

A Comparison of the Pāli and Chinese Versions of the *Gāmaṇi Saṃyutta*, a Collection of Early Buddhist Discourses to Headmen*

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This article first briefly examines the textual structure of the *Gāmaṇi Saṃyutta* of the Pāli *Saṃyutta-nikāya* in conjunction with two other versions preserved in Chinese translation in a collection entitled 聚落主相應 *Juluozhu Xiangying* (Skt. *Grāmaṇi Saṃyukta*) in Taishō vol. 2, nos 99 and 100. Then it compares the main teachings contained in the three versions. It reveals similarities and differences in structure and doctrinal content, thus advancing the historical/critical study of early Buddhist doctrine in this area.

Introduction

The *Gāmaṇi Saṃyutta* of the Pāli *Saṃyutta-nikāya* (abbreviated SN) is represented in Chinese by a collection entitled 聚落主相應 *Juluozhu Xiangying* (Skt. *Grāmaṇi Saṃyukta*) in two versions, one in the *Za Ahan Jing* 雜阿含經 (*Saṃyuktāgama*, abbreviated SA, Taishō vol. 2, no. 99), the other in the *Bieyi Za Ahan Jing* 別譯雜阿含經 (*Additional Translation of Saṃyuktāgama*, abbreviated ASA, Taishō vol. 2, no. 100). This *saṃyutta* in the Pāli version and its counterpart 相應 *xiangying* (*saṃyukta*) in the two Chinese versions are collections of various discourses delivered to headmen (P. *gāmaṇi*, 聚落主 *Juluozhu*). The headmen in the three versions are of various sorts, presenting questions on ethical and religious issues to the Buddha, who then responds to the problems they pose.

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In this article I first briefly examine the textual structure of the three versions. Then I compare the main teachings contained in them, making use of new editions of SA: Yin Shun's *Za Ahan Jing Lun Huibian* 雜阿含經論會編 [*Combined Edition of Sūtra and Śāstra of the Saṃyuktāgama*] (abbreviated CSA) and the *Foguang Tripitaka Za Ahan Jing* (abbreviated FSA).¹ This will reveal similarities and significant differences in structure and doctrinal content, thus advancing the study of early Buddhist teachings in this area.

1. Textual structure

The Pāli *Gāmaṇi Saṃyutta* (no. 42) is located in the *Salāyatana Vagga* (Six Sense Spheres Section) of SN. The two corresponding Chinese versions, in a collection entitled 聚落主相應 *Juluozhu Xiangying* (Skt. *Grāmaṇi Saṃyukta*, Connected with Headmen or Connected Discourses to Headmen) contained in SA and ASA, were translated from now lost Indic-language originals. In the CSA edition the SA version bears the title *Juluozhu Xiangying* supplied by the editor, Yin Shun. In earlier editions of SA, *xiangying/samyukta* titles are lacking and the beginning and end of each *samyukta* have to be inferred from the *sūtra* contents. SA's *Juluozhu Xiangying* (i.e., its counterpart of the Pāli *Gāmaṇi Saṃyutta*) is located in the Path Section (道品誦 *Daopin Song*) in the SA tradition.² The corresponding *Juluozhu Xiangying* of ASA is located in the seventh fascicle (卷 *juan*) of Taishō no. 100, where it is the second fascicle of the Second Section (二誦第二 *Er Song Di Er*) of ASA.³ The *Juluozhu Xiangying/Gāmaṇi Saṃyutta* pertains to the *vyākaraṇa-aṅga* (P. *veyyākaraṇa-aṅga*) portion of SA/SN, according to Yin Shun.⁴

¹These 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.

²CSA i, p. 47 (in 'Za Ahan Jing Bulei zhi Zhengbian 雜阿含經部類之整編 [Re-edition of the Grouped Structure of SA]') and vol. iii, p. 589; Yin Shun (1971), p. 674. See also Choong (2000), pp. 21, 246.

³Structurally ASA has two sections (初誦 and 二誦). Yin Shun (1971), p. 675; CSA iii, pp. 589-606. Cf. Mayeda (1964), pp. 653, 656; Bucknell (2008), pp. 46-7 (Table 1 and Table 2).

⁴Choong (2000), pp. 9-11, 21-23, 243-251; (2010), pp. 53-64. *Vyākaraṇa* is one of the three *aṅgas* represented in the structure of SA/SN: *sūtra* (P. *sutta*) 'discourse' (short, simple prose), *geyya* (*geyya*) 'stanza' (verse mixed with prose), and *vyākaraṇa* (*veyyākaraṇa*) 'exposition'. These three *aṅgas* are the first three of nine types of early Buddhist text (*navāṅga*) classified according to their style and form. They are regarded by some scholars as historically the earliest ones to have appeared, in sequence, in the formation of the early Buddhist texts. Also, only these first three *aṅgas* are mentioned in MN 122 (*Mahāsuññatā-sutta*): III, 115 and its Chinese counterpart, MA 191:

The Pāli *Gāmaṇi Samyutta* comprises thirteen discourses (SN 42.1-13), whereas each of its Chinese counterparts, the SA and ASA versions, has ten discourses (SA 907-916; ASA 122-131). Thus the Pāli version has three more discourses than either of the two Chinese versions. The full set of Chinese-Pāli and Pāli-Chinese counterparts is shown in Tables 1 and 2.

Table 1: Chinese-Pāli correspondences of the *Juluozhu Xiangying*
(= SN 42. *Gāmaṇi Samyutta*)

SA (Chinese)	ASA (Chinese)	SN (Pāli)
907	122	42.2
908	123	42.3 (cf. 42.5)
909	124	None
910	125	42.1
911	126	42.10
912	127	42.12
913	128	42.11
914	129	42.9
915	130	42.7
916	131	42.8

T1, 739c. This suggests the possibility that only these three *āṅgas* existed in the period of Early (or pre-sectarian) Buddhism. Rupert Gethin on 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 edition's reading: *na kho Ānanda arahati sāvako satthāraṃ anubandhituṃ yadidaṃ suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu* ("It is not right, Ānanda, that a disciple should seek the Teacher's company for this reason, namely *sutta*, *geyya*, *veyyākaraṇa*?"). This Pāli version's reading is clearly supported by the Chinese version in MA 191: T1, 739c: “佛言。阿難。不其正經、歌詠、記說故。信弟子隨世尊行奉事至命盡也。” (“The Buddha said: Ānanda, it is not for this reason, namely *sūtra*, *geya*, *vyākaraṇa*, that a disciple follows the World Honoured One with respect until the end of life.”). See the discussions on H-Buddhism posted on 21-23, 31 Oct 2011 under the subject: “Disagreement in Renderings of Sutra/Geya/Vyakarana.”

Table 2: Pāli-Chinese correspondences of the *Gāmaṇi Saṃyutta*
(=*Juluoazhu Xiangying*)

SN (Pāli)	SA (Chinese)	ASA (Chinese)
42.1	910	125
42.2	907	122
42.3 (cf. 42.5)	908	123
42.4	None	None
42.5	None	None
42.6	None (cf. MA17)	None
42.7	915	130
42.8	916	131
42.9	914	129
42.10	911	126
42.11	913	128
42.12	912	127
42.13	None (cf. MA20)	None

As can be seen in table 1, the SA and ASA versions agree as regards the sequence of the discourses. Also evident in the two tables is that four of the SN discourses (SN 42. 4-6, 13) have no SA and ASA counterparts. Consequently, the SA and ASA versions are structurally closer to each other than to the SN version.⁵

2. Disagreements on some teachings contained in the three versions

In the following I discuss only the principal disagreements on certain teachings presented in the three versions of *Grāmaṇi Saṃyukta*. These fall under three topics: (1) Sensual pleasure and asceticism, (2) Ruin of families, and (3) Differences from the teachings of Nirgrantha Jñātaputra concerning practices leading to hell.

⁵On Sanskrit fragments corresponding to the Chinese SA (T 99), see Chung (2008), pp. 191-192.

(1) Sensual pleasure and asceticism
(SA 912 = ASA 127 = SN 42.12)

The three versions (SA 912 = ASA 127 = SN 42.12) report the Buddha as instructing a headman (named Rāsiya⁶) about how sensual pleasures and ascetic practices contrast to his teaching on the middle way (P. *majjhima-paṭipadā*, 中道, Skt. *madhyama-pratipad*) of the Noble Eightfold Path. The Pāli version SN42.12⁷ begins with the Buddha instructing the headman thus:

These two extremes (*antā*), headman, should not be followed by one who has gone forth from the household life into the homeless life [as a wanderer] (*pabbajitena*): The pursuit of sensual happiness (*kāma-sukhallika-anuyoga*) in sensual pleasures (*kāmesu*), which is low, vulgar, ordinary, ignoble, unbeneficial; and the pursuit of self-mortification (*attakilamatha-anuyoga*), which is painful, ignoble, unbeneficial.

Its two corresponding Chinese versions, SA 912⁸ = ASA 127,⁹ begin with an almost identical teaching by the Buddha to the headman about the two extremes.¹⁰ However, the three versions are not entirely the same as regards the textual structure and the content of the teaching on the middle way, sensual pleasure (*kāma*), and an ascetic (P. *tapassin*, Skt. *tapasvin*), who leads a rough life (*lūkha-ājīva*), which is a practice of self-mortification (P. *atta-kilamatha*, 自苦, Skt. *ātman-klamatha/kilamatha*). The following four sections discuss these issues.

1. All three versions record differently the detailed explanations of sensual pleasures, one of the two extremes, as follows.

The sensual pleasures in the Pāli SN version are exemplified by three kinds of persons who enjoy sensual pleasures (in summary): 1. One who enjoys sensual pleasures seeks wealth unlawfully (*adhammena*) and by violence (*sāhasena*); 2. One who enjoys sensual pleasures seeks wealth both lawfully and unlawfully, by

⁶ 王頂 in SA 912, 王頂髮 in ASA 127.

⁷ PTS IV, pp. 330-340. Cf. Woodward (1927), pp. 234-244; Bodhi (2000), pp. 1350-1359.

⁸ T 2, pp. 228c-229c; CSA iii, pp. 594-596; FSA 3, pp. 1332-1336.

⁹ T 2, pp. 421c-422c.

¹⁰ SA 912: “今者眾生依於二邊。何等為二。一者樂著卑下、田舍、常人凡夫五欲。二者自苦方便。不正。非義饒益。” ASA 127: “此世間中。多有眾生。依二種法。一貪欲樂。二名習於無益。身事非聖之法。徒受無益損減。習於欲樂。是名下賤繫累之法。” Note: The SN version uses the expression “the homeless [wanderer] (*pabbajitena*)”, which is not found in the Chinese versions.

violence and without violence; 3. One who enjoys sensual pleasures seeks wealth lawfully (*dhammena*) and without violence (*asāhasena*). The very detailed reasons (*thānehi*) which are blameworthy (*gārayho*) for the above-mentioned sensual pleasures are also provided in the text.¹¹

The two Chinese counterparts also explain in detail three kinds of persons who enjoy sensual pleasures,¹² but instead of giving detailed reasons which are blameworthy for the three sensual pleasures, they classify the three ethically into low, middle, and high categories of enjoying sensual pleasures.¹³

2. The three versions also present differently their detailed explanations of the ascetic, the other extreme, as follows.

The Pāli SN version records the Buddha as teaching about an ascetic who leads a rough life, as a wandering (*pabbajito*) practitioner of self-mortification, of whom there are three kinds (in summary): (1) One who goes to extremes in torturing himself but does not achieve (*nādhigacchati*) a wholesome state (*kusala-dhamma*), and does not realise (*na sacchikaroti*) superhuman experience in knowledge and vision worthy of the noble ones (*uttarimanussadhammā alam ariyā-ñānadassanavisesam*); (2) One who goes to extremes in torturing himself and achieves a wholesome state, but does not realise superhuman experience in knowledge and vision worthy of the noble ones; (3) One who goes to extremes in torturing himself, who achieves a wholesome state, and realises superhuman experience in knowledge and vision worthy of the noble ones. The text also specifies very detailed reasons (*thānehi*) which are blameworthy (*gārayho*) for the above-mentioned ascetics who lead a rough life.¹⁴

¹¹PTS IV, pp. 333-337. Cf. Woodward (1927), pp. 237-241; Bodhi (2000), pp. 1352-1356.

¹²SA 912: “…何等為三種卑下、田舍、常人凡夫樂受欲樂。有受欲者。非法濫取。不以安樂自供。…是名世間第一受欲。復次。…受欲樂者。以法、非法濫取財物。以樂自供。…是名第二受欲樂者。…復次。…有受欲樂者。以法求財。不以濫取。以樂自供。…是名第三受欲樂者。” = ASA 127: “受欲樂者。凡有三種。云何為三。一者聚非法財。殘害物命。自樂己身。而為己身。…是名第一欲樂設受欲樂。或時如法。或不如法。或為殘害。或不殘害。以樂己身…是名第二欲樂。…若有集於財寶。如法而聚。而為殘害。以如法故。不造殘惡故。修自己身。正受其樂。…是名第三受於欲樂。”

¹³SA 912: “聚落主。我不一向說受欲平等。我說受欲者其人卑下。我說受欲者是其中人。我說受欲者是其勝人。…是名我說卑下者受欲。…是名我說第二中人受欲。…是名我說第三勝人受欲。” = ASA 127: “我今為諸受欲樂者。皆悉同說。設受欲樂。我說下賤。設受欲樂。我說為中。設受欲樂。我說為上。…是名為下。…是名為中。…是名為上。”

¹⁴PTS IV, pp. 338-339. Cf. Woodward (1927), pp. 242-243; Bodhi (2000), pp. 1357-1358.

The two Chinese counterparts also describe in detail three kinds of ascetics,¹⁵ but, instead of giving detailed reasons which are blameworthy for the three kinds of ascetics of rough life, they classify the three ethically into low, middle and high categories of rough life.¹⁶

3. In the three versions the Buddha teaches the headman what is the middle way. The SN version, early in the text, soon after mentioning the two extremes, reports the Buddha as saying:

Not approaching either extreme, headman, is the middle way, fully known by the Tathāgata, which gives rise to vision, to knowledge, leading to peace, supernormal knowledge, to enlightenment, to Nirvāṇa. ... It is this Noble Eightfold Path, namely right view ... right concentration.¹⁷

At the end of the text it reports him as teaching:

There are, headman, these three kinds of un-decaying (*nijjarā*) that belong to this very life (*sandiṭṭhikā*), are timeless (*akālīkā*), inviting one to come and see (*ehipassikā*), leading onward (*opanayikā*), individually to be known by the wise (*paccattam veditabbā viññūhī*). What three?¹⁸

The three kinds of un-decaying refer to when the three negative states of mind, namely desire, hatred, and delusion (*rāga, dosa, moha*), are abandoned (*pahīna*). If these three negative mental states are abandoned, he does not intend (*na ceteti*)

¹⁵SA 912: “何等為三種自苦方便。是苦非法、不正、非義饒益。有一自苦枯槁活。初始犯戒、污戒。彼修種種苦行。…是名第一自苦方便枯槁活。復次。自苦方便枯槁活。始不犯戒、污戒。而修種種苦行。…是名第二自苦方便枯槁活。復次。自苦方便枯槁活。不初始犯戒、污戒。然修種種苦行方便。…是名第三自苦方便枯槁活。”= ASA 127: “何等無益三種苦身。所謂苦非聖法。無有義利。若有苦身。心已變壞。初犯禁戒。身心內外。一切俱熱。…是名初無益苦身法。若復有人。雖不犯戒。心亦不變。…是名第二無益苦身。復次若更有人。雖不犯戒。心不變異。然復稱於身心二業。…是名第三無益苦身。”

¹⁶SA 912: “聚落主。我不說一切自苦方便枯槁活悉等。我說有自苦方便是卑劣人。有說自苦方便是中人。有說自苦方便是勝人。…是名我說自苦方便卑劣人。…是名我說自苦方便中間人。…是名我說自苦方便勝人。”= ASA 127: “聚落主。我亦不說無益苦行。都為一種。有一苦行名為下品。復有苦行。名為中品。又有苦行。名為上品。…是名為下。…是名為中。…是名為上。”

¹⁷PTS IV, p. 331.

¹⁸PTS IV, pp. 339-340. Cf. Woodward (1927), pp. 243-244; Bodhi (2000), pp. 1358-1359.

his own harm (*vyābādhāya*), the harm of others, or the harm of both himself and others. Each of the results is regarded as un-decaying that belongs to this very life, is timeless, inviting one to come and see, leading onward, and individually to be known by the wise.

Corresponding to these two locations (in the early part and at the end) in the SN version of the teachings, the SA and ASA counterparts are all found at the end of the Chinese texts (i.e., after providing the detailed explanation of the two extremes mentioned above in nos. 1 and 2). They are as follows:

SA 912

Headman, what is the path, what is the way that does not follow three kinds of enjoyment of sensual pleasures, [and] three kinds of ascetic practices? ...¹⁹

If the hindrance of desire is abandoned, he does not intend his own harm, the harm of others, or the harm of both himself and others. Not having received bad results in the present time [and] in the future world, his mind and mental conditions are always in joyful pleasure. In the same way, if the hindrances of hatred and delusion are abandoned, he does not intend his own harm, the harm of others, or the harm of both himself and others. Not having received bad results in the present time [and] the future world, his mind and mental conditions are always in peaceful pleasure. In this present time he detaches himself from [affliction] burning. It is timeless, close to Nir-

ASA 127

What is called abandoning three kinds of enjoyment of sensual pleasures, [and] three kinds of unbeneficial asceticism, in order to follow the middle way? ...²⁰

If the hindrance of desire is extinguished, he does not intend his own harm, the harm of others, or the harm of both himself and others. In this present world there is no arising of any suffering. In the future world there is also no arising of any suffering. Based on this meaning, he in this present time abstains from joyful pleasure, detaches himself from the burning of affliction. It is timeless and close to Nirvāṇa. He in this present world is able to obtain the result of the path, to be known individually by the wise, fully enlightened, not following other instructions. This is called the **first middle way**.²¹

¹⁹“聚落主。何等為道。何等為跡。不向三種受欲。三種自苦方便。...”

²⁰“何等名為捨於三種欲樂之事。及以三種無益苦身。向中道耶。...”

vāṇa. This is coming to have insight individually in this very life.²²

Headman, in this way it is in this present time permanently fading away from [affliction] burning, timeless, bound for Nirvāṇa. That way individually coming to have insight in this very life is the Noble Eightfold Path, namely right view ... right concentration.²³

Headman, another middle way which detaches one from the burning of affliction is timeless, close to Nirvāṇa, to be known individually by the wise, not following other instructions. This is called **the second middle way**.²⁴

Accordingly, the SA version is to some extent closer to the SN version, in the sense that the ASA version clearly distinguishes two kinds of middle way which are not found in the SN and SA versions, although the contents of the two kinds are clearly presented in all three versions. The two kinds of middle way are: (1) The mind is fully liberated from harmful unskillful states (such as desire, hatred, affliction), and (2) The Noble Eightfold Path.

Also, the Pāli version structurally presents the teachings in two locations (one at the beginning of the text, the other at the end), whereas the two Chinese counterparts locate them at the end of the text.

4. Finally, the three versions report in common that the headman, after hearing what the Buddha said, was delighted and became a lay follower of the Buddha.

To conclude this section, the teachings that all three versions present about the two extremes of sensual pleasure and ascetic practice, in contrast to the middle way of the Noble Eightfold Path, are rather complicated doctrinally. Although the SA and ASA versions are both structurally and doctrinally closer to each other than to the SN version, the ASA version alone conspicuously recognizes two varieties of middle way which are not found in the SN and SA versions.

²¹“設盡欲結。亦無自苦。亦不苦他。亦復無有自他之苦。現在之世。不集諸苦。於未來世。亦復不集一切眾苦。以是義故。得現法樂。離眾惱熱。不擇時節。得近涅槃。於現在世。能得道果。智者自知。明了無滯。不隨他教。是名初中道。”

²²“若離貪障。不欲方便自害、害他、自他俱害。不現法後世受斯罪報。彼心、心法常受喜樂。如是離瞋恚、愚癡障闕。不欲自害。不欲害他、自他俱害。不現法後世受斯罪報。彼心、心法常受安樂。於現法中。遠離熾然。不待時節。親近涅槃。即此身現緣自覺知。”

²³“聚落主。如此現法永離熾然。不待時節。親近涅槃。即此現身緣自覺知者。為八聖道。正見。乃至正定。”

²⁴“聚落主。復有中道。離於惱熱。不擇時節。得近涅槃。智者自知。不隨他教。所謂正見正語正業正命正定正方便正志正念。是名第二中道。”

(2) **Ruin of families**
(SA 914 = ASA 129 = SN 42.9)

The three versions of this discourse mention the notion of ruin of families in connection with the practice of charitable giving (*dāna*), but also contain some differences. The following first presents the content of SN 42.9,²⁵ and then compares SA 914²⁶ and ASA 129.²⁷

In the Pāli SN 42.9 a headman (named Asibandhakaputta),²⁸ a lay disciple of the Nigaṇṭhas (the Unclothed²⁹), following the advice of his religious teacher Nigaṇṭha Nātaputta (the Unclothed Nāta's Son³⁰), approaches the Buddha and asks him a two-horned question (*ubhatokoṭīkaṃ pañhaṃ puṭṭho* “horns-of-a-dilemma question”), meaning that the Buddha will be able neither to vomit it up nor to swallow it down (*neva sakkhati uggilituṃ neva sakkhati ogilituṃ ti*). The question is about whether the Buddha in many ways praises sympathy (*anudayaṃ*), protection (*anurakkhaṃ*), compassion (*anukampaṃ*) for families (*kulānaṃ*). If so, why does the Buddha with a large assembly of monks (*bhikkhu*) wander on his alms-round in an area that is stricken with famine (*dubbhikkhe*) and scarcity (*dvīhitike*)? By doing this, the Buddha is acting for the destruction (*ucchedāya*), loss (*anayāya*), ruin (*upaghātāya*) of families.

Regarding these the two Chinese counterparts SA 914 and ASA 129 exhibit some differences. The so-called two-horned question of the SN version is called *jili lun* 蒺藜論, “thorn-bush discussion” in the SA version, which is explained as “making the Śramaṇa Gautama able neither to reply nor not to reply”.³¹ In the ASA version it is referred to as *er zhong lun* 二種論, “two kinds of discussion”, and is explained as “like catching a fish with two hooks: he will be able neither to vomit it up nor to swallow it down”.³² Another difference is that both SA and ASA record that the Buddha was accompanied by “one thousand two hundred and fifty monks, one thousand lay followers, and five hundred mendicants”,³³ whereas the

²⁵PTS IV, pp. 322-325. Cf. Woodward (1927), pp. 228-230; Bodhi (2000), pp. 1345-1346.

²⁶T 2, pp. 230b-c; CSA iii, pp. 598-600; FSA 3, pp. 1340-1343.

²⁷T 2, pp. 423b-424a.

²⁸刀師氏聚落主 in SA 914; 閉口姓聚落主 in ASA 129.

²⁹尼捷 in SA 914; 尼乾陀 in ASA 129.

³⁰Note: A corresponding Chinese term is not found in either SA 914 or ASA 129.

³¹“令沙門瞿曇不得語、不得不語。”

³²“如兩緝鉤 鉤取於魚。既不得吐。又不得嚙。”

³³SA 914: “與千二百五十比丘、千優婆塞、五百乞殘食人。” ASA 129: “與千二百五十大比丘僧。千優婆塞。五百乞兒。”

SN version merely says that the Buddha is accompanied by “a large assembly of monks” (*mahatā bhikkhusaṅghena*). The SA and ASA versions’ reference to a very large number of people, including lay followers and mendicants, is obviously an exaggeration.

The responses by the Buddha to the above question in the three versions consist of three thoughts, but with some differences. The Buddha says to the headman:

1. In the SN version: “From ninety-one kalpas (*ekānavutikappo*) ago up to now I do not recall any family having ever having been ruined (*upahatapubbam*) simply by offering (*anuppādāna*) cooked alms food (*pakkabhikkhā*). Those families were rich, with great wealth and property, which all came from charitable giving (*dāna*), truthfulness (*sacca*), and self-control (*saññama*).”

The corresponding SA and ASA versions are in principle similar to the SN version, except that whereas the SN version mentions not only offering/charitable giving but also truthfulness and self-control, the two Chinese versions speak only of charitable giving (*shi* 施).³⁴

2. Eight causes (*hetu*) and conditions (*paccayā*) make for the ruin of families. Families come to be ruined by: (1) kings (*rājato*), (2) thieves (*corato*), (3) fire (*aggito*), (4) water (*udakato*); (5) they do not find (*nādhigacchati*) what they have hidden (*nihitam*); (6) they abandon work (*kammantaṃ jahanti*) through laziness (*duppayuttā*); (7) within a family there arises a wastrel (*kulaṅgāro*) who scatters (*vikirati*), destroys (*vidhamati*) and breaks up (*viddhamseti*) its wealth (*bhoge*); and (8) impermanence (*aniccatā*).

The two Chinese counterparts, instead of eight, have nine causes and conditions for the ruin of families.³⁵ From 1. to 5. the items in the SA and ASA versions are entirely the same in sequence and content as in the SN version, but the remainder differ. In the SA version: 6. they do not repay their debts; 7. they come to be ruined through hatred [of others]; 8. their wealth is wasted by an evil

³⁴SA 914: “佛告聚落主。我憶九十一劫以來。不見一人施一比丘。有盡有滅。聚落主。汝觀今日有人家大富。多錢財、多眷屬、多僕從。當知其家長夜好施。真實寂止。故致斯福利。” ASA 129: “佛告之曰。我憶九十一劫已來。無有一家以熟食施而致損滅。汝今且觀一切諸家。多饒財寶。眷屬僮僕。象馬牛羊。是富基業。有不從施而得者。不盡從施。我獲斯果報。”

³⁵SA 914: “聚落主。有八因緣。令人損滅福利不增。何等為八。王所逼、賊所劫、火所焚、水所漂、藏自消滅、抵債不還、怨憎殘破、惡子費用。有是八種為錢財難聚。聚落主。我說無常為第九句。” ASA 129: “有八因緣。能壞諸家。若為王賊所侵。為火所燒。大水所漂。失所伏藏。生於惡子。不解生業。威逼用財。惡子無理。用於財貨。一切世人皆云。八事能破居家。我今更說第九之破。言第九者。所謂無常。”

son; and 9. impermanence. In the ASA version: 6. their livelihood is ruined by the birth of an evil son; 7. their wealth is forced to be spent; 8. their wealth is unreasonably spent by an evil son; and 9. impermanence.³⁶

3. Because the above-mentioned causes and conditions exist (*santesu*) and are found to be (*saṃvijjamānesu*) for the ruin of families, if any person does not abandon the assertion (*vācam*), thought (*cittam*), and does not give up the view (*diṭṭhiṃ*) that the Buddha is acting for the destruction, loss, ruin of families, that person will fall into hell (*neraya*). The two corresponding Chinese versions say the same.³⁷ Thus, all three versions here agree that if the person does not abandon the assertion, thought, and view that the Buddha is acting for the ruin of families, then that person will fall into hell (*diyu* 地獄 *neraya*) after death.

Finally, the SN version records that the headman, hearing what the Buddha has said, considers it excellent (*abhikkantam*), and becomes a lay follower of the Buddha for life. The SA and ASA counterparts record that the headman, hearing what the Buddha has said, is “frightened” (SA: *kongbu* 恐怖; ASA: *jingbu* 驚怖), confesses his error to the Buddha, asks for forgiveness, and leaves after the Buddha has accepted his confession. The ASA version adds that the headman also “goes to the Buddha as refuge for life” (*guiming yu fo* 歸命於佛).

Overall, despite some differences between the three versions, the SA and ASA versions are closer to each other than to the SN version.

(3) Different teachings of Nirgrantha Jñātaputra concerning practices leading to hell (SA 916 = ASA 131 = SN 42.8)

The three versions, SN 42.8³⁸ and its Chinese counterparts SA 916³⁹ and ASA 131,⁴⁰ record some different teachings regarding practices that will lead to hell (*neraya*, *nili* 泥犁 / *diyu* 地獄). Two issues need to be addressed here.

³⁶SA 914: 1. 王所逼, 2. 賊所劫, 3. 火所焚, 4. 水所漂, 5. 藏自消滅, 6. 抵債不還, 7. 怨憎殘破, 8. 惡子費用, 9. 無常 = ASA 129: 1. 王所侵, 2. 賊所侵, 3. 火所燒, 4. 大水所漂, 5. 失所伏藏, 6. 生於惡子。不解生業, 7. 威逼用財, 8. 惡子無理。用於財貨, 9. 無常。

³⁷SA 914: “如是聚落主。汝捨九因九緣。而言沙門瞿曇破壞他家。不捨惡言。不捨惡見。如鐵槍投水。身壞命終。生地獄中。” ASA 129: “離是九種外。言沙門瞿曇。能破諸家。無有是處。若棄如是九種因緣。言沙門瞿曇。能破諸家。不增長者。無有是處。不捨是語。不捨是欲。如斯等人。猶如拍毬。必墮地獄。”

³⁸PTS, pp. 317-322. Cf. Woodward (1927), pp. 223-227; Bodhi (2000), pp. 1340-1344.

³⁹T 2, pp. 231c-232b; CSA iii, pp. 602-605; FSA 3, pp. 1347-1352.

⁴⁰T 2, pp. 424c-425c.

1. The three versions have similar content: the Buddha asks a question of a headman⁴¹ who is a lay disciple of the Nigaṇṭhas, concerning how Nirgrantha Jñātaputra (P. Nigaṇṭha Nātaputta⁴²) teaches the Dharma to his disciples. The headman replies that Nirgrantha Jñātaputra teaches that whoever destroys life (*pāṇam atimāpeti*), takes what is not given (*adinnam ādiyati*), engages in sexual misconduct (*kāmesu micchā carati*), and tells lies (*musā bhaṇati*) will go to a state of woe (*āpāyiko*), to hell (*nerayiko*⁴³); “by the manner in which one frequently behaves, so one is led [to that destiny]” (*yam bahulaṃ yam bahulaṃ viharati tena tena niyyatī ti*⁴⁴). However, the Buddha’s responses in the three versions regarding the Dharma of Nirgrantha Jñātaputra are not the same, as the following shows.

In the SN and ASA versions the Buddha’s response is that, according to the Dharma of Nirgrantha Jñātaputra, no one will go to hell, because the occasions when a person destroys life, takes what is not given, engages in sexual misconduct, and tells lies are infrequent, whereas the occasions when that person is not doing so are more frequent. However, the SA version has the Buddha reply that according to the Dharma of Nirgrantha Jñātaputra, no one will go to hell, because the occasions when a person has the intention (*youxin* 有心) to do so are infrequent, whereas the occasions when that person does not have the intention (*buyouxin* 不有心) to do so are more frequent. Here, the SA version adds the term, *xin* 心, “mind”, which is lacking in the SN and ASA versions. In other words, both the SN and ASA versions refer to the actual actions, whereas the SA version refers to the person’s mentality.

2. The three versions report the Buddha as teaching the headman that after abandoning and abstaining from destruction of life, taking what is not given, sexual misconduct and false speech one should dwell pervading (*pharivā viharati*) the whole world (*sabbāvantam lokam*) with a mind full of (*sahagatena cetasā*) loving-kindness (*mettā*), compassion (*karuṇā*), empathic joy (*muditā*), and equanimity (*upekkhā*). These practices are to be developed (*bhāvita*) and cultivated (*bahulikata*) into the state of immeasurable (*appamāṇa*) mind-liberation (*ceto-vimutti*) by loving-kindness, compassion, empathic joy, and equanimity. In this way, “any limited *kamma* that was done does not remain there, does not persist

⁴¹Named Asibandhakaputta in SN, 刀師氏聚落主 in SA 916, 結集論者聚落主 in ASA 131.

⁴²尼捷若提子 in SA 916, 尼乾陀若提之子 in ASA 131.

⁴³泥犁 in SA 916, 地獄 in ASA 131.

⁴⁴“以多行故。則將至彼。” in SA 916; “隨作時多。必墮 …” in ASA 131.

there”.⁴⁵ However, the SA and ASA versions add the following:

SA 916

At that time, the World-Honored One used his fingernail to pick up a little soil from the ground, and asked [the follower of] Nirgrantha Jñātaputra: Headman, what do you think: is the soil on my fingernail more, or is the soil in the ground more?⁴⁶

The headman replied to the Buddha: World-Honored One, the soil on [your] fingernail is very little; the soil in the ground is much more.⁴⁸

The Buddha said to the headman: Just as the soil on the fingernail is little and the soil in the ground is much more, similarly one practises thought full of loving-kindness frequently. All limited karmas [that were done], like the soil on the fingernail, do not remain there, do not persist there.⁵⁰ Similarly, taking what is not given in opposition

ASA 131

At that time, the World-Honored One used his fingernail to pick up a little soil from the ground, and asked Nirgrantha Jñātaputra: Do you think the soil on [my] fingernail is more, or the soil in the ground is more?⁴⁷

The headman replied: The soil on [your] fingernail is very little. It cannot compare with the soil in the ground, which is much more by many hundred times, a thousand times, a million times. They cannot compare with each other.⁴⁹

The Buddha said to the headman: All evil karmas are like the soil on the fingernail. The soil in the ground is much more, beyond reckoning. The Headman said: So it is, so it is. Evil karmas [that were done] can be measured, understood. Such limited karmas cannot lead people to hell, neither do they persist there nor remain there.⁵² One

⁴⁵Bodhi 2000, p. 1344; SN 42.8: IV, p. 322: *yam pamāṇakatam kammaṃ na taṃ tatrāvasissati na taṃ tatrāvatiṭṭhati*. Cf. SA 916: “諸有量業者。…不能將去。不能令住。”= ASA 131: “惡業校量可知。如是少業。…亦不能住。亦不可計。”(See the translations indicated in footnotes 50 and 52, below).

⁴⁶“爾時。世尊以爪甲抄少土。語刀師氏聚落主言。云何。聚落主。我爪甲土多。大地為多。”

⁴⁷“爾時世尊。取地少土置於爪上。問造論姓聚落主言。大地土多。爪上土多。”

⁴⁸“聚落主白佛言。世尊。爪甲土少耳。大地土無量無數。”

⁴⁹“聚落主言。爪上之土。極為尠少。不可方喻。大地之土。百分千分千億分。不得比喻共相校量。”

to compassion, sexual misconduct in opposition to empathic joy, [and] false speech in opposition to equanimity, cannot compare with each other.⁵¹

who practises with a mind full of loving-kindness gains merit like the soil in the ground; the evil [karma] of the destruction of life is like the soil on the fingernail. Practising compassion is like the soil in the ground; the evil [karma] of taking what is not given is like the soil on the fingernail. Practising empathic joy is like the soil in the ground; the evil [karma] of sexual misconduct is like the soil on the fingernail. Practising equanimity is like the soil in the ground; the evil [karma] of false speech is like the soil on the fingernail.⁵³

Both Chinese versions give the simile of the soil on the fingernail and in the ground (i.e., *zhua shang zhi tu*, 爪上之土, *dadi zhi tu*, 大地之土) to emphasise that the merit of immeasurable mind-liberation by loving-kindness, compassion, empathic joy and equanimity is far loftier and greater than any limited bad karmas that have been committed. No such simile is found in the SN version.

To conclude this section, two main issues are identified:

1. Regarding the point that the occasions when a person destroys life, takes what is not given, engages in sexual misconduct and tells lies are infrequent, whereas the occasions when a person is not doing so are more frequent, the SN

⁵⁰“諸有量業者。…不能將去。不能令住。”= ASA 131: “惡業校量可知。如是少業。…亦不能住。亦不可計。” (See the translation indicated in footnote 52, below). Cf. SN 42.8: IV, p. 322 (Bodhi 2000, p. 1344): *yam pamāṇakatam kammaṃ na taṃ tatrāvasissati na taṃ tatrāvatiṭṭhati*.

⁵¹“佛告聚落主。如甲上之土甚少。大地之土其數無量。如是心與慈俱。修習多修習。諸有量業者。如甲上土。不能將去。不能令住。如是偷盜對以悲心。邪婬對以喜心。妄語對以捨心。不得為比。”

⁵²“惡業校量可知。如是少業。…亦不能住。亦不可計。”= SA 916: “諸有量業者。…不能將去。不能令住。” See the translation indicated in footnote 50, above.

⁵³“佛告聚落主。所有罪業。如爪上土。大地之土。算數譬喻不能量度。聚落主言。如是如是。惡業校量可知。如是少業。不能牽人令墮惡道。亦不能住。亦不可計。夫行慈者。所得功德。如大地土。殺生之罪。如爪上土。悲之功德。如大地土。偷盜之罪。如爪上土。喜之功德。如大地土。邪婬之罪。如爪上土。捨之功德。如大地土。妄語之罪。如爪上土。”

and ASA versions refer to actual actions, whereas the SA version refers to the mindset of the person.

2. The two Chinese versions alone use the simile about the soil on the fingernail and in the ground to emphasise that the merit of immeasurable mind-liberation through loving-kindness, compassion, empathic joy and equanimity is far loftier and greater than any limited bad karmas committed.

Conclusion

Four discourses in the Pāli *Gāmaṇi Samyutta* (SN 42. 4-6, 13) have no counterparts in the Chinese SA and ASA. As regards the sequence of the discourses, the SA and ASA versions are in agreement. Thus the Chinese SA and ASA are structurally closer to each other than to the Pāli SN version. As for the contents, this comparative study has focused on some of the principal disagreements presented in the three versions. The comparison has revealed the following main points:

Relating to SA 912 = ASA 127 = SN 42.12 (Sensual pleasure and asceticism):

(1) The ASA version alone recognizes clearly two kinds of middle way, a distinction not found in the SN and SA versions.

Relating to SA 914 = ASA 129 = SN 42.9 (Ruin of families):

(2) The so-called two-horned question in the SN version is called *jili lun* 蒺藜論, “thorn-bush discussion”, in the SA version and *er zhong lunnan* 二種論難, “two kinds of critique”, in the ASA version. The ASA version appears closer to the SN version.

(3) The SN version states that the Buddha was with “a large assembly of monks”. Both the SA and ASA versions speak of him as with “one thousand two hundred and fifty monks, one thousand lay followers, and five hundred mendicants”, which is clearly an exaggeration.

(4) The SN version reports the Buddha as saying that the families’ great wealth and property came from charitable giving, truthfulness and self-control. The SA and ASA versions mention only charitable giving.

(5) The SN version specifies eight causes and conditions for the ruin of families; the two Chinese counterparts specify nine causes and conditions.

Relating to SA 916 = ASA 131 = SN 42.8 (Teachings of Nigantha Jñātaputra):

(6) Regarding falling into hell, in the SN version the headman considers that the Buddha's teachings are excellent, and becomes a lay follower of the Buddha. But in the SA and ASA counterparts the headman is "frightened", confesses his mistake, asks for forgiveness, and leaves after the Buddha has accepted his confession. The ASA version adds that he also goes to the Buddha for refuge.

(7) Regarding the statement that the occasions when a person destroys life, takes what is not given, engages in sexual misconduct and tells lies are infrequent, while the occasions when he is not doing so are more frequent, the SN and ASA versions refer to actual actions, whereas the SA version refers to the person's state of mind. This is a significant difference in content.

(8) Only the two Chinese versions contain the simile of the soil on the fingernail and in the ground.

Overall, this study has revealed some substantial disagreements among the three versions in the major teachings delivered by the Buddha to various headmen.

Abbreviations

- ASA *Bieyi Za Ahan Jing* 別譯雜阿含經 [*Additional Translation of Saṃyuktāgama*] (T 2, no. 100)
- CSA Yin Shun's *Za Ahan Jing Lun Huibian* 雜阿含經論會編 [*Combined Edition of Sūtra and Śāstra of the Saṃyuktāgama*]. 3 vols, ed. Yin Shun 印順, 1983
- FSA *Foguang dazangjing ahan zang: Za ahan jing* 佛光大藏經阿含藏：雜阿含經 [*Foguang Tripitaka Saṃyukta-āgama*]. 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 *Saṃyuktāgama* 雜阿含經 (T 2, no. 99)
- SN *Saṃyutta-nikāya* (PTS edition)
- T Taishō Chinese *Tripitaka* (the standard edition for most scholarly purposes) *Taishō shinshū daizōkyō* 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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