Bhikkhunī Dhammadinnā (Giuliana Martini) | list of publications

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a. theses

1. *Il* gser ’od nor bu ’od ’bar*: studio preliminare di un testo del canone bonpo* [*The* gSer ’od nor bu ’od ’bar*: A preliminary study of a bonpo canonical text*], submitted to the University of Naples ‘L’Orientale’, November 2005. (*)

2. *Studies on the* Book of Zambasta, submitted to the University of Naples ‘L’Orientale’, January 2010 (defended June 2010). (*)

b. journal articles & book chapters

3. “Tracing the sources of the *Book of Zambasta*: The case of the *yakṣa* painter simile and the *Kāśyapaparivarta*”, *Journal of Inner Asian Art and Archaeology*, 3 (2008): 91–97. ISSN: 1783-9025. DOI: https://doi.org/10.1484/J.JIAA.3.10 (*) PDF

   This paper deals with the identification of a verse in the Khotanese *Book of Zambasta* containing a simile featuring a *yakṣa* painter. It discusses the verse from a literary perspective by examining a number of occurrences of the simile in other Buddhist texts, highlighting how the Khotanese evidence exists within a broader textual and religio-historical context. The paper suggests that the direct source of the use of this simile in the *Book of Zambasta* is a related occurrence in the *Kāśyapaparivarta* of the *Ratnakūṭa* scriptural collection.

4. “The meditative dynamics of the early Buddhist *appamāṇa*s”, *Canadian Journal of Buddhist Studies*, 7 (2011): 137–180. ISSN: 1710-825X. (*) PDF

   This article reviews distinctive aspects of the early Buddhist practice of the *appamāṇa*s, the boundless states of benevolence (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*). Its main concern is specifically the function and potential of the *appamāṇa*s in relation to the unfolding of the spiritual path of the individual. Quite apart from their beneficial relational and social effects, how are they meant to support the path to liberation? Since the paper focuses on the early phases of Buddhist thought, and its position vis-à-vis the contemporary ancient Indian context, it employs the early Buddhist textual material as its main source, generally leaving aside commentaries and later developments. A close reading of the texts indicates that the specifics of *appamāṇa* meditation in the context of the early Buddhist soteriological scheme are the prescription to develop it in dependence on the factors of awakening (*sambojjhaṅga*s) and the use of this practice as a platform for insight (*vipassanā*) and thereby for the realisation of awakening.

5. “A large question in a small place: The transmission of the *Ratnakūṭa* (*Kāśyapaparivarta*) in Khotan”, *Annual Report of the International Research Institute for Advanced Buddhology at Soka University / Sōka daigaku kokusai bukkyōgaku kōtō kenkyūjo nenpō* 創価大学国際仏教学高等研究所年報, 14 (2011): 135–183. ISSN: 1343-8980. (*) PDF

This in-depth textual study presents an assessment of the circulation in Khotan of an early Mahāyāna sūtra, the *Kāśyapaparivarta*, by taking into consideration the textual evidence extant in Khotanese, the local Central Asian language, side by side with the material preserved in Sanskrit, the Indian language (and its Chinese and Tibetan translations).

6. "*Mahāmaitrī* in a Mahāyāna *sūtra* in Khotanese: Continuity and innovation in Buddhist meditation", *Chung-Hwa Buddhist Journal / Zhonghua foxue xuebao* 中華佛學學報, 24 (2011): 121–193. ISSN: 1017-7132. PDF

This article is a study of loving kindness meditation as presented in the third chapter of the Khotanese *Book of Zambasta* in the light of its Chinese parallel, the *Da fangguang fo huayan jing xiuci fen* 大方廣佛華嚴經修慈分 (Taishō no. 306), a *Buddhāvataṃsaka* (*Fo huayan* 佛華嚴) work. Chapter three is first assessed in relationship to the structure and content of the *Book of Zambasta*. It is then analyzed in terms of its meditation dynamics and dialectics, against its philosophical background of objectless loving kindness (Skt. *anālaṃbana-maitrī*) and non-conceptual knowledge (Skt. *nirvikalpaka-jñāna*). The peculiarity of the meditation practice in question is a marked emphasis on the conceptual and visual aspects integrated with the use of the four elements and particles of physical matter as the basis for a loving kindness suffusion. Aspects of both continuity and innovation with respect to earlier Buddhist traditions are considered, as well as an example of four elements meditation as taught in a contemporary Burmese Theravāda tradition. The practice is described in the Khotanese text as one of 'great loving kindness' (Skt. *mahāmaitrī*): the soteriological implications of this statement and the way the Mahāyāna goal and vision inform practical aspects of meditation are explored, and elements pointing to doctrinal compatibility of the text with a Sarvāstivāda/Yogācāra milieu are also singled out.

7. "Transcending the limiting power of *karma*: Early Buddhist *appamāṇas*", in Dion Peoples (ed.), *Buddhist philosophy & praxis: Papers contributed to the 2nd International Association of Buddhist Universities Academic Conference 31 May–2 June, 2012*, Wangnoi: Mahachulalongkornrajavidyalaya University Press, 2012, 413–437. (*)

This paper looks at the early Buddhist 'immeasurable' meditative experiences and mental qualities, the *appamāṇas*, to explore how their cultivation relates to the dimension of *karma* and intentionality and thereby to progress on the path to liberation.

8. "Transmission of the Dharma and reception of the text: Oral and aural features in the fifth chapter of the *Book of Zambasta*", in Tansen Sen (ed.), *Buddhism across Asia: Conference on Buddhism across Asia, networks of material, intellectual and cultural exchange (16–18 February 2009)*, Singapore: Institute of Southeast Asian Studies, 2013, 131–169. ISBN: 978-981-4519-32-8. DOI: https://doi.org/10.1355/9789814519335-008 (*) PDF

This article examines the story of the Buddha's first return to his home city Kapilavastu after his awakening, as found in the fifth chapter of the Buddhist work known as the *Book of Zambasta*. This is possibly the oldest extant Buddhist text in Khotanese, an Eastern Middle Iranian language once spoken and written in Central Asia, in part of what is now the north-western Chinese region of Xinjiang. The purpose of the paper is to investigate the fifth chapter in the context of the reception of the Mahāyāna in Khotan. In particular, it is explored how an appreciation of the mode of transmission of the text, through the analysis of its structure and contents and in comparison with a number of possible sources and parallels, can contribute to the reconstruction of the first documentable stages in the spread of the Buddhadharma to Khotan.

9. "Bodhisattva texts, ideologies and rituals in Khotan in the fifth and sixth centuries", in Matteo De Chiara, Mauro Maggi and Giuliana Martini (ed.), *Buddhism among the Iranian peoples of Central Asia* (Proceedings of the Panel "Buddhism among Iranian peoples" held at the Congress of the XVIth International Association of Buddhist Studies, Dharma Drum Buddhist College, 20–25 June 2011) (Multilingualism and History of Knowledge, Veröffentlichungen zur Iranistik, 1), Vienna: Österreichische Akademie der Wissenschaften, 2013, 13–69. ISBN: 978-3-7001-7274-1. DOI: https://doi.org/10.2307/j.ctt1vw0pkz.6 (*) PDF

This article discusses the apparently hegemonic position of the Mahāyāna, the Great Vehicle, in the Khotanese Buddhist scene of the fifth and sixth centuries. The earliest extant textual materials in Khotanese—dating to this period—are all of "Mahāyāna" character (i.e., they in various ways identify themselves as such) or tend to be overlaid with "Mahāyāna" ideology (i.e., they are quoted, reworked, and included within literary compositions to serve the purposes of "Mahāyāna" imaginaries). The evidence for the local circulation of Mahāyāna sūtras in Indic languages also points in the same direction. The local religio-historical dynamics which may underlie such a situation are closely investigated in this light.

10. "Semantics of wholesomeness: Purification of intention and the soteriological function of the immeasurables (*appamāṇa*s) in early Buddhist thought", in *Fójiào chán xiū chuántǒng: Qǐyuán yǔ fāzhǎn, 2012 guójì yántǎo huì lùnwén jí* 佛教禪修傳統: 起源與發展, 2012 國際研討會論文集 / *Proceedings of the international conference "Buddhist meditative traditions: Their origin and development", held at Dharma Drum Buddhist College, Taiwan, October 26th and 27th, 2012*, ed. Chuang Kuo-pin 莊國彬, Taiwan: Dharma Drum Publishing Corporation, 2014, 51–129. PDF

This essay takes up the early Buddhist 'immeasurable' meditative experiences and mental qualities, the *appamāṇa*s (Pali; *apramāṇa*s in Sanskrit), to explore how their cultivation relates to the dimension of *karma* and intention and thereby to progress on the path to liberation. It comprises a first part devoted to philological findings supported by doctrinal analysis, and a second part taking up a few philosophical points. As for the first part, after a brief introduction (I), it starts off with an early Buddhist discourse on this theme preserved in parallel versions in different languages stemming from the Theravāda, Sarvāstivāda and Mūlasarvāstivāda reciters' traditions (I.1), and then provides a translated excerpt—from the Tibetan Mūlasarvāstivāda version—of the passage on *appamāṇa* (I.2). It then turns to analyse in more detail the impact of the practice of *appamāṇa* on *karma*, providing doctrinal confirmation of the finding by Bhikkhu Anālayo (2009), based on the comparative study of the Chinese Sarvāstivāda version of this discourse, that the three Pali discourses as presently found in the Theravāda canon could be the result of a garbling of what originally was a single discourse (I.3). The second part of the essay then continues with some more general philosophical considerations on the characteristics of the *appamāṇa*s (II): on the notions of intention and purification of intention in early Buddhist philosophy of mind and soteriology, with special reference to the functioning of *appamāṇa* practice (II.1); and on the link between the conceptual and semantic aspect of *appamāṇa* theory, the practice of meditation, and the soteriological goal at large of gnoseological and moral freedom in early Buddhism (II.2). The discussion then concludes with some final reflections, arguing that the key to the *appamāṇa* (meditative and non-meditative) dynamics is that of a functional exploitation of the mind's 'being intent on' and 'attending to' its contents of experience.

11. (with Mauro Maggi) "Annotations on the *Book of Zambasta*, III: Chapter 18 no more", *Scripta: An International Journal of Codicology and Palaeography*, 7 (2014): 139–158. ISSN: 1971-9027. DOI: https://doi.org/10.1400/228676 PDF

The article examines the content of and the boundary between chapters 17 and 18 of the fifth-century Khotanese Buddhist poem known as the *Book of Zambasta* (§ 1). After a survey of the chapter division adopted by modern editors (§ 2), the authors point to the textual continuity between the two chapters (§ 3), the absence of the usual formal marks of chapter boundaries (§ 4) and the structural unity of the two chapters (§ 5). On the basis of considerations about the production and use of the manuscript (§§ 6–7), they conclude that chapters 17 and 18 are really one chapter (§ 8). An appendix proposes an improved reading of the annotation at the end of chapter 19.

12. "*Mahāratnakūṭa* scriptures in Khotan: A quotation of the *Samantamukhaparivarta* in the *Book of Zambasta*", *Annual Report of the International Research Institute for Advanced Buddhology at Soka University / Sōka daigaku kokusai bukkyōgaku kōtō kenkyūjo nenpō* 創価大学国際仏教学高等研究所年報, 17 (2014): 337–347. ISSN: 1343-8980. PDF

This is a follow-up to a paper that appeared in a previous volume of the *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* (2011), in which the transmission of the *Ratnakūṭa/Kāśyapaparivarta* in Khotan has been studied, on the basis of fragments of the Khotanese translation of this sūtra and of sourced and unsourced citations of the same identified in the mid-fifth century Khotanese composition known as the *Book of Zambasta*. In the present paper, once again the thread of '*Mahāratnakūṭa*' scriptures in Khotan is followed, with a note on a quotation attributed to the *Samantamukhaparivarta* in the fourth chapter of the same *Book of Zambasta*, starting with a brief overview of '*Mahāratnakūṭa*' scriptures featured in the *Book of Zambasta* (I) followed by a discussion of the *Samantamukhaparivarta* citation in more detail (II). Finally, a few observations are made on the significance of these scriptural threads for the reconstruction of the textual history of early Khotanese Buddhism (III).

13. "The *Parinirvāṇa* of Mahāprajāpatī Gautamī and her followers in the Mūlasarvāstivāda *Vinaya*", *The Indian International Journal of Buddhist Studies*, 16 (2015): 29–61. ISSN: 0972-4893. PDF

This paper studies the account of the *parinirvāṇa* of Mahāprajāpatī Gautamī and her five hundred *bhikṣuṇī* companions as transmitted in the Mūlasarvāstivāda *Vinaya*s. This is the first part of a study, the second of which takes up the description in the same texts of the funeral of Mahāprajāpatī Gautamī and her following.

14. "Women's predictions to Buddhahood in Middle-Period literature", *Journal of Buddhist Ethics*, 22 (2015): 481–531. ISSN: 1076-9005. PDF

This article studies narratives related to the topic of women receiving a prediction or declaration (*vyākaraṇa*) for Buddhahood. The texts in question—in their received form—have their place in the Indian Buddhist traditions of the Middle Period. The first episode taken up is the story of Princess Munī who receives the prediction of becoming the present Buddha Śākyamuni; this is found in the so-called "Scripture on the Wise and the Fool." The second episode is the story of Yaśomatī who receives the prediction that she will become the Buddha Ratnamati; this is found in the *Avadānaśataka*. When evaluating these comparatively rare instances of predictions received by women, two aspects come up for special consideration: (a) the textual significance of variations regarding the presence or absence of a change of sex, and (b) the epistemological and soteriological consequences for female audiences of women's narratives constructed by the third-person perspective of male monastic text transmitters. The variations document that the transmitters did not always perceive the transformation of sex into a male as a categorical necessity. This transformation may not have been integral to these narratives of the bodhisattva path as articulated by the textual communities in which these texts originated and circulated.

15. "Women's aspirations and soteriological agency in Sarvāstivāda and Mūlasarvāstivāda *Vinaya* narratives", *Journal of Buddhism, Law & Society*, 1 (2015–2016): 33–67. ISSN: 2475-9260. PDF

This article explores narratives relevant to the study of the representation of women's soteriological agency in the Middle Period by looking at two parallel versions of a story that are located respectively in the Mūlasarvāstivāda and the Sarvāstivāda *Vinaya*. The first story—in the Mūlasarvāstivāda *Vinaya*—is about a woman who, due to an oversight by Ānanda, misses the occasion to be exposed to the inspiring qualities of the Buddha and therefore to develop an aspiration to Buddhahood. In the second story—in the Sarvāstivāda *Vinaya*—the opportunity is not lost on Ānanda who gives the woman an exposition of the Buddha's qualities. This second case, which involves some textual difficulties, appears to describe a declaration of assurance of liberation obtained by the woman, which is understood as a potential for Buddhahood in the *Vinaya* commentary extant in Chinese, possibly as a result of an explanatory gloss inserted in China. Both stories (and the *Vinaya* commentary) show a positive attitude towards women. This testifies to the existence of a multitude of voices in gender-related soteriological discourse, not only in narrative collections such as the *Avadānaśataka* and the 'Scripture of the Wise and the Fool', but also in stories transmitted within the boundaries of canonical normative texts such as the *Vinaya*s. The primary sources offered in translation and the topics broached in the discussion offer a window onto the intersection of Buddhist soteriological and social ideologies as reflected in Buddhist legal texts in late antique and medieval India, and beyond it.

16. "The funeral of Mahāprajāpatī Gautamī and her followers in the Mūlasarvāstivāda *Vinaya*", *The Indian International Journal of Buddhist Studies*, 17 (2016): 25–74. ISSN: 0972-4893. PDF

This is the second article in a two-part study of the hagiographic narrative of the *parinirvāṇa* of Mahāprajāpatī Gautamī and her five hundred *bhikṣuṇī* companions, as told in the *Kṣudrakavastu* of the Mūlasarvāstivāda *Vinaya* extant in Tibetan and Chinese translation. The present article takes up for translation and study the story of the nuns' funeral, in the aftermath of the *parinirvāṇa* itself.

17. "From a liberated one to a liberated one: An *avadāna* quotation in the *Abhidharmakośopāyikā-ṭīkā*", *Dharma Drum Journal of Buddhist Studies / Fǎgǔ fóxué xuébào* 法鼓佛學學報, 19 (2016): 63–91. ISSN: 1996-8000. PDF

This article introduces a brief *avadāna* excerpt (Up 4108) related in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*, a repertoire of canonical quotations in the *Abhidharmakośabhāṣya*, extant in a Tibetan translation included in the Tanjur and stemming from a textual tradition of Mūlasarvāstivāda affiliation. The canonical quotation illustrated by the *avadāna* declares foremost among gifts if a liberated person makes a gift to another liberated person.

18. "The *upasampadā* of Mahāprajāpatī Gautamī in the Mūlasarvāstivāda *Vinaya* and a *sūtra* quotation in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*", *Journal of the Centre for Buddhist Studies*, 13 (2016): 91–121. ISSN: 1391-8443. ISBN: 978-988-16820-1-7. PDF

The going forth and full acceptance or higher ordination (*upasampadā*) of Mahāprajāpatī Gautamī opens the history of the Buddha's female monastic community and marks a historical moment in early Buddhism when the Teacher's fourfold assembly (*catuṣpariṣat*) first comes into existence in the world. This paper

studies the account of this event as per the version included in the Mūlasarvāstivāda *Vinaya* and that found in a *sūtra* quotation in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*.

19. with Bhikṣu Huimin 釋惠敏,《華嚴經》修慈法門與于闐語《贊巴斯特之書》第三章之禪觀分析, in Chen Yibiao 陳一標 (ed.),《華嚴專宗國際學術研討會論文集》, 臺北市: 財團法人臺北市華嚴蓮社, 2016 [2019], 77–114. ISBN: 978-986-93618-8-0. PDF

于闐三藏法師提雲般若於691年所譯的《大方廣佛花嚴經修慈分》1卷，學術界已經確定是于闐語佛教文獻 *Book of Zambasta*（《贊巴斯特之書》）之平行本，因此借助漢譯《修慈》，可以協助解讀或修正于闐語《贊書》難解之處。本研究將先從《贊書3》與《修慈》之文本比對為基礎，參考周叔迦（1899–1970）《大方廣佛華嚴經修慈分略注》，探討其修慈法門代觀法次第與結構分析。《略注》將《修慈》觀想分為（一）分「現前塵剎莊嚴」與「三世劫念相攝」兩大部分的「科判」，筆者認為很合乎「華嚴宗」體系或「華嚴法門」，值得參考。此外，將以上的兩大部分，各分「假觀」與「空觀」兩階段，筆者也認為很合乎佛教禪修之「勝解觀」與「真實觀」的分類，值得運用。 本論文有注意到「《聲聞地》「慈愍所緣」利益眾生-->《修慈》佛土受樂-->佛土說法（教育）」觀想的展開模式；也注意到《修慈》與《贊書3》「微塵淨土」觀，對於自他身體由「微塵」（*paramāṇava, ggurvīca*）所成的觀想，兩個文獻都有如下特性的描述：（1）地、水、火、風和合所成，於一一微塵之內，皆有虛空（*ātāśi*），此內在的空間如同外在的空間，可以容納一切。（2）清淨明徹，外如瑠璃，內如紫金。（3）視覺上是「光耀」（*brūñāre*），觸覺上是柔軟（*nauna*），嗅覺上是「香氣」（*buśśä*）。《贊書3》似乎特別重視「微塵」觀想的特性，在Z 37對於所有眾生（他身）的「微塵」描述，除了沒有像《修慈》省略如自身微塵之描述「極淨、如瑠璃、光耀如純金，天香氣味」之外，更增加了「觸覺柔軟」。在「乙、觀三世劫念相攝（Z 111–140）」的「國土微塵」，於Z 118也是增加《修慈》所沒有的「到處香氣、光耀清柔」對於的「微塵」觀想描述，這或許是反映于闐沙漠地區獨特的「微塵淨土」觀。此外，#C´5「從微塵見佛與聖眾身」（Z 93cd–97=4.5頌）也是《贊書3》獨有敘述。

20. "Bhikkhu Ñāṇananda's *Concept and reality*: A reply to Stephen Evans", *Buddhist Studies Review*, 34.2 (2017): 151–180. ISSN: 0265-2897. DOI: https://doi.org/10.1558/bsrv.35391 PDF

This article offers a critical reply to the assessment of Bhikkhu Kaṭukurunde Ñāṇananda's *Concept and reality in early Buddhist thought* (1971) published by Stephen Evans in *Buddhist Studies Review* 34(1), 2017. The alleged flaws and inconsistencies detected by Evans—both internal to the presentation in *Concept and reality* and vis-à-vis the doctrinal evidence in the early Pali discourses—are re-addressed in the light of Bhikkhu Ñāṇananda's work. In particular, the response aims at clarifying the compass of the categories of 'concept' and 'reality' in relation to perceptions and notions that arise due to conceptual proliferation according to the exegetical line put forward in *Concept and reality*.

21. "*Karma* here and now in a Mūlasarvāstivāda *avadāna*: How the Bodhisattva changed sex and was born as a female 500 times", *Annual Report of The International Research Institute for Advanced Buddhology at Soka University / Sōka daigaku kokusai bukkyōgaku kōtō kenkyūjo nenpō* 創価大学国際仏教学高等研究所年報, 21 (2018): 63–94. ISSN: 1343-8980. PDF

This article presents an *avadāna* excerpt found in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*. The tale reports a monk's change of sex to female, followed by five hundred successive births as a woman, all of which happened as the karmic result of having addressed his fellow monks as women. The *avadāna* identifies this monk, who is introduced as a reciter of the *Tripiṭaka*, with the Bodhisattva in a past life. The story of the past serves to explain why the Buddha's advice was disregarded by the quarrelling monks of Kauśāmbī, who were involved in a dispute over a minor issue of monastic discipline. The present study

locates this unsourced *avadāna* in its broader textual context, suggesting the possibility of its placement in a no longer extant Mūlasarvāstivāda *Kṣudraka-piṭaka*. It then explores the question of a 'gendered evaluation' of karmic retribution, as well as the significance of a change of sex to female (and eventually back to male). This change reportedly took place when the Bodhisattva was already on the path to Buddhahood and had generated the *bodhicitta*, his resolve to reach full awakening.

22. "When womanhood matters: Sex essentialization and pedagogical dissonance in Buddhist discourse", *Religions of South Asia*, 12.3 (2018): 274–312. ISSN: 1751-2689. DOI: https://doi.org/10.1558/rosa.39890 PDF

This article further articulates Sponberg's (1992) seminal identification of four distinct attitudes toward women and the feminine in Buddhism, by including a sub-typology of 'essentialist misogyny'. Textual and institutional voices in the Buddhist traditions are traced that testify to a process of essentialization of the female sex or gender that is first constructed as an entity, 'womanhood', and then devalued. This trend is already documented in the early Buddhist texts, where it stands in contrast to the soteriologically normative non-essentialized view of femininity. The discourse develops with misogynist positions taken in medieval Theravāda works. It is further continued, albeit under an opposite agenda, that of the 'sacred feminine', in contemporary Western Buddhism. Such contemporary instances of an essentialized feminine exemplify how doctrinal and religio-historical tensions are renegotiated leading to the emergence of new incarnations of the Theravāda, and Buddhist in general, scriptural canon, which in turn overwrite previously emerged 'practical canons'.

23. "Soreyya/ā's double sex change: On gender relevance and Buddhist values", *Annual Report of The International Research Institute for Advanced Buddhology at Soka University / Sōka daigaku kokusai bukkyōgaku kōtō kenkyūjo nenpō* 創価大学国際仏教学高等研究所年報, 22 (2019): 9–33, with plates 1–2. ISSN: 1343-8980. PDF

This article studies the double sex-change motif in the *Soreyyatthera-vatthu*, the "Story (literally, "subject matter") of the Elder Soreyya", of the *Dhammapada-aṭṭhavaṇṇanā*, the commentary on the canonical stanzas of the *Dhammapada*. The *Soreyyatthera-vatthu* tells the story of the householder Soreyya's spontaneous sex-change to female, as a result of an unwholesome fantasy aroused by the sight of the beautiful hue on the body of the venerable Mahākaccāyana. The protagonist of the story then regains the male sex upon having regretted and made amends for his former thought, goes forth as a Buddhist monk, and eventually becomes an arahant. The article first presents the narrative and the canonical stanzas in light of their literary antecedent in the *Baudhāyana-śrautasūtra*, one of the oldest ritual manuals stemming from the Taittirīya exegetical school of the Black *Yajurveda* (sections I–III). It then reviews a reading proposed by Reiko Ohnuma (2007 and 2012) that sees gender-discourse relevance in the narrative and the verse this encapsulates, as if they were expressions of "Buddhist ambivalence" towards or "devaluation" of "mother-love" (section IV), followed by a few closing thoughts on the Buddhist "super-valuation" of world detachment (section V).

24. "Co-textuality of Sūtra and early Abhidharma in the *Abhidharmakośopāyikā-ṭīkā*'s discourse quotations", *Journal of Buddhist Studies*, 16 (2019): 1–32. ISSN: 1391-8443. PDF

This article examines possible traces of textual development in terminology observed in the Āgama discourse (*sūtra*) quotations in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*. They are examined in the light of the emergence of early Abhidharma modes of thought and expression, which make themselves felt also in

the transmission of the early Buddhist discourses. The article proposes the notion of 'co-textuality' of Sūtra and (early) Abhidharma to refer to this dynamic process.

25. "Highlights from a comparative study of the *Saṃyukta-āgama sūtra* quotations in the *Abhidharmakośopāyikā-ṭīkā*", in Bhikkhunī Dhammadinnā (ed.), *Research on the* Saṃyukta-āgama (Dharma Drum Institute of Liberal Arts Research Series, 8), Taipei: Dharma Drum Corporation, 2020, 481–589. ISBN: 978-957-598-859-3. PDF

This study presents highlights from an investigation of the *Saṃyukta-āgama* quotations in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*. These are drawn from collated editions, translations and comparative readings of partial or full discourse (*sūtra*) quotations paralleling discourses found in selected *saṃyukta*s of the Chinese translation of the *Saṃyukta-āgama* (Taishō no. 99). The examples are grouped together as representative of textual features at both the discourse (*sūtra*) level (setting, proper names, modules, phraseology and internal structure) and at the collection level (titles, *uddāna*s, intra-/inter-textual references, abbreviation patterns). The quantity and quality of similarities and discrepancies between the parallel versions show pervasive variance and variability in the patterns of correspondences, at the mini-, micro- and nano-levels. The findings do not however allow for identification according to neatly defined lineages of transmission within the Mūlasarvāstivāda and Greater Sarvāstivāda (inclusive of Sarvāstivāda and Mūlasarvāstivāda). They testify to the intricacies of textual transmission within these traditions, showing that the recensions of the *Saṃyukta-āgama* represented by the *Abhidharmakośopāyikā-ṭīkā* and the Sanskrit *Saṃyukta-āgama* underlying the received Chinese translation are quite closely related yet not identical. The study articulates a model of multiplicity of versions for the discourse transmission that is not dissimilar to what is emerging in recent scholarship in the case of the Sarvāstivāda and Mūlasarvāstivāda *Vinaya*s. This may be read as a reflection of textual transmission among fragmented and spread-out textual communities which nevertheless coalesce under a unifying denominational and ideological umbrella—that of 'Greater Sarvāstivāda'. These textual characteristics would express particularism, but also a degree of constancy in institutional and communal identity.

26. "Sūtra and Abhidharma sources on the Pārijāta Tree in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*", *Journal of Buddhist Studies*, 17 (2020): 35–58. ISSN: 1391-8443. PDF

This paper gives a close-up look at the canonical quotation in the third chapter of the *Abhidharmakośabhāṣya* of the opinion that the scent of the Pārijāta Tree spreads fifty leagues against the wind, which is held to be "stated concerning 'not to exceed a [single] tree'" (*vṛkṣānatikramaṃ saṃdhāyoktam ity*). The focus is in particular on the corresponding citation found in the third chapter of Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* (Up 3085). The paper presents the text and translation of the *Abhidharmakośopāyikā-ṭīkā*'s quotation, and then comments on the significance of its textual features in relation to Śamathadeva's work and his mode of quoting canonical material as well as to the study of the development of the *Prajñapti*, a work of the Sarvāstivāda Abhidharma Śamathadeva references for this quotation alongside a discourse (*sūtra*) from the *Madhyama-āgama*.

27. "Bhikṣuṇī Śailā's rebuttal of Māra's substantialist view: The chariot simile in a *sūtra* quotation in the *Abhidharmakośopāyikā-ṭīkā*", *The Indian International Journal of Buddhist Studies*, 21 (2020): 1–33. ISSN: 0972-4893. PDF

This study takes up the first occurrence in Buddhist literature of an illustrative simile comparing the five aggregates (Sanskrit *skandhas*/Pali *khandhas*) to a chariot (*ratha*), found in an early discourse attested in different parallel versions (SN 5.10, SĀ 1202, SĀ2 218, Up 9014). It introduces and translates the version

extant in the *Abhidharmakośopāyikā-ṭīkā* (Up 9014) and it then comments on this initial formulation of the chariot simile in light of the ancient Indian background against which the early Buddhist texts and teachings emerged. The implications of the distinctive Buddhist use of the chariot imagery in this context appear to be less to the forefront in subsequent uses of the simile in later Buddhist tradition, which tend to shift focus on intra-Buddhist scholastic preoccupations and debates concerning the ontological standing of the person or sentient beings in general (these later developments are to be taken up on a separate occasion).

28. "Reflections on truth and experience in early Buddhist epistemology", in Carola Roloff, Wolfram Weisse and Michael Zimmermann (ed.), *Buddhism in dialogue with contemporary societies* (Religionen im Dialog / Religions in Dialogue, 20), Münster and New York: Waxmann, 2021, 101–133. ISBN: 978-3-8309-4073-9. PDF

This essay takes its cue from the Buddha's declaration of knowledge and vision in correspondence with reality as the starting point for epistemology in early Buddhism, and from the fact that such knowledge and vision attained with the experience of Nirvāṇa informs the entire early Buddhist approach to truth and valid pathways to knowledge. The essay begins with preliminary information on early Buddhism. It then focuses on the unsystematic nature of the Buddha's claim to truth, highlighting its soteriologically-informed character (1), which qualifies the truth in question as the highest or superior truth (1.1). Next, it discusses the 'experiential' dimension of truth in early Buddhism (2), wherein descriptions of both the 'mundane' (2.1) and the 'supramundane' (2.2) deploy a terminology that speaks of 'experiential domains' (*āyatana*s). It highlights the centrality of the notion of 'contact' (*phassa*/*sparśa*) in relation to the 'experiential' and the 'conceptual' in early Buddhist gnoseology (2.1.1). This includes not only ordinary sensory and mental contact, but also the sub-type of meditative 'contact' (2.1.2), and it covers specific occasions of being liberated (2.2.1). The implications of the early Buddhist notion of contact also explain the idea of contacting the cessation of contact with the realisation of Nirvāṇa (2.2.2), and of becoming thereby emancipated from 'concept' qua reckoning or predicability (2.2.3). Afterwards, it briefly positions the epistemic validity of personal realisation as an authoritative means of final knowledge (3). Lastly, it concludes with reflections on the inter-subjective validity of the Buddha's liberating knowledge (4) and on the early Buddhist choice to refrain from adopting a rhetoric of subjective experience (5).

Italian trsl.: "Verità ed esperienza nel buddhismo antico" (Costanza Ceccarelli (trsl.), Bhikkhunī Dhammadinnā (ed.)), Āgama Research Group, 2023. URL: https://agamaresearch.dila.edu.tw/verita-esperienza

29. "Exclusive reliance on reasoning as 'mere belief': The Buddha's epistemic approach in the *Saṅgārava-sutta* and its Sanskrit parallel", in G. A. Somaratne, Wadinagala Pannaloka and Jnan Nanda Tanchangya (ed.), *Buddhist thought and application: Essays in honour of Professor P. D. Premasiri*, Hong Kong: The Buddha-Dharma Centre of Hong Kong, 2021, 57–67. ISBN: 978-988-16820-6-2. PDF

This paper looks at one implication of the Buddha's declaration of accomplishment in emancipating knowledge through the attainment of full awakening. A passage in the Pali version of the *Saṅgārava-sutta* of the *Majjhima-nikāya* – read in comparison with a Sanskrit version preserved in the *Dīrgha-āgama* manuscript from Gilgit – enumerates the pathways recognised in ancient India before and during the Buddha's time as the epistemic grounds for claims to such knowledge. This may be read to suggest that early Buddhist thought forestalled the limitations of exclusively rational or analytical approaches to the pursuit of emancipating knowledge.

30. "The ordination of Bhaddā Kuṇḍalakesā and the *ehibhikkhunī* in the Theravāda textual tradition", in Toshiichi Endo (ed.), in collaboration with Guang Xing, Georgios T. Halkias, Y. Karunadasa, G. A. Somaratne and Charles Willemen, *Illuminating the Dharma: Buddhist studies in honour of venerable professor KL Dhammajoti*, Hong Kong: Centre of Buddhist Studies, The University of Hong Kong, 2021, 51–98. ISBN: 978-988-16843-7-0. PDF

This study takes up the case of Bhaddā Kuṇḍalakesā's ordination or full acceptance into the Buddha's monastic community (*upasampadā*) according to the Theravāda textual tradition, both canonical and commentarial. It is primarily a review of legal-textual sources and interpretations emic to the Theravāda canonical and commentarial corpus. Thus its aim is not to find out what actually happened, proving or disproving a historical hypothesis, as this cannot be constructed on the basis of a single textual tradition such as the Theravāda. It touches upon texts transmitted outside the Theravāda tradition only cursorily, in the concluding part.

31. with Bhikkhu Anālayo, "From compassion to self-compassion: A text-historical perspective", *Mindfulness*, 12.6 (2021): 1350–1360. ISSN: 1868-8527. DOI: https://doi.org/10.1007/s12671-020-01575-4 PDF

Stand-alone self-compassion or mindful self-compassion, presented independently from the cultivation of other-oriented compassion, has recently emerged as a specific field of secular training and research. Its purported Buddhist background has so far received limited attention in academic scholarship. This article surveys Buddhist precedents—or lack thereof—to the contemporary emergence of this notion. In view of the yet to be established presence of an altruistic component as a psychological corollary of self-compassion, an analysis of the Buddhist sources may offer insights relevant for facilitating future research on the self-other relationship in self-kindness (or self-benevolence) and self-compassion constructs and on altruistic aspects as correlates of self-compassion.

Italian trsl.: Bhikkhu Anālayo and Bhikkhunī Dhammadinnā, "Dalla compassione alla self-compassion: una prospettiva storico-testuale" (Giovanni Zappa (trsl.), Bhikkhunī Dhammadinnā (ed.)), Āgama Research Group Italia, 2023. URL: https://agamaresearch.dila.edu.tw/wp-content/uploads/2026/01/self-compassion.pdf

32. "Giving as sacrifice, sacrifice as giving: The definition of right view as the antithesis of wrong view in the early Buddhist discourses", in Kudō Noriyuki 工藤 順之 (ed.), *Śāntamatiḥ: Manuscripts for life, essays in memory of Seishi Karashima* (Bibliotheca Philologica et Philosophica Buddhica, 15), Tokyo: The International Research Institute for Advanced Buddhology, Soka University, 2023, 63–93. ISBN: 978-4-904234-21-1. PDF

This study examines the formulaic definition of right view stated as the antithesis of wrong view occurring in a textual module stemming from discourses (as well as Vinaya texts) transmitted by different lineages of recitation of the early Buddhist oral corpus. The definition distinguishes between 'there is not' (wrong view) and 'there is' (right view) what is given, etc. After a brief introduction (I), the study begins by providing the text and translation of an occurrence of the module in a discourse quotation from the exposition on the 'Great Forty' in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* (Up 6080), first presenting the formulation for wrong view (II) and variations found in parallel versions of the module (II.1), and then taking up the corresponding module for right view (III). After that it draws out the essential doctrinal and soteriological import of the assertion statement (III), whose endorsement is not seen as exclusively Buddhist (III.1). This is followed by a closer look at the unexpected reference to sacrifice and oblation in several versions of the textual unit in question (IV), examined in the light of the early Buddhist renegotiation of giving and

sacrifice (IV.1–2). The study concludes with reflections on the significance of the affirmation of the efficacy of sacrifice and its relationship to giving in the Buddhist formulation of right view (V).

33. with Giovanni Verardi, "The nun of Milan: A Gandharan *bhikṣuṇī* figurine in the Civico Museo Archeologico", *Annual Report of the International Research Institute for Advanced Buddhology at Soka University / Sōka daigaku kokusai bukkyōgaku kōtō kenkyūjo nenpō* 創価大学国際仏教学高等研究所年報, 27 (2024): 179–186 + plates. ISSN: 1343-8980. PDF

This note presents a Gandharan stucco figurine in the Civico Museo Archeologico in Milan, probably originating from Hadda, depicting a *bhikṣuṇī*. Cautiously dated around the second century AD or, more likely, later, this piece constitutes a rare iconographic testimony to the presence of female Buddhist monastics in Gandhara.

c. annotated translations

34. "The *'Dul ba* parallel to the *Nandakovāda*", appendix to Bhikkhu Anālayo, "Attitudes towards nuns: A case study of the *Nandakovāda* in the light of its parallels", *Journal of Buddhist Ethics*, 17 (2010): 331–400 [378–394]. ISSN: 1076-9005. (*) PDF

The present article provides an annotated translation of the *Saṃyukta-āgama* parallel to the *Nandakovāda-sutta* of the *Majjhima-nikāya*, followed by a discussion of differences between these two versions that are relevant for an assessment of the attitude towards nuns in early Buddhist discourse. An appendix to the article also provides a translation of the Tibetan parallel to the *Nandakovāda-sutta*.

35. "The 'Discourse on accumulated actions' in Śamathadeva's *Abhidharmakośopāyikā*", *The Indian International Journal of Buddhist Studies*, 13 (2012): 49–79. ISSN: 0972-4893. (*) PDF

This article provides an annotated translation of a complete version of the 'Discourse on accumulated actions' found in Śamathadeva's *Abhidharmakośopāyikā*, preceded by a brief presentation of Śamathadeva's work as a primary source for the study of early Buddhist discourse material and a survey of the known parallel versions to the 'Discourse on accumulated actions'.

36. "The story of Sudinna in the Tibetan translation of the Mūlasarvāstivāda *Vinaya*", *Journal of Buddhist Ethics*, 19 (2012): 437–450. ISSN: 1076-9005. (*) PDF

This article, a companion to the study of the narrative that according to the canonical *Vinaya* accounts led to the promulgation of the rule on celibacy for Buddhist monks (first *pārājika*) published by Bhikkhu Anālayo in the same issue of the *Journal of Buddhist Ethics* (19 (2012)), offers an annotated translation of the narrative as preserved in the Tibetan translation of the Mūlasarvāstivāda *Vinaya* (*'Dul ba*), in comparison with its Chinese parallel.

37. "A translation of the quotations in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* parallel to the Chinese *Saṃyukta-āgama* discourses 8, 9, 11, 12, 17 and 28", *Dharma Drum Journal of Buddhist Studies / Fǎgǔ fóxué xuébào* 法鼓佛學學報, 11 (2012): 63–96. ISSN: 1996-8000. PDF

This is the first in a series of instalments providing annotated translations of the parallels to the discourses in the Chinese *Saṃyukta-āgama* (雜阿含經, Taishō no. 99) as preserved in Śamathadeva's

Abhidharmakośopāyikā-ṭīkā, a compendium of the canonical quotations cited in Vasubandhu's *Abhidharmakośabhāṣya*. These instalments are intended as companions to the translations of the discourses of the *Saṃyukta-āgama* published by Bhikkhu Anālayo in the *Dharma Drum Journal of Buddhist Studies* starting from the present volume (11 (2012)). The discourse quotations in the *Abhidharmakośopāyikā-ṭīkā* stem from a Mūlasarvāstivāda lineage of transmission closely related to that of the *Saṃyukta-āgama*, though not identical to it. This article, before turning to the translation of the quotations counterpart to the Chinese *Saṃyukta-āgama* discourses, first introduces the *Abhidharmakośopāyikā-ṭīkā* as a primary source for the study of the early Buddhist discourses.

38. "A translation of the quotations in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* parallel to the Chinese *Saṃyukta-āgama* discourse 265", *Dharma Drum Journal of Buddhist Studies / Fǎgǔ fóxué xuébào* 法鼓佛學學報, 12 (2013): 71–84. ISSN: 1996-8000. PDF

This article contains an annotated translation of the discourse quotation parallel to the Chinese *Saṃyukta-āgama* discourse no. 265 as found in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*.

39. "A translation of the quotations in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* parallel to the Chinese *Saṃyukta-āgama* discourses 61, 71, 73, 77, 79 and 81", *Dharma Drum Journal of Buddhist Studies / Fǎgǔ fóxué xuébào* 法鼓佛學學報, 13 (2013): 123–151. ISSN: 1996-8000. PDF

This article contains an annotated translation of the discourse quotations parallel to the Chinese *Saṃyukta-āgama* discourses nos. 61, 71, 73, 77, 79 and 81, as found in Śamathadeva's repertoire of canonical citations, the *Abhidharmakośopāyikā-ṭīkā*.

40. "A translation of a discourse quotation in the Tibetan translation of the Mūlasarvāstivāda *Vinaya* parallel to Chinese *Saṃyukta-āgama* discourse 36 and of the discourse quotations in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* parallel to Chinese *Saṃyukta-āgama* discourses 39, 42, 45, 46, 55, 56, 57 and 58", *Dharma Drum Journal of Buddhist Studies / Fǎgǔ fóxué xuébào* 法鼓佛學學報, 14 (2014): 73–128. ISSN: 1996-8000. PDF

This article contains annotated translations of canonical quotations that parallel discourses in the second fascicle of the chapter on aggregates of the Chinese *Saṃyukta-āgama* (Taishō no. 99). The first quotation is found in the *Bhaiṣajyavastu* section of the *Vinayavastu* of the Mūlasarvāstivāda *Vinaya*, preserved in Tibetan translation (*'Dul ba*), which parallels discourse no. 36 in the Chinese *Saṃyukta-āgama*. The other quotations are found in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*, also extant in Tibetan translation. These parallel Chinese *Saṃyukta-āgama* discourses nos. 39, 42, 45, 46, 55, 56, 57 and 58. In addition, a survey of references to discourse quotations that parallel discourses nos. 39, 56 and 57 in the Chinese *Saṃyukta-āgama* can be found in the same *Abhidharmakośopāyikā-ṭīkā*.

41. "A translation of the quotations in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* parallel to the Chinese *Saṃyukta-āgama* discourses 212, 222, 223, 224, 225 and 229", *Dharma Drum Journal of Buddhist Studies / Fǎgǔ fóxué xuébào* 法鼓佛學學報, 18 (2016): 63–82. ISSN: 1996-8000. PDF

This article contains annotated translations of quotations preserved in the Tibetan translation of the *Abhidharmakośopāyikā-ṭīkā* that parallel discourses nos. 212, 222, 223, 224, 225 and 229 in the Chinese translation of the *Saṃyukta-āgama* (Taishō no. 99). It also includes a survey of references given in the same *Abhidharmakośopāyikā-ṭīkā* that are related to discourses nos. 214, 225 and 229.

42. "A translation of the quotations in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* parallel to the Chinese *Saṃyukta-āgama* discourses 231, 238, 240, 245, 252 and 255", *Dharma Drum Journal of Buddhist Studies / Fǎgǔ fóxué xuébào* 法鼓佛學學報, 22 (2018): 85–109. ISSN: 1996-8000. PDF

This article contains annotated translations of canonical quotations in the Tibetan *Abhidharmakośopāyikā-ṭīkā* that parallel discourses nos. 231, 238, 240, 245, 252 and 255 in the chapter on the six sense-bases of the Chinese translation of the *Saṃyukta-āgama* (T 99).

43. "Discourses on the establishment of mindfulness (*smṛtyupasthāna*) quoted in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*", *Journal of Buddhist Studies*, 15 (2018): 23–38. ISSN: 1391-8443. PDF

This article contains annotated translations of canonical quotations nos. Up 6027, Up 6031, Up 6028 and Up 6029 in the Tibetan *Abhidharmakośopāyikā-ṭīkā*, the 'Essential Companion to the Treasury of Abhidharma', that parallel discourses (*sūtra*s) nos. 605, 609 and 610 in the *Smṛtyupasthāna-saṃyukta*, the 'Connected [Discourses] on the Establishment of Mindfulness', and discourse no. 535 in the *Aniruddha-saṃyukta*, the 'Connected [Discourses] to Aniruddha', of the Chinese translation of the *Saṃyukta-āgama* (Taishō no. 99). The themes broached are the four *smṛtyupasthāna*s or establishments of mindfulness (Up 6027), their arising and passing away (Up 6031), their development (Up 6028), and delight in their cultivation as a condition for full liberation (Up 6029).

44. "Discourses on feeling tones (*vedanā*) in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā*", *The Indian International Journal of Buddhist Studies*, 20 (2019): 159–184. ISSN: 0972-4893. PDF

This article contains annotated translations of canonical quotations nos. Up 6012, Up 6010, Up 8020, Up 6007 and Up 3070 in the Tibetan *Abhidharmakośopāyikā-ṭīkā*, the 'Essential Companion to the Treasury of Abhidharma', that parallel discourses nos. 467, 473 and 474, 482, 485 and a brief modular passage in discourses nos. 486–489 in the *Vedanā-saṃyukta*, the chapter on the 'Connected [Discourses] on Feelings' of the Chinese translation of the *Saṃyukta-āgama* (Taishō no. 99). The themes broached are: pleasant feelings being nothing but unsatisfactory or *duḥkha* (Up 6012); all feelings are *duḥkha*, and meditative progressions of gradual subsiding and gradual ceasing of all constructions, with a foremost cessation declared superior to them (Up 6010); five states that are abandoned and five states that are fulfilled by a noble disciple who experiences the happiness of seclusion (Up 8020); methods of exposition according to different enumerations of feelings, and understanding the significance of numerous teachings taught according to different methods as a foundation for not causing quarrels and for dwelling in peace in the Teacher's Dharma and Discipline (Up 6007); all beings subsist because of nutriment (Up 3070).

45. "The celestial Coral Tree and the noble disciple: *Ekottarika-āgama* discourse 39.2", in François Chenet, Mahinda Deegalle, Malini Dias, Xiaoping Dong, Patricia Gaden, Siyan Jin, Godagama Mangala, Bhikkhu Pāsādika, Wei Shan, Siddharth Singh, Bhikkhuni Soun, Bangwei Wang and François Wang-Toutain (ed.), *Dharmayātrā: A felicitation volume in honour of venerable Tampalawela Dhammaratana*, Paris: Éditions Nuvis, 2021, 92–99 (1st edition); Mahinda Deegalle (ed.), *Dharmayātrā: A felicitation volume in honour of venerable Tampalawela Dhammaratana*, Paris: Éditions Nuvis, 2021, 103–109 (2nd edition). PDF (1) PDF (2)

This paper offers an annotated translation of a discourse from the *Ekottarika-āgama* (EĀ 39.2), parallel to a discourse in the *Madhyama-āgama* extant in Chinese translation (MĀ 2), a discourse in the *Aṅguttara-*

nikāya (AN 7.65), and a discourse individually translated into Chinese (Taishō no. 28). The discourse is rich in symbolism and conjures up the contemplative unfolding of the whole path of practice of a noble disciple of the Buddha through a comparison between the progressive stages in their practice and the stages of the life cycle of the Pārijāta Tree, known in English as the Coral Tree, which typically appears in descriptions of the heavenly landscape of the Thirty-Three.

46. "The simile of the cloth and the king's attainment of *anulomikakṣānti* in *Book of Zambasta* 5.86", in Gerardo Barbera, Matteo De Chiara, Alessandro Del Tomba, Bhikkhunī Dhammadinnā, Federico Dragoni and Paola Orsatti (ed.), *Siddham: Studies in Iranian philology in honour of Mauro Maggi* (Beiträge zur Iranistik, 52), Wiesbaden: Dr. Ludwig Reichert Verlag, 2024, 139–157. ISBN: 978-3-7520-0774-9. DOI: https://doi.org/10.29091/9783752003123 PDF

This article draws attention to a verse in the fifth chapter of the Old Khotanese *Book of Zambasta*. The verse (Z 5.86) features a simile on the dyeing of a cloth and contains the rare word *rrahamua-*. The implications of the simile in relation to Buddhist soteriology provide insights on the doctrinal positioning of the chapter as a whole within the broader doctrinal framework of the *Book of Zambasta*.

47. "The **Gautamī-sūtra* in the *Abhidharmakośopāyikā-ṭīkā*: Edition and annotated translation", in Ingo Strauch, *The* Dakṣiṇāvibhaṅga-sūtra [provisional title] (Gandharan Buddhist Texts), Seattle: University of Washington Press. (in preparation)

d. prefaces & forewords

48. with Matteo De Chiara and Mauro Maggi, "Preface", in Matteo De Chiara, Mauro Maggi and Giuliana Martini (ed.), *Buddhism among the Iranian peoples of Central Asia* (Proceedings of the Panel "Buddhism among Iranian peoples" held at the Congress of the XVIth International Association of Buddhist Studies, Dharma Drum Buddhist College, 20–25 June 2011) (Multilingualism and History of Knowledge, Veröffentlichungen zur Iranistik, 1), Vienna: Österreichische Akademie der Wissenschaften, 2013, 11–14. ISBN: 978-3-7001-7274-1. DOI: https://doi.org/10.2307/j.ctt1vw0pkz.4

49. "Foreword", in Antonello Palumbo, *An early Chinese commentary on the* Ekottarika-āgama*: The* Fenbie gongde lun 分別功德論 *and the history of the translation of the* Zengyi ahan jing 增一阿含經 (Dharma Drum Buddhist College Research Series, 7), Taipei: Dharma Drum Publishing Corporation, 2013, xi–xii. ISBN: 978-957-598-637-7.

50. "Preface", in Bhikkhunī Dhammadinnā (ed.), *Research on the* Ekottarika-āgama *(Taishō 125)* (Dharma Drum Buddhist College Research Series, 6), Taipei: Dharma Drum Publishing Corporation, 2013, ix–xiv. ISBN: 978-957-598-626-1.

51. "Preface", in Bhikkhunī Dhammadinnā (ed.), *Research on the* Dīrgha-āgama (Dharma Drum Institute of Liberal Arts Research Series, 1), Taipei: Dharma Drum Publishing Corporation, 2014, ix–xii. ISBN: 978-957-598-657-5.

52. "Preface", in Bhikkhunī Dhammadinnā (ed.), *Research on the* Madhyama-āgama (Dharma Drum Institute of Liberal Arts Research Series, 5), Taipei: Dharma Drum Publishing Corporation, 2017, ix–xvii. ISBN: 978-957-598-739-8.

53. "Preface", in Bhikkhunī Dhammadinnā (ed.), *Research on the* Saṃyukta-āgama (Dharma Drum Institute of Liberal Arts Research Series, 8), Taipei: Dharma Drum Corporation, 2020, xiii–xxi. ISBN: 978-957-598-859-3.

54. with Gerardo Barbera, Matteo De Chiara, Alessandro Del Tomba, Federico Dragoni and Paola Orsatti, "Prefatory words", in Gerardo Barbera, Matteo De Chiara, Alessandro Del Tomba, Bhikkhunī Dhammadinnā, Federico Dragoni and Paola Orsatti (ed.), *Siddham: Studies in Iranian philology in honour of Mauro Maggi* (Beiträge zur Iranistik, 52), Wiesbaden: Dr. Ludwig Reichert Verlag, 2024, xi–xiv. ISBN: 978-3-7520-0774-9. DOI: https://doi.org/10.29091/9783752003123 PDF

e. edited volumes

55. with Matteo De Chiara and Mauro Maggi, *Buddhism among the Iranian Peoples of Central Asia* (Proceedings of the panel "Buddhism among Iranian peoples" held at the Congress of the XVIth International Association of Buddhist Studies, Dharma Drum Buddhist College, 20–25 June 2011) (Multilingualism and History of Knowledge, Veröffentlichungen zur Iranistik, 1), Vienna: Österreichische Akademie der Wissenschaften, 2013. ISBN: 978-3-7001-7274-1. DOI: https://doi.org/10.2307/j.ctt1vw0pkz

This volume contains nine papers that cover a diversity of themes relating to the presence and practice of Buddhism among the Iranian peoples of Central Asia, that is chiefly among the Khotanese and the Sogdians. Six of the papers were presented at the panel "Buddhism among Iranian peoples" convened by Mauro Maggi at the XVIth Congress of the International Association of Buddhist Studies, held at Dharma Drum Buddhist College, New Taipei City (Taiwan), from 20 to 25 June 2011. Three other articles that widen the scope of the volume and enhance its usefulness have been contributed by scholars who could not be accommodated into the panel due to time constraints or could not participate in the congress. The panel at the origin of this volume was envisioned as an attempt to integrate the resources of Indo-Iranian philology with those of Buddhist philology. It is hoped that the volume will help to bridge the gap between these fields of study which have so far only partially fulfilled their potential for cross-fertilisation towards a better understanding of the transmission of Indian Buddhism through Central Asia to China and thereby to Tibet and the rest of East Asia. The articles in the first two parts focus on linguistically Iranian Buddhist texts (Khotanese and Sogdian), while the third part comprises contributions dealing with non-Iranian sources (Tocharian and Chinese) that are relevant to the history of Buddhism in Khotan and among the Sogdians and the Tumshuqese.

56. *Research on the* Ekottarika-āgama *(Taishō 125)* (Dharma Drum Buddhist College Research Series, 6), Taipei: Dharma Drum Publishing Corporation, 2013. ISBN: 978-957-598-626-1. PDF

This volume contains the proceedings of a workshop on the Chinese translation of the *Ekottarika-āgama*, the *Zengyi ahan jing* (增壹阿含經), Taishō no. 125, held at Dharma Drum Buddhist College in April 2012. The papers included focus on different aspects of the translation of this early Buddhist canonical collection: its school affiliation; the relationship of its textual materials to Indian Mahāsāṃghika and Mahāyāna milieux; the incorporation of late elements in the course of revisions or additions effected in China; collaborative quantitative text analysis and authorship attribution applied to verify the philological hypothesis of later additions to the collection; structural aspects that can be reconstructed on the basis of its summary stanzas and of scriptural quotations in other works.

57. *Research on the* Dīrgha-āgama (Dharma Drum Institute of Liberal Arts Research Series, 1), Taipei: Dharma Drum Publishing Corporation, 2014. ISBN: 978-957-598-657-5. PDF

This is the second volume of proceedings of the Āgama seminars convened by the Āgama Research Group at the Dharma Drum Institute of Liberal Arts (formerly Dharma Drum Buddhist College). On this occasion, the Āgama Research Group met to discuss the early collections of long discourses transmitted by the different Buddhist schools. Thanks to the discovery and ongoing publication of the incomplete Sanskrit *Dīrgha-āgama* manuscript from Gilgit, three different versions of the Collection of Long Discourses are now available for comparative study: the Pali *Dīgha-nikāya* transmitted within the Theravāda tradition, the just-mentioned *Dīrgha-āgama* in Sanskrit, identified as Sarvāstivāda or Mūlasarvāstivāda, and the Chinese translation of an Indic *Dīrgha-āgama* (長阿含經), generally considered to be affiliated with the Dharmaguptakas. The six papers collected here focus on research on these various incarnations of the collection of long discourses in comparative perspective.

58. *Research on the* Madhyama-āgama (Dharma Drum Institute of Liberal Arts Research Series, 5), Taipei: Dharma Drum Publishing Corporation, 2017. ISBN: 978-957-598-739-8. PDF

This is the third volume of proceedings of the Āgama seminars convened by the Āgama Research Group at the Dharma Drum Institute of Liberal Arts (formerly Dharma Drum Buddhist College). It collects academic contributions on various aspects related to the Middle-length Collections of discourses (*sūtra*s, *sutta*s) transmitted by different early Buddhist lineages of reciters, preserved in their Indic originals in Gandhari, Pali and Sanskrit as well as in Chinese and Tibetan translations.

59. *Research on the* Saṃyukta-āgama (Dharma Drum Institute of Liberal Arts Research Series, 8), Taipei: Dharma Drum Corporation, 2020. ISBN: 978-957-598-859-3. PDF

This is the fourth volume of proceedings of the Āgama seminars convened by the Āgama Research Group at the Dharma Drum Institute of Liberal Arts (formerly Dharma Drum Buddhist College). It comprises nineteen studies, contributed by eighteen different scholars, on various themes related to the Connected Collections of discourses (*sutta*s, *sūtra*s)—*Saṃyutta-nikāya* in Pali, *Saṃyukta-āgama* in Sanskrit—transmitted by different early Buddhist lineages of reciters, preserved in their Indic originals in Gandhari, Pali and Sanskrit as well as in Chinese and Tibetan translations. This research draws attention to fundamental methodological points posed by the study of these scriptural collections as windows into the formation of early Buddhist texts and the organisation of their transmission.

60. with Gerardo Barbera, Matteo De Chiara, Alessandro Del Tomba, Federico Dragoni and Paola Orsatti, *Siddham: Studies in Iranian Philology in honour of Mauro Maggi* (Beiträge zur Iranistik, 52), Wiesbaden: Dr. Ludwig Reichert Verlag, 2024. ISBN: 978-3-7520-0774-9. DOI: https://doi.org/10.29091/9783752003123 PDF

This volume is dedicated to Mauro Maggi, celebrating his contributions to Iranian, Indo-Aryan, and Central Asian philology and linguistics. It includes twenty-nine papers from colleagues, former students, and friends, covering a wide array of languages and text traditions such as Avestan, Khotanese, Sogdian, Tumshuqese, Middle and Early New Persian, Bashkardi, Central dialects of Iran, Sanskrit, Gāndhārī, Tocharian, Chinese, Old Uigur, Tibetan, and Hebrew. The articles address philological and linguistic analyses, narrative motifs, translation techniques, and investigations into religious and literary traditions, offering a valuable resource for researchers and students.

f. edited volumes (series editor)

61. Bhikkhu Anālayo, *A Comparative Study of the* Majjhima-nikāya (Dharma Drum Buddhist College Research Series, 3), Taipei: Dharma Drum Publishing Corporation, 2011. ISBN: 978-957-598-558-5. PDFs vol 1 & vol 2

62. Bhikkhu Anālayo, Madhyama-āgama *Studies* (Dharma Drum Buddhist College Research Series, 5), Taipei: Dharma Drum Publishing Corporation, 2012. ISBN: 978-957-598-602-5. PDF

63. Antonello Palumbo, *An Early Chinese Commentary on the* Ekottarika-āgama*: The* Fenbie gongde lun 分別功德論 *and the History of the Translation of the* Zengyi ahan jing 增一阿含經 (Dharma Drum Buddhist College Research Series, 7), Taipei: Dharma Drum Publishing Corporation, 2013. ISBN: 978-957-598-637-7. PDF

64. Bhikkhu Anālayo, Saṃyukta-āgama *Studies* (Dharma Drum Institute of Liberal Arts Research Series, 2), Taipei: Dharma Drum Publishing Corporation, 2015. ISBN: 978-957-598-679-7. PDF

65. Bhikkhu Anālayo, Ekottarika-āgama *Studies* (Dharma Drum Buddhist College Research Series, 4), Taipei: Dharma Drum Publishing Corporation, 2016. ISBN: 978-957-598-722-0. PDF

66. Bhikkhu Anālayo, Dīrgha-āgama *Studies* (Dharma Drum Institute of Liberal Arts Research Series, 6), Taipei: Dharma Drum Publishing Corporation, 2017. ISBN: 978-957-598-749-7. PDF

67. Bhikkhu Anālayo, Vinaya *Studies* (Dharma Drum Institute of Liberal Arts Research Series, 7), Taipei: Dharma Drum Publishing Corporation, 2017. ISBN: 978-957-598-754-1. PDF

68. Bhikkhu Anālayo, Bhikkhunī *Ordination: From ancient India to contemporary Sri Lanka* / භික්ෂුණී පැවිද්ද: පුරාණ ඉන්දියාවේ සටන්ද, New Taipei City: Āgama Research Group, 2018. ISBN: 978-986-93935-2-2. PDF

69. Bhikkhu Anālayo, *Studies in* Āgama *and* Vinaya *literature* (Early Buddhist Studies), Taipei: Āgama Research Group & New Delhi: Aditya Prakashan, 2024. ISBN: 978-81-957640-4-4. PDF

70. Bhikkhu Anālayo, Bhikkhunī *Ordination: From ancient India to contemporary Sri Lanka* / ဘိက္ခုနီဥပသမ္ပဒါပြုခြင်း ရှေးခေတ်အိန္ဒိယမှသည် မျက်မှောက်ခေတ်သီရိလင်္ကာသို့, New Taipei City: Āgama Research Group, 2023. PDF

g. encyclopaedia entries

71. "*Bhavaṅga* in Theravāda Buddhism", in Nirbhay N. Singh (ed.), *Encyclopedia of mindfulness, Buddhism, and other contemplative practices*, New York: Springer, 2023. ISBN: 978-3-030-90465-4. DOI: https://doi.org/10.1007/978-3-030-90465-4_89-2 PDF

> *Bhavaṅga* most commonly features as a member of the compound *bhavaṅga-citta*, which stands for the aspect of the "mind" (Pali: *citta*) (often also translated as "consciousness" in this context) that functions as an ongoing "constituent of becoming" (Pali: *bhava* + *aṅga*) of subjective experience. In the mapping of the

mind according to Theravāda Buddhism, *bhavaṅga* designates subliminal and frequently occurring mind moments understood as a specific modality or function of the mental process.

Italian trsl.: "Il *bhavaṅga* nel buddhismo theravāda" (Sandra Venturini (trsl.), Bhikkhunī Dhammadinnā (ed.)), Āgama Research Group, 2023. URL: https://agamaresearch.dila.edu.tw/bhavanga-theravada

72. "Ethics in Buddhism", in Nirbhay N. Singh (ed.), *Encyclopedia of mindfulness, Buddhism, and other contemplative practices*, New York: Springer, 2024. ISBN: 978-3-030-90465-4. DOI: https://doi.org/10.1007/978-3-030-90465-4_92-1 PDF Republished with minor modifications in *Eastern Horizon, Many Traditions, One Wisdom*, 78 (January 2026): 15–17.

Buddhist ethics is epistemically and soteriologically rooted in the realization of awakening. Discernment between the wholesome and the unwholesome, and the decision to embrace the wholesome, form the capacity for moral life. The strong interest in a transformative moral psychology centered on subjective experience characterizes Buddhist moral discourse as a moral phenomenology, where the training in ethics and the training in mindfulness incrementally reinforce each other.

Italian trsl.: "L'etica nel buddhismo" (Costanza Ceccarelli (trsl.)), Gate, Il Portale dell'Unione Buddhista Italiana, 2025. URL: https://gategate.it/letica-nel-buddhismo/

73. "Middle-Period Indian Buddhism", in Nirbhay N. Singh (ed.), *Encyclopedia of mindfulness, Buddhism, and other contemplative practices*, New York: Springer, 2024. ISBN: 978-3-030-90465-4. DOI: https://doi.org/10.1007/978-3-030-90465-4_94-1 PDF

"Middle-period Indian Buddhism" designates the first distinctly discernible phase of religio-historical and textual stratification that is posterior to the early Buddhist oral teachings and records.

Italian trsl.: "Il buddhismo indiano del medio periodo" (Costanza Ceccarelli (trsl.)), Gate, Il Portale dell'Unione Buddhista Italiana, 2024. URL: https://gategate.it/il-buddhismo-indiano-del-medio-periodo

74. "*Vinaya* in Buddhist monasticism", in Nirbhay N. Singh (ed.), *Encyclopedia of mindfulness, Buddhism, and other contemplative practices*, New York: Springer, 2024. ISBN: 978-3-030-90465-4. DOI: https://doi.org/10.1007/978-3-030-90465-4_95-1 PDF

"*Vinaya*" designates the body of teachings and texts pertaining to monastic discipline whose promulgation is attributed to the historical Buddha.

Italian trsl.: "Il *Vinaya* nel monachesimo buddhista" (Costanza Ceccarelli (trsl.)), Gate, Il Portale dell'Unione Buddhista Italiana, 2026. URL: https://gategate.it/il-vinaya-nel-monachesimo-buddhista/

75. "Visualization in Buddhist meditation", in Nirbhay N. Singh (ed.), *Encyclopedia of mindfulness, Buddhism, and other contemplative practices*, New York: Springer, 2024. ISBN: 978-3-030-90465-4. DOI: https://doi.org/10.1007/978-3-030-90465-4_96-1 PDF

Visualization practices in Buddhist meditative traditions deploy visual perception to enhance concentration or insight. Diverse instructions reveal the evolving interplay of meditation theories and practices in different teaching and textual environments.

Italian trsl.: "Visualizzazioni nella meditazione buddhista" (Sandra Venturini (trsl.), Costanza Ceccarelli (ed.)), Gate, Il Portale dell'Unione Buddhista Italiana, 2026. URL: https://gategate.it/visualizzazioni-nella-meditazione-buddhista/

76. "Compassion in Theravāda Buddhism", in Nirbhay N. Singh (ed.), *Encyclopedia of mindfulness, Buddhism, and other contemplative practices*, New York: Springer, 2024. ISBN: 978-3-030-90465-4. DOI: https://doi.org/10.1007/978-3-030-90465-4_98-1 PDF

> The nurturing of sympathetic care and concern for others in everyday life, coupled with specific intentions and perceptions of compassion cultivated in meditation, holds significance for Theravāda disciples in training toward the traditional four stages of awakening outlined in early Buddhist soteriology.

Italian trsl.: "La compassione nel buddhismo theravāda" (Roberta Bravin (trsl.), Costanza Ceccarelli (ed.)), Gate, Il Portale dell'Unione Buddhista Italiana, 2025. URL: https://gategate.it/la-compassione-nel-buddhismo-theravada

77. "Personal identity and identification in early Buddhism", in Nirbhay N. Singh (ed.), *Encyclopedia of mindfulness, Buddhism, and other contemplative practices*, New York: Springer, 2024. ISBN: 978-3-030-90465-4. DOI: https://doi.org/10.1007/978-3-030-90465-4_103-1 PDF

> In early Buddhist thought personal identity and self-identification are defined by the construct of the five aggregates. In a fully awakened individual, personal identity persists, but the aggregates function without clinging and attachment to a reified self-concept. Although the belief in a permanent self is considered fundamentally erroneous, the not-self teaching does not entail a rejection of personal identity altogether nor a problematization of conventional self-referencing.

Italian trsl.: "Identità personale e identificazione nel buddhismo antico" (Costanza Ceccarelli (trsl.)), Gate, Il Portale dell'Unione Buddhista Italiana, 2025. URL: https://gategate.it/identita-personale-e-identificazione-nel-buddhismo-antico

78. "Subjectivity and objectivity in early Buddhism", in Nirbhay N. Singh (ed.), *Encyclopedia of mindfulness, Buddhism, and other contemplative practices*, New York: Springer, 2024. ISBN: 978-3-030-90465-4. DOI: https://doi.org/10.1007/978-3-030-90465-4_104-1 PDF

> In the early Buddhist analysis of experience, subject and object are correlative with each other, being processes established in reciprocal dependence that are considered as caused, conditioned, and relational rather than being seen as absolutes. Valid first-person knowledge of the construction of subjectivity is rooted in the Buddha's own awakening, having utmost epistemic and soteriological value.

Italian trsl.: "Soggettività e oggettività nel buddhismo antico" (Costanza Ceccarelli (trsl.)), Gate, Il Portale dell'Unione Buddhista Italiana, 2024. URL: https://gategate.it/soggettivita-e-oggettivita-nel-buddhismo-antico-unanalisi

79. "Conceptual and non-conceptual meditation in early Buddhism", in Nirbhay N. Singh (ed.), *Encyclopedia of mindfulness, Buddhism, and other contemplative practices*, New York: Springer, 2024. ISBN: 978-3-030-90465-4. DOI: https://doi.org/10.1007/978-3-030-90465-4_102-1 PDF

> Early Buddhism sees concepts as integral to conditioned subjective experience, with meditation involving both conceptual and nonconceptual approaches. Mindfulness is compatible with the presence of concepts and their deliberate engagement.

Italian trsl.: "Meditazione concettuale e non concettuale nel buddhismo antico" (Sandra Venturini (trsl.), Costanza Ceccarelli (ed.)), Gate, Il Portale dell'Unione Buddhista Italiana, 2026. URL: https://gategate.it/meditazione-concettuale-e-non-concettuale-nel-buddhismo-antico

80. "Experience in early Buddhist meditation", in Nirbhay N. Singh (ed.), *Encyclopedia of mindfulness, Buddhism, and other contemplative practices*, New York: Springer, 2024. ISBN: 978-3-030-90465-4. PDF

Early Buddhist meditation addresses experiential subjectivity by adopting a middle path between an absolute endorsement and a summary dismissal, instead aiming to discern its dependently arisen character. Insight into the constructed nature of experience is instrumental to gradually freeing oneself from all unwholesome distortions and eventually stepping out of all constructions.

Italian trsl.: "L'esperienza nella meditazione secondo il buddhismo antico" (Iaia Laviano (trsl.), Costanza Ceccarelli (ed.)), Gate, Il Portale dell'Unione Buddhista Italiana, 2025. URL: https://gategate.it/lesperienza-nella-meditazione-secondo-il-buddhismo-antico

h. European languages editing & translations

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82. Ajahn Munindo, "Preparazione e pratica", Poggio Nativo: Monastero Buddhista Santacittarama, 2003 [or. title: "As prepared as we can be", *Forest Sangha Newsletter*, 66 (October 2003)].

83. Ajahn Amaro, "Accettazione radicale", Poggio Nativo: Monastero Buddhista Santacittarama, 2004 [or. title: "Radical acceptance", *Forest Sangha Newsletter*, 65 (July 2003)].

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90. Arnaldo Fraccaroli, "A hermitage of Buddhists at the gates of Italy", in *The life of Nyanatiloka Thera: The biography of a Western Buddhist pioneer*, ed. Bhikkhu Ñāṇatusita and Hellmuth Hecker, Kandy:

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100. Editing of Bhikkhu Anālayo, "*Nimitta* nel buddhismo antico" [or. title: "*Nimitta*", in W. G. Weeraratne (ed.), *Encyclopaedia of Buddhism*, Sri Lanka: Department of Buddhist Affairs, 2003, 7.1: 177–179], Āgama Research Group, 2023. URL: https://agamaresearch.dila.edu.tw/nimitta

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