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Bill M. Mak 麥文彪 B.A. Hons (McGill), Ph.D. (Peking)

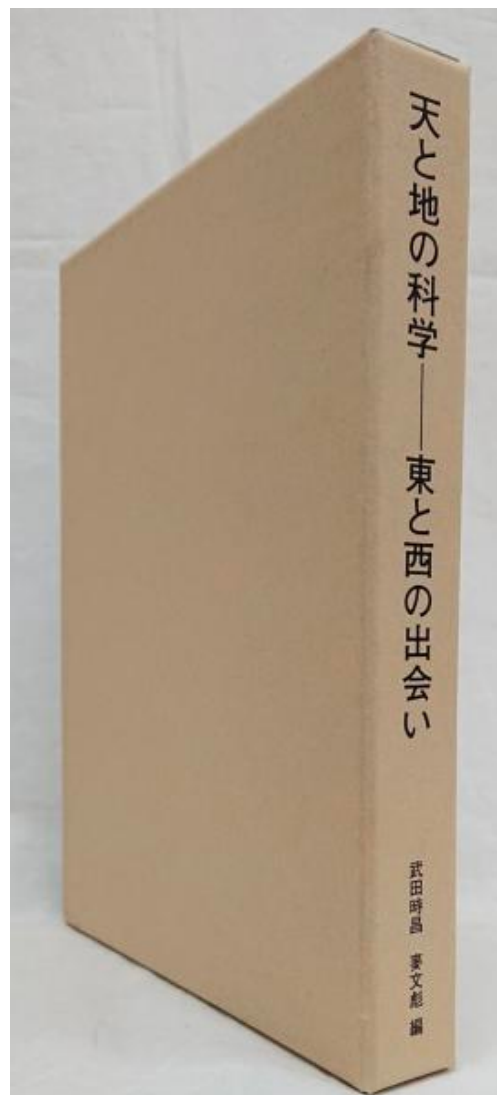
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## Buddhist Research Selected Works

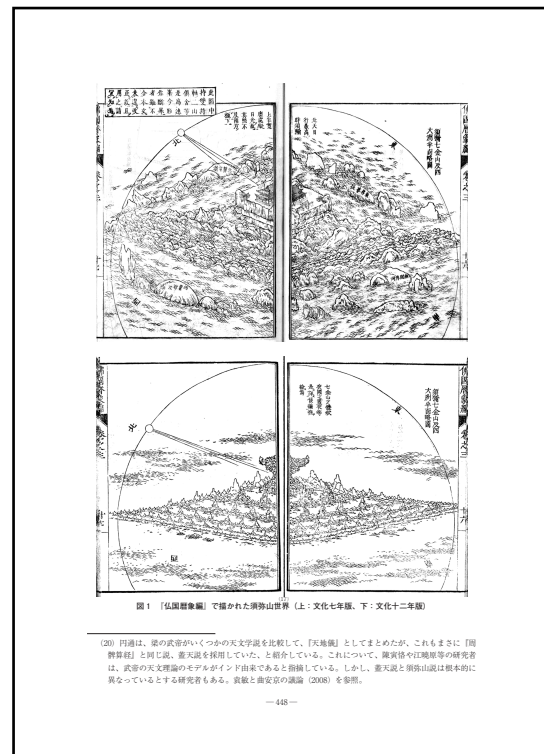
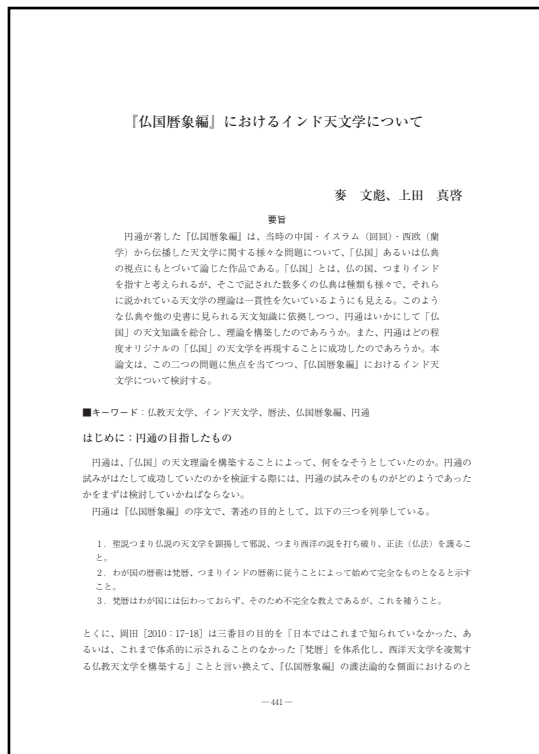
1. Indian and East Asian Buddhist Cosmology and Astral Science
2. Prajñāpāramitā Studies
3. Yunnanese Buddhism
4. Historical Buddhist Intercultural Studies
5. Contemporary Buddhist Intercultural Studies
6. Buddhism in Hong Kong

# 1. Indian and East Asian Buddhist Cosmology and Astral Science

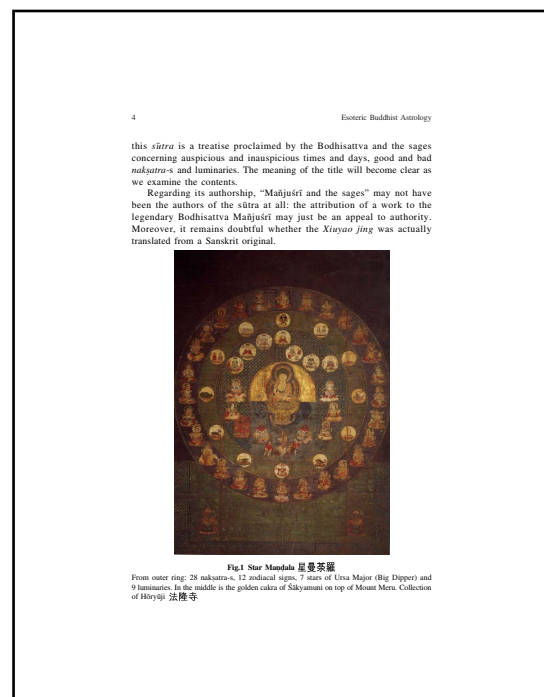
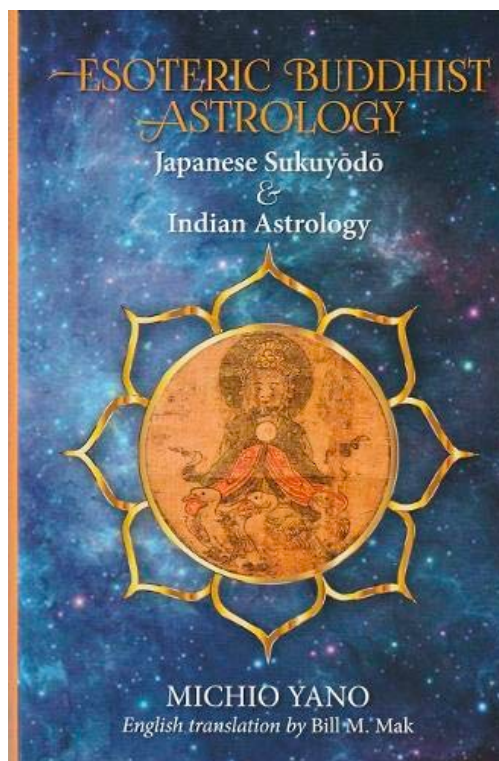
- ***Foreign Astral Sciences in China: From Six Dynasties to Northern Song (Forthcoming)***. Needham Research Institute Monograph Series. London: Routledge, 2021.
- ***Overlapping Cosmologies in Asia (Forthcoming)***, edited by Bill M. Mak and Eric Huntington. “Crossroads – History of Science and Technology across the Silk Roads” series. Leiden: Brill, 2021.
- ***East-West Encounter in the Science of Heaven and Earth*** 天と地の科学 — 東と西の出会い, edited by Tokimasa Takeda and Bill M. Mak. Kyoto: Institute for Research in Humanities, 2019.



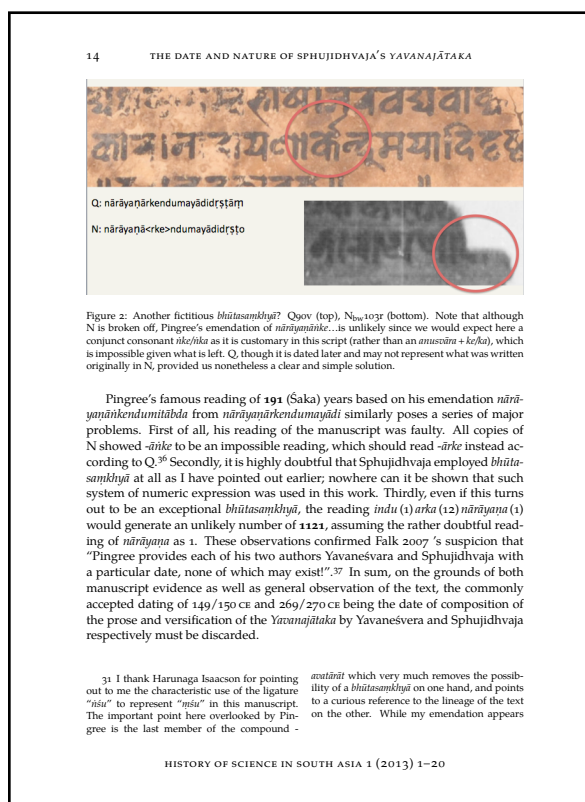
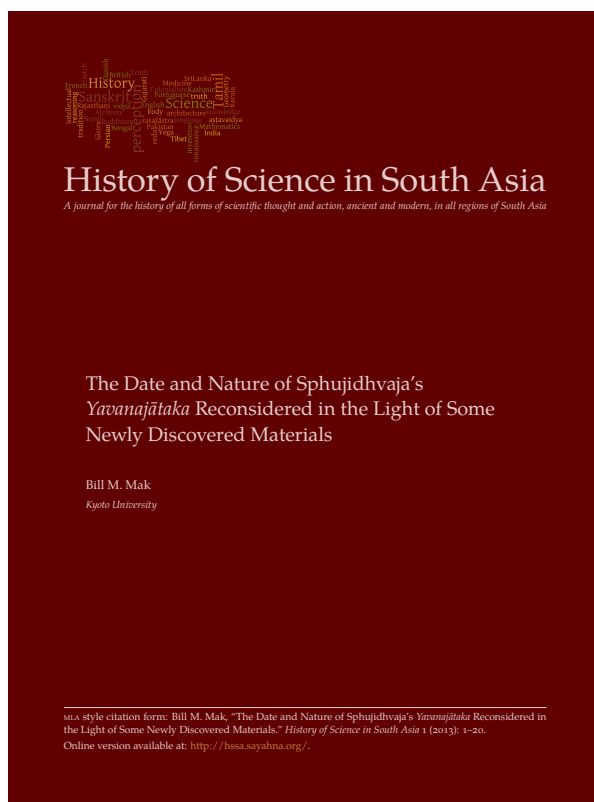
- 『仏国曆象編』におけるインド天文学について [The Indian Astronomy in the *Bukkokurekishōhen*] (in Japanese), by Bill Mak and Masahiro Ueda. In *East-West Encounter in the Science of Heaven and Earth 天と地の科学—東と西の出会い*, edited by Tokimasa Takeda and Bill M. Mak. Kyoto: Institute for Research in Humanities, 2019, pp. 441-457.



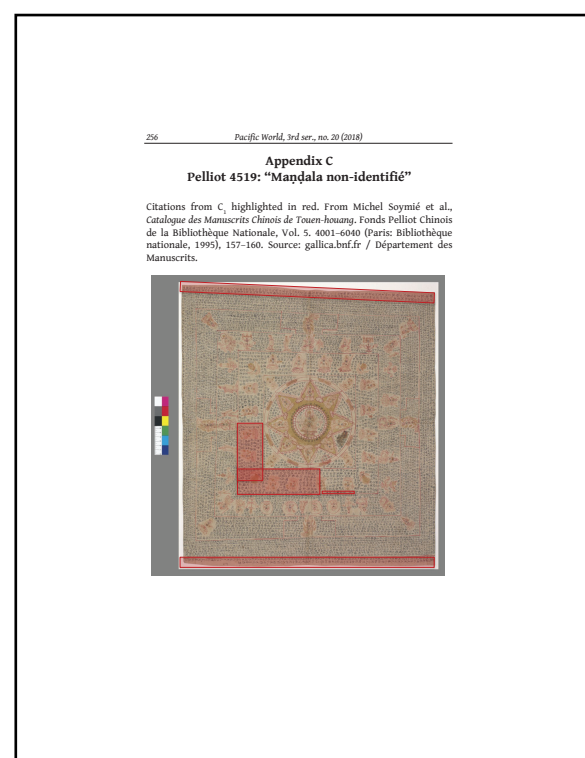
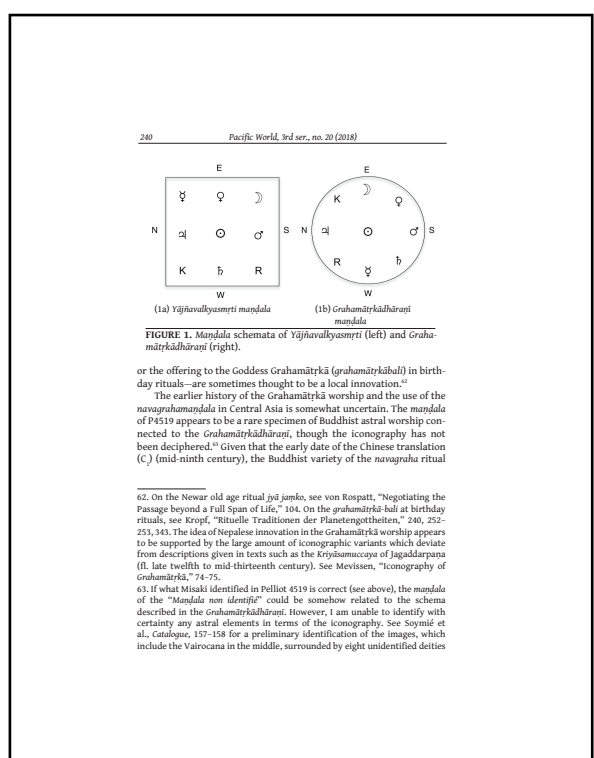
- Yano, Michio. Translated by Bill M. Mak. *Esoteric Buddhist Astrology – The Japanese Sukuyōdō school of Indian Astrology*. New Delhi: Aditya Prakashan, 2019.



- "The Date and Nature of Sphujidhvaja's *Yavanajātaka* reconsidered in the light of some newly discovered materials." *History of Science in South Asia* 1 (2013): 1-20.

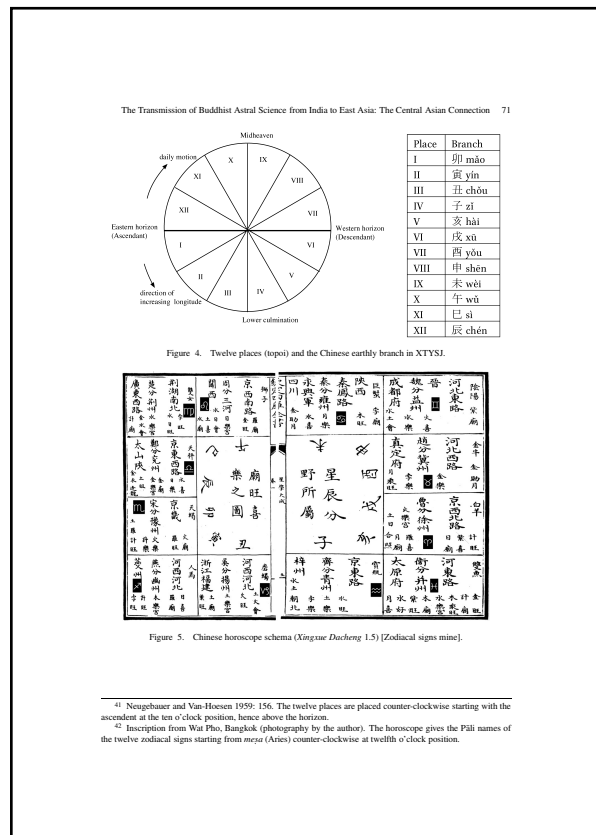
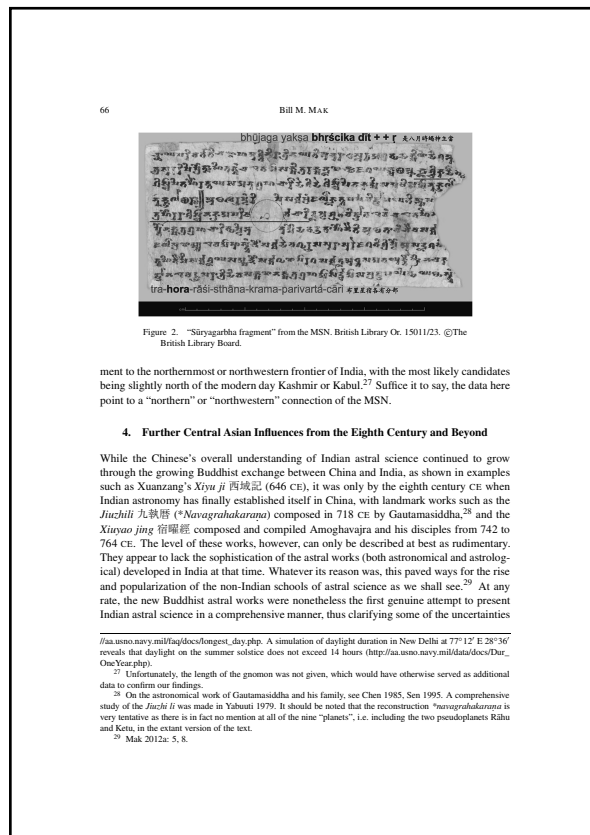


- "The Buddhist transmission of *Grahamātrkādhāraṇī* and other planetary astral texts". *Pacific World*. Third Series. Number 20 (2018). 223-256.





- “The Transmission of Buddhist Astral Science from India to East Asia - The Gandhāran and Central Asian Connections.” *Historia Scientiarum* 24-2 (2015): 59-75.

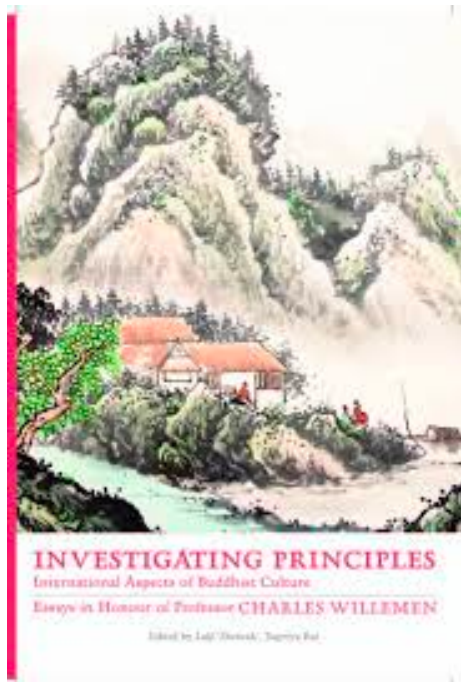


## 2. Prajñāpāramitā Studies

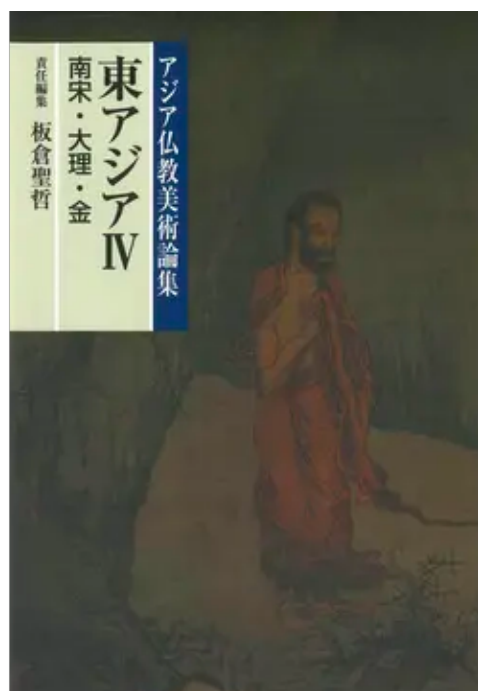
- Dissertation (in Chinese): *A Philological investigation of Sadāprarudita-parivarta of Prajñāpāramitā-sūtra and its commentary according to Haribhadra’s Abhisamayālaṅkāra* 《般若经·常啼菩萨品》及其注疏《现观庄严光明释》之文献学研究. Ph.D. in Indian Languages and Literature (Buddhist philology), Peking University, 2005-2009 (Diploma: 2010.1.5)
- “Haribhadra’s commentary (*Abhisamayālaṅkāra*) on the Story of Sadāprarudita (Ch. 30-31 of *Aṣṭasāhasrikā Prajñāpāramitā*) - Sources and Construction of a Mahāyāna Soteriology.” *Nāṇappabhā: Ven. Pategama Gnanarama Felicitation Volume*. Chandawimala Rangama Thero (ed.). Singapore: Ti-Sarana Buddhist Association. 84-97. 2011.
- “Hermeneutic and Polemical Tradition of Late Mahāyāna Buddhism: Citations and hypothetical arguments in Haribhadra’s *Abhisamayālaṅkāra* (Ch.30-31).” *Vijjāvimutti*. Edited by Rangama Chandawimala Thero. Singapore: Buddhist and Pali College of Singapore, 2013. 157-178.
- “Kumārajīva and Prajñāpāramitā in China.” *Kumārajīva: Philosopher and Seer*. Shashibala (ed.). New Delhi: Indira Gandhi National Centre for the Arts. 159-177. 2011 (2015).

### 3. Yunnanese Buddhism

- Mak, Bill M. “Sanskrit Uṣṇīṣavijayadhāraṇī Inscriptions and Buddhist Funerary Practices in Dali/Yunnan.” In *Investigating Principles: International Aspects of Buddhist Culture - Essays in Honour of Professor CHARLES WILLEMEN*, edited by Lalji ‘Shravak’ and Supriya Rai, 245–76. Hong Kong: The Buddha-Dharma Centre of Hong Kong, 2019.



- 麥文彪.“雲南・大理の梵語『仏頂尊勝陀羅尼』碑文。” In アジア仏教美術論集 9 東アジア 4 南宋・大理・金, edited by 板倉聖哲, translated by 上田真啓. 東京: 中央公論美術出版, 2020.



雲南・大理の梵語『弘明傳陀羅尼』碑文（ビル・マク）




図4 緬の生地に赤字の呪符（網符咒）。長さは610ミリ。1978年に崇聖寺の塔から出土した。現在は雲南省博物館蔵。種子と陀羅尼のほかに、「吉祥八多」「大止観院」「大止観院」「力法田願」と読める漢符も施されている。



図5 大理市崇聖寺千尋塔から出土した南詔国時代の塔碑。大理市博物館蔵。左部分のサンスクリット語陀羅尼は、左端に書かれた漢字部分から「逸陀陀羅尼」であることがわかる。右部分には「大乗本生心地觀経」からの引用で「若造八塔面供養、現身福寿自延長、增長智慧樂所尊、世出世間皆円満」とある。

そのほか、同地方のサンスクリット語写本に見られる特徴としては、悉曇章 (Siddham) として知られている梵字の正字法に関する図表 (図2) を含んでいることである。また、二世紀初頭の作とされる写本には、さまざまな尊を象徴する種子 (図3) を使用した曼荼羅 (図4) も含まれている。

以上の写本は紙を媒体とするものであるが、その他には、緬に記されたもの (図4)、石やレンガ (図5)、陶器、銅鏡、骨などに記されたものなどが発見されている。これらはおそらく一〇世紀ごろ以前の作と考えられ、梵字と漢字とが並記されたさまざまな長さの陀羅尼であると考えられる。

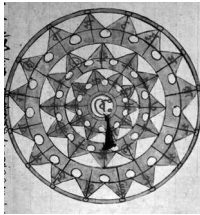


図3a 「諸仏菩薩金剛等密請」(1136年)。大理鳳城北海天の董氏宗祀にて一九五六年発見された。これとともに、三〇〇〇点もの仏教写本が発見されている。(3a) 三重の曼荼羅に種子が施され、中央には vib と読める文字が配されている。

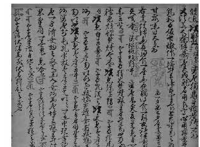


図3b 漢字のテキストにナーガリー文字が朱書きされている。右側には道教の呪符と思しきものも見られる。




図1a, 1b 「弘明傳陀羅尼」(12世紀)。左 (1a) が「護国経緯」で、右 (1b) が「多心経緯」(=「般若心経」)。故宮博物院 (台北) 所蔵。




図2 「悉曇章」。この図では、二種の母音記号が子音記号と結合させて書かれている。例えば、二行目の途中からは「R」音がそれぞれの母音記号と結合して、由羅由羅由羅由羅由羅由羅と書き進められている。大理鳳城北海天村法藏寺出土のもので、現在は雲南省博物館に所蔵されている。

## 4. Historical Buddhist Intercultural Studies

- “Magical Alphabet in the Indian and Chinese Minds – From the Garland of Letters to Master Pu’an’s Siddham Mantra.” *Brahman and Dao: Comparative Studies of Indian and Chinese Philosophy and Religion*. Studies in Comparative Philosophy and Religion series. Douglas Allen (ed.). Lanham, Maryland: Lexington. 2013. 209-230.

Brahman and Dao: Comparative Studies of Indian and Chinese Philosophy and Religion. Lanham, Maryland: Lexington, 2013. 209-230.

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### Magical Alphabet in the Indian and Chinese Minds

From the Garland of Letters to Master Pu’an’s Siddham Mantra

Bill M. Mak

The pursuit of a pure and refined language, hence *sanskṛtam* (lit. “completely,” + *√kr* “to do”), by the ancient Indians, was motivated by a practical concern that the Vedas would be efficacious only when properly enunciated. As a result, a highly sophisticated science of phonetics was developed to ensure that the Vedic texts and mantras were correctly pronounced and transmitted.<sup>1</sup> This was the prime motivation for the analysis and arrangement of the Sanskrit syllables, which became in turn the basis for the construction of the written alphabet.<sup>2</sup>

When the Indic languages were first introduced to China through the translation of Buddhist texts starting from the first century CE,<sup>3</sup> the Chinese were fascinated by the Sanskrit language and its alphabet. This fascination continued for centuries in China up to the present day, despite Sanskrit as a language itself was largely forgotten. In this chapter I shall examine the Sanskrit alphabet, how it was conceived by the Indians, and how it underwent a series of transformation in the Chinese minds as it was absorbed into the East Asian culture.<sup>4</sup>

#### 2.0 SANSKRIT AKṢARA-S IN INDIA

The Sanskrit syllables, commonly known as *akṣara* (lit. “imperishable”), or *varṇa* (lit. “color”), suggesting likely how they were conceived analytically by the Indian phoneticians, were considered the smallest unit of sound which possesses various phonetic qualities. The study of such basic units of the language, known as *śikṣā* (lit. “training,” equivalent roughly

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Bill M. Mak

to “phonetics” in modern terminology) is considered an important branch of the traditional Vedic lore. Not until the modern time, the highly sophisticated oral tradition of the ancient Indians had made writing an accessory rather than a necessity.<sup>5</sup> The alphabet appeared to have spread in India only after the invention of the Brahmi script sometime during the first millennium BCE.<sup>6</sup> Unlike in China where writing was much revered, writing was largely utilitarian to the early Indians; later on, exercises of the Sanskrit alphabet were prescribed exclusively to children as part of their elementary education (figure 14.1).



Figure 14.1. Child learning Brahmi alphabet (Sugh, Haryana, c. second century BCE. Terracotta from Delhi National Museum Collection). Source: Photo by author.



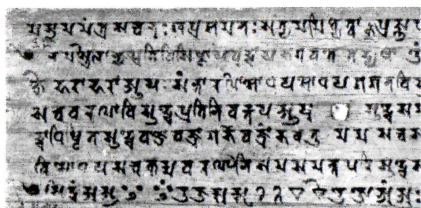


Figure 14.4. Earliest record of "Siddham letters" from Hōryūji manuscript (sixth century?). From the bottom row: *siddham a d i t u ā f f i c a i o n a n a h*. The line continues with the consonant syllables *ka kha ga gha na ... śa śa ha llaṃ (kṣa)*. Source: Tokyo National Museum Collection (Bonji 12).

century. The mantra was alternately titled in the latter *Pu'an dade chunshi shitanzhang shenzhou* 普庵大德神師轉該章神咒. The term *shitanzhang* is merely a phonetic variation of *Xitanzhang*, which points to its affinity to the phonetic work XTZ.

The Mantra of Pu'an, as anyone with a fair acquaintance of sinicized Sanskrit could tell, consists of neither meaningful Sanskrit words nor a correct rendition of the *varṇamālā*. Thus Van Gulik remarked,

among the better known qin tunes there is one entitled *Shih-t'an* "Buddhist Words," which is nothing but a Mantrayanic magic formula, a *dhrāṇī*... The words are also given, for the greater part in transcribed bastard Sanskrit, the usual language of *dhrāṇī*... (Van Gulik 1956: 51)

Although Van Gulik recognized the corrupted nature of the *dhrāṇī*, he did not recognize any explicit connection between the PAZ and the XTZ despite what the alternate title of the PAZ suggests. If we compare the first motif and the second motif starting from *ka* (迦) of the two works, the relation between the two becomes immediately apparent (tables 14.2, 14.3).<sup>41</sup> While there are certain curious variations yet to be accounted for, the organization of the twenty-five consonants and the vowel permutation on consonants clearly follow that of their Indian, and ultimately the Vedic, precedents as we have seen earlier (§2.1).<sup>42</sup>



Figure 14.5. "Master Pu'an's Mantra" in Ming Canon (c. sixteenth century). Source: Jiaxingzang 19.44.162b-163c.

- "Bukkyō mantora-no chūkoku-ka-no ichirei – Fuanshu-ni okeru shittan jibo-ni tsiute." 仏教マントラの中  
国化の一例—普庵咒における悉曇字母について[The Siddham Alphabet in the Mantra of Pu'an – A case of  
sinicization of Buddhist mantras]. *Tōhō gaku* 東方学報88: 189-219, 2013.

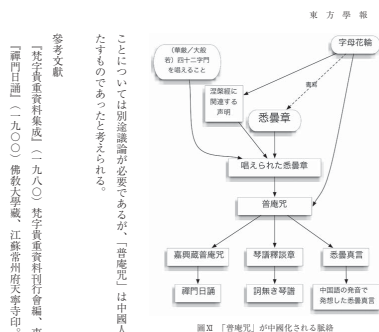


Figure 14.6. The relationship between the 'Siddham' (悉曇) and its various forms.

「普庵咒」における悉曇字母について——佛教真言の中國化の一例——

はじめに

漢譯佛典中にサンスクリット語からの音譯語の多いことが広く認知されており、また、大乗佛教において、眞言及び陀羅尼などが大きな役割を果たしていることは周知の事實である。古来より漢字文化圏の佛教徒はサンスクリット語を用いて理解できなかったが、膨大な量の判讀不可能な譯に基づいた眞言の存在は目に留まる。本稿では、その一例として「普庵咒」という眞言の成立について検討したい。

近代までの中國佛教の信者にとっては、在家、出家を問わず、「普庵咒」という眞言は強い「法力」を有するものと信じられてきた。十六世紀から近代まで、「普庵咒」についての記述は多く存在し、現も脈々と流れている。元來サンスクリット語、或いは他の方言に轉譯された本佛典の中に音譯された眞言が用いられる、中國眞言において音譯された眞言が用いられることはよく知られているが、この眞言に關する詳細な問題がある。特に注目されるのは、

するが、内容的には同一である。このタイトルとしての「釋法」とはサンスクリット語の「法」の音譯であり、具體的には「釋法」とは佛典の字母配列の教義書である。「釋法」以外にも「釋法」を記すテキストが存在する。これは十七世紀の祖光が作った「悉曇釋法」に載せられた「悉曇釋法」である。このテキストは内容的に他の「釋法」と同一であるが、「悉曇釋法」というタイトルが施されている。さらに興味深いことに關山文字「釋法」と「悉曇」の梵字も付された。

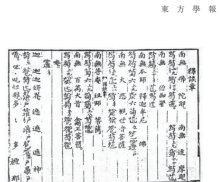


Figure 14.7. The title 'Siddham' (悉曇) and the text 'Siddham' (悉曇).

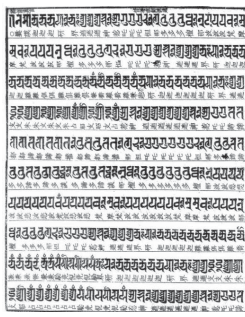


Figure 14.8. The title 'Siddham' (悉曇) and the text 'Siddham' (悉曇).

「普庵咒」における悉曇字母について——佛教真言の中國化の一例——

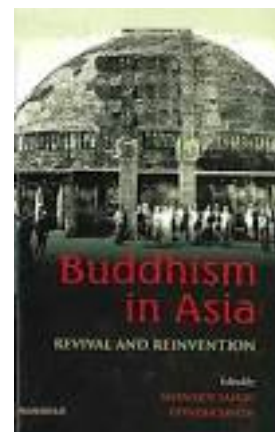
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## 5. Contemporary Buddhist Intercultural Studies

- “Theravāda Buddhism as part of the Buddhist Revival in Mainland China and Hong Kong – Two Paradigms.” *Buddhist in Asia: Revival and Reinvention*. Edited by N. Lahiri and U. Singh. 339-364. New Delhi: Manohar, 2015.



## 6. Buddhism in Hong Kong

- “Theravāda teachings and meditation in Hong Kong.” *International Journal for the Study of Humanistic Buddhism*. Issue 3. September, 2012. 19-38.

〈人間佛教研究〉第三期 (2012)  
*International Journal for the Study of Humanistic Buddhism*, Issue 3 (2012), 19–38

### Theravāda Teachings and Buddhist Meditation Training in Hong Kong

Bill M. Mak

#### Abstract

As a result of the unique social and geopolitical position of Hong Kong, Buddhism in the former British colony since the early 20<sup>th</sup> century has gone on a course different from its Mainland counterpart. The favorable environment in Hong Kong also catapulted Hong Kong Buddhism to the forefront of some of the latest developments in Chinese Buddhism or Buddhism within the Chinese societies. The rapid development of Theravāda Buddhism in Hong Kong since the 1990s is one of the latest of such developments and its continual impact to both local Buddhism as well as the Mahāyāna-dominated Chinese society at large will require proper evaluation.

**Keywords:** Hong Kong, Theravāda Buddhism, Chinese Buddhism, meditation

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Theravāda teachings and Buddhist Meditation Training in Hong Kong 27

Organization Name	Location	Lineage [original founder]	Date (official)
Dharma Garden (HK) 香港聞思修佛法中心 <sup>23</sup>	Dharma Garden (You Tam Mei Village 攸潭尾村)	Jhayanacara 淨法比丘(Thai)	1990s (?)
Association of Spiritual Friends of Godwin 葛榮禪修同學會 <sup>24</sup>	Lotus Centre 蓮湖 (Tei Tong Tsai 地塘仔)	Godwin (Sri Lankan)	1995 (2001)
Cultural Department of Chilin Nunnery 志蓮淨苑文化部 <sup>25</sup>	Diamond Hill 鑽石山	Siu Sik Kau 蕭式球 (Chinese) [Godwin (Sri Lanka)]	1996
Theravāda Meditation Society 香港南傳禪修學會 <sup>26</sup>	Tsim Sha Tsui 尖沙嘴	Ajahn Samahito 文比丘 (Thai) [Ajahn Chah]	1997 (2001)
Vipassanā Meditation Center, Hong Kong 香港內觀靜坐中心 <sup>27</sup>	HK Dhamma House (Hang Tau, Sheung Shui 上水坑頭) and other locations	Goenka (Burmese) [U Ba Kin]	1998 (2000)
Hong Kong Insight Meditation Society 香港慧觀禪修會 <sup>28</sup>	Fa Hong Monastery 法航精舍 (Tei Tong Tsai 地塘)	Mahasi (Burmese)	2005

Fig. 2: Current Theravāda Centers in Hong Kong (2012)

<sup>23</sup> <http://www.dhammadagarden.org>

<sup>24</sup> <http://www.godwin.org.hk/>

<sup>25</sup> [http://www.chilin.edu.hk/edu/work\\_professor\\_detail.asp?id=17](http://www.chilin.edu.hk/edu/work_professor_detail.asp?id=17)

<sup>26</sup> <http://www.hktheravada.org>

<sup>27</sup> <http://www.hk.dhamma.org>

<sup>28</sup> <http://hkims.org>

- “The Career of Utsuki Nishū in Hong Kong during the Japanese Occupation Period (1941–1945).”  
*Journal of the Royal Asiatic Society Hong Kong Branch* Vol. 55 (2015): 57-82.

the local expatriate Japanese community which continued to expand from nearly nil just prior to the occupation into the thousands by 1943.<sup>38</sup> In the case of the Nishihonganji, their service included memorial services, funerals, Japanese/Cantonese language classes, kindergarten and even a proper Japanese language school which was later established at 22 Kennedy Road 堅尼地道. Utsuki appeared to have put more efforts in practical matters, in particular, to promote to the local Chinese Buddhists the teachings of his temple, namely Jōdo Shinshū.<sup>39</sup>



*Chan Ching-To ca. 1944 (UNA)*

Among Utsuki's close local associates was the local lay Buddhist leader Chan Ching-To 陳靜濤 (1883–1967). Utsuki was said to be a frequent guest at Chan's household during the weekends.<sup>40</sup> Utsuki, given his connection with government officials, was able and also willing to offer assistance to fellow Buddhists in need as attested in correspondence.<sup>41</sup> In contrast, the relationship between Utsuki and the local monastics might have been somewhat difficult due to the complicated relationship and general incompatibility between Chinese and Japanese Buddhism.<sup>42</sup> Utsuki, who presented himself as both priest and professor, married (even twice) with children but who occasionally donned monastic garb, must have bewildered the orthodox monks in Hong Kong. Utsuki by the definition of Chinese Buddhism was a lay Buddhist and

his superiority over the local monastics, self-professed or sanctioned by the government, must have been considered a vulgar transgression against the traditional *vinaya* observed by the Chinese monastics. Thus, although the general rise of lay Buddhism was inevitable in Hong Kong as in the rest of