

**Correspondence Table for Parallels
to the Discourses of *Majjhima Nikāya*:
Toward a Revision of
Akanuma's *Comparative Catalogue***

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Rationale

The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas, compiled by Chizen Akanuma and published in 1929, has long been an indispensable tool for researchers wishing to identify the Chinese “parallels” or “counterparts” to the discourses found in the four main Pāli Nikāyas. After three-quarters of a century, Akanuma's pioneering reference work remains the only comprehensive guide available.

Despite its undeniable value, Akanuma's *Comparative Catalogue* is in need of checking and revision.¹ A significant number of the Pāli-Chinese and Chinese-Pāli correspondences prove, on close inspection, to be inaccurate or incomplete, and the corpus of cited Sanskrit and Tibetan parallels is now long out of date. The present article takes a small step toward rectifying these shortcomings. In it we offer a revision of the *Majjhima Nikāya* section of the *Comparative Catalogue* based on extensive checking and updating. The outcome is presented in the form of a revised correspondence table. This table is an interim report on our ongoing research in this area. The search for parallels will perhaps never come to a definite conclusion, but as far as the *Majjhima Nikāya* is concerned, we believe that we have made sufficient new finds to warrant publication.²

Checking and Identification of Parallels

In updating Akanuma's information on correspondences to *Majjhima Nikāya* discourses, we have focussed on Chinese sūtra and Vinaya material, published Sanskrit³ sūtra fragments, and Tibetan translations.⁴ Quotations in Abhidharma and commentarial works are, for the time

being, not taken into account,⁵ nor do we cover fragments that contain only a few words, or sections of text amounting to no more than a single verse.

As regards the Pāli-Chinese correspondences, our revision of Akanuma's table is based on examination of the discourses in question, together with consultation of available publications that present relevant comparative data.⁶ Checking of Akanuma's entries for the 152 Majjhima Nikāya discourses revealed that a considerable number of them needed revision. The problems identified and the means for resolving them can be illustrated with the example of MN 118, the Pāli Ānāpānasati-sutta.

According to Akanuma (p. 169), MN 118 has a parallel in an individual discourse numbered T 96 in the Taishō edition.⁷ Examination reveals, however, that T 96 bears no resemblance to MN 118, apart from a single introductory sentence that links mindfulness of breathing to the attainment of knowledge and liberation.⁸ Akanuma was not the originator of this error. His entry for MN 118 reproduces the annotation attached to T 96 by the compilers of the Taishō edition in 1924;⁹ and that, in turn, merely restates the correspondence for MN 118 proposed originally by Anesaki in 1908.¹⁰

Yin Shun instead relates MN 118 to SĀ 810 and SĀ 815.¹¹ Checking this proposal reveals that SĀ 815 is indeed a parallel to MN 118, having a very similar introductory narration. Part of the text of SĀ 815 is elided with 乃至 *nai zhi* (equivalent to Pāli *pe*), and can be supplemented from the relevant sections of SĀ 810 and SĀ 803.¹² The overall conclusion is summarised in our revised table by showing SĀ 815 as the full parallel to MN 118, and SĀ 803 and SĀ 810 as "partial parallels", these two discourses being proper parallels to other Pāli discourses in the Saṃyutta Nikāya.¹³

A simple distinction between two types of parallels was used by Akanuma and we have adopted it here, while recognising the desirability of refining it in the future.¹⁴ "Full parallels" may differ to a certain extent, yet they are similar enough to make it possible that they stem from a common ancestor.¹⁵ "Partial parallels" differ from full parallels in displaying markedly incomplete agreement. Usually, a partial parallel has only a part of its content in common with the other discourse. Drawing the line between full parallel and partial parallel involves some degree of subjectiv-

ity. The distinction, indicated in the table by labelling partial parallels with an asterisk, is therefore meant to provide helpful guidance rather than the final word on the relationship between two discourses.

Referencing and Table Layout

Our correspondence table shows all the known parallels, both full and partial, for each Majjhima Nikāya discourse. Six discourses (MN 48, 53, 71, 103, 110, 111) do not appear in the table because they have no known parallels in Chinese, Sanskrit, or Tibetan, or elsewhere in the Pāli canon.¹⁶

The information relating to each Majjhima Nikāya discourse is set out in five columns: columns 1 and 2 refer to the Pāli discourse itself and to its location in the PTS edition; columns 3, 4, and 5 refer to its counterparts in Chinese, Pāli, Sanskrit, Tibetan, and/or other languages.

Column 3 shows the languages in which known parallels exist, listed in alphabetical order. For each language full parallels are listed before partial parallels (marked with an asterisk), and in each of these categories the entries are listed in numerical order of their location (given in column 5). Parallels printed in italics are new additions, not recognised in Akanuma's *Comparative Catalogue*.

For Chinese discourses the notation follows either of two formats: (a) If the discourse exists outside of the Āgama collections, it is identified by T followed by its serial number within the entire Taishō Tripiṭaka. (b) If the discourse is contained within one of the Āgama collections, it is identified by the two-letter code for that Āgama followed by its serial number within the Āgama.

For Sanskrit fragments, signalled in column 4 by “frgm”, the locations are listed in column 5 in alphabetical-numerical order, with the full publication details provided in the Bibliography. More substantial pieces of Sanskrit material found in works such as the Mahāvastu are signalled as such (e.g., “Mvu” in column 4).

Tibetan materials are referenced to the Derge and Peking editions, or to critical editions if available.

Abbreviations

AN	Aṅguttara Nikāya
Ap	Apadāna
Av	Avadānaśataka
Chin	Chinese
DĀ	Dīrgha Āgama: T 1, vol. I 1-149
D	Derge edition
Divy	Divyāvadāna
DN	Dīrgha Nikāya
EĀ	Ekottarika Āgama: T 125, vol. II 549-830
frgm	fragment
Jā	Jātaka
Khot	Khotanese
Lal	Lalitavistara
MĀ	Madhyama Āgama: T 26, vol. I 421-809
MN	Majjhima Nikāya
Mvu	Mahāvastu
Pācit	Pācittiya
Q	Peking edition
SĀ	Saṃyukta Āgama: T 99, vol. II 1-373
SĀ ²	2nd (partial) Saṃyukta Āgama: T 100, vol. II 374-492
Sanghabh	Saṅghabhedavastu
SHT	Sanskrihandschriften aus den Turfanfunden ¹⁷
Skt	Sanskrit
SN	Saṃyutta Nikāya
Sn	Sutta Nipāta
T	Taishō Shinshū Daizōkyō [Chinese Tripiṭaka, 1924-]
Uigh	Uighur
Vin	Vinaya

Correspondence Table

Pāli Majjhima Nikāya		Parallels in Chinese, Pāli, Sanskrit, Tibetan, etc.		
Sutta number	Volume and page	Lang- uage	Discourse number	Volume and page
MN 1	MN I 1	Chin Chin* Chin*	EĀ 44.6 MĀ 106 ¹⁸ T 56	T II 766a T I 596b T I 851a
MN 2	MN I 6	Chin Chin Chin Pāli* Tib	MĀ 10 T 31 EĀ 40.6 AN 6.58 D 4094 / Q 5595	T I 431c T I 813a T II 740a AN III 387 mñon: ju 91b / tu 104b
MN 3	MN I 12	Chin Chin	MĀ 88 EĀ 18.3	T I 569c T II 587c
MN 4	MN I 16	Chin Skt* Skt* Skt* Skt*	EĀ 31.1 frgm frgm frgm frgm	T II 665b SHT I 164c+g SHT IV 32.33-41 SHT IV 165.15-16, 500.4 SHT IX 2401
MN 5	MN I 24	Chin Chin Chin	MĀ 87 T 49 EĀ 25.6	T I 566a T I 839a T II 632a
MN 6	MN I 33	Chin Pāli	MĀ 105 AN 10.71	T I 595c AN V 131
MN 7	MN I 36	Chin Chin Chin Chin* Chin*	MĀ 93 T 51 EĀ 13.5 SĀ 1185 SĀ ² 98	T I 575a T I 843c T II 573c T II 321a T II 408b

MN 8	MN I 40	Chin	MĀ 91	T I 573b
MN 9	MN I 46	<i>Chin</i> <i>Chin</i> <i>Skt</i>	<i>MĀ 29</i> ¹⁹ <i>SĀ 344</i> <i>frgm</i>	<i>T I 461b</i> <i>T II 94b</i> <i>Tripāthī 1962: 187</i>
MN 10	MN I 55	Chin Chin Pāli <i>Pāli*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i>	MĀ 98 EĀ 12.1 DN 22 <i>MN 119</i> <i>frgm</i> ²⁰ <i>frgm</i> <i>frgm</i> <i>frgm</i>	T I 582b T II 568a DN II 290 MN III 89 <i>SHT I 614,</i> <i>SHT III 862,</i> <i>SHT V 1180 AI,</i> <i>SHT IV 3039</i>
MN 11	MN I 63	Chin <i>Chin</i>	MĀ 103 <i>EĀ 27.2</i>	T I 590b <i>T II 643c</i>
MN 12	MN I 68	Chin <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Pāli*</i> <i>Pāli*</i> <i>Pāli*</i> <i>Pāli*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i>	T 757 <i>SĀ 612</i> ²¹ SĀ 684 SĀ 701 <i>EĀ 27.6</i> EĀ 31.8 EĀ 46.4 EĀ 50.6 <i>T 13</i> <i>T 780</i> <i>T 781</i> T 802 <i>SN 52.15-24</i> <i>AN 4.8</i> <i>AN 6.64</i> AN 10.21 <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i>	T XVII 591c <i>T II 171c</i> T II 186b T II 189a <i>T II 583b</i> T II 670c T II 776b T II 811a <i>T I 241b</i> <i>T XVII 717c</i> <i>T XVII 718c</i> T XVII 747a <i>SN V 304</i> <i>AN II 8</i> <i>AN III 417</i> AN V 32 <i>Hartmann 1991: 236</i> <i>Lévi 1910: 443</i> <i>Poussin 1911: 1063</i> <i>Sander 1987: (181), 185</i> <i>SHT IV 32.41-57, 500.5</i> <i>SHT V 1102</i> <i>SHT VI 1543, 1564</i> <i>SHT IV 2018, 2066, 2162</i> <i>Waldschmidt 1932: 209</i> <i>Waldschmidt 1958: 384</i>

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MN 13	MN I 83	Chin Chin Chin	MĀ 99 ²² T 53 EĀ 21.9	T I 584c T I 846c T II 604c
MN 14	MN I 91	Chin Chin Chin Chin*	MĀ 100 T 54 T 55 EĀ 41.1 ²³	T I 586b T I 848b T I 849b T II 744a
MN 15	MN I 95	Chin Chin	MĀ 89 T 50	T I 571c T I 842b
MN 16	MN I 101	Chin Chin <i>Pāli</i> <i>Pāli</i> * <i>Pāli</i> *	MĀ 206 EĀ 51.4 <i>AN 10.14</i> <i>AN 5.205-206</i> <i>AN 9.71-72</i>	T I 780b T II 817a <i>AN V 17</i> <i>AN III 248</i> <i>AN IV 460</i>
MN 17	MN I 104	Chin <i>Chin</i> * <i>Skt</i> *	MĀ 107-108 EĀ 45.3 <i>frgm</i>	T I 596c <i>T II 771c</i> <i>SHT VI 1304</i>
MN 18	MN I 108	Chin Chin	MĀ 115 EĀ 40.10	T I 603b T II 743a
MN 19	MN I 114	Chin	MĀ 102	T I 589a
MN 20	MN I 118	Chin	MĀ 101	T I 588a
MN 21	MN I 122	Chin Chin*	MĀ 193 EĀ 50.8 ²⁴	T I 744a T II 812c
MN 22	MN I 130	Chin Chin* <i>Chin</i> * <i>Chin</i> * <i>Chin</i> * <i>Chin</i> * <i>Chin</i> * <i>Chin</i> * <i>Pāli</i> * <i>Tib</i> *	MĀ 200 EĀ 43.5 EĀ 50.8 ²⁵ <i>T 1421</i> <i>T 1425</i> <i>T 1428</i> <i>T 1435</i> <i>T 1442</i> <i>Pācit 68</i> <i>D 4094 / Q 5595</i>	T I 763b T II 759c <i>T II 812c</i> <i>T XXII 56c</i> <i>T XXII 367a</i> <i>T XXII 682a</i> <i>T XXIII 106a</i> <i>T XXIII 840b</i> <i>Vin IV 133</i> <i>mñon: ñu 74b / thu 119b</i>

MN 23	MN I 142	Chin Chin Chin Chin	T 95 SĀ 1079 SĀ ² 18 EĀ 39.9	T I 918b T II 282a T II 379c T II 733b
MN 24	MN I 145	Chin Chin <i>Skt*</i> <i>Skt*</i>	MĀ 9 EĀ 39.10 <i>frgm</i> <i>frgm</i>	T I 429c T II 733c <i>SHT II 163b-d</i> <i>SHT VI 1329</i>
MN 25	MN I 151	Chin	MĀ 178	T I 718b
MN 26	MN I 160	Chin <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i>	MĀ 204 EĀ 19.1 EĀ 24.5 T 765 ²⁶ T 1421 T 1428 T 1450 <i>Sanghabh</i> <i>Lal</i> ²⁷ <i>Mvu</i> <i>frgm</i> <i>frgm</i> <i>frgm</i>	T I 775c T II 593a T II 618a T XVII 679b T XXII 101 T XXII 779 T XXIV 126 <i>Gnoli 1977: 128</i> <i>Lefmann 1902: 238</i> <i>Senart 1890: 118</i> <i>SHT V 1332, 1714</i> <i>SHT VI 1493</i> <i>Waldschmidt 1957: 108</i>
MN 27	MN I 175	Chin	MĀ 146	T I 656a
MN 28	MN I 184	Chin	MĀ 30	T I 464b
MN 29	MN I 192	Chin	EĀ 43.4	T II 759a
MN 30	MN I 198	<i>Chin*</i>	EĀ 43.4 ²⁸	T II 759a
MN 31	MN I 205	Chin <i>Chin*</i>	MĀ 185 ²⁹ EĀ 24.8	T I 729b T II 626b
MN 32	MN I 212	Chin Chin Chin <i>Skt*</i>	MĀ 184 ³⁰ EĀ 37.3 T 154.16 <i>frgm</i>	T I 726c T II 710c T III 80c <i>SHT V 1346</i>

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MN 33	MN I 220	Chin Chin Chin Chin Pāli	SĀ 1249 T 123 EĀ 49.1 T 1509 AN 11.18	T II 342c T II 546a T II 794a T XXV 74a AN V 347
MN 34	MN I 225	Chin Chin <i>Skt*</i>	SĀ 1248 EĀ 43.6 <i>frgm</i>	T II 342a T II 761b <i>SHT VI 1381</i>
MN 35	MN I 227	Chin Chin <i>Skt*</i>	SĀ 110 EĀ 37.10 <i>frgm</i>	T II 35a T II 715a <i>SHT III 997A</i>
MN 36	MN I 237	<i>Chin*</i> <i>Chin*</i> <i>Pāli*</i> <i>Pāli*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i>	<i>EA 31.8</i> <i>T 757</i> <i>MN 85</i> <i>MN 100</i> <i>frgm</i> ³¹ <i>frgm</i> <i>Sanghabh</i> <i>Lal</i> ³² <i>Mvu</i> <i>frgm</i> <i>frgm</i>	<i>T II 670c</i> <i>T XVII 598a-599c</i> <i>MN II 93</i> <i>MN II 212</i> <i>Bongard-Levin 1989: 509</i> <i>Hartmann 1991: 262</i> <i>Gnoli 1977: 100</i> <i>Lefmann 1902: 246</i> <i>Senart 1890: 121</i> <i>SHT III 931, 997A</i> <i>Wille 2006: 72</i>
MN 37	MN I 251	Chin Chin	SĀ 505 EĀ 19.3	T II 133b T II 593c
MN 38	MN I 256	Chin <i>Chin*</i> <i>Skt*</i>	MĀ 201 EĀ 21.3 <i>frgm</i>	T I 766b <i>T II 602c</i> <i>SHT V 1114, 1166</i>
MN 39	MN I 271	Chin Chin <i>Skt*</i> <i>Skt*</i>	MĀ 182 EĀ 49.8 <i>frgm</i> <i>frgm</i>	T I 724c T II 801c <i>SHT I 562</i> <i>SHT VI 1392</i>
MN 40	MN I 281	Chin	MĀ 183	T I 725c
MN 41	MN I 285	<i>Chin</i> Pāli	SĀ 1042 MN 42	<i>T II 272c</i> MN I 290
MN 42	MN I 290	<i>Chin</i> Pāli	SĀ 1043 MN 41	<i>T II 273a</i> MN I 285

MN 43	MN I 292	Chin Tib*	MĀ 211 ³³ <i>D 4094 / Q</i> 5595	T I 790b <i>mñon: ñu 81a / thu 127a</i> ³⁴
MN 44	MN I 299	Chin Tib*	MĀ 210 <i>D 4094 / Q 5595</i>	T I 788a <i>mñon: ju 6b / tu 7a</i>
MN 45	MN I 305	Chin	MĀ 174	T I 711b
MN 46	MN I 309	Chin Chin	MĀ 175 T 83	T I 712c T I 902b
MN 47	MN I 317	Chin	MĀ 186	T I 731a
MN 49	MN I 326	Chin Tib*	MĀ 78 <i>D 4094 / Q 5595</i>	T I 547a <i>mñon: ju 188b / tu 215b</i>
MN 50	MN I 332	Chin Chin Chin Skt* Skt*	MĀ 131 T 66 T 67 <i>frgm</i> <i>frgm</i>	T I 620b T I 864b T I 867a <i>SHT IV 412.8-11</i> ³⁵ <i>SHT V 1070, 1424</i>
MN 51	MN I 339	Skt* Skt* Skt* Skt*	<i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i>	<i>SHT I 422</i> <i>SHT III 879, 996</i> <i>SHT IV 165.27</i> <i>SHT V 1153, 1359</i>
MN 52	MN I 349	Chin Chin Pāli	MĀ 217 T 92 AN 11.17	T I 802a T I 916a AN V 342
MN 54	MN I 359	Chin Skt* Skt*	MĀ 203 <i>frgm</i> <i>frgm</i>	T I 773a <i>SHT V 1332</i> <i>SHT VI 1493</i>
MN 55	MN I 368	Skt*	<i>frgm</i> ³⁶	<i>SHT VI 1525V1-R1</i>
MN 56	MN I 371	Chin Skt* Skt* Skt* Skt* Skt* Skt* Skt* Skt* Skt* Skt* Tib*	MĀ 133 <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>D 4094 / Q 5595</i>	T I 628a Hoernle 1916: 28 <i>Lévi 1925: 27</i> <i>Nakatani 1986: 313</i> <i>SHT III 804, 872, 1007</i> <i>SHT IV 412.17-21</i> ³⁷ <i>SHT VI 1291,1302,1522</i> <i>SHT VIII 1802, 1913</i> <i>SHT IX 2047, 2932</i> <i>Wille 2006: 71</i> <i>mñon: ju 246a / tu 281a</i>
MN 57	MN I 387	Chin*	T 1536 ³⁸	T XXVI 396a

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MN 58	MN I 392	Chin* Chin*	T 1509 ³⁹ T 1521	T XXV 321b T XXVI 79b
MN 59	MN I 396	Chin Pāli Skt* Skt*	SĀ 485 SN 36.19 <i>frgm</i> <i>frgm</i>	T II 123c SN IV 223 <i>SHT II 51a</i> <i>SHT VIII 1863</i>
MN 60	MN I 400	Skt* Skt* Skt* Skt* Skt*	<i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i>	<i>Hartmann 1991: 63</i> <i>SHT III 966</i> <i>SHT IV 165.32, 165.37</i> <i>SHT VI 1261, 1579</i> <i>Wille 2006: 79</i>
MN 61	MN I 414	Chin Chin Chin Chin Chin* Chin* Skt* Tib	MĀ 14 <i>T 211</i> <i>T 212</i> <i>T 1442</i> <i>T 1509</i> <i>T 1813</i> <i>frgm</i> <i>D 3 / Q 1032</i>	T I 436a <i>T IV 600a</i> <i>T IV 688a</i> <i>T XXIII 760b</i> <i>T XXV 158a</i> <i>T XXXX 623b</i> <i>SHT V 1117</i> <i>'dul ba: cha215a / je199b</i>
MN 62	MN I 420	Chin	EĀ 17.1	T II 581c
MN 63	MN I 426	Chin Chin Chin	MĀ 221 T 94 <i>T 1509</i>	T I 804a T I 917b <i>T XXV 170a</i>
MN 64	MN I 432	Chin Skt* Skt* Tib*	MĀ 205 <i>frgm</i> <i>frgm</i> <i>D 4094 / Q 5595</i>	T I 778c <i>SHT V 1279</i> <i>SHT IX 2155</i> <i>mñon: ju 259b / thu 1a</i>
MN 65	MN I 437	Chin Chin* Chin* Skt*	MĀ 194 EĀ 49.7 <i>T 1425</i> <i>frgm</i>	T I 746b T II 800b <i>T XXII 359b</i> <i>SHT II 559</i>
MN 66	MN I 447	Chin Chin* Chin* Chin*	MĀ 192 EĀ 49.7 ⁴⁰ <i>T 1421</i> <i>T 1428</i>	T I 740c <i>T II 800c</i> <i>T XXII 54a</i> <i>T XXII 662b</i>
MN 67	MN I 456	Chin Chin Pāli*	EĀ 45.2 T 137 <i>AN 4.122</i>	T II 770c T II 860a <i>AN II 123</i>
MN 68	MN I 462	Chin	MĀ 77	T I 544b
MN 69	MN I 469	Chin	MĀ 26	T I 454c

MN 70	MN I 473	Chin	MĀ 195	T I 749c
MN 72	MN I 483	Chin Chin Tib	SĀ 962 SĀ ² 196 <i>D 4094 / Q 5595</i>	T II 245b T II 444c mñon: ju 156b / tu 181a
MN 73	MN I 489	Chin Chin	SĀ 964 SĀ ² 198	T II 246b T II 446a
MN 74	MN I 497	Chin Chin Chin Chin Skt Skt* Tib	SĀ 969 SĀ ² 203 <i>T 1509</i> <i>T 1545</i> <i>Av 99</i> ⁴¹ <i>frgm</i> <i>edition</i> ⁴²	T II 249a T II 449a <i>T XXV 61b + 254b</i> <i>T XXVII 509b</i> <i>Speyer 1909: 186</i> <i>Pischel 1904: 814</i> <i>Eimer 1983: 96</i>
MN 75	MN I 501	Chin	MĀ 153	T I 670a
MN 76	MN I 513	Skt* Skt*	<i>frgm</i> ⁴³ <i>frgm</i>	<i>SHT III 886, 942</i> <i>Wille 2006: 83</i>
MN 77	MN II 1	Chin	MĀ 207	T I 781b
MN 78	MN II 22	Chin	MĀ 179	T I 720a
MN 79	MN II 29	Chin	MĀ 208	T I 783c
MN 80	MN II 40	Chin Chin	MĀ 209 <i>T 90</i>	T I 786b <i>T I 913c</i>
MN 81	MN II 45	Chin Chin Skt Skt Tib	MĀ 63 <i>T 197.10</i> <i>Sanghabh</i> <i>Mvu</i> <i>D 1 / Q 1030</i>	T I 499a <i>T IV 172c</i> <i>Gnoli 1978: 22</i> <i>Senart 1882: 317</i> <i>'dul ba: ga 4a / ñe 3b</i>
MN 82	MN II 54	Chin Chin Chin Chin* Chin* Chin* Pāli* Skt Skt Skt* Skt* Skt* Tib	MĀ 132 T 68 T 69 <i>T 199</i> <i>T 200</i> <i>T 1507</i> <i>Ap 18</i> <i>frgm</i> <i>Av 90</i> ⁴⁴ <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>D 1 / Q 1030</i>	T I 623a T I 868c T I 872a <i>T IV 196b</i> <i>T IV 249b</i> <i>T XXV 42b</i> <i>Ap I 63</i> <i>SHT IV 412.12-16</i> ⁴⁵ <i>Speyer 1909: 118</i> <i>SHT III 804</i> <i>SHT V 1896</i> <i>SHT VI 1423</i> <i>'dul ba: kha 101a / ge 93b</i>

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MN 83	MN II 74	Chin Chin <i>Chin</i> <i>Chin</i> Chin <i>Chin</i> * <i>Pāli</i> <i>Pāli</i> <i>Tib</i> <i>Tib</i> *	MĀ 67 EĀ 50.4 <i>T 152.87</i> <i>T 211.38</i> EĀ 1 <i>T 744</i> <i>Jā 9</i> <i>Jā 541</i> <i>D 1 / Q 1030</i> ⁴⁶ <i>D 4094 / Q 5595</i>	T I 511c T II 806c <i>T III 48b</i> <i>T IV 606b</i> T II 549b <i>T XXVII 553b</i> <i>Jā I 137</i> <i>Jā VI 95</i> <i>'dul ba: kha 53a / ge 49a</i> <i>mñon: ju 76b / tu 86a</i>
MN 84	MN II 83	Chin	SĀ 548	T II 142a
MN 85	MN II 91	Chin <i>Pāli</i> * <i>Pāli</i> * <i>Pāli</i> * <i>Skt</i> * <i>Skt</i> * <i>Skt</i> * <i>Skt</i> * <i>Skt</i> * <i>Skt</i> * <i>Skt</i> * <i>Skt</i> * <i>Skt</i> *	T 1421 <i>MN 36</i> <i>MN 100</i> <i>Cūlavagga</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i>	T XXII 74b <i>MN I 237</i> <i>MN II 212</i> <i>Vin II 127</i> <i>Bongard-Levin 1989: 509</i> <i>Hartmann 1991: 77</i> <i>Hartmann 2004: 129</i> <i>SHT III 997 B</i> <i>SHT IV 33.17-28+35</i> <i>SHT IV 165.20-24</i> <i>SHT IV 180.1-2</i> <i>SHT VI 1361, 1373a</i> <i>SHT IX 2063d</i>
MN 86	MN II 97	Chin Chin Chin Chin Chin <i>Chin</i> * <i>Chin</i> <i>Skt</i> * <i>Skt</i> * <i>Skt</i> * <i>Tib</i> *	SĀ 1077 ⁴⁷ SĀ ² 16 T 118 T 119 EĀ 38.6 <i>T 202</i> <i>T 212</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>edition</i>	T II 280c T II 378b T II 508b T II 510b T II 719b <i>T IV 423b</i> <i>T IV 703a</i> <i>Hartmann 1998: 358</i> <i>SHT I 160c</i> ⁴⁸ <i>SHT VI 1561</i> <i>Schmidt 1843: 239</i>
MN 87	MN II 106	Chin Chin Chin Chin	MĀ 216 T 91 EĀ 13.3 T 154.15	T I 800c T I 915a T II 571b T III 80c
MN 88	MN II 112	Chin	MĀ 214	T I 797c

MN 89	MN II 118	Chin Chin <i>Chin</i> <i>Pāli</i> <i>Tib</i>	MĀ 213 ⁴⁹ EĀ 38.10 <i>T 1451</i> <i>AN 10.30</i> <i>D 6 / Q 1035</i>	T I 795b T II 724b <i>T XXIV 237a</i> <i>AN V 65</i> <i>'dul ba: tha 82a / de 79a</i>
MN 90	MN II 125	Chin <i>Tib</i>	MĀ 212 <i>D 1 / Q 1030</i>	T I 792c <i>'dul ba: kha 86a / ge 79b</i>
MN 91	MN II 133	Chin Chin <i>Skt*</i>	MĀ 161 T 76 <i>frgm</i>	T I 685a T I 883b <i>SHT V 1148</i>
MN 92	MN II 146	Chin <i>Chin</i> <i>Pāli</i> <i>Skt*</i>	EĀ 49.6 <i>T 1428</i> <i>Sn 3.7</i> <i>frgm</i>	T II 798a <i>T XXII 873a25</i> <i>Sn p. 102</i> <i>Dutt 1984a: 262</i>
MN 93	MN II 147	Chin Chin	MĀ 151 T 71 <i>EĀ 40.9</i>	T I 663b T I 876b <i>T II 742b</i>
MN 94	MN II 157	<i>Skt*</i>	<i>frgm</i> ⁵⁰	<i>SHT V 1476</i>
MN 95	MN II 164	<i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i>	<i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i>	<i>Brekke 2000: 55</i> <i>Hartmann 1991: 91</i> <i>Hartmann 2002: 3</i> <i>SHT III 883</i> <i>SHT IV 165.29-31</i> <i>SHT V 1025 A</i>
MN 96	MN II 177	Chin	MĀ 150	T I 660c
MN 97	MN II 184	Chin	MĀ 27	T I 456a
MN 98	MN II 196	<i>Pāli</i>	<i>Sn 3.9</i>	<i>Sn p. 115</i>
MN 99	MN II 196	Chin	MĀ 152 ⁵¹	T I 666c
MN 100	MN II 209	<i>Pāli*</i> <i>Pāli*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i>	<i>MN 36</i> <i>MN 85</i> <i>frgm</i> ⁵² <i>frgm</i> <i>frgm</i> <i>frgm</i>	<i>MN I 237</i> <i>MN II 93</i> <i>Hartmann 1991: 259</i> <i>SHT IV 33.28-29+33,</i> <i>165.24-26+42, 180.3-4+6</i> <i>SHT IX 2063e</i>
MN 101	MN II 214	Chin	MĀ 19	T I 442b

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MN 102	MN II 228	<i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Tib</i>	<i>frgm</i> ⁵³ <i>frgm</i> <i>frgm</i> <i>edition</i>	<i>Hartmann 1991: 221, 233</i> <i>SHT III 882B (?)</i> <i>SHT IV 32.1-6, 33.1-7</i> <i>Skilling 1994: 310</i>
MN 104	MN II 243	Chin Chin	MĀ 196 T 85	T I 752c T I 904c
MN 105	MN II 252	<i>Skt*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i>	<i>frgm</i> <i>frgm</i> <i>frgm</i> <i>frgm</i>	<i>SHT I 32</i> <i>SHT IV 32.25-33</i> <i>SHT IV 165.6-14, 500.3-4</i> <i>SHT IX 2578</i>
MN 106	MN II 261	Chin <i>Tib*</i>	MĀ 75 <i>D 4094 / Q 5595</i>	T I 542b <i>mñon: ju 227b / tu 260a</i>
MN 107	MN III 1	Chin Chin	MĀ 144 T 70	T I 652a T I 875a
MN 108	MN III 7	Chin	MĀ 145	T I 653c
MN 109	MN III 15	Chin Pāli <i>Tib</i>	SĀ 58 SN 22.82 <i>D 4094 / Q 5595</i>	T II 14b SN III 100 <i>mñon: ñu 54a / thu 95a</i>
MN 112	MN III 29	Chin	MĀ 187	T I 732a
MN 113	MN III 37	Chin Chin <i>Chin</i>	MĀ 85 T 48 <i>EĀ 17.9</i>	T I 561a T I 837c <i>T II 585a</i>
MN 114	MN III 45	<i>Chin*</i> Pāli* Pāli*	MĀ 109 AN 9.6 AN 10.54	<i>T I 598c</i> AN IV 365 AN V 100
MN 115	MN III 61	Chin Chin <i>Chin</i> <i>Chin*</i> Pāli <i>Tib</i> <i>Tib</i>	MĀ 181 T 776 <i>T 1537</i> <i>T 1509</i> <i>AN 1.15</i> D 297 / Q 963 <i>D 4094 / Q 5595</i>	T I 723a T XVII 712b <i>T XXVI 501b</i> <i>T XXV 237a</i> <i>AN I 26</i> mdo: śa 297a / lu 325b <i>mñon: ju 28b / tu 31b</i>
MN 116	MN III 68	Chin	EĀ 38.7 ⁵⁴	T II 723a
MN 117	MN III 71	Chin <i>Skt*</i> <i>Tib</i>	MĀ 189 <i>frgm</i> <i>D 4094 / Q 5595</i>	T I 735b <i>SHT V 1125</i> <i>mñon: ñu 43b / thu 83a</i>
MN 118	MN III 78	<i>Chin</i> <i>Chin*</i> <i>Chin*</i> Pāli* <i>Skt*</i>	<i>SA 815</i> ⁵⁵ SĀ 810 SĀ 803 <i>SN 54.13-16</i> <i>frgm</i>	<i>T II 209b</i> <i>T II 208a</i> <i>T II 206a</i> SN V 328 <i>SHT IX 3091</i>
MN 119	MN III 88	Chin Pāli*	MĀ 81 <i>DN 22</i>	T I 554c <i>DN II 291</i>

		<i>Pāli*</i>	<i>MN 10</i>	<i>MN I 56</i>
MN 120	MN III 99	Chin*	MĀ 168 ⁵⁶	T I 700b
MN 121	MN III 104	Chin Tib	MĀ 190 edition	T I 736c Skilling 1994: 146
MN 122	MN III 109	Chin Tib	MĀ 191 edition	T I 738a Skilling 1994: 188
MN 123	MN III 118	Chin	MĀ 32 ⁵⁷	T I 469c
MN 124	MN III 124	Chin	MĀ 34	T I 475a
MN 125	MN III 128	Chin	MĀ 198	T I 757a
MN 126	MN III 138	Chin <i>Skṭ*</i>	MĀ 173 <i>frgm</i>	T I 709c SHT VIII 1919
MN 127	MN III 144	Chin	MĀ 79	T I 549b
MN 128	MN III 152	Chin Chin* <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> Chin* Pāli* <i>Pāli*</i> Pāli* <i>Skṭ*</i> <i>Skṭ*</i>	MĀ 72 EĀ 24.8 <i>T 212</i> <i>T 1421</i> <i>T 1425</i> T 1428 Mahāvagga <i>Jā 371</i> Jā 428 <i>frgm</i> <i>frgm</i>	T I 532c T II 626b <i>T IV 693b</i> <i>T XXII 159a</i> <i>T XXII 335a</i> T XXII 880b Vin I 342 <i>Jā III 211</i> Jā III 486 <i>Dutt 1984b: 182</i> <i>SHT VI 1384</i>
MN 129	MN III 163	Chin Chin* <i>Skṭ*</i> <i>Tib*</i>	MĀ 199 T 86 <i>Divy</i> <i>D 4094 / Q 5595</i>	T I 759a T I 907a <i>Cowell 1886: 375</i> <i>mñon: ju 66b / tu 74a</i>
MN 130	MN III 178	<i>Chin</i> Chin Chin Chin Chin Chin <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> Pāli	<i>DĀ 30.4</i> MĀ 64 T 42 T 43 T 86 EĀ 32.4 <i>T 24</i> <i>T 25</i> <i>T 212</i> <i>T 741</i> AN 3.35	<i>T I 126b</i> T I 503a T I 826c T I 828b T I 907a T II 674b <i>T I 330c</i> <i>T I 386a</i> <i>T IV 668c</i> <i>T XVII 543c</i> AN I 138

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MN 131	MN III 187	<i>Skt*</i>	<i>frgm</i>	<i>SHT III 816</i>
MN 132	MN III 189	Chin <i>Skt*</i>	MĀ 167 <i>frgm</i>	T I 699c <i>Minayeff 1983: 242</i> ⁵⁸
MN 133	MN III 192	Chin <i>Chin*</i> <i>Tib*</i>	MĀ 165 <i>T 1362</i> <i>D 313 / Q 979</i> ⁵⁹	T I 696b <i>T XXI 881c</i> <i>mdo: sa 161b / śu 171a</i>
MN 134	MN III 199	Chin Chin	MĀ 166 T 77	T I 698c T I 886a
MN 135	MN III 202	Chin Chin Chin Chin Chin <i>Chin</i> <i>Khot*</i> <i>Skt*</i> <i>Skt*</i> <i>Skt*</i> Tib Tib	MĀ 170 ⁶⁰ T 78 T 79 T 80 T 81 <i>T 755</i> <i>frgm</i> <i>frgm</i> <i>frgm</i> ⁶¹ <i>frgm</i> edition ⁶² <i>D 339 / Q 1006</i>	T I 703c T I 887b T I 888b T I 891a T I 895b <i>T XVII 588c</i> <i>Maggi 1995: 33</i> Hoernle 1916: 48 <i>Lévi 1932: 21</i> <i>SHT VI 1210</i> Lévi 1932: 183 <i>mdo: sa 298b / śu 310b</i>
MN 136	MN III 207	Chin <i>Chin*</i> Tib	MĀ 171 <i>T 1509</i> <i>D 4094 / Q 5595</i>	T I 706b <i>T XXV 238b</i> <i>mñon: ju 262b / thu 4b</i>
MN 137	MN III 215	Chin <i>Skt*</i> <i>Skt*</i>	MĀ 163 <i>frgm</i> <i>frgm</i>	T I 692b <i>SHT VI 1252a</i> <i>SHT VII 1717</i>
MN 138	MN III 223	Chin <i>Skt*</i>	MĀ 164 <i>frgm</i>	T I 694b <i>SHT V 1141</i>
MN 139	MN III 230	Chin <i>Skt*</i>	MĀ 169 <i>frgm</i>	T I 701b <i>SHT II 163a</i>
MN 140	MN III 237	Chin <i>Chin</i> Tib	MĀ 162 <i>T 511</i> <i>D 4094 / Q 5595</i>	T I 690a <i>T XIV 779a</i> <i>mñon: ju 34b / tu 38a</i>
MN 141	MN III 248	Chin Chin Chin <i>Pāli*</i>	MĀ 31 T 32 EĀ 27.1 <i>DN 22</i>	T I 467a T I 814b T II 643a <i>DN II 305</i>
MN 142	MN III 253	Chin Chin <i>Chin*</i> <i>Chin*</i> <i>Chin*</i>	MA 180 T 84 <i>T 202</i> <i>T 203</i> <i>T 1421</i>	T I 721c T I 903b <i>T IV 434a</i> <i>T IV 470a</i> <i>T XXII 185b21</i>

		<i>Skt*</i> <i>Tib</i> <i>Uigh*</i>	<i>frgm</i> <i>D 4094 / Q 5595</i> <i>frgm</i>	<i>SHT III 979</i> <i>mñon: ju 253b / tu 289a</i> <i>Tekin 1980: 69</i>
MN 143	MN III 258	<i>Chin</i> <i>Chin*</i> <i>Chin*</i> <i>Chin*</i> <i>Pāli*</i> <i>Pāli*</i>	<i>EĀ 51.8</i> ⁶³ <i>SĀ 593</i> <i>SĀ 1032</i> <i>SĀ² 187</i> <i>SN 1.48</i> <i>SN 2.20</i>	<i>T II 819b</i> <i>T II 158b</i> <i>T II 269</i> <i>T II 441a</i> <i>SN I 33</i> <i>SN I 55</i>
MN 144	MN III 263	<i>Chin</i> <i>Pāli</i>	<i>SĀ 1266</i> <i>SN 35.87</i>	<i>T II 347b</i> <i>SN IV 55</i>
MN 145	MN III 267	<i>Chin</i> <i>Chin</i> <i>Chin</i> <i>Pāli</i> <i>Skt</i> <i>Tib</i>	<i>SĀ 311</i> ⁶⁴ <i>T 108</i> <i>T 1448</i> <i>SN 35.88</i> <i>Divy</i> <i>D 1 / Q 1030</i>	<i>T II 89b</i> <i>T II 502c</i> <i>T XXIV 11c29</i> <i>SN IV 61</i> <i>Cowell 1886: 37</i> <i>'dul ba: ka304b / khe284b</i>
MN 146	MN III 270	<i>Chin</i> <i>Chin</i> <i>Skt*</i>	<i>SĀ 276</i> <i>T 1442</i> <i>frgm</i>	<i>T II 73c</i> <i>T XXIII 792a</i> <i>SHT VI 1226.5R-11</i>
MN 147	MN III 277	<i>Chin</i> <i>Pāli</i> <i>Pāli*</i>	<i>SĀ 200</i> <i>SN 35.121</i> <i>SN 18.1-5</i>	<i>T II 51a</i> <i>SN IV 105</i> <i>SN II 244</i>
MN 148	MN III 280	<i>Chin</i> <i>Chin*</i> <i>Chin*</i> <i>Skt*</i> <i>Skt*</i> <i>Tib</i>	<i>SĀ 304</i> ⁶⁵ <i>SĀ 323-327</i> <i>SĀ 330</i> ⁶⁶ <i>frgm</i> <i>frgm</i> <i>D 4094 / Q 5595</i>	<i>T II 86c</i> <i>T II 91c</i> <i>T II 92a</i> <i>Enomoto 1989: 9</i> <i>SHT VI 1226.24R-25</i> <i>mñon: ju 159a / tu 183b</i>
MN 149	MN III 287	<i>Chin</i>	<i>SĀ 305</i>	<i>T II 87a</i>
MN 150	MN III 290	<i>Chin</i> <i>Skt*</i>	<i>SĀ 280</i> <i>frgm</i>	<i>T II 76c</i> <i>SHT VI 1226.15-18</i>
MN 151	MN III 293	<i>Chin</i> <i>Chin*</i>	<i>SĀ 236</i> <i>EĀ 45.6</i> ⁶⁷	<i>T II 57b</i> <i>T II 773b</i>
MN 152	MN III 298	<i>Chin</i> <i>Skt*</i>	<i>SĀ 282</i> <i>frgm</i>	<i>T II 78a</i> <i>SHT VI 1226.22V-24V</i>

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Notes

¹ Harrison 2002: 30 note 19 reports, as an incidental outcome of his research into T 101 and its Pāli parallels, the finding that “Akanuma’s valuable *Comparative Catalogue* ... is not always completely reliable.”

² Similar revisions of the sections relating to the other three Nikāyas are planned. We intend to eventually present our findings on a website that will not only offer the latest information on parallels but also allow direct access to the texts themselves. This site is under preparation at <http://www.suttacentral.net/>.

³ Here we use “Sanskrit” as an umbrella term to also cover material in Buddhist Hybrid Sanskrit.

⁴ A helpful overview of relevant publications is provided by Oberlies 2003.

⁵ The table does include a few Chinese parallels outside the scope of “sūtra and Vinaya material” that we happened to come across, a more comprehensive coverage of such parallels being beyond our present resources. A particularly rich source of sūtra quotations is Śamathadeva’s commentary on the Abhidharmakośa. We have been able to identify several parallels during a preliminary survey based on indications kindly provided by Peter Skilling and on the correlations given in Honjō 1984 and Pāsādika 1989; but here too an exhaustive listing of all quotations found in this and other Tibetan works is beyond our present resources. For a listing of sūtra quotations in Vyākhyāyukti texts see Skilling 2000.

⁶ For tracing Chinese parallels, we have consulted the critical apparatus to Taishō vols I and II, the tables provided in the corresponding Index volume (introductory pp. 1-30), the indexes accompanying the Foguang edition of the four Chinese Āgamas, and the research findings of Yin Shun 1971, as well as carrying out our own independent research. We would like to thank Mark Allon, Lance Cousins, Fumio Enomoto, Jens-Uwe Hartmann, Noriyuki Kudo, Peter Skilling, and Ken Su for drawing our attention to additional parallels. We welcome any further suggestions or corrections from readers.

⁷ Thich Minh Chau 1964: 347 adopts this correspondence in his comparative study of the Pāli Majjhima Nikāya and the Chinese Madhyama Āgama.

⁸ The lack of any evident correspondence between T 96 and MN 118 is pointed out by Zürcher 1995: 166.

⁹ T I 919a21. The annotation itself contains an error. It reads: “~M. 115. Ānāpānasati sutta”.

¹⁰ Anesaki 1908: 66. The discourse is identified by its Nanjio reference number, N. 1335.

¹¹ Yin Shun 1971:711.

¹² This correspondence is recognised by Thich Nhat Hanh 1996: 14.

¹³ SĀ 803 parallels SN 54.1 at SN V 311; SĀ 810 parallels SN 54.13-14 at SN V 328.

¹⁴ We label partial parallels with *, which broadly corresponds to Akanuma’s 參, signifying “cf.”.

¹⁵ By using the rather neutral word “parallel” we intend to avoid implying that the discourses in question are necessarily derivatives of a common ancestor. In identifying a Pāli discourse and a Chinese discourse as parallels, we only intend to propose that they are sufficiently close for such derivation to be possible.

¹⁶ Akanuma 1929 differs in listing Chinese parallels for MN 48, MN 53, and MN 110. For MN 48, Akanuma 1929: 166 lists EĀ 24.7 at T II 626b as a parallel. This must be a typing error, since EĀ 24.7 begins at T II 626a and in any case bears no resemblance to MN 48. The next discourse is EĀ 24.8 at T II 626b, which resembles MN 48 in having the Kosambī incident as its occasion. However, its content makes EĀ 24.8 rather a parallel to MN 128, which is also the better placing for the other texts that Akanuma lists as parallels

for MN 48. For MN 53, Akanuma 1929: 166 lists SĀ 1176 at T II 316a as a partial parallel. However, MN 53 and SĀ 1176 differ not only in the topic of instruction but also in the speaker: Ānanda in MN 53, Mahāmoggallāna in SĀ 1176. SĀ 1176 more closely resembles SN 35.202 at SN IV 182-188, as both of these discourses have Mahāmoggallāna contrast a monk under the sway of perceptual experience to a monk able to stay aloof from it. For MN 110, Akanuma 1929: 169 lists SĀ 58 as a parallel. While SĀ 58 is closely similar to MN 109, it bears no resemblance to MN 110. Thus, closer inspection shows that the parallels listed by Akanuma for MN 48, MN 53, and MN 110 should be discarded.

¹⁷ See Sander, Waldschmidt, Wille in the Bibliography.

¹⁸ MĀ 106 and T 56, listed by Akanuma 1929: 163 as parallels for MN 1, differ from it in several respects. Whereas MN 1 discusses worldling, disciple in higher training, arahant, and tathāgata, MĀ 106 and T 56 discuss two types of recluses and Brahmins and the Buddha. They name a different location for the discourse and differ from MN 1 in not discussing Nibbāna, and in not concluding with the monks failing to delight in the exposition. In contrast, EĀ 44.6 agrees with MN 1 on the above points. We therefore consider MĀ 106 and T 56 as only partial parallels to MN 1.

¹⁹ Akanuma 1929: 163 lists EĀ 49.5 at T II 797b as a partial parallel. EĀ 49.5 reports the Buddha giving a detailed explanation of the twelve links of paṭicca-samuppāda and correcting Ānanda's lack of appreciation of its profundity. It finds its closest parallel in SN 12.2 at SN II 2 as regards the exposition of paṭicca-samuppāda; and it has Ānanda's underestimation of the profundity of paṭicca-samuppāda in common with DN 15 at DN II 55 and SN 12.60 at SN II 92.

²⁰ Hartmann 1992: 40 notes that in the Hoernle collection a so far unpublished fragment paralleling MN 10 at MN I 58 can be found. Another Sanskrit fragment parallel is scheduled for publication in vol. IV of *Buddhist Manuscripts in the Schøyen Collection* (personal communication by Paul Harrison).

²¹ We follow Akanuma 1929: 163 in including numerous partial parallels, though most of them correspond only to sections of MN 12, being properly parallels to other Pāli discourses.

²² Hartmann 1992: 41 notes that in the Hoernle collection a so far unpublished fragment can be found that probably parallels MN 13 at MN I 86.

²³ EĀ 41.1 is only a partial parallel, as its first part instead parallels SN 55.21 at SN V 369, another meeting between the Buddha and Mahānāma.

²⁴ EĀ 50.8 is only a partial parallel to MN 21. Its first part agrees with MN 21 in having the monk Moliyaphagguna (~ 茂羅破群) associating excessively with nuns. The remainder of EĀ 50.8 agrees rather with MN 22, as in EĀ 50.8 the claim that sensuality is no obstacle to progress is made by Moliyaphagguna, while in MN 22 it is made by another monk, Ariṭṭha. EĀ 50.8 thereafter agrees with MN 22 in having the Buddha correct this mistaken view and deliver the snake simile. We therefore list EĀ 50.8 as a partial parallel to both MN 21 and MN 22.

²⁵ See previous note.

²⁶ Akanuma 1929: 164 instead lists T 765 at T XVII 67a, which seems to be a typing error.

²⁷ In addition to the Chinese counterparts to the Lalitavistara and the Saṅghabhedavastu, T 186 at T III 527a, T 187 at T III 603a, and T 191 at T III 952c, several other Buddha biographies parallel some of the events described in MN 26; e.g. T 188 at T III 620b, T 189 at T III 642c, T 190 at T III 806a, T 196 at T IV 147c.

²⁸ Akanuma 1929: 165 lists no parallel. The main content of MN 30 is similar to that of MN 29; consequently EĀ 43.4, the parallel to MN 29, is also a partial parallel to MN 30.

²⁹ On a so far unpublished Gāndhārī fragment parallel, Senior manuscript 12, see Salomon

2003: 79.

³⁰ Hartmann 1992: 39 notes that in the Hoernle collection a so far unpublished fragment parallel to MN 32 can be found.

³¹ Hartmann 2004: 126 notes a so far unpublished fragment parallel to MN 36.

³² The events described in MN 36 are treated in several Chinese Buddha biographies; e.g., the first jhāna experience of the bodhisatta can be found in the Chinese counterparts to the Lalitavistara and the Saṅghabhedavastu, T 186 at T III 499b, T 187 at T III 560b, and T 191 at T III 944b, and also in such accounts as are found in T 184 at T III 467b, T 185 at T III 475b, T 188 at T III 619b, T 189 at T III 629a, T 190 at T III 706a, T 192 at T IV 8c, and T 193 at T IV 66b; cf. also the Divyāvadāna in Cowell 1886: 391.

³³ Akanuma 1929: 165 lists SĀ 251 at T II 60b as another parallel. However, SĀ 251 should rather be reckoned as a parallel to SN 22.127-132 at SN III 172, since it agrees with them in having Mahākoṭṭhita ask Sāriputta only about the implications of ignorance and its opposite, not about the whole range of topics treated in MN 43 and MĀ 211.

³⁴ See also *mion*: *ju 165a / tu 190b*.

³⁵ Reconstructed, together with cat. no. 1070, in Waldschmidt 1976.

³⁶ Hartmann 2004: 127 notes a so far unpublished fragment parallel to MN 55.

³⁷ Reconstructed, together with cat. no. 872, in Waldschmidt 1979.

³⁸ For a probable Tibetan parallel see Skilling 1979, *mion*: *ju 168a / tu 193b*.

³⁹ Hartmann 1992: 28 notes that in the Hoernle collection a so far unpublished fragment parallel to MN 58 at MN I 392-394 can be found.

⁴⁰ EĀ 49.7 is a partial parallel to M 65, as Akanuma 1929: 167 indicates. After reporting the Buddha's instruction to Bhaddāli (~ 跋提婆羅) about taking only a single meal, EĀ 49.7 describes how Udāyi (~ 優陀夷) once went begging at night and so startled a pregnant woman that she miscarried, a tale related (with some differences) also in MN 66 and MĀ 192. In EĀ 49.7 the Buddha comes to hear of this and addresses the monks on the benefit of taking a single meal, after which EĀ 49.7 returns to the events relating to Bhaddāli. We therefore reckon EĀ 49.7 as a partial parallel to both MN 65 and MN 66.

⁴¹ A Chinese version of this Avadānaśataka tale can be found in T 200 at T IV 255a, and a Tibetan version in Devacandra 1996: 708.

⁴² The Chinese counterpart in T 1444 at T XXIII 1028c is abbreviated.

⁴³ Akanuma 1929: 167 lists SĀ 973 at T II 251b and SĀ² 207 at T II 451a as partial parallels to MN 76. These two discourses, in which Ānanda discusses the need to overcome lust, anger, and delusion and points to the noble eightfold path as the means to achieve this, are rather parallels to AN 3.71 at AN I 215. Hartmann 1992: 47 notes that in the Hoernle collection a so far unpublished fragment parallel to MN 76 at MN I 513,13-514,26 can be found.

⁴⁴ A Chinese version of this Avadānaśataka tale can be found in T 200 at T IV 249b, and a Tibetan version in Devacandra 1996: 631.

⁴⁵ Cat. no. 412 frgm 12-16 preserve considerable parts of the discourse (hence we reckon these fragments as a "full parallel"). For reconstructions of the Sanskrit discourse see Matsumura 1985 and Waldschmidt 1980.

⁴⁶ The Chinese counterpart in T 1448 at T XXIV 58b is abbreviated.

⁴⁷ The events related in MN 86 recur in T 120 at T II 512b (as recognised by Akanuma 1929: 168) and in Derge 213 at *mdo sde tsha* (57): 126a. Both of these are Mahāyāna discourses of the *tathāgatagarbha* type and therefore fall outside the scope of our presentation.

⁴⁸ Also in Enomoto 1994: 22.

⁴⁹ A so far unpublished Gāndhārī fragment, Senior manuscript 1+3, parallels part of MN 89 (private communication Mark Allon).

⁵⁰ In Cat. no. 1476 R 3-5 at SHT V 228 a Brahmin expresses his willingness to travel a considerable distance to meet the Buddha, were the latter still alive, which is similar to MN 84 at MN II 90,16. However, the Sanskrit discourse takes place near Kosambī and has views as its subject, while MN 84 takes place in Madhurā and treats the Brahmin's claim to caste superiority, so that the Sanskrit fragment is perhaps not really a parallel to MN 84.

⁵¹ Akanuma 1929: 168 lists T 79 at T I 888b as a parallel to MN 99. Closer inspection reveals that T 79 is rather a parallel to MN 135.

⁵² Hartmann 2004: 126 notes a so far unpublished fragment parallel to MN 100.

⁵³ Hartmann 2004: 126 notes a so far unpublished fragment parallel to MN 102.

⁵⁴ Akanuma 1929: 169 draws attention to a passage in the Mahāvastu (Senart 1882: 357). This passage describes the self-cremation of paccekabuddhas on being told that the bodhisatta was about to take birth and thus is not a parallel to MN 116.

⁵⁵ See above, "Checking and Identification of Parallels".

⁵⁶ Akanuma 1929: 169 lists "A IV. 123, 124" as parallel(s). Neither AN 4.123-124 at AN II 126 nor AN 7.66 at AN IV 123-124 bears any resemblance to MN 120. He also lists MĀ 168 as a full parallel, yet closer examination shows that this discourse differs in so many respects from MN 120 that it is probably best reckoned as a partial parallel. A so far unpublished Gāndhārī fragment, Senior manuscript 10, parallels part of MN 120 (private communication Mark Allon).

⁵⁷ Several of the "wonderful and marvellous" qualities of the Buddha treated in MN 123 recur in various Buddha biographies. Thus, e.g., his taking of a series of steps and making a proclamation right after being born can be found in the Saṅghabhedavastu in Gnoli 1977: 45, the Buddhacarita in Johnston 1995: 2, the Lalitavistara in Lefmann 1902: 85, the Mahāvastu in Senart 1890: 24, and in several Chinese accounts such as T 184 at T III 463c, T 185 at T III 473c, T 188 at T III 618a, T 189 at T III 625a.

⁵⁸ This fragment belongs to a discourse concerned with the verses on an auspicious night and has Ānanda as protagonist. Unlike MN 132, however, its introductory narration tells how Ānanda is overpowered through a magic spell by a *caṇḍala* woman whose daughter has fallen in love with him, and is rescued by the Buddha's timely intervention (cf. also the Divyāvadāna in Cowell 1886: 613; and T 945 at T XIX 106c).

⁵⁹ Other versions of this discourse can be found in D 617 *rgyud ba* 56a; D 974 *gyuṅs waṃ* 90a; and Q 599 *rgyud ya* 96b.

⁶⁰ The Karmavibhaṅga sections preserved in the Kutchean fragment in Lévi 1933 (cf. also Sieg 1938), and in the Sogdian fragment in Rosenberg 1920, do not parallel MN 135.

⁶¹ Noriyuki Kudo in his presentation at the IABS conference, London 2005, mentioned fragments SC 2382/49a, 252, 255, 258a, uf1/1b, uf19/1b, 176 of the Schøyen collection as further parallels.

⁶² Kudo 2004: XXI notes a third Tibetan parallel not found in the Derge edition, on which cf. Simon 1970.

⁶³ Akanuma 1929: 171 lists MĀ 28 at T I 458b as another parallel. But MĀ 28 agrees with SN 55.26 at SN V 380 as regards Sāriputta's instructions to Anāthapiṇḍika, and in having Anāthapiṇḍika recover rather than dying, as recorded in MN 143 and EĀ 51.8. Hence, MĀ 28 (as also Skt fragment cat. no. 1397 in SHT VI 116) is better reckoned a parallel to SN 55.26.

⁶⁴ Akanuma 1929: 171 lists SĀ 215 at T II 54b as a further parallel. However, SĀ 215 corresponds to only the first section of MN 145. We follow Yin Shun 1983 vol. I pp. 263-264 in identifying SĀ 215 as rather a parallel to SN 35.70, which it matches closely though disagreeing over the bhikkhu's name: Puṅṅa in SĀ 215, Upavāṇa in SN 35.70.

⁶⁵ Akanuma 1929: 171 lists MĀ 86 at T I 562a as another parallel. In MĀ 86 Ānanda asks

the Buddha how to instruct a group of young monks. The Buddha responds by discussing the five aggregates, the six senses, and a broad range of other topics. Thus, despite some overlap as regards the exposition of the six senses, MĀ 86 and MN 148 do not seem to be parallels.

⁶⁶ SĀ 323-327 and SĀ 330 form part of a series of short discourses, each of which treats just one aspect of the exposition given in MN 148. Thus, they are partial parallels, just like the Sanskrit fragments in Enomoto 1989.

⁶⁷ EĀ 45.6 parallels only the first part of MN 151, after which it continues differently.