

# Chinese Āgama Literature - Research on early Buddhist texts

Kathmandu, 4.9.2008

# Outline

1) Buddhist Canon and Canonical Editions

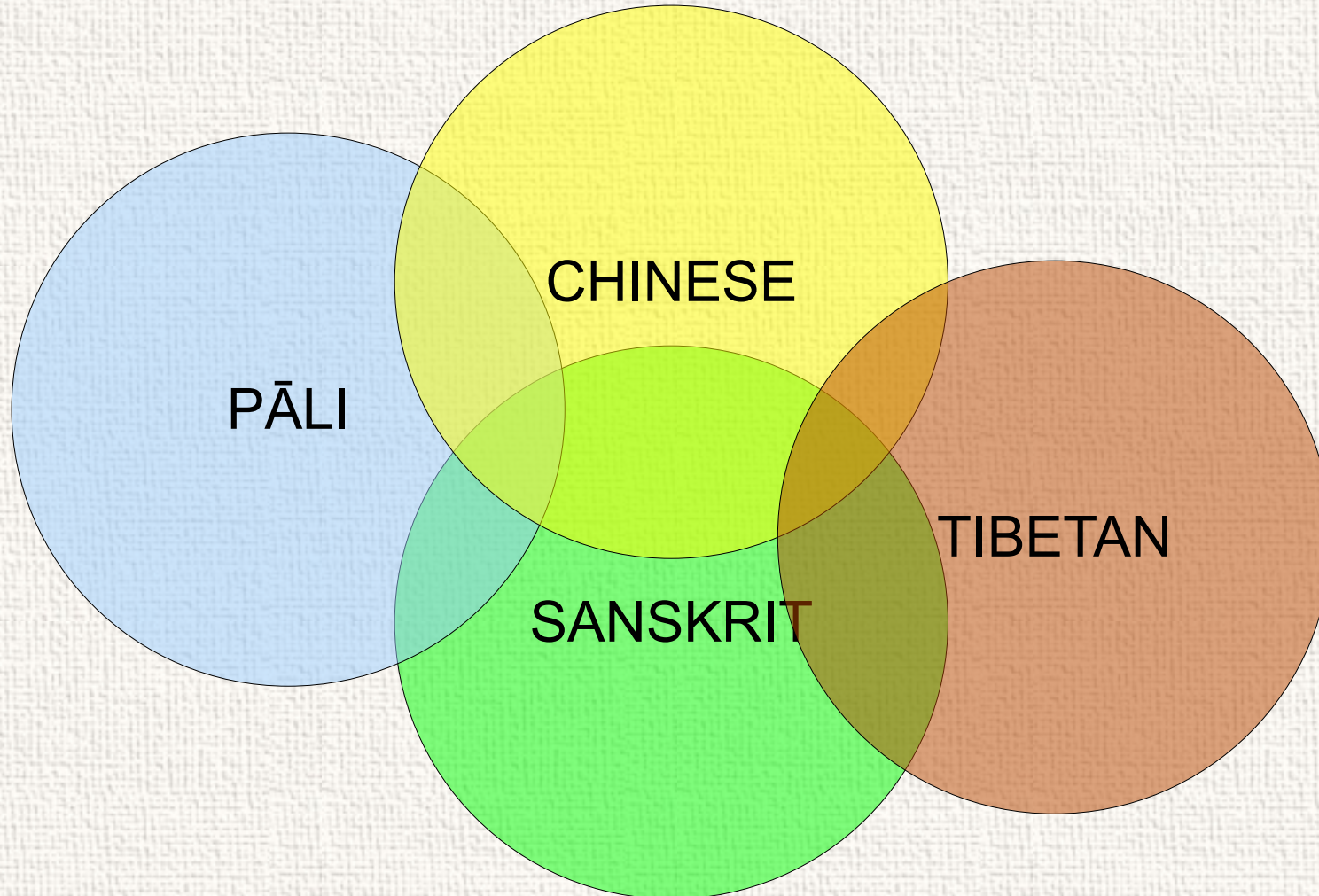
2) Āgama Literature

3) Case Studies:

– Shorter Chinese Saṃyukta-āgama (T.100)

– Chinese Madhyamāgama (T.26)

# The Multiverse of Buddhist texts



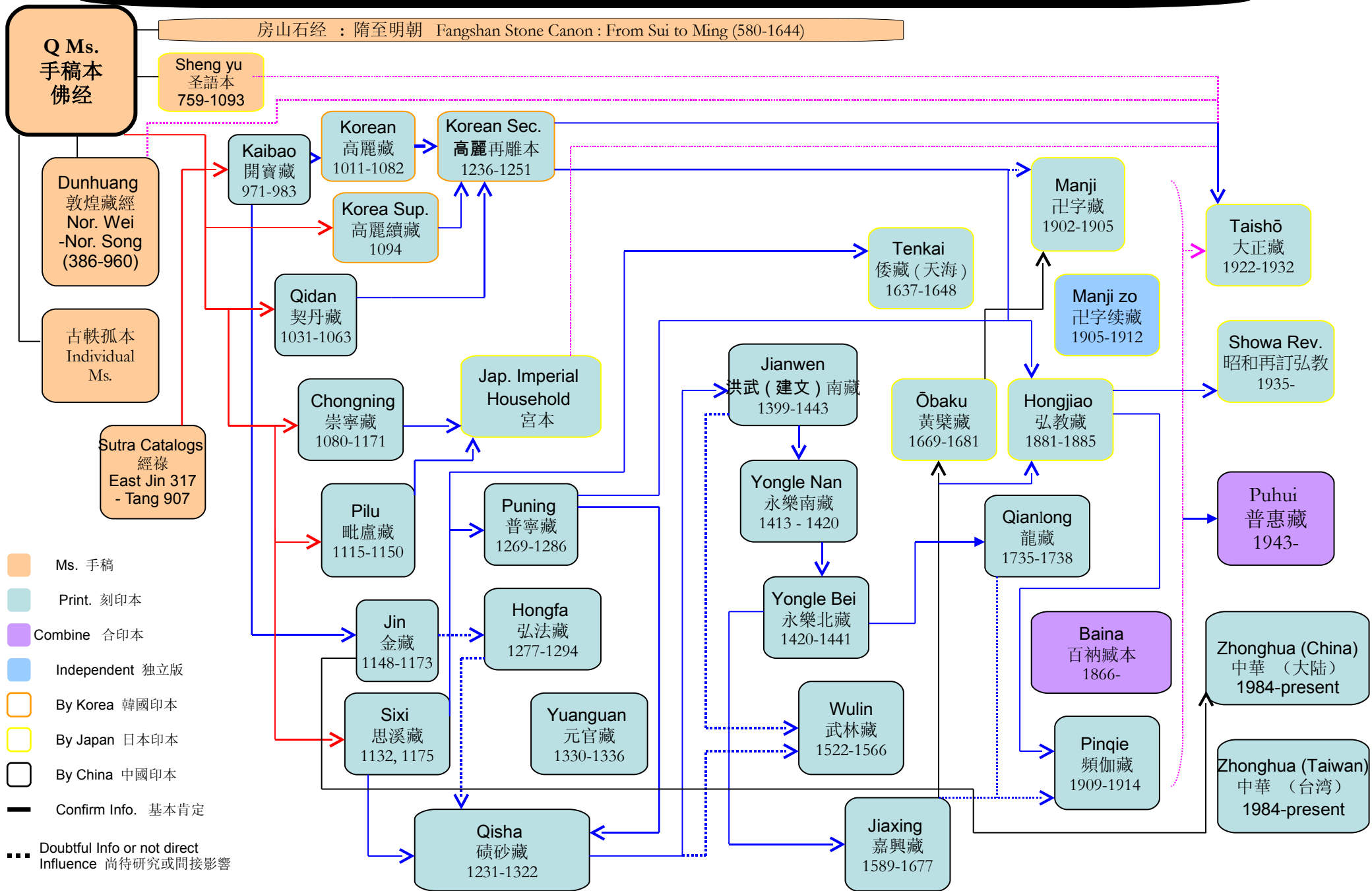
# Canon and Canonical Editions

- Canon = effort to order the textual universe
- Canon: “a more or less bounded set of texts accorded preeminent authority and sanctity” (Ency. of Bud.). Consensus based, core-texts vs. fringe texts; changes over time; monolingual
- Canonical editions: Decisions made by few people; all texts equally part of the edition; collection of unchanging text witnesses

# Canonization

- Pāli: Canon as Tripitaka; PTS-edition
- Chinese: Sutra catalogs as non-normative records of existing literature; Kaibao-edition (10<sup>th</sup> c.) to CBETA (21<sup>st</sup> c.)
- Tibetan: Bu-ston (1290-1364) & the Old Narthang canon to Peking edition
- Sanskrit: Collections of the early Buddhist schools, so far no canonical edition

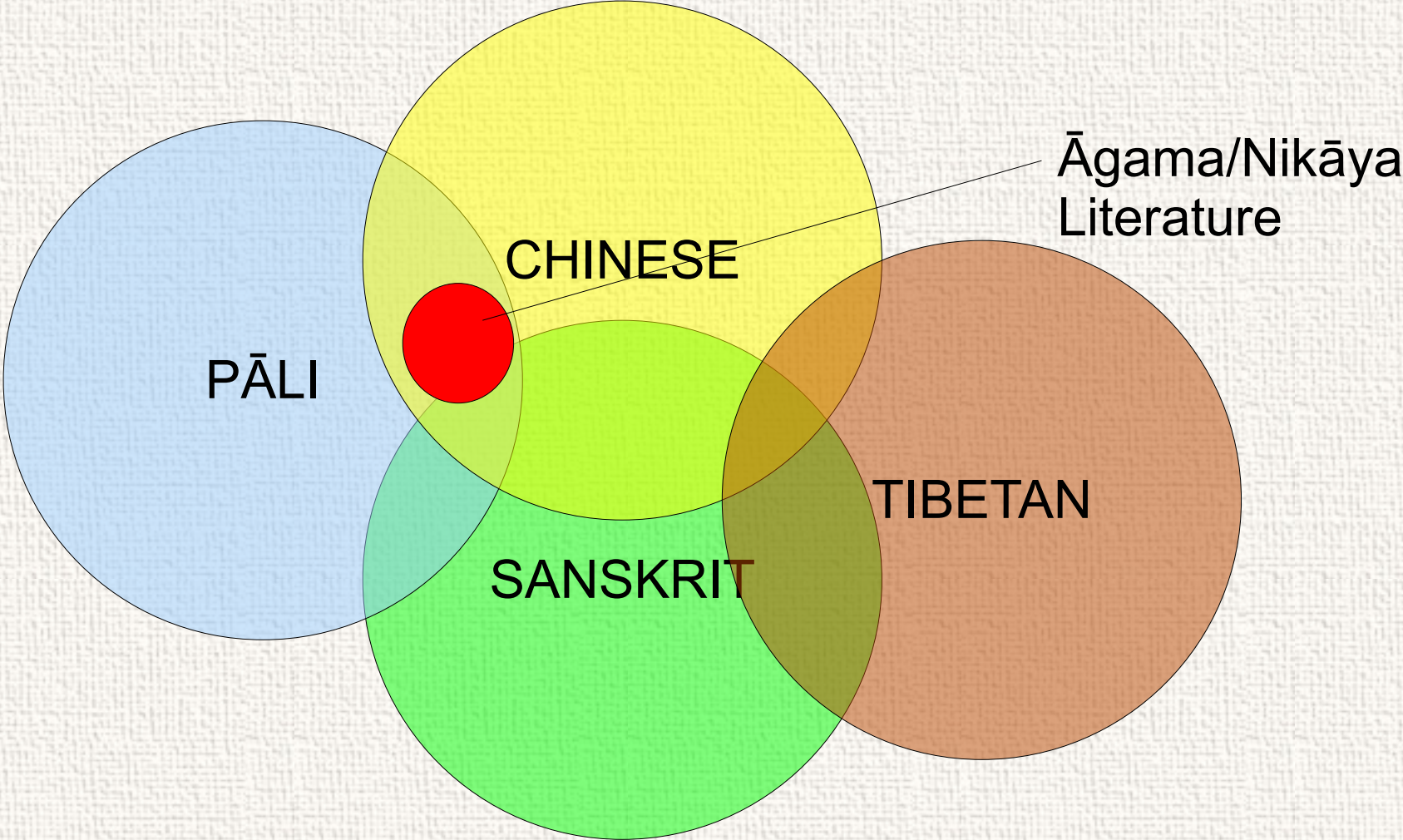
# Canonical Editions of the Chinese Tripitaka 漢文大藏經發展時間表



# Sūtrapiṭaka sections

- Northern tradition: Āgama (canonical text, scriptural authority)
- Southern tradition: Nikāya (collection, group)
- Apart from the Māhasutras almost nothing of the early Sūtrapiṭaka has been included in the Tibetan canon

# Āgamas





# Āgama/Nikāya collections

Dīghanikāya	Dīrgha-āgama <i>Chang ahan jing</i> 長阿含經	Collection of Long Discourses
Majjhimanikāya	Madhyama-āgama <i>Zhong ahan jing</i> 中阿含經	Collection of Middle Length Discourses
Samyuttanikāya	Samyukta-āgama <i>Za ahan jing</i> 雜阿含經	Connected Discourses
Anguttaranikāya	Ekottarika-āgama <i>Zengyi ahan jing</i> 增一阿含經	Enumerating Discourses
Khuddakanikāya	(Kṣudrakapiṭaka <i>Za zang</i> 雜藏)	Collection of short texts

# Larger Chinese Āgama texts

Dīrgha-āgama <i>Chang ahan jing</i> 長阿含經	T.01 (22 vol.): Dharmaguptaka
Madhyama-āgama <i>Zhong ahan jing</i> 中阿含經	T.26 (60 vol.): (Mūla-) Sarvāstivādin
Samyukta-āgama <i>Za ahan jing</i> 雜阿含經	T.99 (50 vol.): (Mūla-) Sarvāstivādin <b>T.100 (16 vol.):</b> (Mūla-) Sarvāstivādin? T.101 (1.vol.): ??
Ekottarika-āgama <i>Zengyi ahan jing</i> 增一阿含經	T.125 (51 vol.): Mahāsāṃghika

# Open questions

- What is the relative chronology of the Āgamas?
- What criteria are sufficient to attribute Āgama texts?
- To what degree are doctrinal differences between the early schools reflected in the Sutrapitaka?

# Researching Āgama literature

- 1) Creating a comparative catalog:
  - Identifying Pali parallels (Anesaki (1908), Akanuma (1929))
  - Identifying Sanskrit, Tibetan a.o. parallels
- 2) Create comparative, critical editions (print or digital)
- 3) Translate into modern languages

# BZA 別譯雜阿含 - project

## The Shorter Chinese Saṃyukta Āgama

- Aim: create the best edition of the BZA (T.100) (and partial translation)
- Best edition: all previous textual information + added value
- Funded: 2005-2008, *Jiang Jingguo* Foundation
- 1000+ short texts arranged in clusters
- XML/TEI markup
- eXist Database
- Parallel edition

# Comparative Catalog:

別譯雜阿含 BZA (T.100)	雜阿含 ZA (T.99)	其他漢譯異譯本 Other Chinese Parallels	巴利語 Pāli	梵語/藏文/其他 Sanskrit/Tibetan/Others
<b>bza001</b> Sujāta is praised 善生二種端嚴	za1062		SN,II,278 (Sujāto)	
<b>bza002</b> The Ugly Monk 憔悴的阿羅漢	za1063		SN,II,279 (Bhaddi)	
<b>bza003</b> Devadatta and Ajātasattu 提婆達多貪利養	za1064	增壹阿含(12.7) T.02.0125.0570b20 增壹阿含(23.7) T.02.0125.0614a18 雜寶藏經(37) T.04.0203.0465b20*	SN,II,241 (Pakkanta) SN,II,242 (Ratha) SN,I,154 (Devadatta)(gāthā) AN,II,073 (Devadatta) Vin,II,187 (Cv.VII.2.5)	Enomoto 1994, no.1064 (Saṅghabh 2, pp.71-73; Uv 13.1f.)*
<b>bza004</b> Monk "Elephant-head" 象首比丘墮地獄	za1065		SN,I,070 (Puriso)(gāthā) SN,I,098 (Loko)(gāthā) It,045 (Mūla)(gāthā)*	cf. Waldschmidt 1968a:23-26*
<b>bza005</b> Nanda 1 - Nanda is reproached 難陀著鮮淨衣	za1067*	增壹阿含(18.6) T.02.0125.0591a08*	SN,II,281 (Nando)	
<b>bza006</b> Nanda 2 - Nanda is praised 難陀諸善功德	za0275*		AN,IV,166 (Nanda)	
<b>bza007</b>				

# Comparative critical Edition:

HOME CLUSTER PAGE prev go to bza UUI next TWO COLUMN VIEW

## bza003 -- Devadatta and Ajātasattu 提婆達多貪利養

### Text-cluster:

別譯雜阿含: bza003

BZA English: 別譯雜阿含英譯

雜阿含: za1064

增壹阿含(12.7): T.02.0125.0570b20

增壹阿含(23.7): T.02.0125.0614a18

雜寶藏經(37): T.04.0203.0465b20

SN(P): SN,II,241 (Pakkanta)

SN(R): SN,II,242 (Ratha)

SN(D): SN,I,154 (Devadatta)(gāthā)

AN: AN,II,073

(Devadatta)

Vin: Vin,II,187 (Cv.VII.2.5)

Sk(E): Enomoto 1994, no.1064 (Saṅghabh 2, pp.71-73; Uv 13.1f.)

### bza003

別譯雜阿含

如是我聞：一時佛住王舍城迦蘭陀竹林。

爾時提婆達多獲得四禪，而作是念：

「此摩竭提國誰為最勝？」

覆自思惟：

「今日太子阿闍世者當紹王位。我今若得調伏彼者，則能控御一國人民！」

時提婆達多作是念已，即往詣阿闍世所，化作象寶，從門而入，非門而出。又化作馬寶，亦復如是。又復化作沙門，從門而入，飛虛而出。又化作小兒，眾寶瓔珞，莊嚴其身，在阿闍世膝上。時阿闍世抱取嗚喙，唾其口中。提婆達多貪利養故，即 \* 嚙其唾。提婆達多變小兒形，還 \* 伏本身。時阿闍世見是事已，即生邪見，謂提婆達多神通變化驗於世尊。時阿闍世於提婆達多所深生

### Enomoto 1994, no.1064

From Fumio Enomoto, "A comprehensive study of the Chinese Samyuktagama : Indic texts corresponding to the Chinese Samyuktagama as found in the Sarvastivada-Mulasarvastivada literature", Kyoto : Kacho Junior College, 1994. This is part of the text-cluster of BZA (T.100) sutra 003.

Sk(E)

[ref]

de Saṅghabh 2, pp. 71-73; Uv 13.1f. po lābhasatkāra udapādi; rājāsyā māgadhaḥ ajātasatruḥ vaidehīputraḥ pañcamātrai rathasataih sārddham sāyam ca prātas ca upasthānakaro niryāti; pañcamātrāṇi cāsya sthālipākaśatāni bhaktābhisāre bhaktābhisāre upasaṃharati; devadattaḥ pañcamātrair bhikṣusataih sārddham bhaktāgra upaṇiṣīdati iti;

śrutvā punaḥ rājagrhaṃ piṇḍāya caritvā kṛtabhaktakṛtyāḥ paścādbhaktapiṇḍapātapratikrāntāḥ, nātraçivaram pratiśamaya nādu prakṣāva

### Acirapakkantasuttam

From the VRI Chatta Saṅgāyana edition. PTS: SN, II, 241. This is part of the text-cluster of BZA (T.100) sutra 003.

SN(P)

Ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.

Tatra kho bhagavā devadattam ārabha bhikkhū āmantesi "attavadhāya, bhikkhave, devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi".

"Seyyathāpi, bhikkhave, kadañi attavadhāya phalaṃ deti, parābhavāya phalaṃ deti; evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

"Seyyathāpi, bhikkhave, veḷu attavadhāya phalaṃ deti, parābhavāya phalaṃ deti; evameva kho, bhikkhave, attavadhāya devadattassa

# Digital Critical Editions

Take this verse:

... / roots, stalks

... / against the wind.

... /

... //  
... / it is

(asū tad kiñcidu gandhajātāṃ yasya)  
gandhajātasya anuvātam a(pi) gandho vāti  
prativātam api anuvātaprativātam api gandho vāti  
| (GanSū 8) evam etad ānanda evam 1 etad  
(ānanda | asti khalu ānanda gandhajātam  
yasya) 1 [var] gandhajātasya anuvātam api gandho  
vāti prativātam api anuvātanprativātam api gandho

(1 ... 1) The first transcription of the manuscript given at p. 18 of the edition of GanSū seems to read thus, but the edition runs etad | asti khalu ānanda gandhajātam yasya.

katarat tad ānanda gandhajātam yas(ya  
gandhajātasva anuvātam api gandho vā)ti



# Source file ≠ Output file

TEI/XML source:

```
- <p>
  (trīny etā)ni gandhajātāni yeṣām gandhajātānām anuvātaṃ gandho vāti na prativātaṃ | katamāni trīṇi | tadyathā
  mūlagandhaḥ sāragandhaḥ pu(ṣpagandhaḥ) |
  <note type="reference"> (GanSū 7; SHT) </note>
</p>
- <p>
  (asti tat kiṃcid gandhajātaṃ yasya) gandhajātasya anuvātaṃ a(pi) gandho vāti prativātaṃ api anuvātaprativātaṃ
  api gandho vāti | (GanSū 8) evam etad ānanda evam 1etad (ānanda | asti khalu ānanda gandhajātaṃ yasya)1
  - <note type="variant">
    (1 ... 1) The first transcription of the manuscript given at p. 18 of the edition of GanSū seems to read thus, but
    the edition runs etat | asti khalu ānanda gandhajātaṃ yasya.
  </note>
  gandhajātasya anuvātaṃ api gandho vāti prativātaṃ api anuvātaprativātaṃ api gandho vāti |
  <note type="reference"> (GanSū 9; SHT) </note>
</p>
```

# Variant readings in Chinese

bza005

別譯雜阿含

Change

如是我聞：一時佛在舍衛國祇樹給  
孤獨園。

爾時長老難陀著鮮淨衣，執持好鉢，  
意氣憍慢，\*陵蔑餘人，自貢高言：

「我是佛弟，姨【宋】之【元】 edition(s): 凌憍

【明】 edition(s): 陵憍

爾時眾多比丘往至佛所，頂禮佛足，  
在一面坐，白佛言：

Nanda 1  
reproach

Translation of B.  
Buddhist Studie

BZA English

Thus have  
Buddha wa  
the Jeta G  
Park.

At that tim  
[always] w  
robes and

```
- <div type="main" xml:id="mbza005">
  - <p n="bza005.02">
    爾時長老
    <name type="person">難陀</name>
    著鮮淨衣，執持好鉢，意氣憍慢，
  - <app n="fnT02p0375n01">
    <lem wit="【大】">陵蔑</lem>
    <rdg resp="Taisho" wit="【宋】【元】">凌憊</rdg>
    <rdg resp="Taisho" wit="【明】">陵憊</rdg>
  </app>
    陵蔑餘人，自貢高言：
  </p>
- <q who="nando">
  <p n="bza005.03">我是佛弟，姨母之子！</p>
</q>
<p n="bza005.04">爾時眾多比丘往至佛所，頂禮佛足，在一面坐，白佛言：</p>
```

# Madhyamāgama

## 中阿含經 (T.26) - project

- Funded by the Numata foundation (BDK)
- 3 editors, 9 translators
- Started in Dec. 2005. First third to be published in 2010.
- 60 juan
- Interest in āgama literature among Chinese scholars

# Challenges

- Ensuring correctness
- English Style
- Consistency of terminology
- Legal framework

# Solution(s)

- Electronic supports:
  - Glossary generated from occurrence list
  - TransHelp tool to automatically compare the Chinese text with the English translation

# TransHelp: Glossary

Dict Setup

Dict Content

Compare Texts

Result

About

The content of table t26dict:

[Add a new Dictionary Entry in Last]

Del	Mod	Insert	Up	Down	Chinese	English
✗		+ above ▾		↓	比丘	monk
✗		+ above ▾	↑	↓	如是	thus
✗		+ above ▾	↑	↓	阿難	Ānanda
✗		+ above ▾	↑	↓	諸賢	reverend friends
✗		+ above ▾	↑	↓	世尊	World-honored One
✗		+ above ▾	↑	↓	一時佛遊 舍衛國在 勝林	At one time the Buddha was staying at Sāvattthī in Jeta's grove Anāthapiṇḍika's park
✗		+ above ▾	↑	↓	尊者	Venerable
✗		+ above ▾	↑	↓	梵志	brahmin
✗		+ above ▾	↑	↓	成就	achievement, [achieve]
✗		+ above ▾	↑	↓	沙門	renunciant
✗		+ above ▾	↑	↓	云何	what, why, how
✗		+ above ▾	↑	↓	若有	if there is, if
✗		+ above ▾	↑	↓	梵行	brahmacārin, holy life, celibate life
✗		+ above ▾	↑	↓	如真	as it is
✗		+ above ▾	↑	↓	復次	furthermore, again

# TransHelp: Compare

Dict Setup	Dict Content	<b>Compare Texts</b>	Result	About
<b>Original Text (Chinese)</b>		<b>Translated Text (English)</b>		
<p>我聞如是一時。佛遊舍衛國。在勝林給孤獨園。爾時。尊者舍梨子與比丘眾夜集講堂。因[18]內結·外結。為諸比丘分別其義。諸賢。世實有二種人。云何為二。有內結人阿那含。不還此間。有外結人非阿那含。還來此間。諸賢。云何內結人阿那含。不還此間。若有一人修習禁戒。無穿無缺。無穢無濁。極多無難。聖所稱譽。善修善具。彼因修習禁戒。無穿無缺。無穢無濁。極多無難。聖所稱譽。善修善具故。復學厭欲·無欲·斷欲。因學厭欲·無欲·斷欲故。得息心解脫。得已樂中。愛惜不離。於現法中不得究竟智。身壞命終。過搏食天。生餘意生天中。</p>		<p>Once the Buddha was staying at Sāvattṥī, in <u>Jeta's Grove</u>, Anāthapiṇḍika's Park. At that time, the venerable Sāriputta had gathered, one night, with an assembly of monks at the assembly hall, and was explaining to them the distinction between internal fetters and external fetters:</p> <p>“Venerable friends, there truly are two categories of people to be found in the world. Which two? There are those non-returners (anāgāmin) who have [only] internal fetters and who will not be reborn into this [human] realm; and there are those who are not [yet] non-returners, who have external fetters, and who will be reborn into this [human] realm.</p> <p>What, venerable friends, are the non-returners, who have [only] internal fetters, and who will not be reborn into this [human] realm?</p> <p>Suppose there is someone who observes the training in the precepts without transgression or compromise, without blemish or defect. He practices in this way abundantly, overcomes impediments, and is praised by the worthy ones for being well-cultivated and well-ordered [in the</p>		
<p>Click 'Compare' to compare source and translated texts, or click 'clean' to reset inputs</p>				
		<input type="button" value="Compare"/>	<input type="button" value="Clear"/>	



# TransHelp: Results

Dict Setup

Dict Content

Compare Texts

Result

About

我聞如是一時。佛遊舍衛國。在勝林給孤獨園。爾時。尊者舍梨子與比丘眾夜集講堂。因內結·外結。為諸比丘分別其義。諸賢。世實有二種人。云何為二。有內結人阿那含。不還此間。有外結人非阿那含。還來此間。諸賢。

Once the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapindika's Park. At that time, the venerable Sāriputta had gathered, one night, with an assembly of monks at the assembly hall, and was explaining to them the distinction between internal fetters and external fetters: "Venerable friends, there truly are two categories of people to be found in the world. Which two? There are those non-returners (anāgāmin) who have [only] internal fetters and who will not be reborn into this [human] realm; and there are those who are not [yet] non-returners, who have external fetters, and who will be reborn into this [human] realm.

比丘::2 Times --> 1 Times ( monk:1 )

尊者::1 Times --> 2 Times ( Venerable:2 )

云何::1 Times --> 0 Times ( what:0, why:0, how:0 )

爾時::1 Times --> 1 Times ( At that time:1 )

我聞::1 Times --> 0 Times ( I heard:0 )

一時::1 Times --> 2 Times ( at one time:1, once:1 )

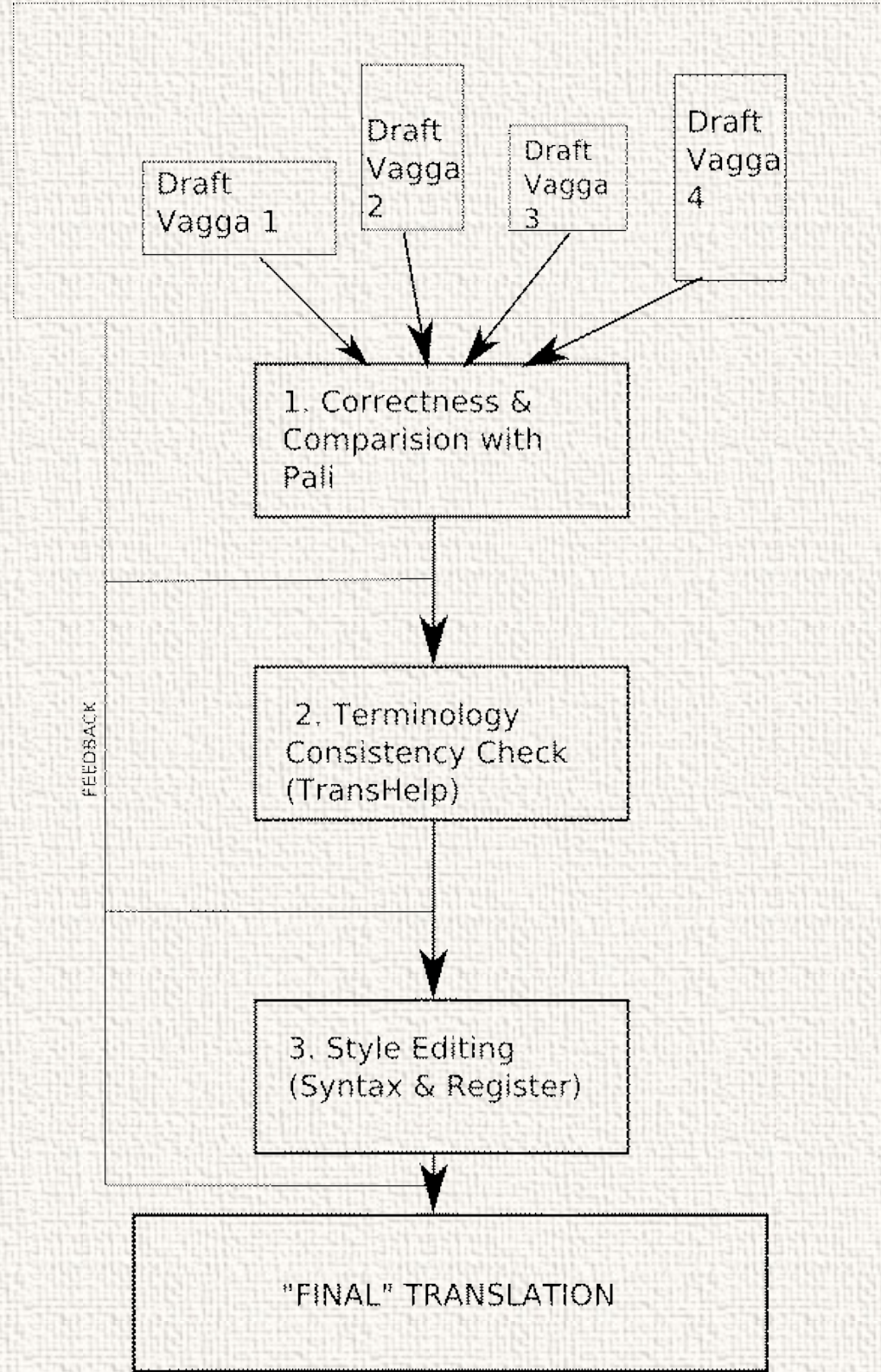
如是::1 Times --> 0 Times ( thus:0 )

諸賢::2 Times --> 0 Times ( reverend friends:0 )

分別::1 Times --> 1 Times ( distinguish:0, analyse:0, expound:0, distinction:1, analysis:0, exposition:0 )

阿那含::2 Times --> 2 Times ( Non-returner:2 )

# Translation workflow:



# Conclusion

- Āgama literature (*idem* Vinaya, Abhidharma, Avadāna) exists in multiple languages
- We need critical, multilingual editions
- These editions will be digital
- The basic technology of creating digital editions is markup
- Questions? [m.bingenheimer@gmail.com](mailto:m.bingenheimer@gmail.com)
- <http://buddhistinformatics.ddbc.edu.tw/~mb/>