

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 *Samyukta-āgama*, in the *Vastusaṅgrahaṇī* of the *Yogācārabhūmi*,²⁰ follows the sequence of the *Samyukta-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 *Samyukta-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 rnam 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 rnam 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-dharmaskandhapāda* (*Apidamo yimen zu [lun]* 阿毘達磨異門足[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.