

PACIFIC WORLD

Journal of the Institute of Buddhist Studies

Third Series Number 6
Fall 2004

TWO SPECIAL SECTIONS:

ESSAYS CELEBRATING THE THIRTY-FIFTH ANNIVERSARY OF THE
INSTITUTE OF BUDDHIST STUDIES, AND
SIGN, SYMBOL, AND BODY IN TANTRA



Pacific World is an annual journal in English devoted to the dissemination of historical, textual, critical, and interpretive articles on Buddhism generally and Shinshu Buddhism particularly to both academic and lay readerships. The journal is distributed free of charge. Articles for consideration by the *Pacific World* are welcomed and are to be submitted in English and addressed to the Editor, *Pacific World*, P.O. Box 390460, Mountain View, CA 94039-0460, USA.

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Celebrating our Fifty-Fifth and Thirty-Fifth Anniversaries

Richard K. Payne

Dean, The Institute of Buddhist Studies,
Graduate Theological Union

IN 1949, THE BUDDHIST CHURCHES OF AMERICA (BCA, affiliated with the Honpa Hongwanji tradition of Japanese Pure Land Buddhism) initiated a project celebrating its own fiftieth anniversary—the establishment of what came to be called the Buddhist Study Center (BSC). Originally located in the Berkeley Buddhist Temple, the Buddhist Study Center was an expansion of the earlier educational program that had been initiated in the 1930s, and which had been operated out of the headquarters of the BCA in San Francisco.

In the mid-1960s the BCA committed to developing the BSC into a full-scale seminary and graduate school. At this time a building was acquired to house what in 1969 came to be incorporated as the Institute of Buddhist Studies. In the mid-1980s the Institute moved into a second, much larger facility and became an affiliate of both Ryukoku University, Kyoto, and the Graduate Theological Union, Berkeley. Through the generous support of the Society for the Promotion of Buddhism (Bukkyō Dendō Kyōkai), the Institute has the privilege of publishing the *Pacific World*, which was originally published by Rev. Yehan Numata while he was a student at the University of California, Berkeley, in the 1930s.

Throughout its history, the Buddhist Study Center and the Institute of Buddhist Studies have been important to the development of Berkeley as a center of Buddhism in the United States. For example, in the late 1950s and 1960s many of the figures of the Beat Generation who were interested in Buddhism attended lectures and participated in various of the activities offered by the Center and Institute. Miriam Levering's essay on Jack Kerouac as a Buddhist author points toward this period of the Institute's history. In 1994 Carl Bielefeldt of Stanford University gave the graduation speech, and recalls the role of the Institute of Buddhist Studies in the ongoing development of Buddhist Studies in Berkeley during the 1970s and 1980s.

Taigen Leighton, a member of the IBS's faculty, writes on Dōgen Zenji's conceptions of time and space. Dōgen was not only a contemporary of Shinran, but also like Shinran was originally trained in the Tendai school

of Japanese Buddhism. Formerly a member of the IBS faculty and administrative staff, Kenneth Tanaka examines the Pure Land thought of Wŏnhyo, a Korean Buddhist master. Although we commonly think of Japanese Pure Land as deriving from Chinese sources, Tanaka demonstrates the importance of Wŏnhyo for the history of Japanese Pure Land. Mark Blum, a long-time affiliate of the IBS, examines the thought of Kōsai, a disciple of Hōnen. Kōsai has come to be associated with an understanding of Pure Land soteriology in which a single thought, *ichinen*, is sufficient for birth in Sukhāvātī. The late Allan Andrews was also affiliated with the IBS, and presented this paper as part of a symposium on Pure Land thought organized by Kenneth Tanaka at the IBS in 1995. The late Rev. Philip Karl Eidmann was for many years one of the main faculty members of the IBS. He studied Pure Land thought in Kyoto in the 1950s, and during that time produced the translation that is reprinted here. He gave his translation the English title, *The Sutra of the Teachings Left by the Buddha*. The last two items are reprints of articles that appeared in the first *Pacific World*, published by Yehan Numata between 1925 and 1928, during his years as a student at the University of California, Berkeley. The first of these is a biographical study of Bunyiu Nanjio, one of the most important Higashi Honganji scholars of the early twentieth century. Nanjio's catalogue of the Buddhist canon is still used by Buddhist scholars. The second is a collection of three essays by Nyogen Senzaki, a pioneer in the introduction of Zen Buddhism to the United States. Senzaki propagated Zen in San Francisco, and we assume that he and Yehan Numata knew each other well.

We wish to express our deep appreciation for the membership of the Buddhist Churches of America for their visionary commitment to the establishment of a seminary and graduate school dedicated to the promotion of Shin Buddhism and the study of the entirety of the Buddhist tradition, and for their ongoing support over the last fifty-five/thirty-five years. We also wish to express our deep gratitude to the Society for the Promotion of Buddhism for their support of the Institute and of this journal.

Editorial Note: Sign, Symbol, and Body in Tantra
Proceedings from the Spring, 2002 Conference of the
Society for Tantric Studies, sponsored by the
International Center for Semiotic and Cognitive Studies,
University of San Marino

IN THE FIRST WEEK OF JUNE, 2002, members of the Society for Tantric Studies (STS) convened at the International Center for Semiotic and Cognitive Studies of the University of San Marino (Centro Internazionale di Studi Semiotici e Cognitivi, Dipartimento della Comunicazione, Università degli Studi, Repubblica di San Marino). The meeting of the Society for Tantric Studies formed one part of a larger conference organized by the International Center that brought together a number of specialists in semiotics who were interested in esoteric traditions. The conference was entitled "Segni, simboli e corpi nelle tradizioni mistiche dell'Oriente e dell'Occidente," and was organized by Fabio Rambelli and Richard K. Payne. The following essays have been selected from the papers presented by members of the Society for Tantric Studies. The authors have all revised their papers for inclusion in this issue of *Pacific World*.

The organizers would like to thank the International Center for Semiotic and Cognitive Studies for its generous sponsorship of the conference. In particular, Professor Patrizia Violi was instrumental in assisting with the conference organization. We would also like to thank the staff of the Center for assisting with the daily logistics of the conference. They made possible a very smooth-running conference in a location whose beauty and charm only added to the pleasure of sharing our work with our colleagues.

Richard K. Payne

Dean, The Institute of Buddhist Studies,
Graduate Theological Union

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 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