

Research on the *Dīrgha-āgama*

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edited by Dhammadinnā

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Dharma Drum Institute of Liberal Arts (DILA) Series

In 1994, Master Sheng Yen (1931–2009), 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

Dharma Drum Institute of Liberal Arts, August 15th, 2014

Preface

This is the second 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).

On this occasion, the Āgama Research Group met to discuss the early collections of long discourses transmitted by the different Buddhist schools. Thanks to the discovery and ongoing publication of the incomplete Sanskrit *Dīrgha-āgama* manuscript from Gilgit, three different versions of the Collection of Long Discourses are now available for comparative study: the Pali *Dīrgha-nikāya* transmitted within the Theravāda tradition, the just-mentioned *Dīrgha-āgama* in Sanskrit, identified as Sarvāstivāda or Mūlasarvāstivāda, and the Chinese translation of an Indic *Dīrgha-āgama* (長阿含經), generally considered to be affiliated with the Dharmaguptakas.

The seminar, “The Chinese Translation of the *Dīrgha-āgama* (長阿含經, Taishō 1)” took place on 18 and 19 October, 2013. It was organised in collaboration with the Chung-Hwa Institute of Buddhist Studies at Dharma Drum Mountain and the Numata Center for Buddhist Studies at Hamburg University. The event was generously funded by the Chiang Ching-kuo Foundation for International Scholarly Exchange.

In this volume, we publish most of the papers that were presented and discussed at the seminar, with the chapters – six in total – arranged according to the authors’ names in alphabetical order.

Bhikkhu Anālayo opens the volume with a study of “Three Chinese *Dīrgha-āgama* Discourses without Parallels”, concluding that the three discourses examined in his study are very likely later additions to the collection.

Roderick S. Bucknell studies “The structure of the Sanskrit *Dīrgha-āgama* from Gilgit vis-à-vis the Pali *Dīrgha-nikāya*”, giving evidence

that both of these versions of the Long Collection underwent a process of expansion through transfer of material from the corresponding version of the Middle-Length Collection.

With the third contribution to this volume, “The *Sumaṅgalavilāsini* and the *Dīgha-bhāṇakas*”, Endo Toshiichi (遠藤敏一) summarises his research on the *bhāṇaka* tradition, in particular on the transmitters of the Pali commentary to the *Dīgha-nikāya*, the *Sumaṅgalavilāsini*. His investigations point to the possibility that there may have been different groups of *dīgha-bhāṇakas* within the *dīgha-bhāṇaka* tradition itself. He shows that the Chinese *Dīrgha-āgama* contains some apparently ‘extraneous’ textual material, the counterpart of which is not found in the *Dīgha-nikāya*, but only in the *Sumaṅgalavilāsini*.

Jens-Uwe Hartmann, in his paper “The *Dīrgha-āgama* of the (Mūla-)Sarvāstivādins: What Was the Purpose of this Collection?”, reflects on a number of peculiarities in the *Dīrgha-āgama* from Gilgit. He discusses the overall purpose of the collection, and considers whether certain passages might have been intended to be entertaining, if not even humorous.

In the following chapter, Hung Jen-jou (洪振洲) approaches the last discourse in the Chinese *Dīrgha-āgama* with the tools of digital stylometrics, producing “A Textual Analysis of the Last Discourse in the Chinese *Dīrgha-āgama* Based on a Translatorship Attribution Algorithm”, an analysis that detects no significant differences in the translation style as against the rest of the collection.

The volume closes with a study by Karashima Seishi (辛嶋靜志) on “The Sarvāstivādins’ ‘encroachment’ into the Chinese translation of the *Daśottara-sūtra* in the *Dīrgha-āgama* of the Dharmaguptakas”, demonstrating that a number of readings in some editions and manuscripts agree completely with the readings in the Sarvāstivāda versions of the same discourse. He explains this as the product of a re-translation done on the basis of a newly arrived Sanskrit manuscript belonging to a Sarvāstivāda lineage.

A by-product of the seminar is that under the supervision of Karashima Seishi we have digitised, edited and supplemented an unpublished index to the footnotes to the Japanese translation of the *Dīrgha-āgama* that was originally published in monthly instalments in *Gekkan Āgama* (月刊アーガマ), the magazine of Agonshū (阿含宗), the Āgama revivalist movement founded in 1978 by Kiriya Seiyū (桐山靖雄), and then republished in six volumes (Tokyo, 1996–2005). This large translation project was the joint effort of sinologically trained linguists and philologists trained in Indology and Buddhist studies. Their combined expertise resulted in rich research footnotes that deal with problematic terminology and readings from a perspective that takes into account both linguistic and content aspects of this collection. The index home page is <http://dev.ddbc.edu.tw/t1index> and all data is freely available for inclusion and (re-)use in other digital projects.

My gratitude goes to the many friends and colleagues who have contributed to the production of this volume: bhikṣu Huimin (釋惠敏), President of the Dharma Drum Institute of Liberal Arts, and Hung Jen-jou (洪振洲), Director of the Library and Information Center of the same institution, for having allowed me the space and the support needed to conceive and organise the event; bhikṣuñī Guojing (釋果鏡), director of the Chung-Hwa Institute of Buddhist Studies, for supplying extra funding when needed, and Chen Hsiu-lan (陳秀蘭) at the same institute for kindly liaising on our behalf; the staff and volunteers of the Library and Information Center for their continuous selfless help; Zhang Zhen-hwa (張振華), our chief accountant, for being flexible with us; our students and especially my assistants Hung Pei-ying (洪佩英), Ke Chunyu (柯春玉) and Ge Xianmin (葛賢敏) for prodigious support; all the students, scholars and auditors who attended the workshop for participating and engaging; Chuang Kuo-ping (莊國彬), responsible for our publications, who readily endorsed the volume proposal; Lo Pei-shin (羅珮心) of the publications section for her

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Neither a Sinologist nor an Āgama specialist by training, I am not, perhaps, qualified to edit a specialised volume such as this. I am happy, however, to have had the opportunity to help make the seminar results available to the wider academic community within a short span of time. This is in keeping with our local Āgama Research Group effort to publish in English so as to enable easy access to the field of Āgama studies for students and scholars beyond East Asia.

sāmaṇerī Dhammadinnā
Director, Āgama Research Group
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Dharma Drum Institute of Liberal Arts, September 27th, 2014