

# The *Mahācattārīsaka-sutta* in the Light of its Parallels — Tracing the Beginnings of Abhidharmic Thought

ANĀLAYO

## I. Introduction

With the present article I study the *Mahācattārīsaka-sutta* of the *Majjhima-nikāya*, based on a comparison with its Chinese and Tibetan parallels. The *Mahācattārīsaka-sutta* is a discourse of particular significance in the Pāli canon, as it is the only canonical instance in the four *Nikāyas* that presents a supramundane version of the path-factors. This presentation is not found in the Chinese and Tibetan parallels.

My study begins with a discussion of the *Mahācattārīsaka-sutta* (II). Next I translate the *Madhyama-āgama* parallel to the *Mahācattārīsaka-sutta* (III), and survey some of the differences between the parallel versions (IV). Then I translate two *Samyukta-āgama* discourses which, despite not being parallels properly speaking to the *Mahācattārīsaka-sutta*, do have a similar supramundane version of the path-factors (V), followed by briefly discussing their significance (VI).

The extant versions of the main discourse under discussion are:

- 1) The *Mahācattārīsaka-sutta*, found in the *Majjhima-nikāya* preserved in Pāli and thus representing the Theravāda tradition.<sup>1</sup>
- 2) Sanskrit fragments that have preserved sections of a version of this discourse.<sup>2</sup>
- 3) The “Discourse on the Noble Path”, 聖道經, found in the *Madhyama-āgama* preserved in Chinese translation.<sup>3</sup> This version with considerable probability represents the Sarvāstivāda tradition.<sup>4</sup>
- 4) The Discourse on “The Great Forty”, *chen po bzhi bcu*,<sup>5</sup> found as a *sūtra*-quotation in Śamathadeva’s commentary on the *Abhidharmakośa*, preserved in Tibetan translation.<sup>6</sup> This version stems from the (Mūla-)Sarvāstivāda tradition.<sup>7</sup>

## II. The *Mahācattārīsaka-sutta*

The *Mahācattārīsaka-sutta* begins with the announcement by the Buddha that he will teach noble right concentration with its supports and requisites. This then leads to an exposition of the path-factors right view, right intention, right speech, right action and right livelihood. In the case of each of these, the *Mahācattārīsaka-sutta* distinguishes between three instances: wrong path-factor, mundane right path-factor and supramundane right path-factor.<sup>8</sup>

The *Mahācattārīsaka-sutta* is the only discourse in the Pāli canon that presents such a supramundane version of the path-factors. The perceived importance of this unique description of the path-factors can be seen in a discussion on the nature of the supramundane noble path, presented in the commentary on the *Vibhaṅga*, according to which a monk should ask another monk if he is a “reciter of the ‘great forty’”.<sup>9</sup> This question reflects the significance that was attached to the present discourse, whose recall the commentaries considered an indispensable requirement for being able to engage in a discussion on the supramundane noble path.<sup>10</sup>

Closer scrutiny of the discourse itself shows that some of the Pāli terms used in the *Mahācattārīsaka-sutta*’s definition of supramundane right intention, such as “fixing” (*appanā*) of the mind and “mental inclination” (*cetaso abhiniropanā*), are not found in other discourses and belong to the type of language used only in the Abhidharma and historically later Pāli texts.<sup>11</sup>

In fact, the terms employed to define the supramundane path-factors of right intention, right speech, right action and right livelihood are precisely the same as those used in the *Vibhaṅga* of the Pāli *Abhidhammapiṭaka*. Notably, the *Vibhaṅga* uses these terms in its exposition of the path-factors according to the specific method of the Abhidharma, different from the terms the same work uses when it analyses these path-factors according to the method of the discourses.<sup>12</sup> That is, from the viewpoint of the *Vibhaṅga* this type of terminology is distinctly Abhidharmic, differing from the mode of exposition found in the discourses.

Moreover, the treatment of the path-factors from a supramundane viewpoint in the *Mahācattārīsaka-sutta* qualifies the mundane wholesome path-factors as “with influx” and as “ripening in attachment”.<sup>13</sup> Yet, the

definitions given in the *Mahācattārīsaka-sutta* for the path-factors of mundane right intention, right speech, right action and right livelihood recur in other discourses as part of the standard definition of the noble eightfold path that leads to the eradication of *dukkha*.<sup>14</sup> Thus, what according to other discourses leads to the eradication of *dukkha*, in the *Mahācattārīsaka-sutta* is presented as something that ripens in attachment and is associated with the influxes.

The different attitude towards the mundane path-factors can also be seen in the circumstance that the *Mahācattārīsaka-sutta* explicitly considers each of the supramundane path-factors as a “factor of the path” (*maggāṅga*), a qualification it does not use in relation to their mundane counterparts. Yet, the mundane path-factors would certainly also merit being reckoned as “factors of the path”. The restricted use of this qualification for the supramundane path-factors becomes understandable once it is recognized that this passage employs distinct Abhidharmic terminology. That is, the use of the qualification “factor of the path” (*maggāṅga*) is based on the idea of the “path” as understood in the Abhidharma and the commentaries, where, instead of referring to a prolonged period of practice, “path” stands only for the moment when the four stages of awakening are attained. Thus, the reference to a “factor of the path” in this part of the *Mahācattārīsaka-sutta* has in view only the mind-moment during which the supramundane path is experienced. From this viewpoint, the mundane path-factors are indeed not fit to be reckoned “factors of the path”.

Similarly, the qualification “without influxes” refers, in accordance with the use of the same term in the *Dhammasaṅgaṇī*, only to the four paths and fruits.<sup>15</sup> That is, the exposition of the supramundane path-factors in the *Mahācattārīsaka-sutta* does not seem to refer to the path-factors of an arahant, which is what the term “without influxes” usually refers to in the discourses, but rather describes the path-factors present at the moment of attaining any of the four levels of awakening.

The same focus on the mind-moment of awakening can be seen in the circumstance that instead of expounding supramundane right view and right intention in terms of their content, the *Mahācattārīsaka-sutta* presents them in terms of the state of mind of one who experiences any of the stages of awakening.<sup>16</sup> In the case of the three path-factors of right speech, right action and right livelihood, the *Mahācattārīsaka-sutta* refers

simply to the mental act of restraint. In this context, the *Mahācattārīsaka-sutta* uses a string of terms that also does not recur in this way in other discourses, while the same string of terms is found in the same context in Abhidharma works of the Pāli canon.<sup>17</sup> Clearly, this presentation is pervaded by a distinct Abhidharmic flavour.

At this point, the question could be posed to what extent the *Mahācattārīsaka-suttā*s overall exposition requires a presentation of the supramundane path-factors. According to the preamble found similarly in the three versions of the discourse, the main intent of the present exposition is to show the supportive function of the other seven path-factors for right concentration. That is, the point at stake does not seem to be an exposition of the path-factors individually, but rather their interrelation as a basis for developing right concentration, and in particular the function of right view, right effort and right mindfulness as means of correction and support for the other path-factors.<sup>18</sup> This intent of the exposition would not require a supramundane description of the path-factors.

This becomes evident with the parallel versions, where such a supramundane description is not found. Nevertheless, the main topic of the discourse — the development of right concentration based on the other path factors and in particular on the cooperation of right view, right effort and right mindfulness — is presented with similar, if not increased clarity in these versions, as can be seen from the *Madhyama-āgama* discourse which I now translate.

### III. Translation of MĀ 189<sup>19</sup>

Discourse on the Noble Path<sup>20</sup>

1. Thus have I heard. At one time the Buddha was dwelling among the Kurus, in the Kuru town of Kammāsadhamma.<sup>21</sup> [735c] At that time the Blessed One told the monks: “There is one path for the purification of beings, for separating from worry, sadness and tears, for eradicating dejection, suffering, remorse and anxiety, for easily attaining the [right] method,<sup>22</sup> namely noble right concentration, with its arousing, its supports, and also with its equipment in having seven factors.<sup>23</sup>

2. In regard to this noble right concentration, [I will] explain its arousing, its supports and also its equipment.

3. What are the seven [factors]? [They are] right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness. If based on arousing these seven factors, on being supported [by them] and equipped [with them], the mind progresses well and attains one-pointedness — then this is reckoned noble right concentration with its arousing, with its supports and with its equipment. Why is that?

34. Right view gives rise to right intention, right intention gives rise to right speech, right speech gives rise to right action, right action gives rise to right livelihood, right livelihood gives rise to right effort, right effort gives rise to right mindfulness, and right mindfulness gives rise to right concentration.<sup>24</sup>

The noble disciple who has in this way rightly concentrated the mind will swiftly eradicate sensual desire, ill-will and delusion. The noble disciple who has in this way rightly liberated the mind, swiftly comes to know that birth has been extinguished, the holy life has been established, what had to be done has been done, there is no more becoming to be experienced, coming to know this as it truly is.<sup>25</sup>

4. Herein, right view is foremost ahead. If one sees that wrong view is wrong view — this is reckoned right view. If one sees that right view is right view — this is also reckoned right view.

5. What is wrong view? This view, namely: ‘There is no [efficacy] in giving, there is no [efficacy] in offerings, there is no [efficacy] in reciting hymns,<sup>26</sup> there are no wholesome and evil deeds, there is no result of wholesome and evil deeds, there is neither this world nor another world, there is no [obligation towards one’s] father or mother,<sup>27</sup> in the world there are no true men who have reached a wholesome attainment, who are well gone and have progressed well, who by their own knowledge and experience abide in having themselves realized this world and the other world’ — this is reckoned wrong view.

7. What is right view?<sup>28</sup> This view, namely: ‘there is [efficacy] in giving, there is [efficacy] in offerings, there is [efficacy] in reciting hymns, there are wholesome and evil deeds, there is a result of

wholesome and evil deeds, there are this world and another world, there is [obligation towards one's] father or mother, in the world there are true men who have reached a wholesome attainment, who are well gone and have progressed well, who by their own knowledge and experience abide in having themselves realized this world and the other world' — this is reckoned right view.

9. To see that wrong view is wrong view — this is reckoned right view; and to see that right view is right view — this is also reckoned right view. Having understood like this, one then seeks to train [oneself], wishing to abandon wrong view and to accomplish right view — this is reckoned right effort. With mindfulness a monk abandons wrong view and accomplishes right view — this is reckoned right mindfulness. These three factors go along with right view, from view to effort.<sup>29</sup> For this reason, right view is foremost ahead.

10. If one sees that wrong intention is wrong intention — this is reckoned right <view>.<sup>30</sup> If one sees that right intention is right intention — this is also reckoned right <view>.

11. What is wrong intention? Thoughts of sensuality, thoughts of illwill, thoughts of harming — this is reckoned wrong intention [736a].

13. What is right intention? Thoughts without sensuality, thoughts without ill-will, thoughts of non-harming — this is reckoned right intention.

15. To see that wrong intention is wrong intention — this is reckoned right <view>; and to see that right intention is right intention — this is also reckoned right <view>. Having understood like this, one then seeks to train [oneself], wishing to abandon wrong intention and to accomplish right intention — this is reckoned right effort.<sup>31</sup> With mindfulness a monk abandons wrong intention and accomplishes right intention — this is reckoned right mindfulness. These three factors go along with right intention, from view [to] effort. For this reason, right view is foremost ahead.

16. If one sees that wrong speech is wrong speech — this is reckoned right <view>.<sup>32</sup> If one sees that right speech is right speech — this is also reckoned right <view>.

17. What is wrong speech? False speech, slander, harsh speech, and gossip — this is reckoned wrong speech.

19. What is right speech? Abstention from false speech, from slander, from harsh speech, and from gossip — this is reckoned right speech.

21. To see that wrong speech is wrong speech — this is reckoned right ⟨view⟩; and to see that right speech is right speech — this is also reckoned right ⟨view⟩. Having understood like this, one then seeks to train [oneself], wishing to abandon wrong speech and to accomplish right speech — this is reckoned right effort.<sup>33</sup> With mindfulness a monk abandons wrong speech and accomplishes right speech — this is reckoned right mindfulness. These three factors go along with right speech, from view [to] effort. For this reason, right view is foremost ahead.

22. If one sees that wrong action is wrong action — this is reckoned right ⟨view⟩.<sup>34</sup> If one sees that right action is right action — this is also reckoned right ⟨view⟩.

23. What is wrong action? Killing living beings, taking what is not given, sexual misconduct — this is reckoned wrong action.

25. What is right action? Abstention from killing, from taking what is not given, from sexual misconduct — this is reckoned right action.

27. To see that wrong action is wrong action — this is reckoned right ⟨view⟩; and to see that right action is right action — this is also reckoned right ⟨view⟩. Having understood like this, one then seeks to train [oneself], wishing to abandon wrong action and to accomplish right action — this is reckoned right effort. With mindfulness a monk abandons wrong action and accomplishes right action — this is reckoned right mindfulness. These three factors go along with right action, from view [to] effort. For this reason, right view is foremost ahead.

28. If one sees that wrong livelihood is wrong livelihood — this is reckoned right ⟨view⟩.<sup>35</sup> If one sees that right livelihood is right livelihood — this is also reckoned right ⟨view⟩.

29. What is wrong livelihood? If there is seeking [requisites] with a dissatisfied mind, having recourse to various inappropriate type of spells,<sup>36</sup> making a living by wrong forms of livelihood; if one does not seek robes and blankets in accordance with the Dharma, but by means of what is against the Dharma, does not seek beverages and food, beds and couches, medicine [or] any [other] requisites of life in accordance with the Dharma, but by means of what is against the Dharma — this is reckoned wrong livelihood.

31. What is right livelihood? If there is no seeking [requisites] with a dissatisfied mind, not having recourse to various inappropriate type of spells, [736b] not making a living by wrong forms of livelihood; if one seeks robes and blankets with what is in accordance with the Dharma, by means of the Dharma, seeks beverages and food, beds and couches, medicine [or] any [other] requisites of life with what is in accordance with the Dharma, by means of the Dharma — this is reckoned right livelihood.<sup>37</sup>

33. To see that wrong livelihood is wrong livelihood — this is reckoned right (view); and to see that right livelihood is right livelihood — this is also reckoned right (view). Having understood like this, one then seeks to train [oneself], wishing to abandon wrong livelihood and to accomplish right livelihood — this is reckoned right effort. With mindfulness a monk abandons wrong livelihood and accomplishes right livelihood — this is reckoned right mindfulness. These three factors go along with right livelihood, from view [to] effort. For this reason, right view is foremost ahead.

What is right effort? A monk cultivates desire for the abandoning of already arisen unwholesome qualities, he seeks means, is energetic and diligent in arousing the mind towards cessation. He cultivates desire for the non-arising of not yet arisen unwholesome qualities, he seeks means, is energetic and diligent in arousing the mind towards cessation. He cultivates desire for the arising of not yet arisen wholesome qualities, he seeks means, is energetic and diligent in arousing the mind towards cessation. He cultivates desire for the stabilizing of already arisen wholesome qualities without loss or regress, for their increase and expansion, for their development and full implementation, he seeks means, is energetic and diligent in arousing the mind towards cessation. This is reckoned right effort.<sup>38</sup>



What is right mindfulness? A monk contemplates the internal body as a body ... (*up to*) ... feelings ... states of mind ... he contemplates dhammas as dhammas. This is reckoned right mindfulness.

What is right concentration? A monk, free from desire, free from evil and unwholesome states ... (*up to*) ... dwells having attained the fourth absorption. This is reckoned right concentration.

What is right liberation? A monk liberates the mind from sensuality ... ill-will ... liberates the mind from delusion. This is reckoned right liberation.

What is reckoned right knowledge? A monk knows that the mind has been liberated from sensuality, knows that the mind has been liberated from ill-will ... from delusion. This is reckoned right knowledge.

The one in training (*sekha*) is endowed with eight factors, the arahant, who has destroyed the influxes, is endowed with ten factors.

34.<sup>39</sup> What are the eight factors with which the one in training is endowed? The right view of one in training ... (*up to*) ... the right concentration of one in training. These are the eight factors with which the one in training is endowed.

What are the ten factors with which the arahant, who has destroyed the influxes, is endowed? The right view of one beyond training ... (*up to*) ... the right knowledge of one beyond training. These are reckoned the ten factors with which the arahant, who has destroyed the influxes, is endowed.

35. Why is this? One who has right view abandons wrong view, [whereby] the innumerable evil and unwholesome things that arise because of wrong view are also abandoned and the innumerable wholesome things that arise because of right view are developed and brought to perfection ... (*up to*) ... one who has right knowledge abandons wrong knowledge, [whereby] the innumerable evil and unwholesome things that arise because of wrong knowledge are also abandoned, and the innumerable wholesome things that arise because of right knowledge are developed and brought to perfection.<sup>40</sup> [736c]

36. [Together] these are twenty wholesome types and twenty unwholesome types. Hence this is reckoned the teaching on the great forty types,<sup>41</sup> which sets rolling the wheel of Brahma and which cannot be stopped or contradicted by any recluse or Brahmin, god, Māra or Brahma, or by anyone else in the world.

37. If there is a recluse or Brahmin [trying to stop or contradict] the teaching on the great forty types proclaimed by me, which sets rolling the wheel of Brahma and which cannot be stopped or contradicted by any recluse or Brahmin, god, Māra or Brahma, or by anyone else in the world, then this [recluse or Brahmin] will incur ten types of rebuke in accordance with the Dharma. What are the ten?

If he censures right view and commends wrong view, then he is supporting and commending those recluses and Brahmins who have wrong view. If there is a recluse or Brahmin [trying to stop or contradict] the teaching on the great forty types proclaimed by me, which sets rolling the wheel of Brahma and which cannot be stopped or contradicted by any recluse or Brahmin, god, Māra or Brahma, or by anyone else in the world, then this is the first type of rebuke he will incur in accordance with the Dharma.

If he censures ... (*up to*) ... right knowledge and commends wrong knowledge, then he is supporting and commending those recluses and Brahmins who have wrong knowledge. If there is a recluse or Brahmin [trying to stop or contradict] the teaching on the great forty types proclaimed by me, which sets rolling the wheel of Brahma and which cannot be stopped or contradicted by any recluse or Brahmin, god, Māra or Brahma, or by anyone else in the world, then this is the tenth type of rebuke he will incur in accordance with the Dharma.

If there is a recluse or Brahmin [trying to stop or contradict] the teaching on the great forty types proclaimed by me, which sets rolling the wheel of Brahma and which cannot be stopped or contradicted by any recluse or Brahmin, god, Māra or Brahma, or by anyone else in the world, then these are the ten types of rebuke in accordance with the Dharma [that he will incur].

38. If there are still other recluses and Brahmins, who adopt [the practice] of squatting and proclaim [the practice] of squatting, who

are nihilists and proclaim nihilism,<sup>42</sup> who deny causality, deny action, deny karma, who think that whatever is done and designated as good or evil will be cut off and destroyed then and there, even they are afraid of and worried about censuring the teaching on the great forty types proclaimed by me, which sets rolling the wheel of Brahma and which cannot be stopped or contradicted by any recluse or Brahmin, god, Māra or Brahma, or by anyone else in the world.”

The Buddha spoke like this, the monks heard what the Buddha said, were delighted and received it respectfully.

#### IV. Study of the Parallels to the *Mahācattārīsaka-sutta*

On surveying the variations found between the three versions of the present discourse, it is remarkable that on several occasions the *sūtra* quotation in Śamathadeva's commentary on the *Abhidharmakośa* preserved in Tibetan agrees with the Pāli version when the latter differs from the Chinese. In this way the (Mūla-)Sarvāstivāda version preserved in Tibetan shows a number of affinities with the Theravāda version in cases where what with high probability represents a Chinese rendering from the Sarvāstivāda tradition differs.

For example, the Pāli and Tibetan versions agree regarding the title “The Great Forty”, against the title of the Chinese discourse as the “The Noble Path”.<sup>43</sup> They also agree in positioning the sequential build-up of the path-factors after these factors have received a detailed exposition, whereas the Chinese version translated above adopts the opposite sequence.<sup>44</sup> The Pāli and Tibetan versions again concord that the existence of spontaneously arisen beings is an aspect of right or wrong view, whereas this is absent from the corresponding Chinese description.<sup>45</sup>

This goes to show that, whatever may be the final word on the relationship between the (Mūla-)Sarvāstivāda and the Sarvāstivāda traditions,<sup>46</sup> the Tibetan and Chinese versions of the present discourse do stem from two to some degree independent lines of transmission. For them to nevertheless agree in not having any exposition of the supramundane path-factors provides strong evidence against the *Mahācattārīsaka-sutta*.

As already mentioned at the outset of the present paper, the treatment of the supramundane path-factors does not seem to be necessary from the

viewpoint of the central topic of the discourse, the same treatment shows distinct Abhidharmic characteristics and vocabulary, and it is absent from both parallels. This makes it highly probable that the supramundane path-factors are a later addition to the Pāli discourse.

Such a conclusion does not entail a dismissal of the reliability of the Pāli version as a whole, as in other respects the *Mahācattārīsaka-sutta* appears to be closer to what probably was the original exposition than its Chinese and Tibetan counterparts. This can be seen in the part of the Chinese parallel translated above that sets in after the definition of right and wrong livelihood (after paragraph 33 in the translation above). Up to this point, in all versions right concentration has been defined as onepointedness of the mind endowed with the other seven path-factors, while right effort and right mindfulness have been explained to be the effort and the mindfulness required for establishing the right manifestations of the other path-factors. Hence it would be redundant to expound these path-factors once more. Yet, this is precisely what happens in the Chinese and Tibetan versions.

In the Chinese version, this takes place by way of the standard definitions of right effort, right mindfulness and right concentration, which describe the four right efforts, the four establishments of mindfulness and the four absorptions. The Chinese version then continues by also defining right liberation and right knowledge.

The last two are not taken up in the Tibetan version at all, which also differs in the way it defines right effort, right mindfulness and right concentration. Instead of the standard definitions found in the Chinese version, the Tibetan version describes these three path factors with the help of a series of near synonyms.<sup>47</sup> The passage in question reads:

“What is right effort? Endeavouring with aspiration, not procrastinating, surpassing exertion, abandoning, endeavouring, non discouragement, not becoming easily satisfied — this is reckoned right effort.

What is right mindfulness? Whatever mindfulness, recollection, various instances of mindfulness, non-forgetful mindfulness, absence of forgetfulness, non-delusion, being endowed with non-deluded qualities, sustained noting (*abhiḷapanatā*) of the mind<sup>48</sup> — this is reckoned right mindfulness.

What is right concentration? Whatever calm dwelling of the mind, complete still abiding, manifest still abiding, essential still abiding, non-distraction, right collectedness, tranquillity and concentration, one-pointedness of the mind — this is reckoned right concentration.”

This rather substantial difference makes it highly probable that in this case additions have taken place in the Chinese and Tibetan versions. In fact, whereas in regard to the earlier path-factors all versions invariably conclude each case by highlighting the cooperative activity of right view, right effort and right mindfulness, the same is absent from their exposition of the remaining three path-factors. Nor do they provide a contrast to wrong manifestations of these path-factors. This makes it safe to assume that the additional treatment of these path-factors was added during the process of oral transmission.<sup>49</sup>

In sum, it seems that the treatment of the path in the present discourse has been expanded in different ways by each of the three versions during the prolonged period of transmission, as follows:

- Addition of the standard expositions of the path-factors right effort, right mindfulness, right concentration, right liberation and right knowledge in the case of the Chinese version, the “Discourse on the Noble Path” (聖道經).
- Addition of expositions of the path-factors right effort, right mindfulness, right concentration by listing synonyms in the case of the Tibetan version, the Discourse on “The Great Forty”, (*chen po bzhi bcu*).
- Division of the right path-factors into two types and addition of a supramundane path-factor to the descriptions of right view, right intention, right speech, right action and right livelihood in the case of the Pāli version, the “Discourse on the Great Forty” (*Mahācattārīsaka-sutta*).

While the Chinese version’s apparent addition of expositions of path-factors like right effort, right mindfulness or right concentration can be seen to draw on standard descriptions of the path-factors found elsewhere in the discourses, with the Tibetan version’s exposition of the same path-factors already a slightly more Abhidharmic nuance comes to the fore,

as each of these path-factors is glossed with the help of a long series of near synonyms. Although listings of near synonyms is a feature of oral transmission widely attested to in the early discourses,<sup>50</sup> when taken to such lengths it becomes more characteristic of Abhidharma literature.<sup>51</sup> The Tibetan treatment is thus an instance of the above-mentioned tendency to describe path-factors not in terms of what they perform, but in terms of what is performing them, that is, the state of mind of one who develops them.<sup>52</sup>

With the Pāli version, then, this tendency towards Abhidharma influence manifests in a more evident manner by integrating an exposition whose philosophical and philological aspects clearly reflect Abhidharmic thought.

Notably, the Theravāda tradition does not stand alone in having such a distinction between mundane and supramundane path-factors in its discourse collections. A somewhat similar exposition can be found twice in the *Samyukta-āgama*, a collection probably representing the (Mūla-)Sarvāstivāda tradition.<sup>53</sup> In what follows, I first translate the two discourses from the *Samyukta-āgama*, followed by briefly examining their significance in relation to the present topic.

## Va. Translation of SĀ 785

Thus have I heard.<sup>54</sup>

At one time the Buddha was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. At that time the Blessed One told the monks ... (*as said above, with these differences*):<sup>55</sup>

“What is right view? Right view is of two types: There is right view that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination; and there is right view that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right view that is [mundane], with influxes, with grasping, [that turns] towards [rebirth in] a good destination? If one has the view that there is [efficacy] in giving, there is [efficacy] in what is spoken ... (*up to*)<sup>56</sup> ... the knowledge that there are arahants in this

world who will not experience a further existence — this is called right view in this world that is mundane, with influxes, with grasping, [that turns] towards [rebirth in] a good destination.

What is right view that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*? This is reckoned to be [when] a noble disciple gives attention to *dukkha* as *dukkha*, gives attention to its arising ... to its cessation ... and to the path as path, [with a mind that] in the absence of influxes gives attention that is conjoined to the Dharma [by way of] investigation, discrimination, inquiry, realization, wisdom, awakening and contemplative examination — [203b] this is called right view that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right intention? Right intention is of two types: There is right intention that is mundane, with influxes, with grasping, [that turns] towards [rebirth in] a good destination; and there is right intention that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right intention that is mundane, with influxes, with grasping, [that turns] towards [rebirth in] a good destination? This is reckoned to be right intention [by way of] thoughts of renunciation, thoughts of non-ill-will, thoughts of non-harming — this is called right intention that is mundane, with influxes, with grasping, [that turns] towards [rebirth in] a good destination.

What is right intention that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*? This is reckoned to be [when] a noble disciple gives attention to *dukkha* as *dukkha*, gives attention to its arising ... to its cessation ... and to the path as path, [with a mind that] in the absence of influxes gives attention that is conjoined to mental states [by way of] discrimination, self-determination, understanding, repeated inclination and resolution — this is called right intention

that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right speech? Right speech is of two types: There is right speech that is mundane, with influxes, with grasping, [that turns] towards [rebirth in] a good destination; and there is right speech that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right speech that is mundane, with influxes, with grasping, [that turns] towards [rebirth in] a good destination? This is reckoned to be right speech [by way of] abstaining from false speech, from slander, from evil speech and from gossip — this is called right speech that is mundane, with influxes, with grasping, [that turns] towards [rebirth in] a good destination.

What is right speech that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*? This is reckoned to be [when] a noble disciple gives attention to *dukkha* as *dukkha*, gives attention to its arising ... to its cessation ... and to the path as path, [having] gotten rid of desire [related to] wrong livelihood,<sup>57</sup> [with a mind that] in the absence of influxes abstains from the four evil verbal activities and from any other evil verbal activities, removes them and detaches from them, he strongly guards himself against them and keeps himself back so as to not transgress, does not go beyond the proper time and beware of not overstepping bounds — this is called right speech that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right action? Right action is of two types: There is right action that is mundane, with influxes, with grasping, [that turns] towards [rebirth in] a good destination; and there is right action that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right action that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination? This is reckoned to



be abstention from killing, from stealing and from sexual misconduct — this is called right action that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination.

What is right action that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*? This is reckoned to be [when] a noble disciple gives attention to *dukkha* as *dukkha*, gives attention to its arising ... to its cessation ... and to the path as path, [having] gotten rid of desire [related to] wrong livelihood, with a mind that in the absence of influxes does not delight in or attach to the three evil bodily activities or to any other of the number of evil bodily activities, [203c] he strongly guards himself against them and keeps himself back so as to not transgress, does not go beyond the proper time and bewares of not overstepping bounds — this is called right action that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right livelihood? Right livelihood is of two types: There is right livelihood that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination; and there is right livelihood that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right livelihood that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination? This is reckoned to be seeking in accordance with the Dharma for robes and food, for bedding and for medication in conformity with one's disease, not [seeking for these] against the Dharma — this is called right livelihood that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination.

What is right livelihood that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*? This is reckoned to be [when] a noble disciple gives attention to *dukkha* as *dukkha*, gives attention to its arising ... to its cessation ... and to the path as path, [with a mind that] in the absence of influxes does not delight in or attach to any wrong livelihood, he strongly guards himself against it and keeps himself

back so as to not transgress, does not go beyond the proper time and beware of not overstepping bounds — this is called right livelihood that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right effort? Right effort is of two types: There is right effort that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination; and there is right effort that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right effort that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination? This is reckoned to be energetic desire, putting forth surpassing exertion, being firmly established in it, being able to arouse it, with mental states that take hold of energy constantly, without remission — this is called right effort that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination.

What is right effort that is noble, supramundane, without influxes, without grasping, that [rightly] eradicates *dukkha* and turns towards the transcendence of *dukkha*? This is reckoned to be [when] a noble disciple gives attention to *dukkha* as *dukkha*, gives attention to its arising ... to its cessation ... and to the path as path, [with a mind that] in the absence of influxes has recollective mindfulness conjoined to mental states [by way of] energetic desire and effort, putting forth surpassing diligence, being established in it firmly, able to arouse energy, with mental states that take hold of [energy] constantly, without remission — this is called right effort that is noble, supramundane, without influxes, without grasping, that [rightly] eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right mindfulness? Right mindfulness is of two types: There is right mindfulness that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination; and there is right mindfulness that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right mindfulness that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination? This is mindfulness that is in conformity with being mindful, with repeated mindfulness, with recollective mindfulness that is without forgetfulness,<sup>58</sup> that is not vain — this is called right mindfulness that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination. [204a]

What is right mindfulness that is noble, supramundane, without influxes, without grasping, [that rightly eradicates *dukkha*] and turns towards the transcendence of *dukkha*? This is reckoned to be [when] a noble disciple gives attention to *dukkha* as *dukkha*, gives attention to its arising ... to its cessation ... and to the path as path, [with a mind that] in the absence of influxes gives attention that is conjoined to that [type of] mindfulness that is in conformity with being mindful, with repeated mindfulness, with recollective mindfulness that is without forgetfulness, that is not vain — this is called right mindfulness that is noble, supramundane, without influxes, without grasping, [that rightly eradicates *dukkha*] and turns towards the transcendence of *dukkha*.

What is right concentration? Right concentration is of two types: There is right concentration that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination; and there is right concentration that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right concentration that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination? This is [when] the mind is settled without disturbance, imperturbable, having taken hold of quietude and tranquillity, being concentrated and with a unified mind — this is called right concentration that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination.

What is right concentration that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*? This is reckoned to be [when] a noble disciple gives attention to *dukkha* as *dukkha*, gives attention to its arising ... to its cessation ... and to the path as path, [with a mind

that] in the absence of influxes gives attention that is conjoined to mental states that are settled without disturbance, without loss, having taken hold of tranquillity, being concentrated and with a unified mind — this is called right concentration that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.”

When the Buddha had spoken this discourse, the monks who had heard what the Buddha had said were delighted and received it respectfully.

### Vb. Translation of SĀ 789

Thus have I heard.<sup>59</sup>

At one time, the Buddha was dwelling at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s park. At that time, the Brahmin Jānuṣsoṇi approached the Buddha. Having paid respect with his head at the Buddha’s feet, exchanged friendly greetings with the Blessed One and sat back to one side, he asked the Buddha: “Gotama, regarding the so-called right view, what is such right view?”

The Buddha told the Brahmin: “Right view is of two types: There is right view that is mundane, with influxes, with grasping, that turns towards [rebirth in] a good destination; and there is right view that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.

What is right view that is mundane, with influxes, with grasping, [that turns] towards [rebirth in] a good destination? If one has the view that there is [efficacy] in giving, there is [efficacy] in what is spoken, there is [efficacy] in offerings ... (*up to*)<sup>60</sup> ... [there are arahants who have well attained] ... knowing by themselves that there will be no experiencing of further existence — Brahmin, this is called right view that is mundane, with influxes, with grasping, [that turns] towards [rebirth in] a good destination.

Brahmin, what is right view that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*? This is reckoned to be [when] a noble disciple gives attention to *dukkha* as *dukkha*, gives attention to

its arising ... to its cessation ... and to the path as path, [with a mind that] in the absence of influxes gives attention that is conjoined to the Dharma [by way of] investigation, discrimination, inquiry, realization, skilful and intelligent wisdom and contemplative examination — this is called right view that is noble, supramundane, without influxes, without grasping, that rightly eradicates *dukkha* and turns towards the transcendence of *dukkha*.”

When the Buddha had spoken this discourse, the Brahmin Jānussoṇi, who had heard what the Buddha had said, was delighted, rose from his seat and left. [205a]

(As for right view, so too for right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration — for each a discourse should be spoken as above).<sup>61</sup>

## VI. The Supramundane Path in the *Samyukta-āgama*

The presentation in the *Samyukta-āgama* discourses translated above distinguishes the eight path-factors into worldly and supramundane manifestations. The description of the first five supramundane path-factors in the *Samyukta-āgama* is similar to the corresponding sections in the *Mahācattārīsaka-sutta*. Unlike the *Mahācattārīsaka-sutta*, the *Samyukta-āgama* discourses only take up right path-factors in their worldly and supramundane manifestations, without covering wrong manifestations of the path-factors. The *Samyukta-āgama* discourses also do not take up the role of right view, right effort, and right mindfulness in relation to each path-factor. These differences are of such magnitude as to make it safe to conclude that these *Samyukta-āgama* discourses are not parallels to the *Mahācattārīsaka-sutta*.

The Buddha’s interlocutor in the second of the two above translated *Samyukta-āgama* discourses, the Brahmin Jānussoṇi, also features as the audience to a discourse on the twenty-two faculties (*indriya*) preserved in Śamathadeva’s commentary on the *Abhidharmakośa*.<sup>62</sup> No version of this discourse is known from the canonical collections, though quotations from it occur in later works. Regarding the contents of its presentation, in the Pāli canon a listing of twenty-two faculties is not found in the discourses, but only in Abhidharma works.<sup>63</sup> In his detailed study of this discourse, Skilling (2010) observes that this

“text might be a product of the interaction of Sūtra and Abhidharma — the tendencies of the latter set in the format of the former ... Can we envisage a stage when the Abhidharma as a self-conscious enterprise had not yet arisen or gained canonical status? At this stage — the beginnings of Abhidharmic systematization — the natural format for reformulated material was that of the *sūtra*, and the natural place was the *Sūtrapiṭaka* — where else to place it?”

In a similar vein, Thomas (1933/2004: 160) comments that

“in the sense of a method ... Abhidhamma is no doubt much older than the existing works of that name”, as several discourses “seem to imply that the method was already in existence when those suttas were revised”.

According to Hirakawa (1993/1998: 127),

“even before the contents of the *Sūtra-piṭaka* had been finalized, the Buddha’s disciples were analyzing his teachings with methods similar to those employed later in [the] *abhidharma*. These early analyses were often incorporated into [the] *sūtras*. After the *Sūtra-piṭaka* had been established and its contents determined, *abhidharma* investigations were considered to be a separate branch of literature ... [and] were later compiled into a collection called the *Abhidharma-piṭaka*.”

Similar considerations would apply to the present instance, in that the explanations given to Jānussoni on right view etc. from a two-fold viewpoint seem to testify to this very tendency of Abhidharmic thought expressed in the format of a set of short discourses, which then recur as an integrated discourse given to the monks in the same *Samyukta-āgama*.

It is noteworthy that these *Samyukta-āgama* discourses with high probability stem from the (Mūla-)Sarvāstivāda tradition, like the Tibetan parallel to the *Mahācattārīsaka-sutta*, which was translated several centuries after the *Samyukta-āgama* was rendered into Chinese.<sup>64</sup> This further strengthens the testimony of the Tibetan parallel to the *Mahācattārīsaka-sutta*, in that a conscious removal of a supramundane exposition of the path-factors from the Tibetan version can safely be excluded, given that a similar mode of presentation is found elsewhere in the two *Samyukta-āgama* discourses. In fact, a version of one of

these *Samyukta-āgama* discourses is also found in Śamathadeva's commentary on the *Abhidharmakośa*, and this version has the exposition of supramundane factors.<sup>65</sup>

The occurrence of an exposition of the supramundane path-factors in the *Samyukta-āgama* shows that the beginning stages of Abhidharmic thought left their traces not only in the discourses collections of the Theravāda tradition. These instances thus offer us an intriguing glimpse at the beginnings of Abhidharmic thought, prior to the formation of canonical Abhidharma texts in their own right.<sup>66</sup>

The concern in the *Samyukta-āgama* discourses and in the *Mahācattārīsaka-sutta* with expounding the path-factors from a supramundane viewpoint shows how Abhidharmic analysis has a root in meditation practice and experience, since the rationale behind these presentation would be to throw additional light on what constitutes the essence of the Buddha's teaching: the culmination of the path in the experience of awakening.

## ABBREVIATIONS

AN	<i>Aṅguttara-nikāya</i>
B <sup>e</sup>	Burmese edition
C <sup>e</sup>	Ceylonese edition
D	Derge edition
Dhs	<i>Dhammasaṅgaṇī</i>
DN	<i>Dīgha-nikāya</i>
EĀ	<i>Ekottarika-āgama</i> (T 125)
Kvu	<i>Kathāvatthu</i>
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
Ps	<i>Papañcasūdanī</i>
Q	Peking edition
S <sup>e</sup>	Siamese edition
SĀ	<i>Samyukta-āgama</i> (T 99)
SHT	Sanskrihandschriften aus den Turfanfunden
SN	<i>Saṃyutta-nikāya</i>
T	Taishō (CBETA)
Vibh	<i>Vibhaṅga</i>
Vibh-a	<i>Sammohavinodanī</i>
Vin	<i>Vinaya</i>



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## NOTES

- <sup>1</sup> MN 117 at MN III 71,8–78,18.
- <sup>2</sup> SHT V 1125 in Sander (1985: 120) and SHT VIII 1919A in (Bechert 2000:100). SHT V 1125 R1–2 has part of the summing up of the exposition into two sets of twenty found in MN 117 at MN III 77,21–24, while R3 has preserved part of the shift from the eightfold noble path of the disciple in training to the tenfold noble path of the arahant found in MN 117 at MN III 76,7, cf. also SHT VIII 1919A, though the exposition in the Sanskrit version seems to have been formulated in a manner that differs and also appears to have stood at a different point in the Sanskrit version, namely right after the summing up of the exposition into two sets of twenty.
- <sup>3</sup> MĀ 189 at T I 735b29–736c25. This discourse has already been translated into German by Meisig (1987). Though in a few instances my rendering of the Chinese original differs, there can be no doubt about my indebtedness to the work done by Meisig on MĀ 189.
- <sup>4</sup> See e.g. Lü (1963: 242); Waldschmidt (1980: 136); Enomoto (1984); Mayeda (1985: 98); and Minh Chau (1991: 27).
- <sup>5</sup> The title is mentioned in an *uddāna* at D *mngon pa ju* 235b4 or Q *tu* 269a5; discussed by Skilling (1997: 341f).
- <sup>6</sup> D *mngon pa nyu* 43b7–47b4 or Q *thu* 83a7–87b2.
- <sup>7</sup> On this work see Mejer (1991: 63f) and Skilling (2005: 699).
- <sup>8</sup> I already drew attention to several of the points made in the present section in Anālayo (2005: 98–100).
- <sup>9</sup> Vibh-a 320,26: *tvam tāva mahācattārīsakabhāṇako hosi na hosī ti pucchitabbo*.
- <sup>10</sup> While Adikaram (1946/1994: 31) and Goonesekera (1968: 689) simply list the *mahācattārīsakabhāṇaka* in their treatments of the *bhāṇaka* tradition, without attempting an explanation, Mori (1990: 125) takes the expression *mahācattārīsakabhāṇaka* to be an example of “Bhāṇakas who further specialized in some particular suttas”. Alternatively, perhaps the expression *mahācattārīsakabhāṇaka* is used in the present context simply in order to inquire if the other monk remembers the exposition given in this particular discourse, equivalent to asking him: *mahācattārīsakaṃ dhāresi?* Be that as it may, the use of the term *mahācattārīsakabhāṇaka* definitely highlights the importance of MN 117, which due to its unique exposition would have been and still is a central reference point for discussions on the supramundane path.
- <sup>11</sup> MN 117 at MN III 73,15 lists *takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā* to define *sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo*. The terms *appanā*, *vyappanā*, and *cetaso abhiniropanā* do not seem to recur at all in other discourses. The whole listing recurs verbatim in Dhs 10,17 and in Vibh 86,8: *takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā*.
- <sup>12</sup> This is the exposition of the fourth noble truth from the viewpoint of the Abhidharma, *abhidhammabhāṇaniya*, at Vibh 106,3, preceded by treating the same subject from the viewpoint of the discourses in the *suttantabhāṇaniya*. The same Abhidharmic treatment recurs also at Dhs 63,21.
- <sup>13</sup> E.g. for the path-factor of right intention in MN 117 at MN III 73,6: *sāsavo ... upadhivepakko*.

- <sup>14</sup> MN 117 at MN III 73,9, MN III 74,3+30 and MN III 75,20; paralleling the definitions given for these path-factors e.g. in MN 141 at MN III 251,16+19+23+26.
- <sup>15</sup> Dhs 196,4: *ariyāpannā maggā ca maggaphalāni ca ... ime dhammā anāsavā*.
- <sup>16</sup> Bodhi in Ñāṇamoḷi (1995/2005: 1328 note 1103) comments that “the definition is formulated by way of the cognitive function rather than the objective content of right view”.
- <sup>17</sup> MN 117 at MN III 74,9+35 and MN III 75,25: *ārati virati paṭivirati veramaṇī*, a string of terms that recurs in the definition of these path-factors from the viewpoint of the Abhidharma, the *abhidhammabhājanīya*, in Vibh 106,31+36 and Vibh 107,4; see also Dhs 63,35 and Dhs 64,2+7.
- <sup>18</sup> Meisig (1987: 233).
- <sup>19</sup> In order to facilitate comparison between MĀ 189 and MN 117, in my translation I adopt the paragraph numbering used in Ñāṇamoḷi (1995/2005: 934–940). For the same reason of ease of comparison, I employ Pāli terminology throughout – except for Anglicized terms like Dharma or Abhidharma – without thereby intending to take a position on the original language of the *Madhyama-āgama*, which appears to have been in a Prākṛit, see Bapat (1969: 5); Enomoto (1986: 20); and von Hinüber (1982: 250). I follow the same policy regarding Pāli terminology below when translating discourses from the *Samyukta-āgama*, whose original according to de Jong (1981: 108) would have been in Sanskrit.
- <sup>20</sup> The title of MĀ 189 thus reflects the theme of the noble path, broached at the outset of the different versions of the discourse in terms of the eighth path-factor of concentration developed in dependence on the other seven path-factors. The Pāli and Tibetan versions instead take their title from a later section of the discourse found in the three versions, which adds up the ten right path-factors, the ten types of wholesome states that arise from them, the ten wrong path-factors and the ten types of unwholesome states that arise from them, arriving at a total count presented under the heading of being a teaching on “the great forty”, *mahācattārīsaka*, 四十六, *chen po bzhi bcu*.
- <sup>21</sup> MN 117 at MN III 71,8 instead has Jeta’s Grove by Sāvattthī as its location.
- <sup>22</sup> MĀ 189 at T I 735c2: 如法. As already noted by Meisig (1987: 235 note 6), 如法 corresponds to the “method”, *ñāya*, mentioned in MN 10 at MN I 56,2; see also Hirakawa (1997: 348), who lists *nyāya* as one of the possible meanings rendered by 如法.
- <sup>23</sup> This introductory qualification of noble concentration as the one path (一道) for the purification of beings is not found in MN 117, though it has a counterpart in D *mngon pa nyu* 44a2 or Q *thu* 83b1, which speaks of a “single vehicle”, *theg pa ni gcig*. In general, the Pāli discourses seem to reserve the corresponding qualification *ekāyano* – on which see Kuan (2001: 164), Anālayo (2003: 27–29) and Nattier (2007) – for the practice of *satipaṭṭhāna*, see e.g. MN 10 at MN I 55,31. Nattier (2007: 194) comments that the present occurrence in MĀ 189 shows how “in contrast to the Pāli, but in common with Guṇabhadra’s *Samyuktāgama* ... the *Madhyamāgama* did not limit the use of the *ekāyana* refrain to contexts dealing with the four *smṛtyupasthānas*”.
- <sup>24</sup> This sequential build-up of the path-factors is found in the Pāli and Tibetan versions only after the detailed exposition of the path-factors, MN 117 at MN III 76,1 and D *mngon pa nyu* 46b2 or Q *thu* 86a6.

- <sup>25</sup> This paragraph has no counterpart in MN 117, though a similar presentation occurs in *D mngon pa nyu* 46b3 or *Q thu* 86a7.
- <sup>26</sup> MĀ 189 at T I 735c15: 呪說, which together with the preceding 齋 appear to correspond to the reference to what is “offered” and “sacrificed”, *yiṭṭha* and *huta*, in MN 117 at MN III 71,27. While the two Pāli terms are similar in meaning, the rendering in MĀ 189 seems to reflect two aspects of a sacrifice: the performance of offerings and the recitation of hymns (I already mentioned this probable correspondence in Anālayo (2009a: 7 note 30), a point I owe to a kind indication made in this respect to me by Mitsuyo Demoto when editing that paper for publication).
- <sup>27</sup> The Pāli and Tibetan versions at this point also mention the denial of the existence of spontaneously arisen beings, MN 117 at MN III 71,30: *n’ atthi sattā opapātikā* and *D mngon pa nyu* 44a6 or *Q thu* 83b7: *sems can brdzus* (D: *rdzus*) *te byung ba rnamś med do*. On such spontaneously arisen beings see also Windisch (1908: 184–194) and Manné (1995: 78–80).
- <sup>28</sup> At this point, MN 117 at MN III 72,4 introduces a distinction between two types of right view (§6 in *Ñāṇamoḷi* (1995/2005: 934)): that which is affected by influxes and that which is not affected by them; followed by expounding these two in detail (§§7–8 in *Ñāṇamoḷi* (1995/2005: 935)), see the discussion below. MN 117 adopts the same twofold distinction in its exposition of right intention, right speech, right action and right livelihood, a difference to which I already drew attention in Anālayo (2005: 98–100).
- <sup>29</sup> MĀ 189 at T I 735c26: 此三支隨正見, 從見方便. The implication appears to be that the three factors (view, mindfulness, effort) are required for a development that sets in with view (i.e. recognizing a wrong path-factor) and culminates in effort (i.e. abandoning the wrong path-factor). MN 117 at MN III 72,26 instead speaks of the three factors revolving and circling around right view, *tayo dhammā sammādiṭṭhiṃ anuparidhāvanti anuparivattanti*; while *D mngon pa nyu* 44b5 or *Q thu* 84a7 indicates that the three path-factors follow after view, *lam gyi yan lag gsum po ’di dag ni lta ba nyid kyi rjes su ’jug pa ste*.
- <sup>30</sup> MĀ 189 at T I 735c28 actually reckons recognizing wrong intention for what it is as an instance of “right intention”, 若見邪志是邪志者, 是謂正志. The parallel versions, however, present such recognition as an instance of right view, *sammādiṭṭhi / dag pa’i lta ba*, see MN 117 at MN III 73,1 and *D mngon pa nyu* 44b6 or *Q thu* 84b1 (though *Q thu* 84a8 has a mistake of a similar type, as it reckons right view to be when on rightly sees “wrong intention as wrong view”, *log pa’i rtog pa la log pa’i lta ba’o* (D correctly reads: *rtog pa’o*), see also note 31 below). That recognition of wrong intention is an instance of right ‘view’ also suggests itself from the context, hence I take this presentation in MĀ 189 to be a transmission error, see also Meisig (1987: 238 note 27), and emend to 是謂正見. The same pattern recurs in MĀ 189 also in relation to the introductory statement on right speech, right action and right livelihood. In each of these cases, I mark my emendations with angle brackets ⟨⟩.
- <sup>31</sup> The transmission error found in the Q edition of the Tibetan version, noted above in note 30, recurs at this juncture and is here also found in the D edition: in the context of describing the role of effort and mindfulness for abandoning wrong intention and arousing right intention both editions speak of ‘view’, when ‘intention’ would instead be required, *D mngon pa nyu* 45a2 or *Q thu* 84b4, thereby confusing *log par rtog pa* and *yang dag pa’i rtog pa* with *log par lta ba* and *yang dag pa’i lta ba*. As in the above-noted

case, this error differs from the one found in MĀ 189, as it replaces the path-factor with view, whereas MĀ 189 replaces view with the path-factor. Nevertheless, the similarity in type of this error shows how easily such confusion can arise in such a repetitive exposition during the prolonged period of transmission of the texts.

<sup>32</sup> MĀ 189 at T I 736a7 actually reads: 若見邪語是邪語者, 是謂正語, “if one sees that wrong speech is wrong speech – this is reckoned right speech”, see above note 30.

<sup>33</sup> The Tibetan version continues with the transmission error noted above in note 31, as its exposition of the role of effort and mindfulness for abandoning wrong speech speaks instead of wrong ‘view’, whereas when it comes to the arousing of right speech it correctly speaks of right ‘speech’, *D mngon pa nyu* 45a7 or *Q thu* 85a2, reading *de de ltar shes nas log pa'i lta ba spang ba'i phyir 'bad par byed cing, yang dag pa'i ngag nye bar bsgrub pa'i phyir yang dag pa'i rtsol ba byed de*. Thus here the transmission error disappears in the midst of the sentence in both editions, and the correct readings are found for the remaining path-factors (though an intrusion of *lta ba* out of context can again be found in a later section of the discourse, in an exposition of how each right path-factor abandons its wrong counterpart, see *D mngon pa nyu* 47a4 or *Q thu* 87a1, where right knowledge, instead of leading to the relinquishment of wrong knowledge, leads to the relinquishment of wrong ‘view’, *yang dag pa'i shes pas log pa'i lta ba spong bar 'gyur te*, and to the relinquishment of the unwholesome qualities that arise in dependence on wrong ‘view’). It is noteworthy that, once the above noted error had happened, the evident inconsistency found in mid-sentence was not subsequently rectified.

<sup>34</sup> MĀ 189 at T I 736a15 actually reads: 若見邪業是邪業者, 是謂正業, “if one sees that wrong action is wrong action – this is reckoned right action”, see above note 30.

<sup>35</sup> MĀ 189 at T I 736a24 actually reads: 若見邪命是邪命者, 是謂正命, “if one sees that wrong livelihood is wrong livelihood – this is reckoned right livelihood”, see above note 30.

<sup>36</sup> MĀ 189 at T I 736a26: 種畜生之呪. As already pointed out by Meisig (1987: 241 note 48), 畜生 corresponds to *tiracchāna* in the expression *tiracchānavijjā*, used e.g. in Vin II 139,31 or in Vin IV 305,7 for wrong types of livelihood (on *tiracchāna* see also Anālayo (2009b: 182 note 67). A reference to 呪 recurs in a definition of wrong livelihood in MĀ 31 at T I 469b11, which refers to “various types of tricks, skills, and spells”, 種種伎, 術, 呪. A parallel to MĀ 31, T 32 at T I 816b21, speaks in the same context of 畜生業, literally “animal deeds”, an expression where 畜生 also conveys the sense “inappropriate”. The same 畜生業 recurs also in T 21 at T I 265a10, an individual translation that parallels the *Brahmajāla-sutta* (DN 1), to introduce various types of wrong livelihood. Under the heading 畜生業, T 21 at T I 265a21 then gives examples for wrong livelihood related to 呪, such as e.g. spells that help overcoming an adversary, etc. These occurrences suggest 種畜生之呪 to stand for “various inappropriate spells”, though in the context of the earlier definitions of wrong and right view the same character rather appears to stand for “hymns”, see also above note 26.

<sup>37</sup> MN 117 at MN III 75,12 instead contrasts making one’s livelihood in a wrong way by “scheming, cajoling, hinting, reproaching, seeking [to get] gain [in exchange for another] gain”, *kuhanā lapanā nemittikatā nippesikatā lābhena lābhaṃ nijigimsanatā*, to overcoming wrong types of livelihood and undertaking one’s livelihood rightly (for a definition of the wrong ways of livelihood mentioned here see Vibh 352,21).



- <sup>38</sup> The present and subsequent passages, concerned with expounding the path-factors from right effort up to right knowledge, are without a counterpart in MN 117. The Tibetan version does continue by examining right effort, right mindfulness and right concentration, D *mngon pa nyu* 46a6 or Q *thu* 86a2, without, however, taking up right liberation or right knowledge. Its presentation of the former three also differs, as instead of bringing in the four right efforts, the four establishments of mindfulness and the four absorptions, in each case it rather lists various terms that are near synonyms to effort, mindfulness and concentration respectively, see also the discussion below.
- <sup>39</sup> The distinction between the path of the disciple in higher training and the arahant is also found in MN 117 at MN III 76,7, where it forms the conclusion to the exposition of the sequential build-up of the path-factors (see also above note 2) and is not followed by a listing of the respective eight or ten path-factors. The distinction between the paths of the disciple in higher training and of the arahant occurs a little later in D *mngon pa nyu* 46b4 or Q *thu* 86b1, where the sequential build-up of the path-factors is first followed by indicating that in this way the noble disciple is able to eradicate the three root defilements and attain liberation, see above note 24.
- <sup>40</sup> The listing of the ten path-factors of an arahant in MN 117 at MN III 76,7 differs in so far as here right knowledge is the ninth factor, whereas right liberation takes the tenth and last position. D *mngon pa nyu* 47a1 or Q *thu* 86b6 agrees with MĀ 189 on having as its last item the right knowledge of one who is beyond training, *mi slob pa'i yang dag pa'i shes pa*. On the positioning of right knowledge in the Pāli discourses see Bucknell (1986: 6f).
- <sup>41</sup> MĀ 189 at T I 736c2 actually reads 四十大法品. In the next instance of this expression at T I 736c4, however, there is a variant reading that changes the sequence of the last two characters to 品法. Since this fits the context better, I adopt this reading for all instances of this expression.
- <sup>42</sup> MN 117 at MN III 78,13 refers to these nihilists as *okkalā vassa-bhaññā* (C° and S° read *ukkalā*, B° notes the variant reading *vaya-bhaññā*). The commentary, Ps IV 136,4, explains that Vassa and Bhañña are the proper names of two individuals who were inhabitants of the country of Okkala. The *ukkalā-vassa-bhaññā* as proponents of a doctrine of non-action recur in SN 22.62 at SN III 73,3 and in AN 4.30 at AN II 31,21; see also Kvu 141,28. Bareau (1981: 3) comments that MĀ 189 “makes not allusion to the Ukkalas”, but Meisig (1987: 245 note 93 and 99) explains that the reference to “squatting” (Skt. *utkuṭaka*) and to what is “cut off and destroyed” (Skt. *vyaya-bhinna*) could be due to the translator not recognizing these as proper names and instead rendering them as activities.
- <sup>43</sup> See above note 20.
- <sup>44</sup> See above note 24.
- <sup>45</sup> See above note 27.
- <sup>46</sup> For recent discussions of this topic see esp. Enomoto (2000) and Wynne (2008).
- <sup>47</sup> D *mngon pa nyu* 46a5 or Q *thu* 86a2.
- <sup>48</sup> D *mngon pa nyu* 46a7 or Q *thu* 86a4: *sems kyi mngon par brjod pa*; where *mngon par brjod pa* would correspond to *abhilapanatā*, see Edgerton (1953/1998: 56) s.v. *abhilapanatā* and entry no. 2795 in the *Mahāvīyūtpatti*, Sakaki (1926: 201); on the significance of *abhilapanatā* see also the discussion in Cox (1992/1993: 79–82) and Gethin (1992: 39f).

- <sup>49</sup> See also Meisig (1987: 230). In fact, whereas the earlier part of MĀ 189 at T I 735c3 was concerned with a definition of “noble right concentration”, 聖正定, just as its counterpart MN 117 at MN III 71,16: *ariyo sammāsādhī*, the present section in MĀ 189 at T I 736b16 speaks merely of “right concentration”, 正定, a change of terminology that supports the impression that this part of the discourse may be a later expansion or addition. The Tibetan version, however, speaks from the outset only of “right concentration”, without further qualifying it as “noble”, see D *mngon pa nyu* 44a2 or Q *thu* 83b1: *yang dag pa'i ting nge 'dzin*.
- <sup>50</sup> See e.g. von Simson (1965: 32f, 41–55); von Hinüber (1994); and Allon (1997: 191–272).
- <sup>51</sup> Meisig (1987: 227).
- <sup>52</sup> Another example of the same pattern can be found in the *Madhyama-āgama* parallel to the *Saccavibhaṅga-sutta*, where the Pāli version has the standard description of the path-factors in terms of what they perform, MN 141 at MN III 251,12, whereas MĀ 31 at T I 469a15 describes which set of mental qualities fulfils the function of a particular path-factor at the time of attending to *dukkha*, to its arising, to its cessation and to the path; a mode of presentation found similarly in another parallel preserved as an individual translation, T 32 at T I 816a17 (a parallel in the *Ekottarika-āgama* just lists the path-factors without explaining them, see EĀ 27.1 at T II 643b23, trsl. Anālayo (2006: 148)).
- <sup>53</sup> See e.g. Lü (1963: 242); Waldschmidt (1980: 136); Mayeda (1985: 99); Enomoto (1986: 23); Schmithausen (1987: 306); Choong (2000: 6 note 18); Hiraoka (2000); Harrison (2002: 1); Bucknell (2006: 685); and Glass (2010).
- <sup>54</sup> The translated section ranges from T II 203a19 to 204a15; a small section of a parallel to SĀ 785 has been preserved in Uighur, see fragment G a6–7 in Kudara (1983: 302).
- <sup>55</sup> This remark refers to the preceding discourse, SĀ 784 at T II 203a1, according to which the Buddha delivered a teaching to the monks that begins by highlighting the basic contrast between “wrong” (邪) and “right” (正), followed by a detailed exposition of what is right by way of describing the eight factors of the noble eightfold path. This description corresponds to what the present discourse presents under the heading of being “worldly” and “with influxes” etc.
- <sup>56</sup> The full description of right view, to be supplemented from SĀ 784 at T II 203a5, would be: “there is [efficacy] in giving, there is [efficacy] in what is spoken, there is [efficacy] in offerings, there is wholesome conduct, there is evil conduct, there is result of wholesome and evil conduct, there is this world, there is another world, there is [an obligation towards one’s] father and mother, there are [spontaneously] arisen beings, there are arahants who have well attained and have progressed well, who by their own knowledge fully dwell having realized this world and the other world, knowing by themselves that ‘for me birth has been extinguished, the holy life has been established, what had to be done has been done, there will be no experiencing of further existence’”. My rendering of the slightly ambivalent expression 有眾生 at T II 203a7, literally “there are living beings being born”, as “there are [spontaneously] arisen beings”, is based on consulting the Tibetan parallel, D *mngon pa ju* 206a5 or Q *tu* 235a7, which reads: *sems can rdzus te byung ba yod do*.
- <sup>57</sup> Here and below I adopt the variant 貪 instead of 念.
- <sup>58</sup> My translation is based on adopting the variant 忘 instead of 妄.

- <sup>59</sup> The translated section ranges from T II 204c14 to 205a2.
- <sup>60</sup> Here, too, the full description of right view should be supplemented from SĀ 784 at T II 203a5, see above note 56.
- <sup>61</sup> SĀ 789 at T II 205a1: 如正見, 如是正志, 正語, 正業, 正命, 正方便, 正念, 正定, 一一經如上說. Indications of this type are a recurrent feature of the *Samyukta-āgama*.
- <sup>62</sup> D *mngon pa ju* 50b8 or Q *tu* 47a2.
- <sup>63</sup> Thus e.g. Vibh 122,<sup>1</sup> begins its *abhidhammahājanīya* on the faculties by listing the twenty-two, followed by explaining them one by one. Notably, this topic does not have a corresponding *suttantabhājanīya*, perhaps reflecting the fact that whereas the assembling of these diverse faculties under a single heading reflects Abhidharmic systematization, the faculties that make up this list are already found in separate discourses, see also Vibh-a 125,21. That is, once the whole set is covered in the *abhidhammahājanīya*, no material would have been left for compiling a *suttantabhājanīya*. For further occurrences of the whole set in other works see Skilling (2010).
- <sup>64</sup> While the translation of the *Samyukta-āgama* began in 435, translation activities into Tibetan only began some four centuries later. In the case of Śamathadeva's work, in the absence of any precise information Skilling (2005: 699) suggests the eleventh century to be a possible date for the translation, the work itself having been compiled "at any time between the 5<sup>th</sup> century and the as yet unknown date of its Tibetan translation"; see also Mejer (1991: 64), who explains that "it seems probable that the Indian translator, Jayaśrī," of Śamathadeva's work "is the same as the Kashmirian logician Jayaśrī who lived in the second half of the eleventh century".
- <sup>65</sup> D *mngon pa ju* 205b6–209a7 or Q *tu* 234b8–238b8, counterpart to SĀ 785; with the distinction and subsequent exposition of the two types of right view beginning at D *mngon pa ju* 206a2 or Q *tu* 235a4.
- <sup>66</sup> I intend to explore this topic in more detail in another paper.