

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

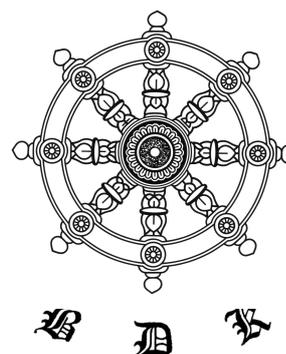


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Publishing Schedule

Published in 2013:

1. TENDAI LOTUS TEXTS

(無量義經 *Muryōgikyō*, Taisho 276)

Translated by KUBO Tsugunari and Joseph M. Logan

(觀普賢菩薩行法經 *Kanfugenbosatsugyōbōkyō*, Taisho 277)

Translated by KUBO Tsugunari and Joseph M. Logan

(妙法蓮華經憂波提舍 *Myōhōrengekyō-upadaisha*, Taisho 1519)

Translated by Terry R. Abbott-Yamada

(天台四教儀 *Tendaishikyōgi*, Taisho 1931)

Translated by David W. Chappell & ICHISHIMA Masao

2. THE MADHYAMA ĀGAMA (MIDDLE-LENGTH DISCOURSES) Volume I

(中阿含經 卷一～十六 *Chūagongyō*, Taisho 26, Divisions 1-6 = fasc. 1-16)

Translated by

Bhikkhu Anālayo (Division 1)

Kin-Tung Yit (Division 2)

William Chu (Division 3)

Teng Weijen (Division 4)

Marcus Bingenheimer (Division 5)

Shi Chunyin (Division 6, fasc. 11-13)

Kuan Tse-fu (Division 6, fasc. 14-16)

Edited by

Marcus Bingenheimer, Bhikkhu Anālayo, and Roderick S. Bucknell

3. THE NIRVANA SUTRA Volume I

(大般涅槃經 卷一～十 *Daihatsunehangyō*, Taisho 374, fasc. 1 - 10)

Translated by Mark L. Blum

Forthcoming titles:

1. DISCOURSE TO PRINCE CANDRAPRABHA

(月燈三昧經 *Gattōzanmaikyō*, Taisho 639)

Translated by MURAKAMI Shinkan

**2. THE COLLECTION FOR THE PROPAGATION AND CLARIFICATION OF
BUDDHISM Volumes I and II**

(弘明集 *Gumyōshū*, Taisho 2102)

Translated by Harumi Hirano Ziegler

3. THE ALL PLEASING: A COMMENTARY ON THE RULES OF DISCIPLINE

(善見律毘婆沙 *Zenkenritsubibasha*, Taisho 1462)

Translated by MORI Sodō and ENDŌ Toshiichi

Review:

Expository Commentary on the Vimalakīrti Sutra

Translated by Jamie Hubbard
(BDK English Tripiṭaka Series, published in 2012)

ISHI'I Kōsei
Professor, Komazawa University

This work constitutes an English translation of a commentary (henceforth, *Commentary*) attributed to Prince Shōtoku. Much discussion has ensued on the question of Shōtoku's authorship of the Three Commentaries, one of which being the *Commentary*.

I have, however, determined that the three were written by the same person (or persons) and not compiled in China. This conclusion was based on a computer analysis that revealed numerous occurrences of unique style common only to these three works. And these were concentrated in sections that contained interpretations not found in the Chinese commentaries. In other words, while the Three Commentaries attributed to Shōtoku are abridged the Chinese commentaries from around the Liang period, they also reveal a distinct interpretation by adopting an ungrammatical style on those sections that captured their personal interest. As a result, these texts are extremely difficult to understand.

Regarding translation into modern Japanese of the *Commentary*, there is one by HANAYAMA

Shinshō. However, it constitutes little more than a mere mechanical rendering of classical Chinese into modern Japanese, and it also fails to explain many of the technical terms. At the same time, it contains quite a few errors in interpretation. In order to read this work correctly, one must have a good understanding of the general thought of the era around the Liang period as well as to have thoroughly surveyed the unique style found on the Korean Peninsula and in Japan. In all likely, I may be the only person in recent years to have read the Commentary by carrying out this kind of research. It is regrettable, therefore, that the present translation was completed prior to the publication of the findings of my research. As a result, I have found quite a number of errors in the translation, particularly in the earlier part.

The translator has taken note of the researches that utilize Tibetan translation of *Vimalakīrti-sūtra* and the Sanskrit fragments. He has further attempted to clarify the differences between the original text and the Chinese translation as well as between them and the Commentary. These efforts are worthy of acknowledgement. Plus, I found it commendable that the translator has adopted easy-to-understand English expressions whenever possible.

I found the “Translator’s Introduction” to be succinct and appropriate, but it was written based on the views when the controversy surrounding the authorship of the three commentaries was raging, but prior to the recent reassessment of Prince Shōtoku’s historical role. Consequently, he acknowledges the dominant view at the time that Prince Shōtoku was not the author of the *Commentary*. The translator, then, goes on to point out the extremely important role that the *Commentary* played throughout the history of Japanese Buddhism.

However, the fact of matter is that the active study of Shōtoku’s Three Commentaries lasted only up around the Nara period, and since that time its interest was confined only to a segment of monks at Hōryūji, Shitennōji, and Tōdaiji. There is no evidence that they were read even by Shinran who fervently admired Shōtoku as well as by Nichiren who was a passionate believer of the *Lotus Sutra* (whose commentary constitutes one of the Three Commentaries). Indeed, the cult of Prince Shōtoku was strong throughout the history of Japanese Buddhism, but the three commentaries were never widely read and had any significant impact on the various schools of Japanese Buddhism.

Nevertheless, there is no doubt that the *Commentary* contains some distinctive qualities as a commentarial text. I wished that the translator had included a simple explanation as to how the *Commentary* differed from some of the previous commentaries found in China. Could the absence of such an explanation reflect the possibility that the translator was unclear about its historical status, including the possibility of it being of Chinese origin?

Report:

**The 16th Biennial Conference
of the International Association of Shin Buddhist Studies (IASBS)**

Kenneth K. Tanaka
Professor, Musashino University

From May 31st to June 2nd we witnessed the gathering of the members of the IASBS on the University of British Columbia campus, located in Vancouver, Canada for their 16th Biennial Conference. This year also marked the 30th anniversary of the founding of IASBS. Further, this conference was unprecedented in that the conference was co-sponsored with another organization, the “Buddhism and Contemporary Society Program” at the University of British Columbia.

Under the theme, “The Pure Land in Buddhist Cultures: History, Image, Praxis, Thought,” the conference drew 125 participants from approximately 10 countries with 49 paper presentations. Further, there were two keynote speeches, made possible by the increased financial support by The Tung Lin Kok Yuen Canada Foundation and Rev. and Mrs. Doryu Baba of Miyazaki, Japan. These funds also provided financial assistance for travel and accommodations for 13 young scholars under the age of 40 as part of the IASBS policy to increase the participation of the next generation of scholars.

The first of two keynote speakers of the conference was Dr. Georgios Halkias (Visiting Associate Researcher at Oxford University), whose talk was entitled “The Three Paths to Amitabha’s Pure Land: ‘Sutra,’ ‘Tantra’ and ‘Great Perfection’ Interpretations of Sukhavati in Tibet.” Dr. Halkias addressed topics rarely discussed within IASBS due to its traditional focus on Japanese and East Asian Pure Land Buddhism. He outlined some of the ways in which Pure Land scriptures, thought and practices manifested themselves in the overall Tibetan Buddhist history. Prof. Halkias made frequent reference to his recent book, *Luminous Bliss: a Religious History of Pure Land Literature in Tibet. With an Annotated Translation and Critical Analysis of the Orgyen-ling golden short Sukhāvātīvyūha-sūtra* (University of Hawai‘i Press, 2012).

The second keynote was delivered by Dr. Masahiro Shimoda (Professor, Tokyo University) and entitled, “Early Pure Land Buddhism Manifesting as Written Text in Ancient India: A Background for the Emergence of Buddhism of Otherness and Other Power.” The essence of his talk is effectively summarized by Prof. Jessica Main (Univ. of British Columbia), the chair of the conference, in her description: “Prof. Shimoda presented a novel way to understand the emergence of ‘pure land’ as an identifiable movement within Mahayana Buddhism: as an effect of textualization. That is, the text is a necessary historical technology for what we know as Pure Land Buddhism.” (*IASBS Newsletter*, Vol. 24, No. 1, August, 2013)

Each of the forty-nine presenters was included in one of the following 16 panels:

- 1) Pure Land Branches: Destinations
- 2) Pure Land and Chan in Yuan Dynasty China
- 3) Shin Interacting with American Religious Culture

Announcement:

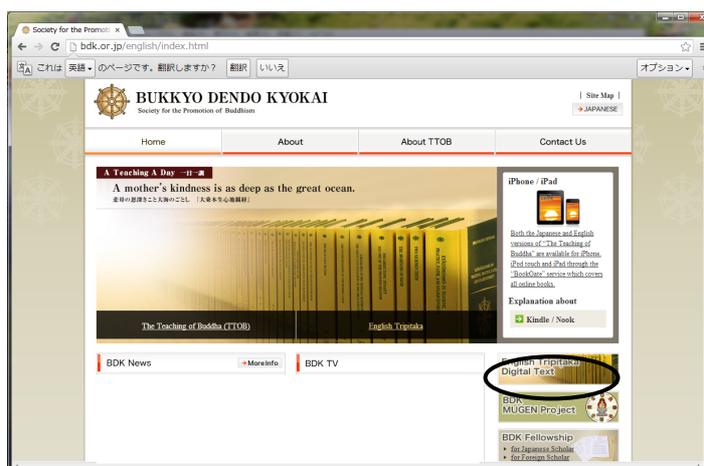
BDK Daizokyo Database

YONEZAWA Yoshiyasu
Lecturer, Taisho University

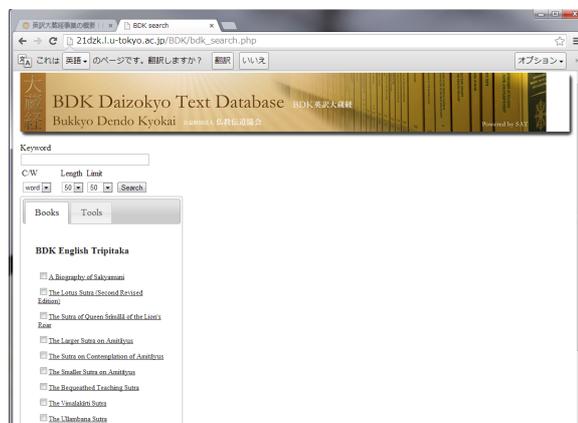
The digital data of English Tripiṭaka series are now available in cooperation with [SAT](#) project. I would like to introduce the website of the BDK Daizokyo Database.

Please access to
<http://bdk.or.jp/english/index.html>

Please find the button of “English Tripiṭaka Digital Text”, and click it.



Please click the “Enter” button in the center of the page.



Then you will come to the top page of the BDK Daizokyo Text Database.

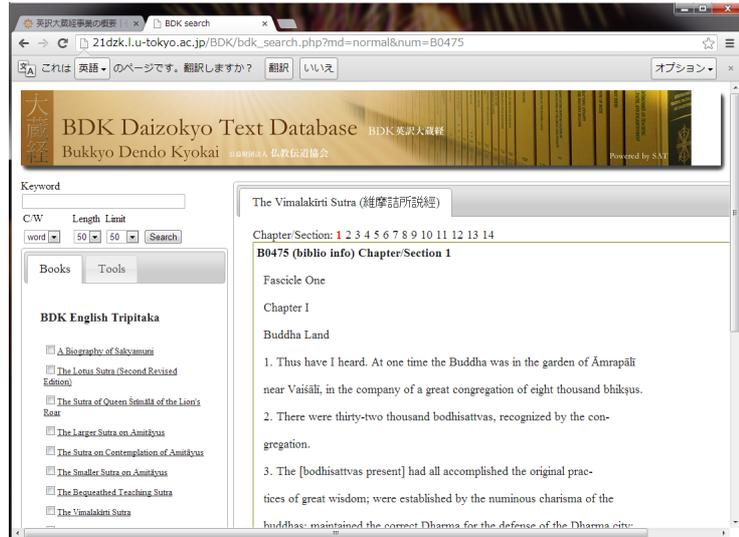
On Left-side tabs

There are two tabs on the left side — “Books” and “Tools.”

In the Books tab, English scripture titles are listed. When you mouse over the title, a pop-up window displays the original Chinese title and the translator's name.

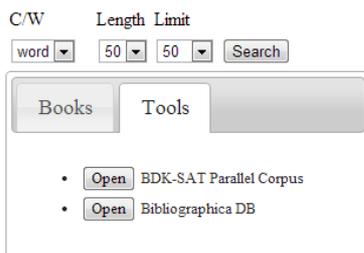
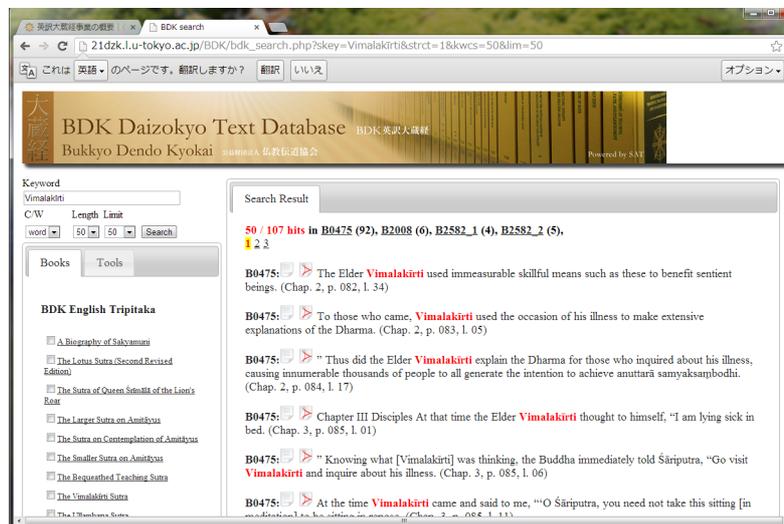


If you click on the title, the first page of the English translation is displayed in the right side window.



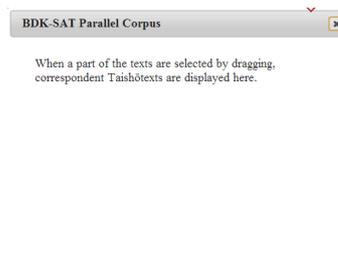
On Search Functions

On the left side of the page, there is a search box of “Keyword.” If you input any word and press the enter button, a window of "Search result" appears, in which the occurrences in BDK translations are listed.



The window that provides access to various tools can be opened by clicking the “Tools” tab. You can also open the BDK-SAT Parallel Corpus and Bibliographical DB windows here.

On BDK-SAT Parallel Corpus

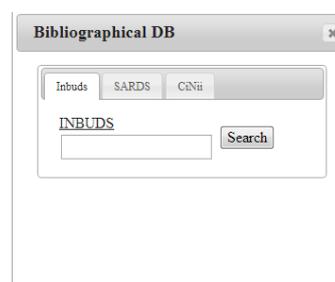


If you select the part of the English translation whose Chinese original you wish to see, the correspondent Chinese characters will appear on the BDK-SAT Parallel Corpus.



On Bibliographical DB

This window provides a link to the other search engines, viz, [Inbuds](#), [Sards](#), and [CiNii](#).



As is shown above, the BDK Daizokyo Database provides not only our English translations but also research tools.

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