

## SŪTRA CORRESPONDENCE TABLES

Majjhima Nikāya <sup>1</sup>				
Pali		Chinese, Pali, Sanskrit, Tibetan, etc.		
Sūtra no. & name	Vol., page	Lang.	Sūtra no.	Volume & page
MN 1 Mūlapariyāya	MN I 1	Chin Chin* Chin*	EĀ 44.6 MĀ 106 <sup>2</sup> T 56	T II 766a T I 596b T I 851a
MN 2 Sabbāsava	MN I 6	Chin Chin Chin Pāli Tib	MĀ 10 T 31 EĀ 40.6 AN 6.58 D 4094 / Q 5595	T I 431c T I 813a T II 740a AN III 387 mngon: ju 91b / tu 104b
MN 3 Dhammadāyāda	MN I 12	Chin Chin	MĀ 88 EĀ 18.3	T I 569c T II 587c
MN 4 Bhayabherava	MN I 16	Chin Skt Skt Skt	EĀ 31.1 frgm frgm frgm	T II 665b SHT I 164c+g <sup>3</sup> SHT IV 32.33-41, 165.15-16, 500.4 SHT IX 2401
MN 5 Anaṅgaṇa	MN I 24	Chin Chin Chin	MĀ 87 T 49 EĀ 25.6	T I 566a T I 839a T II 632a
MN 6 Ākaṅkheyya	MN I 33	Chin Pāli	MĀ 105 AN 10.71	T I 595c AN V 131
MN 7 Vatthūpama	MN I 36	Chin Chin Chin Chin* Chin*	MĀ 93 T 51 EĀ 13.5 SĀ 1185 SĀ <sup>2</sup> 98	T I 575a T I 843c T II 573c T II 321a T II 408b
MN 8 Sallekha	MN I 40	Chin	MĀ 91	T I 573b
MN 9 Sammādiṭṭhi	MN I 46	Chin Chin Skt	MĀ 29 <sup>4</sup> SĀ 344 frgm	T I 461b T II 94b Tripāṭhī 1962: 187-197 (23)

<sup>1</sup> This table is reproduced, with slight changes, from volume 4 of the *Journal of the Centre for Buddhist Studies, Sri Lanka*, with kind permission of the editor. See Anālayo and Bucknell 2006 in the Bibliography.

<sup>2</sup> MĀ 106 and T 56, are only partial parallels for MN 1, as they differ from it in several respects. Whereas MN 1 discusses worldling, disciple in higher training, arahant, and tathāgata, MĀ 106 and T 56 discuss two types of recluses and Brahmins and the Buddha. They name a different location for the discourse and differ from MN 1 in not discussing Nibbāna, and in not concluding with the monks failing to delight in the exposition. In contrast, EĀ 44.6 agrees with MN 1 on the above points.

<sup>3</sup> Identified by Schlingloff 1967: 421.

<sup>4</sup> Akanuma p. 163 lists EĀ 49.5 at T II 797b as a partial parallel. EĀ 49.5 reports the Buddha giving a detailed explanation of the twelve links of paṭicca-samuppāda and correcting Ānanda's lack of appreciation of its profundity. It finds its closest parallel in SN 12.2 at SN II 2 as regards the exposition of paṭicca-samuppāda; and it has Ānanda's underestimation of the profundity of paṭicca-samuppāda in common with DN 15 at DN II 55 and SN 12.60 at SN II 92.



		Pāli Pāli* Pāli*	AN 10.14 AN 5.205-206 AN 9.71-72	AN V 17 AN III 248 AN IV 460
MN 17 Vanapattha	MN I 104	Chin Chin* Skt	MĀ 107-108 EĀ 45.3 frgm	T I 596c T II 771c SHT VI 1304
MN 18 Madhupiṇḍika	MN I 108	Chin Chin	MĀ 115 EĀ 40.10	T I 603b T II 743a
MN 19 Dvedhāvitakka	MN I 114	Chin	MĀ 102	T I 589a
MN 20 Vitakkasaṅṭhāna	MN I 118	Chin	MĀ 101	T I 588a
MN 21 Kakacūpama	MN I 122	Chin Chin*	MĀ 193 EĀ 50.8 <sup>7</sup>	T I 744a T II 812c
MN 22 Alagaddūpama	MN I 130	Chin Chin* Chin* Chin* Chin* Chin* Chin* Chin* Pāli* Tib*	MĀ 200 EĀ 43.5 EĀ 50.8 T 1421 T 1425 T 1428 T 1435 T 1442 Svabh D 4094 / Q 5595	T I 763b T II 759c T II 812c T XXII 56c T XXII 367a T XXII 682a T XXIII 106a T XXIII 840b Vin IV 133 (Pācit 68) mngon: nyu 74b / thu 119b
MN 23 Vammika	MN I 142	Chin Chin Chin Chin	T 95 SĀ 1079 SĀ <sup>2</sup> 18 EĀ 39.9	T I 918b T II 282a T II 379c T II 733b
MN 24 Rathavinīta	MN I 145	Chin Chin Skt Skt	MĀ 9 EĀ 39.10 frgm frgm	T I 429c T II 733c SHT II 163b-d SHT VI 1329 <sup>8</sup>
MN 25 Nivāpa	MN I 151	Chin	MĀ 178	T I 718b
MN 26 Ariyapariyesanā	MN I 160	Chin Chin* Chin* Chin* Chin* Chin* Chin* Skt Skt Skt	MĀ 204 EĀ 19.1 EĀ 24.5 T 765 <sup>9</sup> T 1421 T 1428 T 1450 frgm frgm frgm	T I 775c T II 593a T II 618a T XVII 679b T XXII 101 T XXII 779 T XXIV 126 SHT V 1332, 1714 SHT VI 1493 Waldschmidt 1957: 108-140

<sup>7</sup> EĀ 50.8 is only a partial parallel to MN 21. Its first part agrees with MN 21 in having the monk Moliyaphag-guna (~ 茂羅破群) associating excessively with nuns. The remainder of EĀ 50.8 agrees rather with MN 22, as in EĀ 50.8 the claim that sensuality is no obstacle to progress is made by Moliyaphag-guna, while in MN 22 it is made by another monk, Ariṭṭha. EĀ 50.8 thereafter agrees with MN 22 in having the Buddha correct this mistaken view and deliver the snake simile. We therefore list EĀ 50.8 as a partial parallel to both MN 21 and MN 22.

<sup>8</sup> Identified in SHT VIII p. 201.

		Skt	Lal <sup>10</sup>	Lefmann 1902: 238-239 / Vaidya 1958b: 174-175
		Skt	Mvu	Basak 1965: 165-169 / Senart 1890: 118-120
		Skt	Sanghabh	Gnoli 1977: 128-136
MN 27 Cūlahatthipadopama	MN I 175	Chin	MĀ 146	T I 656a
MN 28 Mahāhatthipadop.	MN I 184	Chin	MĀ 30	T I 464b
MN 29 Mahāsāropama	MN I 192	Chin	EĀ 43.4	T II 759a
MN 30 Cūlasāropama	MN I 198	Chin*	EĀ 43.4 <sup>11</sup>	T II 759a
MN 31 Cūlagosiṅga	MN I 205	Chin Chin*	MĀ 185 EĀ 24.8	T I 729b T II 626b
MN 32 Mahāgosiṅga	MN I 212	Chin Chin Chin Skt	MĀ 184 EĀ 37.3 T 154.16 frgm	T I 726c T II 710c T III 80c SHT V 1346
MN 33 Mahāgopālaka	MN I 220	Chin Chin Chin Chin Pāli	SĀ 1249 T 123 EĀ 49.1 T 1509 AN 11.17 [AN 11.18]	T II 342c T II 546a T II 794a T XXV 74a AN V 347
MN 34 Cūlagopālaka	MN I 225	Chin Chin Skt	SĀ 1248 EĀ 43.6 frgm	T II 342a T II 761b SHT VI 1381
MN 35 Cūlasaccaka	MN I 227	Chin Chin Skt	SĀ 110 EĀ 37.10 frgm	T II 35a T II 715a SHT III 997A <sup>12</sup>
MN 36 Mahāsaccaka	MN I 237	Chin* Chin* Pāli* Pāli* Skt Skt Skt Skt Skt Skt	EĀ 31.8 T 757 MN 85 MN 100 Divy frgm frgm frgm frgm Lal <sup>13</sup>	T II 670c T XVII 598a-599c MN II 91 MN II 209 Cowell 1886: 391 / Vaidya 1999: 250 Bongard-Levin 1989 Hartmann 1991: 261-262 SHT III 931, 997A Wille 2006: 72 Lefmann 1902: 246-264 and 343-350 /

<sup>9</sup> For T 765 Akanuma p. 164 gives the location as T XVII 67a, which seems to be a typing error.

<sup>10</sup> In addition to the Chinese counterparts to the Lalitavistara and the Saṅghabhedavastu, T 186 at T III 527a, T 187 at T III 603a, and T 191 at T III 952c, several other Buddha biographies parallel some of the events described in MN 26; e.g. T 188 at T III 620b, T 189 at T III 642c, T 190 at T III 806a, T 196 at T IV 147c.

<sup>11</sup> Akanuma p. 165 lists no parallel. The main content of MN 30 is similar to that of MN 29; consequently EĀ 43.4, the parallel to MN 29, is also a partial parallel to MN 30.

<sup>12</sup> Identified in SHT VII p. 273.

<sup>13</sup> The events described in MN 36 are treated in several Chinese Buddha biographies; e.g., the first jhāna experience of the bodhisatta can be found in the Chinese counterparts to the Lalitavistara and the Saṅghabhedavastu, T 186 at T III 499b, T 187 at T III 560b, and T 191 at T III 944b, and also in such accounts as are

		Skt	Mvu	Vaidya 1958b: 181-193 and 250-253 Basak 1965: 169-186 / Senart 1890: 121-133 Gnoli 1977: 100-106 and 116-119
		Skt	Sanghabh	
MN 37 Cūḷataṇḥāsāṅkhaya	MN I 251	Chin Chin	SĀ 505 EĀ 19.3	T II 133b T II 593c
MN 38 Mahātaṇḥāsāṅkhaya	MN I 256	Chin Chin* Skt	MĀ 201 EĀ 21.3 frgm	T I 766b T II 602c SHT V 1114, 1166
MN 39 Mahā-Assapura	MN I 271	Chin Chin Skt Skt	MĀ 182 EĀ 49.8 frgm frgm	T I 724c T II 801c SHT I 562 <sup>14</sup> SHT VI 1392
MN 40 Cūḷa-Assapura	MN I 281	Chin	MĀ 183	T I 725c
MN 41 Sāleyyaka	MN I 285	Chin Chin Pāli	SĀ 1042 SĀ 1043 MN 42	T II 272c T II 273a MN I 290
MN 42 Verañjaka	MN I 290	Chin Chin Pāli	SĀ 1042 SĀ 1043 MN 41	T II 272c T II 273a MN I 285
MN 43 Mahāvedalla	MN I 292	Chin Tib* Tib*	MĀ 211 <sup>15</sup> D 4094 / Q 5595 D 4094 / Q 5595	T I 790b mngon: ju 165a / tu 190b, mngon: nyu 81a / thu 127a
MN 44 Cūḷavedalla	MN I 299	Chin Tib*	MĀ 210 D 4094 / Q 5595	T I 788a mngon: ju 6b / tu 7a
MN 45 Cūḷadhamma- samādāna	MN I 305	Chin	MĀ 174	T I 711b
MN 46 Mahādhamma- samādāna	MN I 309	Chin Chin	MĀ 175 T 83	T I 712c T I 902b
MN 47 Vīmamsaka	MN I 317	Chin	MĀ 186	T I 731a
MN 49 Brahmanimantani.	MN I 326	Chin Tib*	MĀ 78 D 4094 / Q 5595	T I 547a mngon: ju 188b / tu 215b
MN 50 Māratajjaniya	MN I 332	Chin Chin Chin Skt Skt Skt	MĀ 131 T 66 T 67 frgm frgm frgm	T I 620b T I 864b T I 867a SHT IV 412.8-11 SHT V 1070, 1424 Waldschmidt 1976
MN 51 Kandaraka	MN I 339	Skt Skt	frgm frgm	SHT I 422 SHT III 879, 996

found in T 184 at T III 467b, T 185 at T III 475b, T 188 at T III 619b, T 189 at T III 629a, T 190 at T III 706a, T 192 at T IV 8c, and T 193 at T IV 66b; cf. also the Divyāvadāna in Cowell 1886 p. 391.

<sup>14</sup> Identified in SHT IV p. 335.

<sup>15</sup> Akanuma p. 165 lists SĀ 251 at T II 60b as another parallel. However, SĀ 251 should rather be reckoned as a parallel to SN 22.127-132 at SN III 172, since it agrees with them in having Mahākoṭṭhita ask Sāriputta only about the implications of ignorance and its opposite, not about the whole range of topics treated in MN 43 and MĀ 211.

		Skt Skt	frgm frgm	SHT IV 165.27 SHT V 1153, 1359
MN 52 Aṭṭhakanāgara	MN I 349	Chin Chin Pāli	MĀ 217 T 92 AN 11.16 [AN 11.17]	T I 802a T I 916a AN V 342
MN 54 Potaliya	MN I 359	Chin Skt Skt	MĀ 203 frgm frgm	T I 773a SHT V 1332 SHT VI 1493
MN 55 Jīvaka	MN I 368	Skt	frgm	SHT VI 1525V1-R1
MN 56 Upāli	MN I 371	Chin Skt Skt Skt Skt Skt Skt Skt Skt Skt Skt Skt Skt Tib*	MĀ 133 frgm frgm frgm frgm frgm frgm frgm frgm frgm frgm frgm frgm frgm D 4094 / Q 5595	T I 628a Hoernle 1916: 28-35 Lévi 1925: 27-30 Nakatani 1986: 313-314 SHT III 804, 872, 1007 SHT IV 412.17-21 SHT VI 1291, 1302, 1522 SHT VIII 1802, 1913 SHT IX 2047, 2932 Waldschmidt 1979 Wille 2006: 71 mngon: ju 246a / tu 281a
MN 57 Kukkuravatika	MN I 387	Chin*	T 1536	T XXVI 396a
MN 58 Abhayarājakumāra	MN I 392	Chin* Chin*	T 1509 T 1521	T XXV 321b T XXVI 79b
MN 59 Bahavedaniya	MN I 396	Chin Pāli Skt Skt	SĀ 485 SN 36.19 frgm frgm	T II 123c SN IV 223 SHT II 51a SHT VIII 1863
MN 60 Apaṇṇaka	MN I 400	Skt Skt Skt Skt Skt	frgm frgm frgm frgm frgm	Hartmann 1991: 62-64 SHT III 966 <sup>16</sup> SHT IV 165.32+37 <sup>17</sup> SHT VI 1261, 1579 Wille 2006: 79
MN 61 Ambalaṭṭhikā- rāhulovāda	MN I 414	Chin Chin Chin Chin Chin* Skt Tib	MĀ 14 T 211 T 212 T 1442 T 1509 frgm D 3 / Q 1032	T I 436a T IV 600a T IV 688a T XXIII 760b T XXV 158a SHT V 1117 'dul ba: cha 215a / je 199b
MN 62 Mahārāhulovāda	MN I 420	Chin	EĀ 17.1	T II 581c
MN 63 Cūlamāluṅkya	MN I 426	Chin Chin Chin	MĀ 221 T 94 T 1509	T I 804a T I 917b T XXV 170a8

<sup>16</sup> SHT III 966 is identified in SHT VII p. 272.

<sup>17</sup> SHT IV 165.32 + 37 is identified in SHT VI p. 212.

MN 64 Mahāmāluṅkya	MN I 432	Chin Skt Skt Tib*	MĀ 205 frgm frgm D 4094 / Q 5595	T I 778c SHT V 1279 SHT IX 2155 mngon: ju 259b / thu 1a
MN 65 Bhaddāli	MN I 437	Chin Chin* Chin* Skt	MĀ 194 EĀ 49.7 T 1425 frgm	T I 746b T II 800b T XXII 359b SHT II 559
MN 66 Laṭukikopama	MN I 447	Chin Chin* Chin* Chin*	MĀ 192 EĀ 49.7 <sup>18</sup> T 1421 T 1428	T I 740c T II 800b T XXII 54a T XXII 662b
MN 67 Cātumā	MN I 456	Chin Chin Pāli*	EĀ 45.2 T 137 AN 4.122	T II 770c T II 860a AN II 123
MN 68 Naḷakapāna	MN I 462	Chin	MĀ 77	T I 544b
MN 69 Gulissāni	MN I 469	Chin	MĀ 26	T I 454c
MN 70 Kīṭāgiri	MN I 473	Chin	MĀ 195	T I 749c
MN 72 Aggivacchagotta	MN I 483	Chin Chin Tib*	SĀ 962 SĀ <sup>2</sup> 196 D 4094 / Q 5595	T II 245b T II 444c mngon: ju 156b / tu 181a
MN 73 Mahāvaccagotta	MN I 489	Chin Chin	SĀ 964 SĀ <sup>2</sup> 198	T II 246b T II 446a
MN 74 Dīghanakha	MN I 497	Chin Chin Chin Chin Chin Skt  Skt Tib Tib	SĀ 969 SĀ <sup>2</sup> 203 T 200 T 1509 T 1545 Avs 99  frgm edition edition	T II 249a T II 449a T IV 255a T XXV 61b18-62a28 + 254b10 T XXVII 509b17-510b9 Speyer 1970b: 186-196 / Vaidya 1958a: 255-259 Pischel 1904a: 814 / Hosoda 1989b Devacandra 1996: 708-721 Eimer 1983: 96-105
MN 75 Māgandiya	MN I 501	Chin	MĀ 153	T I 670a
MN 76 Sandaka	MN I 513	Skt Skt	frgm <sup>19</sup> frgm	SHT III 886, <sup>20</sup> 942 Wille 2006: 83

<sup>18</sup> EĀ 49.7 is a partial parallel to M 65, as Akanuma p. 167 indicates. After reporting the Buddha's instruction to Bhaddāli (~ 跋提婆羅) about taking only a single meal, EĀ 49.7 describes how Udāyi (~ 優陀夷) once went begging at night and so startled a pregnant woman that she miscarried, a tale related also in MN 66 and MĀ 192. In EĀ 49.7 the Buddha comes to hear of this and addresses the monks on the benefit of taking a single meal, after which EĀ 49.7 returns to the events relating to Bhaddāli. We therefore reckon EĀ 49.7 as a partial parallel to both MN 65 and MN 66.

<sup>19</sup> Akanuma p. 167 lists SĀ 973 at T II 251b and SĀ<sup>2</sup> 207 at T II 451a as partial parallels to MN 76. These two discourses, in which Ānanda discusses the need to overcome lust, anger, and delusion and points to the noble eightfold path as the means to achieve this, are rather parallels to AN 3.71 at AN I 215. Hartmann 1992: 47 notes that a so far unpublished fragment parallel to MN 76 at MN I 513,13-514,26 can be found in the Hoernle collection.

<sup>20</sup> SHT III 886 is identified in SHT VIII p. 183.

MN 77 Mahāsakuludāyī	MN II 1	Chin	MĀ 207	T I 781b
MN 78 Samaṇamaṇḍikā	MN II 22	Chin	MĀ 179	T I 720a
MN 79 Cūḷasakuludāyī	MN II 29	Chin	MĀ 208	T I 783c
MN 80 Vekhanassa	MN II 40	Chin Chin	MĀ 209 T 90	T I 786b T I 913c
MN 81 Ghaṭṭikāra	MN II 45	Chin Chin Skt  Skt Tib	MĀ 63 T 197.10 Mvu  Sanghabh D 1 / Q 1030	T I 499a T IV 172c Basak 1963: 409-428 / Senart 1882: 317-329 Gnoli 1978: 22-30 'dul ba: ga 4a / nge 3b
MN 82 Raṭṭhapāla	MN II 54	Chin Chin Chin Chin* Chin* Chin* Pāli* Skt  Skt Skt Skt Skt Skt Skt Tib Tib	MĀ 132 T 68 T 69 T 199 T 200 T 1507 Ap 18 Avs 90  frgm frgm frgm frgm frgm frgm D 1 / Q 1030 edition	T I 623a T I 868c T I 872a T IV 196b T IV 249b T XXV 42b Ap I 63 Speyer 1970b: 118-126 / Vaidya 1958a: 227-230 Matsumura 1985 SHT III 804 SHT IV 412.12-16 SHT V 1896 SHT VI 1423 Waldschmidt 1980b 'dul ba: kha 101a / ge 92a Devacandra 1996: 631-641
MN 83 Makhādeva	MN II 74	Chin Chin Chin Chin Chin* Chin* Pāli Pāli Tib Tib	MĀ 67 EĀ 50.4 T 152.87 T 211.38 EĀ 1 T 744 Jā 9 Jā 541 D 1 / Q 1030 D 4094 / Q 5595	T I 511c T II 806c T III 48b T IV 606b T II 549b T XVII 553b Jā I 137 Jā VI 95 'dul ba: kha 53a / ge 49a mngon: ju 76b / tu 86a
MN 84 Madhurā	MN II 83	Chin	SĀ 548	T II 142a
MN 85 Bodhirājakumāra	MN II 91	Chin Pāli* Pāli* Pāli* Skt Skt Skt Skt	T 1421 MN 36 MN 100 Cūḷavagga frgm frgm frgm frgm	T XXII 74b MN I 237 MN II 209 Vin II 127 Bongard-Levin 1989 Hartmann 1991: 77 Hartmann 2004: 129-131 SHT III 997 B

		Skt	frgm	SHT IV 33.17-28+35, <sup>21</sup> 165.20-24, 180.1-2
		Skt Skt	frgm frgm	SHT VI 1361, 1373a SHT IX 2063d
MN 86 Aṅgulimāla	MN II 97	Chin Chin Chin Chin Chin Chin Chin Skt Skt Skt Skt Tib*	SĀ 1077 <sup>22</sup> SĀ <sup>2</sup> 16 T 118 T 119 EĀ 38.6 T 202 T 212 frgm frgm frgm frgm edition	T II 280c T II 378b T II 508b T II 510b T II 719b T IV 423b T IV 703a Enomoto 1994: 22-23 Hartmann 1998: 358-361 SHT I 160c SHT VI 1561 <sup>23</sup> Schmidt 1843: 239-261
MN 87 Piyajātika	MN II 106	Chin Chin Chin Chin	MĀ 216 T 91 EĀ 13.3 T 154.15	T I 800c T I 915a T II 571b T III 80c
MN 88 Bāhitika	MN II 112	Chin	MĀ 214	T I 797c
MN 89 Dhammacetiya	MN II 118	Chin Chin Chin Pāli Tib	MĀ 213 EĀ 38.10 T 1451 AN 10.30 D 6 / Q 1035	T I 795b T II 724b T XXIV 237a-239b AN V 65 'dul ba: tha 82a / de 79a
MN 90 Kaṇṇakatthala	MN II 125	Chin Tib	MĀ 212 D 1 / Q 1030	T I 792c 'dul ba: kha 86a / ge 79b
MN 91 Brahmāyu	MN II 133	Chin Chin Skt	MĀ 161 T 76 frgm	T I 685a T I 883b SHT V 1148
MN 92 Sela	MN II 146	Chin Chin Pāli Skt	EĀ 49.6 T 1428 Sn 3.7 frgm	T II 798a T XXII 873a25-c12 Sn p. 102 Dutt 1984a: 262-266
MN 93 Assalāyana	MN II 147	Chin Chin Chin*	MĀ 151 T 71 EĀ 40.9	T I 663b T I 876b T II 742b
MN 94 Ghoṭamukha	MN II 157	Skt *	frgm	SHT V 1476
MN 95 Caṅkī	MN II 164	Skt Skt Skt Skt Skt	frgm frgm frgm frgm frgm	Brekke 2000: 55-61 Hartmann 1991: 90-92 Hartmann 2002: 3-16 SHT III 883 SHT IV 165.29-31

<sup>21</sup> Folio 35 identified in SHT VIII p. 162.

<sup>22</sup> The events related in MN 86 recur in T 120 at T II 512b (as recognised by Akanuma p. 168) and in Derge 213 at mdo sde tsha (57): 126a. Both of these are Mahāyāna discourses of the tathāgatagarbha type and therefore fall outside the scope of our presentation.

<sup>23</sup> SHT VI 1561 is identified by Hartmann 1998: 356 note 18.

		Skt	frgm	SHT V 1025A <sup>24</sup>
MN 96 Esukārī	MN II 177	Chin	MĀ 150	T I 660c
MN 97 Dhānañjāni	MN II 184	Chin	MĀ 27	T I 456a
MN 98 Vāsetṭha	MN II 196	Pāli	Sn 3.9	Sn p. 115
MN 99 Subha	MN II 196	Chin	MĀ 152 <sup>25</sup>	T I 666c
MN 100 Saṅgārava	MN II 209	Pāli* Pāli* Skt Skt Skt	MN 36 MN 85 frgm frgm frgm	MN I 237 MN II 91 Hartmann 1991: 258-260 SHT IV 33.28-29+33, <sup>26</sup> 165.24-26+42, 180.3-4+6 <sup>27</sup> SHT IX 2063e
MN 101 Devadaha	MN II 214	Chin	MĀ 19	T I 442b
MN 102 Pañcattaya	MN II 228	Skt Skt Skt Tib	frgm frgm frgm edition	Hartmann 1991: 220-226, 232-233 SHT III 882b(?) SHT IV 32.1-6, 33.1-7 Skilling 1994: 310-383
MN 104 Sāmagāma	MN II 243	Chin Chin	MĀ 196 T 85	T I 752c T I 904b
MN 105 Sunakkhatta	MN II 252	Skt Skt	frgm frgm	SHT IV 32.25-33 (= I 32), 165.6-14, 500.3-4 SHT IX 2578
MN 106 Āneñjasappāya	MN II 261	Chin Tib*	MĀ 75 D 4094 / Q 5595	T I 542b mngon: ju 227b / tu 260a
MN 107 Gaṇakamoggallāna	MN III 1	Chin Chin	MĀ 144 T 70	T I 652a T I 875a
MN 108 Gopakamoggallāna	MN III 7	Chin	MĀ 145	T I 653c
MN 109 Mahāpuṇṇama	MN III 15	Chin Pāli Tib	SĀ 58 SN 22.82 D 4094 / Q 5595	T II 14b SN III 100 mngon: nyu 54a / thu 95a
MN 112 Chabbisodhana	MN III 29	Chin	MĀ 187	T I 732a
MN 113 Sappurisa	MN III 37	Chin Chin Chin	MĀ 85 T 48 EĀ 17.9	T I 561a T I 837c T II 585a
MN 114 Sevitabbāsevitabba	MN III 45	Chin* Pāli* Pāli*	MĀ 109 AN 9.6 AN 10.54	T I 598c AN IV 365 AN V 100
MN 115 Bahudhātuka	MN III 61	Chin Chin	MĀ 181 T 776	T I 723a T XVII 712b

<sup>24</sup> Identified in SHT VII p. 274.

<sup>25</sup> Akanuma p. 168 lists T 79 at T I 888b as a parallel to MN 99. Inspection reveals that T 79 is rather a parallel to MN 135.

<sup>26</sup> SHT VI 33.28-29 + 30 is identified in SHT IX p. 369.

<sup>27</sup> SHT IV 180.3-4 + 6 is identified in SHT IX p. 392.

		Chin Chin* Pāli*  Tib Tib	T 1537 T 1509 AN 1.268-277 [AN 1.15.1-10] D 297 / Q 963 D 4094 / Q 5595	T XXVI 501b T XXV 237a16 AN I 26  mdo sde: sha 297a / lu 325b mngon: ju 28b / tu 31b
MN 116 Isigili	MN III 68	Chin	EĀ 38.7 <sup>28</sup>	T II 723a
MN 117 Mahācattārīsaka	MN III 71	Chin Skt Tib	MĀ 189 frgm D 4094 / Q 5595	T I 735b SHT V 1125 mngon: nyu 43b / thu 83a
MN 118 Ānāpānasati	MN III 78	Chin Chin* Chin* Pāli* Skt	SĀ 815 <sup>29</sup> SĀ 803 SĀ 810-812 SN 54.13-16 frgm	T II 209b T II 206a T II 208a SN V 328 SHT IX 3091
MN 119 Kāyagatāsati	MN III 88	Chin Pāli* Pāli*	MĀ 81 DN 22 MN 10	T I 554c DN II 290 MN I 55
MN 120 Saṅkhārupapatti	MN III 99	Chin*	MĀ 168 <sup>30</sup>	T I 700b
MN 121 Cūlasuññata	MN III 104	Chin Tib	MĀ 190 edition	T I 736c Skilling 1994: 146-186
MN 122 Mahāsuññata	MN III 109	Chin Tib	MĀ 191 edition	T I 738a Skilling 1994: 188-263
MN 123 Acchariya-abbhūta	MN III 118	Chin	MĀ 32 <sup>31</sup>	T I 469c
MN 124 Bakkula	MN III 124	Chin	MĀ 34	T I 475a
MN 125 Dantabhūmi	MN III 128	Chin	MĀ 198	T I 757a
MN 126 Bhūmija	MN III 138	Chin Skt	MĀ 173 frgm	T I 709c SHT VIII 1919 <sup>32</sup>
MN 127 Anuruddha	MN III 144	Chin	MĀ 79	T I 549b

<sup>28</sup> Akanuma p. 169 draws attention to a passage in the Mahāvastu (Senart 1882 p. 357). This passage describes the self-cremation of paṅcēkabuddhas on being told that the bodhisatta was about to take birth and thus is not a parallel to MN 116.

<sup>29</sup> Akanuma p. 169 lists T 96. Examination shows that this discourse bears no resemblance to MN 118, apart from a single introductory sentence that links mindfulness of breathing to the attainment of knowledge and liberation.

<sup>30</sup> Akanuma p. 169 lists “A IV. 123, 124” as parallel(s). Neither AN 4.123-124 at AN II 126 nor AN 7.70 [7.66] at AN IV 123-124 bears any resemblance to MN 120. He also lists MĀ 168 as a full parallel, yet examination shows that this discourse differs in so many respects from MN 120 that it is probably best reckoned as a partial parallel. A so far unpublished Gāndhārī fragment, Senior manuscript 10, parallels part of MN 120 (private communication, Mark Allon).

<sup>31</sup> Several of the “wonderful and marvellous” qualities of the Buddha treated in MN 123 recur in various Buddha biographies. Thus, e.g., his taking of a series of steps and making a proclamation right after being born can be found in the Saṅghabhedavastu in Gnoli 1977 p. 45, the Buddhacarita in Johnston 1995 p. 2, the Lalitavistara in Lefmann 1902 p. 85 or Vaidya 1958b p. 62, the Mahāvastu in Senart 1890 p. 24 or Basak 1965 p. 33, and in several Chinese accounts such as T 184 at T III 463c, T 185 at T III 473c, T 188 at T III 618a, T 189 at T III 625a.

<sup>32</sup> Identified by Skilling 2001: 249.

MN 128 Upakkilesa	MN III 152	Chin Chin* Chin* Chin* Chin* Chin* Pāli* Pāli* Pāli* Skt Skt	MĀ 72 EĀ 24.8 T 212 T 1421 T 1425 T 1428 Mahāvagga Jā 371 Jā 428 frgm frgm	T I 532c T II 626b T IV 693b T XXII 159a T XXII 335a T XXII 880b Vin I 342 Jā III 211 Jā III 486 Dutt 1984b: 177-186 SHT VI 1384
MN 129 Bālapaṇḍita	MN III 163	Chin Chin* Skt Tib*	MĀ 199 T 86 Divy D 4094 / Q 5595	T I 759a T I 907a Cowell 1886: 375 / Vaidya 1999: 236 mngon: ju 66b / tu 74a
MN 130 Devadūta	MN III 178	Chin Chin Chin Chin Chin Chin Chin* Chin* Chin* Chin* Pāli	DĀ 30* MĀ 64 T 42 T 43 T 86 EĀ 32.4 T 24 T 25 T 212 T 741 AN 3.36 [AN 3.35]	T I 126b T I 503a T I 826c T I 828b T I 907a T II 674b T I 330c T I 386a T IV 668c T XVII 543c AN I 138
MN 131 Bhaddekaratta	MN III 187	Skt	frgm	SHT III 816
MN 132 Ānanda- bhaddekaratta	MN III 189	Chin Skt	MĀ 167 frgm	T I 699c Minayeff & Oldenburg 1983: 242-243
MN 133 Mahākaccāna- bhaddekaratta	MN III 192	Chin Chin* Tib* Tib* Tib*	MĀ 165 T 1362 D 313 / Q 979 D 617 / Q 599 D 974	T I 696b T XXI 881c mdo sde: sa 161b / shu 171a rgyud: ba 56a / ya 96b gzungs 'dus: waṃ 101:90a
MN 134 Lomasakaṅgiya- bhaddekaratta	MN III 199	Chin Chin	MĀ 166 T 77	T I 698c T I 886a
MN 135 Cūḷakammavibhaṅga	MN III 202	Chin Chin Chin Chin Chin Khot Skt	MĀ 170 <sup>33</sup> T 78 T 79 T 80 T 81 T 755 frgm frgm	T I 703c T I 887b T I 888b T I 891a T I 895b T XVII 588c Maggi 1995: 33-82 Hoernle 1916: 48-52

<sup>33</sup> The Karmavibhaṅga sections preserved in the Kutchean fragment in Lévi 1933 (cf. also Sieg 1938), and in the Sogdian fragment in Rosenberg 1920, do not parallel MN 135.

		Skt Skt Skt Skt Tib Tib	frgm frgm frgm frgm edition D 339 / Q 1006	Kudo 2006a Kudo 2006b Lévi 1932: 21-105 / Kudo 2004 <sup>34</sup> SHT VI 1210 Lévi 1932: 183-214 mdo sde: sa 298b / shu 310b
MN 136 Mahākamma- vibhaṅga	MN III 207	Chin Chin* Tib*	MĀ 171 T 1509 D 4094 / Q 5595	T I 706b T XXV 238b15 mngon: ju 262b / thu 4b
MN 137 Saḷāyatanavibhaṅga	MN III 215	Chin Skt Skt	MĀ 163 frgm frgm	T I 692b SHT VI 1252a SHT VII 1717
MN 138 Uddesavibhaṅga	MN III 223	Chin Skt	MĀ 164 frgm	T I 694b SHT V 1141 <sup>35</sup>
MN 139 Araṇavibhaṅga	MN III 230	Chin Skt	MĀ 169 frgm	T I 701b SHT II 163a
MN 140 Dhātuvibhaṅga	MN III 237	Chin Chin Tib	MĀ 162 T 511 D 4094 / Q 5595	T I 690a T XIV 779a mngon: ju 34b / tu 38a
MN 141 Saccavibhaṅga	MN III 248	Chin Chin Chin Pāli*	MĀ 31 T 32 EĀ 27.1 DN 22	T I 467a T I 814b T II 643a DN II 305
MN 142 Dakkhiṇāvibhaṅga	MN III 253	Chin Chin Chin* Chin* Chin* Skt Tib Uigh	MĀ 180 T 84 T 202 T 203 T 1421 frgm D 4094 / Q 5595 frgm	T I 721c T I 903b T IV 434a T IV 470a T XXII 185b21 SHT III 979 mngon: ju 253b / tu 289a Tekin 1980: 69
MN 143 Anāthapiṇḍikovāda	MN III 258	Chin Chin* Chin* Chin* Pāli* Pāli*	EĀ 51.8 <sup>36</sup> SĀ 593 SĀ 1032 SĀ <sup>2</sup> 187 SN 1.48 [SN 48] SN 2.20 [SN 101]	T II 819b T II 158b T II 269c T II 441a SN I 33 <SN I 71> SN I 55 <SN I 126>
MN 144 Channovāda	MN III 263	Chin Pāli	SĀ 1266 SN 35.87	T II 347b SN IV 55
MN 145 Puṇṇovāda	MN III 267	Chin Chin	SĀ 311 <sup>37</sup> T 108	T II 89b T II 502c

<sup>34</sup> New ed. Kudo 2004.

<sup>35</sup> Identified in SHT VIII p. 196.

<sup>36</sup> Akanuma p. 171 lists MĀ 28 at T I 458b as another parallel. But MĀ 28 agrees with SN 55.26 at SN V 380 as regards Sāriputta's instructions to Anāthapiṇḍika, and in having Anāthapiṇḍika recover rather than dying, as recorded in MN 143 and EĀ 51.8. Hence, MĀ 28 (as also Skt fragment cat. no. 1397 in SHT VI 116) is better reckoned a parallel to SN 55.26.

<sup>37</sup> Akanuma p. 171 lists SĀ 215 at T II 54b as a further parallel. However, SĀ 215 corresponds to only the first section of MN 145. We follow Yin Shun 1983 vol. I pp. 263-264 in identifying SĀ 215 as rather a parallel to SN 35.70, which it matches closely though disagreeing over the bhikkhu's name: Puṇṇa in SĀ 215, Upavāṇa in SN 35.70.

		Chin Pāli Skt  Tib	T 1448 SN 35.88 Divy  D 1 / Q 1030	T XXIV 11c29 SN IV 60 Cowell 1886: 37-40 / Vaidya 1999: 22-24 'dul ba: ka 304b / khe 284b
MN 146 Nandakovāda	MN III 270	Chin Chin Skt	SĀ 276 T 1442 frgm	T II 73c T XXIII 792a-794a SHT VI 1226:5R-11
MN 147 Cūḷarāhulovāda	MN III 277	Chin* Pāli Pāli*	SĀ 200 SN 35.121 SN 18.1-5	T II 51a SN IV 105 SN II 244
MN 148 Chachakka	MN III 280	Chin Chin* Chin* Skt Skt Tib	SĀ 304 <sup>38</sup> SĀ 323-327 <sup>39</sup> SĀ 330 frgm frgm D 4094 / Q 5595	T II 86c T II 91c T II 92a Enomoto 1989: 9-10 SHT VI 1226.24R-25 mngon: ju 159a / tu 183b
MN 149 Mahāsaḷāyatanika	MN III 287	Chin	SĀ 305	T II 87a
MN 150 Nagaravindeyya	MN III 290	Chin Skt	SĀ 280 frgm	T II 76c SHT VI 1226.15-18Rf
MN 151 Piṇḍapātapaṛisuddhi	MN III 293	Chin Chin*	SĀ 236 EĀ 45.6 <sup>40</sup>	T II 57b T II 773b
MN 152 Indriyabhāvanā	MN III 298	Chin Skt	SĀ 282 frgm	T II 78a SHT VI 1226:22Vc-24V

<sup>38</sup> Akanuma p. 171 lists MĀ 86 at T I 562a as another parallel. In MĀ 86 Ānanda asks the Buddha how to instruct a group of young monks. The Buddha responds by discussing the five aggregates, the six senses, and a broad range of other topics. Thus, despite some overlap as regards the exposition of the six senses, MĀ 86 and MN 148 do not seem to be parallels.

<sup>39</sup> SĀ 323-327 and SĀ 330 form part of a series of short discourses, each of which treats just one aspect of the exposition given in MN 148. Thus, they are partial parallels, just like the Sanskrit fragments in Enomoto 1989.

<sup>40</sup> EĀ 45.6 parallels only the first part of MN 151, after which it continues differently.