

# A comparison of the Chinese and Pāli versions of the *Śāriputra Saṃyukta*, a collection of early Buddhist discourses on the Venerable Śāriputra

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This article first examines the textual structure of the *Śāriputra Saṃyukta* (舍利弗相應 *Shelifu Xiangying*) of the Chinese Saṃyuktāgama (Taishō vol. 2, no. 99) in conjunction with its Pāli parallel. Then it compares the main teachings contained in the two versions. It reveals similarities but also significant differences in both structure and doctrinal content, thus advancing the historical/critical study of early Buddhist doctrine in this area.

## Introduction

The *Śāriputra Saṃyukta* (舍利弗相應 *Shelifu Xiangying* “Connected with the Venerable Śāriputra”) of the Chinese *Saṃyuktāgama* (henceforth abbreviated SA; 雜阿含經 *Za Ahan Jing*, Taishō vol. 2, no. 99) corresponds to the *Jambukhādaka Saṃyutta* (no. 38 “Connected with the wanderer Jambukhādaka”), *Sāmaṇḍaka Saṃyutta* (no. 39 “Connected with the wanderer Sāmaṇḍaka”) and *Sāriputta Saṃyutta* (no. 28) of the Pāli *Saṃyutta-nikāya* (abbreviated SN). This Chinese *saṃyukta* (相應 *xiangying*) and its Pāli counterpart in three *saṃyuttas* are collections of various discourses on the subject of the Venerable Śāriputra (P. Sāriputta), one of the Buddha’s most eminent monk-disciples.

The above-mentioned Chinese and Pāli collections are all closely connected with Śāriputra as a highly respected monk skilled in instructing others in the

Buddha’s teachings and practices. He was well known at the time of the Buddha for his wisdom and ability to teach the knowledge of liberation and for the depth and variety of his understanding.

In this article the following issues will be addressed. Regarding the textual structure of the Chinese and Pāli collections, why is the Pāli version essentially split into two *saṃyuttas*: SN 28 and 38 (including no. 39)? And why does SN 28.1-9 have the appearance of a single *sutta*? Regarding the content (doctrinal items), what are the major differences and similarities between the two traditions? This comparison of the two versions enables one to distinguish, with some confidence, between teachings that date from the period before the corresponding schools diverged and teachings that developed subsequently.

In the following I first examine the textual structure of the two versions. Then I compare the main teachings contained in them, making use of new editions of SA: Yin Shun’s *Za Ahan Jing Lun Huibian* 雜阿含經論會編 [*Combined Edition of Sūtra and Śāstra of the Saṃyuktāgama*] (abbreviated CSA) and the Foguang *Tripitaka Ahan Piṭaka Za Ahan Jing* 佛光大藏經 阿含藏 雜阿含經 (abbreviated FSA).<sup>1</sup> This will reveal both similarities and significant differences in structure and doctrinal content, thus advancing the study of early Buddhist teachings in this area.

## 1. Textual structure

The *Śāriputra Saṃyukta* (舍利弗相應 *Shelifu Xiangying*) of the Chinese SA version was translated from a now lost Indic-language original. In the CSA edition the SA version bears the title *Shelifu Xiangying* supplied by the editor, Yin Shun. In earlier editions of SA, *xiangying/samyukta* titles are lacking and the beginning and end of each *saṃyukta* have to be inferred from the sūtra contents. This Chinese *Śāriputra Saṃyukta* is located in the “Causal Condition Section” (雜因誦 *Zayin Song*) in the SA tradition.<sup>2</sup> The Pāli SN counterparts of this Chinese *Śāriputra Saṃyukta*

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<sup>1</sup> These two new editions incorporate textual corrections, modern Chinese punctuation, comments, and up-to-date information on Pāli and other textual counterparts, including different Chinese versions of the text.

<sup>2</sup> CSA i, p. 46 (in ‘*Za Ahan Jing Bulei zhi Zhengbian* 雜阿含經部類之整編 [Re-edition of the Grouped Structure of SA]’) and vol. iii, p. 373; Yin Shun (1971), p. 673. See also Choong (2000), pp. 21, 244.

are *Sāriputta Saṃyutta* (no. 28), *Jambukhādaka Saṃyutta* (no. 38), and *Sāmañḍaka Saṃyutta* (no. 39). The *Sāriputta Saṃyutta* is located in the *Khandha Vagga* (“Aggregates Section”); both *Jambukhādaka Saṃyutta* and *Sāmañḍaka Saṃyutta* are located in the *Ṣaḍāyatana Vagga* (“Six Sense Spheres Section”). According to Yin Shun, the Chinese *Śāriputra Saṃyukta* and its Pāli counterparts pertain to the *vyākaraṇa-aṅga* (P. *veyyākaraṇa-aṅga*) portion of SA/SN.<sup>3</sup> In the Taishō Tripiṭaka this Chinese *Śāriputra Saṃyukta* is marked off with the heading *Dizi Suoshuo Song* 弟子所說誦 (“Section Spoken by Śrāvakas” Skt. *Śrāvaka-bhāṣita*).<sup>4</sup>

The Chinese *Śāriputra Saṃyukta* comprises eleven discourses (SA 490-500), whereas of its Pāli counterparts, *Jambukhādaka Saṃyutta* and *Sāmañḍaka Saṃyutta* have sixteen discourses each (SN 38.1-16; 39.1-16), and *Sāriputta Saṃyutta* has ten discourses (SN 28.1-10). The full set of Chinese-Pāli and Pāli-Chinese counterparts is shown in Tables 1 and 2 (cf. <http://www.suttacentral.net/>).

<sup>3</sup>Choong (2000), pp. 9-11, 21, 244, 249-250. *Vyākaraṇa* is one of the three *aṅgas* represented in the structure of SA/SN: *sūtra* (P. *sutta*) ‘discourse’ (short, simple prose), *geya* (*geyya*) ‘stanza’ (verse mixed with prose), and *vyākaraṇa* (*veyyākaraṇa*) ‘exposition’. These three *aṅgas* are the first three of nine types of early Buddhist text (*navāṅga*) classified according to their style and form. They are regarded by some scholars as historically the earliest ones to have appeared, in sequence, in the formation of the early Buddhist texts. Also, only these first three *aṅgas* are mentioned in MN 122 (*Mahāsuññatā-sutta*): III, 115 and its Chinese counterpart, MA 191: T1, 739c. This suggests the possibility that only these three *aṅgas* existed in the period of Early (or pre-sectarian) Buddhism (cf. Mizuno 1988, p. 23; Nagasaki 2004, pp. 51-2; Choong 2010b, pp. 53-64). Cousins (2013, p. 105), however, considers the list of just three *aṅgas* “may in fact refer to types of literature, although it is far from certain.” Rupert Gethin on the H-Buddhism Discussion Network suggests that the PTS reading “*suttaṃ geyyaṃ veyyākaraṇassa hetu*” in MN 122: III, 115 should be corrected to “*suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu*”, following the Ceylonese/Burmese version’s reading: “*na kho Ānanda arahati sāvako sathhāraṃ anubandhituṃ yadidaṃ suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu*” (“It is not right, Ānanda, that a disciple should seek the Teacher’s company for this reason, namely *sutta*, *geyya*, *veyyākaraṇa*.”). This Pāli version’s reading is clearly supported by the Chinese version in MA 191: T1, 739c: “佛言。阿難。不其正經。歌詠。記說故。信弟子隨世尊行奉事至命盡也。” (“The Buddha said: Ānanda, it is not for this reason, namely *sūtra*, *geya*, *vyākaraṇa*, that a disciple follows the World-Honoured One with respect until the end of life.”). See the discussions on H-Buddhism posted on 21-23, 31 October 2011 under this subject: “Disagreement in Renderings of Sutra/Geya/Vyakarana”

<sup>4</sup>T2, p. 126a. Hosoda (1989), p. 542; Choong (2000), p. 17, notes 5, 7; Chung (2008), p. 139.

**TABLE 1:**  
**CHINESE-PĀLI CORRESPONDENCES OF**  
**THE ŚĀRIPUTRA SAMYUKTA/SHELIFU XIANGYING**

<i>Śāriputra Saṃyukta</i> (Chinese SA)	Pāli
490	SN 38.1-16
491	SN 39.1-16
492	AN 4.178
493	None
494	AN 6.41
495 (cf. MA 48)	AN 5.168, 10.4, 11.4-5
496	None
497	AN 5.167
498 (cf. MA 16)	SN 47.12; MN 28
499	AN 9.26
500	SN 28.10

**TABLE 2:**  
**PĀLI-CHINESE CORRESPONDENCES OF 28. SĀRIPUTTA SAMYUTTA, 38.**  
**JAMBUKHĀDAKA SAMYUTTA, AND 39. SĀMAṆḌAKA SAMYUTTA (= ŚĀRIPUTRA**  
**SAMYUKTA/SHELIFU XIANGYING)**

Pāli SN	<i>Śāriputra Saṃyukta</i> (Chinese SA)
28.1-9	None
28.10	500
38.1-16	490
39.1-16	491

Some structural features of the above-mentioned Śāriputra collections are discussed below:

**a) Regarding SA 490, 491 = SN 38, 39**

The Pāli SN 38. *Jambukhādaka Saṃyutta* and SN 39. *Sāmaṇḍaka Saṃyutta*, with sixteen discourses each, have identical contents, except for the name of the interlocutor, which is also used as the title for the collection. Consequently, the text of the second one, *Sāmaṇḍaka Saṃyutta*, is heavily elided. In each case the

interlocutor is a wanderer, who questions Śāriputta on various topics regarding teachings and practices. Thus SN 39 is essentially identical with SN 38.

Like SN 38 and 39, the Chinese counterparts SA 490 and SA 491 have the same contents, except for the name of the interlocutor. Of SA 491 = SN 39, which is virtually a duplicate of SA 490 = SN 38 and because of the extensive elision, nothing can be said regarding internal structure. However, it is clear that the first and second discourses of the SA *Śāriputra Samyukta* (SA 490 and 491) are parallel to the two consecutive Pāli *samyuttas* nos. 38 and 39.

The Chinese SA 490 is a long discourse. Its components correspond to all but one of the small discourses of the Pāli SN 38 collection, the exception being SN 38.7.<sup>5</sup>

The SN 38 collection is likely to be derived from a single discourse. The division of the collection into sixteen parts (SN 38.1-16) possibly was for the purpose of making it look like a *samyutta*. The SA parallel, SA 490, possibly preserves the original form as a single discourse.

#### **b) Regarding SA 500 and SN 28**

The Chinese SA 500 corresponds to just one discourse (i.e., SN 28.10) of SN 28, the collection entitled *Sāriputta-samyutta*, which has in total ten discourses. Thus, the Pāli *Sāriputta-samyutta* of SN (SN 28.1-10) and the Chinese *Śāriputra Samyukta* of SA (SA 490-500) have only one regular discourse in common: SN 28.10 = SA 500.

SN 28.1-9 are essentially a single discourse that has been artificially divided into nine parts, perhaps in order to produce  $9 + 1 = 10$  discourses spoken by Śāriputta that could then be called *Sāriputta-samyutta*. A parallel in SA for this SN 28.1-9 is not found.

Thus, the *Sāriputta-samyutta* of SN possibly comprises only two genuine discourses: SN 28.1-9 and SN 28.10.

#### **c) Regarding the remaining discourses of the SA *Śāriputra Samyukta* (SA 492-499)**

Six SA discourses (SA 492, 494-495, 497-499) have their Pāli counterparts in Pāli textual locations other than the SN 28, 38, 39 collections. Moreover, two of these SA discourses (SA 493, 496) have no Pāli counterparts. The remaining discourses of the SA *Śāriputra Samyukta* are distinct discourses featuring Śāriputta; therefore, this is a genuine intact *samyukta*.

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<sup>5</sup>The following discourse nos. are according to the actual sequence of the Pāli-Chinese textual correspondences: SN 38.16, 3, 1, 4, 2, 9, 8, 13, 15, 14, 11, 12, 5, 6, and 10 = SA 490.

**d) Accordingly, the following unusual features are revealed:**

- Only SA 500 has a direct Pāli parallel discourse.
- The Pāli parallels to SA 490 and 491 are presented not as two discourses but as two *saṃyuttas*.
- The remaining SA 492-499 have their Pāli parallels in AN, or in SN, or in no known location.
- It seems that all of the Pāli discourses on Śāriputta except SN 28.10 have been broken up and relocated. One cannot claim that the right-hand column in table 1 represents the original Pāli *Śāriputta-saṃyutta* before the break-up.
- On the subject of the Venerable Śāriputra the three Pāli collections (SN 28, 38, 39) have more discourses (mainly in SN 28 collection) than the Chinese SA version (SA 490-500).<sup>6</sup>

Thus, the findings suggest that the two textual traditions on the subject of the Venerable Śāriputra reflect the modifications, reorganizations, and enlargements of textual compilation in how the two schools (i.e. the Vibhajjavāda/Vibhajjavāda and Sarvāstivāda/Sabbatthivāda) developed after separating from their common origin (i.e. the Sthavira tradition).

**2. Shared images of Śāriputra contained in the two versions (SA 490 and SN 38. *Jambukhādaka Saṃyutta*)**

Before discussing the disagreements on some teachings presented in the two versions (the Chinese SA 490<sup>7</sup> and the Pāli counterpart SN 38<sup>8</sup>), some shared images of Śāriputra in the literature will be discussed here.<sup>9</sup>

The Chinese SA 490 and the Pāli SN 38 are about the wanderer Jambukhādaka (鬪浮車 Yanfuche, P. Jambukhādaka) asking questions of Śāriputra, who then responds to them. The discourses in both versions take the form of questions

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<sup>6</sup>On Sanskrit fragments corresponding to the Chinese SA (T 99), see Chung (2008), pp. 139-141, and footnotes 27, 28 in this article

<sup>7</sup>T2, pp. 126a-128a; CSA iii, pp. 373-382; FSA 2, pp. 777-794.

<sup>8</sup>SN IV, pp. 251-261. Cf. Bodhi (2000), pp. 1294-1300; Woodward (1927), pp. 170-176.

<sup>9</sup>A few useful studies on Śāriputra have been published; for example, Malalasekera (1937), pp. 1108-1118; Akanuma (1967), pp. 593-602; and Nyanaponika and Hecker (2003), pp. 1-66.

addressed to Śāriputra on topics related to particular Buddhist concepts and terms, such as *Nirvāṇa* (P. *Nibbāna*), arhant (arahant), etc. Śāriputra then responds to the questions. In each case he concludes by referring to the essential practice of the noble eightfold path. Only one discourse, SN 38.16, does not mention the noble eightfold path.

For example, the Chinese SA 490 reports the wanderer Jambukṣadaka as asking Śāriputra thus:

‘It is said *Nirvāṇa*. What is *Nirvāṇa*?’ Śāriputra replied: ‘*Nirvāṇa* is the permanent destruction of desire, the permanent destruction of hatred, the permanent destruction of delusion, [and] the permanent destruction of all afflictions. This is called *Nirvāṇa*.’ [He] asked again: ‘Śāriputra, is there a path, is there a way which, if well practised, leads to attainment of *Nirvāṇa*?’ Śāriputra replied: ‘Yes, it is called the Eightfold Right Path; that is, right view and so on to right concentration.’ At that time the two venerable ones having discussed [the subject matter], each rose from his seat and departed.<sup>10</sup>

‘As for the so-called *arhant*, what is [meant by] the term *arhant*?’ Śāriputra replied: ‘[One in whom] desire has been destroyed without remainder, hatred has been destroyed without remainder, [and] delusion has been destroyed without remainder: this is called an *arhant*.’ [He] asked again: ‘Śāriputra, is there a path, is there a way which, if well practised, leads to attainment of *arhantship*?’ Śāriputra replied: ‘Yes, it is called the Eightfold Right Path; that is, right view and so on to right concentration.’ At that time the two venerable ones, having discussed [the subject matter], each rose from his seat and departed.<sup>11</sup>

<sup>10</sup>“調涅槃者。云何為涅槃。舍利弗言。涅槃者。貪欲永盡。瞋恚永盡。愚癡永盡。一切諸煩惱永盡。是名涅槃。復問。舍利弗。有道有向。修習多修習。得涅槃耶。舍利弗言。有。謂八正道。正見。乃至正定。時。二正士共論議已。各從座起而去。” (T2, p. 126b; CSA iii, p. 374; FSA 2, pp. 779-780).

<sup>11</sup>“所謂阿羅漢者。云何名阿羅漢。舍利弗言。貪欲已斷無餘。瞋恚。愚癡已斷無餘。是名阿羅漢。復問。舍利弗。有道有向。修習多修習。得阿羅漢耶。舍利弗言。有。謂八正道。正見。乃至正定。時。二正士共論議已。各從座起而去。” (T2, p. 126b; CSA iii, p. 375; FSA 2, p. 781).

Its Pāli counterparts SN 38.1 and 2 have similar content about *Nirvāṇa*, *arhant*, and the path leading to the attainment of it.<sup>12</sup>

Thus, the shared images of Śāriputra contained in the two versions are: (1) Most of the topics related to essential Buddhist terms and concepts are included and explained by Śāriputra; (2) his explanations of the particular Buddhist terms and concepts are entirely accepted without any serious debate by the questioner; (3) Śāriputra particularly promotes the noble eightfold path as an essential practice; and finally, (4) the image of Śāriputra as a monk in the early Buddhist Order highly respected for instructing others on teachings and practices is certainly supported as a historical fact by the two textual traditions.

### 3. Disagreements on some teachings between the two versions, SA 490 and SN 38

There are in SA 490 and SN 38 some doctrinal items that differ in content. They are the following:

#### a) *avidyā* (P. *avijjā*): Ignorance

The Chinese version states thus:

Śāriputra replied [to the wanderer Jambukṣadaka]: ‘As for what is called ignorance, it is lack of knowledge regarding past time, lack of knowledge regarding future time, lack of knowledge regarding past, future, and present times; lack of knowledge regarding the Buddha, the Dharma, the Saṃgha; lack of **knowledge regarding suffering, its arising, its ceasing, and the path**; lack of knowledge regarding the morally good, bad, and indeterminate; lack of knowledge regarding the internal, lack of knowledge regarding the external – lack of knowledge, delusion, regarding all of these: this is called ignorance.’ Jambukṣadaka said to Śāriputra: ‘This is a group of huge delusions.’ [He then] asked again: ‘Śāriputra, is there a path, is there a way which, if well practised, leads to the abandoning of this ignorance?’ Śāriputra replied: ‘Yes, it is the Eightfold Right Path;

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<sup>12</sup>SN 38.1-2, pp. 251-252: “... *rāgakkhayo dosakkhayo mohakkhayo ... ariyo aṭṭhaṅgiko maggo ... sacchikiriyāya ...*”.



that is, right view and so on to right concentration.’<sup>13</sup>

Its Pāli counterpart SN 38.9 has this:

[Śāriputra replied to the wanderer Jambukṣadaka:] ‘... lack of knowledge (or lack of insight, *aññāṇam*) regarding suffering (*dukkhe*), regarding the arising (*samudaye*) of suffering, regarding the ceasing (*nirodhe*) of suffering, regarding the path (*paṭipadāya*) leading to the ceasing of suffering: this is called ignorance.’ [Jambukṣadaka asked:] ‘But, is there a path, friend, is there a way for the abandoning (*pahānāya*) of this ignorance?’ [Śāriputra replied:] ‘There is a path, friend, there is a way ... this Noble Eightfold Path (*ariyo aṭṭhaṅgiko maggo*). ...’

Thus, the only item common to the two versions is lack of knowledge regarding suffering, its arising, its ceasing, and the path leading to the ceasing of suffering. This suggests that the extra items contained in the SA version may represent a later expansion.<sup>14</sup>

### b) *duḥkha* (*dukkha*): Suffering

The SA version:

Śāriputra replied: ‘As for suffering, it is suffering of birth, of decay, of sickness, of death; being separated from things one likes; being conjoined with things one dislikes; not getting what one wants; in short, suffering regarding the five aggregates of attachment. This is called suffering. [Jambukṣadaka] asked again: ‘Śāriputra, is there a path, is there a way which, if well practised, leads to the abandoning of this suffering?’ Śāriputra replied: ‘Yes, it is called the Eightfold

<sup>13</sup>“舍利弗言。所謂無明者。於前際無知。後際無知。前。後。中際無知。佛。法。僧寶無知。苦。集。滅。道無知。善。不善。無記無知。內無知。外無知。若於彼彼事無知闇障。是名無明。閻浮車語舍利弗。此是大闇積聚。復問。舍利弗。有道有向。修習多修習。斷無明耶。舍利弗言。有。謂八正道。正見。乃至正定。” (T2, p. 126c; CSA iii, pp. 375-6; FSA 2, p. 782).

<sup>14</sup>A similar situation is also found in SA 298 = SN 12.2, but there the teaching is by the Buddha (Choong 2000, pp. 161-2).

Right Path; that is, right view and so on to right concentration.<sup>15</sup>

The corresponding SN 38.14:

[Śāriputra replied:] ‘... there are these three kinds of suffering: the suffering due to pain (*dukkhadukkhatā*), the suffering due to formations (*saṅkhāradukkhatā*), the suffering due to change (*vipariṇāmadukkhatā*). ... ‘There is a path, friend, there is a way for the understanding (*pariññāya*) of these three kinds of suffering ... it is the Noble Eightfold Path . . . .’

Thus, the SA version reports Śāriputra as teaching an eightfold division of suffering, whereas the SN version has him teaching a threefold division.

The eightfold division of suffering in the Chinese SA version seems to be a standard formula, because it also corresponds closely to the familiar set of the first noble truth of suffering in the Pāli SN 56.11 *Dhammacakkappavattana Sutta*.<sup>16</sup> In contrast, the threefold division of suffering in SN 38.14 is not found at all in the Chinese SA. This suggests that the threefold division of suffering in the SN version may be a doctrine not shared with the SA tradition.<sup>17</sup>

### c) *tṛṣṇā* (*taṇhā*): Craving

The SA version:

Śāriputra replied: ‘There are three kinds of craving, namely craving for sensuality, craving for material form, craving for non-

<sup>15</sup> “舍利弗言。苦者。謂生苦。老苦。病苦。死苦。恩愛別離苦。怨憎會苦。所求不得苦。略說五受陰苦。是名為苦。復問。舍利弗。有道有向。斷此苦耶。舍利弗言。有。謂八正道。正見。乃至正定。時。” (T2, pp. 126c-127a; CSA iii, p. 377; FSA 2, p. 784).

<sup>16</sup>Cf. Choong (2000), p. 236.

<sup>17</sup>The threefold division of suffering is also found in the Pāli DN 33 *Saṅgīti Sutta*: PTS III, p. 216: *Tisso dukkhatā. Dukkha-dukkhatā, saṅkhāra-dukkhatā, vipariṇāma-dukkhatā*. This corresponds to the Chinese DA 9 *Saṅgīti Sūtra* 眾集經 (translated in 413 CE): T1, no. 1, p. 50b: “調三苦。行苦·苦苦·變易苦。” Note that the order in DA 9 is different: *saṅkhāra-, dukkha-, vipariṇāma-dukkhatā*. Another translation of the same *sūtra*, T1, no. 12 大集法門經 (translator Dānapāla 施護, ?-1017 CE), p. 228a, gives: “復次三苦。是佛所說。調輪迴苦苦苦壞苦。” It is the same order as in DA 9, but the first item is 輪迴苦 *saṃsāra-dukkha*, instead of *saṅkhāra-dukkha*. The threefold division of suffering is not found in other Chinese Āgamas, except for DA. The above-mentioned information was provided by LIN Qian in H-Buddhism on 30 Sep 2011 under the subject: “Explanation of query about pain and suffering.”

materiality. [Jambukṣadaka] asked again: ‘Śāriputra, is there a path, is there a way which, if well practised, leads to the abandoning of this craving?’ Śāriputra replied: ‘Yes, it is the Eightfold Right Path; that is, right view and so on to right concentration.’<sup>18</sup>

Its corresponding SN 38.10:

[Śāriputra replied:] ‘... there are these three kinds of craving: craving for sensuality (kāmatanḥā), craving for existence (bhavatanḥā), craving for non-existence (vibhavatanḥā). ... ‘There is a path, friend, there is a way ... It is the Noble Eightfold Path . . .’

Thus, the two versions here disagree widely regarding the definition of craving.<sup>19</sup>

#### d) *upādāna*: Attachment

The SA version:

Śāriputra replied: ‘There are four kinds of attachment, namely attachment to sensuality, attachment to self, attachment to view, attachment to rules. [Jambukṣadaka] asked again: ‘Śāriputra, is there a path, is there a way which, if well practised, leads to the abandoning of this attachment?’ Śāriputra replied: ‘Yes, it is said the Eightfold Right Path; that is, right view and so on to right concentration.’<sup>20</sup>

<sup>18</sup> “舍利弗言。有三愛。謂欲愛。色愛。無色愛。復問。有道有向。斷此三愛耶。舍利弗言。有。謂八正道。正見。乃至正定。” (T2, p. 128a; CSA iii, pp. 381-2; FSA 2, p. 793).

<sup>19</sup> Regarding the definitions of craving in the Pāli *Nikāyas* and Chinese *Āgamas*, see also Choong (2000), pp. 165-167; (2010a), pp. 92-96. The findings suggest that four definitions of craving are found in the four principal *Nikāyas* and *Āgamas*: 1. craving for each of the six senses (found in SN-SA, MA, DN-DA); 2. craving for sensuality, for materiality, and for non-materiality (SA, MA, DN); 3. craving for sensuality, for existence, and for non-existence (SN, DA, EA); and 4. craving for sensuality, and for existence (MA). Only the first definition (six classes) is common to corresponding collections: SN-SA and DN-DA. The other three definitions are found in different individual collections. This implies that in early Buddhism craving may have meant simply craving for the six sense objects.

<sup>20</sup> “舍利弗言。取者。四取。謂欲取。我取。見取。戒取。復問。舍利弗。有道有向。修習多修習。斷此取耶。舍利弗言。有。謂八正道。正見。乃至正定。” (T2, p. 127a; CSA iii, p. 377; FSA 2, pp. 785-6).

Its corresponding SN 38.12:

[Śāriputra replied:] ‘... there are these four kinds of attachment: attachment to sensuality (*kāmupādānaṃ*), attachment to view (*diṭṭhupādānaṃ*), attachment to rule-and-vow (*sīlabbatupādānaṃ*), attachment to self-theory (*attavādupādānaṃ*). ... There is a path, friend, there is a way ... this the Noble Eightfold Path . . . .’

Thus, the main difference is that the SA version has “attachment to self”, whereas the SN version has “attachment to self-theory”. Self-theory (*attavāda*; Skt. *ātmavāda*) and self are certainly not the same thing, but this difference seems relatively insignificant.

To summarise, this section has discussed four doctrinal items that differ in contents between SA 490 and SN 38, namely ignorance, suffering, craving, and attachment.

Regarding ignorance, the only item common to the two versions is lack of knowledge regarding suffering, its arising, its ceasing, and the path leading to the ceasing of suffering. The other extra items found in the SA version may be later developments.

Regarding suffering, the SA version has the eightfold division of suffering, whereas the SN version has the threefold division of suffering. The eightfold division in the SA version seems a standard formula shared also with the Pāli tradition. In contrast, the threefold division in the Pāli version is not found at all in the Chinese SA. The threefold division in the SN tradition may be just a doctrine of suffering unshared with the SA version.

Regarding craving, the two versions disagree widely about the definition.

Finally, regarding attachment, there is one minor difference. The SA version has “attachment to self”, but the SN version has “attachment to self-theory”.

These discrepancies in the four doctrinal items between the two versions may just reflect differences in how the two schools developed after separating from their common origin.

#### **4. Other doctrinal items found only in the Chinese version, SA 490**

There are in the Chinese SA 490 other doctrinal items that are not found in the Pāli counterpart SN 38. They are the following:

**a) 扼 è (clutching/guarding/controlling)**

[The wanderer] Jambukṣadaka asked Śāriputra: ‘It is said “clutching”. What is “clutching”?’ [Śāriputra replied:] ““Clutching” is explained in the same way as “floods”.’<sup>21</sup>

This item ‘clutching’ in the Chinese version is not found in the Pāli counterpart SN 38, but the item ‘floods’ mentioned in the Chinese is found in both collections, as follows:

Śāriputra replied: ‘As for “floods”, it is said “flood of sensuality, flood of existence, flood of view, flood of ignorance”.’ [Jambukṣadaka] asked again: ‘Śāriputra, is there a path, is there a way which, if well practiced, leads to the abandoning of these floods?’ Śāriputra replied: ‘Yes, it is called the Eightfold Right Path; that is, right view and so on to right concentration.’<sup>22</sup>

The corresponding SN 38.11 has a similar phrasing.<sup>23</sup> Thus, only the item ‘clutching’ is not shared with the Pāli version.

**b) 縛 fu (bondage)**

There are in the Chinese SA 490 four kinds of bondage, namely: bondage to sensual desire, to hatred, to rules, and to self-theory. The path for the abandoning of this bondage is the Eightfold Right Path.<sup>24</sup>

**c) 結 jie (knot)**

There are nine kinds of knot, namely: the knot of sensual desire, the knot of hatred, the knot of conceit, the knot of ignorance, the knot of views, the knot of attachment to others, the knot of doubt, the knot of jealousy, and the knot of stinginess. The

<sup>21</sup>“閻浮車問舍利弗。所謂扼者。云何為扼。扼如流說。” (T2, p. 127a; CSA iii, p. 377; FSA 2, p. 785).

<sup>22</sup>“舍利弗言。流者。謂欲流。有流。見流。無明流。復問。舍利弗。有道有向。修習多修習。斷此流耶。舍利弗言。有。謂八正道。正見。乃至正定。” (T2, p. 127a; CSA iii, p. 377; FSA 2, p. 784).

<sup>23</sup> SN 38.11, pp. 257-8: *Ogha ... kāmogho bhavogho diṭṭhogho ... pahānāya ...*

<sup>24</sup>“舍利弗言。縛者。四縛。謂貪欲縛。瞋恚縛。戒取縛。我見縛。...謂八正道。” (T2, p. 127a; CSA iii, p. 378; FSA 2, p. 786).

path for the abandoning of these knots is the Eightfold Right Path.<sup>25</sup>

**d) 使 *shi* (bias; Skt. *anuśaya*, P. *anusaya*)**

There are seven kinds of bias, namely: bias of sensual desire, bias of hatred, bias of craving, bias of conceit, bias of ignorance, bias of views, and bias of doubt. The path for the abandoning of these biases is the Eightfold Right Path.<sup>26</sup>

**e) 欲 *yu* (sensuality/desire)**

There are five kinds of sensuality: sensuality for visible forms, sounds, odours, tastes, and tangible objects, produced by the eye, ear, nose, tongue, and body respectively. The path for the abandoning of these forms of sensuality is the Eightfold Right Path.<sup>27</sup>

**f) 蓋 *gai* (obstacle; Skt. P. *nīvaraṇa*)**

There are five kinds of obstacle, namely: the obstacle of sensual desire, of ill-will, of stolidity and drowsiness, of over-balancing and worry, and of

<sup>25</sup>“舍利弗言。結者。九結。謂愛結。恚結。慢結。無明結。見結。他取結。疑結。嫉結。慳結。... 謂八正道。”(T2, p. 127a; CSA iii, p. 378; FSA 2, p. 786).

<sup>26</sup>“舍利弗言。使者。七使。謂貪欲使。瞋恚使。有愛使。慢使。無明使。見使。疑使。... 謂八正道。”

<sup>27</sup>“舍利弗言。欲者。謂眼所識色可愛。樂。念。染著色。耳聲。鼻香。舌味。身所識觸可愛。樂。念。染著觸。... 謂八正道。”(T2, p. 127b; CSA iii, p. 378; FSA 2, p. 787). Cf. the Sanskrit fragment: *cakṣurvijñeyāni rūpāñiṣṭāni kāntānīti* (Chung 2008, p. 139; Pāsādika 1989, p. 26). Also, a Sanskrit fragment for the relevant Chinese verse at T2, p. 127b9-12 (Chung 2008, p. 139; Pāsādika 1989, p. 48):

*Na te kāmā yāni citrāṇi loke saṃkalparāgaḥ puruṣasya kāmāḥ /  
 tiṣṭhanti citrāṇi tathaiva loke athātra dhūrā vinayanti kāmam iti //  
 na te kāmā yāni citrāṇi loke saṃkalparāgaṃ vadasīha kāmam /  
 bhikṣur bhaviṣyaty api kāmabhogī saṃkalpayan so 'kuṣalān vitarkān //  
 te cet kāmā yāni citrāṇi loke saṃkalparāgo yadi te na kāmāḥ /  
 śāstā 'pi te bhavitā kāmabhogī drṣṭvaiva rūpāṇi manoramāṇi //*

非彼愛欲使	世間種種色
唯有覺想者	是則士夫欲
彼諸種種色	常在於世間
調伏愛欲心	是則黠慧者

However, the suggested Sanskrit fragments do not completely match with the Chinese version.

doubt and uncertainty. The path for the abandoning of these obstacles is the Eightfold Right Path.<sup>28</sup>

These five obstacles, though not shared with the Pāli counterpart SN 38, are found in other Pāli texts.<sup>29</sup>

**g) 清涼 *qingliang* (coolness) and 得清涼 *de qingliang* (attaining coolness)**

These two items, coolness and attaining coolness, refer respectively to the abandoning and full abandoning of the five lower fetters (五下分結 *wu xia fenjie*; Skt. *pañca avarabhāgiyāni saṃyojanāni*; P. *pañca orambhāgiyāni saṃyojanāni*). These are the fetters of identity-view, of rules, of doubt, of sensual desire, and of ill-will. The path for the abandoning of these lower fetters is the Eightfold Right Path (no corresponding Sanskrit fragment).<sup>30</sup>

**h) 上清涼 *shang qingliang* (higher coolness) and 得上清涼 *de shang qingliang* (attaining higher coolness)**

These two items, higher coolness and attaining higher coolness, refer respectively to the attainment and full attainment of the permanent destruction, without remainder, of desire, of hatred, of delusion, and of all afflictions. The path for attaining this higher coolness is the Eightfold Right Path (no corresponding Sanskrit fragment).<sup>31</sup>

**i) 業跡 *yeji* (karmic ways)**

“Karmic ways” refers to the ten non-virtuous modes of conduct: killing, stealing, sexual misconduct; false speech, backbiting, harsh speech, rambling speech; sensual desire, hatred; and wrong view. The path for

<sup>28</sup>“舍利弗言。蓋者有五蓋。調貪欲蓋·瞋恚蓋·睡眠蓋·掉悔蓋·疑蓋。...調八正道。” (T2, p. 127b; CSA iii, p. 379; FSA 2, pp. 788-9). Cf. the Sanskrit fragment: *kevalo 'yaṃ paripūrṇo 'kuśala- rāśir yad uta pañca nivaranaṅgāni* (Chung 2008, p. 139; Pāsādika 1989, p. 100)

<sup>29</sup>E.g. Choong (2000), p. 215.

<sup>30</sup>“舍利弗言。清涼者。五下分結盡。調身見·戒取·疑·貪欲·瞋恚。...調八正道。...舍利弗言。五下分結已盡·已知。是名得清涼。...調八正道。” (T2, p. 127c; CSA iii, pp. 380-1; FSA 2, pp. 791-2).

<sup>31</sup>“舍利弗言。上清涼者。調貪欲永盡無餘。瞋恚·愚癡永盡無餘。一切煩惱永盡無餘。是名上清涼。...調八正道。...舍利弗言。得上清涼者。調貪欲永盡無餘。已斷·已知。瞋恚·愚癡永盡無餘。已斷·已知。是名得上清涼。...調八正道。” (T2, pp. 127c-128a; CSA iii, p. 381; FSA 2, pp. 792-3).

the abandoning of these karmic ways is the Eightfold Right Path (no corresponding Sanskrit fragment).<sup>32</sup>

**j) 穢 *hui* (filth)**

“Filth” refers to the three kinds of filth: desire, hatred, and delusion. The path for the abandoning of these filths is the Eightfold Right Path (no corresponding Sanskrit fragment).<sup>33</sup>

**k) 垢 *gou* (filth), 膩 *ni* (dirt), 刺 *ci* (sting), 戀 *lian* (yearning), and 縛 *fu* (bondage)**

All of these five terms refer specifically to the same contents as the above-mentioned Filth (no corresponding Sanskrit fragment).<sup>34</sup>

To sum up, this section in the Chinese SA 490 refers to more than ten further doctrinal items that are not shared with the Pāli counterpart, SN 38. Of these unshared Chinese items, only three have their correspondingly identified Pāli terms, namely *anusaya* (使 *shi*, bias), *nīvaraṇa* (蓋 *gai*, obstacle), and *pañca orambhāgiyāni saṃyojanāni* (五下分結 *wu xia fenjie*, under the terms 清涼 *qingliang* and 得清涼 *de qingliang*). This indicates that the Chinese version contains far more doctrinal items taught by Śāriputra than the Pāli tradition. The extra items may be later developments, but the historical reason for this expansion is unknown.

**5. Four kinds of concentrative attainment (SA 492 = AN 4.178)**

SA492<sup>35</sup> records Śāriputra as teaching other monks about four kinds of concentrative attainment, called “immeasurable concentration” (無量三昧 *wuliang sanmei* or 無量三摩提 *wuliang sanmoti*). Its Pāli counterpart, AN 4.178,<sup>36</sup> also speaks about four kinds of concentrative attainment, which, however, it calls “mind-liberation” (*cetovimutti*), without mentioning Śāriputra as the source of the teaching. Also, the explanations of the four kinds of concentrative attainment are not entirely the

<sup>32</sup>“舍利弗言。業跡者。十不善業跡。謂殺生。偷盜。邪淫。妄語。兩舌。惡口。綺語。貪欲。瞋恚。邪見。... 謂八正道。”(T2, p. 128a; CSA iii, p. 382; FSA 2, p. 794).

<sup>33</sup>“舍利弗言。穢者。謂三穢。貪欲穢。瞋恚穢。愚癡穢。... 謂八正道。”(T2, p. 128a; CSA iii, p. 382; FSA 2, p. 794).

<sup>34</sup>“如穢。如是垢。膩。刺。戀。縛亦爾。”(T2, p. 128a; CSA iii, p. 382; FSA 2, p. 794).

<sup>35</sup>T2, p. 128b; CSA iii, pp. 384-385; FSA 2, pp. 795-796.

<sup>36</sup>AN II, pp. 165-167.



same in the two versions. The Pāli version has been translated in full into English by Woodward (1933) and recently by Bodhi (2012).<sup>37</sup> In the following I give a full translation of the Chinese version for comparison:

Thus have I heard.

Once the Buddha was staying in Kalandaka's bamboo-grove at Rājagrha. At that time, the Venerable Śāriputra was also staying there. Then the Venerable Śāriputra addressed the monks:

‘Suppose a monk who has attained immeasurable concentration<sup>38</sup> and dwells having personally experienced it to the full. His mind does not delight in *nirvāṇa*, in the cessation of the personality.<sup>39</sup> [He] longs for and is attached to the personality. He is just like a man who, with his hands covered in glue, takes hold of a branch. Once he has touched that tree [branch] with his hands, he is unable to separate from it. Why is that? Because of the glue on his hands.<sup>40</sup>

‘If a monk has personally attained immeasurable concentration,<sup>41</sup> but his mind does not delight in *nirvāṇa*, in cessation of the personality; if he longs for and is attached to the personality, being ultimately unable to separate from it, then he is unable to follow the Dharma in the present. By the end of his life, he will have attained nothing, and will be reborn in this world. He is ultimately unable to destroy the darkness of ignorance. He is just like a muddy pond near a village. Although the pond is very deep, because there has been no rain for a long time, the water of the pond dries up. The mud becomes dry and cracked. In the same way, that monk is unable to follow the Dharma in the present. By the end of his life, he will have attained nothing, and will be reborn in this world.<sup>42</sup>

<sup>37</sup> Woodward (1933), pp. 171-173; Bodhi (2012), pp. 543-544.

<sup>38</sup> 無量三昧 = *cetovimuttiṃ* (AN 4.178: p. 165).

<sup>39</sup> 有身滅 = *sakkāyanirodham* (AN 4.178: p. 165).

<sup>40</sup> “若有比丘得無量三昧。身作證具足住。於有身滅。涅槃心不樂著。顧念有身。譬如士夫膠著於手。以執樹[技>枝]。手即著樹。不能得離。所以者何。膠著手故。”

<sup>41</sup> 無量三摩提 = 無量三昧。

<sup>42</sup> “比丘。無量三摩提身作證。心不樂著有身滅。涅槃。顧念有身。終不得離。不得現法隨順法教。乃至命終。亦無所得。還復來生此界。終不能得破於癡冥。譬如聚落傍有泥池。泥極深濁。久旱不雨。池水乾消。其地破裂。如是。比丘。不得[見>現]法隨順法教。乃至命終。亦無所得。來生當復還墮此界。”

‘Suppose [another] monk has attained immeasurable concentration and dwells having personally experienced it to the full. His mind generates confidence and delight in *nirvāṇa*, in cessation of the personality. [He] does not long for the personality. He is just like a man who takes hold of a branch with hands that are clean. His hands do not become glued to the tree [branch]. Why is that? Because his hands are clean.’<sup>43</sup>

‘In the same way, the monk, having attained immeasurable concentration, dwells having personally experienced it to the full. His mind delights in *nirvāṇa*, in cessation of the personality. [He] does not long for the personality. He is able to follow the Dharma in the present. At the end of his life, he will not be reborn in this world. For this reason, a monk should make an effort to destroy ignorance. He is just like a pond near a village, which has water flowing in from the four directions after several days of rain. Water constantly enters the pond and overflows it. The muck in the pond flows out and the pond becomes clean. In the same way, that monk is able to follow the Dharma in the present. At the end of his life, he will not be reborn in this world. For this reason, a monk should make an effort to destroy ignorance.’<sup>44</sup>

When the Venerable Śāriputra had taught this discourse, all the monks, having heard what he had said, were delighted and put it into practice.

Comparison shows that the two versions have some differences in wording. The Pāli version equates the four kinds of concentrative attainment with “the four persons (*cattāro puggalā*) found existing in the world”<sup>45</sup>, which is not

<sup>43</sup>“若有比丘得無量三昧。身作證具足住。於有身滅。涅槃心生信樂。不念有身。譬如士夫以乾淨手執持樹枝。手不著樹。所以者何。以手淨故。”

<sup>44</sup>“如是。比丘。得無量三昧。身作證具足住。於有[識>身]滅。涅槃心生信樂。不念有身。現法隨順法教。乃至命終。不復來還生於此界。是故。比丘。當勤方便。破壞無明。譬如聚落傍有泥池。四方流水及數天雨。水常入池。其水盈溢。穢惡流出。其池清淨。如是皆得現法隨順法教。乃至命終。不復還生此界。是故。比丘。當勤方便。破壞無明。”

<sup>45</sup>AN 4.178: pp. 165, 167.

indicated in the Chinese version. It is not possible to identify which of the two versions is likely to be the earlier one.

## 6. Contents found only in the Pāli SN 28. *Sāriputta Saṃyutta*

The Pāli SN 28, *Sāriputta Saṃyutta*, comprises ten discourses.<sup>46</sup> The first nine of them (SN 28.1-9) depict Sāriputta entering and emerging from the nine concentrative attainments without giving rise to any thought of self-attachment. The last discourse (SN 28.10) indicates Sāriputta's right means of livelihood. As mentioned above, only this last discourse has a Chinese counterpart, namely SA 500.<sup>47</sup> The following section will point out two unshared items of content between the two versions.

### a) SA 500 and its Pāli counterpart SN 28.10

The two versions record in common that a female wanderer Śucimukhī (淨口Jingkou, P. Sucimukhī) approaches Śāriputra and asks him about facing the four directions when eating. He denies facing any of these directions, and interprets the four directions as referring to various wrong means of livelihood (*ājīva*, 命ming). He says he seeks his 'almsfood in the right manner' (*dhammena bhikkham*, 以法求食 *yi fa qiu shi*). Śāriputra's responses win Śucimukhī's respect and support. She asks the local people to give almsfood to 'the monks who are the sons of the Sakyan' (*samaṇānaṃ sakyaputtiyānaṃ*, 沙門釋子 *shamen Shizi*). However, the Chinese version adds the following:

At that time, other wanderers heard the voice of the female wanderer Śucimukhī praising the monks who are the sons of the Sakyan. Those wanderers were jealous, so they killed the female wanderer Śucimukhī. After her death she was reborn in the Tuṣita heaven, because her mind had developed faith in the Venerable Śāriputra.<sup>48</sup>

This extra information about rebirth in the Tuṣita heaven is clearly intended to support the value of the wanderer whose mind has faith in the well-respected

<sup>46</sup>SN III, pp. 235-240. Cf. Bodhi (2000), pp. 1015-1019; Woodward (1925), pp. 186-191.

<sup>47</sup>T2, pp. 131c-132a; CSA iii, pp. 394-395; FSA 2, pp. 813-816.

<sup>48</sup>“時。有諸外道出家聞淨口外道出家尼讚歎沙門釋子聲。以嫉妬心。害彼淨口外道出家尼。命終之後生兜率天。以於尊者舍利弗所生信心故也。” (T2, p. 132a; CSA iii, p. 395; FSA 2, p. 816).

monk Śāriputra. However, this story is not shared with the Pāli version. Thus, the antiquity of this piece of faith doctrine in the Chinese version is in question.

### b) SN 28.1-9

As mentioned above, the first nine discourses (out of ten) of the SN 28 collection do not have Chinese counterparts. They are based on a repeated formula. This formula has Śāriputta explain to Ānanda how he enters and emerges from each of the nine concentrative attainments without giving rise to a self-attached thought:<sup>49</sup> “I am attaining, or I have attained, or I have emerged from” each of the nine concentrative attainments.<sup>50</sup> Each time Śāriputta’s reply is in answer to Ānanda’s question:

Friend Śāriputta, your faculties are bright, and your complexion is pure and clear. In which abode (state, *vihārena*) has the Venerable Śāriputta spent the day?<sup>51</sup>

This expression, ‘your faculties are bright, and your complexion is pure and clear’ (*vippasannāni kho te ... indriyāni parisuddho mukhavaṇṇo pariyodāto*), is clearly about Śāriputta’s complexion. What his complexion has to do with the states of concentrative meditation is not clearly stated in the text. Such an expression is also entirely absent from the Chinese version.<sup>52</sup> Thus, the antiquity of this story in the Pāli version is in question.

## Conclusion

Structurally, the Chinese *Śāriputra Saṃyukta* (SA 490-500) in the Taishō Tripiṭaka is marked off with the heading *Dizi Suoshuo Song* 弟子所說誦 (“Section Spoken by Śrāvakas”, Skt. *Śrāvaka-bhāṣita*). This Chinese *Śāriputra Saṃyukta* has its Pāli equivalent in three collections, *Jambukhādaka Saṃyutta* (SN 38), *Sāmaṇḍaka*

<sup>49</sup>SN 28.1: p. 236: *ahaṃkāra-mamaṃkāra-mānānusayā susamūhatā* (“... I-making, mine-making, and conceit-bias have been well rooted out”).

<sup>50</sup>... *Aham ... samāpajjāmīti vā Aham ... samāpanno ti vā Aham ... vuṭṭhito ti vā ti* (pp. 235-6). The nine meditative attainments are: the four *jhānas*, the Infinity of Space, of Consciousness, of Nothingness, of Neither-Perception-Nor-Nonperception, and the Attainment of Cessation.

<sup>51</sup>*Vippasannāni kho te āvuso Śāriputta, indriyāni parisuddho mukhavaṇṇo pariyodāto, katamenāyasmā Śāriputto ajja vihārena vihāsīti* (p. 235).

<sup>52</sup>A similar situation is also found in MN 151: III, pp. 293-297 and its Chinese counterpart SA 236: T2, p. 57b (CSA i, pp. 280-281). The words *vippasannāni kho te ... indriyāni parisuddho chavivaṇṇo pariyodāto* in MN 151 are lacking in the Chinese counterpart (Choong 1999, p. 11, note 41).

*Samyutta* (SN 39), and Sāriputta *Samyutta* (SN 28). They are all on the subject of the Venerable Śāriputra, but the three Pāli collections have additional discourses (mainly in *Sāriputta Samyutta*) that lack parallels in the Chinese SA version.

The following major features of the textual structure between the two versions are revealed:

1. Only SA 500 has a direct Pāli corresponding *sutta*, which is SN 28.10.
2. The Pāli counterparts to SA 490 and 491 are compiled as two *samyuttas* (i.e. SN 38.1-16 and 39.1-16), not as two *suttas*.
3. The remaining SA 492-499 have their Pāli equivalents in AN, or in SN, or in no known location.
4. Apart from SN 28.10, all of the Pāli *suttas* on Sāriputta may have been fragmented and rearranged. In table 1 the right-hand column (see above) cannot be regarded as representing the original Pāli *Sāriputta-samyutta* before the fragmentation.<sup>53</sup>
5. The three Pāli *samyuttas* (SN 28, 38, 39) have more *suttas* (mainly in SN 28 *samyutta*) than the Chinese SA tradition (SA 490-500) on the theme of the Venerable Śāriputra.

Thus, according to the above-mentioned five points, it is likely that the two extant versions on the subject of the Venerable Śāriputra evidently reflect the changes, rearrangements, and expansions of textual compilation in how the two schools (the Vibhajyavāda and Sarvāstivāda) developed after splitting from their common origin (the Sthavira tradition).

As for the contents, this comparative study of these Chinese and Pāli collections has focused on some shared images of Śāriputra and on some

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<sup>53</sup> A reviewer's comment: "Could there be another explanation, perhaps that the Pāli Sāriputta *Samyutta*, and even the Chinese collection, is artificial and/or late, perhaps an attempt to bring together of disparate texts on this important figure? The *Samyuttas* of the SN are very disparate in terms of their construction, contents and length. The history must be extremely complex. Or perhaps it is possible that the (ancestors of the) Pāli school wanted to break up the original *Samyutta* in order to create smaller *Samyuttas* named after a variety of individuals. At least a reason for assuming the break-up of an established collection must be proposed."

disagreements presented in the two versions. The comparison has revealed the following main points:

1. The shared images of Śāriputra in the two versions are: His Dharma-explanations cover most of the essential Buddhist terms and concepts, and they are entirely accepted by the hearer without any serious questioning. In his Dharma-talks the noble eightfold path is predominantly mentioned as an essential practice. Finally, Śāriputra is a greatly valued individual in the early Buddhist Order, because of his great wisdom.
2. Four doctrinal items displaying differences in content between SA 490 and SN 38, have been discussed, namely: ignorance, suffering, craving, and attachment. The disagreements on these doctrinal items may reveal how the two traditions developed differently after separating from their common ancestor.
3. In the Chinese SA 490 more than ten doctrinal items are identified which are not found in the Pāli counterpart collection, SN 38. Among these unshared Chinese items only three have equivalent Pāli terms, namely *anusaya* (使 *shi*, bias), *nīvaraṇa* (蓋 *gai*, obstacle), and *pañca orambhāgiyāni saṃyojanāni* (五下分結 *wu xia fen jie*, five lower fetters). This indicates that the Chinese version contains far more doctrinal items instructed by Śāriputra. The additional items may reflect later expansion, but the historical reasons for this development remain unknown.
4. SA 492 specifies four kinds of concentrative attainment as “immeasurable concentration” (*wuliang sanmei/wuliang sanmoti*) taught by Śāriputra to other monks; its Pāli counterpart, AN 4.178, does not associate Śāriputra with this teaching, and it refers to the four kinds of concentrative attainment as “mind-liberation” (*cetovimutti*) and equates them with “four persons” (*cattāro puggalā*) found present in the world. The two versions also have partly differing

explanations of the four concentrative attainments. Which of these versions is likely to be historically the earlier is not evident.

5. The additional story in SA 500 about the female wanderer Śucimukhī being killed and reborn in the Tuṣṭita heaven, because of her faith in the highly valued monk Śāriputra, is not found in the Pāli version. The antiquity of this piece of faith doctrine is therefore in question.
6. The statement in the Pāli SN 28. 1-9 that Śāriputra’s faculties are bright and his complexion is pure, and the implied connection with his concentrative meditation states, is not found in any Chinese version. The antiquity of this story is therefore in question.<sup>54</sup>

Accordingly, the comparison of the two versions provides the means for identifying shared doctrinal components from unshared, and thus for distinguishing, with some confidence, between teachings that may date from the period before the two schools diverged and teachings that developed subsequently.

Overall, this study has revealed some substantial disagreements between the two versions of the major discourses on the venerable monk Śāriputra.

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<sup>54</sup>Regarding the question whether the expression “your faculties are bright, and your complexion is pure and clear” is entirely absent from the Chinese Āgama, Dan Lusthaus on the H-Buddhism Discussion Network comments: “On most occasions where a Pali text has *indriyāni parisuddho mukhavaṇṇo pariyodāto*, the versions of the āgamas retained in Chinese lack a corresponding phrase, when there is a Chinese āgama counterpart. One exception, where a counterpart is found although the Pali phrase is a bit different, is the Chinese version of the *Dirgha* āgama. The Chinese phrase, however, indicates a “superior” countenance -- 顏色勝常 -- Buddha has completed a meditation. The passages, for comparison: 《長阿含經》卷5: 「今觀如來顏色勝常。諸根寂定。」 (CBETA, T01, no. 1, p. 34, c24) corresponding to DN 18 Janavasabha (DN ii 200): *bhante bhagavā bhātiriva bhagavato mukhavaṇṇo vippasannattā indriyānaṃ*. The only other place the phrase 顏色勝常 occurs (in a CBETA search) is Kuiji’s 窺基 comm[ents] on the Smaller *Sukhāvati-vyūha*: 《阿彌陀經疏》卷1: 「如無量壽等三經。如來觀眾生淨土機熟宜聞說時至。故釋迦顏色勝常。」 (CBETA, T37, no. 1757, p. 313, a24-25).” See the discussion on H-Buddhism posted on 21-22 February 2016 under this subject: A person’s complexion in connection to meditative experience”. Thus, it is likely that the expression is relatively late.

## Abbreviations

AN	<i>Āṅuttara-nikāya</i>
ASA	<i>Bieyi Za Ahan Jing</i> 別譯雜阿含經 [Additional Translation of <i>Samyuktāgama</i> ] (T 2, no. 100)
CSA	<i>Za Ahan Jing Lun Huibian</i> 雜阿含經論會編 [ <i>Combined Edition of Sūtra and Śāstra of the Samyuktāgama</i> ]. 3 vols. Ed. Yin Shun 印順, 1983.
DA	<i>Dīrghāgama</i> 長阿含經 (T 1, no. 1)
DN	<i>Dīgha-nikāya</i>
EA	<i>Ekottarikāgama</i> 增一阿含經 (T 2, no. 125)
FSA	<i>Foguang dazangjing ahan zang: Za ahan jing</i> 佛光大藏經阿含藏：雜阿含經 [ <i>Foguang Tripitaka Samyukta-āgama</i> ]. 4 vols. Ed. Foguang Dazangjing Bianxiu Weiyuanhui 佛光大藏經編修委員會. Dashu, Gaoxiong: Foguangshan Zongwu Weiyuanhui, 1983.
MA	<i>Madhyamāgama</i> 中阿含經 (T 1, no. 26)
MN	<i>Majjhima-nikāya</i>
PTS	Pali Text Society
SA	<i>Samyuktāgama</i> 雜阿含經 (T 2, no. 99)
SN	<i>Samyutta-nikāya</i>
T	Taishō Chinese <i>Tripitaka</i> (The standard edition for most scholarly purposes) <i>Taishō shinshū daizōkyō</i> 大正新脩大藏經. 100 vols. Ed. Takakusu Junjirō 高楠順次郎 and Watanabe Kaikyoku 渡辺海旭. Tokyo: Taishō Issaikyō Kankōkai. 1924–34.

AN, DN, MN, and SN references are to PTS editions.

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