. Both existed in the next coming several dynasties. So the Ch'an School and the Pureland School were the most popular and common Buddhist ways of practice until the present time.

(2) "The Sutra of Hui Neng"

Although the disciples of Ch'an School did not rely on words and characters (sutra), but they would like to record some sayings (kung-on 公案) of their past masters' history and experience in order to give them examples as well as a teaching aid for the new followers or devotees.

Therefore, we can find many Literature of Ch'an Masters printed in "Buddhist Scriptures Collections" (【大藏經】), such as "Transmission the Lamps" (【景德傳燈錄】), "The Five Lamps Meeting in the source" (【五燈會元錄】), "The Finger Pointing To The Moon" (【指月錄】), "The Green Cliff Records" (【碧巖錄】), "The Spoken Record Of Upasaka Pong" (【龐居士語錄】), "The Selection Record Of The King Of Quing Dynasty" (【御選語錄】), and a very famous record, "The Platform Sutra of Hui Neng" (【六祖法寶壇經】).

"The Platform Sutra of Hui Neng" was compiled by Ven. Fat Hoi (法海), one of the disciples of the sixth Patriarch Ven. Hui Neng. Ven. Fat Hoi recorded the most sayings and preaching of his Master and also the biography of Hui Neng. This book becomes the teaching material to the followers of Ch'an school Buddhism as well as the study material for the scholars of Chinese philosophy and religions.

Since the 'Platform Sutra' was available in Chinese text, it has been altered, corrected and expended by many people in many dynasties of China. Therefore, there are many different editions found at the presentation.

These copies are different in volumes, order of chapters, contents as well as topics due to different times, editors, and places of hand writings or printings in compilation.

The following different editions are found in the present copies :

1. Tun Huang Manuscript (敦煌抄本) - (780-860 A.D.) - Tang Dynasty.

"Southern School Sudden Doctrine Supreme Mahayana Great Perfection of Wisdom, The Platform Sutra Preached by The Sixth Patriarch Hui Neng' at The Ta Fan Temple in Shao-chou" one scroll.

(【南京頓教最上大乘摩訶般若波羅密經，六祖惠能大師於韶州大梵寺施法寶經】)

This is the oldest copy found in 1920, now in British Museum, London.

2. Sramana Hui Yen Manuscript (惠昕本) - (967 A.D.) Sung Dynasty, original 3 scroll, 16 chapters, now 2 scroll, 11 chapters.

2.1 Printed by Koshoji, Japan (興聖寺本) English Edition by Prof. Suzuki (1934)

2.2 Golden Mountain Tin Ning Temple Copy (金山天寧寺本)

2.3 Daijōji, Japan, Manuscript (大乘寺本)

3. Bhikṣu Cha'o Chiang Edition (契嵩本) - 1056 A.D. - Sung Dynasty. Tsao Chi Original Copy, 10 chapters (曹溪原本)

3.1 Korean Wood block Printing (1316) Yuen Dynasty (高麗藏本)

3.2 Ming Dynasty Wood block Edition (1439)
- Tsing Tung 4th years (明正統本)

3.3 Quing Dynasty Wood block Printing (清藏刻本)
- Shun Chi Yum Shen year (1652)

3.4 Pu Hui Tripitaka Printing Copy - (1944) (普慧大藏經)

4. Bhiksu Tsung Pao Edition (宗寶本) - 1291 A.D. Popular Copy
- 10 chapters - Yuan Dynasty

4.1 Ming Dynasty Tripitaka Northern Edition (1440)

4.2 Ming Dynasty Wu Toi Shan Fang Wood block Printing
-(1522 - 1566) Ming Ka Ching (嘉靖) Years.

4.3 Ming Dynasty Man Lik (萬曆) year Manuscript (1584)
-(now in Japan)

4.4 Quing Dynasty Chun Po Reprint Copy (1676)

4.5 Cheung Sha (長沙) Wood block Printing (1881)

4.6 Kam Ling (金陵) Wood block Printing (1929)

4.7 Dr. Ting Fook Po (丁福保) Revised Edition (1919)

Further-more this popular copy was also collected in Taisho Tripitaka (大正藏), Hung Kao Tripitaka (弘教藏), and Pun Kar Tripitaka (頻伽藏) etc.

It is believed that the first edition of "The Sutra of Hui Neng" was appeared 20 years after the death of Ven. Hui Neng. Therefore the Tun Huang (敦煌) Manuscript is not the original one. Between 730 A.D. to 1930 A.D. (1,200 years) the volume of Tun Huang edition from 12,000 Characters increased to the popular edition 24,000 characters and we do know the contents inside of the Sutra has been greatly altered by the people of different dynasties.

(3) The English Versions Translations

There are many English translation Texts of "The Sutra of Hui Neng" printed since 1930 by different famous translators as shown in the follows:

1. "Sutra Spoken by The Sixth Patriarch Wei Lang, on The High Seat of The Gem of Law". Translated by Wong Mou-Lam. Published by The Pure Karma Buddhist Association (1930, Shanghai).
 - 1.1 "Sutra Spoken by the Sixth Patriarch on The High Seat of The Treasure of The Law". Translated By Wong Mou-Lam. Revised by Christmas Humphrays. Published by London Buddhist Society (1953 and 1966, London).
 - 1.2 "Sutra Spoken By The Sixth Patriarch". Translated By Wong Mou-Lam. Edited by Dwight Goddard. Collected in "A Buddhist Bible" Published by E.P. Dutton & Co. Inc. (1938, U.S.A.)
 - 1.3 "Sutra Spoken by The Sixth Patriarch". Translated By Upasaka Wong Mou-Lam. Revised & Introduced by Dwight Goddard. Collected in "Bilingual Buddhist Series" Published by Buddhist Culture Service (1962, Taiwan)
2. "The Altar Sutra of The Sixth Patriarch"
Translated by Upasaka Charles Luk (Lu Kuan-Yu)
Published by Rider & Co. (1962, London)
3. "The Platform Scripture"
(Tun Huang Text) Translated By Prof. Wing-Tsit Chan
Published by St. John's University Press (1963, U.S.A.)
4. "The Sutra of The Sixth Patriarch on The Pristine Orthodox Dharma"
Translated. By Drs. Paul F. Fung & George D. Fung.
Published by Buddha's Universal Church (1964, San Francisco)
5. "The Platform Sutra of The Sixth Patriarch"
(Tun Huang Text) Translated by Prof. Philip B. Yampolsky
Published by Columbia University Press (1967, New York)

6. "The Sixth Patriarch's Dharma Jewel Platform Sutra"
Translated By Bhikshuni Heng Yin & Bhikshuni Heng Ch'ih
Published by The Buddhist Text Translation Society
(1977, San Francisco)

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II	On Prajna	Discourse on Repentance	Prajna	Prajna	Prajna
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IV	Samadhi and Prajna	Discourse on Dhyana Samadhi	Dhyana and Prajna	Equanimity and wisdom	Concentration and wisdom
V	Dhyana	Discourse on Three Bodies of Buddha	Sitting in Meditation	The Profound Practices	Sitting in Ch'an
VI	On Repentance	Dialogues Suggested by Various Temperaments and Circumstances	Repentance and Reform	Repentance-Resolution	Repentance and Reform
VII	Temperament and Circumstances	Sudden Enlightenment and Gradual Attainment	Potentiality and Condition	Opportunities and Affinities	Opportunities and Conditions
VIII	The Sudden School and Gradual School	Royal Patronage	Instantaneous and gradual Enlightenment	The Sudden and Gradual School	Sudden and Gradual
IX	Royal Patronage	Final Words and Death of the Patriarch	Imperial Patronage	Cherishing the Dharma	Sudden and Gradual
X	His Final Instruction	-----	His last Instruction	The Master's Charge to His Disciples	Final Instruction

The above different texts were translated by famous scholars and professors which are quite difficult to criticize the translations for comparison. The reason is that the contents which they translated were not the same copy, so that their view-points and explanation were quite different.

There have been over sixty years since "The Sutra of Hui Neng" was introduced and published in Europe and America. The Ch'an Buddhism of Chinese way in practicing Dhyana (Meditation) was well accepted and developed by European and Americans. They established many meditation and retreat centres and held seminars and assembles all over the world. In this respect, we can assure that the translation texts of "The Sutra of Hui Neng" was one of the chief factors of spreading the Ch'an Buddhism's way of practice in the Western World.

On the other hand, Ch'an or Zen Masters of Chinese, Korean, Japanese, European, American and Australian were enthusiastic to propagate the technique of meditation, concentration and contemplation as well as translating, editing, compiling many Ch'an Buddhism saying, Koans (公案), and records in books in relevant of, the famous Ch'an Masters, such as Ching-Yuen Heng-Shi (青原行思), Nan-Yao Huai-Jang (南嶽懷讓), Nan-Yang Huai-Chung (南陽慧忠), Ho-Chak Shen-Hui (荷澤神會), Ma-Tsao Tao-I (馬祖道一), Shih-T'ou Hsi-Chien (石頭希遷) and the recent time Hiu-Yun (虛雲) and Lai-Ko (來果) Ch'an Masters. This enables the Ch'an Buddhist Teachings very prosperous in the present world.

(4) The Biography of Upasaka Wong Mou-Lam (黃茂林)

Here is the biography of Upasaka wong Mou-Lam. Upasaka Wong was a native of Shun Tak District of Kwang Tung Province, China and was born in 1897 at Sai Ying Pun of Hong Kong. He was the eldest brother of 5 children of his parent's family. At the age of 23 (1919), he was graduated at Queen's College (Secondary School) but at that time, unfortunately, his father was died in a plague

disease. Therefore he was responsible to take up the burden to support their family.

Later on, young Wong was employed as a government service interpreter in the Police Station of Shatin, New Territories. At the time of early twenty century, Shatin was a place of rare people other than farmers living and there were a few Buddhist temples only. Therefore, Upasaka Wong was able to talk with the Buddhist monks in discussing the Dharma doctrine in his spare time. This would lead him to believe in Buddhist Teaching.

One year later, Mr. Wong was transferred to Hung Hom Police Station in Kowloon District for two years. In this period, Wong was married to Miss Tsang and afterwards two daughters were born.

In 1923, Mr. Wong was asked to take up a post in Samoa Island in British South Pacific Ocean Colony. Three years later, Mr. Wong resigned the post of government service and went to Shanghai, China with his family.

During the time of eight years living in Shanghai, he worked in the Post Office for two years and he also made good relationship with many famous Buddhist friends. Therefore he took refuge in the Triple gems and five precepts and so he became a devout Buddhist as called an Upasaka.

In 1928 Upasaka Wong was asked by a well known Buddhist Upasaka Dih to translate "The Sutra spoken by the sixth Patriarch Hui Neng" into English text. Then he resigned his post in Post Office and stayed at the house of Mr. Dih for one and half year to complete the work in 1930 and was published by the Pure Karma Buddhist Association, Shanghai China. This was the first translation of "The Sutra of Hui Neng" in the world.

After Upasaka Wong completed the translation of "The Sutra of Hui Neng", he continuously translated "The Diamond Sutra", "Amita Buddha Sutra", "The Lotus of Wonderful Law Sutra" (The

Avalokitesvara Universal Gate Chapter), "The Avatamsaka Sutra" (The Samantabhadra Great Vows Chapter), The Buddhahabhasita Dasabhadra Karmamarga Sutra (Sutra Spoken by Buddha on the way of Ten Meritorious Deeds) etc. in English versions.

In order to learn the original text of Buddhist scripture Upasaka Wong was sent by the Pure Karma Buddhist Association to study Pali and Sanskrit Languages at Ceylon College for the promotion of future translation in three years' time as from 1934.

During Upasaka Wong had stayed in Ceylon for two years, he got illness in hospital for rehabilitation. Unfortunately he was drowned in the swimming pool of unexpected accident in the year of 1936 at the age of 40. This sad news was a great shock to all his family and friends and also a incomparable loss in Buddhist people.

May Upasaka Wong rest with peace and happy in Western Paradise of Amitabha.

(5) The Biography of Upasaka Dih Ping-Tsze (狄平子)

Here also give a short biography of Upasaka Dih Ping-Tsze who was the great sponsor of the translation of "The Sutra of Hui Neng" and also the commentator to the same work.

Upasaka Dih Ping-Tsze alias Chor Ching, or Pao Yin a native of Lut Yang District of Kiang-Su Province, China. He was born in 1870(?) of Quing Dynasty.

When he was grown up in young age, he embraced new thoughts and ideas of reformation in the Quing Dynasty. He agreed the revolutionary plan of Messrs. Hong and Leung but was failed in action. So he took refuge to Japan and then came back to Shanghai in 1900. He organized China Independent Society with the famous scholars Messrs. Yen Fuk, Cheung Ping-Lun etc. to act against the Quing Government but finally was defeated.

In 1904, Upasaka Dih published a newspaper in Shanghai until 1911 when the China Republic was founded. Then he joined with the famous Buddhist Leaders Ip Kung-Chuek, Po Yat-Sing etc. to establish The Pure Karma Buddhist Association and published The Buddhist Magazines Quarterly, but unfortunately it was stopped when only 12 issues were published. They also published the English Language Journal 'The Buddhism in China' Quarterly for the foreign readers for communication of Buddhist cultures.

The Association also founded a Buddhist Dharma Library for the collection of Buddhist valuable books to those who would like to study Buddhist teachings. Upasaka Dih organized a Publication with well-known Buddhists in Shanghai to photo-print the 'Tripitaka in Secondary (卅字續藏經)' which was a great contribution to Buddhist culture in China.

He said that he had the idea on translation of "The Sutra of Hui Neng" for over 30 years until he met Upasaka Wong Mou-Lam, an expert of translation, so that his wish had been realized in 1930. He wrote a Preface and introduce it to the foreign people.

In 1931, Upasaka Dih also organized to photo-print another Sung Chick Sha Tripitaka and was welcome by the Buddhist circle.

The date of Upasaka Dih's death is unknown. It would be approximately around 1936 at the time of Sino-Japanese war.

(6) Conclusion

The seeds of Ch'an Buddhism were shown by Upasaka Wong an Dih who translated and published "The Sutra of Hui Neng" is now getting the fruitful results. As we know, the Ch'an Hall or meditation centres are established all over the world nowadays. That is not only developed in its motherland - China, which was created as a Buddhist School by our Chinese Patriarchs at the year of fifth century but also flourished in Japan, Korea, as well as Europe, Australia and

Americas since the English version of "The Sutra of Hui Neng" was translated. Furthermore, many Ch'an Buddhism books written by our Ch'an Masters were also translated in foreign languages following the translation of "The Sutra of Hui Neng" to meet the needs of the Ch'an Buddhism followers. Therefore, there is no doubt that the translation of "The Sutra of Hui Neng" has been done a big step forward in spreading the Dhrama of Ch'an Buddhism and so acts as one of the main influential factor for the promotion of Buddhist teaching in the recent time. Therefore, the great work of the Upasaka Wong Mou-Lam and Dih Ping-Tzse had play an important role in the history of spreading the Buddhist doctrine and their wishes as shown in their prefaces of the "Sutra" are now been realized.

Appendix I:

The Chronological Table of The Sixth Patriarch Hui Neng

Year (A.D.)	Age	Description
638	1	Hui Neng was born on the 2nd Lunar Month, 8th day of Mou Shu Year. He was a native of Sun Chow of Ling Nam. His father's name : Lo Hang-To, mother's surname : Li.
640	3	After his father's death, Ven. Hui Neng was brought up by his mother.
661	24*	In order to support the family, Hui Neng was selling fire-wood in the market. One day, he heard a man reciting 'Diamond Sutra', so that he became enlightened. He went to Ven. Hung Jen, the 5th Patriarch at Tung San Monastery in Wong Mui of Kee Chow for Dharma preaching. After 8 months stayed in the Monastery, the 5th Patriarch transmitted the Dharma to Hui Neng with the robe and the bowl and asked him going quickly towards the South China.
675	38	Ven. Hung Jen (the 5th Patriarch) was passed away at the age of 74.
676	39	After 16 years hidden in the country, Hui Neng was made ordination as a Buddhist Bhiksu by Ven. Yin Chung at Fa Sing Monastery of Canton on the 2nd Lunar Month, 8th Day of the year Ping Tze.
677	40	Ven. Hui Neng went back to Po Lam Monastery at Tsao Kai, Chiu Chow. Ven. Hui Neng was asked by Prefect Wai to preach the Dharma at Tai Fan Temple.

705	68	The Emperor asked Ven. Hui Neng living in the Palace for consulting Dharma but was refused. The Emperor renamed Po Lam Monastery to Chung Hing Monastery.
707	70	The name of Chung Hing Monastery was changed to Fat Chuen Monastery and afterwards to Nam Wah Monastery. Ven. Hui Neng's Native House in Sun Chow was given the name of Kwok Yan Monastery by the Emperor.
713	76	Ven. Hui Neng went back to Kwok Yan Monastery of Sun Chow. At the midnight of the 8th Lunar Month, 3rd Day of Year Kwai Chow, Ven. Hui Neng was passed away (Nirvana).

*Some books recorded that Hui Neng went to see the 5th Patriarch at the age of 34, i.e. 671 A.D., at the same year he was transmitted the Dharma.

Appendix II

Sutra Spoken by the Sixth Patriarch

on the High Seat of the Gem of Law

TRANSLATOR'S PREFACE

This is an English translation - or rather a very imperfect translation of the 'Sutra Spoken by the Sixth Patriarch on the High Seat of the Gem of Law' (Nanjio's Catalogue No. 1525) which records the sermons and the sayings of Wei Lang, (638-713) the most famous Dhyana Master of the Tang Dynasty. It may be of interest to note that of all the Chinese works that have been canonized in the Tripitaka, this standard work of the Dhyana School is the only one that bears the designation of 'Sutra', a designation which is reserved for the sermons of Lord Buddha and those of great Bodhisattvas. Hence, it is not without justification to call it, as some one does, 'the only Sutra spoken by a native of China'. (中國唯一之佛經)

As it takes a poet to translate Virgil, the translator keenly realizes how incompetent he is in tackling this difficult task; since neither his knowledge of Buddhism nor his linguistic attainment qualifies him for the work. He reluctantly agrees to bring out an English version of this Sutra when urged to do so by his teacher who admits the incompetence of his pupil but still insists that the translation should be done on the following reasons:-

- (1) That in training himself as a translator for Buddhist work in future, this is a good exercise.
- (2) That the translation may receive the benefit of correction and revision from the hands of those who have better qualifications but not enough time to do the complete work themselves.
- (3) That, with due allowance for mistranslation, the book may

still be useful to those who cannot read the original but who had mastered it so well in their previous lives that they only need a paragraph or two, nay even a word or two, to refresh their memory in order to bring back the valuable knowledge that they have now forgotten.

On this understanding alone, the translator undertakes the work; and the result of his feeble attempt is now put before the public only for what it is worth. As the book stands, the translator knows, to his sorrow, that a greater part of it will be jargon to readers who have had no previous knowledge of the Dhyana School. May the day come soon when either the translator himself or some other full-fledged Dhyana Master will bring out a new translation with copious notes and explanations, so that the Sutra may be readable to all.

It is from Dr. Ting Fo Po's edition that this translation is made. To this learned gentleman whose commentaries the translator has made free use of and to other friends who have given him valuable advice and liberal support, he wishes to express his deepest gratitude.

"PUPIL-TRANSLATOR."
(Wong Mou-Lam)

SHANGHAI, November 21st, 1929.

Appendix III

Sutra Spoken by the Sixth Patriarch

on the High Seat of the Gem of Law

PREFACE

From the time of the coming of the First Patriarch Bodhidharma who transmitted the 'Western Message' (i.e., message from India or the Zen teaching) to China up to the time of his fifth successor, the Sixth Patriarch Wei Lang, Zen followers who aimed directly at Buddhahood and who instantaneously attained the 'Holy Fruit' through having thoroughly understood their mind and penetrated their inmost nature are so numerous that we can hardly take an account of them. From the Sixth Patriarch up to now, a period of about twelve hundred years, millions of Orientals have obtained deliverance through the Zen teaching. And it is rather sad to see that so far this Good Law has not yet been made known to the Western people in Europe and America.

It has long been my desire to have this Sutra translated into a European language so that the Message of Zen may be transmitted to the West. The idea obsessed me unremittingly for nearly thirty years, as I could not find a translator to undertake the work until I met Mr. Wong in last spring. In an ecstasy of joy, I invited him to stay in my house to translate this Sutra into English. Working on and off, it took him nearly a year and half to complete the translation. My desire is now fulfilled and may it prove to be one of the happiest events during the period of the past twelve hundred years.

I sincerely hope that hereafter Europeans and Americans who understand the Great Law spontaneously and who embrace it unhesitatingly will come forth in great numbers. So far as felicity in the form of material comfort is concerned, the occidentals are in a more favorable position than our Eastern people. But in spite of their

favorable position, the Great Law reaches them at a later date than it reached us. The reason deserves our attention. According to the Buddhist geography, human beings inhabit in four great continents. The inhabitants of the North continent, Uttarakura, which is the most favored one in point of felicity live as long as a thousand years. People of the East and the West continents who live as long as six hundred and three hundred years respectively also have a far better time than we, the inhabitants of the South continent, Jambudvipa, have. But of these four great divisions of land, Jambudvipa is the only one which the Buddha Dharma reaches.

Now, since an attempt has been made to disseminate this Good Law to the West, I look forward to the day when Europe and America will produce a type of Zen followers whose quick understanding and spontaneous realization in the solution of the 'Ultimate Problem' are far superior to our Eastern brethren. Thinking that I have connected the most favorable link with the Occidentals, my happiness is beyond measure.

In addition to writing the preface, I take liberty to name this book 'The Chinese Sutra', as with the exception of it, all Chinese Buddhist works are designated by the name 'Sastra'. Another name I would like to call it is 'Message from the East', for in China Patriarch Bodhidharma's teaching is known as 'Message from the West' (i.e. India), and as this message is now re-directed to Europe and America, the title I propose to give seems to be more appropriate.

SHANGHAI, March, 1930.

DIH PING TSZE

The History of "The Sutra of Hui Neng"
in English Versions Translations
英譯《六祖壇經》版本之歷史研究

by Upāsaka Ko Ping-yip (高秉業)

Since "The Sutra of Hui Neng" translated by Wong Mou-Lam was introduced to the Western readers for the study of Buddhists Teaching in 1930, there were other five different English translations between 1960 - 80 appearing in the world by five different scholars and professors. Two of the versions were translated according to the copy of Tun Huang manuscript while the other three were translated from the popular edition.(Bhikṣu Tsung Pao's Edition)

At the same time, Wong Mou-Lam's translation were revised by two famous Buddhist leaders during 1930 - 60 years. That is why we assure that "The Sutra of Hui Neng" is an import Buddhist teaching book in the religious as well as metaphysical plane.

Although we cannot make full comparison and comment of the different copies of the translation, but we can feel the spirit of understanding our mind and directly penetrating to our nature as shown by the Sixth Patriarch Hui Neng in all translations by each translator's skillful technique of writing.

This article was written for those who are interested in study of Ch'an Buddhism's doctrine as well as the attitude of those who are learning meditation, because in the "Sutra", Hui Neng pointed out that the unique way of practicing Ch'an Buddhism is to understand your mind directly by insight yourself, that is pointing to your nature in intuition only.

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