

THE SCOPE OF FREE INQUIRY ACCORDING TO THE *VĪMAṂSAKA- SUTTA* AND ITS *MADHYAMA- ĀGAMA* PARALLEL*

ANĀLAYO

*The theme of the present article is the scope of free inquiry from the perspective of the *Vimamsaka-sutta* of the Pāli Majjhima-nikāya and its counterpart in the *Madhyama-āgama*, preserved in Chinese translation. In these two specimens from the corpus of early Buddhist discourses, a prospective disciple is encouraged to investigate whether the Buddha's claim to being a fully awakened teacher is justified. My presentation is based on an annotated translation of the *Madhyama-āgama* discourse, which is followed by a comparative study of the two versions and an evaluation of the significance of their presentation. My frame of reference in the present article is that of the thought-world of the early Buddhist discourses themselves, which for the most part can be considered representative of Buddhism in its pre-sectarian stage. This thought-world forms my point of departure in an attempt to illustrate the message these two parallel discourses convey on the theme of free inquiry in relation to one's own teacher.*

INTRODUCTION

EXAMINATIONS OF BUDDHIST THOUGHT often refer to the *Kālāma-sutta* as the example par excellence for the advocacy of a principle of free inquiry, expressing a non-authoritarian and pragmatic attitude.¹ Yet, compared with the *Kālāma-sutta* the *Vīmaṃsaka-sutta* could lay an even greater claim to presenting a remarkable advocacy of free inquiry. The scope this discourse allows for free inquiry stands in contrast to the well-known

* I am indebted to Rod Bucknell, Giuliana Martini, Ken Su and the Journal's reviewer for comments on an earlier draft of this paper.

1. AN 3.65 at AN 1.188–193, which has a parallel in MĀ 16 at T 1.438b–439c. For a recent examination of this discourse cf. Evans (2007).

Indian conception of a teacher as being invested with an authority that should never be questioned. According to the *Vīmaṃsaka-sutta* and its parallel, however, even the Buddha's claim to being a fully awakened teacher can be made the object of the most searching type of scrutiny.²

The *Vīmaṃsaka-sutta*, found as the forty-seventh discourse in the *Majjhima-nikāya* of the *Theravāda* canon,³ has a parallel in the one-hundred-eighty-sixth discourse in the *Madhyama-āgama* translated into Chinese towards the end of the fourth century of the present era by Gautama Saṅghadeva,⁴ based on what appears to have been a Prākṛit original transmitted within the *Sarvāstivāda* tradition.⁵

TRANSLATION OF THE *MADHYAMA-ĀGAMA* DISCOURSE

The discourse on investigating [for the sake of] understanding.⁶

1. Thus have I heard. At one time the Buddha was dwelling in the Kuru country, in Kammāsadhamma, a town of the Kurus.⁷
2. At that time the Blessed One⁸ said to the monks: «If based on [the abilities] of one's own mind, one does not know the mind of another as it really is, then one cannot know if the Blessed One is rightly and fully

2. The claim of an *arhat* to having reached awakening should similarly be checked, though the procedure adopted for this purpose in the *Chabbisodhana-sutta*, MN 112 at MN III.29–37 and its parallel MĀ 187 at T 1.732a–734a, is less stringent; for a comparative study of this discourse cf. Anālayo (2008).

3. MN 47 at MN 1.317–320.

4. MĀ 186 at T 1.731b–732a.

5. On the language of the *Madhyama-āgama* manuscript cf. Bapat (1969: 5), Enomoto (1986: 20) and von Hinüber (1982: 250); on its school affiliation cf. Enomoto (1984), Lü (1963: 242), Mayeda (1985: 98), Minh Chau (1991: 27) and Waldschmidt (1980: 136).

6. In order to facilitate comparison between MĀ 186 and MN 47, I adopt the paragraph numbering used in Ñāṇamoli (1995/2005: 415–418). For the same reason, I employ Pāli terminology, except for anglicised terms like Dharma, without thereby intending to take a position on the original language of the *Madhyama-āgama* discourse.

7. MN 47 at MN 1.317.20 instead locates the discourse in Jeta's Grove, *Sāvattihī*.

8. MĀ 186 at T 1.731b3: 世尊, the standard counterpart to *bhagavat* in the *Madhyama-āgama*. Nattier (2003: 232) comments that “an etymological connection between this term and its Indian antecedent is not immediately evident [...] at the present state of our knowl-

awakened. How [should one] investigate [for the sake of] understanding the *Tathāgata*?».

3. The monks respectfully said to the Blessed One: «The Blessed One is the source of the Dharma, the Blessed One is the master of the Dharma, the Dharma stems from the Blessed One. We would wish [that the Blessed One] explains it [to us], having heard it we will gain an extensive knowledge of the meaning [of the Blessed One's earlier statement]».

The Buddha said: «Monks, listen and pay careful attention, I shall give you a detailed explanation». The monks listened [in order] to receive the teaching.

4. The Blessed One said: «If based on [the abilities of] one's own mind, one does not know the mind of another as it really is, one should investigate in two ways [for the sake of] understanding the *Tathāgata*. Firstly [in regard to] forms known by the eye, and secondly [in regard to] sounds heard by the ear. [One should investigate like this]:

“Could defiled states knowable through the eye or the ear be found in this venerable one?”⁹ Suppose at the time of investigating one comes to know that defiled states knowable through the eye or the ear are not found in this venerable one. If there are no [such defiled states], one should further investigate:

5. “Could mixed states knowable through the eye or the ear be found in this venerable one?” Suppose at the time of investigating one comes to know that mixed states knowable through the eye or the ear are not found in this venerable one. If there are no [such mixed states], one should further investigate:

6. “Could pure states knowable through the eye or the ear be found in this venerable one?” Suppose at the time of investigating one comes to

edge it seems prudent simply to assume that 世尊 was coined as an interpretative rather than an etymological translation”.

9. MĀ 186 is consistent in its use of the expression 彼尊者 ‘that venerable one’ to refer to the Buddha throughout the course of the inquiry. The same expression is found later on in the Pāli version as well, cf. e.g. MN 47 at MN 1.318.23: *ayam āyasmā*. In the present inquiry about the defiled and undefiled states, however, the Pāli version instead speaks of the *Tathāgata*, cf. MN 47 at MN 1.318.6: *saṃvijjanti vā te Tathāgatassa no vā*, cf. the discussion below.

know that pure states knowable through the eye or the ear are found in this venerable one. If there are [such pure states], one should further investigate:

7. “Has this venerable one been practising this Dharma for a long time, or is he practising it [only] temporarily?”¹⁰ Suppose at the time of investigating one comes to know that this venerable one has been practising this Dharma for a long time, he is not [just] practising it temporarily. If he constantly has been practicing [like that for a long time], one should investigate still further:

8. “Does this venerable one enter into meditation for the sake of fame or gain, or does he enter into meditation for the sake of neither fame nor gain?”¹¹ Suppose at the time of investigating one comes to know that this venerable one does not enter into meditation motivated by something [that would result in] misfortune or evil [such as being desirous of fame and gain].

9. If [the investigator then] speaks like this: “That venerable one delights in the practice, he is not afraid. Being free from desire he does not engage in sensuality, having eradicated sensual desires”.¹²

10. Then [someone] might ask [the investigator]: “Venerable friend, what is the practice, what is the power, what is the knowledge, that enables the venerable one to rightly see for himself and make this declaration: “That venerable one delights in this practice, he is not afraid. Being free from desire he does not engage in sensuality, having eradicated sensual desires?”

10. MĀ 186 at T 1.731b19: 為長夜行此法, 為暫行耶. MN 47 at MN 1.318.23 instead inquires if he has attained this wholesome Dharma a long time ago or only recently, *dīgharattam samāpanno ayam āyasmā imaṃ kusalaṃ dhammaṃ udāhu ittarasamāpanno*, which Ps II.382.5 explains to mean *cirakālato paṭṭhāya* [...] *udāhu* [...] *hiyyo* ‘since a very long time [...] or else [...] yesterday’.

11. Instead of referring to meditation practice, MN 47 at MN 1.318.29 inquires if “that venerable one” has acquired fame without succumbing to the dangers that result from becoming famous.

12. In MN 47 at MN 1.319.2, this declaration is preceded by an inquiry whether “that venerable one” is free from fear and sensuality. This fits the earlier pattern of describing an investigation followed by a corresponding conclusion, whereas in MĀ 186 the conclusion comes somewhat unexpected.

[The investigator then can] give this answer: “Venerable friend, I do not know the mind of others, and I also do not have knowledge of other things [by way of psychic power].¹³ Yet, that venerable one, whether he is in seclusion, or among the [monastic] community, or in a [public] assembly; if [some] are progressing well; if [he] becomes the teacher for [those who] are progressing well; [or else] in relation to material things; [in any of these instances] one can see [the detached nature of] that venerable one.

[Moreover, though] I did not come to know [this] myself [by psychic power],¹⁴ I heard it from that venerable one, [after] asking [him] face to face, [whereon he said]: ‘I delight in the practice, I am not afraid. Being free from desire I do not engage in sensuality, having already eradicated sensual desires’.

Venerable friend, this is the practice, this is the power, this is the knowledge, due to which I rightly see for myself and make this declaration: ‘That venerable one delights in the practice, he is not afraid. Being free from desire he does not engage in sensuality, having eradicated sensual desires.’”

11. Herein, [the investigator] should further ask the *Tathāgata* [directly in regard to such] states, whether there are defiled states knowable through the eye or the ear, [or if the *Tathāgata*] has [reached] that attainment where those states cease entirely.¹⁵ [The investigator should further

13. This declaration is not found in MN 47.

14. MĀ 186 at T 1.731c1: 若有善逝, 若為善逝所化為宗主, 因食可見彼賢者, 我不自知. My rendering of this cryptic passage is only tentative. The parallel passage in MN 47 at MN 1.319.12 reads: *ye ca tattha sugatā ye ca tattha duggatā ye ca tattha gaṇam anusāsanti, ye ca idh’ ekacce āmisesu sandissanti, ye ca idh’ ekacce āmisena anupalittā, nāyam āyasmā taṃ tena avajānāti* ‘those who progress well, those who progress badly, and those who teach a group, some who are concerned with material things, and some who are not stained by material things — this venerable one does not despise [any of] them on that account’. In MĀ 186, a reference to those who progress badly and to those who are not stained by material things is not found. Instead, MĀ 186 has a doubling of *sugatā* / 善逝, followed by relating the being under the influence of material things to “that venerable one”, i.e. to the Buddha, and not to his disciples. Finally, the expression 我不自知 ‘I do not know myself’ could be due to mistaking *avajānāti* ‘to despise’ for *a + jñā* ‘not to know’.

15. The point made by this passage could be understood in the light of the *Saṅgīti-sutta* and its Sanskrit parallel, which indicate that by having reached full awakening the Buddha was incapable of performing the type of deed that requires covering up so that others do

ask] if there are mixed states knowable through the eye or the ear, [or if the *Tathāgata*] has [reached] that attainment where those states cease entirely. [He should further ask] if there are pure states knowable through the eye or the ear, [or if the *Tathāgata*] has [reached] that attainment where those states cease entirely.

12. The *Tathāgata* will tell him in reply if there are defiled things knowable through the eye or the ear, [or if he] has [reached] that state where those things cease entirely; if there are mixed states knowable through the eye or the ear, [or if he] has [reached] that state where those things cease entirely, [saying]:

13. “As to defiled things knowable through the eye or the ear, the *Tathāgata* has completely eliminated and uprooted them, so that they will not arise again.¹⁶ As to mixed states knowable through the eye or the ear the *Tathāgata* has completely eradicated and uprooted them, so that they will not arise again. As to pure states, like this is my purity, like this are my objects, like this is [my] recluseship, like this I am accomplished in this true teaching and discipline”¹⁷

14. A disciple who has [in this way gained some] confidence approaches the *Tathāgata* to see him. He acts respectfully towards the *Tathāgata* and hears the Dharma from the *Tathāgata*. The *Tathāgata* teaches him the Dharma that [leads] high and even higher, that is sublime and even more sublime, skilfully discarding black and white.¹⁸

[When] the *Tathāgata* teaches him the Dharma that [leads] high and even higher, that is sublime and even more sublime, skilfully discarding black and white, hearing it exactly like this [the disciple] comes to know thoroughly one state and in regard to all phenomena attains the

not come to know of it, cf. DN 33 at DN III.217.8 and the Sanskrit fragment reconstructed in Stache-Rosen (1968: 79). A reference to the attainment where those states cease entirely is not found in MN 47.

16. MN 47 does not explicitly refer to the uprooting of defiled states and their inability to arise again.

17. MN 47 at MN 1.319.31 adds that he does not identify with this purity, *no ca tena tammayo*.

18. MN 47 at MN 1.319.34 instead speaks of the Dharma being *kaṇhasukkasappaṭibhāga* ‘with dark and bright counterparts’.

supreme,¹⁹ [thereby arriving at] tranquil confidence in the Blessed One: “The Blessed One is rightly and fully awakened!”²⁰

15. Again, [someone] might ask [the disciple]: “Venerable friend, what is the practice, what is the power, what is the knowledge, due to which the venerable one came to know thoroughly one state and in regard to all phenomena attained the supreme, [thereby arriving at] tranquil confidence in the Blessed One: ‘The Blessed One is rightly and fully awakened!’?”

[The disciple then can] give this answer: “Venerable friend, I do not know the mind of the Blessed One, and I also do not have knowledge of

19. MĀ 186 at T 1.731c20: 知斷一法, 於諸法得究竟, where I take the expression 知斷 to be rendering an equivalent to Pāli *parijānāti* or *pariññā*. Support for this could be gathered from the expression 知斷欲 in MĀ 99 at T 1.584c13, which corresponds to *kāmānaṃ pariññāṃ* ‘penetrative understanding of sensual pleasures’ in its counterpart MN 13 at MN 1.84.10. The commentary Ps II.54.21 explains *kāmānaṃ pariññāṃ* here to imply the *kāmānaṃ pahānaṃ* ‘eradication of sensual pleasures’. The translator’s choice of 知斷 could have been based on a similar understanding of the implications of *pariññā*. The corresponding passage in MN 47 at MN 1.319.37 reads: *so tasmim̐ dhamme abhiññāya idh’ ekaccaṃ dhammaṃ dhammesu niṭṭhaṃ gacchati*; translated by Bodhi in Ñāṇamoli (1995/2005: 417) as: “through direct knowledge of a certain teaching here in that Dhamma I came to a conclusion about the teachings”; cf. also Chalmers (1926: 229), who renders this passage as: “so gradually therein had he, by insight into this or that state of consciousness, reached perfection in them all”; and Horner (1967: 382), whose translation reads: “so does he gradually by his superknowledge of point after point of dhamma come to fulfilment in dhamma”.

20. MN 47 at MN 1.320.2 adds confidence in the Dharma and the community. Edwards (2008: 235) takes the reference to firm faith in the Dharma as standing in contrast to the idea that early Buddhism advocates freedom of thought. Yet, the point of the present passage is rather the inner certitude that comes with the attainment of stream-entry (cf. the commentarial gloss at Ps II.388.9: *ekaccaṃ paṭivedhadhammaṃ abhiññāya tena abhiññātena paṭivedhadhammena desanādhhamme niṭṭhaṃ gacchati*, with the *Ṭīkā* ‘subcommentary’ explaining *paṭivedhadhammaṃ abhiññāya* to intend *maggapaññāya jānitvā*), as a stream-enterer would know for certain that the one who taught him or her must also be awakened (and by implication that the teachings received must have the potential of leading to awakening). This certainly does not contradict the principle of freedom of thought evident in the remainder of the discourse’s recommendation to freely query the teacher’s claim to being awakened, but is only the final product arrived at through a process of free inquiry, which has resulted in confidence in the one whose teachings have led the stream-enterer to realization.

other things [by way of psychic power].²¹ Yet, in relation to the Blessed One I have this tranquil confidence, [because] the Blessed One taught me the Dharma that [leads] high and even higher, that is sublime and even more sublime, skilfully discarding black and white.

Venerable friend, as and when the Blessed One taught me the Dharma, I heard it exactly like this, [knowing that] ‘the Blessed One teaches me the Dharma that [leads] high and even higher, that is sublime and even more sublime, skilfully discarding black and white’.²² Having heard it exactly like this, I came to know thoroughly one state and in regard to all phenomena attained the supreme, [thereby arriving at] tranquil confidence in the Blessed One: ‘That Blessed One is rightly and fully awakened!’

Venerable friend, this is the practice, this is the power, this is the knowledge, due to which I knew and eradicated one [obstructing] state and in regard to all phenomena attained the supreme, [thereby arriving at] tranquil confidence in the Blessed One: ‘That Blessed One is rightly and fully awakened!’”

16. Once there is such practice, such power, deeply settled in the *Tathāgata*, once the basis of confidence is [firmly] established, then this is reckoned a [type of] faith that is rooted in vision, that is indestructible [because it is] united with knowledge and cannot be shaken by any recluse or Brahmin, god, Māra or Brahmā, or anyone else in the world. In this way [one should] investigate [for the sake of] understanding the *Tathāgata*, in this way one will [come to] truly know the *Tathāgata*».

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

COMPARISON

The main thrust of the two discourses is quite similar and differences found between them involve mostly details. One such detail is that the *Madhyama-āgama* version uses the expression “this venerable one” right from the outset to refer to the Buddha, while in the Pāli version this usage sets in only at a later stage in the investigation.²³ The usage of this expression is remarkable, since it purposely puts the Buddha on the same footing as any other

21. As earlier (cf. above footnote 13), this declaration is not found in MN 47.

22. The specification that the teachings were heard like this is not made in MN 47.

23. Cf. above footnote 9.

monk. The expression “this venerable one” thereby constitutes an eloquent expression of the fact that what is being investigated is precisely the question whether “this venerable one” qualifies for being reckoned a *Tathāgata*.

Since the use of this expression to refer to the Buddha is rather unusual in the early discourses, thereby being the *lectio difficilior*, it seems probable that in this respect the *Madhyama-āgama* discourse has preserved an earlier reading. It could easily have happened that the unusual way of referring to the Buddha as *ayaṃ āyasmā* was replaced by the expression *Tathāgata* during the course of oral transmission of the Pāli discourse, perhaps even quite unintentionally, whereas a change in the opposite direction would be improbable.

Another minor difference is that in the Pāli version the investigator examines whether the Buddha has “attained” this wholesome condition a long time ago or only recently. According to the *Madhyama-āgama* version, the point of the investigation was whether he has been “practising” in this wholesome way for a long time or only temporarily.²⁴ Thus the point at stake in the Chinese version does not seem to be how long ago the Buddha has attained awakening, but whether he is consistent in his conduct.²⁵

In fact, the question whether the Buddha is indeed fully awakened or not would not necessarily be solved by finding out how long ago he has reached what he claims to be his awakening. The early Buddhist position on this topic can be gleaned from a discourse found in the *Samyutta-nikāya*, together with its Chinese and Sanskrit parallels. The different versions of this discourse report how the Buddha explains to King Pasenadi that the level of realization of even a young monk recently gone forth should not be underestimated.²⁶ The rationale for this declaration is closely related to the

24. Cf. above footnote 10.

25. The use of 行 in MĀ 186 does not seem to be just a free translation of an equivalent to the *samāpanna* found in the corresponding Pāli passage, since other occurrences of the verb *samāpajjati* or the past participle *samāpanna* in the *Majjhima-nikāya* have their counterparts in 入 or 得 in their *Madhyama-āgama* parallels, cf. MN 43 at MN I.296.12: *samāpanno* and MĀ 210 at T I.789a11: 入; MN 50 at MN I.333.24: *samāpannaṃ* and MĀ 131 at T I.620c22: 入; MN 79 at MN II.37.26: *samāpajjati* and MĀ 208 at T I.786a16: 得; MN 106 at MN II.262.15: *samāpajjati* and MĀ 75 at T I.542b22: 得; MN 136 at MN III.207.14: *samāpanno* and MĀ 171 at T I.706b22: 入. This suggests that the original on which the translation of MĀ 186 was based had a different verb at this point of its exposition. Hirakawa (1997: 1043) lists a broad range of possible equivalents to 行, which does not, however, comprise *samāpad*.

26. SN 3.1 at SN I.69.6; SĀ 1226 at T II.335a2; SĀ² 53 at T II.391c17; and the corresponding section from the *Saṅghabhedavastu* in Gnoli (1977: 182, 17).

present instance, since the different versions of this discourse report that Pasenadi had just expressed doubts about the Buddha's claim to be fully awakened, due to the Buddha's young age at the time when their meeting took place. Thus to query whether the Buddha had only recently attained awakening would, from the perspective of this discourse, not appear to be a valid criterion for verifying his realization.

In its description of the Buddha's aloofness from fame and gain, the *Madhyama-āgama* version also indicates that he is not afraid.²⁷ The implications of this statement in the Chinese version are not entirely clear. Here the Pāli version offers help, as it investigates whether the Buddha is restrained out of fear.²⁸ Thus the point at stake appears to be that the Buddha observes restraint as a natural expression of purity, not out of fear of being overpowered by some defilement or of incurring reproach.

The Pāli version continues by describing that "this venerable one" does not despise anyone, whether the disciples are well behaved or ill behaved. The passage is already somewhat cryptic in the Pāli original, and the *Madhyama-āgama* translators evidently had difficulties with what they found in their Indic original, since the corresponding passage in the Chinese is rather obscure.²⁹

EVALUATION

In this way, a comparison of the two versions helps to gather clarifying information in regard to some details that would remain somewhat unclear or puzzling if one were to rely on only one of them. This is, in fact, one of the central advantages of undertaking comparative studies between parallel versions of a discourse in the Pāli *Nikāyas* and the Chinese *Āgamas* (and, if available, parallels in Sanskrit and Tibetan). Due to the inevitable occurrence of errors during the centuries of oral transmission of the early discourses, passages may at times become obscure or unclear. In the case of discourses preserved in the Chinese *Āgamas*, moreover, there is always the possibility that errors occurred at the time of translation. By placing parallel versions side by side, several such errors can be detected and clarified.

Perhaps the most important result of such comparative studies, however, is that the variations found testify to the genuineness of the oral trans-

27. MĀ at T 1.731b27: 非恐怖.

28. MN 47 at MN 1.319.2: *abhayūparato ayam āyasmā, nāyam āyasmā bhayūparato*.

29. Cf. above footnote 14.

mission of these different versions. The type of differences found in the present case, for example, do not seem to be the result of conscious editing, nor do they appear to be due to the influence of opinions and dogmas held by the Buddhist school that transmitted the discourse in question. Instead, the variations found appear to be simply the kind of errors that are natural to material preserved over longer periods by oral means.

In the present case, the comparative study of the *Vīmaṃsaka-sutta* and its *Madhyama-āgama* parallel thus confirms the reliability of the central message given in the two discourses as an expression of early Buddhist thought on the theme of free inquiry. This central message is an invitation to use all available means possible to test a teacher's claim to being a fully awakened teacher.³⁰ In both versions, this investigation can be seen to proceed through four main stages.

Searching for impurities by empirical observation

Prospective disciples who have no telepathic powers and thus are not able to directly gauge the mind of another person should check the purity of a teacher who claims to be awakened in other ways. Such checking can be undertaken by observing the teacher's behaviour — watching how the teacher acts and listening to what the teacher says — in order to see if anything contradicts such a claim.

Scrutiny of the attitude of the teacher

Once a basic degree of purity of the teacher's way of behaviour has been ascertained in this way, the next step is to see how this person handles the role of being a teacher. Leaving aside the disagreement between the two versions over the first part of this inquiry (whether the point is if the teacher has attained realization a long time ago or if the teacher is consistent), in both versions the teacher's attitude towards fame and gain should be investigated. That is, the main point of inquiry is whether the teacher is attached to his role.

30. Jayatilleke (1963/1980: 392), commenting on the *Vīmaṃsaka-sutta*, explains that "doubt about the claims of the Tathāgata is not condemned, but in fact plays a central role in the process of inquiry which is considered to be essential prior to and for the generation of belief (or faith)".

Direct query of the teacher

Far from concluding the inquiry at this point, the investigator is encouraged to directly confront the teacher now, face to face asking if there is any impurity. This direct and rather challenging form of confrontation is perhaps the most remarkable aspect of this process of inquiry.

Personal verification

After having undertaken this comprehensive range of investigation of the teacher, the time has come to put the teachings to the test. The investigation has yielded an initial degree of confidence (*saddhā*), sufficient for being willing to give a try. Yet, true confidence in the teacher comes to its completion only when the teachings have led the disciple to personal verification of their efficacy.³¹ At this point, a type of confidence has been reached that according to both versions is firmly rooted in personal experience and therefore unshakeable.

The thorough testing advocated in these four steps clearly shows that in early Buddhist thought the principle of free inquiry was invested with remarkable importance. In sum, in early Buddhist thought — in the way this is reflected in the discourses preserved in the Pāli *Nikāyas* and the Chinese *Āgamas* — the scope of free inquiry is such that the teacher and founder of the tradition himself can become an object of rather searching type of scrutiny and examination by a prospective disciple.

31. That with realization one in a way transcends reliance on faith is also the theme of Dhṛp 97, which describes the *uttamaporiso* ‘supreme person’ as one who has gone beyond faith, *asaddho*, literally ‘faithless’. The same proposal is also found in the parallel versions, cf. *aśraddho* [...] *sa ve uttamaporuṣo* in the *Paṭṭa Dharmapada* verse 333 in Cone (1989: 191) or in Roth (1980: 127); and *aśraddhas* [...] *sa vai tūttamapūruṣaḥ* in the *Udāna(-varga)* verse 29.23 in Bernhard (1965: 377); its Chinese counterpart 無信...是名為勇士 in T 212 at T 1v.750c4 and T 213 at T 1v.793b16; translated by Willems (1978: 132 [29.22]) as “he who is faithless [...] is called a valiant man”; and a Tibetan counterpart in *dad pa med cing* [...] *di ni skyes bu dam pa yin*, verse 29.23 in Beckh (1911: 107) or Zongtse (1990: 310).

ABBREVIATIONS

AN	<i>Aṅguttara-nikāya</i>	Ps	<i>Papañcasūdanī</i> (comm. on MN)
Dhp	<i>Dhammapada</i>	SĀ	<i>Samyukta-āgama</i> (T 99)
DN	<i>Dīgha-nikāya</i>	SĀ ²	(other) <i>Samyukta-āgama</i> (T 100)
MĀ	<i>Madhyama-āgama</i> (T 26)	SN	<i>Samyutta-nikāya</i>
MN	<i>Majjhima-nikāya</i>	T	Taishō edition

REFERENCES

- Anālayo. 2008. The Sixfold Purity of an Arahant, According to the Chabbisodhana-sutta and its Parallel. *Journal of Buddhist Ethics* 15: 241–277.
- Bapat, P. V. 1969. Chinese Madhyamāgama and the Language of its Basic Text. In *Dr. Satkari Mookerji Felicitation Volume*, ed. B. P. Sinha, 1–6. Varanasi: Chowkhamba Publications.
- Beckh, Hermann. 1911. *Udānavarga, Eine Sammlung Buddhistischer Sprüche in Tibetischer Sprache*. Berlin: Reimer.
- Bernhard, Franz. 1965. *Udānavarga*. Göttingen: Vandenhoeck & Ruprecht.
- Chalmers, Robert. 1926. *Further Dialogues of the Buddha, Translated from the Pali of the Majjhima Nikāya*. London: Oxford University Press.
- Cone, Margaret. 1989. Patna Dharmapada. *Journal of the Pali Text Society* 13: 101–217.
- Edwards, Colin. 2008. Rahula and the Liberal Buddha. *Buddhist Studies Review* 25.2: 232–243.
- Enomoto, Fumio. 1984. The Formation and Development of the Sarvāstivāda Scriptures. In *Proceedings of the Thirty-First International Congress of Human Sciences in Asia and North Africa, Tokyo-Kyoto 31st August – 7th September 1983*, ed. T. Yamamoto, 197–198. Tokyo: Tōhō Gakkai.
- . 1986. On the Formation of the Original Texts of the Chinese Āgamas. *Buddhist Studies Review* 3: 19–30.
- Evans, Stephen A. 2007. Doubting the Kālāma-Sutta: Epistemology, Ethics and the ‘Sacred’. *Buddhist Studies Review* 24.1: 91–107.
- Gnoli, Raniero. 1977. *The Gilgit Manuscript of the Saṅghabhedavastu, Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*. Rome: Istituto Italiano per il Medio ed Estremo Oriente.
- Hirakawa, Akira. 1997. *Buddhist Chinese-Sanskrit Dictionary*. Tokyo: Reiyukai.
- Horner, I. B. 1967. *The Collection of the Middle Length Sayings (Majjhima-Nikāya)*. London: Pali Text Society.
- Jayatilke, K. N. 1963/1980. *Early Buddhist Theory of Knowledge*. Delhi: Motilal Banarsidass.

- Lü, Cheng. 1963. Āgama. In *Encyclopaedia of Buddhism*, ed. G. P. Malalasekera, vol. 1.2, 241–244. Sri Lanka: Department of Buddhist Affairs.
- Mayeda [=Maeda], Egaku. 1985. Japanese Studies on the Schools of the Chinese Āgamas. In *Zur Schulzugehörigkeit von Werken der Hinayāna-Literatur*, ed. H. Bechert, vol. 1, 94–103. Göttingen: Vandenhoeck & Ruprecht.
- Minh Chau, Thich. 1991. *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya*. Delhi: Motilal Banarsidass.
- Ñāṇamoli, Bhikkhu. 1995/2005. *The Middle Length Discourses of the Buddha*, ed. Bhikkhu Bodhi. Boston: Wisdom.
- Nattier, Jan. 2003. The Ten Epithets of the Buddha in the Translations of Zhi Qian 支謙. *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* 6: 207–250.
- Roth, Gustav. ed. 1980. Text of the Patna Dharmapada. In *The Language of the Earliest Buddhist Tradition*, ed. H. Bechert, 93–135. Göttingen: Vandenhoeck & Ruprecht.
- Stache-Rosen, Valentina. 1968. *Dogmatische Begriffsreihen im Älteren Buddhismus*. II. *Das Saṅgītisūtra und sein Kommentar Saṅgītiparyāya*. Berlin: Akademie Verlag.
- von Hinüber, Oskar. 1982. Upāli's Verses in the Majjhimanikāya and the Madhyamāgama. In *Indological and Buddhist Studies, Volume in Honour of Professor J. W. de Jong on his 60th birthday*, ed. L. A. Hercus, 243–251. Canberra: Faculty of Asian Studies.
- Waldschmidt, Ernst. 1980. Central Asian Sūtra Fragments and their Relation to the Chinese Āgamas. In *The Language of the Earliest Buddhist Tradition*, ed. H. Bechert, 136–174. Göttingen: Vandenhoeck & Ruprecht.
- Willems, Charles. 1978. *The Chinese Udānavarga, A Collection of Important Odes of the Law, Fa Chi Yao Sung Ching, Translated and Annotated*. Bruxelles: Institut Belge des Hautes Études Chinoises.
- Zongtse, Champa Thupten. 1990. *Udānavarga*. III. *Der tibetische Text, unter Mitarbeit von Siglinde Dietz herausgegeben von Champa Thupten Zongtse*. Göttingen: Vandenhoeck & Ruprecht.