

NOTES AND NEWS

The BDK Tripiṭaka Translation Project

This is the first attempt to translate and publish the entire Tripiṭaka. "Once the scriptures have been translated into English," Yehan Numata said, "it will be easier to translate them into other languages. This project may take one hundred years, but someone has to take the first step."

It was the desire of Rev. Dr. Numata to introduce the still largely unexplored Chinese Mahayana Tripiṭaka throughout the English-speaking world. Thus the BDK English Tripiṭaka Translation Project was born. July 1982 saw the formation of an editorial committee chaired by Professor Shoyu Hanayama of Musashino Women's College. With him were thirteen Buddhist scholars, and they began the task of listing the scriptures to be translated and deciding who should translate them.

The committee decided on 139 major scriptures from India, China, and Japan to comprise the First Series of the entire canon. The 139 scriptures represents less than ten percent of the canon. The goal is to publish the First Series in 108 volumes by the year 2015. A total of about one hundred scholars from the United States, Japan, India, China, France, Germany, Belgium, and Canada are participating in the translation work. Professor Hanayama estimated that it would take one hundred years or more to translate the entire Canon, and that eventually, it will be compiled into one thousand volumes.

The Numata Center. In November 1984, the Reverend Dr. Numata established the Numata Center for Buddhist Translation and Research at Berkeley, California to see the translations into print. Under the direction of Rev. Seishin Yamashita, the Numata Center began to move

the manuscripts towards publication. Next, in December 1991, headquartered in the Numata Center, came the Publication Committee headed by Professor Philip Yampolsky of Columbia University. It is the task of the Publication Committee to produce the finished volumes. On the committee are specialists in Sanskrit, Chinese, and Japanese, who attempt to ensure that fidelity to the texts is maintained. In his message introducing the publication of the first series of the BDK English Tripiṭaka, Mr. Numata stated, "No one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings."

In the spirit of Buddhism, and attempting to follow the Rev. Dr. Numata's vision, the Numata Center offers its publication of the Tripiṭaka Buddhist Canon.

The History of the Formation of The Buddhist Canon

The Teachings of Shakyamuni. During the period following his enlightenment at the age of thirty-five and until his death at the age of eighty, the Buddha Shakyamuni untiringly expounded his teachings without a day of rest. His teachings were adapted to the capacities and circumstances of his listeners, just as medicine is adapted to the needs of the patient, and as a result the number of scriptures recording his sermons reached vast proportions.

After Shakyamuni's death, his disciples continued to spread his teachings among the people. At the same time, to preserve the teachings faithfully for posterity, they assembled to compile a body of scriptures. Their deliberations continued for several months, in order to ensure that there were no errors in their recollections of the teachings which each had heard from Shakyamuni. The body of teachings formally established in this way formed the basis for the written scriptures to appear in later times.

The Establishment of the Canon and the Division of the Buddhist Community

Initially, the Buddhist scriptures consisted of two major divisions, known as sutra, representing a record of Shakyamuni's teachings, and vinaya, the rules of monastic discipline laid down by Shakyamuni. In later times, commentaries on these two bodies of literature, collectively known as abhidharma, were added, resulting in the three divisions of the Buddhist Canon, or 'Three Baskets' (Tripiṭaka). Gradually there

appeared differences in the interpretations of Shakyamuni's teachings and the monastic code. This led to a split in the Buddhist community, giving birth to two major groups, the conservative Theravada School and the progressive Mahasamghika School.

The Pali Canon

The conservative Theravada branch of Buddhism later spread to Ceylon, Burma, Thailand and other parts of Southeast Asia. Its body of scriptures is known as the Pali Canon. Recorded in the Pali language, it consists of the three divisions of the sutta, vinaya and abhidhamma. This Pali Canon drew the attention of Western scholars at an early stage of Buddhist studies in the West, and critical editions and English translations have been published in Great Britain.

The Scriptures of Mahayana Buddhism

The progressive branch of Buddhism which began with the Mahasamghikas called itself Mahayana (Great Vehicle), and developed its own body of doctrines. Its followers adhered to a different world-view, new metaphysical and philosophical systems. They rejected other forms of Buddhism, referring to them as Hinayana (Small Vehicle). Mahayana was essentially a lay movement aimed at embracing the general populace. The Mahayana scriptures include works held in common with the Pali Canon, but works on doctrine reflect the development and systemization of the new Madhyamika, Yogacara and Tathagatagarbha theories. Later, Esoteric Buddhism made its appearance, and eventually Buddhism disappeared from Indian soil.

Chinese Buddhism. Buddhism entered China via Central Asia, and by the second century A.D. Buddhist scriptures were already being translated into Chinese. One characteristic of Chinese Buddhism is the important role played by the many renowned monk-translators, including Kumarajiva, Paramartha, Xuanzang and Amoghavajra.

Interpretation is a necessary part of the act of translation, and in Chinese Buddhism interpretations appeared which are not found in Indian Buddhism. Due to existing religious and social conditions, the Buddhism from India was changing. Compilations of the Buddhist Canon were carried out on several occasions by Imperial order. In the early stages the scriptures were copied by hand, but during the Sung Dynasty wood-block printing was initiated.

Japanese Buddhism. Buddhism was introduced to Japan via China and Korea, in 654. As in China, the Japanese situation began to produce differences between Japanese Buddhism and that of the conti-

ment. The Chinese monks brought written language in the form of the sutras. After the Japanese had mastered writing, Japanese Buddhism began to appear in the Canon alongside the Pali and Chinese. Until then, Chinese translations formed the basis of Japan's Buddhism, and that condition resulted in considerable differences from Indian Buddhism. In the main, the Buddhist Canon as imported from China was used, but in the early Edo Period a monk by the name of Tetsugen, utilizing the Chinese editions as a guide, published the Obaku Edition.

Since the Meiji Era, the influence of Western scholarship has been considerable, and the study of the original texts has been actively pursued. Pali and Sanskrit scriptures have been made available through translation to the general public, and the Japanese translation of the Pali Canon, mentioned above, was carried out.

Tibetan Buddhism. Said to have been introduced from India in the seventh century, Tibetan Buddhism is strongly colored by esoteric tendencies. A vast number of Indian Buddhist texts were translated into Tibetan, and resulted in the formation of the Tibetan Canon. To date, no systematic compilation of Buddhist scriptures has been discovered in India, and therefore the Tibetan Canon, which was translated faithfully from the originals, is of great importance.

The Publication of the Chinese Canon. Prompted by developments in textual research, several new editions of the Chinese Canon were published in Japan. The most recent is the publication of the so-called Taishō Edition. "Taishō" refers to the Taishō Shinshū Daizokyo (Newly Revised Tripiṭaka Inaugurated in the Taishō Era), which was published from 1924 to 1934. This consists of one hundred volumes, in which as many as 3,360 scriptures in both Chinese and Japanese are included. This edition is acknowledged to be the most complete Tripiṭaka of the Northern tradition of Buddhism ever published. This edition was the result of the careful collation of the Korean Koryō Edition and other earlier editions, and aimed to establish as correct and reliable a text as possible. Today, this is the most generally used edition of the Chinese Buddhist Canon.

The BDK English Buddhist Canon. Using the above-mentioned Taishō Edition as the basic text, the Bukkyō Dendō Kyōkai (BDK) has decided to organize and sponsor the translation of the Chinese Canon into English. Interpretation is an integral part of the task of translation, and producing a translation as faithful as possible to the meaning of the original involves many difficulties. But it is the duty of Buddhists to provide people throughout the world with Buddhist scriptures which can be read with ease. In the present project, the greatest efforts are being made to avoid judgments influenced by sectarian and other prejudices. It is our firm belief that the translation into English of the still

largely unexplored Chinese Canon is an undertaking of no small significance. It is our intention to continue in our endeavors to place before the general public in a readily accessible form the Buddhist Canon, with its already long history briefly outlined above.

The Latest Books from the Numata Center

The Storehouse of Sundry Valuables is the title of Charles Willemen's translation of the *Tsa-pao-tsang-ching*. Following is a short excerpt from the translator's introduction describing the book:

This text, the *Tsa-pao-tsang-ching*, is dated Yen-hsing 2 (472); it contains 121 parables or stories (Skt. *avadāna*). It was compiled in China, near the Northern Wei capital of P'ing-ch'eng. Based on Indian materials, the text was compiled and composed by the chief monk T'an-yao and translated by Kikkāya (Chi Chia-yeh) and Liu Hsiao-piao.

The Taishō edition of the text comprises ten chüan; each chüan has been made into a chapter in this book. The so-called Three Editions contain eight chüan. The text consists of parables numbered 1 to 121. There are about ten manuscripts from Tun-huang that contain parts of our text; for instance, the Chinese Tun-huang manuscript kept at Ōtani University in Kyōto contains parables 117-121, although they are not numbered in that manuscript. Chapters 1 and 2 are about filial piety, thus providing an ideal opening for a Chinese text. Chapter 3 is about slander. This may be because there had recently been a wave of persecutions when the compilation or translation was being made. Chapters 4-7, or chüan 4-6 in the Three Editions, are about liberality and the giving of alms, a necessity especially when the Yün-kang temples were being built. Chapters 8-10, or Three Editions chüan 7 and 8, teach us about instructing and converting. The final parables (118-121) warn against cheating and strife.

*A Biography of the Tripiṭaka Master of the Great C'ien
Monastery of the Great Tang Dynasty*

The next book is the official biography of the Chinese monk Xuanzang, translated by Professor Li Rongxi.

Translator's Introduction

Li Rongxi

Preface

Shi Yancong

Fascicle I

Beginning with His Birth at Goushi and Ending with
His Arrival at Gaochang in the West

- Fascicle II Beginning with the Country of Agni and Ending with the Country of Kanyakubja
- Fascicle III Beginning with the Country of Ayodhya and Ending with the Country of Iraṇaparvata
- Fascicle IV Beginning with the Country of Campā and Ending with the Invitation of the King of Kamarūpa
- Fascicle V Beginning with the Prediction of a Nirgrantha about His Homeward Journey and Ending with His Arrival at the Western Canal in the Imperial Capital
- Fascicle VI Beginning with His Arrival at the Western Capital in the first Month of the Spring in the Nineteenth Year and Ending with His Thanks for the Preface Written by the Emperor to the Scriptures and the Emperor's Reply in the Sixth Month of the Summer in the Twenty-Second Year
- Fascicle VII Beginning with the Composition of the "Statement of the Sacred Preface" by the Crown Prince in the Sixth Month of the Summer in the Twenty-Second Year and Ending with a Reply by the Master in the Second Month of the Spring in the fifth Year of Yonghui
- Fascicle VIII Beginning with the Translation of the *Nyāyamukha śāstra* in the fifth Month of the Summer in the Sixth Year of Yonghui and Ending with the Expression of Thanks by Court Officials for the Inscription Composed by the Emperor for the Monastery in the Third Month of the Spring in the first Year of Xianqing
- Fascicle IX Beginning with a Letter of Thanks for the Completion of the Inscription of the Ci'en Monastery in the Third Month of the first Year of Xianqing and Ending with His Return to the Western Capital with the Emperor in the first Month of the Third Year
- Fascicle X Beginning with His Return to the Western Capital with the Emperor from Luoyang in the first Month of the Third Year of Xianqing and Ending with His Demise at Yuhua Palace in the Second Month of the first Year of Linde

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From the translator's introduction:

The Tripiṭaka Master Xuanzang (A.D. 600-64), whose deeds and career as a Buddhist monk are described in this biography, was a prominent figure not only in the history of Buddhist learning but also in other fields of culture. He played a role in the establishment of friendly contacts between China and the countries through which he travelled in search of more knowledge of Buddhism. Incidentally, but not insignificantly, he provided posterity with data of historical value in his detailed records about regions in Central Asia and particularly in ancient India. He is thus respected not only by the Buddhists and people of China but also by the peoples of other Eastern Asian countries who have benefitted from the Buddhist lore that he acquired through many hardships and perils during his seventeen-year journey, from 629 to 645, in foreign lands.

The Three Pure Land Sutras

Translated by Reverend Professor Inagaki and collected into one volume are the three major Pure Land Sutras.

Translator's Introduction

Inagaki Hisao

Outlines of the Three Sutras

Synopses of the Three Sutras: Outlines and List of Chapters with Taishō Tripiṭaka References

The Larger Sutra on Amitāyus (The Sutra on the Buddha of Infinite Life)

Part One

Part Two

The Sutra on Contemplation of Amitāyus (The Sutra on Visualization of the Buddha of Infinite Life)

The Smaller Sutra on Amitāyus (The Sutra on Amitayus Buddha)

Glossary

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From the translator's introduction:

The Pure Land School is a form of Mahayana Buddhism that centers around the Buddha of Infinite Light and Life, known in Japanese as Amida, in Chinese as O-mi-t'ō, and in Sanskrit as Amitabha and

Amitayus. This Buddha is dwelling in the Land of Happiness, far to the west of this world, beyond the realms of samsara. With boundless wisdom and compassion, he perceives the problems of existence of those who are suffering from evil karma in samsara and provides means of emancipation.

The most important scriptures of the Pure Land School are the following three:

(1) The Sutra on the Buddha of Infinite Life (in this translation entitled the Larger Sutra on Amitayus and abbreviated to the Larger Sutra; the Sanskrit text is popularly known as the Larger Sukhavativyuha Sutra).

(2) The Sutra on Contemplation of Amitayus (abbreviated to the Contemplation Sutra).

(3) The Sutra on the Buddha Amitayus (the Smaller Sutra on Amitayus; abbreviated to the Smaller Sutra; the Sanskrit text is popularly known as the Smaller Sukhavativyaha Sutra).

As soon as Mahayana Buddhism arose in India, Amitabha was mentioned; and eminent exponents of Mahayana metaphysical thought, such as Nagarjuna and Vasubandhu, took refuge in Amitabha and extensively promoted Pure Land faith and practice. From the beginning, Amitabha worship was clearly distinguished from Hindu worship of gods, because it had its roots in the bodhisattva ideal. The Pure Land of Amitabha was also conceived of as more real than this ephemeral world of ours in samsara.

The Collected Teachings of the Tendai Lotus School

This volume is a translation by Paul Swanson of the Tendai Hokkeshū Gishū.

Translator's Introduction

Paul L. Swanson

Preface

Gishin

PART ONE: DOCTRINE

Chapter I The Meaning of the Four Teachings

A. Interpretation of Terms

B. Scriptural Support

C. Explanation of the Content

D. Final Summation

Chapter II The Meaning of the Five Flavors

A. Introduction

B. Scriptural Support

C. Interpretation

Chapter III The Meaning of the One Vehicle

- A. Explanation of Terms
- B. Interpretation of the Essence
- C. Scriptural Support
- D. Interpretation

Chapter IV The Meaning of the Ten Suchlikes

- A. Introduction
- B. Interpretation
- C. Final Summation

Chapter V The Meaning of the Twelfefold Conditioned Co-arising

- A. List of Terms
- B. Scriptural Support
- C. Correct Interpretation
- D. Classification into Crude and Subtle

Chapter VI The Meaning of the Two Truths

- A. A Brief Summary of the Meaning of the Two Truths
- B. The Correct Understanding of the Two Truths
- C. Classification into Crude and Subtle
- D. Exposing the Crude and Revealing the Subtle

PART TWO: THE PRACTICE OF CONTEMPLATION**Chapter I The Meaning of the Four Samādhis**

- A. Introduction
 - 1. List of Names
 - 2. Interpretation of the Names
- B. Scriptural Support
- C. Interpretation of Various Samādhis

Chapter II The Meaning of the Three Categories of Delusions

- A. Introduction
- B. Scriptural Support
- C. Interpretation Various Delusions

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From the translator's introduction:

The Collected Teachings of the Tendai Lotus School (Tendai Hokkeshū Gishū) is an introduction to the doctrine and practice of the Japanese Tendai school. It was compiled by Gishin (781-833), the monk who accompanied Saichō (767-822) to T'ang China as his interpreter, so that he might help to transmit the Chinese T'ien-t'ai tradition to Japan. He later succeeded Saichō as head of the Tendai establishment on

Mt. Hiei. The content of this work consists, for the most part, of extracts from the writings of Chih-i (538-597), the founder of Chinese T'ien-t'ai Buddhism; and it concisely outlines the basic tenets of Tendai doctrine and practice. Except for the introduction and colophon, it takes the form of a catechism. It is divided into two major sections, on doctrine and on practice. The section on doctrine contains a discussion of the Four Teachings, the Five Flavors, the One Vehicle, the Ten Suchlikes, Twelfefold Conditioned Co-arising, and the Two Truths. The section on practice discusses the Four Types of Samādhi and the Three Categories of Delusions.

The Collected Teachings of the Tendai Lotus School was compiled in response to an imperial request that each Buddhist school prepare a description and defense of its own doctrine for submission to the court. The resulting texts are often referred to as "The Six Sectarian Texts Compiled by Imperial Request in the Tenchō Era (824-834)."

Tannishō Passages Deploring Deviations of Faith

Professor Shōjun Bandō writes about his work on the Tannishō:

Of the three canonical scriptures of the Pure Land schools, the Larger Sutra is the first mentioned in Japanese historical documents. Early references to this sutra appear in writings of Shōtoku Taishi (574-622), and lectures on it were delivered at the Imperial court in 640 and 652 by the Japanese monk Eon. The remaining two Pure Land scriptures, the Contemplation Sutra and the Smaller Sutra, first appear in the records of the Shōsōin dating from the Nara period (710-793). The calling of the Nembutsu, or Sacred Name of the Buddha Amida [Amitābha], was introduced into Japan by Ennin (Jikaku Daishi, 794-864) after his return from study in China, but it was still combined with other meditational and ritual practices of the Tendai sect. Later during the Heian period (794-1185), Kūya Shōnin (903-972) popularized the Nembutsu among the common people of Kyoto, while Genshin (Eshin, 942-1017), by compiling the Ōjōyōshū (The Essentials of Rebirth), was responsible for widening its influence throughout the country. At the beginning of the Kamakura period (1192-1333), Hōnen Shōnin (Genkū, 1133-1212) founded a separate Pure Land sect, the Jōdo-shū, and preached sole reliance on the calling of Amida's Name. Finally, Shinran Shōnin (1173-1262), by placing the emphasis on Faith transferred by Amida to the devotee, brought the development of Pure Land Buddhism in Japan to its consummation.

Rennyō Shōnin Ofumi

Professors Ann and Minor Rodgers have translated the Letter of Rennyō Shōnin and introduce their text:

Rennyō (1415-99) was the eighth head priest of the Hongan-ji branch of the Jōdo Shin sect, which recognizes Shinran (1173-1262) as its founder. Within the Hongan-ji, Rennyō is revered as the restorer of Shinran's teaching; under Rennyō's leadership the movement emerged as one of the most widespread and powerful religious movements in medieval Japan. He is best known for his hundreds of pastoral letters, Ofumi or Gobunshō, written in colloquial Japanese for the instruction of participants in the Shin tradition. Eighty of these letters are given here under the title of Rennyō Shōnin Ofumi (Letters of Rennyō).

The immediacy of Rennyō's letters derives from the stark uncertainty of the world in which he lived and from the widely accepted view that Japan had entered mappō, the last Dharma age, when, according to Shinran's teaching, the only way to be born in the Pure Land was to entrust oneself single-heartedly to the Other Power of Amida Buddha. Rennyō's particular contribution to his tradition was to clarify that process of entrusting; this is the focus of many of his letters. In addition, we find within the letters identification and repudiation of heterodox teachings and practices, an interpretation of the nenbutsu patterned on that of Shan-tao (613-81) (Jp. Zendo), and an emphatic message that salvation is open to all—that "when ... Other-Power faith is decisively settled, no distinction at all is made between male and female, old and young" (Letter I:2).

Future Publications

Among the books in the First Series, the Numata Center will soon publish the following texts:

The Demonstration of Consciousness Only (Yogacāra doctrine), *Thirty Verses, and Twenty Verses*; Taishō Nos. 1585; 1586; 1590; translated by Francis Cook.

The Blue Cliff Record; Taishō No. 2003; translated by Thomas Cleary. *Senchakushū Passages on the Selected Original Vow of Amida Buddha*; Taishō No. 2608; translated by Morris Augustine.

Hanjuzanmaikyō (Skt. Pratyutpannabuddhasammukhāvasthitasamādhisūtra); Taishō No. 418; translated by Paul Harrison.

Special Announcement

The new edition of *The Buddha Dharma* will soon be available. It is completely revised and edited, fully indexed with a list of scriptural sources. This hardback resource is a terrific one volume introduction and reference—a must for any serious follower or student of Buddhism.

If you are interested in ordering any of the above books, or wish further information, please contact the Numata Center for Buddhist Translation and Research.

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The 1995 volume of *Pacific World*
is dedicated to the memory of

Isoko Umeki

May 3, 1919 – March 2, 1996

Volunteer
at the
Institute of Buddhist Studies

With gratitude for
her many kindnesses, for
her smiles, her thoughtfulness.
She treated everyone as a much-
loved friend. She said she loved
everybody, and that is how she
acted. Her compassion was an
inspiration to all who knew
her. She is deeply
missed.

The Pacific World — Its History

Throughout my life, I have sincerely believed that Buddhism is a religion of peace and compassion, a teaching which will bring spiritual tranquility to the individual, and contribute to the promotion of harmony and peace in society. My efforts to spread the Buddha's teachings began in 1925, while I was a graduate student at the University of California at Berkeley. This beginning took the form of publishing the *Pacific World*, on a bi-monthly basis in 1925 and 1926, and then on a monthly basis in 1927 and 1928. Articles in the early issues concerned not only Buddhism, but also other cultural subjects such as art, poetry, and education, and then by 1928, the articles became primarily Buddhist. Included in the mailing list of the early issues were such addressees as the Cabinet members of the U.S. Government, Chambers of Commerce, political leaders, libraries, publishing houses, labor unions, and foreign cultural institutions.

After four years, we had to cease publication, primarily due to lack of funds. It was then that I vowed to become independently wealthy so that socially beneficial projects could be undertaken without financial dependence on others. After founding the privately held company, Mitutoyo Corporation, I was able to continue my lifelong commitment to disseminate the teachings of Buddha through various means.

As one of the vehicles, the *Pacific World* was again reactivated, this time in 1982, as the annual journal of the Institute of Buddhist Studies. For the opportunity to be able to contribute to the propagation of Buddhism and the betterment of humankind, I am eternally grateful. I also wish to thank the staff of the Institute of Buddhist Studies for helping me to advance my dream to spread the spirit of compassion among the peoples of the world through the publication of the *Pacific World*.

Yehan Numata
Founder, Mitutoyo Corporation

In Remembrance

In May of 1994, my father, Yehan Numata, aged 97 years, returned to the Pure Land after earnestly serving Buddhism throughout his lifetime. I pay homage to the fact that *The Pacific World* is again being printed and published, for in my father's youth, it was the passion to which he was wholeheartedly devoted.

I, too, share my father's dream of world peace and happiness for all peoples. It is my heartfelt desire that *The Pacific World* helps to promote spiritual culture throughout all humanity, and that the publication of *The Pacific World* be continued.

Toshihide Numata
Chairman, Mitutoyo Corporation