

NOTES AND NEWS

IBS PROGRAMS AND ACTIVITIES 1998-1999

1998 NUMATA LECTURER: Professor Akira Ōmine

Professor Akira Ōmine, a leading Japanese scholar in the field of religious philosophy, presented a series of seminars and lectures for the Institute of Buddhist Studies and Buddhist Churches of America in August 1998.



Currently a professor at Ryūkoku University, Professor Ōmine is also emeritus professor of Ōsaka University. He is also on the faculty of the Doctrinal Research Center of the Jōdo Shinshū Hongwanji-ha.

A well-known haiku poet, he is the author of many texts, including *Fichte kenkyū* (A Study of Fichte), *Kagetsu no shisō* (Thoughts of Flower and Moon), *Konnichi no shūkyō no kanōsei* (The Possibilities for Religion Today), *Shinran no kosumorojī* (Shinran's Cosmology), *Shinran no dainamisumu* (The Dynamism of Shinran), and *Shūkyō to shi no gensen* (The Source for Religion and Poetry).

On August 11, 1998, Professor Ōmine conducted the 1998 Numata seminar on the topic of "Religion and Language: The Soteriological Significance of Religious Language" in Berkeley. Students and faculty of the IBS and Graduate Theological Union, as well as other interested persons participated in the seminar. Professor Ōmine then presented two lectures on the topic, "Jodo Shinshu in the 21st Century: A Return to the Starting Point of Religion." The lectures took place on August 14th at the Mountain View Buddhist Temple and August 16th at the Los Angeles Honpa Hongwanji Buddhist Temple. Both lectures were sponsored by the Yehan Numata Foundation, BCA Centennial Lecture Series, BCA Ministers Association, and IBS Center for Contemporary Shin Buddhist Studies.

English translations of both of Professor Ōmine's presentations are available on the IBS web-site at: <http://www.shin-IBS.edu>.

**1999 RYŪKOKU LECTURER:
Professor Gyōyū Yamada**

Professor Gyōyū Yamada of Ryūkoku University visited IBS in March to present a series of lectures for an IBS Spring semester class that focused on topics in Shin Buddhist thought.



Professor Yamada is professor emeritus at the Gifu College of Education. Currently, he is a professor of Shin Buddhist Studies at Ryūkoku University and has attained the academic ranking of Kangaku within the Hongwanji. Prof. Yamada is the author of numerous texts including, *Nyūshutsu nimongeju no kenkyū* (A Study of Shinran's Hymn of Two Gateways of Entrance and Emergence), *Shinshū shinjin no kisoteki kenkyū* (A Basic Study of Shinjin in Shin Buddhism), and *Yasashi Shinshū shinjin no Q & A* (Simple Questions and Answers about Shinjin in Shin Buddhism).

His lectures at IBS, which were on the topic of "Shinran's Vision of the Primal Vow: Jōdo Shinshū's Approach to Pure Land Faith," took place on from March 9 to March 16, 1999. In addition, Prof. Yamada presented a lecture on "The Primal Vow and Pure Land Faith" on March 12, 1999 at the Buddhist Church of Oakland.

**1999 NUMATA LECTURER:
Professor Takamaro Shigaraki**

Professor Takamaro Shigaraki will visit IBS as the 1999 Numata Lecturer in September 1999.

Professor Shigaraki has been at the forefront of the study and development of Shin Buddhist thought during the past four decades. He was as a professor of Shin Buddhist Studies in the Faculty of Letters at Ryūkoku University prior to serving as president of the university for two terms. He later became the head of the Kanseikyoku (department of ecclesiastical adjudication) within Jōdo Shinshū Hongwanji-ha. He is currently serving as chairman of the Bukkyō Dendō Kyōkai. Professor Shigaraki is the author of a great many texts, including *Shinran ni okeru shin no kenkyū* (A Study of Shinjin in Shinran's Thought), *Jōdokyō ni okeru shin no kenkyū* (A Study of Shinjin in Pure Land Buddhism), *Gendai shinshū kyōgaku* (Contemporary Shin Buddhist

Doctrinal Studies), *Bukkyō no seimeikan* (The Buddhist View of Life), and *Shinran shisō o ikiru* (Living through Shinran's Thoughts).

The IBS Numata Lectures by Professor Shigaraki will take place from September 7 to 14 at the Graduate Theological Union. The topic of his lectures and the IBS course that will follow them will be "Shinjin in Shinran's Thought." In addition, he will deliver lectures on September 10 at the Mountain View Buddhist Temple and on September 16 at the Orange County Buddhist Temple. His lectures will be sponsored by the Yehan Numata Foundation, BCA Centennial Lecture Series, BCA Ministers Association, and IBS Center for Contemporary Shin Buddhist Studies.

BDK ENGLISH TRIPITAKA: A Progress Report

This article updates the comprehensive report on the BDK Tripitaka Translation Project given in the Notes and News section of *The Pacific World*, New Series, Numbers 11 (1995) and 12 (1996). As noted in that article, 139 texts selected from the Taisho Daizokyo (Taisho Tripitaka) by the BDK English Tripitaka Translation Committee are being translated into English by internationally recognized scholars around the world. The translations are being published in 108 or so volumes by the Numata Center for Buddhist Translation and Research in Berkeley, California, and will comprise the First Series of the BDK English Tripitaka.

The texts of the First Series set forth, essentially, the scriptural and philosophical bases for the main Mahayana Buddhist schools of China, Korea and Japan. The books published as of the Spring of 1999 (with brief descriptions of the texts published since 1996) are:

1992. *THE SUMMARY OF THE GREAT VEHICLE* (Taisho 1593), translated by John P. Keenan (USA). ISBN 0-9625618-6-X.

1993. *THE BIOGRAPHICAL SCRIPTURE OF KING ASOKA* (Taisho 2043), translated by Li Rongxi (China). ISBN 0-9625618-4-3.

1994. *THE LOTUS SUTRA* (Taisho 262), translated by Kubo Tsugunari and Yuyama Akira (Japan). ISBN 0-9625618-0-0.

1994. *THE SUTRA ON UPASAKA PRECEPTS* (Taisho 1488), translated by Shih Heng-ching (Taiwan). ISBN 0-9625618-5-1.

1994. *THE ESSENTIALS OF THE EIGHT TRADITIONS* (Extra-canonical), translated by Leo M. Pruden (USA), and *THE CANDLE OF THE LATTER DHARMA* (Extra-canonical), translated by Robert Rhodes (USA). ISBN 0-9625618-7-8.

1994. *THE STOREHOUSE OF SUNDRY VALUABLES* (Taisho 203), translated by Charles Willemen (Belgium). ISBN 0-9625618-3-5.

1995. *A BIOGRAPHY OF THE TRIPITAKA MASTER OF THE GREAT CI'EN MONASTERY OF THE GREAT TANG DYNASTY* (Taisho 2053), translated by Li Rongxi (China). ISBN 1-886439-00-1.

1995. *THE THREE PURE LAND SUTRAS* (The Larger Sutra on Amitayus, The Sutra on Contemplation of Amitayus, and The Smaller Sutra on

Amitayus) (Taisho 360, 365 and 366), translated by Inagaki Hisao (Japan). ISBN 1-886439-01-X.

1995. *THE ESSENTIALS OF THE VINAYA TRADITION* (Taisho 2348), translated by Leo Pruden (USA), and *THE COLLECTED TEACHINGS OF THE TENDAI LOTUS SCHOOL* (Taisho 2366), translated by Paul L. Swanson (USA). ISBN 0-9625618-9-4.

1996. *TANNISHO: PASSAGES DEPLORING DEVIATIONS OF FAITH* (Taisho 2661), translated by Bando Shojun (Japan), and *RENNYO SHONIN OFUMI: THE LETTERS OF RENNYO* (Taisho 2668), translated by Ann T. Rogers and Minor L. Rogers (USA). ISBN 1-886439-03-6.

1996. *THE GREAT TANG DYNASTY RECORD OF THE WESTERN REGIONS* (Taisho 2087), translated by Li Rongxi (China). ISBN 1-886439-02-8.

1997. *SENCHAKU HONGAN NEMBUTSU SHU* (A Collection of Passages on the Nembutsu Chosen in the Original Vow) (Taisho 2608), translated by Morris J. Augustine (USA) and Kondo Tessho (Japan). ISBN 1-886439-05-2.

This work, known generally by its abbreviated title of “Senchakushu,” is the principal work of Genku, the founder of the Pure Land School in Japan. It is therefore regarded as the basic text of this school. Because it contains criticism of the traditional Buddhist schools founded during the Nara and Heian Periods and presents a systematic outline of the standpoint of Pure Land Buddhism, this work met with strong criticism from the traditional Buddhist schools, and many works refuting the author’s views appeared even during his lifetime. But it has proved to be the most important single literary work in the establishment of the Pure Land School as an independent school of Buddhism in Japan.

1998. *THE PRATYUTPANNA SAMADHI SUTRA* (Taisho 418), translated by Paul Harrison (New Zealand), and *THE SURANGAMA SAMADHI SUTRA* (Taisho 642), translated by John McRae (USA). ISBN 1-886439-06-0.

THE PRATYUTPANNA SAMADHI SUTRA (Hanjuzanmaikyo) is one of the oldest Mahayana sutras, and the earliest sutra to contain a reference to Amitayus. It can thus be regarded as a forerunner of the Pure Land Sutras. The samadhi described in this sutra refers to the spiritual state wherein one is able to see by mental concentration buddhas appearing before one’s very eyes, and this sutra describes the techniques involved in this meditation, giving Amitayus who

resides in the western paradise of Sukhavati as an example of a buddha who might appear in such manner. In Japan the meditation described in this sutra has become the basis of an ambulatory meditation practice called “jogyo-zanmai.”

THE SURANGAMA SAMADHI SUTRA expounds the essentials of meditative practice. In this sutra, the Buddha replies to a query that the “surangama samadhi” is the foremost among all methods of spiritual training, embracing within it all other methods of practice, and then goes on to describe it in detail. Viewed historically, the thought presented in this sutra anticipates such works as the Avatamsaka-sutra, Vimilakirtinirdesa-sutra and Saddharmapundarika-sutra.

1999. THE BLUE CLIFF RECORD (Taisho 2003), translated by J. C. Cleary (USA). ISBN 0-9625618-8-6.

“The Blue Cliff Record” consists of 100 kung-an (koan) selected by Ch’ung-hsien from the 1700 kung-an of the Ch’uan-teng-lu (“Transmission of the Lamp”). Ch’ung-hsien has added explanatory verses to each of the kung-an, and later the comments of K’o-ch’in were appended. In the Ling-chi (Jpn.: Rinzai) School this work is held in extremely high regard, and is looked upon as a model text for instruction in the practice of Ch’an (Zen).

1999. THREE CHAN CLASSICS [The Recorded Sayings of Linji (Taisho 1985) and Wumen’s Gate (Taisho 2005), translated by Thomas Cleary (USA); and The Faith-Mind Maxim (Taisho 2010), translated by Yoshida Osamu (Japan)]. ISBN 1-886439-07-9.

“The Recorded Sayings of Linji” is a record of the teachings of Lin-chi I-hsuan (Rinzai Gigen), the founder of the Lin-chi (Rinzai) branch of Ch’an (Zen), and was compiled by one his disciples, Hui-jan. In the Lin-chi (Rinzai) School it is regarded as the most important collection of the recorded sayings of a Ch’an master.

“Wumen’s Gate” consists of 48 kung-an selected by Wu-men Hui-kai (Jpn.: Mumon Ekai), a Ch’an monk of the Sung Dynasty. It has traditionally been the most highly prized work in the Ch’an School. This work contains relatively few kung-an in comparison to other collections and is an introductory work and is thus in frequent use.

In the “The Faith-Mind Maxim,” Seng-ts’an, the Third Patriarch of the Ch’an School in China, gives expression to the highest state of Ch’an. The original is a short work consisting of 146 lines and only

584 characters, and states that the ultimate truth of Ch'an corresponds to a state of equality and absolute freedom, free of all differentiation and conflicts, right and wrong, loss and gain.

TEXTS TO BE PUBLISHED IN 1999-2000

THREE TEXTS ON CONSCIOUSNESS ONLY [The Demonstration of Consciousness Only (Taisho 1585); The Thirty Verses on Consciousness Only (Taisho 1586); and The Treatise in Twenty Verses on Consciousness Only (Taisho 1590), all translated by Francis Cook (USA). ISBN 1-886439-04-4.

“The Demonstration of Consciousness Only” is a commentary by Dharmapala et al on Vasubandhu’s “Trimsika” translated by Hsuan-tsang. It presents an exposition of the Yogacara or Mind-Only school of thought (Vijnanavada), according to which there is a fundamental consciousness called “alaya-vijnana” (‘store-consciousness’) at the basis of the human personality in which all past actions are said to be stored. These latter are said to appear in present and future actions, and so all phenomena are regarded as manifestations of the mind. This work has served as the basic text of the Fa-hsian (Jpn.: Hosso) School in China and Japan.

“The Thirty Verses on Consciousness Only,” composed by Vasubandhu and translated by Hsuan-tsang, gets its name from the fact that it consists of thirty verses and is considered a basic text of the Fa-hsiang (Jpn.:Hosso) School in China and Japan. It is also the fundamental treatise of the Mind-Only doctrine (Vijnanavada), which asserts that all phenomena are manifestations of the mind.

“The Treatise in Twenty Verses on Consciousness Only,” composed by Vasubandhu and translated by Hsuan-tsang, consists of twenty verses to which is appended a commentary. It is not only devoted to an exposition of the Mind-Only doctrine (Vijnanavada), but also presents a critique of non-Buddhist philosophies and Hinayana doctrine from the viewpoint of the Mind-Only doctrine, asserting that all phenomena are manifestations of man’s fundamental consciousness.

THE SCRIPTURAL TEXT: VERSES OF THE DOCTRINE, WITH PARABLES (Taisho 211), translated by Charles Willemen (Belgium). ISBN 886439-08-7.

“The Scriptural Text: Verses of the Doctrine, With Parables” is based upon the Chinese translation of the “Dhammapada,” of which

approximately two thirds of the verses have been selected for commentary. The Pali version of the “Dhammapada” contains 423 verses and a number of commentaries recording the tales and fables surrounding each verse. In the Chinese version, 250 verses have been added to the original 500 verses, two thirds of which are dealt with in this work.

KAIMOKUSHO OR LIBERATION FROM BLINDNESS (Taisho 2689), translated by Murano Senchu (Japan). ISBN 1-886439-12-5.

The “Kaimokusho” was written by Nichiren as a result of the ordeals he experienced during his exiles to Izu and Sado, and it represents a reappraisal of the “Lotus Sutra.” “Kaimoku” means literally ‘to open the eyes,’ the implication being that the aim of this work is to lead people still at an inferior stage of spiritual development to the essence of the supreme “Lotus Sutra.” Since it is written in Japanese, it is considered to have been composed by Nichiren for his lay followers.

BUDDHIST MONASTIC TRADITIONS OF SOUTH ASIA (Taisho 2125), translated by Li Rongxi (China). ISBN 1-886439-09-5.

THE PLATFORM SUTRA (Taisho 2008), translated by John McRae (USA). ISBN 1-886439-13-3.

THE SCRIPTURE ON THE EXPLICATION OF THE UNDERLYING MEANING (Taisho 676), translated by John Keenan (USA). ISBN 886439-10-9.

A COMPREHENSIVE SUMMARY OF THE PRAJNAPATAMITA HRDAYA SUTRA (Taisho 1710), translated by Heng-ching Shih (Taiwan). ISBN 1-886439-11-7.

These books may be purchased through most bookstores. They may also be purchased individually or by subscription directly from the Numata Center. For further information concerning the BDK English Tripitaka, contact:

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This issue of *Pacific World:*
Journal of the Institute of Buddhist Studies
is dedicated to the memory of

Rev. Philip Karl Eidmann

January 3, 1924 to May 12, 1997

and

Rev. Russell Hamada

November 5, 1951 to April 18, 1998

Both made major contributions
to the development of the Institute,
as teachers, as advisors and as friends.
They are both missed here in this saha
world, though we know they now dwell
in Amida's infinite compassion and
wisdom. May our future efforts be
guided by their memory.

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 tranquillity 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 Buddhistic. 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