

Suggestions by Douglas Gildow, for the Huineng Book

Preface by Ven. Guo Xing

1. vipassana(contemplation): add space before parenthesis

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Text Proper

original	suggested changes	notes
<p>p. 2: Recorder: Guoyuan Fashi, Victor Ku</p> <p>Special gratitude is expressed to the Wujimon Martial Arts Group</p>		<p>Are you sure Victor Ku did recordings? I don't even remember his being in Moscow.</p> <p>Wujimon: If you want to use Chinese transliteration, then it should be Wujimen. Or you can use the Russian transliteration into English they used, which was usually "Udzimen," but sometimes they also used "Uczimen."</p>
<p>p. 5: When he arrived at Pine Mountain in Hunan Province, he meditated for nine years facing a wall in a cave.</p>	<p>When he arrived at Mt. Song in Henan Province, he meditated for nine years facing a wall in a cave.</p>	<p>I remember translating this wrongly during the retreat, then correcting it later. "Song" in this case is not "pine." And that mountain is in Henan, not Hunan.</p>
<p>p. 7: When erroneous mind-states come, vexations arrive; when the</p>		<p>Remove the extra space after the comma. Maybe consider adding a couple</p>

correct comes, the vexations are removed.		of commas within the translation of this entire verse, too (and in later iterations of those parts of the verse, if this is done).
p. 8: Tonight I will begin commenting on a brief excerpt on <i>wuxiang</i> , or ‘no-form,’ from Master Huineng’s <i>Platform Sutra</i> .	Tonight I will begin commenting on a brief excerpt from a verse on <i>wuxiang</i> , or ‘no-form,’ from Master Huineng’s <i>Platform Sutra</i> .	
p. 8: In this line the Chinese shoutong has been translated as “ <i>mastery of the teachings,</i> ” and <i>xintong</i> , as “ <i>mastery of [one’s] mind.</i> ”	In this line the Chinese shuotong has	Are you sure you want the words in quote marks italicized as well? Also, shou is wrong and should be shuo ; it’s 說.
p. 9: Huineng himself did not do sitting meditation and neither did some of his famous disciples, such as Huairang and Xingyen	change “Xingyen” to “Qingyuan”	The name “Xingyen” is definitely wrong because it isn’t even proper Hanyu pinyin. I’m *guessing* Shifu meant “Qingyuan” here, referring to Qingyuan Xingsi, who was a disciple of Huineng.
p 14: so he gave up, returned to the city, and told everyone that all this talk about spiritual practice was a deception	so he gave up, returned to the city, and told everyone that all this talk about spiritual practice was deception	delete ‘a’
p. 14: This practitioner let the environment influence him too much. In the term <i>mozhao</i> which is Chinese	This practitioner let the environment influence him too much. In the term <i>mozhao</i> , which is Chinese	add comma

for ‘silent illumination,’	for ‘silent illumination,’	
p. 18: Prajna is the wisdom of knowing formlessness, or the wisdom of having seen one’s self-nature.’		delete the orphan quote mark
p. 18: In other words, it is the realization of the mind Dharma,	Mind Dharma	everywhere else, “Mind” is capitalized in this term
p. 20		look for places where there are two spaces, not just one, after a period. Actually, you might look through the whole text for similar things—two spaces—usually they indicate an inconsistency is spacing—I don’t shown them all here. (Sometimes after a period, sometimes between two words.)
p. 21: means clinging to wrong and distorted views		delete extra space before ‘distorted’.
p. 31: Once a Westerner, seeing that I was a monk came up to me and asked	Once a Westerner, seeing that I was a monk, came up to me and asked	add comma
p. 32: In any case, according to the Platform Sutra,		based on style elsewhere in the ms, this comma should not be italic. Actually, this problem crops up a lot: roman or italic for punctuation for commas following words in italics? You might

		decide on this and then apply the rule consistently. The Chicago Manual 14 th edition recommends italic, the 15 th then recommends roman. Personally I'd go with roman but as with all such things consistency is what counts.
p. 34: At this time one is able to put down all attachments. However, sooner or later,	At this time one is able to put down all attachments. However, sooner or later,	add period
p. 35: And Sascha even	And Sasha even	Why the German-style spelling for a Russian name? It's the diminutive of Alexander, the marital arts teacher who invited Shifu over. Many students at the retreat were Sasha's students. I don't know if maybe you have outside evidence that he spelling it "Sascha"—if not, I'd go with "Sasha". In fact I have emails with Russians from the group who spell his name "Sasha."
p. 36: Recently I met a great lama, who was the incarnation of Tsongkapa, the great Tibetan teacher. I asked him, "You must be the reincarnation of Tsongkapa,		Do you want to change the spelling of this name to "Tsongkhapa" (notice the extra "h").

<p>p. 37: emanation body (nirmanakaya) of Avalokiteshvara</p>		<p>You might want to add a note at the beginning of the book about who added the glosses in parenthesis and in square brackets within the translated text.</p>
<p>p. 37: Yet this gateway into seeing the nature cannot be fully comprehended by the ignorant.</p>		<p>why the odd line breaks here?</p>
<p>p. 41: It is also called <i>xinyin</i>,</p>	<p>It is also called <i>xinyin</i>,</p>	<p>italicize the whole word</p>
<p>p. 42: Maybe all of this isn't very important, or people are not so interested in this issue. Or, maybe many are interested but find it not all that important at this point</p>		<p>eliminate unnecessary carriage return in these lines.</p>
<p>p. 44: The Caodong School emphasizes the practice of silent illumination (J., <i>shikantaza</i>),</p>	<p>The Caodong School emphasizes the practice of silent illumination (basically similar to what in Japanese is called <i>shikantaza</i>),</p>	<p>Well, shikantaza is not actually the Japanese Romanization of mozhao (silent illumination), but the content is about this same. You could consider writing this as I have it to the left. In Japanese, <i>mozhao</i> is <i>mokusho</i>, but no need to mention that.</p>
<p>p. 45: <i>Diamond Sutra</i>: (S., <i>Vajrachedika Sutra</i>, lit. 'diamond-cutter sutra')</p>		<p>Sort of... there is one translation in the 600-scroll</p>

<p>One of the major sutras, itself being part of the longer Prajnaparamita Sutra.</p>		<p>(Maha)-Prajnaparamita Sutra, in scroll 577, which is an alternate translation of the Diamond Sutra.</p>
<p>p. 45: A saying or anecdote from the records of the Chan masters that is used as a means of investigating the nature of enlightened mind (t'san chan).</p>	<p>A saying or anecdote from the records of the Chan masters that is used as a means of investigating the nature of enlightened mind (can chan).</p>	<p>Since everything else is in Hanyu pinyin, this should be, too.</p>
<p>p. 46: Sengcan (d. 506),</p>		<p>He died when the previous patriarch was 20 years old? Do you mean “606”?</p>
<p>p. 46: Platform Sutra:</p>		<p>whether or not you want to keep the colon in italics depends on your policy re: whether punctuation following italics follows in italics or follows the (roman) font of the majority and following text.</p>
<p>p. 46 : “Prajnaparamita: (S., lit. ‘wisdom that reaches the other shore,’ i.e., transcendent wisdom) In addition to meaning ‘transcendent wisdom,’ the term also refers to the Mahaprajnaparamita Sutra, a series of some forty Mahayana sutras on the central topic of prajna, or wisdom.</p>		<p>Here, within the entry, you use “Maha” with the sutra’s title—to be consistent, do you want to do that in the entry above, too?</p>
<p>p. 47: Skandha: See Five</p>		<p>Add a space between</p>

Skandhas. Sutra: (S., lit. ‘thread’) In Buddhism, ‘sutra’ refers to any of the sermons attributed		these two entries
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Other Suggestions:

* If you include Shifu’s date of birth, it would be preferable to use the actual year, 1931, rather than the year that is most commonly written, 1930.

This is even written correctly on the DDM official website, but people in DDM who write his date of birth, whether in Chinese or English, maybe don’t read the DDM website. See:

http://www.shengyen.org/content/about/about_01_3.aspx

民國十九年（一九三〇）

十二月初四，師誕生。

【案】：此係農曆年日，換算國曆，應為民國二十年一月二十二日。

* Could consider a page in the front, similar to what is called an “epigraph” page, on which the central verse for this retreat appears. Maybe on a recto page after the title page and before the Table of Contents (if you have one). (See like Doubleday did in *_Subtle Wisdom_*). Do you think this would look good, and perhaps with the Chinese characters there as well (which might attract more attention from people whose Chinese is better than their English)? You are welcome to take the following, and do whatever you want with it in terms of typefaces and fonts, if you think so:

Mastery of the teachings and mastery of mind Are like the sun in the empty sky	說通及心通 如日處虛空
Only by transmitting the Dharma of seeing the nature Can one emerge into the world and shatter erroneous doctrines	唯傳見性法 出世破邪宗
Although in the Dharma itself there is no sudden or gradual	法即無頓漸

In confusion and enlightenment there is slowness and speed	迷悟有遲疾
Yet this gateway into seeing the nature Cannot be fully comprehended by the ignorant	只此見性門 愚人不可悉
Although myriad teachings abound Combined with principle they are ultimately one	說即雖萬般 合理還歸一
Within the dark abode of vexations One should continually give rise to the sun of wisdom	煩惱闇宅中 常須生慧日
When erroneous mind-states come, vexations arrive When the correct comes, the vexations are removed	邪來煩惱至 正來煩惱除

—From the *Platform Sutra*