

## **BDK ENGLISH TRIPITAKA SERIES: A Progress Report**

In 2002, preparations are well underway for three additional titles to be published as the Ninth Set of the BDK English Tripitaka Series, which will bring our total number of published works to fifty texts in twenty-eight volumes.

The following volumes have thus far been published.

- The Summary of the Great Vehicle [Taisho 1593] (1992)
- The Biographical Scripture of King Asoka [Taisho 2043] (1993)
- The Lotus Sutra [Taisho 262] (1994)
- The Sutra on Upasaka Precepts [Taisho 1488] (1994)
- The Essentials of the Eight Traditions [extra-canonical] and  
The Candle of the Latter Dharma [extra-canonical] (1994)
- The Storehouse of Sundry Valuables [Taisho 203] (1994)
- A Biography of the Tripitaka Master of the Great Ci'en Monastery  
of the Great Tang Dynasty [Taisho 2053] (1995)
- The Three Pure Land Sutras [Taisho 360, 365 & 366] (1995)
- The Essentials of the Vinaya Tradition [Taisho 2348] and  
The Collected Teachings of the Tendai Lotus School [Taisho 2366] (1995)
- Tannisho: Passages Deploring Deviations of Faith [Taisho 2661]  
and Rennyō Shonin Ofumi [Taisho 2668] (1996)
- The Great Tang Dynasty Record of the Western Regions [Taisho  
2087] (1996)
- Senchaku Hongan Nembutsu Shu (A Collection of Passages on the  
Nembutsu Chosen in the Original Vow) [Taisho 2608] (1997)
- The Pratyutpanna Samadhi Sutra [Taisho 418] and the Surangama  
Samadhi Sutra [Taisho 642] (1998)
- The Blue Cliff Record [Taisho 2003] (1999)
- Three Chan Classics [Taisho 1985, 2005 & 2010] (1999)
- Three Texts on Consciousness Only [Taisho 1585, 1586 & 1590] (1999)
- The Scriptural Text: Verses of the Doctrine, with Parables [Taisho  
211] (2000)
- Buddhist Monastic Traditions of Southern Asia [Taisho 2125] (2000)
- The Scripture on the Explication of Underlying Meaning [Taisho  
676] (2000)

- Kaimokusho or Liberation from Blindness [Taisho 2689] (2000)  
 The Platform Sutra of the Sixth Patriarch [Taisho 2008] (2000)  
 A Comprehensive Commentary on the Heart Sutra [Taisho1710] (2001)  
 Two Esoteric Sutras [Taisho 865 & 893] (2002)  
 Lives of Great Monks and Nuns [Taisho 2046, 2047, 2049, 1063 and 2085] (2002)  
 Interpretation of the Buddha Land [Taisho 1530] (2002)

The next three volumes scheduled for publication, comprising the Ninth Set, are:

***Kyogyoshinsho: On Teaching, Practice, Faith and Enlightenment***  
**[Taisho 2646]**

This work is the magnum opus of Shinran Shonin (1173–1262), the founder of the Jodo Shinshu school, and a disciple of Honen (1132–1212), who was instrumental in establishing Pure Land Buddhism in Japan. A core text of the Shin tradition, the *Kyogyoshinsho* represents the most comprehensive discourse on the essentials of Amida's salvific power, which is applicable to all human beings regardless of their moral qualities or spiritual capacity. Shinran systemized and explicated the teachings and practice of Pure Land Buddhism inherited from its origins in India and China, and further enhanced the Pure Land teachings by presenting the law of salvation through the "Other Power" of Amida Buddha as the ultimate teaching of the Mahayana. The *Kyogyoshinsho* is a collection of 376 quotations from sixty-two scriptures, discourses, and commentaries including non-Buddhist sources, with Shinran's notes and commentary serving as introductions to the quoted material and summation and further explication of its main points. The translator has provided paragraph divisions and subheadings to further aid the reader, and an extensive glossary of terms and concepts essential to Pure Land doctrine.

**Two Nichiren Texts**  
***Risshoankokuron and Kanjinhonzonsho***  
**[Taisho 2688 & 2692]**

This volume includes two texts by Nichiren (1222–1282), founder of the Nichiren sect of Japanese Buddhism. The *Risshoankokuron*, or "The Treatise on the Establishment of the Orthodox Teaching and the Peace of the Nation," was written in 1260 as an appeal to

the Kamakura government, extolling the practice of the *Lotus Sutra* as the means to restore and preserve the peace and security of Japan, then in a period of political and social turmoil and, Nichiren believed, under threat of imminent attack from the Mongol conquerors of China.

The *Kanjinhonzonsho* was written by Nichiren in 1273, in exile in Ichinosawa on Sado Island. In this work, Nichiren aims to reveal the presence of the Most Venerable One, the cosmic Buddha of the *Lotus Sutra*, as the object of devotion for the attainment of Buddhahood through recitation of the name of the *Lotus Sutra*, *Namu Myoho Renge Kyo*.

### **Shingon Texts**

***On the Differences between the Exoteric and Esoteric Teachings; The Meaning of Becoming a Buddha in This Very Body; the Meaning of Sound, Sign, and Reality; The Meanings of the Word Hum; and The Precious Key to the Secret Treasury* by Kukai**

[Taisho 2427, 2428, 2429, 2430, and 2526]

***The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables and The Mitsugonin Confession* by Kakuban**

[Taisho 2415 and 2527]

This volume includes five texts by Kukai (774–835), also known as Kobo Daishi, founder of the Japanese Shingon school of Esoteric Buddhism; and two texts by Kakuban (1095–1143), founder of the Shingi (“New Doctrine”)-Shingon school.

The Kukai texts are among those traditionally regarded as his six most important doctrinal and philosophical works. *On the Differences Between the Exoteric and Esoteric Teachings* is a religious manifesto of the Shingon school, proclaiming its superiority over all other forms of Buddhism prevalent in China and Japan at its time. *The Meaning of Becoming a Buddha in This Very Body*, *The Meanings of Sound, Sign and Reality*, and *The Meanings of the Word Hum* form a trilogy traditionally considered to explicate the “three mysteries” of the body, speech, and mind respectively. *The Precious Key to the Secret Treasury*, perhaps Kukai’s last major opus, presents a phenomenology of the religious mind.

Kakuban’s *Illuminating Secret Commentary on the Five Cakras and the Nine Syllables* assimilates the teachings of the Shingon and Pure Land schools from the standpoint of the Shingon teachings

established by Kukai, while *The Mitsugonin Confession* is a brief verse of text of confession and repentance of transgressions that is still recited daily in Shingi-Shingon services in Japan.

These volumes can be purchased through most bookstores, online at Amazon.com and Barnes and Noble's (BN.net), or directly from the Numata Center for Buddhist Translation and Research.

The Numata Center for Buddhist Translation and Research as well as the Editorial Committee of the BDK English Tripitaka Project look forward to continuing to publish volumes of the English Tripitaka Series. Through this work we hope to help to fulfill the dream of founder Reverend Dr. Yehan Numata to make the teaching of the Buddha available to the English-speaking world. *Gassho*,

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

**The Venerable Kakue Miyaji**  
November 18, 1908 to January 4, 2002

As a holder of the highest scholastic rank (*Kangaku*) within the Hongwanji, he greatly contributed to its academic advancement. As a teacher and supporter of the Institute, he left an influence on our students and faculty that will long endure. May we continue to reach for the horizons that he perceived.

## **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