

Teachings to Lay Disciples: The *Samyukta-āgama* Parallel to the *Anāthapiṇḍikovāda-sutta*

ANĀLAYO

CENTER FOR BUDDHIST STUDIES, UNIVERSITY OF HAMBURG
AND DHARMA DRUM BUDDHIST COLLEGE, TAIWAN

ABSTRACT

The present article offers a translation of the Samyukta-āgama parallel to the Anāthapiṇḍikovāda-sutta of the Majjhima-nikāya, which records a set of insight instructions given by Sāriputta to the terminally sick lay disciple Anāthapiṇḍika. At the end of the discourse, Anāthapiṇḍika sorrowfully remarks that he never received such profound instructions earlier. This remark has prompted me to undertake a closer examination of the teachings that, according to early Buddhist texts — in particular the Majjhima-nikāya and the Samyukta-āgama — were given to lay disciples.

Keywords: *Samyukta-āgama*, Comparative Studies, Anāthapiṇḍika, Teachings to Laity.

Introduction

In the early discourses, Anāthapiṇḍika stands out as an exceptionally munificent patron who supports the monastic community to the best of his abilities. Famous as the donor of Jeta's Grove,¹ Anāthapiṇḍika has earned himself the status of foremost lay supporter in the listings of outstanding disciples given in the *Āṅguttara-nikāya* and the *Ekottarika-āgama*.²

1. Several accounts of this gift report that he spread a large amount of money on the ground in payment for Jeta's Grove, an act illustrated in figure 1 (references to further illustrations can be found in Schlingloff [1981, 135 note 137]); for textual records of the same, cf. e.g. Vin II 159,3 (cf. also Jā I 92,21); MĀ 28 at T I 461a13; T 202 at T IV 419c20; T 374 at T XII 541b1; T 375 at T XII 786c1; the Dharmaguptaka *Vinaya*, T 1428 at T XXII 939c10; the (Mūla-)Sarvāstivāda *Vinaya*, Gnoli 1978, 19,26; the Sarvāstivāda *Vinaya*, T 1435 at T XXIII 244c18; cf. also T 1507 at T XXV 35b25.
2. AN I.14.6 at AN I 25,32 + 26,3: *etad aggaṇi, bhikkhave, mama sāvakānaṃ upāsakānaṃ ... dāyākānaṃ*,



Figure 1. Anāthapiṇḍika's Purchase of the Jetavana.
Vedikā, Mahābodhi Temple, now at Bodh Gayā Site Museum.
Courtesy The Huntington Photographic Archive of Asian Art.

Due to his devoted services to the monastic community, he figures as an exemplary lay disciple in the discourses and thus would have certainly been considered worthy of receiving the gift of instruction in return. Yet, the *Anāthapiṇḍikovāda-sutta* of the *Majjhima-nikāya* reports that, at the conclusion of a set of instructions on detachment in regard to all aspects of experience, the dying Anāthapiṇḍika is in tears since, in spite of all the services he has rendered, he had never heard such penetrative teachings before.³

yadidaṃ Sudatto gahapati Anāthapiṇḍiko; EĀ 6.1 at T II 559c9+14: 我弟子中, 第一優婆塞 ... 大檀越主, 所謂須達長者是 (following the 宋, 元 and 明 eds., which add 第一優婆塞). The same position is also reflected in modern writings: Karunaratna (1965, 563) begins an article on Anāthapiṇḍika by stating that he was 'famous for his liberal support of the Buddha and his disciples'. Similarly Malalasekera ([1937] 1995, 67) starts his entry on Anāthapiṇḍika by indicating that he 'became famous because of his unparalleled generosity to the Buddha'. In a survey of eminent disciples, Nyanaponika (1997, 335) has 'the Buddha's Chief Patron' as the header for his biography of Anāthapiṇḍika.

3. MN 143 at MN III 261,19: 'even though for a long time I have attended on the teacher and the monks of developed mind, so far I never heard a talk of this type on the Dharma', *api* (B^e, C^e and S^e: + *ca*) *me dīgharattaṃ satthā payirupāsito, manobhāvanīyo* (B^e, C^e and S^e: *manobhāvanīyā*) *ca*

In addition to the *Anāthapiṇḍikovāda-sutta* of the *Majjhima-nikāya*, these instructions to Anāthapiṇḍika are also recorded in a discourse in the *Samyukta-āgama* and in a discourse in the *Ekottarika-āgama*.⁴ The first of these two Chinese versions stems from a *Samyukta-āgama* translated during the period 435–436 of the present era by Bǎoyún (寶雲), based on what appears to have been an original of (Mūla-)Sarvāstivāda provenance, read out to him by Guṇābhadrā.⁵ In what follows, I at first translate the *Samyukta-āgama* discourse, followed by examining Anāthapiṇḍika's remark in this version.

Translation⁶

1. Thus have I heard.⁷ At one time, the Buddha was staying at Sāvattihī in Jeta's grove, Anāthapiṇḍika's park.
2. At that time, the venerable Sāriputta heard that the householder Anāthapiṇḍika was in severe bodily pain.⁸ Having heard this, he said to the venerable Ānanda:
 'Did you know that the householder Anāthapiṇḍika is in severe bodily pain? We should go together to see him.'⁹ The venerable Ānanda accepted [the suggestion] by remaining silent. Then, the venerable Sāriputta and the venerable Ānanda went together to the house of the householder Anāthapiṇḍika.

bhikkhū, na ca (S^c: - ca) *me evarūpi dhammī kathā* (S^c: *dhammikathā*) *sutapubbā*. Falk (1990, 130) notes that 'Anāthapiṇḍika responds as if a whole new world has opened for him'.

4. SĀ 1032 at T II 269c–270a and EĀ 51.8 at T II 819b–820c. Akanuma ([1929] 1990, 171) also lists MĀ 28 at T I 458b–461b as a parallel to MN 143 at MN III 258–263. However, the instructions given by Sāriputta to Anāthapiṇḍika in MĀ 28 rather parallel SN 55.26 at SN V 380–385, a discourse that also agrees with MĀ 28 in reporting that Anāthapiṇḍika recovered from his disease. Hence MĀ 28, together with a Sanskrit fragment parallel to this discourse, SHT VI 1397 in Bechert (1989, 116f), are better reckoned as counterparts to SN 55.26 (cf. Wille [2008, 428]). While SĀ 1032 only parallels the first part of MN 143, EĀ 51.8 also reports Anāthapiṇḍika's post-mortem visit to the Buddha, which is moreover recorded in SN 2.20 at SN I 55–56; SĀ 593 at T II 158b–c; and SĀ² 187 at T II 441a–442a (SĀ² 187 also covers the events that took place before Anāthapiṇḍika's passing away, though according to its account it was the Buddha himself who went to visit the householder on his deathbed, not Sāriputta).
5. Lü (1963, 242); Waldschmidt (1980, 136); Mayeda (1985, 99); Enomoto (1986, 23); Schmithausen (1987, 306); Choong (2000, 6 note 18); Hiraoka (2000); Harrison (2002, 1); Bucknell (2006, 685); and Glass (2010). On the translation procedure cf. T 2145 at T LV 13a5.
6. For ease of comparison I adopt the paragraph numbering used in the English translation of the *Anāthapiṇḍikovāda-sutta* in Nānamoli ([1995] 2005, 1109–1113). For the same reason, I employ Pāli terminology (except for anglicized terms like 'Dharma'), without thereby intending to take a position on the original language of the *Samyukta-āgama*, which according to de Jong (1981, 108) would in fact have been in Sanskrit.
7. The translated section ranges from T II 269c8 to 270a6.
8. According to MN 143 at MN III 258,5, a messenger had informed Sāriputta of Anāthapiṇḍika's sick condition, inviting him to visit the ailing householder. EĀ 51.8 at T II 819b12 agrees with SĀ 1032 that Sāriputta had come to know on his own about Anāthapiṇḍika's condition, but differs in that he had found out about it through the divine eye.
9. EĀ 51.8 at T II 819b14 also reports that Sāriputta invited Ānanda to come with him to visit Anāthapiṇḍika. MN 143 does not mention any conversation between Sāriputta and Ānanda, only indicating at MN III 258,32 that Sāriputta approached Anāthapiṇḍika's house with Ānanda as his attendant, *pacchāsamaṇa*, literally as the '[junior] recluse who [walks] behind', an expression that has its counterpart in the *paścācchramaṇa*, e.g. in the *Mahāvīyutpatti* § 8740 in Sakaki (1926, 562).

4. On seeing from afar the venerable Sāriputta, the householder tried to get up from his bed (... up to the description of three aspects of the experience [of being sick] described in full in the discourse to Khema¹⁰). [Anāthapiṇḍika said] ‘The severe bodily pains are increasing, they are not decreasing’.
5. The venerable Sāriputta said to the householder: ‘You should train like this:¹¹ I will not be attached to the eye and in my consciousness there will be no arising of lust and desire in dependence on the eye-element.¹² I will not be attached to the ear ... the nose ... the tongue ... the body ... the mind and in my consciousness there will be no arising of lust and desire in dependence on the mind-element.
6. I will not be attached to forms and in my consciousness there will be no arising of lust and desire in dependence on the form-element. I will not be attached to sounds ... odours ... flavours ... tangibles ... mind-objects and in my consciousness there will be no arising of lust and desire in dependence on the mind-object-element.¹³
10. I will not be attached to the earth-element and in my consciousness there will be no arising of lust and desire in dependence on the earth-element. I will not be attached to the water-element ... the fire-element ... the wind-element ... the space-element ... the consciousness-element and in my consciousness

10. SĀ 1032 at T II 269c14: 叉摩修多羅. The same reference to another discourse for filling up the standard description of a sick person’s condition recurs in SĀ 1031 at T II 269b22, SĀ 1034 at T II 270a23 and SĀ 1266 at T II 347b27. Elsewhere, similar references for supplementing the standard passage on the state of a diseased person speak of the source discourse as:

- 叉摩經 (SĀ 540 at T II 140c4)
- 叉摩比丘經 (SĀ 554 at T II 145b7)
- 叉摩比丘修多羅 (SĀ 1265 at T II 346b28, with 叉 as a variant reading for 又)
- 差摩修多羅 (SĀ 1030 at T II 269b9)
- 差摩迦修多羅 (SĀ 1025 at T II 267c17 and SĀ 1036 at T II 270b25)
- 焰摩迦修多羅 (SĀ 994 at T II 259c27)

While the last is probably an error (the monk Yamaka, 焰摩迦, occurs in SĀ 104 at T II 30c13, though without any description of illness), the phonetically similar 叉摩 or 差摩 probably refer to the same monk Khema, 差摩比丘 (where 差摩迦 would then correspond to Khema, presumably an alternative way of referring to him). According to SĀ 103 at T II 29c16, on being visited by another monk, Khema illustrated his ailing condition with three examples: a strong man tightens a rope around the head of a weak person, a butcher carves up the belly of a cow, and two strong men roast a weak person over a fire. These three similes, which thus need to be added as a supplement to Anāthapiṇḍika’s reply to Sāriputta, would depict the intensity of the headache, of the stomach pain and of the highly feverish condition of the sick person, constituting the ‘three aspects of the experience [of being sick]’ mentioned in SĀ 1032. In addition to these three similes, MN 143 at MN III 259,9 (to be supplemented from MN II 193,1) describes a strong man who with a sharp sword cleaves one’s head open, an additional illustration of the headache condition. EĀ 51.8 at T II 819b20 has no similes at all. The three similes found in SĀ 1032 recur in SĀ² 187 at T II 441b5, where, as already mentioned above, the Buddha himself has come to visit the sick Anāthapiṇḍika.

11. EĀ 51.8 at T II 819b21 precedes this with instructions by Sāriputta on recollecting the Buddha, the Dharma and the Saṅgha.
12. MN 143 at MN III 259,13 simply speaks of consciousness not depending on the eye, *na me cakkhunissitaṃ viññāṇaṃ bhavissati*, i.e. without spelling out that such dependence would involve lust and desire. EĀ 51.8 at T II 819c5 does not treat the senses at all, but directly takes up their objects, in which case it also speaks simply of consciousness not depending on them.
13. MN 143 at MN III 259,27 stands alone in also taking up the consciousness, contact and feeling that arise in relation to each of the six senses.

there will be no arising of lust and desire in dependence on the consciousness-element.

11. I will not be attached to the aggregate of form and in my consciousness there will be no arising of lust and desire in dependence on the aggregate of form. I will not be attached to the aggregate of feeling ... of perception ... of formations ... of consciousness and in my consciousness there will be no arising of lust and desire in dependence on the aggregate of consciousness'.¹⁴
15. Then the householder Anāthapiṇḍika was sad and in tears. The venerable Ānanda asked the householder: 'Are you now afraid [or] depressed?'¹⁵ The householder replied to Ānanda: 'I am not afraid [or] depressed. I was just reflecting and considering to myself that I have been respectfully supporting the Buddha for over twenty years, yet I never heard venerable Sāriputta give [such] deep and sublime teachings, as I have just heard'.

The venerable Sāriputta said to the householder: 'For a long time I have not given such teachings to householders'.¹⁶

The householder said to the venerable Sāriputta: 'There are lay disciples who live in the household and have superior faith, superior mindfulness and superior delight [in the Dharma]. [If] they do not get to hear [such] deep teachings, regression [might] arise for them. It would be well if venerable Sāriputta were to give [such] deep and sublime teachings to lay disciples living in the household, out of compassion! Venerable Sāriputta, [please] take today's meal here'.¹⁷

The venerable Sāriputta accepted the invitation by remaining silent. A variety of pure and pleasant food and beverages were swiftly set out and respectfully offered to him. When the meal was completed, [the venerable Sāriputta] gave

14. MN 143 at MN III 260,33 continues with the four immaterial attainments; this world and the next; what is seen, heard, sensed, cognized, searched for and reflected on. Of these, only 'this world and the next' occur in EĀ 51.8 at T II 819c9. EĀ 51.8 then continues with craving, which it shows to be the condition for grasping, becoming etc., after which EĀ 51.8 proceeds with instructions on the nature of the senses and with a full treatment of the twelve links of dependent arising.

15. In EĀ 51.8 at T II 819c25 it is Sāriputta who asks Anāthapiṇḍika why he is in tears.

16. In MN 143 at MN III 261,22, the householder is told that such instructions on the Dharma are not given to householders, but only to those who have gone forth, *na kho, gahapati, gihinaṃ odātvasanānaṃ evarūpi* (B^c, C^e and S^c: *evarūpi*) *dhammī kathā* (S^c: *dhammikathā*) *paṭibhāti, pabbajitānaṃ kho* (S^c: - *kho*), *gahapati, evarūpi dhammī kathā* (S^c: *dhammikathā*) *paṭibhāti*. EĀ 51.8 at T II 819c30 differs in that here it is Ānanda who replies to Anāthapiṇḍika by explaining: 'Householder, you should know that in the world there are two types of people, as declared by the Tathāgata. What are the two? The first knows pleasure, the second knows pain', 長者當知, 世間有二種之人, 如來之所說, 云何為二, 一者知樂, 二者知苦. Ānanda then goes on to illustrate these two types with the example of two monks. Thus unlike SĀ 1032 and MN 143, EĀ 51.8 does not take a stance on the instructions that are given to lay disciples.

17. Instead of an invitation to a meal and the subsequent serving of it, MN 143 at MN III 261,29 and EĀ 51.8 at T II 820a14 report that Sāriputta and Ānanda left, soon after which Anāthapiṇḍika passed away. Reborn in a heavenly realm, the former Anāthapiṇḍika then paid a visit to the Buddha and spoke some verses in praise of the Jetavana and Sāriputta's wisdom. This narration has a counterpart in another discourse in the *Samyukta-āgama*, SĀ 593 at T II 158b24 to 158c29, as well as in SN 2.20 at SN I 55,9 to 56,12 and in the (later part of) SĀ² 187 at T II 441c12 to 442a17. An offering of food by the sick Anāthapiṇḍika to Sāriputta, after having heard a discourse from the latter, is also recorded in SN 55.26 at SN V 384,15 and its parallel MĀ 28 at T I 461b3.

a variety of teachings to the householder, clarifying, instructing, revealing, and delighting him.

16. Having clarified, instructed, revealed and delighted him, [the venerable Sāriputta] rose from his seat and left.

Study

In what follows, I will focus on the remark by Anāthapiṇḍika that so far he had not received such instructions. According to the *Samyukta-āgama*, in reply to this remark Sāriputta explains that he had not given such instructions to householders for a long time. In the *Majjhima-nikāya* account, Anāthapiṇḍika is told in more general terms that such instructions are not given to householders.¹⁸

As has already been pointed out by other scholars, the assumption of a rigid division between monastics as recipients of liberating teachings and laity instructed in the gaining of merit and the way to a good rebirth does not accurately reflect early Buddhist thought.¹⁹ Nevertheless, the above replies given to Anāthapiṇḍika suggest just such a pattern.

To further investigate this, I will at first survey the respective discourse collections — the *Majjhima-nikāya* and the *Samyukta-āgama* — in order to see if they bear out what the statements in their version of the *Anāthapiṇḍikovāda* suggest. After that, I will examine other Pāli discourses addressed to Anāthapiṇḍika.

One of the first discourses in the *Majjhima-nikāya* reports how a Brahmin receives a detailed autobiographical exposition on the Buddha's own attainment of absorption and of the three higher knowledges.²⁰ This is not the only such instance, as five other *Majjhima-nikāya* discourses given to lay people cover the gradual path and therewith provide instructions on the whole way of practice that leads to full awakening.²¹

18. See note 16 above. For my discussion, the *Ekottarika-āgama* version of the reply given to Anāthapiṇḍika is not relevant, as it does not involve a pronouncement on the type of instructions that are given to lay people.

19. Cf. e.g. Bluck (2002) or Samuels (1999). However, pace Harvey (1990, 218), Schumann ([1982] 1999, 217), Samuels (1999, 238) and Somaratne (2009, 153), the listing of accomplished householders in AN 6.119–120 at AN III 450–451 does not imply the existence of lay *arahants*. The indication that each of the lay disciples listed had ‘come to a firm conclusion in relation to the Tathāgata, seen the deathless and proceeds having realized the deathless’, *tathāgate niṭṭhaṃ gato* (B^e and S^c: *niṭṭhaṃgato*) *amataddaso amataṃ sacchikatvā iriyati* (C^c: *iriyati*) in these discourses only implies that they had reached at least stream-entry, not that each of them must be an *arahant*. This can be seen from the inclusion of Anāthapiṇḍika in the listing found in AN 6.120 at AN III 451,8, as according to MN 143 and its parallels (see above note 17) he was reborn in a heavenly realm and thus could not have been a lay *arahant*. Other examples from AN 6.120 at AN III 451,13 are Pūraṇa and Isidatta, who according to AN 6.44 at AN III 348,3+5 passed away as once-returns, making it clear that they were also not lay *arahants*. Thomas ([1933] 2004, 26) neatly sums up the situation: ‘It has been a matter of discussion whether a layman can win arahatship. The question is not properly put, for the real question is whether he can exercise the necessary training while living in a house. If he can and does, then he becomes an arahat, but he at the same time ceases to be a layman’.

20. MN 4 at MN I 21,34, a presentation similarly found in its parallel EĀ 31.1 at T II 666b12. Parts of this presentation have also been preserved in SHT IV 32 folio 37 and 38 in Sander (1980, 131–133), SHT IV 165 folio 15 in Sander (1980, 190–191) and SHT IX 2401 in Bechert (2004, 195), which correspond to the Buddha's attainment of the first absorption, of the fourth absorption, and to his recollection of past lives.

21. MN 27 at MN I 179,1 and its parallel MĀ 146 at T I 656c27, which differs in so far as, instead of

The need to go beyond sensuality is also expounded to householders,²² in fact several discourses addressed to a lay audience deliver teachings on the development of concentration that cover not only the *brahmavihāras*,²³ but also the attainment of the cessation of perceptions and feelings.²⁴

A king receives a set of enigmatic verses on impermanence and the lack of satisfaction inherent in the world;²⁵ a carpenter is given an analysis of different types of liberation of the mind;²⁶ and a householder who has asked about how to reach the final goal is shown eleven alternative approaches for attaining full awakening.²⁷ In sum, these *Majjhima-nikāya* discourses do not give the impression as if liberating teachings were withheld from the laity.²⁸

Since in the case of the *Samyukta-āgama* the reply to Anāthapiṇḍika makes a pronouncement on the nature of the teachings given to laity by Sāriputta in particular, I will only survey discourses attributed to him in this collection. Besides delivering a set of verses to a potter,²⁹ Sāriputta addresses two lay disciples in the *Samyukta-āgama*. In each case, he delivers instructions on the true nature of the five aggregates, in one case by way of the three characteristics — impermanence, *dukkha* and not-self — and in the other case in terms of their arising and passing away, their advantage, their disadvantage and the release from them. Both lay disciples attain stream-entry at the conclusion of his instructions.³⁰ Thus, judging

mentioning all of the three higher knowledges, it proceeds directly from the attainment of the fourth absorption to the destruction of the influxes; MN 53 at MN I 354,32; MN 60 at MN I 412,25; MN 100 at MN II 211,27, with a Sanskrit fragment parallel edited in Zhang (2004, 13); and MN 107 at MN III 2,7, with parallels in MĀ 144 at T I 652b1 and T 70 at T I 875b6.

22. MN 14 at MN I 92,13 and its parallels MĀ 100 at T I 586b18, T 54 at T I 848b22 and T 55 at T I 849c13; MN 54 at MN I 364,12 and its parallel MĀ 203 at T I 774a20.
23. MN 97 MN II 195,2 and its parallel MĀ 27 at T I 458b1; MN 99 at MN II 207,15 and its parallel MĀ 152 at T I 669c5.
24. MN 30 at MN I 204,22, where the partial parallel EĀ 43.4 at T II 759b29 treats the development of concentration only in a summary fashion, without mentioning any specific attainment, also differing from MN 30 in being addressed to a group of monks (in fact EĀ 43.4 is more a parallel to MN 29 than to MN 30). Another example is MN 44 at MN I 301,31 and its parallels MĀ 210 at T I 789a28 (which differs from the other two versions as here the lay disciple who receives the discourse is a female) and D (4094) *mngon pa, ju* 8b6 or Q (5595) *tu* 9b7, in all of which a discussion of the attainment of cessation is part of a series of questions and answers touching on various profound and intricate topics.
25. MN 82 at MN II 68,18, with counterparts in MĀ 132 at T I 626c11, T 68 at T I 871a26, T 69 at T I 874a13 and D (1) *'dul ba, kha* 108b6 or Q (1030) *ge* 100a7.
26. MN 127 at MN III 146,13 and MĀ 79 at T I 550a9.
27. MN 52 at MN I 350,10 and AN 11.17 at AN V 343,19, where the Chinese parallels, MĀ 217 at T I 802b27 and T 92 at T I 916c8, have an additional twelfth approach by way of insight into the fourth immaterial attainment.
28. My selection of teachings given to laity in the *Majjhima-nikāya* does not take into account discourses or passages spoken to wanderers (such as MN 35, MN 36, MN 57, MN 71–80) or to gods (e.g. MN 37, MN 49, MN 50). In this I differ from a related investigation undertaken by McTighe (1988), who includes *paribbājakas* under the general heading of laity.
29. SĀ 1357 at T II 372b25. Another relevant instance could be a couplet of verses addressed by Sāriputta to a drunken Nigaṇṭha in SĀ 1347 at T II 371b6, where it is not clear if this is a lay follower of the Nigaṇṭhas or a renunciant.
30. According to SĀ 107 at T II 33b20, Nakulapitā attained stream-entry after being instructed by Sāriputta on the arising and passing away of the five aggregates, their advantage, their disadvantage and the release from them (the parallel SN 22.1 at SN III 5,17 concludes a related

from the account given in the *Samyukta-āgama*, the teachings given by Sāriputta to lay people appear to have been of a rather profound nature.

Hence the reply given to Anāthapiṇḍika in the *Anāthapiṇḍikovāda-sutta* and its *Samyukta-āgama* parallel does not seem to correspond to a general pattern in the respective discourse collections that teachings on insight are not given to lay people. Perhaps the indication given in these two discourses may instead be related more specifically to Anāthapiṇḍika.

In the Pāli discourses in which Anāthapiṇḍika takes part, on one of the rare occasions when he does put a question to the Buddha,³¹ he inquires about worthy recipients of gifts.³² This conveys the impression that giving was a topic of particular interest for him. Several other discourses delivered to him treat similar mundane concerns, such as the karmic benefit of munificence; the conditions for fame and a heavenly rebirth; or how to obtain, protect and properly use wealth.³³

In a discourse in the *Aṅguttara-nikāya*, the Buddha tells Anāthapiṇḍika that, in addition to supporting the monks, he should also develop the bliss of meditation.³⁴ In another discourse from the same collection, the Buddha explains to Anāthapiṇḍika that to develop awareness of impermanence even for a moment is more fruitful than providing the Buddha and his monks with food and lodging.³⁵ These two discourses read as if the Buddha is trying to tell Anāthapiṇḍika that he should not rest content with mere giving, but should also develop tranquillity and insight.

In sum, the way these discourses portray Anāthapiṇḍika indicates that he may not have had as keen an interest in the insight-related teachings of the Buddha as

instruction on not identifying with the five aggregates, without reporting Nakulapitā's stream-entry; in fact according to Mp I 400,ult., he attained stream-entry together with his wife after a teaching given to him by the Buddha, which would thus have been on another occasion). In Sā 30 at T II 6b25 Soṇa attains stream-entry after receiving a teaching from Sāriputta on each possible instance of the five aggregates being impermanent, therefore unsatisfactory, and therefore not-self. Teachings by Sāriputta to the same lay disciple on the development of insight in regard to the five aggregates are also reported in Sā 31 at T II 6c8 and Sā 32 at T II 7a14. In the Pāli parallels to Sā 30 and Sā 31, SN 22.49 at SN III 49,9 and SN 22.50 at SN III 50,18, the instructions are instead given by the Buddha.

31. Dh-p I 5,8 explains that Anāthapiṇḍika did not ask the Buddha questions due to concern that this might fatigue the Buddha.
32. AN 2.4.4 at AN I 63,4, with parallels in MĀ 127 at T I 616a9 and SĀ 992 at T II 258c13.
33. AN 4.58 at AN II 64,1; AN 4.60 at AN II 65,5; AN 4.61 at AN II 66,1; AN 4.62 at AN II 69,7; AN 5.41 at AN III 45,7; AN 5.43 at AN III 47,18; and AN 10.91 at AN V 177,1, where the last has parallels in MĀ 126 at T I 615a12 and T 65 at T I 863b17 (which differ from AN 10.91 in as much as the exposition is given in reply to a corresponding inquiry by Anāthapiṇḍika). Several discourses also report that the Buddha instructs him about the importance of keeping the precepts and of protecting the mind, cf. AN 3.105 at AN I 261,17 (where in the parallel EĀ² 2 at T II 875c21 the Buddha's exposition is in reply to a corresponding question), AN 3.106 at AN I 262,21 and AN 5.174 at AN III 205,3.
34. AN 5.176 at AN III 207,1, with counterparts in SĀ 482 at T II 123a6 and D (4094) *mngon pa, nyu* 73b3 or Q (5595) *thu* 118a8.
35. AN 9.20 at AN IV 396,1, where the parallels differ slightly in regard to what is the most fruitful activity: in MĀ 155 at T I 678a4 and T 73 at T I 879c16 awareness of impermanence is combined with awareness of the other two characteristics; in D (4094) *mngon pa, ju* 172a1 or Q (5595) *tu* 198a3 diligent contemplation of impermanence leads on to dispassion, cessation and disappearance; in T 72 at T I 878c26 and EĀ 27.3 at T II 645a6 the theme is absence of delighting in [anything] in the whole world; and in T 74 at T I 882a10 signlessness.

some other householders — who in the *Majjhima-nikāya* and the *Samyukta-āgama*, as well as in other discourses, receive such teachings.

The Pāli *Vinaya* reports that Anāthapiṇḍika had become a stream-enterer during his first meeting with the Buddha.³⁶ Thus from an early Buddhist perspective he would have been on safe ground as someone who already had acquired firm insight into the core of the teachings and was certain of eventually reaching full awakening.³⁷ In view of this, it is perhaps understandable if teachings given to him would have been adjusted to what seems to have been his personal interests, instead of trying to force insight on him. In fact, on occasion the Buddha apparently did try to lead him further.

A comparable instance can be found in a discourse in the *Samyutta-nikāya*, which reports how a group of lay followers, headed by the stream-enterer Dhammadinna, come to see the Buddha and requests instruction.³⁸ In reply, the Buddha recommends the profound discourses he had given on the subject of emptiness. Dhammadinna replies that, for them as householders who live in the midst of their family and enjoy sensual pleasures, studying such profound discourses is not an easy thing to do. So he asks the Buddha to give them a different type of teaching instead.

In this instance, too, it is not because of any unwillingness to teach on the part of the Buddha, but due to of a lack of interest or receptivity on the side of the lay followers that certain topics are not taught to them in more detail. Such a different degree of interest or receptivity would also underlie a discourse in the *Samyutta-nikāya* and its parallels in the two versions of the *Samyukta-āgama*, according to which monastic disciples are a superior field for sowing seeds, while lay disciples are comparable to a field of lesser quality.³⁹ In other words, though the seeds of insight are the same, owing to their life style most lay followers may not be as receptive to certain teachings as they would be if they had gone forth which — at least in the ancient Indian context — was seen as a natural expression of wanting to practise the deeper aspects of the Buddha's teachings.

Applying the results of the above survey to the *Anāthapiṇḍikovāda-sutta* and its *Samyukta-āgama* parallel, it seems that Anāthapiṇḍika would have received such teachings earlier if he had shown an interest in them. His sadness is thus probably best understood as an expression of his deathbed repentance for having missed out on evincing an interest in deeper teachings on earlier occasions. In

36. Vin II 157,2, with parallels found e.g. in MĀ 28 at T I 460b29, SĀ 592 at T II 158b6, SĀ² 186 at T II 441a15, T 196 at T IV 156b16, T 202 at T IV 419b11, T 374 at T XII 541a9 and T 375 at T XII 786b7, the Mahiśāsaka *Vinaya*, T 1421 at T XXII 167a9, the Dharmaguptaka *Vinaya*, T 1428 at T XXII 939a18, the (Mūla-)Sarvāstivāda *Vinaya*, Gnoli 1977, 170,1, and the Sarvāstivāda *Vinaya*, T 1435 at T XXIII 244b13; cf. also T 1509 at T XXV 732b24. The events that precede their meeting recur in SN 10.8 at SN I 210,29.

37. Anāthapiṇḍika's attainment of penetrative insight into the law of dependent arising underlies AN 10.93 at AN V 187,1, where he skilfully deals with the views proposed by heterodox wanderers. A noble disciple's insight into dependent arising is also the theme of SN 12.41 at SN II 70,7 (= SN 55.28 at SN V 388,21) and AN 10.92 at AN V 184,5; while AN 5.179 at AN III 213,16 (with a parallel in MĀ 128 at T I 616b13) and AN 9.27 at AN IV 407,12 refer to a noble disciple's freedom from the prospect of an evil rebirth; all these discourses are addressed to Anāthapiṇḍika or given in his presence.

38. SN 55.53 at SN V 408,5 notes that Dhammadinna was a stream-enterer, while according to SĀ 1033 at T II 270a13 he was even a non-returner.

39. SN 42.7 at SN IV 315,18; SĀ 915 at T II 231a17 and SĀ² 130 at T II 424b1.

other words, Anāthapiṇḍika's remark that, in spite of all his services, he had not heard such penetrative teachings before need not be taken to imply that certain teachings were in principle restricted to monks and nuns. Instead, it only appears to indicate that teachings on deeper insight were not forced on those who did not show an interest in them.

Acknowledgements

I am indebted to Rod Bucknell, Peter Harvey and Ken Su for comments on a draft of this paper.

Abbreviations

AN	<i>Aṅuttara-nikāya</i>
B ^e	Burmese edition
C ^e	Ceylonese edition
D	Derge edition
Dhp-a	<i>Dhammapada-aṭṭhakathā</i>
EĀ	<i>Ekottarika-āgama</i> (T 125)
EĀ ²	partial <i>Ekottarika-āgama</i> (T 125A)
Jā	<i>Jātaka</i>
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
Mp	<i>Manorathapūraṇī</i>
Q	Peking edition
SĀ	<i>Samyukta-āgama</i> (T 99)
SĀ ²	'other' <i>Samyukta-āgama</i> (T 100)
S ^e	Siamese edition
SHT	Sanskrihandschriften aus den Turfanfunden
SN	<i>Samyutta-nikāya</i>
T	Taishō (CBETA)
Vin	<i>Vinaya</i>

Bibliography

- Akanuma, Chizen. [1929] 1990. *The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*. Delhi: Sri Satguru.
- Bechert, Heinz et al. 1989. *Sanskrihandschriften aus den Turfanfunden*. Stuttgart: Franz Steiner, vol. 6.
- . 2004. *Sanskrihandschriften aus den Turfanfunden*. Stuttgart: Franz Steiner, vol. 9.
- Bluck, Robert. 2002. 'The Path of the Householder: Buddhist Lay Disciples in the Pāli Canon'. *Buddhist Studies Review* 19(1): 1–18.
- Bucknell, Roderick S. 2006. 'Samyukta-āgama'. *Encyclopaedia of Buddhism*. Edited by W.G. Weeraratne, 7(4): 684–687. Sri Lanka: Department of Buddhist Affairs.
- Choong, Mun-keat. 2000. *The Fundamental Teachings of Early Buddhism, A comparative study based on the Sūtrāṅga portion of the Pāli Samyutta-Nikāya and the Chinese Samyuktāgama*. Wiesbaden: Otto Harrassowitz.
- de Jong, J.W. 1981. 'Fa-Hsien and Buddhist Texts in Ceylon'. *Journal of the Pali Text Society* 9: 105–116.
- Enomoto, Fumio. 1986. 'On the Formation of the Original Texts of the Chinese Āgamas'. *Buddhist Studies Review* 3(1): 19–30.

- Falk, Nancy Auer. 1990. 'Exemplary Donors of the Pāli Tradition'. *Ethics, Wealth and Salvation: A Study in Buddhist Social Ethics*, edited by R.F. Sizemore et al., 124–143. Columbia: University of South Carolina Press.
- Glass, Andrew. 2010. 'Guṇabhadra, Bāo'yún, and the Saṃyuktāgama'. *Journal of the International Association of Buddhist Studies* 31(1–2): 185–203.
- Gnoli, Raniero. 1977. *The Gilgit Manuscript of the Saṅghabhedavastu, Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin, Part 1*. Rome: Istituto Italiano per il Medio ed Estremo Oriente.
- . 1978. *The Gilgit Manuscript of the Śāyanāsanavastu and the Adhikaraṇavastu, Being the 15th and 16th Section of the Vinaya of the Mūlasarvāstivādin*. Rome: Istituto Italiano per il Medio ed Estremo Oriente.
- Harrison, Paul. 2002. 'Another Addition to the An Shigao Corpus? Preliminary Notes on an Early Chinese Saṃyuktāgama Translation'. *Early Buddhism and Abhidharma Thought, in Honor of Doctor Hajime Sakurabe on His Seventy-seventh birthday*, edited by Sakurabe Ronshu Committee, 1–32. Kyoto: Heirakuji shoten.
- Harvey, Peter. 1990. *An Introduction to Buddhism, Teachings, History and Practices*. Delhi: Munshiram Manoharlal.
- Hiraoka, Satoshi. 2000. 'The Sectarian Affiliation of Two Chinese Saṃyuktāgamas'. *Indogaku Bukkyōgaku Kenkyū* 49(1): 506–500.
- Karunaratna, Upali. 1965. 'Anāthapiṇḍika'. In *Encyclopaedia of Buddhism*. Edited by G.P. Malalasekera, 1(4): 563–565. Sri Lanka: Department of Buddhist Affairs.
- Lü, Cheng. 1963. 'Āgama'. In *Encyclopaedia of Buddhism*. Edited by G.P. Malalasekera, 1(2): 241–244. Sri Lanka: Department of Buddhist Affairs.
- Malalasekera ([1937] 1995). *Dictionary of Pāli Proper Names*. Delhi: Munshiram Manoharlal, 1.
- Mayeda [=Maeda], Egaku. 1985. 'Japanese Studies on the Schools of the Chinese Āgamas'. In *Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur*, Vol. 1, edited by H. Bechert, 94–103. Göttingen: Vandenhoeck and Ruprecht.
- McTighe, Leslie Clifford. 1988. *Mentoring in the 'Majjhima Nikāya': A study of the canonical Buddha's instruction of the laity*. PhD thesis. Evanston, IL: Northwestern University.
- Ñāṇamoli, Bhikkhu. [1995] 2005. *The Middle Length Discourses of the Buddha*. Edited by Bhikkhu Bodhi. Boston, MA: Wisdom Publications.
- Nyanaponika Thera et al. 1997. *Great Disciples of the Buddha, Their Lives, Their Works, Their Legacy*. Edited by Bhikkhu Bodhi. Kandy: Buddhist Publication Society.
- Sakaki, Ryozauro. 1926. 翻譯名義大集 [Mahāvvyutpatti]. Tokyo: Suzuki Research Foundation.
- Samuels, Jeffrey. 1999. 'Views of Householders and Lay Disciples in the Sutta Piṭaka: A Reconsideration of the Lay/Monastic Opposition'. *Religion* 29: 231–241. doi:10.1006/reli.1999.0163
- Sander, Lore. 1980. *Sanskrithandschriften aus den Turfanfunden*. Wiesbaden: Franz Steiner, vol. 4.
- Schlingloff, Dieter. 1981. 'Erzählung und Bild: Die Darstellungsformen von Handlungsabläufen in der europäischen und indischen Kunst'. *Beiträge zur Allgemeinen und Vergleichenden Archäologie* 3: 87–213.
- Schmithausen, Lambert. 1987. 'Beiträge zur Schulzugehörigkeit und Textgeschichte kanonischer und postkanonischer buddhistischer Materialien'. In *Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur*, Vol. 2, edited by H. Bechert, 2: 304–406. Göttingen: Vandenhoeck and Ruprecht.

- Schumann, W. Hans. [1982] 1999. *Der historische Buddha, Leben und Lehre des Gotama*. München: Diederichs.
- Somaratne, G.A. 2009. 'White-clothed Celibate Arahants in Early Buddhism'. In *Buddhist and Pali Studies in Honour of the Venerable Professor Kakkapalliye Anuruddha*, edited by K.L. Dhammajoti et al., 151–167. Hong Kong: Centre of Buddhist Studies, University of Hong Kong.
- Thomas, Edward J. [1933] 2004. *The History of Buddhist Thought*. Delhi: Munshiram Manoharlal.
- Waldschmidt, Ernst. 1980. 'Central Asian Sūtra Fragments and their Relation to the Chinese Āgamas'. In *The Language of the Earliest Buddhist Tradition*, edited by H. Bechert, 136–174. Göttingen: Vandenhoeck and Ruprecht.
- Wille, Klaus 2008. *Sanskrihandschriften aus den Turfanfunden*, vol. 10. Stuttgart: Franz Steiner.
- Zhang, Lixiang. 2004. *Das Śaṃkarasūtra: Eine Übersetzung des Sanskrit-Textes im Vergleich mit der Pāli Fassung*. MA thesis. München: Ludwig-Maximilians-Universität.