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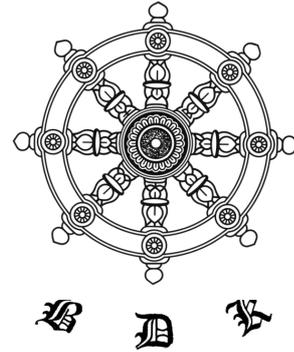


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THE MAHAYANA SUTRA OF PREVIOUS LIVES AND CONTEMPLATION OF THE MIND-GROUND

(大乘本生心地觀經 *Daijō-honjō-shinji-kangyō*, Taishō 159)

Translated by Rolf W. Giebel

ANALYSIS OF THE MIDDLE AND EXTREMES / THE SCRIPTURE ON THE MONK NĀGASENA

(辯中邊論 *Ben-chū-hen-ron*, Taishō 1600/ 那先比丘經 *Nasen-biku-kyō*, Taishō 1670B)

Translated by Jeffrey Kotyk/ Bhikkhu Anālayo

THE FAYUAN ZHULIN (THE JADE GARDEN OF DHARMA FOREST)

(法苑珠林 *Hō-on-jurin*, Taishō 2122)

Volume IV (Fasc. 21–27)

Translated by Harumi Hirano Ziegler

YONG'S SONG OF ACTUALIZING THE WAY/ OBSERVING THE MIND, AWAKENING FROM A DREAM

(永嘉證道歌 *Yōka-shōdōka*, Taishō 2014/ 觀心覺夢鈔 *Kanjin-kakumu-shō*, Taishō 2312)

Translated by A. Charles Muller

Forthcoming titles:

THE FAYUAN ZHULIN (THE JADE GARDEN OF DHARMA FOREST)

(法苑珠林 *Hō-on-jurin*, Taishō 2122)

Volume V–VI (Fasc. 28–40)

Translated by Harumi Hirano Ziegler

THE MADHYAMA ĀGAMA (MIDDLE-LENGTH DISCOURSES)

(中阿含經 *Chū-agonkyō*, Taishō 26)

Volume III–IV

Translated by 關則富, 朱倍賢, 釋法曜, Marcus Bingenheimer, and 釋純因

Edited by Bhikkhu Anālayo and Roderick S. Bucknell

KEY TO THE SECRET TREASURY/ THE HUNDRED RECORDS OF THE TEMPLE OF NATIONAL PURITY

(般若心經秘鍵 *Hannyashngyō-hiken*, Taishō 2203-A/ 國清百錄 *Koku-sei-hyaku-roku*, Taishō 1934)

Translated by Matthew McMullen/ Paul L. Swanson

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(金剛針論 *Kongō-shin-ron*, Taishō 1642/ 修習止觀坐禪法要 *Shujū-shikan-zazen-hōyō*, Taishō 1915)

Translated by KAWAMURA Yūto and BAI Jinghao/ ICHISHIMA Shōshin

TREATISE ON DOCTRINAL DISTINCTIONS OF THE HUAYAN ONE VEHICLE

(華嚴一乘教義分齊章 *Kegon-ichijō-kyōgi-bunzai-shō*, Taishō 1866)

Translated by *Taitetsu Unno, Mark Unno, and Monica E. McLellan

TREATISE ON THE TEN GROUNDS

(十住毘婆沙論 *Jūjū-bibasha-ron*, Taishō 1521)

Translated by Dharmamitra

FLOWER ORNAMENT SUTRA (AVATAMSAKA-SŪTRA)

(大方廣佛華嚴經 *Dai-hōkō-butsu-kegon-gyō*, Taishō 279)

Translated by Dharmamitra

Review:

The Fayuan Zhulin (The Jade Garden of Dharma Forest) Vol. I

(Translated by Koichi Shinohara)

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The *Fayuan zhulin*, compiled by Daoshi in the year 666 or 668 of the Tang dynasty, contains a vast number of quotations from the Buddhist Tripiṭaka as well as from non-Buddhist texts, historical books, and novels. This text is categorized and explained in 100 fascicles or 668 sections and has often been referred to as “an encyclopedia of Buddhism.” *A Forest of Pearls from the Dharma Garden* in the BDK English Tripiṭaka Series is an attempt to translate it in its entirety, and this paper will discuss and review the first volume, which contains fascicles 1–7.

Daoshi, the editor of the *Fayuan zhulin*, was ordained at the age of 12 and studied Vinaya at the Qinglong Monastery in Chang’an. Later, in the Xianqing period (656–661), he participated in scripture translation project led by Xuanzang. In the third year of the Xianqing period (658), when the Ximing Monastery was completed, Xuanzang moved there to continue his work on the scripture translation project. Daoshi also moved to Ximing Monastery, where he met Daoxuan. Daoxuan, along with Xuanzang, was deeply involved in Daoshi’s academic life. For example, Daoshi’s work *Zhujiao yaoji* was sometimes confused with Daoxuan’s work (KOMINAMI 1993, 303.)

Incidentally, the *Zhujiao yaoji* was written in the same style as the *Fayuan zhulin*. In other words, Daoshi edited several compilations based on excerpts from classical works. These books are classified as “*leishu*”, which means “encyclopedia” in Chinese literature, and many similar books were produced during the Northern and Southern Dynasties and the Sui and Tang Dynasties: the *Fayuan jing* (the years of the Southern Qi period, 479–502), the *Jinglüyixiang* compiled by Baochang (516), *Neidian boyao* compiled by Yu Xiaojing (the Liang dynasty, 502–557), etc. The *Fayuan zhulin* constitutes a representative work of this kind of Buddhist *leishu*.

The most outstanding features of the *Fayuan zhulin* is that it contains many mystical and fantastic episodes that serve as concrete examples of the benefits of Buddhism. These episodes are collected in a section called “*ganying yuan*,” which means “affairs about communing with the Buddha.” In this volume, the *ganying yuan* is translated as “Miracle story.” This is a rather drastic but good translation because it is easy to understand.

And it is only this *ganying yuan* that has attracted attention in the past. In fact, the *Fayuan zhulin* has not yet been fully translated into Japanese, and there are only two abridged translations (KOMINAMI, 1993; *Hōon jurin kenkyūkai*, 2015 and 2016), both of which are extracts from the *ganying yuan*. Thus, for example, fascicles 1–3, which are translated in this volume, do not include the *ganying yuan* and were omitted and overlooked in the previous abridged translations. Therefore, before examining and criticizing the details of the translation, we must first appreciate the fact that the concept of attempting a “complete translation” itself is groundbreaking.

So, why was it not completely translated into Japanese? It is not that the *Fayuan zhulin* has been neglected in Japanese studies. On the contrary, the *Fayuan zhulin* has been given great importance in the field of narrative literature studies. However, the *Fayuan zhulin* is such a large volume that it is difficult to translate it in full. Moreover, most of it is a collection of existing sutra quotations. Because of this characteristic, it was probably decided to summarize and translate only those portions that were considered particularly worthy of translation. Therefore, there was only an abridgement of the *ganying yuan*.

However, there may be important points in parts that have not received particular attention so far, such as the chapters other than the *ganying yuan*. There may be many anecdotes of valuable literature that are scattered today hidden in the vast number of quotations, and the originality of the editors may be reflected in the selection and arrangement of the references. The Translator’s Introduction of this volume states that “Daoshi’s voice is heard throughout the anthology” (p. xv). Daoshi’s writings, the *Fayuan zhulin* or the *Zhujing yaoji*, have been perceived as nothing more than “extracts,” and the idea of finding Daoshi’s original “voice” in them would be epoch-making. With this *complete* translation, we will be able to witness an overview of the *Fayuan zhulin* anew, and if we are able to grasp the important aspects of this book that have been overlooked until now, as well as the originality of Daoshi that is buried here and there, we may discover something new.

In addition, as for the style of the text of this volume, it is convenient that the volume and page numbers of Taishō Tripitaka —the source of the quotations— are clearly indicated. Thus, this also makes it significant as a translation study.

It is a great accomplishment of this project that the *Fayuan zhulin* will now be introduced to the world through this English translation. It will also serve as a great stimulus to Japanese researchers.

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- Hōon jurin kenkyūkai* 『法苑珠林』研究会. 2016. “Hōon jurin Kannōen yakuchū kō 2.” (『法苑珠林』感応縁訳注稿(2)) *Jōchi shigaku* (上智史学) 61: 47–83.

Review:

The Madhyama Āgama (Middle-length Discourses) Vols. I–II

(Vol. I, Edited by Marcus Bingenheimer)

(Vol. II, Edited by Bhikkhu Anālayo and Roderick S. Bucknell)

NAWA Ryūken
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The works under review are the first two of four volumes of a full English translation of the *Zhong ahan jing* (中阿含經, T[aishō] vol. 1, no. 26), which “is one of the four major canonical collections of early Buddhist sutras preserved in Chinese” (Volume I, xv). The remaining two volumes are not yet published (as of Nov. 2021). When the rest are published, a full translation of two of the four Chinese *Ahan* (Skt. *āgama*) collections—namely, the *Chang ahan jing* (長阿含經, T vol. 1, no. 1) and the *Zhong ahan jing*—will become available in a Western language for the first time through the BDK English Tripiṭaka Series.

Volume I (2013) of the works under review was edited by Marcus Bingenheimer (the editor-in-chief), Bhikkhu Anālayo, and Roderick S. Bucknell (the co-editors), and Volume II (2020) by the latter two. A team, which consists of the three editors with five translators in Volume I (eight in total) and the same three with two in Volume II (five in total), worked on the translation of each volume. For the list of the members in each volume, see Volume I, xxv and Volume II, xvi.

Each of the two volumes contains “Introduction” (to Volume I by Bingenheimer and Volume II by Anālayo and Bucknell), English translation, “Notes,” “Bibliography,” and “Index,” as is usual the case with the other volumes of the BDK English Tripiṭaka Series.

The “Introduction” to Volume I “provides essential background information on topics such as the genre of textual collections referred to as Āgamas and Nikāyas; the *Madhyama-āgama* in particular; the circumstances in which the *Madhyama-āgama* came to be translated from the Indic source language into Chinese in the fourth century C.E., yielding the text titled *Zhong ahan jing*” (Volume II, xv).

I found the quality of English translation to be highly reliable. Each member of the team prepared the first draft of the translation of the assigned divisions of the *Zhong ahan jing*, and the editors of each volume revised it including the endnotes (“[f]or Volumes II–IV the sets of endnotes were compiled by Bhikkhu Anālayo.” Volume II, xvii). It is noteworthy that the team followed the terminology and idiom which were established by Bhikkhu Bodhi in both the translations of Bhikkhu Ñāṇamoḷi (tr.) and Bhikkhu Bodhi (ed.), *The Middle Length Discourses of the Buddha* (Boston: Wisdom Publications, 1995) and Bhikkhu Bodhi (tr.), *The Connected Discourses of the Buddha* (Boston: Wisdom Publications, 2000). The team adopted this policy “in the belief that readers of the Āgamas will probably also be interested in the Nikāyas” (Volume I, xxvi). For the same reason, they chose to render personal and place names in Pāli, even while recognizing that the Indian based text of the *Zhong ahan jing* was not written in Pāli but in “some Middle Indic or mixed dialect of Prakrit with Sanskrit elements” (Volume I, xix). Except for the cases above, “[m]ost of the Indic terms included in the *Shorter Oxford English*

Dictionary (e.g., Dharma, karma, or nirvana) have been used as English terms in the translation.” Incidentally, some readers may find it confusing that on the one hand, the team refers to only the name of Bodhi for the translation of the *Majjhimanikāya* in the “Introduction” (Volume I, xxvi), on the other hand, only the name of Ñāṇamoli for the same work in the “Bibliography.” In the “Bibliography” to Volume II, the team adds the name of Bodhi correctly.

In the “Notes,” the team provides worthy information such as the interpretations of difficult words, text emendation, and differences between the sutras in the *Zhong ahan jing* and its Pāli parallels. From Volume II, the team makes use of Bodhi’s translation of the *Āṅguttaranikāya*, Bhikkhu Bodhi, *The Numerical Discourses of the Buddha* (Bristol: Pali Text Society in association with Wisdom Publications, 2012).

As I mentioned above, the team provides reliable English translation and worthy information on the *Zhong ahan jing*. There seem to contain, however, some minor issues. I shall point to some of them below:

- For the Sanskrit title of the *Zhong ahan jing*, The translation team themselves seem to use the description “*Madhyamāgama*” in Volume I and “*Madhyama-āgama*” in Volume II correctly, except for the cases that they refer to the works done by the others. But the description “*Madhyama Āgama*” is used on the front cover, the contents page, etc.
- “*Manoratha pūraṇī*” in Volume I, 553, n. 150 should be corrected to “*Manorathapūraṇī*.”
- The team sometimes uses the same English word for different Chinese characters: for example, the team translates both *wu ming* (無明) in T vol. 1: 434b26, *chi* (癡) in T vol. 1: 485b8 as “ignorance” (Volume I, 70.10; 320.8), and *wu zhi* (無知) in T vol. 1: 435a17 as “ignorant” (Volume I, 73.13), even though these three Chinese characters play different roles in the Buddhist doctrine. Also, the team usually distinguishes *nie pan* (涅槃) and *ban nie pan* (般涅槃) as “nirvana” and “final nirvana,” but *ban nie pan* in T vol. 1: 580b21 is translated as just “nirvana” in Volume II, 217.18.
- The team sometimes does not follow the terminology and idiom of Bodhi: for *sheng* (聖), although the team usually translates the word as “noble (ones),” the same word in T vol. 1: 448c28–a21 is translated as “worthy ones” in Volume I, 141–143. Bodhi translates *ariya-*, which corresponds to *sheng*, as “noble (ones).” First, the translation “worthy one(s)” is proper for *arahant-* (in Pāli; Skt. *arhant-*), of which corresponding Chinese words are such as *a luo he* (阿羅訶. T vol. 1: 422b28) or *a luo han* (阿羅漢. T vol. 1: 563c13). The team usually translates the Chinese words as “arahant(s).”
- Some endnotes do not provide sufficient information: for example, the team translates *fa tang* (法堂) in T vol. 1: 483a9 as “Sudhamma Hall” and gives the following explanation in the endnote 132, which is added to *fa tang* in question: “[t]he Chinese has only Dharma hall (*fa tang*). It is clear from the context that this is the Sudhamma Hall (*shanfa tang*), the usual assembly place for the thirty-three gods (Gunapala Malalasekera, *Dictionary of Pali Proper Names* [London: Pali Text Society, 1974], s.v.).” If you refer to the dictionary, you will find that there are five different entries on “Sudhamma” (Malalasekera 1974, 1202–1203).

Moreover, the explanation on the hall in question is found at the entry “3. Sudhammā” (Malalasekera 1974, 1203–1204), not “Sudhamma.”

- It is worthy that the team provides the sutra titles of the Pāli parallels in endnotes, but there are no explanatory notes as to from which editions they adopt the titles. Some of them correspond to the Pali Text Society’s edition (hereafter, E[uropean] e[dition]), and some to the Burmese edition (Be). For example, in the endnote 168, the team says: “Cf. *Makhādeva-sutta*, MN II 74.” The Roman number “II” and the Arabian number “74” represent the volume and page numbers of the Ee, as is explained in Volume II, xvii.15ff. (not in Volume I). For the sutra title in question, the Ee gives “*Makhādevasutta*,” and the Be does “*Maghadevasutta*” (so S[iamese] e[dition]). In this case, the title which the team provides corresponds to the Ee. In the endnote 82, however, the team says: “Cf. *Asibandhakaputta-sutta*, SN IV 311.” The Ee gives “*Pacchābhūmako* (or *Matako*)” and the Be does “*Asibandhakaputtasutta*” (“*bhūmaka*” in the Se). In this case, the title which the team provides corresponds to the Be. I am not sure why such discrepancy occurred, but the Pāli titles which the team provides seem to correspond to those of the translations of Ñāṇamoḷi and Bodhi. The title “*Makhādeva Sutta*” is found at Ñāṇamoḷi and Bodhi 1995 (8.8) and “*Asibandhakaputta*” at Bodhi 2000 (vol. 2, 1119.1). At any rate, an explanation on this issue would be helpful.

Again, what I mentioned above are merely minor issues. They do not, at all, undermine the value of the worthy contents of these two volumes. First, it is hard to keep consistency throughout under the various, shifting contexts of the *Zhong ahan jing* and the complex procedures carried out by multiple members of the translation team. If anything, I believe they have realized a very high standard despite the challenging circumstances. I look forward to reading the remaining two volumes.

Report:

Symposium of Chinese Buddhism Organized by the Association for Studies of Chinese Society and Culture

MINOWA Kenryō
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On 4 July 2021, a symposium entitled “The Development and Spread of Buddhism in the Five Dynasties and Song Dynasty” was held at the Conference of the Association for Studies of Chinese Society and Culture. The symposium was composed of three parts: the first part, entitled, “The Development of Buddhism in Central China,” was presented by TSUCHIYA Daisuke, YANAGI Mikiyasu and YOSHIMURA Makoto; the second part, entitled, “The Influence of Buddhism on the Periphery,” was presented by FUJIWARA Takahito, SATO Atsushi and MURAKAMI Akiya. In the third part, a general discussion took place. This panel, organized by Professors MINOWA and YOKOTE of the University of Tokyo, was

intended to provide a broad overview of recent developments in the studies of Chinese Buddhism, and to consider the impact of these developments in China on the periphery, i.e., the northern regions of China, Qidan, Korea and Japan.

It is well known that Buddhism in China reached a major turning point between the Five Dynasties and the Song dynasty, when Buddhism and Daoism, which had been the dominant religions in society through the Tang dynasty, were replaced by Confucianism from the Song dynasty. Within this change, Zen Buddhism emerged as the dominant religion, and the first to play a role in this change was Fayan Wenyi (885–958), who became the founder of Fayan school. Prof. TSUCHIYA's presentation focused on this Wenyi. He reported that Wenyi based his arguments on the Huayan thought. Tsuchiya took as his starting point Wenyi's *Huayan Liuxiang yisong*, and discussed the differences found in the phrases of Chokei Huiling (854–932), Wenyi's teacher, and of Wenyi. In the background, there was a movement in which the disciples of Deshan Xuanjian (780–865) were divided into two groups: the Xuefeng Yicun (822–908) group and the Xuanzha Shibe (835–908) group. This might be a reason for Wen Yi's use of Huayan thought.

Next, YANAGI reported on Yongming Yanshou (904–976), who emerged from the Fayan lineage and was active in the Wu-Yue Kingdom. At first the Xuefeng lineage was dominant in Wu-Yue Kingdom, but this was soon replaced by the Xuanzha lineage. However, the *Zongjing-lu* of Yongming Yanshou, who belonged to the Xuanzha lineage, made no mention of the internal conflicts within the Chan sects, or of the conflicts between the Xuefeng and Xuanzha lineages that existed at that time. This was probably due to his concern for Qian Hongxu (reigned, 948–978), the king of the Wu-Yue Kingdom, but it is also thought that outside the Wu-Yue Kingdom he aimed to uplift Buddhism in a situation where it was in decline.

YOSHIMURA reported on how Xuanzang (602–664)'s teachings were passed on to later generations. It is said that the teachings of the Yogacara school was widely promoted at the time of Xuanzang, however, not much is known about what happened after his death. YOSHIMURA examined the *Biography of a High Priest of the Song Dynasty* and suggests that Yogācāra school was studied through the Song Dynasty, based on the evidence that statues of Master Ci-en (632–682) were placed in temples all around China.

The next development of Buddhism in the periphery was first reported by FUJIWARA. Buddhism flourished in the northern ethnic state of Qidan (Liao), where Huayan and Esoteric Buddhism became mainstream. In addition, he reported on the connection of the Precept school with the ruling class, including the emperor. Next, Mr. SATO reported on Buddhism in Gaoli. As is well known, Buddhism flourished during Gaoli Dynasty, but there was also exchange with the Chinese state of Wu-Yue Kingdom. He reported that Gaoli had sent some materials that had been lost in mainland China and that many Chan priests had come from Wu-Yue kingdom. It can be said that it was during this exchange with the Wu-Yue Kingdom during the Gaoli Dyanasty period that the Caoxi School flourished to the present day. Finally, Murakami reported on the historical exchange of ideas in the Song dynasty, focusing on the Tendai movement. From the time of Saichō (766/767–822), the Japanese Tiantai monks had sometimes asked questions about the Tiantai doctrine to Chinese Tiantai monks. For example, in the middle of the Heian period (794–1185), Genshin (942–1017) also made enquiries to the Chinese

Tiantai establishment. It is noteworthy that the questions raised from the Japanese side were incorporated in the ideological development of the Chinese Tiantai sect.

In the third part of the discussion, it was confirmed that the Zen Buddhism of Wenyi may have followed the ideas of the *Huayan Sutra* itself. It is often thought that Chan Buddhism has its own ideological development, but this does not seem to be the case. Indeed, the influence of the *Laṅkāvatāra-sūtra* and the *Vajrachedikā Prajñāpāramitā-sūtra* has been pointed out in the early lamp histories of Chan. We must not forget the perspective that not only the lamp history books handed down by Chan Buddhism, but also the recorded sayings, reflect the ideas of the sutras. Next, concerning the influence of the Yogācāra school, it was argued that, since there are scattered mentions on the study of “*Jushelun*” in the writings of the *Biography of a High Priest*, “*Jushelun*” must have been studied after Xuanzang, too. In other words, the characteristic of phenomena as the basic science of Buddhism may have been studied continuously. This is consistent with the fact that in Japan, too, the *Jushelun* was widely studied as a basic science, even outside of the Hossō sect. For example, it is known that in the Middle Ages the Thirty *Jushelun* lectures were held at great temples such as Tōdaiji and Kōfukuji. It has been suggested that the *Jushelun* theory may have been studied as a common element of Buddhism both in China and in Japan.

In addition, if we position China as the main part, then the northern part of the country, the Qidan, the Korea and Japan, are the periphery, and it is thought that the Buddhism of the main part, or Wuyue kingdom, had an influence on the periphery. In addition, although the Japanese Buddhist perspective tends to assume the influence of the China on Japan, there are examples of the influence of Japan on Chinese Buddhism, which creates a new perspective in the study of Japanese Buddhism.

In summary, this symposium was an opportunity to reflect on the current state of research on the Buddhism in East Asia between the tenth and thirteenth centuries, and to explore future issues.

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