

A Comparison of the Pāli and Chinese Versions of the *Bhikkhu Saṃyutta*, a Collection of Early Buddhist Discourses on Monks

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ABSTRACT: This article first briefly examines the textual structure of the *Bhikkhu Saṃyutta* of the Pali *Saṃyutta-nikāya* in conjunction with two other versions preserved in Chinese translation in Taishō vol. 2, nos. 99 and 100. Then it compares the main teachings contained in the three versions. These three versions of this collection on the subject of monks represent three different early Buddhist schools within the Sthavira branch. This comparative study of these three different versions focuses on four major topics: physical appearance, *Dharma* talk, solitude, and heat meditation. It reveals significant differences in structure and doctrinal content, thus advancing the historical/critical study of early Buddhist doctrine in this area.

INTRODUCTION

The *Bhikkhu Saṃyutta* of the Pāli *Saṃyutta Nikāya* (abbreviated SN) is represented in Chinese by two versions, one in the *Za-ahan-jing* 雜阿含經 (*Saṃyuktāgama*, abbreviated SA,¹ 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,² Taishō vol. 2, no. 100). This *saṃyutta/xiangying* is a collection of miscellaneous discourses on the subject of *bhikkhus* or monks. In this essay 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). This will reveal significant differences in structure and doctrinal content, thus advancing the study of early Buddhist teachings in this area.

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1. ZA in the Marcus Bingenheimer article in this edition of *Buddhist Studies Review*. These two articles were submitted independently to the journal [ed.].
 2. BZA in the Marcus Bingenheimer article in this edition of *Buddhist Studies Review* [ed.].

1. TEXTUAL STRUCTURE

The two Chinese counterparts of the Pāli *Bhikkhu Saṃyutta*, contained in SA and ASA, were translated from now lost Sanskrit originals. In the CSA edition the SA version is titled *Biqiu Xiangying* 比丘相應 (*Bhikṣu-Saṃyukta*, Monk-Connected). This title has been supplied by the editor, Yin Shun. In earlier editions of SA and ASA, *saṃyukta* titles are lacking and the beginning and end of each *saṃyukta* have to be inferred from the *sūtra* contents. While the Pali version belongs to the Tāmraśāṭīya school (the self-styled Theravāda), the SA version belongs to the Sarvāstivāda school, and the ASA version may belong to the Kāśyapīya school (Choong, 2000: 6–7).³ Thus, these three texts, the Pāli *Bhikkhu Saṃyutta* and its two Chinese versions, represent three different early Buddhist schools, three different versions of the same collection of discourses on monks.

The Pāli *Bhikkhu Saṃyutta* is located as the last of the ten *saṃyuttas* comprising the *Nidāna Vagga* of SN (*saṃyutta* no. 21). However, as is pointed out by some scholars, it belongs structurally to the *Sagāthā Vagga* (Choong, 2000: 17–18, 20, 22–3; Bodhi, 2000: 532). Not only does the Pāli *Bhikkhu Saṃyutta* contain verses in ten of its twelve discourses (only the first two discourses lack verses), but also its SA counterpart, *Biqiu Xiangying*, is located in the *Sagāthā Vagga* of SA, titled *Bazhong⁴ Song* 八眾誦 (Eight Assemblies Section) in the SA tradition.⁵

The *Sagāthā Vagga/Bazhong Song* pertains to the *Geya-aṅga* (P. *Geyya-aṅga*) portion of SN/SA. *Geya* is one of the three *aṅgas* represented in the structure of SN/SA: *Sūtra* (P. *Sutta*), *Geya*, and *Vyākaraṇa* (*Veyyākaraṇa*). These three *aṅgas* are regarded as historically the earliest ones to have appeared, in sequence, in the formation of the early Buddhist texts (Choong, 2000: 9–11, 20, 247–9).

The Pāli *Bhikkhu Saṃyutta* comprises 12 discourses (SN 21.1–12). Each of its two Chinese counterparts, in SA and in ASA, has 22 discourses (SA 1062–1083; ASA 1–22). Three discourses in the Chinese SA and ASA versions (SA 1065, 1080, 1082 = ASA 4, 19, 21) have no Pāli counterparts. Twelve discourses in these two versions (SA 1064, 1066, 1072–1079, 1081, 1083 = ASA 3, 6, 11–18, 20, 22) have Pāli counterparts found not in the *Bhikkhu Saṃyutta* but in other Pāli collections. On the other hand, three of the twelve SN discourses (SN 21. 2, 11, 12) have no Chinese

3. The ASA version is traditionally regarded as belonging to the Kāśyapīya school, but its textual structure is very close to the SA version of the Sarvāstivāda. According to the *Yibuzonglun* 異部宗輪論 (T 49, no. 2031) and Tāmraśāṭīya traditions, the Kāśyapīya (P. Kassapiya) split away from the Sarvāstivāda (P. Sabbatthivāda) (Hirakawa, 1993: 111, 113, 116). Thus, it is better to consider ASA as belonging to the Kāśyapīya rather than the (Mūla-)Sarvāstivāda, or the Dharmaguptaka and Mahīśāsaka, which are derivatives of the Vibhajyavāda. Cf. CSA i, p. 4 (in 'Za-ahan-jing Bulei zhi Zhengbian 雜阿含經部類之整編 [Re-edition of the Grouped Structure of SA]'). I consider that the Mūla-Sarvāstivāda is not a different school from the Sarvāstivāda.

4. Skt. *aṣṭau pariśadaḥ*, P. *aṭṭha parisa*.

5. *Bazhong* (Song): T 30, no. 1579 (*Yogācārabhūmi śāstra*), pp. 294a, 772c. The title *Sagāthā Vagga* is also confirmed in the Mūla-Sarvāstivāda *Vinaya*: T 24, no. 1451, p. 407. See also CSA i, pp. 7–9, 22, 44–5, 64–5.

counterparts, and two of the twelve (SN 21. 1, 3) have Chinese counterparts found not in the *Biqiu Xiangying* but in other SA *xiangying* collections. Tables 1 and 2 show the full set of Chinese-Pāli and Pāli-Chinese correspondences.

The Chinese-Pāli and Pāli-Chinese correspondences shown here are not entirely the same as those shown in the Taishō, Foguang, and CSA editions, and in Akanuma's *Comparative Catalogue*. The identification of Chinese-Pāli and Pāli-Chinese counterparts is open to discussion. As is evident in the tables, the 22 discourses in the two Chinese versions match up with each other very closely as regards sequence, while matching up only loosely with the 12 discourses of the Pāli version. Thus, the SA version is structurally much closer to the ASA version than to the SN version.

Fragmentary Sanskrit counterparts of segments of the Chinese SA and ASA versions were published by Fumio Enomoto (1994). The published Sanskrit coun-

Table 1: Chinese-Pāli correspondences of the *Biqiu Xiangying* (*Bhikṣu Saṃyukta*)

<i>SA (Chinese) (Sarvāstivāda)</i>	<i>ASA (Chinese) (Kāśyāpiya)</i>	<i>SN (Pāli) (Tāmasāṭṭiya)</i>
1062	1	21.5 (vol. II p.278–9)
1063	2	21.6 (II 279)
1064 (cf. EA 12.7)	3	SN 17.35–36 (II 241–2; in <i>Lābhasakkāra Saṃyutta</i>) ^a
1065	4	None ^b
1066	6 (= SA 275)	AN 8.9 (IV 166–8)
1067 (cf. EA 18.6)	5	21.8 (II 281)
1068	7	21.9 (II 281–2)
1069	8	21.7 (II 280; cf. AN 4.48 (II 51))
1070	9	21.4 (II 277–8)
1071	10	21.10 (II.282–4)
1072 (cf. EA 35.10)	11	<i>Udāna</i> 1.8 (Ud 5–6; in <i>Bodhivagga</i>)
1073 (cf. EA 23.5; T 2, nos. 116–17)	12	AN 3.79 (I 225–6)
1074 (cf. MA 62)	13	<i>Mahāvagga</i> 1.22 (Vin I 35)
1075	14	<i>Cullavagga</i> 4.4.4 (Vin II 74–80) <i>Mahāvibhaṅga</i> 2.8 (Vin III 158–63)
1076	15	<i>Udāna</i> 8.9 (Ud 92–3, in <i>Pāṭaligāmiyavagga</i>)
1077 (cf. EA 38.6)	16	MN 86 (II.97–105) ^c
1078	17	SN 1.20 (I 8–12, in <i>Devatā Saṃyutta</i>)
1079 (cf. EA 39.9; T1, no.95)	18	MN 23 (I 142–5)
1080	19	None
1081	20	AN 3.126 (I 279–81)
1082	21	None
1083	22	SN 20.9 (II 268–70, in <i>Opamma Saṃyutta</i>)

a. The chart in the Bingenheimer article suggests some others (ed.).

b. Though the Bingenheimer chart suggests some (ed.).

c. The Bingenheimer chart also suggests others (ed.).

Table 2: Pāli-Chinese correspondences of the *Bhikkhu Saṃyutta*

SN (Pāli) (<i>Tāmasāṭṭiya</i>)	SA (Chinese) (<i>Sarvāstivāda</i>)	ASA (Chinese) (<i>Kāśyapīya</i>)
21.1 (II 273-4)	SA 501 (in <i>Muqianlian Xiangying</i>) ^a	none
21.2 (II 274-5)	none	none
21.3 (II 275-7)	SA 503 (in <i>Muqianlian Xiangying</i>) ^b	none
21.4 (II 277-8)	1070	9
21.5 (II 278-9)	1062	1
21.6 (II 279)	1063	2
21.7 (II 280)	1069	8
21.8 (II 281)	1067	5
21.9 (II 281-2)	1068	7
21.10 (II 282-4)	1071	10
21.11 (II 284)	none	none
21.12 (II 285)	none	none

a. *Maudgalyāyana Saṃyukta* (P. *Moggallāna Saṃyutta*), which belongs to *Vyākaraṇa aṅga* (*Śrāvaka* section). Choong (2000: 244); CSA iii, p. 405, n. 2.

b. CSA iii, p. 405, n. 5.

terparts of the discourses on the subject of monks comprise altogether only eleven fragments, corresponding to SA 1064, 1069, 1071–9 = ASA 3, 8, 10–18. These fragmentary Sanskrit texts are useful for confirming certain Chinese technical terms.

2. PRINCIPAL DIFFERENCES IN TEACHINGS ON MONKS

Most of the discourses are similar in content in the three versions. Here I will discuss only the principal differences regarding teachings, under four topics: physical appearance, *Dharma* talk, solitude, and heat meditation.

(1) *Physical Appearance* (SA 1063 = ASA 2⁶ = SN 21. 6)

SA 1063 and ASA 2 record in common that a certain monk who approached the Buddha had an ugly and unsightly appearance. Because of this, the other monks gained a disrespectful perception of him. The Buddha, reading the minds of those monks, informed them that this monk had destroyed ‘the fetter/bond of rebirth’

6. Item 2 in the Bingenheimer translation in this edition of *Buddhist Studies Review* [ed.].

(*youjie* 有結)⁷ and attained the knowledge of ‘liberation’ (*jietuo* 解脫), and that they should therefore not have a disrespectful perception of him. The Buddha also said: ‘Only a *Tathāgata* can measure others. ... Only a *Tathāgata* can know others’. (*weiyou Rulai neng liang yu ren* 唯有如來能量於人。... *weiyou Rulai neng zhi ren er* 唯有如來能知人耳。) (in SA 1063); or ‘Only someone who has attained knowledge and vision like me [i.e. like the Buddha himself] can measure others’ (*ru deng ruo dang zhijian ru wo* 汝等若當知見如我。 *ranhou naike chouliang yu bi* 然後乃可籌量於彼。) (in ASA 2).⁸

The Pāli counterpart, SN 21.6, has a different account of this event. According to this discourse, a monk named Lakuṇṭaka Bhaddiya approached the Buddha, who then asked the other monks whether they saw this monk coming, ugly, unsightly deformed, and despised among other monks. When they responded ‘yes’, the Buddha told them that this monk was of great supernormal power and might (*mahiddhiko mahānubhāvo*), and had gained various levels of meditative attainment (*samāpatti*) and psychic powers (*abhiññā*). Unlike the SA and ASA versions, the SN discourse does not state that the Buddha read the minds of those monks who despised the monk; nor does it state that he told them that only a *Tathāgata* can measure and know others (in SA) or that only those who have attained knowledge and vision like the Buddha himself can measure others (in ASA).⁹

Thus, the SA and ASA versions present the Buddha as a very special individual, having supernormal power not possessed by others, whereas the SN version presents the Buddha as just a monk and a teacher. Also, the two Chinese versions place emphasis on the monk who has attained the knowledge of liberation (destroyed the fetter of rebirth), whereas the Pāli version places emphasis on the psychic powers of meditation (various levels of meditative attainment) achieved by the monk. The teaching shared by the three versions is that one should not develop a contemptuous attitude towards a monk just on the basis of his physical appearance.

(2) Dharma talk (SA 1069 = ASA 8¹⁰ = SN 21. 7)

Both SA 1069 and its Pāli counterpart SN 21. 7 record in common that the Buddha was well pleased with, and gave encouragement to, the monk Visākha Pañcālīputta (*Bi-she-qu-ban-du-li-zi* 毘舍佉般闍梨子) who instructed clearly and inspired other monks with a *Dharma* talk. To this SA 1069 adds that the Buddha, through his divine power of hearing (*tian'er* 天耳) in meditation, also knew that the monk had given a comprehensive and well-expressing *Dharma* talk to the other monks.¹¹

7. P. *Bhava-samyojana*.

8. CSA iii, p.3; FSA 3, pp. 1616–17; T 2, pp. 276a-c, 374a-b.

9. SN II 279; Bodhi (2000: 718); Rhys Davids (1922: 189).

10. Item 8 in the Bingenheimer translation in this edition of *Buddhist Studies Review* [ed.].

11. CSA iii, pp. 6–7; FSA 3, pp. 1625–6; SN II 280; Bodhi (2000: 718–19); Rhys Davids (1922: 190).

The corresponding ASA 8 gives more detail regarding the *Dharma* talk. It records that Visākha Pañcāliputta not only gave a good *Dharma* talk to the other monks, but also that he did so not for gain-and-fame (*liyang-mingcheng* 利養名稱). As in the above two versions, the Buddha was well pleased and encouraged him. Then, according to the ASA version, the Buddha said to him and to the other monks:

More or less, two things should be practised: 1. One should speak of the key points of the *Dharma*. 2. If one has nothing to say [about the *Dharma*], one should respond with silence, and should not argue about other secular affairs. You all now should not look down on keeping silence. Keeping silence has great benefit.¹²

Thus, regarding *Dharma* talk, only the ASA version mentions not doing it for gain-and-fame together with the two things to be practised (speaking on the key points of the *Dharma* and keeping silent with no arguing about secular affairs). Clearly, these teachings are appropriate for monks in general, but they are not found in the corresponding SA 1069 and SN 21. 7. The teaching shared by all three versions is that the Buddha is well pleased and encourages monks to speak about and explain the *Dharma* to others.

(3) Solitude (SA 1071 = ASA 10¹³ = SN 21. 10)

The three discourse versions, SA 1071 = ASA 10 = SN 21.10, record in common that a monk named Elder (*Shangzuo* 上座/*Zhanglao* 長老, P. *Thera*) was a lone dweller and spoke in praise of dwelling alone (*duzhu* 獨住, *ekavihāra*). That is, he entered the village for alms alone, returned alone, walked alone, and sat in meditation alone. The Buddha tells this monk that he does not deny this way of dwelling alone, but he has a better idea on the real meaning of the solitary life, namely: what lies in the past is put away, what lies in the future is given up, and exciting/impulsive desire (*tanxi* 貪喜/*yu* 欲, *chandarāga*) for the present has been thoroughly overcome and eliminated.¹⁴ The SA and ASA versions add that such a meaning of the solitary life is also described as a Poluomen 婆羅門 (*Brāhmaṇa*) dwelling in a solitary mental state.¹⁵

The *Brāhmaṇas* are the traditional Indian sacrificial priests who have their own family life and blood-lineage as the highest social class. They contrast with the

12. T 2, p. 376: '若多若少。應行二事。一者應說法要。二者若無所說。應答默然不得論說諸餘俗事。汝等今者。莫輕默然。而默然者。有大利益。'

13. Item 10 in the Bingenheimer translation in this edition of *Buddhist Studies Review* [ed.].

14. SA: '前者枯乾。後者滅盡。中無貪喜。' (CSA iii, p. 8; FSA 3, p. 1630; T 2, p. 278a). ASA: '欲本乾竭。來欲不起。現欲不生。' (T 2, p. 376b). SN: 'yaṃ atītaṃ tam pahīnaṃ, yaṃ anāgataṃ tam paṭinissaṅgaṃ, paṇḍitaṃ ca attabhāvaṃ paṭilābhesu chandarāgo suppaṭivinito' (SN II 283).

15. CSA iii, pp. 8–9; FSA 3, pp. 1628–30; T 2, pp. 278a–b, 376b; SN II 282–4; Bodhi (2000: 720–21); Rhys Davids (1922: 192–3).

Śramaṇas, such as the Buddhist *bhikṣus*, who are renunciants, homeless wanderers living on alms. Here the SA and ASA versions point to a modified meaning of the life of a *Brāhmaṇa*, from the traditional priest to a new Buddhist sense of the solitary life. A *Brāhmaṇa* in the Vedic tradition is born to be a *Brāhmaṇa*; his social status cannot be dismissed. Here, however, a person, such as a monk, can be called a *Brāhmaṇa* by virtue of his leading a solitary, pure life, and not by birth – an indication of opposition to the caste system. This reinterpretation of the notion of the *Brāhmaṇa* appears only in the two Chinese discourses.

Elsewhere in the Pāli tradition, the term *Brāhmaṇa* is similarly applied to a person who leads a solitary, pure life.¹⁶ However, because the concept of the *Brāhmaṇa* presented in SA 1071 and ASA 10 is not shared also by the corresponding SN 21.10, it is likely to be a relatively late addition in the SA and ASA versions. The only shared teaching between the three versions is that about the real meaning of the solitary life. That is, craving (*taṇha*, 愛)¹⁷ related to oneself in the three times has been eliminated and thoroughly overcome in daily life.

(4) Heat Meditation

Finally, mention will be made of references to heat meditation found in a few discourses of this *saṃyutta/xiangying*.

In SA 1074 and its counterpart ASA 13,¹⁸ a monk named Uruvela Kassapa (*Yu-pi-lo-jia-ye* 鬱鞞羅迦葉/*Yu-lou-pin-luo-jia-ye* 優樓頻螺迦葉) performs heat meditation (*Huo-sanmei* 火三昧/*Huoguang-sanmei* 火光三昧) before the Buddha. This story is also found in the corresponding fragmentary Sanskrit version, where heat meditation is referred to as *tejodhātum samāpadyate* (Enomoto, 1994: 20). As portrayed in the discourses, this meditation is a kind of supernormal power (*iddhi*) or psychic power (*abhiññā*) associated with meditative concentration, a magical practice of control over the fire/heat element (*tejo-dhātu*) within the body while suspended in the air.¹⁹ After performing heat meditation, the monk salutes the Buddha and then declares in the presence of King Bimbisāra of Magadha: ‘The Buddha is my teacher and I am his disciple (*Fo shi wo shi* 佛是我師。 *wo shi dizi* 我是弟子)’.²⁰

These two Chinese discourses, SA 1074 and ASA 13, have no counterpart in the Pāli *Bhikkhu Saṃyutta*. A partially corresponding Pāli text is found in the *Vinaya Piṭaka*, at *Mahāvagga* 1.22; however, it does not describe such a meditation by

16. Rhys Davids & Stede (1921: 494). For example, *Dhammapada vagga* XXVI.

17. This word is found in all three versions of the teaching on the solitary life.

18. Item 13 in the Bingenheimer translation in this edition of *Buddhist Studies Review* [ed.].

19. For example, SA 1074 states: ‘時。鬱鞞羅迦葉即入正受。以神足力向於東方。上昇虛空。作四種神變。行·住·坐·臥。入火三昧。舉身洞然。青·黃·赤·白·頗梨紅色。身上出水。身下出火。還燒其身。身上出水以灌其身。或身上出火。以燒其身。身下出水。以灌其身。如是種種現化神通息已。稽首佛足。’

20. CSA iii, p. 14; FSA 3, pp. 1638–9; T 2, pp. 279b–c, 377b–c; Enomoto (1994: 20–21).

Uruvela Kassapa.²¹ Instead it describes only Uruvela Kassapa's declaration in the presence of King Bimbisāra that the Buddha is his teacher.²²

Another set of corresponding discourses, SA 1076 = ASA 15²³ = *Udāna* 8.9 (in *Pāṭaliḡāmiya-vagga*), does record in common a similar performance of heat meditation by the monk Dabba Mallaputta (*Tuo-piao-mo-lo-zi* 陀驃摩羅子/*Tuo-piao* 陀驃). According to this account, the monk Dabba Mallaputta, after receiving permission from the Buddha, performs heat meditation (*tejodhātuṃ samāpajjati*)²⁴ in the air, while sitting cross-legged, and then burns himself up completely through the meditation. His body is consumed and dies, in the sense of attaining permanent full *Nirvāṇa* (*parinirvāṇa/parinibbāna*).²⁵ Thus, the three versions state in common that the monk committed suicide²⁶ through heat meditation before the Buddha, who had approved of this action.

According to the record of this event, the monk had such control over the heat or fire element (*tejodhātu*) within his body, that he had the ability to burn up his entire body himself. He is regarded as possessing a supernormal power associated with his magical practice of concentration. He is said, in all three versions, to have such psychic power that he can control the heat within his body for the attainment of permanent full *Nirvāṇa*.

To summarize this section, SA 1074 and its counterpart ASA 13 describe a monk performing heat meditation, but there is no corresponding Pāli discourse in the same collection. The only Pāli counterpart for these two discourses is found in the *Vinaya* collection, but it does not say that the monk performed such a meditation. Another three corresponding discourses, SA 1076 = ASA 15 = *Udāna* 8.9, state in common that a similar heat meditation was performed by a monk, who, however, used it for committing suicide and passing into permanent *Nirvāṇa* in front of the Buddha, who approved of his action. Thus, heat meditation is found inconsistently in the three versions of the *Bhikkhu Saṃyutta*; yet it is regarded in common by the three traditions as a kind of supernormal power associated with meditative concentration, a magical control over the heat element within the body which can be used for the final, permanent passing away.

21. Vin I 35–9. However, such a supernormal meditative power was performed by the Buddha himself to Uruvela Kassapa (who was then not yet a *bhikkhu*), according to the same *Vinaya* text, *Mahāvagga* 1. 15 (Vin I 25: '*tejodhātuṃ samāpajjitvā*').

22. Vin I 36: '*sathā me bhante bhagavā, sāvako 'ham asmi, sathā me bhante bhagavā, sāvako 'ham asmī*'.

23. Item 15 in the Bingenheimer translation in this edition of *Buddhist Studies Review*.

24. Ud pp. 92–3: '*tejodhātuṃ samāpajjitvā*' (attaining the *dhātu* of heat).

25. CSA iii, pp. 17–18; FSA 3, pp. 1644–5; T 2, pp. 280b–c, 378a–b; Ud pp. 92–3; Woodward (1935: 112–14).

26. Probably when very old: at MN III 124–28, Bakkula, who had been an *Arahat* for all but a week of the eighty years he had been ordained, announces to the other monks that he will pass into permanent full *Nirvāṇa*, and then does so in their presence, with the commentary (MN-a IV 196) saying that his body burnt up like Dabba's [ed.].

CONCLUSION

Structurally, the *Bhikkhu Saṃyutta* or *Biqiu Xiangying* (*Bhikṣu-Connected*), in its Pāli and two Chinese versions, belongs to the *Geya-aṅga* portion of SN/SA. The three versions of this collection on the subject of monks represent three different early Buddhist schools within the Sthavira branch. This comparative study of these three different versions has focused on four major topics: physical appearance, *Dharma* talk, solitude, and heat meditation. Having compared them, I now summarize here the main points:

1. The Chinese SA and ASA versions of this collection present the Buddha as a special individual, having greater supernormal powers than other monks, whereas the SN version presents the Buddha rather as a monk and a teacher of other monks.
2. In presenting the lesson that one should not generate contemptuous feelings toward a monk on the basis of his physical appearance, the two Chinese versions emphasize the monk's knowledge of liberation, while the Pāli version emphasizes his psychic powers of meditation.
3. On *Dharma* talk, all three versions agree that the Buddha is well pleased and encourages monks to give *Dharma* talks to others. The ASA version is alone in stating that a monk should do this not for gain-and-fame, and also should speak on the key points of the *Dharma*; and that outside of *Dharma* talk, he should maintain noble silence and refrain from arguing about secular affairs.
4. All three versions share in common the Buddha's teaching on the real meaning of the solitary life: Craving related to one's own past, future, and present should be well overcome and eliminated. The SA and ASA versions are alone in referring to this Buddhist conception of the solitary and pure life as the life of a *Brāhmaṇa* – though this usage of the word *Brāhmaṇa* does also appear in other Pāli texts.
5. The three versions are inconsistent in discussing heat meditation being practised by a monk; nevertheless, they do agree that, with permission from the Buddha, a monk may use this practice to commit suicide and attain permanent full *Nirvāṇa*.

ABBREVIATIONS

AN	<i>Aṅguttara Nikāya</i>	FSA	Foguang <i>Tripiṭaka Za-ahan-jing</i>
ASA	<i>Bieyi-Za-ahan-jing</i> [Additional Translation of <i>Samyuktāgama</i>] (T 2, no. 100)		(<i>Samyuktāgama</i>)
CSA	Yin Shun's <i>Za-ahan-jing-lun Huibian</i> [Combined Edition of <i>Sūtra</i> and <i>Śāstra</i> of the <i>Samyuktāgama</i>] (3 vols, 1983)	MA	<i>Madhyamāgama</i> (T 1, no. 26)
EA	<i>Ekottarāgama</i> (T 2, no. 125)	MN	<i>Majjhima Nikāya</i>
		MN-a	Commentary to MN
		PTS	Pali Text Society
		SA	<i>Samyuktāgama</i> (T 2, no. 99)

SN *Samyutta Nikāya* Ud *Udāna* (in Pali)
 T *Taishō Tripiṭaka* Vin *Vinaya* (in Pali)
 AN, MN, MN-a, SN, Ud and Vin references are to PTS editions.

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