

## CORRESPONDENCE.

## 1.

*Berlin, Körnerstrasse,  
July 7, 1901.*

HIGHLY ESTEEMED PROFESSOR,—Allow me to have the honour to write to you a few words on the relation of the Chinese Āgamas to the Pāli Nikāyas.

The materials of both are pretty much the same, but the order of arrangement is strangely different. For example, I may give the following comparisons of a few of the fifty-six Samyuttas:—

## KOSALA SAMYUTTA.

CHINESE.	PĀLI.	CHINESE.	PĀLI.
1 ...	I, 1	10 ...	I, 9
2 ...	III, 2	11 ...	I, 10
3 ...	I, 4	12 ...	wanting
4 ...	I, 5	13 ...	II, 4
5 ...	I, 6	14 ...	I, 2
6 ...	I, 7	15 ...	wanting
7, 8, 9	wanting	16 ...	I, 3

## MĀRA SAMYUTTA.

CHINESE.	PĀLI.	CHINESE.	PĀLI.
1 ...	I, 9	5 ...	II, 1
2 ...	I, 10	6 ...	I, 6
3 ...	II, 5	7 ...	wanting
4 ...	I, 7	8 ...	II, 3

MĀRA SAMYUTTA (*continued*).

CHINESE.	PĀLI.	CHINESE.	PĀLI.
9 ...	III, 4 & 5	15 ...	II, 10
10 ...	I, 2 & 3	16 ...	III, 1
11 ...	I, 1	17 ...	III, 2
12 ...	II, 4 <sup>1</sup>	18 ...	II, 2 <sup>1</sup>
13 ...	I, 4	19 ...	II, 6
14 ...	II, 3 <sup>1</sup>	20 ...	II, 8

## BHIKKHUNĪ SAMYUTTA.

CHINESE.	PĀLI.	CHINESE.	PĀLI.
1 ...	1	6 ...	10
2 ...	2	7 ...	4
3 ...	3	8 ...	6
4 ...	5	9 ...	7
5 ...	9		

## VANGĪSA SAMYUTTA.

CHINESE.	PĀLI.	CHINESE.	PĀLI.
1 ...	11	8 ...	wanting
2 ...	9	9 ...	3
3 ...	6	10 ...	12
4 ...	10	11 ...	8
5 ...	7	12 ...	wanting
6 ...	2	13 ...	1
7 ...	4		

So the Mahā-parinibbāna, which is the 16th Suttanta in the Pāli Dīgha, is the 2nd in the Chinese, where the title is rendered 'going around' (perhaps a translation of Vihara),<sup>2</sup> and the Mahā-sudassana is incorporated, entire, in the Mahā-parinibbāna *à propos* of the reference to the Sudassana story in the M.P.S., 5. 42.

So in the Majjhima. The list of Suttas in the Chinese is given by Naujio. The order differs from that of the Pāli, and the titles are sometimes different. Thus:—

<sup>1</sup> Somewhat different.

<sup>2</sup> [More probably of *cārikam caramāno*, 'going on tour.' The Suttanta gives, in fact, the account of the Buddha's last tour.—ED.]

CHINESE.	PĀLI.
Parrot.	Subha.
Cunda.	Sāmāgāma.
Moliya-phagguna.	Kakacūpama.
Rāma.	Ariya-pariyesana.
Seven waggons.	Ratha-vinīta (Relays of waggons).
Parable of arrows.	Mālunkya.

The deviations in matter, though usually inconsiderable, are sometimes interesting. Thus in *Samyutta*, x, 7, Anuruddha is said to have recited scripture verses (*Dhammapadānī*). These are given in the Chinese as—

1. Udanas.
2. Pārāyana (? Paliyāyāni of the Asoka Inscriptions).<sup>1</sup>
3. Gāthas preached by Sthaviras (Theragātha?).
4. Gāthas preached by Bhikkhunīs (Therigātha?).
5. Vārga of principles in ṣlokas.
6. Munigātha.
7. Sūtras.

The names mentioned in the Chinese remind us of some of the scriptures recommended in the Aśoka inscription.

We see in the Pāli Nikāyas pretty often mention of Theras. In the Chinese Āgamas the title occurs, as far as I know, only thrice—the title Āyushman being used otherwise in such cases. Can we conclude either that the Chinese version is derived from traditions dating from an age in the history of Buddhism when the authority of Theras was not yet solidified, or it descended from a school antagonistic to the authority of the orthodox Theras?

In the Pāli Nikāyas we find sometimes the names of *nine* Angas where the holy scriptures are mentioned. We have in the Chinese always *twelve*. I see here only the fact that the division into twelve Pravacanas—characterized by Nāgārjuna in his Prajñā-pāramitā-ṣāstra as being the Mahāyanistic classification in contrast to the nine of the

<sup>1</sup> [No doubt the verses in the Pārāyana Book of the Sutta Nipāta.—ED.]

Hīnayanists—is in no way exclusively Mahāyānistic, because the four Chinese Āgamas are Hīnayānistic.

Kern says in his *Manual* (p. 3) that the term *Mātrkā* belongs to the Northern terminology. The term is repeatedly used by the later Mahāyanists. But we find no mention of this term in the Chinese Āgamas. On the contrary, the term occurs in the Pāli (*Āṅuttara*, vol. iii, p. 179, and elsewhere). May this fact indicate that the distinction of the Southern and the Northern is not always thorough-going? In the Chinese Āgamas the following verses are repeated at least twelve times:—

Among sacrifices fire is the highest;  
 Among Chandas (闍 陲) the Sāvittī (娑 毘 諦 or  
 娑 比 室 cannot be read Sāvitrī, but something like  
 Sāvittī);  
 Among men king;  
 . . . . .  
 Among all beings, men and Devas,  
 Buddha alone is the highest.

I could not find these in the Pāli Nikāyas. In all the Pāli Suttas, agreeing with the Chinese in other respects, in which these verses are found, they are wanting. I find them, with exception of the last part, in the *Selasutta* of the *Sutta Nipāta*. Were they added later to the Āgamas and the *Sutta Nipāta*, or were they excluded from the Pāli Nikāyas?

The term ‘attadīpa,’ usually rendered in the Chinese ‘to burn in himself,’ is often met with in both versions. In two different translations of the same passage in the *Samyukta Āgama* it is rendered ‘to be *island* in himself.’ Either version would be right, supposing that the original was not ‘dvīpa’ but something like ‘dīpa.’ In the *Sutta Nipāta* (v. 1093) the word is rendered by Fausböll ‘island.’ I mention this case only to call attention to the fact that the Chinese version may throw some new light on exegesis.

In the Pāli Gosīṅga (Trenckner, p. 212 f.) we see the mention of six disciples of Buddha. In the Chinese version of the same text one more, Katyāyana, is added. In the conversations among them Moggallāna plays, in the Pāli, the part of a disciple who is well versed in the principles of the Dhamma and their analysis. In the Chinese version that rôle is played by Katyāyana, and Mandgalyāyana is the one who is famous in his exertions and in the practice of *iddhi*. When we compare this with the talents of the disciples, as mentioned in the Pāli Aṅguttara, i, 14, we may see that the Chinese version is in accordance with the general tradition. For, in the Aṅguttara, i, 14, Moggallāna is the best of the ‘*iddhimantānam*’ and Kaccāna of ‘*sankhittena bhāsītassa vitthārena attham vibhajantānam.*’ The same is mentioned in the Chinese Ekottara. May this deviation show that the Pāli version is not always more original or purer than the Chinese?

The verses in the Sarvāstivādin Vinaya, of which I wrote to you in the last letter, exist in four passages in the Chinese Āgamas. The first occurs at the end of a Sūtra corresponding to the Pāli Mahāsamaya. Here they are followed by verses very similar to those in the 76th Sutta of the Khandha Saṃyutta. The second is in a Sūtra treating about *ahimsā* in the Saṃyukta. The last two are in the sixth vārga of the Ekottara, as I wrote to you. I am not able to find them in the Pāli Nikāyas. It would be strange if such verses, very well fitted to express the morality of primitive Buddhists, should not be found anywhere in the Pāli.

As to the meaning of the word Sahampati, I don’t know whether the explanation is now decided or not. In the Chinese Āgamas he is often mentioned as “Brahma, the lord of the Shaba world.” The word Shaba is the Japanese way of reading the Chinese 娑婆, and in Japanese Buddhism the term expresses always this world and has the connotation of expressing the world in which all things are impermanent and painful. It is clear that the transcription was originally intended for Saha or something like it.

These are only fragmentary and miscellaneous notices, which lay no claim to any conclusion. But I ventured to write them in the hope that I may, by getting help from you and other Pāli scholars, be encouraged to carry my researches in this line further, so as to arrive at some definite results about the historical relations of the two literatures.—With sincere wishes, yours,

DR. ANESAKI.

## 2. THE FOUR CLASSES OF BUDDHIST TANTRAS.

MY DEAR SIR,—The classification of the Buddhist Tantras into four orders (*kriyā*<sup>o</sup>, *caryā*<sup>o</sup>, *yoga*<sup>o</sup>, *anuttarayoga tantras*) is well known from the suggestive indications of Tāranātha. The enumeration can be found in Jäschke (*Tib. Dict.*, s. *voc. rgyud*), or in Waddell's "Lamaism," p. 152, and elsewhere.<sup>1</sup> But the exact signification of these technical names has not, so far as I know, been hitherto ascertained.

It may, therefore, be useful to the few scholars (very few, alas!) interested in the matter to call attention to the Tantric Vaiṣṇava treatise (*Padmatantra*) cleverly summarized by Dr. Eggeling in his *Cat. Ind. Office MSS.*, pt. iv, pp. 847–850.

The first chapter of this work, introductory and exegetic, is the *jñānapāda*.

The second is named *yogapāda* ("concentration of mind"), dealing, among other matters, with the *āsanabhedavidhi* and the *prāṇāyāmalakṣaṇa*.

The third, *kriyāpāda*, is "on the ceremonies connected with the construction of houses, villages, temples, idols, altars, etc."

The fourth, *caryāpāda*, is "on practical worship, esp. at the celebration of the Vaiṣṇava festivals," *jātinirṇaya*, *dīkṣāvidhi*, etc.

<sup>1</sup> See my "Bouddhisme, Études et Matériaux," p. 73, n. 3; p. 146, n. 1.