

Summaries of the Dharma A Translation of *Dīrgha-āgama* Discourse No. 12

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The following is a translation of the twelfth discourse in the Chinese *Dīrgha-āgama*. This discourse, which is without known parallels, is similar in type to the *Śaṅgīti-sūtra* and the *Daśottara-sūtra*, which present a summary of essential Buddhist teachings in the form of a list.

Introduction

The "Discourse on the Three Groups", 三聚經, occurs as the twelfth discourse in the Dharmaguptaka *Dīrgha-āgama* preserved in Chinese translation, 長阿含經 (Taishō no. 1),¹ where it is the last of four similar discourses that present a summary of the Dharma.

The first of these four discourses is the Dharmaguptaka version of the *Śaṅgīti-sūtra*, which lists diverse sets of doctrinal terms and teachings in a numerically ascending order from Ones to Tens. Besides being found as the ninth discourse in the Dharmaguptaka *Dīrgha-āgama*,² other versions of the *Śaṅgīti-sūtra* are as follows:

- the thirty-third discourse in the Theravāda *Dīgha-nikāya*, preserved in Pāli;³
- the third discourse in the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama*,⁴ extant in Sanskrit fragments;⁵

* I am indebted to Sāmaṇerī Dhammadinnā and bhikṣu Kongmu for commenting on a draft version of this paper.

¹ On the school affiliation of the *Dīrgha-āgama* cf., e.g., Demiéville 1951: 252f, Brough 1962/2001: 50, Lü 1963: 242, Bareau 1966, Waldschmidt 1980: 136, Mayeda 1985: 97, Enomoto 1986: 25, Hirakawa 1987: 513, Schmithausen 1987: 318, Oberlies 2003: 44, Salomon 2007: 354 note 14, and Willemsen 2008: 60.

² DĀ 9 at T I 49b26 to T I 52c11; translated and studied by Behrsing 1930.

³ DN 33 at DN III 207,1 to DN III 271,22.

⁴ According to the reconstructed order of the Sanskrit *Dīrghā-āgama* in Hartmann 2004: 125, the *Śaṅgīti-sūtra* comes in 3rd position, where it is preceded by the *Daśottara-sūtra* as the 1st and the *Arthavistara-sūtra* as the 2nd discourse.

⁵ The chief edition of the discourse is Stache-Rosen 1968; cf. also Hoernle 1916: 18–22, Waldschmidt 1955, Tripāṭhī 1985, and Hartmann 1991: 251–259 (§§ 138–146). Fragments published subsequent to the edition by Stache-Rosen are, e.g., SHT III 895 and 991, Waldschmidt 1971: 143 and 253; SHT IV 412.33, Sander and Waldschmidt 1980: 66f; SHT VI 1414 (identified by M. Schmidt in Bechert and Wille 2004: 420) 1559, and 1597 (identified by S. Dietz in Bechert and Wille 1995: 302), Bechert and Wille 1989: 127, 188, and 207; SHT VII 1654Ay–z, Bechert and Wille 1995: 64; SHT VIII 1922, Bechert and Wille 2000: 103; SHT IX 2214, 2273, 2362+7119, and 2787, Bechert and Wille 2004: 137, 158, 185, and 279, cf. also SHT I 168 in Bechert and Wille 2004: 382–389; Hoernle Or. 15003, Wille 2006: 76, 106, 107, 120, 125f, 138, and 143f; SHT X 3684?, 3738, 4175h, 4178, 4220, and 4305, Wille 2008: 154, 165, 292, 295, 322f, and 368; Hoernle Or. 15004, Wille 2009: 94; Hoernle Or. 15009, Hirabayashi 2009: 160, Melzer 2009: 201, Fukita 2009: 322 and 323; SHT XI 4597, 5263, 5608, Wille 2012: 138, 288, and 359. Relevant discourse quotations in Śamathadeva's *Abhidharmakośopāyikā*, preserved in

- a version of uncertain school affiliation preserved as an individual translation in Chinese.⁶

The parallel versions agree that the discourse was spoken by Śāriputra as a way to help ensure communal harmony through the group recitation, *saṅgīti*, of the Buddha's teaching.⁷ The introductory narration to the discourse reports that a quarrel had broken out among the Jains after the demise of their teacher. To forestall something similar happening among Buddhist disciples once their teacher also passes away, Śāriputra expounded the *Saṅgīti-sūtra*.

In the Dharmaguptaka *Dīrgha-āgama*, the *Saṅgīti-sūtra* is followed by the *Daśottara-sūtra*, another discourse attributed to Śāriputra.⁸ Parallels to this discourse are:

- the thirty-fourth discourse in the Theravāda *Dīgha-nikāya*;⁹
- the first discourse in the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama*;¹⁰
- an individual translation preserved in Chinese.¹¹

In the *Saṅgīti-sūtra* the main structural element is the progression from Ones to Tens, under which various numbers of doctrinal items are arranged. The *Daśottara-sūtra* differs, as it invariably assigns ten items to each of the numerical divisions from Ones to Tens. Moreover, these ten items follow a consistently applied thematic pattern for each exposition, from Ones to Tens. This thematic pattern proceeds as follows:

- "greatly successful", 多成,
- to be "cultivated", 修,
- to be "understood", 覺,
- to be "extinguished", 滅,
- leading to "decline", 退,
- leading to "increase", 增,
- "difficult to comprehend", 難解,
- to be "aroused", 生,
- to be "known", 知,
- to be "realized", 證.¹²

Tibetan and identified by Honjō 1984: 22, 30, 42, 46, 70, 112, and 114, would be D 4094 ju 89a6 or Q 5595 tu 101b4, D 4094 ju 106a5 or Q 5595 tu 121b3, D 4094 ju 167b7 or Q 5595 tu 193b5, D 4094 ju 173a2 or Q 5595 tu 199a6, D 4094 ju 180a6 or Q 5595 tu 206b5, D 4094 ju 251a3 or Q 5595 tu 286a6, D 4094 nyu 74b4 or Q 5595 thu 119b4, D 4094 nyu 74b6 or Q 5595 thu 119b6, and D 4094 nyu 77b3 or Q 5595 thu 123a1. On Gāndhārī fragments cf. Salomon 1997: 355.

⁶ T 12 at T I 226c3 to T I 233b19.

⁷ On the significance of *saṅgīti* cf. Tilakaratne 2000 and Skilling 2009: 55–60.

⁸ DĀ 10 at T I 52c17 to T I 57b24; for a comparative study cf. de Jong 1966/1979.

⁹ DN 34 at DN III 272,1 to DN III 292,7.

¹⁰ Chief editions of the discourse are Mittal 1957 and Schlingloff 1962; cf. also Pauly 1957: 287–292, Pauly 1959: 248, Tripāṭhī 1980, and Hartmann 1991: 128–142 (§§53–68). Fragments published subsequent to the editions by Mittal and Schlingloff are, e.g., SHT III 863 and 915, Waldschmidt 1971: 111f and 171; SHT VII 1646A (identified by M. Schmidt in Bechert and Wille 2004: 423) and 1682, Bechert and Wille 1995: 60 and 90; SHT IX 2101, 2215, 2537, 2538, 2681, 2785, Bechert and Wille 2004: 99f, 137, 230f, 257, and 278; cf. also SHT I 168 in Bechert and Wille 2004: 381–391; Hoernle Or. 15003, Wille 2006: 75, 80, 110, 124, 141 and 142; Hoernle Or. 15004, Wille 2009: 88 and 89; Hoernle Or. 15009, Nagashima 2009: 158, Melzer 2009: 208, and Shaoyong 2009: 239; and SHT XI 4465c, Wille 2012: 71. Discourse quotations in Śamathadeva's *Abhidharmakośopāyikā* identified by Honjō 1984: 14, 22, and 96, would be D 4094 ju 56b4 or Q 5595 tu 62a4, D 4094 ju 89b4 or Q 5595 tu 102a3, and D 4094 nyu 33b3 or Q 5595 thu 70b1; cf., however, also Skilling 1980: 26–30.

¹¹ T 13 at T I 233b23 to T I 241c19.

Such a clearly structured discourse is easier to memorize than the listing given in the *Saṅgīti-sūtra*, where the items under each number vary considerably and also do not follow a consistent thematic pattern. Thus the *Daśottara-sūtra* would have been of considerable appeal to disciples who were not part of the circle of professional reciters, but who nevertheless wished to learn by heart such a summary of the teachings.

The Dharmaguptaka *Dīrgha-āgama* then continues with two discourses attributed to the Buddha that are without a parallel in the Theravāda *Dīgha-nikāya* or the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama*. The first of the two is the eleventh discourse in the collection and carries the title "Discourse Increasing by One", 增一經. This discourse is simply an abridged version of the *Daśottara-sūtra*. Instead of using ten topics, it works through the listing of Ones to Tens based on five topics, as follows:

- "greatly successful", 多成,
- to be "cultivated", 修,
- to be "understood", 覺,
- to be "extinguished", 滅,
- to be "realized", 證.¹³

Another discourse in this group of four summaries of the Dharma is the twelfth discourse in the Dharmaguptaka *Dīrgha-āgama*, the Discourse on the Three Groups. This discourse, which is the subject of my paper, works its way from Ones to Tens based on a threefold scheme, which distinguishes between:

- what leads toward a bad destiny, 趣/向惡趣,
- what leads toward a good destiny, 趣/向善趣,
- what leads toward Nirvāṇa, 趣/向涅槃.

With this succinct presentation, this discourse well exemplifies the tendency toward creating summaries of the teachings based on combining numerical divisions with soteriologically relevant themes. Below is an English translation of the Discourse on the Three Groups.

Translation

*Discourse on the Three Groups*¹⁴

Thus I heard. At one time the Buddha was at Śrāvastī in Jeta's Grove, the park [given by] Anāthapiṇḍada, accompanied by a great community of thousand two hundred and fifty monks. At that time the Blessed One said to the monks: "I will teach you the sublime Dharma, whose meaning has the flavour of purity with which the holy life is endowed, namely the three groups of states. Listen, pay attention to and be mindful of what I will teach you." Then the monks listened to receive the teaching.

¹² For the case of the Ones cf. DĀ 10 at T I 53a2, where for the first quality I follow a variant reading that adds 多 to 成.

¹³ For the case of the Ones cf. DĀ 11 at T I 57c2; here, too, I follow a variant reading that adds 多 to 成.

¹⁴ DĀ 12 at T I 59b14 to T I 60a27. To my knowledge, a study or translation of this discourse has so far not appeared in a Western language. For the sake of easy reference, I have numbered the ten sections of the discourse, which is not found in the original.

The Buddha said to the monks: "One groups states in three: One state leads toward a bad destiny, one state leads toward a good destiny, and one state that leads toward Nirvāṇa.

1) "What one state leads toward a bad destiny? That is, it is being without benevolence and cherishing harmfulness in the heart. This is reckoned one state that leads toward a bad destiny.

"What one state leads toward a good destiny? That is, it is not imposing on living beings with evilness in the heart. This is one state that leads toward a good destiny.

"What one state leads toward Nirvāṇa? That is, it is being able to make a diligent effort to cultivate mindfulness of the body. This is reckoned one state that leads toward Nirvāṇa.

2) "Again two states lead toward a bad destiny, again two states lead toward a good destiny, and again two states lead toward Nirvāṇa.

"What two states lead toward a bad destiny? That is, the first is breaches of morality, the second is wrong views.

"What two states lead toward a good destiny? That is, the first is being endowed with morality, the second is being endowed with [right] view.

"What two states lead toward Nirvāṇa? That is, the first is tranquillity, the second is insight. [59c]

3) "Again three states lead toward a bad destiny, three states lead toward a good destiny, and three states lead toward Nirvāṇa.

"What three states lead toward a bad destiny? That is, they are the three unwholesome roots: the unwholesome root of lust, the unwholesome root of hatred, and the unwholesome root of delusion.

"What three states lead toward a good destiny? That is, they are the three wholesome roots: the wholesome root of absence of lust, the wholesome root of absence of hatred, and the wholesome root of absence of delusion.

"What three states lead toward Nirvāṇa? That is, they are the three concentrations: concentration on emptiness, concentration on signlessness, and concentration on desirelessness.

4) "Again four states lead toward a bad destiny, four states lead toward a good destiny, and four states lead toward Nirvāṇa.

"What four states lead toward a bad destiny? That is, they are speaking with craving, speaking with hatred, speaking [what causes] fear, and speaking with delusion.

"What four states lead toward a good destiny? That is, they are speaking without craving, speaking without hatred, speaking [what causes] no fear, and speaking without delusion.

"What four states lead toward Nirvāṇa? That is, they are the four establishments of mindfulness: the establishment of mindfulness on the body, the establishment of mindfulness on feelings, the establishment of mindfulness on the mind, and the establishment of mindfulness on phenomena.

5) "Again five states lead toward a bad destiny, five states lead toward a good destiny, and five states lead toward Nirvāṇa.

"What five states lead toward a bad destiny? That is, they are breaking the five precepts: killing, stealing, adultery, false speech, and drinking liquor.

"What five states lead toward a good destiny? That is, they are upholding the five precepts: not killing, not stealing, not engaging in adultery, not deceiving, and not drinking liquor.

"What five states lead toward Nirvāṇa? That is, they are the five faculties: the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom.

6) "Again six states lead toward a bad destiny, six states lead toward a good destiny, and six states lead toward Nirvāṇa.

"What six states lead toward a bad destiny? That is, they are the six [forms of] disrespect: being disrespectful toward the Buddha, being disrespectful toward the Dharma, being disrespectful toward the community, being disrespectful toward morality, being disrespectful toward concentration, and being disrespectful toward one's father and mother.¹⁵

"What six states lead toward a good destiny? That is, they are the six forms of respect: being respectful toward the Buddha, being respectful toward the Dharma, being respectful toward the community, being respectful toward morality, being respectful toward concentration, and being respectful toward one's father and mother.

"What six states lead toward Nirvāṇa? That is, they are the six recollections: recollection of the Buddha, recollection of the Dharma, recollection of the community, recollection of morality, recollection of generosity, and recollection of *devas*.

7) "Again seven states lead toward a bad destiny, seven states lead toward a good

¹⁵ DĀ 12 at T I 59c18: 父母, which thus adopts the opposite of the sequence usually adopted in Indic texts, where the mother tends to come in first position. Horner 1930/1990: 6 notes the general precedence of the mother in Pāli text references to parents and suggests that this could point to "some ancient, forgotten social organisation, where mother-right and mother-rule were dominant features"; cf. also Günther 1944: 78 note 1, Karunaratna 2003: 44, and Young 2004: 44. Other *Āgama* discourses agree in this respect with DĀ 12, as they also list the father in first place; cf., e.g., MĀ 15 at T I 437c5, SĀ 88 at T II 22b23, SĀ² 18 at T II 379c25, and EĀ 10.3 at T II 564a25; giving just one example from each of these *Āgamas*. Guang Xing 2005: 98 note 12 comments that the precedence given to the father in Chinese translations could reflect the influence of Confucian thought; cf. also the observation by Paul 1980: 217, who points out that in order "to accommodate the Confucian norms, Buddhist texts were changed to reflect the subordinate position of women in traditional Chinese society." As Guang Xing 2013: 35 explains, "Confucian filial piety has been developed with emphasis on the father's power ... by contrast, Buddhism emphasizes ... especially the mother's virtue."

destiny, and seven states lead toward Nirvāṇa.

"What seven states lead toward a bad destiny? That is, they are killing, taking what is not given, adultery, false speech, divisive speech, harsh speech, and frivolous speech.

"What seven states lead toward a good destiny? That is, they are not killing, not stealing, not engaging in adultery, not deceiving, not speaking divisively, not speaking harshly, and not speaking frivolously.

"What seven states lead toward Nirvāṇa? That is, they are the seven factors of awakening: the awakening factor of mindfulness, the awakening factor of investigation of phenomena, the awakening factor of energy, the awakening factor of tranquillity, the awakening factor of concentration, the awakening factor of joy,¹⁶ and the awakening factor of equanimity.

8) "Again eight states lead toward a bad destiny, eight states lead toward a good destiny, and eight states lead toward Nirvāṇa.

"What eight states lead toward a bad destiny? That is, they are the eight wrong practices: wrong view, wrong intention, wrong speech, wrong action, [60a] wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration.

"What eight states lead toward a good destiny? That is, they are worldly right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

"What eight states lead toward Nirvāṇa? That is, they are the noble eightfold path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

9) "Again nine states lead toward a bad destiny, nine states lead toward a good destiny, and nine states lead toward Nirvāṇa.

"What nine states lead toward a bad destiny? That is, they are the nine vexations: a person has encroached upon and vexed me, now encroaches upon and vexes me, or will encroach upon and vex me; he has encroached upon and vexed those who are dear to me, is encroaching upon and vexing them now, or will encroach upon and vex them; he had loving regard for those whom I dislike, has loving regard for them now, or will have loving regard for them.

¹⁶ Joy seems to be out of sequence, as usually this awakening factor stands in fourth position. The sequence in which these factors are listed is significant, since they build upon one another; cf. MN 118 at MN III 85,8 and its parallel SĀ 810 at T II 208b15; for a discussion of the dynamics involved cf. Anālayo 2013 (chapter 11). Thus, while in the standard presentations the awakening factor of joy is the outcome of the awakening factor of energy (3rd) and leads on to the awakening factor of tranquillity (5th), here joy occurs in sixth position, between concentration and equanimity; cf. DĀ 12 at T I 59c27: 定覺意, 喜覺意, 捨覺意. This appears to be an error, since elsewhere in the same *Dirgha-āgama* the standard sequence of the awakening factors can be found, with joy in fourth position; DĀ 2 at T I 12a4, DĀ 9 at T I 52b8, DĀ 10 at T I 54b18, DĀ 11 at T I 58b2, DĀ 18 at T I 77a20, and DĀ 25 at T I 103b18. It seems less probable that such an error could have occurred during oral transmission, since a reciter who has memorized an *Āgama* collection could be expected to be sufficiently familiar with the standard sequence of the awakening factors. The same does not hold for a copyist, thus this change of sequence is probably an error that occurred in the written medium.

"What nine states lead toward a good destiny? That is, they are the nine absences of vexation: 'He has encroached upon me' – what benefit would it be for me to be vexed by this? Thus vexation did not arise, vexation does not arise now, and vexation will not arise. 'He has encroached upon and vexed those who are dear to me' – what benefit would it be for me to be vexed by this? Thus vexation did not arise, vexation does not arise now, and vexation will not arise. 'He has loving regard for those whom I dislike' – what benefit would it be for me to be vexed by this? Thus vexation did not arise, vexation will not arise, and vexation does not arise now.¹⁷

"What nine states lead toward Nirvāṇa? That is, they are the nine states of joy:¹⁸ the first is joy, the second is affection, the third is delight, the fourth is happiness, the fifth is concentration, the sixth is knowledge as it really is, the seventh is giving up, the eighth is dispassion, and the ninth is liberation.

10) "Again ten states lead toward a bad destiny, ten states lead toward a good destiny, and ten states lead toward Nirvāṇa.

"What ten states lead toward a bad destiny? That is, they are the ten [courses of] unwholesomeness: the bodily [courses] of killing, stealing, and adultery; the verbal [courses] of divisive speech, abuse, false speech, and frivolous speech;¹⁹ and the mental [courses] of desirous grasping, envy, and wrong view.

"What ten states lead toward a good destiny? That is, they are the ten courses of wholesomeness: the bodily [courses] of not killing, stealing, or engaging in adultery; the verbal [courses] of no divisive speech, abuse, false speech, or frivolous speech; and the mental [courses] of no desirous grasping, envy, or wrong view.

"What ten states lead toward Nirvāṇa? That is, they are the ten [fold] straight path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right liberation, and right knowledge.²⁰ Monks, in this way these ten states lead to reaching Nirvāṇa.

"This is called the sublime true Dharma of the Three Groups. Being the Tathāgata, I have done for the assembly of disciples what is appropriate, without deficiencies. Because of thoughts of concern for you, I have expounded this discourse on the path. It is becoming for you to have also concern for yourself, you should dwell in secluded

¹⁷ DĀ 12 at T I 60a13: 已不生惱, 當不生惱, 今不生惱; thus here the past is followed directly by the future, and the present comes in last position, whereas in the presentation so far occasions for being vexed proceed from past occasions via present ones to future ones, as is the case for an exposition of the same topic in DĀ 10 at T I 56b11. The change in sequence in DĀ 12 would be an unusual occurrence in oral material, where maintaining the same pattern throughout facilitates memorization and recitation. Thus it would seem more probable for this variation to have come into being in the written medium.

¹⁸ Adopting the variant 喜 instead of 善. In DĀ 10 at T I 56a26 and DĀ 11 at T I 58c21 the same set of nine is introduced as 九喜本.

¹⁹ DĀ 12 at T I 60a19: 口不兩舌, 惡罵, 妄言, 綺語, where the listing seems to be out of order, as usually false speech is the first of the verbal deeds in such tenfold listings; cf., e.g., MN 41 at MN I 286,25, MĀ 63 at T I 499b15, SĀ 490 at T II 128a18, SĀ² 198 at T II 446a26, EĀ 48.1 at T II 786a3; giving one example from the Pāli discourses and from each of the other Āgamas. However, the same unusual sequence, with false speech in third position, recurs in the same *Dirgha-āgama* collection in DĀ 10 at T I 57a25, which also agrees with DĀ 12 at T I 60a18 in listing "envy", 嫉妬, as the ninth of the ten courses of action.

²⁰ In the Pāli discourses, the two path factors of right knowledge and right liberation tend to occur in the opposite sequence; cf. in more detail Anālayo 2011: 663.

places, meditate at the root of trees. Do not be negligent. If you do not exert yourself now, later it will be of no benefit to harbour regrets."

The monks who had heard what the Buddha had said were delighted and received it respectfully.

Study

In what follows I will survey the structure of the exposition and the length and overall character of the discourse. A noteworthy feature of the Discourse on the Three Groups is the overall structure of its exposition. At times its adoption of a systematized mode of listing results in a nice match, such as when four out of the six forms of disrespect or respect – the Buddha, the Dharma, the community, and morality – are also the object of four out of the six recollections (6). Moreover, by dint of the topic they take up, the nine vexations (and their absence) stand in a meaningful relationship to the nine states of joy (9). Again, after the ten courses of unwholesomeness or wholesomeness it seems indeed fitting to continue with the tenfold path (10).

Elsewhere, the items listed in the third group regarding what leads toward Nirvāṇa seem to have relatively little relation to the items listed in the two preceding groups regarding future destinies. This can be seen from the survey below, which from left to right lists the numerical group to which this applies, what in this group leads toward a bad or good destiny, and what leads toward Nirvāṇa:

Ones	benevolence and its opposite	mindfulness of the body
Twos	morality and view	tranquillity and insight
Threes	the three roots	the three concentrations
Fours	the four types of speech	the four establishments of mindfulness
Fives	the five precepts	the five faculties
Sevens	the seven deeds (3 bodily and 4 verbal)	the seven awakening factors

In the case of the Eights, the third group on what leads toward Nirvāṇa repeats the same factors that have already been listed in the previous group regarding what leads toward a good destiny (8). The difference between the two is that the listing of the factors that lead toward a good destiny begins with the qualification "worldly", 世, corresponding to *laukika*. This case appears to reflect a distinction of the eightfold path into worldly and supramundane manifestations, a distinction of considerable significance for Abhidharma thought.²¹

In sum, the application of the systematized mode of listing from Ones to Tens does only at times result in a meaningful unit for all three groups. In the majority of cases the third category of what leads toward Nirvāṇa does not appear to stand in a clear relationship with the other two groups that belong to the same number.

In terms of overall length, the Discourse on the Three Groups is the shortest of the discourses found in the *Āgama*. Compared to the remaining discourses in this collection,²² the above translated discourse has about 22% of the average length of a

²¹ For a discussion of another instance where this distinction manifests in a Pāli discourse, in this case the *Mahācattārīsaka-sutta*, MN 117 at MN III 72,4, as apparently reflecting the influence of Abhidharma thought cf. Anālayo 2010.

²² In what follows I leave out of count the last discourse in this collection, DĀ 30 at T I 114b7 to 149c23. While due to its extreme length of 5 fascicles this discourse would further enhance the difference between DĀ 12 and the remainder of the long discourses in the collection, DĀ 30 appears to be a later addition to the *Āgama* collection; cf. in more detail Anālayo 2014b.

Dīgha-āgama discourse.²³ In the case of other discourses in the collection that are also relatively short, this is usually because they employ abbreviation.²⁴ The Discourse on the Three Groups, however, does not have any abbreviations at all.

For being included in a collection of 'long' discourses, the Discourse on the Three Groups seems very short. The most natural explanation for this situation would be that this discourse only came into being as a derivative of another long discourse when the collection had already been formed. On this hypothesis, the following scenario emerges: At an earlier point in its evolution the Dharmaguptaka *Dīrgha-āgama* would have already had a version of the *Saṅgīti-sūtra* (DĀ 9) and the *Daśottara-sūtra* (DĀ 10), similar to the Theravāda *Dīgha-nikāya* and the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama* collections. The appeal of such summaries of the Dharma would then have led to the emergence of an abbreviated version of the *Daśottara-sūtra* in the form of the "Discourse Increasing by One" (DĀ 11). The same tendency would then have inspired the *Dīrgha-āgama* reciters to develop an even shorter summary of the teachings in the form of the "Discourse on the Three Groups" (DĀ 12).

A closer survey confirms this impression. The exposition of what "should be cultivated" according to the *Daśottara-sūtra* (DĀ 10) recurs in the "Discourse on the Three Groups" under the heading of what leads toward Nirvāṇa in the case of each of the sets, from the Ones to the Tens.²⁵ This appears to be the nucleus out of which the "Discourse on the Three Groups" would have evolved, that is, by simply taking over the entire listing of states to be cultivated from the *Daśottara-sūtra*.²⁶

The exposition of what leads to either a bad destiny or else a good one in the "Discourse on the Three Groups" corresponds to what leads to decline or else to increase according to the *Daśottara-sūtra* in the case of the Twos, Threes, Sixes, Nines, and Tens.²⁷ Moreover, in the case of the Eights the states that lead to a bad destiny in the "Discourse on the Three Groups" correspond to what should be "extinguished" according to the *Daśottara-sūtra*.²⁸

This last case is of further interest, since the *Daśottara-sūtra* actually has in two categories what the "Discourse on the Three Groups" presents in a threefold manner. The *Daśottara-sūtra* just lists the noble eightfold path as what should be cultivated, and its opposite as what should be extinguished. The "Discourse on the Three Groups" develops this into a threefold presentation by distinguishing between "worldly" manifestations of the eight path factors as what leads toward a good destiny and the noble eightfold path as

²³ After removing the introduction, punctuation, translator's information, etc., from the digital CBETA edition of T 1, but leaving intact titles, I arrive at 1,172 characters for DĀ 12 and 147,884 characters in total for the other 28 discourses (i.e., DĀ 1 to DĀ 11 and DĀ 13 to DĀ 29). Thus the other discourses would have an average of 5,282 characters per discourse.

²⁴ One example for a rather short discourse, although still longer than DĀ 12, is DĀ 29. DĀ 29 at T I 113c17 abbreviates the whole exposition of the gradual path. If this were given in full, DĀ 29 would be considerably longer.

²⁵ The corresponding states to be cultivated in DĀ 10 are: mindfulness of the body, T I 53a5; tranquillity and insight, T I 53a14; the three concentrations, T I 53a23, the four establishment of mindfulness (given with more details), T I 53b11; the five faculties, T I 53c3; the six recollections, T I 54a19; the seven factors of awakening (given with more details), T I 54b17; the noble eight[fold] path, T I 55a7; the nine states that are a basis for joy, T I 56a26; and the ten[fold] path, T I 57a19.

²⁶ At times these differs from the parallels to DĀ 10, e.g., the five states to be cultivated are not the five faculties, but rather the fivefold concentration in DN 34 at DN 277,25 and five types of concentration in T 13 at T I 234b21 (the implications of the similar expressions in these two versions differ).

²⁷ The states leading to decline or increase in DĀ 10 are: breaches of morality and wrong views as opposed to being endowed with morality and [right] view, T I 53a15; the three unwholesome and wholesome roots, T I 53a26; the six [forms] of disrespect and respect, T I 54a23; the nine vexations and their absence, T I 56b11; and the ten courses of unwholesomeness and of wholesomeness, T I 57a24.

²⁸ This is the eightfold wrong path in DĀ 10 at T I 55a10.

what leads toward Nirvāṇa. As already mentioned, this is a shift in presentation that appears to reflect a viewpoint of importance for the Abhidharma.²⁹

In sum, the Discourse on the Three Groups (DĀ 12) seems to be a derivative of the *Daśottara-sūtra* (DĀ 10), similar to the case of the Discourse Increasing by One (DĀ 11).³⁰ While the Discourse Increasing by One is simply a straightforward extract from the *Daśottara-sūtra*, the Discourse on the Three Groups is based on such an extract in the case of its third category, regarding what leads toward Nirvāṇa. The other two categories – what leads toward a bad or a good destiny – are in part inspired by the *Daśottara-sūtra*. In the case of the Eights, an existing topic has been rephrased in such a way as to make room for what appears to be the influence of emerging Abhidharma thought.

Conclusion

Comparing the Discourse on the Three Groups with the *Saṅgīti-sūtra* makes the advantages of such a short and at the same time systematized presentation immediately apparent. The concise nature of the material makes it fairly easy to memorize the discourse. This is further enhanced by the threefold grouping, which provides a basic pattern that facilitates recognizing if a failure of memory occurs.

At the same time, this discourse also shows the limitations that naturally arise when a particular scheme is applied consistently to a numerically ascending series of items. Occasionally, it seems as if the demands of the system lead to filling out an empty slot in a way whose practical relevance is not easily discerned.

In comparison to the development that in this way can be discerned in the Dharmaguptaka *Dīrgha-āgama* collection, the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama* reciters pursued a somewhat different course, resulting in the *Arthavistara-sūtra*.³¹ This discourse is found in their *Dīrgha-āgama* between the *Saṅgīti-sūtra* and the *Daśottara-sūtra*. The *Arthavistara-sūtra*, attributed to Śāriputra, no longer follows a numerical order in its presentation. Instead, the items in its list proceed thematically, following a trajectory that builds up to the attainment of full liberation and freedom from rebirth.

In this way, while the *Saṅgīti-sūtra* and the *Daśottara-sūtra* present attempts at providing a summary map that reflect the shared heritage of the Dharmaguptaka, Sarvāstivāda/Mūlasarvāstivāda and Theravāda traditions, the basic tendency underlying these two discourses has found different modes of expressions with the Sarvāstivāda/Mūlasarvāstivāda *Dīrgha-āgama* and the Dharmaguptaka *Dīrgha-āgama*. These different modes point to the same need to provide the disciples of the Buddha with a succinct summary of the Dharma, a map to be memorized, contemplated, and recited as a way of ensuring proper understanding of the teachings and communal harmony.

²⁹ For a more detailed examination of the relation of discourse summaries – such as the *Saṅgīti-sūtra* and the *Daśottara-sūtra*, etc. – to the emerging Abhidharma cf. Anālayo 2014a.

³⁰ Warder 1982: xxxi to xxxiv notes that the Pāli parallel to DĀ 10, the *Dasuttara-sutta* (DN 34), has had an influence on the *Paṭisambhidāmagga*.

³¹ The discourse has been preserved in Sanskrit fragments, a Tibetan translation, and two Chinese translations: *Arthavistarāsūtra*, Hartmann 1991: 319–336; *’phags pa don rgyas pa zhes bya ba’i chos kyi rnam grangs*, D 318 sa 188a7 to 193b7 or Q 984 shu 197b6 to 203a5; [佛說]廣義法門經, T 97 at T I 919b22 to 922a23, and [佛說]普法義經, T 98 at T I 922b5 to 924c28.

Abbreviations

D	Derge edition
DĀ	<i>Dirgha-āgama</i> (T 1)
DN	<i>Dīgha-nikāya</i>
EĀ	<i>Ekottarika-āgama</i> (T 125)
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
Q	Peking edition
SĀ	<i>Samyukta-āgama</i> (T 99)
SĀ ²	<i>Samyukta-āgama</i> (T 100)
SHT	Sanskrihandschriften aus den Turfanfunden
T	Taishō edition (CBETA)

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