

Ācāriya Buddhaghosa and Master
Yinshun 印順 on the Three-*aṅga*
Structure of Early Buddhist Texts

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Abstract

This paper discusses the different explanations offered by the fifth-century Indian commentator Ācāriya Buddhaghosa and the contemporary Chinese scholar-monk Master Yinshun 印順 (1906–2005) regarding the three *aṅgas* (i.e., Sanskrit/Pali *sūtra/sutta*, *geya/geyya*, *vyākaraṇa/veyyākaraṇa*) of early Buddhist texts. Essentially it argues that the three-*aṅga* structure of the *Saṃyukta-āgama/Saṃyutta-nikāya* proposed by Master Yinshun should be regarded as more logical and acceptable (or perhaps historically more accurate) than Ācāriya Buddhaghosa's traditional interpretation of the *aṅgas*.

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I. Introduction

The structure and content of the Chinese *Saṃyukta-āgama* (*Za ahan jing* 雜阿含經, T 99) proposed by Master Yinshun 印順 (1906–2005) entails two main issues.¹ One is the reconstruction of the sequence of the *Saṃyukta-āgama*; the other is the three-*aṅga* structure of the *Saṃyukta-āgama* (Yinshun 1971: 630–634 and 1983: I 6–11; Choong 2010: 55). His studies on these two main issues are presented in two books: *Yuanshi fojiao shengdian zhi jicheng* 原始佛教聖典之集成 [The Formation of Early Buddhist Texts] (1971) and *Za ahan jing-lun huibian* 雜阿含經論會編 [Combined Edition of *Sūtra* and *Śāstra* of the *Saṃyukta-āgama*] (1983).

The reconstruction of the original sequence underlying the extant *Saṃyukta-āgama* in the Taishō 大正 edition of the Chinese *Tripiṭaka* is now completed (Glass 2007: 40, Nagasaki 2004: 60, Choong 2000: 16–23, Mizuno 1988: 45, Mukai 1985: 22 and introduction to the *Saṃyukta-āgama* in the Foguang 佛光 edition, I 11–12). This paper will not discuss Master Yinshun’s contribution to it.

The other structure of the *Saṃyukta-āgama* suggested by Master Yinshun is the three-*aṅga* structure based on data from the Sarvāstivāda and Yogācāra traditions. This is a division of the whole collection into three categories of classification (*aṅga*): Sanskrit *sūtra* (Pali *sutta*) ‘discourse’ (short, simple prose), *geya* (Pali *geyya*) ‘stanza’ (verse mixed with prose) and *vyākaraṇa* (Pali *veyyākaraṇa*) ‘exposition’. The three-*aṅga* structure of the *Saṃyukta-āgama* has so far been accepted openly by just a few scholars, among whom

¹ In the present volume the *Saṃyukta-āgama* discourses are referenced as ‘SĀ’ followed by the discourse number; in my other publications I use ‘SA’ as an abbreviated form for the Chinese *Saṃyukta-āgama*.

Mizuno Kōgen 水野 弘元 (1988: 23), Nagasaki Hōjun 長崎 法潤 (2004: 51) and myself (Choong 1999: 5 and 2017b: 69, note 7).

However, the fifth-century Indian commentator Ācāriya Buddhaghosa, who considers the Pali language of the canon to be the Magadhi language spoken by the Buddha (Mayeda 1964: 112–113 and Norman 1983: 2), has his own interpretation of the three *aṅgas* for the Pali tradition. His interpretation of the *aṅgas* is not completely accepted by certain scholars, among whom K.R. Norman (1983: 15–16), Mayeda Egaku 前田 惠學 (1964: 232–236), Master Yinshun (1971: 505–506) and Lance S. Cousins (2013: 105–106).

The structure of the *Samyukta-āgama* suggested by Master Yinshun is to date also not discussed openly in the West. Thus, the three-*aṅga* structure of the *Samyukta-āgama* and its Pali counterpart, the *Samyutta-nikāya*, are substantial issues needing further discussion in the study of early Buddhist texts.

It should be noted that both scholar-monks, Master Yinshun and Ācāriya Buddhaghosa, interpret all nine, not just the three *aṅgas*, attested in Buddhist texts. Here I discuss only the first three *aṅgas* presented by these two scholars.

I first examine Ācāriya Buddhaghosa's interpretations of the three *aṅgas*. Then I investigate the three-*aṅga* structure of the *Samyukta-āgama*/*Samyutta-nikāya* envisaged by Master Yinshun. Essentially, I argue that the three-*aṅga* structure of the *Samyukta-āgama*/*Samyutta-nikāya* proposed by him should be regarded as more logical and acceptable than Ācāriya Buddhaghosa's traditional interpretation. In order to present the entire structure and content of the Sarvāstivāda tradition of the *Samyukta-āgama* preserved in the *Yogācārabhūmi* (*Yujia shi de* [論] 瑜伽師地[論]), I first discuss the *vyākaraṇa*/*veyyākaraṇa-aṅga*, and then the *geya*/*geyya-aṅga* and *sūtra*/*sutta-aṅga*.

II. The Vyākaraṇa/Veyyākaraṇa-aṅga

Ācāriya Buddhaghosa explains the *veyyākaraṇa-aṅga* thus:²

sakalam pi Abhidhammapiṭakam, niggāthakam suttañ ca, yañ ca aññam pi aṭṭhahi aṅgehi asaṅgahitaṃ buddhava-canaṃ, taṃ veyyākaraṇaṃ ti veditabbaṃ.

The whole of the *Abhidhamma-piṭaka*, *suttas* which contain no verses and any other word of the Buddha not included in the other eight *aṅgas* should be known as *veyyākaraṇa*.

As a result, the entire *Abhidhamma-piṭaka* is regarded by him as *veyyākaraṇa-aṅga*. However, according to the *Dīpavaṃsa*, the nine-fold *aṅga*, including the *veyyākaraṇa-aṅga*, made up the entire *Āgama-piṭaka*, that is, the *Nikāyas* of the *Sutta-piṭaka* (cf. Mayeda 1964: 190, Yinshun 1971: 477 and Norman 1983: 16).³

[14] *Sattapaṇṇaguhe ramme therā pañcasatā gaṇī nisinnā pavibhajjimsu navaṅgaṃ satthusāsaṇaṃ.* [15] *suttaṃ geyyaṃ veyyākaraṇaṃ gāthudānivituttakam jātakabbhutavedallaṃ navaṅgaṃ satthusāsaṇaṃ.* [16] *pavibhattā imaṃ therā saddhammaṃ avināsaṇaṃ vaggapaññāsakan nāma saṃ-yuttañ ca nipātakaṃ āgamapiṭakaṃ nāma akaṃsu sutta-sammataṃ.*

[14] Assembled in the beautiful Sattapaṇṇa Cave, the five

² In the *Papañcasūdanī* (Commentary on the *Majjhima-nikāya*) at Ps II 106,8–28, *Samantapāsādikā* (Commentary on the *Vinaya*) at Sp I 28,8–29,3, *Sumaṅgalavilāsinī* (Commentary on the *Dīgha-nikāya*) at Sv I 23,34–24,17, *Atthasālinī* (Commentary on the *Dhammasaṅgaṇi*) at As 26,11–35; cf. Mayeda 1964: 225, 231, 269 and 294.

³ *Dīp* IV 14–16 at *Dīp* 31,20–26.

hundred *theras*, arranged (*pavibhajati*) the ninefold teaching of the Teacher (*navanṅgaṃ satthusāsaṇaṃ*). [15] The ninefold teaching of the Teacher are: *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivuttaka*, *jātaka*, *abbhuta*, *vedalla*. [16] The *theras* who arranged this true imperishable teaching according to chapter (*vagga*), collection of fifty (*paññāsaka*), connected collection (*saṃyutta*) and section (*nipātaka*), composed the Basket of *Āgamas* (*Āgama-piṭaka*) which is known by name of *Sutta* (*suttasammata*).

The *Āgama-piṭaka* is thus different from the *Abhidhamma-piṭaka*. Hence, it is open to question whether the *veyyākaraṇa-aṅga* should include the style of the *Abhidhamma* texts.

Next, the discourses (*suttas*) that contain no verses, and the Buddha word not included in the other eight *aṅgas*, are also considered to be *veyyākaraṇa-aṅga* by Ācāriya Buddhaghosa. This description is definitely too blurred, being unclear as to just which texts it is referring to.

Accordingly, the explanations and examples of the *veyyākaraṇa-aṅga* provided by Ācāriya Buddhaghosa are, with good reason, rejected by certain scholars, such as Mayeda Egaku (1964: 294–295), Master Yinshun (1971: 533) and Norman (1983: 16, note 6).

According to Master Yinshun (1983: I, 3, 8–9 and 24–29), the collections representing *vyākaraṇa-aṅga* are two sections in the *Samyukta-āgama*: the ‘Section Spoken by *Śrāvakas*’ (*Dizi suoshuo song* 弟子所說誦, Sanskrit *Śrāvaka-bhāṣita*) and the ‘Section Spoken by the Tathāgata/Buddha’ (*Fo/Rulai suoshuo song* 佛/如來所說誦, Sanskrit *Buddha-bhāṣita*).⁴ His reasons are mainly the following:

(a) The *Bahubhūmika* (*Ben difen* 本分地) of the *Yogācārabhūmi* (in its explanation of the twelve *aṅgas*) clarifies that *vyākaraṇa* has

⁴ About the Sanskrit term *bhāṣita*, see Hosoda 1989: 542, Choong 2000: 17, note 5 and 2008: 139 and 190; cf. Mukai 1985: 13, notes 29 and 30.

two meanings: 1. exposition of unclear teachings, and 2. declaration about rebirth, the future destination after death of a disciple⁵ (Yinshun 1971: 520 and 1983: I 26, and Nakasaki 2004: 53).

(b) In the Taishō edition of the Chinese *Tripitaka* the *vyākaraṇa* portion of the *Samyukta-āgama* is marked off by the editors with the heading *Dizi suoshuo song* 弟子所說誦 (‘Section Spoken by *Śrāvakas*’).⁶

(c) The extant *Samyukta-āgama* belongs to the Sarvāstivāda tradition, so the treatment of the *Samyukta-āgama* should also closely follow that tradition. The names of these two collections, i.e., ‘Section Spoken by *Śrāvakas*’ and ‘Section Spoken by the Buddha’, are relevant to the Sarvāstivāda tradition of the *Samyukta-āgama* preserved in the *Yogācārabhūmi* (Yinshun 1983: I 3 and 9),⁷ as the texts discussed below show.

(d) The topics (事, *vastu*) grouped together into *saṃyuktas*, the connected units for the content of the *Samyukta-āgama*, indicated in the *Vastusaṅgrahaṇī* (*She shifen* 攝事分) of the *Yogācārabhūmi* are shown in sequence thus:⁸

1. Spoken by the Tathāgata (如來所說, *tathāgata-bhāṣita*)

2. Spoken by *Śrāvakas* (諸弟子所說, *śrāvaka-bhāṣita*)

3. Aggregates (蘊, *skandha*)

4. Elements (界, *dhātu*)

5. Sense Spheres (處, *āyatana*)

6. Causal Condition (緣起, *pratītya-samutpāda*)

⁵ T 1579 at T XXX 418c7–9.

⁶ T 99 at T II 126a3.

⁷ The *Samyukta-āgama* version belongs to the Sarvāstivāda school. I consider that the Sarvāstivāda is not a different school from the Mūlasarvāstivāda (Nagasaki 2004: 16–17 and 30–48; cf. Yinshun 1971: 3, Choong 2000: 6, note 18 and Schmithausen 1987: 306; also, Fukita 2017: 169–171).

⁸ T 1579 at T XXX 772c11–15.

7. Nutriments (食, *āhāra*)
8. Truths (諦, *satya*)
9. Stations of Mindfulness (念住, *smṛtyupasthāna*), Right Effort (正斷, *saṃyak-prahāṇa*), Bases of Supernormal Power (神足, *rddhipada*), Faculties (根, *indriya*), Powers (力, *bala*), Enlightenment Factors (覺支, *bodhyaṅga*), Path Factors (道支, *mārga*), Mindfulness of Breathing (入出息念, *ānāpānasmṛti*), Training (學, *śikṣā*), Definite Purity/Faith (證淨等, *avetyaprasāda*).
10. Eight Assemblies (八眾, *aṣṭau pariśadaḥ*)

A list similar to the above is found in the *Bahubhūmika* of the *Yogā-cārabhūmi*. It sets out the nine topics (九事, *navavastuka*) that the teachings of the Buddha or of Buddhas (諸佛語言, *buddhavacana*) should contain.⁹ The Mūlasarvāstivāda *Vinaya* contains a similar list regarding the content of the *Samyukta-āgama*.¹⁰ These three listings correspond as in Table 1 below.

The sequence differs in the three lists. This suggests that it changed over time, though the reason why it changed differently in the different lists is not clearly known. Overall, however, the topics are similar in the three lists, and correspond to the entire structure and content of the *Samyukta-āgama*. Here, ‘stations of mindfulness’, etc. refers to the ‘Discourses Connected with the Path’. ‘Eight assemblies’ refers to ‘Discourses Connected with Verses’. The contents ‘Spoken by the Tathāgata’ and ‘Spoken by Śrāvakas’ are clearly indicated as being part of the *Samyukta-āgama*.

⁹ T 1579 at T XXX 294a21.

¹⁰ T 1451 at T XXIV 407b20–27.

Table 1. Lists of Contents of the *Saṃyukta-āgama*

<i>Bahubhūmika</i> (<i>Navavastuka</i>)	<i>Vastusaṅgrahaṇī</i>	Mūlasarvāstivāda <i>Vinaya</i>
1. Five Aggregates	3. Aggregates	1. Five Aggregates
2. Twelve Sense Spheres	5. Sense Spheres	2. Six Sense Spheres
3. Twelve Causal Conditions	6. Causal Condition	4. Causal Condition
4. Four Nutriments	7. Nutriments	
5. Four Truths	8. Truths	5. Noble Truths
6. Innumerable Elements	4. Elements	3. Eighteen Elements
7. Buddha and Śrāvakas	1. Spoken by the Tathāgata 2. Spoken by Śrāvakas	7. Spoken by the Tathāgata 6. Spoken by Śrāvakas
8. Four Stations of Mindfulness, etc., of the Enlightenment Factors	9. Stations of Mindfulness, etc.	8. Stations of Mindfulness, etc. in the ‘Noble Path Section’
9. Eight Assemblies	10. Eight Assemblies	9. Discourses Connected with Verses

(e) These topics of the *saṃyuktas*, the connected units of the entire *Saṃyukta-āgama*, are also grouped into three categories, according to the *Vastusaṅgrahaṇī* of the *Yogācārabhūmi*.¹¹ The three categories are (I) ‘Who Speaks’ (能說), (II) ‘What is Spoken’ (所說), and (III) ‘To Whom it is Spoken’ (所爲說); and these three are explained thus:

I. ‘Who Speaks’: ‘Sections (分, *nipāta*) Spoken by Śrāvakas (弟子所說) and Spoken by the Buddha/Tathāgata (佛/如來所說)’.

¹¹ T 1579 at T XXX 772c16–18.

II. ‘What is Spoken’: ‘Sections Connected with (相應分) the Five Aggregates of Attachment (五取蘊, *pañca-upādāna-skandha*), the Six Sense spheres (六處, *ṣaḍāyatana*), Causal Condition (因緣, *nidāna*)’, and the ‘Section Connected with the Elements of the Path (道品分, *mārga*)’.

III. ‘To Whom it is Spoken’: To the Assemblies of Monks, *Devas*, *Māras*, etc., as in the ‘Chanted Section’ (結集品, *saṅgīta*).

Here the third category, the ‘Chanted Section’, refers to the eight assemblies, discourses connected with verses (*gāthās*). It is identified as the *geya-aṅga* portion of the *Samyukta-āgama* (discussed below). The second category, the ‘Sections Connected with the Five Aggregates, Six Sense Spheres, Causal Condition, and the Path’, is identified as the *sūtra-aṅga* portion of the *Samyukta-āgama* (discussed below). The first category, the ‘Sections Spoken by Śrāvakas and by the Buddha/Tathāgata’, is identified as the *vyākaraṇa-aṅga* portion of the *Samyukta-āgama*.

(f) The texts of these two collections, the ‘Sections Spoken by Śrāvakas and by the Buddha’, are found in the extant *Samyukta-āgama*. The Tibetan version of the *Vastusaṅgrahaṇī* of the *Yogācārabhūmi* confirms the two collections identified by Mukai Akira 向井亮 (1985: 20–22) (cf. also Yinshun 1983: I 28–9, and Nagasaki 2004: 53, 56–58 and 60).¹² The *Samyutta-nikāya* counterparts of the *vyākaraṇa-aṅga* portion in the *Samyukta-āgama* are also found (Yinshun 1971: 684–694 and 697–701, and 1983: I 32, 43 and 56–57, and Choong 2000: 21–23, note 22 and 248–250) (see Appendices 1 and 2 below).

¹² A table giving full details of the two collections is also provided in Choong 2000: 243–247.

For the *vyākaraṇa-aṅga* texts (i.e., ‘Sections spoken by *Śrāvakas* and by the Buddha’), there are substantial differences between the *Saṃyukta-āgama* and the *Saṃyutta-nikāya* (Choong 2000: 21–22). The *Saṃyutta-nikāya* version is not marked off with a heading corresponding to *Dizi suoshuo song* 弟子所說誦 (‘Section Spoken by *Śrāvakas*’).¹³ Master Yinshun (1971: 700–701 and 1983: I 32, 43, 56–57) suggested that historically the *vyākaraṇa-aṅga* discourses were at first attached to, or subordinated to, the relevant *sūtra-aṅga* sections, and that later editors decided to group them into *saṃyuktas/saṃyuttas* collected in a single section (Choong 2000: 23, note 22; also Nagasaki 2004: 52).¹⁴ That is, the two sections were new creations within the *Saṃyukta-āgama* transmission.

III. The *Geya/Geyya-aṅga*

Ācāriya Buddhaghosa explains this *aṅga* thus:¹⁵

sabbam pi sagāthakaṃ suttaṃ geyyaṃ ti veditabbaṃ, vise-sena Saṃyuttake sakalo pi Sagāthā-vaggo.

All the *suttas* containing verses should be known as *geyya*, particularly the entire *Sagāthā-vagga* in the *Saṃyutta*.

In view of that, the explanation “all the *suttas* containing verses should be known as *geyya*” given by Ācāriya Buddhaghosa seems just too broad, being unclear as to which texts it refers to.

¹³ T 99 at T II 126a3.

¹⁴ Cf. also my series of articles for a comparison of the Pali and Chinese versions of individual *saṃyutta/saṃyukta* topics selected from the two collections (Choong 2014b, 2016, 2017a, 2017b and 2018).

¹⁵ Ps II 106,11–13, Sp I 28,11–12, Sv I 23,40–24,2 and As 26,14–16.

However, the next statement, “particularly the entire *Sagātha-vagga* in the *Samyutta*”, gives a concrete example of a textual collection representing *geyya-aṅga*, i.e., the *Sagātha-vagga* section of the *Samyutta-nikāya* (SN 1). This is supported by the findings of Master Yinshun (1971: 517 and 1983: I 23).¹⁶

There is, however, one exception to it, in that the extant *Bhikkhu-samyutta* (SN 21) is located apart in the second section of the *Samyutta-nikāya*, the *Nidāna-vagga* (SN 2). Ten of the twelve *suttas* comprised in the *Bhikkhu-samyutta* actually contain verses. This suggests that this *samyutta* properly belongs to the *Sagātha-vagga* (Yinshun 1971: 701 and 1983: I 56, and Bodhi 2000: 532). It is likely, therefore, that the *Bhikkhu-samyutta* of the *Samyutta-nikāya* was at some time accidentally displaced from its original location (Bucknell 2007: 14–18) (see Appendices 1 and 2 below).

Also, one may consider the issue why the *Sagātha-vagga* is at the beginning of the *Samyutta-nikāya* but at the end of the *Samyukta-āgama*. Elsewhere the sequence of the first two *aṅgas* is always *sūtra* followed by *geya*, not only in the Pali and Sarvāstivāda traditions but also in other early Buddhist traditions (Mayeda 1964: 188 [a section of his additional table of the nine and twelve *aṅgas*] and Yinshun 1971: 494–497; cf. also Nattier 2004). It is possible, therefore, that the location of *Sagātha-vagga* (or the *geya-aṅga* collection) at the

¹⁶ This *geya-aṅga* collection has close connection with the ‘shorter’ *Samyukta-āgama* (*Bieyi za ahan jing* 別譯雜阿含經, T 100). Cf. Bucknell 2011 for a discussion of the historical relationship between T 99 and T 100 and Bingenheimer 2011 for relevant textual studies of T 100. Cf. also my series of articles for a comparison of the Pali and Chinese versions of individual *Samyutta/Samyukta* topics (i.e., *Kosala-*, *Bhikkhu-*, *Vaṅgīsa-*, *thera-*, *Brāhmaṇa-*, *Māra-*, *Devatā-*, *Devaputta-*, *Sakka-* and *Brahmā-*) in the collection (Choong 2006a, 2006b, 2007, 2009a, 2009b, 2011, 2012 and 2014a).

end of the *Samyukta-āgama* preserves the earlier textual structure (Yinshun 1983: I 39 and 53–54). The reason that the *Sagātha-vagga* is instead at the beginning of the *Samyutta-nikāya* is not apparent.

IV. The *Sūtra/Sutta-aṅga*

Ācāriya Buddhaghosa explains this *aṅga* thus:¹⁷

suttan ti ādisu ubhato-Vibhaṅga-Niddesa Khandhaka Parivāra Sutta-nipāte Maṅgala-sutta Ratana-sutta Nālaka-sutta Tuvaṭṭaka-suttāni; aññam pi ca suttanāmakaṃ Tathāgatavacanaṃ suttan ti veditabbaṃ.

Herein, the *Niddesas* of the twofold *Vibhaṅga*, the *Khandhaka*, the *Parivāra*, the *Maṅgala-sutta*, *Ratana-sutta*, *Nālaka-sutta* and *Tuvaṭṭaka-suttas* of the *Sutta-nipāta*, and other sayings of the Tathāgata bearing the name *sutta* should be known as *sutta*.

Accordingly, the *Niddesas* (‘Explanations’) of the twofold *Vibhaṅga* (i.e., the *Mahā-vibhaṅga* and *Bhikkhunī-vibhaṅga*), *Khandhaka* (the *Mahāvagga* and *Cullavagga*), and the *Parivāra* are entirely components of the *Vinaya-piṭaka*. These textual examples given by Ācāriya Buddhaghosa seem irrelevant to the *Dhammas* (‘Teachings’) of the *Sutta-piṭaka*.

Next, the *Maṅgala-sutta*, *Ratana-sutta*, *Nālaka-sutta* and *Tuvaṭṭaka-suttas* are located in the *Sutta-nipāta*, one of the fifteen collections of the *Khuddaka-nikāya*. These *suttas* are all in verse, hence are inappropriate to the style of *sutta-aṅga* (i.e., short, simple prose).

Finally, regarding the idea that other discourses of the Buddha

¹⁷ Ps II 106,8–11, Sp I 28,8–11, Sv I 23,37–24,1 and As 26,11–14.

bearing the name *sutta* should be known as *sutta-aṅga*, this view seems just too general, it being unclear just what texts it refers to.

Here, Ācāriya Buddhaghosa, who is looking for the *sūtra-aṅga* in the entire *Vinaya-piṭaka* and *Sutta-piṭaka*, naturally finds a much larger and more varied set of discourses that match his unclear criteria.

Thus, it is understandable and logical that the explanation of the *aṅgas* provided by Ācāriya Buddhaghosa is not fully recognized by some scholars, such as Norman (1983: 15–16), Mayeda Egaku (1964: 232–236), Master Yinshun (1971: 505–506) and Cousins (2013: 105–106).

According to Master Yinshun (1983: I 3 and 9), as mentioned above, the structure of the *Samyukta-āgama* consists of three *aṅgas*, according to the Sarvāstivāda and Yogācāra traditions. It should be noted that the extant *Samyukta-āgama* belongs to the Sarvāstivāda tradition, so the treatment of the *Samyukta-āgama* should also follow closely that tradition.

Here, as observed by Master Yinshun (1971: 507–508 and 1983: I 10–12), regarding the first, the *sūtra-aṅga*, the *Bahubhūmika* of the *Yogācārabhūmi* in its exposition on the twelve *aṅgas* (十二分教) explains it (契經) thus:¹⁸

1. ‘Discourses Connected with the Aggregates’ (無量蘊相應語)
2. ‘Discourses Connected with the Sense Spheres’ (處相應語)
3. ‘Discourses Connected with Causal Condition’ (緣起相應語)
4. ‘Discourses Connected with the Nutriments’ (食相應語)
5. ‘Discourses Connected with the Truths’ (諦相應語)
6. ‘Discourses Connected with the Elements’ (界相應語)
7. ‘Discourses Connected with the *Śrāvakayāna*, the *Pratyekabuddhayāna*, and the *Tathāgatayāna*’ (聲聞乘相應語, 獨覺乘相應語, 如來乘相應語) (i.e., the ‘Sections Spoken by *Śrāvakas* and the *Tathāgata*’)
8. ‘Discourses Connected with the Stations of Mindfulness, Right

¹⁸ T 1579 at T XXX 418b22–c1.

Efforts, Bases of Supernormal Power, Faculties, Powers, Enlightenment Factors, Path Factors, etc.’; ‘Discourses Connected with Impurity, Mindfulness of Breathing, Trainings, and Definite Purity/Faith’ (念住, 正斷, 神足, 根, 力, 覺支, 道支等相應語; 不淨, 息念, 諸學, 證淨等相應語)

This explanation identifies eight topics. A similar content for the *sūtra-aṅga* is also found in the **Prakaraṇāryavāca* (*Xianyang sheng-jiao* [lun] 顯揚聖教[論]).¹⁹

Nevertheless, the *sūtra-mātrkā* (*sūtra* matrix, 契經, 摩呬理迦 or 本母), essentially a commentary on a portion of the *Saṃyukta-āgama*, in the *Vastusaṅgrahaṇī* of the *Yogācārabhūmi*,²⁰ follows the sequence of the *Saṃyukta-āgama*, as was first noted by Lü Cheng 呂澂 (1896–1989) (Yinshun 1971: 630–631 and 1983: I 2–3). This discovery also confirms that the Sarvāstivāda tradition regarding the *Saṃyukta-āgama* is attested to in the *Yogācārabhūmi*. The *sūtra-mātrkā* contains only these seven topics:

1. ‘Discourses Connected with the Aggregates’
2. ‘Discourses Connected with the Sense Spheres’
3. ‘Discourses Connected with Causal Condition’
4. ‘Discourses Connected with the Nutriments’
5. ‘Discourses Connected with the Truths’
6. ‘Discourses Connected with the Elements’
7. ‘Discourses Connected with the Path: the Stations of Mindfulness, etc., of the Enlightenment Factors’

¹⁹ T 1602 at T XXXI 508c15–23: 聞十二分教者。謂聞契經 應頌 記別 … 。契經者。謂諸經中 … 或說蘊所攝法。界所攝法。處所攝法。或說緣起所攝法。或說食所攝法。諦所攝法。或說聲聞獨覺如來所攝法。或說念住正斷神足根力覺支道支所攝法。或說不淨息念學證淨等所攝法。

²⁰ T 1579 at T XXX 772c9–868b22.

These seven topics (without the sections spoken by *Śrāvakas* and the Tathāgata) are considered by Master Yinshun to be the most fundamental and earliest portion of the ‘Connected Discourses’ (相應教, **saṃyukta-kathā*) of the *Samyukta-āgama*.²¹ They are found in the five major sections (*varga*) on aggregates, sense spheres, causal condition (including nutriment, truths and the elements) and path of the extant *Samyukta-āgama/Samyutta-nikāya*.²² These sections of the ‘Connected Discourses’ are identified by Master Yinshun (1983: I 6–12) as the *sūtra-aṅga* portion of the *Samyukta-āgama/Samyutta-nikāya* (cf. Mizuno 1988: 25–26, Nagasaki 2004: 52 and Choong 2000: 243–251; cf. also Choong 2012a: 86, note 5) (see Appendices 1 and 2 below).

²¹ As noted in Choong 2010: 57, note 7, the Sanskrit term **saṃyukta-kathā* is inferred from the corresponding Tibetan term, *ldan pa'i gdam* (*ldan pa'i*, ‘connected’; *gdam* ‘talk, discourse, report’): 即彼一切事相應教間廁鳩集。是故說名雜阿笈摩 (T 1579 at T XXX 772c23) = *gzhi thams cad dang ldan pa'i gdam de yang dag par ldan pa las 'byung bas na de'i phyir yang dag par ldan pa zhes bya'o* (P 5540, *sems tsam*, 'i 144a1). Also, according to the *Vastusaṅgrahaṇī* of the *Yogācārabhūmi*, the *Samyukta-āgama* is the foundation of all four *Āgamas* (cf. Yinshun 1971: 507–508 and 1983: 7–9 and 39). T 1579 at T XXX 772c23–28 (= P 5540, *sems tsam*, 'i 144a1–2): 即彼一切事相應教間廁鳩集。是故說名雜阿笈摩 = *gzhi thams cad dang ldan pa'i gdam de yang dag par ldan pa las 'byung bas na de'i phyir yang dag par ldan pa zhes bya'o*. 即彼相應教。復以餘相處中而說。是故說名中阿笈摩 = *de dang ldan pa'i gdam nyid rnam pa gzhan du bar gyi mdo sde rnams kyis bstan pas na de'i phyir bar ma zhes bya'o*. 即彼相應教。更以餘相廣長而說。是故說名長阿笈摩 = *de nyid rnam pa gzhan du rgyud ring po'i mdo sde rnams kyis bstan pas na de'i phyir ring po zhes bya'o*. 即彼相應教。更以一二三等漸增分數道理而說。是故說名增一阿笈摩 = *gcig dang gnyis dang gsum la sogs pa nas gcig nas gcig tu sde tshan gyi tshul gyis 'byung bas na gcig las 'phros pa zhes bya'o*, “Because the connected discourses/teachings (相應教, **saṃyukta-kathā*) are grouped together according to all

Regarding the sections on the major subject items, i.e., aggregates, sense spheres, causal condition and path of the extant *Samyukta-āgama*/*Samyutta-nikāya*, they are evidently the core teachings of early Buddhism and early *Abhidharma* Buddhism. For example, the subject items of the *Samyukta-āgama*/*Samyutta-nikāya* bear certain resemblances to the structure of these two early *Abhidharma* books: the Pali *Vibhaṅga* and the Sarvāstivāda **Abhidharma-dharmaskandha-pāda* (*Apidamo fayun zu [lun]* 阿毘達磨法蘊足[論]) (Choong 2000: 252) (see Appendix 3 below). Also, *Sāratthappakāsinī*, ‘Revealer of the Essential Meaning’, is the title of Ācāriya Buddhaghosa’s commentary on the *Samyutta-nikāya*. This suggests that the Pali tradition also recognized the practical and essential values of the *Samyutta-nikāya suttas* for Buddhist monks.

the topics/subject matters (事, *vastu*) into connected units (*samyuktas*), it is called *Samyukta-āgama*. Because the connected discourses are expounded in another manner by means of medium-sized discourses, it is called the *Madhyama-āgama*. Because the connected discourses are expounded in another manner by means of lengthy discourses, it is called the *Dīrgha-āgama*. Because the connected discourses are arranged sequentially in sections going from one [topic/subject matter], to two, three and so forth, it is called the *Ekottarika-āgama*.” Thus, according to Yinshun 1971 and 1983, the *Samyukta-āgama* is so called because the connected discourses are grouped together according to their topics into connected units. Then, according to other intensions by means of different structures, the connected discourses associated with their topics subsequently expanded and yielded the other *Āgamas* in the sequence *Madhyama-āgama*, *Dīrgha-āgama*, *Ekottarika-āgama*. Therefore, the *Samyukta-āgama* is the foundation of all four *Āgamas* in the formation of early Buddhist texts, according to the Sarvāstivāda tradition of the *Vastusaṅgrahaṇī* of the *Yogācārabhūmi*.

²² In the *Samyutta-nikāya* the section on the truths is located in the *Mahāvagga* (= the path section of the *Samyukta-āgama*); see Choong 2000: 22, 244 and 251.

The extant *Samyukta-āgama* and *Samyutta-nikāya* are definitely sectarian texts. Since we do not have the Mahāsāṅghika *Samyukta-āgama*, it is not possible to find out precisely and clearly what the original version of the *Samyukta/Samyutta* text would have been.

Nevertheless, the structure and content of the discourses on the above-mentioned major topics in the *Samyukta-āgama/Samyutta-nikāya* are clearly evident. These are short, simple prose works, and also center mainly on practice and experience for Buddhist monks. They lay emphasis on the teachings related to the aggregates, sense spheres, causal condition, and the path in a practical sense, rather than on idealistic and systematic theory. These collections of short, simple prose works also share many similarities, though minor differences in style and use of sentences on particular topics do exist. (In these discourses the introductory and concluding words, such as “Thus have I heard”, are likely to have been added later.) Thus, according to Master Yinshun (1971: 690), these discourses may reflect the essential characteristics of the early *Saṅgha* council (*saṅgīti*) for collecting the *dharma*s or ‘teachings’ of the Buddha (cf. also Mizuno 1988: 23 and Nagasaki 2004: 51).²³

²³ Also, only the first three *aṅgas* are mentioned in the *Mahāsuññatā-sutta*, MN 122 at MN III 115,¹⁷ and its Chinese counterpart, the *Dakong jing* 大空經, MĀ 191 at T I 739c4. This suggests the possibility that only the three *aṅgas* existed in the period of Early (or pre-sectarian) Buddhism (Yinshun 1983: I, Preface, 1–2; cf. Choong 2010: 60–61, Mizuno 1988: 23 and Nagasaki 2004: 51–52). Rupert Gethin on the H-Buddhism Discussion Network suggests that the PTS reading *suttaṃ geyyaṃ veyyākaraṇassa hetu* in MN 122 at MN III 115,¹⁷ should be corrected to *suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu*, following the Ceylonese and Burmese versions’ reading *na kho Ānanda arahati sāvako sathhāraṃ anubandhituṃ yadidaṃ suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu*, “It is not right, Ānanda, that a disciple should seek the Teacher’s company

Conclusion

This paper has compared the two different accounts, offered by Ācāriya Buddhaghosa and Master Yinshun, of the three *aṅgas* in early Buddhist texts.

It is possible that Ācāriya Buddhaghosa saw the three *aṅgas* not as referring to particular works in the Pali texts, but rather as depicting various types of text. He may also have had the purpose of making it appear that the Pali *Piṭakas* had originated from the first *Saṅgha* council, and that the Pali language of the texts was identical with Magadhi, the language spoken by the Buddha.

By contrast, Master Yinshun draws attention to detailed data relating to this historical issue. He identifies specific sections of the *Saṃyukta-āgama*/*Saṃyutta-nikāya* in terms of the three *aṅgas*, as indicated in the Sarvāstivāda and Yogācāra traditions. The structure and content of the *Saṃyukta-āgama* and *Saṃyutta-nikāya* are found to be very similar, particularly regarding their *sūtra-aṅga* portion, although some minor differences do exist. This suggests that the structure of the two versions is largely pre-sectarian. If the *Saṃyukta-āgama* version had the three-*aṅga* structure, then it is only to be expected that the *Saṃyutta-nikāya* version would have been the same.

Consequently, the three-*aṅga* structure of the *Saṃyukta-āgama*/

for this reason, namely *sutta*, *geyya*, *veyyākaraṇa*.” This Pali version’s reading is clearly supported by the Chinese version in the *Madhyama-āgama*, MĀ 191 at T I 739c4-5: 佛言。阿難。不其正經·歌詠·記說故。信弟子隨世尊行奉事至命盡也, “The Buddha said: Ānanda, it is not for this reason, namely *sūtra*, *geya*, *vyākaraṇa*, that a disciple follows the World-Honoured One with respect until the end of life.” See also the discussion on H-Buddhism of October 21st–23rd and 31st, 2011, under the subject ‘Disagreement in Renderings of *Sūtra*/*Geya*/*Vyākaraṇa*’.

Samyutta-nikāya proposed by Master Yinshun should be regarded as essentially more logical and acceptable (or perhaps historically more accurate) than Ācāriya Buddhaghosa's traditional interpretation. It even appears possible that Ācāriya Buddhaghosa had adopted a different definition of *aṅga* from the one adopted by Master Yinshun, and that, as a consequence of this, these two scholar-monks are citing different textual samples.

Postscript: Critique and Response

Given his input summarized above, it is remarkable that the work of Master Yinshun regarding the *aṅgas* in the *Samyukta-āgama/Samyutta-nikāya* has attracted so little attention among Western researchers into early Buddhism.

A good example of this seeming lack of interest is provided by recent publications of Bhikkhu Anālayo (2011 and 2016 [2017]). That author's latest publication in this field, titled “*Āgama* and *Aṅga* in the Early Buddhist Oral Tradition” (2016 [2017]), makes no explicit mention of Master Yinshun's very relevant contributions. However, he appears to address Master Yinshun's position in his criticism of Bhikkhu Sujāto's (2005: 61–62) and my own presentations (Choong 2000: 9–10), which are in turn dependent on Master Yinshun's findings (Anālayo 2016 [2017]: 23–24, note 50).²⁴ In an earlier publication Bhikkhu Anālayo (2011: 697, note 69) does demonstrate an

²⁴ Anālayo 2016 [2017]: 23–24, note 50 obviously ignores the relevant findings of Master Yinshun and the Ceylonese/Burmese version's reading in MN 122: *na kho Ānanda arahati sāvakō satthāraṃ anubandhituṃ yadidaṃ suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu*. Thus, he is apparently unable to present a clear and precise argument or analysis

awareness of Master Yinshun's work. He achieves this by critiquing, in a single lengthy footnote, Master Yinshun's three-*aṅga* hypothesis as it had been reported earlier by myself (Choong 2010). In the hope of initiating a fruitful on-going exchange of ideas on this and related topics, I now reproduce four samples from that critique and respond to each of them in turn, as follows.

1. Bhikkhu Anālayo (2011: 697, note 69) states:

This hypothesis is based on the description of the *Āgamas* given in the *Vastusaṃgrahaṇī* of the *Yogācārabhūmi*. Although the indications made in the *Vastusaṃgrahaṇī* have indubitably been of great importance for reconstructing the order of the *Samyukta-āgama* (T 99) ... from a methodological viewpoint it would not be possible to use the reconstructed *Samyukta-āgama* in turn to prove that the indications given in the *Vastusaṃgrahaṇī* are correct, since this would become a circular argument.

In my opinion, Bhikkhu Anālayo (2011: 697, note 69) offers no explanation in support of his claim that “this would become a circular argument”; I have difficulty seeing how it would.

The response I now offer consists mainly in expanding on the relatively brief analysis of the relevant section of the *Vastusaṃgrahaṇī* that I presented earlier in this paper, followed by a more adequate appraisal of what it can tell us about the *Samyukta-āgama*. My immediate purpose is to demonstrate the diverse research value of the *Vastusaṃgrahaṇī* (*She shifen* 攝事分), ‘Compendium of Topics’, a quality that Bhikkhu Anālayo (2011: 697, note 69) appears not to have noticed. I begin by providing an overview of the relevant

regarding why only the first three *aṅgas* are mentioned in MN 122 and its Chinese counterpart, MĀ 191 (see note 23 above).

portion of the *Vastusaṅgrahaṇī* as preserved in Chinese translation.²⁵ This will reveal that the *Vastusaṅgrahaṇī* list is, in effect, the table of contents of a text closely resembling the extant *Samyukta-āgama*. It lists nineteen topics. These topics can be grouped as indicated by the numeral(s), 1 to 19, that precede each of the paragraphs set out below. They can also be categorized in terms of the *aṅgas*, as indicated by the words within square brackets that follow each of those paragraphs:

1. Spoken by the Tathāgata [detailed exposition at first hand = *vyākaraṇa*-1]
2. Spoken by Disciples [detailed exposition at second hand = *vyākaraṇa*-2]
- 3–8. Aggregates, Elements, Sense Spheres, Causal Condition, Nutriment, Truths [On Suffering and its Arising = *sūtra*]
- 9–18. Stations of Mindfulness, Right Effort, Bases of Supernormal Power, Faculties, Powers, Enlightenment Factors, Path Factors, Mindfulness of Breathing, Trainings, Definite Purity/Faith [about the Path to the Cessation of Suffering = *sūtra*]
19. Eight Assemblies [versified teaching on/by twelve classes of human and divine beings = *geya*]

Comparison reveals that most of the nineteen items in this list are also represented among the *Samyukta-āgama* titles contained in Table 1 of Appendix 2 below, though with some differences in the sequence. Sixteen of them (bearing the numbers 3 to 18 in the list) are titles of *saṃyuktas*. They are found to be distributed in two groups: nos. 3 to 8 are located in two nearly contiguous blocks that are labeled in the Table as belonging to *sūtra-aṅga*; nos. 9 to 18 are

²⁵ T 1579 at T XXX 772c11–15: 雜阿笈摩者。謂於是中世尊觀待彼彼所化。宣說如來及諸弟子所說相應。蘊界處相應。緣起食諦相應。念住正斷神足根力覺支道支入出息念學證淨等相應。又依八眾說眾相應。

together as a separate single block in the table, again labeled as *sūtra-aṅga*.

The remaining three items in the *Vastusaṅgrahaṇī* list are: 1. ‘Spoken by the Tathāgata’, 2. ‘Spoken by *Śrāvakas*’, and 19. ‘Eight Assemblies’. The second of these three titles denotes a certain coherent group of *saṃyuktas* – in contrast to the remaining sixteen titles, 3 to 18, each of which instead denotes a single *saṃyukta*.²⁶ The same is true of the third of the three (i.e., item no. 19). The first of the three, however, (i.e., item no. 1) is unique in that it covers three separate groups of *saṃyuktas*, each classified as *vyākaraṇa* – ‘Spoken by the Tathāgata’.

In summary, then, one finds that this list from the *Vastusaṅgrahaṇī* of the *Yogācārabhūmi* matches closely (but not completely) the content of Table 1 of Appendix 2. The same is true of two further lists, one from the *Bahubhūmika* (located elsewhere in the *Yogācārabhūmi*), and the other from the Mūlasarvāstivāda *Vinaya*,²⁷ both of which are discussed by Master Yinshun and briefly noted earlier in this paper.

Despite the close overall agreement in both content and sequence between the *Saṃyukta-āgama* and the three lists exemplified in the *Vastusaṅgrahaṇī* series, there also exist a few discrepancies. Conspicuous among these is the fact that the *Rādha-* (羅陀) and *Dṛṣṭi-* (見) *saṃyuktas* of the *Saṃyukta-āgama* (contained in fascicles 6 and 7; see Appendix 1 below) are absent from all three lists. The point I am making here is that comparison of the entire *Saṃyukta-āgama*

²⁶ As can be seen in the preceding note, the term *saṃyukta* (相應) appears six times at random intervals throughout the list. This suggests that it is being used indiscriminately as a filler and therefore can be disregarded by readers of the text.

²⁷ T 1451 at T XXIV 407b.

series (Appendix 1 below) with the *Vastusaṅgrahaṇī* series (the above list of 19 items) is a demonstrably effective technique for investigating the structure of the *Samyukta-āgama*. Far from resulting in useless circular arguments, it reveals unexpected discrepancies and other odd features that promise to throw light on otherwise puzzling structural details.

2. Bhikkhu Anālayo (2011: 698, note 69) further contends:

Regarding the *aṅgas*, the description of the *Āgamas* in the passage under discussion from the *Vastusaṅgrahaṇī* does not explicitly refer to the set of three *aṅgas*. The only tripartite analysis found in the present passage distinguishes the *Samyukta-āgama* from the viewpoint of speaker, topic, and audience. This division does not naturally evoke the three *aṅgas* of *sutta*, *geyya*, and *veyyākaraṇa*. ... In fact, had this been the original intention, the three *aṅgas* could have been directly mentioned.

In response to this statement, I would like to point out that the *Vastusaṅgrahaṇī* passage that Bhikkhu Anālayo (2011: 698, note 69) refers to here²⁸ follows almost immediately after the one in which the nineteen headings are listed. It begins with this statement: “It should be known thus: All of the *saṃyuktas* reduce to three aspects. What are the three? The first is ‘the speaker’ (能說). The second is ‘what is spoken’ (所說). The third is ‘those for whom it is spoken’ (所爲說). Bhikkhu Anālayo (2011: 698, note 69) finds that this tripartite analysis “does not naturally evoke the three *aṅgas*”. Admittedly, the

²⁸ T 1579 at T XXX 772c16–18: 當知如是一切相應略由三相。何等爲三。一是能說。二是所說。三是所爲說。若如來若如來弟子是能說。如弟子所說佛所說分。若所了知若能了知。是所說。如五取蘊六處因緣相應分。及道品分。若諸苾芻天魔等眾。是所爲說。

correspondence is partly obscured by a difference in the sequence in which the two triads are conventionally listed:

speaker (exposition)	= 3. <i>vyākaraṇa</i>
message	= 1. <i>sūtra</i> (discourse)
audience	= 2. <i>geya</i> (verses)

Clarity is maintained, however, because the *Vastusaṅgrahaṇī*, having introduced the “speaker-message-audience” distinction, goes on to specify (unfortunately with much elision) which *saṃyuktas* of the *Saṃyukta-āgama* correspond to which of the three categories (see also Bucknell 2007: 19 and 32, note 78).

Recognizing these correspondences is helpful in throwing light on the *aṅga* terminology and on its relation to the structure of the *Saṃyukta-āgama*/*Saṃyutta-nikāya*. In particular, it confirms two points: 1) that *vyākaraṇa* encompasses the two sub-categories, *Buddha-bhāṣita* and *Śrāvaka-bhāṣita* (‘Spoken by the Buddha’ and ‘Spoken by Disciples’ respectively); and 2) that *geya/geyya* (also called *aṭṭhapaṇṣā* in Pali) refers to the set of eight assemblies, which constitutes the audience.

3. Next, Bhikkhu Anālayo (2011: 697, note 69) reasons:

Besides, it is also not clear if the description of the *Āgamas* in the *Vastusaṅgrahaṇī* has to be read as positing the *Saṃyukta-āgama* as a kind of “Urkanon” in its own right. It might just intend to explain why the *Saṃyukta-āgama* is given pride of place in its listings of the four *Āgamas*. In the corresponding passage in the (Mūla-)Sarvāstivāda *Vinaya* ... the point at stake does in fact not seem to be a temporal priority of the formation of the *Saṃyukta-āgama* but only a temporal priority of it being recited by Ānanda at the so-called first council, before he recited the other *Āgamas*.

Here Bhikkhu Anālayo (2011: 697, note 69) is right in pointing out the possibility of alternative interpretations of the relevant textual data. There is merit in his suggestion that the reference may be simply to the traditional Sarvāstivāda view that Ānanda's recitation at the 'First Council' began with the *Samyukta-āgama* rather than to the postulated status of the *Samyukta-āgama* as the historical forerunner or ancestor of the other three *Āgamas*. Another good reason for caution is that the various extant accounts of the Council are in serious disagreement regarding the sequence of events, particularly regarding which of the *Āgamas/Nikāyas* was the first to be recited, and regarding how and when the other three came into existence.

The *Vastusaṅgrahaṇī* account indicates that the sequence in which the four *Āgamas* were formed was: *Samyukta-*, *Madhyama-*, *Dīrgha-*, *Ekottarika-*. As regards the first three of these, the sequence Connected, Middle-length, Long has this in its favour that it suggests a progressive increase in the length of the component discourses with the passage of time, which is just what might be expected to have occurred. For example, it would be entirely reasonable to suggest that the 'Discourse on the Stations of Mindfulness' was originally much shorter than it is at present and was therefore appropriately located within the *Smṛtyupasthāna-samyukta*; but that later, following a substantial growth in size, it was moved, along with other similarly enlarged discourses, into a new grouping called *Madhyama-āgama*.²⁹

4. Last, according to Bhikkhu Anālayo (2011: 697, note 69):

Although the idea that the early Buddhist oral transmission began by assembling discourses according to topics

²⁹ Cf. Bucknell's 2014: 75–91 and 95–96 finding that transposition of discourses was usually from Connected to Middle-length, and/or from Middle-length to Long.

in a manner similar to what is found in the *Saṃyukta-āgama* and the *Saṃyutta-nikāya* is certainly appealing, there seems to be no reason why a numerical organisation could not have been in use as well, similar to what underlies the *Ekottarika-āgama* and the *Āṅguttara-nikāya*. ... Perhaps more than one organizing principle was in use from the outset, since otherwise it would be difficult to explain what happened to those discourses that do not fit neatly into the topic-wise arrangement now found in the *Saṃyukta-āgama/Saṃyutta-nikāya*. It seems improbable that these were just left to float around without being in any way organised.

This question is, admittedly, one for which Master Yinshun appears not to provide an explicit answer. Although the notion of unattached ‘floating’ discourse components has gained currency in recent decades, appealing to it in the present instance does not, in my opinion, yield a satisfactory solution. The question remains open. It is perhaps worth noting that Master Yinshun (1971: 488–491 and 788–789) suggests that the *Saṃyukta-āgama/Saṃyutta-nikāya* was edited mainly for the practical and essential value it had for monks in the *Saṅgha*, whereas the *Ekottarika-āgama/Āṅguttara-nikāya* was edited mainly for the promotion of Buddhist teachings for the general public. This statement appears to imply that at some time the *Saṃyukta-āgama* coexisted with the corresponding Numerical Collection. It counts neither for nor against the notion of *Saṃyukta-āgama* as the sole source of the other three *Āgamas*. Also, it is possible that the idea of unattached floating discourse components in the *Ekottarika-āgama/Āṅguttara-nikāya* is just a speculation (Yinshun 1971: 755–787).³⁰

³⁰ On movements of discourses in the *Ekottarika-āgama* and the *Āṅguttara-nikāya* see now Kuan and Bucknell 2019.

This completes my response to Bhikkhu Anālayo's (2011 and 2016 [2017]) questions and doubts. I have chosen to locate it at the very end of my paper because I wanted to end on an optimistic note. At the outset I drew attention to a widespread failure, among Western scholars of early Buddhism, to take due account of the very substantial research findings of Master Yinshun. My hope is that the present paper will help to eliminate this blind spot by providing a brief but thought-provoking glimpse at the work of this still seriously underrated Chinese scholar.

Appendix 1.

Table of the Distribution of *Samyuktas/Samyuttas* within Each *Aṅga* in the *Samyukta-āgama* and the *Samyutta-nikāya*³¹

(a) *Sūtra-aṅga*

<i>SAMYUKTA-ĀGAMA</i>	<i>SAMYUTTA-NIKĀYA</i>
(1) 五陰誦	(3) <i>Khandha-vagga</i>
- 陰相應	22. <i>Khandha-samyutta</i>
(2) 六入處誦	(4) <i>Salāyatana-vagga</i>
- 入處相應	35. <i>Salāyatana-samyutta</i>
	36. <i>Vedanā-samyutta</i>
(3) 雜因誦	(2) <i>Nidāna-vagga</i>
- 因緣相應	12. <i>Nidāna-samyutta</i>
- 諦相應	
- 界相應	14. <i>Dhātu-samyutta</i>
- 受相應	
(4) 道品誦	(5) <i>Mahā-vagga</i>
- 念處相應	45. <i>Magga-samyutta</i>
- 正斷相應 or 正勤相應 (missing)	46. <i>Bojjaṅga-samyutta</i>
- 如意足相應 (missing)	47. <i>Satipaṭṭhāna-samyutta</i>
- 根相應	48. <i>Indriya-samyutta</i>
- 力相應	49. <i>Sammappadhāna-samyutta</i>
- 覺支相應	50. <i>Bala-samyutta</i>
- 聖道分相應	51. <i>Iddhipāda-samyutta</i>
- 安那般那念相應	54. <i>Ānāpāna-samyutta</i>
- 學相應	
- 不壞淨相應	55. <i>Sotāpatti-samyutta</i>
	56. <i>Sacca-samyutta</i>

³¹ Table based on Choong 2000: 19–23 and 243–251; see also Appendix 2.

(b) *Geyā-aṅga*

<i>SAMYUKTA-ĀGAMA</i>		<i>SAMYUTTA-NIKĀYA</i>
(5) 八衆誦 ³²		(1) <i>Sagātha-vagga</i>
- 比丘相應	—————	21. <i>Bhikkhu-saṃyutta</i>
- 魔相應	—————	1. <i>Devatā-saṃyutta</i>
- 帝釋相應	—————	2. <i>Devaputta-saṃyutta</i>
- 剎利相應	—————	3. <i>Kosala-saṃyutta</i>
- 婆羅門相應	—————	4. <i>Māra-saṃyutta</i>
- 梵天相應	—————	5. <i>Bhikkhunī-saṃyutta</i>
- 比丘尼相應	—————	6. <i>Brahma-saṃyutta</i>
- 婆耆舍相應	—————	7. <i>Brāhmaṇa-saṃyutta</i>
- 諸天相應	—————	8. <i>Vaṅṭṣathera-saṃyutta</i>
- 夜叉相應	—————	9. <i>Vana-saṃyutta</i>
- 林相應	—————	10. <i>Yakkha-saṃyutta</i>
		11. <i>Sakka-saṃyutta</i>

(c) *Vyākaraṇa-aṅga*

<i>SAMYUKTA-ĀGAMA</i>		<i>SAMYUTTA-NIKĀYA</i>
(6) 弟子所說 (<i>Śrāvaka-bhāṣita</i>)		
- 舍利弗相應	—————	38. <i>Jambukhādaka-saṃyutta</i>
	—————	39. <i>Sāmaṇḍaka-saṃyutta</i>
	—————	28. <i>Sāriputta-saṃyutta</i>
- 目犍連相應	—————	40. <i>Moggallāna-saṃyutta</i>
	—————	19. <i>Lakkhaṇa-saṃyutta</i>
- 阿那律相應	—————	52. <i>Anuruddha-saṃyutta</i>
- 大迦旃延相應		
- 阿難相應		
- 質多羅相應	—————	41. <i>Citta-saṃyutta</i>

³² This corresponds with the ‘Chanted Section’ (結集品, *saṅgīta*).

(7) 如來所說 (*Tathāgata-bhāṣita*)

- 羅陀相應	23. <i>Rādha-saṃyutta</i>
- 見相應	24. <i>Diṭṭhi-saṃyutta</i>
- 斷知相應	
- 天相應	32. <i>Valāha-saṃyutta</i>
- 修證相應	34. <i>Jhāna-saṃyutta</i>
	43. <i>Asaṃkhata-saṃyutta</i>
	13. <i>Abhisamaya-saṃyutta</i>
- 入界陰相應	25. <i>Okkantika-saṃyutta</i>
	18. <i>Rāhula-saṃyutta</i> ³³
	26. <i>Uppāda-saṃyutta</i>
	27. <i>Kilesa-saṃyutta</i>
- 不壞淨相應	
- 大迦葉相應	16. <i>Kassapa-saṃyutta</i>
- 聚落主相應	42. <i>Gāmaṇi-saṃyutta</i>
- 馬相應	
- 摩訶南相應 or 釋氏相應	
- 無始相應	15. <i>Anamatagga-saṃyutta</i>
- 婆蹉種出家相應	33. <i>Vacchagotta-saṃyutta</i>
	44. <i>Avyākata-saṃyutta</i>
- 外道出家相應	
- 雜相應	
- 譬喻相應	20. <i>Opamma-saṃyutta</i>
- 病相應	
- 業報相應	
	17. <i>Lābhasakkāra-saṃyutta</i>

³³ Note: this is a correction to Choong 2000: 21–22, where the item no. 18 (“Rāhula S.”) should be added in page 21 and deleted in page 22. See also Choong 2018 for a comparison of the Pali and Chinese version of the *Okkantika*-, *Uppāda*-, *Kilesa*- and *Rāhula-saṃyuttas*.

- 29. *Nāga-saṃyutta*
- 30. *Suppaṇṇa-saṃyutta*
- 31. *Gandhabbakāya-saṃyutta*
- 37. *Mātugāma-saṃyutta*
- 53. *Jhāna-saṃyutta*

Appendix 2.

Tables of the Distribution of the Three *Āṅgas*
in the *Saṃyukta-āgama* and *Saṃyutta-nikāya*

Table 1. Distribution of the Three *Āṅgas*
in the Reconstructed *Saṃyukta-āgama*

<i>Saṃyukta</i> (相應)	Fascicle and Discourse Numbers in the Taishō edition	<i>Āṅga</i> (Classification)	Total of Discourses
(1) 五陰誦 ('Five Aggregates Section')			
陰相應	1, SĀ 1–32	<i>Sūtra</i>	112
	10, SĀ 256–272		
	3, SĀ 59–87		
	2, SĀ 33–58		
	5, SĀ 103–110		
羅陀相應	6, SĀ 111–132	<i>Vyākaraṇa</i> (<i>Tathāgata-bhāṣita</i>)	22
見相應	6, SĀ 133–138		39
	7, SĀ 139–171		
斷知相應	7, SĀ 172–187		16
(2) 六入處誦 ('Six Sense Spheres Section')			
入處相應	8, SĀ 188–229	<i>Sūtra</i>	131
	9, SĀ 230–255		
	43, SĀ 1164–1177		
	11, SĀ 273–282		
	13, SĀ 304–342		

(3) 雜因誦 (‘Causal Condition Section’)			
因緣相應	12, SĀ 283–303	Sūtra	57
	14, SĀ 343–364		
	15, SĀ 365–378		
諦相應	15, SĀ 379–406		65
	16, SĀ 407–443		
界相應	16, SĀ 444–454		22
	17, SĀ 455–465		
受相應	17, SĀ 466–489		24
舍利弗相應	18, SĀ 490–500	Vyākaraṇa (Śrāvaka- bhāṣita)	11
目犍連相應	18, SĀ 501–503		34
	19, SĀ 504–534		
阿那律相應	19, SĀ 535–536		11
	20, SĀ 537–545		
大迦旃延相應	20, SĀ 546–555		10
阿難相應	20, SĀ 556–558		10
	21, SĀ 559–565		
質多羅相應	21, SĀ 566–575	10	
天相應	--- ³⁴	Vyākaraṇa (Tathāgata- bhāṣita)	12
	31, SĀ 861–872		
修證相應	31, SĀ 873–891		19
入界陰相應	31, SĀ 892–901		10
不壞淨相應	31, SĀ 902–904		3
(4) 道品誦 (‘Path Section’) ³⁵			
念處相應	24, SĀ 605–639	Sūtra	35

³⁴ Fascicle 23, SĀ 604 is from the *Aśoka-avadāna*, not part of the *Samyukta-āgama*.

³⁵ Or 'Enlightenment-factors Section' (菩提分誦, *Bodhipakṣya-varga*).

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正斷 or 正勤相應	---		
如意足相應	---		
根相應	---		19
	26, SĀ 642–660		
力相應	26, SĀ 661–703		43
	26, SĀ 704–711		
覺支相應	27, SĀ 712–747		44
	28, SĀ 748–796		
聖道分相應	29, SĀ 797–800		53
阿那般那念相應	29, SĀ 801–815		15
	29, SĀ 816–829		
學相應	30, SĀ 830–832		17
	30, SĀ 833–860		
不壞淨相應	41, SĀ 1121–1135		43
	41, SĀ 1136–1144		
大迦葉相應	32, SĀ 905–906		11
	32, SĀ 907–916		10
聚落主相應	32, SĀ 917–918		
馬相應	33, SĀ 919–926		10
	33, SĀ 927–936		10
摩訶南 or 釋氏相應	33, SĀ 937–939		
無始相應	34, SĀ 940–956		20
	34, SĀ 957–964		8
婆蹉種相應	34, SĀ 965–969		
外道出家相應	35, SĀ 970–979		15

Vyākaraṇa
(*Tathāgata-*
bhāṣita)

³⁶ Fascicle 25, SĀ 640–641 are from the *Aśoka-avadāna*, not part of the *Saṃyukta-āgama*.

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雜相應	35, SĀ 980–992		18
	47, SĀ 1241–1245		
譬喻相應	47, SĀ 1246–1264		19
病相應	47, SĀ 1265–1266		18
	37, SĀ 1023–1038		
業報相應	37, SĀ 1039–1061		23
(5) 八衆誦 (‘Eight Assemblies Section’)			
比丘相應	38, SĀ 1062–1080	Geyā	22
	39, SĀ 1081–1083		
魔相應	39, SĀ 1084–1103		20
帝釋相應	40, SĀ 1104–1120		21
	46, SĀ 1222–1225		
剎利相應	46, SĀ 1226–1240		21
	42, SĀ 1145–1150		
婆羅門相應	42, SĀ 1151–1163		38
	4, SĀ 88–102		
	44, SĀ 1178–1187		
梵天相應	44, SĀ 1188–1197		10
比丘尼相應	45, SĀ 1198–1207		10
婆耆舍相應	45, SĀ 1208–1221		16
	36, SĀ 993–994		
諸天相應	36, SĀ 995–1022		108
	22, SĀ 576–603		
	48, SĀ 1267–1293		
	49, SĀ 1294–1318		
夜叉相應	49, SĀ 1319–1324		12
	50, SĀ 1325–1330		
林相應	50, SĀ 1331–1362		32

Table 2. Distribution of the Three *Aṅgas* in the *Saṃyutta-Nikāya*

<i>Samyutta</i>	Discourse Numbers in the PTS edition (SN I–V)	<i>Aṅga</i> (Classification)
(1) <i>Sagātha-vagga</i> (‘Verse Section’)		
1. <i>Devatā-samyutta</i>	1–81	<i>Geyya</i>
2. <i>Devaputta-samyutta</i>	1–30	
3. <i>Kosala-samyutta</i>	1–25	
4. <i>Māra-samyutta</i>	1–25	
5. <i>Bhikkhunī-samyutta</i>	1–10	
6. <i>Brahma-samyutta</i>	1–15	
7. <i>Brāhmaṇa-samyutta</i>	1–22	
8. <i>Vaṅgīsathera-samyutta</i>	1–12	
9. <i>Vana-samyutta</i>	1–14	
10. <i>Yakkha-samyutta</i>	1–12	
11. <i>Sakka-samyutta</i>	1–25	
(2) <i>Nidāna-vagga</i> (‘Causal Condition Section’)		
12. <i>Nidāna-samyutta</i>	1–93	<i>Sutta</i>
13. <i>Abhisamaya-samyutta</i>	1–11	<i>Veyyākaraṇa</i> (<i>Tathāgata-bhāṣita</i>)
14. <i>Dhātu-samyutta</i>	1–39	<i>Sutta</i>
15. <i>Anamatagga-samyutta</i>	1–20	<i>Veyyākaraṇa</i> (<i>Tathāgata-bhāṣita</i>)
16. <i>Kassapa-samyutta</i>	1–13	
17. <i>Lābhasakkāra-samyutta</i>	1–43	
18. <i>Rāhula-samyutta</i>	1–22	
19. <i>Lakkhaṇa-samyutta</i>	1–21	<i>Veyyākaraṇa</i> (<i>Śrāvaka-bhāṣita</i>)

20. <i>Opamma-saṃyutta</i>	1–12	<i>Veyyākaraṇa</i> (<i>Tathāgata-bhāṣita</i>)
21. <i>Bhikkhu-saṃyutta</i>	1–12	<i>Geyya</i>
(3) <i>Khandha-vagga</i> (‘Aggregates Section’)		
22. <i>Khandha-saṃyutta</i>	1–158	<i>Sutta</i>
23. <i>Rādha-saṃyutta</i>	1–46	<i>Veyyākaraṇa</i> (<i>Tathāgata-bhāṣita</i>)
24. <i>Diṭṭhi-saṃyutta</i>	1–96	
25. <i>Okkantika-saṃyutta</i>	1–10	
26. <i>Uppāda-saṃyutta</i>	1–10	
27. <i>Kilesa-saṃyutta</i>	1–10	
28. <i>Sāriputta-saṃyutta</i>	1–10	<i>Veyyākaraṇa</i> (<i>Sāvaka-bhāṣita</i>)
29. <i>Nāga-saṃyutta</i>	1–50	<i>Veyyākaraṇa</i> (<i>Tathāgata-bhāṣita</i>)
30. <i>Supaṇṇa-saṃyutta</i>	1–46	
31. <i>Gandhabbakāya-saṃ.</i>	1–112	
32. <i>Valāha-saṃyutta</i>	1–57	
33. <i>Vacchagotta-saṃyutta</i>	1–55	
34. <i>Jhāna-saṃyutta</i>	1–55	
(4) <i>Salāyatana-vagga</i> (‘Six Sense Spheres Section’)		
35. <i>Salāyatana-saṃyutta</i>	1–207	<i>Sutta</i>
36. <i>Vedanā-saṃyutta</i>	1–29	
37. <i>Mātugāma-saṃyutta</i>	1–34	<i>Veyyākaraṇa</i> (<i>Tathāgata-bhāṣita</i>)
38. <i>Jambukhādaka-saṃ.</i>	1–16	<i>Veyyākaraṇa</i> (<i>Sāvaka-bhāṣita</i>)
39. <i>Sāmaṇḍaka-saṃyutta</i>	1–16	
40. <i>Moggallāna-saṃyutta</i>	1–15	
41. <i>Citta-saṃyutta</i>	1–10	
42. <i>Gāmaṇi-saṃyutta</i>	1–13	<i>Veyyākaraṇa</i>

43. <i>Asaṅkhata-saṃyutta</i>	1–44	<i>(Tathāgata-bhāsita)</i>
44. <i>Avyākata-saṃyutta</i>	1–11	
(5) <i>Mahā-vagga</i> ('Great Section')		
45. <i>Magga-saṃyutta</i>	1–180	<i>Sutta</i>
46. <i>Bojjaṅga-saṃyutta</i>	1–175	
47. <i>Satipaṭṭhāna-saṃyutta</i>	1–102	
48. <i>Indriya-saṃyutta</i>	1–185	
49. <i>Sammappadhāna-saṃyutta</i>	1–54	
50. <i>Bala-saṃyutta</i>	1–110	
51. <i>Iddhipāda-saṃyutta</i>	1–86	<i>Veyyākaraṇa</i> <i>(Sāvaka-bhāsita)</i>
52. <i>Anuruddha-saṃyutta</i>	1–24	
53. <i>Jhāna-saṃyutta</i>	1–54	<i>Veyyākaraṇa</i> <i>(Tathāgata-bhāsita)</i>
54. <i>Ānāpāna-saṃyutta</i>	1–20	<i>Sutta</i>
55. <i>Sotāpatti-saṃyutta</i>	1–75	
56. <i>Sacca-saṃyutta</i>	1–131	

Appendix 3.

Contrast Table of the *Sūtra-aṅga* Portion (*Samyukta-āgama*/*Samyutta-nikāya*) and the Two Early *Abhidharmas* (*Dharmaskandha* and *Vibhaṅga*)

<i>Samyukta-āgama</i>	<i>Samyutta-nikāya</i>	<i>Dharmaskandha</i>	<i>Vibhaṅga</i>
<i>skandha</i>	22. <i>khandha</i>	19. <i>skandha</i>	1. <i>khandha</i>
<i>āyatana</i>	35. <i>saḷāyatana</i>	18. <i>āyatana</i>	2. <i>āyatana</i>
<i>pratītyasamutpāda</i>	12. <i>nidāna</i>	21. <i>pratītyasamut.</i>	6. <i>paccayākāra</i>
<i>satya</i>	56. <i>sacca</i>	10. <i>āryasatya</i>	4. <i>sacca</i>
<i>dhātu</i>	14. <i>dhātu</i>	20. <i>dhātu</i>	3. <i>dhātu</i>
<i>vedanā</i>	36. <i>vedanā</i>		
<i>smṛtyupasthāna</i>	47. <i>satipaṭṭhāna</i>	9. <i>smṛtyupasthāna</i>	7. <i>satipaṭṭhāna</i>
<i>samyak-pradhāna</i>	49. <i>sammappadh.</i>	7. <i>samyak-pradh.</i>	8. <i>sammappadh.</i>
<i>ṛddhipāda</i>	51. <i>iddhipāda</i>	8. <i>ṛddhipāda</i>	9. <i>iddhipāda</i>
<i>indriya</i>	48. <i>indriya</i>	17. <i>indriya</i>	5. <i>indriya</i>
<i>bala</i>	50. <i>bala</i>		
<i>bodhyaṅga</i>	46. <i>bojjhaṅga</i>	15. <i>bodhyaṅga</i>	10. <i>bojjhaṅga</i>
<i>āryamārga</i>	45. <i>magga</i>		11. <i>magga</i>
<i>ānāpānasamṛti</i>	54. <i>ānāpāna</i>		
<i>śikṣā</i>		1. <i>śikṣāpada</i>	14. <i>sikkhāpada</i>
<i>avetyaprasāda</i>	55. <i>sotāpatti</i>	2. <i>srotāpattyaṅga</i> 3. <i>avetyaprasāda</i>	
		11. <i>dhyāna</i>	12. <i>jhāna</i>
		12. <i>apramāṇa</i>	13. <i>appamañña</i>
		14. <i>samādhībhāv.</i>	
			15. <i>paṭsamabhidā</i>
		4. <i>śrāmanyaphala</i>	

		5. <i>pratipada</i>	
		6. <i>āryavaṃśa</i>	
		13. <i>ārūpya</i>	
		16. <i>kṣudravastuka</i>	

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Abbreviations

As	<i>Atthasālinī</i>
CBETA	Chinese Buddhist Electronic Text Association 中華電子佛典協會
Dīp	<i>Dīpavaṃsa</i>
PTS	Pali Text Society
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
P	Peking edition (Ōtani)
Ps	<i>Papañcasūdanī</i>
PTS	Pali Text Society
SĀ	<i>Samyukta-āgama</i> (T 99)
SN	<i>Samyutta-nikāya</i>
Sp	<i>Samantapāsādikā</i>
Sv	<i>Sumaṅgalavilāsinī</i>
T	Taishō 大正 edition (CBETA, 2016)

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