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Abstract

The present article offers a translation of the *Samyukta-āgama* parallel to the *Sāleyyaka-sutta* of the *Majjhima-nikāya*, followed by an examination of the differences found between the Chinese and Pāli versions. This comparison shows the degree to which oral transmission has influenced the shape of the two versions.

Introduction

The ten courses of action (*kammaṭṭhā*) are a central category in early Buddhist ethics.¹ In their unwholesome manifestation, these ten courses of action cover:

1. three bodily aspects: killing, stealing, and sexual misconduct;
2. four verbal aspects: false speech, malicious speech, harsh speech, and gossiping;
3. three mental aspects: covetousness, ill will, and wrong view.

According to the Pāli discourses, to undertake these ten unwholesome courses of action will have evil results now and in the future,² and will lead to a bad rebirth just as surely as a die thrown up into the air will fall to the ground and remain there.³

To refrain from them forms, according to the *Cakkavatti-sihanāda-sutta*, the turning-point after a period of continuous moral decline in the world.⁴ Such refraining, which corresponds to undertaking the ten wholesome courses of action, will lead to a good rebirth just as surely as ghee will rise above water.⁵ Not only can a good rebirth be expected from them, but when well developed the ten wholesome courses of action even lead to awakening.⁶ For those who have attained full awakening the ten wholesome courses of action remain a mode of conduct that is of continuous relevance, a fact that finds its expression in the statement that to undertake them constitutes the other shore.⁷

The *Sāleyyaka-sutta* of the *Majjhima-nikāya* is one of several discourses that take up the potential of the ten courses of action and in particular their relationship to types of rebirth.⁸ Like all Pāli discourses, the *Sāleyyaka-sutta* is the product of a period of oral transmission, which inevitably has had its effects on the present shape of the early discourses. Some of the effects of oral transmission on a discourse can be detected by comparing the Pāli version to parallels preserved by the reciters of other early Buddhist schools. Though parallels found in the Chinese *Āgamas*, among the fragments discovered in Central Asia, or in the Tibetan Kanjur and Tanjur collections usually agree closely with their Pāli counterparts on the essentials of the teaching,⁹ often enough they show interesting variations, which help to provide a complementary or even corrective perspective on the information offered in a Pāli discourse.¹⁰

A first look at the standard reference work for locating such parallels, Chizen Akanuma's *Comparative Catalogue*, meets with no success, as this work does not list any parallel to the *Sāleyyaka-sutta*.¹¹ Akanuma's groundbreaking work was originally published in 1929 and, although it remains a chief tool for identifying parallels, research has progressed since then.¹² Important contributions to the search for parallels have been made by the late Taiwanese scholar monk Yin-shun, who in his study of *The Compilation of the Early Buddhist Canon* identifies a counterpart to the *Sāleyyaka-sutta*,¹³ found in the *Samyukta-āgama*.¹⁴

The *Samyukta-āgama* collection to which this parallel belongs was translated during the fifth century under the leadership of the Indian monk Guṇabhadra.¹⁵ This translation appears to have been based on a manuscript brought by the Chinese pilgrim Fa-xian (法顯) from Ceylon to China,¹⁶ a manuscript that was probably of Sarvāstivāda provenance (using the term Sarvāstivāda as an umbrella term that also covers the so-called Mūlasarvāstivāda).¹⁷

Translation¹⁸

[The discourse at Velāma]¹⁹

1. I heard like this: at one time the Buddha was traveling among the people of the Kosalan Country and was staying in the Rosewood Grove north of Velāma village.²⁰

2. The Brahmin householders of Velāma village heard that the Blessed One was staying in the Rosewood Grove north of the village.

3. Having heard this, they gathered and went to where the Buddha was staying, bowed down at his feet and, sitting down at one side, said to the Buddha:

4. "Blessed One, what is the cause, what is the condition for beings to be reborn in hell after the breaking up of the body at death?"

5. The Buddha told the Brahmin householders: "Undertaking unrighteous conduct, undertaking harmful and dangerous conduct is the cause and condition for being reborn in hell after the breaking up of the body at death."

6. The Brahmin householders said to the Buddha: "Undertaking what type of unrighteous conduct, harmful and dangerous conduct, [is the cause and condition for] being reborn in hell after the breaking up of the body at death?"

7-10. The Buddha told the Brahmin householders: "Killing living beings...(and so on up to)²¹ wrong view, being in possession of these ten unwholesome actions is the cause and condition. Brahmins, this is unrighteous conduct, harmful and dangerous conduct, [which is the cause

and condition for] being reborn in hell after the breaking up of the body at death."

The Brahmin householders said to the Buddha: "What is the cause and condition for beings to attain rebirth in heaven after the breaking up of the body at death?"

The Buddha told the Brahmin householders: "Undertaking righteous conduct, undertaking right conduct, this is the cause and condition for attaining rebirth in heaven after the breaking up of the body at death."

They asked again: "Blessed One, undertaking what type of righteous conduct, what kind of right conduct, [is the cause and condition for] attaining rebirth in heaven after the breaking up of the body at death?"

11-14. The Buddha told the Brahmin householders: "Namely, abstaining from killing living beings...(and so on up to) right view, the ten wholesome courses of action are the cause and condition, for attaining rebirth in heaven after the breaking up of the body at death.

15-17. Brahmin householders, if there is [someone who] undertakes this righteous conduct, undertakes this right conduct, and [who] wishes to seek [rebirth] in a great family of warriors, in a great family of Brahmins, in a great family of householders, he will attain all these places of rebirth. Why is that? Because of the cause and condition of righteous conduct and right conduct.

18-23. Again, if [someone] wishes to seek rebirth among the Four Great Kings, the gods of the Thirty-three...(and so on up to) the gods that wield power over others' creation, all these places of rebirth will be attained. Why is that? Because of righteous conduct and right conduct, [one who] maintains pure morality will naturally attain all that his heart wishes.

24-27. Again, if there is [someone with] such righteous conduct and right conduct, [who] wishes to seek rebirth in the Brahmā world, he will also attain that place of rebirth. Why is that? Because he has undertaken righteous conduct and right conduct. Keeping morality perfectly pure and separating the mind from craving and sensual desires, whatever he wishes he will certainly attain.

28-38. Again, if [someone] wishes to seek a place of rebirth among the radiant gods, the gods of all pervasive purity...(and so on up to) the Akaniṭṭha gods,²² this also will be like that. Why is that? Because of keeping morality perfectly pure and separating the mind from sensual desires.

Again, if [someone] wishes to seek to abide secluded from sensual desires and evil unwholesome states, with initial and sustained mental application...(and so on up to) being in possession of the fourth *jhāna*, all that he will attain and achieve. Why is that? Because of his righteous conduct and right conduct. Keeping morality perfectly pure and separating the mind from craving and sensual desires, whatever he wishes he will certainly attain.

39-42. Wishing to seek [the attainment of] loving kindness, compassion, sympathetic joy, equanimity, the sphere of space, the sphere of consciousness, the sphere of nothingness, the sphere of neither-perception-nor-non-perception, all these he will attain. Why is that? Because of his righteous conduct and right conduct. Keeping morality perfectly pure and separating the mind from craving and sensual desires, whatever he wishes he will certainly attain.

43. Wishing to seek the eradication of the three fetters and attain the fruits of stream-entry, of once-return, and of non-return, infinite supernormal powers, the divine ear, knowledge of the minds of others, recollection of past lives, knowledge of the passing away and rebirth [of beings], knowledge of the destruction of the influxes, all that he will attain. Why is that? Because of righteous conduct and right conduct. Keeping morality and separating from sensual desires, whatever he wishes he will certainly attain."

44. At that time the Brahmin householders heard what the Buddha said, rejoiced in it and were delighted, paid their respects and left.

Comparison

The thread of the presentation in the *Sāleyyaka-sutta* and its *Samyukta-āgama* parallel differs to some extent, as illustrated in figure 1. While in the *Sāleyyaka-sutta* the Brahmins inquire right away about both types of rebirth,

in the *Samyukta-āgama* version they at first only inquire about rebirth in hell, and only when this topic is concluded do they pose the complementary question about rebirth in heaven.

Such variations are typical for material that derives from oral transmission and can be found regularly between different versions of a discourse. Memory is to some extent a constructive effort and not merely reproductive,²³ hence such differences are only to be expected in the case of oral literature.

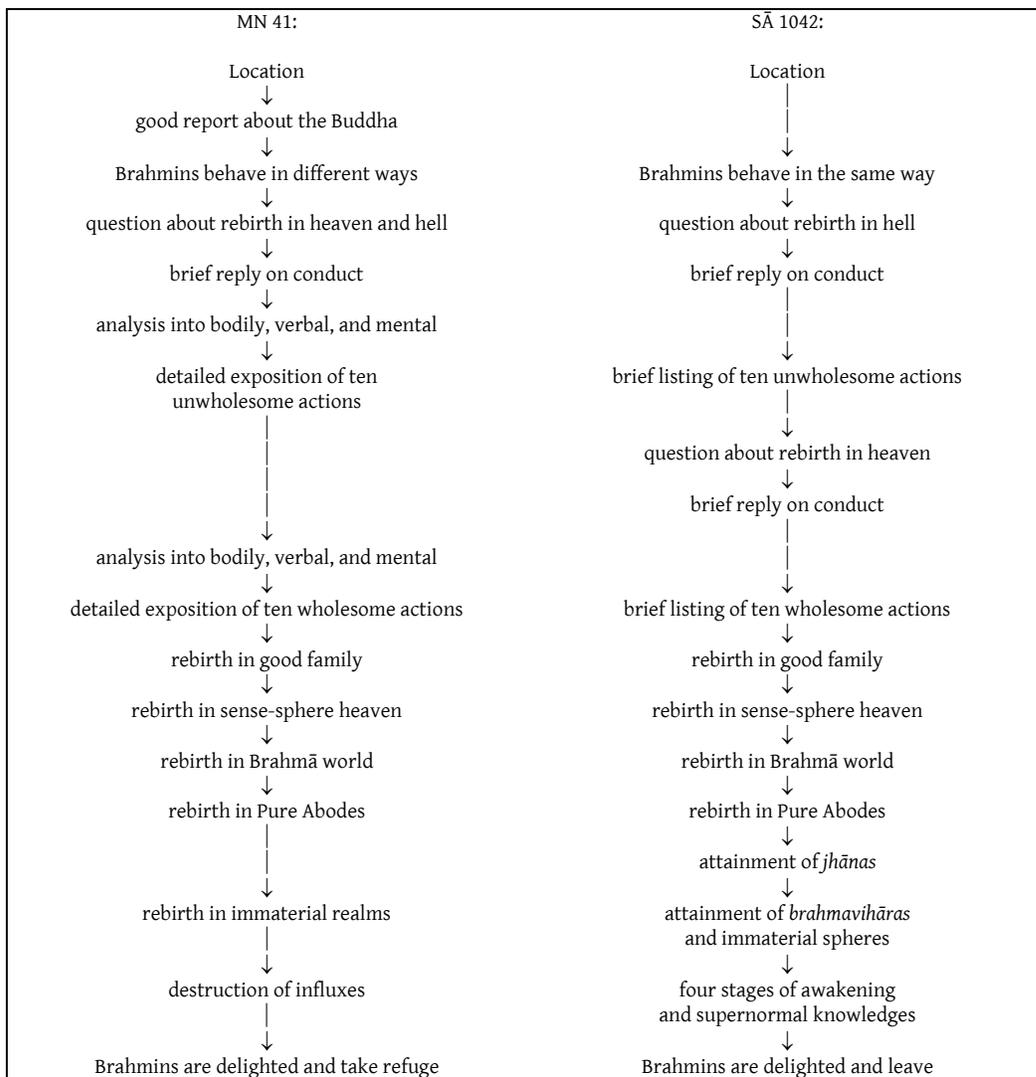


Fig. 1: Survey of the *Sāleyyaka-sutta* and its *Samyukta-āgama* Parallel

In its introductory narration, the *Sāleyyaka-sutta* is also more detailed, as it gives a full treatment of the favorable report about the recluse Gotama heard by the Brahmins of Sālā that motivated them to visit the Buddha.²⁴ The Chinese version simply mentions that the Brahmins had come to know about the Buddha's presence and so went to pay him a visit.²⁵ The Pāli version is again more detailed in regard to the behavior of the Brahmins, reporting that on coming into the Buddha's presence some behaved more respectfully and others less respectfully.²⁶ The Chinese version does not mention such differences. The *Sāleyyaka-sutta*, moreover, notes that the Buddha was in the presence of a great company of monks, a circumstance not recorded in its *Samyukta-āgama* parallel.²⁷

Descriptions of the Buddha's fame and of the behavior of visitors are standard pericopes in the discourses found in the Pāli *Nikāyas* and in the Chinese *Āgamas*, hence these differences between the *Sāleyyaka-sutta* and its *Samyukta-āgama* parallel merely show that these pericopes were at times applied to different occasions.

The Pāli version stands alone in introducing the exposition of each of the ten courses of action by distinguishing them into three bodily, four verbal, and three mental types.²⁸ Another difference is that the Chinese version simply enumerates the ten unwholesome courses of action, whereas the Pāli version offers a detailed exposition of each course of action.²⁹

Such a detailed exposition of each course of action fits the context well. According to both versions, the Brahmins had requested practical instructions about the path to heaven and hell. As the present occasion may have been their first visit to the Buddha,³⁰ it would suit the occasion if they were to receive a detailed explanation of the ten courses of action and practical illustrations of how these courses of action are to be implemented.

The Pāli version is also more detailed in its treatment of rebirth in the heavenly realms that correspond to *jhāna* attainment.³¹ Whereas the *Samyukta-āgama* discourse simply lists two realms that correspond to the second and the third *jhānas*,³² the *Sāleyyaka-sutta* enumerates a set of subdivisions in regard to these two realms, illustrated in figure 2. Thus, after first referring to the realm of the second *jhāna* in general,³³ the *Sāleyyaka-*

sutta lists three subdivisions of this realm. Again, after referring to the realm of the third *jhāna* in general,³⁴ the Pāli version lists also three subdivisions of this realm.

realms in MN 41:	corresponding <i>jhāna</i> :
<i>brahmakāyikā devā</i>	1st <i>jhāna</i>
↓	
<i>ābhā devā</i>	2nd <i>jhāna</i> in general
↓	
<i>parittābhā devā</i>	2nd <i>jhāna</i> weak attainment
↓	
<i>appamāṇābhā devā</i>	2nd <i>jhāna</i> medium attainment
↓	
<i>ābhassarā devā</i>	2nd <i>jhāna</i> superior attainment
↓	
<i>subhā devā</i>	3rd <i>jhāna</i> in general
↓	
<i>parittasubhā devā</i>	3rd <i>jhāna</i> weak attainment
↓	
<i>appamāṇasubhā devā</i>	3rd <i>jhāna</i> medium attainment
↓	
<i>subhakiṇṇā devā</i>	3rd <i>jhāna</i> superior attainment
↓	
<i>vehappalā devā</i>	4th <i>jhāna</i>

Fig. 2: The Realms of the Brahmā World Listed in the *Sāleyyaka-sutta*

Another and perhaps the most noteworthy difference between the *Sāleyyaka-sutta* and its *Samyukta-āgama* parallel are their presentations of the potential of the ten wholesome courses of action. According to the Pāli account, the ten wholesome courses of action will lead not only to rebirth in a good family or in the celestial realms of the sense-sphere, but also to rebirth in the Brahmā realms, the Pure Abodes and the formless realms. Though the Chinese version works its way through a similar range of possible rebirths, it differs in offering additional specifications on the requirements for such rebirths. According to the *Samyukta-āgama* presentation, rebirth in the celestial realms of the sense-sphere requires not only undertaking the ten wholesome courses of action, but also pure moral

conduct.³⁵ Though pure moral conduct is already implicit in the stipulation to undertake the ten wholesome courses of action, this additional qualification highlights that a celestial rebirth requires higher ethical standards than rebirth in a human family of good standing.³⁶

For rebirth in the Brahmā realms, the Chinese version stipulates not only pure morality but also freedom from sensual desires.³⁷ This additional stipulation expands on the absence of covetousness mentioned as part of the ten wholesome courses of action and thus throws into relief the qualitative difference between rebirth in the celestial realms of the sense-sphere and rebirth in the Brahmā realms.³⁸

After treating rebirth in the Brahmā realms up to the highest realm of the Pure Abodes, the *Samyukta-āgama* discourse shows that the same conditions (the ten wholesome courses of action, moral purity, and freedom from sensual desires) also serve as a foundation for attaining the four *jhānas* here and now.³⁹ In this way, the *Samyukta-āgama* presentation leads the discussion from the otherworldly benefits, about which the Brahmin visitors had inquired, to benefits that can be achieved in the present life. Such benefits cover the four *jhānas*, the four *brahmavihāras*, the four formless attainments, various supernormal knowledges, and the four stages of awakening. The *Sāleyyaka-sutta* also offers such a shift of perspective, though in the Pāli version this takes place only in regard to the last benefit mentioned in both versions, the destruction of the influxes. Consequently, whereas in the Chinese version the formless attainments range among benefits to be achieved here and now, the Pāli version still treats them from the perspective of modes of rebirth.

A last difference is that while the Pāli version concludes with the Brahmins taking refuge, its Chinese parallel reports only that the Brahmins rejoiced in the Buddha's exposition. Here again the use of pericopes by different reciter traditions may be responsible for the variation.

In fact, variations in regard to the conclusion of a discourse can even be found between Pāli versions of the same discourse. Such is the case with the two *Kasibhāradvāja-suttas* found in the *Samyutta-nikāya* and in the *Sutta-nipāta*. Though these two discourses agree in content, they differ in their

concluding narration, as according to the *Samyutta-nikāya* account Kasibhāradvāja only took refuge and declared himself to be a lay follower, while according to the *Sutta-nipāta* version he requested ordination and became an *arahant*.⁴⁰ This shows the information supplied by the reciters at the conclusion of a discourse to be less reliable than the contents of the actual discourse.

The above comparison of the *Sāleyyaka-sutta* and its Chinese parallel shows how the process of oral transmission has left its mark on the actual form of each of the two discourses. From the perspective of oral tradition, another point worth exploration is that in the *Majjhima-nikāya* collection the *Sāleyyaka-sutta* is followed by another nearly identical discourse, the *Verañjaka-sutta*. In the *Samyukta-āgama* collection the same situation obtains, as the Chinese parallel to the *Sāleyyaka-sutta* is also followed by another nearly identical discourse. In view of the close similarity of these two consecutive discourses in the Pāli and Chinese collections, one might wonder if these two pairs go back to a single original. That is, was the same discourse delivered twice, or was it delivered only once, with the vicissitudes of oral transmission leading to a doubling of the discourse?

The two Pāli versions take place at different locations, as the *Sāleyyaka-sutta* has the village Sālā in the Kosalan country as its setting, while the *Verañjaka-sutta* has Jeta's Grove near Sāvattihī as its venue.⁴¹ The Chinese parallels to the *Sāleyyaka-sutta* and the *Verañjaka-sutta*, however, take place at the same location.⁴² The two Pāli versions also differ from each other in that the *Sāleyyaka-sutta* mentions the number of monks that were present, while neither the *Verañjaka-sutta* nor the two Chinese versions mention their presence.⁴³ The two *Samyukta-āgama* versions differ from each other in the way they describe how the Brahmins went from the village to the place where the Buddha was staying. The parallel to the *Sāleyyaka-sutta* simply mentions that the Brahmins went to the Buddha's presence,⁴⁴ while the parallel to the *Verañjaka-sutta* treats the same in more detail, describing how they traveled by vehicle until they had reached the vicinity of the Buddha's place of residence, where they got down and proceeded on foot.⁴⁵ Such a

detailed description of the means of transportation is not found in either of the two Pāli versions.

Thus, the differences between the members of each pair appear to be of a rather minor nature. Moreover, the differences found between the members of one pair do not recur between the members of the other pair: whereas the Pāli versions differ on the location, the Chinese versions agree on it; whereas the Pāli versions differ on whether monks were present, the Chinese versions agree in this respect; and whereas the Chinese versions differ on whether they describe the Brahmins' means of transportation, the Pāli versions agree in not mentioning it. Thus these variations could indeed be accidents of oral transmission and it seems possible that during recitation an originally single discourse came to be doubled.

A relatively clear instance of a doubling of a discourse can be found in the *Madhyama-āgama* collection, which has preserved two parallels to the *Vanapattha-sutta*.⁴⁶ These two Chinese discourses are nearly identical, and the circumstance that they have only a single Pāli counterpart supports the impression that they probably go back to what was originally a single discourse.

Another instance of a doubling of a discourse can be found in the *Samyutta-nikāya*, which records two instances in which Ānanda received instructions on mindfulness of breathing from the Buddha.⁴⁷ These two discourses are identical in content and differ only on whether the Buddha gave these instructions after an inquiry by Ānanda or without Ānanda's prompting. Of these two discourses, only the one in which Ānanda inquired about the subject of mindfulness of breathing has a counterpart in the *Samyukta-āgama*.⁴⁸ Given that according to the traditional account Ānanda had such mental retention that he had been able to memorize all the discourses spoken by the Buddha,⁴⁹ one would not expect him to need to be given exactly the same instructions again on a second occasion. As only one of these two instances has a Chinese counterpart, in this case it seems quite probable that the two discourses in the *Samyutta-nikāya* are a doubling of what should be considered a single instance.

In the case of the *Sāleyyaka-sutta* and the *Verañjaka-sutta*, however, the *Samyukta-āgama* agrees in presenting this exposition by the Buddha in a pair-wise fashion. Hence comparison with the Chinese versions does not lend support to the hypothesis that the *Sāleyyaka-sutta* and the *Verañjaka-sutta* go back to a single discourse. If a doubling happened, it would have to have happened at a very early stage during the transmission of the discourses in order to affect both the *Majjhima-nikāya* and the *Samyukta-āgama* collections.

Alternatively, perhaps no doubling occurred. After all, an exposition of the ten courses of actions and their potential to lead to heaven or hell should have been a topic of such common interest that it would not be extraordinary for different groups of Brahmins to receive the same exposition from the Buddha. If originally there were indeed two discourses, it is also possible that the effect of oral transmission was such as to make them more similar to each other than they were at the outset.

Looking back on the variations between the *Sāleyyaka-sutta* and its Chinese parallel, what makes the *Samyukta-āgama* version particularly noteworthy is its treatment of the potential of the ten courses of action. The Chinese version makes it clear that, although the ten wholesome courses of action form the indispensable foundation for any of the rebirths depicted in both versions, the undertaking of these ten courses needs to be supplemented with additional qualities, such as a further enhancement of moral purity or aloofness from the attraction of sensuality in order to lead to higher types of rebirth. The same would also be implicit in the Pāli version, because to fully perfect the ten courses of action would result in a supreme degree of moral purity and to go beyond covetousness could be understood to cover aloofness from sensual desires. Yet, in the *Samyukta-āgama* version the qualitative differences in the requirements for higher types of rebirth stand out with increased clarity.

Another aspect that stands out with increased clarity in the *Samyukta-āgama* discourse is the relevance of the ten wholesome courses of action to the present life. Here, again, this is to some extent implicit in the Pāli version, which presents the destruction of the influxes as the culmination of

its range of benefits of the ten wholesome courses of action. Yet, by taking up a whole range of meditative attainments, covering the *jhānas*, the *brahmavihāras*, the immaterial attainments, various supernormal knowledges, and all four stages of awakening, the *Samyukta-āgama* version throws more clearly into relief that the ten wholesome courses of action have the potential to ensure fulfillment of any wish, whether such wish be for social status, heavenly pleasures, supernatural power, or liberating insight.

Notes

¹ Keown (2001:29) lists the ten courses of action as one out of "four major canonical formulations of moral precepts."

² AN 10:167 at AN V 250,19.

³ AN 10:206 at AN V 294,15.

⁴ DN 26 at DN III 73,21.

⁵ SN 42:6 at SN IV 313,27.

⁶ AN 10:28 at AN V 57,28.

⁷ AN 10:169 at AN V 252,14.

⁸ MN 41 at MN I 285-290.

⁹ Cousins (1983:5) remarks that "divergences are typically greatest in matters of little importance—such items as the locations of suttas, the names of individual speakers or the precise order of occurrence of events. Only very rarely are they founded on doctrinal or sectarian differences."

¹⁰ For other examples see Anālayo (2005).

¹¹ Akanuma (1990:165).

¹² A website dedicated to this ongoing research is under construction at www.suttacentral.net.

¹³ Yin-shun (1962:711).

¹⁴ SĀ 1042 at T II 272c18-273a27. Although the *Sāleyyaka-sutta* appears to be without a Sanskrit fragment or Tibetan parallel, a listing of the ten courses of action can be found in a *Daśottara-sūtra* fragment edited in Schlingloff

(1962:27) (for other Sanskrit references see Bechert (2003:31) s.v. *karma-patha*), and in a *sūtra* quotation in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* at D *mngon pa ju* 238b5 or Q *tu* 272b6 (this quotation is a counterpart to AN 10:174 at AN V 261,19 and SĀ 1049 at T II 274b23).

¹⁵ On this *Samyukta-āgama* collection see also Bucknell (2006) and Lü (1963:242); on its translator see Bagchi (1927:378). Choong (2000) offers a comparison of major parts of this collection with their Pāli counterparts.

¹⁶ T 2085 at T LI 865c25, translated in Legge (1998:111), see also de Jong (1981:105) and Glass (2006:20-25).

¹⁷ On the school affiliation of the *Samyukta-āgama* see Mayeda (1985:99) and Schmithausen (1987:306), on the relationship or perhaps identity between Sarvāstivāda and Mūlasarvāstivāda see Enomoto (2000).

¹⁸ In order to facilitate comparing my translation of the *Samyukta-āgama* discourse with the English translation of the *Sāleyyaka-sutta* offered in Ñāṇamoli (2005:379-385), I adopt the same paragraph numbering as used by Ñāṇamoli. For the same reason, I also use Pāli terminology, without thereby intending to take a position on the original language of the *Samyukta-āgama* manuscript.

¹⁹ The Taishō (大正) and Fo-guang (佛光) editions do not give a title, so I follow Anesaki (1908:115) in taking as title the name of the village given in SĀ 1042 at T II 272c19 as 鞞羅磨 (*Bi-luo-mo*), which Anesaki suggests corresponds to Velāma. In fact, the early middle Chinese pronunciation of 鞞羅磨, following Pulleyblank (1991), would be *pji' la ma*, a pronunciation equally valid for a 宋 (Song), 元 (Yuan), and 明 (Ming) variant of the name of the location as 鞞羅摩 (*Bi-luo-mo*). In regard to this variant, the next and otherwise similar discourse SĀ 1043 at T II 273a29 supports the reading 鞞羅磨. T 2130 at T LIV 1040a10 explains 鞞羅磨 to mean "many offerings," 譯曰種種施也 (*yi yue zhong zhong shi ye*), which could be a reference to the *Velāmamahāyañña* mentioned in Ps III 90 or Mp IV 100. To take 鞞羅磨 as standing for Velāma would also find support in the way this proper name is rendered in the parallels to an occurrence of the name of the Brahmin Velāma in AN 9:20 at AN IV 393,16. The parallel T 72 at T I 878c11 speaks of 毗羅摩 (*Bi-luo-mo*), T 74 at

T I 880a23 of 彌羅摩 (*Mi-luo-mo*), and EĀ 27:3 at T II 644c6 of 毘羅摩 (*Pi-luo-mo*), so that these three versions employ the same second character used in SĀ 1042 and the third character found as a variant reading in SĀ 1042. Another parallel to AN 9:20, T 73 at T I 879b8, renders *Velāma* as 鞞藍大 (*Bi-lan-da*), and thus employs the first character used in SĀ 1042. The first two characters used in SĀ 1042 recur in the same *Samyukta-āgama* collection, for example in SĀ 913 at T II 229c4 or in SĀ 1074 at T II 279a28, to render (Uru)vela, (鬱)鞞羅 (*Yu-bi-luo*). Thus it seems safe to conclude that SĀ 1042 takes place at a village by the name of *Velāma*, though a Kosalan village by this name does not appear to be known in the Pāli tradition, see Law (1979:4) and Malalasekera (1995:695). A Kosalan village with a somewhat similar name is the *Veḷudvāra* village mentioned in SN 55:7 at SN V 352,16, which its counterpart in SĀ 1044 at T II 273b10 refers to as 鞞紐多羅 (*Bi-niu-duo-luo*).

²⁰ The 身恕 (*Shen-shu*) grove, which recurs in SĀ 619 at T II 173b6 and SĀ 1044 at T II 273b10 as a grove located north of two other villages in the Kosalan country, and in SĀ 565 at T II 148c12 as a grove north of a village in the Koliyan country, seems to stand for a *śiṃsapā* grove, a grove of Indian Rosewood trees (*Dalbergia sissoo*). The *Mahāparinirvāṇa-sūtra* similarly associates a *śiṃsapā* grove with various locations, each time specified to be "north of the village," *uttareṇa grāmasya*, see frag. S 360 folio 164 R4, folio 170 R3, and folio 178 V5+R1 in Waldschmidt (1950:14, 17, and 21).

²¹ The abbreviation is found in the Chinese original.

²² SĀ 1042 at T II 273a15: 阿伽尼吒 (*A-jia-ni-zha*).

²³ Rosenberg (1987:81) points out that "memory is...not a reduplicative proces...but a procedure of creative reconstruction."

²⁴ MN 41 at MN I 285,8: *iti pi so bhagavā...*

²⁵ SĀ 1042 at T II 272c20.

²⁶ MN 41 at MN I 285,18. For a study of different approach formulas see Allon (1997:18-190).

²⁷ MN 41 at MN I 285,2: *mahatā bhikkhusaṅghena saddhiṃ*, an expression the commentary explains as referring to a hundred, a thousand, or a hundred-thousand monks, Ps II 327: *sataṃ vā sahaṣsaṃ vā sataśaṣsaṃ vā*.

²⁸ MN 41 at MN I 286,10: *tividhaṃ...kāyena adhammacariyā...catubbhidaṃ vā-caya...tividhaṃ manasā*, with the corresponding treatment of their whole-some counterparts in MN 41 at MN I 287,23.

²⁹ MN 41 at MN I 286,14 and MN I 287,27. This detailed treatment recurs in AN 10:176 at AN V 264,12 and AN V 266,22, in which case it is also found in its parallel SĀ 1039 at T II 271b20 and T II 271c22.

³⁰ In the Pāli *Nikāyas*, the Brahmins from Sālā occur again in MN 60 at MN I 400,29, where they form the audience to a detailed examination of various types of views. Though MN 60 does not stand in an explicit temporal relation to MN 41, the relatively more basic exposition given to the Brahmins from Sālā in MN 41 suggests the present discourse to be the earlier of these two meetings, which could thus be their first meeting with the Buddha.

³¹ MN 41 at MN I 289,17. The same type of listing recurs in MN 120 at MN III 102,26+31 and in the *Mahāvastu* in Senart (1890:348,19) (though without the *parittasubhā devā*, which are, however, mentioned in another listing in the same work, see Senart (1890:360,19)).

³² SĀ 1042 at T II 273a15: 光音 (*guang-yin*) and 遍淨 (*bian-jing*), which according to Hirakawa (1997:155 and 1155) correspond to *ābhāsvara* and *śubha-kṛtsna*.

³³ Ps II 333 explains that the *ābhā devā* are not a separate realm, but an umbrella term for the three subrealms of the second *jhāna* realm, *ābhā nāma viṣuṃ n' atthi, parittābha-appamāṇābha-ābhassarānam etaṃ adhivacanam*.

³⁴ The *subhā devā* are not listed in the Burmese and Siamese editions, B^e-MN I 359,29 and S^e-MN I 526,16.

³⁵ SĀ 1042 at T II 273a11: 行淨戒 (*xing jing jie*).

³⁶ The *Karmavibhaṅga* in Kudo (2004:76,12 and 77,12) similarly highlights the higher ethical standards required for such rebirth, as according to its presentation to undertake the ten wholesome courses of action "well [yet] weakly," *subhāvitā mandabhāvitās ca*, is the condition for rebirth as a human,

whereas rebirth in a sensual heavenly world requires undertaking the same ten courses of action in a way that is "well completed," *susamāptā* (ibid:78,3 and 79,2).

³⁷ SĀ 1042 at T II 273a13: 持戒清淨, 心離愛欲 (*chi jie qing-jing, xin li ai yu*).

³⁸ DN 33 at DN III 260,1 and AN 8:35 at AN IV 241,7 similarly indicate that for an aspiration for rebirth in the Brahmā world to be realized, the maintenance of morality (*sīla*) and freedom from sensuality (*vītarāga*) are required. The *Karmavibhaṅga* in Kudo (2004:78,7 and 79,5) does not explicitly mention freedom from sensuality as a requirement for rebirth in the Brahmā worlds, but only speaks of undertaking the ten courses of action to a degree superior to the degree required for rebirth in a sensual heavenly world.

³⁹ The commentarial gloss at Ps II 333 indicates that the present section in the *Sāleyyaka-sutta* implicitly covers *jhāna* attainment, as rebirth in the higher heavenly realms that are beyond the sense-sphere celestial realms would require previous *jhāna* development (based on undertaking the ten wholesome courses of action).

⁴⁰ SN 7:11 at SN I 173,20 and Sn 1:4 at Sn p. 16,1. The Chinese parallels SĀ 98 at T II 27b26, SĀ² 264 at T II 466c10 and SĀ³ 1 at T II 493b8 agree with Sn 1:4, as they also report that he went forth and became an *arahant*.

⁴¹ Owing to the different locations, the two Pāli discourses differ also in the way they introduce the Brahmin householders: MN 41 at MN I 285,4 speaks of the "Brahmin householders from Sālā," *Sāleyyaka brāhmaṇagahapatikā*, while MN 42 at MN I 290,14 speaks of the "Brahmin householders from Verañjā," *Verañjakā brāhmaṇagahapatikā*, a difference that also affects their respective titles.

⁴² SĀ 1042 at T II 272c18 and SĀ 1043 at T II 273a28.

⁴³ MN 41 at MN I 285,2. Another minor difference is a matter of formulation found in the introductory section of the exposition of the ten types of action, where MN 41 at MN I 286,10 reads *adhammacariyā visamacariyā hoti*, whereas the corresponding part in MN 42 at MN I 291,25 reads *adhammacārī visamacārī hoti*, so that MN 41 speaks of "conduct," but MN 42 of "one who undertakes conduct."

⁴⁴ SĀ 1042 at T II 272c21.

⁴⁵ SĀ 1043 at T II 273b2. This passage in SĀ 1043 thus parallels a standard pericope used also in other Pāli discourses to describe how someone approaches the Buddha by vehicle, see for example MN 89 at MN II 119,13.

⁴⁶ MĀ 107 and MĀ 108 at T I 596c-598b, parallels to MN 17 at MN I 104-108.

⁴⁷ SN 54:13-14 at SN V 328-334.

⁴⁸ SĀ 810 at T II 208a-c. SN 54:13-14 are followed by another two versions of the same discourse, SN 54:15-16 at SN V 334-340, addressed by the Buddha to an unspecified group of monks either at their request or without a request. In this case, the Pāli discourse pair has a parallel in the discourse pair SĀ 811-812 at T II 208c10. As the Pāli versions do not give the names of this group of monks, it could be assumed that the same discourse was given to two different groups of monks (or to two different single monks in the Chinese versions).

⁴⁹ This account can be found in the Dharmaguptaka *Vinaya* in T 1428 at T XXII 968b15, in the Mahāsāṅghika *Vinaya* in T 1425 at XXII 491c2, in the Mahīśāsaka *Vinaya* in T 1421 at T XXII 191a19, in the (Mūla-)sarvāstivāda *Vinaya* in T 1451 at T XXIV 407a3, in the Sarvāstivāda *Vinaya* in T 1435 at T XXIII 449a20, and in the Theravāda *Vinaya* at Vin II 287,12. According to Th 1024, Ānanda had mastered 80,000 teachings, *caturāsīti sahaṣṣāni ye me dhammā pavattino*, and AN 1:14 at AN I 24,32 reckons Ānanda an outstanding monk disciple for his learning and memory, *etad aggaṃ mama sāvakaṇaṃ bhikkhūnaṃ bahussutānaṃ . . . satimantānaṃ, yadidaṃ Ānando*, qualities of Ānanda similarly highlighted in its counterpart EĀ 4.7 at T II 558a26: 所憶不忘, 多聞廣遠 (suo yi bu wang, duo-wen guang-yuan). According to the *Saṅghabhedavastu* in Gnoli (1978:54,18), already before Ānanda went forth it was predicted that he would win eminence in remembering what he had heard, *anena kumāreṇa śrutidharāṇāṃ agreṇa bhavitavyam iti*, a quality that was the outcome of an aspiration made by him in a former life to win such eminence in the future, see Gnoli (1978:66,15, and 67,14).

Abbreviations

(Quotations are according to the PTS and Taishō editions, giving first the discourse by number, and then its location by volume, page and line.)

AN	<i>Aṅguttara-nikāya</i>
B ^e	Burmese edition
EĀ	<i>Ekottarika-āgama</i> (T 125)
D	Derge edition
DN	<i>Dīgha-nikāya</i>
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
Mp	<i>Manorathapūraṇī</i>
Ps	<i>Papañcasūdanī</i>
Q	Peking edition
SĀ	<i>Samyukta-āgama</i> (T 99)
SĀ ²	(partial) <i>Samyukta-āgama</i> (T 100)
SĀ ³	(partial) <i>Samyukta-āgama</i> (T 101)
S ^e	Siamese edition
SN	<i>Samyutta-nikāya</i>
Sn	<i>Sutta-nipāta</i>
T	Taishō
Th	<i>Theragāthā</i>
Vin	<i>Vinaya</i>

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