

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 Mr̥tyu*, '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 (*Mr̥tyu*) 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: *viññāna*; 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.