

**Three Chinese *Dīrgha-āgama*
Discourses without Parallels**

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Abstract

With the present paper I examine three discourses in the *Dīrgha-āgama* preserved in Chinese translation (長阿含經, T 1) that are not found in the collections of long discourses extant in Pali and Sanskrit. My presentation proceeds through four main parts: I begin by surveying the extant collections of long discourses (I), followed by turning to the three *Dīrgha-āgama* discourses that are without parallels: DĀ 11, the Discourse Increasing by One, of which I provide a translation (II); DĀ 12, the Discourse On the Three Groups, which is similar in type and which I have translated elsewhere (III); and DĀ 30, the Discourse On a Record of the World (IV). The main thrust of my investigation is towards gaining a better understanding of the nature of these three discourses and to ascertain if they should be reckoned as later additions to the *Dīrgha-āgama* extant in Chinese translation.

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I. The Collections of Long Discourses

The *Vinayas* of different Buddhist schools report that a division of the scriptural collections into *āgamas* or *nikāyas* was already used at the first “communal recitation”, *saṅgīti*,¹ which according to the traditional account was held at Rājagṛha soon after the Buddha’s de-cease. While the traditional accounts are of course influenced by later conceptions of canonicity, the fact that in spite of various differences they agree on this basic fourfold division makes it probable that this way of arranging the discourse material for oral transmission is fairly early.

Most *Vinayas* first mention the collection of long discourses when listing the four *āgamas* or *nikāyas*.² Perhaps considerations of length influenced this choice, in that the collection of long discourses was placed before the collections of discourses that are of middle or shorter length.³

¹ On the term *saṅgīti* cf., e.g., Tilakaratne 2000 and Skilling 2009: 55–60.

² The *Dīrgha-āgama* is mentioned in first place in the Dharmaguptaka *Vinaya*, T 1428 at T XXII 968b19, the Mahāsāṅghika *Vinaya*, T 1425 at XXII 491c16 (with a variant listing at 492c18), in the Mahīśāsaka *Vinaya*, T 1421 at T XXII 191a24, and in the Theravāda *Vinaya*, Vin II 287,16 (which does not list the order explicitly, although the position of the *Dīrgha-nikāya* is implicit in the circumstance that the *Brahmajāla* (DN 1) and the *Sāmaññaphala* (DN 2) are on record as having been the first discourses recited at the *saṅgīti*). An exception is the Mūlasarvāstivāda *Vinaya*, T 1451 at T XXIV 407b27, which has the *Samyukta-āgama* in first place. Translations of several of these *Vinaya* accounts can be found in Przyluski 1926 and Anuruddha 2008.

³ Alternatively it could also be that this decision was influenced by the principle of waxing syllables. According to this principle, words with fewer syllables in a series of terms are followed by words with an equal or a greater number of syllables; cf. in more detail Anālayo 2009. Following the principle of waxing syllables, the *dīrgha* would come in first

The principles used for allocating discourses to a particular *āgama* or *nikāya* appear to have also affected the type of discourses that are found in a particular collection. Thus, for example, the topics chosen for the *saṃyukta* collections – which contain shorter discourses arranged according to topic – are for the most part based on themes such as conditionality, the five aggregates, the six senses, and the constituents of the path to awakening. This naturally invests the *saṃyukta* collections with an emphasis on doctrinal teachings.⁴ In the case of the *dīrgha* collections, the fact that debates and eulogies easily tend to become prolonged appears to have resulted in a corresponding emphasis on the Buddha's ability to stand his ground successfully in debate with non-Buddhist teachers,⁵ together with the inspiration to be gained from his exceptional nature and qualities. According to the Sarvāstivāda **Vinayavibhāṣā* (薩婆多毘尼毘婆沙), the long discourses collected in the *Dīrgha-āgama* are in fact especially apt for the refutation of heterodox philosophies.⁶

Three collections of such long discourses are extant:⁷

position when the four *āgamas/nikāyas* are listed (as in the *Vinaya* accounts mentioned in the previous note), because the term *dīrgha* is the only one that has just two syllables. In an oral setting the order of reciting the listing could then have influenced the actual placement of the collections. Both of my suggestions remain speculative, however, as I am not aware of any evidence that would support these hypotheses.

⁴ The point I intend to make is not that the *saṃyukta* collections are entirely doctrinal, but only that doctrinal teachings are particularly prominent in these collections.

⁵ On debates in the *Dīrgha-nikāya* cf. Manné 1992.

⁶ T 1440 at T XXIII 504a1: 破諸外道, 是長阿含.

⁷ A *Dīrgha-āgama* had apparently been translated into Tibetan, but the translation seems to have been lost during the persecution of Buddhism under King Glang dar ma; cf. Skilling 1997: 96. Faxian (法顯) brought a *Dīrgha-āgama* manuscript to China, which he had obtained in Sri Lanka; cf. T 2085 at T LI 865c24. This was apparently never translated

- the *Dīgha-nikāya* transmitted by Theravāda reciters, containing thirty-four discourses;
- substantial parts of the *Dīrgha-āgama* transmitted by Sarvāstivāda and/or Mūlasarvāstivāda reciters, containing forty-seven discourses;⁸
- the *Dīrgha-āgama* preserved in Chinese translation (長阿含), transmitted by Dharmaguptaka reciters and containing thirty discourses.⁹ This *Dīrgha-āgama* is now found as entry no. 1 in the Taishō edition. According to the information at our disposal, this collection was translated in the year 413 of the present era by Zhu Fonian (竺佛念), based on an original recited by Buddhayaśas.

The table below gives an overview of the three collections, listing the Dharmaguptaka *Dīrgha-āgama* discourses to the left and their counterparts in the Theravāda *Dīgha-nikāya* and the Sarvāstivāda and/or Mūlasarvāstivāda *Dīrgha-āgama* to the right.¹⁰

since by the time of his return the Dharmaguptaka *Dīrgha-āgama* had already been translated; cf. Anālayo 2010a: 69–74. In addition to the three collections now extant, individual discourses have been preserved in Chinese or Tibetan translation, as well as in Indic language fragments.

⁸ Here and below, indications concerning the structure of this collection, the names of the discourses, and their parallels are based on Hartmann and Wille 2014.

⁹ On the school of the *Dīrgha-āgama* cf., e.g., Demiéville 1951: 252f, Lü 1963: 242, Bareau 1966, Waldschmidt 1980: 136, Mayeda 1985: 97, Enomoto 1986: 25, Hirakawa 1987: 513, Schmithausen 1987: 318, Brough 2001 [1962]: 50, Oberlies 2003: 44, Salomon 2007: 354 note 14, and Willemsen 2008: 60.

¹⁰ Surveys of this collection have been provided by Hartmann 2000, Hartmann 2002, Hartmann 2004, and Hartmann and Wille 2014. Editions of discourses from this collection, listed in the order of their canonical placing, are: *Govinda-sūtra* (14th): Sadakata 1999 and Sadakata 2006, *Kāyabhāvanā-sūtra* (20th): Liu 2010, *Bodha-sūtra* (21st): Hartmann 2004 and Silverlock 2009, *Śamkara-sūtra* (22nd): Zhang 2004, *Ājānāta-sūtra* (23rd): Sander 2007 and Dietz 2011, *Tridaṇḍi-sūtra* (25th): Matsuda 2006, *Pinṅalātreya-*

Table. Structural Overview of the Collections of Long Discourses

DĀ (Chin)	DN	DĀ (Skt)
1 大本經	14 <i>Mahāpadāna-sutta</i>	5 <i>Mahāvadāna-sūtra</i>
2 遊行經	16 <i>Mahāparinibbāna-sutta</i> ¹¹	6 <i>Mahāparinirvāṇa-sūtra</i>
3 典尊經	19 <i>Mahāgovinda-sutta</i>	14 <i>Govinda-sūtra</i>
4 闍尼沙經	18 <i>Janavasabha-sutta</i>	13 <i>Jinayabha-sūtra</i>
5 小緣經	27 <i>Aggañña-sutta</i>	
6 轉輪聖王修行經	26 <i>Cakkavatti(sīhanāda)-sutta</i>	
7 弊宿經	23 <i>Pāyāsi-sutta</i>	
8 散陀那經	25 <i>Udumbarikasīhanāda-sutta</i>	
9 眾集經	33 <i>Saṅgīti-sutta</i>	3 <i>Saṅgīti-sūtra</i>
10 十上經	34 <i>Dasuttara-sutta</i>	1 <i>Daśottara-sūtra</i>
11 增一經		
12 三聚經		
13 大緣方便經	15 <i>Mahānidāna-sutta</i>	
14 釋提桓因問經	21 <i>Sakkapañha-sutta</i>	
15 阿菟夷經	24 <i>Pāṭika-sutta</i>	9 <i>Bhārgava-sūtra</i>
16 善生經	31 <i>Siṅgālovāda-sutta</i>	

sūtra (26th): Matsuda 2006 and Peipina 2008, *Kairvarti-sūtra* (29th): Zhou 2008, *Kūṭatāṇḍya-sūtra* (34th): von Criegern 2002, *Ambaṣṭha-sūtra* (35th): Melzer 2006, *Prṣṭhapāla-sūtra* (36th): Melzer 2006 and Stuart 2013, *Kāraṇavādi-sūtra* (37th): Melzer 2006, *Pudgala-sūtra* (38th): Melzer 2006, *Śruta-sūtra* (39th): Melzer 2006, *Mahalla-sūtra* (40th): Melzer 2006, and *Anyatama-sūtra* (41st): Melzer 2006. For a survey of work in progress cf. Hartmann and Wille 2014: 142f.

¹¹ In the *Dīrgha-nikāya* the *Mahāsudassana-sutta*, DN 17, forms a separate discourse.

DĀ (Chin)	DN	DĀ (Skt)
17 清淨經	29 <i>Pāsādika-sutta</i>	15 <i>Prāsādika-sūtra</i> ¹²
18 自歡喜經	28 <i>Sampasādanīya-sutta</i>	16 <i>Prasādanīya-sūtra</i>
19 大會經	20 <i>Mahāsamaya-sutta</i>	24 <i>Mahāsamāja-sūtra</i>
20 阿摩晝經	3 <i>Ambaṭṭha-sutta</i>	35 <i>Ambāṣṭha-sūtra</i>
21 梵動經	1 <i>Brahmajāla-sutta</i>	47 <i>Brahmajāla-sūtra</i>
22 種德經	4 <i>Soṇadaṇḍa-sutta</i>	33 <i>Śroṇatāṇḍya-sūtra</i>
23 究羅檀頭經	5 <i>Kūṭadanta-sutta</i>	34 <i>Kūṭatāṇḍya-sūtra</i>
24 堅固經	11 <i>Kevaddha-sutta</i>	29 <i>Kaivarti-sūtra</i>
25 倮形梵志經	8 <i>Kassapasīhanāda-sutta</i>	46 <i>Kāśyapa-sūtra</i>
26 三明經	13 <i>Tevijja-sutta</i>	45 <i>Vāsiṣṭha-sūtra</i>
27 沙門果經	2 <i>Sāmaññaphala-sutta</i>	44 <i>Rājā-sūtra</i>
28 布吒婆樓經	9 <i>Poṭṭhapāda-sutta</i>	36 <i>Prṣṭhapāla-sūtra</i>
29 露遮經	12 <i>Lohicca-sutta</i>	27 <i>Lohitya-sūtra</i> (II)
30 世記經		

The table conveys the impression that the Chinese *Dīrgha-āgama* is somewhat closer to the Theravāda *Dīrgha-nikāya* than to the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama*. An exception is the Chinese *Dīrgha-āgama*'s adoption of a fourfold division, a topic to which I will return in a later part of my study.¹³

¹² My presentation here follows Hartmann and Wille 2014: 140; the indication in Hartmann 2004: 126, which relates DĀ (Skt) 15 *Prāsādika-sūtra* to DN 28 *Sampasādanīya-sutta*, and DĀ (Skt) 16 *Prasādanīya-sūtra* to DN 29 *Pāsādika-sutta*, reflects the then still unclear correspondences, which thanks to a more detailed study of the fragments have been clarified in the meantime.

¹³ The introduction to the *Dīrgha-āgama* explicitly draws attention to this fourfold division; cf. T I 1a12: 此《長阿含》四分. The indication by Hart-

The impression of closeness finds confirmation when examining the situation from the viewpoint of the *Dīrgha-nikāya*. Out of the forty-seven discourses in the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama*, eleven are without known parallels anywhere in the four Pali *Nikāyas*,¹⁴ and another twelve discourses are not found in the *Dīrgha-nikāya*, but only in other *Nikāyas*.¹⁵ Together these amount to twenty-three discourses not shared with the *Dīrgha-nikāya*, which correspond to 49% of the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama*. In the case of the thirty discourses of the Dharmaguptaka collection, three are without counterparts in the *Dīrgha-nikāya*, corresponding to 10% of the Dharmaguptaka *Dīrgha-āgama*.

mann and Wille 2014: 139 that “all three versions of the Long Discourses are divided into three sections” and that each of the sections of the Chinese collection contains 10 discourses does not seem to be correct. In the Taishō edition the second section begins with the fifth discourse (cf. T I 36b28: 第二分), the third section with the twentieth discourse (cf. T I 82a6: 第三分), and the fourth section then contains just DĀ 30 (cf. T I 114b7: 第四分). A correct description of the Chinese *Dīrgha-āgama* can be found in Choi 2012a: 77f and Choi 2012b: 18f (included in the list of works cited in Hartmann and Wille 2014: 154), whose tables and descriptions reflect the four divisions and the distribution of the discourses in these divisions as they are found in the Chinese collection.

¹⁴ These are the *Arthavistara-sūtra* (2nd), the *Catuṣpariṣat-sūtra* (4th), the *Sarveka(?) -sūtra* (8th), the *Māyājāla-sūtra* (18th), the *Tridaṇḍi-sūtra* (25th), the *Piṅgalātreyā-sūtra* (26th), the first *Lohitya-sūtra* (27th), the second *Maṅḍiśa-sūtra* (31st), the *Kāraṇavādi-sūtra* (37th), the *Śruta-sūtra* (39th), the *Mahalla-sūtra* (40th), and the *Anyatama-sūtra* (41st).

¹⁵ These are: the *Apannaka-sūtra* (7) ≈ (perhaps) MN 60, the *Śalya-sūtra* (10) ≈ MN 105, the *Bhayabhairava-sūtra* (11) ≈ MN 4, the *Roma(harṣa)na-sūtra* (12) ≈ MN 12, the *Pañcatraya-sūtra* (17) ≈ MN 102, the *Kāmaṭhika-sūtra* (19) ≈ MN 95, the *Kāyabhāvanā-sūtra* (20) ≈ MN 36, the *Bodha-sūtra* (21) ≈ MN 85, the *Śaṃkara-sūtra* (22) ≈ MN 100, the *Pudgala-sūtra* (38) ≈ MN 51 / AN 4.198, and the *Jīvaka-sūtra* (43) ≈ MN 55.

In what follows, I examine the three discourses in the Chinese *Dīrgha-āgama* that are without parallels:¹⁶

- DĀ 11, the Discourse Increasing by One,
- DĀ 12, the Discourse On the Three Groups,
- DĀ 30, the Discourse On a Record of the World.

II. The Discourse Increasing by One (DĀ 11)

The Discourse Increasing by One (DĀ 11) and the Discourse On the Three Groups (DĀ 12) occur after the Chinese *Dīrgha-āgama* versions of the *Saṅgīti-sūtra* (DĀ 9) and the *Daśottara-sūtra* (DĀ 10).¹⁷ These four discourses are of a similar nature, in that they provide lists of doctrinal items.

The list in the different versions of the *Saṅgīti-sūtra* has as its main structural element the progression from Ones to Tens, under which various numbers of doctrinal items are arranged.

The *Daśottara-sūtra* differs in so far as it invariably assigns ten items to each of the numerical divisions from Ones to Tens. Moreover, these ten items follow a consistently applied thematic pattern for each exposition, from Ones to Tens. The thematic pattern proceeds as follows in the case of the Chinese version:

- “greatly successful”, 多成,
- to be “cultivated”, 修,
- to be “understood”, 覺,

¹⁶ For a study of two discourses in T 100 that are without parallels cf. Bin-genheimer 2013.

¹⁷ My use of Sanskrit discourse titles is simply for the sake of ease of presentation and does not imply taking a stance on the language of the text that formed the basis for the Chinese translation of the *Dīrgha-āgama*, which would have been in a Prakrit.

- to be “extinguished”, 滅,
- leading to “decline”, 退,
- leading to “increase”, 增,
- “difficult to comprehend”, 難解,
- to be “aroused”, 生,
- to be “known”, 知,
- to be “realized”, 證.¹⁸

Such a clearly structured discourse is certainly easier to memorize than the listing given in the *Saṅgīti-sūtra*, where the items under each number vary considerably and also do not follow a consistent thematic pattern. Thus the *Daśottara-sūtra* would have been of considerable appeal to disciples who were not part of the circle of professional reciters, but who nevertheless wished to learn by heart such a summary of the teachings.¹⁹

The Discourse Increasing by One proceeds in a similar way to the *Daśottara-sūtra*, with the difference that, instead of using ten topics, it works through the listing of Ones to Tens based on five topics.

In what follows, I translate this discourse.

¹⁸ For the case of the Ones cf. DĀ 10 at T I 53a2, where for the first quality here and below in the translation of DĀ 11 I follow a variant reading that adds 多 to 成.

¹⁹ For a more detailed study of the function of such summaries cf. Anālayo 2014.

II.1 Translation

Discourse Increasing by One²⁰

Thus I heard. At one time the Buddha was at Śrāvastī in Jeta’s Grove, the park [given by] Anāthapiṇḍada, accompanied by a great community of one thousand two hundred and fifty monks.

At that time the Blessed One said to the monks: “I will teach you the sublime Dharma, whose words in the beginning, middle, and end are all true and correct, which is flavoured with meaning and endowed with the purity of the holy life, that is to say, states increasing by one. Listen and pay proper attention to what I will teach you.”^[57c] Then the monks received the instruction and listened.

1. The Buddha said to the monks: “States increasing by one are [as follows]: that is to say, one state is greatly successful,²¹ one state is to be cultivated, one state is to be understood, one state is to be extinguished, and one state is to be realized.

1.1 “What one state is greatly successful? It is: not neglecting wholesome states.

²⁰ DĀ 11 at T I 57b25 to 59b8. I have added numbering to the translation in order to make it easier to recognize the underlying structure. In order not to overburden the notes to this translation, I have taken into account only what seemed relevant from the material in the parallels to the preceding discourse in the *Dīrgha-āgama* (DĀ 10 at T I 52c17 to T I 57b24), found in the Sarvāstivāda/Mūlasarvāstivāda and the Theravāda collections; cf. Mittal 1957 and Schlingloff 1962, as well as DN 34 at DN III 272,1 to DN III 292,7. Thus my survey does not cover another parallel to DĀ 10, preserved individually in Chinese translation: T 13 at T I 233b23 to T I 241c19. A comparative study of DĀ 10 in the light of all its three parallels can be found in de Jong 1979 [1966].

²¹ My translation follows a variant reading that adds 多 to 成.

1.2 “What one state is to be cultivated? It is: constant mindfulness of one’s own body.

1.3 “What one state is to be understood? It is: being contacted by the influxes.

1.4 “What one state is to be extinguished? It is: the conceit ‘I am.’

1.5 “What one state is to be realized? It is: the unimpeded liberation of the mind.²²

2. “Again, two states are greatly successful, two states are to be cultivated, two states are to be understood, two states are to be extinguished, and two states are to be realized.

2.1 “What two states are greatly successful? They are: knowing shame and knowing fear of wrongdoing.²³

2.2 “What two states are to be cultivated? They are: tranquillity and insight.

2.3 “What two states are to be understood? They are: name and form.

2.4 “What two states are to be extinguished? They are: ignorance and craving for existence.

2.5 “What two states are to be realized? They are: knowledge and liberation.

²² DĀ 11 at T I 57c6: 無礙心解脫, found similarly in DĀ 10 at T I 53a10; on which de Jong 1979 [1966]: 255 comments: “*asaṅgā cetovimuktiḥ?*” The Indic language parallels to DĀ 10 speak of *akopyā cetovimuktiḥ* or *akup-pā cetovimutti*; cf. Mittal 1957: 55 (§i.10) and DN 34 at DN III 273,13.

²³ The Indic language parallels to DĀ 10 instead list mindfulness and clear comprehension; cf. Mittal 1957: 56 (§ii.1) and DN 34 at DN III 273,22. The qualities of shame and fear of wrongdoing do occur elsewhere in the Sanskrit fragment version, where they are found instead under the heading of two states that lead to distinction; cf. Mittal 1957: 56 (§ii.6).

3. “Again, three states are greatly successful, three states are to be cultivated, three states are to be understood, three states are to be extinguished, and three states are to be realized.

3.1 “What three states are greatly successful? The first is associating with good friends, the second is [lending] an ear to hear the Dharma, and the third is becoming accomplished in the Dharma [in accordance with] the Dharma.²⁴

3.2 “What three states are to be cultivated? They are the three concentrations: concentration on emptiness, concentration on signlessness,²⁵ and concentration on non-activity.²⁶

3.3 “What three states are to be understood? They are: painful feeling, pleasant feeling, and neutral feeling.²⁷

3.4 “What three states are to be extinguished? They are the three cravings: craving for sensual pleasures, craving for existence, and craving for non-existence.²⁸

²⁴ The third state mentioned in the Sanskrit fragment parallel to DĀ 10 is rather “thorough attention”, *yoniso manasikārah*; cf. Mittal 1957: 58 (§iii.1).

²⁵ Adopting the variant 相 instead of 想; on this type of variation cf. Anālayo 2011a: 274f note 54.

²⁶ The Indic language parallels to DĀ 10 list another set of three concentrations: with *vitarka* and *vicāra*, without *vitarka* but still with *vicāra*, and without both; cf. Mittal 1957: 58 (§iii.2) and DN 34 at DN III 274,25. On the significance of these two absorption factors cf., e.g., Cousins 1992 and Anālayo 2013a: 79–84.

²⁷ The Sanskrit fragment parallel to DĀ 10 lists the three types of becoming, *bhava*; cf. Mittal 1957: 58 (§iii.3).

²⁸ The Sanskrit fragment parallel to DĀ 10 has craving for immateriality as its third; cf. Mittal 1957: 59 (§iii.4). This reflects a recurrent difference, where references in Dharmaguptaka and Theravāda discourses to the three types of craving, with non-existence as the third, are not found in this way in Sarvāstivāda and Mūlasarvāstivāda counterparts; cf. also Choong 2000: 166, Delhey 2009: 69 note 4, and Anālayo 2011a: 70 note 216.

3.5 “What three states are to be realized? They are the three knowledges: the knowledge of recollection of past lives, the knowledge of the divine eye, and the knowledge of the destruction of the influxes.²⁹

4. “Again, four states are greatly successful, four states are to be cultivated, four states are to be understood, four states are to be extinguished, and four states are to be realized.

4.1 “What four states are greatly successful? The first is dwelling in the middle country (*madhyadeśa*), the second is associating with good friends, the third is self-restraint, and the fourth is having planted wholesome roots in the past.³⁰

4.2 “What four states are to be cultivated? They are the four establishments of mindfulness: In regard to the internal body a monk contemplates the body, diligently without negligence, with recollective mindfulness that is not lost, abandoning lust and discontent for the world; in regard to an external body he contemplates the body, diligently without remiss, with recollective mindfulness that is not lost, abandoning lust and discontent for the world; in regard to the internal and an external body he contemplates the body, diligently without remiss, with recollective mindfulness that is not lost, abandoning lust and discontent for the world. Contemplating feeling ... mind ... and dharmas *is also like this*.³¹

4.3 “What four states are to be understood? They are the four nutriments: the nutriment of morsels [of edible food], the nutriment of

²⁹ The Sanskrit fragment parallel to DĀ 10 qualifies these three as being beyond training, *asāikṣa*; cf. Mittal 1957: 60 (§iii.10).

³⁰ Adopting the variant 植 instead of 殖.

³¹ The Indic language parallels to DĀ 10 do not bring in the distinction between internal and external mindfulness practice; cf. Mittal 1957: 61 (§iv.2) and DN 34 at DN III 276,10.

contact, the nutriment of [intentional] thought, and the nutriment of consciousness.

4.4 “What four states are to be extinguished? They are the four clings: Clinging to sensual pleasures, clinging to a self, clinging to precepts, and clinging to views.³²

4.5 “What four states are to be realized? They are the four fruits of recluship: the fruit of stream-entry, the fruit of once-return, the fruit of non-return, and the fruit of arhatship.³³

5. “Again, five states are greatly successful, five states are to be cultivated, five states are to be understood, five states are to be extinguished, and five states are to be realized.

5.1 “What five states are greatly successful? They are the five limbs of exertion:³⁴ the first is faith in the Buddha, the Tathāgata, the arhat, who is endowed with ten epithets; ^[58a] the second is being without illness, with a body that is constantly at ease; the third is being honest without crookedness, truly arousing the Tathāgata’s path to Nir-

³² The Pali parallel to DĀ 10, DN 34 at DN III 276,19, lists the four floods (*ogha*) of sensuality, becoming, views, and ignorance.

³³ The Sanskrit fragment parallel to DĀ 10, Mittal 1957: 64f (§iv.10), instead mentions things to be realized directly (literally ‘with the body’), through recollection, through the [divine] eye, and through wisdom. A similar set, although in a different sequence, can be found in the Pali parallel to DĀ 9, DN 33 at DN III 230,7, according to which recollection of past lives is to be realized through recollection, the passing away and re-arising (of beings) is to be realized through the [divine] eye, the eight liberations are to be realized directly, and the destruction of the influxes is to be realized through wisdom.

³⁴ DĀ 11 at T I 57c29: 五滅盡支 (with 枝 as a variant for 支), a rendering which would go back to an original *prahāṇa* instead of *pradhāna*; on this type of difference cf., e.g., Bapat 1969: 5, Minh Chau 1991 [1964]: 327, and Gethin 1992: 70–72.

vāṇa; the fourth is having a collected mind that is not confused, [being able] to recite without forgetfulness; the fifth is being skilled in contemplating the rise and fall of phenomena, and through noble practice extinguishing the roots of *duḥkha*.

5.2 “What five states are to be cultivated? They are the five faculties: the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom.³⁵

5.3 “What five states are to be understood? They are the five aggregates of clinging: the bodily form aggregate of clinging, the feeling ... perception ... formations ... and consciousness aggregate of clinging.

5.4 “What five states are to be extinguished? They are the five hindrances: the hindrance of lustful sensual desire, the hindrance of ill will, the hindrance of sloth-and-torpor, the hindrance of restlessness-and-worry,³⁶ and the hindrance of doubt.

5.5 “What five states are to be realized? They are the five groups that are beyond training (*aśaikṣa*): the group of morality beyond training, the group of concentration beyond training, the group of wisdom beyond training, the group of liberation beyond training, and the group of knowledge and vision of liberation beyond training.³⁷

6. “Again, six states are greatly successful, six states are to be cultivated, six states are to be understood, six states are to be extinguished, and six states are to be realized.

³⁵ The Pali parallel to DĀ 10, DN 34 at DN III 277,25, instead lists five-fold right concentration.

³⁶ DĀ 11 at T I 58a7: 掉戲蓋, where the second character has rather the sense of “frivolity”.

³⁷ The Indic language parallels to DĀ 10 do not qualify these five as being beyond training; cf. Mittal 1957: 74 (§v.10) and DN 34 at DN III 279,14; the Sanskrit fragment version does, however, introduce them with the qualification “noble”.

6.1 “What six states are greatly successful? They are: the six principles of respect. Supposing a monk cultivates the six principles of respect, which should be esteemed and respected, for being in harmony with the community and without dispute, not different from practising alone. What are the six? Thus a monk constantly acts with benevolence (*maitrī*), extending it to [his companions] in the cultivation of the holy life, being established in a mental attitude of affectionate goodwill – this is called a principle of respect, which should be esteemed and respected, for being in harmony with the community and without dispute, not different from practising alone.

“Again, a monk speaks with benevolence ...

“[Again], he thinks with benevolence ...

“[Again], he shares with others his own supplies, up to what has remained in his bowl, without keeping it back from them ...

“Again, a monk does not violate the precepts that are practised by the noble ones, does not break them and is without a stain [in this respect], as praised by the wise, being well endowed with the upholding of the precepts ...

“[Again], he is accomplished in right view, which is noble and transcending, and which evenly eradicates *duḥkha*, extending [this mental attitude] to all [companions] in the holy life – this is called a principle of respect, which should be esteemed and respected, for being in harmony with the community and without dispute, not different from practising alone.

6.2 “What six states are to be cultivated? They are the six recollections: recollection of the Buddha, recollection of the Dharma, recollection of the Community, recollection of morality, recollection of charity, and recollection of *devas*.³⁸

³⁸ The Sanskrit fragment parallel to DĀ 10, Mittal 1957: 76 (§vi.2), instead speaks of remaining balanced with what is experienced through the six

6.3 “What six states are to be understood? They are the six internal spheres: the eye sphere, the ear sphere, the nose sphere, the tongue sphere, the body sphere, and the mind sphere.

6.4 “What six states are to be extinguished? They are the six cravings: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tangibles, and craving for mental objects.

6.5 “What six states are to be realized? They are the six higher knowledges: the first is the higher knowledge of supernormal abilities, the second is the higher knowledge of the divine ear, the third is the higher knowledge of knowing the minds of others, the fourth is the higher knowledge of recollecting past lives, the fifth is the higher knowledge of the divine eye, and the sixth is the higher knowledge of the eradication of the influxes.

7. “Again, seven states are greatly successful, seven states are to be cultivated, seven states are to be understood, seven states are to be extinguished, and seven states are to be realized.

7.1 “What seven states are greatly successful? They are the seven assets: the asset of faith, the asset of morality, the asset of shame, the asset of fear of wrongdoing, the asset of learning, the asset of charity, and the asset of wisdom.³⁹ These are the seven assets.

7.2 “What seven states are to be cultivated? They are: the seven awakening factors. Thus a monk cultivates the awakening factor of mindfulness in dependence on dispassion, ^[58b] in dependence on cessation, and in dependence on seclusion; he cultivates the [awakening factor] of [investigation of] phenomena ... he cultivates the [awakening factor] of energy ... he cultivates the [awakening factor] of

senses. A similar quality can be found in the Pali parallel to DĀ 9, DN 33 at DN III 250,14.

³⁹ Adopting the variant 慧 instead of 惠.

joy ... he cultivates the [awakening factor] of tranquillity ... he cultivates the [awakening factor] of concentration ... he cultivates the [awakening factor] of equanimity in dependence on dispassion, in dependence on cessation, and in dependence on seclusion.⁴⁰

7.3 “What seven states are to be understood? They are: the seven stations of consciousness. Suppose living beings are of different body and different perception, [such as some] *devas* and humans – this is the first station of consciousness.

“Again, there are living beings of different body but of the same perception, such as the *Brahmā devas* at the time of their first being born – this is the second station of consciousness.⁴¹

“Again, there are living beings of the same body and different perception, such as the *Ābhāsvara devas* – this is the third station of consciousness.

“Again, there are living beings of the same body and the same perception, such as the *Śubhakṛtsna devas* – this is the fourth station of consciousness.

“Again, there are living beings established in the sphere of [infinite] space – this is the fifth station of consciousness.

⁴⁰ The Pali parallel to DĀ 10, DN 34 at DN III 282,7, simply lists the seven awakening factors, without indicating on what their cultivation depends (which usually comprises four aspects, with seclusion in first place and the fourth aspect then being that the awakening factors culminate in letting go). The Sanskrit fragments edited in Mittal 1957 have not preserved this part of the discourse.

⁴¹ My translation here and below (in relation to the nine states to be understood) is based on emending 梵光音天 to 梵天, on the assumption that the reading for the next station of consciousness, 光音天, has in the course of transmission or translation influenced the formulation for this station of consciousness. The use of 梵光音天 is a recurrent pattern in descriptions of the stations of consciousness in the *Dīrgha-āgama*; cf. also Behrsing 1930: 51 note 92.

“Again, there are living beings established in the sphere of [infinite] consciousness – this is the sixth station of consciousness.

“Again, there are living beings established in the sphere of nothingness – this is the seventh station of consciousness.

7.4 “What seven states are to be extinguished? They are the states of the seven underlying tendencies: the underlying tendency to craving for sensual pleasures, the underlying tendency to craving for becoming, the underlying tendency to views, the underlying tendency to conceit, the underlying tendency to resistance, the underlying tendency to ignorance, and the underlying tendency to doubt.⁴²

7.5 “What seven states are to be realized? They are: the seven powers of one who has eradicated the influxes. Thus, a monk who has eradicated the influxes has understood and seen as it really is the entirety of *dukkha*, its arising, its cessation, its gratification,⁴³ its danger, and the escape [from it].

“He contemplates sensual pleasures as being like a fiery pit or like a knife or sword, [so when] he knows sensual pleasures and sees sensual pleasures, he does not lust for sensual pleasures and his mind does not dwell on sensual pleasures. Herein having further well examined them and having gained knowledge as it really is, vision as it really is, he does not give rise to sensual lust in the world, to evil and unwholesome states, and he is without influxes.

“He cultivates the four establishments of mindfulness, cultivating them much and practising them much ... the five faculties ... the

⁴² The order of enumeration differs from the standard presentation of the underlying tendencies in the Pali discourses which, e.g. in the case of DN 24 at DN III 282,¹⁷ proceeds as follows: sensual desire (1), resistance (2), view (3), doubt (4), conceit (5), desire for becoming (6), and ignorance (7).

⁴³ My translation follows an emendation in the CBETA edition of 昧 to 味.

five powers ... the seven awakening factors ... the noble eightfold path, cultivating it much and practising it much.⁴⁴

8. “Again, eight states are greatly successful, eight states are to be cultivated, eight states are to be understood, eight states are to be extinguished, and eight states are to be realized.

8.1 “What eight states are greatly successful? They are: the eight causes and conditions for gaining the wisdom in the holy life that has not yet been gained, and for increasing the wisdom in the holy life that has been gained. What are the eight?

“In this way a monk dwells in dependence on the Blessed One, or in dependence on a senior teacher, or in dependence on a wise companion in the holy life, and having affection and esteem [for them] he arouses a mental attitude of shame and fear of wrongdoing – this is the first cause and condition for gaining the wisdom in the holy life that has not yet been gained, and for increasing the wisdom in the holy life that has been gained.

“Again, dwelling in dependence on the Blessed One ... at the proper time he asks questions: ‘What is the meaning of this teaching. How does one give rise to it?’ The Blessed One discloses to him its deep meaning – this is the second cause and condition ...⁴⁵

⁴⁴ The Pali parallel to DĀ 10, DN 34 at DN III 284,3, does not mention the five powers, but only the five faculties; cf. also Anālayo 2014: 52. Its additional quality (3rd) then is being inclined to and intent on seclusion, *viveka*. In relation to the first in this set, DN 34 at DN III 283,15 speaks of having seen the impermanent nature of all formations. While the Sanskrit fragments edited in Mittal 1957 have not preserved this part of the discourse, a Sanskrit fragment parallel to this item can be found in fragment Or. 15009/164 (Hoernle 149/185), Hartmann 1991: 135f (§62) and Melzer 2009: 208.

⁴⁵ Adopting the variant 世尊 instead of 尊長.

Since he has heard the teaching, his body and mind are happy and calm – this is the third cause and condition ...⁴⁶

“He does not join various unprofitable discussions which obstruct the path. When he arrives among the community, either he teaches the Dharma himself or he invites another to teach it; yet he also does not neglect noble silence – this is the fourth cause and condition ...⁴⁷

“He is widely learned, retaining without loss the deep teachings which are good in the beginning, middle, and end, ^[58c] which are flavoured with meaning and truth, and endowed with the holy life; what he has heard enters his mind and his view does not fluctuate – this is the fifth cause and condition ...

“He cultivates energy for the cessation of unwholesome activities and the daily increase of wholesome activities, he makes an effort and keeps firm, does not neglect these [wholesome] states – this is the sixth cause and condition ...

“Again, he knows the rise and fall of phenomena, through wisdom aroused by noble ones, and is able to eradicate *duḥkha* completely – this is the seventh cause and condition ...⁴⁸

“Again, he contemplates the five aggregates of clinging, the mark of their arising and the mark of their cessation:⁴⁹ this is bodily form, this is the arising of bodily form, and this is the cessation of bodily form; this is feeling ... perception ... formations ... consciousness, this is the arising of consciousness, and this is the cessation of con-

⁴⁶ The parallels to DĀ 10 speak of a twofold withdrawal (*vyapakaṣa/vūpakāsa*) by body and mind; cf. Mittal 1957: 84 (§viii.1.3) and DN 34 at DN III 285,13.

⁴⁷ The fourth condition in the Pali parallel to DĀ 10, DN 34 at DN III 285,16, instead mentions being virtuous and restrained by the precepts.

⁴⁸ Adopting the variant 起 instead of 趣.

⁴⁹ Adopting the variant 相 instead of 想; for a discussion and several examples where these two characters appear to have been confounded with each other cf. Anālayo 2011a: 274 note 54.

sciousness – this is the eighth cause and condition for gaining the wisdom in the holy life that has not yet been gained, and for increasing the wisdom in the holy life that has been gained.

8.2 “What eight states are to be cultivated? They are the [factors of the] noble eightfold path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

8.3 “What eight states are to be understood? They are the eight worldly conditions: gain and loss, infamy and fame, praise and blame, pain and happiness.

8.4 “What eight states are to be extinguished? They are the eight [types of] wrongness: wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration.

8.5 “What eight states are to be realized? They are the eight liberations: having form one contemplates forms – this is the first liberation. Not perceiving form internally one contemplates forms externally – this is the second liberation.⁵⁰ The liberation by purity – this is the third liberation.⁵¹ Surpassing perceptions of form, with the disappearing of perceptions of resistance one dwells in the sphere of [infinite] space – this is the fourth liberation. Surpassing the sphere of [infinite] space, one dwells in the sphere of [infinite] conscious-

⁵⁰ My translation follows an emendation suggested in the CBETA edition of 有 to 無.

⁵¹ The Indic language parallels to DĀ 10 speak of the liberation by beauty, *śubhvimokṣa*, or else of being determined on beauty, *subhan’ t’ eva adhimutto*; cf. Mittal 1957: 93 (§viii.7) (where this comes as the seventh instead of the tenth in the tenfold exposition of Eights and thus forms the exposition of the eight things that are difficult to penetrate; cf. also Pauly 1957: 290) and DN 34 at DN III 288,2 (to be supplemented from DN III 262,1).

ness – this is the fifth liberation. Surpassing the sphere of [infinite] consciousness, one dwells in the sphere of nothingness – this is the sixth liberation. Surpassing the sphere of nothingness, one dwells in the sphere of neither-perception-nor-non-perception – this is the seventh liberation. Surpassing the sphere of neither-perception-nor-non-perception, one dwells in the cessation of perception and knowing – this is the eighth liberation.

9. “Again, nine states are greatly successful, nine states are to be cultivated, nine states are to be understood, nine states are to be extinguished, and nine states are to be realized.

9.1 “What nine states are greatly successful? They are the states of the nine factors of exertion for purification: the factor of exertion for purification of morality, the factor of exertion for purification of the mind, the factor of exertion for purification of view, the factor of exertion for purification by surmounting doubt, the factor of exertion for purification by distinguishing [what is the path from what is not the path], the factor of exertion for purification by [knowledge and vision of] the path, the factor of exertion for purification by elimination, the factor of exertion for purification by dispassion, and the factor of exertion for purification by liberation.⁵²

⁵² The Indic language parallels to DĀ 10 have as the fifth to eighth factors in their list: 5) knowledge and vision of what is the path and what is not the path, 6) knowledge and vision of the path, 7) knowledge and vision, 8) wisdom; cf. Schlingloff 1962: 18 (§ix.1) and DN 34 at DN III 288,20 (where this is the second set in the list of Nines and thus describes the nine things that are to be cultivated). While in the case of the fifth and sixth factors it is possible that the description in DĀ 11 has preserved part of a similar expression (hence my supplementations), in the case of the seventh and eighth factors the original used for translation must have been different.

9.2 “What nine states are to be cultivated? They are the nine states that are a root of joy: the first is joy [itself], the second is affection, the third is delight, the fourth is happiness, the fifth is concentration, the sixth is knowledge as it really is, the seventh is relinquishing, the eighth is dispassion, and the ninth is liberation.⁵³

9.3 “What nine states are to be understood? They are the nine abodes of living beings: There are living beings of different body and different perception, such as some *devas* and humans – this is the first abode of living beings.

“Again, there are living beings of different body but of the same perception, such as the Brahmā *devas* at the time of their first being born – this is the second abode of living beings.

“Again, there are living beings of the same body and different perception, such as the Ābhāsvara *devas* – this is the third abode of living beings.

“Again, there are living beings of the same body and the same perception, such as the Śubhaktṛsna *devas* – this is the fourth abode of living beings.

“[Again, there are living beings] without perception, who do not feel or know anything, such as the unconscious *devas* – this is the fifth abode of living beings.

“Again, there are living beings established in the sphere of [infinite] space ^[59a] – this is the sixth abode of living beings.

“Again, there are living beings established in the sphere of [infinite] consciousness – this is the seventh abode of living beings.

“Again, there are living beings established in the sphere of nothingness – this is the eighth abode of living beings.

⁵³ The Pali parallel to DĀ 10, DN 34 at DN III 288,8, has a similar list as its first quality, with the difference that it indicates how each quality leads on to the next. As already noted by Schlingloff 1962: 18 note 2, the same is also the case for a similar listing in the *Mahāvvyutpatti* §§1585–1595; cf. Sakaki 1962 [1916]: 127f.

“Again, there are living beings established in the sphere of neither-perception-nor-non-perception – this is the ninth abode of living beings.

9.4 “What nine states are to be extinguished? They are the nine [states] that are rooted in craving: in dependence on craving there is searching, in dependence on searching there is gain, in dependence on gain there is use, in dependence on use there is desire, in dependence on desire there is attachment, in dependence on attachment there is jealousy, in dependence on jealousy there is guarding, in dependence on guarding there is protection.⁵⁴

9.5 “What nine states are to be realized? They are the nine eradications: Entering the first absorption, the thorn of sound ceases.⁵⁵ Entering the second absorption, the thorn of [directed] awareness and [sustained] contemplation ceases. Entering the third absorption, the thorn of rapture ceases. Entering the fourth absorption, the thorn of breathing in and out ceases. Entering the sphere of [infinite] space, the thorn of the perception of form ceases. Entering the sphere of [infinite] consciousness, the thorn of the perception of space ceases. Entering the sphere of nothingness, the thorn of the perception of consciousness ceases.⁵⁶ Entering the sphere of neither-perception-

⁵⁴ The Pali parallel to DĀ 10, DN 34 at DN III 289,6, indicates that such protection leads to the taking up of weapons, quarrelling, and falsehood.

⁵⁵ The Pali parallel to DĀ 10, DN 34 at DN III 290,6 (to be supplemented from DN III 266,6), instead highlights that with the attainment of the first absorption, perceptions of sensuality cease. That sound is a thorn for the first absorption is stated elsewhere in the Pali discourses, however; cf. AN 10.72 at AN V 135,1 (the same position is also taken in its parallel MĀ 84 at T I 561a7). While the Sanskrit fragments edited in Mittal 1957 have not preserved this part of the discourse, a Sanskrit fragment parallel to this item can be found in Or.15009/542 (Hoernle 149/Add.2), Hartmann 1991: 140 (§67).

⁵⁶ Here and with the next two items, my translation follows an emendation in the CBETA edition of 刺 to 刺, in keeping with the character used earlier.

nor-non-perception, the thorn of the perception of nothingness ceases. Entering the concentration on cessation, the thorn of perception and feeling ceases.

10. “Again, ten states are greatly successful, ten states are to be cultivated, ten states are to be understood, ten states are to be extinguished, and ten states are to be realized.

10.1 “What ten states are greatly successful? They are the ten states of protection: The first is when a monk is endowed with the two hundred and fifty precepts and endowed with dignified deportment, seeing a minor offence arouses in him great trepidation, he evenly trains in morality with a mind that does not incline to wrongness.

“The second is gaining a good friend.

“The third is speaking what is balanced and correct, and having much patience.

“The fourth is seeking well the good Dharma and sharing it [with others] without stinginess.

“The fifth is to assist his companions in the holy life in what they have to arrange without becoming weary, being able to do what is difficult to do, and to teach others in doing it.

“The sixth is being learned, able to retain what has been heard without ever forgetting it.

“The seventh is being energetic in eradicating unwholesome states and increasing wholesome states.

“The eighth is being oneself constantly with undivided mindfulness, without being [carried away] by different perceptions, and [thus able] to recall former good activities as if they were in front of one’s eyes.

“The ninth is being accomplished in wisdom, contemplating the arising and cessation of states, and through noble discipline abandoning the root of *duḥkha*.

“The tenth is delighting in seclusion, giving attention with undivided mindfulness and being without restlessness between meditations.⁵⁷

10.2 “What ten states are to be cultivated? They are the ten right practices: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right liberation, and right knowledge.⁵⁸

10.3 “What ten states are to be understood? They are the ten material spheres: the sphere of the eye, the sphere of the ear, the sphere of the nose, the sphere of the tongue, the sphere of the body, the sphere of forms, the sphere of sounds, the sphere of odours, the sphere of tastes, and the sphere of tangibles.

10.4 “What ten states are to be extinguished? They are the ten wrong practices: wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong liberation, and wrong knowledge.⁵⁹

⁵⁷ The ten states of protection in the Pali parallel to DĀ 10, DN 34 at DN III 266,27, are that a monk is: 1) morally restrained, 2) learned, 3) a good friend, 4) gentle and patient, 5) capable at assisting companions in the holy life, 6) delighted by the Dharma, 7) contented, 8) energetic, 9) mindful, and 10) wise. The Sanskrit fragment parallel in Schlingloff 1962: 23f (§x.1), which has not preserved the first state, lists: 2) morally restrained, 3) a good friend, 4) secluded, 5) energetic, 6) mindful, 7) wise, 8) gentle, 9) delighted by the Dharma, 10) capable at assisting companions in the holy life.

⁵⁸ The Pali parallel to DĀ 10, DN 34 at DN III 290,16, presents the ten spheres of totality, *kaṣiṇāyatana*, as what should be cultivated. Regarding the positioning and implications of right knowledge cf. Bucknell 1984: 9f, 15, and 31, and Anālayo 2011a: 663 note 114.

⁵⁹ The Sanskrit fragment parallel to DĀ 10, Schlingloff 1962: 26 (§x.4), lists the five hindrances in a twofold manner (cf. also SHT VII 1646A, Bechert and Wille 1995: 60; identified by M. Schmidt in Bechert and Wille 2004: 423). Similar presentations, where a doubling of the five

10.5 “What ten states are to be realized? They are the ten states beyond training: the right view beyond training, ^[59b] the right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration ... right liberation ... and right knowledge [beyond training].

“Monks, these are called states increasing by one. Now having taught you the Dharma in this way, as the Tathāgata I have done for my disciples what is appropriate, with which you are now all completely familiar. I have taught you out of kindness and concern. You should be diligent and receive it respectfully. Monks, you should dwell in seclusion, at the root of trees, in empty places, energetically sit in meditation. Do not yourselves be negligent. If you do not exert yourselves now, what benefit will it be later to harbour regrets? This is my injunction, uphold it diligently.”

At that time the monks, hearing what the Buddha had said, were delighted and received it respectfully.

hindrances results in ten, can be found in SN 46.52 at SN V 110,1 and its parallels SĀ 713 at T II 191b11 and D 4094 *ju* 60a1 or Q 5595 *tu* 66a2.

II.2 Study

Compared with the early discourses found elsewhere in the Pali *Nikāyas* and Chinese *Āgamas*, the Discourse Increasing by One translated above stays well within the doctrinal world of early Buddhist thought. That is, even though this discourse does not have a known parallel, in doctrinal terms nothing seems to mark it off as substantially late.

Perhaps the only difference worth explicit mention is in regard to the “nine factors of exertion for purification”. The rendering of some factors here suggests that the Indic original used for the translation of the *Dīrgha-āgama* into Chinese differed from the terms used in the corresponding schemes found in the *Daśottara-sūtra* of the Sarvāstivāda and/or Mūlasarvāstivāda *Dīrgha-āgama* and in the *Dasuttarasutta* of the Theravāda *Dīrgha-nikāya*.⁶⁰

Elsewhere I have argued that the scheme of seven purifications, which is part of this ninefold set, might have been an adaption of what was not originally a Buddhist teaching.⁶¹ Should this indeed be the case, it would not be surprising if some variation in terminology occurred in what would not have been a scheme of central importance, at least in the early stages of transmission.

So in doctrinal terms the Discourse Increasing by One (DĀ 11) shows no evident signs of lateness. Its presentation in fact corresponds exactly to the Dharmaguptaka *Dīrgha-āgama* version of the *Daśottara-sūtra* (DĀ 10) for these five topics:

- “greatly successful” (1st of DĀ 10 = 1st of DĀ 11),
- to be “cultivated” (2nd of DĀ 10 = 2nd of DĀ 11),
- to be “understood” (3rd of DĀ 10 = 3rd of DĀ 11),
- to be “extinguished” (4th of DĀ 10 = 4th of DĀ 11),
- to be “realized” (10th of DĀ 10 = 5th of DĀ 11).

⁶⁰ Cf. above note 52.

⁶¹ Anālayo 2012b: 70–77.

In other words, the main difference between the Discourse Increasing by One (DĀ 11) and the Dharmaguptaka version of the *Daśottara-sūtra* is their compass, the former takes up five topics, the latter ten that include the former's five. In principle, it would be possible that an earlier presentation of five topics was later expanded to ten, and this expansion became a separate discourse, or else that the five topics were extracted from an earlier presentation of ten topics to form a separate discourse. Since the mode of presentation by way of ten topics recurs in the Sarvāstivāda and/or Mūlasarvāstivāda *Daśottara-sūtra* and in the *Dasuttara-sutta* of the Theravāda tradition, as well as in an individually translated Chinese version, it seems safe to conclude that this form of presentation is the earlier one, given that it is shared by different transmission lineages. From this it would follow that the Discourse Increasing by One is an extract from this tenfold presentation, by leaving out these five topics:

- leading to “decline”,
- leading to “increase”,
- “difficult to comprehend”,
- to be “aroused”,
- to be “known”.

Such an abridgement would make it easier to memorize the list and thus enable those outside of the circle of professional reciters to commit to heart a summary of the teachings.

III. The Discourse On the Three Groups (DĀ 12)

Similar to the Dharmaguptaka *Dīrgha-āgama* parallel to the *Daśottara-sūtra* (DĀ 10) and the Discourse Increasing by One (DĀ 11), the Discourse On the Three Groups (DĀ 12) works its way through a list of doctrinal items based on the same pattern of proceeding from

Ones to Tens. It differs from the other two discourses by adopting a threefold scheme,⁶² which distinguishes between:

- what leads towards a bad destiny, 趣/向惡趣,
- what leads towards a good destiny, 趣/向善趣,
- what leads towards Nirvāṇa, 趣/向涅槃.

Like the Discourse Increasing by One (DĀ 11), the Discourse On the Three Groups (DĀ 12) appears to be based on the *Daśottara-sūtra* (DĀ 10). Thus the exposition of what “should be cultivated” in the *Daśottara-sūtra* recurs in the Discourse On the Three Groups under the heading of what leads towards Nirvāṇa. This is the case for each of the sets, from the Ones to the Tens. The exposition of what leads to either a bad destiny or else a good one in the Discourse On the Three Groups corresponds to what leads to decline or else to increase according to the *Daśottara-sūtra* in the case of the Twos, Threes, Sixes, Nines, and Tens. Moreover, in the case of the Eights the states that lead to a bad destiny in the Discourse On the Three Groups correspond to what should be “extinguished” according to the *Daśottara-sūtra*.

In this way, while the Discourse Increasing by One in its entirety appears to be simply a straightforward extract from the *Daśottara-sūtra*, the Discourse On the Three Groups is based on such an extract in the case of its third category, regarding what leads towards Nirvāṇa. This appears to be the nucleus out of which the Discourse On the Three Groups evolved, that is, by taking over the entire listing of states to be cultivated from the *Daśottara-sūtra*. The other two categories – what leads towards a bad or a good destiny – are only in part inspired by the *Daśottara-sūtra*.

The following scenario emerges: At an earlier point in its evolu-

⁶² DĀ 12 at T I 59b14 to T I 60a27; in what follows my presentation is based on extracts from a more detailed study and translation of DĀ 12 in Anālayo 2013b.

tion what was to become the Dharmaguptaka *Dīrgha-āgama* would have had versions of the *Sanḡīti-sūtra* (DĀ 9) and the *Daśottara-sūtra* (DĀ 10), similar to the Theravāda *Dīrgha-nikāya* and the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama* collections. The appeal of such summaries of the Dharma would then have led to the emergence of an abbreviated version of the *Daśottara-sūtra* in the form of the Discourse Increasing by One (DĀ 11).⁶³ The same tendency would have inspired the reciters to develop an even shorter summary of the teachings in the form of the Discourse On the Three Groups (DĀ 12).

In comparison to the development that in this way can be discerned in the Dharmaguptaka *Dīrgha-āgama* collection, the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama* reciters pursued a somewhat different course, resulting in the *Arthavistara-sūtra*.⁶⁴ This discourse is found in their *Dīrgha-āgama* between the *Daśottara-sūtra* and the *Sanḡīti-sūtra*. The *Arthavistara-sūtra*, attributed to Śāriputra, no longer follows a numerical order in its presentation. Instead, the items in its list proceed thematically, following a trajectory that builds up to the attainment of full liberation and freedom from rebirth. This trajec-

⁶³ It is noteworthy that a discourse with the same title is mentioned in the Mahīśāsaka *Vinaya* account of the first *sanḡīti*, T 1421 at T XXII 191a19: 增一經, followed by references to the 增十經 and the 僧祇陀經, counterparts to the *Daśottara-sūtra* and the *Sanḡīti-sūtra*. Thus it seems as if a similar discourse was also part of the Mahīśāsaka *Dīrgha-āgama*. In a personal communication Matsuda Katsunobu pointed out to me that this reference in T 1421 has already been noted in Karashima et al. 2000: 14, which due to my ignorance of Japanese I had not been able to consult when writing the present paper.

⁶⁴ The discourse has been preserved in Sanskrit fragments, a Tibetan translation, and two Chinese translations: *Arthavistara-sūtra*, Hartmann 1991: 319–336; *'phags pa don rgyas pa zhes bya ba'i chos kyi rnam grangs*, D 318 *sa* 188a7 to 193b7 or Q 984 *shu* 197b6 to 203a5; [佛說]廣義法門經, T 97 at T I 919b22 to 922a23, and [佛說]普法義經, T 98 at T I 922b5 to 924c28.

ry of building up towards liberation is also evident in the schemes employed in the *Daśottara-sūtra* as well as in the two discourses found only in the Chinese *Dīrgha-āgama* (the Discourse Increasing by One and the Discourse On the Three Groups). What appears to be a specific line of development taken in the Sarvāstivāda/Mūlasarvāstivāda collection is that with the *Arthavistara-sūtra* a numerical scheme is no longer evident. This shows that attempts to construct a summary survey of central aspects of the Dharma were not confined to numerical listings.

In this way, while the *Saṅgīti-sūtra* and the *Daśottara-sūtra* reflect the shared heritage of the Dharmaguptaka, Sarvāstivāda/Mūlasarvāstivāda and Theravāda traditions, the basic tendency underlying these two discourses has found different modes of expressions with the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama* and the Dharmaguptaka *Dīrgha-āgama*. These different modes point to the same need to provide the disciples of the Buddha with a succinct summary of the Dharma, a map to be memorized, contemplated, and recited as a way of ensuring proper understanding of the teachings and communal harmony.⁶⁵

IV. The Discourse On a Record of the World (DĀ 30)

The fourth division of the Dharmaguptaka *Dīrgha-āgama* contains just a single discourse. This discourse, the Discourse On a Record of the World,⁶⁶ comprises five fascicles in the Taishō edition and is by

⁶⁵ For a more detailed discussion of the function of such lists cf. Anālayo 2014.

⁶⁶ DĀ 30 at T I 114b7 to 149c21; several parts of DĀ 30 have been translated by Howard 1986: 115–156; a detailed survey of the discourse can be found in Denis 1977b: 289–301, a comparison with the *Lokapaññatti* in

far the longest discourse in any of the *Āgama* or *Nikāya* collections.⁶⁷

The Discourse On a Record of the World begins with the Buddha in Jeta's Grove at Śrāvastī in the company of one thousand two hundred and fifty monks. Sitting in the assembly hall together after the meal, the monks discuss the topic of the nature of the heavens and the earth, and of living beings.⁶⁸ The Buddha overhears their con-

Denis 1977a: xxv. While Mizuno 1961: 70 speaks of the “*Loka-utsthāna-sūtra* of the *Dīrgha Āgama*”, Dhammajoti 2007 [2002]: 108 and van Put 2007: 207 reconstruct the title 世記 as *Lokaprajñapti*; cf. also Bareau 1979: 301: “Description du monde”. Willemen 2008: 60 remarks that “*ji* in the title means *jishuo* 記說, explanation. This most probably means *prajñapti*, but a form of *sthā* ... or a compound (e.g. *vyava-sthāna*), are not impossible”.

⁶⁷ By way of comparison, the Dharmaguptaka counterpart to the longest discourse in the Pali *Nikāyas*, the *Mahāparinibbāna-sutta* (DN 16), covers three fascicles: DĀ 2 at T I 11a7 to 30b4.

⁶⁸ DĀ 30 at T I 114b10: “It is marvellous, venerable friends, now what causes the destruction of this heaven and earth? What causes its formation? What are the living beings that dwell in its countries?” 諸賢, 未曾有也, 今此天地何由而敗? 何由而成? 眾生所居國土云何? The terms 敗 and 成 recur in the title of a discourse mentioned in the account of the first *saṅgīti* in the Dharmaguptaka *Vinaya* as being part of the *Dīrgha-āgama*, the “Discourse On the Formation and Destruction of the World”, 世界成敗經. Except for the first two discourses in this account's listing, found in T 1428 at T XXII 968b15, the titles of the other discourses do not necessarily correspond to what appear to be their equivalents in the *Dīrgha-āgama*: 1st (梵動經) ≈ DĀ 21 (梵動經), 2nd (增一) ≈ DĀ 11 (增一經), 3rd (增十) ≈ DĀ 10 (十上經), 5th (僧祇陀經) ≈ DĀ 9 (眾集經), 6th (大因緣經) ≈ DĀ 13 (大緣方便經), 7th (天帝釋問經) ≈ DĀ 14 (釋提桓因問經). The 4th in this listing, the 世界成敗經, could correspond to DĀ 5, 小緣經, translated in Meisig 1988, since this discourse briefly refers to the destruction of the world, T I 37b28, and then takes up the formation of the world in detail; a possible correspondence already suggested by Oldenberg 1898: 653. According to Bareau 1966: 50, however, the ref-

versation through his supernormal ability of the divine ear. He joins them and the monks report what they had been discussing. The Buddha praises them for broaching such a topic and asks if they wish him to expound on this theme, to which the monks happily agree. After this introduction, the discourse proper starts, providing a detailed description of matters of cosmology in twelve chapters.

The first two chapters of the discourse describe Jambudvīpa and Uttarakuru,⁶⁹ followed by a chapter that portrays a *cakravartin* with his various endowments and a chapter that surveys the hells. The discourse continues with chapters on *nāgas* and *garuḍas*, on the *asuras*, on the Four Heavenly Kings, and on the Gods of the Thirty-three, together with various other matters. Then come chapters on the three calamities (i.e., the destruction of the world by fire, water, and wind), on warfare between the *devas* and the *asuras*, on three types of *kalpas* during which the lifespan and morality of beings decrease, and on the coming into being of the world after one of the three calamities. The discourse concludes with the standard description of the delight of the listening monks.

Much of the information given in these chapters can be found elsewhere among the early discourses, although often put to a different purpose. Thus, for example, the function of the *cakravartin* in the early discourses is not yet the providing of a model that Buddhist

erence 世界成敗經 is to DĀ 30, the 世記經. On this identification it would seem that at the time of the translation of the Dharmaguptaka *Vinaya* this discourse was already part of the *Dīrgha-āgama* (according to an introduction that prefaces the *Dīrgha-āgama*, the translation of the Dharmaguptaka *Vinaya* was completed before the translation of the *Dīrgha-āgama*; cf. T 1a28). It is possible, however, that the reference was added to the listing in the Dharmaguptaka *Vinaya* during a subsequent revision of the translation, the undertaking of which is mentioned in the introduction to the Dharmaguptaka *Vinaya* itself, T 1428 at T XXII 567b3; cf. also Heirman 2006: 415.

⁶⁹ On the term Jambudvīpa cf. Wujastyk 2004.

kings should emulate, which appears to be a later development. Instead, the main function of the *cakravartin* motif is to convey the soteriological message that even the acme of worldly power is vastly inferior to renunciation and liberation.⁷⁰ Such a message is no longer evident in the third chapter of the Discourse On a Record of the World, whose function is merely to provide a detailed description of a *cakravartin*.⁷¹

The overall impression conveyed by the discourse is as if all kinds of information on cosmological matters had been collected from various discourses and passages to form a single text that gives an exhaustive account of the world from a Buddhist viewpoint.⁷² As a result, the Discourse On a Record of the World is not only exceptionally long, but also has a somewhat different thrust when compared to cosmological descriptions found elsewhere in the early discourses, as these usually serve to illustrate some doctrinal teaching. While doctrinal teachings are also found in the Discourse On a Record of the World, these appear for the most part to have made their way into the description simply because they were found in the original discourse from which a particular passage was taken.⁷³

In sum, the function of the Discourse On a Record of the World is mainly a descriptive one – “on a record of the world”, as the title indicates – and thus in its basic thrust similar to texts like the Jain *Ṭhāṇaṅga*, for example, where Mahāvīra is shown to give all kinds

⁷⁰ Cf. in more detail Anālayo 2011b.

⁷¹ DĀ 30 at T I 119b26.

⁷² On Buddhist (and Indian) cosmology cf., e.g., La Vallée Poussin 1911, Kirfel 1920, Günther 1944, Bhattacharyya 1969, Gombrich 1975, Reynolds and Reynolds 1982, Kloetzli 1983, Jayawardhana 1984, Nattier 1991, Kongtrul 1995, Gethin 1997, Sankarnarayan 2002, Gethin 2004, Sadakata 2004 [1997], and Zhu 2006.

⁷³ Anesaki 1908: 35 comments that texts like DĀ 30 “may have been one of the products of the period in which many manuals of Buddhist philosophy and tradition were compiled”.

of detailed descriptions of cosmological matters.⁷⁴ In sum, it seems fairly probable that the Discourse On a Record of the World is a rather late text.⁷⁵

The impression that the Discourse On a Record of the World could be a latecomer to the Dharmaguptaka *Dīrgha-āgama* collection is strengthened when the entire collection is examined from a structural viewpoint. In what follows, I first consider the function of such structuring by looking at the other *Āgamas* and *Nikāyas*, in order to be able to apply this to the case of the Chinese *Dīrgha-āgama*.

In the case of the *saṃyukta* and *ekottarika* collections, the fact that these collections are subdivided by way of topics or numbers – the *saṃyukta* is arranged according to topics, the *ekottarika* groups discourses according to a numerical principle ranging from Ones to Elevens – would have facilitated portioning off parts of the collection for memorization purposes.

The same procedure is less easily applied to the long and middle length discourse collections, as these are not structured by topics or a numerical principle. Nevertheless, a similar effect can still be achieved. This can be seen by taking a closer look at the *Majjhima-nikāya*, transmitted by the Theravāda tradition, where a basic threefold division appears to have fulfilled this purpose.⁷⁶ This basic threefold division of the *Majjhima-nikāya* collects the discourses in three fifties:

- the *Mūla-paṇṇāsa*, “the root fifty” (50 discourses),
- the *Majjhima-paṇṇāsa*, “the middle fifty” (50 discourses),
- the *Upari-paṇṇāsa*, “the top fifty” (52 discourses).

⁷⁴ For an edition of the *Thāṇaṅga* cf. Jambūvijaya 1985, and on its structure Krümpelmann 2006.

⁷⁵ Pande 1957: 79 comments that this “single long cosmological sūtra ... appears apocryphal”. He appears to have come to this conclusion based on the survey of the chapters of DĀ 30 given in Nanjio 1989 [1883]: 137.

⁷⁶ What follows is based on extracts from Anālayo 2010b.

The *Visuddhimagga* indicates that these three fifties were to be learnt by a prospective reciter one after the other in succession. That is, reciters would at first memorize the first fifty, and when this was accomplished they would turn to the middle fifty. When these had been successfully committed to memory, they would learn the final fifty.⁷⁷ According to the *Samantapāsādikā*, a monk who wants to become a reciter of the *Majjhima-nikāya* needs to memorize at least the first set of fifty.⁷⁸ From this it would follow that the first set of fifty is the minimum that needs to be learned, to which the middle and the final fifty could then be added. Though these descriptions are only found in commentarial literature, they may well reflect ancient patterns among reciters.

Extrapolating from the indications given in the commentaries, the subdivision into three fifties could reflect the need to accommodate differences in the memory skills of those who wish to become reciters of the *Majjhima-nikāya*. A reciter of less talent in memorization may only learn the first fifty, as suggested in the *Samantapāsādikā*. The first set of fifty in fact collects discourses that take up the most essential themes required for a monastic's training and practice. Thus learning the first fifty would provide a reciter with expositions on the most foundational matters.

A reciter with more abilities could then continue and learn also the second fifty. Having learned two fifties would enable such a reciter to take up preaching on a broader scale. For such purposes the five chapters assembled in the second fifty would be particularly apt, as they collect discourses spoken to householders, monks, wanderers,

⁷⁷ Vism 95,23 describes that a prospective reciter of the *Majjhima-nikāya* needs first to memorize the first fifty, then the middle fifty, and then the final fifty, *mūlapaññāsam sajjhāyantassa majjhimaṇṇāsako āgacchati, taṃ sajjhāyantassa upariṇṇāsako*.

⁷⁸ Sp IV 789,14: *sace majjhimabhāṇako hoti, mūlapaññāsako uggahetabbo*.

kings, and Brahmins.⁷⁹ These five groups are the main audiences that a reciter would address when preaching on a broader scale, so that learning this second set of fifty would provide a selection of discourses related to each of these groups, as occasion demands.

A reciter who trains further and becomes a full-fledged *majjhima-bhāṇaka*, in the sense of memorizing all of its 152 discourses, would also be versed in the more detailed descriptions of meditation practice and related topics provided in several of the discourses collected under the third fifty. This would enable such a reciter to be not only a preacher in general, but also to act as a teacher for more advanced disciples and fellow monastics, guiding them in their practice.

Thus the division into three fifties appears to suit the exigencies of oral transmission, where reciters of differing degrees of ability need to be provided with a foundational set of discourses, with the option of adding more material for teaching the wider society through the second fifty, and eventually more expositions for adepts in memorizing the *Majjhima-nikāya* by learning the final fifty.

The counterpart to the *Majjhima-nikāya* of the Theravāda tradition, the *Madhyama-āgama* (中阿含) extant in the Taishō edition as entry no. 26 and apparently transmitted by Sarvāstivāda reciters,⁸⁰ has considerably more discourses than its Pali counterpart and does not show evidence of having been partitioned in a threefold manner.

Coming back to the collections of long discourses, the Theravāda *Dīrgha-nikāya* also adopts a threefold division of its discourses:⁸¹

⁷⁹ This is evident from the titles of the subdivisions of the middle fifty: *Gahapati-vagga*, *Bhikkhu-vagga*, *Paribbājaka-vagga*, *Rāja-vagga*, and *Brāhmaṇa-vagga*.

⁸⁰ The general consensus by scholars on this school affiliation has recently been called into question by Chung and Fukita 2011: 13–34; for a critical reply cf. Anālayo 2012a: 516–521.

⁸¹ On this threefold division cf. also Bapat 1926.

- the *Sīlakkhandha-vagga*, the “chapter on the aggregate of morality” (13 discourses);
- the *Mahā-vagga*, the “great chapter” (10 discourses);
- the *Pāṭika-vagga*, the “chapter [beginning with] Pāṭika” (11 discourses);

While the tripartite division of the *Majjhima-nikāya* does not seem to have an equivalent in the Sarvāstivāda *Madhyama-āgama*, the threefold division of the *Dīgha-nikāya* does have a counterpart in the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama* preserved in Sanskrit fragments, which also falls into three main sections:

- the *Ṣaṭsūtraka-nipāta*, a section with “six discourses” (6 discourses);
- the *Yuga-nipāta*, a section on “pairs” of discourses (18 discourses);
- the *Śīlaskandha-nipāta*, a section on the “aggregate of morality” (23 discourses).

While the Theravāda *Dīgha-nikāya* and Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama* agree on this basic threefold division, the Dharmaguptaka *Dīrgha-āgama* instead falls into four main chapters. For the Dharmaguptaka collection to differ from its Theravāda counterpart on an issue where the Theravāda and Sarvāstivāda/Mūlasarvāstivāda versions agree is noteworthy, since the general tendency is for Theravāda and Dharmaguptaka transmissions of the collection of long discourses to be similar.⁸² In view of the close relationship of these two traditions in the history of the Buddhist schools, for these two collections to disagree on such a fundamental matter as the basic division of the collection, especially when the Theravāda and Sarvāstivāda/Mūlasarvāstivāda collections are in agreement in this respect, is surely significant.

⁸² On the otherwise close relation between the Theravāda *Dīgha-nikāya* and the Dharmaguptaka *Dīrgha-āgama* cf., e.g., Lamotte 1981 [1949]: 811 note 1 and Waldschmidt 1980: 149, as well as the discussion above p. 8.

This supports the impression that the Discourse On a Record of the World is a later addition to the collection, since without this discourse the Dharmaguptaka *Dīrgha-āgama* would also follow the subdivision into three chapters, similar to its Theravāda and Sarvāstivāda/Mūla-sarvāstivāda counterparts.

In principle, the integration of such an addition could have happened at any time during the transmission in India of the *Dīrgha-āgama* or even at the time of its translation into Chinese.⁸³ Be that as it may, it seems clear that this discourse is a latecomer to the collection, an addition that in view of the nature of the discourse can safely be assumed to have happened subsequent to the addition of the two discourses surveyed in the first part of this paper.

What these additions share in common is the attempt to provide a map. In the case of the Discourse Increasing by One (DĀ 11) and the Discourse On the Three Groups (DĀ 12), this attempt is merely

⁸³ In view of the case record of the translator Zhu Fonian (竺佛念), studied by Nattier 2010, it cannot a priori be excluded that the Discourse On a Record of the World became part of the *Dīrgha-āgama* only in China. At the time of the translation of the *Dīrgha-āgama*, a comparable discourse on cosmological matters had already been translated: T 23 at T I 27a3, 大樓炭經, which according to the information given in the Taishō edition was translated during the Western Jin and thus towards the end of the third or the beginning of the fourth century. Nanjio 1989 [1883]: 139 refers to T 23 (his no. 551) as one instance of what he calls “earlier translations” of DĀ 30. An interest in cosmological matters is also evident in EĀ 40.1 at T II 735c15, translated by the same Zhu Fonian before undertaking the translation of the *Dīrgha-āgama*. EĀ 40.1 precedes its exposition of the destruction of the world by seven suns with a long cosmological description, and after the destruction continues by depicting the re-emergence of the world, T II 736c16, material that bears similarities to DĀ 30, but is absent from the parallels to EĀ 40.1: AN 7.62 at AN IV 100,1, MĀ 8 at T I 428c7, T 30 at T I 811c19, and D 4094 *ju* 102b3 or Q 5595 *tu* 117a7 (edited and translated in Dietz 2007, together with an edition of relevant Sanskrit fragments).

an extension of a concern already evident in the *Śaṅgīti-sūtra* and the *Daśottara-sūtra* found in all three collections of long discourses. The need to have a map of central doctrinal teachings must have made itself felt soon after the teacher's demise. In fact the parallel versions of the *Śaṅgīti-sūtra* explicitly indicate that the main purpose of the discourse is to forestall disputes about the teachings once the Buddha had passed away.⁸⁴ The Discourse On a Record of the World (DĀ 30), however, reflects concerns of a later period.⁸⁵ Interest in an exhaustive account of the world from a Buddhist viewpoint would have arisen only once the making of maps had already acquired a momentum of its own for quite some time.

Conclusion

The three discourses in the Chinese *Dīrgha-āgama* that are without parallels in other early discourse collections appear to be later additions to the collection. They share in common an attempt to map doctrinal terminology. While the Discourse Increasing by One (DĀ 11) and the Discourse On the Three Groups (DĀ 12) still seem to belong to an early stage in the developing of such maps, the Discourse On a Record of the World (DĀ 30) appears to reflect a later stage.

The circumstance that all three discourses in the Chinese *Dīrgha-āgama* that are without parallels appear to be later additions should

⁸⁴ For a more detailed discussion cf. Anālayo 2014.

⁸⁵ La Vallée Poussin 1911: 129 begins his survey of Buddhist cosmogony and cosmology with the pertinent remark: “in the earliest times, speculations on the universe were apparently regarded as wrong”; cf. also Bhattacharyya 1969: 49f: “the Buddha did not encourage speculations on the universe, which, according to him, were nothing but foolish questions ... but in [the] course of time the Buddhists developed a systematic cosmographical outlook”.

not be taken to reflect a general rule, however, assuming that any discourse without parallels must be a later addition. It is always possible that a discourse is now extant from only one textual lineage due to the vicissitudes of transmission. An example would be the *Jīvaka-sūtra* of the Sarvāstivāda/Mūlasarvāstivāda *Āgama*. Until the recent discovery of fragments of the *Jīvaka-sūtra*, only the *Majjhima-nikāya* version of this discourse was known. This was because the Sarvāstivāda/Mūlasarvāstivāda reciters had allocated this discourse to their long discourse collection, whereas the Theravāda reciters placed their version of this discourse in their middle length collection.⁸⁶ So lack of a parallel may simply be the result of differences in the distribution of discourses among the four discourse collections, transmitted by various Buddhist schools.

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Abbreviations

AN	<i>Āṅguttara-nikāya</i>
D	Derge edition
DĀ / DĀ (Chin)	<i>Dirgha-āgama</i> (Chinese, T 1)
DĀ (Skt)	<i>Dīrgha-āgama</i> (Sanskrit)
DN	<i>Dīgha-nikāya</i>
EĀ	<i>Ekottarika-āgama</i> (T 125)
MĀ	<i>Madhyama-āgama</i> (T 26)

⁸⁶ For a more detailed discussion cf. Anālayo 2012a: 528–532.

MN	<i>Majjhima-nikāya</i>
Q	Peking edition
SĀ	<i>Samyukta-āgama</i> (T 99)
SN	<i>Samyutta-nikāya</i>
Sp	<i>Samantapāsādikā</i>
T	Taishō edition (CBETA)
Vin	<i>Vinaya</i>
Vism	<i>Visuddhimagga</i>

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