

# **A comparison of the Pāli and Chinese *Samyutta/Samyukta* discourses on the housemaster Citta/ Citra, a respected layman dhamma/ dharma-teacher**

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## **Abstract**

This article examines three major discourses selected from the Pāli *Citta Samyutta* and its Chinese counterpart *Citra Samyukta* (質多羅相應 *Zhiduoluo Xiangying*). It also for the first time provides a full translation of the Chinese Buddhist texts in conjunction with their Pāli parallels for comparison. It reveals similarities but also differences in content.

## **Introduction**

The *Citta Samyutta* – ‘Connected with Citta’ – of the Pāli *Samyutta-nikāya* (henceforth abbreviated SN) corresponds to the *Citra Samyukta* (質多羅相應 *Zhiduoluo Xiangying*) of the Chinese *Samyuktāgama* (abbreviated SA; 雜阿含經 *Za ahan jing*, Taishō vol. 2, no. 99), which was translated from now lost Indic-language originals.<sup>1</sup> Structurally, these Pāli and Chinese versions of *Citta Samyutta* contain a similar total number of ten discourses; their differences are mainly the sequence of discourses, and particularly, the location. The Pāli version is located in the Six Sense Spheres Section (*Salāyatana Vagga*), whereas the Chinese version is in the Causal Condition Section (雜因誦 *Zayin song*). They are collections of various discourses on the subject of the housemaster

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<sup>1</sup> On Sanskrit fragments corresponding to SA 566 and SA 568 (in the *Citra Samyukta*), see Chung 2008, 147-8. These are not covered in this study.

Citra (P. Citta, 質多羅 *Zhiduoluo*),<sup>2</sup> who was declared by the Buddha the most excellent among layman-disciples regarding the Dharma/Dhamma teachings.<sup>3</sup>

In this article I will discuss the following discourses selected from the two versions: (1) The Pāli SN 41.7 Venerable Godatta and its Chinese version SA 567 Venerable Nāgadatta, (2) SN 41.6 and SA 568 Venerable Kāmabhū, and (3) SN 41.3 Venerable Isidatta and SA 570 Venerable Rṣidatta. They are in the two collections the major discourses that contain disagreements on certain teachings; thus, these texts in particular have been chosen for comparison. The purpose of this study is mainly to identify the differences and similarities of the two versions.

#### (1) SN 41.7 Venerable Godatta and SA 567 Venerable Nāgadatta

The Pāli SN 41.7 and its corresponding Chinese version SA 567 present some questions by the housemaster Citra regarding mind-liberation (*cetovimutti*), which is in the Chinese called mind-concentration (心三昧 *xin-sanmei*).<sup>4</sup> For the Pāli text there already exist translations in English by Woodward (1927) and by Bodhi (2000).<sup>5</sup> Its Chinese counterpart has not been translated before. For the purpose of comparison I now provide the following full translation of the Chinese text.<sup>6</sup>

SA 567:

Thus have I heard. Once the Buddha, together with other senior monks, were staying at Āmra-grāma in Wild Mango Grove (Āmrāpālīvāna).<sup>7</sup>

<sup>2</sup> Note: In this article the Sanskrit name Citra is used for both the Chinese and Pāli versions.

<sup>3</sup> AN 1.14.6: AN I 26: ‘*dhammakathikānaṃ yadidaṃ Citto gahapati Machikasaṇḍiko*’ (Woodward 1932, 23). EA 6.1: T 125, 559c.

<sup>4</sup> The original Sanskrit term may be *cittasamādhī*.

<sup>5</sup> SN IV 1894, 295-297. Woodward 1927, 203-206; Bodhi 2000, 1325-1326.

<sup>6</sup> T2, 149c-150a; CSA iii 462-463; FSA 2, 920-922.

<sup>7</sup> 一時，佛住菴羅聚落菴羅林精舍，與眾多上座比丘俱。

At that time, the housemaster Citra went to where the senior monks were, saluted them respectfully by prostrating with his head to the ground and touching their feet, stepped back, and sat down at one side.<sup>8</sup>

Then, the senior monks gave the housemaster Citra various dharma-talks, presented instructions, and provided appreciation to him. After they had presented instructions, and provided him with appreciation, the senior monks were then silent.<sup>9</sup>

At that time, the housemaster Citra went to where the venerable Nāgadatta Bhikṣu was, saluted him

<sup>8</sup> 時，有質多羅長者詣諸上座比丘所，稽首禮足，退坐一面。

<sup>9</sup> 時，諸上座比丘為質多羅長者種種說法，示教、照喜；示教、照喜已，默然住。

A reviewer suggests the following:

“Regarding the punctuation of the Chinese text, it should be as follows (following the Wang and Jin’s edition): 示、教、照、喜。示、教、照、喜已，默然住。 This passage is quite well-known, and its Sanskrit equivalent can be found in various texts, such as the *Mahāparinirvāṇasūtra* (Waldschmidt, 1950-1951): *ekāntaniṣaṇṇaṃ varṣākāraṃ brāhmaṇa-magadha(ma)hāmātraṃ bhagavān dhārmīyā kathayā sandarśayati samādāpayati samutte(jayati saṃ)praharṣayati || anekaparyāyeṇa dhārmīyā kathayā sandarśayitvā samādāpa(yi)tvā samuttejayitvā saṃpraharṣay(i)t vā tūṣṇīm abhūt ||*”

“With regard to the selection of the basic Chinese texts, the venerable Yin Shun’s *A Compilation of the Saṃyuktāgama* (《杂阿含经论会编》) is an exceedingly classic and vital resource. However, it is quite dated. In recent years, Wang Jianwei (王建伟) and Jin Hui (金晖) have completed an eight-volume set titled *A Critical and Exegetical Edition of the Saṃyuktāgama* (《〈杂阿含经〉校释》) which, while not without imperfections, still makes a significant contribution to the field. It should be duly consulted, particularly for their philological and punctuational insights, which can serve as essential references during translation. Please check Appendix 2, which is volume 3 of the set and constitutes the three discourses this article concerns.”

However, I consider: The suggested the punctuation of the Chinese text (following the Wang and Jin’s edition) is not completely correct. I prefer Yin Shun’s edition. Also, *Mahāparinirvāṇasūtra* (Waldschmidt, 1950-1951) is not a SA text. It is also not the original text from which the SA sutra translated.

respectfully by prostrating with his head to the ground and touching his feet, stepped back, and sat down at one side.<sup>10</sup>

The venerable Nāgadatta said to the housemaster Citra: ‘There are the immeasurable mind-concentration, the signless mind-concentration, the nothingness-mind-concentration, and the emptiness-mind-concentration. Housemaster! What do you think: are these things different in meaning and therefore, different in name, or are they the same in meaning but different only in name?’<sup>11</sup>

The housemaster Citra asked the venerable Nāgadatta: ‘Are all these concentrations taught by the World-Honoured One (the Buddha), or are they the Venerable Sir’s own teachings?’<sup>12</sup>

The venerable Nāgadatta replied: ‘These are taught by the World-Honoured One’.<sup>13</sup>

The housemaster Citra told the venerable Nāgadatta: ‘Let me think about the meanings for a while, and then I shall reply to [your questions]’<sup>14</sup>

After having thought about the meanings, he said to the venerable Nāgadatta: ‘These things have different meanings, different words, and different essences, but also are the same in meaning but different only in essences.’<sup>15</sup>

[The venerable Nāgadatta] Asked a further question to the housemaster: ‘What are the things that have the different meanings, different words, and different essences?’<sup>16</sup>

<sup>10</sup> 時，質多羅長者詣尊者那伽達多比丘所，稽首禮足，退坐一面。

<sup>11</sup> 尊者那伽達多告質多羅長者：「有無量心三昧、無相心三昧、無所有心三昧、空心三昧。云何？長者！此法為種種義故種種名？為一義有種種名？」

<sup>12</sup> 質多羅長者問尊者那伽達多：「此諸三昧為世尊所說？為尊者自意說耶？」

<sup>13</sup> 尊者那伽達多答言：「此世尊所說。」

<sup>14</sup> 質多羅長者語尊者那伽達多：「聽我小思惟此義，然後當答。」

<sup>15</sup> 須臾思惟已，語尊者那伽達多：「有法種種義、種種句、種種味，有法一義、種種味。」

<sup>16</sup> 復問長者：「云何有法種種義、種種句、種種味？」

The housemaster replied: ‘What is the immeasurable concentration is that a noble disciple is with a mind full of loving-kindness (慈 *cī*), no resentment, with no hatred, no anger, open-mindedness; [he] immeasurably practices everywhere and equally, pervading one direction, likewise the two, the three, [and] the four direction, above and below, pervading the whole world with a mind full of loving-kindness, no resentment, no hatred, no anger, open-mindedness; [he] immeasurably practices, dwells pervading all directions in the whole world everywhere and equally [with a mind full of loving-kindness, no resentment, no hatred, no anger, open-mindedness]. This is called the immeasurable concentration.<sup>17</sup>

‘What is the signless concentration? This is to say a noble disciple in not reflecting on all signs reaches and abides in the mind-concentration by the signless. This is called the signless mind-concentration.<sup>18</sup>

‘What is the nothingness-mind-concentration? This is to say a noble disciple through the complete transcending of the realm of endless consciousness, nothingness, abides in the mental state of nothingness. This is called the nothingness-mind-concentration.<sup>19</sup>

‘What is the emptiness-concentration? This is to say a noble disciple, observing things as they really are, sees that the world is empty. The world is empty. It is eternally, unchangingly devoid of self or of anything belonging to self. This is called the emptiness-mind-concentration.<sup>20</sup>

<sup>17</sup> 長者答言：「無量三昧者，謂聖弟子心與慈俱，無怨、無憎、無恚，寬弘重心，無量修習普緣，一方充滿。如是二方、三方、四方、上下，一切世間心與慈俱，無怨、無憎、無恚，寬弘重心，無量修習，充滿諸方，一切世間普緣住，是名無量三昧。

<sup>18</sup> 云何為無相三昧？謂聖弟子於一切相不念，無相心三昧身作證，是名無相心三昧。

<sup>19</sup> 云何無所有心三昧？謂聖弟子度一切無量識入處，無所有、無所有心住，是名無所有心三昧。

<sup>20</sup> 云何空三昧？謂聖弟子世間空，世間空如實觀察，常住不變易，非我、非我所，是名空三昧。

‘This is called the things that have the different meanings, different words, and different essences.’<sup>21</sup>

He asked a further question to the housemaster: ‘What is the thing that is the same in meaning but different only in essence?’<sup>22</sup>

He replied: ‘Venerable sir! Desire is measurable; [hatred, delusion are measurable], but non-contention is the highest immeasurable. Desire has a sign; hatred, delusion have signs. Non-contention is signless. Desire is belonging; hatred, delusion are belonging. Non-contention is nothingness. Also, non-contention is empty of desire, empty of hatred, empty of delusion; empty of eternal, unchanging nature; empty of self, of anything belonging to self. This is called the thing that is the same in meaning but different only in essences.’<sup>23</sup>

The venerable Nāgadatta asked: ‘How, housemaster! Have you heard this meaning before?’<sup>24</sup>

He replied: ‘Venerable sir! No, I have never heard it before.’<sup>25</sup>

[The venerable Nāgadatta] further told the housemaster: ‘You have attained great benefit in the profound Buddha-dharma, you now have attained the wisdom-eye.’<sup>26</sup>

The Citra housemaster, having heard what the venerable Nāgadatta had said, was delighted, and respectfully left.<sup>27</sup>

<sup>21</sup> 是名為法種種義、種種句、種種味。」

<sup>22</sup> 復問長者：「云何法一義、種種味？」

<sup>23</sup> 答言：「尊者！謂貪[者是]有量，[悲、癡者是有量]，若無諍者第一無量。謂貪者是有相，悲、癡者是有相，無諍者是無相。貪者是所有，悲、癡者是所有，無諍者是無所有。復次，無諍者空於貪，空於悲、癡，空常住、不變易，空非我、非我所。是名法一義、種種味。」

<sup>24</sup> 尊者那伽達多問言：「云何長者！此義汝先所聞耶？」

<sup>25</sup> 答言：「尊者！不聞。」

<sup>26</sup> 復告長者：「汝得大利，於甚深佛法，現聖慧眼得入。」

<sup>27</sup> 質多羅長者聞尊者那伽達多所說，歡喜隨喜，作禮而去。

Accordingly, the above-mentioned SA 567 presents five kinds of meditation:

1. Immeasurable mind-concentration 無量心三昧 (*wuliang-xinsanmei*)
2. Signless mind-concentration 無相心三昧 (*wuxiang-xinsanmei*)<sup>28</sup>
3. Nothingness-mind-concentration 無所有心三昧 (*wusuoyou-xinsanmei*)
4. Emptiness-mind-concentration 空心三昧 (*kong-xinsanmei*)
5. Non-contention (無諍 *wuzheng*)

The first four meditations explain that these are different in name and meaning. The fifth one, non-contention, indicates they are the same in meaning and different only in name.

The corresponding Pāli version, SN 41.7, is a conversation between the venerable Godatta (not Nāgadatta, as in the Chinese) and the housemaster Citra. It also presents a similar set of five kinds of meditation, which is called ‘mind-liberation’ (*cetovimutti*), in a different sequence:

1. Immeasurable mind-liberation (*appamāṇa-cetovimutti*)
2. Nothingness-mind-liberation (*ākiñcañña-cetovimutti*)
3. Emptiness-mind-liberation (*suññatā-cetovimutti*)
4. Signless mind-liberation (*animitta-cetovimutti*)
5. Immovable mind-liberation (*akuppa-cetovimutti*)

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<sup>28</sup> A reviewer suggests:

“I have already found that the section referring to the signless mind-concentration (無相心三昧) in Chinese and Signless mind-liberation (*animittacetovimutti*) in Pali, which is a terminology that belongs to the Sarvāstivāda tradition, appears in other Āgama scriptures of Sarvāstivāda tradition such as the *Daśottarasūtra* (see Appendix 1) of which the Sanskrit version is available.”

However, I consider: The terminology (i.e. the Pali term: *animittacetovimutti*) does not exclusively belong to the Sarvāstivāda tradition.

Similar to the Chinese version, the first four of these meditations explain the differences in both meaning and name, and the fifth one, immovable mind-liberation, indicates that they are the same in meaning with different names. These five kinds of meditation are explained in the Pāli version as follows.

1. The immeasurable mind-liberation:

‘It is when a monk dwells pervading (*pharitvā viharati*) one direction with a mind (*cetasā*) full of lovingkindness (*mettā*), and similarly the second, the third, and the fourth directions. In the same way above, below, across, everywhere, all around, he dwells pervading the whole world with a mind full of lovingkindness, abundant, expansive, limitless, free of enmity and ill will (*abyāpajjena*). He dwells pervading one direction with a mind full of compassion (*karuṇā*) ... of empathic joy (*muditā*) ... of equanimity (*upekkhā*), and similarly the second, the third, and the fourth directions. In the same way above, below, across, everywhere, all around, he dwells pervading the whole world with a mind full of equanimity, abundant, expansive, limitless, free of enmity and ill will.’ (SN, IV 296)<sup>29</sup>

2. The nothingness-mind-liberation:

‘This is when a monk, completely transcending the realm of endless consciousness, aware that ‘there is nothing’, enters and dwells in the realm of nothingness.’ (SN, IV 296)<sup>30</sup>

3. The emptiness-mind-liberation:

‘It is when a monk goes to the forest, or to the root of a tree, or to an empty place, and reflects thus: ‘This is empty of self or of anything belonging to self.’ (SN IV 296-7)<sup>31</sup>

<sup>29</sup> ‘*Idha, bhante, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. Karuṇāsahagatena cetasā ... pe ... muditāsahagatena cetasā ... pe ... upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.*’

<sup>30</sup> ‘*Idha, bhante, bhikkhu sabbaso viññāṇaṇcāyatanaṃ samatikkamma, ‘natthi kiñcī’ti ākiñcaṇṇāyatanaṃ upasampajja viharati.*’



## 4. The signless mind-liberation:

‘This is when a monk, not reflecting on all signs, reaches and abides in the signless mind-concentration (*animitta-cetosamādhī*).’ (SN, IV 297)<sup>32</sup>

## 5. The immovable mind-liberation:

‘Desire (*rāga*) sets a limit; hatred (*dosa*) sets a limit; delusion (*moha*) sets a limit. A monk, who has terminated the influxes (*āśava*), has given these up, cut them off at the root, made them like a palm-tree stump, and eliminated them, so they are unable to arise again in the future. The immovable mind-liberation is said to be the best kind of limitless mind-liberation, ... of nothingness-mind-liberation, ... [and] of signless mind-liberation. That immovable mind-liberation is empty of desire, hatred, and delusion.’ (SN, IV 297)<sup>33</sup>

Here, the terms *cetovimutti* and *cetosamādhī* (心三昧) have the same meaning. For example, SN 41.7 uses the term *animitta-cetosamādhī* to explain *animitta-cetovimutti*.<sup>34</sup> In the same content SN 40.9 uses the term *cetosamādhī* instead of *cetovimutti* (SN IV 268-9). Also, *cetosamādhī* is elsewhere called *samādhī* (三昧).<sup>35</sup>

<sup>31</sup> ‘*Idha, bhante, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā iti paṭisañcikkhati: ‘suñṇamidam attena vā attaniyena vā’ ti.*’

<sup>32</sup> ‘*Idha, bhante, bhikkhu sabbanimittānaṃ amanasikārā animittam cetosamādhim upasampajja viharati.*’

<sup>33</sup> ‘*Rāgo, bhante, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo. Te khīṇāsavassa bhikkhuno pahīṇā ucchinnamūlā tālāvatthukatā anabhāvaṇkatā āyatim anuppādadhammā. Yāvatā kho, bhante, appamāṇā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. ... ākiñcaṇṇā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. ... animittā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. Sā kho pana akuppā cetovimutti suñṇā rāgena, suñṇā dosena, suñṇā mohena.*’

<sup>34</sup> SN IV 297: ‘It is when a monk, not reflecting (*amanasikārā*) on all signs, reaches and abides in the signless mind-concentration (*animitta-cetosamādhī*). This is called the signless mind-liberation (*animittā-cetovimutti*).’

<sup>35</sup> E.g. SN, 43.4; SN, IV 360; MN, 43; MN, I 292-3; DN 33: DN III 219; AN 3.163: I 299. MA 211, DA 9: T1, 792a, 50b. According to SA 567, the housemaster asks the venerable Nāgadatta, regarding the four kinds of mind-concentration: ‘Are all these concentrations taught by the World-Honoured One, or are they the Venerable Sir’s own teachings?’ The

Thus, *cetovimutti*, *cetosamādhi*, and *samādhi* in both the Pāli and Chinese versions all refer to the same meaning, i.e. the state of concentrative meditation or meditation.

*Akappa-cetovimutti* in the Pāli version corresponds to the term, non-contention, in the Chinese version. The two terms have similar meaning, i.e. empty of desire, hatred and delusion, although the Chinese version adds the following words: ‘empty of eternal, unchanging nature; empty of self, of anything belonging to self.’ (空常住、不變易, 空非我、非我所。). The expression, empty of self, of anything belonging to self, is also the same meaning for the emptiness meditation (i.e. *suññatā-cetovimutti*, 空心三昧) in both versions.

One difference identified in the two versions is in the content of the immeasurable meditation. That is, *appamāṇa-cetovimutti* in the Pāli version contains four immeasurables (*mettā*, *karuṇā*, *muditā*, and *upekkhā*), whereas the Chinese mentions only one immeasurable, *maitrī* (慈 *mettā*). However, the four immeasurables are found in other Chinese Buddhist sources as Brahma-acts (梵行 *fan xing*/Brahmacaryā).<sup>36</sup>

In the Pāli tradition the four immeasurables are also called *Brahma-vihārā* ‘Brahma-abodes’. According to the *Mettā-sutta* (AN 4.125: AN II 128-9; cf. AN 4.126), cultivation of the four immeasurables is able to cause the practitioner to be reborn into a Brahma realm (*Brahmaloka*). DN 19 *Mahā-Govinda Sutta* (DN II 251) indicates that *Brahma-vihāra* is a pre-Buddhist concept to which the Buddhist tradition gives its own interpretation.

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venerable Nāgadatta replied: ‘These are taught by the World-Honoured One.’ Cf. Choong 1999, 52, 58-64.

<sup>36</sup> They are called 四無量心 *si wuliang xin* (‘four immeasurable states of mind’), 四等心 *si deng xin* (‘four equalities of mind’), 四梵行 *si fan xing* (‘four Brahma-acts’), and 四梵室/堂 *si fan shi/tang* (‘four Brhama-scopes’): 「阿難！我本為汝說四無量。比丘者！心與慈俱 ... 如是悲、喜心與捨俱 ... 遍滿一切世間就遊。」 (MA 86: T1, 563b13-22). 「諸比丘！當行四等心慈、悲、喜、護。」 (EA 31.2.: T2, 667c23-24). 「行四梵行慈、悲、喜、護，命終生梵天。」 (EA 50.4: T2, 810a13-14). 「多聞聖弟子！心與慈俱 ... 如是悲、喜心與捨俱 ... 遍滿一切世間成就遊 ... 說四梵室。」 (MA 27: T1, 458b1-8). 「有四法謂四梵堂。一、慈，二、悲，三、喜，四、捨。」 (DA 9: T1, 50c23-24).

Nevertheless, *Brahma-vihāra* in the SN/SA collection refers to *ānāpānasati* ‘mindfulness by in- and out-breathing’ (e.g. SN 54.11-12 = SA 807-808). The four immeasurables are not called *Brahma-vihārā* in the SN/SA version.<sup>37</sup> It seems the term *Brahma-vihārā* as linked to the cultivation of the four immeasurables is a later developing idea in early Buddhism and beyond.

The practice of *mettā* in the four immeasurables (*Brahma-vihārā*) appears very similar to the practice of ‘right thought’ (*sammā saṅkappa*), one stage of the eightfold path, i.e. thought of detachment (*nekkhamma saṅkappa*), thought of non-malice (*abyāpāda saṅkappa*), and thought of non-harming (*avihiṃsā saṅkappa*). All four immeasurables contain the word *abyāpāda* (*abyāpajjha*), which also is part of *sammā saṅkappa*. According to SN 55.35, it reports the Buddha as teaching the noble disciples to reflect (*paṭisaṃcikkhati*) thus:<sup>38</sup>

What is a deva-path to the heavens (*devānaṃ devapadan*)? He knows (*pajānāti*) thus: Now indeed I hear the *devas* who have non-malice (*abyāpajjha*) as the highest (*parama*). So then I am also without malice (*na byābādhemi*), whether fearful or steady (*tasam vā thāvaram vā*). I surely abide possessed of the dharma of the deva-path (*devapada-dhamma-samannāgato*).

<sup>37</sup> *Mettā* by itself is named *Brahma-vihārā* in *Theragāthā* 14.1, while all four are so named in DN 17 and MN 83. The four *brahma-vihāras* are not part of the paths listed in the *Mahā Vagga* of SN/SA; however, the formula of the four *brahma-vihāras* appears in SN 41.7 (one of the five types of *cetovimutti*), SN 42.8, SN 42.13, and SN 46.54 (associated with the formless attainments). SN 46 is *Bojjhaṅga Samyutta* located in the *Mahā Vagga* of SN, in which SN 46.54 (*Mettāsahagata-sutta*) actually compares four *brahma-vihāras* of non-Buddhists to the Buddha’s version. Although the four *brahma-vihāras* do not occur often in *Mahā Vagga*, they are to be found in five *suttas* in *Bojjhaṅga Samyutta*: SN 46.54, 62-65, wherein it is taught that they may serve as a basis for development of the seven factors of enlightenment. Cf. also Bucknell 2022: 239-240 on *brahma-vihāras* (DN 13 = DA 26).

<sup>38</sup> SN V 393; cf. its counterpart SA 848: T2, 216b-c; CSA ii 460.

Thus, the notion of *abyāpajjha*, a deva-path to the heavens, and *mettā* as a *Brahma-vihāra* indicates a closely connected idea and practice.

It is possible that the set of four immeasurables connected to *appamāṇa-cetovimutti* is an expanded version. The main teaching may have had just one focus, *mettā*.<sup>39</sup> The *Vinaya* (at *Cūḷavagga*, *Sattasatikakkhandhaka*), only mentions *mettā-vihāra*, which is observed as *kullaka-vihāra*, a ‘family-meditative state’, whereas *suññatā-vihāra* is considered as *mahāpurisa-vihāra*, the ‘meditative state of great men’.<sup>40</sup>

Accordingly, the two versions (SN 41.7, SA 567) investigated here present some interesting differences and a similar set of five kinds of meditation. Their essence is ‘empty of desire, hatred and delusion,’ as indicated in the immovable/non-contention meditation.

## (2) SN 41.6 and SA 568 Venerable Kāmabhū

The Pāli SN 41.6 and its Chinese version SA 568 state some questions about the mental activities (*saṅkhārā*) and meditative concentrations. The Pāli text has been translated into

<sup>39</sup> Cf. Yin Shun 1986: 25-6.

A reviewer suggests: “The author posits that Pali divides the four immeasurables into loving-kindness, compassion, sympathetic joy, and equanimity, while the Chinese translation includes only “loving-kindness.” This could be attributed to an emphasis on “loving-kindness.” However, it is worth noting that in the *Daśottarasūtra*, the qualities of loving-kindness, compassion, sympathetic joy, and equanimity are already mentioned. Hence, this difference may merely be a result of textual omission in the original manuscript and does not necessarily reflect an evolution in the text's sequencing.”

However, I consider: Regarding the Chinese translation only mentioning “loving-kindness”, this is not just attributed to an emphasis on “loving-kindness.” The reviewer also ignores the above-mentioned Yin Shun’s work (1986: 25-6), which presents other textual information on “loving-kindness”. The *Daśottarasūtra* (mentioning “loving-kindness, compassion, sympathetic joy, and equanimity”) belongs to DA (not a SA sutra). It is also not the original text of the SA sutra. Hence, the difference is not a result of textual omission in the SA original manuscript.

<sup>40</sup> *Vinaya* (PTS) II 304. Cf. Choong 1999: 62.

English by Woodward (1927) and by Bodhi (2000)<sup>41</sup> Its Chinese counterpart has not previously been translated. The following is a full translation of it, which I provide for comparison (Note: The numbers, i.e. 1 – 12, provided below indicate the sequence of the questions-and-answers in the text).<sup>42</sup>

SA 568:

Thus have I heard. Once the Buddha, together with other senior monks, were staying at Āmra-grāma in Wild Mango Grove.<sup>43</sup>

At that time, the housemaster Citra came to visit the senior monks, paid homage to them, and then went to where the venerable Kāmabhū Bhikṣu was. He respectfully saluted him by prostrating with his head to the ground and, touching his feet, stepped back, sat down at one side, and said to the venerable Kāmabhū Bhikṣu.<sup>44</sup>

1. ‘It is said ‘activities’, but what are the activities?’<sup>45</sup>

Kāmabhū Bhikṣu replied: ‘Activities are the activity of body, of speech, and of mind’.<sup>46</sup>

2. [Citra] asked a further question: ‘What are the activities of body, of speech, and of mind?’<sup>47</sup>

[Kāmabhū] replied: ‘Housemaster! Out-breathing and in-breathing are the activity of body. Thought and investigation are the activity of speech. Perception and volition are the activity of mind.’<sup>48</sup>

<sup>41</sup> SN IV, 1894: 293-295. Woodward 1927: 200-203; Bodhi 2000: 1322-1324.

<sup>42</sup> T2, 150a-c; CSA iii 463-465; FSA 2, 922-926.

<sup>43</sup> 一時，佛住菴羅聚落菴羅林中，與諸上座比丘俱。

<sup>44</sup> 時，有質多羅長者詣諸上座比丘所，禮諸上座已，詣尊者伽摩比丘所，稽首禮足，退坐一面，白尊者伽摩比丘：

<sup>45</sup> 「所謂行者，云何名行？」

<sup>46</sup> 伽摩比丘言：「行者，謂三行，身行、口行、意行。」

<sup>47</sup> 復問：「云何身行？云何口行？云何意行？」

<sup>48</sup> 答言：「長者！出息、入息名為身行。有覺、有觀名為口行。想、思名為意行。」

3. [Citra] asked a further question: ‘Why are out-breathing and in-breathing the activity of body? Why are thought and investigation the activity of speech? Why are perception and volition the activity of mind?’<sup>49</sup>

[Kāmabhū] replied: ‘Housemaster! Out-breathing and in-breathing are bodily phenomena, which are dependent on body, belonging to body, and dependent on bodily movement; therefore, out-breathing and in-breathing are called the activity of the body.’<sup>50</sup>

‘One directs thought and investigation and then one presents it in speech; therefore, it is called the activity of speech.’<sup>51</sup>

‘Perception and volition are mental phenomena dependent on mind, belonging to mental perception movement; therefore, perception and volition are called the activity of mind.’<sup>52</sup>

4. [Citra] asked a further question: ‘Venerable sir! What are the phenomena if a person is bodily dead, whose body is laid on the ground, abandoned in the burial mound, and is without heart (feeling) like wood [or] a stone?’<sup>53</sup>

[Kāmabhū] replied: ‘Housemaster! Lifespan, bodily heat and consciousness are gone, if a person is bodily dead, whose body is laid on the ground, and is without heart (feeling) like a wood [or] a stone.’<sup>54</sup>

<sup>49</sup> 復問：「何故出息、入息名為身行？有覺、有觀名為口行？想、思名為意行？」

<sup>50</sup> 答：「長者！出息、入息是身法，依於身、屬於身、依身轉，是故出息、入息名為身行。」

After this sentence of the text, I agree with Yin Shun the following words in the Taishō version are repeated, and thus should be deleted (CSA iii 464, 474, n. 11): ‘有覺、有觀故則口語，是故有覺、有觀是口行。想、思是意行，依於心、屬於心、依心轉，是故想、思是意行。」復問：「尊者！」

<sup>51</sup> 覺、觀已，發口語，是[故]覺、觀名為口行。

<sup>52</sup> 想、思是心數法，依於心、屬於心想轉，是故想、思名為意行。」

<sup>53</sup> 復問：「尊者！有幾法？若人捨身時，彼身屍臥地，棄於丘塚間，無心如木石。」

<sup>54</sup> 答言：「長者！壽暖及與識，捨身時俱捨，彼身棄塚間，無心如木石。」

5. [Citra] asked a further question: ‘Venerable sir! What is the difference between one who is dead, and one who has attained the attainment of cessation (*miejin-zhengshou* 滅盡正受, *nirodha-samāpatti*)?’<sup>55</sup>

[Kāmabhū] replied: ‘Lifespan and bodily heat have gone, all faculties are broken up, and body and life are separated. This is what is being called death.’<sup>56</sup>

‘What is the attainment of cessation is the activity of body, speech, mind has ceased, [but] the lifespan has not been extinguished, bodily heat has not gone, all faculties are not broken up, and body and life are together. This is the sign differentiating between death and attaining the cessation of attainment.’<sup>57</sup>

6. [Citra] asked a further question: ‘Venerable sir! How does one attain the cessation of attainment?’<sup>58</sup>

[Kāmabhū] replied: ‘Housemaster! In attaining the attainment of cessation one does not say: ‘I have attained the cessation of attainment, I will have attained the cessation of attainment.’ But rather one has practiced gradually, leading to the cessation of attainment.’<sup>59</sup>

7. [Citra] asked a further question: ‘Venerable sir! When attaining the cessation of attainment, what states/phenomena cease first? Is it activity of body, of speech, or of mind?’<sup>60</sup>

[Kāmabhū] replied: ‘Housemaster! One in attaining the cessation of attainment, first ceases the activity of

<sup>55</sup> 復問：「尊者！若死、若入滅盡正受，有差別不？」

<sup>56</sup> 答：「捨於壽暖，諸根悉壞，身命分離，是名為死。」

<sup>57</sup> 滅盡定者，身、口、意行滅，不捨壽命，不離於暖，諸根不壞，身命相屬，此則命終、入滅正受差別之相。」

<sup>58</sup> 復問：「尊者！云何入滅正受？」

<sup>59</sup> 答言：「長者！入滅正受，不言：『我入滅正受，我當入滅正受。』然先作如是漸息方便，如先方便，向入正受。」

<sup>60</sup> 復問：「尊者！入滅正受時，先滅何法？為身行、為口行、為意行耶？」

speech, next the bodily activity, and then the activity of mind.<sup>61</sup>

8. [Citra] asked a further question: 'Venerable sir! How does emergence from the attainment of cessation come about?'<sup>62</sup>

[Kāmabhū] replied: 'Housemaster! In emerging from the attainment of cessation one also does not say: 'I am now emerging from the cessation of attainment, I will be emerging from the cessation of attainment.' But rather one's mind has been so practiced, leading to the mind emerging [from the cessation of attainment].'<sup>63</sup>

9. [Citra] asked a further question: 'Venerable sir! When emerging from the cessation of attainment, what states/phenomena arise first? Is it activity of body, of speech, or of mind?'<sup>64</sup>

[Kāmabhū] replied: 'Housemaster! In one emerging from the cessation of attainment, first arises the activity of mind, next the bodily activity, and then the activity of speech.'<sup>65</sup>

10. [Citra] asked a further question: 'Venerable sir! In attaining the attainment of cessation how does one's mind tend, slope, incline?'<sup>66</sup>

[Kāmabhū] replied: 'Housemaster! In attaining the attainment of cessation [one's mind] tends to detachment, slopes to detachment, inclines to detachment; tends to seclusion, slopes to seclusion, inclines to seclusion; tends

<sup>61</sup> 答言：「長者！入滅正受者，先滅口行，次身行、次意行。」

<sup>62</sup> 復問：「尊者！云何為出滅正受？」

<sup>63</sup> 答言：「長者！出滅正受者亦不念言：『我今出正受，我當出正受。』然先已作方便心，如其先心而起。」

<sup>64</sup> 復問：「尊者！起滅正受者，何法先起，為身行、為口行、為意行耶？」

<sup>65</sup> 答言：「長者！從滅正受起者，意行先起，次身行，後口行。」

<sup>66</sup> 復問：「尊者！入滅正受者。云何順趣、流注、浚輪？」



toward *nirvāṇa*, slopes toward *nirvāṇa*, inclines toward *nirvāṇa*.<sup>67</sup>

11. [Citra] asked a further question: ‘Venerable sir! When one has abode in the cessation of attainment, how many contacts touch [him]?’<sup>68</sup>

[Kāmabhū] replied: ‘Housemaster! Immovable contact, signless-contact, nothingness-contact.’<sup>69</sup>

12. [Citra] asked a further question: ‘Venerable sir! When attaining the attainment of cessation how many states should one practise for that?’<sup>70</sup>

[Kāmabhū] replied: ‘Housemaster! You should have asked this first. Why are you asking now? But I will explain to you: ‘A monk for the attaining the attainment of cessation should practise two states, calm and insight.’<sup>71</sup>

At that time, the housemaster Citra, having heard what the venerable Kāmabhū had said, was delighted, and respectfully left.<sup>72</sup>

The Pāli counterpart, SN 41.6, also records that the housemaster Citra comes to visit the venerable Kāmabhū and poses questions about activities (*saṅkhārā*) and meditative concentrations to the venerable monk, who then responds to them. However, the Pāli version presents altogether eleven questions-and-responses, whereas the Chinese version, as we have seen, has twelve. The sequence and content are also not entirely the same between the two versions, as the following indicates (in summary):

SN 41.6

SA 568

<sup>67</sup> 答言：「長者！入滅正受者，順趣於離、流注於離、浚輪於離，順趣於出、流注於出、浚輪於出，順趣涅槃、流注涅槃、浚輪涅槃。」

<sup>68</sup> 復問：「尊者！住滅正受時，為觸幾觸？」

<sup>69</sup> 答言：「長者！觸不動、觸無相、觸無所有。」

<sup>70</sup> 復問：「尊者！入滅正受時，為作幾法？」

<sup>71</sup> 答言：「長者！此應先問，何故今問，然當為汝說。比丘入滅正受者，作於二法，止以觀。」

<sup>72</sup> 時，質多羅長者聞尊者迦摩所說，歡喜隨喜，作禮而去。

<p>1. How many activities?</p> <p>There are three activities: activities of body (<i>kaya</i>), of speech (<i>vaci</i>) and of mind (<i>citta</i>) (responded by Kāmaabhū)</p>	<p>1. What are the activities?</p> <p>Activities are the activity of body, of speech, and of mind.</p>
<p>2. What is the activity of body, of speech and of mind?</p> <p>In-breathing and out-breathing (<i>assāsa-passāsa</i>) are the activity of body.</p> <p>Thought and investigation (<i>vitakka-vicāra</i>) are the activity of speech.</p> <p>Perception and feeling (<i>saññā ca vedanā</i>) are the activity of mind.</p>	<p>2. What are the activities of body, of speech, and of mind?</p> <p>Out-breathing and in-breathing and are the activity of body. Thought and investigation are the activity of speech. Perception and volition are the activity of mind.</p>
<p>3. Why are in-breathing and out-breathing the activity of body? Why are thought and investigation the activity of speech? Why are perception and feeling the activity of mind?</p> <p>In-breathing and out-breathing are bodily (<i>kāyikā</i>) phenomena (<i>dhammā</i>) dependent on body; therefore, it is called the activity of body.</p> <p>First one directs thought and investigation, and then one presents into speech; therefore, they are called the activity of speech.</p> <p>Perception and feeling are mental (<i>cetasikā</i>) phenomena dependent on mind (<i>citta</i>); therefore, it is called the activity of mind.</p>	<p>3. Why are out-breathing and in-breathing the activity of body? Why are thought and investigation the activity of speech? Why are perception and volition the activity of mind?</p> <p>Out-breathing and in-breathing are bodily phenomena, which are dependent on body, belonging to body, and dependent on bodily movement; therefore, out-breathing and in-breathing are called the activity of body.</p> <p>One directs thought and investigation and then one presents into speech; therefore, it is called the activity of speech.</p> <p>Perception and volition are mental phenomena dependent on mind, belonging to mental perception movement; therefore, perception and volition are called the activity of mind.</p>
<p>4. How comes the attainment of the cessation of perception and feeling?</p> <p>A monk in attaining the cessation</p>	<p>6. How does one attain the cessation of attainment?</p> <p>In attaining the attainment of</p>

of perception and feeling does not think: I shall attain, I am attaining, or I have attained the cessation of perception and feeling. But rather his mind has been practiced in a way that leads him on to such a state.

5. In attaining the cessation of perception and feeling, which of the following states cease first: the activity of body, or of speech, or of mind?

In attaining the cessation of perception and feeling, first the activity of speech ceases, after that of body, and then that of mind.

6. What is the difference between one who is dead and gone, and a monk who has attained **the cessation of perception and feeling** (*saññā-vedayita-nirodha*)?

In one who is dead and gone, activities of body, of speech and of mind have ceased, becomes calmed (*niruddho paṭipassaddho*). Life (*āyu*) has extinguished (*parikkhīṇo*), physical heat (*usmā*) has ceased (*vūpassantā*), the faculties (*indriyāni*) are broken up (*viparibhinnāni*).

In a monk who has attained the cessation of perception and feeling, activities of body, of speech and of mind have ceased, become calmed. But his life has not extinguished (*aparikkhīṇo*), physical heat has not ceased (*avūpassantā*), the faculties have become clarified (*vippasannāni*).

7. How does emergence (*vuṭṭhānaṃ*) from the attainment of the cessation of perception and feeling come about?

When a monk is emerging from

cessation one does not say: 'I have attained the cessation of attainment, I will have attained the cessation of attainment.' But rather one has been so practiced gradually, leading to cessation of attainment.

7. When attaining the cessation of attainment, what states/phenomena cease first? Is it activity of body, of speech, or of mind?

One in attaining the cessation of attainment, first ceases the activity of speech, next the bodily activity, and then the activity of mind.

5. What is the difference between one who is dead, and one who has attained **the attainment of cessation** (滅盡正受)?

Lifespan and bodily heat have gone, all faculties are broken up, and body and life are separated. This is what is called death.

What is the attainment of cessation is the activity of body, speech, mind has ceased, [but] lifespan has not been extinguished, bodily heat has not gone, all faculties are not broken up, and body and life are together.

This is the sign differentiating between death and attaining the cessation of attainment.

8. How does emergence from the attainment of cessation come about?

In emerging from the attainment of cessation one also does not say:

the attainment of the cessation of perception and feeling, he does not think: 'I will emerge, I am emerging, or I have emerged from the attainment of the cessation of perception and feeling'; but rather his mind (*citta*) has previously been so practiced that it leads him to such a state.

8. When a monk is emerging from the attainment of the cessation of perception and feeling, which of these states/phenomena (*dharmā*) arises first: the activity of body, of speech, or of mind?

When a monk is emerging from the attainment of the cessation of perception and feeling, first arises the activity of mind, next the bodily activity, and then the activity of speech.

9. When a monk is emerging from the attaining the cessation of perception and feeling, how many kinds of contact touch him?

When a monk is emerging from the attaining the cessation of perception and feeling, three kinds of contact touch him: **the emptiness-contact** (*suññato phasso*), **the signless-contact** (*animitto phasso*), and **the aimless-contact** (*appañihito phasso*).

10. When a monk is emerging from attaining the cessation of perception and feeling, how does his mind tend, slope, and incline?

His mind tends to detachment (*viveka*), slopes to detachment, and inclines to detachment.

'I am now emerging from the cessation of attainment, I will be emerging from the cessation of attainment.' But rather one's mind has been so practiced, leading to the mind emerging [from the cessation of attainment].

9. When emerging from the cessation of attainment, what states/phenomena arise first? Is it activity of body, of speech, or of mind?

In one emerging from the cessation of attainment, first arises the activity of mind, next the bodily activity, and then the activity of speech.

11. When one has abode in the cessation of attainment, how many contacts touch [him]?

**Immovable contact, signless-contact, nothingness-contact.**

10. In attaining the attainment of cessation how does one's mind tend, slope, incline?

In attaining the attainment of cessation [one's mind] tends to detachment, slopes to detachment, inclines to detachment; tends to seclusion, slopes to seclusion, inclines to seclusion; tends toward *nirvāṇa*, slopes toward *nirvāṇa*,

	inclines toward <i>nirvāṇa</i> .
11. How many things are useful for attaining the cessation of perception and feeling?  For attaining the cessation of perception and feeling, two things are useful: calm and insight.	12. When attaining the attainment of cessation how many states should one practise for that?  For attaining the attainment of cessation one should practise two states, calm and insight.
	4. What are the phenomena if a person is bodily dead, whose body is laid on the ground, abandoned in the burial mound, and is without heart (feeling) like a wood [or] a stone?  Lifespan, bodily heat and consciousness are gone, if a person is bodily dead, whose body is laid on the ground, and is without heart, (feeling) like wood [or] a stone.

Clearly, the sequence and expression in the two versions are not the same. The SN version lacks segment no. 4 of the conversations in the SA version. The cessation of perception and feeling ‘*saññā-vedayita-nirodha*’ (no. 6) in SN 41.6 refers to the attainment of cessation ‘*miejin-zhengshou* 滅盡正受’ (no. 5) in SA 568.<sup>73</sup> Also, one major difference between the two versions is a set of three contacts:

SN 41.6	SA 568
emptiness-contact	immovable contact
signless-contact	signless-contact
aimless-contact	nothingness-contact

<sup>73</sup> Cf. also Bucknell 2022: 213-214 on *saññā-vedayita-nirodha*.

Emptiness-contact and aimless-contact in SN 41.6 (no. 9) correspond to immovable contact and nothingness-contact in SA 568 (no. 11), respectively.<sup>74</sup> No explanations of these three contacts are provided in either of the two versions, but explanations of the terms, emptiness, immovability, signless, and nothingness, are presented in the texts, SN 41.7 = SA 567, which are discussed above in section (1), regarding a set of five kinds of meditation.

### (3) SN 41.3 Venerable Isidatta and SA 570 Venerable R̥ṣidatta

The Pāli SN 41.3 and its Chinese parallel SA 570 record some questions about the view of the personality (*sakkāya*, 身 *shen*). The two presentations are not entirely the same in content. The Pāli text has been translated into English by Woodward (1927) and by Bodhi (2000).<sup>75</sup> Its corresponding Chinese version has not previously been translated. The following is a full translation of it for comparison.<sup>76</sup>

SA 570	SN 41.3
Thus have I heard. Once the Buddha, together with other senior monks, was staying at Āmra-grāma in Wild Mango Grove. <sup>77</sup>	At one time several senior monks were staying near Macchikāsaṇḍa in the Wild Mango Grove.
At that time, the housemaster Citra went to where the senior monks were, saluted them respectfully by prostrating with his head to the ground and touching their feet, stepped back, sat down at one side, and then said to the senior	Then Citta the housemaster went up to them, bowed, sat down to one side, and said to them:

<sup>74</sup> A similar set of the three contacts is also found in MN 44 (i.e. emptiness, signless, and aimless-contacts) and its Chinese counterpart MA 211 (immovability, nothingness, and signless-contacts) (Choong 1999: 63).

<sup>75</sup> SN IV 1894: 285-288. Woodward 1927: 193-196; Bodhi 2000: 1316-1319.

<sup>76</sup> T2, 151a-b; CSA iii 466-467; FSA 2, 928-931.

<sup>77</sup> 一時，佛住菴羅聚落菴羅林中，與眾多上座比丘俱。

monks.<sup>78</sup>

‘Venerable sirs, may the senior monks please accept my offering of tomorrow’s meal.’

They consented by silence.

Then, knowing that the senior monks had consented, Citta got up from his seat, paid homage to them by [circling] the right, and departed.

Then when the night had passed, in the morning the senior monks robed up, and taking their bowls and robes, went to Citta’s home, and sat down on the seats prepared [there].

Then, Citta the housemaster went up to them, paid homage to them, sat down to one side, and said to the senior venerable:

‘There are various views in the world.

Some speak of existence regarding a self, or a being, or a soul/life, or regarding worldly auspicious or unfortunate luck. What does this mean? Venerable sir! What is the cause, the arising, the growing, and the changing of those different views?’<sup>79</sup>

‘Venerable senior, there are many different views that arise in the world.

The world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, the Tathāgata exists, or does not exist, or both exists and does not exist, or neither exists nor does not exist.

Also, the sixty-two views mentioned in the *Brahmajāla* (Brahma-net).<sup>80</sup>

When what exists do these views come to be? When what does not

<sup>78</sup> 時，質多羅長者詣諸上座所，稽首禮足，退坐一面，白諸上座言：

<sup>79</sup> 「諸世間所見，或說有我，或說眾生，或說壽命，或說世間吉凶。云何？尊者！此諸異見，何本、何集、何生、何轉？」

<sup>80</sup> This is, DN 1 *Brahmajāla-sutta*, indicating the heretical sixty-two views. Its Chinese counterparts are DA 21 (梵動經) and T no. 21 (梵網六十二見經).

	exist do these views not come to be?’
At that time all the senior monks were silent, no reply to the question.	When he said this, the senior venerable kept silent.
He asked the same question again a third time, but they were also silent, without reply. <sup>81</sup>	A second time and a third time Citta the housemaster asked the same question ... but the senior venerable kept silent.
Then, a junior monk called R̥sidatta said to the senior monks: ‘I would like to answer the housemaster’s question’ <sup>82</sup>	Now at that time Venerable Isidatta was the most junior monk in that Saṅgha. Venerable Isidatta then said to the senior venerable:
	‘Venerable senior, may I answer Citta the housemaster’s question?’
The senior monks said: ‘If you are able to answer it, [please] do so’ <sup>83</sup>	‘Answer it, friend Isidatta.’
At that time, the housemaster asked R̥sidatta:	‘Now, housemaster, is this your question:
‘What is the cause, the arising, the growing, and the changing of those various views in the world?’ <sup>84</sup>	‘Venerable senior, there are many different views that arise in the world.
	The world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, the Tathāgata exists, or does not exist, or both exists and does not exist, or neither exists nor does not exist.
	Also, the sixty-two views mentioned in the <i>Brahmajāla</i> .
	When what exists do these views come to be? When what does not exist do these views not come to

<sup>81</sup> 時，諸上座默然不答。如是三問，亦三默然。

<sup>82</sup> 時，有一下座比丘名梨犀達多，白諸上座言：「我欲答彼長者所問。」

<sup>83</sup> 諸上座言：「善能答者答。」

<sup>84</sup> 時，長者即問梨犀達多：「尊者！凡世間所見，何本、何集、何生、何轉？」



The venerable R̥ṣidatta replied:

‘Housemaster! As for these various views in the world. Some speak of existence regarding a self, or a being, or a soul/life, or regarding worldly auspicious or unfortunate luck. The personality view is the cause, the arising, the growing, and the changing of all these various views.’<sup>85</sup>

[Citra] asked a further question: ‘Venerable sir! What is the personality view?’<sup>86</sup>

[R̥ṣidatta] replied: ‘Housemaster! The untaught ordinary person sees material form as being self, material form as being other than self, material form as being in self, [or]self as being in material form; feeling ...; perception ...; activities ...; consciousness as being self, consciousness as other than self, self as being in consciousness, [or] consciousness as being in self. Housemaster!

be?’

[Citta the housemaster:] ‘Yes, venerable sir.’

‘Householder, there are many different views that arise in the world.

The world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, the Tathāgata exists, or does not exist, or both exists and does not exist, or neither exists nor does not exist.

Also, the sixty-two views mentioned in the *Brahmajāla*.

These views come to be when the personality view (*sakkāya-dit̥ṭhi*) exists. When the personality view does not exist they do not come to be.’

‘But, venerable sir, how does the personality view come to be?’

‘It is, housemaster, the untaught ordinary person (*assutavā puthujjana*), who has not seen the noble ones, is unskilled and untrained in the teaching (*dhmma*) of the noble ones, who has not seen good persons, is unskilled and untrained in the teaching of good persons, regards (*samanupassati*) material form as self (*rūpaṃ attato*), self as possessing material form

<sup>85</sup> 尊者梨犀達多答言：「長者！凡世間所見，或言有我，或說眾生，或說壽命，或說世間吉凶，斯等諸見，一切皆以身見為本，身見集、身見生、身見轉。」

<sup>86</sup> 復問：「尊者！云何為身見？」

This is called the personality view.<sup>87</sup>

(*rūpavantam attānam*), material form as being in self (*attain rūpam*), or self as being in material form (*rūpasmim attānam*). He regards feeling ... perception ... activities ... consciousness as self, self as possessing consciousness, consciousness as being in self, or self as being in consciousness. That is how the personality view comes to be.

[Citra] asked a further question: 'Venerable sir! How does one not have the personality view?'<sup>88</sup>

'But, venerable sir, how does the personality view not come to be?'

[Rṣidatta] replied: 'Housemaster! The well-taught noble disciple does not see material form as being self, does not see material form as being other than self, does not see self as being in material form, does not see material form as being in self; does not see feeling ...; perception ...; activities...; and does not see consciousness as being self, does not see consciousness as being other than self, does not see self as being in consciousness, does not see consciousness as being in self. This is how one does not have the personality view.'<sup>89</sup>

'It is, housemaster, the well-taught noble disciple (*sutavā ariya sāvaka*), who has seen the noble ones, is skilled and trained in the teaching of the noble ones, who has seen good persons, are skilled and trained in the teaching of the good persons, does not regard (*na samanupassati*) material form as self, self as possessing material form, material form as being in self, or self as being in material form. He does not regard feeling ...; perception ...; activities ...; consciousness as self, self as possessing consciousness, consciousness as being in self, or self as being in consciousness. That is how the personality view does not come to be.'

[Citra] asked a further question:

'Venerable sir, where has Venerable

<sup>87</sup> 答言：「長者！愚癡無聞凡夫見色是我、色異我、色中我、我中色，受、想、行、識見是我、識異我、我中識、識中我。長者！是名身見。」

<sup>88</sup> 復問：「尊者！云何得無此身見？」

<sup>89</sup> 答言：「長者！謂多聞聖弟子不見色是我，不見色異我，不見我中色、色中我；不見受、想、行、識是我，不見識異我，不見我中識、識中我，是名得無身見。」

‘Venerable sir! What is your father’s name? Where were you born?’ <sup>90</sup>	Isidatta come from?’
[Rṣidatta ] replied: ‘Housemaster! I was born in the backyard of a housemaster’s house.’ <sup>91</sup>	‘I come from Avanti, housemaster.’
The housemaster Citra said to the venerable Rṣidatta: ‘My [father]and your father are well-educated persons’ <sup>92</sup>	‘Venerable sir, there is in Avanti a clansman named Isidatta, an unseen friend of ours, who has gone forth. Have you met him?’
Rṣidatta replied: ‘Yes, it is, housemaster!’ <sup>93</sup>	‘Yes, housemaster.’
The housemaster Citra said to Rṣidatta:	‘Venerable sir, where is that venerable now staying?’
‘If the venerable sir stays in this Wild Mango Grove, I will do my best to supply you with robes, food, and medicines in time of sickness.’	When he said this, the Venerable Isidatta kept silent.
Venerable Rṣidatta silently accepted the offer. <sup>94</sup>	
Then, because the venerable Rṣidatta had accepted the housemaster Citra’s support, he had not been able to visit where the World-Honoured One (the Buddha) was for a long time. <sup>95</sup>	‘Venerable sir, are you that Isidatta?’ ‘Yes, housemaster.’ ‘Venerable sir, I hope Venerable Isidatta is happy here in the lovely Wild Mango Grove at Macchikāsaṇḍa. I will make sure Venerable Isidatta is provided with robes, almsfood, lodgings,

<sup>90</sup> 復問：「尊者！其父何名？於何所生？」

<sup>91</sup> 答言：「長者！我生於後方長者家。」

<sup>92</sup> 質多羅長者語尊者梨犀達多：「我及尊者二父本是善知識。」

<sup>93</sup> 梨犀達多答言：「如是，長者！」

<sup>94</sup> 質多羅長者語梨犀達多言：「尊者若能住此菴羅林中，我盡形壽供養衣服、飲食、隨病湯藥。」尊者梨犀達多默然受請。

<sup>95</sup> 時，尊者梨犀達多受質多羅長者請，供養障礙故，久不詣世尊所。

At that time, the senior monks gave the housemaster Citra various dharma-talks with valuable directions. Having given those useful directions, the Citra housemaster was delighted, and respectfully left.<sup>96</sup>

and medical supplies.’

‘That is nicely said, housemaster.’

Then the housemaster Citta, having delighted in and agreed with what Isidatta said, served and satisfied the senior monks with his own hands with a variety of delicious foods. When the senior monks had eaten and washed their hands and bowls, they rose up from their seats and left.

Then the senior venerable said to Venerable Isidatta:

‘It is good, friend Isidatta, that you have answered this question. The answer did not occur to me. So, friend Isidatta, when a similar question comes up, you should also answer it.’

Then the venerable Isidatta set his lodgings in order and, taking his bowl and robe, he left Macchikasaṇḍa. When he left Macchikasaṇḍa, he for [he left] good, and never returned.

As we can see, the two versions do not have the same presentation of the conversations. The Pāli version presents the following two major differences from the Chinese version:

1. The *Brahmajāla-sutta*, with its discourse on the sixty-two heretical views, is mentioned only in the Pāli version. The *sutta* is DN 1 *Brahmajāla-sutta*, which has two Chinese versions, DA 21 (梵動經) and T no. 21 (梵網六十二見經). The reference in the Pāli text was likely added later.<sup>97</sup>

2. The discussions regarding how the personality view comes or does not come to be are different between the two versions, as follows:

<sup>96</sup> 時，諸上座比丘為質多羅長者種種說法，示教照喜；示教照喜已，質多羅長者歡喜隨喜，作禮而去。

<sup>97</sup> Cf. also Bucknell 2022: 239-240 on *Brahmajāla-sutta*.

SN: An untaught ordinary person regards each of the five aggregates (material form ...) as self, self as possessing each of the five aggregates, each of the five aggregates as being in self, or self as being in each of the five aggregates.

SA: The untaught ordinary person sees each of the five aggregates as self, each of the five aggregates as other than self, each of the five aggregates as in self, or self as in each of the five aggregates.

However, these two different expressions regarding self-view are semantically close (cf. Choong 2000, 58-59): each simply means that there is nothing in compounded phenomena (the five aggregates) that is self or belongs to self.

## Conclusion

This comparative study has focused on two versions, one Pāli and one Chinese (from a lost Sanskrit original), of three early Buddhist discourses (SN 41.7 = SA 567, SN 41.6 = SA 568, and SN 41.1 = SA 570). It has revealed the following main points:

1. SN 41.7 and SA 567 present some differences in terms of meditation phases, but basically a similar set of five kinds of meditation (e.g. *appamāṇa*, *ākiñcañña*, *suññatā*, *animitta*, and *akuppa*). Nonetheless, one of the meditations, *appamāṇa* in the Pāli version, comprises four immeasurables (*mettā*, *karuṇā*, *muditā*, *upekkhā*), where the Chinese version indicates only one immeasurable (*mettā*). It is possible, therefore, that the set of four immeasurables is an expanded version. The main practice could be just one focus, *mettā*, which is also called *mettā-vihāra*, regarded as *kullaka-vihāra*, a ‘family-meditative state’, whereas *suññatā-vihāra* is viewed as *mahāpurisa-vihāra*, the ‘meditative state of great men’, as indicated in a *Vinaya* text.

2. SN 41.6 and SA 568 display differently the sequence and expression regarding mental activities (*saṅkhārā*) and meditative concentrations. For instance, the term ‘cessation of perception and feeling’ in SN is called the ‘cessation of attainment’ in SA. Also, a set of three contacts differs between the two versions, i.e. emptiness, signless, and aimless contacts in SN, but immovable, signless, and nothingness in SA.

3. Regarding self-attachment to the five aggregates on the personality view (*sakkāya-diṭṭhi*), SN 41.1 and SA 570 present differently, although the expressions are semantically similar. Also, the *Brahmajāla-sutta* (DN 1) on the heretical sixty-two views is mentioned only in the Pāli version.

Overall, this comparative study of the two versions on the housemaster Citra has revealed some interesting disagreements but also a broad pattern of correspondence. This, in turn, suggests that the observed structural discrepancies essentially reflect transformations in how the two schools (Vibhajyavāda/Vibhajjavāda and Sarvāstivāda/Sabbatthivāda) developed after their separation from their common ancestor, the Sthavira tradition, but an analysis of how and why this occurred must be the subject of another study.

### Abbreviations

- AN *Āṅguttara-nikāya* (PTS)
- CSA *Za ahan jinglun huibian* 雜阿含經論會編 [*Combined Edition of Sūtra and Śāstra of the Saṃyuktāgama*]. 3 vols Ed. Yin Shun 印順. Taipei: Zhengwen Chubanshe, 1983.
- DA *Dīrghāgama* (T1. No. 1)
- DN *Dīgha-nikāya* (PTS)
- EA *Ekottarikāgama* (T2, no. 125)
- FSA *Foguang dazangjing ahan zang: Za ahan jing* 佛光大藏經阿含藏: 雜阿含經 [*Foguang Tripiṭaka Saṃyuktāgama*]. 4 vols. Ed. Foguang Dazangjing Bianxiu Weiyuanhui 佛光大藏經編修委員會. Dashu, Gaoxiong: Foguangshan Zongwu Weiyuanhui, 1983.
- MA *Madhyamāgama* (T1, no. 26)
- MN *Majjhima-nikāya* (PTS)
- PTS Pali Text Society
- SA *Saṃyuktāgama* (T2, no. 99)
- SN *Saṃyutta-nikāya* (PTS)

- 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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