

A comparison of the Pāli and Chinese versions of the *Māra Saṃyutta*, a collection of early Buddhist discourses on Māra, the Evil One

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ABSTRACT: This article first briefly examines the textual structure of the *Māra Saṃyutta* of the Pāli *Saṃyutta-nikāya* in conjunction with two other versions preserved in Chinese translation in Taishō vol. 2, nos 99 and 100. Then it compares the main teachings contained in the three versions. These three versions of this collection on the subject of Māra represent three different early Buddhist schools within the Sthavira branch. This comparative study of these three different versions of the *Māra Saṃyutta* focuses on some shared images of Māra and on disagreements on some of the teachings presented. It reveals similarities and significant differences in structure and doctrinal content, thus advancing the historical/critical study of early Buddhist doctrine in this area.

Introduction

The *Māra Saṃyutta* of the Pāli *Saṃyutta-nikāya* (abbreviated SN) is represented in Chinese by two versions, one in the *Za-a-han-jing* 雜阿含經 (*Saṃyuktāgama*, abbreviated SA, Taishō vol. 2, no. 99), the other in the *Bieyi-Za-a-han-jing* 別譯雜阿含經 (Additional Translation of *Saṃyuktāgama*, abbreviated ASA, Taishō vol. 2, no. 100). This *Saṃyutta/xiangying* 相應 (Skt. *Saṃyukta*) is a collection of various discourses on the subject of Māra (SA: *mo* 魔; ASA: *mowang* 魔王/King Māra).

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Māra (literally, 'the killer') is a deity/god regarded as the evil one, *pāpman* (P. *pāpimant/pāpimā*, *boxun* 波旬). This deity belongs to one of the classes of Indian deities. The discourses that make up the Pāli and Chinese versions of the *Māra Saṃyutta* reflect the early Buddhist adaptation of general Indian religious beliefs about the evil deity Māra, as he was at the time of the Buddha.

In this paper I first briefly examine the textual structure of the three versions. Then I compare the main teachings contained in them, making use of new editions of SA: Yin Shun's *Za-a-han Jing-lun Huibian* 雜阿含經論會編 [Combined Edition of *Sūtra* and *Śāstra* of the *Samyuktāgama*] (abbreviated CSA) and the Fo Guang *Tripiṭaka Za-a-han-jing* (abbreviated FSA). This will reveal similarities and significant differences in structure and doctrinal content, thus advancing the study of early Buddhist teachings in this area.¹

1. Textual structure

The Pāli *Māra Saṃyutta* is the fourth of the eleven *Samyuttas* that make up the *Sagātha Vagga* of SN. The two corresponding Chinese versions, contained in SA and ASA, were translated from now lost Indic-language/Sanskrit originals. In the CSA edition the SA version bears the title *Mo Xiangying* 魔相應 (*Māra Saṃyukta*, Connected with Māra) supplied by the editor, Yin Shun. In earlier editions of SA and ASA, *Samyukta/xiangying* titles are lacking and the beginning and end of each *Samyukta* have to be inferred from the *sūtra* contents. *Mo Xiangying*, the SA counterpart of the *Māra Saṃyutta*, is similarly located in the *Sagātha Vagga* of SA, which is titled *Bazhong*² *Song* 八眾誦 (Eight Assemblies Section) in the SA tradition (Choong, 2006:62, n. 5). It is the second of the eleven *xiangyings* in this *vagga* (Choong, 2000:20,

¹ This article is one in a series of comparative studies, of which the previous articles to appear were on *Kosala Saṃyutta* (2006) in *The Indian International Journal of Buddhist Studies*, and on *Bhikkhu Saṃyutta* (2006) and *Vaṅḡsa Saṃyutta* (2007) in *Buddhist Studies Review*. Consequently a little of the Introduction is repeated.

² Skt. *aṣṭau pariśadaḥ*, P. *aṭṭha parisā*.

247). The ASA version occupies the corresponding location - second of the eleven *xiangyings* - in the reconstructed ASA.³

The *Sagātha Vagga/Bazhong Song* pertains to the *Geya-aṅga* (P. *Geyya-aṅga*) portion of SN/SA. *Geya* is one of the three *aṅgas* represented in the structure of SN/SA, the three being: *Sūtra* (P. *Sutta*) 'discourse' (short, simple prose), *Geya* (P. *Geyya*) 'Stanza' (verse mixed with prose), and *Vyākaraṇa* (P. *Veyyākaraṇa*) 'Exposition'.

These three *aṅgas* are the first three of nine types of early Buddhist text (*navāṅga*) classified according to their style and form. They are regarded by some scholars as historically the earliest ones to have appeared, in sequence, in the formation of the early Buddhist texts.⁴

The Pāli *Samyutta Nikāya* belongs to the Tāmraśāṭiya school (the so-called Theravāda), the SA belongs to the Sarvāstivāda school, and the ASA may belong to the Kāśyapiya school.⁵ Thus, the Pāli *Māra Saṃyutta* and its two Chinese parallels, represent three different early Buddhist schools, three different versions of the same collection of discourses on Māra.

The Pāli *Māra Saṃyutta* comprises twenty-five discourses (SN 4. 1-25). Of its Chinese counterparts, SA has twenty discourses (SA 1084-1103) and ASA has only ten (ASA 23-32). The Pāli *Māra Saṃyutta*, therefore, has more discourses than either of the two Chinese versions.

All of the discourses in the SA and ASA versions have Pāli counterparts, while ten discourses in the SA version (SA 1094-1103) have no ASA counterparts. On the other hand, three discourses in the Pāli version (SN 4.4, 8, 19) have no SA counterparts, while thirteen discourses in the Pāli version (SN 4.1, 4-5, 8, 12, 14, 16-22) have no ASA counterparts. The following tables show the full set of Chinese-Pāli and Pāli-Chinese correspondences.

³ Yin Shun (1971, 669, 671); CSA i, 23, n. 10 (in '*Za-a-han-jing Bulei zhi Zhengbian* 雜阿含經部類之整編 [Re-edition of the Grouped Structure of SA] ').

⁴ Choong (2000, 9-11, 20, 247-9); Cf. Nagasaki and Kaji (2004, 49-61).

⁵ Choong (2000, 6-7; 2006, 62, n. 3).

Table 1: Chinese-Pāli correspondences of the *Mo Xiangying* (*Māra Saṃyukta*)

SA (Chinese) (<i>Sarvāstivāda</i>)	ASA (Chinese) (<i>Kāśyapīya</i>)	SN (Pali) (<i>Tāmasāṭṭiya</i>)
1084	23	4.9
1085	24	4.10
1086	25	4.15
1087	26	4.7
1088	27	4.11
1089	28	4.6
1090	29	4.13
1091	30	4.23
1092	31	4.24-25
1093	32	4.2-3
1094	None	4.1
1095	None	4.18
1096	None	4.5
1097	None	4.14
1098	None	4.20
1099	None	4.21
1100	None	4.22
1101	None	4.12
1102	None	4.16
1103	None	4.17

Table 2: Pāli-Chinese correspondences of the *Māra Saṃyutta*

SN (Pali) (<i>Tāmasāṭṭiya</i>)	SA (Chinese) (<i>Sarvāstivāda</i>)	ASA (Chinese) (<i>Kāśyapīya</i>)
4.1	1094	None
4.2-3	1093	32
4.4	None	None
4.5	1096	None
4.6	1089	28
4.7	1087	26
4.8	None	None
4.9	1084	23
4.10	1085	24
4.11	1088	27
4.12	1101	None
4.13	1090	29
4.14	1097	None
4.15	1086	25
4.16	1102	None
4.17	1103	None
4.18	1095	None
4.19	None	None
4.20	1098	None
4.21	1099	None
4.22	1100	None
4.23	1091	30
4.24-25	1092	31

The identification of the Chinese-Pāli and Pāli-Chinese counterparts shown in these tables is open to discussion. As is

indicated in Table 1, the ASA version lacks counterparts for ten consecutive discourses of the SA version. It is likely that these ten discourses were accidentally lost in the textual transmission in China or in India. ASA 23-32 are covered by an *udāna* at T 2: 384b10-11 (CSA iii: 42, note 14); that is, they were recognized as a *vagga*. The lost ten discourses were probably a second *vagga*. As is evident in the two tables, the discourses in the Pāli version match up very loosely with those of the two Chinese versions as regards sequence, whereas the two Chinese versions match up with each other completely. That is, the SA and ASA versions are structurally much closer to each other than to the SN version.

Fragmentary Sanskrit counterparts of portions of the Chinese SA version (and the ASA version) were published by Fumio Enomoto (1994). The published Sanskrit counterparts of the discourses on Māra amount to ten fragments, corresponding to SA 1084, 1085, 1087, 1091, 1092 (= ASA 23, 24, 26, 30, 31), 1095, 1096, 1098, 1099, 1103. These fragmentary Sanskrit texts are useful for confirming certain Chinese technical terms.

2. The shared images of Māra contained in the three versions of the *Māra Saṃyukta*

Before discussing disagreements on some teachings presented in the three versions of the *Māra Saṃyukta/Saṃyutta*, some shared images of Māra in the literature will be discussed here.

(1) The term *Māra-pāpimant/Māro Pāpimā*, 'Māra the Evil One', in the Pāli *Māra Saṃyutta* corresponds to *Mo/Mowang* (魔/魔王) *Boxun* (波旬) (Skt. *Māra-pāpman*) in the SA and ASA versions. *Māra-pāpimant* or Māra (as an individual name) is derived from the term *Pāpmā Mrtyu*, 'Death who is Evil', of the Brāhmaṇas. Māra is also regarded as a deity in the early Indian cosmological or mythical tradition (O'Flaherty, 1988:213). Thus, Māra is already regarded as both the idea of evil (*Pāpmā*) death (*Mrtyu*) and a mythical deity in Brahmanism at the time of the Buddha.

(2) Māra in this early Buddhist literature, the three versions of the *Māra Saṃyukta*, is evidently presented as threefold: (a) he is a real being, an evil deity of temptation (the tempter and lord of sensuality); (b) he can be defeated only in a psychological sense, not by physical force; and (c) he appears in the texts more as an actual deity than as a result (personification) of psychological

projection. Two examples from the texts will now be mentioned and discussed.

The first example is the famous story of the temptation of the Buddha, shortly after his enlightenment, by Māra's three daughters. The three versions report in common that Māra and his three daughters challenge the Buddha's claim to have reached enlightenment by interrupting, disturbing, and attempting to seduce him, but finally they all depart defeated and disappointed. In the story the Buddha not only completely knows who he is dealing with and talking to (in an exchange in verse), but also shows that his mind is fully free from craving and attachment.⁶

A second example is the story surrounding the issue of committing suicide by the monk, Godhika. In the three versions Godhika, after having attained Temporary Liberation⁷ six times, plans to take his own life on the seventh time. Māra then presents himself before the Buddha and asks the Buddha to discourage his disciple from such folly (also an exchange in verse). Knowing it is Māra, the Buddha ignores and rejects his request. After Godhika's death (killing himself with a knife), his consciousness⁸ is not found by Māra.⁹ Dying in the state of Temporary Liberation is regarded in the story as outside Māra's sphere of influence and control (in the sense of the realm of the continuous cycle of death and rebirth).

⁶ SN 4. 24-5: I 1884, 122-7; 1998, 269-79. SA 1092: T 2, 286b-287c; CSA iii 37-41; FSA 3, 1682-90. ASA 31: T 2, 383a-384a. The names of Māra's three daughters in the SN version are: (1) *Taṇhā*/Craving, (2) *Arati*/Discontent, (3) *Rāga*/Desire; in the SA version: (1) *Aiyu* 愛欲/Craving, (2) *Ainian* 愛念/Longing, (3) *Aile* 愛樂/Desire; and in the ASA version: (1) *Jiai* 極愛/Craving, (2) *Yuebi* 悅彼/Pleasure, (3) *Shiyi* 適意/Desire. Cf. Akanuma (1976: 413) about Māra's three daughters found in 17 different texts (Pāli, Chinese, and Sanskrit). Bingenheimer (2007: 57) suggests that the name, *Arati* in the Pāli version, should be corrected to *Rati*.

⁷ SN: *sāmādhikaṃ/sāmayikaṃ cetovimuttiṃ*; SA: *shishouyi-jietuo* 時受意解脫; ASA: *shi-jietuo* 時解脫.

⁸ SN: *viññāṇa*; SA: *shishen* 識神; ASA: *xinshi* 心識/*shenshi* 神識.

⁹ SN 4.23: I 1884, 120-2; 1998, 264-269 = SA 1091: T 2, 286a-b; CSA iii 36-7; FSA 3, 1679-82 = ASA 30: T 2, 382c-383a. Note: SN 4.23: I 1884 version has: '*sāmādhikaṃ cetovimuttiṃ*' (120-1), whereas its 1998 version has: '*sāmayikaṃ cetovimuttiṃ*' (265).

These two interesting stories show clearly how Māra in the three versions has the above-mentioned three aspects: He is an evil deity of temptation; he is defeated in a mental sense (i.e., by being identified); and he appears in the stories more as an individually real deity than as a mental projection. Much the same three aspects are found in all other stories in the texts. That is, in most cases Māra tries to interrupt and disturb the Buddha's or his disciples' concentration; this is followed by the Buddha and Māra challenging each other in verse (a feature consistent throughout the three versions of *Māra Saṃyukta*); and finally Māra, after being identified, departs defeated and disappointed. These ways of presentation, shared in common by the three versions, indicate, in my view, early Buddhist adaptation of general Indian religious beliefs about divine beings (*devas*), and their application to one particular type of divine being - Māra.¹⁰

Consequently, for a proper understanding of Māra in the three versions of *Māra Saṃyukta*, the personal and mythical aspect of Māra should not be entirely ignored, and the impersonal and symbolic aspect of Māra should not be over-emphasized.¹¹

3. Disagreements on some teachings contained in the *Māra Saṃyukta*

In the following I will discuss only the principal disagreements on some teachings presented in the three versions of *Māra Saṃyukta*, under four topics: (1) the heavenly palace, (2) the three refuges, (3) happiness in this life for *bhikkhus*, and (4) the powers of the Buddha.

¹⁰ Other classes of deity, such as *Devatā*, *Devaputta*, *Brahma*, *Vana*, *Yakkha* and *Sakka*, are also featured in the *Sagātha-vagga* of SN and SA (Choong, 2000: 20). On the historical issue of the structure of this collection, see Bucknell (2007:7-34). The author considers that the sequence of the *Sagātha-vagga* derives from the Eight Assemblies (Skt. *aṣṭau pariśadaḥ*, P. *aṭṭha parisā*).

¹¹ However, Māra being regarded as an entirely psychological cause of bondage is indicated clearly in the following texts: SN 22. 63-65 (III 73-76) = SA 21 (T 2, 4b-c; CSA i 28-9; FSA 1, 27-8); and SN 35.65 (IV 38-9) = SA 230 (counterpart of SN 35.65-66, 68) (T 2, 56a-b; CSA i 275; FSA 1, 364); SN 35.114-5 (IV 91-3) = SA 243 (T 2, 58c; CSA i 292; FSA 1, 378) (Cf. Choong, 2000: 80, n. 39). These texts state in common that the nature of attachment, such as craving, to the five aggregates or to the six contacts is Māra, however, these texts belong to the *Sūtra-aṅga* portion of SA and SN.

(1) The Heavenly palace

In the ASA version, Māra is represented as living in his 'heavenly palace' (*tiangong* 天宮). Nine of the ten discourses in ASA (the exception being ASA 32)¹² state that Māra, having realising that his identity and evil intention are known, and having been rejected and defeated (by the Buddha or one of his disciples), not only disappears but also returns to his heavenly palace. The SA and SN versions only state that Māra disappears or departs right there and then. Māra in the ASA version has an actual heavenly palace to reside in, something that is entirely absent from the corresponding SA and SN versions. This is a major difference in the representation of the Māra's nature between the SA/SN and ASA versions.

The references, in the ASA version, to a 'heavenly palace' as Māra's residence are possibly a later addition.¹³ In the SA and SN versions Māra does not have a palace in heaven to go back to; he just disappears or departs as soon as the events have occurred. Thus, it seems that, in comparison with the ASA version, the SA and SN versions present Māra a little more as a manifestation of mind.

(2) The three refuges

(SA 1097 = SN 4.14; no ASA counterpart)

SA 1097 and SN 4.14 describe how the Buddha, out of compassion, teaches *Dharma* to people for their welfare, but Māra approaches in order to stop him from doing so. As usual, Māra's attempts to interrupt the Buddha and the Buddha's responses to Māra are both delivered in verse. The content of Māra's message is that teaching the *Dharma* to people is not good for the Buddha himself, because such teaching activity will get him caught up with affliction. The Buddha rejects this advice. Māra then disappears right there, on realising his intention is known and has been rejected by the Buddha. The SA version differs in adding, at the

¹² The ten discourses are for the first time translated into English by Bingenheimer (2007).

¹³ There are also many references to returning to a heavenly palace (*tiangong* 天宮) elsewhere in the ASA version, particularly in *Devatā-Saṃyukta* and *Devaputra-Saṃyukta* (e.g. ASA 269-319: T 2, 468b-480c).

beginning of the discourse and just before Māra's approach, the following:

At one time the Buddha was staying among the Śākya, at Silāvati village.¹⁴ At that time many villagers had died in an epidemic. Many people, male and female, had come from all sides [to the Buddha] to receive the three refuges. Those who were sick, male and female, old and young, came and stated their names, saying: 'I go to the Buddha as my refuge; I go to the *Dharma* as my refuge; I go to the *Bhikṣu Saṅgha* as my refuge.' Almost all the people of the village were doing so. At that time the Buddha diligently taught those disciples¹⁵ *Dharma*. All those who are possessed of faith in the three refuges, will be reborn in human or heavenly realms.¹⁶

This teaching indicates a devotional faith in the three refuges, including the idea of repeating the words of accepting the three refuges for self-protection and better rebirth. The benefits of just having faith in the three refuges are clearly presented. Such a teaching is absent from the SN version. It is likely that this section, found only in the SA version is a relatively late addition.

(3) Happiness in this life for *Bhikṣus*

(SA 1099 = SN 4.21; no ASA counterpart)

In SA 1099 and its counterpart SN 4.21 Māra manifests in the form of a brāhmaṇa (brahmin), and approaches some young *Bhikṣus*, saying:

SA 1099 ¹⁷	SN 4.21 ¹⁸
You have become renunciants	You, venerable sirs, are young

¹⁴ = 釋氏, 石主釋氏聚落. Cf. See Akanuma (1976: 618).

¹⁵ 聲聞 śrāvaka.

¹⁶ '一時. 佛住釋氏石主釋氏聚落. 時. 石主釋氏聚落多人疫死. 處處人民. 若男若女. 從四方來受持三歸. 其諸病人. 若男若女. 若大若小. 皆因來者自稱名字. 我某甲等. 歸佛. 歸法. 歸比丘僧. 舉村舉邑. 皆悉如是. 爾時. 世尊勤為聲聞說法. 時. 諸信心歸三寶者. 斯則皆生人. 天道中.' (CSA iii 45; FSA 3, 1695-6; T 2, 288b).

¹⁷ CSA iii, 47-48; FSA 3, 1698-1701; T 2, 289a-b.

¹⁸ SN I 1884, 117-8; 1998, 259-262. Cf. Bodhi (2000: 210-11); Rhys Davids (1917: 147-8).

while you are young, with beautiful skin and black hair. In the prime of life, you should enjoy the five sensual pleasures for yourself. Why do you go against [the tradition of] your family and clan, unhappily separated, and have faith in the practice of renunciation? Why do you abandon enjoyment in this life, and pursue enjoyment in a next life that is not at this [present] time?¹⁹

Those *Bhikṣus* replied to the brāhmaṇa : We do not abandon enjoyment in this life in order to pursue **enjoyment in the next life** that is not at this [present] time. That is, we abandon enjoyment that is not at this [present] time to pursue **enjoyment in this life**.²¹

Māra then asks: What is meant by abandoning the enjoyment that is not at this [present] time to pursue the

to have become renunciants (*pabbajitā*), lads with black hair, gifted with the fortune of youth, in the prime of life, without having had the enjoyment of sensual pleasures (*anikīlītāvino kāmesu*). Enjoy, sirs, the human sensual pleasures. Do not abandon things of this life (*sandiṭṭhikaṃ*) to pursue matters that take time (*kālikaṃ*).²⁰

No, brāhmaṇa, we have not abandoned things in this life to pursue **matters that take time**. Brāhmaṇa, we have abandoned matters that take time to pursue **things in this life**.²²

¹⁹ '汝等年少出家. 膚白髮黑. 年在盛時. 應受五欲莊嚴自娛. 如何違親背族. 悲泣別離. 信於非家. 出家學道. 何為捨現世樂. 而求他世非時之樂.'

²⁰ 'daharā bhavanto pabbajitā susū kālakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīlītāvino kāmesu . bhuñjantu bhonto mānusaṃ kāme. mā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvītthā ti.'

²¹ '諸比丘語婆羅門. 我不捨現世樂求他世非時之樂. 乃是捨非時樂就現世樂.'

²² 'na kho mayaṃ brāhmaṇa sandiṭṭhikaṃ hitvā kālikaṃ anudhāvāma. kālikaṃ ca kho mayaṃ brāhmaṇa hitvā sandiṭṭhikaṃ anudhāvāma.'

enjoyment in this life?²³

The expression is not entirely the same in the two versions but the main teaching is essentially similar. 'Enjoyment in the next life' and 'enjoyment in this life' in the SA version correspond closely to 'matters that take time' and 'things of this life' respectively in the SN version. The major topic in both texts is happiness in this life.

Both texts then report what the young *Bhikṣus* explain the meaning of the words to the Brāhmaṇa:

SA 1099	SN 4.21
<p>As the World-Honoured One has said, [to pursue] enjoyment in the next life is tasteless, full of suffering, less beneficial, full of danger. The World-Honoured One says that enjoyment in this life does away with all affliction-burning, does not involve time, leads on to full understanding, invites one to see, and is to be individually realized and known. Brāhmaṇa, this is what is meant by enjoyment in this life.²⁴</p>	<p>Brāhmaṇa, the Blessed One has said that sensual pleasure (<i>kāmā</i>) is matters that take time, are full of suffering, full of despair, and full of danger. But this teaching (<i>dhmmo</i>) is concerned with this life (<i>sandiṭṭhiko</i>), is not matters that take time (<i>akāliko</i>), invites one to come and see (<i>ehipassiko</i>), leads onward (<i>opanayiko</i>), and is individually to be known by the wise (<i>paccattam veditabbo viññūhi</i>).²⁵</p>

Here, the SN version refers 'matters that take time' explicitly to 'sensual pleasure'. This is not found in the SA version for 'enjoyment in the next life'. The SN version surely presents a

23 ‘波旬復問。云何捨非時樂就現世樂。

²⁴ ‘比丘答言。如世尊說。他世樂少味多苦。少利多患。世尊說現世樂者。離諸熾然。不待時節。能自通達。於此觀察。緣自覺知。婆羅門。是名現世樂。’

25 'kālikā hi brāhmaṇa kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā
ādinavo ettha bhiyo. sandittihiko ayaṃ dhammo akāliko ehipassiko
- opanayiko paccattam vedītabbo viññūhi ti.'

clearer concept on the teaching of matters that take time than does the SA version on enjoyment in the next life. In other words, the SN version indicates plainly that the teaching concerned with this life is that one does not pursue sensual pleasure in this life.

On hearing what those young *Bhikṣus* said, Māra in the SA version shakes his head, holds his staff on the ground, then, **disappears**, which frightens the young *Bhikṣus*. But in the SN version, he shakes his head, lolls his tongue, knits his brow, and **departs** leaning on his staff.

The *Bhikkhus* then report this event to the Buddha. The Buddha explains that this was not a brāhmaṇa but Māra, who had come to confuse them. The Buddha then teaches them in these verses:

SA 1099	SN 4.21
<p>The arising of all suffering is because of craving; knowing the world as an arrow, why do people enjoy sensual pleasure?</p> <p>Knowing the finite of the world is full of arrows, thus, those who have wisdom should diligently train themselves.</p>	<p>If one has seen the cause of suffering, how could one incline to sensual pleasure?</p> <p>Having known that attachment is a bond to the world, one should train oneself for its removal.²⁷</p>

²⁶ CSA iii, 48; FSA 3, 1700-1; T 2, 289b; Cf. Sanskrit version, Enomoto (1994, 27);

凡生諸苦惱 皆由於愛欲
 知世皆劍刺 何人樂於欲

yah prekṣati duḥkham ito nidānam
 kāmeṣu jātu sa katham rameta|
 loke hi śalyam upadhiṃ viditvā
 Tasyaiva dhīro vinayāya śikṣet|

覺世間有餘 皆悉為劍刺
是故黠慧者 當勤自調伏
巨積真金聚 猶如雪山王
一人受用者 意猶不知足
是故黠慧者 當修平等觀

*parvato pi suvarṇasya samo himavatā bhavet |
nālam ekasya tad vittaṃ iti vidvān samācareḥ ||*

27 *yo dukkham adakkhi yato nidānam, kāmesu so jantu katham nameyya|*
upadhim viditvā saṅgo ti loke, tass-eva jantu vinayāya sikkhe-ti ||

Gaining gold as vast as king Himalaya for one person to use, it is still felt to be not enough. Thus, those who have wisdom should practice the view of equality.²⁶

The SA version not only has more verses than the SN version, but also it now mentions 'sensual pleasure, as the cause of suffering. As well, it includes the practice of 'the view of equality' (*pingdeng-guan* 平等觀), which is not found in the SN version. What is meant by "view of equality" in the SA version seems unclear in the textual context; perhaps it should be interpreted as "view of contentment".

Summing up this section, the expression in the two texts is not entirely the same, but the major teaching on happiness in this life for *Bhikkhus* can be seen as essentially similar. However, the SN version presents a clearer teaching overall than the SA version on the subject concerned with this life.

(4) The powers of the Buddha (SA 1101 = SN 4.12; no ASA counterpart)

In SA 1101 and SN 4.12 the Buddha is teaching *Dharma/Dhamma* to his disciples (teaching the four noble truths mentioned clearly in the SA version). Māra knows this and wants to interrupt. He then approaches the Buddha and addresses him in verses thus:

SA 1101 ²⁸	SN 4.12 ²⁹
Why do you in a large assembly confidently roar like a lion, declare no one can match you, and hope that you can conquer all	Why do you now roar like a lion confidently in the assembly? There is a rival wrestler [who is a match] for you; so why do you

²⁸ CSA iii, 49-50; FSA 3, 1703-4; T 2, 289c-290a.

²⁹ SN I 1884, 109-10; 1998, 244-5. Cf. Bodhi (2000, 202-03); Rhys Davids (1917, 137-8).

others?³⁰

think you are victorious?³¹

The Buddha replies in verse:

SA 1101	SN 4.12
The <i>Tathāgatas</i> , regarding all profound and right <i>dharma</i> -disciplines, skillfully roar their lion's roar, confident in their teachings. If one has obtained wisdom, why should one be worried? ³²	The great heroes roar confidently in the assemblies. The <i>Tathāgatas</i> , being equipped with the [ten] powers, overcome attachment to the world. ³³

Here, the SN version mentions the 'powers' of the *Tathāgatas*, a topic not found in the SA version.

No detail about the powers of the *Tathāgatas* is provided in the SN text. However, MN 12 *Mahāsīhanāda Sutta* (MN I 69-71) provides an explanation, listing the ten powers (*dasabalāni*) of a *Tathāgata* as follows:

- (1) knowing, as it really is, the possible as possible and the impossible as impossible;
- (2) knowing, as it really is, the result of past, present and future actions;
- (3) knowing, as it really is, the path leading to all destinations;
- (4) knowing, as it really is, the world with its many different elements;
- (5) knowing, as it really is, the different inclinations in beings;

³⁰ '何於大眾中 無畏師子吼
謂呼無有敵 望調伏一切.'

³¹ 'kim nu sīho va nadasi, parisāyaṃ visārado |
paṭimallo hi te atthi, vijitāvi nu maññasīti.' ||

³² '如來於一切 甚深正法律
方便師子吼 於法無所畏
若有智慧者 何故自憂怖'

³³ 'nandanti ve mahāvīrā, parisāsu visārada |
Tathāgatā balappattā, tiṇṇā loke visattikan-ti.' ||

- (6) knowing, as it really is, the lower and higher faculties in beings;
- (7) knowing, as it really is, the defilement, purity and rising with regard to the *jhānas*, liberations, concentrations and attainments;
- (8) knowing, as it really is, recollection of many former births;
- (9) knowing, as it really is, perceiving with the divine eye how beings pass away and reappear according to their actions;
- (10) knowing, as it really is, entering on and abiding in, through extinction of all taints, the liberation of mind and liberation through wisdom.

These ten powers of a *Tathāgata* are also found in SA 684. This text in both content and structure is a combination of these two Pāli texts, SN 22.58 and AN 10.21, as is explained below.

The Pali counterpart to the first part of SA 684 is found in SN 22.58. This part is entirely on what is the distinction, the specific feature, the difference between the *Tathāgata*, fully enlightened, and the *wisdom-liberated one* (*paññāvimutto*, *huijietuo* 慧解脫), but without mentioning the ten powers of the *Tathāgata*. These two texts, SA 684 and SN 22.58, indicate that both the *Tathāgata* and the Wisdom-Liberated One are without attachment, liberated, through disgust, fading of desire, and cessation with regard to the five aggregates (Cf. Choong, 2000, 67-69).

The counterpart of the other part of SA 684 is found in AN 10.21 (AN V 32-36). This part is entirely about the ten powers of a *Tathāgata*. The content of the ten powers is similar to the above-mentioned MN 12 *Mahāsīhanāda Sutta*.

Accordingly, the notion of the ten powers of *Tathāgatas* shows some inconsistency between SA (SA 1101, 684) and those Pali texts (SN 4.12, MN 12, SN 22.58 and AN 10.21). The antiquity of the doctrine of the ten powers of a *Tathāgata* is therefore in question.

Conclusion

Structurally, the *Māra Saṃyutta* or *Mo Xiangying* (Māra-Connected), in its Pāli and two Chinese versions, belongs to the *Geya-aṅga* portion of SN/SA. The three versions of this collection

on the subject of *Māra* represent three different early Buddhist schools within the Sthavira branch. The ten discourses that are lacking in the ASA version but present in the SA and SN versions were likely lost in the textual transmission in China or in India since they were already missing in the earliest Chinese edition.

This comparative study of these three different versions has focused on some shared images of *Māra* and disagreements on some teachings presented in the *Māra Saṃyutta*. Regarding the shared images of *Māra*, it has revealed that the mythical *Māra* as a real deity should not be overlooked, while the psychological aspect of *Māra* as a mental projection (personification of craving, self-attachment) should not be over-emphasized. As for the disagreements on some teachings presented in the *Māra Saṃyutta*, they are minor and relate to four topics: the heavenly palace, the three refuges, happiness in this life for *Bhikkhus*, and the powers of the Buddha.

Abbreviations

- AN *Aṅguttara-nikāya*
- ASA *Bieyi-Za-ahan-jing* [Additional Translation of *Samyuktāgama*] (T 2, no. 100)
- CSA Yin Shun's *Za-ahan Jing-lun Huibian* [Combined Edition of *Sūtra* and *Śāstra* of the *Samyuktāgama*] (3 vols, 1983)
- FSA Foguang *Tripitaka Za-ahan-jing (Samyuktāgama)* (4 vols, 1983)
- MN *Majjhima-nikāya*
- PTS Pali Text Society
- SA *Samyuktāgama* (T 2, no. 99)
- SN *Samyutta-nikāya*
- T Taishō *Tripitaka*

AN, MN and SN references are to PTS editions.

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