Bernice Layne Brown Gallery, Doe Library, University of California, Berkeley

Dharmakośavivaraṇa

法藏開

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धर्मकोशविवरण

Revealing the Treasures of Buddhist Studies at Berkeley

— AN EXHIBITION GUIDE —

Exhibition Dates
MARCH
9
through
AUGUST
31
2015

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[1] The DVD documentary will be available for public viewing on the LCD television monitor behind the Treasury Case 2.

Exhibit Description

This exhibit celebrates the intellectual contributions, as well as the global impact and legacy, of UC Berkeley's unique program in Buddhist studies. It features publications of alumni and faculty, as well as Berkeley's manuscript collections that made this research possible. While the scholarship presented here reflects the broad interdisciplinary orientation of the Berkeley program, it is grounded in the philological expertise—the ability to work with often arcane Buddhist canonical materials that survive in languages such as Sanskrit, Pali, Tibetan, Chinese, Korean, and Japanese—that is the hallmark of the Berkeley program.

This exhibit recognizes the scholars who founded the Group in Buddhist Studies, their precursors, and those who continue to lead the program today. It features samples of East Asian Buddhist canons, Mongolian and Tibetan texts, Dunhuang manuscript canons, sacred texts of Nepalese Buddhism, Southeast Asian palm-leaf manuscripts, *The Tipiṭaka,* an edition of the Pali given by King Chulalongkorn of Siam, as well as European publications of Buddhist studies. The exhibit highlights the evolution, breadth, and remarkable success of Buddhist studies scholarship at Berkeley through materials housed at The Bancroft Library, C. V. Starr East Asian Library, Doe Library, South/Southeast Asia Library, and Northern Regional Library Facility.

Curated by Janet Carter, Alexander von Rospatt, Virginia Shih, Trent Walker, and Bruce Williams.

Center for Buddhist Studies/Group in Buddhist Studies Publicity

Center for Buddhist Studies

The Center for Buddhist Studies oversees a variety of research programs, scholarly events, and outreach activities, often in collaboration with units on and off campus. Activities include a popular colloquium series, international conferences and workshops, a visiting scholar program, a postdoctoral fellowship program, an occasional film series (in collaboration with the Pacific Film Archive and the Buddhist Film Foundation), and the Numata Visiting Professorship. The Center also oversees the annual Toshide Numata Book Prize in Buddhism, the Padmanabh S. Jaini Graduate Student Award in Buddhist Studies, the Khyentse Foundation Award for Excellence in Buddhist Studies, and the Silk Road Initiative.

Group in Buddhist Studies

The Group in Buddhist Studies, which is comprised of faculty from the Departments of East Asian Languages and Cultures, South and Southeast Asian Studies, and History of Art offers an interdisciplinary program of study and research leading to a Ph.D. degree in Buddhist Studies.

Acknowledgements

This exhibit would not have been possible without the collaboration, assistance, and support of the Center for Buddhist Studies, the Group in Buddhist Studies, the Library Exhibits Committee, the Preservation Department, the Library Development Office, and the Media Resources Center. The Center for Buddhist Studies and the C. V. Starr East Asian Library generously co-sponsored the exhibit lecture and reception. Special thanks are due to Professor Alexander von Rospatt for the loan of various texts and artifacts for the exhibit case on Nepalese Buddhism. Aisha Hamilton of the UC Berkeley Library Design Office provided invaluable support with graphic design and exhibit installations. Professor Yao-ming Tsai of the National Taiwan University donated his book publications to the Library for the exhibit display. Caverlee Cary, Dan Johnston, Melanie Keilholtz, Lorna Kirwan, Soojin Lee, Adnan Malik, Bee Marrone, Janice McClure, Mona Nagai, Kathryn Neal, George Newton, Vu Quang Ngo, Liladhar Pendse, Deborah Rudolph, Patthamavadee Sinnang, Valerie Tsai, Julia M. White, and Annie Xiong all made indispensable contributions to the preparation and organization of the exhibit.

UC Berkeley Doctoral Dissertations, 1979 to 2014
Completed by Group in Buddhist Studies

Abbott, Terry Rae. *Vasubandhu's Commentary to the Saddharmapuṇḍarīka-sūtra: a Study of Its History and Significance*. 1985.

Agostini, Giulio. *Indian Views of the Buddhist Laity: Precepts and Upāsaka Status*. 2002.

Ahn, Juhn Young. *Malady of Meditation: A Prolegomenon to the Study of Illness and Zen.* 2007.

Assavavirulhakarn, Prapod. *The Ascendency of Theravāda Buddhism in Southeast Asia.* 1990.

Bielefeldt, Carl William. *The "Fukan Zazen-Gi" and the Meditation Teachings of the Japanese Zen Master Dōgen*. 1980.

Blum, Mark Laurence. *Gyōnen's "Jōdo Hōmon Genrushō" and the Importance of Lineage to the Pure Land Tradition.* 1990.

Buswell, Robert E. *The Korean Origin of the Vajrasamādhi-sūtra: A Case Study in Determining the Dating, Provenance, and Authorship of a Buddhist Apocryphal Scripture*. 1985.

Cho, Eun-su. *Language and Meaning: Buddhist Interpretations of "The Buddha's Word" in Indian and Chinese Perspectives*. 1997.

Cho, Sungtaek. *The Rise of Mahāyāna Buddhism: A Study of Its Self-Identity and Institutionalization through Reconstructing the Biographical Process of the Buddha*. 1995.

Davidson, Ronald Mark. *Buddhist Systems of Transformation: Āśraya-Parivṛtti/-Parāvṛtti among the Yogācāra*. 1985.

Goodman, Amanda. *The Ritual Instructions for Altar Methods (Tanfa yize): Prolegomena to the Study of a Chinese Esoteric Buddhist Ritual Compendium from Late-Medieval Dunhuang.* 2013.

Greene, Eric M. *Meditation, Repentance, and Visionary Experience in Early Medieval Chinese Buddhism*. 2012.

Gyatso, Janet. *The Literary Transmission of the Traditions of Thang-stong rGyal-po: A Study of Visionary Buddhism in Tibet*. 1981.

Hall, David Avalon. *Marishiten: Buddhism and the Warrior Goddess*. 1990.

Kritzer, Robert Benjamin. *Pratītyasamutpāda in the Abhidharmasamuccaya: Conditioned Origination in the Yogācāra Abhidharma*. 1995.

Lee, Young Ho. *Ch'oŭi Ŭisun (1786-1866): A Liberal Sŏn Master and an Engaged Artist in Late Chosŏn Korea*. 1998.

Lin, Nancy Grace. *Adapting the Buddha's Biographies: A Cultural History of the Wish-Fulfilling Vine in Tibet, Seventeenth to Eighteenth Centuries*. 2011.

Park, Changhwan. *The Sautrāntika Theory of Seeds (bīja) Revisited: With Special Reference to the Ideological Continuity between Vasubandhu's Theory of Seeds and Its Śrīlāta/Dārṣṭāntika Precedents*. 2007.

Park, Sung-bae. *Wonhyo's Commentaries on the Awakening of Faith in Mahāyāna*. 1979.

Powell, William Frederick. *The Record of Tung-shan: An Analysis of Pedagogic Style in Ch'an Buddism*. 1982.

Shih, Jen Lang. *The Perpetuity of the Dharma: A Study and Translation of Da Aluohan Nantimiduoluo Suoshuo Fazhu Ji*. 2002.

Stuart, Daniel Malinowski. *A Less Traveled Path: Meditation and Textual Practice in the Saddharmasmṛtyupasthāna(sūtra).* 2012.

Tanaka, Kenneth Ken'ichi. *The Kuan Wu-Liang-Shou Ching I-shu by Ching-Ying Hui-Yüan, 523-592, and Its Contribution to Early Chinese Pure Land Buddhism*. 1986.

Tokuno, Kyoko. *Byways in Chinese Buddhism: The Book of Trapusa and Indigenous Scriptures*. 1994.

Tsai, Yao-ming. *Searching for the Origins of Mahāyāna and Moving toward a Better Understanding of Early Mahāyāna*. 1997.

Williams, Bruce Charles. *Mea Maxima Vikalpa: Repentance, Meditation, and the Dynamics of Liberation in Medieval Chinese Buddhism, 500-650 CE*. 2002.

Treasury Case 1 (a)

Sacred Texts of Nepalese Buddhism

Architectural Drawing of the Svayambhū Caitya of Kathmandu from the Mid-eighteenth Century (50.3 x 68 cm)

The drawing records the caitya's measurements after the renovation completed in 1757. The pole depicted to the right side above the dome in fact sits inside the caitya and traverses it from the pedestal inside the dome to the top. It bears the inscription with the twelve vowels of the Sanskrit alphabet in such a way that each vowel is aligned with one of the twelve rings below the highest ring. This serves to identify these rings with particular stages reached on the path to Buddhahood, and with the perfections cultivated in the process. These identifications are also attested elsewhere in the Nepalese tradition, and bear out that in essence the caitya is conceived to be an embodiment of Buddhahood.

Vikās Ratna Vajrācārya, ed.
Bauddha Stotra Saṃgraha (Buddhist Hymn Book)
Patan, Nepal: Nepāla Bauddha Saṃskṛti Saṃrakṣaṇa Kendra, 2014

Though entitled "hymn book," this is a collection not only of hymns (*stotra*) but also of spells (*dhāraṇī*) recited for obtaining specific worldly ends, and mantras for invoking Buddhist deities. The book mimics the traditional design of Indic manuscripts. The loose pages are inscribed on both sides and kept between wooden covers. When reading the manuscript, two piles are formed, one with pages as yet unread and one with pages already read, so that moving a page from one pile to the other corresponds to turning over a page in a bound book. The pages are colored yellow in imitation of the protective varnish with which manuscript pages are typically finished to allow for regular use as a manual in ritual.

This book is not for sale but distributed by the Center for the Protection of Nepalese Buddhist Culture (Nepāla Bauddha Saṃskṛti Saṃrakṣaṇa Kendra), a training organization run by and for Buddhist tantric priests, in order to help the survival of the elaborate ritual system that characterizes Nepalese Buddhism. While the book provides a large collection of texts that priests may recite in rituals, it also has an iconic function. This follows not only from its traditional format but also from the long-unused ornamental Rañjana script on the cover that highlights the book as authentic Buddhist scripture. The texts themselves are set in the Devanāgarī script that is commonly used in modern Nepal, and that began to replace the traditional Nepalese script beginning in the nineteenth century.

Collection of short Mahāyāna sūtras, spells (*dhāraṇī*) and mantras, partially translated into Nepali. Published in Nepal, 1997

Nepali, an Indo-European language closely related to Hindi, functions as the lingua franca of Nepal. Its use for Buddhist scriptures is a modern innovation—traditionally there are no Buddhist communities with Nepali as their primary language. The Nepali text offered here is not a direct translation of the original. Rather, it has been prepared from the Newari translation of the Tibetan translation of the Sanskrit original. This booklet has been sponsored by a Mānandhar family who dedicates the merit at the end to their deceased parents. By caste oil-pressers, the

Mānadhars are Newars, who traditionally identify as Buddhists. For the dedication they use Nepali, indicating how Newar communities have begun to lose touch with their traditional mother tongue in favor of Nepali.

Hindu Hymn Book

Leporello-style *thyāsaphū* (lit. folding book) around the 18th century

Before the introduction of modern notebooks, these folding books were used for a variety of texts and jottings, including historical records. They often served as ritual manuals, and the present sample is largely a collection of ritual hymns praising particular tantric deities. In Nepal, Buddhism and Hinduism have always existed side by side. Though these traditions have never lost their distinct identity, they have deeply influenced each other, and some of the Hindu deities invoked in this collection, such as Khecarī, are also worshiped in tantric Buddhism.

Saptavidhānuttara pūjāvidhi
Nepal: Nepāla Bauddha Saṃskṛti Saṃrakṣaṇa Kendra, 2000

This is a ritual handbook, manufactured in the likeness of a manuscript, for the sevenfold supreme worship of Mahāyāna Buddhism, that is, veneration, offerings, confession of sins, rejoicing in merit, requesting teaching, begging the Buddha to remain in the world, and dedication of merit. Though devotional in character, this is an elaborate ritual that requires the service of tantric priests, the so-called diamond masters (*vajrācārya*). The production of such handbooks for the use of *vajrācārya* priests has introduced a degree of standardization to ritual practice unknown in the past.

Tibetan Translation of the *Svayambhūpurāṇa*

Nepal is the sole remnant of Indic Buddhism surviving in its original South Asian setting with Sanskrit as its sacred language. Hence, it is here that the vast majority of the extant Buddhist Sanskrit literature has been preserved. In addition, the Buddhists of Nepal have also produced their own literature, first in Sanskrit and later in the local vernacular, the Tibeto-Burman Newari. Among the rich narrative literature of Nepal, the fifteenth-century *Svayambhūpurāṇa* stands out as a foundational work that also captured the imagination of the Tibetans who accepted it as sacred scripture and produced three translations. The exhibit piece is a modern print executed in the likeness of traditional wood block printing, with the unbound pages kept between book covers.

Treasury Case 1 (b)

***The Tipiṭaka*: A Royal Gift of King Chulalongkorn of Siam**

In 1895, the King of Siam's edition of the *Tipiṭaka* พระไตรปิฎก (Pali, "Three Baskets," or the threefold collection of the Buddhist canon) was published in Siamese-script Pali. Berkeley was one of 49 U.S. academic libraries to be bestowed a gift of the 39-volume set of this edition by King Chulalongkorn of Siam (Rama V) in commemoration of the 25th anniversary of his coronation.

South/Southeast Asia (NRLF) 733.T59

Letter from the first University Librarian of UC Berkeley, Joseph C. Rowell, to the Chairman Committee on the Library, April 26, 1895

CU-1 UC Archives

Tipiṭaka frontispiece and title page in Siamese

King Chulalongkorn of Siam (Rama V) (1853-1910)

Treasury Case 1 (c)

Southeast Asian Palm-Leaf Manuscripts

Before the introduction of paper, specially dried and prepared palm leaves were used as an important manuscript medium in Southeast Asia. The 2 exhibit pieces are from northern Thailand, entitled *Kammavācā* and *Majjhima Nikāya* (scanned images) from *The Swift Family Collection of Palm-Leaf Manuscripts, circa 1782-1898*.

This special collection was donated by Lloyd Wesley Swift, a 1930 graduate of UC Berkeley. It includes a total of 23 manuscripts, 19 inscribed on palm leaves and 4 written on folded paper in Burmese, Khom, Tham Lao, Tham Lanna, Tamil, and Devanāgarī scripts, encompassing a variety of Buddhist and Hindu texts.

The Swift Family Collection has been digitized for public access:

http://www.oac.cdlib.org/findaid/ark:/13030/hb1z09n6x3/

Kammavācā

Texts used for monastic rituals, including ordination, are known as *kammavācā* (Pali, "ritual words"). The name refers to the binding power attributed to Pali phrases in ceremonies conducted within the Buddhist monastic community. Since such texts were used frequently in key rituals, they are often among the most beautifully adorned palm-leaf manuscripts in mainland Southeast Asia. This particular specimen features two gilt wooden covers with elegant floral motifs and inlaid mirrors, a Pali *kammavācā* text inscribed in the Tham Lanna script tradition in northern Thailand, and a separate wooden title marker.

http://www.oac.cdlib.org/ark:/13030/hb538nb6hn/?order=1&brand=oac4

Bancroft Vault ff 4MS PL4251 no. 15

Majjhima-nikāya

The *Majjhima-nikāya* is one of five major divisions of the Buddha's sermons collected in the Pali *Tipiṭaka.* This ten-bundle version is framed by two gilt wooden covers with fine black floral motifs. This particular text has been translated from Pali into the northern Thai language and is inscribed in the Tham Lanna script tradition in the northern regions of Thailand. A wooden title marker serves to identify the text when stored in a monastic library.

http://www.oac.cdlib.org/ark:/13030/hb6r29p4d2/?order=1&brand=oac4

Bancroft Vault ff 4MS PL4251 no. 16

Mahāvessantara-jātaka
Siem Reap, Cambodia: Apsara, 2001

South/Southeast Asia Z6605.P26.M34 2001

One of the most frequent subjects of traditional Buddhist sermons in mainland Southeast Asia is the *Vessantara-jātaka*, or the narrative of the penultimate birth of the historical Buddha before his awakening. The morally complex tale recounts the generosity of Prince Vessantara, the Buddha-to-be, who gives away his riches, his kingdom's rain-making elephant, his children, and eventually his wife in a quest to fulfill the "perfections" required for Buddhahood. This particular text was recently inscribed on palm leaves in Cambodia in the traditional manner, in which the words are first incised into each leaf with a stylus and afterwards washed with ink. The ink remains in the inscribed letters after the excess is wiped away, leaving behind a legible and relatively durable text. Like many Buddhist texts preserved in mainland Southeast Asia, this example of the *Vessantara-jātaka* is presented in a semi-bilingual style in which short Pali phrases are followed by extensive Khmer glosses.

Treasury Case 2 (a)

The Korean Buddhist Canon

Haeinsa-p'an Koryŏ Taejanggyŏng sokp'yŏn 海印寺版高麗大藏經續篇 (Korean Buddhist Canon with Supplement)
[Hapch'ŏn 陜川: Haeinsa 海印寺, 197-]

East Asian Rare fBQ1210.T3s 1960

12 copies of the Koryŏ period (918-1392 CE) Buddhist Canon were printed in 1960 from the original woodblocks carved in the period 1236-1251 kept at Haeinsa (the woodblocks for the *Supplement* were carved as needed over the succeeding centuries). The University of California, Berkeley received one of these sets. In 1976, the Canon proper was published in a commercial edition in 48 volumes; the *Supplement* has never been published.

Koryŏ Taejanggyŏng 高麗大藏經 (Korean Buddhist Canon)
Sŏul T'ŭkpyŏlsi 서울特別市: Tongguk Taehakkyo 東國大學校, Tan'gi 檀紀 4290 [1957]-1976

East Asian BQ1210.K67 1957

Lancaster, Lewis R. & Park, Sung-bae
The Korean Buddhist Canon: A Descriptive Catalogue
Berkeley: University of California Press, 1979

East Asian Reference BQ1217.L35 1979

Lewis R. Lancaster is Professor Emeritus of Buddhist Studies and East Asian Languages and Cultures, and Co-founder of the Group in Buddhist Studies, UC Berkeley. Sung-bae Park is Professor of Religious Studies, SUNY, Stony Brook.

Treasury Case 2 (b)

East Asian Canons

Zhongguo fo jiao xie hui 中国佛教协会
Fangshan shi jing: Liao Jin ke jing 房山石經 : 辽金刻经 (The Fangshan Stone Canon)
Beijing: Zhongguo fo jiao tu shu wen wu guan 中国佛教图书文物馆, 1986-

East Asian folio fBQ1129.C62.F36 1986

In addition to the Korean Canon, the "Northern Transmission" of the Buddhist Canon had another canonical lineage, that of the Liao, or Khitan. This lineage is preserved in the *Fangshan Stone Canon*. Shown here are rubbings from the pre-Liao carvings at Fangshan. The Jin dynasty standardized the carvings to the dimensions and conventions of a standard woodblock of the period.

Fangshan yun ju si shi jing 房山雲居寺石經
Beijing: Wenwu chubanshe 文物出版社, 1978

East Asian folio f1804.3217

Yingyin Song Jisha/Qisha zang jing 影印宋磧砂藏經 (Jisha/Qisha Canon)
Shanghai: Yingyin Song ban zang jing hui 影印宋版藏經會, 1933-35

East Asian BQ1210.S95 1933

Photolithographic reprint (1933) of an original Song Dynasty (960-1279 CE) edition discovered in modern Xi'an 西安. For the envoy's account of the background of this project and its transport to Shanghai see the monk Tanxu's 倓虛 autobiography *Yingchen huiyilu* 影塵回憶錄 (displayed here).

Yongle bei zang 永樂北藏
Beijing: Xian zhuang shu ju 綫裝書局, 2000

East Asian BQ1210.Y65 2000

Continuing the southern transmission of the Chinese canon, the Ming dynasty compiled two canons, a northern and a southern. This, the northern canon printed in Beijing, was carved in the period 1410-41 CE. The southern canon was printed in Nanjing in the period 1372-1403 CE.

Qianlong da zang jing 乾隆大藏經
Zhang hua 彰化: Chuan zheng you xian gong si 傳正有限公司, 1997-1999

East Asian **BQ1210.Q53 1997**

The Qianlong edition, also known as the Dragon 龍 edition, was printed in Beijing in the period 1735-38.

Treasury Case 2 (c)

Dunhuang, Manuscript Canons, and Scholarship across Cultures

The discovery of the Dunhuang 敦煌 (Gansu 甘肅 Province) manuscripts in the early 20th century has revolutionized not only Buddhist Studies but also the study of Medieval Chinese (2nd-11th centuries) civilization in general. They have also been an important impetus in the growth of Buddhist scholarly traditions, not only in Japan, but also in China, Korea, and the West, each with its own set of perspectives.

Dunhuang manuscripts created a lucrative market for forgeries. Prior to the discoveries at Dunhuang, the gold standard for collectable texts was the Song dynasty (960-1279 CE) edition. Since texts from Dunhuang were virtually all pre-Song, large sums of money could be made in the sale of these texts. Collections built through the purchase of Dunhuang texts on the open market are composed almost entirely of forgeries.

New manuscripts of texts not extant or of important new editions are also being discovered in the archives of Japanese temples and monasteries. Hidden in plain sight, manuscript editions of the Buddhist Canon dating from the 11th and 12th centuries have recently begun to reveal some of their treasures.

Maka shikan. Maki dai-1 摩訶止觀. 卷第一

Tōkyō: Kokusai Bukkyōgaku Daigakuin Daigaku Nihon Koshakyō Kenkyūjo Monkashō Senryaku Purojekuto Jikkō Inkai 國際佛教學大學院大學日本古寫經研究所文科省戰略プロジェクト實行委員會, 2014

East Asian **BQ9149.C454.M63 2014**

This is the first scroll of Zhiyi's 智顗 (538-597 CE) great meditation manual. The edition is from the 11th-century manuscript canon kept at Kongō-ji 金剛寺, one of the earliest extant canons in East Asia. Recent examination of manuscript canons housed in old Japanese monasteries has revealed, *à la Dunhuang*, texts presumed lost or in editions not otherwise known.

Makita, Tairyō 牧田諦亮, supervisor, and Ochiai, Toshinori 落合俊典, ed.
Nanatsudera koitsu kyōten kenkyū sōsho 七寺古逸經典研究叢書
Tōkyō: Daitō Shuppansha 大東出版社, 1994-

East Asian BQ244.N34.N35 1994

This 12th-century manuscript edition of the Buddhist Canon contains texts long ago thought lost as well as editions of extant works transmitted independently of the canonical traditions of the Liao, Korea, or the southern transmission from the Song through the Qing dynasties (960-1911 CE). The series represented here is publishing all of the "lost" texts discovered in the Nanatsudera canon.

Les arts de l'Asie centrale: La collection Pelliot du Musée Guimet
Paris: Réunion des musées nationaux, 1995-1996.

East Asian Special Collections N7342.M864 1995

Published reproductions of the art collected by Paul Pelliot during his expedition in Central Asia in 1906-1909. Although not as well-known as his selection of Dunhuang manuscripts, this work, published jointly in French and Japanese (*Seiiki bijutsu),* shows the quality and diversity of the art collected. Gift of Patricia Berger, Professor of History of Art, UC Berkeley.

Daihannya haramitakyō 大般若波羅蜜多經, 600 kan 卷
[Japan: s.n., Shitoku 至徳 1 i.e. 1384]

East Asian Rare BQ1943.C6.D393 1384

Manuscript copy of *The Perfection of Wisdom in 100,000 Lines*. Traditionally the first work in the Chinese Buddhist Canon, a peculiarity of this text in East Asia was that it could stand in place for the whole Buddhist Canon. This was particularly important for smaller temples and monasteries that could not afford the complete canon.

Yabuki, Keiki 矢吹慶輝
Sangaikyō no kenkyū 三階教の研究
Tōkyō: Iwanami Shoten 岩波書店, 1927

East Asian 1883.1076

Yabuki Keiki used the Dunhuang documents to resurrect the oft-proscribed teachings of the Three Stages Teaching (*Sanjie jiao/Sangaikyō*) (late 6th c. – 9th c). This Buddhist school had been known previously only through the voices of its critics.

Facsimile of a Dunhuang forgery

East Asian Special Collections

Huang, Yongwu 黃永武, chief ed.
Dunhuang baozang 敦煌寶藏
Taibei: Xin wen feng chu ban gong si 新文豐出版公司, 1981-86

East Asian **DS793.T8.T88**

This series published all of the Dunhuang texts in the Stein (British Library), Pelliot (Bibliothèque Nationale), and Beijing collections. Together with its catalogue it has long been a work horse for scholars in Dunhuang studies.

The Essentials of the Vinaya Tradition; The Collected Teachings of the Tendai Lotus School
Berkeley: Numata Center for Buddhist Translation and Research, 1995

East Asian **BQ8784.G9613 1995**

Through the philanthropic efforts of Rev. Dr. Yehan Numata, the Bukkyō Dendō Kyōkai (BDK) 仏教伝道協会 was formed in 1965. In 1982, he established the BDK English *Tripiṭaka* Project in Berkeley, California whose mission was to translate the Chinese Buddhist Canon into English.

Hao, Chunwen 郝春文
Tang hou qi Wu dai Song chu Dunhuang seng ni de she hui sheng huo 唐后期五代宋初敦煌僧尼的社会生活 (The Social Life of Monks and Nuns at Dunhuang in the Late Tang, Five-Dynasties Period and Early Song)
Beijing: Zhongguo she hui ke xue chu ban she 中国社会科学出版社, 1998

East Asian **BQ6160.C62.H36 1998**

This important study looks at the monastic and social life of the Buddhist clergy at Dunhuang as it was most likely lived day to day. It exhibits one of the particular strengths of the developing Buddhist scholarship in the Chinese world: social, institutional and textual studies.

Ven. Hyewon and Mason, David A.
An Encyclopedia of Korean Buddhism
Seoul: Unjusa, 2013

East Asian Reference **BQ128.H94 2013**

Korean Buddhist scholarship has been developing particular strengths in the study of earlier Korean and Chinese Buddhism and in developing reference works on Korean and East Asian Buddhism.

Bender Cases 1 & 2

Highlights of Berkeley Buddhist Studies Scholarship

Assavavirulhakarn, Prapod
The Ascendancy of Theravāda Buddhism in Southeast Asia
Chiang Mai: Silkworm Books, 2010

Main Stacks **BQ408.P73 2010**

Prapod Assavavirulhakarn is Dean of Faculty of Arts, Chulalongkorn University.

Berger, Patricia
Empire of Emptiness: Buddhist Art and Political Authority in Qing China
Honolulu: University of Hawai'i Press, 2003

Main Stacks **N8193.C6.B47 2003**

Patricia Berger is Professor of History of Art, UC Berkeley.

Bielefeldt, Carl
Dōgen's Manuals of Zen Meditation
Berkeley: University of California Press, 1988

Main Stacks **BQ9449.D657.B531 1988**

Carl Bielefeldt is Professor Emeritus of Religious Studies, and founder of the Ho Center for Buddhist Studies, Stanford University.

Blum, Mark L.
The Origins and Development of Pure Land Buddhism: A Study and Translation of Gyōnen's Jōdo Hōmon Genrushō
Oxford: Oxford University Press, 2002

Main Stacks **BQ8512.2.G96.B58 2002**

Mark L. Blum is Professor of East Asian Languages and Cultures and Shinjo Ito Distinguished Chair in Japanese Studies, UC Berkeley.

Buswell, Robert E.
The Zen Monastic Experience: Buddhist Practice in Contemporary Korea
Princeton: Princeton University Press, 1992

Main Stacks **BQ9294.4.K6.B87 1992**

Robert E. Buswell is Irving and Jean Stone Endowed Chair in Humanities, Distinguished Professor of Buddhist Studies, and Director of the Center for Buddhist Studies, UCLA.

Cho, Eun-su
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Albany: State University of New York Press, 2011

Main Stacks **BQ6160.K6.K67 2011**

Eun-su Cho is Professor of Buddhist Philosophy of India and Korea, Seoul National University.

Dalton, Jacob P.
The Taming of the Demons: Violence and Liberation in Tibetan Buddhism
New Haven: Yale University Press, 2011

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Jacob P. Dalton, Associate Professor and Khyentse Foundation Distinguished Professor of Tibetan Buddhism, teaches in the Departments of South & Southeast Asian Studies and East Asian Languages and Cultures, as well as the Group in Buddhist Studies, UC Berkeley.

Davidson, Ronald
Indian Esoteric Buddhism: A Social History of the Tantric Movement
New York: Columbia University Press, 2002

Main Stacks **BQ8912.9.I5.D38 2002**

Ronald Davidson is Professor and Chair of Religious Studies, Fairfield University.

Gyatso, Janet
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Princeton: Princeton University Press, 1998

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Janet Gyatso is Hershey Professor of Buddhist Studies and Associate Dean for Faculty and Academic Affairs, Harvard Divinity School.

Jaini, Padmanabh S.
Collected Papers on Buddhist Studies
Delhi: Motilal Banarsidass Publishers, 2001

Main Stacks **BQ120.C65 2001**

Padmanabh S. Jaini is Professor Emeritus of Buddhist Studies and South & Southeast Asian Studies, and Co-founder of the Group in Buddhist Studies, UC Berkeley.

Kritzer, Robert
Rebirth and Causation in the Yogācāra Abhidharma
Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, 1999

Main Stacks **BQ4485.K75 1999**

Robert Kritzer is Professor of English Language and Literature, Kyoto Notre Dame University.

Levine, Gregory P. A.
Daitokuji: the Visual Cultures of a Zen Monastery
Seattle: University of Washington Press, 2005

Main Stacks **N8193.3.Z46.L48 2005**

Gregory P. A. Levine is Associate Professor of History of Art, UC Berkeley.

Park, Sung-bae
Buddhist Faith and Sudden Enlightenment
Albany: State University of New York Press, 1983

Main Stacks **BQ4345.P37 1983**

Sung-bae Park is Professor of Religious Studies, SUNY, Stony Brook.

Rospatt, Alexander von
The Buddhist Doctrine of Momentariness: A Survey of the Origins and Early Phase of This Doctrine Up to Vasubandhu
Stuttgart: F. Steiner Verlag, 1995

Main Stacks **BQ4570.T5.R67 1995**

Alexander von Rospatt is Professor of Buddhist Studies and South & Southeast Asian Studies, and Director of the Group in Buddhist Studies, UC Berkeley.

Sharf, Robert H.
Coming to Terms with Chinese Buddhism: A Reading of the Treasure Store Treatise
Honolulu: University of Hawai'i Press, 2002

Main Stacks **BQ622.S53 2002**

Robert H. Sharf is D. H. Chen Distinguished Professor of Buddhist Studies and East Asian Languages and Cultures, and Chair of the Center for Buddhist Studies, UC Berkeley.

Stuart, Daniel Malinowski
Thinking about Cessation: the Prṣṭhapālasūtra of the Dīrghāgama in Context
Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, 2013

Main Stacks **BQ5620.S78 2013**

Daniel Malinowski Stuart is Assistant Professor of Religious Studies, University of South Carolina.

Tanaka, Kenneth K.
The Dawn of Chinese Pure Land Buddhist Doctrine: Ching-ying Hui-yuan's Commentary on the Visualization Sutra
Albany: State University of New York Press, 1990

East Asian **BQ2025.H853.T36 1990**

Kenneth K. Tanaka is Professor of Buddhist Studies and President of International Association of Shin Buddhist Studies, Musashino University.

Tsai, Yao-ming 蔡耀明
佛教視角的生命哲學與世界觀 = *Philosophy of Life and World View from the Perspective of Buddhist Teachings*
Taibei Shi: Wen jin chu ban she you xian gong si 文津出版社有限公司, 2012

East Asian **BQ4570.L5.C35 2012**

Yao-ming Tsai is Professor of Philosophy, National Taiwan University.

Nash Case 1

Mongolia and Tibet: Texts and Artifacts

Commentary on a Sutra Preaching the Establishment of the Pure Land *(Suukavadi-yin orun ǰokiyal ügülegsen üge ariɤun orun-u erdem-i todurqay-a üǰegülkü bilig-ün toli kemegdekü orusiba)*

East Asian Special Collections

Diamond Sutra (*'Phags pa shes rab kyi pha rol tu phyin pa rdo rje gcod pa zhes bya ba bzhugs so)*

East Asian **EAL.TIB.TB 8 (Theos Bernard Collection)**

Bound in yellow silk with embroidered silk book covers. The letters are written in gold on a dark background. Pecha format. In addition to being a text for recitation, the format suggests that it may also have functioned as a ritual object.

Interior of a medium-sized prayer wheel

East Asian Special Collections

Mila yin namtar (1756)

East Asian Special Collections

This is the first Mongolian translation of the Tibetan Biography of Milarepa (*Mi-la-ras-pa'i rnam thar*) dated 1756. UC Berkeley Emeritus Professor James E. Bosson published a facsimile edition, together with a scholarly introduction, in 1967. He taught Mongolian and Tibetan in the Department of Oriental Languages (now the Department of East Asian Languages and Cultures) from 1963 to 1996. He was recognized by the Mongolian government for his contributions to Mongolian studies and received the Order of the Polar Star Medal of Mongolia in 2014.

Tibetan Transliteration for Ornamental "Lantsa" Script

East Asian EAL.TIB.TB 35 (Theos Bernard Collection)

A rare text showing the correspondences of 13 different scripts, especially the Lantsa type script. Few resources such as this are known to exist.

Two letters to FDR (reproduction)

East Asian EAL.TIB.TB 14.01/02 (Theos Bernard Collection)

This is a letter from the Reting Rinpoche, Head of the Government of Tibet and Regent of the Dalai Lama, to Franklin Delano Roosevelt, President of the United States. A second letter, also to FDR, is from the Head of the Sakya Order, Phuntsok Podrang. Both were written in 1937; neither was ever delivered.

Nash Case 2

Tibetan Canons

Tibetan canons have a number of characteristics: each region has had multiple canons printed at different times and locales; canons group into families (although the filiation of individual texts may be more complex); they are open, i.e., new texts may be added at each new printing; and they are the major vehicles by which much of Buddhist literature is transmitted.

Derge Kanjur (Sde dge Bkah hgyur)

NRLF (UCB) BQ1260 1976

Modern imprint in pecha format in box.

Lhasa Kanjur and *Cone Tanjur*

Microfiche editions

East Asian Special Collections

Narthang Kanjur (Snar thang Bkah hgyur)

East Asian EAL.TIB.NAR.1

Traditional woodblock print (1730-32) in pecha format with end boards and cloth wrapper.

Peking (Beijing) Kanjur

East Asian BQ1250.T7 1965

Modern imprint of the Beijing imprint of the Kanjur (and Tanjur) in Western book format.

Nash Case 3

Founding History of Group in Buddhist Studies

The Group in Buddhist Studies, inaugurated in 1973, was co-founded by Lewis R. Lancaster, Professor Emeritus of Buddhist Studies and East Asian Languages and Cultures and Padmanabh S. Jaini, Professor Emeritus of Buddhist Studies and South & Southeast Asian Studies at UC Berkeley. The original proposal was approved by the Graduate Council in 1972 under Dean Sanford B. Elbert at the time and by the UC President's Office in 1973.

1. Proposal of "Interdisciplinary Group in Buddhist Studies"
2. Letter from Chairman Padmanabh S. Jaini to Professor William A. Shack along with an annual report on the activities of Group in Buddhist Studies
3. Group in Buddhist Studies Program Description 1974-1975
4. "Berkeley Scholars Hike into Himalayas to Record Threatened Manuscripts"
5. "Agreement for Endowed Professorship Signed"

BANC CU-556, Carton 2
Graduate Division, Records of the Buddhist Studies

Rev. Dr. Yehan Numata

Rev. Dr. Yehan Numata 沼田恵範 (1897-1994) was the founder of Mitutoyo Corporation (makers of precision measuring instruments), as well as the Bukkyō Dendō Kyōkai 仏教伝道協会 (Society for the Promotion of Buddhism), a philanthropic organization dedicated to spreading the teachings of Buddhism around the world. Rev. Numata was especially interested in fostering the academic study of Buddhism, and established the first Numata Endowment for Buddhist Studies at his alma mater, UC Berkeley. The Bukkyō Dendō Kyōkai has now created fifteen such endowments at major universities throughout North America and Europe.

In addition to funding the annual Numata Visiting Professorship, the Numata endowment is used to fund the activities of the Berkeley Center for Buddhist Studies. The Bukkyō Dendō Kyōkai also made a generous contribution to the new C. V. Starr East Asian Library. The Library's outstanding research collection of Buddhist materials is named the "Yehan Numata Buddhist Collection" in honor of his contributions to the Buddhist studies community at Berkeley and beyond.

Nash Case 4

Explorations of Buddhism in Europe and the Americas

Creative and scholarly explorations of Buddhism in Europe and the Americas are revealed in these texts from the Library's collections. Marco Polo describes his encounter with the Buddhists in Ceylon (Sri Lanka). Medieval European translators shared the story of Barlaam and Josephat, the origins of which can be traced back to early Indian narratives of the Buddha. And 20th-century novelists Hesse and Kerouac were inspired by their own explorations of Buddhism. European scholarship is on display in books by an early 18th-century Italian missionary who studied Buddhism in Tibet, a French scholar who did pioneering work on Pali, and a German scholar who did comparative work on Pali and Sanskrit. Latin American scholars produced their own journal of Buddhist studies in the late 20th century.

First Group: Creative Explorations

Bádenas de la Peña, Pedro
Barlaam y Josafat: redacción bizantina anónima
Madrid: Ediciones Siruela, 1993

Main Stacks PA5302.A68 1993

Hesse, Hermann, 1877-1962
Siddhartha: eine indische Dichtung
Frankfurt am Main: Suhrkamp, 1998

Main Stacks PT2617.E85.S5 1998

Kerouac, Jack, 1922-1969
The Dharma Bums
New York: Penguin Books, 2006

Main Stacks PS3521.E735.D48 2006

"Furthermore you must know that in the Island of Seilan there is an exceeding high mountain; it rises right up so steep and precipitous that no one could ascend it, were it not that they have taken and fixed to it several great and massive iron chains, so disposed that by help of these men are able to mount to the top. And I tell you they say that on this mountain is the sepulchre of Adam our first parent; at least that is what the Saracens say. But the Idolaters say that it is the sepulchre of SAGAMONI BORCAN [Gautama-Buddha], before whose time there were no idols. They hold him to have been the best of men, a great saint in fact, according to their fashion, and the first in whose name idols were made." v. 2, p. 316-317

[Illustration of Adam's Peak Mountain, p. 321]

Cited from: Polo, Marco, 1254-1323? *The Book of Ser Marco Polo, the Venetian, Concerning the Kingdoms and Marvels of the East; translated and edited, with notes, by Colonel Sir Henry Yule.* London: J. Murray, 1903

Polo, Marco, 1254-1323?
Milione: il Milione nelle redazioni toscana e franco-italiana = Le divisament dou monde

Milano: A. Mondadori, 1982

Main Stacks G370.P9.P67151 1982b

Second Group: Scholarly Explorations

Burnouf, Eugène, 1801-1852
Essai sur le pali, ou langue sacrée de la presqu'ile au-dela du Gange, avec six planches lithographiées, et la notice des manuscrits palis de la Bibliothèque du roi; par E. Burnouf et Chr. Lassen.
Paris: Dondey-Dupré père et fils, 1826

Main Stacks PK1013.B8

Desideri, Ippolito, 1684-1733
Il Tibet (geografia, storia, religione, costumi) secondo la Relazione del viaggio del p. Ippolito Desideri (1715-1721)
Roma: Società geografica italiana, 1904

NRLF (UCB) G17.S63 v. 10

Oldenberg, Hermann, 1854-1920
Buddha, sein leben, seine lehre, seine gemeinde
Stuttgart ; Berlin: Cotta, 1903

NRLF (UCB) BL1470.O58 1903

Asociación Latinoamericana de Estudios Budistas
Revista de estudios budistas
México: Asociación Latinoamericana de Estudios Budistas, [1991-

Main Stacks BQ8.S7 R48 1 (April 1991)-10 (March 1996)

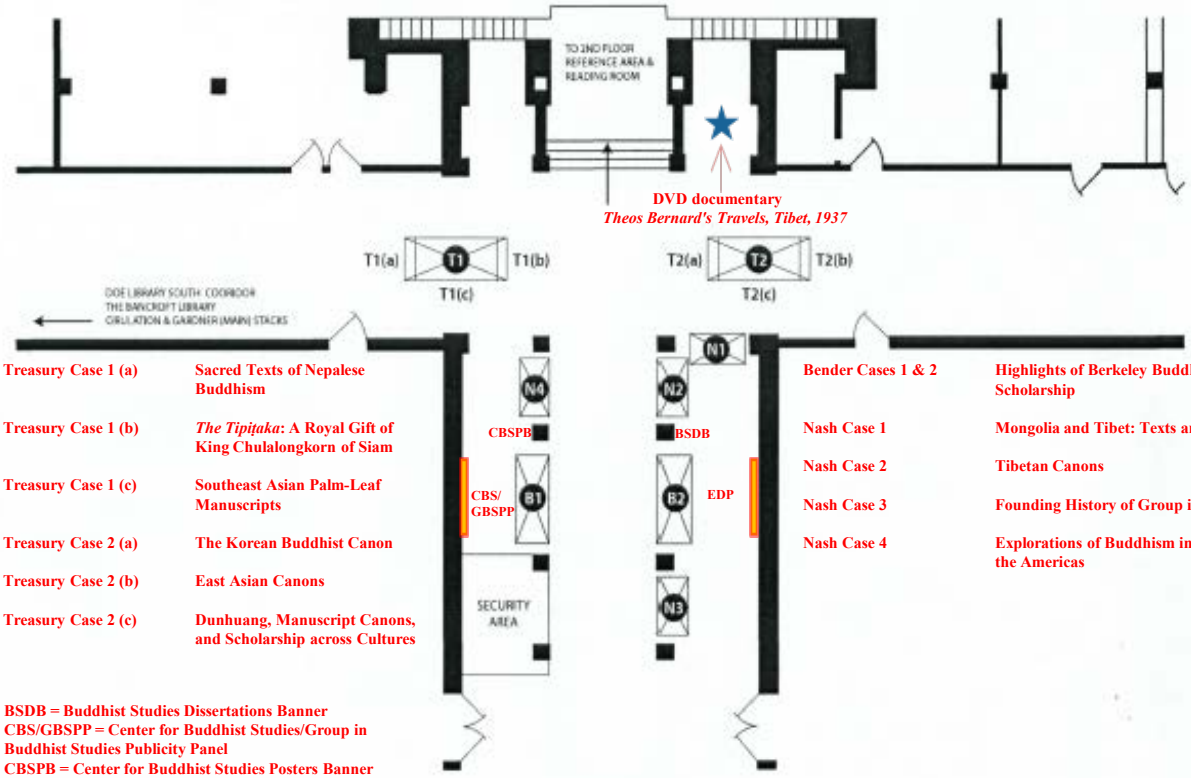
DVD Documentary

Theos Bernard's Travels, Tibet, 1937
Text by Julia M. White, Senior Curator for Asian Art
Berkeley: Berkeley Art Museum and Pacific Film Archive (BAM/PFA), 2012
DVD, approx. 20 minutes

The DVD includes samples of 16mm film preserved by BAM/PFA and art objects collected by Theos Bernard. These materials are in the BAM/PFA collections, bequest of G. Eleanore Murray.

Credit line: University of California, Berkeley Art Museum and Pacific Film Archive, with thanks to Mona Nagai and Julia M. White.

Appendix



Treasury Case 1 (a)	Sacred Texts of Nepalese Buddhism
Treasury Case 1 (b)	*The Tipiṭaka*: A Royal Gift of King Chulalongkorn of Siam
Treasury Case 1 (c)	Southeast Asian Palm-Leaf Manuscripts
Treasury Case 2 (a)	The Korean Buddhist Canon
Treasury Case 2 (b)	East Asian Canons
Treasury Case 2 (c)	Dunhuang, Manuscript Canons, and Scholarship across Cultures

Bender Cases 1 & 2	Highlights of Berkeley Buddhist Studies Scholarship
Nash Case 1	Mongolia and Tibet: Texts and Artifacts
Nash Case 2	Tibetan Canons
Nash Case 3	Founding History of Group in Buddhist Studies
Nash Case 4	Explorations of Buddhism in Europe and the Americas

BSDB = Buddhist Studies Dissertations Banner
CBS/GBSPP = Center for Buddhist Studies/Group in Buddhist Studies Publicity Panel
CBSPB = Center for Buddhist Studies Posters Banner
EDP = Exhibit Description Panel

B BENDER CASE

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