

IABS國際佛學會議 盛大圓滿

籌備二年多的IABS國際佛學會第十六屆大會（XVIth Congress of the International Association of Buddhist Studies），6月20至25日在法鼓山園區盛大舉辦。這場為期六天的國際會議，法鼓山園區雲集了來自全球三十多國、近六百位佛教學者，以英語展開多元、豐富的佛教學術研討，共發表了五百多篇佛學論文，是自1978年IABS國際佛學會開辦以來，參與人數最多、論文發表最豐富、文化節目安排最獨特的一次。

20日的開幕典禮上，IABS現任會長克麗絲蒂娜·謝勒蕭布（Cristina Scherrer-Schaub）感謝主辦單位法鼓佛教學院、中華佛學研究所以及法鼓山，為本屆大會所付出的心力。本校校長惠敏法師致詞時表示，創辦人聖嚴師父是IABS創始會員之一，曾參加多屆IABS佛學會議，非常重視IABS對佛學研究的重要，因此，2007年即指示本校爭取IABS主辦權，促進臺灣佛學界與世界佛教學者的交流。

21至25日展開的論文發表研討（Panels & Sections），則聚焦佛教思想、歷史、原典、藝術、禪修、佛教哲學以及跨科際研究等主題。本屆大會中，有關區域研究、比丘尼受戒、聖蹟地理學、應用佛教、數位佛學資訊、敘事研究等主題，都是學者十分關注的場次。而多達九十篇的漢傳佛教研究論文發表，大大提昇了漢傳佛教的國際能見度。

此外，IABS大會期間也發起支持日本災後重建的「日本加油」聯名簽署活動，在24日的會員大會中，由IABS會長謝勒蕭布與惠敏法師將寫滿祝福的卷軸，致贈



▲ 校長惠敏法師於開幕式致詞時表示，聖嚴師父是IABS創始會員之一，大會能在法鼓山上舉辦，別具意義。

給日本，由日本印度學佛教學會會長齋藤明（Akira Saito）代表接受。

與會的美國哥倫比亞大學教授羅伯舒曼（Robert Thurman）表示，能在聖嚴師父創辦的法鼓山參加本屆大會，他感到十分歡

喜，園區清淨祥和的氛圍，也讓他印象深刻。還有與會學者表示，看到這麼多法師、義工帶著親切笑容參與大會工作，讓他們備受感動。

這場結合本校師生、教職員與法鼓山體系各單位全力籌備的

「佛學奧林匹克」，彰顯了聖嚴師父創辦法鼓山的用心——一座具有國際願景的「世界佛教教育園區」。圓滿了在法鼓山舉辦的第十六屆大會後，學者們相約，2014年再見！

賀本校博士班獲准設立

本校獲教育部核准設立博士班，將從一〇一學年度起招收博士生，成為國內第一所單一宗教研修學院博士班。校長惠敏法師表示，未來法鼓佛教學院博士班將以「佛教禪修傳統與現代社會」為發展主軸，與學士班及碩士班共同形成完整金字塔式佛教教育體系，為臺灣高等佛學教育培養更多優秀的人才。

本校以延續中華佛學研究所二十六年辦學經驗為基礎，創校以來，碩士班已建構出具有完備印度、漢傳、藏傳等「佛教傳統」與「佛學資訊」現代科技的課程架構外，同時往下紮根，成立學

士班，設置「佛學基礎課程」與「通識課程」。緣於臺灣尚未有單一宗教的「宗教研修學院」博士班的設立，缺少培養高級佛學研究與教學人才的管道，因此本校自2007年成立時，即積極規畫籌備博士班的設置。

校長惠敏法師表示，為學要如金字塔，要能廣大要能高。獲准設立博士班，等於建立起佛教研究的金字塔頂部，能培養具備融會各佛教傳統研究與禪修能力，並善用佛學資訊的現代科技，落實社會關懷與開拓全球視野的佛教學者、宗教師與社會菁英。

校長惠敏法師獲頒今年中國文藝獎章



▲ 校長惠敏法師受邀於頒獎典禮中致詞。

繼創辦人聖嚴師父2008年獲中國文藝協會頒贈文化貢獻獎，本校校長惠敏法師因致力文化藝術、禪修思想的推廣，並在佛學研究與教育領域貢獻卓著，獲頒今年的中國文藝獎章「文化教育獎」。

5月4日，校長惠敏法師出席在國家圖書館舉行的頒獎典禮，並受邀代表受獎人在大會中致詞。校長以日本震災發生後，日本知名演員渡邊謙特別錄製朗讀短詩的影片為例，指出文藝的功能不

僅可以陶冶性情，也可以在苦難中為大眾帶來希望。

校長表示，文藝的軟實力不像硬體設備容易被破壞，它可以在生活中產生鼓舞人心的力量，值得被深化。

由中國文藝協會主辦的「中華民國一〇〇年文藝節慶祝大會暨文藝獎章頒獎典禮」今年有二十位藝文界傑出人士獲獎，校長惠敏法師獲得獎章，不僅對本校是難得的殊榮，也顯示社會對法鼓山於文化教育奉獻的肯定。

【活動短訊】

美國法界佛教大學來訪

美國法界佛教大學及法界佛教總會一行十八人，在該校恆實法師率領下，包括多位出家眾及在家居士，於6月7日參訪法鼓大學籌備處及本校，分別由劉安之校長及惠敏法師親自接待，並與本校舉辦座談會，希望藉此次交流，相互觀摩了解臺、美雙方教學環境的現況。

交流座談會中，由於本校為臺灣第一所單一宗教研修學院，參訪團成員特別針對臺灣的教育體制、課程設計等問題提出討論，希望借重佛教學院的經驗，為興辦佛教教育面臨的困境，找到發展的方向。

恆實法師特別讚歎中華電子佛典協會（CBETA）對佛學研究的貢獻，也深切期許未來雙方能有更進一步的交流與合作。

「藝饗禪韻山水簡淑華國畫展」於十月開幕

本校主任秘書簡淑華老師應太平洋文化基金會之邀，於10月1至22日在太平洋文化基金會藝術中心舉辦個展，簡淑華老師表示，展覽義賣所得，將捐助本校辦學，敬請社會大眾共襄盛舉。

簡淑華老師對國畫水墨山水已投入四十餘年的心力，不僅技法專精，並將禪修以及瑜伽實修體驗融入畫境中，其山水畫涵蘊了清淨、定性、菩提、智慧之禪韻，獨具風格。

這次展覽適逢建國百年之雙十國慶，簡淑華老師表示，感恩聖嚴師父創辦本校之遠見，能在本校服務是非常榮幸的。而明年度博士班奉准招生，本校將在校長惠敏法師的帶領下，邁向新的里程碑。種種殊勝的因緣，讓簡淑華老師發心將展覽義賣所得，捐助本校。

展期／2011年10月1～22日（上午10點至下午5點，國慶日及每週日休館）

展覽地點／太平洋文化基金會藝術中心（臺北市中正區重慶南路三段38號B1）

精進＝意樂＋合作

本校於6月20至25日主辦第十六屆IABS國際佛學會議後，於6月28日接到教育部核准設立博士班的公文，准許從一〇一學年度（2012年）起招收博士生，為國內第一所獨立宗教研修學院博士班。敝人有幸參與此學校兩件大事，對於「勇氣」，有如下的小心得，分享大家。

佛教的「勇氣」與「勇猛精進」有關，即是六度（波羅蜜）裡的「精進」度。不論解脫道或菩薩道，具備勇氣是一個關鍵。當碰到困難的事情、不熟悉的事情，會先害怕恐懼，不一定會有勇氣來面對與處理，這是人之常情。

以IABS會議為例，四年前聖嚴師父指示法鼓佛教學院與法鼓山僧團來舉辦的時候，事實上，我們當時還沒有完整的勇氣，因為這是國際上很大型的佛學會議。博士班的申請設立，也還沒有完全的勇氣，因為

博士班的申請設立條件很困難，需要所有的審查委員都極力推薦才能夠通過。

敝人覺得我們能夠「勇猛精進」完成這兩件事的主因有二：意樂、合作。

首先培養自己和相關人員對這件事的「意樂」，讓大家打從心裡面真的喜歡。覺得完成這件事能夠自利利人。

例如：我最後負責撰寫博士班設立申請書的時間，不到二個月，但是我很享受那一段撰寫過程，就像寫「教育夢想書」一樣，也像是在寫第二個博士論文，而且覺得更高興。因為，可以把大家的夢想寫出來，若能實踐，將可以利益眾生與佛教。

IABS會議籌備的過程，敝人提出「學習交流，賓主盡歡」的工作目標。籌備時，大家可以互相「學習」彼此的優點；會議時，可以讓很多的學者互相「交

流」佛學研究成果，自利利人，則是件「賓主盡歡」的事情。

第二個因素是：循序漸進、分工合作。困難的事情在進行過程中一定會碰到衝突、摩擦、意見不合，要讓大家都保持尊重、信任、善意的互動，則可以互助合作。

如上「精進＝意樂＋合作」的精神，可以用在做人的事、研究與教學、解脫生死、乃至久歷生死苦而常行菩薩道。

（杜志剛 攝）



IABS 服務學習心得

資訊組

◎釋顯知（學士班學生）

盡己所能，自利利他

從6月13日起，資訊組服務的成員和義工便開始為會議準備，例如確認各發表場地的電腦及備用電腦，都安裝好所需的軟體、學習不同電腦系統的操作，以及在會場服務時，資訊人員所應有的技術。

在此過程中，我的心情是既高

興又緊張，高興的是能為如此大型的活動出一份力，這種機會不是每個人都有的。緊張的是自己沒有資訊相關背景和工作經驗，加上語言能力有限，遇到狀況擔心自己沒有能力處理。

論文發表時，資訊組的同學們必須一人負責兩個場地較小的

會場，大的會場也只有一個人負責，會議期間從早服務到晚，沒辦法輪班，比較累一點。然而資訊組的師長和學長們，在當天會議結束後還要到大會辦公室比對資料、值班，我因不具此專業領域的背景，因此可以先休息，所以只是負責白天的輪值的我，是沒有資格說累的！

我覺得辦活動可以讓大家更了解彼此，各個單位的意見、加上個人原有的習慣，容易產生不同的見解和作法。因此資訊組的大家長——洪老師就勉勵我們，如果開檢討會是為了宣洩自己的不滿、或是投訴他組的不是，那不如好好的回去休息，養足精神和體力，明天繼續為IABS盡力就對了。因為宣洩或投訴，只會引起自他情緒的不穩，甚至也會令精神更疲憊。

因此我學到，短短幾天的活動，盡己所能讓它順利完成，這樣就對了！回想過程中的點點滴滴，感恩師長的信任，讓我在資訊組服務學習，感恩一切。



▲本校師生、教職員、中華佛學研究所、法鼓山僧團、僧大學僧、義工組合成的服務團隊，在IABS會議期間一起從服務中學習。佛研所交流中心主任陳秀蘭在舉辦茶禪的會場，為參與服務的義工、同學做說明。

碩士班新生暑修感言

◎湯淑瑛（碩士班學生）

泅泳佛學之海，幸福無邊

就帶著「沒有披僧袍也可以弘法利生」這簡單的信念，我報考了法鼓佛教學院。還記得我第一次考研究所時，雖然讀的是我最喜歡的微生物，還是常常為了搞懂一個原理耗費許多心力；然而這一次，明明就是跨入一個一無所知的領域，卻經常讀著讀著，不覺感動得熱淚盈眶。以前常常覺得書都讀不完，如今在佛學無邊的瀚海中，卻感覺如此幸福，佛陀及古德的智慧法語，怎麼也讀不厭倦。

上山之前對學校多少已經有些了解，我所不知道的是：學校有個什麼都有什麼都不奇怪的神祕S槽（檔案儲存空

間），還有會說「說要背就傷感情了，大家想辦法記起來就好。」這樣合乎奇妙邏輯話語的老師、總是可以讓大家熱烈地討論起來，激盪出不同火花的老師、還有把文法分析得比絲綢還細緻的老師。也有對佛法了解透徹的法師同學、有能快速舉一反三的同學，也有安步當車努力不懈的同學。每個人都帶給我不同以往的新奇，而每一個新奇，都讓我開心得微笑起來。

聖嚴師父說，道心第一、健康第二、學問第三；惠敏校長說，微笑、刷牙、運動、吃對、睡好。這些叮嚀，我牢牢地記在心上，在這個走道的玻

璃窗上會黏著樹蛙、白頭翁在繁忙的走道旁築巢、宿舍窗口看得見藍鵲的學校，我每天都比太陽早起，每天都努力學習、努力實踐。



▲本校每年均舉辦碩士班新生暑修課程，課程內容包括梵文、藏文、宗教學，期望同學們儘早熟悉校園、掌握學習狀況。

點心組

◎林悟石（學士班學生）

於無聲處聽驚雷

在炎暑的六月，學院裡一下子湧進數百人，穿梭的腳步聲與各國語言的對話，一改平時的靜謐。在這數百人中，有南傳或北傳的法師、有西裝筆挺的學者、有身著法鼓山義工服的菩薩；有人聚精會神端坐會場、有人四處奔波揮汗如雨，形形色色、各種不同的身影在教學大樓流轉。

我所服務的項目，是處理茶點運送、擺盤、補充、撤收的點心組。當會場內的學者發表精彩的演說與論文時，點心組即開始

會場外的工作：上午九點二十，於大寮將茶點與熱水運送上車。九點三十，抵達學院點心組辦公室，擺盤、調咖啡。十點三十前，將三道茶點、熱水、咖啡與牛奶分送至會場的六個點心區。十點三十至十一點，會議的茶點時間中，隨時補充、併盤。十一點三十，收回剩餘茶點、熱水、咖啡與牛奶。下午的工作流程與上午大致相同，十足幕後工作。

點心組雖然是比較基層的勞力工作，但我感受到實務操作，果然是快速累積經驗的良方，尤

其是對平行單位、上下各層級，要如何溝通協調才能運作順暢的觀察。也讓我了解到，在同一環境下，工作、性格與能力三者息息相關。如果能更進一步培養自己的能力，才能有更大的機會去自利利人。從一般的觀念來說，就像嚴長壽先生也經歷了端盤子的店小二一樣，成功需從基層做起；學習佛法也是一樣，要從凡夫眾生開始，一點一滴地學習與實踐，最終才可能成佛成聖、自度度人。

停筆之際，正是溽暑七月上旬。除了鳥啼、蟲鳴與梵音外，學院再度回歸靜謐。回想IABS盛況，幕前與幕後的林林總總，在大活動之中，也瞥見許多無名的小身影，一切因緣、法住法位，法爾如是！

Letters from IABS scholars

Absolutely splendid job

Dear Weijen and Bill,

I just wanted to send a message of thanks for the absolutely splendid job you did for IABS this year. I have been to three IABS conferences before, but I think this one was the best yet. The organisation was incredible and very impressive indeed given how many participants there were. There was not a single presentation where we were held up by IT problems or

anything else..... amazing.

Moreover, it was personally very wonderful for me, because it was my first ever visit to East Asia, and I was so happy to have the chance to get a real feel for Chinese Buddhist practice. The fact that it took place at DDM, and that I had the chance to stay in the Guest House, and to attend the early morning and evening services in the Buddha Hall, was

just marvellous.

Last but not least, I wanted to mention again that Youru's kindness and dedication, and her extraordinary energy and application, made an enormous difference. I still can hardly believe I even got taken out and helped getting the new sandals.....

Many thanks,

Cathy Cantwell
Oxford University, UK



The Chan of Tea.



Walking in the DDM.



Wonderfully organised & a pleasant conference

Ven. Huimin,

I just arrived home after participating at the 2011 IABS conference that Dharma Drum Center has hosted. I am sorry I couldn't say goodbye to you personally but let me take this chance to do so. I cannot be more thankful to you and the center for hosting such wonderful and pleasant conference. I have not been to a better organized and more pleasant conference before. The setting and the peace of the center

and the conference allowed me to reflect on many things not only academic. I also fully enjoyed staying at the Chan Hall during my stay. The staff both the lay volunteers and the Venerables who I came across were all so kind and helpful. I enjoyed it so much, I would like to take my family back some time soon or even return by myself. It is an experience I will remember always.

Once again thank you so much and hope to see you again.
Sincerely,

Thomas Sung-Eun Kim
Center for Religious Studies
Seoul National University
Seoul, Korea



To Experience Chan.

Sincere gratitude

Respected Venerable Sir,

It was a great pleasure to participate and present a paper at the XVIth Congress of the IABS held at the Dharma Drum Buddhist College, New Taipei, Taiwan. I congratulate you and your team on successfully organised this conference. This IABS Congress is the most significant event in the field of Buddhist studies in not only in Asian countries but also in the World. I express my sincere gratitude for inviting me to become a witness of this historic event. I really appreciate the entire management of the IABS Congress-kind hospitality, delicious food, hi-tech campus of the DDBC, active staff of the DDBC, my pleasant stay at the Chan Hall and



"First Moon, Full Moon" by Seeing Smiling Theatre of the Deaf.

the most gorgeous and striking campus of the DDBC surrounded by the mountains and trees.

I also express my sincere gratitude to every member of the IABS Congress Organising Team. I appreciate your guidance and devotion which was the key factor behind this success of the IABS Congress, Welcome to India. With kind regards,

Yours Sincerely,
Shrikant Ganvir,
Deccan College, Pune, India.

A Look at the Early Congresses of the IABS

By Bill Magee

Now that the XVIth Congress of the International Association of Buddhist Studies has taken its place in history, I find myself wondering about the early Congresses of the IABS. Many of us who have been working in the field since the end of the 20th century remember the more recent gatherings; this article will provide a brief look at the early Congresses of the IABS.

The International Association of Buddhist Studies was founded in the Summer of 1976 at the University of Wisconsin at Madison, the venue of America's first Department of Buddhist Studies. The First Congress of the IABS was held two years later, in September of 1978, at Columbia University in New York City. Professor Alex Wayman was the Chair of the Organizing Committee and Gadjin M. Nagao served as President. There were eight panels, compared to the over one hundred panels in this year's event. Ninety scholars each paid \$15 for their membership.

The Second Congress of the IABS was held from January 17-19th, 1980, at the Nava Nalanda Mahavihara, in Nalanda, Bihar Province, India.

Two hundred participants delivered eighty-five papers on twenty-four panels. The Chair of the Organizing Committee was C.S. Upasak; Prahlad Pradhan served as President of the Conference. Later that same year, in August of 1980, Professor Herbert V. Guenther hosted the Third Congress of the IABS at the University of Manitoba in Winnipeg, Canada. As far as I can ascertain, 1980 was the only year in which two Congresses were held.

By 1981, IABS membership had grown to 366. IABS President A.L. Basham, author of *The Wonder That Was India*, scheduled the IVth Congress to be held at the University of Wisconsin at Madison. Unfortunately, the conference coincided with America's disastrous Air Traffic Controller Strike, preventing most members from attending. Even so, one hundred members from 17 countries were on hand (by way of comparison, this year's IABS conference will host over 600 members from over 30 countries).

Membership had grown to almost 500 by August of 1981, in time for the Vth Congress. At that



▲ Dr. Bill Magee, Planning Committee Chair of the up - coming IABS Congress.

time, Walpola Rahula was President of IABS and the meeting, held at Hertford College, Oxford University, was organized by Professor Richard Gombrich. The meals provided for this Congress were entirely vegetarian, just as they will be for the XVIth Congress.

The VIth Congress was held in both Tokyo and Kyoto, Japan, in conjunction with the International Congress of Human Sciences in Asia and North Africa (CISHAAN). It may have been the longest IABS Congress, stretching from August 31st to September 7th of 1983.

Professor Akira Yuyama was the Chair of the Organizing Committee and Gadjin Nagao was President of the Association.

The next meeting of the membership, in July 1985, was held in Italy at the Centro San Domenico of the University of Bologna. The Chair of the Organizing Committee was Luigi Heilman and the President that year was Andre Bareau. The cost for attending this Congress was \$200, the same price as the "early-bird" registration fee of the XVIth Congress, 26 years later! Two years after that, the conference was hosted

by Professor Lewis Lancaster, at the University of California at Berkeley.

The Xth Congress of the IABS was hosted in Paris, France, by UNESCO and the Sri Lankan delegation to that humanitarian organization. It was held in July, 1991. David Seyfort Ruegg was President of IABS that year; seventy-seven abstracts were received (we have received 550 this year), and 113 participants paid \$50 each to attend.

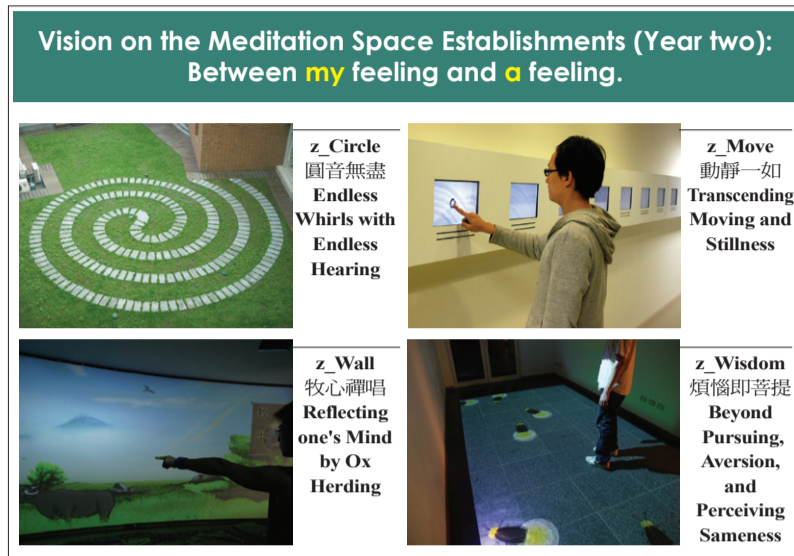
Each year we see more young scholars entering the field of Buddhist Studies, and each IABS conference reveals the remarkable progress our field has experienced since the founding of IABS in 1976. Twenty years have gone by since the Xth Congress, and the Congresses of the IABS have grown tremendously. What will the conference be like twenty years from now in 2031? I predict that the XXII Congress of the IABS will be held entirely in a virtual reality venue, and that thousands of members will attend as digital participants to hear about the latest research pertaining to the life and legacy of a man who walked barefoot to beg his humble meal twenty-five centuries ago.

4 Z.E.N. “Relaxation and Concentration” Research using creative meditation spaces

This project is designed as a three-year endeavor, integrating science, cutting-edge technology, and Chan—or Zen—practice with the ultimate goal of helping individuals to cultivate Chan practice in their daily life. This innovative and creative research will involve the implementation of advanced technology developed by partners in leading academic institutions in Taiwan in conjunction with traditional Chan meditation practice.

An acronym standing for “Zero,” “Energy,” and “Nature,” the Z.E.N. research project will consist of three distinct phases. The first phase, “Zero”—referring to the body and mind returning to a state of absolute stillness—consist of indoor, computer-assisted meditation to help train individuals and groups to sit properly in meditation. Specially designed seats monitor individuals’ and groups’ level of relaxation and concentration based on their subtle movements and weight distributions, while an LCD screen shows practitioners how to readjust both their posture and their mind.

The second phase, “Energy,” is conducted off the meditation cushion and involves four state-of-the-art platforms designed to train individuals to implement Chan principles of relaxation and concentration in daily life. The “z_Circle” tool is an outdoor, sensor-laden path designed to monitor the movements and concentration of practitioners during walking meditation. The interactive “z_Move” program measures an individual’s level of concentration



while he or she guides an icon across a series of LCD screens or a Smartphone. The “z_Wall” platform allows an individual to put

the traditional Chan metaphor of “ox herding”—referring to reigning in the mind habitually prone to grasping and rejecting—into practice

in a novel way. While virtual oxen are projected roaming about on a screen, an individual guides an ox using his or her physical motions within a delineated space. Finally, the “z_Wisdom” program trains an individual to cut off greed, hatred, and ignorance—the “three poisons” of the mind. At the end of the “z_Wisdom” program the individual is given a report analyzing his or her tendency to desire and reject, and the program provides the individual with advice from Master Sheng Yen’s *108 Adages of Wisdom* for how to deal with these tendencies.

The final phase of the research, “Nature,” which is still in development, will be conducted outdoors in a “meditation garden” during the third year. The meditation

garden will include a “Chan Heart Spring”—a fountain that will be linked to a computer monitoring the heart rate, balance, and rhythm of individuals walking on the z_Circle. The computer will control the flow of the fountain based on the individuals’ level of relaxation and concentration. In time, a “Water Harp” will also be installed in the meditation garden, which will help individuals to relax by allowing them to make music by playing with the water as if it were a harp. Ultimately, individuals will be able to move about freely in the meditation garden, actively participating in all of the programs and activities and learning to practice Chan in daily life with the aid of advanced, innovative technologies.

DDBC’s Continuing Efforts to Digitize Historical Editions of the Tripitaka

DDBC is currently involved in a two-year project of preserving the Taiwan National Central Library’s treasured rare books collection of the Tripitaka by digitizing the 224 works (bu 部) consisting of 870 volumes (juan 卷) of ancient Buddhist scriptures from Taiwan. These texts date from the Northern Wei dynasty to the Song, Yuan, Ming, and Qing dynasties, and consist of a wide variety of printing techniques. This project is a continuation of the Integrated Buddhist Archives,

DDBC’s long-term humanities IT project focusing on digitizing Chinese Buddhist texts. DDBC’s goal is to integrate and share digital resources of Chinese Buddhist Studies, and to make the material accessible both to scholars and the general population more broadly.

This project, like past contributions to DDBC’s Integrated Buddhist Archives, involves photographing and scanning texts and microfilm and pairing the images with a searchable, full-text digital edition of the

text that will be linked to the Chinese Buddhist Electronic Text Association (CBETA) database. The aim is to facilitate research by allowing scholars to search, copy, and compare texts from different editions, which include Chinese and Japanese manuscripts; hand-press editions; printed editions; hand-written editions; edited editions; three-color printed editions in red, black and blue ink; and gilded Sanskrit editions. (Of course, by doing this, DDBC is actively involved in creating yet

another edition of the Tripitaka that will warrant research in its own right.)

The current focus is on digitizing microfilm sources of the texts, pairing their image and text, and adding variable markup to the full-text source in order to make it searchable. DDBC aims to complete the digitization of the block-print edition of the Tripitaka by the end of October and to complete the entirety of the project by the end of October of 2012.

The Indo-Tibetan Lexical Resource (ITLR) at the Khyentse Center for Tibetan Buddhist Textual Scholarship, Hamburg University

By Giuliana Martini & Dorji Wangchuk

From July 1st to September 16th, 2011, Dr. Giuliana Martini (DDBC) has been invited as the first Indo-Tibetan Lexical Resource (ITLR) fellow at the Khyentse Center for Tibetan Buddhist Textual Scholarship (KC-TBTS), recently established by Dorji Wangchuk, professor for Tibetology at the Department of Indian and Tibetan Studies, Asia-Africa Institute (AAI), Hamburg University. ❶

The ITLR is envisioned as a digital reservoir which will be developed over a longer period of time and will include the following information — in each case together with primary- and secondary-source authentication:

- Sanskrit (including Middle Indic) lexical items, phrases, technical terms, and names (of persons, places, works, etc.) with corresponding attested Tibetan

translation(s) and translations in other primary languages of the Buddhist traditions, mainly Chinese, when relevant.

- Etymologies and explanations, as offered by Indian and Tibetan sources.
- Metonyms of the lexical items, etc., with their attested Tibetan translations.
- Enumerative categories and sub-classifications.
- Modern renderings, where applicable.
- References to relevant discussions in modern academic works.

ITLR’s objectives

The ITLR is designed as a platform for researchers from the fields of classical Indology, Tibetology, and Buddhism. It will accumulate and store lexical items that are:

- Products or by-products of

research done within the framework of selected projects devoted to the investigation of Indo-Tibetan Buddhist literature of all genres.

- By-products of research of individual scholars, which under normal circumstances would otherwise often end up tucked away in scholarly footnotes and thus remain largely inaccessible.

Materials

Although lexical items from the various branches of Buddhist philosophy are bound to be in the majority, the entries will not be restricted to Buddhist terminology. Lexical items from all fields of knowledge and literary genres will be incorporated.

Collaboration

The aim of the ITLR is to bring

together Sanskritists, philologically trained Buddhologists, classical Tibetologists (with main research interests in Indo-Tibetan and Buddhist materials) and specialists in Digital Humanities.

The development of the database is technically implemented by the International Institute for Digital Humanities and the SAT Daizōkyō Text Database (Tokyo).

Beside scholars from the University of Hamburg, a number of scholars from several universities and institutions have already agreed to cooperate, either on an institutional or individual level.

History

Three workshops have already taken place in Hamburg (2009, 2010,

2011). The next workshop will be hosted in Tokyo (December 2011).

During her stay Giuliana Martini has been testing the developing platform by inputting ca. 180 entries and she has presented a few sample entries during the third ITLR workshop. Much time and energy was spent in engaging discussions and exchange of ideas about the concept and modelling of the database, now in the process of leaving the testing phase behind and entering its fully operative inputting stage.

In due time the platform will be made freely and fully accessible to the public.

ITLR project: <http://www.kc-tbts.uni-hamburg.de/index.php/en/projects>

❶ The AAI and DDBC are partner institutions since the signing of a memorandum of understanding in November 2009.