



妙法蓮華經觀世音菩薩
 今時无盡意菩薩而後
 掌向佛而住是言世尊觀
 緣名觀世音佛告无盡意
 量百千万億衆生受諸
 薩一心稱名觀世音菩薩而
 得解脫若有持是觀世音
 大火不能燒由是菩薩威神力
 所漂稱其名号即得淺處若有百千万億衆
 生為求金銀瑠璃車乘馬腦珊瑚帛綈真
 等寶入於大海假使黑風吹其船飭漂墮羅
 刹鬼國其中若有乃至一人稱觀世音菩薩

Interpretation and Translation of Buddhist Texts: Past and Present

November 8-9, 2024

Ludwig-Maximilians Universität München, Munich, Germany

Call for papers

Abstract submission deadline: *April 30, 2024*

Please send a 300-word maximum abstract (both as Word & PDF files) and a brief C.V. to the e-mail address below.

buddhist-studies-workshop@lrz.uni-muenchen.de

Notification of acceptance: *May 31, 2024*



The Doctoral Program in Buddhist Studies at Ludwig Maximilian University of Munich (LMU) is pleased to announce a call for papers for the upcoming workshop “**Interpretation and Translation of Buddhist Texts: Past and Present**” to be held on November 8-9, 2024 in Munich, Germany.

The core of Buddhism and Buddhist Studies lies in the fundamental pursuit of interpreting and translating the words of the Buddha (*buddhavacana*). In the Pali canon, for example, the Buddha explains some discourses only briefly but his disciples extend and comment upon them in great detail. In certain Buddhist traditions, early exegetical texts and manuals such as the *Niddesa*, the *Peṭakopadesa*, and the *Nettipakaraṇa* are also included in the Canon, thereby emphasizing the importance of such literature in the Buddhist tradition. For more than two thousand years, Buddhist scholars composed a still-growing body of commentaries in order to explain the word of the Buddha. This highlights the significance of textual understanding and interpretation in Buddhism and Buddhist Studies throughout history.

Similarly, in the domain of translation, translators are compelled to engage in a preliminary process of interpretation prior to rendering Buddhist texts into a new linguistic medium either in Indic languages or languages outside of India. The practice of translating the Buddha’s words began in the earliest phase of Buddhist development, possibly even during the historical Buddha’s lifetime. The Buddha himself strongly recommended that his disciples transmit his teachings in their own vernacular languages. These activities resulted in several versions of the Buddha’s teaching, sometimes similar and sometimes different. With the discovery of numerous manuscripts in the past few decades, the comparative studies of these different versions of Buddhist literature, i.e., Pali, Sanskrit, Prakrit, Chinese, and Tibetan, became more popular among Buddhist scholars and need to be discussed.



The workshop “Interpretation and Translation of Buddhist Texts: Past and Present” aims at responding to this inquiry. The workshop will benefit scholars of Buddhist Studies since it focuses on the methods and processes that researchers and translators apply nowadays to understand Buddhist texts. The methods can also be found in the Buddhist texts themselves such as exegetical manuals or commentaries. Reflections on the methods that scholars use nowadays to understand and interpret Buddhist texts are also welcome. The topics of papers might include, but are not limited to:

- history of Buddhist textual transmission and translation,
- commentarial and exegetical methods,
- reading and understanding Buddhist manuscripts,
- translation challenges, and
- cultural and linguistic nuances in the translation of Buddhist texts.

This workshop will be conducted in English.

While it is preferred that the participants seek to have their expenses covered by their home institutions, some travel funding is available and shall be awarded based on need and merit. Please clarify in your email whether or not you require a travel grant from us.

E-mail address for abstract submission:

buddhist-studies-workshop@lrz.uni-muenchen.de

Homepage of the Doctoral Program in Buddhist Studies:

www.en.buddhismus-studien.uni-muenchen.de