

A comparison of the Pāli and Chinese versions of *Okkantika Saṃyutta*, *Uppāda Saṃyutta*, *Kilesa Saṃyutta* and *Rāhula Saṃyutta*, early Buddhist discourses on entering, arising, affliction, and the Venerable Rāhula

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Abstract

This article first examines the textual structure of the *Okkantika Saṃyutta* (no. 25), *Uppāda Saṃyutta* (no. 26), *Kilesa Saṃyutta* (no. 27), and *Rāhula Saṃyutta* (no. 18) of the Pāli *Saṃyutta-nikāya* in conjunction with their Chinese counterparts in the *Saṃyuktāgama* (Taishō vol. 2, no. 99). 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 Pāli *Okkantika Saṃyutta* (“connected with entering”), *Uppāda Saṃyutta* (“connected with arising”), *Kilesa Saṃyutta* (“connected with affliction”) and *Rāhula Saṃyutta* (“connected with the Venerable Rāhula”), nos. 25, 26, 27, and 18 in the *Saṃyutta-nikāya* (henceforth abbreviated SN) correspond to discourses nos. 892, 899 900, and 897 respectively in the Chinese *Za ahan jing* 雜阿含經 (*Saṃyuktāgama*, henceforth abbreviated SA, Taishō vol. 2, no. 99). These four Pāli *saṃyuttas* can be treated together, because they are all presented with the same arrangement based on major doctrinal groups, and differing only in their

themes. All of these texts contain early Buddhist teachings on the sense spheres, elements and the five aggregates.

In this article the following issues will be addressed. Regarding the textual structure of the Pāli and Chinese collections just listed, why is it that the Pāli versions are presented as four different *saṃyuttas* located in two different *vaggas* (*Khandha* and *Nidāna*), while the Chinese versions are presented as four different discourses? Regarding the content (doctrinal groups), what are the major differences and similarities between the two traditions?

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 the *Saṃyuktāgama*: Yinshun's *Za ahan jinglun huibian* 雜阿含經論會編 [Combined Edition of *Sūtra* and *Śāstra* of the *Saṃyuktāgama*] (abbreviated CSA) and the Foguang *Tripitaka*: *Za ahan jing* (abbreviated FSA).¹ This will reveal similarities and significant differences in structure and doctrinal content, thus advancing the study of early Buddhist teachings in this area.

Textual structure

The Pāli SN 25 *Okkantika Saṃyutta*, SN 26 *Uppāda Saṃyutta*, and SN 27 *Kilesa Saṃyutta* comprise ten discourses/*suttas* each, located in SN section (3), *Khandha Vagga*; but the Pāli SN 18 *Rāhula Saṃyutta* has twenty-two discourses, located in SN section (2), *Nidāna Vagga*. These four Pāli *saṃyuttas* can be treated together, because they are all presented with an identical structure and style based on ten major doctrinal groups, and differing only in their distinctive topics/subject matter. The ten shared doctrinal groups are: 1. the six internal sense spheres, 2. the six external sense spheres, 3. the six classes of consciousness, 4. ... of contact, 5. ... of feeling, 6. ... of perception, 7. ... of volition, 8. the six classes of craving, 9. the six elements, and 10. the five aggregates. Thus these four Pāli *saṃyuttas* (i.e. SN 25, 26, 27, and 18) are presented in two different locations (i.e. (3) *Khandha Vagga* and (2) *Nidāna Vagga*), although they are constructed with a common structure and style (cf. Bodhi 2000, 531, 849).

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¹ 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.

These four Pāli *saṃyuttas* correspond to the Chinese SA 892, SA 899, SA 900, and SA 897 respectively. Each of them has as its Chinese parallel just one single discourse, not a *saṃyukta*, a collection of discourses.

These four Chinese SA discourses were translated by Guṇabhadra in 435-436 CE² from now lost Indic-language originals. They do not have titles. In the *Combined Edition of Sūtra and Śāstra of the Saṃyuktāgama* version, they are treated as part of a grouping whose title, *Ru-jie-yin Xiangying/Saṃyukta* 入界陰相應 (“Connected with Sense Spheres, Elements, and Aggregates”), was supplied by the editor, Yinshun.³ This Chinese *saṃyukta* comprises ten discourses (SA 892-901) located in the *Zayin song* 雜因誦 (“Causal Condition Section”), SA section (3), which corresponds to the Pāli *Nidāna Vagga*, SN section (2). According to Yinshun, this Chinese *Ru-jie-yin Saṃyukta* pertains to *Fo/Rulai suoshuo song* 佛/如來所說誦 (“Section Spoken by the Buddha” Skt. *Buddha-bhāṣita*),⁴ of the *vyākaraṇa-aṅga* (P. *veyyākaraṇa-aṅga*) portion of SA/SN.⁵

There is no clear reason evident in the texts why SN 25, 26, and 27 should be located in section (3) *Khandha Vagga* rather than in section (4) *Salāyatana Vagga*, or in section (2) *Nidāna Vagga*, which includes SN 14 *Dhātu Saṃyutta* (“Connected with elements”); and why SN 18 should be located in section (2) *Nidāna Vagga* rather than in section (3) *Khandha Vagga*. The same issue also applies to the Chinese SA version of the four discourses located in section (3) *Zayin song*.

² Nagasaki (2004, 13). Glass (2007, 38) considers that Guṇabhadra was probably not the translator but rather the one who recited the Indic text.

³ See CSA i 47, 51 (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 iii 553-559; Choong (2000, 21, 245).

⁴ Hosoda (1989, 542); Choong (2000, 17, n. 5); Chung (2008, 190). Cf. Mukai (1985, 13, nn. 29, 30).

⁵ Choong (2000, 9-11, 17, 21, 245). *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 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 parallel, 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, 23; Nagasaki 2004, 51-2; Choong 2010, 53-64).

This raises two questions: Why are the Pāli SN versions presented as four different *saṃyuttas* located in two different *vaggas*, while each of the Chinese SA versions is treated as a single discourse, not as a *saṃyukta* collection? And: Which version of the collections is likely to be the earlier one?

It could be that both the Pāli and the Chinese collections are artificial and/or late additions. It could be suggested that in the ancestral version of SA/SN these discourses of the *vyākaraṇa-aṅga* were at first attached to, or subordinated to, the relevant *Sūtra-aṅga* sections, and that the gathering of them into *saṃyuttas/saṃyuktas* grouped in a single section (*vagga/song*) was a later development (cf. Choong 2000, 23, n. 22). Or it could be that the observed structural discrepancies simply reflect differences in how the two schools (Vibhajjavāda/Vibhajjavāda and Sarvāstivāda/Sabbatthivāda) developed after the separation from their common origin (i.e. the Sthavira tradition).

Disagreements on teachings contained in the Pāli SN 25. *Okkantika Saṃyutta* and its Chinese counterpart, SA 892

The Pāli *Okkantika Saṃyutta* (SN 25, ten discourses)⁶ has been translated into English by Woodward (1925) and by Bodhi (2000).⁷ Its Chinese counterpart SA 892, a very short discourse, has not previously been translated. The following is a full translation of it, which I now provide for comparison:⁸

Thus have I heard.

Once the Buddha was staying in Jetavana, Anāthapiṇḍika's park at Śrāvastī.

At that time, the World-Honoured One said to the monks: “There are six internal sense spheres. What are the six? They are the internal sense spheres of eye, ear, nose, tongue, body, and mind.

“One who, on contemplating these six teachings, is accepting of them⁹ is called a faith-follower.¹⁰ He will rise above birth and

⁶ SN III 1890, 225-228.

⁷ Woodward (1925, 177-179); Bodhi (2000, 1004-1007).

⁸ T2, 224b-c; CSA iii 553; FSA 2, 984-985.

⁹ 忍 Skt. *kṣānti*?

¹⁰ 信行 Skt. *śraddhānusārin*?

transcend the state of ordinary beings. Even if he has not attained the fruit of stream-entry by the end of this life, [still] he definitely will attain the fruit of stream-entry.¹¹

“One who, on contemplating these teachings, increases in acceptance of them is called a Dharma-follower.¹² He will rise above birth and transcend the state of ordinary beings. Even if he has not attained the fruit of stream-entry by the end of this life, [still] he definitely will attain the fruit of stream-entry.¹³

“One who, on contemplating these teachings as they really are with right insight, having known and made an end of three fetters, namely deluded belief in a self, attachment to rites and rituals, and doubt [about the path],¹⁴ is called a stream-enterer.¹⁵ This person definitely will not decline into an evil rebirth. Assured of enlightenment, after being born seven times [at most] among gods and human beings, he then attains the complete ending of suffering.¹⁶

“One who, on contemplating these teachings as they really are with right insight no longer gives rise to influxes, but is without desire, liberated. He is called an *arhant* (P. *arahant* “supremely worthy one”). All influxes have been eliminated. Done is what was to be done. The heavy burden has been abandoned, self-development has been well attained, all fetters have ceased, [and] with right insight the mind is well liberated.”¹⁷

¹¹ 爾時。世尊告諸比丘。有內六入處。云何為六。謂眼內入處。耳·鼻·舌·身·意內入處。於此六法觀察忍。名為信行。超昇離生。離凡夫地。未得須陀洹果。乃至未命終。要得須陀洹果。

¹² 法行 Skt. *dharmānusārin?*

¹³ 若此諸法增上觀察忍。名為法行。超昇離生。離凡夫地。未得須陀洹果。乃至未命終。要得須陀洹果。

¹⁴ 三結 Skt. *samyojana*: 1. 有身見 *satkāyadr̥ṣṭi*, 2. 戒禁取見 *śilavrataparāmar̥śa*, and 3. 疑 *vicikitsā*.

¹⁵ 須陀洹 Skt. *srotaāpanna/srotāpanna*.

¹⁶ 若此諸法如實正智觀察。三結已盡·已知。謂身見·戒取·疑。是名須陀洹。不墮決定惡趣。定趣三菩提。七有天人往生。究竟苦邊。Cf. a Sanskrit fragment for the relevant Chinese words at T2, 224c6-7 (Chung 2008, 154; Pāsādika 1989, 106): “*saptakṛtvah paramaḥ saptakṛtvo devāṃś ca manuṣyāṃś ca ... duḥkhasyāntaṃ karoṭīti*” (七有天人往生。究竟苦邊。).

¹⁷ 此等諸法正智觀察。不起諸漏。離欲解脫。名阿羅漢。諸漏已盡。所作已作。離諸重擔。逮得已利。盡諸有結。正智心善解脫。

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

As with the discourse on the six internal sense spheres, so also with the following the teaching is as spoken above:

the six external sense spheres, the six classes of consciousness, the six classes of contact, the six classes of feeling, the six classes of perception, the six classes of volition, the six classes of craving, the six classes of element, the five aggregates.¹⁸

Thus, the Chinese discourse is about four types/classes of follower:

1. The faith-follower, who is accepting of the six teachings (i.e. the teachings on the six internal sense spheres).
2. The Dharma-follower, who increases in acceptance of the six teachings.
3. The stream-enterer, who has destroyed three fetters through contemplating the teachings as they really are with right insight.
4. The *arhant*, who does not give rise to any influxes, being free of desire and liberated by contemplating the teachings as they really are with right insight.

Also, in place of the teachings about the six internal sense spheres, the same teachings are also applied to the following nine groups: the six external sense spheres, the six classes/groups of consciousness, of contact, of feeling, of perception, of volition,¹⁹ of craving, of elements, and the five aggregates. Thus there are altogether ten groups regarding teachings about the four classes of follower.

The Pāli *saṃyutta* called “Connected with Entering (*Okkantisaṃyutta*)” also records the Buddha as teaching on the same ten Dhamma topics. However, each group is presented as a single discourse/*sutta*, making altogether ten discourses (i.e. from the six internal sense spheres to the five aggregates) in the *saṃyutta*. According to the teaching, each of the ten groups is to be fully seen as “impermanent, changing, becoming otherwise” (*aniccam vipariṇāmim aññathābhāvi*), which,

¹⁸ 如內六入處。如是外六入處·六識身·六觸身·六受身·六想身·六思身·六愛身·六界身·五陰亦如上說。

¹⁹ Cf. Choong (2000, 28) about 六思身.

however, is expressed in the Chinese version in terms of “acceptance”. Also, the Pāli version speaks of three types of follower, as against four types in the Chinese version. The three types of follower in the Pāli version are as follows:²⁰

1. The faith-follower (*saddhānusāri*), who has faith/confidence (*adhimuccati*) in the *Dhamma* (i.e. the teaching), entering assurance of perfection (*okkanto sammattaniyāmaṃ*).
2. The *Dhamma*-follower (*dhammānusāri*), who is in the *dhammas* moderately accepted by insight (*paññāya mattaso nijjhānaṃ khamanti*), entering assurance of perfection.
3. The stream-enterer (*sotāpanno*), who knows, sees (*jānāti passati*) the *Dhamma*, being of a nature not to decline, assured, bound for enlightenment (*avinipātadhammo niyato sambodhiparāyano*).

Accordingly, the SN version is structurally larger than its SA counterpart regarding the types of follower. The SN 25 collection is possibly derived from a single discourse. The division into ten discourses (SN 25.1-10) likely was for the purpose of making it look like a *saṃyutta*.

However, it should be noted that in SA 892 the standard closing formula *huanxi fengxing* 歡喜奉行 (“were delighted and put it into practice”) is followed by a statement that the nine listed topics are also to be taught in the same way. This could be seen as stating that a further nine discourses are meant to follow, thus indicating that SA 892 is, after all, actually a *samyukta*.

Disagreements on teachings contained in the Pāli SN 26 *Uppāda Saṃyutta* and its Chinese counterpart, SA 899

SA 899 is a very short discourse. For the Pāli SN 26. *Uppāda Saṃyutta* (ten discourses)²¹ there already exist translations in English by Woodward (1925) and by Bodhi (2000).²² For the purpose of comparison I now provide the following full translation of the Chinese text:²³

²⁰ SN III 1890, 225-228. Woodward (1925, 177-179); Bodhi (2000, 1004-1007).

²¹ SN III 1890, 228-231.

²² Woodward (1925, 180-182); Bodhi (2000, 1008-1011).

²³ T2, 225b-c; CSA iii 557; FSA 2, 990-991.

Thus have I heard.

Once the Buddha was staying in Kalandaka's bamboo-grove (Veḷuvana) at Rājagṛha.

At that time, the World-Honoured One said to the monks: "Monks, if there is the arising, the establishing, the producing, and the appearing of the eye, then this is the arising of suffering, the establishing of sickness, the appearing of ageing-and-death. The same teaching also refers to the other [internal sense spheres] up to the mind. If there is the ceasing, the calming, the ending of the eye, then this is the ceasing of suffering, the calming of sickness, the ending of ageing-and-death. So also the same teaching refers to the other [internal sense spheres] up to the mind."²⁴

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

As with the six internal sense spheres, so also with the external sense spheres [and the other groups] up to the five aggregates it is the same teaching.²⁵

Thus, the Chinese SA version indicates that the arising, the establishing, the producing, and the appearing of the same ten groups (mentioned in SA 892, above) are the arising of suffering, the establishing of sickness, the appearing of ageing-and-death; and the ceasing, the calming, the ending of the same ten groups are the ceasing of suffering, the calming of sickness, the ending of ageing-and-death.

The Pāli SN version also has a similar teaching to the SA version, but it is divided into ten discourses (SN 26.1-10), in a manner similar to the above-mentioned SN 25 *Okkanti Samyutta*.²⁶ For example, SN 26.1 states:

At Sāvatti. ...

²⁴ 爾時。世尊告諸比丘。若比丘眼生·住·成就顯現。苦生·病住·老死顯現。如是。乃至意亦如是說。若眼滅·息·沒。苦則滅·病則息·老死則沒。乃至意亦如是說。

²⁵ 如內六入處。如是外六入處。乃至五陰亦如是說。

²⁶ SN III 1890, 228-231. Woodward (1925, 180-182); Bodhi (2000, 1008-1011).

“Bhikkhus, the arising (*uppādo*), the establishing (*thiti*), the producing (*abhinibbatti*), the appearing (*pātubhāvo*) of the eye - this is the arising of suffering, the establishing of disease/sickness, the appearing of ageing-and-death. ...

“Moreover, the ceasing (*nirodho*), the calming (*vūpasamo*), the ending (*atthagamo*) of the eye - this is the ceasing of suffering, the calming of disease, the ending of ageing-and-death. ...”

The next nine discourses are on the other nine groups, namely the six external sense spheres up to the five aggregates, in a manner similar to SN 25.1-10.

Accordingly, the SN version is structurally more detailed in style than its SA counterpart regarding the notion of the arising and the ceasing of the ten groups. The SN 26 collection is likely to be derived from a single discourse. Here again the division of the collection into ten parts (SN 26.1-10) was possibly for the purpose of making it look like a *samyutta*.

Here again, however, it should be noted that in SA 899 the standard closing formula *huanxi fengxing* 歡喜奉行 is followed by a statement that the nine listed topics are also to be taught in the same way. This could be seen as stating that a further nine discourses are meant to follow, thus indicating that SA 899 is actually a *samyukta*.

Disagreements on teachings contained in the Pāli SN 27. *Kilesa Samyutta* and its Chinese counterpart, SA 900

The Pāli SN 27. *Kilesa Samyutta* (ten discourses)²⁷ has been translated into English by Woodward (1925) and by Bodhi (2000).²⁸ Its Chinese equivalent, SA 900, is a very short discourse. In the following I give a full translation of the Chinese version for comparison:²⁹

Thus have I heard.

Once the Buddha was staying in Kalandaka’s bamboo-grove (Veḷuvana) at Rājagṛha.

²⁷ SN III 1890, 232-235.

²⁸ Woodward (1925, 183-185); Bodhi (2000, 1012-1014).

²⁹ T2, 225c; CSA iii 557; FSA 2, 991-992.

At that time, the World-Honoured One said to the monks: “Monks, if there is grasping at the flavour in the eye, then there is the arising and growing of afflictions. The arising and growing of afflictions is due to the mind being unable to detach from desire in all defilements. Its obstacles also cannot be cut off. [As with the eye, so too with the other internal sense spheres] up to the sense sphere of mind it is the same teaching.”³⁰

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

As with the internal sense spheres, so also with the external sense spheres, up to the five aggregates it is the same teaching.³¹

The Pāli SN version, which consists of ten discourses,³² is not entirely in the same style as the Chinese SA version. The SN text begins:

At Sāvathī. “Bhikkhus, desire and lust (*chandarāgo*) that are in the eye are a corruption (*upakkilesa*) of the mind (*citta*). (And similarly for the other sense spheres). ... But, when a bhikkhu has put away (*pahīno*) the corruption of the mind in these six cases (*chasu thānesu*), his mind inclines to renunciation (*nekkhammaninnaṃ*). Inspired by renunciation (*nekkhamma-paribhāvitam*), his mind becomes workable (*cittam kammaniyam khāyati*) for those things that are to be realised by direct insight (*abhiññā sachikaraṇīyesu dhammesū ti*).”

The next nine discourses are on the other nine groups, namely from the six external sense spheres, up to the five aggregates, as in the above-mentioned SN 25 and SN 26.

Accordingly, although the SN version is doctrinally similar to the SA version, it is structurally more detailed or specific than its SA counterpart. Here again the division of the SN collection into ten parts (SN 27.1-10) possibly was for the purpose of making it look like a *saṃyutta*. The SN 27 version is likely to be derived from a single discourse.

³⁰ 若比丘於眼味著者。則生上煩惱。生上煩惱者。於諸染污心不得離欲。彼障礙亦不得斷。乃至意入處亦如是說。

³¹ 如內六入處。如是外六入處。乃至五陰亦如是說。

³² SN III 1890, 232-235. Woodward (1925, 183-185); Bodhi (2000, 1012-1014).

However, here again it should be noted that in SA 900 the standard closing formula *huanxi fengxing* 歡喜奉行 is followed by a statement that the nine listed topics are also to be taught in the same way. This seems like the end of the discourse, while what follows seems intended to be a sequence of further discourses based on the same pattern; that is, SA 900 could be regarded as a *samyukta*.

Disagreements on teachings contained in the Pāli SN 18. *Rāhula Saṃyutta* and its Chinese counterpart, SA 897

The Pāli *Rāhula Saṃyutta* (SN 18, comprising twenty-two discourses)³³ has been translated into English by Rhys Davids (1922) and by Bodhi (2000).³⁴ Its Chinese counterpart, SA 897, a very short discourse, has not been translated before. I now provide a full translation of it for comparison:³⁵

Thus have I heard.

Once the Buddha was staying in Kalandaka's bamboo-grove (Veḷuvana) at Rājagṛha.

At that time, the Venerable Rāhula came to where the Buddha was, saluted him by prostrating with his head to the ground and touching the feet of the Buddha, and sat down at one side. He then asked the Buddha: "World-Honoured One, in what way is there knowing, in what way is there seeing such that there is no remembrance and recollection between this my consciousness-body and all external objects,³⁶ through the extinction of all influxes?"³⁷

The World-Honoured One said to Rāhula: "There are six internal sense spheres. What are the six? They are the internal sense spheres of eye, ear, nose, tongue, body, and mind. If in these six *dharmas* (phenomena) one observes with right insight the extinction of all influxes, [and] the mind is well liberated through right insight, then

³³ SN II 1888, 244-253.

³⁴ Rhys Davids (1922, 165-168); Bodhi (2000, 694-699; cf. 531).

³⁵ T2, 225b; CSA iii 556; FSA 2, 989-990.

³⁶ Cf. Choong (2000, 184-188) about the discussion on "this body with consciousness and all external objects".

³⁷ 時。尊者羅睺羅來詣佛所。稽首禮足。退坐一面。白佛言。世尊。云何知。云何見。我此識身及外境界一切相不憶念。於其中間盡諸有漏。

he is called an Arhant. All influxes have been extinguished, done is what was to be done, the heavy burden has been discarded, self-development has been well attained, all fetters have been ended, [and] the mind is well liberated through right insight.”³⁸

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

As with the six internal sense spheres, so also with the six external sense spheres, and the other [groups] up to the five aggregates the teaching is the same.³⁹

The Pāli *saṃyutta*, however, has twenty-two discourses arranged in two *vaggas*, as in the following summary.⁴⁰

The ten discourses of the first *vagga* (i.e. SN 18.1-10) record Rāhula as asking the Buddha to teach him a teaching such that he might live alone, secluded, diligent, ardent, and aspiring.⁴¹ The Buddha then in each of the ten discourses teaches Rāhula that each of the ten groups of phenomena (i.e. from the six internal sense spheres to the five aggregates, similar to SN 25-27, above) should be seen (*passaṃ*) as impermanent (*anicca*), suffering (*dukkha*), subject to change (*vipariṇāmadhammaṃ*), and as “this is not mine, I am not this, this is not my self” (*n’etaṃ mama n’eso ’ham asmī, na m’eso attā tī*).⁴²

The first ten discourses of the second *vagga* (i.e. SN 18.11-20) show the Buddha teaching the same ten groups of *dhamma* to Rāhula, but without first being asked by the Rāhula for a teaching.

The final two discourses (SN 18.21-22) record Rāhula as asking the Buddha this:

How, venerable sir, should one know (*jānato*), how should one see (*passato*), so that in regard to both this body with consciousness and all external objects/signs (*imasmiṃ ca saviññāṇake kāye bahiddhā ca sabbanimittesu*),

³⁸ 佛告羅睺羅。有內六入處。何等為六。謂眼入處。耳·鼻·舌·身·意入處。此等諸法。正智觀察。盡諸有漏。正智心善解脫。是名阿羅漢。盡諸有漏。所作已作。已捨重擔。逮得己利。盡諸有結。正智心得解脫。

³⁹ 如內六入處。如是外六入處。乃至五陰亦如是說。

⁴⁰ SN II 1888, 244-253. Rhys Davids (1922, 165-168); Bodhi (2000, 694-699; cf. 531).

⁴¹ “*Sādhu me bhante Bhagavā dhammaṃ desetu yam ahaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan tī*”.

⁴² Cf. SN 18.21-22: 252-253.

(SN 18.21:) so that there does not occur in him the view of “I, mine, and the bias to conceit” (*ahaṅkāra-mamaṅkāra-mānānusayā na hontī ti*)?

(SN 18.22:) so that the mind (*mānasam*) does not give rise to the view of “I, mine, and conceit (*ahaṅkāra-mamaṅkāra-mānāpagataṃ*), transcending the various conceits (*vidhā samatikkantaṃ*), is at peace (*santaṃ*) and well liberated (*suvimuttaṃ*)”?

The Buddha responds to the question:

Every material form in the past, future, or present, inward or outward, gross or subtle, inferior or excellent, far or near – one sees all form as it really is with right insight (*yathābhūtaṃ sammappaññāya passati*) thus: This is not mine, I am not this, this is not my self. (And similarly for the other aggregates: feeling, perception, activities, consciousness).

Because of the expression, “this body with consciousness and all external objects” (*imasmiñ ca saviññāṇake kāye bahiddhā ca sabbanimittesu*) - shown in SN 18.21-22, it seems that only these two Pāli discourses are the close counterpart of the Chinese version, SA 897. Thus, the SN version in twenty-two discourses is structurally far larger than its SA counterpart regarding style and content on the Venerable Rāhula.

Here again the SN 18 collection is possibly derived from a single discourse. The division into twenty-two discourses likely was for the purpose of making it look like a *samyutta*.

Here again, however, as stated above, it should be noted that in SA 897 the standard closing formula *huanxi fengxing* 歡喜奉行 is followed by a statement that the nine listed topics are also to be taught in the same way. This could be seen as stating that a further nine discourses are meant to follow, thus indicating that SA 897 is actually a *samyukta*.

Conclusions

Structurally, SN 25 *Okkantika Saṃyutta*, SN 26 *Uppāda Saṃyutta*, and SN 27 *Kilesa Saṃyutta* are located in section (3) *Khandha Vagga*, and SN 18 *Rāhula Saṃyutta* is in section (2) *Nidāna Vagga*. These four Pāli *Saṃyuttas* can be treated together, since they are all presented with the identical construction in ten major doctrinal groups, differing only in their individual topics. Each of their Chinese SA counterparts (SA 892, SA 899, SA 900, and SA 897 respectively), however, is a short discourse and is located in section (3) *Zayin song* (= section (2) *Nidāna Vagga* of the SN).

Nevertheless, as pointed out above, it is not at all obvious whether each of their Chinese SA counterparts is a discourse or a *samyukta*. In all cases the SA discourse looks very like a *samyukta*. The distinction between the two categories, discourse and *samyukta*, is rather blurred; but what is clear is that after the end of the discourse proper a sequence of further discourses based on the same pattern is meant to be included in the collection.

Also, no clear evidence is found in the texts that might constitute a reason why the SN versions are presented as different *samyuttas* located in two different *vaggas*, whereas each of the Chinese SA versions is located in one section and treated as a single discourse, not as a *samyukta* collection.

It could be that both the Pāli and the Chinese collections are artificial and/or late compilations. It is possible that the discourses were at first attached to, or subordinated to, the relevant sections (*vaggas/songs*), and that the gathering of them into *samyuttas/samyuktas* grouped in a single section was a later development. The observed structural divergences would then simply reflect differences in how the two schools (*Vibhajjavāda/Vibhajjavāda* and *Sarvāstivāda/Sabbatthivāda*) developed after their separation from their common ancestor (i.e. the *Sthavira* tradition).

As for the contents, this comparison has revealed the following main points:

1. Ten doctrinal groups are shared by the Pāli SN and the Chinese SA versions: 1. the six internal sense spheres, 2. the six external sense spheres, 3. the six classes of consciousness, 4. contact, 5. feeling, 6. perception, 7. volition, 8. craving, 9. the six elements, and 10. the five aggregates.
2. The four SN versions are structurally far larger in both style and content than their SA counterparts regarding the

notion of entering, arising, and affliction, and regarding the Venerable Rāhula.

3. The Chinese discourse SA 892 is about the four types/classes of follower: (1) faith-follower, (2) Dharma-follower, (3) stream-enterer, and (4) Arhant. However, the Pāli counterpart, SN 25 *Okkantika Saṃyutta*, is about three types of follower: (1) faith-follower (*saddhānusāri*), (2) *Dhamma*-follower (*dhammānusāri*), and (3) stream-enterer (*sotāpanno*).
4. Each item of the ten groups in SN 25 is to be clearly seen as “impermanent, changing, becoming otherwise” (*aniccam vipariṇāmim aññathābhāvi*). However, the Chinese counterpart, SA 892, instead emphasizes “acceptance”, which is rather different in meaning.

It is possible that each of the Pāli SN collections examined is not entirely derived from a single discourse. Although the division of the collections into ten parts (in each of the *saṃyuttas*, SN 25, SN 26, SN 27) and twenty-two parts (in the *saṃyutta*, SN 18) was likely for the purpose of making it look like a *saṃyutta*, the Chinese SA parallels (SA 892, SA 899, SA 900, SA 897) look very like condensed versions of the same pattern: one full-scale discourse followed by numerous condensed ones having the same structure and closely related content. Thus the Chinese SA versions possibly do not entirely preserve the original form as a single discourse.

Overall this study has revealed some substantial disagreements in both structure and doctrine between the Pāli and Chinese versions.

Abbreviations

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| CSA | <i>Za ahan jinglun huibian</i> 雜阿含經論會編 [<i>Combined Edition of Sūtra and Śāstra of the Saṃyuktāgama</i>]. 3 vols. Ed. Yinshun 印順. Taipei: Zhengwen Chubanshe, 1983 |
| 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 Saṃyukta-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. |

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| PTS | Pali Text Society |
| SA | <i>Samyuktāgama</i> 雜阿含經 (T 2, no. 99) |
| SN | <i>Samyutta-nikāya</i> |
| T | <i>Taishō Chinese Tripiṭaka</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. |

SN refers to the PTS edition.

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