Hualin Series on Buddhist Studies: A General Preface

Ru Zhan 湛如

釋迦文佛捨世迄今，已逾兩千餘載，余生也晚，宿世障重，徒嘆世間失此昏衢之明燈，度世之慈航。然每思佛陀駐世之際，龍象並出，未嘗不神馳心往，恨不得親炙之祚。是以雖自惟駑鈍無擬，猶且遠慕半偈捨身之喻，不憚疲極，志求寂定，故每於禪關戒守之餘，奮力於學，潛跡經藏，務窮至教。以鈍根之器，對深幽渺遠之學，雖如火中求蓮，欲以漸門熏習，冀僥得悟其萬一也。

Since Buddha passed into nirvana, more than two millennia has elapsed. Heavy with past karma, I was borne too late and could only lament the loss, in the present world, of the bright lamp that once illuminated the murky path, and the ark of compassion that ferried the sentient beings. Still, each time I envisage a world where Buddha was living and great masters abounded, I could not help but pine for it and moan for the blessing that eluded me to hear Buddha's teaching in the flesh. Hence, though my ignorance monstrous, I aspire to the example of Buddha who, in a past life, sacrificed his body in exchange for half a verse. So, unremittingly, I am resolved to persevere. In whatever time allowed to me outside meditation and observance of precepts, I dedicate myself to learning. I vanish into the ocean of scriptures, striving to approach the supreme teaching. With my delayed faculty,

僕不敏於思，未敢妄言上續慧命，下作津梁，然法運興衰，實繫乎人。故匪敢徒求乎自證，尚且望能襄助群倫，得超生死。剎土纖塵，往還古今，法門開闔，應幾擇人。若且大道難行，則化教導，拯世情，移易風俗，亦為濟世之一方。故廿載之初，余糾集群好，以華林嘉名，槧版為刊，期以翹誠渴仰，搜綴貝經；虔心佇望，撮採樞要。務使明解達源，三界無明，一時得頓盡於前；能仁古道，永世免斯淪沒。匪空綴翰墨，抑亦為世發顯圓教。今值學報重刊之際，又藉此新辟《華林佛學研究書系》，期以暢百世之凝滯，通永惑之迷情。

I pursue a teaching profound and subtle—this is not unlike beseeching a lotus in a blaze of fire, but I hope, by the perfuming of the gradualist path, I could somehow fathom a one-millionth of it.

I, unwieldly in mind, do not dare to claim to be the bearer of the dharma past and the guide for the generations ensuing. And yet, the rise and fall of the dharma is incumbent on me. So, how could I seek only self-realization? It is my hope rather to assist beings of all kinds to be liberated from the cycle of life and death. In all lands, and across all times, the gate of the dharma closes and opens contingent on the capacity of the practitioner. Such rarity of chances parallels the difficulty for the Great Path to gain currency. Yet, by teaching, by elevating the spirit of the world, and by transmuting the propensity of the epoch, we are benefiting the world. Hence, with some cordial fellows, we convened; under the name of *Hualin*, we created the journal. Earnestly, we collected and edited *pattra* scriptures; devotedly, we polished their essence. So that their clear insights could evoke the truth, thus rendering the ignorance in all Three Realms instantly apparent and preventing the ancient way of Buddha from receding to oblivion. Such is not eloquent frill nor vain erudition: it is for revealing the Round Teaching. In this occasion of the reprint

of the journal, we created the 'Hualin Series on Buddhist Studies'. We hope it could remove the stagnancy encumbering the future generations and rectify the bewitching doubts that forever confuse men.

當今東西學界，限於時地，各拘一方，執見參差，自闡其旨，疑端莫決。故本書系務以會通為基，力求東亞佛教研究之諸多領域，如佛教文學、史學、哲學、社會學、人類學、宗教學、藝術學等皆能兼包，斯堪參校於異同，決疑而釋滯。直旨趣歸，免其局狹之惑。

Nowadays, the academics in the East and the West are each bounded by their own province. Each preaches their own tenets, yielding doubts that are left un-resolved. Thus, this book series sets out to bridge the gap by encompassing in itself a multitude of disciplines in the East Asian Buddhist Studies—Buddhist literature, history, philosophy, sociology, anthropology, religious studies, arts, et cetera, so as to measure how they diverge and how they converge, and to sever doubts and release blockage. It points to the kernel of an issue, unaffected by the confusing delimitation of disciplines.

我佛金口一音，弟子隨類各解。法無偏執，因機設教，故天台淨土、相性二宗，漸頓二門，禪講顯密，萬法歸趣，皆離生死而得涅槃。佛門廣大，未許有我他之見，而為涅槃深解之障。佛門亦以斷除二障，五明洞達為尚。所謂先諳於內，兼令知外。務使偏知，以辯巧而利弘化故。本書系亦大闢四攝之門，廣納於諸有，容受無厭。凡各東亞佛教相關各

The Buddha adapted his sacred utterance to the diverse composition of his disciples, for the dharma is not petty-minded but remains flexible in response to the individual. For this reason, we have both Tiantai and Jingtu, both Madhyamaka and Yogācāra, both gradualist and suddenist approach, and both exoteric and esoteric Chan Buddhism. Because ten million teachings coincide in the same cause: to be liberated from saṃsāra to enter Nirvana. The gate of the dharma, being so vast, dissolves any egotistical preference and reveals

領域之研究，尤以宗教史、佛教義理、佛教制度、敦煌學等，皆為吾等之所樂取，圖為東亞、歐美各地學者設一溝通之津樑，濟度之舟筏。

it to be the hindrance to the profound attainment. Buddhism seeks the removal of the Two Hindrances and honours broad knowledge across Five Sciences. One shall, therefore, be deeply versed in the Internal (Buddhist) Teachings, all the while cognisant of the External (non-Buddhist) learnings, for it is by extensive knowledge that one could be agile in benefiting all beings. This book series opens broadly its vast gate, welcoming all and shunning nothing. It takes delight in drawing from all disciplines of the East Asian Buddhist Studies. For instance, the religious history, Buddhist doctrines, Buddhist institutions and Dunhuang Studies. It aspires to be a bridge of communication for scholars from East Asia, Europe, North America and all places, and be a ferry that carries us to another shore.

The Book Series is hosted by the Research Center for Buddhist Texts and Arts at the Peking University, administered by the Frogbear project at the University of British Columbia (https://frogbear.org). It is generously sponsored by His Honourable Yang Zhao of Liangjing in Huiyang, and helped by numerous others. Gracious ones of the Glorious Sun Group are those knowing and promoting the dharma. Bearing in heart the desire to benefit all, they extricate stagnant souls from viscous quagmire, and salvage confused beings from losing true nature.

I share their desire: may the lamp of the dharma beam perennially and the light of Buddhism shine evermore. May the sound of the Vulture Peak resound again and may the wind blow from the Bamboo Grove circulate ever more freely. May the savants who come after us, upon reading this, feel the affinity with us today.

愚辭乏清麗，道無可揚，恐世君子未知其緣由，姑聊記鄙懷，兼序其始末云爾。

My humble words lack clarity and grace and contains no profundity worth showing. And yet, fearing that people in the world would not knotw the circumstances that gave rise to this Book Series, I wrote down this preface, recounting its origination and development.

會稽龍華衲子湛如
庚子歲辜月序於京師

Ru Zhan of the Longhua Monastery, Kuaiji
December 2020, Beijing