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This is the fourth volume of proceedings of the *Āgama* seminars convened by the *Āgama* Research Group at the Dharma Drum Institute of Liberal Arts (formerly Dharma Drum Buddhist College). It comprises nineteen studies, contributed by eighteen different scholars, on various themes related to the Connected Collections of discourses (*suttas*, *sūtras*) — *Samyutta-nikāya* in Pali, *Samyukta-āgama* in Sanskrit — transmitted by different early Buddhist lineages of reciters, preserved in their Indic originals in Gandhari, Pali and Sanskrit as well as in Chinese and Tibetan translations. This research draws attention to fundamental methodological points posed by the study of these scriptural collections as windows into the formation of early Buddhist texts and the organisation of their transmission.

Research on the *Samyukta-āgama*



Dharma Drum Institute of Liberal Arts
Research Series 8

Research on the
Samyukta-āgama

ed. Dhammadinnā

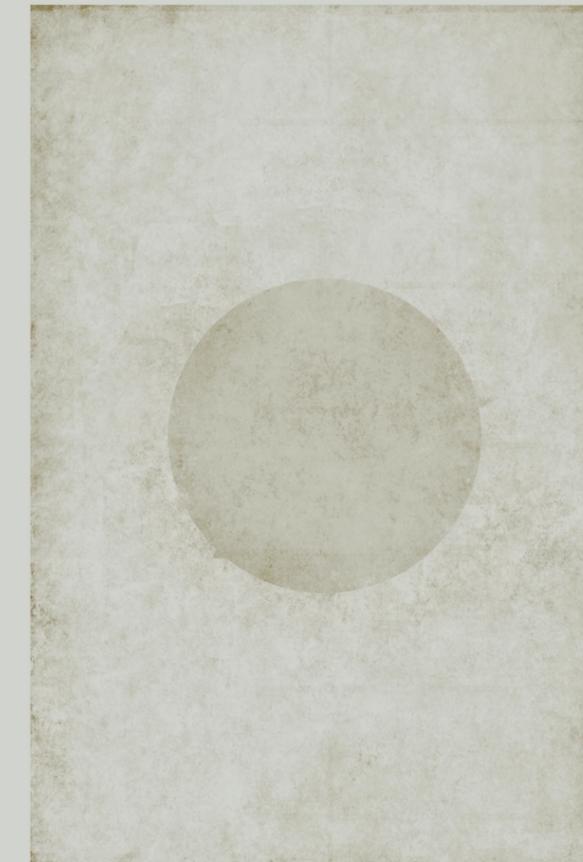
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Research on the *Samyukta-āgama*

Research on the *Samyukta-āgama*

edited by Dhammadinnā

in memory of Karashima Seishi 辛嶋 静志

Contents

Dharma Drum Institute of Liberal Arts (DILA) Series <i>Bhikṣu Huimin</i>	xi
Preface <i>Bhikkhunī Dhammadinnā</i>	xiii

I. THE COLLECTIONS OF CONNECTED DISCOURSES: STRUCTURAL AND REDACTIONAL PRINCIPLES

The <i>Sagātha-vagga</i> in the <i>Samyutta-nikāya</i> : Formation and Vedic Background <i>Oskar von Hinüber</i>	3
<i>Peyāla</i> in the <i>Skandha-samyukta</i> : Contraction and Expansion in Textual Transmission <i>Bhikkhu Anālayo</i>	53
Reading Repetitions in the <i>Samyutta-nikāya</i> and Early <i>Abhidhamma</i> : From the <i>Mahā-vagga</i> to the <i>Dhammasaṅgaṇi</i> <i>Rupert Gethin</i>	109

II. THE EARLY DISCOURSES: GANDHARAN CIRCULATION

Where are the Gandharan <i>Sūtras</i> ? Some Reflections on the Contents of the Gandhari Manuscript Collections <i>Richard Salomon</i>	173
A Gandhari <i>Samyukta-āgama</i> Version of the ‘Discourse on Not-self’ (Pali <i>Anattalakkhaṇa-sutta</i> , Sanskrit * <i>Anātmalakṣaṇa-sūtra</i>) <i>Mark Allon</i>	201

The Gandhari ‘Discourse on Pleasure and Pain’: Some Thoughts on Similes and Textual Variation in the Connected Discourses <i>Joseph Marino</i>	259
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III. THE EARLY DISCOURSES: TRANSMISSION IN SANSKRIT

Towards a New Edition of the First Twenty-five <i>Sūtras</i> of the <i>Nidāna-saṃyukta</i> : Current State and Remaining Difficulties <i>Jin-il Chung (鄭鎮一)</i>	303
‘Discourse on the Relative Value of the Varieties of Knowledge’ (<i>Vidyāsthānopama-sūtra</i>): A Translation <i>Peter Skilling (Bhadra Rujirathat)</i>	327

IV. SCHOOL AFFILIATION: MULTIPLE RECITATIONS AND INSTITUTIONAL IDENTITIES

Sanskrit Versions of the <i>Āgamas</i> : Schools, Regions and Editors <i>Jens-Uwe Hartmann</i>	359
‘Mūlasarvāstivādin and Sarvāstivādin’: Oral Transmission Lineages of <i>Āgama</i> Texts <i>Bhikkhu Anālayo</i>	387

V. *SŪTRA* QUOTATIONS AND REFERENCES: INTRA-, INTER-, CO- AND CROSS-TEXTUALITY

Traces of Incorporation: Some Examples of <i>Saṃyukta-āgama</i> <i>Sūtras</i> in the Mūlasarvāstivāda <i>Vinaya</i> <i>Yao Fumi (八尾 史)</i>	429
Highlights from a Comparative Study of the <i>Saṃyukta-āgama</i> Quotations in the <i>Abhidharmakośopāyikā-ṭīkā</i> <i>Bhikkhunī Dhammadinnā</i>	481

- Samyukta-āgama* Quotations in Yaśomitra's *Abhidharmakośa-vyākhyā* 591
Bhikkhu Pāsādika
- Cross-references to the *Śrāvakahūmi* in the *Samyukta-āgama*'s *Mātrkā* Transmitted in the *Vastusamgrahaṇī* of the *Yogācārabhūmi* 653
Bhikṣu Huimin (釋惠敏)

VI. ĀGAMAS IN CHINESE: TRANSLATION PROCESSES

- The Underlying Languages of the Three Chinese Translations of the *Samyukta-āgamas* (Taishō nos. 99, 100 and 101) and their School Affiliations 707
Karashima Seishi (辛嶋 静志)
- A Study and Translation of the *Yakṣa-samyukta* in the Shorter Chinese *Samyukta-āgama* 763
Marcus Bingenheimer
- Notes on the Translation and the Translator of the Shorter Chinese *Samyukta-āgama* 843
Ken Su [*Su Jinkun* (蘇錦坤)]

VII. CANON FORMATION AND TEXTUAL SCHOLARSHIP: PHILOGOGIES BETWEEN TRADITION AND MODERNITY

- Ācāriya Buddhaghosa and Master Yinshun 印順 on the Three-*aṅga* Structure of Early Buddhist Texts 883
Choong Mun-keat (鍾秉潔) [*Wei-keat* (煒傑)]
- Assessing the Field of *Āgama* Studies in Twentieth-century China: With a Focus on Master Yinshun's 印順 Three-*aṅga* Theory 933
Stefania Travagnin and Bhikkhu Anālayo

Dharma Drum Institute of Liberal Arts (DILA) Series

In 1994, Master Sheng Yen (1930–2009), the founder of Dharma Drum Buddhist College, began publishing the Series of the Chung-Hwa Institute of Buddhist Studies. The purposes of publishing this series were to provide a venue for academic research in Buddhist Studies supported by scholarships from the Chung-Hwa Institute of Buddhist Studies, to encourage top-quality Buddhist research, and to cultivate an interest in Buddhist research among the readership of the series. Moreover, by encouraging cooperation with international research institutions, Master Sheng Yen hoped to foster the academic study of Buddhism in Taiwan.

In keeping with this vision, in order to promote different aspects of exchange in academic research, we at Dharma Drum Buddhist College began to publish three educational series in 2007:

- Dharma Drum Buddhist College Research Series (DDBC-RS)
- Dharma Drum Buddhist College Translation Series (DDBC-TS)
- Dharma Drum Buddhist College Special Series (DDBC-SS)

In July 2014, the Taiwanese Ministry of Education deliberated on the merging of the Dharma Drum College of Humanities and Social Sciences and the Dharma Drum Buddhist College into the newly-formed Dharma Drum Institute of Liberal Arts (DILA).

The new DILA incarnations of the former three series are now:

- Dharma Drum Institute of Liberal Arts Research Series (DILA-RS)
- Dharma Drum Institute of Liberal Arts Translation Series (DILA-TS)
- Dharma Drum Institute of Liberal Arts Special Series (DILA-SS)

Among our goals is the extensive development of digital publishing and information to adapt to the inter-active and hyper-connective environment of the Web 2.0 age. This will allow research outcomes to be quickly shared and evaluated through the participation of individual users, through such media as blogs, shared tagging, wikis, social networks and so on. Our hope is to work towards developing

an open environment for academic studies (perhaps called Science 2.0) on Digital humanities that will be more collaborative and efficient than traditional academic studies. In this way, the Dharma Drum Institute of Liberal Arts will continue to help foster the availability of digital resources for Buddhist studies, the Humanities, and the Social sciences.



Bhikṣu Huimin
President, Dharma Drum Institute of Liberal Arts
August 15th, 2014

Preface

It is my pleasure to introduce this fourth volume of proceedings of the *Āgama* seminars held by the *Āgama* Research Group.¹

Hosted by Fundación Bodhiyāna de la Argentina, on October 27th and 28th of 2018, we came together in Buenos Aires to exchange on our research on texts and themes related to the Collections of Connected Discourses – *Samyukta-āgama* in Sanskrit, *Samyutta-nikāya* in Pali – transmitted by different early Buddhist lineages of reciters.

The topics broached shed light on these textual materials both by way of detailed mappings and bird’s-eye perspectives, or different combinations thereof. This research draws attention to fundamental methodological points posed by the study of the Collections of Connected Discourses as windows into the formation of early Buddhist texts and the organisation of their transmission.

The present volume comprises nineteen studies contributed by eighteen different scholars. Unlike our previous volumes of proceedings with chapters following the authors’ names in alphabetical order, these studies are arranged thematically, in seven sections. This format is the outcome of the increase in the number of research papers and areas of research covered and also of the growth in coordination and collaborative spirit that has developed over the years among our research community. Often questions and conversations that had emerged during a preceding seminar carried over into the planning of the following seminar, and thus effectively motivated the trajectory of research that would be shared in the course of the next gathering.

The first section, “The Collections of Connected Discourses: Structural and Redactional Principles”, opens the volume by framing the Collections of Collected Discourses in relation to their initial oral delivery and to the principles governing their organisation into assemblages of groups of discourses.

Oskar von Hinüber’s “The *Sagātha-vagga* in the *Samyutta-nikāya*: Formation and Vedic Background”, based on the seminar’s opening keynote presentation, is an appropriate reminder and illustration of the Indological foundation necessary for the study of early Buddhist texts and teachings. His contribution investigates the position of the *Sagātha-vagga* in relation to the structure and content of the *Samyutta-nikāya* and to the rest of the Pali *Sutta-piṭaka*, proposing a possible pre-*Khuddaka-nikāya* formation of the *Sagātha-vagga*, thus prior to the time of the First Saṅgīti.

Bhikkhu Anālayo’s “*Peyāla* in the *Skandha-samyukta*: Contraction and Expansion in Textual Transmission” closely investigates the functioning of the principle of *peyāla* (Sanskrit; Pali *peyyāla*), that is, the practice of textual contraction and expansion among the discourses found in the section on the aggregates, the *Skandha-samyukta*, in the complete *Samyukta-āgama* extant in Chinese translation (Tai-shō no. 99), in comparison with the Pali *Khandha-samyutta*. This investigation throws into relief the multiple interfaces between style and function as well as formal and doctrinal developments, which often stand in relationships of reciprocal conditioning.

The intertwining of form and content recurs in Rupert Gethin’s “Reading Repetitions in the *Samyutta-nikāya* and Early *Abhidhamma*: From the *Mahā-vagga* to the *Dhammasaṅgaṇī*”, which takes its cue from the observation that the *Samyutta-nikāya* and *Samyukta-āgama* are constructed around the framework of a specific set of lists which similarly informs the structure of certain early canonical *Abhidharma* texts of different schools. This research shows that the use of *peyyāla* repetition-templates needs to be acknowledged as an intrinsically oral characteristic of the *Samyutta-nikāya* literary method.

The second section of the volume, “The Early Discourses: Gandharan Circulation”, collects three articles on Gandhari versions of the early discourses. These take up some peculiarities of this regional tradition and offer reflections on the insights it has to offer on the formative phases of early Buddhist textuality as a whole.

Richard Salomon’s “Where are the Gandharan *Sūtras*? Some Reflections on the Contents of the Gandhari Manuscript Collections” assesses the significance of the *Āgama* texts in Gandhari for which there is at present a direct attestation. He concludes that in the period represented by most Gandharan manuscripts only certain types of discourses were set down in written form, or at least were written out frequently. In this setting, *kṣudraka*-type discourses were predominant among the extant written witnesses. This situation appears to be explainable in terms of the functional and practical reasons informing the curriculum of instruction in Gandharan monasteries.

Mark Allon’s “A Gandhari *Samyukta-āgama* Version of the ‘Discourse on Not-self’ (Pali *Anattalakkhaṇa-sutta*, Sanskrit **Anātma-lakṣaṇa-sūtra*)” studies for the first time one of the recent Gandhari manuscript findings in the Senior collection. It presents a diplomatic edition, reconstruction, translation and annotation of a Gandhari version of the ‘Discourse on Not-self’. Based on the groundwork laid out in this way, Mark Allon analyses the reasons for the popularity of this text, the likely explanation for its inclusion in the Senior collection, and its overall consistency with the Dharmaguptaka affiliation established for the Senior collection.

Joseph Marino’s “The Gandhari ‘Discourse on Pleasure and Pain’: Some Thoughts on Similes and Textual Variation in the Connected Discourses” presents an edition and translation of the ‘Discourse on Pleasure and Pain’ (**Suhadukha-sūtra*). This is another Gandhari discourse from the Senior collection, in this case with no direct parallels known in other early Buddhist lineages of recitation. Marino reflects on the functioning of similes in the construction of Connected Discourses, which, similar to that of repetitions and expansions, is applied within fixed and closely controlled parameters that insure doctrinal consistency.

The third section of the volume, “The Early Discourses: Transmission in Sanskrit”, showcases the typical philological challenges

posed by the largely fragmentary and incomplete corpora of manuscripts containing Sanskrit versions of the early Buddhist discourses and collections.

Jin-il Chung's "Towards a New Edition of the First Twenty-five Sūtras of the *Nidāna-samyukta*: Current State and Remaining Difficulties" offers a taster of a possible refinement of earlier, pioneering text-critical efforts, in this case those of Chandrabhāl Tripāṭhī. This new edition of the Sanskrit *Nidāna-samyukta* (in collaboration with Fukita Takamichi 吹田 隆道) includes all Sanskrit materials known to date, and it relies on complex interpretation efforts and multilingual expertise.

The other paper featured in this section of the volume is Peter Skilling's (Bhadra Rujirathat) "'Discourse on the Relative Value of the Varieties of Knowledge' (*Vidyāsthānopama-sūtra*): A Translation". He interprets and studies the Sanskrit *Vidyāsthānopama*, a short discourse in mixed prose and verse without known parallels. The grouping in Central Asian manuscripts of this discourse with *rakṣā* texts can be explained in the light of the liturgical function of scriptural compilations. Skilling argues for the discourse being 'canonical' in its own right even if not included in the formal canonical collections, the *Āgamas*.

The fourth section of the volume, "School Affiliation: Multiple Recitations and Institutional Identities", engages with the challenging question of so-called school affiliation of *Āgama* texts and collections, particularly the meaningfulness of a distinction between Sarvāstivāda and Mūlasarvāstivāda lineages of transmission.

The first of the two voices in this conversation is that of Jens-Uwe Hartmann, with his "Sanskrit Versions of the *Āgamas*: Schools, Regions and Editors". He reflects back on the approaches taken to this question particularly in the Göttingen Indological tradition engaged in the textual and lexicographic study of the extremely fragmentary Northern Silk Road corpus. His response to the at times

circular methodological assumptions is to take a somewhat sceptical position on the very possibility of solving it from within the same terminological paradigm that shaped these issues in the first place.

Initially stimulated by Hartmann’s seminar communication, Bhikkhu Anālayo’s “‘Mūlasarvāstivādin and Sarvāstivādin’: Oral Transmission Lineages of *Āgama* Texts” looks at the topic from the point of view of a scholar who has contributed significantly to the development of a text-historical approach to the early Buddhist textual tradition informed by an oral model of transmission. Problematising the accuracy of the use of the expression ‘sect’ in discussions of Buddhist *nikāyas* as monastic institutions, he puts to the fore the recital of the *Āgamas* and *Vinayas* as a key token of monastic institutional identity. This shows in which sense the ‘Mūlasarvāstivāda’ and ‘Sarvāstivāda’ terminology can serve as heuristically valid identifiers for the transmission of the received *Samyukta-āgama* and *Madhyama-āgama*, extant in Chinese translation.

The volume’s fifth section, “*Sūtra* Quotations and References: Intra-, Inter-, Co- and Cross-textuality”, gathers four close-up studies of *Samyukta-āgama* discourse material that appear also in different ways in other canonical and scholastic works. These range from different versions of the Mūlasarvāstivāda *Vinaya*, to subcommentaries on the *Abhidharmakośa*, and practice compendia such as the *Śrāvaka bhūmi* and the *Yogācārabhūmi*.

Yao Fumi’s 八尾史 “Traces of Incorporation: Some Examples of *Samyukta-āgama Sūtras* in the Mūlasarvāstivāda *Vinaya*” adds significant analytical depth to the well-known observation in scholarship that the Mūlasarvāstivāda *Vinaya* includes many textual parallels to discourses transmitted in the *Āgamas*. She explains that it is not always unequivocal which canonical corpus, the *Vinaya*- or else the *Sūtra-piṭaka*, borrowed text from the other. Her research also shows that such insertions were not always done very carefully and the traces they left in the texts can reveal significant discrepancies between different extant versions of the Mūlasarvāstivāda *Vinaya*.

Based on an edition, translation and comparative study of discourse quotations parallel to discourses in the *Saṃyukta-āgama*, Bhikkhunī Dhammadinnā’s “Highlights from a Comparative Study of the *Saṃyukta-āgama* Quotations in the *Abhidharmakośopāyikā-ṭīkā*” documents that the recensions of the *Saṃyukta-āgama* represented by Śamathadeva’s *Abhidharmakośopāyikā-ṭīkā* and the Chinese *Saṃyukta-āgama* are quite closely related yet not identical. This study articulates a tentative model for the pervasive variation in the Greater Sarvāstivāda textual transmission that correlates the characteristic variations of these versions of the early discourses to the local identity dynamics in the Buddhist institutions responsible for their transmission informed by both universalising and particularising tendencies.

The following piece in this section of the volume is Bhikkhu Pāsādika’s “*Saṃyukta-āgama* Quotations in Yaśomitra’s *Abhidharmakośavyākhyā*”, a meticulous survey of the *Saṃyukta-āgama* discourse quotations preserved in Yaśomitra’s *Abhidharmakośavyākhyā*. This is intended as a companion to the author’s repertory of discourse quotations in the *Abhidharmakośabhāṣya*, a standard reference work (*Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu*), and as a supplement to his previously published partial examinations of canonical quotations in the *Abhidharmakośavyākhyā*.

The final paper in the fifth section is Bhikṣu Huimin’s 釋惠敏 “Cross-references to the *Śrāvaka bhūmi* in the *Saṃyukta-āgama*’s *Mātrkā* Transmitted in the *Vastusaṃgrahaṇī* of the *Yogācārabhūmi*”. He offers an inquiry into the textual relationship between the complete Chinese *Saṃyukta-āgama* and the *Sūtra-vastu*, the first division of the *Vastusaṃgrahaṇī* of the *Yogācārabhūmi*, which includes a *mātrkā*-type mapping of the *Saṃyukta-āgama*, based on a study of explicit cross-references in the *Sūtra-vastu* to passages in the *Śrāvaka bhūmi*.

The sixth section, “*Āgamas* in Chinese: Translation Processes”, centres on the Chinese translations of *Saṃyukta-āgama* collections, in particular on aspects that illuminate the formation and transmission history of their underlying Indic originals.

The section begins with the late Karashima Seishi's 辛嶋 静志 contribution "The Underlying Languages of the Three Chinese Translations of the *Samyukta-āgamas* (Taishō nos. 99, 100 and 101) and their School-Affiliations". He presents linguistic-historical data and theories on the original texts underlying each of the three *Samyukta-āgamas* presently included in the Chinese *Tripitaka*, on the basis of a comprehensive analysis of the Chinese renditions of Indic proper names in these three *Āgama* translations. Karashima argues that Taishō no. 100 should be ascribed to the Mahīśāsaka lineage, translated from a written original brought to China by the monk Faxian 法顯.

The following paper, Marcus Bingenheimer's "A Study and Translation of the *Yakṣa-samyukta* in the Shorter Chinese *Samyukta-āgama*", offers the first annotated translation of the *Yakṣa-samyukta* contained in the incomplete Chinese *Samyukta-āgama* (Taishō no. 100). Resolving a number of philological issues, Bingenheimer finds confirmation for his previously argued common Indian ancestor of this collection and the complete Chinese *Samyukta-āgama* (Taishō no. 99). An appendix revisits the discussion around the school attribution and the history of translation of Taishō no. 100, in response to Karashima's arguments for its Mahīśāsaka affiliation.

The last contribution to this section, Ken Su's [Su Jinkun 蘇錦坤] "Notes on the Translation and the Translator of the Shorter Chinese *Samyukta-āgama* (Taishō no. 100)", takes up several issues relevant to the Indian transmission history of Taishō no. 100. Exploring the translation process in China and the relationship between Taishō no. 99 and Taishō no. 100, he presents internal textual reasons why the translation of Taishō no. 100 would have been based on an oral recitation. Ken Su also critically examines the proposals by Karashima regarding the Indic sources and translation circumstances of both Taishō no. 99 and Taishō no. 100.

The paper presented by Paul Harrison at the seminar would have also belonged to the present section of the volume, as it was devoted

to the *Samyukta-āgama* compilation present in the Chinese *Tripitaka* as no. 101 in the Taishō edition, most of it attributable to the pioneer of Han Dynasty 漢朝 Buddhist translations in China, An Shigao 安世高. However, the paper took on a life of its own and developed into a book to be published by the Āgama Research Group under the title *An Early Chinese Samyukta-āgama Compilation, Text and Annotated Translation*, containing an introduction, integral critical edition and annotated translation of this early *Samyukta-āgama* compilation.

The seventh and last section of the volume, “Canon Formation and Textual Scholarship: Philologies between Tradition and Modernity”, follows the ancient Indian Collections of Connected Discourses through mediaeval and modern Buddhist philological approaches in China and Taiwan.

Choong Mun-keat’s 鍾秉潔 [Wei-keat 煒傑] “Ācāriya Buddhaghosa and Master Yinshun 印順 on the Three-*aṅga* Structure of Early Buddhist Texts” discusses the interpretation of the scriptural category of the *aṅgas*. He compares the positions elaborated by a traditional Indian Theravāda exegete active in Sri Lanka, the fifth-century Indian commentator Buddhaghosa, and a contemporary Chinese monastic scholar, the already mentioned Master Yinshun. The author sides with the Master’s model as a plausible text-historical explanation for the early formation of the Collections of Connected Discourses, against Bhikkhu Anālayo’s previously published research on the same topic.

The following article in this section, which is also the twentieth and last in the volume, is Stefania Travagnin and Bhikkhu Anālayo’s joint “Assessing the Field of *Āgama* Studies in Twentieth-century China: With a Focus on Master Yinshun’s 印順 Three-*aṅga* Theory”. This contribution first positions Master Yinshun’s ideas in light of his Chinese predecessors in the field of *Āgama* studies in Mainland China and Taiwan, and then offers a restatement and further elaboration of Bhikkhu Anālayo’s findings on the *aṅga* in relation to the assemblage of the *Samyukta-āgama* and *Samyutta-nikāya*.

By way of drawing this introduction to a close, may I express my gratitude to the many friends and colleagues who have contributed to making the seminar a highly successful meeting and to those who have in various ways cooperated in the production of this volume (among whom, Geraint Evans and Derek Sola have helped with the English revision, and Wu Wan-chen 吳宛真 who assisted in various ways).

The venerable Bhikṣu Zhihan 釋智翰, president of the Fundación Bodhiyāna de la Argentina, has generously endorsed the project and inspired the foundation's donors and volunteers to support us. This heartfelt support from the Buddhist community has made everything possible.

This volume is dedicated to the memory of the late Karashima Seishi 辛嶋 静志, our Karashima-sensei 辛嶋 先生, who unexpectedly passed away at the age of just sixty-one on July 23rd, 2019. The Sensei's linguistic genius, scholastic achievements and unrelenting research drive certainly do not call for additional praise nor ceremonial memorialisation on my part, but I feel I can confidently speak for all of the colleagues and friends participating in this volume in saying that they will surely remain a lasting inspiration to us all.

Bhikkhunī Dhammadinnā
Director, Āgama Research Group
Dharma Drum Institute of Liberal Arts
November 30th, 2019

ⁱ Previously published volumes are: *Research on the Ekottarika-āgama (Tai-shō 125)*, *Research on the Dīrgha-āgama* and *Research on the Madhyama-āgama*, in the Dharma Drum Buddhist College Research Series, 6, and the Dharma Drum Institute of Liberal Arts Research Series, 1 and 6 respectively, printed in Taiwan by the Dharma Drum Publishing Corporation in 2013, 2014 and 2017. The seminars were held at the Dharma Drum Buddhist College, later Dharma Drum Institute of Liberal Arts, on April 20th, 2012, October 18th and 19th, 2013, and October 23rd and 24th, 2015.

