

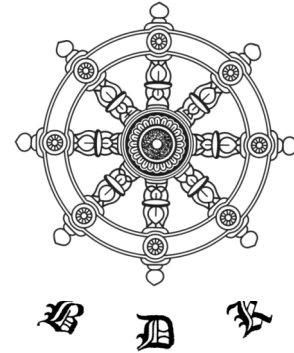
MAHĀPIṬAKA

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

Editor: MAYEDA Sengaku



New Year Greetings for 2009

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. 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)

Forthcoming titles:

1. SUTRA ON THE CONCENTRATION OF SITTING MEDITATION

(坐禪三昧經 *Zazensanmaikyō*, Taisho 614)

Translated by YAMABE Nobuyoshi & SUEKI Fumihiko

2. IN PRAISE OF BUDDHA'S ACTS

(佛所行讚 *Busshogyōsan*, Taisho 192)

Translated by Charles Willemen

3. MAHAPARINIRVANA SUTRA FASCICLES I - X

(大般涅槃經 *Daihatsunehangyō*, Taisho 374, 卷1-10)

Translated by Mark Blum

4. DISCOURSE TO PRINCE CANDRAPRABHA

(月燈三昧經 *Gattōzanmaikyō*, Taisho 639)

Translated by MURAKAMI Shinkan

Review:

Kyōgyōshinshō: On Teaching, Practice, Faith, and Enlightenment

Translated by INAGAKI Hisao

(BDK English Tripiṭaka Series, published in 2004)

Kenneth K. Tanaka
Musashino University

Kyōgyōshinshō is undoubtedly Shinran's (1173-1263) main work and has been the most authoritative text for Jōdo Shinshū scholars and priests. We can, thus, appreciate its influence within contemporary Japanese Pure Land Buddhism, given that there are around 21,000 Shinshū temples in Japan and another 200 outside Japan.

Despite the importance of this text, there had not been a translation that is both *complete and reliable* English translation until recently, when the translation committee of the Hongwanji Translation Center published the entire text in four separate volumes from 1983 to 1990 (1983, 1985, 1987, 1990). This translation was later included among Shinran's other works in the two-volume *Collected Works of Shinran*, published in 1997.

Prior to this Hongwanji translation, there were translations by Kōshō Yamamoto (complete but unreliable, according to many) and by D.T. Suzuki. This translation by Suzuki is, of course, highly reliable but is unfortunately partial, for it's missing the last two chapters among six. Nevertheless, Suzuki's translation is groundbreaking for his bold adoption of non-traditional yet insightful English terms for such key ideas as “行 *gyō*” (translated “living” instead of “practice”) and “願 *gan*” (translated “prayer” instead of “vow”).

Concerning the BDK translation, it is worth noting that Dr. Inagaki, the translator, was involved in two previous translation projects of the *Kyōgyōshinshō*. One was the above-mentioned Hongwanji translation as a key member of the translation team and the other as the chief translator and editor of *Kyō Gyō Shin Shō*, a translation of only Shinran's commentarial section (not the scriptural passages that make up bulk of the work) and published by Ryukoku University in 1966.

In providing an assessment of Dr. Inagaki's BDK translation, allow me to juxtapose the three translations of the opening lines of Chapter One.

“As I respectfully reflect on the true doctrine of the Pure Land, there are two forms of ekō: the outgoing ekō and the returning ekō. It is in the outgoing ekō that we have the true teaching, true living, true faith, and true realization.” (D.T. Suzuki)

“Reverently contemplating the true essence of the Pure Land way, I see that Amida's directing of virtue to sentient beings has two aspects: the aspect for our going forth to the Pure Land and the aspect for our return to this world. In the aspect for going forth, there is the true teaching, practice, shinjin and realization.” (Hongwanji Translation Center)

“When I humbly contemplate the true essence of the Pure Land Way, I realize that [Amida’s] merit transference has two aspects: one is the aspect of going forth, and the other that of returning. Concerning the aspect of going forth of merit transference, there are true teaching, practice, faith, and enlightenment.”(H. Inagaki)

In comparing the three, I find Dr. Inagaki’s translation to be not only readable as “everyday” English but also renders technical terms into English while the other two opt to leave them in their original (*ekō* and *shinjin*). As this one sample shows, Dr. Inagaki’s translation should not only be accessible to a large reading audience, but any reader should rest assured that the translation is in good hands, carried out by a person who has devoted a significant portion of his academic life to this work.

A Report on the XVth IABS Conference

(Atlanta, 23-28 June, 2008)

SAITŌ Akira

The University of Tokyo

The International Association of Buddhist Studies (IABS), founded in 1976, is devoted to promoting and supporting scholarship in Buddhist Studies in all its aspects, past and present, around the world. From the 23rd to 28th of June 2008, the IABS held its XVth Conference, at Emory University, Atlanta, Georgia, USA. The organizing committee of the XVth conference was composed of President (Robert A. Paul), Chair (Sara L. McClintock), Convener (John D. Dunne), Advisors, Graduate Student Team and Wonderful Others.

The academic programme of the Conference was structured by "panels" and "sections". In this Conference, 33 panels dealing with specific topics were organized by their conveners who invited the participants and were responsible for the thematic unity. The following were the topics of panels in alphabetical order: 1) The Academic Discipline of Buddhist Studies in North America (Convener: Charles Prebish), 2) Analyzing and Advancing Buddhist Philosophy (I): The Two Truths in India and Tibet, (II): The Two Truths in East Asia, (III): Philosophical Reflections on the Two Truths (Jay Garfield and Jan Westerhoff), 3) Beyond Simple Constructions of So-called Humanistic Buddhism (*renjian fojiao*): Reinterpreting Modernity in Twentieth Century Buddhism in China and Taiwan (Esther-Maria Guggenmos), 4) Borobudur in International Perspective (Hudaya Kandahjaya), 5) Buddhism in the Writings of Ippolito Desideri, S.J.(1684-1733) (Trent Pomplun), 6) Buddhist Commentarial Traditions: Transdiscursivity and Textual Production in Buddhist Intellectual History (Mark Dennit), 7) Buddhist Funerary Cultures: Art, Text, Ritual, Performance (Justin McDaniel and

Pattaratorn Chirapravati), 8) Buddhist Monumental Sculpture and Architecture (Cameron David Warner), 9) Buddhist Theories of Self-Awareness (svasamvedana): Interpretations and Critiques (Birgit Kellner), 10) Chinese Buddhist Meditation Practices and Chan (John McRae and Eric Goodel), 11) Facets of Esoteric Buddhism and Tantras in East Asia (Charles D. Orzech), 12) Gandhāran Manuscripts and Gandhāran Buddhism (Richard Salomon), 13) How Theravāda is Theravāda? (Peter Skilling), 14) Humor and Buddhism (Shayne Clarke), 15) Indian Buddhist Metaethics (Martin Adam), 16) Madhyamaka and Yogācāra Models of Truth or Reality in Indo-Tibetan Buddhism (Klaus-Dieter Mathes), 17) Mahāmudrā: Approaching the Great Seal (Roger Jackson and Lara Braitstein), 18) Mahāyāna Sūtras (Jonathan A. Silk), 19) Miracles and Superhuman Powers in Buddhism (David Fiordalis), 20) New Research in Avadāna Literature (Andy Rotman), 21) Pioneer Translators, Missionaries, and Their Transmitted Texts (Mariko Namba Walter), 22) Rebirth of Buddhist Scholasticisms in Twentieth-Century China (Eyal Aviv and Jason Clower), 23) Recovering Anew the Lotus Sutra's Originality as a Religio-Philosophical System (Joseph Logan), 24) Reexamining Tibetan Auto/ Biographical Writing (Sarah Jacoby and Andrew Quintman), 25) Representations of Brahmins and Brahmanism in Early Buddhist Literature (Brian Black), 26) Śāntideva and the Bodhisattvacaryāvatāra (Ani Kunga Chodron), 27) Tibetan Scholasticism in the 11th and 12th Centuries (Pascale Hugon, Kazuo Kano, and Kevin Vose), 28) "Terms of Art" in Indian Esoteric Buddhism (David B. Gray and Christian K. Wedemeyer), 29) Theory and Practice of Healing, Medicine and Longevity in Buddhism (Robert Mayer and Geoffrey Samuel), 30) Universal Claims, Postcolonial Frames: An Interdisciplinary Session on Bodhgaya (Tara Doyle and David Geary), 31) Uses and Abuses of the "Modern" in Tibet and Tibetan Buddhism (Leigh Sangster, Robbie Barnett, and Laura Harrington), 32) Wonhyo (617-686) and his Comprehensive Buddhist Philosophical Vision (Charles Muller), 33) Yogācāra Buddhism: Approaches (Tao Jiang).

Besides the panels, the Conference Committee also organized various "sections" which were expected to maintain, as far as possible, general thematic consistencies. Approximately one third of the contributions, 226 in total, were assigned to the following 20 sections moderated by their relevant scholars: 1) Buddhism and the West (Moderator: Eve L. Mullen), 2) Buddhist Art (Cristina Scherer-Schaub), 3) Buddhist Theories of Mind and Meditation (Tao Jiang), 4) Contemporary Developments in Buddhism (Eve L. Mullen), 5) Dunhuang Studies (Cristina Scherer-Schaub and Liying Kuo), 6) East Asian Buddhism (Mark Blum), 7) East Asian Buddhist Philosophy (Chen-kuo Lin), 8) Early Buddhism (Steven Collins), 9) Ethnographic Studies (Abraham Zablocki), 10) Hermeneutics, Scholasticism, and Commentarial Techniques (Robert Gimello), 11) Himalayan Buddhism (Todd Lewis), 12) Indian and Tibetan Buddhist Philosophy (John Dunne), 13) Inner Asian, Mongolian and Korean Buddhism (Jiri Holba), 14) Logic and Epistemology (Helmut Krasser), 15) Mahāyāna Buddhism (Andy Rotman), 16) Narrative Studies (Charles B. Jones), 17) South Asian Buddhism (Shoryu Katsura), 18) Textual and Philological Studies (Robert Thurman), 19) Vajrayāna Buddhism (Christian K. Wedemeyer), 20) Vinaya Studies (Charles Prebish).

As may be seen from these topics, the panels and sections reflected both traditional

Buddhological or Indological approaches as well as a wide range of recent scholarly interests in the field of Buddhist studies. One of the striking features I noticed in this Conference is the large number of panels. This should indeed be welcomed for an International Conference of such scale; however, on the other hand, it also means that we are obliged to miss some of the interesting panels held at the same time as the one we attend. It may be suggested in this regard that panels of similar topics be placed in different times or days, if allowed. Furthermore, what impressed me in this Conference is that a number of papers were read on the newly published Tibetan materials including the collections of bKa' gdams pa school.

Although this time I was strongly impressed by a large and growing number of scholars and students specializing in a wide range of Buddhist studies such as those of Indian, Tibetan, Central Asian, Chinese, Korean, Japanese and so on, I had at the same time an impression as follows: Not a small number of presenters, especially those from English-speaking countries, read their own drafts without distributing any handouts. This, I suggest, is worth rethinking in order to encourage a more fruitful discussion.

In the Convocation held on 23rd June, Prof. Oskar von Hinüber, the President of IABS, delivered a keynote address titled "Hoary Past and Hazy Memories: Tracing the History of Early Buddhist Texts".

The XVth Conference saw the largest number of participants since the IABS was established in 1976, which appears to witness to a world-wide rise of interest in both Buddhism and Buddhist studies. In the General Assembly of Members held on 27th of June, it was announced that the next XVIth Conference will be held in Taiwan in 2011.

Announcement:

A Gigantic Tiny Step

John R. McRae
Chair, Publication Committee

In the long history of the spread of Buddhism it is only a tiny step, but its impact will be undeniably huge. In the vast universe of the contemporary information society it is only a miniscule contribution, but its stature is positively gigantic.

I refer to the exciting new development that has just taken place in the Numata Foundation's long-term project for the English translation of the East Asian Buddhist canon. We have now placed three translations, freely accessible and in conveniently usable PDF format, online for unrestricted downloading at <http://www.numatacenter.com/>. The three texts currently available are only the beginning, since over the coming months we will process *all* of our translations for similar

distribution. And, this step is only the very beginning of what we hope will be an important new dimension to our project, as we develop closer and closer integration with the electronic canon as made available from the SAT Daizōkyō Text Database (<http://21dzk.l.u-tokyo.ac.jp/SAT/index.html>). At this point we can only guess what possibilities are in store for the future, but all of us involved in the BDK translation project are profoundly excited by the prospects that lie ahead!

At present there are thirty-nine printed books already published in the BDK series, providing superb English renderings of 65 original texts. Our current operating schedule is to publish three printed volumes a year, with bound volumes available for purchase from our website and from the University of Hawai‘i Press website at <http://www.uhpress.hawaii.edu/> (hint: in the “specific search” window select “Sponsor” and enter “Numata”). No change is planned for these arrangements.

In addition to keeping the printed volumes available for purchase, we will now be making available without cost PDF files that represent very close facsimiles of the printed books. That is, users who download and open one of our PDF files will find copies of entire individual volumes that are, with a few very minor modifications, exact images of the respective published books.

The virtually identical quality of the online files is made possible by the fact that, right from the beginning of our project, our publications have been sent to the printer in the form of PDF files. Therefore, the basic task of “repurposing” our print-output PDF files for web distribution and online use is a relatively simple matter of removing various printer’s marks and annotations. One might think, then, that we could easily manage to roll out all of our published translations in very short order. Ah, but the real world is never quite so straightforward! I will not try to itemize the software and font issues that make converting the earlier works in our series to the current web-distribution format, but rest assured that there are sufficient nitty-gritty tasks to keep our superb editor, Marianne Dresser, busy for months on this task alone!

So, when I wrote above that our web-published files will differ from the printed volumes by “a few very minor modifications,” what will the differences be and which volumes will they involve? To take the latter question first, most of the expected changes will involve the earlier volumes in the series, which were done with a now outdated font. We have now moved to the use of a Unicode-aware font, Times Ext Roman, and its very slightly different size characteristics mean that there may be slight changes in page breaks and pagination. In the long run, though, using a consistent Unicode-aware font in all our translations will allow for easier adaptation to other web-based offerings planned for the future.

Other than this, we will also take the opportunity to “silently” correct any typographical errors or misprints encountered in the published volumes — although I am happy to report that there are a vanishingly small number of these, a testament to the high work standards of the editorial and publication teams over the years. At this point we do not envision any truly substantive changes to our translations, but just in case we have put on the website suggestions for how best to cite the online publications.

Using the PDF files Buddhists and students of Buddhism around the world will be able to

read our texts and to print them out for students to use. We hope that this opens up a vast new readership to the wonders of the Buddhist teachings. We also suspect that opening up our translations to web distribution will suggest other possibilities beyond simple PDF facsimiles. We have our own ideas about how to proceed from this point, but we would be very pleased to hear your suggestions as to what other innovations we might implement. Please contact us (<http://www.numatacenter.com/>) with your comments and recommendations!

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EDITORIAL COMMITTEE of
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>