

**A comparison of the Pāli and Chinese versions of  
*Jhāna Saṃyutta*, *Asaṅkhata Saṃyutta*, and *Abhisamaya Saṃyutta*:  
early Buddhist discourses on concentrative meditation,  
the un compounded, and realisation**

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**Abstract**

This article first examines the textual structure of the *Jhāna Saṃyutta* (no. 34), *Asaṅkhata Saṃyutta* (no. 43) and *Abhisamaya Saṃyutta* (no. 13) 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. Also, this article for the first time provides a full translation of the relevant Chinese Buddhist texts along with the Pāli parallels. It reveals similarities but also differences in both structure and content.\*

**Introduction**

The Pāli *Jhāna Saṃyutta* (“connected with concentrative meditation”), *Asaṅkhata Saṃyutta* (“connected with the un compounded”) and *Abhisamaya Saṃyutta* (“connected with realisation”), nos. 34, 43, and 13 in the *Saṃyutta-nikāya* (henceforth abbreviated SN) correspond to discourses nos. 883, 890

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and 891 respectively in the Chinese *Za ahan jing* 雜阿含經 (*Samyuktāgama*, henceforth abbreviated SA, Taishō vol. 2, no. 99). All of these texts contain a style specific to the closely connected early Buddhist teachings on contemplative practice and attainment (i.e. *jhāna* “concentrative meditation”, *asāṅkhata* “the uncompounded”, and *abhisamaya* “realisation”); thus, these discourses in particular have been chosen for comparison. The purpose of this study is mainly to identify the differences and similarities of the two versions.

### Textual structure

The title *Jhāna Samyutta* refers to two different texts: no. 34, which consists of fifty-five discourses/*suttas*, in SN section (3) *Khandha Vagga*, and no. 53 (fifty-four discourses) in SN (5) *Mahā Vagga*.<sup>1</sup> SN no. 34 will be studied here, because only it has a Chinese SA counterpart, namely SA no. 883, which is a single discourse. The *Asāṅkhata Samyutta* is no. 43 (forty-four discourses) located in SN section (4), *Salāyatana Vagga*. Its Chinese SA equivalent is no. 890, a single discourse. The *Abhisamaya Samyutta* is no. 13 (eleven discourses) located in SN section (2), *Nidāna Vagga*. Its Chinese SA parallel is no. 891, which also is just one discourse.

Thus, the Pāli SN 34 *Jhāna Samyutta*, SN 43 *Asāṅkhata Samyutta* and SN 13 *Abhisamaya Samyutta* correspond to the Chinese SA 883, SA 890 and SA 891 respectively. Each of them has as its Chinese parallel just one single discourse, not a *samyukta*, a collection of discourses. There is also the general problem of counting how many separate discourses are in the collection of SN/SA.<sup>2</sup>

These three Chinese SA discourses (i.e. SA 883, 890, and 891) corresponding to three Pāli *samyuttas* (i.e. SN 34, 43, and 13) were translated from now lost Indic-language originals (cf. Chung 2008, 153 on SA 883). They do not have titles. In the *Combined Edition of Sūtra and Śāstra of the Samyuktāgama* version, they are treated as part of a grouping whose title, *Xiuzheng Xiangying/Samyukta* 修證相應 (“Connected with Practice and Attainment”), was supplied by the editor, Yinshun.<sup>3</sup> This Chinese *samyukta* comprises nineteen discourses (SA

<sup>1</sup> SN 34 *Jhāna Samyutta* is concerned with the types of skills in *samādhi*, whereas SN 53 *Jhāna Samyutta* is concerned with the states of *Jhāna*.

<sup>2</sup> For example, according to CSA edition, the number of SA discourses is 13412; and according to *Kokuyaku Issaikyō*, it is 13444 (Choong 2000, 17, n. 2). According to Taishō and Foguang editions, it is 1362 and 1359 respectively. On the issue of counting the *suttas* of SN, see Gethin 2007; Choong 2000, 18, n. 8.

<sup>3</sup> See CSA i, 47, 50-51 (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, 537-551; Choong 2000, 21, 245.

873-891) located in the *Zayin song* (“Causal Condition Section”), SA section (3), which corresponds to the Pāli *Nidāna Vagga*, SN section (2). According to Yinshun, this Chinese *Xiuzheng Samyukta* pertains to *Fo/Rulai suoshuo song* 佛/如來所說誦 (“Section Spoken by the Buddha” Skt. *Buddha-bhāṣita*),<sup>4</sup> of the *vyākaraṇa-aṅga* (P. *veyyākaraṇa-aṅga*) portion of SA/SN.<sup>5</sup>

There is also no clear evidence to support the claim that SN 34 *Jhāna Samyutta* should be located in section (3) *Khandha Vagga*, the SN 43 *Asaṅkhata Samyutta* should be located in section (4) *Saḷāyatana Vagga*, and the SN 13 *Abhisamaya Samyutta* should be located in section (2) *Nidāna Vagga*. The same issue also applies to the Chinese SA version of the three discourses located in section (3) *Zayin song*.

### The disagreements on teachings contained in the Pāli SN 34 *Jhāna Samyutta* and its Chinese counterpart SA 883

The Pāli *Jhāna Samyutta* (SN 34, fifty-five discourses)<sup>6</sup> has been translated into English by Woodward (1925) and by Bodhi (2000).<sup>7</sup> Its Chinese counterpart SA 883, a very short discourse, has not previously been translated. The following is a full translation of it, which I now provide for comparison:<sup>8</sup>

#### SA 883: The four kinds of *dhyāna* 四種禪

Thus have I heard.

Once the Buddha was staying in Jetavana, Anāthapiṇḍada (P. Anāthapiṇḍika)’s park at Śrāvastī.

At that time, the World-Honoured One said to the monks: “There are four kinds of *dhyāna* (cf. P. *jhāna* “concentrative meditation”

<sup>4</sup> Hosoda 1989, 542; Choong 2000, 17, n. 5; Chung 2008, 190. Cf. Mukai 1985, 13, nn. 29, 30.

<sup>5</sup> Choong 2020, 883-932; 2000, 7-11 (cf. Mizuno 1988, 23, 45; Nagasaki 2004, 51-2, 60; Choong 2019, 4-5; 2010, 53-64). *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”. In response to Yinshun’s three *aṅgas* structure of early Buddhist texts, see also Travagnin and Anālayo 2020, 983-997, and Choong 2020, note 24, 903-911, in response to Anālayo’s articles on *aṅgas* and *Āgamas*.

<sup>6</sup> SN III 1890, 263-279.

<sup>7</sup> Woodward 1925, 205-210; Bodhi 2000, 1034-1041.

<sup>8</sup> T2, 222c-223b; CSA iii, 545-546; FSA 2, 972-975.

or “meditation”):

“*Dhyāna* [for which the practitioner] is skilled in concentration (*samādhi*), but not skilled in the attainment (*samāpatti*).

*Dhyāna* [for which the practitioner] is skilled in the attainment, but not skilled in concentration.

*Dhyāna* [for which the practitioner] is both skilled in concentration and skilled in the attainment.

*Dhyāna* [for which the practitioner] is neither skilled in concentration nor skilled in the attainment.<sup>9</sup>

“Again, there are four kinds of *dhyāna*.

*Dhyāna* [for which the practitioner] is skilled in stabilizing concentration, but not skilled in stabilizing the attainment.

A *dhyāna* [for which the practitioner] is skilled in stabilizing the attainment, but not skilled in stabilizing concentration.

A *dhyāna* [for which the practitioner] is both skilled in stabilizing concentration and skilled in stabilizing the attainment.

A *dhyāna* [for which the practitioner] is neither skilled in stabilizing concentration nor skilled in the stabilizing the attainment.<sup>10</sup>

“Again, there are four kinds of *dhyāna*.

*Dhyāna* [for which the practitioner] is skilled in emerging from concentration, but not skilled in emerging from the attainment.

*Dhyāna* [for which the practitioner] is skilled in emerging from the attainment, but not skilled in emerging from concentration.

A *dhyāna* [for which the practitioner] is both skilled in emerging from concentration and skilled in emerging from the attainment.

A *dhyāna* [for which the practitioner] is neither skilled in emerging from concentration nor skilled in emerging from the attainment.<sup>11</sup>

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<sup>9</sup> 爾時。世尊告諸比丘。有四種禪。有禪三昧善。非正受善。有禪正受善。非三昧善。有禪三昧善。亦正受善。有禪非三昧善。非正受善。

<sup>10</sup> 復次。四種禪。有禪住三昧善。非住正受善。有禪住正受善。非住三昧善。有禪住三昧善。亦住正受善。有禪非住三昧善。亦非住正受善。

<sup>11</sup> 復次。四種禪。有禪三昧起善。非正受起善。有禪正受起善。非三昧起善。有禪三昧起善。亦正受起善。有禪非三昧起善。亦非正受起善。

“Again, there are four kinds of *dhyāna*.

*Dhyāna* [for which the practitioner] is skilled in the time of concentration, but not skilled in the time of the attainment.

A *dhyāna* [for which the practitioner] is skilled in the time of the attainment, but not skilled in the time of concentration.

A *dhyāna* [for which the practitioner] is both skilled in the time of concentration and skilled in the time of the attainment.

A *dhyāna* [for which the practitioner] is neither skilled in the time of concentration nor skilled in the time of the attainment.<sup>12</sup>

“Again, ... (The same but substituting “the realm of”)

Again, ... (The same but substituting “welcoming”)

Again, ... (The same but substituting “mindfulness of”)

Again, ... (The same but substituting “mindfulness or unmindfulness of”)

Again, ... (The same but substituting “bringing”)

Again, ... (The same but substituting “regard to evil”)

Again, ... (The same but substituting “making effort for”)

Again, ... (The same but substituting “calming”)

Again, ... (The same but substituting “arousing”)

Again, ... (The same but substituting “relinquishing”)<sup>13</sup>

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

Thus, the Chinese discourse is about skill in *dhyāna*: skill in concentration itself (*samādhi*) and skill in the attainment of it (*samāpatti*). Skill in these two aspects may be present or absent in a meditator. It follows that meditators are of four types according as they possess one of the two skills (the first type of meditator) or the other skill (the second type), or both skills (the third type), or neither of them (the fourth type). Superimposed on this structure is a recognition of fourteen specific categories of skill, each of which may be present or absent in a meditator: skill in the concentration/attainment; skill in stabilizing it; skill in emerging from it; and other specific categories.

<sup>12</sup> 復次。四種禪。有禪三昧時善。非正受時善。有禪正受時善。非三昧時善。有禪三昧時善。亦正受時善。有禪非三昧時善。亦非正受時善。

<sup>13</sup> 復次。四種禪。... 處 ... 迎 ... 念 ... 念不念 ... 來 ... 惡 ... 方便 ... 止 ... 舉 ... 捨 ... 。

The Pāli Saṃyutta, “Connected with *Jhāna (dhyāna)*” also speaks of four types of meditator according to whether they possess or lack in two skills. However, it differs substantially from the Chinese discourse in the following ways:<sup>14</sup>

**SN 34 *Jhāna Saṃyutta* (in fifty-five discourses):**

1. Attainment in concentration (*samādhi-samāpatti*)

At Sāvattḥī.

“Monks (*bhikkhave*), there are these four meditators (*jhāyī*). What four?

One meditator is skilled (*kusala*) in concentration (*samādhi*) regarding concentration but not skilled in attainment (*samāpatti*) regarding concentration.

One meditator is skilled in attainment regarding concentration but not skilled in concentration regarding concentration.

One meditator is skilled neither in concentration regarding concentration nor in attainment regarding concentration.

One meditator is skilled both in concentration regarding concentration and in attainment regarding concentration.

Of these, monks, the meditator skilled both in concentration regarding concentration and in attainment regarding concentration is the foremost, best, chief, highest, and finest of the four.

Just as, monks, from a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, monks, the meditator skilled both in concentration regarding concentration and in attainment regarding concentration is the foremost, best, leading, highest, and finest of the four.”

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<sup>14</sup> SN III 1890, 263-279. Woodward 1925, 205-210; Bodhi 2000, 1034-1041.

2. Stabilizing (*thiti*)

At Sāvathī.

“Monks, there are these four meditators. What four?

One meditator is skilled in concentration regarding concentration but not skilled in stabilizing regarding concentration.

One meditator is skilled in stabilizing regarding concentration but not skilled in concentration regarding concentration.

One meditator is skilled neither in concentration regarding concentration nor in stabilizing regarding concentration.

One meditator is skilled both in concentration regarding concentration and in stabilizing regarding concentration.

Of these, monks, the meditator skilled both in concentration regarding concentration and in stabilizing regarding concentration is the foremost, best, leading, highest, and finest of the four. ...”

3. Emerging (*vuṭṭhāna*)

At Sāvathī.

“Monks, there are these four meditators. What four?

One meditator is skilled in concentration regarding concentration but not in emerging from it. ...”

4. Pliancy (*kalla*)

At Sāvathī.

“Monks, there are these four meditators. What four?

One meditator is skilled in concentration regarding concentration but not in pliancy of it. ...”

5. Object (*ārammaṇa*)

At Sāvathī.

“Monks, there are these four meditators. What four?

One meditator is skilled in concentration regarding concentration but not in the object of it. ...”

6. Range (*gocara*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in concentration regarding  
concentration but not in the range of it. ...”

7. Resolve (*abhinīhāra*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in concentration regarding  
concentration but not in resolve for it. ...”

8. Thoroughness (*sakkacca*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in concentration regarding  
concentration but is not a thorough worker regarding  
concentration. ...”

9. Perseverance/Persistence (*sātaccakārī*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in concentration regarding  
concentration but not in perseverance for it. ...”

10. Suitability (*sappāyam*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in concentration regarding  
concentration but does not do what is suitable with regard to  
concentration. ...”



11. Stabilizing/attainment (*samāpatti-ṭhiti*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in attainment regarding concentration  
but not in stabilizing in it. ...”

12. Emerging/attainment (*samāpatti-vuṭṭhāna*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in attainment regarding concentration  
but not in emerging from it. ...”

13. Pliancy/attainment (*samāpatti-kallita*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in attainment regarding concentration  
but not in pliancy regarding concentration. ...”

14. The object/attainment (*samāpatti-ārammaṇa*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in attainment regarding concentration  
but not in the object of it. ...”

15. The range/attainment (*samāpatti-gocara*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in attainment regarding concentration  
but not in the range of it. ...”

16. Resolve/attainment (*samāpatti-abhinīhāra*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in attainment regarding concentration  
but not in resolve for it. ...”

17. Thoroughness/attainment (*samāpatti-sakkacca*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in attainment regarding concentration  
but is not a thorough worker regarding concentration. ...”

18. Perseverance/attainment (*samāpatti-sātaccakārī*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in attainment regarding concentration  
but is not a persistent worker regarding concentration. ...”

19. Suitability/attainment (*samāpatti-sappāyakārī*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in attainment regarding concentration  
but is not one who does what is suitable regarding  
concentration. ...”

20. Emerging/stabilizing (*thiti-vuṭṭhāna*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in stabilizing (*thiti*) regarding  
concentration but not skilled in emerging (*vuṭṭhāna*) regarding  
concentration.  
One meditator is skilled in emerging regarding concentration  
but not skilled in stabilizing regarding concentration.

One meditator is skilled neither in stabilizing regarding concentration nor in emerging regarding concentration.

One meditator is skilled both in stabilizing regarding concentration and in emerging regarding concentration.

Of these, the meditator skilled both in stabilizing regarding concentration and in emerging regarding concentration is the foremost, best, leading, highest, and finest of the four. ...”

21–27. The object of stabilizing- (*thiti-ārammaṇa-*)

At Sāvathī.

“Monks, there are these four meditators. What four?

One meditator is skilled in stabilizing (*thiti*) regarding concentration but not skilled in pliancy (*kallita*) regarding concentration. ...”

*(These seven discourses should be expanded in line with the previous set and be replaced by the following seven terms in sequence: kallita-kusalo, ārammaṇa-kusalo, gocara-kusalo, abhinīhāra-kusalo, sakkaccakārī, sātaccakārī, sappāyakārī)*

28. Emerging /pliancy (*vuṭṭhāna-kallita*)

At Sāvathī.

“Monks, there are these four meditators. What four?

One meditator is skilled in emerging (*vuṭṭhāna*) regarding concentration but not skilled in pliancy (*kallita*) regarding concentration. ...”

29-34. Emerging- (*vuṭṭhāna-*)

At Sāvathī.

“Monks, there are these four meditators. What four?

One meditator is skilled in emerging regarding concentration but not skilled in the object (*ārammaṇa*) regarding concentration. ...”

*(These six discourses should be expanded in line with the previous set and be replaced by the following six terms in*

*sequence: ārammaṇa-kusalo, gocara-kusalo, abhinīhāra-kusalo, sakkaccakārī, sātaccakārī, sappāyakārī*)

35. Pliancy-object (*kallita-ārammaṇa*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in pliancy regarding concentration but  
not skilled in the object regarding concentration. ...”

36–40. Pliancy- (*kallita-*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in pliancy regarding concentration but  
not skilled in the range (*gocara*) regarding concentration. ...”  
*(These five discourses should be expanded in line with the  
previous set and be replaced by the following five terms in  
sequence: gocara-kusalo, abhinīhāra-kusalo, sakkaccakārī,  
sātaccakārī, sappāyakārī.)*

41-45. Object- (*ārammaṇa-*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in the object regarding concentration  
but not skilled in the range regarding concentration. ...”  
*(These five discourses should be expanded in line with the  
previous set and be replaced by the following five terms in  
sequence: gocara-kusalo, abhinīhāra-kusalo, sakkaccakārī,  
sātaccakārī, sappāyakārī.)*

46. Range-Resolve (*gocara-abhinīhāra*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in the range regarding concentration  
but not skilled in the resolve regarding concentration.”

47–49. Range- (*gocara-*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in the range regarding concentration but is  
not a thorough worker (*sakkaccakārī*) regarding concentration.”  
*(These three discourses should be expanded in line with the  
previous set and be replaced by the following three terms in  
sequence: sakkaccakārī, sātaccakārī, sappāyakārī.)*

50. Resolve (*abhinīhāra*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in resolve regarding concentration but  
is not a resolute worker regarding concentration. ...”

51–52. Perseverance/Suitability (*sātaccakārī-sappāyakārī*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is skilled in resolve regarding concentration but  
is not a thorough worker regarding concentration. ...”  
*(These two discourses should be expanded in line with the  
previous set and be replaced by the following two terms in  
sequence: sātaccakārī, sappāyakārī.)*

53. Thoroughness/Perseverance (*sakkaccakārī-sātaccakārī*)

At Sāvathī.

“Monks, there are these four meditators. What four?  
One meditator is a thorough worker regarding concentration  
but is not a persistent worker regarding concentration. ...”

54. Thoroughness/Suitability (*sakkaccakārī-sappāyakārī*)

At Sāvathī.

“Monks, there are these four meditators. What four?”

One meditator is skilled in thoroughness in concentration but not in suitability regarding concentration. ...”

55. Perseverance/Suitability (*sātaccakārī-sappāyakārī*)

At Sāvathī.

“Monks, there are these four meditators. What four?

One meditator is a persistent worker regarding concentration but is not one who does what is suitable regarding concentration.

One meditator is one who does what is suitable regarding concentration but is not a persistent worker regarding concentration.

One meditator is neither a persistent worker regarding concentration nor one who does what is suitable regarding concentration.

One meditator is both a persistent worker regarding concentration and one who does what is suitable regarding concentration.

Of these, monks, the meditator who is both a persistent worker regarding concentration and one who does what is suitable regarding concentration is the foremost, best, leading, highest, and finest of the four.

Just as, monks, from a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, monks, the meditator who is both a persistent worker regarding concentration and one who does what is suitable regarding concentration is the foremost, best, leading, highest, and finest of the four.”

That is what the Buddha said. The monks were satisfied, happy with what the Buddha said.

Accordingly, the Pāli discourse is about skill in *jhāna*, in concentration itself (*samādhi*).<sup>15</sup> Meditators are of four types according as they possess one of the

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<sup>15</sup> *Kusala* “skilled” (SN 34.1-52), *sakkaccakārī* “thoroughness” (SN 34.53-54), or *sātaccakārī* “perseverance” (SN 34.55) in *jhāna*, in concentration (*samādhi*) itself.

two skills (the first type of meditator) or the other skill (the second type), or neither of them (the third type), or both skills (the fourth type). Superimposed on this classification is a recognition of fifty-five categories, arranged into fifty-five discourses/*suttas*. Each of the specific categories of skill may be present or absent in a meditator: skill in concentration itself but not in the attainment of it (*samāpatti*), or skill in the attainment of concentration but not in concentration itself, or skill in neither of them, or skill in both (SN 34.1); skill in concentration itself but not in stabilizing it (*thiti*), or skill in the stabilizing of concentration but not in concentration itself, or skill in neither of them, or skill in both (SN 34.2); skill in concentration itself but not in emerging from it (*vuṭṭhāna*), or skill in emerging from concentration, but not in concentration itself, or skill in neither of them, or skill in both (SN 34.3); and other categories (i.e. SN 34.4-55). Also, in the Pāli version the fourth type is clearly stated to be the best of the four types.

Accordingly, the Pāli version centres mainly on concentration itself (one aspect) in the four types of skill (named as the four kinds of *jhāna* in the texts) classified into fifty-five categories as fifty-five discourses, whereas the Chinese version focuses mainly on both concentration itself and the attainment of it (two aspects) in the four types of skills (named also the four kinds of *dhyāna*) classified into fourteen categories in just one discourse.

Thus, the SN version is doctrinally far larger in both style and content than its SA counterpart regarding the types of skill in *dhyāna/jhāna*. The SN 34 collection is possibly derived from a single discourse. The division into fifty-five discourses (SN 34. 1-55) likely was for the purpose of making it look like a *saṃyutta*.

### **The disagreements on teachings contained in SN 43 (*Asaṅkhata Saṃyutta*) and its Chinese counterpart (SA 890)**

SA 890 is a very short discourse. For the Pāli SN 43 *Asaṅkhata Saṃyutta* (forty-four discourses)<sup>16</sup> there already exist translations in English by Woodward (1927) and by Bodhi (2000).<sup>17</sup> For the purpose of comparison I now provide the following full translation of the Chinese text:<sup>18</sup>

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<sup>16</sup> SN IV 1894, 359-373.

<sup>17</sup> Woodward 1927, 256-264; Bodhi 2000, 1372-1379.

<sup>18</sup> T2, 224a-b; CSA iii, 550; FSA 2, 982-983.

## SA 890: The un compounded dharma 無為法

Thus have I heard.

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

At that time, the World-Honoured One said to the monks: "I will teach you the un compounded dharma, and the path leading to the un compounded; listen attentively, consider well.

"What is the un compounded dharma? It 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 the un compounded dharma.

"What is the path leading to the un compounded? It is the Noble Eightfold Path; that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the path leading to the un compounded."<sup>19</sup>

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 un compounded, so also the following are to be taught:

That which is hard to see, the immovable, the unbending, the deathless, cessation of the influxes, the shelter, the island, overcoming, relying, the refuge, non-turning, separation from fire, separation from burning, liberation, coolness, subtlety, peace, non-sickness, nothingness, [and] *nirvāṇa*.<sup>20</sup>

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<sup>19</sup> 爾時。世尊告諸比丘。當為汝說無為法。及無為道跡。諦聽。善思。云何無為法。調貪欲永盡。瞋恚。愚癡永盡。一切煩惱永盡。是無為法。云何為無為道跡。謂八聖道分。正見。正志。正語。正業。正命。正方便。正念。正定。是名無為道跡。

<sup>20</sup> 如無為。如是。難見。不動。不屈。不死。無漏。覆蔭。洲渚。濟渡。依止。擁護。不流轉。離熾焰。離燒然。流通。清涼。微妙。安隱。無病。無所有。涅槃。亦如是說。



Thus, the Chinese SA version is about the un compounded, the path leading to the un compounded, and the other “twenty items” listed (from “That which is hard to see” to *nirvāṇa*). The un compounded is the “permanent destruction of desire, the permanent destruction of hatred, the permanent destruction of delusion, and the permanent destruction of all afflictions.” The same meaning of the un compounded also refers to the listed twenty items. The path leading to it is the noble eightfold path.

By contrast, although the Pāli SN version is also about the un compounded (*asaṅkhata*) and the path (*magga*) leading to it, the textual structure and content are not entirely the same as the Chinese SA version:<sup>21</sup>

### SN 43 *Asaṅkhata Saṃyutta* (in forty-four discourses)

#### 1. Body (*kāyo*)

At Sāvattihī.

“Monks, I will teach you the un compounded and the path that leads to the un compounded. Listen ...

And what is the un compounded?

The destruction of desire, hatred, and delusion (*rāgakkhayo dosakkhayo mohakkhayo*).

This is called the un compounded.

And what is the path that leads to the un compounded?

Mindfulness relating to body (*kāyagatā sati*). This is called the path that leads to the un compounded.

So, monks, I have taught you the un compounded and the path that leads to the un compounded. Out of compassion, I have done for you what a teacher should do for the welfare of his disciples. Here are the roots of trees (*rukhamūlāni*), and here are empty huts (*suñṅāgārāni*). Practice meditation (*jhāna*), monks! Do not be negligent! Do not regret it later! This is my instruction to you.”

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<sup>21</sup> SN IV 1894, 359-373. Woodward 1927, 256-264; Bodhi 2000, 1372-1379.

2. Calm (*samatho*) and Insight (*vipassanā*)

“Monks, I will teach you the uncompounded and the path that leads to the uncompounded. Listen ...

And what is the uncompounded?

The destruction of desire, hatred, and delusion. This is called the uncompounded.

And what is the path that leads to the uncompounded?

Calm and insight (*samatho vipassanā ca*). This is called the path that leads to the uncompounded. ...”

3. Thought (*vitakko*)

“And what is the path that leads to the uncompounded?

Concentration with thought and investigation (*savitakko savicāro samādhi*), concentration without thought but with investigation (*avitakkavicāramatto samādhi*), concentration without thought and investigation (*avitakkho avicāro samādhi*). ...”

4. Emptiness

“And what is the path that leads to the uncompounded?

Emptiness-concentration (*suññato samādhi*), signless concentration (*animitto samādhi*), undirected concentration (*appaṇihito samādhi*). ...”

5. Mindfulness Meditation

“And what is the path that leads to the uncompounded?

The four stations of mindfulness (*cattāro satipaṭṭhānā*). ...”

6. Right Efforts

“And what is the path that leads to the uncompounded?

The four right efforts (*catāro sammappadhānā*). ...”

7. Bases of Psychic Power

“And what is the path that leads to the uncompounded?

The four bases of supernormal power (*cattāro iddhipādā*). ...”

8. Faculties

“And what is the path that leads to the uncompounded?

The five faculties (*pañcīndriyāni*). ...”

9. Powers

“And what is the path that leads to the uncompounded?

The five powers (*pañcabalāni*). ...”

10. Awakening Factors

“And what is the path that leads to the uncompounded?

The seven factors of enlightenment (*sattabojjhaṅgā*). ...”

11. The Path (*Magga*)

“And what is the path that leads to the uncompounded?

The noble eightfold path (*ariyo aṭṭhaṅgiko maggo*). This is called the path that leads to the uncompounded. ...”

12. The Uncompounded

I. Calm (*Samatho*)

“And what is the path that leads to the uncompounded?

Calm. This is called the path that leads to the uncompounded. ...”

II. Insight (*Vipassanā*)

“And what is the path that leads to the uncompounded?

Insight ...”

III. ... Concentration with thought and investigation ...

IV. ... Concentration without thought, but with investigation ...

- V. ... Concentration without thought and investigation ...
- VI. ... Emptiness-concentration ...
- VII. ... Signless concentration ...
- VIII. ... Undirected concentration ...”
- IX. The four stations of mindfulness (*cattāro satipaṭṭhānā*)  
(i.e. IX-XII)
- XIII. The four right efforts (*catāro sammappadhānā*)  
(i.e. XIII-XVI)
- XVII. The four bases of supernormal power (*cattāro iddhipādā*)  
(i.e. XVII-XX)
- XXI. The five faculties (*pañcīndriyāni*) (i.e. XXI-XXV)
- XXVI. The five powers (*pañcabalāni*) (i.e. XXVI-XXX)
- XXXI. The seven factors of enlightenment factors  
(*sattabojjhaṅgā*) (i.e. XXXI-XXXVII)
- XXXVIII. The eightfold path (*aṭṭhaṅgikamaggo*)  
(i.e. XXXVIII-XLV)

“And what is the path that leads to the un compounded?”

A monk develops right view ... right concentration, which is based on seclusion, fading away of desire, and cessation, and leading to letting go. ... This is called the path that leads to the un compounded. ...

So, monks, I have taught you the un compounded and the path that leads to the un compounded. Out of compassion, I have done for you what a teacher should do for the welfare of his disciples. Here are these roots of trees, and here are empty huts. Practice meditation, monks! Do not be negligent! Do not regret it later! This is my instruction to you.”

13. Uninclined (*anātam*)

“Monks, I will teach you the un inclined and the path that leads to the un inclined ...”

(This should be expanded in detail as in the previous discourses 1-12 with the uncompounded)

14. Without influxes (*anāsavam*)  
“Monks, I will teach you the not-influxes and the path that leads to the not-influxes ...”
15. The truth (*saccam*) ...
16. The far shore (*pāram*) ...
17. The subtle (*nipuṇam*) ...
18. The very hard to see (*sududdasam*) ...
19. The unageing (*ajajjaram*) ...
20. The stable (*dhuvam*) ...
21. The undecaying (*apalokitam*) ...
22. The invisible (*anidassanam*) ...
23. The unproliferated (*nippapañcam*) ...
24. The peaceful (*santam*) ...
25. The deathless (*amatam*) ...
26. The sublime (*paṇītam*) ...
27. The blissful (*sivam*) ...
28. The secure (*khemam*) ...
29. The destruction of craving (*taṇhakkhayo*) ...
30. The wonderful (*acchariya*) ...

31. The amazing (*abbhutam*) ...
32. The secure (*anītika*) ...
33. The secure state (*anītikadhamma*) ...
34. *Nibbāna* ...
35. The unafflicted (*avyāpajjho*) ...
36. Dispassion (*virāgo*) ...
37. Purity (*suddhi*) ...
38. Freedom (*mutti*) ...
39. Non-attachment (*anālayo*) ...
40. The island (*dīpa*) ...
41. Shelter (*lena*) ...
42. Protection (*tāṇaṃ*) ...
43. Refuge (*saraṇam*) ...
44. The goal (*parāyaṇam*)

“Monks, I will teach you the goal and the path that leads to the goal. Listen ...

And what is the goal? The destruction of desire, hatred, and delusion. This is called the goal. And what is the path that leads to the goal? Mindfulness of the body. This is called the path that leads to the goal.

So, monks, I have taught you the goal and the path that leads to the goal. Out of compassion, I have done for you what a teacher should do for the welfare of his disciples. Here are the roots of trees, and here are empty huts. Practice meditation,

monks! Do not be negligent! Do not regret it later! This is my instruction to you.” (This should be expanded as with the uncompounded discourses 1-12)

Thus, having presented the two versions of the text, the following are the major differences:

The SN version mentions the other “thirty-three items” (from 13. “the uninclined” *anatanam* to 44. “the goal” *parāyaṇam*;<sup>22</sup> note: “twenty items” shown in the SA version). The definition of the uncompounded is similar to the SA version, but without mentioning the expressions “permanent” and “permanent destruction of all afflictions” (i.e. only “destruction of desire, of hatred, of delusion”).<sup>23</sup> The same meaning of the uncompounded refers also to the above mentioned thirty-three items; however, the path leading to it is not just only the noble eightfold path (as shown in the SA version), but also includes the following paths:<sup>24</sup>

- *kāyagatā sati* “mindfulness relating to body”
- *samatho vipassanā* “calm and insight”
- *savitakko savicāro samādhi* “concentration with thought and investigation”, *avitakkavicāramatto samādhi* “concentration without thought, but with investigation”, *avitakkho avicāro samādhi* “concentration without thought and investigation”
- *suññato samādhi* “emptiness-concentration”, *animitto samādhi* “signless concentration”, *appaṇihito samādhi* “undirected concentration”
- *cattāro satipaṭṭhānā* “the four stations of mindfulness”
- *cattāro sammappadhānā* “the four right efforts”
- *cattāro iddhipādā* “the four bases of supernormal power”
- *pañcendriyāni* “the five faculties”
- *pañcabalāni* “the five powers”
- *sattabojjhaṅgā* “the seven factors of enlightenment”

<sup>22</sup> SN IV 1894, 368-373.

<sup>23</sup> SN IV 1894, 359: “rāgakkhayo dosakkhayo mohakkhayo”.

<sup>24</sup> SN IV 1894, 359-361: “... ariyo aṭṭhaṅgiko maggo”.

Accordingly, the SN version is doctrinally far more elaborate than its SA counterpart in both style and content regarding the notion of both the uncompounded and the path leading to it. The SN 43 collection is likely to be derived from a single discourse. The division of the collection into forty-four parts (SN 43. 1-44) was possibly for the purpose of making it look like a *saṃyutta*.

However, it should be noted that in SA 890 the standard closing formula *huanxi fengxing* 歡喜奉行 (“were delighted and put it into practice”) is followed by a statement that the twenty listed topics are also to be taught in the same way. This could be seen as stating that a further twenty discourses are meant to follow, thus indicating that SA 890 is actually a *saṃyukta*.

### **The disagreements on teachings contained in SN 13 (*Abhisamaya Saṃyutta*) and its Chinese counterpart (SA 891)**

The Pāli SN 13 *Abhisamaya Saṃyutta* (eleven discourses)<sup>25</sup> has been translated into English by Rhys Davids (1922) and by Bodhi (2000).<sup>26</sup> Its Chinese equivalent SA 891, a very short discourse, has not been translated before. In the following I will give a full translation of the Chinese version for comparison:<sup>27</sup>

#### **SA 891: A pond 湖池**

Thus have I heard.

Once the Buddha was staying in Jetavana, Anāthapiṇḍada’s park at Śrāvastī.

At that time, the World-Honoured One said to the monks: “Suppose there was a pond fifty *yojanas* wide-long, and fifty *yojanas* deep. If a man were to draw water from it on the tip of a hair, what do you think, monks: is the water in the pond more, or is the water drawn out on the tip of a hair more?”<sup>28</sup>

<sup>25</sup> SN II 1888, 133-139.

<sup>26</sup> Rhys Davids 1922, 95-100; Bodhi 2000, 621-626.

<sup>27</sup> T2, 224b-c; CSA iii, 550-551; FSA 2, 983-984.

<sup>28</sup> 爾時。世尊告諸比丘。譬如湖池。廣長五十由旬。深亦如是。若有士夫以一毛端滂彼湖水。云何。比丘。彼湖水為多。為士夫毛端一滂水多。



The monks said to the Buddha: “World-Honoured One, the water drawn out on the tip of a hair is little. It does not equal the measure of the water in the pond which is countless thousands of millions of times greater.”<sup>29</sup>

The Buddha said to the monks: “Being endowed with a vision of the truth, one is endowed with right view. As a result of a vision of the truth, a disciple of the World-Honoured One has right realisation. He at that time has known that he has cut off [at the root of suffering], like the cut off stump of a palm tree, never to arise again. The suffering that has been cut off is immeasurably numerous, like the water in the big pond, while the suffering that remains is [little], like the water drawn out on the tip of a hair.”<sup>30</sup>

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

Like the water drawn out on the tip of a hair, the tip of a grass-blade is also the same teaching.<sup>31</sup>

Like the water in the pond, the following are also the same teaching:

The water in the Saluoduozhajia, the Gangā, the Yamunā, the Sarabhū, the Aciravati, the Mahī, [and] the great ocean.<sup>32</sup>

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

As recorded in the Chinese SA version, the teaching pattern of the Buddha to the monks is as follows: First he contrasts two obviously incommensurate quantities using similes, and then he compares that difference to the difference between the amount of suffering that a disciple of the Buddha has eliminated by

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<sup>29</sup> 比丘白佛。世尊。士夫毛端渺少耳。湖水無量千萬億倍。不得為比。

<sup>30</sup> 佛告比丘。具足見真諦。正見具足。世尊弟子見真諦果。正無間等。彼於爾時已斷。已知。斷其根本。如截多羅樹頭。更不復生。所斷諸苦甚多無量。如大湖水。所餘之苦如毛端滲水。

<sup>31</sup> 如毛端滲水。如是草薺之端滲水亦如是。

<sup>32</sup> 如湖池水如是。薩羅多吒伽·恒水·耶扶那·薩羅[泳-永+與]·伊羅跋提·摩醯·大海亦如是說。

attaining realisation (無間等 cf. P. *abhisamaya*) of reality/the truth (真諦 cf. P. *dhamma*) and the amount of suffering that remains.

The Pāli SN version, which consists of eleven discourses, is not entirely the same as the Chinese SA version as the following indicates:<sup>33</sup>

### SN 13 *Abhisamaya Saṃyutta* (in eleven discourses)

#### 1. A Fingernail

Thus have I heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the Buddha, picking up a tiny bit of soil under his fingernail, addressed the monks: “What do you think, monks? Which is more: the tiny bit of soil under my fingernail, or this great earth?”

“Sir, the great earth is far more. The tiny bit of soil under your fingernail is little. Compared with the great earth, it does not amount to a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, monks, for a noble disciple accomplished in view (*diṭṭhisampannassa*), for a person with realisation (*abhisametāvino*), the suffering that has been destroyed and eliminated is more, while the suffering that remains is little; (it) does not amount to a hundredth, a thousandth, or a hundred thousandth part, compared to the mass of suffering in the past that has been destroyed and eliminated, that is to say, a maximum span of seven rebirths (*sattakkhattuṃ paramatā*). Of such great benefit, monks, is the realisation of the *Dhamma* (*dhammābhisamaya*); of such great benefit is it to have gained the vision of the *Dhamma* (*dhammacakkhupaṭilābha*).”<sup>34</sup>

#### 2. A pond

At Sāvathī.

“Monks, suppose there was a pond that was fifty *yojanas* long, fifty *yojanas* wide, and fifty *yojanas* deep, full of water,

<sup>33</sup> SN II 1888, 133-139. Rhys Davids 1922, 95-100; Bodhi 2000, 621-626.

<sup>34</sup> This is about the attainment of stream-entry (Bodhi 2000, 787, n. 219).

overflowing, so a crow could drink from it. Then a person would pick up some water on the tip of a blade of *kusa* grass. What do you think, monks? Which is more: the water on the tip of the blade of *kusa* grass, or the water in the pond?”

“Sir, the water in the pond is certainly more. The water on the tip of a blade of *kusa* grass is little. Compared to the water in the pond, it does not amount to a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, ... is the realisation of the *Dhamma*; ... is it to have gained the vision of the *Dhamma*.”

### 3. Water in the Confluence

At Sāvattihī.

“Monks, there are places where the great rivers, the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī, come together and converge. Suppose a person was to draw out two or three drops of water from such a place. What do you think, monks? Which is more: the two or three drops drawn out or the water in the confluence?”

“Sir, the water in the confluence is certainly more. The two or three drops drawn out are little. Compared to the water in the confluence, it does not amount to a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, ...”

### 4. Water in the Confluence (2nd)

At Sāvattihī.

“Monks, there are places where the great rivers, the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī, come together and converge. Suppose that water dried up and vanished except for two or three drops. What do you think, monks? Which is more: the water in the confluence that has dried up and vanished, or the two or three drops left?”

“Sir, the water in the confluence that has dried up and vanished is certainly more. The two or three drops left are little. Compared with the water in the confluence that has dried up and vanished, it does not amount to a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, ...”

#### 5. The Earth

At Sāvathī.

“Monks, suppose a person was to place seven little jujube kernel-sized clay balls on the great earth. What do you think, monks? Which is more: the seven little jujube kernel-sized clay balls, or the great earth?”

“Sir, ... In the same way, ...”

#### 6. The Earth (2nd)

At Sāvathī.

“Monks, suppose the great earth was destroyed and vanished except for the seven little jujube kernel-sized clay balls. What do you think, monks? Which is more: the great earth that has been worn away and eroded, or the seven little jujube kernel-sized clay balls that are left?”

“Sir, ... In the same way, ...”

#### 7. The Ocean

At Sāvathī.

“Monks, suppose a man was to draw up two or three drops of water from the ocean. What do you think, monks? Which is more: the two or three drops drawn out or the water in the ocean?”

“Sir, ... In the same way, ...”

8. The Ocean (2nd)

At Sāvattḥī.

“Monks, suppose the water in the ocean dried up and vanished except for two or three drops. What do you think, monks? Which is more: the water in the ocean that has dried up and vanished, or the two or three drops left?”

“Sir, ... In the same way, ...”

9. A Mountain

At Sāvattḥī.

“Monks, suppose a person was to place seven grains of gravel as large as mustard seeds on the Himalayas, the king of mountains. What do you think, monks? Which is more: the seven grains of gravel as large as mustard seeds, or the Himalayas, the king of mountains?”

“Sir, ... In the same way, ...”

10. A Mountain (2nd)

At Sāvattḥī.

“Monks, suppose the Himalayas, the king of mountains, was destroyed and vanished except for seven grains of gravel as large as mustard seeds. What do you think, monks? Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven grains of gravel as large as mustard seeds that are left?”

“Sir, ... In the same way, ...”

11. A Mountain (3rd)

At Sāvattḥī.

“Monks, suppose a person was to place down on Sineru, the king of mountains, seven grains of gravel as large as beans. What do you think, monks? Which is more: the seven grains of gravel as large as beans, or Sineru, the king of mountains?”

“Sir, Sineru, the king of mountains, is certainly more. The seven grains of gravel as large as beans are little. Compared to Sineru, it does not amount to a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, monks, when compared with the achievement (*adhigama*) of a noble disciple accomplished in view (*diṭṭhisampanna*), of a person with realisation, the achievements of the recluses (*samaṇa*), brahmins and wanderers who follow other paths/sects (*-paribbājakānaṃ*) do not amount to a hundredth, a thousandth, or a hundred thousandth part. So great in achievement, monks, is the person accomplished in view, so great in higher knowledge (*mahābhiñña*).”

To summarise, the major differences are the following:

- a. In the first ten discourses of the SN version (SN 13.1-10) the Buddha, as in the above-mentioned SA version, contrasts two obviously incommensurate quantities using similes, and then compares the disparity to that between the amount of suffering that a noble disciple/person has eliminated by attaining realisation (*abhisamaya*) of the *Dhamma* and the amount of suffering that remains in the maximum span of seven rebirths (*sattakkhattuṃ paramatā*). The span of seven rebirths is not mentioned in the SA parallel.
- b. The last discourse of the SN version (SN 13.11) differs slightly from the above-mentioned first ten SN discourses. The disparity (including a simile) is between the achievement of the recluses, brahmins and wanderers of other sects and the achievement of the noble disciple/a person who has attained realisation. The latter is immeasurably greater than the former in terms of the vision accomplished (*diṭṭhisampanna*) and the higher knowledge (*mahābhiñña*). This content is entirely absent from the SA counterpart.
- c. The SN version contains more similes than the SA version. The similes of the SN version are as follows:

- A little bit of soil on the tip of the fingernail and the soil of the great earth (SN 13.1)
- Water on the tip of a blade of grass and in the pond (SN 13.2)
- Two or three drops of water and the water that has flowed together from the five rivers: the Ganges, Yamunā, Aciravati, Sarabhū, and Mahī (SN 13.3-4).
- The seven little jujube kernel-sized clay balls and the earth (SN 13.5-6)
- Two or three drops of water and the water in the ocean (SN 13.7-8)
- The seven grains of gravel as large as mustard-seeds and the Himalaya mountains (SN 13.9-10)
- The seven grains of gravel as large as beans laid together and Mount Sineru (SN 13.11).

Thus, the SN version is doctrinally more elaborate than its SA parallel in both style and contents regarding the similes for the essential view of realisation. The division of the SN collection into eleven parts (SN 13.1-11) was possibly for the purpose of making it look like a *saṃyutta*. The SN 13 version is likely to be derived from a single discourse.

However, here again it should be noted that in SA 891 the standard closing formula *huanxi fengxing* 歡喜奉行 is followed by a statement that the 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 891 could be regarded as a *saṃyukta* (cf. Choong 2018, 34).

## Conclusion

Structurally, SN 34 *Jhāna Saṃyutta* is located in section (3) *Khandha Vagga*, SN 43 *Asaṅkhata Saṃyutta* is in section (4) *Salāyatana Vagga*, and SN 13 *Abhisamaya Saṃyutta* is in section (2) *Nidāna Vagga*. However, each of their Chinese SA counterparts 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 *saṃyukta*. In two cases (SA 890, SA 891) the SA discourse looks very much like a *saṃyukta*. The distinction between the two categories, discourse and *saṃyukta*, is rather vague; but it is clear that after the end of the discourse a sequence of further discourses based on the same arrangement and design is meant to be included in the collection.

Also, no clear evidence is found in the texts that might establish a reason why the SN versions are edited as different *saṃyuttas* located in three different *vaggas*, whereas each of the Chinese SA versions is located in one section and treated as a single discourse, not as a *saṃyukta* 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 *saṃyuttas/saṃyuktas* grouped in a single section was a later development. The observed structural divergences would then simply reflect differences in how the two schools (Vibhajjavāda/Vibhajjivāda and Sarvāstivāda/Sabbatthivāda) developed after their separation from their common ancestor (i.e. the Sthavira tradition).

As for the contents, this comparative study of the different versions has revealed that the three SN versions are far larger and more elaborate in both style and content than their SA counterparts regarding the types of skills in *jhāna/dhyāna*, the notion of both the uncompounded and the path leading to it, and the similes for the essential view of realisation.

It is possible that each of the Pāli SN collections examined is not completely derived from a single discourse. Although the division of the collections into fifty-five parts (SN 34.1-55), forty-four parts (SN 43.1-44) and eleven parts (SN 13.1-11) was possibly for the purpose of making it appear like a *saṃyutta*, the Chinese SA parallels (SA 883, SA 890, SA 891) contain very similar summarised versions of the same design: one full-scale discourse followed by numerous abbreviated ones, which have the same structure and closely related content. Thus, the Chinese SA versions likely do not completely preserve the original form as a single discourse. The matter rests on the old problem of calculating how many distinct discourses are in the collection of SA/SN.

Overall, this study has revealed some variations and interesting disagreements in both structure and content between the Pāli and Chinese versions. At the least, the observed structural discrepancies must somehow



reflect transformations in how the Buddhist traditions developed after the separation from their common origin.

## Abbreviations

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 Tripiṭaka Saṃyuktāgama</i> ]. 4 vols. Ed. Foguang Dazangjing Bianxiu Weiyuanhui 佛光大藏經編修委員會. Dashu, Gaoxiong: Foguangshan Zongwu Weiyuanhui, 1983.
PTS	Pali Text Society
SA	<i>Saṃyuktāgama</i> 雜阿含經 (T 2, no. 99)
SN	<i>Saṃyutta-nikāya</i> (PTS edition)
T	Taishō Chinese <i>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.

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