

《華林國際佛學學刊》重刊序

Preface: Relaunch of the *Hualin International Journal of Buddhist Studies*

彌勒菩薩於波羅柰國，蒙佛受記，三會說法，度眾無量。初會金剛座上，二會三會，皆於華林園苑。釋尊素植福蔭，有情皆蒙化導。是以正法得住，眾得安隱清涼也者。奉法守信之徒，於焉忻慕華林。寶樹池沼，多辟園囿；異菓佳卉，以解饑乏。並可恣遊觀，騁耳目也已。

Entrusted by Buddha Śākyamuni in Varanasi, Bodhisattva Maitreya preached Dharma in three occasions and has thereby enlightened countless beings. Maitreya delivered his first sermon sitting atop the Diamond Throne, whereas his subsequent sermons both took place in the Hualin Park. Buddha Śākyamuni has once planted here a dragon-flower tree whose shadow of blessing shrouds all sentient beings. By virtue of its blessing, true Dharma lives on in the park so that each and every one could find their serenity under its fresh foliage. Enchanted by its allure, disciples who abide by their vows all long for setting foot in the park. Here precious tress and ponds abound; flowers display variegated blossoms, rousing the sense of the beholder while exotic fruits are abundantly available for sating the thirst of the passers-by.

華林之苑，始設於晉，盛於南朝之末。匪虛誇於侈靡，乃有耀乎斯文。迄於梁紀，蘭陵蕭氏，受齊禪讓。於揚輦遍樹仁祠，重置華林園囿。起重雲殿宇，集四部眾，講論道義。帝以端拱淵默，垂裳清平；躬自設會，公卿畢集。又捨身奉贖，承奉師匠。遂使虎踞之勝，寶剎接雲；帝里之鄉，法幡垂地。楊都名寺，號七百餘所，寔鍾靈含瑞之區也哉。

The royal Hualin Park was first established during the Jin Dynasty (266–

420) and prospered until the end of the Southern Dynasties (420–589). Its establishment was not for indulging vanity nor lavishness but for fostering culture. Since Xiao Yan 蕭衍 (464–549; i.e., Emperor Wu of Liang 梁武帝 [reigning 502–549]) from Lanling 蘭陵 seized the reign of the Qi Dynasty (409–502) and founded Liang (502–557), Liang emperors have erected a great many monasteries in the capital Jiankang 建康 (today's Nanjing) and also restored the dilapidated Hualin Park. They have the Chongyun Palace 重雲殿 built and have monastics and lay followers regularly convened to contemplate on Buddhist teachings. Emperor Wu of Liang presided over his peaceful reign and, in person, convened Dharma assemblies attended by all high ministers. Emperor Wu also forsook, at least three times, his throne in order to join the retinue of Buddhist masters. His devotion transformed the city of Jiankang which occupied a precipitous terrain like a crouching tiger, into a land where monasteries rose high towards the sky and Buddhist flags draped to the ground. It is said that Jiankang used to house over 700 great monasteries. It was a veritable Buddhist centre where auspicious energy condensed.

梁皇復以任昉搜求簡冊，僧祐總括群經。藏丘墳於文德之殿，檢貝葉於華林之園。鳩集像教，搜採遺編。并勅婆羅真諦之侶，掇譯貝葉；寶唱僧旻之輩，讎校群經。實法化之泉源，僧才之淵藪也焉。是故吾等雖才形樗櫟，猶且不自量度。妄襲嘉名，祈効前脩。庶幾可並勵初志，踵武往哲。

Emperor Wu also ordered Ren Fang 任昉 (460–508) to amass secular literature and Sengyou 僧祐 (445–518) to compile Buddhist scriptures. Their search replenished the Wende Palace with Confucian texts while deposited plentiful Buddhist texts in the Hualin Park. Sengyou and his companions went about tracing fragments of Buddhist teachings before collating them into a whole. Meanwhile, Saṃghabhara 僧伽婆羅 (460–524) and Paramārtha 真諦 (499–569) received the commission to translate the texts. Baochang 寶唱 (active in the early 6th century), Sengmin 僧旻 (467–524) and others were put in charge of collating Buddhist manuscripts. With its bustling scholarly activities, the Hualin Park was truly the fountainhead for the precious Dharma and the place of congregation for monks and learned men. For this reason, in spite of our meagre talent, we appropriate the esteemed name of “Hualin” as the incentive to spur us to follow the footsteps of our great ancestors.

憶及曩昔，是刊草創之初，眾務殷繁，百般煩劇。僕雖駑鈍，然夙夜憂勤，不遑寧息，期底於成也。故初槩於辛巳，繼之以壬午、甲申。然事既倉皇，又迫於賤業。權宜日多，頭緒未成。昧厥經遠之慮，乏伊貽謀之長。雖有賡續修補之意，然綿力不覃，遂致中途改弦，貽孟母斷續之憾。淹延歲久，於今已近兩紀，真良可興嘆也矣！

Recalling the past days when I started this journal, I remember the onerous duties and the overwhelming distress. Relying on my dull wit, I kept my diligence day and night and spared no time for an easy rest, hoping only that the journal would amount to a work of success. Earlier this century, the journal was published, followed by two more issue. But the hustle of my professional duties soon caught up and forced my hands to let go. For a long time, I contemplated on reviving it but could never translate it into true actions. How time flies! Two decades then fled away, leaving me in sorrowful regret.

然今又逢海宇清寧，干戈載戢；民殷物阜，寶物豐殖；民生日厚，國力日壯；殊方絕域，得通款曲。故有餘力，執羽翟，脩文德。更有善信，惠陽良井楊公釗，闔族稱賢，輕財好士，翕然樂施。其響臻而影鶩，抑輦金以輸寶。歡喜施與，莫不聞風而爭先；天性樂奉，靡匪志願而廣普。舊緒遂得再拾，法林又蒙新雨。中土像教，此重興之有日；後世被澤，於萬世者無期。昔者華林之為御苑，楊都優容之；今乎華林之為學刊，楊公慨舉之。此命乎，運乎？因緣何其不可思議有若此歟？！

But today we find ourselves in a time when the country is peaceful and materially abundant; and with other countries, cordial and amicable. Resources could therefore be made available for fostering arts and spiritual matters. Mr. Yang Zhao 楊釗 of the Glorison Enterprise, a devoted Buddhist layman, is the paragon of such generosity. Acclaimed by many as a man of virtue, Mr. Yang valued spiritual attainment above material gains and charitably shared his wealth. It is with Mr. Yang's charity that this Buddhist Studies journal could experience its renaissance and reclaim its original intent to serve scholars and Buddhism. In the past, the Hualin park was situated in the Capital of

Yang 楊都 (Jiankang's sobriquet) while today the Hualin journal subsists on the largesse of Mr. Yang! Is this not an uncanny echo in time? and not a manifestation of the intricate working of life's interdependency?

今者本刊，佛法之幢載振，甘露之門重開。當與海內域外同仁，相與戮力。使中土像教之學，聲振於異域；殊方九譯之賢，向風於靡然。術有專攻，學存先後，皆可融貫旨趣；國分中外，人有賢愚，並堪澤溉遐邇。本刊復開，則設中英二語，以旭日佛學全球網絡之諸賢達主之。余學無專精，稟匪恪勤，叨蒙不棄。今版刻有日，稽掇垂成，愧無芹敬，特塗鴉片紙，綴序如次云爾。

Today we re-launched the journal. By this inauguration, we are propelling a stronger wind to uplift the flag of Dharma and re-opening the nectar gate of the Buddhist teaching. In collaboration with scholars in China and abroad, we want to aid the spread of Buddhist Studies in foreign lands and call forth the cooperation from Buddhist scholars whose mother tongues differ. It is our hope that this journal could rise up as a platform where scholars of all sub-fields and of all nationalities could voice their erudition with freedom. In this relaunch, the journal will operate bilingually, preparing Chinese and English version for each article. Its editorial team also comprises exceptional scholars from the Glorison Global Network. It is only with the courtesy of their patience that I could say few words here as the humble preface for the journal.

會稽龍華衲子湛如

戊戌年春分序於京師

By ZHAN Ru,
Editor-in-Chief (English translation by Weiyu Lin)