【Format for Final Report】

※Project No.	AKS 2007-AA-2002

Korean Studies Promotion Projects

(Korean Classics Library 100)

Final Report

Title of Research Project	**Korean Classics Library: Philosophy & Religion Series**				
Research Period	**2007/12/1-2010/11/30 (3 years)**				
Research Grant Received	**Year 1**	**Year 2**	**Year 3**	**Year 4**	**Year 5**
	$211,636	$146,702	$166,500		
Signatures	Project Director	Robert E. Buswell, Jr			
	Authorized Representative of the Administrative Entity	Kenneth Castro-Oistad			

Abstract of Research Contents and Results

Project Title	**Korean Classics Library: Philosophy & Religion Series**
Project Director	Robert E. Buswell, Jr

The goal of the Philosophy and Religion Series is to prepare accurate, copiously annotated translations, with extensive introductions, of classic works in Korean Philosophy and Religion, as part of the Korean Classics Library project of the AKS's Korean Studies Promotion Service (KSPS).

During the initial three-year period of the grant ("round one"), we translated seven classic works. The University of Hawaii Press has committed to publishing all the works in the series, pending the usual prepublication review.

Six of the seven works in this first round of the series have been substantially completed by the translators. In several cases, the PI has been in touch with the translators regarding specific revisions that are requested prior to the prepublication review. Three manuscripts are now ready for submission for prepublication review and a fourth should be ready by the end of June, 2011. The remaining three manuscripts are now being reviewed by the series PI and should be ready for prepublication review by the end of the summer. Publication will proceed normally one year after the review process is initiated for each volume.

Ⅰ. Performance Results

1. Project Achievements

Classification	Original Plan	Number of achievements	Notes
Publication of articles			
Books or textbooks published	7	pending	In publication review with editorial board and publisher
Academic activities	3 conferences/workshops	1 group workshop and several smaller meetings	Because of decreased budgets due to lower currency exchange rates
Self-regulatory items			

2. Details of Project Achievements

A. Journal Articles

No.	Title of article		Author
Name of Journal		Type of the Academic Journal	
Relevance to the Research Project			
Notes			

B. Books or Textbooks (published)

No.	Title	Author
7		

Publisher	University of Hawaii Press
Relevance to the Research Project	
Notes	Pending

C. Academic Activities

No.	Name of seminar (or conference)	Date and Place
1	1 major translation workshop	August 14-15, 2009, UCLA
Number of Papers Presented	7 participants	
Relevance to the Research Project	To discuss individual and common translation issues pertaining to Korean Classics Library. Senior scholars paired up with junior scholars to offer guidance.	
Notes	Other smaller workshops also took place between translators and one of the editors	

Ⅱ. Final Report

Project Contents

The seven works and translators of the Philosophy and Relgion series are:

1. Ŭisang 義湘 (625-702). ***Hwaŏm ilsŭng pŏpkye to*** **華嚴一乘法界圖** (Diagram of the Realm of Truth of the One Vehicle of the Flower Garland School). Robert Gimello (Notre Dame University), translator

Brief biography
Robert M. Gimello (Notre Dame University) took his Ph.D. in East Asian Languages and Civilizations and Buddhist Studies at Columbia University (1976). A specialist in the history of East Asian Buddhism, he deals with Buddhism in medieval and early modern China but also in medieval Korea and Japan. He has taught at Dartmouth College (1971-75), the University of California, Santa Barbara (1976-81), the University of Arizona (1981-1999), and Harvard University (1999-2007), and he is now Research Professor of Theology and of East Asian Languages & Cultures at the University of Notre Dame (2007--). He has also held temporary appointments at Heidelberg University (Germany), Eötvös Loránd University (Budapest), the Charles University (Prague), the Chinese Institute for Buddhist Studies (Taipei), and Seoul National University. Chief among his subjects of scholarly interest and publication are Huayan/Hwaŏm (華嚴) Buddhism, Buddhism and literati culture, Esoteric Buddhism (密教), comparative mysticism, and religion in visual culture.

Book description
The *Ilsŭng popkye to* 一乘法界圖 (*Diagram of the Realm of Truth*) is a gnomic summary of the essential teachings of Huayan/Hwaŏm (華嚴) Buddhism. It consists in two parts. Part one is a sequence of 30 seven-character verses, arranged in the form of a convoluted “seal” (印) with 54 “corners” (角) and preceded by a very brief (70 character) prose introduction. Part two is an extended prose commentary on the verses, comprising approximately 8,000 characters. The author — certainly of the extensive commentarial section, but perhaps also of the verses themselves and their arrangement in diagrammatic form (scholars debate these latter issues) — is the Korean scholar-monk Ŭisang (義湘, 625-702), who was inspired in his endeavor by the Chinese master Zhiyan (智儼, 602-668) with whom he studied during his visit to Tang China. The work is an invaluable window into the world of earliest Huayan thought and it is the textual fountainhead of the whole Korean Hwaŏm tradition. The translation will be accompanied by an extensive introduction discussing both the text and the author, and their place in the broader East Asian Huayan tradition.

2. Hyegyun 慧均 (d.u.) ***Taesŭng saron hyŏnŭi ki*** **大乘四論玄義記** (Notes on the Mysterious Meaning of the Four Treatises of the Mahāyāna): Translation of the *Ch'ojang chungga ŭi* 初章中假義 (Part One: The Meaning of the Middle and Provisional Truths).

Jörg Plassen (Bochum University) and Yeonshik Choe (Mokpo National University), cotranslators

Brief biographies
Jörg Plassen (Bochum University) received his Magister and Dr. Phil degrees (2002) in Chinese Studies from Hamburg University, where in 2000 he submitted a dissertation on exegesis and practice in Chinese Sanlun (K. Samnon). From 1999 to 2002 he was employed as a researcher in the Korean Studies department of Ruhr-Universitaet Bochum, and was subsequently appointed a Juniorprofessur (assistant professor) at the same institution. After a stint as professor of Korean Studies at Hamburg University, Professor Plassen has now returned to Bochum University as Professor of East Asian Religions. Besides his continuing research interest in Sanlun/Samnon, Professor Plassen's other main field of research is the intellectual history of early Korean Buddhism, with a special interest in Silla Buddhism and the exegetical methods of the well-known exegete Wŏnhyo.

Choe Yeonshik (Mokpo National University) received B.A. and M.A. degrees in History from Seoul National University, where in 1999 he also obtained a doctorate for a dissertation on Kyunyŏ's Hwaŏm thought. After a postdoctorate in Japan at Komazawa University (2000-2002), he worked as a researcher in the Kyujanggak library of SNU and the Buddhological department of Geumgang University. Since 2005, he has been teaching as a professor of history at Mokpo National University. Interested in diverse issues related to the history of Silla and Koryŏ Buddhism and the influence of the *Dasheng chixin lun* in East Asia, Professor Choe has published on a wide range of issues in the intellectual and textual history of Korean Buddhism, including studies on the influence of Silla Hwaŏm on early Japanese Buddhism and related authorship problems.

Book description
Written around the turn of the 6th to the 7th century by the monastic superintendent Hyegyun 慧均 (d.u.), a Paekche monk who had studied in southern China, the *Taesŭng saron hyŏnŭi ki* 大乘四論玄義記 (Notes on the Mysterious Meaning of the Four Treatises of the Mahāyāna) constitutes the oldest commentary of Korean Buddhism extant in substantial parts and a rare source for the study of Paekche Buddhism. The volume will provide an annotated translation of the introductory part of the text ("Ch'ojang chungga ŭi" 初章中假, Part One: The Meaning of the Middle and Provisional Truths) as preserved in a Japanese manuscript, an edition of the source text, and a detailed analysis of its origins, contents and reception. Hyegyun's text offers a detailed introduction to the exegetical formulae used in religious practice by the East Asian Sanlun school centered around Falang 法朗 (507-581), providing a wealth of important information not found in Chinese works. The contents not only allow first-hand insights into the nature of Chinese and Paekche Samnon, but are also relevant for understanding the exegetical methods of the famous Silla exegete Wŏnhyo (617-686).

3. Chinul 知訥 (Pojo *kuksa* 普照國師 (1158-1210). *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi* 法集別行錄節要並入私記 (*Excerpts from the Dharma Collection and Special Practice Record, with Personal Notes*). Robert Buswell (UCLA), translator

Brief biography

Robert Buswell (UCLA) is distinguished professor of Buddhist Studies in the Department of Asian Languages and Cultures, director of the Center for Buddhist Studies (http://international.ucla.edu/buddhist/), and founding director of the Center for Korean Studies, at the University of California, Los Angeles (UCLA). He also serves concurrently as the founding director of the Academy of Buddhist Studies (Pulgyo haksurwŏn) at Dongguk University, Seoul. He was elected president of the Association for Asian Studies for 2008-09 and will serve as past-president and past-past-president in subsequent years. Buswell is the author or editor of fourteen books and some forty articles concerning the Korean, Chinese, and Indian Buddhist traditions and on Korean religions more broadly. His recent authored books include *Cultivating Original Enlightenment: Wŏnhyo's Kŭmgang Sammaegyŏng Non (Exposition of the Vajrasamadhi-Sutra)*, T*he Collected Works of Wŏnhyo*, vol. 1 (Honolulu: University of Hawaii Press, 2007). His recent edited volumes include *Religions of Korea in Practice* (Princeton University Press, 2007), *Currents and Countercurrents: Korean Influences on the East Asian Buddhist Traditions* (Honolulu: University of Hawaii Press, 2005), and the *Encyclopedia of Buddhism*, 2 vols. (Macmillan Reference, 2004). Buswell earned his Ph.D. in Buddhist Studies in 1985 from the University of California, Berkeley; his M.A. (Sanskrit, 1983), and B.A. (Chinese, 1981) were also from Berkeley.

Book description

Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi 法集別行**錄**節要並入私記 (*Excerpts from the Dharma Collection and Special Practice Record with Personal Notes*) is the magnum opus of the eminent Koryŏ-period monk, Chinul 知訥 (1158-1210). Written in 1209, one year before his death, the *Chŏryo* (*Excerpts*) is the product of Chinul's mature thought and lifelong study. The text is structured around excerpts from a text by the Tang Buddhist scholiast Kuifeng Zongmi 圭峰宗密 (780-841), which contains Zongmi's synopses of the views and practices of four representative schools of Chan Buddhism and champions the approach of sudden awakening/gradual cultivation. Chinul's exegesis of the text focus on a discussion of the different taxonomies of sudden and gradual approaches to enlightenment and practice, culminating in a detailed exegesis of the soteriological stratagem of sudden awakening/gradual cultivation (*tonŏ chŏmsu* 頓悟漸修), in conjunction with treatments of three distinct approaches to Buddhist meditative development. Chinul concludes with selections from the writings of Dahui Zonggao 大慧宗杲 (1089-1163), the systematizer of the *gong'an* (K. *kongan*) system of Chan practice, in order to elucidate the proper approach to *hwadu* meditation, a new type of Sŏn practice first taught in Korea by Chinul. As the most comprehensive of Chinul's works, *Excerpts* illustrates well the synthetic trend of his thought, in which the convergence of Sŏn practice and scholastic doctrine (Kyo) is demonstrated. This updated and newly annotated translation of *Excerpts* will also be significant for its place in a larger project to translate into English all four works of the *Sajip* 四集 (*Fourfold Collection*), of which Chinul's *Excerpts* is the last and culminating text. The *Sajip* has been the core of the monastic curriculum in Korea since the seventeenth century and continues to be widely studied today, demonstrating the continuing influence of Chinul's magnum opus in Korean Buddhism.

4. T'aego Pou 太古普愚, Naong Hyegŭn 懶翁惠勤, Paegun Kyŏnghan 白雲景閑: Late-Koryŏ Sŏn Works. Patrick Uhlmann (Geumgang University), translator

Brief biography
Patrick Uhlmann (UCLA) is an assistant professor of Buddhist Studies at Geumgang University in Korea; he is a PhD candidate in Buddhist studies, University of California, Los Angeles and received his M.A. in Buddhist Studies from Dongguk University in 2000. His dissertation is entitled “The triad of Zhikong, Naong, and Muhak: the Construction of Korean Buddhism in the Late Koryŏ-Early Chosŏn Dynasties.” The dissertation deals with a crucial period in the history of Korean Buddhism, during which the parameters of Buddhist institutions, lineages, and the preeminence of the meditative Sŏn school were established, thereby influencing both the doctrine and practice of Korean Buddhism up to the present.

Book description
This volume offers annotated translations of extensive selections from the discourse records (*ŏrok* 語錄) of the “three Sŏn (Zen) masters of the Late-Koryŏ" (*Yŏmal samsa* 高麗三師)”: T'aego Pou 太古普愚 (1301-1382), Naong Hyegŭn 懶翁惠勤 (1320-1376), and Paegun Kyŏnghan 白雲景閑 (1298-1374). Their discourses are collected in, respectively, the *T'aego hwasang ŏrok*, the *Naong hwasang ŏrok*, and the *Paegun hwasang ŏrok*, which appear in the sixth volume of the *Han’guk Pulgyo chŏnsŏ* 韓國佛教全書. The material selected for translation consists of discourses, essays, poems, funerary addresses, eulogies, and letters by these three eminent monks, who are traditionally considered to have substantially influenced and contributed to the development of the Korean Sŏn tradition. This material offers insight into these masters’ individual approaches to Sŏn practice and doctrine and also contributes to a general understanding of Buddhism in fourteenth century Korea, including its institutional, social, cultural, and political aspects.

5. Hyujŏng 休靜 (Sŏsan *taesa* 西山 大師) (1520-1604). *Sŏn’ga kwigam* 禪家龜鑑 (Speculum on the Sŏn School)**.** John Jorgensen, translator

Brief biography
John Jorgensen is retired from his position as senior lecturer in Japanese Studies at Griffith University in Australia and former head of its School of Language and Linguistics. Jorgensen is a specialist in the Sŏn (Chan/Zen) school of East Asian Buddhism and also has a continuing research interest in the new religions of Korea. Jorgensen is the author of the massive book *Inventing Hui-neng: Hagiography and Biography in Early Ch’an* (Leiden: Brill, 2005). His many translations of Korean sources include *The Essential Passages that Directly Point at the Essence of the Mind, Reverend Baegun (1299-1375)* (with Eun-su Cho) (Seoul: Jogye Order Publishing, 2005). His recent publications related to Korean Buddhism include “Korea as a Source for the Regeneration of Chinese Buddhism: The Evidence of Ch’an and Sŏn Literature,” in

Robert E. Buswell, Jr, ed., *Currents and Countercurrents: Korean Influences on the East Asian Buddhist Traditions*, (Honolulu: University of Hawaii Press, 2005), pp. 73-152.

Book description
The *Sŏn'ga kwigam,* one of the most influential and enduring works of the Korean Buddhist tradition, was written by Sŏsan Hyujŏng 西山休靜 (1520-1604), the preeminent Korean monk of the Chosŏn dynasty. Hyujŏng's systematic outline of Korean Sŏn philosophy and practice draws heavily on the writings of Chinul 知訥 (1158-1210) and his inspiration Dahui Zonggao 大慧宗杲 (1089-1163), as well as on Chinul's successors within the Koryŏ Chogye order. Jorgensen's treatment will offer a complete, thoroughly annotated translation of the *Sŏn'ga kwigam*, together with a detailed biography of Hyujŏng and his place in the Korean Buddhist tradition. It will also include an exhaustive textual history of the *Sŏn'ga kwigam*, including its printings and distribution in Korea, China, and Japan. Unlike previous attempts to render the text, Jorgensen's translation will be made from the literary-Chinese (*hanmun*) original, and will also refer to the pre-modern Korean translation and commentary (*ŏnmun chuhae*). In addition, modern translations into Korean, Japanese and English will be consulted, as will also what appears to have been a commentary in Chinese printed in Japan in 1678. The goal of the project is to provide a far more reliable and accurate English translation of this important text than is currently available, with notes on the sources and explanations of the major issues presented by Hyujŏng in a number of short essays. An attempt will be made to explain the enduring popularity of Hyujŏng's book and to place it in its historical and doctrinal contexts.

6. Paek Yongsŏng 白龍城 (1864-1940). *Kwiwon chŏngjong* 歸源正宗 (The Correct Religion that Returns to the Source), Mark Nathan (State University of New York, Buffalo), translator

Brief biography
Mark Nathan finished his Ph.D. in Buddhist Studies in the Asian Languages and Cultures department at UCLA in summer, 2010, and is currently an adjunct assistant professor at the University at Buffalo (SUNY Buffalo). He received his undergraduate degree from Rutgers University and his master's from the University of Chicago. Nathan Nathan's dissertation treats the modern transformation of Korean Buddhism and the role that Buddhist propagation (*pogyo*) played in the changes that the tradition has undergone since the early 20th century. His research interests are centered mainly on the religious culture of modern Korea and the ways in which modern religions, particularly Buddhism, have been shaped by their interaction with one another and with the changing society, political environment, and dominant legal structures in Korea.

Book description
Paek Yongsŏng's *Kwiwŏn chŏngjong* (The Correct Religion that Returns to the Source) presents a doctrinal defense of Buddhism against polemical attacks coming mainly from Christian adherents but involving the recycled arguments of Confucian proponents. Written in 1910 and published in 1913, Paek's work was the first by a Korean monk to

address the differences between Buddhist and Christian thought. In contrast to Han Yongun's *Chosŏn Pulgyo yusillon* (Treatise on the Reformation of Korean Buddhism), which merely discredits Christian teachings as superstitious and philosophically invalid without engaging them, Paek seeks instead to juxtapose Buddhist and Christian doctrines against the backdrop of Confucian learning in an effort to demonstrate the correctness of Buddhist teachings, their compatibility with core Confucian principles, and the utter fallacy of Christian positions. He engages Christian teachings in a sustained philosophical and doctrinal debate in order to counter the denunciations of Buddhism that were circulating widely at the time. As such, the *Kwiwŏn chŏngjong* is an invaluable resource in the history of modern Korean religious and philosophical thought.

7. Kim Iryŏp 金一葉. ***Ŏnŭ sudoin ŭi hoesang*** 어느 修道人의 回想 (*Memoir of a Practitioner), Selected Writings of Kim Iryŏp*. Jinyoung Park (American University), translator

Brief biography
Jin Y. Park is Associate Professor of Philosophy and Religion at American University in Washington, D.C. Park earned her Ph.D. at State University of New York at Stony Brook, her MAs at New York University and Yonsei University (Seoul, Korea) and her BA at Yonsei University. Her research areas include the Buddhist encounter with modernity in Korea, Korean Chan/Sŏn and Huayan/Hwaŏm Buddhism, Buddhist-Western comparative philosophy, and Buddhist ethics. Her publications include *Buddhisms and Deconstructions* (2006), *Buddhism and Postmodernity: Zen, Huayan, and the Possibility of Buddhist Postmodern Ethics* (2008), *Makers of Modern Korean Buddhism* (forthcoming) and *Merleau-Ponty and Buddhism* (co-edited, forthcoming). She is currently co-chair of the Korean Religions Group of the American Academy of Religion and also serves as a co-chair of the International Society for Buddhist Philosophy.

Book description
Memoir of a Practitioner: Selected Writings of Kim Iryŏp offers translations of the writings of "New Woman" and Buddhist nun Kim Iryŏp 金一葉 (1896-1971), an influential writer and intellectual during the 1920s. The translation will have three sections: (1) autobiographical essays; (2) feminist writings; (3) Buddhist writings. Buddhist writings will be mostly selections from *Ŏnŭ sudoin ŭi hoesang* 어느 修道人 回想 (*Memoir of a Practitioner*); autobiographical and feminist writings will consist of selections from her publications in the 1920s. Discussions of Buddhist modernity in Korea have been dominated by socio-historical and political interpretations. Kim Iryŏp's writings bring in yet another aspect of modern Korean Buddhism, through her sophisticated interpretation of Buddhist philosophy in the context of feminist thought and enlightenment ideas of the time. The book seeks to make a contribution to the increasing importance of and interest in women's writings, history, and culture within both academic circles and a general readership; the book will also illustrate the influence of newly emergent feminist literary approaches on Buddhist scholarship. This translation will thus offer a rare opportunity to hear the resonant voice of an influential woman within the Korean Buddhist tradition.

Background of the Philosophy and Religion Series

In order to place in context the current progress in the Philosophy and Religion Subseries of the Korean Classics Library 100, let me outline briefly the history of this project. When the Korean Classics Library (KCL) was first announced, there seems to have been only a minimal response to the call to establish translation series within the KCL. Prof. Han Do-hyun, then-director of the Strategic Initiative on Korean Studies (SIKS, now the Korean Studies Promotion Service, or KSPS), urgently requested a meeting with me in Seoul to discuss the project and encourage UCLA to propose a possible series of translations. After submitting an initial proposal to Prof. Han (and since there were still apparently few other applications), I was then encouraged to add a few more works to the list and divide the proposal into two separate subseries. After SIKS' initial call for proposals, SIKS own advisory board noted that the original call for ten works per series was unrealistic for a 3-5 year project, and instead suggested that each series be limited to six projects per tranche of support. Because SIKS was also quite innovative in seeking to think about the long-term needs of the field, we were also advised that SIKS conceived of these projects as involving a funding tranche of an initial 3-5 years, with a renewal for another 3-5 year period, up to ten years total, if the first round were successful.

Following the instructions that SIKS gave us, UCLA submitted two related proposals, for a subseries in Philosophy and Religion, with Robert Buswell as Principal Investigator, and a subseries in Historical Materials, with John Duncan and Buswell as Co-Principal Investigators. In order to meet the urgent deadlines that the government funding agency required of SIKS, there was no time to solicit proposals from across the field, so the principal investigators had little choice but to rely heavily on close colleagues in our fields and our own graduate students in order to fill out the series titles. Ultimately, we were pleased with the range of materials we proposed to translate and felt they would help significantly to expand the canon of Korean Classics in English translation.

Our other major goal in the Round One application was to put in place the administrative and editorial infrastructure necessary to sustain these translation series over the long term. Our first task was to hire a senior editor who would be able to work with us throughout the grant period, and potentially as long as a decade. We were extremely fortunate to be able to hire Dr. Jennifer Jung-Kim, a UCLA-trained specialist in Korean history who had taught at Smith College and had recently returned to Los Angeles. We also consulted closely with the UCLA Purchasing Office in order to develop the hiring and payment guidelines for our collaborators. UCLA would not allow us to formally "hire" our translators and begin work on the project until these administrative guidelines were in place.

Finally, after finalizing all the relevant administrative issues, we were ultimately able to hire our translators and have them begin their work in the summer of 2008; we reported this start date to SIKS in previous reports. Hence, even though we are now in the third year of the grant, several of the translators have in fact only been permitted to work on their projects for about two years. The projects were also affected by the unexpected and sharp decrease in our US dollar budget caused by the currency fluctuations of the 2008-09 project year, which forced us to curtail some activities and cancel others. Even with this compressed time schedule and financial challenges, we are pleased to report that virtually all the translators had substantially completed manuscripts by the end of our first three-year tranche of support.

As you well know, translations of works written centuries, even millennia, ago will be challenging even for specialists in Korean Studies, let alone for a general audience that does not have substantial background in Korean culture and history. For this reason, we believe it is crucially important to work closely with our translators to ensure that the introductions place each translation within its broader cultural and intellectual context, in order to provide a window onto the time and place of composition. Our goal is to ensure that the significance of each of these texts within the Korean cultural tradition will be clear to our readers. Copious annotation will also be required in order to clarify for a modern audience the literary and cultural allusions employed by the authors of these classic texts. We are targeting the translations, introductions, and annotations to the level of an advanced undergraduate audience, since we believe the most important audience for these texts long term will be the undergraduate classroom. We fully realize that both the principal investigators and our senior editor will need to continue consulting closely with our translators even after the Round One grant period is over with suggestions, additions, and revisions to their introductions.

We had originally planned to hold annual workshops with groups of translators to discuss common issues faced in rendering Korean texts into English. Budget cuts deriving from currency fluctuations cut seriously into this plan, however. Instead of larger workshops, we held several smaller annual meetings with one or two translators and the principal investigators, both in Los Angeles and Korea. We were not able to meet each year with every translator, but we have met at least once, and in some cases, multiple times with virtually every individual translator during the course of Round One. We have also communicated frequently with each translator by email and, in some cases, by telephone.

For all these reasons, we believe that UCLA has been a reliable partner with AKS on this project and has done its best to further the aims and goals of the former SIKS (now the KSPS). Beyond working together with our collaborators, we have also worked hard to help raise the profile of both KSPS and the AKS by doing several interviews

regarding the Korean Classics Library project with newspapers, radio, and television, in both Korea and the West. These interviews have helped to broaden awareness of the project among the public at large and to demonstrate the importance of these texts in understanding Korean culture, thought, history, and society.

In accordance with our original understanding with SIKS, we have also spent considerable effort over the last year and a half in developing the set of works that are included in the second round of both series. These works have been chosen carefully to include material that will complement works included in our first round. We have also selected scholars who are already proficient in these materials and will thus be able to complete more speedily their translations and introductions. The UCLA editorial office learned a lot about managing this project during our first three years and we have worked out all the administrative "kinks." We are therefore confident that our second round of translations will go even more quickly and smoothly than our first round.

Current Status of the Philosophy & Religion Series

December 2007 – July 2008: Set up system to pay translator

August 2008 – November 2010: Translators worked on translations

November 30, 2010: Deadline to receive completed first drafts of manuscripts from translators

December 2010 – May 2011: Receive complete drafts and edit them in-house in preparation to send out manuscripts to editorial board

Publication Plans

After close consultations with Ms. Pat Crosby, senior editor at the University of Hawaii Press, the UCLA team proposed a "Korean Classics Library" series to the University of Hawaii Press along with an editorial board of international scholars that would conduct and evaluate the prepublication reviews of the proposed volumes in the series. At the meeting of the University Press's own editorial board in April, 2011, this proposal was accepted and we have begun the process of preparing the initial volumes for review. By conducting the prepublication reviews ourselves, we would have more control over the manuscripts and can hopefully complete the review process more expeditiously than a busy senior editor at the Press would be able to do on her own. This is the approach Buswell has taken with the Collected Works of Wonhyo Series, which he also runs through UHP, and the Classics in East Asian Buddhism series on whose editorial board Buswell also sits. We have subventions of $3,000 per title being held by UHP

specifically to publish volumes in this series. The subventions will help ensure timely publication of the titles.

As we have noted in previous reports, because of the difficulty of marketing such specialized translations the UHP prefers to spread out publication of the volumes in the series, so as not to flood the market in any one year. We therefore expect that we will need to spread the actual publication of the volumes in the Korean Classics Library out over a number of years. Even though this plan will extend the publication schedule for the series, spreading publication out over several years will help to maintain a consistent profile for the Korean Classics Library. In order to have all the volumes appear in a timely fashion, we may need to explore taking certain volumes to other series within the Press (such as the "Classics in East Asian Buddhism" series), or to other university presses that have a track record of publishing books on Korea. Any such negotiations will be handled on a case-by-case basis.

Update on Translations

Ŭisang, *Hwaŏm ilsŭng pŏpkye to,* translated by Robert Gimello

The translator, one of the premier specialists in Huayan/Hwaŏm Buddhism, has a completed first draft of the full translation and reports that he will finalize the annotation and introduction over the summer. The translation is of especially high quality, and offers a model of the very best in Buddhistic translations into English, so we are certain it will be quickly reviewed and should be able to go straight into production, with little if any revision or copyediting. During the grant period, Professor Gimello has presenting papers on Ŭisang's intellectual background at several different international conferences, papers that are serving as the basis for the extensive introduction he is developing for this volume. He reports that he expects to have the introduction substantially finished by the deadline. We expect that Professor Gimello's work will be the definitive translation and study of this important text in early Korean Buddhism for at least the next generation.

Hyegyun, *Taesŭng saron hyŏnŭi ki (Ch'ojang chungga ŭi*), translated by Jörg Plassen and Choe Yeonshik

The initial draft of the translation and annotation is effectively done and revisions continue on the important introduction to this work, in consultation with the PI. As one of the only extant examples of Paekche classical writing, the translation team has had to deal with thorny issues of textual editing in order to establish their text before beginning

the translation. Due to the poor quality of the only photocopy of the manuscript available, substantial efforts were spent on deciphering the characters and deciding on the correct readings. These textual issues were fully addressed during the second year of the grant. Co-translator Prof. Choe Yeonshik prepared an electronic transcript of the full text and the two collaborators met in Korea at the end of February 2009 to work jointly through the whole text, discussing most of the remaining unclear readings. Prof. Choe's definitive edition of the text, providing sentence separation and extensive text-critical footnotes as well as a lengthy introduction, has been published in the meantime, and can be considered a major achievement of our research team.

In the course of preparing the translation, Prof. Plassen read significant portions of the text with his graduate students during the Winter term 2008/09, and again in the Summer term 2010, thus significantly improving his own understanding of the text. Once Prof. Plassen went on sabbatical leave in September, 2010, he was freed from much of his usual teaching and administrative loads, giving him much more leeway to work on the translation.

Both scholars are specialists in the commentarial genre of Buddhist literature and are developing a specialized English vocabulary to convey as accurately as possible the denotations of the original Hanmun material. The translation sample attached here provides a sense of the unique style the translators are developing to render this complex material. The translation is carefully considered and extraordinarily accurate, but the vocabulary is quite idiosyncratic and once the translators finalize their first draft, the manuscript may require some revision for English style. We anticipate that Buswell will need to sit down together with the two translators and discuss their translation in some detail, in order to find a viable middle ground between scholarly accuracy and stylistic felicity.

The extensive introduction these two scholars are currently finishing will make a significant contribution to original scholarship on Paekche Buddhism. During the grant period, the translators have published a number of articles related to the text, which cover the textual history, the key contents of the text, and its role in the emerging San-lun/Samnon traditions, as well as its influence on the scholiast Wŏnhyo. These articles and book chapters provide a substantial content basis for the publication, and only remain to be synthesized to form the introductory chapters of the book.

Chinul, *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi*, translated by Robert Buswell

A complete draft of the translation is finished and the annotation is substantially complete. Over the final year of the grant, the translator concentrated on preparing an extensive introduction to the translation, which focused on Chinul's analysis of the "sudden-gradual issue" in Korean Buddhist soteriology, exploring as well its wider ramifications in East Asian Buddhist thought. The current draft includes a heavily annotated complete translation of this important text, with a substantial introduction and extensive bibliography. After final copyediting for consistency of style, translation equivalencies, and transcription systems, etc., the manuscript will be ready for prepublication review.

T'aego Pou, Naong Hyegŭn, Paegun Kyŏnghan, *Koryŏ hugi Sŏn chip*, translated by Patrick Uhlmann

The translator has submitted a complete draft of the full translation, but has continued to revise the English draft, focusing especially on issues of style and accessibility. Prof. Uhlmann continues to be at work preparing the annotation, glossary, a content synopsis of each entry, and a general introduction. The editor met with Uhlmann in Korea in October, 2010, to work through issues of style, format, and presentation. The translation is accurate, but since the translator is a non-native speaker of English, the text will require careful copyediting for English style before submitting it for prepublication review.

Hyujŏng, *Sŏn'ga kwigam* (Speculum on the Sŏn School), translated by John Jorgensen

Over the final year of the grant, Prof. Jorgensen has polished and checked the initial draft translation against both the ŏnhae and Hanmun texts, doubled the amount of material in the annotation, and completed a comprehensive introduction to the text. Professor Jorgensen is a preeminent specialist in this genre of Sŏn literature, and the translation is impeccably accurate, felicitously rendered, and copiously annotated. The volume is now ready to enter prepublication review.The PI has already made some specific suggestions to the translator that may strengthen the coverage of the introduction, which the translator will be encouraged to consider as he revises the manuscript following the prepublication review and prepares it for production. Because Professor Jorgensen's rendering will be the first made into English directly from both the ŏnhae and Hanmun texts, we expect that this translation will be the definitive translation of Hyujŏng's influential work for the next generation.

Paek Yongsŏng (白龍城), *Kwiwŏn chŏngjong* (歸源正宗), translated by Mark A. Nathan

Throughout his work on translating this text, Dr. Nathan has been simultaneously writing a dissertation that draws substantially on the *Kwiwŏn chŏngjong* and related materials from the Colonial Period. While this approach meant that his progress on the translation was slower than he initially anticipated, his dissertation research is directly relevant to his translation and has thus speeded the writing of the substantial introduction to the text. With his dissertation completed in July, 2010, Nathan has been able to devote a more his time to the translation component of the project, but he reports that his progress was slowed by his pursuit of a permanent academic position. Now that he has just been appointed to a tenure-track professorship at the University of Buffalo, Prof. Nathan reports that he will need some additional time to complete final revisions on the manuscript and the annotations. Although this is the only manuscript in this series that is not substantially finished, the material submitted to date has been of high scholarly quality and we are confident that we will receive a complete manuscript in a timely fashion. Because this manuscript is slightly behind the other translations in this series, we are scheduling this manuscript last in line for publication.

A Memoir of a Practitioner: Selected Writing of Kim Iryŏp, translated by Jin Y. Park

Prof. Park has completed a full translation with extensive annotation of Kim Iryŏp's works and has finalized a comprehensive introduction to Kim Iryŏp's life and thought. We are extremely pleased with the overall quality of the manuscript, but because the translator is a non-native speaker of English, it will need some light copyediting for English style. The volume is ready for prepublication review, and will probably be among the first works to appear in the series.

Ⅲ. Research Participants' List

1. Project Participants

Category	No. of Participants	Personnel Information		Participation Period
		Name	Affiliation	
Project Director	1	Robert Buswell	UCLA	2007/12/1-present
Part-time senior editor	1	Jennifer Jung-Kim	UCLA	2008/5/1-present
Research Assistants	3	Maya Stiller	UCLA	2009 Fall and 2010 Winter
		Sumi Lee	UCLA	2008-09 and Fall 2009
		Mark Nathan	UCLA	Fall 2009

In addition, the following translators also participated in the project.

Robert Buswell (UCLA), translator, Chinul 知訥 (Pojo *kuksa* 普照國師 (1158-1210). *Pŏpchip pyŏrhaeng nok chŏryo pyŏngip sagi* 法集別行錄節要並入私記 (*Excerpts from the Dharma Collection and Special Practice Record, with Personal Notes*).

Robert Gimello (Notre Dame University), translator of Ŭisang 義湘 (625-702), *Hwaŏm ilsŭng pŏpkye to* 華嚴一乘法界圖 (Diagram of the Realm of Truth of the One Vehicle of Hwaŏm).

John Jorgensen (Gold Coast College emeritus, independent scholar), translator, Hyujŏng 休靜 (Sŏsan *taesa* 西山 大師) (1520-1604). *Sŏn'ga kwigam* 禪家龜鑑 (Speculum on the Sŏn School).

Mark Nathan (State University of New York, Buffalo), translator, Paek Yongsŏng 白龍城 (1864-1940). *Kwiwon chŏngjong* 歸源正宗 (The Correct Religion that Returns to the Source).

Jinyoung Park, (American University), translator, Kim Iryŏp 金一葉. *Ŏnŭ sudoin ŭi hoesang* 어느 修道人의 回想 (*Memoir of a Practitioner), Selected Writings of Kim Iryŏp*.

Jörg Plassen (Bochum University) and **Yeonshik Choe** (Mokpo National University), cotranslators, Hyegyun 慧均 (d.u.) *Taesŭng saron hyŏnŭi ki* 大乘四論玄義記 (Notes on the Mysterious Meaning of the Four Treatises of the Mahāyāna): Translation of the *Ch'ojang chungga ŭi* 初章中假義 (Part One: The Meaning of the Middle and Provisional Truths).

Patrick Uhlmann (Geumgang University), translator, T'aego Pou 太古普愚, Naong Hyegŭn 懶翁惠勤, Paegun Kyŏnghan 白雲景閑: Late-Koryŏ Sŏn Works.

2. Others (Changes on Project Plan)

There have been a few minor changes since the inception of the project. As mentioned earlier, currency fluctuations and rising costs in general have forced us to curtail some of our activities. As a result, we were only able to hold one multi-participant translation workshop, rather than the regular series we originally planned. But we have been able to hold numerous smaller workshops, usually involving the PI and one or two translators each time.

Second, as we reported previously, we have decided to set aside funds for publication subventions at $3,000 per title. Given the current financial situation at academic presses in the United States, it is difficult to publish books on Korea without a subvention. We have thus allocated $21,000 from our budgets for the publisher. Originally, we had envisioned having each translator secure his/her own subvention, but we decided during the first year that it would be more prudent for the series editorial office to offer modest subventions to speed publication.

By bringing the prepublication reviews in-house through a series editorial board, and by offering subventions, we believe the translations will be published at a faster pace than by leaving the entire publication process in the hands of the press.