

A Comparison of the Pāli and Chinese Versions of the *Vaṅgīsa-thera Saṃyutta*, a Collection of Early Buddhist Discourses on the Venerable Vaṅgīsa

CHOONG, MUN-KEAT

School of Classics, History and Religion, University of New England, Armidale, Australia
mchoong@une.edu.au

ABSTRACT: This article first briefly examines the textual structure of the *Vaṅgīsa-thera Saṃyutta* of the Pāli *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 the venerable Vaṅgīsa represent three different early Buddhist schools within the Sthavira branch. This comparative study of these three different versions focuses on three major topics: (i) *Arhants* at the *pravāraṇa* ceremony; (ii) sensual desire and the way to extinguish it; and (iii) the Buddha's teachings to Vaṅgīsa. It reveals similarities and significant differences in structure and doctrinal content, thus advancing the historical/critical study of early Buddhist doctrine in this area.

INTRODUCTION

The *Vaṅgīsa* (= *Vaṅgīsa-thera*) *Saṃyutta* of the *Sagātha-vagga* of the Pāli *Saṃyutta-nikāya* (SN) is represented in Chinese by 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,¹ Taishō vol. 2, no. 100). This *saṃyutta/xiangying* 相應 is a collection of various early Buddhist discourses on the subject of the venerable Vaṅgīsa. As is recorded in these three versions, the venerable Vaṅgīsa has a natural talent as a poet, which he uses to praise his teacher, the Buddha, and other senior monks (such as the great disciples Śāriputra and Maudgalyāyana (P. *Sāriputta* and *Moggallāna*); and he has gone through a difficult struggle in following the strict discipline and mental training required of a monk disciple of the Buddha.

In this paper, 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

1. Editor's note: SA and CSA are respectively abbreviated ZA and BZA in the Marcus Bingenheimer article in this edition of *Buddhist Studies Review*.

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 *Samyuktāgama*] (abbreviated CSA) and the *Foguang Tripitaka Za-ahan-jing* (abbreviated FSA). This will reveal similarities and significant differences in structure and doctrinal content, thus advancing the study of early Buddhist teachings in this area.²

TEXTUAL STRUCTURE

The Pāli *Varigīsa Samyutta* is the eighth of the eleven *samyuttas* comprising the *Sagātha-vagga* of SN. The two corresponding Chinese versions, contained in SA and ASA, were translated from now lost Sanskrit originals. In the CSA edition the SA version bears the title *Poqishe Xiangying* 婆耆舍相應 (*Varigīsa Samyukta*/Connected) supplied by the editor, Yin Shun. In earlier editions of SA and ASA, *samyukta/xiangying* titles are lacking and the beginning and end of each *samyukta* have to be inferred from the *sūtra* contents. The SA counterpart, *Poqishe Xiangying*, of the *Varigīsa Samyutta*, is also located in the *Sagātha-vagga* of SA, which is titled *Bazhong*³ Song 八眾誦 (Eight Assemblies Section) in the SA tradition.⁴ It is the eighth of the eleven *xiangyings* in this *vagga* (Choong 2000, 20, 247). The same location – the eighth of the eleven *xiangyings* – applies also to the reconstructed ASA versions.⁵

While the Pāli version belongs to the Tāmraśāṭiya school (the self-styled Theravāda), the SA version belongs to the Sarvāstivāda school, and the ASA version may belong to the Kāśyapīya school.⁶ Thus, these three texts, the Pāli *Varigīsa Samyutta* and its two Chinese versions, represent three different early Buddhist schools, three different versions of the same collection of discourses on the monk *Varigīsa*.

The *Sagātha-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* (P. *Geyya*), and *Vyākaraṇa* (P. *Veyyākaraṇa*).⁷ These three

2. This article is one in a series of comparative studies, of which the previous one to appear in this journal was on the *Bhikkhu Samyutta*; see 'A Comparison of the Pāli and Chinese Versions of the *Bhikkhu Samyutta*, A Collection of Early Buddhist Discourses on Monks', *Buddhist Studies Review* 23(1) (2006): 61–70. Consequently a little of the Introduction is repeated.

3. Skt. *aṣṭau pariśadaḥ*, Pāli *aṭṭha parisa*.

4. Choong (2006, 62 n.5): 'Bazhong (Song): T 30, no. 1579 (*Yogācārabhūmiśāstra*), pp. 294a, 772c. The title *Sagātha-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.'

5. Yin Shun (1971, 670, 672); CSA i, 23 n.10 (in 'Za-ahan-jing Bulei zhi Zhengbian 雜阿含經部類之整編 [Re-edition of the Grouped Structure of SA]').

6. Choong (2000, 6–7; 2006, 62 n.3).

7. Discourses (short, simple prose), Stanzas (verse mixed with prose), Expositions, the first three of nine types of early Buddhist text (*navarigas*), according to their style and form, the others being *Gāthā*, *Udāna*, *Itivuttaka* (P. *Itivuttaka*), *Jātaka*, *Abhutadharma* (P. *Abbhutadhamma*) and *Vaidalya* (P. *Vedalla*): Verses, Exclamations, Sayings, Birth Stories, Marvels, Answers to Questions, e.g. at MN 22: I 133 (But its Chinese counterpart, MA 200: T 1, no. 26, p. 763, adds three more: *Nidāna* (因緣), *Avadāna* (本起), and *Upadeśa* (說義): Causal Conditions, Simile, Instruction).

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 *Vaṅġīsa Saṃyutta* comprises 12 discourses (SN 8.1–12). Of its Chinese counterparts, SA has 16 discourses (SA 1208–21, 993–4) and ASA has 15 discourses (ASA 224–230, 250–57). The Pāli *Vaṅġīsa Saṃyutta* therefore has fewer discourses than the two Chinese versions.

Three discourses in the Chinese SA and ASA versions (SA 1220, 993, 994 = ASA 254, 256, 257) have no Pāli counterparts. On the other hand, all of the twelve SN discourses have SA counterparts, and only one SN discourse has no corresponding ASA version. Tables 1 and 2 show the full set of Chinese–Pāli and Pāli–Chinese correspondences.

Table 1. Chinese–Pāli correspondences of the *Poqishe Xiangying* (*Vaṅġīsa Saṃyukta*)

SA (Chinese) (<i>Sarvāstivāda</i>)	ASA (Chinese) (<i>Kāśyapīya</i>)	SN (Pāli) (<i>Tāmasāṭṭiya</i>)
1208	224	8.11 (cf. Thag 1252)
1209	225	8.9
1210	226	8.6
1211	227	8.10 (cf. Thag 1249–51)
1212	228	8.7 (cf. MA 121; EA 32.5; Thag 1234–7; T 2, nos. 61–3)
1213	229	8.2 (cf. Thag 1214–8)
1214	230	8.4 (cf. EA 35.9)
1215	250	8.1 (cf. Thag 1209–13)
1216	251	8.3 (cf. Thag 1219–22)
1217	252	8.12 (cf. Thag 1253–62)
1218	253	8.5 (cf. Thag 1227–30)
1219	None (but indicated in <i>uddāna</i>)*	8.8 (cf. Thag 1238–45)
1220	254	None
1221	255	None (cf. Sn 2.12; Thag 1263–79)
993	256	None
994	257	None

* CSA iii, 217–18 nn. 3, 13.

Table 2: Pāli–Chinese correspondences of the *Vaṅġīsa Saṃyutta*

SN (Pāli) (<i>Tāmasāṭṭiya</i>)	SA (Chinese) (<i>Sarvāstivāda</i>)	ASA (Chinese) (<i>Kāśyapīya</i>)
8.1	1215	250
8.2	1213	229
8.3	1216	251
8.4	1214	230
8.5	1218	253
8.6	1210	226
8.7	1212	228
8.8	1219	None
8.9	1209	225
8.10	1211	227
8.11	1208	224
8.12	1217	252

The identification of the Chinese-Pāli and Pāli-Chinese counterparts shown in these tables is open to discussion. As is evident in Table 1, the discourses of SA are out of order with regard to the structural arrangement. The rearrangement of the discourses indicated in Table 1 is according to the CSA version.⁸ As is evident in the two tables, the discourses in the two Chinese versions match up with each other very closely as regards both sequence and total number, while matching up only loosely with the discourses of the Pāli version. Most of the Pāli counterparts are also found in the *Thera-gāthā*. The SA and ASA versions are structurally much closer to each other than to the SN version.

Fragmentary Sanskrit counterparts of segments of the Chinese SA version (and the ASA version) were published by Fumio Enomoto (1994). The published Sanskrit counterparts of the discourses on the subject of the venerable Vaṅgīsa comprise altogether eight fragments, corresponding to SA 1212-15, 1217-18, 993-4 (= ASA 228-50, 252-3, 256-7). These fragmentary Sanskrit texts are useful for confirming certain Chinese technical terms.

PRINCIPAL DIFFERENCES IN TEACHINGS ON THE VENERABLE VAṆGĪSA

Most of the discourses are similar in content in the three versions. Here I shall discuss only the principal differences regarding teachings, under three topics: (i) *Arhants* at the *pravāraṇa* ceremony, (ii) sensual desire and the way to extinguish it, and (iii) the Buddha's teachings to Vaṅgīsa.

(i) *Arhants at the pravāraṇa ceremony* (SA 1212 = ASA 228 = SN 8.7 Pavāraṇā)

SA 1212, ASA 228 and their Pāli counterpart, SN 8.7, record in common that on one occasion – the *upavasatha* (P. *uposatha*) day of the ceremony, *pravāraṇa* (P. *pavāraṇā*, the fifteenth)⁹ at Rājagṛha (P. Rājagaha, today's Rājgir) in SA and ASA or at Sāvattihī (Skt. Śrāvastī) in SN – there were five hundred monks, *bhikṣus* (P. *bhikkhus*), all of them *Arhants* (P. *Arahants*), dwelling together with the Buddha. The SA version mentions 'except one *bhikṣu*, Ānanda',¹⁰ who is not an *Arhant*; the ASA version says 'except only one person'¹¹ without mentioning the name,

8. Cf. also Yin Shun (1971, 668-672); CSA i, pp. 4-5, 23.

9. SA: '十五日。月食受時'; ASA: '七月十五日。自恣時' (CSA iii, 199; FSA 3, 1973; T 2, 330a, 457b). Cf. Sanskrit version, Enomoto (1994, 43): 'atha bhagavāms tadaiva poṣathe p(añca)daśyām pravāraṇāyām purastāt bhikṣusamghasya prajñapta evāsane nyaśidan niṣadya bhagavān (bh)ikṣūn āmantrayate sma |' (SA: '爾時。世尊臨十五日月食受時。於大眾前敷座而坐。坐已。告諸比丘。'). The *Pravāraṇa/pavāraṇā* ceremony: the ceremony at which each *bhikṣu* invites the other *bhikṣus* to give criticism of any misconduct by him.

10. '除一比丘。謂尊者阿難。'

11. '唯除一人。'

Ānanda; and the SN version does not have such a statement (Ananda possibly is not included in the mentioned number of *bhikkhus*). In the Chinese SA and ASA versions the Buddha then addresses all the *bhikkhus* at the ceremony as follows:

SA 1212: I am a *Brāhmaṇa*. I, in attaining permanent full *Nirvāṇa*, have reached the final existence of this body (= there will be no more of further becoming). I am the great physician, pulling out all arrows. You all are my disciples, being born from my teachings (mouth) and the *Dharma*, obtaining all the wealth of the *Dharma*.

I invite you to pass judgment on my conduct. Do not allow any of my conduct, in body, speech or mind, to have wrongdoing that should be blamed.¹²

ASA 228: You should know I am a *Brāhmaṇa*. I, in attaining permanent full *Nirvāṇa*, have reached the final existence of this body. I am the highest physician, pulling out painful arrows. You all are my disciples, being born from my heart teachings; you are my *Dharma*-disciples, being born from the *Dharma*.

I am now inviting you to pass judgment on my conduct: Is there any conduct of mine, in body, speech or mind, that has wrongdoing?¹³

The corresponding Pāli SN version only records that the Buddha invites other *bhikkhus* to point out any misconduct in him, whether bodily or verbal, that should be blamed.¹⁴ The major difference that needs to be pointed out here is that the Buddha in the two Chinese versions calls himself a *Brāhmaṇa*. This expression is also not found in other discourses in the SN version of the *samyutta*.¹⁵

At the ceremony, one of the Buddha's senior disciples, Śāriputra (P. *Sāriputta*), also expresses an invitation for confession to the Buddha. Both the Chinese SA and the Pāli SN versions generally have similar positive responses from the Buddha regarding Śāriputra's conduct, teaching and wisdom. However, the Chinese ASA version is alone in adding that the Buddha tells Śāriputra, 'except for the Buddha,

12. '我為婆羅門。得般涅槃。持後邊身。為大醫師。拔諸劍刺。汝等為子。從我口生。從法化生。得法餘財。當懷受我。莫令我若身。若口。若心有可嫌實事。' (CSA iii, 199–200; FSA 4, 1973; T 2, 330a). ' Cf. Enomoto (1994, 43): '*ahaṃ bhikkhavo Brāhmaṇaṃ parinirvṛtaṃ antimadehadhārī anuttaro bhiṣac chalyāhartā | tasya mama bhikkhavo brāhmaṇasya parinirvṛtasyāntima(de)hadhā(rinaḥ) anuttarasya bhiṣajah śalyāhartuḥ yūyaṃ (eva putr)āḥ orasā mukhato jātā (dha)rmajā dharmi ///*' (SA: '我為婆羅門。得般涅槃。持後邊身。為大醫師。拔諸劍刺。我為婆羅門。得般涅槃。持此後邊身。無上醫師。能拔劍刺。汝等為子。從我口生。從法化生。得法餘財。')
13. '汝等當知我是婆羅門。於般涅槃。受最後身。無上良醫。拔於毒箭。汝等皆是我子。悉從於我心口而生。是我法子。從法化生。我今欲自恣。我身口意。無過失不。' (T 2, 457b). The ASA version does not have 得法餘財 recorded in SA.
14. '*Handa dāni bhikkhave pavārayāmi vo na ca me kiñci garahatha kāyikaṃ vā vācasikaṃ vā*' (SN I 1884, 190; 1998, 410–11). Cf. Bodhi (2000, 286); Rhys Davids (1917, 242).
15. Cf. also Choong (2006, 66–7), about the discussion on a *bhikkhu* who also can be called a *Brāhmaṇa* by virtue of his leading a solitary, pure life, found in SA 1071 and ASA 10, but not in the corresponding SN 21.10.

all others on wisdom do not reach your deep and profound wisdom'.¹⁶ Thus, the Buddha in the ASA version is obviously regarding himself as superior in understanding to Śāriputra and other *bhikṣus* in the assembly.

The Buddha, in response to another question from Śāriputra about the five hundred *bhikṣus*, says he does not disapprove of any conduct of the five hundred *bhikṣus*, and declares thus:

SA: Ninety *bhikṣus* have the three knowledges (*sanming* 三明), ninety are both ways liberated (*jujietuo* 俱解脫), and the others are wisdom-liberated (*huijietuo* 慧解脫) (CSA iii, 201; FSA 4, 1976; T 2, 330b).

ASA: Ninety *bhikṣus* have the three knowledges, one-hundred-and-eighty are both ways liberated, and the others are wisdom-liberated (T 2, 457c).

SN: Sixty have the three knowledges (*tevijjā*), sixty have the six supernormal knowledges/psychic powers (*chaḷabhiññā*), sixty are both ways liberated (*ubhatobhāga-vimuttā*), and the rest are wisdom-liberated (*paññā-vimuttā*) (SN I, 1998, 412; 1884, 191).¹⁷

Thus, in the SA and ASA versions the *Arhant* is classified into three levels/kinds, whereas in the SN version four levels of *Arhant* are recognised.¹⁸ One item more, the six supernormal knowledges, is recorded in the Pāli version.

16. '唯除如來諸餘智慧。無能及汝深遠之智。' (T 2, p. 457b).

17. So, respectively, these have the following numbers in their categories: 90 + 90 + others, 90 + 180 + others, and 60 + 60 + 60 + others.

18. The three knowledges are: 1. knowledge of one's past lives (*pubbe-nivāsānussati-ñāṇaṃ vijjā*), 2. knowledge of sentient beings' death and rebirth (= next life) (*sattānaṃ cutūpapāte ñāṇaṃ vijjā*), 3. knowledge of the extinction of influxes (= afflictions) (*āsavānaṃ khaye ñāṇaṃ vijjā*) (DN 33: III 220). The six supernormal knowledges/psychic powers are: 1. *iddhi-vidhā* – manifold forms of psychic power, 2. *dibba-sota* – divine power of hearing, 3. *cetopariya-ñāṇa* – reading other minds, 4. *pubbe-nivāsa-anussati* – knowing past lives, 5. *dibba-cakkhu* – divine sight (knowing the next rebirth of beings), and 6. *āsavakkhaya* – extinction of influxes (DN 34: III 281). The both ways liberated comprises both wisdom and concentrative meditation. Cf. Choong (2000, 201 nn.207, 210 and 224 n.58); (1999, 48, 50 nn.169–70, 181). MN 70 (I 477–8) = MA 195 (T 1, 751b) gives definitions of both the wisdom-liberated (*paññā-vimutta*) and the both ways liberated (*ubhatobhāga-vimutta*). Cf. Choong (2000, 201–2), on the discussion of liberation in these two discourses, SN 12.70 *Susīma* and its counterpart, SA 347.

Editor's comment: The both ways liberated 'Contacts with the body and abides in those liberations (*vimokhā*) that are peaceful and formless, transcending forms' (MN I 477), with DN II 70–71 explaining the eight liberations as three relating to the jhānic form-level, the four formless states, and the cessation of perception and feeling. The wisdom-liberated does not attain these liberations (which the 'body-witness' type of non-*Arhant* has) but his taints (*āsavā*) are destroyed by seeing with wisdom. The both-ways liberated person seems to correspond to one who has both wisdom-liberation (*paññā-vimutti*) by destroying ignorance through insight (*vipassanā*) and mind-liberation (*ceto-vimutti*) by abandoning attachment (*rāga*) (particularly) by developing the *citta* through meditative calming (*samatha*) (AN I 61). As he includes the attainments of a 'body-witness', his concentration-faculty is well developed (AN I 118–19).

The three knowledges of an *Arhant* is the first item stated in all three versions. The three are indeed part of the six supernormal knowledges (the last three items of the six), which are not mentioned in the two Chinese versions. The three traditions here indicate that the three knowledges constitute the highest level of achieving the status of *Arhant*, whether or not they are accompanied by the extra knowledges included in the *chaḷabhiñṇā*.

The six supernormal knowledges (including the three knowledges) are closely associated with cultivation of the meditative state of concentration (*samādhi*); for example, the practice of the four bases of supernormal power (*cattāro iddhipādā, si ruyizu 四如意足*).¹⁹ The six supernormal knowledges are therefore naturally linked to the both ways liberated, although they involve additional concentration-based knowledges. The wisdom-liberated, listed as the last category of *Arhant*, denotes the most basic and common level of attaining liberation shown in the three versions.²⁰ Accordingly, the three levels (in SA and ASA) or the four levels (in SN) of an *Arhant* can be simply classified into just two: the wisdom-liberated and the both ways liberated.

At the end of the discourse, the three versions report in common that the venerable Vaṅḡsa, after hearing the conversation between the Buddha and Śāriputra at the ceremony, rises from his seat, arranges his upper robe, joins his hands, salutes the Buddha, and says to him that he has some inspiration to express. When the Buddha agrees to his request, the venerable Vaṅḡsa extols in verses both the Buddha and the five hundred *bhikṣus* who are *Arhants*.

To summarize the main points, only the Chinese SA and ASA versions record that the Buddha calls himself a *Brāhmaṇa*. This self-description is also not found in other discourses in the SN version of the *saṃyutta*. Secondly, the ASA version is alone in stating that the Buddha regards himself as superior in understanding to Śāriputra and the other *bhikṣus* at the ceremony. Finally, regarding *Arhants*, the three versions agree that they can be classified into three levels, namely: those possessing the three knowledges, the both ways liberated and the most common and basic level, the wisdom-liberated. The Pāli version alone mentions another level of *Arhant*: those possessing the six supernormal knowledges (including the three knowledges). Nevertheless, *Arhants* can be simply classified into two categories: the both ways liberated and the wisdom-liberated. This is because the six supernormal knowledges are closely connected to the development of the meditative state of concentration (*samādhi*), naturally associated with the both ways liberated type.

19. Choong (2000, 223–4) and Gethin (2001, 81–103), on the four bases of supernormal power.

20. On the differences between the Buddha and the wisdom-liberated *Arhant*, cf. Choong (2000, 67–8).

(ii) *Sensual desire and the way to extinguish it*
(SA 1214 = ASA 230 = SN 8.4 Ānanda)

SA 1214, ASA 230 and the corresponding Pāli SN 8.4 state in common that on one occasion the venerable Vaṅḡsa is together with the venerable Ānanda at Śrāvastī (Sāvattthī) in the morning going for alms-food. During that time, sensual desire (*tanyu* 貪欲/*yu* 欲, *kāmarāga*) arises in Vaṅḡsa's mind.²¹ Vaṅḡsa then tells Ānanda that he is burning with sensual desire and asks him how to extinguish it. According to the SN version, Ānanda responds in verses thus:

Through a perversion of perception, your mind is overwhelmed by flames. You should turn away from the sign (*nimittaṃ*) of purity/beauty (*subhaṃ*), simulative of desire (*rāga*).

See conditioned things as alien, as suffering, and not as self. Extinguish the flame of strong desire (*mahārāgaṃ*). Do not burn up again and again.

Develop your mind on impurity (*asubhāya*), be one-pointed (*ekaggam*), well-concentrated (*susamāhitam*). Apply mindfulness to the body (*sati kāyagatā*), and be filled with turning away (*nibbidābahulo*).

Develop the signless (*animitta*), and discard the bias of conceit (*mānānusayam*). Then, by comprehension of conceit (*mānābhisamayā*), you will be one who goes calmly (*upasanto*).²²

The corresponding SA and ASA versions have similar contents,²³ but two issues need to be addressed here:

21. Sensual desire for a woman/girl (*nuren* 女人) is recorded clearly in SA and ASA.

22. SN 8.4 (SN I 1884, 188; 1998, 405–6):

saññāya vipariyesā | cittaṃ te paridāyhati |
nimittaṃ parivajjehi | subhaṃ rūpapasamhitam ||
saikhāre parato passa | dukkhato mā ca attato |
nibbāpehi mahārāgaṃ | mā dāyhittho punappunam ||
asubhāya cittaṃ bhāvehi | ekaggam susamāhitam |
sati kāyagatā ty atthu | nibbidābahulo bhava ||
animittaṃ ca bhāvehi | mānānusayam ujjaha |
tato mānābhisamayā | upasanto carissasī ti ||
Cf. Bodhi (2000, 283–4); Rhys David (1917, 239).

23. SA 1214 (CSA iii, 203;

FSA 4, 1981; T 2, 331a–b):

以彼顛倒想 熾然燒其心
遠離於淨想 長養貪欲者
當修不淨觀 常一心正受
速滅貪欲火 莫令燒其心
諦觀察諸行 苦空非有我
繫念正觀身 多修習厭離
修習於無相 滅除憍慢使
得慢無間等 究竟於苦邊
ASA 230 (T 2, 458b):
起於顛倒想 能燒然其心

Cf. Sanskrit version, Enomoto (1994, 45):

viparyāsenā saṃjñānām | cittaṃ te paridāhyate |
nimittaṃ varjyatām tasmāc | chubhaṃ rūpapasamhitam ||
asubhām bhāvaya sadā tvam | ekāgrah susamāhitah |
nirvāpayāśu rāgāgñim | dahyase mā punaḥ punaḥ ||
saṃskārāvaratām paśya | duḥkhato nātmatas tathā |
smṛtiṃ kāyagatām kṛtvā | nirvedabahulo bhava ||
bhāvyatām ānimittaṃ ca | mānānusāyanāśanam |
tato mānābhisamayād | duḥkhasyāntam karisyasi ||

- (a) The SA version has the term, empty/emptiness (*kong* 空), in the expression *di guancha zhu xing* 諦觀察諸行 *ku kong feiyowu* 苦空非有我 (observe all conditions as suffering, empty, not-self). The SN version does not include this term, nor does the corresponding Sanskrit version or the ASA version have it.²⁴ Thus, the character 空 in the SA version possibly should be read as joined together with 非有. That is, ‘空非有我’, not ‘空, 非有我’ (as empty, not-self). It signifies simply ‘as empty of self’ (*kongfeiyowu* 空非有我).
- (b) The ASA version has the term, ‘the seven biases of conceit’ (*qi man jieshi* 七慢結使), in the expression *xiuxi zheng zhihui* 修習正智慧 *chu qi man jieshi* 除七慢結使 (practice right wisdom, and discard the seven biases of conceit). This is not found in both the SA and SN counterparts. Thus, the antiquity of this doctrine is in question.

(iii) About the Buddha’s teachings to Vaṅḡsa
(SA 1217 = ASA 252 = SN 8.12 Vaṅḡsa)

Finally, I discuss what the three versions say about the teachings of the Buddha reported by the venerable Vaṅḡsa. The three versions, SA 1217 = ASA 252 = SN 8.12, record in common that on one occasion at Śrāvastī, the venerable Vaṅḡsa had recently attained the three knowledges (三明, *tevijjā*) of Arhantship. He then expresses his experience of being a *bhikṣu* and of attainment in verses. The contents of the verses in the three versions are generally similar. They are mainly saying how Vaṅḡsa has met the Buddha, what the Buddha has taught him, how he has great appreciation for the compassion of the Buddha’s teachings for the good of him and others, how he has followed closely the teachings by becoming a *bhikṣu*, and what attainment he has finally achieved. There is, however, one issue that needs to be addressed here: what are the teachings (*fa* 法, *dharma/dhammas*) that the Buddha has taught him as reported in the three versions.

According to the SN version, Vaṅḡsa says that the Buddha teaches him the aggregates (*khandhā*), sense spheres (*āyatana*), and *dhātu*.²⁵ But according to

淨想能生欲	應修不淨觀
獨處而坐禪	速滅於貪欲
莫數受燒然	當觀察諸行
無常無有樂	并及無我法
安心念此身	多厭惡生死
修習正智慧	除七慢結使
若知斷慢已	苦則有邊際

24. ‘saṃskārāvaratāṃ paśya | duḥkhato nātmataṃ tathā |’ ASA: ‘當觀察諸行 無常無有樂 并及無我法’. See note above.

25. SN I 1884, 196; 1998, 422: ‘so me dhammam adesesi khandhāyatanaadhātuyo tassāhaṃ dhammaṃ sutvāna pabbajimī anagāriyam’. Cf. Bodhi (2000, 293); Rhys Davids (1917, 248).

the SA and ASA versions, he says that the Buddha teaches him the four Noble Truths.²⁶

Aggregates, sense spheres, *dhātu*, and the four noble truths – each of the items has its own collection of discourses, *Samyutta/Samyukta*, belonging to part of the *Sūtra-aṅga* portion of SN/SA.²⁷ They are all important components of the fundamental teachings of Early Buddhism. Nevertheless, their contents are certainly not entirely the same, particularly the teaching of *dhātu*,²⁸ although they are to some extent relevant to each other. Here, therefore, the SN version records more doctrinal items than the SA and ASA versions.

CONCLUSION

Structurally, the *Vaṅḡsa Samyutta* or *Poqishe Xiangying* (*Vaṅḡsa-Connected*), in its Pāli and two Chinese versions, belongs to the *Geya-aṅga* portion of SN/SA. As regards both sequence and total number of discourses, the SA and ASA versions are much closer to each other than to the SN version. The three versions of this collection on the subject of *Vaṅḡsa* represent three different early Buddhist schools within the Sthavira branch. This comparative study of these three different versions has focused on three major topics: *Arhants* at the *pravāraṇa* ceremony, sensual desire and the way to extinguish it and the Buddha's teachings to *Vaṅḡsa*. Overall, it has revealed only minor disagreements in the major teachings on *Vaṅḡsa* between the three versions.

ABBREVIATIONS

AN	<i>Aṅuttara-nikāya</i>	EA	<i>Ekottarāgama</i> (T 2, no. 125)
ASA	<i>Bieyi-Za-ahan-jing</i> [Additional Translation of <i>Samyuktāgama</i>] (T 2, no. 100)	FSA	<i>Foguang Tripiṭaka Za-ahan-jing</i> (<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)
		MN	<i>Majjhima-nikāya</i>
		P.	Pāli
		PTS	Pāli Text Society
DN	<i>Dīgha-nikāya</i>	SA	<i>Samyuktāgama</i> (T 2, no. 99)

26. SA 1217 (CSA iii, 207;

FSA 4, 1986; T 2, 332a):

世尊尊顯示 ...

苦苦及苦因 苦滅盡作證

八聖離苦道 安樂趣涅槃

ASA 252 (T 2, 462b):

所謂四真諦 從因則生苦

從苦得出家 見於八正道

拔出諸眾生 安隱趣涅槃

27. See Choong (2000, 19).

28. Choong (2000, 130–49) 'Chapter 5. The realms of nature'.

Cf. Sanskrit version, Enomoto (1994, 45):

*duḥkhaṃ duḥkhasamutpannaṃ | nirodhaṃ samatikramaṃ |
āryaṃ cāṣṭāṅgikaṃ mārgaṃ | kṣemaṃ nirvāṇagāminam ||*

Skt.	Sanskrit	Sn	<i>Sutta-nipāta</i>
SN	<i>Samyutta-nikāya</i> in 1884 and 1998 editions.	T	<i>Taishō Tripiṭaka</i>
		Thag	<i>Theragāthā</i>

DN, MN, SN, Sn and Thag references are to PTS editions.

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