

112. Other passages that show such influence have been noted in the serialized translation of the first sections of the *Ekottarika Āgama* by Huyen-Vi and Pāsādika, published in *Buddhist Studies Review*, cf. 1998: 65 note 4, 69 note 15, 206 note 3, and 208 note 8; 2001: 224 note 17; 2002: 49 note 4-5 and 188 note 22.
- 20 Jaini: "Padīpadānājātaka: Gautama's Last Female Incarnation", *Collected Papers on Buddhist Studies*, Delhi 2001: 369; cf. also Gombrich: "The Significance of Former Buddhas in the Theravādin Tradition", *Buddhist Studies in Honour of Walpola Rahula*, London 1980: 70, on a version of the same tale in a later Sinhalese prose work, the *Saddharmālaṅkāraya*.
- 21 Lamotte: *History of Indian Buddhism*, Louvain-La-Neuve 1988: 635, notes that similar tales of the establishment of a replica of the Buddha, though with different kings as their respective protagonists, are found in the (Mūla-)sarvāstivāda Vinaya (*T. XXIII*, 782b19 and *T. XXIV* 434b20) and in the *Divyāvadāna* (*Divy.* 547).
- 22 These two cases have been noticed by Lévi and Chavannes: "Les Seize Arhat Protecteurs de la Loi", *Journal Asiatique*, 1916: 191 and 263.
- 23 Lamotte: "Un Sūtra Composite del'Ekottarāgama", *Bulletin of the School of Oriental and African Studies*, 30, 1967: 105-116 (Engl. trsl. in *Buddhist Studies Review*, 1995: 27-46).
- 24 For a more detailed discussion of these and other instances cf. Anālayo: "Some Pāli Discourses in the Light of Their Chinese Parallels", *Buddhist Studies Review*, 22.1-2, 2005: 1-14 and 93-105.
- 25 Tripāṭhī: *Ekottarāgama-Fragmente der Gilgit Handschrift*, Reinbek 1995: 28 and 34.
- 26 SHT I 620R (*A. V*, 342); SHT II 163c; SHT II 163dR (*A. IV*, 244); SHT III 820; SHT III 952; SHT III 974; SHT III 975; SHT III 977; SHT III 990; SHT III 994; SHT III 1000; SHT V 1031; SHT V 1103; SHT V 1108; SHT V 1112; SHT V 1171R (*A. II*, 45); SHT VI 1326 (212); SHT VI 1341; SHT V 1343; SHT VI 1395; SHT VIII 1957; SHT IX 2071; SHT IX 2772. Note: SHT stands for *Sanskrihandchriften aus den Turfanfunden*, Waldschmidt et al. ed., Wiesbaden 1965-2004; references are to volume of the series and number of the fragment. The above listing covers also fragments that parallel *Āṅguttara Nikāya* discourses where it is uncertain if these fragments were part of an *Ekottarika* collection,

but does not take into account fragment parallels to *Āṅguttara Nikāya* discourses that have a counterpart in the *Madhyama Āgama* or *Samyukta Āgama*. In cases where a fragment has been identified after the original publication in the SHT series, for ease of reference the location of the Pāli parallel in the *Āṅguttara Nikāya* has been added in brackets.

- 27 These can be located with the help of Honjō: *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā*, Kyoto 1984. *Ekottarika Āgama* quotations in the *Abhidharmakośa* itself have been listed by Pāsādika: *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu*, Göttingen 1989: 135.

ZHONG A-HAN or Chung A-han "collection of texts of medium length", is the title of the *Madhyama Āgama* preserved in Chinese translation as entry no. 26 in the Taishō edition (Nanjio no. 542).¹ This discourse collection, which is a counterpart to the *Majjhima Nikāya* preserved in the Pāli canon, was translated by the Kashmiri Gautama Saṅghadeva during the years 397-398 of the present era, based on a written original read out by Saṅgharakṣa, another Kashmiri monk (*T. I*, 809b26).² The original manuscript used for the translation stemmed with high probability from a Sarvāstivāda tradition and appears to have been in a Prākṛit.³ Saṅghadeva's translation was carried out in the presence of a group of forty scholar monks, with Dao-ci acting as the scribe and Li-bao and Kang-hua as assistants. A previous *Madhyama Āgama* translation undertaken by Zhu Fō-nian and Dharmanandin is no longer extant and was thus apparently replaced by the version rendered into Chinese by Saṅghadeva.

The *Madhyama Āgama* collection translated by Saṅghadeva contains altogether two-hundred-and-twenty-two discourses, which are distributed over eighteen chapters that make up sixty fascicles in the Chinese canon. In contrast, the *Majjhima Nikāya* has one-hundred-and-fifty-two discourses in fifteen chapters. In both collections, the count of ten discourses per chapter is the most common case, though a few chapters in the *Madhyama Āgama* have considerably more discourses. Of the total number of discourses in the *Majjhima Nikāya*, close to a hundred *suttas* have counterparts in the *Madhyama Āgama*.⁴

These parallels are, however, arranged in rather different ways in the two collections, in fact the *Madhyama Āgama* and the *Majjhima Nikāya* have only four chapter headings in common. Of these, their chapters on "Kings" have only two discourses in common, their chapters on "Brahmins" and on "Pairs" only four, while their chapters on "Analysis" have nine discourses in common. The generally different distribution of discourses and the lack of similarity in the formation of chapters suggests that, though the *Madhyama Āgama* and the *Majjhima Nikāya* drew on a common stock of discourses, the ways these discourses were arranged are specific to the respective traditions.

This becomes evident right away with the first chapter of the *Madhyama Āgama*, the chapter on seven *dharma*s. The discourses in this chapter all revolve around the number seven and thus fit the numerical principle that underlies the collection of discourses in the *Aṅguttara Nikāya* or the *Ekottarika Āgama*. Most of the discourses in this chapter have their Pāli counterparts among the Sevens of the *Aṅguttara Nikāya*, with only two parallels found in the *Majjhima Nikāya*, these being the exposition on 'seven' ways of restraining the influxes in the *Sabbāsava Sutta* and the treatment of the 'seven' stages of purification in the *Rathavinīta Sutta* (*M. I*, 6 and *M. I*, 145). Thus the first chapter in the *Madhyama Āgama* gives the impression as if it originally had been part of a section on Sevens in an *Aṅguttara/Ekottarika* collection and was subsequently integrated into the *Madhyama Āgama*.

The degree to which discourses were allocated differently by various schools can also be seen in the case of the *Dīrgha Āgama*. While the *Dīrgha Āgama* preserved in Chinese (Taishō no. 1), which probably stems from the Dharmaguptaka school, shows close similarities to the Pāli *Dīrgha Nikāya*, the *Dīrgha Āgama* of the (Mūla-)Sarvāstivādins preserved in Sanskrit fragments differs considerably. Thanks to recent substantial findings of Sanskrit fragments in Afghanistan, the order of discourses in this collection can now be reconstructed. This reconstruction shows that altogether ten discourses of the (Mūla-)Sarvāstivāda *Dīrgha Āgama* collection have their counterparts in the *Majjhima Nikāya* (all of which are, as one would expect, not found in the ^L *Madhyama Āgama*).⁵

The rather diverse distribution of discourses in various Buddhist schools, to which these differences testify, is of importance in so far as the four main *Āgamas* preserved in Chinese stem from different schools. Hence the absence of a Chinese *Āgama* counterpart to a Pāli discourse does not necessarily imply that this discourse was unknown to other Buddhist schools. Such absence could simply be due to the different distribution of discourses among the four *Āgamas*. As only single *Āgamas* of diverse provenance have been translated into Chinese, certain discourses, like the ten discourses mentioned above from the (Mūla-)Sarvāstivāda *Dīrgha Āgama*, are not found in any of the *Āgamas* preserved in Chinese.

Another difference between the *Madhyama Āgama* and the *Majjhima Nikāya* can be seen in regard to the use of pericopes. Such pericopes are standardized descriptions of particular actions, behaviours, or modes of address. In *Madhyama Āgama* discourses, visitors will perform a threefold circumambulation on leaving the Buddha, whereas in *Majjhima Nikāya* discourses they perform only a single circumambulation (e.g. *M. II*, 56 and *T. I*, 623b23).⁶ If a listener has reached some insight during a discourse given by the Buddha, according to the *Madhyama Āgama* he or she will express this by proclaiming "I understood, I realized", whereas in a *Majjhima Nikāya* discourse he or she will exclaim "excellent, excellent" (e.g. *M. I*, 39 and *T. I*, 576a10). Someone wishing to ask the Buddha or a monk a question will, in *Madhyama Āgama* discourses, first politely request permission (e.g. *T. I*, 654a06), something mentioned only rarely in the *Majjhima Nikāya*. In *Majjhima Nikāya* discourses, the Buddha often introduces the actual exposition by just addressing his monastic disciples with "monks", to which they reply "venerable sir", an exchange not found in the *Madhyama Āgama* (e.g. *M. I*, 1). These few examples show the degree to which oral transmission by the Sarvāstivāda and the Theravāda reciters has led to the use of different pericopes in the two collections.

Not only the use of pericopes, but at times also the content of a discourse can show the influence of the school affiliation of the reciters. A case in point appears to be a listing of different types of *arhants* in a *Madhyama Āgama* discourse that does not have a Pāli counterpart. This listing includes an *arahant* who is liable to fall away from his or her realization (*T. I*, 616a18). The *Abhidharmakośa* refers to the same notion under the heading *parihāpadharma arhant*.⁷

The *Kathāvatthu*, in contrast, firmly opposes this notion (*Kvu.* 69). The possibility of an *arahant* falling away from his or her realization was in fact one of the topics debated among the Buddhist schools.⁸

In most instances, however, variations between *Madhyama Āgama* discourses and their Pāli counterparts appear to be the outcome of the natural vicissitudes of oral transmission or of the difficulties of translation, without necessarily expressing a tenet held by the Sarvāstivāda or Theravāda reciters.⁹

In the case of some such variations, the *Madhyama Āgama* version could be closer to the original than its Pāli parallel. A case in point appears to be the *Madhyama Āgama* counterpart to the *Chabbisodhana Sutta*. In spite of referring to "six purities" in its title, the Pāli version only treats five purities (*M.* III, 29). Its *Madhyama Āgama* parallel, however, covers six purities in its exposition, as, in addition to the topics found in the *Majjhima Nikāya* discourse, it also has a treatment on the four nutriments (*T.* I, 732b18). Notably, the commentary on the *Majjhima Nikāya* records an opinion according to which an examination of the four nutriments indeed forms part of the *chabbisodhana* exposition (*MA.* IV, 94). Since the *Madhyama Āgama* version receives support from the Pāli discourse's title and from the Pāli commentarial tradition, its presentation seems to offer a more complete version of the discourse.¹⁰

Thus the discourses collected in the *Madhyama Āgama* have considerable potential from a comparative perspective, even though the language in which they are preserved is quite different from the source language and thus has inevitably given rise to some translation errors.

In addition to the complete *Madhyama Āgama* translation now found as Taishō no. 26, several individual translations of discourses that probably stem from *Madhyama Āgama* collections have been preserved in the Chinese canon (cf. esp. Taishō nos. 27 to 98). Among the Sanskrit fragments discovered in Central Asia, a range of parallels to *Madhyama Āgama* discourses have been identified,¹¹ and a commentary by Śamathadeva on the *Abhidharmakośa* contains several *Madhyama Āgama* extracts in Tibetan.¹²

See also ĀGAMA

References

- 1 A translation of this *Madhyama Āgama* into English is under preparation for the BDK English Tripiṭaka series.
- 2 *T.* stands for the Taishō edition.
- 3 On the language of the *Madhyama Āgama* manuscript cf. Bapat: "Chinese Madhyamāgama and the Language of its Basic Text", *Dr. Satkari Mookerji Felicitation Volume*, Varanasi 1969: 5; Enomoto: "On the Formation of the Original Texts of the Chinese Āgamas", *Buddhist Studies Review*, 3, 1986: 20; and von Hinüber: "Upāli's Verses in the Majjhimanikāya and the Madhyamāgama", *Indological and Buddhist Studies*, Canberra 1982: 250. Enomoto: "The Formation and Development of the Sarvāstivāda Scriptures", *Proceedings of the Thirty-First International Congress of Human Sciences in Asia and North Africa*, Tokyo 1984: 198, explains that the *Madhyama Āgama* translated into Chinese probably represents the earliest of three versions of this collection, the second of the three being the version partly preserved in some of the Central Asian Sanskrit fragments, and the third version corresponds to what is reflected in *sūtra* quotations in later works.
- 4 For a comparative study of discourses found in common in the two collections cf. Minh Chau: *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya*, Delhi 1991.
- 5 Hartmann: "Contents and Structure of the Dīrghāgama of the (Mūla-)Sarvāstivādins", *Annual Report of the International Research Institute for Advanced Buddhism*, 2004: 126-127. The discourses that have counterparts in this *Dīrgha Āgama* collection are the *Bhayabherava Sutta*, M 4; the *Mahāsīhanāda Sutta*, M 12; the *Mahāaccaka Sutta*, M 36; the *Jīvaka Sutta*, M 55; perhaps the *Apāṇṇaka Sutta*, M 60 (this identification still needs further corroboration); the *Bodhirājakumāra Sutta*, M 85; the *Caṅkī Sutta*, M 95; the *Saṅgāra Sutta*, M 100; the *Pañcattaya Sutta*, M 102; and the *Sunakkhatta Sutta*, M 105.
- 6 The only instance of three circumambulations in the Pāli discourses appears to be *D.* II, 163, where Mahākassapa thrice circumambulates the Buddha's funeral pyre.

- 7 Pradhan: *Abhidharmakośabhāṣya*, Patna 1967: 372; cf. also *T. XXIX*, 129a25 and *T. XXIX* 280b15.
- 8 *KvuA*. 37 explains that this concept was upheld by the Saṃmitīyas, the Vajjiputtakas, the Sarvāstivādins and some Mahāsāṃghikas, cf. also Dutt: *Buddhist Sects in India*, Delhi 1978: 82.
- 9 Cf. in more detail Anālayo: "The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya", *Indian International Journal of Buddhist Studies*, 2008.
- 10 For a more detailed discussion of this and other cases cf. Anālayo: "Some Pāli Discourses in the Light of Their Chinese Parallels", *Buddhist Studies Review*, 22.1-2, 2005: 1-14 and 93-105.
- 11 SHT I 562b (MĀ 182); SHT II 163a+b,d; SHT II 559; SHT III 804; SHT III 865; SHT III 868; SHT III 872; SHT III 878; SHT III 881; SHT III 979; SHT III 1007; SHT IV 412; SHT V 1070; SHT V 1114; SHT V 1117; SHT V 1118; SHT V 1125; SHT V 1128; SHT V 1141 (MĀ 164); SHT V 1148; SHT V 1151 (MĀ 134); SHT V 1166; SHT V 1193R (MĀ 121); SHT V 1279; SHT V 1332; SHT V 1333; SHT V 1334; SHT V 1346; SHT V 1348; SHT V 1402; SHT V 1403; SHT V 1421; SHT V 1422; SHT V 1424; SHT V 1583; SHT V 1714V; SHT V 1896; SHT VI 1210; SHT VI 1238; SHT VI 1244; SHT VI 1246; SHT VI 1252; SHT VI 1267 (MĀ 8); SHT VI 1272; SHT VI 1291; SHT VI 1294; SHT VI 1302; SHT VI 1304; SHT VI 1324; SHT VI 1329 (MĀ 9); SHT VI 1344 (MĀ 8); SHT VI 1360; SHT VI 1379; SHT VI 1384; SHT VI 1392; SHT VI 1397; SHT VI 1415; SHT VI 1423; SHT VI 1493; SHT VI 1522; SHT VI 1598; SHT VII 1687B; SHT VII 1701; SHT VII 1717 (MĀ 163); SHT VII 1720; SHT VII 1721; SHT VII 1770 cA+dA; SHT VIII 1802; SHT VIII 1913; SHT VIII 1914; SHT VIII 1919 (MĀ 173); SHT VIII 1981; SHT IX 2047; SHT IX 2067; SHT IX 2082; SHT IX 2155; SHT IX 2932. Note: SHT stands for *Sanskriithandschriften aus den Turfanfunden*, Waldschmidt et al. ed., Wiesbaden 1965-2004; references are to volume of the series and number of the fragment. In cases where a fragment has been identified after the original publication in the SHT series, for ease of reference the *Madhyama Āgama* parallel has been added in brackets. Several other publications containing *Madhyama Āgama* fragment parallels are listed in Anālayo and Bucknell: "Correspondence Table for Parallels to the Discourses of the Majjhima Nikāya: Toward a Revision of Akanuma's Comparative Catalogue", *Journal of the Centre for Buddhist Studies, Sri Lanka* 2006: 233-238.
- 12 These can be located with the help of Honjō: *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā*, Kyoto 1984. *Madhyama Āgama* quotations in the *Abhidharmakośa* itself have been listed by Pāsādika: *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu*, Göttingen 1989: 135.

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