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

Choong Mun-Keat

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 Saṃyukta (no. 28) of the Pāli Saṃyutta-nikāya (abbreviated SN). This Chinese samyukta (相應 xiangying) and its Pāli counterpart in three samyuttas 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* [Combined Edition of Sūtra and Śāstra of the Saṃyuktāgama] (abbreviated CSA) and the Foguang *Tripiṭaka Ahan Piṭaka Za Ahan Jing* 佛光大藏經 阿含藏 (abbreviated FSA). 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 Samyukta* (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 *samukta* have to be inferred from the sūtra contents. This Chinese *Śāriputra Samyukta* is located in the “Causal Condition Section” (雜因誦 *Zayin Song*) in the SA tradition. The Pāli SN counterparts of this Chinese *Śāriputra Samyukta*

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2 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.

are Śāriputta Saṃyutta (no. 28), Jambukhādaka Saṃyutta (no. 38), and Sāmaṇḍaka Saṃyutta (no. 39). The Śāriputta Saṃyutta is located in the Khandha Vagga (“Aggregates Section”); both Jambukhādaka Saṃyutta and Sāmaṇḍaka Saṃyutta are located in the Saḷāyatana 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.\(^3\) 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).\(^4\)

The Chinese Śāriputra Saṃyukta comprises eleven discourses (SA 490-500), whereas of its Pāli counterparts, Jambukhādaka Saṃyutta and Sāmaṇḍaka Saṃyutta have sixteen discourses each (SN 38.1-16; 39.1-16), and Śāriputta 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/).

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\(^3\)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 (navaṅga) 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 satthāraṃ anubhandhitum yadiddaṃ 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, geyya, 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”

A COMPARISON OF THE CHINESE AND PĀLI VERSIONS OF THE ŚĀRIPUTRA SAMYUKTA

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

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

TABLE 2:
PĀLI-CHINESE CORRESPONDENCES OF 28. ŚĀRIPUTTA SAṂYUTTA, 38. JAMBUKHĀDAKA SAṂYUTTA, AND 39. SĀMAṆḌAKA SAṂYUTTA (= ŚĀRIPUTRA SAṂYUKTA/SHELIFU XIANGYING)

<table>
<thead>
<tr>
<th>Pāli SN</th>
<th>Śāriputra Saṃyukta (Chinese SA)</th>
</tr>
</thead>
<tbody>
<tr>
<td>28.1-9</td>
<td>None</td>
</tr>
<tr>
<td>28.10</td>
<td>500</td>
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<tr>
<td>38.1-16</td>
<td>490</td>
</tr>
<tr>
<td>39.1-16</td>
<td>491</td>
</tr>
</tbody>
</table>

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 Samyutta and SN 39, Sāmaṇḍaka Samyutta, 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 Samyutta, is heavily elided. In each case the
interlocutor is a wanderer, who questions Sāriputta 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 Saṃyukta (SA 490 and 491) are parallel to the two consecutive Pāli saṃyuttas 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. 5

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 saṃyutta. 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-saṃyutta, which has in total ten discourses. Thus, the Pāli Sāriputta-saṃyutta 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 Śāriputra that could then be called Sāriputta-saṃyutta. A parallel in SA for this SN 28.1-9 is not found.

Thus, the Sāriputta-saṃyutta 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 Śāriputra; therefore, this is a genuine intact saṃyukta.

5The 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 Sāriputta 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 *Sāriputta-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).

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 Vibhajyavāda/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 and the Pāli counterpart SN 38), some shared images of Śāriputra in the literature will be discussed here.

The Chinese SA 490 and the Pāli SN 38 are about the wanderer Jambukṣadaka (閻浮車 Yanfuche, P. Jambukhādaka) asking questions of Śāriputra, who then responds to them. The discourses in both versions take the form of questions...
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.10

‘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.11

10“謂涅槃者。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).

11“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.\textsuperscript{12}

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:

\textbf{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 abandonment of this ignorance?’ Śāriputra replied: ‘Yes, it is the Eightfold Right Path;\textsuperscript{12} SN 38.1-2, pp. 251-252: “... rāgakkhayo dosakkhayo mohakkhayo ... ariyo aṭṭhaṅgiko maggo ... sacchikiriyāya ...”.

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that is, right view and so on to right concentration.’

Its Pāli counterpart SN 38.9 has this:

[Śāriputra replied to the wanderer Jambukṣadaka:] ‘… lack of knowledge (or lack of insight, aṅñāṇaṃ) regarding suffering (dukkhe), regarding the arising (samudaye) of suffering, regarding the ceasing (nirōdhe) of suffering, regarding the path (patipadāya) 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.

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
Right Path; that is, right view and so on to right concentration.\(^1^5\)

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.\(^1^6\) 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.\(^1^7\)

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-

\(^{15}\) “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).


\(^{17}\) The threefold division of suffering is also found in the Pāli DN 33 Saṅgīti Sutta: PTS III, p. 216: Tisso dukkhatā. Dukkha-dukkhatā, saṃkhāra-dukkhatā, vipariṇāma-dukkhatā. This corresponds to the Chinese DA 9 Saṅgīti Sūtra眾集經 (translated in 413 CE): T1, no. 1, p. 50b: “謂三苦。行苦.苦苦.變易苦。” Note that the order in DA 9 is different: saṃskhāra-, dikkha-, 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。謂輪迴苦苦苦壞苦。” It is the same order as in DA 9, but the first item is 輪迴苦 saṃsāra-dukkha, instead of saṃkheṣa-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 abandonment of this craving?’ Śāriputra replied: ‘Yes, it is the Eightfold Right Path; that is, right view and so on to right concentration.’

Its corresponding SN 38.10:

[Śāriputra replied:] ‘… there are these three kinds of craving: craving for sensuality (kāmaṭaṇhā), craving for existence (bhavataṇhā), craving for non-existence (vibhavataṇhā). … ‘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. 19

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.’ 20
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”.’

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.”

The corresponding SN 38.11 has a similar phrasing. 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.

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
path for the abandoning of these knots is the Eightfold Right Path.25

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.26

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.27

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

25“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).
26“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。”

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.\(^28\)

These five obstacles, though not shared with the Pāli counterpart SN 38, are found in other Pāli texts.\(^29\)

**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 avarabhāgiyāṇī saṃyojanāṇī; P. pañca orambhāgiyāṇi saṃyojanāṇī). 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).\(^30\)

**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).\(^31\)

**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
the abandoning of these karmic ways is the Eightfold Right Path (no corresponding Sanskrit fragment).\textsuperscript{32}

j) 穢 \textit{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).\textsuperscript{33}

k) 垢 \textit{gou} (filth), 腻 \textit{ni} (dirt), 刺 \textit{ci} (sting), 戀 \textit{lian} (yearning), and 縛 \textit{fu} (bondage)

All of these five terms refer specifically to the same contents as the above-mentioned Filth (no corresponding Sanskrit fragment).\textsuperscript{34}

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 \textit{anusaya} (使 \textit{shi}, bias), \textit{nīvaraṇa} (蓋 \textit{gai}, obstacle), and \textit{pañca orambhāgiyāni samyojanāni} (五下分結 \textit{wu xia fenjie}, under the terms 清涼 \textit{qingliang} and 得清涼 \textit{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)

SA 492\textsuperscript{35} records Śāriputra as teaching other monks about four kinds of concentrative attainment, called “immeasurable concentration” (無量三昧 \textit{wuliang sanmei} or 無量三摩提 \textit{wuliang sanmoti}). Its Pāli counterpart, AN 4.178,\textsuperscript{36} 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
same in the two versions. The Pāli version has been translated in full into English by Woodward (1933) and recently by Bodhi (2012). 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 Rājagṛha. 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 and dwells having personally experienced it to the full. His mind does not delight in nirvāṇa, in the cessation of the personality. [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.

‘If a monk has personally attained immeasurable concentration, 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.

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38 无量三昧 = cetovimuttiṃ (AN 4.178: p. 165).
40 “若有比丘得無量三味。身作證具足住。於有身滅。涅槃心不樂著。顧念有身。譬如意士夫膠著於手。以執樹枝。手即著樹。不能得離。所以者何。膠著手故。”
41 無量三摩提 = 無量三昧.
42 “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。不得現法隨順教。乃至命終。亦無所得。還復來生此界。終不得破於癡冥。譬如聚落傍有泥池。泥極深溺。久旱不雨。池水乾消。其地破裂。如是。比丘。不得現法隨順教。乃至命終。亦無所得。來生當復還堕此界。”
‘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.43

‘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.’44

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”45, which is not

43“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。”

44“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。”

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. 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. 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 Sāriputra 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). Sāriputra’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’ (sameṇānaṃ sakyaputtiyāṇam,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 Sāriputra.

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

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47T2, pp. 131c-132a; CSA iii, pp. 394-395; FSA 2, pp. 813-816.
48“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 Sāriputta explain to Ānanda how he enters and emerges from each of the nine concentrative attainments without giving rise to a self-attached thought:50 “I am attaining, or I have attained, or I have emerged from” each of the nine concentrative attainments. Each time Sāriputta’s reply is in answer to Ānanda’s question:

Friend Sāriputta, your faculties are bright, and your complexion is pure and clear. In which abode (state, vihārena) has the Venerable Sāriputta spent the day?51

This expression, ‘your faculties are bright, and your complexion is pure and clear’ (vippasannāni kho te ... indriyāni parisuddho mukhavaṇṇo pariyodāto), is clearly about Sāriputta’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. 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 Tripitaka 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

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50SN 28.1: p. 236: ahāmkāra-mamakāra-mānānusayā susamāhatā (“ ... I-making, mine-making, and conceit-bias have been well rooted out”).

51Vippasannāni kho te āvuso Sāriputta, indriyāni parisuddho mukhavaṇṇo pariyodāto, katamenāyasmā Sāriputto ajja vihārena vihāsīti (p. 235).

52A 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 chaṇḍivaṇṇo 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 *saṃyuttas* (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-saṃyutta before the fragmentation.53

5. The three Pāli *saṃyuttas* (SN 28, 38, 39) have more *suttas* (mainly in SN 28 *saṃyutta*) 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

53 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 (五下分结 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 Tuṣita 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.

 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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54 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 Dīrgha āgama. The Chinese phrase, however, indicates a “superior” countenance -- 颜色胜常 -- 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 颜色勝常 occurs (in a CBETA search) is Kuji’s窺基 comments on the Smaller Sukhāvatī-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.
A COMPARISON OF THE CHINESE AND PĀLI VERSIONS OF THE ŚĀRIPUTRA SAMYUKTA

Abbreviations

AN  Aṅguttara-nikāya
ASA  Bieyi Za Ahan Jing 別譯雜阿含經 [Additional Translation of Saṃyuktāgama] (T 2, no. 100)
DA  Dīrghāgama 長阿含 (T 1, no. 1)
DN  Dīgha-nikāya
EA  Ekottarikāgama 增一阿含 (T 2, no. 125)
MA  Madhyamāgama 中阿含經 (T 1, no. 26)
MN  Majjhima-nikāya
PTS  Pali Text Society
SA  Saṃyuktāgama 雜阿含經 (T 2, no. 99)
SN  Saṃyutta-nikāya

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

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