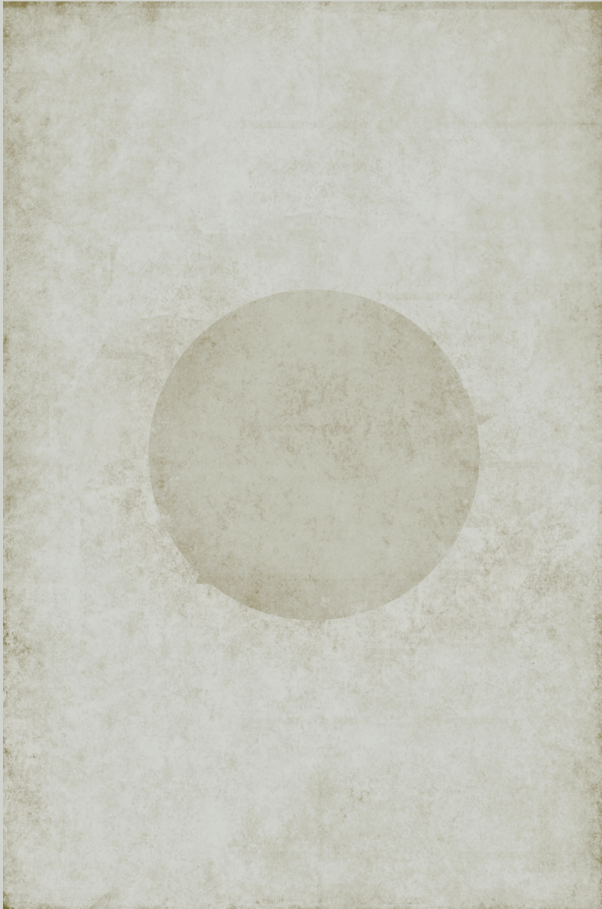


# Research on the *Madhyama-āgama*

edited by Dhammadinnā





# Contents

Dharma Drum Institute of Liberal Arts (DILA) Series <i>Bhikṣu Huimin</i>	vii
Preface <i>Bhikkhunī Dhammadinnā</i>	ix
<i>Sūtras</i> in the Senior Kharoṣṭhī Manuscript Collection with Parallels in the <i>Majjhima-nikāya</i> and/or the <i>Madhyama-āgama</i> <i>Mark Allon &amp; Blair Silverlock</i>	1
The ‘School Affiliation’ of the <i>Madhyama-āgama</i> <i>Bhikkhu Anālayo</i>	55
<i>Ekottarika</i> -type Material in the <i>Madhyama-āgama</i> <i>Roderick S. Bucknell</i>	77
The <i>Śrūtānṛśaṃsa-sūtra</i> of the <i>Dīrgha-āgama</i> in Comparison with the <i>Wende jing</i> 聞德經 of the <i>Madhyama-āgama</i> <i>Jin-il Chung</i>	113
Back to the Future of Prof. Akanuma’s Age: A Research History of the School Affiliation of the <i>Madhyama-āgama</i> in Japan <i>Takamichi Fukita</i>	147
A Quantitative Textual Analysis of the Translation Idiom of the <i>Madhyama-āgama</i> and the <i>Ekottarika-āgama</i> <i>Jen-jou Hung &amp; Bhikkhu Anālayo</i>	177
The Underlying Language of the Chinese Translation of the <i>Madhyama-āgama</i> <i>Seishi Karashima</i>	197

Were the <i>Ekottarika-āgama</i> and the <i>Madhyama-āgama</i> Translated by the Same Person? An Assessment on the Basis of Translation Style <i>Michael Radich &amp; Bhikkhu Anālayo</i>	209
On the Evolution of Written <i>Āgama</i> Collections in Northern Buddhist Traditions <i>Richard Salomon</i>	239
The Many Lives of Texts: The <i>Pañcatraya</i> and the <i>Māyājāla</i> <i>Sūtras</i> <i>Peter Skilling</i>	269
The Indic Versions of the * <i>Dakṣiṇāvibhaṅga-sūtra</i> : Some Thoughts on the Early Transmission of <i>Āgama</i> Texts <i>Ingo Strauch</i>	327

## **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.

A handwritten signature in black ink, appearing to read 'Huimin' with a stylized flourish at the beginning.

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

## Preface

This is the third volume of proceedings of the Āgama seminars held by the Āgama Research Group at the Dharma Drum Institute of Liberal Arts (formerly Dharma Drum Buddhist College) during the last weekend of October 2015.

On this occasion, we met to discuss various questions related to the Middle-length Collections of discourses transmitted by different early Buddhist lineages of reciters.

This volume comprises twelve studies, arranged according to the authors' names in alphabetical order. Several contributions are the result of the collaborative work of the participants, reflecting the co-operative nature of the research seminar.

The volume begins by bringing us straight into the world of the Gandhari *Āgamas*, with Mark Allon and Blair Silverlock's in-depth investigation of "*Sūtras* in the Senior Kharoṣṭhī Manuscript Collection with Parallels in the *Majjhima-nikāya* and/or the *Madhyama-āgama*". The Senior manuscripts were probably produced by monastics of the Dharmaguptaka lineage, since several of the texts in the collection most closely match the versions found in texts attributed to the Dharmaguptakas preserved in Chinese, namely the *Dīrgha-āgama* and the Dharmaguptaka *Vinaya*. Based on the characteristics of the inscription on the pot that contained the manuscripts and the results of carbon dating, the collection seems to have been assembled between AD 130 and 140. The scriptures include four discourses whose primary parallels are found in the Pali or Chinese Middle-Length Collections. Furthermore, there appear to be several *uddāna*-like references to middle-length discourses in the list of fifty-five discourses preserved on two scrolls. Allon and Silverlock look from numerous angles into what both classes of material have to tell us about the nature and structure of the Gandharan *Madhyama-āgama* that was known to the community that produced the Senior collection.

The second contribution is authored by Bhikkhu Anālayo, who considers theoretical and text-historical aspects involved in determining “The ‘School Affiliation’ of the *Madhyama-āgama*” extant in Chinese translation. The topic is first tackled from a more general perspective on the notions of transmission lineages and the heuristic value of the identification of ‘school affiliation’ in the case of the *Āgamas*. Anālayo explains that the discourses that form part of these canonical collections have historically come into being well before the arising of Buddhist schools which were characterised by discrete text-historical transmissions and identities. To classify an *Āgama* on the basis of its ‘school affiliation’ is for this reason different from pursuing the same classification in the case of exegetical or doctrinal texts, or even *Vinaya* literature. Another methodological consideration is relevant to a proper appreciation of variations among textual collections. The nature of oral transmission and the existence of multiple lineages within a single school—a feature that is especially evident in the case of the Sarvāstivāda and Mūlasarvāstivāda traditions—make it in his view preferable not to take individual instances of lack of conformity as being invariably a reflection of the influence of the school affiliation on a particular text. He then gives three examples of distinct markers of Sarvāstivāda influence in the *Madhyama-āgama* collection, as well as its general position in terms of similarity and difference vis-à-vis other discourses collections, as indicators of a Sarvāstivāda, or perhaps, more broadly speaking, ‘Greater Sarvāstivāda’, affiliation of the Chinese *Madhyama-āgama*.

The following study, Roderick S. Bucknell’s “*Ekottarika*-type Material in the *Madhyama-āgama*”, builds on the author’s earlier structural studies of the Chinese *Āgamas* published in the proceedings of our *Ekottarika-āgama* and *Dūṛgha-āgama* seminars (2013 and 2014). This time Bucknell seeks an explanation for the numerical discrepancy observable between the discourses in the *Madhyama-āgama* in Chinese translation and those found in its Pali counterpart, the *Majjhima-*



*nikāya*. Whereas the majority of the Pali parallels to the *Madhyama-āgama* discourses are located in the *Majjhima-nikāya*, a considerable portion of them are found in the *Āṅguttara-nikāya*. Examining the distribution of these discourses within the *Madhyama-āgama* reveals some sizable numerical clusters resembling the divisions of the *Āṅguttara-nikāya*. On this basis Bucknell suggests that *Madhyama-āgama* discourses whose Pali parallels are located in the *Āṅguttara-nikāya* were transferred into the *Madhyama-āgama* from a Sarvāstivāda Numerical Collection.

Next, Jin-il Chung offers an annotated juxtaposition of “The *Śrutāṅṛśamsa-sūtra* of the *Dīrgha-āgama* in Comparison with the *Wende jing* 聞德經 of the *Madhyama-āgama*”. The similarities and variations highlighted by this philological work of comparison between a discourse in the Sanskrit Gilgit manuscript of the *Dīrgha-āgama*, which was transmitted within a Sarvāstivāda/Mūlasarvāstivāda lineage, and its Chinese *Madhyama-āgama* parallel leads the author to reaffirm his earlier reassessment of prevailing opinions on the relationship between the textual tradition underlying the Chinese *Madhyama-āgama* and the Sarvāstivāda tradition in general. This suggestion relates to the same author’s close comparison of a full-length discourse in the fragmentary Gilgit manuscript of an *Ekottarika-āgama* attributed to the Mūlasarvāstivādins with its counterpart in the same Chinese *Madhyama-āgama* published in 2014 as well as to his calling into question of the school affiliation of the *Madhyama-āgama* as expressed in his earlier *A Survey of the Sanskrit Fragments Corresponding to the Chinese Madhyamāgama* co-published with Fukita Takamichi 吹田隆道 in 2011.

Discussion on the school affiliation of the *Madhyama-āgama* in fact began in eighteenth-century Japan, where scholars of *Abhidharmakośa* doctrine had a keen interest in the ‘sectarian’—to use a category typically employed in that context—provenance of the Chinese *Madhyama-āgama*. This scholastic tradition is surveyed by Fukita

Takamichi 吹田隆道 in his “Back to the Future of Prof. Akanuma’s Age: A Research History of the School Affiliation of the *Madhyama-āgama* in Japan”, starting from the view of Hōdō 法幢 (1740–1770), who argued that the Chinese translation of the *Madhyama-āgama* is connected with the Sarvāstivāda school, based on descriptions of the school’s tenets and canonical quotations embedded in the *Abhidharma-kośabhāṣya*. Akanuma Chizen 赤沼智善 identified a number of key elements supporting Hōdō’s view, but also pointed out that the extant Chinese *Madhyama-āgama* diverges from the Sarvāstivāda transmission in various ways. The existence of two Sarvāstivāda traditions—namely the Sarvāstivāda and the Mūlasarvāstivāda—led to the subsequent hypothesis that those portions of the Chinese *Madhyama-āgama* not in accord with the Sarvāstivāda tradition as witnessed by other texts may have derived from a separate, little understood Sarvāstivāda tradition. Fukita argues that the positing of the existence of such separate traditions does not reflect an accurate interpretation of the variation among the recensions of the discourses as witnessed by the Sanskrit manuscripts nor does it successfully resolve the questions surrounding the provenance of the Chinese *Madhyama-āgama*.

Another significant matter that has long been disputed in Japanese circles—and beyond them—is the attribution of the Chinese translations of the *Madhyama-āgama* and the *Ekottarika-āgama*, with uncertainty as to whether or not the translatorship of the *Ekottarika-āgama* should also be credited to Gautama Saṅghadeva, the translator of the *Madhyama-āgama*. Hung Jen-jou 洪振洲 and Bhikkhu Anālayo present their research finding on this issue in their article titled “A Quantitative Textual Analysis of the Translation Idiom of the *Madhyama-āgama* and the *Ekottarika-āgama*”. This offers a quantitative textual analysis of the two collections, which goes to complement the picture that emerges from research by Michael Radich in collaboration with Bhikkhu Anālayo also included in this volume.

The analysis deploys a translatorship attribution algorithm as its basic method. The statistical results are further examined to identify the key phrases that cause the translation terminology in *Madhyama-āgama* and the *Ekottarika-āgama* to be so different. A comparison of phrases indicates that they do reflect different translation styles and that the variations do not seem to be merely due to differences of content. On the basis of this, one can conclude that the translations of the *Madhyama-āgama* and the *Ekottarika-āgama* do not stem from the same translator or translation team, but are the products of different translators at work.

A linguistic analysis informs the paper to follow, “The Underlying Language of the Chinese Translation of the *Madhyama-āgama*” by Karashima Seishi 辛嶋静志. The Indic original of the *Madhyama-āgama* was recited by a monk from Kashmir named Saṅgharakṣa and was, as already mentioned, translated into Chinese by Gautama Saṅghadeva, who was also a Kashmirian monk. The translation was carried out in AD 397–398. After analysing the Chinese transliterations of Indic terms, Karashima concludes that although the underlying Indic original might have been thoroughly Sanskritised, it still contains elements of Gandhari and other Prakrits. This evidence tallies with the linguistic landscape of the end of the fourth century, when the role of Gandhari and its script, Kharoṣṭhī, had been gradually replaced by that of (Buddhist) Sanskrit and Brāhmī. Karashima’s inspection thus adduces substantial new evidence that builds on earlier suggestions, based on just a few translated words and a couple of transliterations, that the Indic original of the Chinese translation of the *Madhyama-āgama* may have been transmitted in Gandhari. If the hypothesis of the affiliation of the *Madhyama-āgama* extant in Chinese to the Greater Sarvāstivāda holds, a tendency to Sanskritisation is only to be expected, Sanskrit being the ‘ecclesiastical language’ of the Sarvāstivāda and Mūlasarvāstivāda communities.

The issue of the attribution of the *Ekottarika-āgama* and *Madhyama-āgama* translations is the focus of another collaborative contribution, this time by Michael Radich and Bhikkhu Anālayo: “Were the *Ekottarika-āgama* and the *Madhyama-āgama* Translated by the Same Person? An Assessment on the Basis of Translation Style”. Radich and Anālayo summarise the positions of previous scholars and assess relevant textual evidence. Their research adopts a methodology parallel and complementary to the quantitative assessment provided by Hung and Anālayo. The texts are analysed using TACL, a software tool for comparisons of two or more arbitrarily defined corpora developed by Michael Radich and Jamie Norrish. Most basically, the analysis enabled by this tool extracts all unique n-grams from the texts in each corpus, and finds the differences or intersections between the resulting sets of n-grams. This analysis enables researchers to find numerous and diverse markers of translation style, covering a wide range of phraseology occurring many times in each text. In the present case, the *Ekottarika-āgama* and the *Madhyama-āgama* consistently and systematically differ from one another in the translation of frequently used proper names, terms, phraseology and doctrinal vocabulary. This leads to the conclusion that the received ascription of the *Ekottarika-āgama* to this translator is incorrect. In other words, Radich and Anālayo contend that the *Ekottarika-āgama* was not translated by the same person or group as the *Madhyama-āgama*. They thus come to the same conclusion reached by Hung and Anālayo, with the two independently executed studies confirming and strengthening each other.

A wide perspective on the text-historical dynamics of transmission is presented by Richard Salomon, who writes “On the Evolution of Written *Āgama* Collections in Northern Buddhist Traditions”. Salomon proposes a four-stage model in the development of written texts and canons in the Buddhism of North India and Central Asia, with particular reference to the discourses—from an original

purely oral stage, via a phase in which individual texts or small groups of texts began to be set down in writing, through a subsequent period of compilation of complete collections in written form, to the eventual recording of complete Sūtra-piṭakas in handwritten or printed form. Such stages of development need not be perceived as mutually exclusive, as the later stages typically supplement but do not replace the earlier ones. Gandhari material is selected by Salomon so as to provide apt illustrations of these processes. In addition to considerations in support of the overall unity and consistency and, thus, ‘authenticity’, of the *Āgama* collections, the author notes also some other patterns suggested by the contents and distribution of early discourse manuscripts in Sanskrit and Gandhari. It would appear that the manuscripts were sometimes intentionally left incomplete, with the beginning of the text or text collection standing symbolically for the whole.

These scriptural assemblages are best understood as ‘symbolic Tripiṭakas’, in the words of Peter Skilling, who contributes the successive study in this volume. In “The Many Lives of Texts: *Pañcatraya* and *Māyājāla Sūtras*”, Skilling looks at these two discourses in terms of prominence, distinction, or lack thereof, throughout their continued transmission in history. The *Pañcatraya-sūtra* is found in the Pali *Majjhima-nikāya* as the *Pañcattaya-sutta*, but it is not contained in the Chinese *Madhyama-āgama*, the only other Middle-Length Collection completely available at present. The Mūlasarvāstivādins placed their *Pañcatraya* not in their Middle-Length but in their Long Collection, at least on the evidence of the Gilgit manuscript of the *Dīrgha-āgama* whose *Yuga-nipāta* does not include the *Pañcatraya*. The *Māyājāla* is included in this same *Yuga-nipāta*. However, there is a substantial difference, in that the *Māyājāla* is not found at all in the Theravāda tradition. The evidence suggests that the *Māyājāla* was transmitted by only one school, the ‘Greater Sarvāstivāda’. Skilling reasons that what may be termed the ‘identity’ of a discourse is not

defined by its *Āgama* alone. It can be situated by means of its membership in other textual groupings—in other canons, in other collections—and by its contents and its function. In fact these two discourses shared a long history in India, and in their written or manuscript ‘lives’ they are almost always paired. In the Greater Sarvāstivāda tradition they enjoyed considerable authority and were included, always as a pair and almost always in the same order, in lists of texts like the *Mahāsūtras* and the *Vaipulya*. The essay further discusses the *peyāla* principle and the terminological complexities of *Āgama*, canon, category and authority, arguing for the flexibility of canons as shown through the central Thai functional canons.

The volume closes with a paper that features a great wealth of parallel versions of the same discourse stemming from different transmission lineages. This is “The Indic Versions of the \**Dakṣiṇāvibhaṅga-sūtra*: Some Thoughts on the Early Transmission of *Āgama* Texts” by Ingo Strauch. The Bajaur collection of Kharoṣṭhī manuscripts contains a well-preserved manuscript of a Gandhari version of the discourse on Mahāprajāpatī Gautamī’s robe gift to the Buddha, culminating in a detailed description and classification of gifts and their value depending on the status of both giver and recipient. The discourse has complete counterparts in the Pali *Majjhima-nikāya* and the Chinese *Madhyama-āgama*. Other parallels include two small fragments of Sanskrit versions in the Turfan and Schøyen collections and Śamathadeva’s *Abhidharmakośopāyikā-ṭīkā* Tibetan quotations from a *Madhyama-āgama*. On the basis of his completed edition of this text Strauch sketches the complex relationship of the Gandhari version to these direct and indirect parallels. The comparative analysis of the textual units and their formal characteristics in the different versions is used to determine the mechanisms that characterised the early formation and transmission of Buddhist canonical texts. The author shows that the versions of this discourse reveal a high degree of variations that evoke more general questions about the relationship

between conservatism and innovation, between uniformity and variation that were typical of the early history of the formation of the Tripiṭaka.

To conclude this introduction, as the seminar convenor and editor of the present volume of proceedings, I would like to take the opportunity to express my gratitude to the many friends and colleagues who have worked so hard to make the seminar a success or have co-operated in the production of this volume, especially Bhikṣu Zhihan 釋自翰 for his generous support and funding of the event via the Bodhiyāna Buddhist Education Society of Canada, the Fundación Bodhiyāna de la Argentina and the Fundación Instituto de Estudio Budistas de la Argentina. I also thank the reviewers who offered swift and pertinent feedback that has considerably improved the quality of this book; the authors were left free to make their own decisions regarding suggested revisions.

The Āgama Research Group is happy to make available the findings collected in the following pages to the wider academic community of students and scholars of early Buddhist texts beyond our Mountain on a small Island in the East China Sea.

Bhikkhunī Dhammadinnā  
 Director, Āgama Research Group  
 Dharma Drum Institute of Liberal Arts  
 20 August, 2016