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Title:
A study of a stereotyped structure of the path in early Buddhist literature : a comparative study of the Pali, Chinese and Sanskrit sources

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A STUDY OF A STEREOTYPED STRUCTURE OF THE PATH IN EARLY BUDDHIST LITERATURE: A COMPARATIVE STUDY OF THE PĀLI, CHINESE AND SANSKRIT SOURCES

KIN TUNG YIT

A THESIS SUBMITTED TO THE UNIVERSITY OF BRISTOL IN ACCORDANCE WITH REQUIREMENTS OF THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE FACULTY OF ARTS

DEPARTMENT OF THEOLOGY AND RELIGIOUS STUDIES
JULY 2004
Abstract

This thesis is a study of one prominent meditative path-structure in early Buddhism. The path-structure is called the ‘Stereotyped Structure of the Path’ (henceforth SSP) in this study, as it is a list that contains more than twenty items of formulas that are composed in a step-by-step order and according to a definite pattern. The list sequentially presents the stages from initial meditative and related disciplinary practice through to the result of Buddhist final liberation.

This thesis is divided into two parts, both of which are based on a comparative study of the different versions of the texts that contain the SSP list. These texts include the materials transmitted in Pali, Sanskrit, and Chinese sources. The four Nikayas, the four Agamas and the Saññhabhedavastu are our primary concern.

Part I examines the appearances of the SSP list as a whole entity, while Part II examines the members of the list individually. Many forms of the list are found throughout the early Buddhist canon. The most common form of the list presents a complete and longest version, which occurs in considerable numbers of text in DN/DĀ and MN/MĀ. There are also other forms of the list scattered in many other texts. Some of them have a shortened form in terms of the length, which present a partial form of the list with items missing. In a number of cases these shorter lists are combined with items that are not seen in the standard SSP list. All these accounts are examined in Part I, and a thorough comparison is undertaken. The applications of these lists and their broad distribution across various texts have significant implication. The wide-ranging use of the SSP list brings us to consider whether we could discover the origin of the SSP list in these numerous instances. Through a careful investigation several possibilities have been considered.

Part II is dedicated to a comprehensive study on the components of the SSP list, namely the SSP formulas. Ten of such formulas are examined in full detail and others are summarized in the Appendices. The presentation and content of the formulas reveal interesting points while doing a comparative study through many different texts. The implications of the variation as well as the similarity of the formulas in various texts indicate some significant points. They imply information regarding how the fixed units of expression have been applied successfully, in terms of the transmission of the list. These fixed units from the SSP formulas work well not only due to a certain level of flexibility in their employment but also under a remarkable fixity of the arrangement. The conclusion drawn from this suggests that this fixity, which is in
fact governed by the underlined fundamental principle of the path-structure, has lead the SSP list – as seen all over the canon - to a highly consistent and coherent presentation. This is so regardless of the great deal of variations found in many occurrences. This message is in turn of crucial importance in assisting our understanding of the nature of the composition and transmission of Buddhist oral literature.
Acknowledgements

I would like to thank the Chung-Hwa Institute of Buddhist Studies in Taiwan, for providing me the scholarship for my study at the University of Bristol, and my thanks also go to the grant from the Fa-Guang Institute of Buddhist Studies and the Seeland Foundation in Taiwan. I would like to express my appreciation to many teachers, friends and relatives who have offered their generous help in supporting the living of my family in Bristol. All these funding have made possible the writing of this thesis.

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I owe thanks to Professor Paul Williams, who has guided me in learning Mahāyana and Tibetan Buddhism; and Dr John Peacock, who taught me Theravāda Buddhism while I was a MA student. I am grateful to both of their warm and constant concern on my studies.

I would like to thank Rita Langer, who has kindly offered her help for me on reading Meisig’s work in German. Without her help, I could not access to use this work in this study. Similar thanks are also due to Jundo Nagashima in helping me to read some Japanese papers.

During my staying in Bristol, the circle of Bristol Buddhologists has offered me a lot of interesting discussion on Buddhist Studies, particularly in many coffee mornings in Hawthorn. I also owe particular thanks to friends who have helped to improve my English: Karl Gibbs, Gregory Shushan, Ken Robinson and Dechen Rochard. Thank you all so much!

A special debt of gratitude goes to my wife Hsiu-Lee and my three lovely children, for putting up with me and my studies for so long.
Declaration

I declare that the work in this thesis was carried out in accordance with the Regulations of the University of Bristol. The work is original except where indicated by special reference in the text and no part of the thesis has been submitted for any other degree.

Any views expressed in the thesis are those of the author and in no way represent those of the University of Bristol.

The thesis has not been presented to any other University for examination either in the United Kingdom or overseas.

KIN TUNG YIT

JULY 2004
Abbreviations

ADP(I)  A Dictionary of Pali: Part 1
AN  Aṅguttara Nikāya
ASĀ  Another Chinese version of Saṃyukta Āgama
BD  Bukkyōgo dai jiten (Dictionary of Buddhist technical terms)
BDĀ  Baltimore Dirgha Āgama
BHSD  Buddhist Hybrid Sanskrit Dictionary
BJT  Buddha Jayanti Tripitaka
BSR  Buddhist Studies Review
BW  Bon-wa dai jiten (The Sanskrit-Japanese-Chinese Dictionary)
CBETA  Chinese Buddhist Electronic Text Association (Chinese Electronic Tripitaka Series, Taishō ed.)
CED  Chinese-English Dictionary
CPD  Critical Pali Dictionary
CSCD  Chaṭṭha Saṅgīyana CD-Rom (Version 3)
DĀ  Dirgha Āgama
Dhp-a  Dhammapada-atṭhakathā
DN  Dīgha Nikāya
EĀ  Ekottarika Āgama
FW62  Foshuo fanwang liushierjian jing (‘The Buddha’s discourse of the sixty-two views of Brāhma-net’)
HC  Hanyudacijian (Great Dictionary of Chinese terms)
HZ  Hanyudazidian (Great Dictionary of Chinese words)
IIJ  Indo-Iranian Journal
JAAR  Journal of the American Academy of Religion
JIABS  Journal of the International Association of Buddhist Studies
JRAS  Journal of the Royal Asiatic Society
JPTS  Journal of the Pali Text Society
JYM  Jiyimenzhu lun (*Abhidharmaśāṅgītisāryapāda-sāstra)
JZG  Jizhiguojing (independent Chinese translation of the Śrāmānyaphala-sūtra)
MĀ  Madhyama Āgama
Mil  Milindapañha
MN  Majjhima Nikāya
Mvu  Mahāvyupatti
MW  Monier Williams’ Sanskrit-English Dictionary
N/Ā  Nikāyas and Āgamas
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<thead>
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<tr>
<td>Nidd</td>
<td>Niddesa</td>
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<tr>
<td>PED</td>
<td>Pali-English Dictionary</td>
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<td>Pkt.</td>
<td>Prakrit</td>
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<tr>
<td>Pp</td>
<td>Pugalapaññatti</td>
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<tr>
<td>PTC</td>
<td>Pali Tipiṭakaṃ Concordance</td>
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<tr>
<td>PTS</td>
<td>Pali Text Society</td>
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<tr>
<td>SĀ</td>
<td>Sāmyukta Āgama</td>
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<tr>
<td>Saun</td>
<td>Saundarananda</td>
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<tr>
<td>SBV</td>
<td>Saṅghabhedavastu</td>
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<tr>
<td>Śikṣ</td>
<td>Śikṣasamuccaya</td>
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<tr>
<td>Skt.</td>
<td>Sanskrit</td>
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<tr>
<td>SN</td>
<td>Sāmyutta Nikāya</td>
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<tr>
<td>Spk</td>
<td>Sāratthapakāsini</td>
</tr>
<tr>
<td>SSP</td>
<td>Standard structure of path</td>
</tr>
<tr>
<td>T</td>
<td>Taishō shinshū dai zōkyō (Taishō revised version of the Chinese Canon)</td>
</tr>
<tr>
<td>Šrbh(C)</td>
<td>Śrāvakabhūmi (Chinese)</td>
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<td>Vin</td>
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<td>Vism</td>
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Explanatory Notes

1. The Pali text Society’s editions of Pali texts have been used in this work. For their abbreviations I follow A Critical Pali Dictionary (CPD). For full citation of editions used see BIBLIOGRAPHY.

2. My quotation of English translation of the Majjhima Nikāya and the Samyutta Nikāya are basically following Bodhi, 1995 and 2000, respectively. For the Dīgha Nikāya I refers to Walshe’s work (1987), for the Aṅguttara Nikāya I refers to Woodward’s (1932), and I have made slight changes in the wording of some passages, in order to make them in consistent with Bodhi’s translation.

3. Pali texts are quoted by volume and page, e.g. D I 1 indicates Dīgha Nikāya, volume I, page 1. Other modes of quotation: DN1 indicates the sutta in Dīgha Nikāya number 1, MN27 refers to the sutta in Majjhima Nikāya number 27, etc.

4. Chinese texts are quoted by volume, page and column of Taisho Tripitaka edition, e.g. T1, 123a indicates Taisho volume 1, page 123, column a. When the text is seen in the first time, by adding the reference of the sutta’s number a fuller quotation is used, hence the previous reference is stated as: T1n1, 123a.

5. SSP1 refers to the standard structure of path formula 1; SSP2 refers to formula 2, so on and so forth. Full references for each formula see section 1.3.
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Appendix III A summary of different versions of SSP list throughout the N/Ā
1 Introduction

1.1 Aim

The aim of this thesis is to investigate one prominent path-structure in early Buddhist texts. This path-structure is probably the longest and most comprehensive list of Buddhist meditation practices in the early texts, as it contains more than twenty types of major practice items. These items are arranged in a step-by-step manner, from the initial practice, to the final stage of practice. As there is no formal name for the list mentioned in the early Buddhist literature, we will tentatively call it the SSP list (= The Stereotyped Structure of the Path). The list itself is interesting in a number of ways. First, it is repeated many times in the early Buddhist canon. Second, many items from the list can be found separately throughout the canon. Both aspects reveal that this path-structure is of particular importance for early Buddhism, and it is likely to be the classic, and standard account of the Buddhist path to awakening -- and perhaps the earliest. In addition, the list also exhibits many other interesting features among the huge number of its occurrences. Although in many cases the list has been preserved in a highly consistent form and length in the texts (i.e. most versions contain about twenty types of items), many variations are found. For instance, in some accounts the list does not appear in its full-length form. Sometimes it occurs only in a shorter, fragmentary, or abbreviated form. It could be presented in a form of shorter list, missing many items in the beginning, middle or even a later section of the list. Moreover, some items on the list appear to be extracted to form various independent lists, which occur in other contexts. The case of the “four jhānas” plus “three vijjās” is one such example. Additionally, these individual and smaller lists, may be applied in some texts to associate them with other practices that are not denoted in the path-structure. For instance, “the abandoning of the five hindrances”, together with the “four jhānas”, can be used to combine with the four “formless samāpattiś”, rather than the six or eight abhiññās. These different combinations of the list or path-structure, which appear in terms of different length, or various groupings, are frequently found. This in turn raises the question of whether the longest list, such as the path-structure under question, is composed of smaller lists or different groups of items, or if the smaller units of the list have been taken out to be applied in various contexts. This
further leads to an argument: Is the full version of the list completed earlier and the members of the list later, or vice versa? This question, if combined with other concerns, may illustrate the formation of the path-structure under query. This issue, regarding the composition of the list and the path-structure, is the first of two major themes to be investigated in this thesis, and the first part (chapters 1-4) of our study is devoted to the detailed examination of this theme.

The second theme in this thesis is in fact an extension of the first. In contrast to the concern with the list as a whole, it is also interesting to explore the expression of individual items in the list. Among the huge numbers of accounts, it is found that not only were the items of the list arranged in different ways of composition and applied in various contexts, but the wording of an item may also show variations in different texts. The second point is worth noting, particularly when we discover that the wording of the same item occurs differently in the same tradition (e.g. Pali canon). The differences become even more compelling when we compare the text from one tradition (e.g. Pali) to another (e.g. Chinese, Sanskrit). In other words, when we compare the same item from the list in various versions of the text, in many cases variant wordings occur. Variations between the different texts from different traditions are to be expected in terms of the textual/literary criticism. However, the implications of the variations (we will discuss later how the similarities also play a significant role) between different versions can tell us a lot of important information. Many scholars have demonstrated this when they applied a kind of higher criticism to examine the Buddhist texts. The present study follows this methodology, and attempts to do something further: namely to consider the extent to which we can examine the variety of variations through comparison. The reasons why they occurred, as well as how they occurred, are also worth examining. Many reasons and factors have been proposed by scholars to explain the variations. Some of them are from the literary point of view, assuming that the variations come from scribal errors, whilst others suggest other historical or cultural factors from the Buddhist community, claiming that the attitude towards the canon in early Buddhism allowed the differences. These explanations, together with some other criticisms proposed by other scholars, are important and need to be taken into consideration. However, some

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1 Cf. Schmithausen 1981, Meisig 1987, etc.
of them require re-consideration. We will especially examine whether these factors fit in the context of Buddhist meditation formulas and the path-structure. Further from this observation we attempt to point out that some factors are not necessarily appropriate in the category of Buddhist meditation contexts, or that the connection is very weak. Instead, the variations may suggest other features. These features, as will be indicated throughout this study, will be taken as evidence to show some understanding of the nature of the formation of Buddhist formulas. They are found in the expression of the path-structure in particular, and may be applied to the early Buddhist texts in general. The implications of these features can be further applied to examine the theory or models of the formation of Buddhist texts, as suggested by contemporary scholars. This is of particular importance when considering the nature of early Buddhist texts as the product of oral composition. In recent years there seems to have been almost no doubt among modern Buddhist scholars that the early Buddhist texts were originally composed and transmitted orally. The oral form of the literature is supported by internal evidence, such as the stylistic features of the texts, as well as shown by external indications, such as that the preservation and transmission of the religious texts in ancient India is basically established in an oral environment. The transmission of the Vedic literature is one of the best examples.

Probably only in the past twenty years Buddhist scholars have started to make efforts to explore the oral features of early Buddhist texts carefully. Although the results are far from perfect, the attempts are very encouraging. Some scholars have offered models to explain these oral features, and have tried to illustrate how the oral texts work in light of transmission and composition. Three such contributions are of particular importance to the field (Cousins 1983, Gombrich 1990, Allon 1996), and their interpretations are very helpful for our understanding of the Buddhist oral tradition. However, their explanation and arguments are sometimes not without problems. Most of their studies seem to have come from a specific and hence narrower aspect, which leads to a rather confined conclusion because of their limited evidence. This issue will be addressed in a later chapter after the investigation of the second theme. Here it will suffice to express the aim of this study in tracing the variations (as well as similarities) of the meditation formulas, which make up the path-structure, from various versions of the texts, which may throw some light on the study of the oral aspects of early Buddhist literature. In order to fulfil this task, we
would like to identify and distinguish different types of variations, and put them into several classifications. We believe that different types of variations may be the result of different factors, and usually the wealth of evidence will speak for itself.

So far we have described the concerns of this thesis in terms of two main themes. However, many points have been left out without giving a clear explanation or definition. The task of the following sections is thus to elucidate these points.

1.2 Buddhist path-structure and meditation list

1.2.1 The definition of path-structure in early Buddhism

My basic definition of the expression 'path-structure' is the Buddhist approach that leads to the goal of liberation. By 'path' we mean the actual methods or processes and the principles behind them; by 'structure' we refer to a constructed list or a group of formulas. Both the list and its components are primary concern. The above simple definition may only give us a rough picture of the nature of the path in early Buddhism. In order to convey its exact meaning and the precise usage of the conception of path-structure in the canons, it is necessary to investigate the definition within the early Buddhist literature itself. In general, the texts do not explicitly specify a certain list as belonging to what we call a 'path-structure', partly because there is no such equivalent Sanskrit or Pali term, although the idea is sometimes implicitly expressed in the context. The closest term is perhaps the 'path' (see the discussion below), and we intend to examine the related terminology and explore the possible ideas connected to this term, in order to discover the significant of the use of the term for our definition of the path-structure.

The most important terms that indicate the idea of 'path' are two similar words: magga and patipada. Both of them have the fundamental meaning of 'path' or 'way';

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2 A very similar kind of definition is seen in later Buddhist treatises like the Visuddhimagga (Vism). In this text the entire content deals with the elucidation of the path, as suggested by its title, 'the path of purification'. In the beginning portion of the text (Vism 2-3) the title is explained: visuddhi refers to nibbana, whereas magga has the sense of 'the means of approaching [nibbana].' The basic structure of the Visuddhimagga is equivalent to the three trainings, namely, the sila, samadhi and pañña. Moreover, a text like the commentary on the Vibhanga has a similar explanation (Vibh-a 114).
and because in many cases they are quite indistinguishable in the context of Buddhist meditation practice, we will not separate them strictly in the following discussion unless stated otherwise. Besides, although a number of similar terms like patha, pannya, rathiyà, etc., also refer to the general sense of ‘way’ or ‘road’, they are excluded from our discussion because of their lesser relevance to the context of liberation.

On the whole the occurrence of magga and patipadà is spread throughout various places in the canons, though it should be noted that apart from their basic meaning of path they sometimes appear to have a broader connotation according to their application in various contexts. For example, they can be extended to apply to the meaning of ‘trace’, ‘stage’, ‘approach’, and so on. We will summarise several usages of these, which are particularly associated with the application of Buddhist meditation practice and the attainment of liberation.

a. The meaning of magga and patipadà as ‘path’.

The most frequent occurrence of this usage is the designation of the Noble eight-fold path (ariyo atthaṅkiko maggo). There are three significant applications of its usage. First, a discourse of the Buddha as the teaching of ‘middle way’ (majjhimagga). Equally important is its identity with the fourth of the four noble truths (cattāri ariyasaccāni), the truth of magga. Additionally, the meaning of magga is often equivalent to ‘the way leading to the cessation of suffering’ (dukkha-nirodha-gāmini patipadà). We may summarise these three as a linear relationship as follows: ariyo atthaṅkiko maggo = majjhimagga = 4th ariyasaccam = dukkha-nirodha-gāmini patipadà. This gives us the crucial impression that the path is always connected to the Buddhist final liberation and

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3 PED 396. One obvious example that shows the indiscriminate combination of these two terms is seen in the Jambukhādaka-sāṃyutta (S IV ff.).
4 PED, 512.
5 Cf. Gethin 1992a, 356, for a comprehensive account of this item.
6 Vin I 10; S V 421.
7 D II 311; M III 251; S V 421-2; A I 177; etc.
8 Vin I 10; S V 421ff.; D I 84, 189; III 136; A I 177. Noted that there are some equivalent expressions for dukkha-nirodha-gāmini patipadà occurring in other texts, for instance, āsava-nirodha-gāmini patipadà (D I 84), loka-nirodha-gāmini patipadà (A II 23), which suggests that the destruction of dukkha, āsava and loka might share the same meaning.
hence supports our very basic conception of its usage in the explanation of path-structure. Additionally, this is also a good example to show the indivisible relation between magga and patipadā.

b. The meaning of magga and patipadā as the level of ‘Adept stage’.

In at least two cases in the suttas, magga is used in combination with the stage of the Buddhist adept: arahanta-maggam samāpattā (S I 78); arahanto vā arahattamaggam vā samāpattā (A III 391). It seems these phrases refer to a stage that connects with the attainment of arahantship; although implicitly, it probably was intended to provide a hint to the later commentators that there is such a stage called arahant-path. Indeed the commentaries have explicitly used a similar expression to refer to the full four stages of Buddhist adepts, namely, the stream-enter-path (sotāpatti-magga), once-return-path (sakādāgāmi-magga), non-return-path (anāgāmi-magga) and the arahant-path (arahatta-magga). 9

c. The meaning of magga and patipadā as step-by-step practice.

In two places, patipadā is used with regard to a compound called ‘gradual path’ (anupubba-patipadā). This compound usually occurs together with two other similar compounds, namely, ‘gradual training’ (anupubba-sikkhā) and ‘gradual activity’ (anupubba-kiriyā). Because the meaning of the latter two expressions implies a kind of ‘actual practice’, and if we consider the meaning of patipadā as close to sikkhā and kiriyā, we may take its sense of ‘path’ as the ‘practice’ and thus the gradual path simply refers to the step-by-step practice. This interpretation can be confirmed by two suttas (MN 70, MN 107). 10 We will discuss this in more detail and pay attention primarily to its feature of ‘gradual’.

In the first instance, MN 70 links the meaning of these three compounds with the following statement:

9 Vibh 322f.; Vism 672–78; Dhp-a IV 30; etc.
10 Apart from these two examples, it is probably reasonable to involve another kind of expression in our discussion, which is the ‘progressive discourse’ (ānupubbi-kathā) (M I 379–80) in terms of its characteristic of step by step practice. However, because it contains no words about ‘path’ and hence little to do with the definition of path-structure, we will not discuss it here, but will instead address it in our later section of discussion.
And how does there come to be gradual training, gradual performance, gradual practice? Here one who has faith [in a teacher] visits him; when he visits him, he pays respect to him; when he pays respects to him, he gives ear; one who gives ear hears the *dhamma*; having heard the *dhamma*, he memorises it; he examines the meaning of the teachings he has memorised; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal springs up in him; when zeal has sprung up, he applies his will; having applied his will, he scrutinises; having scrutinised, he strives; resolutely striving, he realises with the body the ultimate truth and sees it by penetrating it with wisdom.  

According to the above quotation, gradual training and so on imply a series of step by step practices including: faith, respect, giving ear, hearing, memorising and examining the *dhamma*, reflective acceptance, zeal, will, scrutinizing, striving, wisdom and realising the ultimate truth. The feature of being gradual is vital, as without this sequence being followed in the correct way, the text emphasizes that one has ‘lost his way’ (*vippatipanna*) and has been practising ‘the wrong way’ (*micchāpatipanna*). More important in this context is the strong emphasis on the statement that full knowledge (*aţţā*) is not achieved all at once but by means of gradual training, gradual performance and gradual practice. As full knowledge can be identified by many sources as ‘arahantship’ (PED 14), i.e. the final destination of liberation, and as the aforementioned passage has mentioned that the practitioner ‘realises with the body the ultimate truth and sees it by penetrating it with wisdom’, both have included three significant signs for Buddhist liberation: wisdom, ultimate truth and arahantship. It is thus appropriate to explain that our ‘gradual practice’ is definitely equivalent to a step by step practice which leads to liberation. This is an important implication for our

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11 M I 480: *katha ca bhikkhave anupubbāsikkhā anupubbakiriya anupubbaṇṇatipaddi aţţāraţţādhana hoti : idha bhikkhave saddhājīto upassākmati, upassākmatiṇa payārapāsati, payārapāsanto sotāp odahāti; obhūsoto dhammam supāti. sutvā dhammam dhāreti, dhatānaṁ dhammānāṁ atthām upaparikkhiati, atthām upaparikkhato dhammā nijjhānaṁ khamati, dhamma-nijjhāna-khatiyā sāti chando jāyati, chandajīto ussahati, ussahāti vā tuleti, tulaśīvatvā padahati, pahitatto saṁāno kāyena c’ eva paramāṇaṁ saccam sacchikaroti paţţāya ca nānā ativijjha passati.

12 Ibid.
definition of path-structure as belonging to a step-by-step list, which is certainly conducive to the goal of liberation.

The second instance, a very crucial point to our explanation, is the teaching in MN 107. In this *sutta*, the three joint compounds appear again in a context relating to the *dhamma* and *vinaya*. While being asked if it is possible to describe the gradual training, gradual performance and gradual practice in terms of *dhamma* and *vinaya* (*dhammavinaye evam eva anupubbasikkhā anupubbakiriya anupubbapatipadā*), the Buddha gives a determined answer with a simile, followed by quite a long discourse. The discourse is about a series of practices that the Buddha employed to discipline his disciples, we sum up the content as follows:

Being virtuous (*silavā*), the guarding of the sense faculties (*indriyesu guttadvārā*), moderation in eating (*bhojane mattanā*), being devoted to wakefulness (*jāgariyam anuyutto*), being endowed with mindfulness and clear comprehension (*sati-sampajāññena samannāgato*), living in a secluded dwelling (*vivittāṃ senāsanam bhajati*), the abandoning of five hindrances (*pañca-nivaraṇa-pahīna*) and the attainment of four *jhānas*.

It should be noted that all these items are included in the main body of the path-structure in our study. The details and implication of this list will be discussed in full shortly: here it is sufficient to underline the list and its connection to gradual practice. Furthermore, it is worth noting that although many examples in the texts illustrate that the characteristic of the path is in general step-by-step, one important issue can still be raised about the nature of path, namely whether it must be either collective or cumulative. The former aspect emphasises the successive hierarchy of the list, while the latter claims that the final result is equally shared by every item of the list. Take the scheme of the three-fold training as an example. Its collective characteristic shows that all three kinds of trainings belong to a full and inclusive group and that they are mutually dependent in terms of attainment. Conversely, if it is cumulative, then only an earlier item can serve as the basis for a subsequent item and the order cannot be reversed. To some extent both explanations are claimed to be valid. This is a

13 M III 1-4.
complicated issue that we are not going to deal with here; however, Gethin’s analysis and his interpretation is one of the comprehensive works on this topic and hence sufficient for the purposes of an overview.\(^\text{14}\)

d. The meaning of *magga* and *paṭipadā* as ‘practice methods’.

In some cases, it is found that the meaning of ‘path’ refers to ‘practice methods’. For example, in the beginning of MN 10, the *Satipaṭṭhāna-sutta*, the practice of four establishments of mindfulness (*cattāro satipaṭṭhānā*) is described as ‘the direct way’ (*ekāyano maggo*, literally ‘the one-going path’).\(^\text{15}\) It is introduced by the following statement:

*Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of *nibbāna*, namely, the four foundations of mindfulness.*\(^\text{16}\)

The implication of the above quotation is twofold. First, the connection of *magga* with the practice of *satipaṭṭhāna*; second, this *magga* is designed for the realization of *nibbāna*. It thus tells us fairly clearly that the *magga* not only refers to the process, but to the method of practice -- in this case, the actual technique of practice. Moreover, since the practice of *satipaṭṭhāna* is itself a complete list, which has a successive course from the initial practice of breathing up to the contemplation of *dhamma*, it is fair to assume that any group of practice techniques that is a successive list and applied to the purpose of attaining liberation, can be considered as a complete path-structure. According to this principle, we cite another similar example, which also conveys the same idea. This is a case found in the SN, chapter 43: The connected discourses on the unconditioned (*asamkhata samyutta*).\(^\text{17}\)

\(^\text{14}\) Gethin 1992a, 207-12.

\(^\text{15}\) The translation of *ekāyano* is varied, depending on its meaning and implication of Buddhist meditation theory; see Bhikkhu Bodhi and Nāṇamoli 1995, 1118, n. 135 and Gethin 1992a, 60-5.

\(^\text{16}\) M I 55-6; the same expression is also seen at D II 290; S V 141, 167-8, 185.

\(^\text{17}\) S IV 359-73.
The primary concern of this chapter is about the teaching of the unconditioned (asamkhata) and the path leading to the unconditioned (asamkhata maggo). The explanation of unconditioned in this chapter is taught as ‘the destruction of lust, the destruction of hatred, the destruction of delusion’ (rāgakkhaya dosakkhaya mohakkhaya), which is apparently equivalent to final liberation.\(^8\) The explanation of the path leading to the unconditioned in this chapter is of many types, including: mindfulness directed to the body; serenity and insight; six concentrations (concentration with thought and examination, without thought but with examination only, without thought or examination, emptiness concentration, signless concentration and undirected concentration); four foundations of mindfulness; four right strivings; four bases for spiritual power; five spiritual faculties; five powers; seven factors of enlightenment; noble eightfold path.\(^9\)

It is clear that the above list not only contains the items of the four foundations of mindfulness and the noble eightfold path we have discussed previously, but covers most of the eminent Buddhist meditation practices, including the entire group of the bodhi-pakkhiyā dhammā. The above two examples have shown us a clear picture that in the sutta contexts the magga is seen to be the practice methods.

e. Other kinds of usage

Apart from the aforementioned categories of the usage of magga and patipadā in most sutta contexts, there are a number of cases in which the idea has been touched on though its application is unclear. Two examples are given here. First, the application seen in four suttas (no. 146-9) of the saḷāyatanasaṁyutta of SN.\(^{20}\) The main issue in these suttas is about the path that is suitable for [attaining] nibbāna (nibbāna-sappayā patipadā). The word patipadā (we tentatively translate it as ‘path’) is connected with a compound related to nibbāna, in which the last member of the compound, sappayā, is

\(^{18}\) See S IV 261, which relates them to the nibbāna.

\(^{19}\) Their corresponding Pali terms are listed as follows: kāyagātā sati, samatho vipassanā ca, cha-saṁādhi (savattho savicāro saṁādhi, avitakko vicāramatī saṁādhi, avitakko avicāro saṁādhi, suññato saṁādhi, animitto saṁādhi, apranidhi saṁādhi), cattāro satipatthāna, cattāro saṁappadhanā, cattāro idhipādā, paṭiciddiyāni, pañcabālāni, saṭṭhasambojhaṅgā, atṭhānātikamaggo.

\(^{20}\) S IV 133-6. In another place, S IV 23-6, the similar expression is also seen.
an adjective for *patipadā*. Its basic meaning can be obtained from the following passages. In the first *sutta* (146), the context explains the meaning of *nibbāna-sappāyā patipadā* as follows:

Here, a *bhikkhu* sees the eye as impermanent, he sees forms as impermanent, he sees eye-consciousness as impermanent, he sees eye-contact as impermanent, he sees as impermanent whatever feeling arises with eye-contact as condition, whether pleasant or painful or neither-painful-nor-pleasant. (The same the experience of the other five members of sense faculties, sense-objects, sense-consciousness and their feelings as impermanent)

The other *suttas* read the same as the statement above but with ‘suffering’ (*dukkhā*) and ‘non-self’ (*anattā*) substituted for ‘impermanent’. From all these examples it seems safe to infer that the meaning of *patipadā* is close to a kind of insight practice about how one sees the six sense faculties and so on as coinciding with three Buddhist fundamental ways of seeing things, namely, as impermanent, suffering and non-self. However, it is not possible to point out their exact meaning in this context in order to put them into any of the previous categories.

The second instance is seen in the discourse of the seven or nine purifications. The seven-fold scheme occurs in MN 24, the *Rathavinīta-sutta* in which the seven items are: the purification (*visuddhi*) of *sīla, citta, diṭṭhi, kaṇkhāvitaraṇa, maggāmaggaññadassana, patipadānaññadassana* and *ñāññadassana*. The nine fold scheme has two additional items: *paññā* and *vimutti*. In these two contexts we get the general idea that the *maggā* and *patipadā* appear in the order of 5 and 6 of the list, respectively, but as the texts say nothing about the precise meaning of these two items, and also lack any explanation for their position and role in the context, it is therefore not possible to point out their implications for the usage of path.

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21 The commentary (Spk 11402) explains that the *nibbānasappāyā patipadā* is ‘the way that is helpful, suitable for nibbāna.’ (*nibbānassa sappāyam upakārapatipadam*) We take *sappāyam* as an attributive of *upakārapatipadam*.

22 S Iv 133-4: itthu bhikkhave bhikkhu cakkhum aniccan ti passati rūpa aniccati passati cakkhuvihārānaṁ aniccan ti passati cakkhusamphasso anicco ti passati yam pidam cakkhusamphassapaccaya upajjati vedayitam sukhaṁ vā dukkhāṁ vā adukkhamasukhaṁ vā passati tam pi aniccan ti passatai ...

23 M I 145-51.

24 D III 288.
From the above analysis we would like to conclude the definition of path-structure in three senses. First, from its original meaning of ‘path’, it can be defined as a series of processes for Buddhist practice, which are normally constructed as a list or a group of formulas, regardless of length, but with the provision that the list must be a valid model and the target reachable. Second, the elements in the process are composed of a variety of practice methods, and most of them belong to a gradual formulation. And last, all the methods and processes are definitely directed to a clear destination, the goal of final liberation, whether it is arahantship, nibbāna, or the destruction of defilements. Any deviation from this would then make the path meaningless.

1.2.2 The examples of the lists under the definition of the path-structure

Having made clear the definition of path-structure as applied to this thesis, we would like to explore the simple question of how many kinds of path-structure schemes have been noticed in the Nikāyas/Āgamas. In other words, can we point out all possible lists found in the canons? To fulfil this aim, we have searched from related sources and collected at least ten types of examples for our discussion, each of which consists of a number of practice items as its components. We have arranged them according to the order of their occurrence in the Pali canon as shown below:

1) The list from the Sāmaññaphala-sutta. This is probably the longest, and is in fact the main subject of this thesis. We will leave the introduction and further discussion of this list to the next section.

2) The threefold training. This is the shortest one, and it is sometimes expanded into five:

\[ \text{sīla-sampanna} \rightarrow \text{samādhi-sampanna} \rightarrow \text{pañña-sampanna} \rightarrow \text{vimutti-sampanna} \rightarrow \text{vimutti-ñāṇadassana-sampanna}^{25} \]

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25 D 1 174, 207; M 1 145-6, 301; A I 220, II 2, III 12, IV 360.
3) The groups related to the bodhipakkhiya-dhamma.

pahīnā pañca kāmagunā -> pañca nivaraṇā pañhāya -> pariṇātā pañca-upādāna-
khandhā -> cattāro iddhipādā -> pañca indriyāni -> pañca balāni -> satta
bojjhaṅga -> aṭṭhaṅgika magga -> samatha-vipassanā -> vijjā-vimuttī26

4) Unnamed list.

kusala sīla -> āvippatīsāra -> pāmujja -> pīti -> passaddhi -> sukha -> samādhi or
sammā-samādhi -> yathābhūta-nāṇadassana -> nibbidāvirāga or nibbidā + virāga -
> vimutti- nāṇadassana or vimutti + vimutti- nāṇadassana27

5) The Noble eight-fold path.

sammā-diṭṭhi -> sammā-saṅkappa -> sammā-vācā -> sammā-kammanta -> sammā-
ājīva -> sammā-vāyāma -> sammā-sati -> sammā-samādhi28

6) The ten dhamma beyond training, which is an extension of the Noble eight-fold
path:

sammā-diṭṭhi -> sammā-saṅkappa -> sammā-vācā -> sammā-kammanta -> sammā-
ājīva -> sammā-vāyāma -> sammā-sati -> sammā-samādhi -> sammā-ñāṇa -> sammā-
vimutti29

7) The seven purifications:

sīla-visuddhi -> citta-visuddhi -> diṭṭhi-visuddhi -> kaṁkhāvitarana-visuddhi -
> maggāmaggañāṇadassana-visuddhi -> paṭipadañāṇadassana-visuddhi ->
ñāṇadassana-visuddhi -> anupādā parinibbāna30

8) The anupubbī-kathā:

26 M III 82-88, 288-90, 294-7; A V 113-9; S V 49-50.
27 AV 1-2, 311-2.
28 DI 157, 165; M I 15, 221; A I 297; S V 7.
29 D II 217; M III 76; A V 213.
30 M I 145-51; D III 288.
dāna, sīla, saṅga → kāmānāṃ nekkhamme → kalla, mudu, vinivaraṇa, udagga,
pasanna-citta → dhamma-desanā (dukkha, samudaya, nirodha, magga) 

9) Other types of formulation

I The Buddha’s own experience (M 1 21-3)

āraddha-viriya → upaṭṭhitā → sati asammuṭṭhā → passaddha kāya asāraddha → samāhita citta ekagga → 1st jhāna → 2nd jhāna → 3rd jhāna → 4th jhāna → pubbenivāsānussati-ñāṇam → sattānām cutūpapāta-ñāṇam → asavānaṃ khaya-ñāṇa → vimutti → vimutti-ñāṇa

II (A V 10-11)

saddha → sīlavā → bahussuta → dhammakathika → parisāvacara → visārado parisāya → dhammaṃ deseti → vinayadhara → āraññaka pantasenaṇa → catunnaṃ jhānaṇaṃ → abhicetasikānaṃ dīṭṭhadhammasukhavihāraṇaṃ nikāmalabhī akiccalabhī → akasiralabhī → āsavānaṃ khāya anāsavāṃ cetovimuttim paññāvimuttim → dīṭṭhe dhamme sayam abhiññā sacchikatvā upasampajja viharati

It should be noted that the lists indicated above include most types of possible path-structure scheme, though there are a number of individual and fragmentary schemes. At first sight, it is not difficult to recognize that many items repeatedly occur within these lists. Take the items of the second type as an example: sīla is seen in almost every type, as is samādhi. The occurrence of paññā is not as common as sīla or samādhi, but sometimes it is possible to find its parallel item in other lists.

Moreover, two points are interesting. First, the relationship between each item from different lists can be examined. If we compare each item to other similar items among different lists, it is possible to identify items that each item has an equivalent and refers to the same practice. For instance, the samādhi of type 2 is clearly identical to

31 D 1 148; M 1 379-80, II 145.
the four jhānas of various types, and it may correspond totally to citta-visuddhi of type 7. Second, the study of a fixed unit of expression in each item can be examined. It is quite clear that we can separate certain kinds of fundamental units (e.g. the concept of fixed-sentence, set phrase) from a paragraph or a formula that forms the individual section of the list. Take the aforementioned formula of the first jhāna as an example: although the basic formula is mentioned as above, in some texts other kinds of sentences have been added, whether they are put before or after the basic formula, or even within it. For instance, the sentence ‘having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom’ is inserted before the basic formula, while in other texts this is replaced by other kinds of sentence. It is seen that in some cases these sentences appear in many different places (see the explanation below). It might be the case that when we analyse all these sentences in more detail, it will be possible to find some fundamental units, which seem to indicate that all the above lists are basically constructed from these units.

1.3 The SSP list of the path-structure

In this section we would like to return to the first type of path-structure, and give a brief introduction to the content of the list. The list under question is given in the second sutta (Sāmañña-phala-sutta) of the Dīgha Nikāya (DN) as the ‘visible fruit of the asceticism’ (sanditthika sāmañña-phala, which accords the shorthand of SSP as well). Not only does the list occur for the first time (according to the order of the Pali canon) in the second text of DN (=DN2), its occurrences in the early Buddhist texts - the Nikāyas/Āgamas (N/Ā)- are very many, as will be explained later. The list of SSP belongs to a practice sequence, which denotes a number of practice matters and step-by-step processes. For convenience of analysis, we divide the list of SSP into 20 sections based on the expression in DN2, and two further sections (SSP 4+, 4f-F) are added because they appear frequently in other texts. Therefore twenty-two sections, or twenty-two types of formulas (regarded as meditation formulas) are seen

32 so ime pañca nivaraṇe pahāya cetaso upakkilese pahāya dubbalikaraṇe.
33 The Chinese (沙門現在果報) ‘The present fruits of ascetic’ (T1, 109b) seems to reflect exactly the same expression.
in the SSP list. The title of each section, together with the corresponding paragraphs in the PTS version (§ in brackets), are shown as follows:34

1. The arising of the Tathagata (tathāgato uppajati) and his teaching (§40)
2. The obtaining of confidence in the Buddha’s teaching (saddham paṭilabbati) (§§41-2)
3. The accomplishment of sīla (sīla-sampanna)(§§43-63)
   3a. Cūla sīla-sampanna (§§43-5)
   3b. Majjhima sīla-sampanna (§§46-55)
   3c. Mahā sīla-sampanna (§§56-63)
4. The restraint of faculties (indriyesu guttadvāra)(§64)
4+  Moderation in eating (bhojane mattanū) (DÄ20, MN39, 53, 107 and 125)
4++ Devoted to wakefullness (jāgariyān anuyutto) (as 4+)
5. Mindfulness and clear comprehension (sati-sampājānā)(§65)
6. Contentment (santuṭṭha)(§66)
7. Dwelling in solitude (vivittam senāsanam bhajati)(§67)
8. The abandoning of five hindrances (pañca nivarama pahīna)(§§68-74)
   8a. Basic formula (§68)
   8b. Similes (§§69-74)
9. The gaining of first jhāna (§§75-6)
   9a. formula (§75)
   9b. simile (§76)
10. Second jhāna (§§77-8)
   10a. formula (§77)
   10b. simile (§78)
11. Third jhāna (§§79-80)
   11a. formula (§79)
   11b. simile (§80)
12. Fourth jhāna (§§81-2)
   12a. formula (§81)
   12b. simile (§82)
13. The inclination of mind to seeing and knowing (ñāṇa-dassana) (§§83-4)

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34 The SSP starts from D I 62, 1.24 and ends up at D I 185, 1.5. Different sort of classifications of the SSP were done by a number of scholars, see Rhys. Davids 1899, 57-9; Griffiths 1983a, 52-3; Meisig 1987, 39; MacQueen 1988, 279f and Manné 1995a, 9-12.
13a. formula (§83)
13b. simile (§84)

14. The inclination of mind to mind-made body (manomaya-kāya)(§§85-6)
   14a. formula (§85)
   14b. simile (§86)

15. Manifold supernatural powers (iddhi-vidha)(§§87-8)
   15a. formula (§87)
   15b. simile (§88)

16. Divine hearing (dibbasota-dhātu)(§§89-90)
   16a. formula (§89)
   16b. simile (§90)

17. The ability of knowing other’s mind (ceto-pariyañña)(§§91-2)
   17a. formula (§91)
   17b. simile (§92)

18. The knowledge of recollecting past lives (pubbe-nivasānussatiñña)(§§93-94)
   18a. formula (§93)
   18b. simile (§94)

19. Seeing beings passing away and reborn (sattānaṃ cutūpapātañña) (§§95-96)
   19a. formula (§95)
   19b. simile (§96)

20. The destruction of the cankers (āsavānaṃ khayañña)(§§97-98)
   20a. formula (§97)
   20b. simile (§98)

From the above list it can be seen that the list of SSP is a group of formulas, which comprise various stages leading to liberation. It begins with the appearance of the Tathāgata who plays the role of expounding the dhamma. Following that is the description of a person, who having been originally a householder and who, listens to the teaching, gains confidence in the Buddha, and decides to become an ascetic who goes forth from home into homelessness. Up to this point the situation of the householder and his conversion is described. The rest of the list then delineates a series of practice items, particularly for a Buddhist monk until the final attainment is accomplished.
1.4 Review on recent studies on SSP list

The study of the Buddhist path and its implications is not virgin soil for scholars, as a number of related works have been done in this field. However, although these studies have made numerous attempts on the path issues from a variety of perspectives, they have to a large extent been limited both in their general approach, and particularly in the scope of Buddhist literature considered.

One of the earliest works is Rhys Davids’s *Dialogues of the Buddha* (1899-1921), the first English translation of the Digha Nikāya. He drew briefly on the outline of our SSP in DN 2 and its repetitions in the other suttas. He also points out several interesting questions concerning the differences in the presentation of the SSP in different suttas. Although his work is preliminary in nature and not a full discussion, some of his points will be raised again in later discussion.

Fuller discussion and critical analysis seems to have started from 1980s. In ‘On some aspects of descriptions or theories of “Liberating Insight” and “Enlightenment” in early Buddhism’ (1981), Schmithausen examines the path-structure of the Buddha’s enlightenment, and what he calls ‘the path of Liberation’ which is equivalent to our SSP. Yet much of the content of SSP was not clearly articulated because he paid attention mainly to the final practice of the path concerning the association between insight into the four noble truths and the effects of the abandoning of the cankers.

An in-depth analysis of the list of SSP has been made by Griffiths in his PhD thesis *Indian Buddhist meditation-theory: History, development and systematisation* (1983). His study is of central importance to the investigation of the path-structure and hence significant to our discussion. He applies the methodology of ‘form-criticism’ to examine Buddhist literature and deconstruct the list of path-structure into various stereotyped forms of units. These units are called by him ‘stereotyped didactic pericopes,’ and four kinds of them (*indriyesu guttadvāro*, *sati-sampajañña*, *jhāna* formulas and *śāna-dassana*) have been studied in some detail. In his research he

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35 Frauwallner’s work, *History of Indian Philosophy* (1953), and Ergardt’s *Faith and Knowledge in Early Buddhism* (1977), have also given a manifest introduction to the relevant account but passed over further discussion.
strongly emphasises that these pericopes are prior to the formation of a complete list or even *suttas*; they were preserved by different Buddhist communities and used to construct different types of path-structure. Although he has made good contributions to our understanding of early Buddhist literature, his attempt to identify developments and strata of Buddhist meditation doctrines and Buddhist literature is not without problems and will be revised in our discussion.

An important attempt to compare different path-structures is Bucknell’s 'The Buddhist path to liberation: An analysis of the listing of stages' (1984). He has studied five kinds of lists, which resemble the Noble eight-fold path, and argues that all refer to more or less the same path-structure only with differently worded statements. His work, though impressive and offering some useful techniques for comparing lists, is confined to a limited number of examples and resources. Some of his assumptions are questionable because of a lack of a fuller range of evidence to support them.

Vetter’s work: *The Ideas and Meditative Practices of Early Buddhism* (1988), and Bronkhorst’s work: *The Two Traditions of Meditation in Ancient India* (1993) are also of interest in terms of their methodology in analysing Buddhist meditation practice.

Two works are particularly relevant to the study of the text of ‘the Sāmaññaphala-sutta / Śrāmanyaphala-sūtra’: Meisig’s *Das Śrāmanyaphala-sūtra* (1987) and MacQueen’s *A study of the Śrāmanyaphala-sūtra* (1988). 36 They have both tried to make use of all available resources of different versions of the text (Pali, Chinese, Tibetan and Sanskrit manuscripts) and have explored the contents in great detail. MacQueen’s book examines seven sorts of themes that appear in the text but has left out the theme of SSP that occurs in the last portion of the text and this entire portion is not mentioned, therefore his book is of limited use for the present study. Nevertheless, his analysis of the historical background of various versions of the text has made valuable contributions to our understanding of the translation and transmission of Buddhist texts. Meisig’s book to some extent has made up for the absence of the SSP portion in MacQueen’s. He has offered a complete German translation of three

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36 This is originally the author’s PhD thesis, which was done in 1977.
Chinese versions of the same text, and reproduced a full Romanised Sanskrit text and presented a critical Pali version of the parallel text. These elements are of vital importance in our current study and will be referred to where necessary.

Gethin’s monograph, *The Buddhist Path to Awakening: A Study of the Bodhi- Pakkhiya Dhamma* (1992), is a study primarily concerned with the meanings and teachings of the thirty-seven items of practice in Buddhist literature. Although he only draws briefly on the material of SSP, his analysis of seven sets of the *bodhi-pakkhiya dhamma* and their implications is on the whole significant to the field of path-structure studies and has become a valuable foundation for our discussion.

Two more recent works have made good contributions to the study of Pali canonical texts in the light of contextual functions and textual styles. Manne, in her ‘Case Histories from the Pāli canon I: The Sāmaññaphala Sutta Hypothetical Case History or How to be Sure to Win a Debate’ (1995), investigates the formula of SSP based on DN and MN and explains the issue of how the formula was utilized to win a debate. She further addresses the reason why the MN and the DN versions of SSP are different, claiming that it is because of different features of the individual collection in terms of their function. Allon, in *Style and Function: a study of the dominant stylistic features of the prose portions of Pāli canonical sutta texts and their mnemonic function* (1997), examines the most prominent stylistic features of the prose portions of texts in DN and analyses their functions particularly in terms of composition and transmission. He has also attempted to identify the variations between texts and offered explanations of their origins and development. Although he has not touched on the list of SSP, his conception of the structure and composition of stereotyped stocks of formulas has been helpful to our study.

The above studies represent numerous attempts using a wide range of methodologies to explore the path-structure in early Buddhist literature. However, they are by and large limited by their small selection of texts, and are often based largely on Pali literature, with only little attention being given to Chinese sources, i.e. Āgamas. Additionally, the scope of their research is often confined to fragmentary materials. For example, some deal only with DN and MN, and some do not consult the various versions in different contexts relating to a particular issue, or the parallel texts that
belong to different schools and are preserved in different languages. No attempts have been made to do a complete comparative study. The present study is therefore an effort to do an in-depth examination of all available sources with respect to the analysis of the Buddhist path-structure. A proper analysis of the enormous amounts of material has to be processed because all occurrences in the Nikāyas and Āgamas must be taken into consideration. The parallel material found in other canonical texts will be referred to where appropriate.

1.5 The methodology

In Part I, we will treat the list as a whole entity, and trace its occurrences in the four Nikāyas and four Chinese Āgamas. Two directions are intended. First, the occurrences in each Nikāya and Āgama will be examined. Second, different lengths of the list will be considered, including a full version (such as DN2), abbreviated version, shorter version (mostly in MNs), and fragments of the list. The last may need some explanation. We will try to trace the accounts that contain some ‘incomplete’ versions of the list, which may consist of only a group of fewer items from the list. Some may only contain the whole first half or latter half of the list, and sometimes few items of the list are composed with other practices that are not included in the SSP list. In addition, whether the last category of a usually shorter list can be called an SSP list is questionable. As long as it contains a group of the list members, either nearly all or only very few, it will be taken into consideration without strict discrimination.

In Part II, the main concern is the items of the list, which can be regarded as a group of formulas. Two ways of investigation are applied: First, the definition of different units of wording in the formula. Second, a comparison with textual parallels at three different levels of context: 1. The Sāmaññaphala-sutta context. 2. Outside the Sāmaññaphala-sutta context but still within the SSP context. 3. Outside both the Sāmaññaphala-sutta and the SSP contexts.
1.5.1 The definition of different fixed units of wording

Throughout the study we will apply the concept of ‘fixed units’ for classifying the wording in the passage. Three such units are frequently used: formula, fixed-sentence and set phrase. The definitions we have for these fixed units, as set out below, are mainly applicable to this particular study of the SSP list. They may, or may not be appropriate ‘tools’ in investigating the entire body of Buddhist texts. The definitions are as follows:

1. **Formula**: each item from the SSP list will be seen as a formula. A formula is a paragraph, which expresses one main theme or idea, one type of practice or one process. For instance, SSP1 is identified as a formula because it expresses the idea of ‘the arising of the Tathāgata’; SSP2 demonstrates the process of obtaining confidence and going forth; SSP3 is the practice of moral conduct for the one who has gone forth; and SSP4 is a formula that illuminates the particular practice of ‘the restraint of faculties’. A formula is therefore a longer statement expressing an independent process and practice, in most cases it can be identified clearly from the context. By ‘longer’ we mean that the complete meaning and content of the formula is usually constructed by several shorter units or sentences, and this differentiation leads us in turn to the second category of fixed unit: the fixed-sentence.

2. **Fixed-sentence**: a smaller unit of wording in the form of a sentence within a formula. It is seen as ‘fixed’ because it occurs in an unchanging or little changed form throughout the texts. The fixed-sentence plays an important role in expressing a certain concept in the SSP list, as well as in many other passages in other contexts. For example, the first fixed-sentence we will encounter shortly is the tathi gata fixed-sentence, which contains a set of nine (in some versions ten) titles for the Buddha. This fixed-sentence is not only seen in the SSP list, but also in contexts such as ‘the recollection of the Buddha’.

3. **Set phrase**: an even smaller unit, which occurs within a fixed-sentence. It consists mainly of a few words, which can be identified because of their being a fixed form of presentation. As the set phrase in the fixed-sentence is repeated elsewhere in the same
form it seems able to be extracted from the fixed-sentence and exist separately. We may find a number of occasions showing a set phrase being applied in various fixed-sentences. One example of these is the *sayam abhiññā* set phrase from SSP1 (*sayam abhiññā sacchikatvā pavedeti*). As will be shown later, this set phrase appears not only in the SSP list, but is broadly seen in many other contexts. It is sometimes combined with other phrases (some of which are also set phrases) to form a different fixed-sentence.

The below example, which is taken from the SSP1 formula, summarizes our definition for the above three units of wording:

1. **Formula**

SSP1 = a formula:

*idha mahā-rāja tathāgato loke uppajjati, araham sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathī satthā devamanussānam buddho bhagavā. so imam lokam sadevakam samārakam sabrahmakam sassamaṇa-brāhmaṇam pažam sadevamanussām sayam abhiññā sacchikatvā pavedeti. so dhammaṁ deseti ādi-kalyāṇapāpare kalyāṇapariyosānakalyāṇam sātham savyañjanam, kevala-paripaṇṇaparisuddham brahmacariyam pakāseti.*

2. **Fixed-sentence**

*tathāgato ... buddho bhagavā = ‘the tathāgata fixed-sentence’;*

*so imam ... sacchikatvā pavedeti = ‘the sadevaka fixed-sentence’;*

*so dhammaṁ ... brahmacariyam pakāseti = ‘the ādikalyāṇa fixed-sentence’.*

3. **Set phrase**

*sayam abhiññā sacchikatvā pavedeti = ‘the sayam abhiññā set phrase’.*

The above definition sets up three different kinds of major wording in the list, which may cover most units of expression in the SSP list. The common feature of these three fixed units is that wherever we see them occur they tend to consistently adhere to a fixed form of wording, and to express a similar point or concept. They can be applied in many different contexts, sometimes functioning like ‘building blocks’, at other times more like pieces of a ‘jigsaw puzzle.’
The significance of attempting to distinguish these three different lengths of wording as fixed units is underlined by the following points:

First, these units are usually the source of variation. In other words, the variations between texts in the SSP list to a large extent can be verified on the basis of fixed units. For instance, one obvious difference between DN and other texts over the arrangement of SSP list is the location of the formula SSP6. While DN locates it as formula number six in order, others tend to put it in the position of formula number four or simply incorporate it into formula number three (SSP3). A similar thing happens to fixed-sentences and set phrases. The difference in a certain formula between texts is identifiable because one or two sentences in the formula are different. For example, DN version of SSP1 differs from SBV version because DN has three fixed-sentences in its formulation and SBV has only two; in other words, one fixed-sentence, the sadevaka fixed-sentence, is missing in SBV. In addition to this, the difference in a formula or fixed-sentence has the same effect that the variation is indeed coming from the expression of a certain set phrase. Sometimes an extra set phrase is added in one version of the text, sometimes a set phrase is missing in another version, or sometimes different set phrases are applied to the same formula or fixed-sentence in a particular version of text.

The identification of fixed units is basically our work of various stages of comparison, and fixed units are always the source for variations. This issue will be mentioned shortly. Having discussed what constitutes the variations, we will proceed to a further examination, which is associated with the following second consideration.

Using the fixed units, we have searched for the occurrences of SSP elements throughout the canon. This is the main work in our third stage of comparison. The evaluation of these occurrences will provide us with valuable information about their application in the SSP list on the one hand, and the common or specific usages in various texts (on some occasions we will briefly touch on some post-canonical texts, such as the Visuddhimagga and the Śrāvakabhūmi-śāstra) on the other.
Lastly, and possibly of importance to our study aim, is the problem of explaining the formation of SSP list in particular, and extending this explanation to understand the transmission of Buddhist formulas in general. This needs further explanation, but here it will suffice to point out one presumption in order to outline the issue. The presumption is, if the main variations to a large extent come from the fixed units (formula, fixed-sentence, set phrase), it is reasonable to assume that the transmission and formation of the SSP list is very much related to fixed units. Thus the variations can be explained by positing that the different versions of fixed units have been preserved by different schools, as reflected in a variety of different texts. If the transmission of the SSP list is heavily reliant on the fixed units, then it may provide us with a good foundation to postulate that the SSP list may have originated from smaller units: different units were composed gradually and they eventually came into existence as a long list like the present form in DN. Nevertheless, this model of thinking, which supports Griffiths' argument, while it has a number of advantages, has exhibited some problems. One of the complexities is that we probably have to distinguish the difference between the 'formation' and the 'transmission' of the list together with its components (fixed units). Additionally, we are not sure whether the smaller units must exist before the longer list, or vice versa. This is one important aspect we will consider throughout our examination.

Furthermore, the concept of fixed units has many other implications. For instance, it helps us to understand some significant aspects of Buddhist oral literature; such as the way these units act as basic units for memorisation and transmission. Moreover, it might reveal a practical and natural way for Buddhists to recite, remember, convey and understand the key points of doctrinal concepts and practice.

We have made enough points for the consideration and definition of the fixed units; however, there are a number of supplementary points: First, although the fixed units are our main concern, we do not neglect the expressions that are not fixed. Some phrases show minor differences, which are also worth noting. For instance, the verb, nouns and adjectives that are being applied differently, or different grammatical usage such as the case ending, will be noticed. Attention will also be paid to different wordings expressing the same concept. Second, the doctrinal basis is considered as one factor while dealing with the variations. Other factors such as interpretative
expression and the effect of translation will also be taken into consideration. Finally, we shall mention that we may encounter practical difficulty in separating one formula from another. This means we are not claiming that formula A must include fixed-sentences 1, 2, 3 all the time, and that fixed-sentences 4, 5, 6 can only be included in formula B. Sometimes it is difficult to decide whether fixed-sentence 3 should be put in formula B or remain in formula A; or whether fixed-sentence 4 should always stay in formula B rather than formula A. This is mainly due to the fact that the boundary between formulas A and B is occasionally loose, and the last sentence in the formula A and the beginning sentence in the formula B might overlap or be indistinguishable, because it can be applied to both. In other words, there is no easy way to distinguish a 'closing sentence' for formula A and an 'introductory sentence' for formula B, and the possibilities remain open. Unless we have found definite evidence from the common usage in many texts, which indicate the clear distinction of one formula from another, we can only make our judgement on an arbitrary basis. For example, the separation between the first jhāna formula and the second jhāna formula is quite definite, but this may not be the case for SSP1 and 2. A similar difficulty is sometimes found in the case of isolating a fixed-sentence in an unambiguous way. These problems, and their solutions, will be addressed again in the relevant discussion.

1.5.2 Different Stages of comparison

To achieve a thorough understanding of the members of the SSP list, we intend to do this research based on three stages of comparison.

The first stage is a comparison in the context of SSP within different versions of Sāmaññaphala-sutta/ Śrāmaññaphala-sūtra. We attempt to investigate the way each member of SSP list (or each formula) is expressed in the narrative framework presented in the Sāmaññaphala-sutta (i.e. SSP appears in a frame story about the King Ajātasattu and the teaching of six leaders of non-Buddhist religious orders), and analyse each of their presentations on the basis of wording (set phrases and fixed-sentences) and the expression in each version from the point of view of different forms of language. The coherence of the wording, as well as features of variation, is our main concern.
The second stage is a further comparison still within the context of the SSP, but in texts other than the *Sāmaññaphala-sutta*/*Śrāmayaphala-sūtra*. As we will see, the occurrences of these texts are twelve in DN, nine in DĀ, eleven in MN, ten in MĀ and two in AN, etc., together with a number of shorter lists in many texts. This offers a good opportunity for comparison. By comparing each formula in every account we intend to investigate the differences again, paying attention to any feature that is similar, or not seen before in the first stage, and examining the implications of this.

The third stage is an extension of the examination carried out in the previous stages of comparison. We will look at the formula, fixed-sentences, set phrases and words relevant to SSP in broader contexts, which are non-SSP contexts throughout the Nikāyas/Āgamas. The usages in all these occurrences provide information about SSP elements outside the SSP list. Comparison of these usages, and the examination of the relationship, in the application of each formula between SSP and non-SSP contexts, might help us understand the formation of the SSP list. Each SSP formula and the application of its smaller units which make up the formula are our main focus for tracing that formation.

Finally, by using the results of these three stages of comparison, we intend to undertake a further discussion of interesting passages in the formulas, and to look at a wider context based on the Buddhist meditation theory and other doctrinal points. For example, it might be interesting to consider the fixed-sentences from SSP as one aspect, and their being presented differently in various other contexts in the canon as another; or to examine whether the formula remains the same consistently even though the contexts have been changed. The analysis of all these perspectives will in turn assist us to draw some conclusions about the composition of the SSP list, and why the variations occur in different versions of the texts. In the whole process of comparison, the classification of the variations of SSP formulas, which occur in different recensions, will be summarized.
1.6 Brief overview of each chapter and the limitations of this thesis

In this section we will give a brief summary of what we intend to express in each chapter of this thesis, highlighting the main points and mentioning what we will not do, owing to the limitations of the space. The main body of our examination is divided into two parts, together with the appendices and bibliography. Part I (chapters 2, 3 and 4) serves as an overall introduction and observation of the SSP list. This includes the accounts where the list occurs, either in a complete form or fragmentarily. We will give a general introduction of the literature we are using, in the light of the date, possible authors, affiliation, as well as the translators for the Chinese translations, etc.

Chapter 2 includes the occurrences of the SSP list in DN/DÅ and MN/MÅ, as these two collections (Long and Medium collections) of the canon are the main places where we can find many accounts of the complete versions of the list. The ‘less complete version’ of the list will also be mentioned. Chapter 3 is devoted to explain the SSP list in other N/Å, as well as in non-N/Å texts. The whole picture of the SSP lists and its overall occurrences throughout the canon are basically expressed in these two chapters, and an analysis of different presentations and the possible ways of formation of the list will be discussed in chapter 4. A conclusion will be reached concerning Griffiths' 'form criticism', and we will point out whether we are able to adequately address the issue of the formation of the SSP list.

Part II is a different aspect of this work. It consists of four chapters (chapters 5, 6, 7 and 8), which cover the investigation of individual formula of the SSP list, and a comparison of its contents in different texts. The list is composed of twenty-two types of formulas, and they have been placed into four divisions: chapter 5 is devoted to examine SSP1-3, chapter 6 consists of the examination of SSP4, 4+ and 4++, chapter 7 includes SSP 5-8 and SSP9-20 can be placed into another group.

One important thing we have to emphasise here are the limitations of the scope of this thesis. Although we hope to include every detail of the list and its items, it is very difficult to present our findings for every formula without easily exceeding the limit
of words. Therefore we will have to make a compromise. The formulas of SSP1, 2, 4-8 will be examined in full detail, including the findings and analysis regarding different stages of comparison; whilst the findings regarding the formulas of SSP3, 9-20 can only be summarised in appendices. It is worth mentioning that SSP3 is a long formula, which is itself a group of many other formulas; hence it will be excluded from detailed examination, and in nature should be regarded as an independent study. The SSP formulas 1-8, which will be investigated in full, will show the features of variations and similarities in various versions of texts, as well as the application of the formula and its fixed-sentences and set phrases throughout the canon. These examples are considered to be sufficient for our understanding of how each type of the fixed units works in the canon. Similar features are also found in formulas SSP9-20.

Additionally, although we are using different accounts from various recensions of the canon, it is not our intention to show the definite stratum of the accounts. In other words, we are not assuming that any of the material is the earliest or the latest, nor identifying an ‘original’ form or ‘archetype’ of the list. The reason will be apparent in our discussion.

There is another important restriction for this study. As we are dealing with canonical texts in three original languages (Pali, Chinese and Sanskrit), ideally we would have liked to translate each quotation into English. However, this soon proved to be impractical, as they all together would have occupied a great deal of space before we could start the discussion. We will therefore give the English translation of the Pali Sāmaññaphala-sutta and its two Chinese parallel texts (DĀ20 and JZG) in the footnotes, omit the translation of the Sanskrit text (mainly the SBV, in which its wording is close to Pali) and other Pali and Chinese texts (e.g. MN and MĀ). The reason for only translating one Pali and two Chinese texts is simply because they are treated as our main reference in order to compare with other versions of texts.

Lastly, after the presentation of these formulas, an overall analysis and a conclusion will be made to sum up the study of Part II. The research in Part II seeks to elucidate the implications of the variations and similarities of the SSP formulas in various sources, which could reflect the reality of how the list was composed and transmitted.
orally, as well as the arrangement of each item in the list in different versions of texts in early Buddhism. The final chapter (chapter 8) thus serves to address such concerns.
Part I
2 The occurrences of SSP formulas in DN/DĀ and MN/MĀ

2.1 SSP in DN and DĀ

2.1.1 SSP in the Silakkhandha-vagga

The complete list of SSP appears firstly in the Sāmaṇṇaphala-sutta, which is the second sutta of the Digha Nikāya and occurs repeatedly in the subsequent eleven suttas just after the Sāmaṇṇaphala-sutta. These twelve suttas are included in the first division, the Silakkhandha-vagga of the Digha Nikāya:37 DN3 Ambattha-sutta; DN4 Sonadapāda-sutta; DN5 Kuṭadanta-sutta; DN6 Mahāli-sutta; DN7 Jaliya-sutta; DN8 Kassapa Sihanāda-sutta; DN9 Poṭṭhapāda-sutta; DN10 Subha-sutta; DN11 Kevaddha-sutta; DN12 Lohicca-sutta; DN13 Tevijja-sutta.

The presentation of the SSP list in these texts, based on PTS edition, is of four types: First, DN2 gives a full version of the list. Second, from DN3 to DN7 an abbreviated form of the list is given. Usually in these texts they begin with words like: idha XXX (someone’s name or title) tathāgato loke uppajjati araham samāsambuddho, followed by a word pe, which is an abbreviation form of peyyāla (meaning: a repetition of a passage seen before) and accompanied with a complement sentence: yathā Sāmaṇṇaphala-sutta evam vitthāretabbam (‘it is to be explained in detail in the way as [explained in] the Sāmaṇṇaphala-sutta’). This sentence is often quoted in a square bracket [ ] (in PTS edition) and applied to make a direct reference to the related sections of SSP which have been stated previously in the Sāmaṇṇaphala-sutta. From the sections of SSP 4-12 it is abbreviated as ...pe...paṭhamaṭṭhānaṃ upasampajjā viharati; and... pe... nāṇadassānaṃ cittām abhiniharati ...pe... for SSP 13; finally it is followed by a closing phrase of ...pe...nāparam itthattāyāti, which is probably referred to SSP14-20. Third, DN8, 10, 11 and 12 have a presentation in the form of précis. The list is not entirely replaced by pe, but some

37 The title for the Silakkhandha-vagga is interesting. It refers to the practice of our SSP3. Probably because this item appears firstly in DN1, the Brahmajīla-sutta, and is included in every following sutta in this vagga, hence the name for the whole group of thirteen texts. In fact, except DN1, all other texts have contained much more items than just SSP3, maybe a better title shall be employed to reflect this circumstance.
sections of SSP are rather described in more detail or in full. The last type of presentation is found only in DN9 and 13. They consist of a different form of the list, which in the latter section with some items being replaced by other items that are not seen in the SSP list. For example, the list in DN9 stops at SSP 12 (4th jhāna), continues with a description of the three formless attainments, and then ends with nirodha. In DN13, the list reads up to SSP 8 (the abandoning of hindrances), but is then followed by four Brahmavihāras.

The list of SSP in these twelve suttas is applied to a certain context under a particular theme. For example, the SSP is described in the Sāmaññaphala-sutta as the visible fruit of asceticism, and the same arrangement is seen in DN3-13. The information with regard to the theme, along with audience, as well as the employment of SSP in each sutta is summarized in the following table:

<table>
<thead>
<tr>
<th>Number, Title and Reference</th>
<th>Audience</th>
<th>Theme</th>
<th>Employment of SSP</th>
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<td>DN 2 Samaññaphala (D I 62-85)</td>
<td>Ajātasattu, King of Magadha</td>
<td>Visible fruits of asceticism</td>
<td>SSP1-20</td>
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<td>DN3 Ambatthā (D I 100)</td>
<td>Ambatthā, young brāhmaṇa</td>
<td>Conduct and Wisdom (vijjā-carana)</td>
<td>carana=SSP3-12 vijjā =SSP13-20</td>
</tr>
<tr>
<td>DN4 Sonadanda (D I 124)</td>
<td>Sonadanda, brāhmaṇa</td>
<td>Sīla and paññā</td>
<td>Sīla=SSP1-3; paññā = SSP4(or9?)-20</td>
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<td>DN5 Kutadanta (D I 147)</td>
<td>Kutadanta, brāhmaṇa</td>
<td>What is better than sacrifice?</td>
<td>Answer=SSP1-20</td>
</tr>
<tr>
<td>DN6 Mahali (D I 157-8)</td>
<td>Mahali, Licchavi Oṭṭhadhā</td>
<td>The view opposed to the soul-body issue</td>
<td>The view=SSP1-20</td>
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<td>DN7 Jaliya (D I 159)</td>
<td>Mapātissa and Jaliya,</td>
<td>The same as DN6</td>
<td>The same as DN6</td>
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</tbody>
</table>

38 The reason why they do not follow the same repetition form as DN3, which simply put pe for the abbreviation, is unclear. Perhaps it is for the convenience of depicting a certain issue in a particular text, which in recitation to a related part of SSP (see below) should be repeated in its entirety. 39 SSP 13 and 14 though are not included in the list, have been seen in other place in this sutta, see D I 186-7, §21-3. 40 The Buddha calls him by name. 41 The Buddha mentioned to him about a past conversation he had with two ascetics.
<table>
<thead>
<tr>
<th>Sutta</th>
<th>Title</th>
<th>Particulars</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>DN8 Kassapa</td>
<td>Sihanāda</td>
<td>Kassapa, acela.</td>
<td>Ṣila-sampadā, citta-sampadā, paññā-sampadā</td>
</tr>
<tr>
<td>DN9 Poṭṭhapāda</td>
<td></td>
<td>Poṭṭhapāda, paribbajaka</td>
<td>What is training (sikkhā)</td>
</tr>
<tr>
<td>DN10 Subha</td>
<td></td>
<td>Subha, māṇava</td>
<td>Ariya sīla-khandha, Ariya samādhi-k, Ariya paññā-k</td>
</tr>
<tr>
<td>DN11 Kevaddha</td>
<td></td>
<td>Kevaddha, gahapati-putta</td>
<td>The miracle of teaching (anusāsaṇī-pāṭihāriya)</td>
</tr>
<tr>
<td>DN12 Lohicca</td>
<td></td>
<td>Lohicca, brāhmaṇa</td>
<td>Teacher who leads pupil to gain Excellent attainment</td>
</tr>
<tr>
<td>DN13 Tevijja</td>
<td></td>
<td>Vaseṭṭha, māṇava</td>
<td>The path of union with brahman</td>
</tr>
</tbody>
</table>

With regard to the above table, several points are worth noting:

1. DN3 is one of the two suttas throughout Nikāyas that gives a detailed account of the definition of vijjā-carana. The other sutta is the Sekha-sutta (M I 353), which deals with the same theme. They both apply SSP to their context, although each gives a different presentation:

   a. In the explanation of carana, the Sekha-sutta has the extra items of bhojane mattaṇīṇu, jagaryā and satta-saddhammā, which are not seen in the SSP list; at the same time it also lacks two of the items of SSP: sati-sampajaṇṇa and santutthi.

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42 They are those two ascetics mentioned in DN9.
43 This is a sutta not taught by the Buddha, the content was addressed by Ānanda.
44 This miracle is one of the three indicated in sutta no. 11, the other two are: the miracle of supernatural power (iddhi-pāṭihāriya), and the miracle of mind-reading (ādesanī-pāṭihāriya), cf. D I 212-4. The explanation of the third miracle has two parts; one is seen in the statement of §8, the other the SSP. It is worth noting that all three miracles are also seen in A I 171, but there the explanation of anusāsaṇī-pāṭihāriya is shorter, only the first part is found and the SSP is not seen. It is not clear to us whether the SSP is added to DN11 or omitted by the Anguttara Nikāya.
b. For vijjā, Sekha-sutta enumerates only three items (three vijjās which are equivalent to SSP 18-20) instead of eight (SSP13-20) in DN3.

With regard to this difference, it is interesting to look at the explanation of vijjā-carana in later Buddhist treatises like the Visuddhimagga (Vism). Buddhaghosa in his interpretation of the practice of buddhānussati, while explaining the third title of the Buddha: vijjā-carana-sampadā, uses a combined definition extracted from various sources. He mentions that vijjā is dealt with in the model of either three or eight items, in which the three items model is originated from the Bhayabherava-sutta (M I 22), and the eight the Ambāṭṭha-sutta. He also adopts the definition of carana in the Sekha-sutta, which specifies 15 items (pannarasa dhammā), nine of which have been mentioned above and the other six are SSP 3, 4, 9-12. Therefore his explanation of carana is based on the Sekha-sutta rather than the Ambāṭṭha-sutta. This version of the definition, which includes seven sattasaddhamma in the category of carana, has then become a standard characterization occurring in all the Pali commentaries. What seems interesting is that this version of the definition is rarely, if ever, mentioned by the other traditions.45 One possible reason is that the Sekha-sutta is not found in other traditions. At least no parallel sutta exists in the Chinese Āgamas,46 and may possibly be unique to Theravāda.

2. The whole list of SSP in DN4 is set out in two parts: sīla (SSP 1-3) and paññā (SSP4-20). It is unclear why this sutta only mentions the model of two divisions instead of three (as occurs in DN8 and DN10)47 in which the common division of samādhi is missing. One might conjecture that the content of samādhi (SSP4-12) has been involved in the category of paññā. But the corresponding context in the Āgama arranges it in another way, which embraces SSP 1-12 into the division of sīla. Moreover, one significant discussion in this sutta is that of the inseparable

45 At least not seen in any Chinese source. My point comes from the searching result of the key word of the Chinese translation of vijjā-carana sampadā (明行足 mingxingzu or 明行具足 mingxingjizu), from the CD of Taishō version of Chinese Tripitaka, produced by the CBETA. This includes the related definition found in two important treatises: the Vinuttimagga, T 26, 426c and the Yogācārabhūmi, T30, 499b. Both of them do not adopt the sattasaddhamma as the content of carana.

46 In Chinese Tripitaka there is no case for the explanation of vijjā-carana sampadā which follows the Sekha-sutta, and the explanation of vijjā as eight items in the Ambāṭṭha-sutta is not seen either.

47 The division of SSP members into three-fold in DN8 and 10 is my main reference for the classification of SSP formulas.
relationship between *sīla* and *paññā* such that they mutually support each other, as stated in the text.\textsuperscript{48}

Wisdom is purified by morality, morality is purified by wisdom. Where there is morality, wisdom is there, where there is wisdom, morality is there. For the one who has morality there is wisdom, For the one who has wisdom there is morality.

Because these two divisions equivalent to SSP then we may employ this application to SSP suggesting that the former part of SSP is purified, etc., by the latter, and the same in reverse order\textsuperscript{49}. This assumption helps not only the grouping of items in SSP, but also to explain the possible relationship between different groups. It reveals that the arrangement of each item in the list is deliberate, not arbitrary, or even exists in an inseparable connection.

3. It is worth noting that the structure of DN6 and 7 is probably holding an unusual form. This needs further explanation. There are two main stories expressed in DN6: first, the illumination of the Buddha about the purpose of practicing *brahmacariya*, which is to attain the excellent and profound *dhamma*: the Four Noble Fruits. Second, while a question of ‘whether the soul and the body are the same’ is raised, the Buddha gives the discourse of SSP. As Rhys Davids has pointed out, the first story is already a complete performance and the second was additionally added.\textsuperscript{50} If we examine the text in more detail, it is not difficult to find that the second story is a conversation recalled by the Buddha between him and two ascetics, which does not have any direct link to the previous one. Because the points in each story do not seem to be relevant to each other, it is difficult to see why they both appear in the same *sutta*. *Buddhaghosa* suggests that the second story is included because *Mahāli* ‘was known to harbour the heresy that there is a soul, and that it has form’, \textsuperscript{51} although this is not regarded as a satisfactory explanation. According to Rhys Davids, one possible reason for the second story being included is that it contains the list of SSP, which will then meet the

\textsuperscript{48} D I 123, §§ 21-22.

\textsuperscript{49} The issue about the relationship between the three division (*sīla*, *samādhi*, *paññā*) or two division (*samādhi*, *paññā*) is highlighted not only in the *sutta* literature, but even more extensive in commentaries (e.g. 集異門足論 Jiyimenzhu lun, T26, 375b). Cf. Gethin 1992a: 209. The indication in this *sutta* could be dealing with the same issue.

\textsuperscript{50} Rhys Davids 1899: 186.

\textsuperscript{51} Ibid.
requirement of the *Sīla-kkhandha-vagga* that every *sutta* in this group must contain SSP.\(^{52}\) Two further points can be examined. Firstly, the second story is treated as a separate *sutta* as DN7 in which all of the related content in DN6 is repeated. This means DN7 is perhaps directly extracted from DN6. Secondly, both DN6 and 7 are absent in the Agamas. This implies that there are extra texts added in the DN.

4. DN8 and 10 employ the model of the three divisions of Buddhist path (i.e. *tisso sikkhā*, or threefold training\(^{53}\)) and link them to SSP. Although the name for the division is slightly different, they refer to the same thing: *sīla-sampādā = sīla-kkhandha, citta-sampādā = samādhi-kkhandha*. While in many places the threefold-training is merely mentioned by name, these *suttas* are the only two which give fuller explanations by relating them to SSP.\(^{54}\) The connection of the threefold-training and SSP has provided us with an example of comparing two different path-structures,\(^{55}\) and we will follow a similar approach or principle to make some comparative studies between various path-structures which will be indicated in the later sections.

Other features are also worth noting. First, the classification of *citta-sampādā* or *samādhi-kkhandha* includes not only the four *jhānas* (SSP 9-12), but also the items known in the commentary as ‘preliminary practice’ (SSP 4-8).\(^{56}\) The detailed classification of preliminary practice varies in the *suttas* themselves and the later commentaries also have their own way of sorting the order of SSP 4-8. For example, the author of Vism applies only one item (SSP 4)\(^{57}\) of the preliminary practices in his chapter on *Sīla*, and starts the *samādhi*-related chapter with only four *jhānas* without mentioning the others. In the *Śrāvakabhūmi* all these four items belong to the

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\(^{52}\) Ibid.

\(^{53}\) The alternative titles for three-fold training are: *adhisīla-sampādā, adhīcittā-sampādā, adhipāṭīsāmpādā, sampādā*.

\(^{54}\) The occurrence of the threefold-training can be found in many suttas, see the index of individual Nikāya: A VI 125; S VI 113; M IV 165; D III 321. It is noted that very few give the detailed explanation of what is threefold training, only one mentioned that *adhisīla-sikkhā = SSP 3c* (§63), *adhīcittā-sikkhā = four jhānas* (SSP 9a, 10a, 11a, 12a), *adhipāṭī-sampādā = part of SSP 20*, cf. A 1235; T2, 210a-b; 213c. They are therefore much shorter than DN 8 and 10. In addition, the occurrence of *tisso sikkhā* in AN is composed in the *samana-vagga* of *tika-nipāta*, however, the corresponding *suttas* are not seen in EA but found in SĀ. Again, this shows that different schools have their different manner of arranging *suttas*.

\(^{55}\) The other common example of comparison is grouping the Noble eightfold path into threefold training, cf. Gethin 1998, 81; Mizuno 1996, 161. Harvey 1990, 68f. One eminent example is seen at M I 301.

\(^{56}\) The title for this category is suggested by the commentaries, see Bodhi 1989, 13.

\(^{57}\) Vism 20-22.
categories of ‘the requisites of samādhi’ (samādhi-sambhara),\textsuperscript{58} or ‘the conditions of parinirvāna’ (parinirvāna-pratayā),\textsuperscript{59} or are included in ‘the requisites of dispassionateness’ (vairāgya-sambhāra).\textsuperscript{60} In another Yogācāra treatise, the Treatise of Six Approaches of Teaching Meditation (六門教授習定論 Liùmen jiàoshouxidìng lùn, written by Asaṅga, commented on by Vasubandhu, translated by 義淨 Yijing), SSP 4 and 5 plus bhojane mattaṅṇu, jagaryā are mentioned as ‘four conditions for the purification of sīla’.\textsuperscript{61}

Last, the equivalent sutta of DN10 is not found in the Āgamas. It is doubtful whether there ever really was a separate sutta like DN 10 because about two third of its content is simply a word for word repetition of the SSP list.\textsuperscript{62}

2.1.2 SSP in other places of the DN

The complete form of the SSP list is not seen in the DN outside the Silakkhandha-vagga, but the fragment or some members of the list can be recognised in a number of places below.

DN 1 (D I 37-8) and DN 22 (D II 313): four jhānas.
DN 16 (D II 156), DN 34 (D III 290): nine attainments (samāpatti).
DN 17 (D II 187): four jhānas + four brahmavihāras.
DN 25 (D III 49-51): four restraints, SSP7, 8a, four brahmavihāras, SSP18, 19, uttari-dhamma.
DN 26 (D III 78): pātimokkha fixed-sentence, four jhānas + four brahmavihāras, destruction of the āsavas.
DN 29 (D III 131): four jhānas + four phālas.
DN 33 (D III 220, 275): three viṭṭhas.
DN 33 (D III 281): six abhiññā.
DN 34 (D III 285-8): eight dhammass.

\textsuperscript{58} T 30, 449c.
\textsuperscript{59} T 30, 396b.
\textsuperscript{60} T 30, 402a. A detail comparative study of these three categories see Huimin 1990, 69-82; 1993, 31-54.
\textsuperscript{61} T 31, 775c.
\textsuperscript{62} Rhys Davids 1899, 265.
2.1.3 SSP in the Chinese Dirgha Āgama (DĀ)

The presentation of SSP list in the Dirgha Āgama (henceforth DĀ) as a whole is not as systematized as in DN, though its occurrence consistently corresponds to DN. There are several obvious differences between two collections. The first is the location of SSP. Unlike DN, SSP does not at first appear in full in the Śrāmanyaphala-sūtra in DĀ, but occurs in the Āmraṣṭha-sūtra. The second is the absence of three sutras in DĀ compared to the Silakkhandha-vagga of the DN. And several other examples will be discussed accordingly in which a number of variations and diversities are seen, and to some degree the diversity lies on the order of arrangement of the texts in both collections. To explain this further, it is useful to construct a table to show how suttas/sūtras are set out in DN and DĀ:

<table>
<thead>
<tr>
<th>No.</th>
<th>DN</th>
<th>DĀ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brahmajāla</td>
<td>(No. 21 Brahmacāla-sūtra)</td>
</tr>
<tr>
<td>2</td>
<td>Sāmanīñaphala-sutta</td>
<td>No. 27 Śrāmanyaphala-sūtra+</td>
</tr>
<tr>
<td>3</td>
<td>Ambaṭṭha-sutta</td>
<td>No. 20 Āmraṣṭha-sūtra+</td>
</tr>
<tr>
<td>4</td>
<td>Soṇadaṇḍa-sutta</td>
<td>No. 22 Śrōṇadaṇḍa-sūtra++</td>
</tr>
<tr>
<td>5</td>
<td>Kuṭadanta-sutta</td>
<td>No. 23 Kuṭadanta-sūtra+</td>
</tr>
<tr>
<td>6</td>
<td>Mahālī-sutta</td>
<td>missing</td>
</tr>
<tr>
<td>7</td>
<td>Jaliya-sutta</td>
<td>missing</td>
</tr>
<tr>
<td>8</td>
<td>Kassapa Sihanāda-sutta</td>
<td>No. 25 Acela-brāhmaṇa-sūtra++</td>
</tr>
<tr>
<td>9</td>
<td>Poṭṭhapāda-sutta</td>
<td>No. 28 Puṣṭapāda-sūtra+</td>
</tr>
<tr>
<td>10</td>
<td>Subha-sutta</td>
<td>missing</td>
</tr>
<tr>
<td>11</td>
<td>Kevaddha-sutta</td>
<td>No. 24 Kaivarta-sūtra++</td>
</tr>
<tr>
<td>12</td>
<td>Lohicca-sutta</td>
<td>No. 29 Lohiya-sūtra+</td>
</tr>
<tr>
<td>13</td>
<td>Tevijja-sutta</td>
<td>No. 26 Trividyā-sūtra+</td>
</tr>
</tbody>
</table>

Notes: all titles in the DĀ are reconstructed names in Sanskrit, we use Akanuma's work (1937) as a basic reference. + refers to the title as transliterated in Chinese. ++ refers to the title whose meaning has been translated into Chinese.

The above table contains several significant pieces of information:
1. Three texts are missing in DÄ, which are equivalent to suttas no. 6, 7 and 10 in DN, therefore SSP is mentioned only 9 times in DÄ in that particular section.

2. The order of arrangement in DÄ is not the same as DN. Since the Āmraśṭha-sūtra is the first (no. 20) whose order is earlier than the Śrāmānyaphala-sūtra (no. 27), this explains why the SSP occurs at first and in full in the former text, and abbreviated in the latter one. The question about whether the SSP is a separate list which has no particular relation to the Śrāmānyaphala-sūtra/ Sāmaññaphala-sutta, or whether it is extracted from the sutta, will be dealt with in the later discussion.

3. All these suttas, together with no. 21, are grouped in the third division of DÄ in which it is equivalent to Silakkandhavagga of DN. We wonder whether sutta no. 6, 7, 63

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63 There are in total six texts from DN missing in DÄ, one is corresponding to DN no. 32 Āṭānātiya-sutta; two others are no. 22 Mahāsatīpatṭhāna-sutta and no. 30 Lakkhaṇa-sutta, which are arranged in MA as no. 98, 59, respectively. Moreover, there are three texts from DÄ that are not existed in DN: no. 11 Ekottara-sūtra, no. 12 Triśūla-sūtra, no. 30 Lokaprajñāpti-sūtra. Following the table above, the rest of corresponding texts between DN and DÄ could be listed as below:

**DN**

No. 14 Mahāpadhāna-sutta
No. 15 Mahānidda-sutta
No. 16 Mahāparinibbāna-sutta
No. 17 Mahāsudassana-sutta
No. 18 Janavasabha-sutta
No. 19 Mahāgoṇinda-sutta
No. 20 Mahāsanaya-sutta
No. 21 Sakkaṇḍa-sutta
No. 22 Mahāṭhāna-sutta
No. 23 Pāṭika-sutta
No. 24 Uddāmarika-sutta
No. 25 Cakkavatti-sutta
No. 26 Aṭṭha-sutta
No. 27 Śampasādanīya-sutta
No. 28 Pāsādika-sutta
No. 29 Lakkhaṇa-sutta
No. 30 Sāṅgīti-sutta
No. 32 Āṭānātiya-sutta
No. 33 Sangīti-sutta
No. 34 Daśottara-sutta

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**DÄ**

No. 1 Mahāyuddhāna-sūtra?
No. 13 Mahānidda-sūtra
No. 2 Parisarpaga-sūtra?
As in No. 2
No. 4 Janavasabha-sūtra
No. 3 Mahāgoṇinda-sūtra
No. 19 Mahāsanaya-sūtra
No. 14 Sakkaṇḍa-sūtra
No. 98 Satīpatṭhāna-sūtra in MA
No. 7 Pāyāsi-sūtra
No. 15 Amuppiyo-sūtra
No. 8 Sandhāna-sūtra
No. 6 Cakkavarti-sūtra
No. 5 Cūlanidāna-sūtra?
No. 18 Sampāśāya-sūtra?
No. 17 Prasādika-sūtra
No. 59 Lākṣana-sūtra in MA
No. 16 Sujāta-sūtra
missing, but in Hoernle Mss. 149 X/6
No. 9 Sāṅgīti-sūtra
No. 10 Daśottara-sūtra
No. 11 Ekottara-sūtra
No. 12 Triśūla-sūtra
No. 30 Lokaprajñāpti-sūtra

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64 They are not found in other Āgamas either. This shows that at least these suttas are not collected in the Dharmaguptaka’s version of DÄ, nor Sarvāstivadā’s ŚA and MA, or in Mahāsanghika’s EĀ. Whether they may occur in other Āgamas that belong to the Dharmaguptaka it is lacking of evidence to know.

65 Chinese version gives no name for the division. According to the Introduction of DÄ (T1, 1a) made by the redactor, there are 30 sūtras that are divided into four divisions in: no. 1-29 forms the first three, no. 30 the fourth. DÄ 22-29 are jointly composed in the third division, which is equivalent to DN’s
10 of DN can be removed (we suspect that they are added later?), thus leaving 10 suttas; and whether no. 30 of DĀ can be removed as well (thus leaving ten sūtras also), in which case they could both match perfectly? This presumption is based on a claim that the old tradition seems to put the ten suttas as a group/vagga (as in MN). The repetition of SSP in DĀ can be summarised as below:

1. The full form of SSP occurs in the Āmraśṭha-sūtra and it was abbreviated in the remaining eight texts. The themes applied to SSP in each context are almost the same as in DN (see the relevant table above), except two texts with a slight difference. First, at DĀ 28, before the introduction of SSP it does not mention the statement of ‘What is sikkhā (Training)’ as stated in DN, but gives a shorter sentence. Secondly, at DĀ 29 a phrase is inserted before and after the summary of SSP: ‘The most excellent Bhagavant who is not in this world and unshakeable’. This phrase is not seen in DN.

2. The way of abbreviation in DĀ is presented differently from DN. While the short form of SSP in DN is arranged uniformly (three types as mentioned above), in DĀ it is arranged in a more arbitrary way. The abbreviation performs in three parts, and we take the Śrāmanyaphala-sūtra (T1, 109b) as an example:

1. The starting part: ‘The Thus-come (Tathāgata), Most true (one of the Chinese translation of Arhat), Perfectly enlightened one (Samyak-sambuddha) arises in this world.’ (如來、至真、等正覺出現於世。)

Silakkhandha-vagga (though the order is slightly different), while other texts in DĀ are scattering throughout the collection (see the table above). Also interesting to note is that this third division is the only case whose arrangement is completely consistent to DN.

Cf. Hinüber 1996, 32-3. He also seems to suggest the removing of ‘extra’ suttas in DN.

The structure and contents of SSP are found mostly the same in the Chinese Āmraśṭha-sūtra and Pali Sāmaṇḍaphala-sutta. Nevertheless, variations and differences are also found in each section of the SSP between these two texts, and a comparison of these will be dealt with separately in the later chapter.

The corresponding passages in these two texts are seen as below:

DĀ: With a cause (因 yin, hetu,) and condition (緣 yuan, pratyaya,) the perceptions (saññā) arise, with a cause and condition the perceptions cease. [And then the description of SSP]

DN: One’s perceptions arise and cease owing to a cause and conditions. By training some perceptions arise, by training some perceptions cease. What is training? [Followed by SSP]

Chinese 至真 (zhēn), literally ‘the most true [person]’. This is an old Chinese translation for Arhat, see Nakamura Hajime, Bukkyōgo dai jiten (Dictionary of Buddhist technical terms), 1975, Vol. 1, p. 537c, who translates the compound as ‘worthy of respect’. This compound can be separated and then
2. The middle part: ‘[He] enters to my law (dharma), and so on up to the gaining of three vidyās; putting an end to the avidyā, arising of vidyā; the darkness ceased and the brightness comes to light; this is called “the knowledge of the destruction of the cankers”.’

3. The closing part: ‘Why [is the gaining of liberation]? Because all this comes from the absence of laxity, mindfulness without lapse and the delighting in solitude and quietness.’

By ‘arbitrary’ we mean a number of points. First of all it is difficult to find exactly the same repetition appearing in nine related texts. For example, although all texts begin the SSP with the starting phrase, some texts list all the details of the ‘ten titles of the Buddha’, and some only state the summary phrase of ‘[The Buddha, who is] endowed with Ten Titles’.

Secondly, in the middle part some texts specify one or two sections of SSP, while others mention none of them and jump to the closing part. Note that both sentences in the middle and closing parts are not seen in DN.

understood further by analyzing their terminology. 至(zhi) in Chinese means ‘most, great, best’, when it combined with the word 人(ren, ‘person’), it means ‘the sage. One in whom moral virtue and learned accomplishments reach the highest point’, see Mathews, A Chinese-English Dictionary, 1931, 135. 真(zhen) means ‘true, real’, while applied to Taoists usage (and we believe Buddhists follow the similar way), it refers to ‘spiritual, divine, true nature’, and hence 真人(zhenren) for ‘spiritual man-one who has attained the Way, and is no longer ruled by what he sees, hears or feels’, see ibid., 36. And indeed we found two examples in the Buddhist canons, saying that the Arhat indicates the 真人(zhenren), see T3, 475a and T4, 790c. It is worth noting that in the context of Dā, another terms are also applied for the Arhat, such as 应供(yinggong), which means ‘worthy of offerings’(T1, 83c), 应(ying, ‘worthy’,T2, 237c), and 無所著(wushuo, ‘nothing to attach’, T1, 429c).

70 Two different translations are seen for this title throughout the texts: 等正觉(dengzhengjue), ‘one who is perfectly enlightened’, and 正遍知(shengbienzhi), ‘omniscient’.

71 Northern Buddhist tradition (here we specifically take Chinese translation of Indian texts as its representative) often offers a fixed formula of ten titles for the epithets of the Buddha. However, the titles are normally eleven total in number in the list: tathāgata, arhat, samyaksambuddha, vidyācarapa-sampañña, sugata, lokavid, anuttara, purusadamyayāraṇi, sātā-devanāman-guṇa, buddha, bhagavat. They become ten because some versions of texts do not include the epithet of Tathāgata in the list and some combine the Buddha and bhagavat into one, see Mizuno, 1996 [1972], 64. The latter is likely the case in our context because the epithet of Tathāgata is apparently seen. Interestingly, in Theravāda tradition (which can be roughly said as southern tradition), particularly in Sinhala Buddhist literature (the earliest date can probably go back to 12 century A.D., in a work called Amāvatura), there is a tendency to use ‘Nine virtues’ (nava-guṇa) for the same list, see Endo 1997, 352-3, n.1-2. We assume that the reduced number as nine is due to the missing of Tathāgata (see the formulaic list in D 1 49, III 76; M 1 267; A 1 168), as well as the combination of anuttara and purusadamasāraṇi into one.

72 However, both are seen at M 1 21-3 and other places. It seems that these two sentences only appear in the statement related to the Buddha’s own experience, and may be this is the origin of the sentences.
Thirdly, a few terms are not translated consistently. For example, three different Chinese words are selected for the translation of `vidyā`: 慧明 huiming, 大智明 tazhiming, 智慧明 zhihuiming. Moreover, there are not only cases in which various words have been adopted as alternatives to translate the same term, but various ways of expression applied also to the same context (this is very similar to the case of reading different versions of English translation of the same Pali text). This is apparently different from Pali Nikayas in which fixed terms or phrases are repeated consistently throughout the texts. The reason is perhaps due to the fact that the Chinese texts are translations but Pali texts are more likely to be the works of transliteration (transformation from one or several dialects to another similar dialect(s)). Moreover, one might expect that only one fixed word is used for the translation of one original term if the translator(s) are always the same, but the reading of SSP in DĀ is not so. We speculate that if the reciter or transmitter of the original texts, presumably *Buddhayyāsas (佛陀耶舍), is constantly reciting the original Indic text without changing any fixed terms, then the alternative translation is likely to be made by the Chinese translators. Nevertheless, though some words are rendered differently, this has only appeared in a very small portion of the texts compared to the whole, in which most technical terms are translated consistently throughout the texts. And most importantly, their meanings remain unchanged.

2.1.4 SSP in independent versions of the Sāmaññaphala-sutta / Śrāmanyaphala-sūtra texts

Although the full presentation of the SSP list does not occur in the DĀ27, it does appear in some other versions of the Sāmaññaphala-sutta / Śrāmanyaphala-sūtra. Apart from DĀ27, there exist three other Chinese translations of the same text. The first is 寂志果經 Jizhiguó jīng (JZG, T1n22, 271a-276b), which is an independent translation of the Śrāmanyaphala-sūtra. It is believed that this text was translated into...
Chinese sometime around A.D. 381-395 by 磐無闇 Tanwulan, which is earlier then the present DĀ27 (c. A.D. 413). The SSP list occurs in full in this text, but the wording or content is sometimes different from DĀ20 or DN2, therefore it gives us a good chance of comparison in the light of textual criticism. Two other texts are also considered to be different versions of the Śrāmanṇayaphala-sūtra. The first is 無根信 Wugenxing from EA (T2n125, 762a-764b), translated by 瞻摩難提 Dharmanandī in A.D. 384 and revised by 僧伽提婆 Saṅghadeva in A.D. 397. And the second is an untitled text from the incomplete Chinese version of the Sanghabhedavastu (T24n1450, 205a-6a), translated in A.D. 710 by 義淨 Yijing. In the first text, only one sentence related to the SSP list is seen, which is supposed to be the last phrase in the formula of SSP20. The whole content of the list is missing, which may have been abbreviated. In the second text, the SSP list is also absent, because the whole frame story of the Ajātasattu is not complete. These two texts will not be included in the present study because the lacking of the SSP list.

The Sanskrit version of the Śrāmanṇayaphala-sūtra exists in the Sanghabhedavastu of the Mūlasarvāstivāda vinaya. It is found in the Gilgit manuscripts, dating from the sixth century A.D. This text has a great value for our study as it preserves a full version of the SSP list. Due to its completeness and the Buddhist tradition it belongs to, it serves as the most important Sanskrit version of the Sāmaṇṇaphala-sutta / Śrāmanṇayaphala-sūtra for comparative studies.

Furthermore, there is one Tibetan version of the Śrāmanṇayaphala-sūtra, which is included in the Tibetan translation of the Sanghabhedavastu of the Mulasarvāstivāda-vinaya, made around the second half of the eighth century. Due to the limitation in this thesis, this text has not been consulted.

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70 Cf. MacQueen 1988, 17.
72 Cf. MacQueen 1988, 18.
73 T2, 764a: 設復彼人已作沙門，盡有漏，成無漏，心解脫，智慧解脫，己身作證而自遊化，生死已盡，梵行已立，所作已辦，更不復受有，如實知之。
75 It has become the main text examined by Meisig.
76 The basic background of this text see MacQueen 1988, 15-6; Vogel 1970, 2.
Three versions of the recently discovered Sanskrit manuscripts of the Śrāmanyaśphala-sūtra are also worth mentioning. The first is the Baltimore collection of the Dīrgha-Āgama. (BDĀ) In this collection, the Śrāmanyaśphala-sūtra is titled as the Rāja-sūtra, which is placed in the order not in the beginning of the collection. As the whole material has not yet been published, because it is under the process of being edited, we have currently no exact information about this text. However, a partial picture of the collection was reported by Mr Lance Cousins in the XIIIth IABS Conference in Bangkok in December 2002. According to the information in his presentation, two points are of particular interesting to our study. First, the order of the Rāja-sūtra is arranged in number 19 in the Śilaskandha-nipāta. This is similar to the situation in DĀ whose order is also arranged in the latter part of the nipāta. Second, the SSP list in this text is only abbreviated, and it was referred back to the Lohitya-sūtra, which is placed in number 3 of the same nipāta. Therefore the content of the list is supposed to be presented in full in the Lohitya-sūtra. However, this text, together with two others (no. 1 Tridandin-sūtra, no. 2 Piṅgalātreya-sūtra), is still in the process of being restored and edited in Japan. Thus we have not been able to consult them. It would be very interesting to compare the content of the SSP list in these texts (if there is any, and preserved in a good condition) with others when it becomes available.

The second recently found Sanskrit manuscript of the Śrāmanyaśphala-sūtra is a Gandhari version. According to Allon, who was also giving an initial report of his study on this manuscript, in the XIIIth IABS Conference, this text only contains the introduction section. Hence it is very much like two incomplete Chinese versions, serves only very little value to our subject. The third, maybe not the last, Sanskrit manuscript of the same kind of text is found in Central Asia. This text is one Central Asian fragment (SHT V 1290a), and it was mentioned briefly by Jens-Uwe Hartmann’s book, which was submitted as a Habilitationsschrift to Gottingen University in 1991. Again, we currently do not have more information about this text, and our guess is, since it is a fragment, there will be very little hope to find comprehensive information about the SSP list. To sum up, although we are not able to

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83 The abstract of the paper is published in p. 40 of a volume of abstract of the papers submitted to the XIIIth IABS conference, which is published by the Faculty of Arts, Chulalongkorn University in December 2002. This manuscript appears to date from the early eighth century.
84 Chulalongkorn 2002, 266.
apply a number of the above manuscripts in current study, and we have to wait for another occasion to look at the Rāja-sūtra in detail, we could still get one important impression, that the Sāmaññaphala-sutta / Śrāmanyaphala-sūtra is an extremely popular text in a certain period of the history of Buddhism.

2.2 SSP in MN and MĀ

2.2.1 Complete version of SSP list in MN and MĀ

The occurrence of SSP in MN is in fact not less than in DN. Manné found nine places of SSP in MN for her discussion, and we will add another three texts, which contain a substantial part of the SSP list and hence are equally important for our discussion.86 We have now got the total number of twelve main texts in MN for comparison, and in fact there are many other texts that contain partial expression or major parts of the SSP list, all of which are hardly to be neglected. For example, MN 4, 19 and 107 list the formula of the four jhānas and three vijjās; while many others have mentioned the four jhānas, or one or two items of SSP, etc.87 All these partial and more complete accounts of SSP lists have provided us with a good chance to investigate the usage and development of SSP formulas in MN.

We should examine the main texts at first, and followed by other texts containing smaller amount of SSP formulas. Among twelve of these suttas, seven of them have found their Chinese counterparts occurring in MĀ, while the other four are not seen in any of the Chinese Āgamas. We list the corresponding texts in both versions together with their titles, references, etc. as below:

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86 We do not know why Manné (ibid.) omitted texts like MN'39 and 53, but probably because the initial phrase of the SSP list, 'the Tathāgata arising in this world', is not seen in these suttas, and because of certain other slight variations.

87 Since the occurrence of SSP in MN is very often, which means that the meditation practice and its path have become central part of MN, it seems reasonable to think that this has formed one of the important characteristics for MN, namely, the collection focus on meditation practice. Manné's study (1995), although explores the suttas of MN by different approach, seems to come to a similar conclusion.
<table>
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<tr>
<th>MN</th>
<th>MĀ</th>
<th>Notes</th>
</tr>
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<tbody>
<tr>
<td>MN 27 Cūḷahatthipadopama (M I 179)</td>
<td>MĀ 146 象跡喻 Xiangjiyu / *Hastipadopama (On the simile of elephant-footprint) (T1, 656c)</td>
<td>* refers to our Sanskrit reconstruction; ** refers to Akanuma’s suggestion; *** refers to Nanjio’s suggestion.</td>
</tr>
<tr>
<td>MN 38 Mahātānāśāṅkhyāya (M I 267)</td>
<td>MĀ 201 茶帝 Chadi / **Sātī (T1, 769c)</td>
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<td>MĀ 182 馬邑 Mayi / **Aśvapura (Horse village) (T1, 725a)</td>
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<tr>
<td>MN 51 Kandaraka (M I 344)</td>
<td>Missing</td>
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<td>MN 53 Sekha (M I 353)</td>
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<td>MN 60 Apannaka (M I 412)</td>
<td>Missing</td>
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<td>MN 76 Sandaka (M I 522)</td>
<td>Missing</td>
<td></td>
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<tr>
<td>MN 79 Cūḷasakuludāyī (M II 38)</td>
<td>MĀ 208 箭毛 Jianmao / *Isuloma? Šayaloma? (Arrow-hair) (T1, 785c)</td>
<td></td>
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<tr>
<td>MN 94 Ghoṭamukha (M II 162)</td>
<td>Missing</td>
<td></td>
</tr>
<tr>
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<td>MĀ 19 尼乾 Nigan / **Nirganiha (T1, 444b)</td>
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<tr>
<td>MN 112 Chabbisodhana (M III 33)</td>
<td>MĀ 187 話智 Shuozhi / *Jāna-deśanā (Speaking about vijjā/Wisdom) (T1, 733a)</td>
<td></td>
</tr>
<tr>
<td>MN 125 Dantabhūmi (M III 134)</td>
<td>MĀ 198 調御地 Tiaoyidi / ***Damya-sārathibhūmi (Foundation for taming) (T1, 758a)</td>
<td></td>
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</tbody>
</table>

Three sutras in MN (27, 51, 60) have presented a full form of the SSP list, others have a similar content to MN 27 but in a shorter or abbreviated form, and some of them contain extra items as well as variations that are different from MN 27. In the description below we will mention briefly these differences and draw out their possible significance. In addition, we will take the Chinese counterparts for comparative study at the same time, and also for comparison purpose we will outline

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88 Probably the short form of Sati-kaivartaputra or Svati-kaivartaputra. At the end of this sūtra, there is one closing phrase suggesting that the title of this text should be ‘The liberation of the destruction of craving (愛盡解脫 Aijin jietuo)’, which is identical to the Pali word ‘tanhaśaṅkhaya vimuttim’ (M I 270, 1.1), and similar to the title of MN 38. We don’t know why Chinese translation did not apply this word as the same title as MN.
the SSP in DN that have discussed before. The following discussion is our analysis based on the content in each *sutta*.

1. MN 27

The equivalent components of SSP in this *sutta* and their order are:

SSP1, 2, 3a+6, 4, 5, 7, 8a, 9a, 10a, 11a, 12a, 18a, 19a, 20a.

MN’s version of SSP is apparently shorter than DN mainly because some components are missing. The major missing parts include the later half section of the *sīla-sampanna* (3b, 3c), all the similes for ‘the abandoning of hindrances’ (SSP 8) and ‘four jhāna formulas’ (SSP 9-12), in addition to the absent of the first five types of eight *abhīññā* (SSP 13-17). We will explain this in more detail as follows.

a. MN 27 reads SSP2 as:

so evam pabbajito samāno bhikkhūnām sikkhāsājīvasamāpañno ...

While DN reads:


Therefore MN 27 has omitted the whole section of *pātimokkha-samvarasaṃvuto… santutttho*. It is worth noting, however, that the Chinese parallel (MĀ146) does not

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89 Manné (1995, 8) mentions that the lack of similes is a characteristic of MN version and that becomes the fundamental difference between DN and MN. We would complement her point that not all the MN suttas are lacking the related similes since at least a text like MN 39 contains the full description of similes as seen in DN. This text is not mentioned by Manné but it carries out a number of interesting points, see our discussion later.

90 This sentence will be called the *pātimokkha* fixed-sentence in our later discussion. It does occur in MN, such as MN107, which has a list similar to the SSP list.
follow MN. It keeps a paragraph, which is roughly equivalent to the first half section of DN’s reading of SSP2.91

b. MN 27 keeps only the content of the cūla-sīla-sampātta in DN, but missing majjhima and mahā sections.92 MĀ 146 contains some minor differences in the order of items in sīla practice. For instance, the item of ‘concerning not eating at non-proper time’ is put later place in the sentence rather than in the middle. Furthermore, one item, ‘avoiding alcoholic drink’, is not seen in MN.93

c. The section of santutthā (SSP6 in DN) appears in a different place in MN. In DN’s order it is preceded by īndriya-samvarā (SSP 4) and satisampajañña (SSP 5), and followed by ‘dwell solitarily’ (SSP 7), while in MN it is not counted as an individual item, but is combined as part of the sīla-sampātta (SSP 3a) and placed at the end of the statement94. It should be noted that the order of santutthā in MN agrees with the Chinese version (T1, 657b-c), but this is taken by MĀ as an individual item. More interestingly, if we compare the occurrence of this section in DN, DĀ, MN and MĀ, we will find more divergences. (see the discussion of SSP6 later)

d. In the section of the jhāna formula, diversity between MN and DN is again seen. The beginning of the first jhāna formula reads:

\[
\text{so ime pañca nivarane paññāya dubbalikarañe vivicc’s eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pathamam jhānā ānusampāja viharati...}
\]

91 MĀ 146 reads: ‘Having gone forth from home, and left relatives, he ordained as a bhikkhu, practised morality and restraint of the pātimokkha. He also managed to control his good behaviour, seeing dangers in the slightest faults, he trained himself in the training of morality’. (彼出家已，捨親族相，受比丘戒，修習禁戒，守護從解脫，又復善攝威儀禮節，見繆芥罪，常懷畏怖，受持學戒)
92 If we study the sīla-sampātta in detail, it is not difficult to recognise that majjhima and mahā section seem to be an extension of the cūla section.
93 There are a number of other differences about the list of sīla practice between MN and MĀ. This reveals that various versions of vinaya codes are kept in different schools. See our examination on SSP3.
94 It is located at MI 180, line 25. The evidence that MN didn’t take it as an individual item can be told from the arrangement that after the sentences of santutthā, it is followed by the closing phrase of SSP3: so iminā ariyena sīlakkhandhena samannāgato ajjhāttām anavajjasukham paṭisamvedeti,
The difference occurs in the introductory section of the first *jhāna* (*vivicc’ eva kāmehi*...), where the DN has added a fixed-sentence about the sequence of happiness arising and the mind eventually becoming concentrated. This sentence is completely missing in all MN’s versions of the first *jhāna* formula. Additionally, MN’s description of the introductory section regarding the nature of the hindrances, is not seen in DN but in agreement with almost all the Chinese parallels. We will point out that this is yet another feature showing the distinction of DN in the later discussion.

After the description of the four *jhānas*, MN jumps to mention the sections of the three *vījās* (the contents are not different from DN’s version). It is noted that the Chinese parallel omits the first two *vījās* and jumps to the last (*āsavakkhayānāna*) immediately after the four *jhāna* formulas.

2. MN 38

The list of SSP in this *sutta* is inserted between two passages:

The passage of seeing a form with lust, etc., and the continuation of suffering → SSP1, 2, 3a+6, 4, 5, 7, 8a, 9a, 10a, 11a-12b(abbreviation) → Seeing a form without lust, etc., and the cessation of suffering.

The most obvious feature of this list is that it only mentions the SSP up to four *jhāna*, which is then followed by another passage that does not belong to SSP. The Chinese parallel (MĀ201) is seen to be even simpler, that only the statement of the Tathāgata’s arising and his titles appears between two passages, without the mention of any other SSP items. It is worth noticing that the SSP ends at the fourth *jhāna*. To find an explanation for this, it is necessary to analyse firstly why the SSP appears in a
context between two passages. In fact the structure of these passages is totally the same, the only difference is that they reveal opposite situations that are in contrast to each other. Each passage is divided into four paragraphs. We take the second passage as an example:

A. so cakkhuṁ rūpaṁ disvā piyarūpe rūpe na sārajjati appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyasati ca viharati appamāṇacetaso, taṁ ca cetovimuttim pāññāvimuttim yathābhūtamajjati yatthā' assa te pāpakā akusalā dhammā aparisesā nirujjhanti.

B. so evam anurodhavirodhvippahino yaṁ kañci vedanaṁ vedeti; sukham va dukkhāṁ va adukkhamasukhaṁ va, so taṁ vedanaṁ nābhīvandati nābhīvadati nājīhosāya tiṭṭhati. tassa taṁ vedanaṁ anabbīvandato anabbhīvadato anajīhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati, tassa nandinīrodhā ṛupādānanirodho, ṛupādānanirodhā bhavanirodho, bhavanirodhā jātinīrodho, jātinīrodhā jarāmaranam sokapiredevudkkaḥdamanassupāyāsā nirujjhanti, evam etassa kevallassa dukkhakkhandhvassu nirodho hoti.

C. sotena saddanā sutvā gānena gaṇḍham gāyitvā jivhāya rasaṁ sāyitvā kāyena phoṭṭhabhāṁ prusitvā manasā dhammāṁ vīṇāya piyarūpe dhamme na sārajjati, appiyarūpe dhamme na byāpajjati; upaṭṭhitakāyasati ca viharati appamāṇacetaso, taṁ ca cetovimuttim pāññāvimuttim yathābhūtamajjati yatthā' assa te pāpakā akusalā dhammā aparisesā nirujjhanti.

D. The repetition of B.

Two points are worthy of mention concerning the above quotation. First, although there are four paragraphs in this passage only two are major contexts. Firstly, paragraphs B and D are totally the same. Secondly, paragraph C is an expansion of paragraph A, which takes all the six faculties into consideration. Therefore the context of this passage can be summarized into two concerns accordingly. One (paragraphs A

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95 One significant difference is, the former passage reveals a negative situation while the latter the opposite, and hence the following words are different: na sārajjati in the former is replaced by the latter as sārajjati, na byāpajjati by byāpajjati, upaṭṭhitakāyasati by anupaṭṭhitakāyasati, by, appamāṇacetaso by parittacetaso, and pañjānati by appañjānati.
and C) is related to the contact of the six kinds of objects with the six faculties without lust or dislike, the dwelling of mindfulness of the body established with an immeasurable mind, and the cessation of the unwholesome things without remainder. The other (paragraph B or D) is mainly a sequence of cessation starting from the cessation of delight (*nandi nirodha*) and ended with the cessation of whole aggregates of suffering (*kevalassa dukkhakkhandhassa nirodho hoti*).

Second, the combination of paragraphs A to D is not seen in other texts except MN 39. However, individual paragraphs are seen. There are several cases for the occurrence of paragraphs A and C:

1) At S IV 120, it is described under the title of *guttadvāra*. There is a Chinese counterpart at SĀ (T2, 64a-b).
2) At S IV 186, it refers to the category of *anavassuta*, a parallel text in SĀ is seen at T2, 316b.
3) At S IV 190, it appears under the title of *samvara*. Although there is one corresponding text in SĀ (T2, 314a), the content of paragraphs A+C is missing.
4) At S IV 199, it also appears under the title of *samvara*. There are two Chinese counterparts, which have only a shorter statement (first half of paragraph A) of 'one does not lust for pleasant objects, and one does not generate anger towards the disliked object.'(T2, 312c; T2, 313a)

The first half of paragraph B seems not to be found in any particular text. However, the later part of the context which begins with *nandinirodha*, *upādānanirodho* is frequently mentioned in the rule of 'dependent origination', particularly in connection with the explanation of *imasmim asati idam na hoti, imassa nirodhā idam nirujjhati*. (M I 264) The above two points imply that the aforementioned passage probably originates from different smaller units of sentences or phrases.

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96 One word is used differently in SN: *nādhimuccati* for *na sārajjati*, and one extra word of *uppannā* appears before the sentence of *pāpakā akusala dhammā* ....
97 Chinese version has one extra sentence after MN’s *pāpakā akusala dhammā* ..., which reads 'having accomplished from the *cetovimutti* and *paññāvimutti*, the bad *sankhāra* of body were ceased, and the mind reaches the state of mindfulness (probably *sammāsati*). This is called "the practice of well discipline and restraint"'. "(於心解脫慧)解脫滿足已，身觸惡行悉得休息，心得正念，是名初門善調伏守護修習"
98 In a more common context *nandi-nirodha* is normally read as *taphā-nirodhā*. 52
Now, let us return to the question about the relationship of SSP connected with this passage. From the above context it seems that in order to reach the state of being without lust, not dislike, abiding with mindfulness of the body established, etc., and hence the cessation of suffering, one needs to achieve the stages up to the fourth jhāna. The position of SSP must be significant to this context since it is mentioned in both MN and MĀ. It plays a role in shifting from a negative state (seeing a form with lust or dislike, etc.) to a positive one. However, what is the implication of this context? Is this a hint that the latter passage may represent a stage after the fourth jhāna? In other words, the passage may stand in a position usually reserved for stages after SSP 12, which belong to vijjā/wisdom and liberation. Some signs in the passage seem to support this assumption. The occurrence of cetovimuttī and paññāvimuttī in paragraph A is a good example that these two words, when appearing together, usually refer to the state of final liberation. Normally they are significant words in the arahant formula: āsavānam khāyā anāsavām cetovimuttīm paññāvimuttīm diṭṭheva dhamme sayām abhiñā sacchikatvā upasampajja viharati. In addition, the statements of pāpakā akusalā dhammad aparisesā nirujjhanti and etassa kevalassa dukkhakkhandhassa nirodho hotī (paragraph B) are also likely to point to a stage of final liberation. However, we have not reached a final conclusion yet with respect to claiming that the passage above definitely refers to the stage after fourth jhāna, as we have not found any direct evidence to show this.

3. MN 39

Hirottappa ➔ parisuddha kāya-samācāra ➔ p. vacī-s. ➔ p. mano-s. ➔ p. ājīva ➔ SSP 4 ➔ bhojane mattaṃnū (SSP4+) ➔ jāgariyam anvuyuttā (4++) ➔ 5, 7, 8-12, 18-20.

This text is of great interest for our discussion, though Manné and other scholars who have mentioned SSP at length ignore it. This text is different from others because it

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99 For a detail discussion about how these two terms related to the final liberation, see Lily De Silva, 1978, 120-1.
100 See many places in DN and MN. D I 156 is one of the examples.
101 At S IV 120, the same passage is referred to the practice of guttaadvāra, which is equivalent to SSP4 and hence a lower stage than fourth jhāna.
does not contain the section about the arising of the *Tathāgata* and SSP 1-3.\textsuperscript{102} Several points are worth noting. Firstly, it contains two extra SSP items (4, 4++) and some other non-SSP items, which are not seen in other MN *suttas* or DN. Secondly, the expression of some items agrees with DN and Chinese version, but is different from MN’s usual style. These features are explained as follows.

1. Instead of SSP 1-3, this list begins with the possession of shame (*hīrī*) and fear of wrongdoing (*ottappa*), and is followed by four items of purification of good conduct. (*parisuddha kāya*, *vacī*, *mano* and *ājīva-samācāra*) These four items have replaced the position of SSP 2-3 and they are similar to the context of SSP 2 (§42) in DN (*samādāya sikkhati sikkhādesu kāya-kamma-vacī-kammene samannāgato kusalena parisuddhājivo ...*)

2. From SSP4 onwards, before SSP7, four items are enumerated: SSP 4, 4+, 4++ and 5; SSP 6 is missing.\textsuperscript{103} It should be noted that the second and the third item are not seen in the usual expression of SSP list in MN and DN. MN 39 is in agreement with DĀ20, as they both embrace the items of *bhojane mattanānu* and *jāgariyam anuyuttā* in their list. Note that DĀ20 is not a counterpart of MN 39.

3. In the section of SSP 8, the abandoning of hindrances and SSP 9-12, the *jhāna* formulas, MN 39 mentions not only the basic formula but also incorporates the related similes. As has been mentioned above, the context of formula +simile is only seen in DN. The similes are missing in most MN’s usual expression, but MN 39 has become one exception.

4. MN 39’s description of SSP 9 does not follow DN, which has one extra sentence with regard to the arising of happiness (*pāmujaṃ jāyati*, ... *sukhino cittam samādhiyati*). It keeps the more usual expression: *so ime pañca nīvareṇe ... dubbalikarane.*

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\textsuperscript{102} This is probably one reason why Manné didn’t take it as an SSP account. Nevertheless, we would still consider it as one of the SSP texts since most components of SSP are included.

\textsuperscript{103} This indicates that SSP6 is not considered by MN as an individual item.
5. After the four *jhāna* formulas, MN39 goes on to indicate the three *vijjās* (SSP 18-20). However, it adds a simile to each standard formula, which is the style only seen in DN.

Now, it is worth examining the Chinese corresponding reading in MA182. The order of the list is seen as:
The purification of bodily conduct → verbal conduct → mental conduct → livelihood conduct → SSP 4, 5, 7, 8 → a summary of *jhāna* formulas → The knowledge of the destruction of Cankers

Compared to MN 39, the list of MA 182 is even briefer: two items (*bhojane mattaṇīnu* and *jāgariyaṁ anuyuttā*) and SSP18-19 are omitted. Moreover, all the similes for SSP 8-12 are not seen and the *jhāna* formulas are abbreviated.

4. MN 51, 60, 76, 79 and 94

MN 51, 60, 76 and 94 have completely the same content and structure of SSP list as MN 27. MN 51, 60 and 94 refer the SSP to the issue of ‘the person who does not torment himself and others, and abides experiencing bliss, having himself become holy.’ MN 76 refers the SSP to the discussion of ‘the declaration of a teacher who would live the holy life and attain the true way, true dhamma that is wholesome.’ There are no counterparts for these four texts in the Chinese Agamas.

MN 79 has a shorter form of SSP: The arising of the Tathāgata and his titles (SSP1) → summary of 4 *jhānas* (9-12) → abbreviated form of the first two *vijjās* (18-19) → details of the last *vijjā*.

The list of SSP in this text is nothing particularly to be concerned about because it follows MN’s standard expression. However, the application of SSP in the context of this *sutta*, and its corresponding text at MA, has drawn our attention. SSP is located in the latter part of this text, which is dealing with an issue about the realizing of an

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104 It reads: ‘Having abandoned these five hindrances which are imperfections of the mind that weaken wisdom, secluded from sensual pleasures, secluded from unwholesome states; [he gains] up to the entering upon and abiding in the fourth *jhānal chhyāna.*’ (T1, 725b; 彼斷此五蓋，心緣、慧詎、離欲、離惡不善之法，至得第四禪成就遊。)
entirely pleasant world *(ekantasukho loko sacchikato)*. The text records that the Buddha offered three levels of explanation for this issue: I. The practical way *(ākāravati paṭipadā)* to realize an entirely pleasant world. II. An entirely pleasant world that has been realised. III. Other higher and more sublime states *(dhammā uttarītarā ca paṇītatatarā ca)* for the sake of liberation. MN 76 arranges the SSP into this context as below:

I. = The 1st-3rd *jhāna*.  
II. = The 4th *jhāna* and the sentence of ‘He dwells with those deities who have arisen in an entirely pleasant world and he talks with them and enters into conversation with them.’  
III. = The SSP list.

However, the arrangement of the Chinese version (MA207) runs like this:  
I. = The abbreviation of the first half of SSP up to 3rd *jhāna*. After each *jhāna* there is one sentence enclosed: ‘[This is] not accompanied with the *sīla*, etc., *citta*, etc., views, etc., of the Deva(s)’.  
II. = The 1st-3rd *jhāna* + ‘[This is] accompanied with the *sīla*, etc., *citta*, etc., views, etc., of the Deva(s)’.  
III. = The 4th *jhāna*.

It may be noted that both versions explain the issue in an ascending sequence but MA omits all the stages after fourth *jhāna* and applies the shorter version of SSP up to level I rather than III. It is difficult to judge which version is more correct but both are certainly valid because one of the main concerns of this text is to tell the wanderers about what they do not know before. According to the commentary, and it is probably already clear in the root text itself, the wanderers knew of no entirely pleasant world higher than the third *jhāna*. In other words, what they have been told as new are the

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105 T1, 785c-786a: 不共彼天戒等·心等·見等也。  
106 The Chinese version does not distinguish level I and II with a very clear statement, but they can be recognised from the context.  
107 T1, 786a: 得共彼天戒等·心等·見等也。We are not sure whether this sentence is related to the sentence appeared in the level II of MN.  
108 While MA applying the first half part of SSP up to 3rd *jhāna*, it probably implies that the first half part of SSP is served for attaining *jhāna* state. MN didn’t mention this in the level of I and II.  
explanation of fourth jhāna (MĀ’s version) and probably together with the subsequent stages (MN’s version).

5. MN 53

This *sutta* is also not mentioned by Manné. Although the statement of the arising of the Tathāgata does not appear, clearly it has revealed a path structure that is equivalent to SSP. The list is:

\[ \text{śīla-sampānna (SSP3, equivalent to the first half of §42 of DN 2) → SSP 4→ bhojane mattaṃṇu (4+)→ jāgariyam anuyuttā (4++)→ satta-saddhamma → SSP 9-12 (short form), 18-20 (short form).} \]  

The items from the list are clarified into two categories, SSP3, 4, 4+, 4++, satta-saddhamma and 9-12 are considered to be the category of *carana*, while SSP18-20 belong to *vijjā*. Like MN 39, this text has several points that are dissimilar to others. For instance, two items of preliminary practice, bhojane mattaṃṇu and jāgariyam anuyuttā are included. In addition, SSP 5-6 is missing and one special item is added: the satta-saddhamma. This item is placed in the order before the four jhānas, which seems to have replaced the location of SSP 8 (abandoning hindrances). The occurrence of this item is unusual if compared to the standard SSP list. Bucknell has mentioned this in his article of analysing the path to liberation, assuming that this abnormality has come from the misreading of the term *sattisampajaṇāṇa*. However, since his claim is not come from any direct evidence, and we have found no data to deny the position of this item in SSP, we will wait to re-evaluate his point of view.

The Chinese parallel to this text seems to be missing.

6. MN 101

This text begins the SSP with *idha tathāgato loke uppajjati arahāṃ sammāsamuddho vijjācaranāsampanno sugato lokavidū...cittam parisodhīti*,

\[ ^{110} \text{The beginning phrase of the first vijjā states: } \text{imam yeva anuttaram upekkhāsatipārisuddhim āgaman, which is different from what other MN texts normally reads: so evam samāhīte cittte parisuddhe pariyođāte anāgane vighatipakkikese mudubhūte kammanīye thīte ānejjappatte pubbenvāsussattānānāya cittam abhininnāmeti. The same cases also happen to the other two vijjās.} \]

\[ ^{111} \text{See Bucknell 1984, 22.} \]
followed by four *jhāna* formulas in detail and ends with the abbreviation of three *vijjās*. The Chinese parallel, MĀ19, reads a little different because the list starts from SSP 7 (secluded dwelling), followed by SSP 8, a summary of SSP 9-12, and the last *vijjā* with a detailed statement. Apparently many items are missing.

7. MN 112

Instead of the ‘Tathāgata arising ’ formula, this *sutta* begins with *pubbe kho aham agāriyabhūto samāno aviddasu ahosim; tassa me tathāgato vā tathāgatasāvako vā dhammam desesi*, and followed by the gaining of confidence and other SSP items equivalent to MN 27. Note that the SSP list in this text is a narrative statement in the first person, therefore the related verbal forms are expressed in the first person aorist instead of the present tense used by other MN *suttas*. This *sutta* mentions that the *dhamma* is taught by the Tathāgata, or the hearer (disciple) of the Tathāgata, while normally MN version states only the Tathāgata. Another characteristic is, the text follows MN27 only up to the four *jhānas*, and subsequently jumps to the *vijjā* of the destruction of cankers. We have seen not only once that the context jumps from the fourth *jhāna* to the last *vijjā*. If this is not simply a kind of abbreviation and not a summary of three *vijjās* into one, then the skipping of first two *vijjās* is not without significance to Buddhist meditation theory. For example, one could raise a question about whether one can jump to realise the last *vijjā* directly after the attainment of four *jhānas*, without gaining the first two *vijjās*. And would the lacking of the first two *vijjās* suggest that they are less relevant to final liberation? In other words, one does not need these *vijjās* for the purpose of liberation. 112 This is probably an interesting issue but we are unable to offer any explanation here because the lack of further information.

The Chinese version (MĀ187) differs on two points when compared to MN112:

1. The beginning phrase is a little special. It is dissimilar to MN112 by using another kind of description about the dislike of the suffering: ‘Before I went forth from householder’s life into homelessness, I disliked birth, aging, death, crying, sorrow, lamentation, pain, grief and despair. I wished to cut these great aggregates of suffering.

112 The more usual commentarial understanding seems to suggest that these two *vijjās* are mundane attainments. Cf. Nanamoli and Bodhi 1995, II, 1317.
Having disliked them, I considered thus: “The householder’s life is crowded and dusty, …” (the rest follow MN112).  

2. In the context identical to SSP 2, MĀ187 adds one extra sentence which is not seen in MN112 but is equivalent to DN’s reading of: *pātimokkha-samvarasamvuto viharati ācāra-gocara-sampanno anumattesu vajjesu bhaya-dassāvi samādāya sikkha* sikkhāpadesu.* It is in contrast to standard MN’s expression and exclusively seen in this text (see the previous discussion on MN27) and the next text under discussion.

8. MN 125

This *sutta* is of interest for our discussion because of its specific arrangement and the diversity of its Chinese counterpart (MĀ198). We sum up the list as below:

The abbreviation of SSP 1-2 → the fixed-sentence of *pātimokkha-samvarasamvuto → indriyesu guttadvāra (4) → bhojane mattaññu (4+) → jāgariyam anuyuttā (4++) → SSP 5, 7, 8 → satipāṭṭhāna formula and others → The abbreviation of *jhāna* formula → the abbreviation of three *vijjās*.

Several distinctive points from the list are not difficult to observe:

1. It has an extra sentence (the *pātimokkha* fixed-sentence), which is normally not seen in MN version. This has occupied the position of SSP3 in which the entire content of *silasampanna* is missing in the list.

2. The items of bhojane mattaññu and jāgariyam anuyuttā are mentioned but SSP6 (santuṭṭha) does not appear.

3. The insertion of the *satipāṭṭhāna* formula seems to have occupied the position of first *jhāna* formula. This needs further explanation. It is expected that the first *jhāna* formula (*vivice’eva kāmehi … paṭhamam jhānam upasampajja viharati*) appears after the sentence of so ime pañca nivaraṇe pañāya cetaso upakkilese paññāya

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113 T1, 733a: 我本末出家學道時，順生、老、病、死、啼泣、困苦、愁感、憂患，欲斷此大苦陰。諸賢！我顧患已而作是觀：「在家至狭，塵勞之處 …」 A similar phrase could be seen at M I 460.

114 T1, 733a: 受比丘眾，修習禁戒，守護從解脫。
dubbali karane. However, in this text the position of first jhāna formula is substituted by the standard formula (short version) of satipaṭṭhāna:115 kāye kāyānupassi viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam; vedanāsu-pe-; citte dhammesu dhammānupassi viharati ātāpi sampajāno satimā, vinesya loke abhijjhādomanassam. Additionally, after this bare formula, one paragraph expressing a simile is supplemented, which explains that the practice of four satipaṭṭhāna is for the sake of binding one’s mind to subdue one’s habits, etc. that are connected with household life. Immediately after the formula and its simile, a section on the Tathāgata’s further teaching of the satipaṭṭhāna practice is seen, where it says one should ‘abide contemplating the body as the body, but do not think thoughts connected with the body’ (mā ca kāyānupasamhitam vitakkam vitakkesi) and so forth, and followed by the application of this to feelings, mind and mind-object.116 This is subsequently followed by the second jhāna formula117 and mentions the third jhāna.118 Finally the list is closed by the phrase of so evam samāhite citte...nāparam itthattāyati pajānati.119

It is worth noting that the passage of satipaṭṭhāna having occurred twice seems to suggest that there are two levels of satipaṭṭhāna practice. The first is the basic formula120 and the second its further practice. Naṇamoli and Bodhi (1995, II, 1333, n. 1177) suggest that this passage ‘must have implicitly covered the first jhāna’, but we do not know how to match both satipaṭṭhāna and the first jhāna together without any direct evidence. Perhaps it is simply due to the replacement of the latter by the former

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115 The detail of the basic satipaṭṭhāna formula is seen in many places in the Nikāyas. See Gethin 1992a, 29, n. 1. A fuller expansion of the basic formula is located at D II 290f. (Mahāsatipaṭṭhāna-sutta) and M I 55f. (Satipaṭṭhāna-sutta).

116 The whole sentence reads: kāye kāyānupassi viharāhi mā ca kāyānupasamhitam vitakkam vitakkesi, vedanāsu vedanānupassi viharāhi mā ca vedanānupasamhitam vitakkam vitakkesi, citte cittānupassi viharāhi mā ca cittānupasamhitam vitakkanī vitakkesi, dhammesu dhammānupassi viharāhi mā ca dhammānupasamhitim vitakkanī vitakkesi. Note that in other versions of MN the word kāyānupasamhitam, vedanānupasamhitam, cittānupasamhitam and dhammānupasamhitam are all replaced by kāmānupasamhitam. See M (Be, 1957) III 175, the corresponding references in CSCD and BJT.

117 So vitakkanīcāraṇam vāpasamā ajjhattam sampāsakānam cetuso ekodibhāvanāvavitakkam avicitrassā samādhiyam phisukham dutiyajjhānam. 118 tatiyajjhānam upasampajja viharati. But both CSCD and BJT versions have included the whole paragraph up to the fourth jhāna. Therefore the version of PTS (M III 136) is probably wrong to omit the fourth jhāna. The same omission also happens at M I 212. Horner (1957, II, 401, n. 2) points out that ‘the fourth meditation, not mentioned here, is I think omitted in error.’

119 Understood from the PTS version that this is a repetition of MN I 347, 1. 24 to 348, 1. 34. This implies that all three sorts of vijjā are included in the statement.

120 Naṇamoli and Bodhi (1995, II, 1332, n. 1176) suggest that this formula is ‘expounded in the place usually reserved for the four jhānas’, but we think the ‘first jhāna’ is more accurate because their subsequent note assumes so.
item. Moreover, they didn’t say whether they identify the ‘passage’ as referring to both levels of *satipaṭṭhāna* or only one of them, but it is reasonable to think that there could be two ways of explaining it: either both levels refer to the first *jhāna* or only the first level refers to it. Probably the second level acts as a ‘transit stage’ to connect the previous practice to the second *jhāna*, because one of its eminent phrases *mā vitakkaṁ vitakkesi* is very close to the beginning statement of the second *jhāna*: *vitakkavicārānaṁ vūpasamā*.

Nevertheless, the above analysis is purely our plain reading from the Pali passage, which is to be confirmed. My main concern about the passage is: what is the significance of the insertion of two *satipaṭṭhāna* passages in the place usually reserved for the first *jhāna*? Does that simply mean that *satipaṭṭhāna* can lead to the first *jhāna*? Before we can offer any explanation it is worth examining the Chinese description about the similar passage.

The corresponding Chinese text is located at MĀ198, and the related context also starts from the arising of the Tathāgata, the whole list is arranged in the following order:

SSP 1, 2 → purification of *kāya*, *vaci*, manas and *ājīva* → *satipaṭṭhāna* 1 → simile 1 → *satipaṭṭhāna* 2 → simile 2 → 1-4 *jhāna* → simile 3 → the capability of enduring

The list can be explained in more detail. First, in SSP1-2, which is about a disciple becoming a monk, MĀ states that the Tathāgata ‘firstly’ disciplines him, who still has the habit of inclining towards sensual pleasure, and tells him the practice of four purifications. After this, every subsequent stage of SSP is said to be ‘further discipline’. MN doesn’t mention the words ‘first discipline’, but uses ‘further discipline’ (*uttarim vineti*) throughout the text. However, from the context we know that the practice of *pātimokkha-samvarasamvuto* is supposed to be the first discipline. However, this practice is not found in MĀ but is found as corresponding to MĀ’s four purifications. Second, MĀ omits all the preliminary practices from *indriyesu guttaadvāra* to SSP 8, but replaces them with the *satipaṭṭhāna* practice equal to level 1 of our classification (basic formula) and the related simile. This is the first major difference between MN and MĀ. Next, following this is the practice of *satipaṭṭhāna*
level 2, which has the sentence of ‘do not think thought connected with …’ that also appears at MN. However, the location of this practice at MA is different, and some words are read in another way. The Chinese counterpart does not read ‘thought connected with body…feelings…mind…mind-objects’ but ‘thought connected with sensual pleasures…up to non-dharma (* adharma-upasamhitam).’ (The complete sentence reads: 汝當觀內身如身，莫念欲相應；乃至覩覺心法如法，莫念非法相應心)\(^{121}\)

Moreover, MA adds a simile to this practice which doesn’t occur in MN. We will return to this later. Last, the four jhāna formulas (in abbreviation form) appear one step later than in the MN version. This is the final stage in the Chinese version, said to be the stage of ‘imperturbable’ and is followed by a simile. The whole list ends with a passage describing the qualities of this ‘imperturbable stage’ in which the disciple can endure any difficult situation and it is therefore held to be the ‘highest discipline’.

From the above description it is found that the list is organized differently in MN and MA, and we list their comparative differences below:

<table>
<thead>
<tr>
<th>MA198</th>
<th>MN125</th>
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<tbody>
<tr>
<td>1. SSP 1,2 up to ‘one appears in the open’</td>
<td>The same as MA</td>
</tr>
<tr>
<td>2. Simile 1</td>
<td>Not mentioned</td>
</tr>
<tr>
<td>3. The purification of four sections + satipaṭṭhāna 1</td>
<td>pātimokkha-saṅvarassamvuto + indriyesu guttadvāra, bhojane mattañña, jāgariyam anuyuttā, SSP 5, 7, 8 + satipaṭṭhāna 1</td>
</tr>
<tr>
<td>4. Simile 2</td>
<td>The same as MA</td>
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<tr>
<td>5. satipaṭṭhāna 2</td>
<td>satipaṭṭhāna 2</td>
</tr>
<tr>
<td>6. Simile 3</td>
<td>Not mentioned</td>
</tr>
<tr>
<td>7. Four jhānas formula</td>
<td>2(^{nd}) (–4(^{th}) ?) jhānas + three vijjās</td>
</tr>
<tr>
<td>8. Simile 4</td>
<td>Not mentioned</td>
</tr>
<tr>
<td>9. Capability of enduring</td>
<td>The same as MA</td>
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<tr>
<td>10. Simile 5</td>
<td>Not mentioned</td>
</tr>
</tbody>
</table>

\(^{121}\) We now have three versions of reading on this sentence:
MN 125: thought connected with kāya-pasamhitam, vedanā-pasamhitam, cittā-pasamhitam and dhamma-pasamhitam.
CSCD and BJT: thought connected with kāma-pasamhitam.
MA 198 (T1, 758b): thought connected with *kāma-pasamhitam ... * adharma-upasamhitam.
The above table shows two main points:
1. MN version has omitted many similes.
2. MĀ stops at the fourth jhāna while MN continues to state the three vijjās.

To understand these two points further, we need to explain the similes in detail. On the whole the similes are dealing with the step by step taming of a forest elephant and the Buddha applies this to explain his way of disciplining his disciples. 122

Simile 1 is about The King’s elephant leading the forest elephant out into the open and ready for taming. It is applied to the first step mentioned in the table above, when a disciple has gone out from the householder’s life into homelessness. Note that MN does not mention this simile in the SSP list.

Simile 2 is about the binding of the elephant to a post. The purpose of doing so is to subdue his forest habits, forest memories and intentions, etc., and to inculcate in him habits congenial to human beings. The Chinese version indicates that it refers to stage 2, particularly in connection with the practice of satipatthāna. It indicates that ‘these four satipatthānas exist in a noble disciple’s mind as the bindings for the mind in order to subdue his clinging to the householder’s life, to subdue his fatigue and fever based on the householder’s life, to get him to take delight in the true dharma (saddharmā?) and practice the noble morality (ariya-sīla?).’ 123 MN has the same application of the simile in its context, but has substituted the last sentence with ‘in order that he may attain the true way and realise nibbāna.’ This implies that MN considered the practice of satipatthāna not as within the stage of morality, but at a much higher level.

Simile 3 is about the tamer’s further success using soft, pleasing words to the elephant, which brings the result of the elephant’s compliance. The elephant is then able to follow the tamer’s order to get up, sit down, etc. MĀ mentions that this applies to the stage of satipatthāna 2. At this stage the noble disciple is able to follow the teaching of the Tathāgata. MN does not apply the simile to the same stage within its context.

122 This is suggested by the title of this sutta: dantabhūmi, the grade of taming.
123 T1, 758b: 此四念處，謂在賢聖弟子心中。繫縛其心，制樂家意，除家欲念，止家疲勞，令樂正法，修習聖戒。
Simile 4 describes the elephant having been trained to be ‘not moving’, which means he can follow instructions not to move his legs, head, ears, etc., at all. According to MĀ, this simile refers to the attainment of fourth jhāna, in which ‘the noble disciple is then following the Tathāgata, and dwelling in the state of imperturbability.’ This simile is not mentioned in MN.

Simile 5 is the last simile and is an expansion of the previous stage, mentioning that while dwelling in the state of imperturbability, the elephant is able to endure almost any kind of difficult situation like hunger, thirst...even encountering stubborn diseases that are fatal but he is still keeping the excellent patience.124 The same happens to the noble disciple who has the same capability of enduring. MĀ further adds that this is the stage called ‘excellent taming, highest taming and supreme cessation.’ MN has no word for this simile and its description.

From the above explanation of the similes, one finds that MĀ is systematically setting the similes with a one to one correlation to the related stages of practice, while many of the same similes are missing in MN. It is unclear why MN omits them in the related context. It is unlikely that the redactors are unconscious of their occurrence because all these similes have been told in the previous part of the same text concerning the story of the taming of the elephant. From the Chinese version we know that every simile is significant to the list, therefore in contrast to this one might think that the arrangement of MN is rather less regular in terms of omitting similes. Further to this supposition, if we take the Chinese reading as a genuine reference (we do not suggest that this is the only authority), along with the fact that there is no direct evidence to support that the satipaṭṭhāna can be placed as a substitute of first jhāna, then one might think that MN’s arrangement of satipaṭṭhāna is interesting. However, we do not know the implication of this and we haven’t found any similar arrangement in other texts. Contrast to this, it seems reasonable that the Chinese version put the practice of satipaṭṭhāna before the jhāna formula and after the practice of four purifications (equal to morality practice), as this is supported by a text mentioned in

124 This sentence is also seen at MN 2 (M 1 10).
the Satipaṭṭhāna samyutta of SN. The last concern is about whether the stage of four jhānas is more valid (MA version) than the last vijjā? Yet it is difficult to make any judgement because the lack of any eminent evidence.

So far we have depicted the occurrences of SSP in twelve representative suttas of MN and their Chinese parallels, and examined several interesting variations. The occurrences in MN can be summarised as the table below, and the implications can be drawn out subsequently.

125 SV, 142-44: ‘Then, monk, when your morality is well purified and your view straight, based on morality, established on morality, you should develop the four satipaṭṭhānas in a threefold way.’

(yato kho te bhikkhu silā ca suvisuddham bhavissati dibhi ca ujukā, tato tvam bhikkhu silam nissāya sila paṭṭhāya cattāro satipaṭṭhāne (tivdhena bhaveyyāsi)

Furthermore, if we take the practice of ānāpanasati as part of the satipaṭṭhāna, as suggested by Gethin (1992a, 57-9), then there is more than one evidence of the occurrence of the satipaṭṭhāna ānāpanasati that appear after the morality practice. Cf. T2, 72a-c.
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* = Abbreviation form. ? = unclear.
From the aforementioned findings it can be seen that MN’s arrangement of SSP is quite diverse, though the whole structure remains consistent and there are only a few differences in the components. It should be noted that divergence exists not only between MN and DN, but also within MN. It is even more complicated if we compare MNs to their Chinese corresponding texts, where in some cases MA is not consistent with MN but appears to coincide with DN. The first example is seen in the explanation of MN27 as mentioned above. It can be concluded that the main divergences are three-fold: between MN and DN, MN and MA, and within MN itself. It is possible to add a fourth type: the differences within MA.

On the whole MN has its own basic style of SSP (e.g. MN27), which is slightly shorter than DN. However, a few suttas do not follow this common style although they are not completely different. Some components remain the same as MN27 but others do not and hence there is a mixture of combination. The uncommon style portions are sometimes found occurring in the non-MN versions of the texts, while a few are considered to be unique to MN. We get at least two implications from the above analysis. First, the significance of the differences between MN and MA, as well as MN and DN, showing that the inconsistencies not only occur between various versions of canons, namely, the Nikāyas and Āgamas, but also within the same collection (e.g. MN and DN). The explanation of whether the former case can be said to result from the differences of different schools, and the latter case be regarded as resulting from the bhānaka system, can be examined later. Second, the occurrence of a stereotyped phrase/ fixed-sentences/pericope is significant. Since all the differences found belong to a certain number of fixed-sentences or paragraphs, one might get an impression that the individual units of sentences are prior to the completion of a collection or even each text. In other words, when the redactor of MN was composing the list of SSP, some originally separate units of stock expressions may have been selected, rather than a whole complete account adopted at the very beginning. This last point, which is claimed particularly by Griffiths, will be commented on in chapter 4.

2.2.2 Other forms of the SSP in MN and MĀ

In this section we will look at a number of accounts that include some of the SSP components in their context. We begin with the occurrences in MN and followed by MĀ.

MN4 (M I 21-3) mentions an account recalled by the Buddha, saying that his arising in the world is ‘for the welfare and happiness of many, out of compassion for the world, for the good, welfare, and happiness of gods and humans.’ And this is followed by the āraddha fixed-sentence, SSP9a-12a, 18a-20a. It is worth noting that the initial sentence in this list is very similar to the point expressed by the SSP 1, and the expression of SSP9a-12a, 18a-20a is exactly the same as the SSP list. The other point to be mentioned is the appearance of the āraddha fixed-sentence and another sentence, the vijjā fixed-sentence attached to each of SSP18a-20a. Both sentences are not stated in the SSP list in DN, but seem to be put in the expression in DĀ20.

There are three other texts, which have the same record about the experience of the Buddha’s enlightenment. The first text, MN19 (M I 117) has the same list as MN4 without the statement about the arising of the Buddha. The second text, MN36 (M I 247-9), has the same expression as MN 19, but without the item of āraddha fixed-sentence. This text further records the Buddha’s more detailed narrative of his past own spiritual quest. The third text, MN 100 (M II 212), repeats the same instance in MN36.

Next, we would like to look at MN107 (M III 2-4). This text gives the following list: pātimokkha fixed-sentence, SSP 4, 4+, 4++, 5, 7, 8a, 9a-12a. It is mentioned that this list is an instruction to those who are in the higher training, whose minds have not yet attained the goal. But the practice of the list, particular the SSP9a-12a, can bring both

\[\text{127 asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhaṁ devamanussānaṁ.}\]

\[\text{128 āraddhanā kho pana ma brāhmaṇa viriyāṁ ahosi asallīnaṁ, upaśīthītā sati asammutthā, passaddho kayo asāraddho, samāhāram cittāṁ ekaggam.}\]

\[\text{129 avijjā vihatā vijñā uppannā, tamo vihato iloko uppanno, yathā taṁ appamattasa ātāpino pahitattassa viharato.}\]
those who are in the higher training, as well as those who are arahants with taints destroyed, to a pleasant abiding here and now and to mindfulness and clear comprehension.

Next, MN108 (M III 11-2) introduces a list of ten dhammas: *sīλavā = pātimokkha* fixed-sentence, *bahussuto hotī = bahussuta* fixed-sentence, *santuṭṭho hotī = cīvarāṇa* set-phrase,130 four *jhānas = ābhicetasika* fixed-sentence,131 SSP15a, 16a, 17a, 18a, 19a, 20a = *āsava-khayā* fixed-sentence.132 There are two interesting points to be mentioned in this list. First, the list bears great similarity to the standard SSP list, particularly in the latter portions. Even in the former portion, a number of items in this list are identical to the SSP items. For example, the *pātimokkha* fixed-sentence corresponds to SSP3a; the *bahussuta* fixed-sentence corresponds to SSP2; the *cīvarāṇa* set-phrase has similar implications to SSP6. Second, MN108 adopts a shorter and alternative formulation for the SSP9-12 and 20. As we will see in the later instances, these alternatives occur quite frequently in some texts.

The list in MN108 is significant, as we can recognize many items similar to the SSP list and their order is exactly the same. Whether this can be considered as an alternative expression of the SSP is another issue, at least we can identify a close relationship between this list and the SSP list. This list is, in fact, frequently seen in AN, as the components of the list of 8, 9, 10 and 11 items. We will return to show some relevant examples later.

The accounts in MĀ have also had the same application as MN, that a great deal of the SSP list was used to construct a list. The most important account perhaps belongs to MĀ80 (T1, 552b). This text records a list which is almost as comprehensive as the standard SSP list in MN/MĀ, apart from the absence of SSP1 and a summary of SSP9-12: the dislike of the suffering, SSP2, 3a+6, 4, 5, 7, 8a, 9-12, 15a-20a. Note that the expression of ‘the dislike of the suffering’ is also the initial sentence in

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130 *santuṭṭho hotī cīvarāṇapindapātasenāsanagilānappaccayabhavesajjaparikkhārēhi.*
131 *catunnaṁ jhānaṁ ābhicetasīkānam dīṭṭhādhammasukhavihārānap nikāmalabbhi hoti akīcchālabbhi akasirālabbhi.*
132 *āsavānāṁ khyāṁ arising from the practice of sustained meditation, increase of dhammānaṁ abhiṣikkhā sāchhikatvā upasampajjā viharāti.*
MÄ187, and a similar sentence is also seen in MN67 (M I 460). There is no parallel of this text in MN.

A summary of the SSP list is seen in MÄ105 (T1, 595a): SSP1, abbreviation of SSP9-12, SSP20. No corresponding text is found in MN.

MÄ144 is a counterpart of the MN107, it gives a list as follows (T1, 652b): the four purifications, satipatthāna formula 1, satipatthāna formula 2, 4, 5, 7, 8, abbreviation of SSP9-12, (up to here the teaching is for those who are young bhikkhus), abbreviation of the SSP20. (the last item is a further teaching for the theras) It is noted that there are slight differences of the list between MÄ144 and MN107.

MÄ145 is a text parallel to MN108, which also introduces a list of ten dhammānas. However, the items in the list are to some extent different from the MN108: pātimokkha fixed-sentence, bahussuta fixed-sentence, kalyāṇamitta fixed-sentence, solitary (*pavivitta) of body and mind, sitting meditation, SSP6, satimā fixed-sentence, āraddhaviriya fixed-sentence, paññavā fixed-sentence, SSP20a = āsavakhayā fixed-sentence.

How to understand this difference? One method to explain the difference is to look at the accounts in AN, where a number of different items were put together to make various lists. As we will see in the later discussion, many items from MÄ145, though

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133 如來復上教。比丘！汝來，觀內身如身，至觀覺、心、法如法。
134 如來復上教。比丘！汝來，觀內身如身，莫念欲相應念，至觀覺、心、法如法，莫念非法相應念。
135 諸年少比丘。
136 比丘長老、上尊、舊學梵行。
137 The ten relevant sentences are: 1. 比丘修習禁戒，守護從解脫。又復善攝威儀，禮節，見織芥罪，常懷畏怖，受持學戒。2. 比丘廣學多聞，守持不忘，積聚博聞。所謂法者，初妙、中妙、竟亦妙，有義、有文，具足清淨，顯現梵行。如是諸法廣學，多聞，聞習至千，意所推觀，明見深遠。3. 比丘作善知識，作善朋友，作善伴黨。4. 比丘樂住遠離，成就二遠離：身及心也。5. 比丘樂於坐，內外正止，亦不離伺，成就於觀，增長空行。6. 比丘知足，衣取覆形，食取充飽，隨所遊至，與衣錐俱，行無顧戀。猶如鷗鳥，與雨翅俱，飛翔空中。7. 比丘常行於念，成就正念，久所曾習，久所曾聞，恒憶不忘。8. 比丘常行精進，斷惡不善，修諸善法，恒自起意，專一堅固，為諸善本，不捨方便。9. 比丘修行智慧，觀興衰法，得如此智，聖慧明達，分別曉了，以正盡苦。10. 比丘諸漏已盡，而得無漏，心解脫、慧解脫，自知自見，自作證成就遊。生已盡，梵行已立，所作已辦，不更受有，知如真，
not occurring in MN108, are frequent members in the numbered-lists in AN. This may be sufficient to indicate that the redactor of MA145 adopts an alternative for its expression of the list of ten dhammas.

There are three other MA texts, which contain some SSP items. MA65 (T1, 508b) mentions a list as: alms-round, SSP7, 8, abbreviation of 9a-12a, 20. No parallel of this text in MN. MA160 (T1, 683c) mentions the combination of SSP7 and the four brahmavihāras. And MA183 (T1, 726b) states: the purification of body, verbal and mind, SSP8, four brahmavihāras, the latter half of SSP20. The corresponding text in MN40 (M I 283) reads slightly differently: the purification of unwholesome dhammas, pāmujja fixed-sentence, four brahmavihāras, SSP20.
3 The SSP list in other texts

3.1 The SSP list in other NĀ texts

It seems that the SSP list does not occur as a complete list in SN, although individual members are seen separately. This is probably due to some limitation in the SN collection, which normally brings together texts according to their subjects. The most common example of the members of SSP list appears in SN is the four jhānas. It either occurs alone (S IV 236, 298), is combined with four samāpattis (S I 158) or five samāpattis (i.e. four samāpattis plus nirodha-samāpattis, S III 210, 216, 235), or is said to be leading to the nibbāna (S V 308) and the abandonment of five upper fetters (S V 309). The other frequent example is a group of three items (SSP4, 4+, 4++), which occurs at S IV 104, 176, etc. The accounts in SĀ are more or less similar to SN: the SSP list occurs only once in a shortened form at SĀ636 (T2n99, 176a-b): SSP1, 2, four purifications, 4, 5, 7, satipaṭṭhāna formula.

There are more accounts of the SSP list or SSP-like lists, and list members occurring in AN. First, A II 208 preserves a full account of the SSP list, which has exactly the same content as MN27. Second, a list, presenting the full content of SSP1 up to SSP12a, and combined with five samāpattis, appears at A V 204. Thirdly, other fragments of the SSP list are seen several times, such as:

A I 163: four jhānas + three vijjās.
A II 39: silasampanna, SSP4, 4+, 4++. More accounts in this category will be illustrated and discussed in the chapter 6 when we examine the SSP4, 4+, 4++ separately.
A III 92: SSP7, 8a, abbreviation of 9a-12a, 20.
A III 100: SSP4, 7, 8a, abbreviation of 9a-12a, 20.
A IV 436: SSP7, 8a, 9a-12a, five samāpattis.
The account at A III 25-9 is worth noting. This text mentions a list like this: SSP9a-12a, the grasping of contemplation sign (paccavekkhanānimitta) + three similes, SSP15a-20a. The item of paccavekkhanānimitta is interesting, as it is combined with the four jhānas to construct the ‘five limbed Ariyan concentration’ at D III 278.
Next, it is worth mentioning a category of lists containing ten items in AN. Many of the items play a role similar to SSP items, and they are arranged in an order similar to the SSP list. We have mentioned two such cases before in MN108 and MĀ145, and now we will list most of the accounts as below:

A V 23-5, 89-91: pātimokkha fixed-sentence, bahussuta fixed-sentence, kalyanamitta fixed-sentence, suvaca fixed-sentence, alāṃ katumī fixed-sentence, dhammadāna fixed-sentence, āraddhaviriya fixed-sentence, cīvaraṇa fixed-sentence, satimā fixed-sentence, pāññavā fixed-sentence. Noted that a number of items in this list occur only in MĀ145 rather than in MN108.

A V 40: saddha, sīla, bahussuta, pavivitta, āraddhaviriya, upatthitasati, samāhita, pāññavā, khipāsava.

A V 115-9: kalyanamitta, bahussuta, saddha, yonisamansikāra, satisampajañña, indriyasamvara, tīni sucaritāni, cattāro satipaṭṭhānā, satta bojhaṅga, vijjāvimitti. A number of MĀ texts also preserve this list (e.g. MĀ51, T1, 487; MĀ52 and 53, T1, 487c-489c). It is quite obvious that several items from the list are identical to SSP members, such as saddha vs. SSP2; satisampajañña = SSP5; indriyasamvara = SSP4; tīni sucaritāni vs. SSP3.


A V 130: appiccha, santutṭha, pavivitta, asamsatṭha, āraddhaviriya, sīlasampanna, samādhisampanna, pāññāsampanna, vimuttisampanna, vimuttiṇāpadassanasampanna.

A V 153: saddha, sīla, bahussuta, suvaca, kalyanamitta, āraddhaviriya, upatthitasati, santutṭha, appiccha, sammadiṭṭhika.

A V 199: sīla, bahussuta, kalyanamitta, sammadiṭṭhika, SSP15a-19a, 20a = āsava-khayā fixed-sentence.

A V 312-3: *sīlava, avippatisāra, pāmujja, pīti, kayo passambhati, sukha, samāhita, yathābhūtāṃ jānato passato, nibbinda, viratta, vimuttīṇāṇadassanaṃ sacchikaroti*.


All these accounts reflect an interesting picture in that they reflect a path-structure, which resembles to the SSP list, and indeed a lot of SSP members are part of the various lists.

### 3.2 The SSP list in one independent translation of the *Brahmajālasutta*

One Chinese text, containing many items of the SSP list, hence is worth mentioning here. The title of this text is 佛説梵網六十見經 *Foshuo fanwang liushierjian jing* (‘The Buddha’s discourse of the sixty-two views of *Brahma*-net’. The abbreviation for this text throughout our study is FW62). It is an independent Chinese translation of the *Brahmajāla-sutta/sūtra*, (cf. DN1, DĀ21) which is believed to be translated by 支謙 *Zhiqian*, dating around A. D. 223-252. While DN1 and DĀ21 only contain the SSP3 formula in their content, FW62 has preserved a much more longer list. It begins with SSP3, and is followed by SSP6, 4, 4+, 4++, 5, 7 and 8, which almost covers the first half of the SSP list. Because this text contains such a comprehensive version of the list, and the date of this translation is also very early, it deserves our particular attention. We will treat this text in the discussion of SSP list in the DN/DĀ collection, as it provides a good source for comparison. It may represent a particular tradition coming from a similar DN/DĀ collection.
3.3 The SSP list in other non-N/Ā texts

Finally, we would also like to mention a very important point, namely that the SSP list has been widely used outside the N/Ā literature. This is not surprising because many non-N/Ā texts follow the tradition of N/Ā, which places the list in a prominent role in the Buddhist meditative path-structure. It is interesting to see how these early texts, some of which come from the post-canonical period, preserved the accounts of the SSP list. We should mention several examples and briefly touch on their accounts of the SSP list if there is any variation.

1. The Vinaya of the Dharmaguptaka, 四分律 Shifen lu (T22n1428).

This text was translated into Chinese around A.D. 410 by 佛陀耶舍 Buddhayasas, who is believed to have recited the text by heart, and it was rendered by 竺佛念 Zhufanian into Chinese. These two eminent translators are also responsible for the translation of DĀ. A full version of the SSP list is seen in the section of the 集雜雜utheraka kṣudrakavastu-skandhaka (T22, 962b-966a). The content is almost completely identical to the account found in DĀ20, though in some places a slight difference in the wording is also found. This seems to suggest that the source of the SSP list in this text is quite similar to the one in DĀ20, and this is not surprising because both texts share the same reciter and translator.

2. Abhidhamma text no.2: Vibhaṅga.139

The partial SSP list, which begins with the pātimokkha fixed-sentence, appears in the mātika of the twelfth chapter of the Vibhaṅga: the jhānavibhaṅga. The whole list reads: pātimokkha fixed-sentence, SSP4, 4+, 4++, 5, 7, 8a, 9a-12a, four samāpattis. The whole of twelfth chapter is devoted to explaining the meaning of almost every phrase occurring in the mātika, and thus we could get a clear Abhidhammic explanation of each item up to the SSP12. Two points are worth mentioning. First, the list does not finish at SSP20, after SSP12a it is followed by four samāpattis. This

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139 The background and content of this text see Norman 1983, 100-1; Hinüber 1996, 68-9.
arrangement is similar to DN9 and A V 204. Furthermore, this text contains some phrases from the SSP formula that are not seen in DN or MN, such as the phrase of ‘Practicing the practice of the dhammas that contribute to awakening’ in the SSP4++, (Vibh 244) which occurs only occasionally in AN but frequently in EĀ.\textsuperscript{140}

3. \textit{Abhidhamma} text no. 4: \textit{Puggalapaṇñatti}.\textsuperscript{141}

The SSP list occurs twice in this text. The first is in the context of ‘four kinds of person’, where the SSP list is seen in the fourth kind of person as (Pp 57-61): SSP1, 2, 3\textsuperscript{a}+6, 4, 5, 7, 8, abbreviation of 9a-12a, 18a-20a. This context and its expression of the list are totally the same as repeated in MN51 and 60. The second context is about the five kinds of warriors, where the latter half of the SSP list is seen in the explanation of the fifth warrior as (Pp 68): SSP7, 8, abbreviation of 9a-12a, 20. This context and the list is very much the same as occurring in A II 92 and 100.

4. \textit{Sarvāstivāda Abhidharma} text no. 2: T26n1544 阿毘達磨集異門足論 \textit{Apidamo Jiyimenzhu lun} (*Abhidharmasaṅgītīparyāyapāda-śāstra, its abbreviation in this study is JYM).\textsuperscript{142}

This is a commentary on the \textit{Sāṅgīti-sutta/sutra} (cf. DN23, DĀ9), the SSP list occurs in the section of commenting ‘four kinds of person’. The list belongs to the fourth person and reads (T26, 406c-407b): SSP1, 2, 3\textsuperscript{a}+6, 4, 5, 7, 8, abbreviation of 9a-12a, 20. As we have just mentioned above this context and the list is actually parallel to the \textit{Puggalapaṇñatti}, MN51 and 60, apart from missing SSP18-19.

5. \textit{Mahā-niddesa} from the collection of the \textit{Khuddaka Nikāya}.\textsuperscript{143}

Although the whole list is not seen, many SSP items are scattered and explained in chapter sixteen, the \textit{Sāriputtasuttanidīdesa}. Such as SSP4 (Nidd 473, 483), 4\textsuperscript{+} and 4\textsuperscript{++} (Nidd 484, 500-1), 6 (Nidd 496), 9-12 (Nidd 507), etc.

\textsuperscript{140} See more detailed discussion in the section on SSP4++ later.
\textsuperscript{142} Cf. Nakamura 1980, 105; Yinshun 1968, 133-5.
\textsuperscript{143} A background introduction of this text see Norman 1983, 84; Hıntüber 1996, 58-9.
6. Three treatises are also worth mentioning: the Śrāvakabhūmi (Śrbh (S)) or 瑜伽師地論 (Śrbh (C), T30n1579)\textsuperscript{144}, the Visuddhimagga\textsuperscript{145} and the Saundarananda.\textsuperscript{146} Many items of the SSP formulas have been employed in these treatises, in the context of meditative practice or path-structure. The expression of SSP formula preserved in these texts are sometimes interesting, we will occasionally apply them to compare with the presentation in N/Ā in due course.

3.4 A summary of the occurrences of SSP list in the four Nikāyas and four Āgamas

From the above accounts one point is found obvious: the instances of the SSP list perform in different forms, some of which are lengthy while others are short. How do we explain these differences? Why are there so many varieties and what is the significance of this? Before we can carry on to explore this issue, it is useful to sort out these various forms, according to their length. A summary can be made as follows:

1. Complete version.

DN2 and most of the texts in the silakkhandha vagga are the representatives. The MN27 and other MN texts are also considered to have contained a complete version of the list as well, though the similes and SSP13-17 are missing. This can be regarded as the first type of important variation. Among the texts in MN and DN, some minor variations are seen. For instance, several items in the beginning of the list are different, such as MN39 (SSP1-3 are replaced by the hirottapa and four purifications), MN107 (SSP1-3 are replaced by the pātimokkha fixed-sentence), and MĀ144 (SSP1-4 are replaced by the four purifications and satipatthāna formulas); or there are missing item(s) like MN112 (SSP1 is missing). More items are either missing, omitted or abbreviated in the first half of the list, such as the case in MN79, MN108, etc. The variations are also seen in the latter half of the list, such as DN9 and 13, where the items after SSP12 are replaced by four brāhmavihāras or samāpattis. It is noted that the picture in the corresponding Āgamas (MĀ&DĀ) basically follows DN&MN.

\textsuperscript{144} A brief introduction of this text see Nakamura 1980, 256-7; Wayman 1961, 41-6.

\textsuperscript{145} A brief introduction of this text see Norman 1983, 120-1; Hinüber 1996, 123-6.

\textsuperscript{146} A background introduction of this text see Yit 1999, 7-9.
2. Shorter or partial version.

There are abundant accounts containing a number of items taken from the SSP list. This can range from only three or four items as a group, up to the preservation of a considerable portion of the list. Below is an outline of most common varieties:

SSP9a-12a; 9a-12a + four *samāpattis*; 9a-12a + five *samāpattis*; 9a-12a + four *phālas*; 9a-12a + four *brahmavihāras*; *pātimokkha* fixed-sentence + 9a-12a; āraddha fixed-sentence + 9a-12a; 9a-12a, 18a-20a; 9a-12a, 20; 9a-12a, 15-20; 7, 8a, 9a-12a, 20; 4, 7, 8a, 9a-12a, 20; 7, 8a, 9a-12a + five *samāpattis*; four restraints, 7, 8a, + four *brahmavihāras*, 18a, 19a, 20a alike; 3, 4, 5, 6, 7, 8a; 1, 2, four purifications, 4, 5, 7, *satipaṭṭhāna* formulas; 4, 4+, 4++; 3, 4, 4+, 4++; as well as some items mixed in the ‘ten dhammas’ category of lists in AN and MN. A fuller display of all these occurrences will be given in Appendix III.

The above instances have shown a sketch of both complete and shorter or partial lists throughout the N/A, and we could get two different kinds of impression. First, it seems to be possible that the longer list was composed from smaller lists or a combination of various items. Second, it also seems possible that the smaller lists were extracted from the longer one. Perhaps in either case we could get important information regarding the origin of the SSP list. This is exactly our main concern for the list: is it possible to find out the ‘earlier form’ of the list, which existed prior to the complete version? This question leads us to the next section, which will discuss the possibilities concerning the origin of the SSP list based on all the above occurrences we have seen previously. And the evaluation will become the conclusion for our study of Part I.
There are a number of ways of considering the origin of the SSP list, and several major aspects of such consideration are the concern of this study: First, the list may have originated from a particular text and have been formed in the context of that text in the beginning. Second, the list is perhaps an independent unit, which is separate from any usage in the texts. In other words, the application of the list in the text is secondary. The list may come from smaller units, which are either originally a group of SSP items, or a kind of short list. Possibly at an early stage, we have only seen smaller units or various short lists rather than a complete list, and only at a later stage were these units or lists gathered together to form a longer list. Sometimes this can be made by adding new components. Eventually the smaller list grew into the fuller list we are studying here, and then was applied in various contexts or texts. The last possibility is that the list was compiled completely from what were originally separate SSP formulas. This somehow ‘biblical’ position is held by Griffiths, and his argument will be commented on shortly.

Let us examine the above possibilities separately. First, we will deal with the assumption that the list was originated from a particular text. The most probable instance is the Sāmaññaphala-sutta / Śrāmanyaphala-sūtra. According to the Pali tradition, this text is located as the second sutta from the first collection of the Pali canon, thus the occurrence of the SSP list in this text is presumably met for the first time in the canon and the subsequent texts have borrowed the same list from the Sāmaññaphala-sutta. However, this assumption can be easily rejected based on the observation in some other versions of the Sāmaññaphala-sutta / Śrāmanyaphala-sūtra. As has been pointed out earlier, the Chinese version of this text, DA27, contains only an abbreviated version of the list, and the full expression of the list appears in the DA20 (= Pali Ambattha-sutta) only because it is placed prior to DA27. A similar situation is also seen in the Baltimore collection of the DA (= BDÅ), that the list does not occur in full in the Rāja-sūtra (=Śrāmanyaphala-sūtra), but is referred back to the Lohitya-sūtra that comes first in terms of the order.

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147 Cf. the explanation in the beginning section of chapter 2.
Moreover, according to MacQueen, who has studied the Ajātasattu frame story in different versions of the Sāmaññaphala-sutta / Śrāmyaphala-sūtra in detail, the list is independent of that text: 148

[The list] has no unique relationship to the Śrāmyaphala-sūtra. This is confirmed by a study of the themes and contents of the relevant sutra: the document in question fits well in our sutras, but it fits equally well in many of the other sutras in which it is found.

Similarly, this can be supported by the fact that the list is used widely in different contexts in other N/A texts, in which MN/MA has had many obvious examples. It appears that the above evidence has shown that the list is not uniquely related to the Sāmaññaphala-sutta. However, to some extent we should not forget that the list is given in full in important versions of the Śrāmyaphala-sūtra such as JZG and SBV. If we believe that DN is somehow an older version of the Dīgha/Dīrgha collection, its way of arranging texts is also older and significant, and the order of the texts in DĀ and BDĀ was re-arranged later, together with the possibility that the Sāmaññaphala-sutta / Śrāmyaphala-sūtra was circulated independently in an early stage and was incorporated into the Dīgha/Dīrgha collection afterwards, then it remains possible that the SSP list was originated from the Sāmaññaphala-sutta / Śrāmyaphala-sūtra. The list in this text in turn ‘affects’ the layout of the other texts, which have applied a similar content of the list into their context. However, the above assumption is merely a speculation, which is based on the observation that both SBV and JZG keep the list in full.

Additionally, we might ask, if the SSP list is not taken from the Sāmaññaphala-sutta / Śrāmyaphala-sūtra, would it be possible that it has come from another sutta? The clue to resolving this issue may not be in DN/DĀ collections since there is a problem of sorting out the order of the texts. We may find our solution in other collections, and from our early discussion, the MN/MĀ collection is the best place for such a search. MN27 is one of the likely candidates, because of the completeness of its list and because it is referred to by later texts. There are also some other potential candidates,

148 MacQueen 1988, 180.
which contain variant readings of the list. Unfortunately, we have no other particular
and obvious evidence to prove that any of these texts is exactly the source for the list.
For this reason, it would seem that nothing further could be gained from this line of
investigation. Nevertheless, if the above speculation is significant, then we cannot rule
out the first possibility regarding the origin of the SSP list.

The second and third possibilities for viewing the origin of the SSP list involve seeing
the list as an independent document. First, the list may come from other shorter lists.
Second, as proposed by Griffiths, who went even further to claim that the list is
composed of different ‘units of tradition’, each of which is roughly equivalent to our
individual SSP formula. We will discuss Griffiths’ argument now and return to the
first point later.

Griffiths’ points are interesting but speculative. We would like to describe his position
briefly and touch on some problems with his argument. In the second chapter of his
PhD dissertation,149 he examines what he calls ‘contemplative pericopes’ in the
Nikāyas. These pericopes refer to meditative practices and are considered by him as
‘psychotropic techniques’. In fact, they are equivalent to the SSP formulas in our
study. He studied some of these formulas (he calls them pericopes) under the method
of ‘form-criticism’. He applies the theory from the form-criticism to investigate some
pericopes from the path-structure in the Sāmaññaphala-sutta (= SSP list), and he tries
to confirm that the pericopes, which are performed more or less in a fixed form,
represent the ‘units of tradition’ of the SSP list. In other words, he considers our SSP
list as composed by ‘units of tradition’.

Griffiths examines four kinds of such pericopes as his examples for his assertion.
These pericopes are: ‘Controlling Sense-Data’, ‘Developing Mindfulness &
Awareness’, ‘Obtaining the four jhānas’ and ‘Practising Knowledge & Insight’.
Indeed, they are exactly equivalent to our definition of SSP4, 5, 9a-12a, 13,
respectively. By applying form-criticism, his main purpose is to prove that these
pericopes are ‘units of tradition’, and he believes that he has found the evidence

149 Griffiths, Paul J. (1983a), Indian Buddhist Meditation Theory: History, Development and
150 Pericope means ‘section’ or ‘that which has been cut around’. It is borrowed from the literature on
successfully. By identifying these pericopes as 'units of tradition', he further implies that they were handled differently and understood differently either by different Buddhist communities or by different redactors at different stages in the development of the tradition. This is a view that comes from the definition of a 'unit of tradition' in Biblical studies, and when it is applied to the SSP list, it becomes something like this: the pericopes that appear in the SSP list only represent one kind of usage, or more precisely, one soteriological path (we will see Griffiths' explanation shortly) preserved by one particular community. In other places, these pericopes have another application, which is quite different from the previous one. They represent other kinds of usage, or have their own 'independent soteriological validity', and were preserved by other communities. In other words, these pericopes, which are 'units of tradition', are separate documents from the SSP list, and are applied in various different contexts.

Extended from this viewpoint, is his argument about the formation of the SSP list, which is also our main concern. He maintains that the 'units of tradition' were formed at an earlier stage (still during the first 250 years of Indian Buddhist history), and they were combined into larger and more coherent complexes only in a later period. Therefore the formation of our SSP list is secondary and later than the 'units of tradition'. In addition to this, he makes a comment about how our SSP list was employed in suttas:

At some point in the development of the tradition, the path-structure of the SPS (note: = our SSP) came to be taken as a normative expression of Buddhist soteriological method and was inserted into a large number of suttas wherever it seemed appropriate that the path should be expounded. It thus occurs very frequently throughout the four Nikāyas.

The above description thus far represents Griffiths' conclusion of his view on the relationship between our SSP list and SSP formulas. This conclusion, particularly seeing the SSP formulas as definitely the 'units of tradition', seems to be problematic. The problems come particularly from his evidence and his overemphasis of the separateness of the components from the list. This is probably one of the problems of applying form-criticism to Buddhist texts without thinking critically about the nature

151 Ibid., 88.
152 Ibid., 66.
of the texts in Buddhist tradition. We would now like to indicate some problems with the evidence he adduces.

Griffiths attempts to give evidence for different usage of the same pericope in different contexts, distinguishing one particular context from another, in order to prove that the pericope is a separated unit of tradition. For example, he mentions that the pericope of ‘Controlling Sense-Data’ (= SSP4) has one usage in the SSP list, and another usage in other contexts. In the former case, the pericope acts as ‘preparatory practices designed to ready the meditation for more complex and sophisticated methods’, while in the latter case it simply acts as ‘part of a list of the good qualities of a Buddhist practitioner’ that is outside any path-structure. 153 The accounts for the first case are the texts in the Silakkhandha-vagga of the DN, and the examples for the latter are given in five places: M I 355, A I 113, II 39, III 70, 300-1. There are some further accounts, which can be added to the latter category, such as the shorthand references of the pericope, which are also considered by Griffiths as ‘secondary to the standardization of the pericope’. Thinking from such a perspective, he makes up a history for the development of this pericope, or more precisely, this units of tradition: At a very early stage the pericope was formalised and stereotyped into a fixed form, and from an early stage (he didn’t mention whether this stage is earlier than the previous one) it was regarded as merely a preparatory technique and part of a wider soteriological path (e.g. SSP), and in turn they were developed into various different contexts.

The major problem in his discussion is that he has been making too much of the differences between the context of the path-structure and the contexts outside the path-structure. When we take a close look at the references he provides, the picture does not seem to follow his vision. For instance, the occurrence at M I 355 is in fact one context found in MN53, one of our ‘SSP texts’. The context in this text mentions the path-structure in the following order: sila-sampanna (equal to the first half of §42 of DN 2) → SSP 4 → bhōjane mattaṅkū → jāgariyaṁ anuyutta → satta-saddhamma → SSP 9a-12a (short form), 18a-20a (short form). It is quite clear that most items in this list are related to the SSP list and following the sequence of the arrangement in

153 Ibid., 60-65.
SSP list. It is thus right to consider this list as a type of SSP list due to its strong agreement. Therefore, it is quite inappropriate for Griffiths to see this account as representing a different context from the path-structure.

Similar misreading also happens in other accounts offered by him. At A I 113, SSP4 is listed with two other items: SSP4+, 4++, and they are taken by Griffiths as representing a context of 'a list of good qualities', which is again, different from the context of the path-structure. However, he has ignored a very important point in this instance. The text has mentioned at the beginning and the end that these three items have the function of leading the practitioner to the path of 'absoluteness' (apannakatā), as well as providing strong grounds for the destruction of the āsavas. It is most obvious that this statement has indicated that SSP4, together with 4+ and 4++, are practices for the purpose of the destruction of the āsavas (= SSP20); they are parts of the path-structure and hence cannot be considered as different from the context of the SSP list. They appear to accord quite well to the principle of their acting as the preparatory practices to the final goal, and fit the order of the list: SSP4, 4+, 4++, SSP20.

It is unfortunate that very similar misreadings of Griffiths are found again in his other references. Consider the significant statement in the contexts of the following texts: at A II 39, four dharmas (silavā, SSP4, 4+, 4++) are said to be 'the conditions for impossibility of falling away' and 'near to nibbāna'. At A III 70, a bhikkhu, having been taught by the Buddha to practice SSP4, 4+, 4++, practices diligently and eventually gains the final liberation (arahantship); at A III 300-1, it is emphasised that final liberation cannot be obtained without the practice of SSP4, 4+, 4++. It is clear that the application of SSP4 in all these texts has the same implication as A I 113. It seems that all the important statements and implications in those texts have been omitted by Griffiths. We have no particular reason to conclude that the pericope of SSP4 has been applied in various contexts differently. On the contrary, the above instances point to the conclusion that the application of SSP4 is consistent and coherent throughout the canon. Further evidence will be provided to support this in our discussion of this particular formula in part II of our study.

Griffiths has also employed the same method based on form-criticism in other pericopes. He has tried very hard to distinguish different applications of the same pericope in various contexts. Once the differences have been identified, they are then automatically employed by him as evidence to show different stages of development and different usages preserved by different Buddhist communities. According to this principle, he suggests that the pericope of ‘Developing Mindfulness & Awareness’ (= SSP5) appears in three rather different types of context: One acts as a preparatory stage in the path-structure. The other acts as the mindfulness context in the Mahāsatipatthāna-sutta, and the third acts as simply presented in the list-suttas without being given a coherent form. We could continue to point out that his clarification is somehow inadequate. However, as the purpose of commenting on his argument is concerned with the formation of the SSP list, we will pass over a full discussion of why his evidence is problematic and focus on our main concern. Griffiths mentions that the relationship of this pericope to the SSP list is something like this: the pericope in the form of SSP5 as an exposition of sampajañña was formed at an early stage. At a later stage it was applied in two different contexts: the mindfulness and the SSP. The latter aims at the preparatory practice and the former can be regarded as containing independent soteriological validity. In short, the separated pericope comes first, and its application in the path-structure comes later.

A very similar view has been taken for granted by Griffiths to apply to the four-jhānas pericope (= SSP9a-12a). Having examined this pericope, he concludes that at the earliest stage, the pericope was not combined with any other practice techniques, nor was it regarded as part of the path-structure, but was considered by some communities as being an independently valid way to liberation. And it was incorporated with other

155 For example, he uses the expression of SSP5 in DN2 to be different from the Mahāsatipatthāna-sutta, because the former text mentions the term sati-sampajañña with only one formula (a formula of sampajañña), whereas two formulas (one for the sati and one for the sampajañña) are employed in the latter text. He took this as evidence of providing the happening of two different contexts. However, he has ignored a fact that an expression of two separated formulas for SSP5 is employed in the Chinese version of SSP5 (DĀ20). In other words, the form of one formula and two formulas is exchangeable. Without noticing this, the evidence for him has been weakened. However, the issue whether the form of the SSP5 in the SSP list should be in one formula or two, is a bit complicated. Further consideration and discussion will be presented in our study of SSP5.

156 Ibid. 67-8.
techniques, such as those seen in the SSP list, only in a later period.\footnote{Ibid. 79 ff.} Lastly, the same conclusion is also applied to the pericope of ‘Practicing Knowledge and Insight’ (= SSP13), saying that it was a ‘free-floating unit of tradition’ and used by the tradition in a variety of different ways, in which the SSP list provides only one example.\footnote{Ibid. 87.}

By using the results of his examination, Griffiths has reached a conclusion with firm confidence:

... the various elements out of which the SPS has been constructed were originally separate units of tradition, formulated and remembered by different communities for different purposes, and only at a fairly late date in the development of the tradition...combined into what we now call the SPS. The original separateness of these pericopes has been demonstrated on both internal and external grounds: internally, a close examination of the structure of the sutta has shown its patchwork nature and laid bare the methods by which originally separate units have been connected. Externally, the units of tradition thus separated from their secondary contexts have been shown to occur in a wide variety of different contexts, often serving quite different doctrinal or soteriological purposes than those allotted to them in the SPS.\footnote{Ibid. 88-9. Also repeated at p. 163.}

There are three major points in his conclusion, with regards to the formation of the SSP list: 1. The SSP list is a later and secondary context. 2. The members of the SSP list are separate units of tradition. 3. These units of traditions exist prior to the SSP list.

Now, we would like to argue that his view as summarised above has a number of imperfections on dealing with the formation of the SSP list. First, the SSP list may be a secondary device, but it cannot be reduced to ‘units of tradition’. We have some evidence to suggest that the longest form of the list as appearing in DN is probably slightly artificial. This is because it has extra items that are not seen in other places,
which may be added later. Yet we have no direct evidence to be sure that many occurrences of the list, in one form or another, lengthy or shorter, are all secondary and later. The fact that they are very popular in the canon suggests that a certain form of the list of the path-structure has already been formed and widespread in the Buddhist communities. If we take out the list from the context of many texts, in most cases the texts will become bizarre and less readable.

Secondly, the logic that the units of tradition must be separate and prior to the list poses some problems. It is reasonable to think that the list is composed by a number of units, but it may be going too far to assume that these units all precede the list, because there is no particular reason to leave out the other possibility that the separate units were taken out from the list and applied into other contexts. By this we mean it is equally valid to think that the list existed either prior to or parallel to the units. The evidence for supporting this claim is apparent. We have abundant occurrences in the canon where different members from the SSP list are combined together to form a set group or list, only on very few occasions are they mentioned individually. Moreover, it is a bit strange to think that at the very beginning these separate units existed without being employed in a list. On the contrary, the context only becomes meaningful when several items are combined to form a practice. It seems that the existence of separate units is meaningless because they must be attached to a context, a list or a text in order to have any meaning. Their meaning is not clear before any allocation. They may be allocated in different contexts, which are secondary, but this does not mean that their existence must be separated from any established list. In other words, the separate units that are shorter are not necessarily later than a complete list that is longer. It is probable that the case is the reverse of this, i.e. the shorter units are extracted from an existing longer list, context or a sutta. The components of that particular list, context or sutta may be thus taken out to apply in a wider context including the combination of various lists. Furthermore, it is very difficult to deny the fact that some items are always combined together as if they are inseparable and cannot simply be regarded as a kind of secondary combination. Additionally, many core Buddhist doctrines related to Buddhist meditation practice are likely to be original and so their components cannot be separated from their initial presentation. The threefold training is a case in point. It is problematic to assert that each of the components, either sīla, sāmadhi or pañña, each of which can be
represented by one or more pericopes, is taught or preserved separately in the initial presentation and only combined together as a list of three items later, because they originally belong to a whole inseparable body. The SSP lists accord well with this doctrine and the SSP members are very naturally combined, rather than separated from each other under this principle.

In sum, the claim that the units of tradition can exist independently seems to be groundless and doubtful. Perhaps Griffiths’ focus is to discover different stages of development for the units of tradition. However, as we have pointed out earlier, his evidence is sometimes rather weak, because his recognition of ‘different contexts or usages’ can usually be shown to be similar and coherent. A pericope has always had its particular position and definite function in various different lists is a case in point.

To supplement and enhance the last comment, we could review again the accounts listed in the study of part I. It would not be difficult to find out that most units were allocated in a quite coherent and consistent context. Furthermore, much evidence has indicated that when the members of the SSP list were applied outside the context of SSP list, their usage is not contradictory, nor incoherent, nor inconsistent. We will demonstrate this evidence in our study in Part II, where SSP formulas will be examined individually.

To summarise, Griffiths’ assertion is weak since he ignored the majority of coherent occurrences of the SSP members and the list itself throughout Buddhist canon. This fact cannot simply be referred to as a later development, and Griffiths provides no direct evidence to show this. Moreover, the idea of ‘different Buddhist communities’, who preserved different usages of the units of tradition, is unclear. It has not been explained by Griffiths how these communities existed and operated. In addition, if separate units are utilised by different Buddhist communities, then how do the bhānaka systems deal with the inconsistencies? Do they simply preserve everything from different communities without making changes or have they made some modifications in order to present the texts in a more unified form? The operation of this system would be hard if there are too many inconsistent ‘units of tradition’. Griffiths’ view of different communities seems rather like a constructed history, which does not accord very well with the early history of Buddhism, as there was
always a strong authority in the early period. The teaching of the Buddha or the Buddha himself is one example, and the council run by many senior Buddhist monks is another. Both are crucial institutions that have tried to maintain and preserve a coherent teaching for Buddhist communities, and this is very important for the composition and transmission of the Buddhist canon. The explanation and discussion of this issue, and the mechanism of how such an institution worked, is beyond the scope of the present study. We will have occasion to return to it in Part II of this thesis when discussing the transmission of Buddhist scriptures.

Having commented on Griffiths’ model of the formation of the SSP list (units of tradition → the list), which is refuted here, we shall offer another explanation, and so we come to the last possibility of the formation of the SSP list. It seems likely that the origin of the list may well come from one of the instances we have encountered before. Even the earliest phase of the list is not the longest form in DN, it may belong to a shorter form of the list. But the basic question is: how do we trace back to the source of the list? In the discussion below, we try to do an exercise that is based on the presupposition that many accounts in the canon do preserve the information of the early phase(s) of the list. It has to be emphasised that this is purely a conjectural exercise. How much it reflects the reality needs to be evaluated. However, it does seem to accord well with the evidence.

It appears to be reasonable to start with the accounts recording the Buddha’s experience, as the (more or less complete) practice can be assumed to be discovered by the founder in the beginning and taught to his disciples in turn. If this is the case then the accounts in MN (MN4, 19, 36, 100) are significant. All these accounts record that the Buddha experienced the state of the four jhānas, followed by three vijjās to get his final enlightenment. Therefore the list of SSP 9a-12a → 18a-20a is likely to be the first appearance for the SSP list. We have for the moment a basic structure for this ‘jigsaw puzzle’, the rest of the task is to put into place the remaining pieces. We have a suggestion in the canon that the attainment of jhānas is a result of the abandonment of five hindrances (see the discussion of SSP8), therefore it is easy to add SSP8 to the list. Besides having no clear clue of how the positioning of SSP7 was

160 This instance is in fact a strong evidence to reject Griffiths’ claim that the set of four jhānas alone has its independent soteriological validity. Although non-Buddhists might have made such claim.
decided upon, we have a number of cases where the list starts from SSP7, 8 and is then followed by others. (Cf. A II 92, IV 436; MĀ19, 65, etc.) Next, we would like to find room for more items to be added. From the well-known teaching of the Noble eight-fold path (probably one of the earliest teachings), it is indicated that the practice of *sati* occurs before the *samādhi*, this is also the case for the doctrine of five *indriyas*, five *balas* and so on. Perhaps due to this influence the SSP5 was considered to be allocated before SSP9a-12a. Since SSP7 and 8 were there, it is reasonable to put SSP5 before 7, 8; and hence the list of SSP5, 7, 8, 9a-12a, 18a-20a.

Next, we come to the possibility of including SSP4. It seems to be difficult finding a clear connection between this item and SSP5 onwards. The only clue is hinted at in a number of cases where SSP4, 4+, 4++ are put together; among these cases, a few have SSP5 joined (e.g. A IV 147). Other examples are MĀ182: SSP4, 5, 7, 8, 9a-12a, 20; MN39: SSP4, 4+, 4++, 5, 7-12, 20; MN107: SSP4, 4+, 4++, 5, 7-12. If this is acceptable, then we have established the list up to the form: SSP4, [with or without 4+, 4++,] 5, 7-12, 18a-20a. After this, we should examine the position of SSP3. Once again, there is a hint from the Noble eight-fold path that indicates that the practice of moral conduct (as represented by *samma-vāca*, *samma-kammanta* and *samma-ājīva*), together with the principle of the widely known teaching of the three-fold training, SSP3 can be placed in any position before *samādhi* without any difficulty. Hence we have a longer list: SSP3, 4, ..., 18a-20a. This is also supported by some instances where SSP3 is substituted by other expression of moral conduct, such as the four purifications (MĀ144, 182), and the *pātimokkha* fixed-sentence (DN26, MN107, 108, etc.). Next, we attempt to include SSP1 and 2. Throughout the Buddhist canon, we have encountered many times a depiction that someone, having heard the teaching from the Buddha, decided to go forth, practices diligently and eventually gained the fruit of the practice of the holy life (e.g. A III 70). This is a common practice, that a disciple commences his earnest practice after listening to profound teaching from the Buddha or some eminent disciples. This practice is verified by many accounts in AN, which enumerates numbered-lists beginning with the items such as *sappurisasamseva*, *kalyanamitta*, *saddhammasavana*, *bahussuta*, *saddhā*, etc.¹⁶¹ These examples provide us with the sense that SSP1&2 should be placed in the beginning.

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¹⁶¹ A V 23-5, 40, 115, etc.
We have now completed a simplified exercise of mapping the basic sequence for the SSP list. Indeed, it is not so easy to find a legitimate placing of SSP13-14, 15-17 into the list outside SSP context. Similarly, we have weaker links for the items of SSP5, 6, and 7. Thus it is not claimed that a definite origin of the SSP list has been demonstrated here. Nevertheless, as the purpose of this conjectural exercise reveals, there are significant implications that many possibilities can be found for the formation of a long list like SSP in DN2. Many reasonable links can be found because there are numerous different lists that have a great resemblance to the SSP list. Most of them have pointed toward a similar usage, addressing the principle of the three-fold trainings. Under this principle, many items can be placed in sequence without further problems. We seem to have more items referring to the same practice, rather than the same item being used differently in many practices. It appears that the tendency in the canon is: many lists, many forms; coherent and consistent.

At this stage we would like to conclude the discussion on the formation or origin of the SSP list. It is clear that the long list is likely to be originated from the shorter lists, including many SSP-type lists and fundamental doctrines. The idea of units of tradition is less likely to be the case, because the accounts we found in many texts are coherent, and it is odd to think that the redactors have collected many originally individual, separate, unrelated units together and suddenly made them to form a meaningful list. However, it is not suggested that the longer list must, in all circumstances, comes from the shorter one, otherwise we will end up with the embarrassing situation of not knowing which one is the shortest, original list. Moreover, it is sometimes more plausible to consider that the shorter list was extracted from the longer one. Some sources seem to more accurately reflect the origin of the list, such as the Buddha’s experience, which can be accounted for, for obvious reasons. On the contrary, the units of tradition do not reflect the original source. In addition, we are facing many different types and various lengths of list that are preserved in the canon at the same time. These all seem to reflect a consistent picture of the SSP list. This makes the stratification of the development of the list rather difficult. Many fundamental points need to be clarified at first if we choose to do the stratification. For instance, we have to find out radical differences among all these lists, most of which share a similar path-structure of liberation. Next, the lists
are scattered throughout the Nikāyas. We do not have definite evidence to prove that the occurrences in one collection must be earlier than the other. For instance, it is difficult to be sure whether the list in MN is definitely earlier than DN, or AN is later than others simply because it belongs to a kind of collection mainly giving lists. In fact two occurrences of the SSP list in AN have been given in full. In addition, we have to be careful about surmising the stratum of the lists merely on the basis of their variations. There are two basic variations, one is related to different lengths of the lists and the other is concerned with the adding or replacement of non-SSP items to the list. It is difficult to work out whether a slight variant list such as the example in MN107 (pātimokkha fixed-sentence, SSP4, 4+, 4++, 5, 7, 8, 9a-12a) comes either earlier or later than the standard list in MN27.

In short, through the above discussion we could only figure out that to some extent we are able to find out the source for the list, but the definite origin is much more difficult to be ascertained. The mixture of various lists has resulted in a complicated picture. Other technical problems such as the redaction of each N/A are awaiting solution. As we have seen previously, the SSP in DN is arranged uniformly because every text repeats the same list, but MN preserves more diversity. Besides, one of the most difficult questions arising out of this investigation is related to the style, form and content of the existing version of the canon and whether we can legitimately trace this back to the earliest time. Yet it is asserted that a coherent tendency towards all the usages of the SSP list is supported by the consistent presentation of the list in various versions of the canon from different traditions. The next study is aimed at examining this.
5 SSP 1-3

5.1 The study of SSP1

This section examines the first SSP formula: SSP1, which begins with the phrase: *idha XXX* (name being addressed, like: *mahā-rāja*) *tathāgato loke uppajjati* and ends with *brahmacariyam pakāseti*. The whole formula could be divided into three parts in terms of their meaning and form:

The first reads (D I 62, 24-27):

*idha mahā-rāja tathāgato loke uppajjati, araham sammā-sambuddho vijjā-
caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-
manussānām buddho bhagavā.*

(Herein, great king, a Tathāgata arises in the world, a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted.)

The second (D I 62, 27-29):

*so imāṃ lokāṃ sadevakaṃ samārakaṃ sabrahmakaṃ sāsamaṇa-brāhmaṇaṃ 
pajaṃ sadeva-manussaṃ sayam abhiññā sacchikatvā pavedeti.*

(Having himself known directly and realized this world with his gods, its Māra, its Brahmās, its ascetics and Brahmins, and its rulers and people, he makes it known to others.)

The third (D I 62, 29-32):

*so dhammaṃ deseti ādi-kalyāṇaṃ majjhe kalyāṇaṃ pariyośāna-kalyāṇaṃ 
sāttthaṃ savyaṇjaṇaṃ, kevala-paripūṇaṃ parisuddham brahmacariyāṃ pakāseti.*

(He teaches the *dhamma* that is good in the beginning, good in the middle, and good
in the end, possessing meaning and phrasing; he reveals the holy life that is fully complete and purified.)

We will regard these as three separate fixed-sentences in our discussion. The first fixed-sentence as: ‘the tathāgata fixed-sentence’, the second as ‘the sadēvaka fixed-sentence’ and the third ‘the ādikalyāṇa fixed-sentence’. The naming is based on a key word or the first word in the fixed-sentence. This can be considered so because they occur separately in various contexts in the Nikāyas/Āgamas. We shall have occasion to show this and its significance in more detail at a later stage of discussion. Here it has to be emphasised that when we do this separation, we do not assume that each of these three fixed-sentences exists earlier than the whole formula of SSP1.

5.1.1 SSP1 in the Sāmaññaphala-sutta-type texts

Texts for comparison: DN2, SBV, DĀ20 (阿摩離經 Amozhou jing), 162 JZG (寂志果經 Jizhiguo jing).

The tathāgata fixed-sentence

There are four versions of the Sāmaññaphala-sutta/Śrāmanyaphala-sūtra to be examined, in which the tathāgata fixed-sentence is listed as follows:

DN2:

{idha mahā-rāja tathāgato loke uppajjati, araham sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-
manussāṇaṁ buddho bhagava}

162 We should mention again that this text is not a translation of the Sāmaññaphala-sutta, but is corresponding to the Ambattha-sutta. As the Chinese translation of the Sāmaññaphala-sutta, DĀ27 (Shamenguo jing 沙門果經) contains only a short phrase: 如來、至真、等正覺出現於世。('The Tathagata, the most true one, perfectly enlightened, arises in the world'). Since the full content of the SSP list is only seen in DĀ20, we can only apply the latter text to represent the former one.
SBV (230, 11-13):

iha mahārāja śāstā loka utpadyate (tathāgato’rhan samyaksambu) ddhaḥ vidyācarapasampannah sugato lokavid anuttarah puruṣadamyasārathih śāstā devamanusyaṇām buddho bhagavān

DĀ20 (T1n1, 83c):

若如來出現於世，應供、正遍知、明行足、善逝、世間解、無上士、調御
丈夫、天人師、佛、世尊。165 (The expression reflects exactly the same as DN)

JZG (T1n22, 272b):

我與之世間，為如來、至真、等正覚、明行成、善逝、世間解、無上士、道法御、天人師、號佛、世尊。167 (Same as DN2)

Most versions have very consistent reading in this fixed-sentence except JZG, which does not have the word ‘arises’. Chinese translations adopt alternative rendering for three titles of the Buddha, as seen in the table below:

<table>
<thead>
<tr>
<th></th>
<th>araham</th>
<th>sammā-sambuddha</th>
<th>purisa-damma-sārathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>DA20</td>
<td>應供(worthy of offering)</td>
<td>正遍知(know [everything] perfectly)</td>
<td>調御丈夫(trainer of men to be tamed)</td>
</tr>
<tr>
<td>DA27</td>
<td>至真(most true one)</td>
<td>等正覚(perfectly enlightened)</td>
<td>---</td>
</tr>
<tr>
<td>Jizhiguo jing</td>
<td>至真(most true one)</td>
<td>等正覚(perfectly enlightened)</td>
<td>道法御(trainer of path and dhamma)</td>
</tr>
</tbody>
</table>

163 This extra word is not seen in other versions.
164 The bracket ( ) occurs in SBV means the words are missing in the original manuscript, but supplemented by the Tibetan translation or repeated words in other places of the manuscript.
165 ‘Herein the Tathāgata arises in the world, [he is ] the worthy of offering one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed, trainer of men to be tamed, teacher of gods and men, enlightened and exalted.’
166 與(yu3), means ‘together with’, is probably a variation of 於(yu2), meaning ‘in the’, or expressing the prefix su.
167 ‘I, [arise] in the world, am the Tathāgata, most true one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed, trainer of men to be tamed, teacher of gods and men, entitled the enlightened one and the blessed one.’
The sadevaka fixed-sentence

DN2:

so imaṃ lokam sadevakam samārakaṃ sabrahmakam sassaṃna-brahmaṃim
pajam sadeva-manussam sayam abhiññā sacchikatvā pavedeti.

SBV:

This fixed-sentence is missing.

DĀ20 (T1, 83c):

於一切諸天 世入 沙門 婆羅門 天 魔 梵王中 獨覺自證.

JZG:

This fixed-sentence is missing.

There are two points drawing our attention. First of all, this fixed-sentence is not seen in SBV and JZG. After the tathāgata fixed-sentence, they both jump to the ādikalyāṇa fixed-sentence. Several examples of this are to be found in the canonical texts. For instance, the Pali accounts at S III 85, A II 33 and 147:

yadā tathāgato loke uppajjati...bhagavā. so dhamman deseti ...

And the Chinese translation of Indic text such as the Jiéyìménzhǔ lún (JYM, 集異門足論, T26, 406c):

諸如來、應、正等覺、明行圓滿、善逝、世間解、無上丈夫、調御士、天人
師、佛、尊伽梵，出現世間，宣說正法。( The Tathagata,...enlightened and

168 ‘Having known and realised by himself in [this world with] all devas, world-people (*loka-paja or paja), samaṇas, Brahmins, deva(s), Māra, Brahma-lord,’
exalted, arises in the world, and he teaches the dhamma.

This indicates that the missing fixed-sentence in SBV and JZG is not an accident. Perhaps they both follow a similar source that excludes the sadevaka fixed-sentence.

Secondly, the reading in Chinese is slightly different from the Pali version. In Pali, the terms from lokam to sadevamanussam are expressed in the accusative case. Whether they should be the objects of abhiññā sacchikatvā or pavedeti is another issue to be examined later, since these words seem not to be in the accusative case in the Chinese translations. DĀ20’s rendering reads: ‘Among all devas (於一切諸天中), ... and the Brahma-lord, he having known and realized by himself.’ The expression 於...中 (in...) suggests that the case ending is either a locative or genitive form. Additionally, DĀ20 does not render the verb pavedeti; it seems that the verb for the sentence appears later as ‘he teaches the dhamma.’ This is probably one reason why the sentence does not need the accusative, and hence makes use of the locative. One interesting point is that, although the Chinese reading of possibly locative case endings is not seen in DNs or MNs in this context, the locative form for the same sentence is common in the Nikāyas. In many places the sadevaka fixed-sentence appears in a locative ending: sadevake loke samārake sabrahmake sassamapa-brāhmaniya pajāya sadeva-manussāya. In fact, this fixed-sentence occurs no less frequently in the locative in the Nikāyas than it does in the accusative in SSP. The details of this will be listed and discussed in later section. Here it will suffice to indicate that the locative form is as common as the accusative, and that it is therefore reasonable to assume that the Chinese texts may have been affected by an original locative expression.

The ādikalyāṇa fixed-sentence

DN2:

so dhammaṁ deseti ādi-kalyāṇam majjhe kalyāṇam pariyosāna-kalyāṇam

169 It should be noted that this also occurs consistently in other DĀ texts in SSP context (e.g. DĀ23, 24, 26), as well as in MĀs (e.g. MĀ146, 198).

170 D II 12, 15, 127, 199, etc.

171 The ending of genitive is also seen in the Nikāyas, e.g. S II 85, but compare to locative form it is relatively rare.
sātham savyañjanaṃ, kevala-paripūṇam parisuddham brahmacariyam pakāseti.

SBV (230, 14-16):

so dharmāṃ deśayati, ādau kalyāṇam, madhye kalyāṇam, paryavasāne kalyāṇam, svartham, suvyañjanam, kevalam, paripūṇam (pariśuddham) paryavadātam; brahmacaryāṃ praśāsayati.

DĀ20 (T1, 83c):

穏人說法，上語亦善，中語亦善，下語亦善，義味具足，開清淨行。172

JZG (T1, 272c):

便即說法，初語亦善，中語亦善，竟語亦善，詮慧妙具，講清淨行。173

SBV is slightly different from DN in three places. First, it reads su-artha and su-vyañjana instead of Pali’s sa-artha and sa-vyañjana. DĀ20 reads ‘endowed with artha and vyāñjana’, which agrees with DN2 as the word ‘endowed with’ clearly indicates the prefix sa. JZG is a bit uncertain, it reads ‘妙 (wonderful)，具 (possess of)’ which could be a translation of either sa or su or both. Secondly, the term paryavadāta is not seen in Pali. This word is synonymous with pariśuddha, and is not seen in the two Chinese translations. Thirdly, SBV uses the verb praśāsayati rather than Pali’s pakāseti. These two terms come from different verbal roots: pakāseti is derived from the causative form of the root kās, and adding prefix pa it means ‘to show up, illustrate, explain, make known, give information about’ (PED 379); whereas praśāsayati derives from the root śās, and, with the addition of the prefix pra in causative, then means ‘to teach’ (MW 695). Although they both have a similar meaning of ‘gives instruction’, DĀ and JZG seem to have adopted pakāseti (聞, 172 ‘he teaches the dhamma to people. [The dhamma he taught is] good in the beginning talk/words, good in the middle talk, and good in the end talk, possessing meaning and phrasing; he reveals the practice that is purified.’

173 ‘[I] then teaches the dhamma, which is good in the beginning talk/words, good in the middle talk/words, and good in the end talk/words, possessing wonderful meaning and phrasing; [I] reveal the practice of purification.’
illustrate; 講, explain.), which agrees with DN2. There is one minor but interesting point, regarding how this fixed-sentence should be read. The commentary of DN takes all words from ādi-kalyāṇam up to parisuddham as adjectives to qualify the word dhammam, and then reads the last phrase as brahmacariyam pakāseti, while both of the Chinese renderings read parisuddham brahmacariyam pakāseti (開清淨行，講清淨行), in which they take only parisuddham to qualify brahmacariyam. It should be noted that the set phrase parisuddham brahmacariyam (清淨行 or 清淨梵行) is very common in the Āgamas.

5.1.2 SSP1 in texts other than the Sāmaññaphala-sutta in NĀ

Texts for comparison: DN3-13, MNs, MĀs, ANs, etc.

DN3-13 have all started with an unified abbreviation for SSP1, which states idha XXX tathāgato loke uppajjati araham sammāsambuddho ... yathā Sāmaññaphala-sutta evam vitthāratabbam. We can note that the abbreviated form of the Buddha’s titles, expressed here in three out of ten, is frequently used by the DĀ (DĀ24, 27, 28, 29, as well as other texts (S V 443, 457; T2, 106c).

The content of SSP1 in MNs is presented consistently with DNs, even in the abbreviated form. (MN 60, 125=DN3-13) However, their Chinese parallels, while they largely agree with MN, have a slightly different presentation in the sadevaka fixed-sentence. For instance, in MĀ146 and 198 the fixed-sentence is stated as:

彼於此世、天及魔、梵、沙門、梵志，乃至天、人（He, in this world, [together with?] deva and Mara, brahma, samana(s), Brahmin(s), even with the deva, human beings.), 自知、自覚、自作證成就遊（*sayam abhiññā sacchikatvā upasampajjā viharati）：「生已盡，梵行已立，所作已辦，不更受有（*khīṇa jāti vusitām brahmacariyam katam karaṇiyam nāparam itthattāyati）」，知如真（*yathābhūtam pajānāti）。

174 It should be noted that in both Buddhist Sanskrit and Pali literature pakāseti is dominantly used in many texts, a glimpse of the occurrence of this term in the dictionaries could further support this. See PED 379; BW 346.
175 DA 175-9.
Two points are to be noted: the phrase *sayam abhiññā sacchikatvā upasampajja viharati* is longer than the standard form in DN, MN and others, and one fixed-sentence, which is associated with the Arhat formula, is added to MĀ. It should be mentioned that this longer form of the *sadevaka* fixed-sentence, with extra phrases and a fixed-sentence, quite commonly occurs in other contexts (see discussion in 1.3.2 later).

Another interesting feature is, if we compare MĀ’s translation of the *ādikalyāṇa* fixed-sentence to its corresponding sentence in Pali, we find a surprisingly straightforward word for word translation, even in a good matching order:

彼 說法 初妙 中妙 端亦妙 有義
so dhammaṃ deseti ādikalyāṇa majjhe kalyāṇam pariyosāna-kalyāṇam sa-attham

有文 具足 清淨 梵行 顯現
sa-vyañjanam, kevala-paripūṇam parisuddham brahmacariyam pakāseti.

This is a common style of translation in Chinese Āgamas, and it shows at least two implications: First, as the translated sentence does not read quite like an ordinary Chinese sentence (in terms of word order), it provides a foundation for a new style of literary impact on Classical Chinese literature. Second, this word for word style of translation gives us a good chance of guessing the original Indic words.

Next, SSP1 also occurs in AN in two places (A II 208 and V 204), both of which have exactly the same presentation as DNAs or MNs. Furthermore, a presentation in one Chinese parallel, JYM, a commentary on the possibly non-Dharmaguptaka version of the Saṅgīti-sūtra, gives the *ādikalyāṇa* fixed-sentence as:

開示(prakāseti or prasāsayati)初善中善後善(madhye kalyāṇam, paryavasāne kalyāṇam)文義巧妙(svartham, suvyāñjanam) 純一(kevalam) 圓滿(paripūṛṇam)
清白(paryavadātami)梵行(brahmacaryam)。
Some features from this expression show that this text follows an origin that is closely related to a source like SBV. For example, it adopts the translation of *su-artha* and *su-vyañjana* (文義巧妙) rather than *sa-attha* and *sa-vyañjana*. Moreover, it separates the compound *kevala-paripuṇṇa* as *kevala* (純一) and *paripūṇa* (圓滿) as SBV does. Lastly, the term 晴白 seems equivalent to *pariyadāta* rather than *parisuddha*.

5.1.3 SSP1 in non-SSP contexts in N/Ā

We have seen the application of SSP1 in the SSP context throughout the Nikāyas/Āgamas. In this section the non-SSP contexts will be examined. Following the method of the previous sections, this examination will be carried out in two ways, first focussing on the whole SSP1 formula, and then on smaller units (i.e., fixed-sentences, set phrases) in SSP1.

There are two cases where the complete SSP1 formulation is applied. First, it is incorporated in a context describing the great reputation of the Buddha. The whole paragraph in this context states:

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saṁaṅo khaḷu bho gotamo sakyā-putto sakyā-kulā pabbajito XXX cārikaṁ
caramāno mahatā bhikkhusamghena saddhiṁ pañca-mattehi bhikkhu-satehi
XXX anuppatto XXX viharati XXX. taṁ kho pana bhagavantam gotamam
evam kalyāṇo kittisaddo abhhuggato: "iti pi so bhagavā araham ... (the rest
is the same as SSP1) sādhu kho pana tathā-rūpāṇam arahatāṃ dassanāṁ hoti ti.
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This formula appears many times in the Nikāyas/Āgamas. Two fixed-sentences have been added before and after the SSP1 to construct the whole paragraph.

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176 This is probably due to the fact that JYM has its Sarvāstivāda origin as well as the SBV.
177 From a glimpse of BW, one can recognize that terms like *svartha* (BW 1492) and *svyañjana* (BW 1540) are commonly used in the Buddhist Sanskrit texts instead of *sa-artha* and *sa-vyañjana*. This may indicate that words have undergone changes during the process of Sanskritization.
178 'The ascetic Gotama of the Sakyans, who has gone forth from the Sakya clan to adopt the religious life, has now arrived, with a great company of the bhikkhus at XXX (a certain place), is travelling among XXX and staying at XXX. And concerning that Blessed Gotama a good report has been spread about: This Blessed one is an Arhat, (... SSP1) And indeed it is good to see such Arhats.'
179 D I 87-8, 111, 128, 150, 224-5; DĀ22 (T1, 94b), 23(97a); M I 285, 290, II 55. 131, 141, 146, 164, III 291; MĀ20 (T1, 445b), 132(623a), 161(685a); S V 352; A I 180, III 29. Chinese are mostly
Compared to SSP1, there is a slightly different expression in the beginning of the tathāgata fixed-sentence which uses iti pi so bhagavā rather than tathāgata loke uppajjati. This is an alternative presentation to express the full titles of the Buddha usually applied in the context of the recollection of the Buddha.\footnote{Cf. M I 267, A I 168.}

The second case for the application of SSP1 is seen in DN26 (D III 76). It is declared that when the time comes when people have an eighty thousand year life span, there will arise in the world a Blessed one named Metteyya (metteyyo nāma bhagavā loke uppajjati). He is described as being endowed with the same titles and abilities as the Gotama Buddha, as articulated in the SSP1. Two Chinese accounts have reported the same story, one has included the SSP1 (DĀ6, T1, 41c-42a) but the other has not. (MĀ70, T1, 524b)

These two examples show that the use of SSP1 is not common outside the SSP context. However, the following section will show from a different perspective that the occurrences of each individual fixed-sentence from SSP1 are frequently seen in non-SSP contexts.

**The tathāgata fixed-sentence**

In most cases this fixed-sentence occurs as an introductory sentence for the Tathāgata, and is followed by a description of the Buddha’s teaching. I list the related examples as follows:

1. MN121 (M III 116), MĀ191 (T1, 740a):
   \[tathāgata\] fixed-sentence \(\rightarrow\) he resorts to a secluded resting place \(\rightarrow\) people’s frequent visits but he does not go astray.

2. S IV 320:
   \[tathāgata\] fixed-sentence \(\rightarrow\) he criticizes ten sorts of evil deeds.
3. S V 443:

*tathāgata* fixed-sentence → great light manifests and the Buddha teaches the Four Noble Truths.

4. S V 457, A V 144, SĀ (T2, 199c):

*tathāgata* fixed-sentence → the *dhamma* and *vinaya* shine in the world.

5. S III 85:

*tathāgata* fixed-sentence → he teaches the *dhamma: khandhas*, their origin and passing away.

6. A II 33-4:

*tathāgata* fixed-sentence → he teaches the *dhamma: the existing body, its origin, passing away and the path.*

7. A I 168:

*tathāgata* fixed-sentence → he says: this is the path and the practice.

**The *sadevaka* fixed-sentence**

This fixed-sentence could be divided into two different parts: the set phrase of *sadevakaṃ ... sadevamanussam* and *sayam abhiṇā sacchikatvā pavedeti*. They are found in a large number of examples, and will be examined separately.

Unlike the *sadevaka* set phrase in the SSP context, which appears in the accusative case endings, the same set phrase in non-SSP contexts occurs more commonly in the locative form. Although we have mentioned this in the previous discussion, I shall repeat the set phrase again: *sadevake loke samārake sabrahmake sassamaṇa-brahmaniyā pajāya sadeva-manussāya*. As mentioned earlier, the set phrase *sadevake loke samārake sabrahmake sassamaṇa-brahmaniyā pajāya sadeva-manussāya* is found in many contexts, most of them implying that in the world, the Buddha is the best. The following examples will serve to illustrate this:
1. D II 12, M III 120, A III 130:
A Bodhisatta descends from the Tusita heaven into his mother’s womb→ *sadevaka* set phrase (locative)→ immeasurable light surpassing the glory of the most powerful devas.

2. D II 15, M III 123, A II 131:
A Bodhisatta issues from his mother’s womb, the rest same as above.

3. D II 127:
*sadevaka* set phrase (loc.)→ no one could digest the ‘pig’s delight’ except the Tathāgata.

4. S I 169:
*sadevaka* set phrase (loc.)→ no one could eat and properly digest the sacrificial cake except the Tathāgata or his disciple.

5. D II 199:
*sadevaka* set phrase (loc.)→ no place where the Tathāgata will for an eighth time discard the relics.

6. D III 135: (two examples)
*sadevaka* set phrase (loc.)→ whatever is seen or achieved by the people, all that has been fully understood by the Tathāgata.

*sadevaka* set phrase → the Tathāgata is unvanquished conqueror, the seer and ruler of all.

7. M I 85, 109, 143; S I 160, V 109, 119; A V 50:
*sadevaka* set phrase (loc.)→ no one can answer a (certain question) except the Tathāgata.

8. S I 139, A II 20:

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**Note**: Note that the case ending for the phrase in this instance is in genitive: *sadevakassa lokassa* . . .
sadevaka set phrase(loc.)—no ascetic or Brahmin more perfect in virtue, concentration, wisdom, liberation and the knowledge and vision of liberation than the Buddha.

9. S I 207, 214:
*sadevaka set phrase(loc.)—no one could drive the Buddha insane.

10. S V 435:
sadevaka set phrase(loc.)—the Tathāgata is Noble.

11. A III 346:
sadevaka set phrase(loc.)—one who commits no enormity in deed, word or thought is a nāga.

12. A IV 173:
sadevaka set phrase(loc.)—no one whom the Buddha should salute, rise up for or offer a seat.

13. Others: S II 170; III 28, 31; A IV 56.

From this not small number of cases, it can be seen that the sadevaka set phrase is an independent set phrase, which does not require the form of the sadevaka fixed-sentence, and hence has no fixed connection with SSP1. It should be repeated here that its numerous occurrences might explain why some texts have been affected and take this form into their expression of SSP1 formula.

Next we move to examine the second set phrase. This phrase is seen in two forms: sayam abhīññā sacchikatvā pavedeti/pavedenti (abbreviated as s.a.s.p.) and sayam abhīññā sacchikatvā upasampajja viharati (abbreviated as s.a.s.u.v.). It is quite obvious that the only difference between them is the last phrase (pavedeti/pavedenti and upasampajja viharati), and we will try to see whether this difference could affect
their applications in different contexts. On the whole, the set phrase occurs independently only in a few cases, most being connected with other set phrases:

1. ye imañca lokam parañca lokam + (s.a.s.p.).

2. āsavānaṁ khayaṁ anāsavāṁ cetovimuttim paññāvimuttim diṭṭheva dhamme + (s.a.s.u.v.).

3. na cirass eva yass' aththāya kulaputtā sammad eva agārasmā anāgāriyaṁ pabbajanti tad anuttaram brahmacariyapariyosānaṁ diṭṭheva dhamme sayāṁ + (s.a.s.u.v.) (with or without: ) khīṁa jāti, vusitaṁ brahmacariyaṁ kataṁ karapiyaṁ nāparaṁ itthayattī abhahaṁṇāsi. āññataro ca kho pan' āyasmin arahataṁ ahoṣṭū.

4. saṁkilesikā dāhmmā pahiyissanti, vodāniya dhammā abhivaṭṭhissantesi, paññāparipūrin ve ṁullattānca diṭṭheva dhamme + (s.a.s.u.v.)

5. pañcannam dhammānaṁ sayāṁ abhiññā sacchikatvā vipākaṁ pavedemi.

6. sāmaññatthaṁ ca brahmaññatthaṁ ca diṭṭheva dhamme +(s.a.s.u.v.).

182 In several occasions these two presentations are put together: at M 1 164-6, 240, II 93 and 212, the Buddha said to Āḷāra Kāḷāma that 'the dhamma that I declare I enter upon and abide in by realizing for myself with direct knowledge is the dhamma that you enter upon and abide in by realizing for yourself with direct knowledge.' (iti yāham dhammam sayāṁ abhiññā sacchikatvā upasampajjā pavedemi tam tvam dhammam sayāṁ abhiññā sacchikatvā upasampajjā viharasi)

183 D 1 212: tūti kho imaṁ piṭṭhārīyāṁ mayā sayāṁ abhiññā sacchikatvā paveditāni; M 1 389, A II 230-8: cattār' imaṁ kummāni mayā sayāṁ abhiññā sacchikatvā paveditāni; A II 176: cattār' imaṁ brāhmaṇassaciiāni mayā sayāṁ abhiññā sacchikatvā paveditāni; A IV 36: imaṁ sutta niddasavatathinī mayā sayāṁ abhiññā sacchikatvā paveditāni.

184 D 1 212, 55, III 265, 287; M I 287, 401, 515, III 22, 52, 72; S III 206, IV 348, 352, 355; A I 269, 271, IV 228, V 265, 284-96.


186 D I 177, 203, II 153, III 55; M I 40, 172, 177, 392, 477-9, 513, II 61, 96, 103, 123, 146, III 127; S I 140, 161, 171, II 22, 278, 284, III 36, 50, 74, IV 38, 64, 76, 302, V 144, 166, 188; A I 50, 282, II 249, III 70, 217, 376, 399, IV 77, 235, 302.

187 D I 196.

188 M II 199. Note that this example shows that five dhammas (sacca, tapa, brahmacariya, ajjhena, cāga) are the objects of sayāṁ abhiññā sacchikatvā, whereas vipāka is the object of pavedemi. This may help us to read the sentence and give a punctuation between the sayāṁ abhiññā sacchikatvā and the pavedemi.
The above examples again show that the sayam abhiññā set phrase is independently used in two ways, both of which have no definite relationship at all with SSP I. It is, however, worth mentioning that example 3 has the set phrase sayam abhiññā sacchikatvā upasampajja viharati coming together with the khīna fixed-sentence. This is a good piece of evidence to explain why some MA texts adopted the same expression in their formula of SSP I.

The ādikalyāṇa fixed-sentence

This fixed-sentence is applied in most cases to describe the dhamma, as stated at D II 46:

Monks, teach the dhamma that is lovely in the beginning, ..., and display the holy life fully complete and purified. (desetha bhikkhave dhammaṁ ādikalyāṇam ... brahmacariyaṁ pakāsethā)\textsuperscript{191}

It is also seen in a particular passage in many places:

bhikkhu bahussuto hoti suta-dharo suta-sannicayo. ye te dhammā ādikalyāṇā majjhe-kalyāṇā pariyosāna-kalyāṇā sāththā savyaññāna\textsuperscript{192} kevala-paripunnamā parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpassa dhammā bahussutā honti dhati vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.\textsuperscript{193}

Note that the last verb in the fixed-sentence, abhivadanti (proclaim, declare), is different from SSP I’s pakāseti. In addition, since the set phrase dhammaṁ ādikalyāṇā

\textsuperscript{189} Cf. S II 15, 45, 129, 176, 237 (eleven nidānas, their arising, passing away and the path); III 160, 192 (five khandhas); IV 234 (three vedanas); V 195 (five indriyas); 206 (six indriyas); 432 (Four Noble Truths); A I 259-60 (loka).
\textsuperscript{190} A IV 32-3.
\textsuperscript{191} More examples are seen at M III 280; S I 105, 121, IV 315-7; A I 130, III 381, IV 361.
\textsuperscript{192} In some manuscripts sāththā savyaññāna is read as sāththam savyaññānam.
\textsuperscript{193} D III 267, 285; M I 213, 356, III 11; A II 23, III 113, 120, 135, 152, 155, 262, IV 6, 152, V 23, 71, 80, 90, 163, 198, 3387, 341.
majjhē-kalyāṇā pariyośana-kalyāṇā sātthā savyañjanaṃ is expressed in a plural case,
and kevala-paripunnaṃ parisuddham brahmacariyaṃ is read in accusative singular
form, along with the use of the relative pronoun ye and demonstrative pronoun te, we
are led to read the fixed-sentence in two clauses: Relative clause: ‘The dhammas
which are good in the beginning, good in the middle, good in the end, possessing
meaning and phrasing.’ Main clause: ‘They (these dhammas) affirm (abhivadanti) the
holy life which is fully complete and purified.’ This reading suggests that we can
make a distinction between savyañjana and kevala-paripunna, the adjectives
qualifying the former referring to the dhamma, and those qualifying the latter to
brahmacariya, which is the object of the verb abhivadanti. This may in turn give us a
hint how to read the ādikalyāṇa fixed-sentence in SSP1 where the punctuation is
different from the reading in DA.
5.1.4 Further discussion

Interestingly, it is not at all clear how many beings are included in the meaning of the sadevaka fixed-sentence. Although Pali and Chinese texts have both provided lists, the exact reference for some members is unclear. For example, we do not know what the definitions of the sadevaka and pajā are. In the commentary several explanations for the group of beings are offered. According to the commentary of DN (DA 174-5), there are at least three types of explanation:

**First explanation**

\[ loka = \text{satta-loka} + \text{okāsa-loka} \]

\[ \text{sadevaka} = \text{panca-kāmāvacara-deva} \]  
(Five sense-sphere heavens)

\[ \text{samāraka} = \text{chaṭṭha-kāmāvacara-deva} \]  
(Sixth sense-sphere heaven)

\[ \text{sabrahmaka} = \text{brahmakāyikadi-brahma} \]  
(Brahmas beginning with brahma’s retinue)

\[ \text{pajā} = \text{satta-loka} \]

\[ \text{sassa} = \text{paccatthika-paccamitta samaṇa-brāhma} \]  
(Recluses and Brahmins who are hostile and opposed to the Buddha’s teachings)

\[ \text{sadevamanussa} = \text{sammuti-deva-avesesa-manussa} \]  
(Conventional gods/rulers and the rest of humanity)

**Second explanation**

\[ loka = \text{sa} \]

\[ \text{sadevaka} = \text{arūpa-avacara-loka} \]

\[ \text{samāraka} = \text{cha-kāmāvacara-deva-loka} \]

\[ \text{sabrahmaka} = \text{rūpi-brāhma-loka} \]

\[ \text{pajā} = \text{manussa-loka or avasesa-sabba-satta-loka} \]

\[ \text{sassa} = \text{samaṇa-brahmāni} \]

\[ \text{sadevamanussa} \]

\[ = \text{catu-parisā, sammuti-deva and human beings} \]

**Third explanation**

\[ \text{tibhava, sabbe satte, te dhātuka} \]

\[ loka = \text{sadevaka, samāraka, sabrahmaka.} \]

\[ \text{pajā = samaṇa-brahmāni, sadevamanussa.} \]

\[ pañca dvi padā \]
From the above interpretations, we get the impression that the commentary sometimes relates the fixed-sentence to a narrow sense that this group of heavens and human beings, (e.g., first and second explanation) but sometimes it points to a wider sense embracing all sentient beings. (e.g., third explanation) This latter sense is applicable in the Abhidhamma literature because at that period the entire framework and definition of the Buddhist cosmology had been well organized. However, this is probably not the case for Nikāyas/Āgamas as the idea of cosmology was not depicted in a very systematic way in the early Buddhist texts.\(^{194}\)

In fact, we may find some hints in the Nikāyas/Āgamas by looking at the similar expression of how the pair division of *deva* and *manussa* is mentioned.\(^{195}\) One particular example is seen in the explanation of the term *attha parisā* (八眾, 八部眾 or group of eight individuals)\(^{196}\). In this category, two kinds of beings are mentioned:

*Manussa* = *khattiya, brāhmaṇa, gahapati, samāna.*  
*Deva* = *catummahārajika, tāvatiṃsa, māra, brahma.*

人 = 利利，婆羅門，長老居士，沙門。  
天 = 天王/四王天，忉利天/三十三天，魔王，梵王。

It is also worth mentioning that a similar group of beings is seen in the *Sāgatha-vagga* of the Saṃyutta Nikāya and SĀ, where ten kinds of beings are collected together (Pali: *devatā, devaputta, kosala, māra, bhikkhuni, brahma, brāhmaṇa, vaṅgīsa-thera, yakkha sakka,* Chinese: 比丘眾，梵，帝釋，忉利利，婆羅門，梵天，比丘尼，婆耆舍長老，天子天女眾，夜叉). If we examine the context of SSP1 in more detail, we could sum up by saying that *devas* and human beings are the main concern for the texts, simply because these two groups of individuals are the most important audiences the Buddha aims to teach after his realization. This is highly supported by the fact that the Buddha is referred to as ‘the teacher of the *devas* and human beings’ (*satthā devamanussānam*). And we could assume that the sense in SSP1 follows this.

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195 *PED* 330, s.v. *devamanussa*, *devamanussaloka*.  
196 D II 109; T1, 192a; D III 260; M I 72; A IV 307; T2, 754c.
5.2 The study of SSP2

5.2.1 SSP2 in the Sāmaññaphala-sutta-type texts

Explanatory note: From this section onwards, we will list only the original texts, and provide an English translation in the footnote rather than in the main text. The English translation of SBV is left out because it can be easily read by comparison to the Pali text.

DN2 (D I 62, 33-63, 18):

(1) tāṃ dhammaṃ suṇāti gahapati vā gahapati-putto vā aṭṭātarasmiṃ vā kule paccājāto. so tāṃ dhammaṃ sutvā tathāgata saddham paṭilabbhati.

(2) so tena saddhāpaṭilābhena samannāgato iti paṭisaṃcikkhati: sambādho gharāvāso rajo-patho, abbhokāso pabbajjā. na idāṁ sukaram agāram ajjhāvasatā ekanta-paripuṇṇam ekantaparissuddham sāṅkha-liṅkhitaṁ brahmacariyaṁ caritum. yan nunāham kesa-massum ohāretvā kāśāyāni vatthāni acchādetvā agārasmā anāgāriyam pabbajeyyan ti. "so aparāna samayaṇena appam vā bhoga-kkhandham pahāya mahantaṁ vā bhoga-kkhandham pahāya, appam vā nātiparivaṭṭam pahāya mahantaṁ vā nāti-parivaṭṭam pahāya, kesa-massum ohāretvā kāśāyāni vatthāni acchādetvā agārasma anāgāriyam pabbajati.

(3) evaṃ pabbajito samāno paṭimokkha-saṃvarasamvuto viharati ācāra-gocara-saṃpanno ānumatteesu vajjese bhaya-dassāvi samādāya sikkhati sikkhāpadesa kāya-kamma-vacī-kammēna samannāgato kusalena parissuddhājīvo sīla-saṃpanno indriyesu gutta-dvāro satisampajāññena samannāgato santuttīho.197

197(1) A householder, or a householder’s son, or one born into some other family, hears the dhamma. Having heard the dhamma, he gains faith in the Tathāgata.

(2) Endowed with such faith, he reflects: ‘The household life is crowded, a path of dust. Going forth is like the open air. It is not easy for one dwelling at home to lead the perfectly complete, perfectly purified holy life, bright as a polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from the household life into homelessness. After sometime he abandons his accumulation of wealth, be it large or small; he abandons his circle of relatives, be it large or small; he shaves off his hair and beard, puts on saffron robes, and goes forth from the household life into homelessness.’

(3) When he has thus gone forth, he lives restraint by the restraint of the paṭimokkha, possessed of proper behaviour and resort. Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be endowed with wholesome bodily and verbal
SBV (230, 16-232, 7):

(1) tam dharmam śrṇoti grhapatir vā grhapatiputro vā; sa tam dharmam śrutvā sāstuḥ triṣu sthāneṣu (vi)suddhim samanvesate, yaduta lobha-dharma, dveśadharme, mohadharme; kim nā asty (asy)āyuṣmataḥ sa lobhaḥ aprahīṇah, aparijñātah, (anirodhitaḥ), avāntikṛtaḥ, yena (a long passage) ... athatra ākāravatim śraddhām abhinivedayati;

(2) śraddhājñātah idam pratisamśiksate; sambādho grhavāsah; rajāsāṁ āvāsah; abhyavakāśaṁ ca pravrajya; tad idam na (su)karam grhiṇā agāram adhyāvasata ekāntaśaṁkhalikhitam, yāvajjīvam, kevalam, paripūrṇam, pariśuddham, paryavadātām, brahmacaryam caritum; yānnaḥ aham keśāṁmaśruṇy avatārāya, kāśāyāni vastrāṇy ācchādyāya, samyag eva śraddhayā agārāḍ anagārīkām pravrajeyam; sa idam pratisāṁkhyāya prabhūtam vā (alpam vā) dhanaskandham prahāya, prabhūtam vā alpam vā jñātiparivarītaṁ prahāya, keśāṁmaśruṇy avatārāya, kāṣāyāni vastrāṇy ācchādyāya, samyag eva śraddhayā agārāḍ anagārīkām pravrajeyati;

(3) sa evam pravrajītaḥ san śilavāṁ viharati prātimokṣasamvarasāṁvītaḥ, ācāragocarasappanah, aṁūmātṛśv avadyeśu bhayadārśi, samādāpayati, śiksate śikṣāpadesu;

DĀ20 (T1, 83c):

(1) 若居士、居士子及餘種姓，聞正法者即生信樂。

(2) 以信樂心而作是念：我今在家，妻子繫縛，不得清淨，純修梵行。今者寧可
剃除鬚髮，服三法衣，出家修道。彼於異時，捨家財產，捐棄親族，剃除鬚
髮，服三法衣，出家修道。

(3) 與出家人同剃飾好，具諸戒行。198

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198 (1) When a householder, or a householder's son, or one born into some other clan, hears the right dhamma. [Having heard the dhamma,] he gains confidence. (2) Endowed with the mind of confidence, he reflects: 'I am dwelling at home, tied by my wife and children; I cannot get the purification and purely practice the holy life. Now I would rather shave off my hair and beard, put on three dharma-robes, and go forth from the household life to practise the path. After sometime he abandons his family and wealth, abandons his circle of relatives, shaves off his hair and beard, puts on three dharma-robes, and goes forth from the household life to practise the path. (3) He acts as the gone forth persons, who have abandoned luxuries, and endowed with moral conduct.

action, his livelihood is purified, and he is possessed of moral discipline. He guards the doors of his sense faculties, is endowed with mindfulness and clear comprehension, and is content.
The context of SSP2 can be divided into three parts: (1) the introductory sentence, (2) the main formulation and (3) the closing sentence. The first part introduces the gaining of confidence in the Tathāgata as a result of hearing his teaching, of which I call the *saddhā* fixed-sentence. The second indicates the result of such confidence as establishing one’s determination to become a homelessness practitioner or a monk. It has a long description on this concept, which can be divided into two sentences: one starts from *saddhāpatilābhena* to *pabbajeyyan ti*, another begins with *so aparena samayena* and goes down to *pabbajati*. The former is named *pabbajati* fixed-sentence and the latter *bhoga-kkhandhaṃ* fixed-sentence. Further verification for this separation could be found in our discussion in section 2.3. The third part of SSP1 relates the characteristics of the life of a monk. It is also possible to separate this part into two fixed-sentences: *evaṃ pabbajīto ... sikkhati sikkhāpadesaṃ* is the *pātimokkha* fixed-sentence, the rest (*kāya-kamma-vaci-kammaṇa ... santuttho*) is the *pariyuddha* fixed-sentence, and this could be seen as a connective sentence between SSP2 and 3. The evidence for the separation of the *pātimokkha* and *pariyuddha* fixed-sentences should be obvious in our later discussion.

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199 (1) When a senior householder or his son, having heard the teaching from the Buddha, he gains confidence and benefit in the *dhamma-vinaya* and the Tathāgata. (2) Seeing himself the great benefit in the Buddha-dharma, he gains the dharma acceptance. He reflects: ‘The household life is like being restricted by the dust, going forth is free of obstruction.’ He then concentrates his mind on abandoning the pleasures of sensual desire, devoting all his life to the practice of purification. He reflects: ‘Let me abandon my family, wealth and relatives; shave off my hair and beard, put on saffron robes.’ Out of confidence he goes forth from home and follows the path, abandons what were pleasurable [to him before] and establishes his determination. (3) He practices the bhikkhu’s precepts, which has 250 rules; he does not break the prohibition of the path, and lives restraint by the *dhamma*. His behaviour and etiquette follow proper manners, and he sweeps up all possession; with respect and cautious, he practices the right precepts wholeheartedly and equally.
Below are the differences seen in different versions of texts regarding the first part (saddhā fixed-sentence):

1. There are three types of lay persons who listened to the Buddha’s teaching mentioned in DN2 and DĀ20: gahapati, gahapati-putto and aţāatarasmiṁ kule paccājāto, while SBV and JZG omit the last.

2. DN2 mentions that the listener gained confidence in the Tathāgata, whereas SBV says it (note that SBV uses viśuddhim here rather than śraddhām) was gained in the ‘three places of the Teacher’ (satstu tri-su sthānesu). After this expression, SBV has a very long passage, which is totally absent in other versions. The passage is too long (see the footnote) to be included here, but its main point is to repeatedly explain the abandonment of the three defilements (lobha, dvesa and moha). Because it is not easy to get a straightforward connection between this extra passage and our main sentence (saddhā fixed-sentence), hence it can best be considered as an expansion taken from somewhere else, although no similar passage has so far been found in other Buddhist literature.

3. DĀ20 does not explicitly state in whom the confidence was gained. JZG tells us that it is obtained in ‘the dharma-vinaya and the Tathāgata. This specific description is also seen in one MĀ text (MĀ146).

In the second part, several points are also interesting:

1. SBV uses different wording to express the gaining of confidence: ākāravatim śraddhā abhinivedayati; śraddhājātah where DN2 is simply using saddhiipatilribhena samannāgato. DA follows DN2, and JZG has a rather distinctive...

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200 *kim niasty (asavyūṣmatah sa lobhah aprābhah, aparijnātah, (anirdhitah), avāntikrtaḥ, yena (lobhannābhihitah)paryātacitto' jannaka eva su fānako' smīti vadet, (apaśyaka eva su paśyako' smīti vadet): pārān vā tathā tathā pratipādayet, yat tesum syat dirghahṛatram anarthāya, ahyāya, dhūkhāya; ahosvin nasty ... (the previous underlined sentence is repeated here); tasyaivaṁ bhavati: nasty ... ; tat kasya hetoh? te hy asavyūṣmataḥ kāyaśaṅkāraḥ, vākṣaṅkāraḥ, manahśaṅkāraḥ alubdhasya; ayaṁ ca cṣa dharman bhāsate sānśāptena vā vistāreṇa vā; śanto sya dharman, praṇātaḥ, gambhirā, gambhirāvahāsā, dūrdhā, duranubodhaḥ, atarkyā, atarkyāvacarā, sūksmanipapānāśīvāvāhāvā, pranitāḥ, gambhirā, gambhirāvahāsā, dūrdhā, duranubodhaḥ, atarkyā, atarkyāvacarā, sūksmanipapānāśīvāvāhāvāḥ; sa cāncaśāyūṣmāḥ na sukram āśīlantuṁ, yathāpitad ekāntalobdhena; alubdha-yam ayūśmāṁ; nāyam ayūśmāṁ l urbhadah; yadd aśinan asmin prathama lobbhadharme vistuddhiṁ samanupasyati; alīñam uttare samanuprayasam; dvitiye dveṣadharman; tīrye mohadharman; ... (the whole passage appears again for the expression of mohāḥ).

201 This term has several meaning: having a form, cause, well-formed, embodied. Cf. PED 93.
sentence: ‘seeing himself in the Buddha-dharma, there are great benefits, he then
gains the “acceptance of dharma” and thus reflects …’. The word ‘great benefits’ (大
善利) might be the translation of saddhä, although there may be some other
explanation, and the ‘acceptance of dharma’ (法忍) is strange because it is usually a
technical term for dharma-ksänti in Abhidharma literature. Perhaps the phrase
carries a different meaning in JZG.
2. In the description of ‘home life’, DN2, SBV and JZG all have a very similar set
phrase (sambädho rajo-patho), but DÄ20 replaces it by the phrase ‘the wife and son
are the bondage of home life’.
3. In the middle of the passage about ‘homeless life’, we can see that several terms
are used to describe the brahmacarya/brahmacariya. DN2 uses: ekanta-paripunñaṁ
ekantaparisuddham saïkha-likhitam, and SBV has two more terms: yävajjīva and
paryavadāta. Note that the first term, yävajjīva (盡其形壽 all his life), appears
commonly in several Chinese versions. DÄ and JZG do not have these adjectives that
qualify brahmacarya apart from using the term parisuddham and ekanta-paripunñaṁ.
It might be interesting to recall here that the description in SSP2 supports our reading
in the SSP1 on the ādikalyäna fixed-sentence, which refers paripunñaṁ and
parisuddham to the brahmacariyaṃ.
4. In the next sentence, SBV has mentioned samyag eva śraddhayā in the set phrase
of ‘going forth’ in which DN2, DÄ20 have not. JZG has a specific sentence in this
context: ‘he then concentrates his mind on abandoning the sensual pleasures, devoting
all his life to the practice of purification.’（便一心，止除飲樂，盡其形壽，奉清浄行）.
5. In the following sentence (bhoga-kkhandham fixed-sentence) regarding the
abandonment of possessions, etc., SBV uses words which are slightly different from
DN2: prabhūtam vs. mahantam; dhanaskandham vs. bhoga-kkhandham. DÄ follows
DN2 apart from missing the description of appaṁ and mahantam. Following this is
the repetition of the ‘going forth’ set phrase, and it is worth noting that here JZG has a
phrase which is closer to SBV’s expression of samyag eva śraddhayā: ‘out of
confidence he goes forth from home and follows the path.’（以家信出道）

202 If we compare it to SBV’s ākārvatīm, which is referred to the meaning of ‘cause, grounded’, then
great benefits could be an interpretation for the ‘cause’ of gaining confidence.
203 Cf. BW, s.v.
204 The original phrase is difficult to read unless we rearrange the order of some words: change 以家信出道 to 以信出家道. This similar expression can also be found in other place: 「至信捨家」(T1, 657a).
In the last part, several points can be discussed together:

The *parisuddha* fixed-sentence in DN2 is not seen in any other versions, and some of its content pre-describes the SSP items which will be mentioned in the following formulas (SSP3, 4, 5, 6). The unique appearance of the *parisuddha* fixed-sentence shows that DN2 has its own specific arrangement.

The *pātimokkha* fixed-sentence is not only part of SSP2, but acts as a common fixed-sentence in the context of *sīla* in the canon, we will return to this shortly. SBV follows DN2 in the *pātimokkha* fixed-sentence almost word for word, apart from an extra phrase: *san sīlavān*. The highly consistent expression for the sentence indicates that this is a very popular sentence in early Buddhist texts.\(^{205}\)

DĀ is different from DN2 in terms of not expressing the *pātimokkha* fixed-sentence in full: ‘He acts as the gone forth persons, who have abandoned luxuries, and endowed with moral conduct.’ (出門人同修飾好，具諸戒行) Note that the last phrase (endowed with moral conduct) is the same expression of *san sīlavān* in SBV. JZG has the *pātimokkha* fixed-sentence, but is presented in an interpreted way. For instance, *pātimokkha-samvarasamvuto* is explained as ‘he practices the bhikkhu’s precepts, [which contain] two hundred and fifty [rules]\(^{206}\), and he does not break the prohibition of path.’ Some phrases seem to be additions, such as: ‘his behaviour and etiquette follow good manners’ (行止體節，不失威儀) and ‘wholeheartedly, equally.’ (一心平等)

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\(^{205}\) By collecting many of these fixed type, consistent sentences from SSP we could go even further to speculate that they could be part of our proposal of what constitutes the content of ‘dhamma’ in the early time.

\(^{206}\) The number of 250 is taken by Meisig as a sign of label for the Dhammaguptaka tradition. However, 250 might be just a collective number, because other traditions have very similar number of such rules. According to Yinshun (1971, 78-81), at least six types of *pātimokkha-sutta/prātimokṣa-sūtra* are seen in different traditions, each of which contains different number of rules for the bhikkhu: Theravāda: 227, Mahāsanghika: 218, Mahāsāṅgika: 251, Dhammaguptaka: 250, Suvastivāda: 263 (Jin edition), 257 (Dunhuang ed.), 249 (Yue ed.), 258 (Tibetan & Sanskrit eds.), Kāśyapiya: 246.
In this section, we will simply list the related occurrences found in the Nikāyas and Āgamas, and discuss any points of interest. Chinese texts are not provided an English translation as they mostly follow the DĀ20, but important phrases will be translated in the discussion.

DN3-13 = DN2, DN3-12: abbreviation, DN13: full form.

DĀ22 (種德經 T1, 96b-c):

若長者、長者子，聞此法者，信心清淨。信心清淨已，作如是觀：在家為難，譬如桎梏，欲修梵行，不得自在。今我寧可剃除鬚髮，服三法衣，出家修道。彼於異時，捨家財業，棄捐親族，服三法衣，去諸飾好，諷誦比丘具足戒律。

The expression in DĀ22 is interesting in the following way: it does not follow DĀ20’s wording, although it occurs as the next but one text. For instance, it uses 長者、長者子 (‘householder, or a householder’s son’) rather than DĀ20’s 居士、居士子 and the missing of 養種姓 (‘one born into other family’). Others like 信心清淨已，作如是觀 instead of 以信樂心，而作是念 (‘Endowed with such faith, he reflects’); 諷誦比丘具足戒律 (‘he recites the bhikkhu’s full ordination rules’) vs. 具諸戒行 (‘endowed with morality practice’); being a householder is as difficult as ‘handcuffs’ (桎梏). This phenomenon is interesting because it indicates that the translator(s) are sometimes not repeating the same wording for what one would assume is the same Indic passage, even though both texts are in the same collection (i.e. DĀ). This style of translation, which is presented on the basis of changing words, is also apparent in some of the examples below.

For instance, SSP2 is summarised by DĀ23 (T1, 100c) as:

有人於佛法中出家修道，眾德悉備。(Someone is going forth from the household life for the practice of Buddha’s dharma, he possesses all such qualities)
And DĀ28 (T1, 110a):

有人於佛法中出家為道。(Someone is going forth from the household life for
the practice of the Buddha's dharma)

And DĀ24 (T1, 102a) uses a full form:

若長者，居士聞已，於中得信。得信已，於中觀察，自念:我不宜在家。若在
家者，鉤鎖相連，不得清淨，修於梵行。我今寧可剃除髪髮，服三法衣，出
家修道，具諸功德。

This text has a similar expression to DĀ22, but it uses alternative words in the
translation, such as: 鉤鎖相連(bound by hook and lock), 具諸功德 (endowed with all
good qualities).

DĀ25, 26, 27 and 29: the formula is not seen.

MN27, 38, 51, 101, 112: the first two parts are completely the same as DN2, but the
last section is replaced by: so evam pabbajito samāno bhikkhūnam
sikkhāsājīvasamāpanno.

MN53, 125: they do not begin with SSP1 and 2, but start from the formulation of
silasampanna. The content of this formulation is exactly the same as the pātimokkha
fixed-sentence.

MN60, 76, 79: the formula is lost in abbreviation.

MĀ146 (T1, 657a):

(1) 彼所說法，或居士、居士子，聞已，得信於如來正法、律。
(2) 彼得信已，便作是念: 在家至貧，駱芻之處，出家學道，發露棘大。我今在
家，為鍵所鎖，不得盡形辭淨修梵行。我寧可捨於少財物及多財物，捨少親

119
MĀ146 is a parallel of MN27, but it follows the expression closer to DN2. This could be partly verified from the fact that it contains part (3) whereas most MNs do not. There are other features to show that MĀ differs from the others. For instance, its wording is more comprehensive than DĀs and JZG, as it has precise translation for most words which could be found in DN’s formulation. The picture becomes even complicated if the following differences are noted: MĀ does not have terms equivalent to *aṇṇatarasmin kule paccājato*, which occur in SBV and JZG. In part (1) it mentions ‘gaining confidence in the right dharma, vinaya and the Tathāgata’ (得信於如來正法、律), which is similar to JZG. In part (2) the simile ‘locked by the lock’ (為鎖所鎖) is similar to the expression of DĀ22 and DĀ24. In part (3), it has extra wording of ‘he ordained as a bhikkhu, and practices the essential precepts’ (受比丘戒，修習禁戒), which is again, similar to JZG. Additionally, a similar reading of the SSP2 in both MĀ146 and SBV is seen in the later treatises.207

207 For instance, JYM(T26, 406c) reads:

Additionally, Śrībh (S)(Sh 8-7) and Śrībh (C) (T30, 397a):

*Kuśalo dharmacchandah katamah? yathāpāhaikatas tathagatasya vā, tathāgataśravāvakasya vāntikād dharmam śrūtaṃ śradhāṁ pratilabhante, sa tamiḥ pratilabhya idam saṃśīkṣate, saṃbhāduḥ grahāvāsa rajasāśān āvāsāḥ. ābhaya-vaiśāṇ pravrajya yan iv aham sarvaṃ kalatra-vargan, dhanadānaghairanyah cokṣāya svākhyāte dharmanivaye saṃyag eva-vārī añgārikāṃ pravrajeyam pravrajya ca pratipatāt saṃpādayeṇa iti, ya evaṃ utpānāś chandah kuśaleṣu dharmesv, ayam ucyate kuśalo dharmacchandah.*

云何善法欲？謂如有一，或從佛所、或從弟子所，聞正法已，獲得淨信。得淨信已，應如是學：在家煩擾，若居虛空，出家聞法，猶處虛空。是故我今應捨一切妻子、眷屬、財寶、珍寶，於善說法、毘奈耶中，正捨家法，趣於非家。既出家已，勤修正行，令得圓滿。於善法中，生如是欲名善法欲。
MÄ208, 198: lost in abbreviation.

MÄ19: the parallel of MN101, and it does not have SSP2.

MÄ187 (T1, 734a):

 thems! 1Ir- t ` gA 'ýCCý1ý; '. ý- I-nl-

This text is a parallel of MN112. However, it has one important variation which makes it different from MN in that its formulation of SSP2 does not start from part (1), but begins with another fixed-sentence: ‘我本未出家學道時，從生、老、病、死、啼泣、困苦、愁懸、憂悲，欲斷此大苦陰。諸賢！我願早已，而作是觀：在家至狭，虛勞之處 …’ (Before I have gone forth and being a recluse, I have disliked the birth, ageing, death, grief, of sorrow, lamentation, pain and despair. I wish to cut off this whole mass of suffering. Having disliked, I consider thus: …). A similar expression to this fixed-sentence occurs many times in the Nikāyas/Āgamas. This example also suggests that the reason why we could separate part (1) of the SSP2 from part (2) is because part (1) could be replaced by other sentence.

A II 208, V 204 = MN27.

\[ \text{pravrajya katam? yā tam eva kuśalam dharmachandam adhipatim kṛtvā jñāpticaturthena vākkarmanā upasampat kuśalah śīlasamādānam vā, īyam ucyate pravrajyā.} \]

\[ \text{silasānvarah katamanah? sa tathā pravrajitah śīlavān viharatī, pratimokṣaśānvarasānvytah, ācāragocarasampanah, ānumāṭeṣv avadyeṣu bhayaśīrṣi, samādāya śiksate śiksāpadesu, āyam ucyate śīla-sānvarah.} \]

\[ \text{pravrajya katamāḥ? yā tam eva kuśalam dharmachandam adhipatim kṛtvā jñāpticaturthena vākkarmanā upasampat kuśalah śīlasamādānam vā, īyam ucyate pravrajyā.} \]

\[ \text{silasānvarah katamanah? sa tathā pravrajitah śīlavān viharatī, pratimokṣaśānvarasānvytah, ācāragocarasampanah, ānumāṭeṣv avadyeṣu bhayaśīrṣi, samādāya śiksate śiksāpadesu, ayam ucyate śīla-sānvarah.} \]

\[ \text{pravrajya katamāḥ? yā tam eva kuśalam dharmachandam adhipatim kṛtvā jñāpticaturthena vākkarmanā upasampat kuśalah śīlasamādānam vā, īyam ucyate pravrajyā.} \]

\[ \text{silasānvarah katamanah? sa tathā pravrajitah śīlavān viharatī, pratimokṣaśānvarasānvytah, ācāragocarasampanah, ānumāṭeṣv avadyeṣu bhayaśīrṣi, samādāya śiksate śiksāpadesu, ayam ucyate śīla-sānvarah.} \]

\[ \text{pravrajya katamāḥ? yā tam eva kuśalam dharmachandam adhipatim kṛtvā jñāpticaturthena vākkarmanā upasampat kuśalah śīlasamādānam vā, īyam ucyate pravrajyā.} \]

\[ \text{silasānvarah katamanah? sa tathā pravrajitah śīlavān viharatī, pratimokṣaśānvarasānvytah, ācāragocarasampanah, ānumāṭeṣv avadyeṣu bhayaśīrṣi, samādāya śiksate śiksāpadesu, ayam ucyate śīla-sānvarah.} \]

\[ \text{pravrajya katamāḥ? yā tam eva kuśalam dharmachandam adhipatim kṛtvā jñāpticaturthena vākkarmanā upasampat kuśalah śīlasamādānam vā, īyam ucyate pravrajyā.} \]

\[ \text{silasānvarah katamanah? sa tathā pravrajitah śīlavān viharatī, pratimokṣaśānvarasānvytah, ācāragocarasampanah, ānumāṭeṣv avadyeṣu bhayaśīrṣi, samādāya śiksate śiksāpadesu, ayam ucyate śīla-sānvarah.} \]
5.2.3 SSP2 in non-SSP contexts in N/Ā

SSP2 is only seen in MN once at M III 32(MN112). In this account the expression of SSP2 follows MN27 (in the absence of the pātimokkha fixed-sentence), which is slightly different from DN.\(^{209}\)

Next we turn to look at the components of SSP2. First, the pabbajati fixed-sentence. Second, the bhoga-kkhandham fixed-sentence, and lastly the pātimokkha fixed-sentence.

In the occurrences of the pabbajati fixed-sentence, we found that there are full and shorter versions. The full version occurs in the texts like MN36 (M I 240) and MN100 (M II 211), in the context of the Buddha’s recollection of his early life.\(^{210}\) The texts read:

\begin{quote}
{idha me pubbe va sambodhā anabhisaṃbuddhassa bodhisattassa' eva sato etad ahosi: sambādho gharāvāso rajo-patho, ... anagāriyaṃ pabbajeyyan ti. (Here, before my enlightenment, while I was still only an unenlightened Bodhisatta, I thought: ‘Household life is crowded and dusty, ... go forth from home life into homelessness.’)}
\end{quote}

It is followed by a fixed-sentence which describes the Buddha’s going forth from home:

\begin{quote}
so kho aham bhikkhave aparena samayena daharo va samāno susu kāḷakeso bhadreṇa yobbanena samannāgato pathamena vayasā akāmākānaṃ mātāpītunṇaṃ assumukhānaṃ rudantānaṃ kesamassum ohāretvā kāśāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.
\end{quote}

\(^{209}\) It has a slight difference in the beginning as well, which states that the Tathāgata or the disciple of Tathāgata teaches the dhamma. (tassa me tathagato vā tathāgatosavako dhammanam deseti)

\(^{210}\) Another text, MN26, which has the same account of the Buddha’s recollection, does not have this fixed-sentence. Cf. M I 163.
At S II 219, there is a similar passage applied to the great disciple Kassapa regarding his recollection of wanting to go forth from home life. The passage is followed by the following fixed-sentence:

so kho aham āvuso aparena samayena patapilotikānaṁ saṅghātiṁ karitvā, ye loke arahanto te uddissa kesassamum ohāretvā kāsāyāṁ vaṭṭhāṇi acchādetvā agārasmā anagāriyam pabbaji.

From the above examples, it is to be noted that the latter part of the above two fixed-sentences is equivalent to the second half of the bhoga-kkhandham fixed-sentence. In other words, they adopt a sentence that differs from the bhoga-kkhandham fixed-sentence in the former part of the expression.

At another place, S V 350, a set phrase is employed by the Buddha as giving advice to two chamberlains:

sambādho gharāvāso, rajo-patho abbhokāso pabbajjā, alaṁ ca pana vo thapatayo appamādāya ti. (The household life is confinement, a dusty path. The going forth is like the open air. It is enough for you, chamberlains, to be diligent.)

Although the whole pabbajati fixed-sentence is not seen here, the key idea has been expressed by the set phrase: sambādho gharāvāso, rajo-patho abbhokāso pabbajjā.

A very similar situation also happens in MN82 (M II 55-6). A slightly shorter version of the pabbajati fixed-sentence occurs in the context of Raṭṭhapāla’s request. He once asked the Buddha’s permission for his wish to go forth, and he mentioned the reason for his request as:

yathā yathā khvāham bhagavatā dhammaṁ desitaṁ ājānāmi nayidam sukaram agaram ajjhāvasatā ... pabbajeyyāṁ. (followed by Raṭṭhapāla’s request: labheyyāham, bhante, bhagavato santike pabbajam, labheyyam upasampadan ti.)

It is seen that the expression in the beginning (‘as I understand the dhamma taught by the Blessed one’), is similar to the context of the saddhā fixed-sentence, which
indicates that the decision to go forth is based on the result of the dhamma teaching taught by the Buddha (dhammam desitam). This accords with the point in SSP2.

Secondly, the bhoga-kkhandham fixed-sentence occurs in at least two places. One is located in the DN2 (D I 61) and the other in DN19 (D II 241). In the first case, a similar context to SSP in the Sāmaññaphala-sutta is seen. The passage tells about the second fruit of the recluse-ship here and now, or the homeless life, and even the king would respect those who adopt the homeless life and want to go forth. The expression of going forth reads:

\[\text{yan nunaham kesamassum oharetvā kāsāyāni vatthanāi acchādetvā agārasmaā anagāriyam pabbajeyyan ti. (bhoga-kkhandham fixed-sentence) so evam pabbajito samāno kāyena samvuto vihareyya, vācāyasamvuto vihareyya, manasa samvuto vihareyya, ghasacchādanaparamat'ya santuttho, abhirato paviveke. (… Having gone forth, he dwells restrained in body, speech, and mind, content with the simplest food and shelter, delighting in solitude.)}^{211}\]

It is clear from the above passage that a similar bhoga-kkhandham fixed-sentence is applied to express the situation of going forth. However, it does not apply the pātimokkha fixed-sentence thereafter as SSP2 does. This is perhaps due to the fact that the text wants to distinguish the difference between being a Buddhist bhikkhu and a samana in general, hence no mention of the pātimokkha fixed-sentence. Nevertheless, it does reflect similarity between these two types of pabbajito: they shave off hair, put on saffron robes and take the action of giving up possession (bhoga-kkhandham fixed-sentence). Furthermore, the mention of restraint bodily, verbally and mentally, etc. in the above passage is in some way similar to the Buddhist idea of the purification of body, speech, and mind. This again shows some common ground for different traditions of Indian asceticism at that time.

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\[^{211}\text{It is worth noting that in a passage just prior to this, a same expression is applied to explain the first fruit of recluseship. However, in this context the bhoga-kkhandham fixed-sentence is missing. It is probably due to the fact that the first fruit is related to the going forth of a slave, who has no possession before, and the second fruit is the case of the going forth of a farmer, who definitely has possession and family, and it is also clear in the context that he has to pay taxes to maintain the royal revenue.}\]
In the second case (DN 19), the bhoga-kkhandham fixed-sentence is used in a proto-commentarial way to explain the expression ‘abandoned what belongs to me/possessive thought’ (hitvā mamattan). This example is interesting because the phrase hitvā mamattan appears together with three other phrases (ekodibhūto: being alone, karunādhimutta: compassion-intent, āmagandho: aloof from stench) in a verse stated by the Mahāgovinda. The meaning of ‘being alone’ is explained by the araṇīna fixed-sentence (which is part of SSP7), and ‘compassion-intent’ is represented by the brāhma-vihāra bare formula. The relation between these phrases indicates a successive practice that one should be going forth from home (represented by bhoga-kkhandham fixed-sentence), living solitarily (araṇīna fixed-sentence) and practicing the brāhma-vihāra (brāhma-vihāra bare formula).

Thirdly, the examination of the pātimokkha fixed-sentence. This fixed-sentence occurs many times in the early Buddhist texts. The examples of its occurrences are organized in the following way in terms of their context.

DN26 (D III 77-9) mentions that by keeping one’s ancestral haunts, one’s ‘life-span’, ‘beauty’, ‘happiness’, ‘wealth’ and ‘power’ will increase. The content of ‘beauty’ is represented by the pātimokkha fixed-sentence. 212

DN34 (D III 285) illustrates that there are ‘eight causes and eight conditions conducive to wisdom in the fundamentals of the holy life.’ The pātimokkha fixed-sentence is referred to as the fourth cause and condition. Additionally, it is also mentioned in the category of ‘ten things that give protection’ in DN33 (D III 266) and DN34 (D III 290) as the first item.

M I 33, 36; A V 131, 133: pātimokkha fixed-sentence = sampannasīla sampannapātimokkha viharati.

M III 2: pātimokkha fixed-sentence = sīlavā in the context of gradual training, gradual practice and gradual process in the dhamma and vinaya, as the first step to be learned.

212 Other representatives are: ‘life-span’ = four iddhipāda bare formula, ‘happiness’ = four jhānas bare formula, ‘wealth’ = four brāhma-vihāra bare formula and ‘power’ = anāsava fixed-sentence.
M III 11: *pātimokkha* fixed-sentence = *silavā*; context: the first of the ten *pasādaniyā dhammā*.

A I 63: *silavā*.

A I 220: *silavā* or *sekha-sīla*, context: three *sekhā*: *sīla*, *samādhi*, *paññā*.

A I 235-6 = A I 220; context: three *sikkhā*: *adhisīla*, *adhicitta*, *adhipaṅgā*.

The same context corresponding to the above two examples in Chinese parallels: SĀ817 (T2, 210a), SĀ832 (T2, 213c) and SĀ563 (T2, 147c).

A I 244-5: *silavā* = *pātimokkha* fixed-sentence = *vappasampanna*; context: three *dhammas*. (*vappasampanna, balasampanna, jahasampanna*)

A II 22: *silavā*; context: four *thera-karaṇa dhammā* (*silavā, bahussuta, jhānas, anāsava*).

A II 39: *silasampanna*; context: four *dhammas* (*silasampanna, indriyesu guttaśāno, bhojanesu maṁtaṁñū, jāgariyam anuyutto*).

A II 195: *sīla*; context: four *pārisuddhipadhāniyāṅgāni* (*sīla, cita, diṭṭhi, vimutti*).213

A III 113, 262-3: *silavā*; context: five *dhammas*. (four *thera-karaṇa dhammā* + *kalyāṇavācā*)

A III 135: *sīla*; context: five *dhammas* (four *pārisuddhipadhāniyāṅgāni* + santutṭhā)

A III 138: *silavā* or *pātimokkhasamvara*; context: five *dhammas*. (*pātimokkhasanvara, indriyasamvara, bhassapariyante, kāyavāpakaṭṭha, sammādassana*)

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213 The expression of *sīla* is shorter: *silavā hoti samādāya sikkhati sikkhāpadesu*. 126
A III 151, 155: five dhammas. (sīlavā, bahussuta, āraddhaviriya, paññavā, vimutti)

A IV 140: seven dhammas. (āpattim jānāti, sīlavā, 4 jhānas, anāsava)

A IV 152: same as DN34.

A IV 189: eight dhammas. (sīlavā + seven other manners)

A IV 352: sīlavā = Second item of five conditions that wing to the awakening.

A IV 357: sīlavā = Second item of five conditions conducive to the ripening.

A V 23-8, 89: Ten dhammas. (5 dhammas + suvaca, analasa, dhammakāma, santuṭṭha, satimā)

A V 71: Ten dhammas. (sīlavā, bahussuta + eight abilities of understanding and managing vinaya)

A V 198: Ten dhammas. (sīlavā, bahussuta, kalyānamitta, sammādīṭṭhi, SSP15-20)

A V 338-40: Eleven dhammas. (First 7 items of A 89 + 4 jhānas, SSP18-20)

S V 187: ādikusalānamp dhammanamp (The beginning of wholesome states). It is said that based upon virtue (sīla), established upon virtue, one should develop the four establishments of mindfulness. (cattāro satipatthānā)

In addition to the discussion of the pātimokkha fixed-sentence, it is also worth mentioning the parisuddha fixed-sentence that is attached to the pātimokkha fixed-sentence in DN2’s expression. As we have brought up before, this is an extra fixed-sentence in DN2, which is not seen in other versions, and indeed it has never been found outside DN2’s expression of SSP2. The only closer example to this sentence is perhaps the statement about what constitutes four purifications (parisuddha-
kāyasamācārā, parisuddha-vācīsamācārā, parisuddha-manosamācārā, parisuddha-
ājīvāsamsamācārā). It should be noted that DN2 mentions only three purifications (kāya,
vācī, ājīvā), the purification of mano being missing. Two examples for the
occurrence of four purifications are found. The first is seen at A II 201, which has no
connection with SSP2 because its content has nothing to do with ‘going forth’ or
pātimokkha. The second is located at MN39 (M I 272), whose expression of the four
purifications is followed by a list containing most SSP members (SSP4, 4+, ... 18-20).
These four purifications, together with the items of hiri-ottapa in the beginning, seem
to have occupied the places reserved for SSP1-3.

Finally, it is interesting to remark DN2’s presentation of the extra parisuddha fixed-
sentence. This presentation is found in one Āgama text. In this text, SĀ636 (T2, 176a-
b), the first half portion of SSP is listed: SSP1, 2, 4, 5, 7, 8, followed by the formula
of the four satipatthāna. The expression of SSP2 is almost the same as DN2, which
has saddhā, pabbajita, bhoga-kkhandham and parisuddha fixed-sentences. 214
Although the pātimokkha fixed-sentence is not included, 215 the statement and order of
the parisuddha fixed-sentence is surprisingly identical. 216 This indicates that DN2’s
expression is not simply an accident.

214 Which reads: 若族姓子，族姓女，從佛聞法，得淨信心。如是修學，見在家和合欲樂之過，
煩惱結縛，樂居空閑，出家學道。不樂在家，處於非家。欲一向清淨，盡其形壽，純一滿淨，
鮮白梵行。我當剔除髮鬣，著袈裟衣，正信非家，出家學道。作是思惟已，即便放捨，錢財親
屬，剔除髪髪，著袈裟衣，正信非家，出家學道。正其身行，護口四過，正命清淨，習賢聖
戒。”
215 It is possible that this is missing by accident because a text next to it, the SĀ637, does mention the
pātimokkha fixed-sentence.
216 It reads: ‘Bodily conduct shall be conducted (or purified), [so as] the restraint of four verbal conduct,
the purification of the right livelihood, and the learning of āriyasāla.’ (正其身行，護口四過，正命清
淨，習賢聖戒。) It is worth noting that the purification of mano is not mentioned, as did in the DN2.
5.3 The study of SSP3

SSP3 is a long passage containing the details of the practice of moral conduct, or sīla. Its full content should be treated as an independent study and is too long to be included here. However, a study of the general characteristic of SSP3 is possible. According to DN2’s description, it could be divided into three main categories: the short tract, medium tract and long tract. (cūla-silasampanna; majjhima-silasampanna, mahā-silasampanna) The short tract consists of some 26 items (the number varies between recensions), the medium has around 10 items and about 7 items are mentioned in the long tract. These three categories are designated in terms of the length of the expression rather than the item numbers. All of these items are norms or rules that serve as the precepts or things not to be done by the monk. The relationship between these normative precepts and other descriptions of morality for Buddhist monks, such as the category of five precepts, eight precepts, monastic rules (vinaya), etc., will be discussed later. Here, for the initial understanding of these items, as well as for our purpose of comparison between recensions, it is probably best to list their titles as charts. The charts below show the arrangement of each item in each recension, which inevitably means that the total numbers of items and their order are sometimes different.

Texts for comparison: on the basis of Sāmaññaphala-sutta type texts, four are to be compared (DN2, SBV, DĀ20 and JZG). Two further texts are added (DĀ21, FW62) because they also contain comprehensive formulation of SSP3. A list of the items and their arranged order can be shown in the chart below: (Their contents are listed in Appendix I)
<table>
<thead>
<tr>
<th>1. [Not] taking life</th>
<th>DN2</th>
<th>SBV</th>
<th>DĀ20</th>
<th>JZG</th>
<th>DĀ21</th>
<th>FW62</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Stealing</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>3. incelibacy</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>4. false speech</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>5. slander</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
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<tr>
<td>6. harsh speech</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
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<tr>
<td>7. idle chatter</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>8. damaging plants</td>
<td>... (23, 24, 25)</td>
<td>27. intoxication</td>
<td>wrong views</td>
<td>+ 27</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>9. eating at improper time</td>
<td>26</td>
<td>11</td>
<td>flattering</td>
<td>11</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>10. unsuitable shows</td>
<td>'sleep jointly'</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>11. wearing garlands</td>
<td>21</td>
<td>12</td>
<td>24</td>
<td>12</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>12. luxurious beds</td>
<td>18+20</td>
<td>9</td>
<td>26</td>
<td>9</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>13. accepting gold</td>
<td>17</td>
<td>13</td>
<td>16</td>
<td>13</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>14. accepting grain</td>
<td>16</td>
<td>16</td>
<td>17</td>
<td>16+17</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>15. accepting raw meat</td>
<td>13</td>
<td>17+20,19,21</td>
<td>20+18</td>
<td>20+19</td>
<td>14</td>
<td></td>
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<tr>
<td>16. accepting girls</td>
<td>14</td>
<td>24</td>
<td>accepting animals</td>
<td>accepting armies</td>
<td>19+20</td>
<td></td>
</tr>
<tr>
<td>17. accepting slaves</td>
<td>9</td>
<td>26</td>
<td>accepting vehicles</td>
<td>21+planting</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>18. accepting goats</td>
<td>debts</td>
<td>19</td>
<td>26</td>
<td>23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. accepting fowl, etc.</td>
<td>25</td>
<td>21</td>
<td>24</td>
<td>24+25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. accepting elephants, etc.</td>
<td>12</td>
<td>23</td>
<td>26</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. accepting fields</td>
<td>13</td>
<td>debts</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>22. running messages</td>
<td>11</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. buying and selling</td>
<td>planting, etc.</td>
<td></td>
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<tr>
<td>24. false measures</td>
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<tr>
<td>25. defrauding</td>
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<tr>
<td>26. violence</td>
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</tbody>
</table>

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217 According to Gnoli (1973, 253, n.1), some lines of the Sanskrit have been missing and he thought that it might be due to an error of the scribe. He also provides the corresponding Tibetan translation for this missing part, which has sentences that can be corresponding to Pali's passage as: kaya-vikkayā pāṭivirato hoti. tulākāta-kaṃsakātā-pāṭivirato hoti. ukkotana-sīhīka-nikati-sūci-yogā pāṭivirato hoti. (= nos. 23, 24, 25 from short tract) However, even if we include these three items, there are still considerable items are missing: 10, 11, 12, 15, 19, 22. Because of the omission, we therefore cannot be sure that exactly how many items are missing.

218 We include them together as a group because it is difficult to separate them form the description.
### Medium Tract, MT

<table>
<thead>
<tr>
<th>DN2</th>
<th>SBV</th>
<th>DĀ20</th>
<th>JZG</th>
<th>DĀ21</th>
<th>FW62</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(SSP6)</td>
<td>(SSP6)</td>
<td>(SSP6)</td>
<td></td>
</tr>
<tr>
<td>1. injuring plants</td>
<td>1+(SSP6)</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>?</td>
</tr>
<tr>
<td>2. stored up</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1+2</td>
</tr>
<tr>
<td>3. visiting shows</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>4. games</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>5. high couches</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>6. adorning</td>
<td>3+</td>
<td>7</td>
<td>3+</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>7. frivolous chatter</td>
<td>4</td>
<td>10</td>
<td>4</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>8. wrangling argumentation</td>
<td>7</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>9. running messages</td>
<td>8</td>
<td>9</td>
<td>7</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>10. flattering</td>
<td>9</td>
<td>3, 3+</td>
<td>9</td>
<td>3, 3+</td>
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<tr>
<td></td>
<td>10</td>
<td></td>
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</tbody>
</table>

### Long Tract, LT

<table>
<thead>
<tr>
<th>DN2</th>
<th>SBV</th>
<th>DĀ20</th>
<th>JZG</th>
<th>DĀ21</th>
<th>FW62</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. low art 1: palmistry, etc.</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>2. low art 2: interpreting signs</td>
<td>?</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>3. low art 3: soothsaying</td>
<td>7b</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>?</td>
</tr>
<tr>
<td>4. low art 4: foretelling eclipses</td>
<td>2</td>
<td>1</td>
<td>6</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>5. low art 5: foretelling rainfall</td>
<td>7a</td>
<td>5+4</td>
<td>2</td>
<td>5+4</td>
<td>6</td>
</tr>
<tr>
<td>6. low art 7: charms, incantations</td>
<td>6</td>
<td>6</td>
<td>3</td>
<td>6</td>
<td>3+4</td>
</tr>
<tr>
<td>7. low art 7: use of medicine</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>3+</td>
<td></td>
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<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
<td>3+1(?)</td>
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</tr>
</tbody>
</table>

(eating at improper time)
(SSP6)
The fixed form of expression

In the Short Tract nos. 1-7, each item in DN2 is presented in a fixed form of expression:219

XXX pahāya, XXX paṭivirato hoti, XXX viharati. idam pi 'ssa hoti silasmim.

SBV has a very similar expression, only missing XXX viharati and without idam pi 'ssa hoti silasmim:

XXX prahāya, XXX prativirato bhavati, XXX prativirato bhavati.

DĀ20, 21, FW62 are similar to DN2, only without idam pi 'ssa hoti silasmim:

Avoid doing XXX, abstains from XXX, [lives] XXX.220

JZG is similar to DĀ20, but adds ‘he purifies his mind’:

Avoid doing XXX, abstains from XXX, [lives] XXX, *cittam parisodheti.221

In the Short Tract nos. 8-26, DN2 has the stock expression as below:

XXX prativirato hoti. (item no. 9 is XXX hoti.)

The set phrase idam pi 'ssa hoti silasmim appears only at the end of no. 26.

The presentation of SBV is:

219 The full content of regarding items and their reference see Appendix I.
220 For example, the first item is stated by DĀ20 as: 不害眾生，捨於刀杖，懺慚愧心，慈念一切，是為不殺。
221 遠離於殺，不執刀杖，心懺慚愧，普安一切，不施恐怖，其心清淨，無所加害。
XXX prahāya, XXX pratirītā bhavati (no. 9 is XXX bhavati.)

DĀ20, 21, FW62, JZG are all similar to DN2, and JZG has added the set phrase *cittan parisodheti.

The difference of the above two kinds of expression between nos. 1-7 and the rest may indicate that the first seven items belong to an independent group which is not originally attached to nos. 8-26. In fact, there are a number of other reasons for believing that this is the case. For instance, only the order of items nos. 1-7 is consistent in every text. In the later discussion we will also show that from the traditional ways of classifying moral conduct, these seven items are included in a number of categories: eight precepts, ten good path (kammappatha), etc.

In the Medium Tract, DN2 has a long fixed-sentence for each item:

\[
yathā va pan' eke bhonto samaṇa-brāhmaṇa saḍḍhā-deyyāni bhojanāni bhuñjītā te evarūpam XXX anuyuttā viharanti. seyyathidam XXX iti evarūpā XXX pratirītā hoti. idam pi 'ssa hoti silasmiṁ.
\]

SBV has a similar expression:

\[
yathāpitan maharaja eke śramaṇabrāhmaṇaḥ śraddhādeyam paribhujya, XXX samārāmbhānuyogam anuyuktā viharanti; tadyathā XXX ity apy evaṁrūpāt śramaṇo XXX pratirītā bhavati.
\]

DĀ20 and 21 have a slightly different wording:

Whereas some recluses and Brahmins, living on food offered by the faithful (如鈴沙門、婆羅門，食他信施，* eke samaṇa-brāhmaṇa saḍḍhā-deyyāni bhojanāni bhuñjītā) do XXX, those who have entered into my dhamma do not behave in such way (入我法者，無如此事).
FW62 is similar to DÄ20, but uses alternative wording. It describes recluses and Brahmans as ‘異道人’ (‘those who practices other paths’ or simply ‘other practitioners’), and replaces the last phrase as ‘the Buddha has been away from all such venture’ (佛皆離是事). JZG has an expression similar to SBV, and has an ending phrase closer to SBV which is not seen in other versions: 沙門道人，已遠離此 (= ity apy evamrūpāt śramaṇo XXX pratīvirato bhavati).

In the Long Tract, the expression is the same as in the Medium Tract. As the whole seven items are dealing with various ‘low arts’ (tiracchānavijjā)\(^{222}\), they all have a set phrase tiracchānavijjāya micchājivena jivikam kappenti to replace XXX anuyuttā viharanti, and iti evarrūpāya tiracchānavijjāya patīvirato hoti substitutes iti evarrūpā XXX patīvirato hoti. A similar replacement is also seen in SBV, DÄ, FW62 and JZG. Additionally, JZG sometimes adds that these low arts are ‘the business of wrong views’ (邪見之業).

**Significant differences of the content**

As the whole paragraph of SSP3 contains some thirty-five items of prohibited conduct for Buddhist monks, it is beyond the scope of the present investigation to include a discussion of them all. However, it is important to highlight the implications of some of the differences that occur between the various versions. In the discussion below, I will explain the results of the comparison by summing up some important points.

First of all, it is clear from the above charts that the arrangement of items is diverse (except for the first seven items). For instance, SBV seems to have arranged its items in the Short Tract after no. 7 in the reverse order when compared with DN2.

Moreover, the order of these items is also irregular in other versions. Additionally, the number of items in the tract is not the same. DÄ mentions only 22 items corresponding to those of DN2, and adds two extra items (abandoned intoxication or ‘not drinking alcoholic drink’ 捨于飲酒和‘not in debt’不負債) that are not seen in DN2, SBV and JZG. JZG also has extra items such as the abandonment of ‘wrong

\(^{222}\) The Chinese translation of this term varies: while FW62 and JZG uses a literally translation as ‘the animal acts or business’ (畜生業 or 畜生行), DÄ explains it as ‘the business which hinders the practice’ (遮道法).
views’ 邪見，‘flattering' 谖恇，‘not accepting animals 不樂畜獸 and vehicles 不志車乘’，and ‘planting, etc.’ 繼地下種… It has an interpolated passage between items no. 7 and 8, from 遠離無點 to 志不孤疑, which is in fact a statement about the abandoning of the five hindrances. This portion will be dealt with in our discussion of SSP8.
Furthermore, FW62 seems to have fewer items (missing 8, 15, 16, 18). Finally, the arrangement of items in the Medium and Long Tracts is seen to be irregular.

Second, the difference of wording is interesting. In the Short Tract, three different categories can be identified: 1. The expression between versions is mostly the same or only slightly different. 2. There are some or even considerable differences. 3. There are additional or missing items. An example of the first category is the presentation in no. 13:

DN2: jāṭarūpa-rajata-patiggahāṇā paṭivirato hoti.
SBV: sa jāṭarūparajatabratigraham prahāya, jāṭarūparajatabratigrahāt paṭivirato bhavati.
DÄ20: 金銀七寶不取不用.
DÄ21: 不執金銀.
FW62: 不著金銀珍寶.
JZG: 遠離七寶，不畜珍奇.

The second category is also common, and is seen, for example, in no.26:

SBV: (sa)vadhabandhanachedanatāḍanaparāmarśām prahāya, vadhahandhanachedanatāḍanaparāmarśāt paṭivirato bhavati.
DÄ20: 不以手拳共相牽掖.
DÄ21: 不以手拳與人相加.
FW62: 離於刀杖鋌捙恐怖人.
JZG: 不行繫縛及與牢獄.

The third category occurs several times, as is clear from the charts. For example:
DN2: no. 8
SBV, DĀ20, DĀ21, FW62, JZG: missing;

DĀ20, 21, FW62: no. 27.
SBV, DN2, JZG: missing.

In the Medium and Long Tracts, similar variations are seen. Sometimes the title for each item is named differently. For instance, in the third item from the Medium Tract, DN2 describes it as *visūkadassanam anuyuttā viharanti* (engaged in attending shows), while SBV uses *vividhadarasānasamārmbhānuyogam anuyuktā viharanti* (engaged in presenting various shows). Chinese parallels have two types of expression: DĀ and Fw62 mention ‘engaged in fighting or combating (games)’ (習戰陣鬥諸事，常行現惡事), but JGZ states it as ‘watching the gathering of battle and various public assemblies.’ (往觀戰鬥及眾大會)


223 It is probably due to the fact that there are some words missing in the manuscript.
224 The exact wording of this phrase is difficult to be understood, may be a kind of transliteration or a summary of many items.
Additionally, there are minor variations, including the case ending. It is quite often seen that when DN2 describes its subject matters in the accusative, SBV uses the locative. The expression of games and recreations below is a case in point:

DN2:

\[\text{aṭṭhapadaṁ dasa-padaṁ ākāsaṁ pariḥāra-pathaṁ santikaṁ khalikaṁ ghaṭikaṁ}
\text{salāka-hatthaṁ akkhaṁ paṅgaciṁ vānakaṁ mokkhaicum cīṅgulikaṁ}
\text{pattāḷhakaṁ rathakaṁ dhanukaṁ akkharikaṁ manesikaṁ yathā-vajjam.}\]

SBV:

\[\text{aṣṭāpaḷe daśapade, ākārṣane, pare ... se, ghaṭike, cale, muśkale, aḳśavaṅkānucarite,}
\text{salākāhaste.}\]

5.3.2 SSP3 in non-DN/DĀ texts

MN27, 38, 51, 112: Only Short Tract.

The full version of SSP3 is not seen elsewhere apart from DN2. In MN, only the shorter version (Short Tract) is stated in the SSP list, the Medium and Long Tracts both are missing. Whether this is due to the condensing of content in order to fit in with MN’s format, or it should be seen as an independent version, is an interesting question. If it is the latter, then it might provide some evidence for the development of the composition of SSP3. We will leave this issue until the next section. The expression of the Short Tract in MN is exactly the same as in DN, though it is worth noting that MN seems to have incorporated SSP6 into its expression of SSP3. The content of SSP6 is arranged just after the Short Tract, and it can be judged as part of SSP3 because a closing sentence for SSP3 (so iminā ariyena silakkhandhena samannāgāto ajjhattam anavajjasukham patisāṁvedeti) is seen.

MN39: the position of SSP3 is replaced by ‘four purifications’ (i.e., the purification of bodily, verbal, mental actions and livelihood).

MN53, 125, 107, 108: the position of SSP3 is replaced by the pātimokkha fixed-sentence.
The above two instances show a close connection between SSP3, the four purifications and the *pātimokkha* fixed-sentence, which seems to put them into equal level with regard to the expression of moral conduct.

MN76, 79, 94, 101: SSP3 is missing, mainly due to the abbreviation of the SSP list.

A II 208, V 204 = MN27.

MÄ80, 146, 187: Short Tract.

Chinese MÄ’s expression of SSP3 is also interesting. It is similar to MN in that it contains only the Short Tract, but the order of the items in that tract is different from that of MN: nos. 1-7, 24+23(+25+26), 16, 17, 20+18, 19, 21, 14, 27, 12, 11, 10, 13, 9, closing sentence, SSP6.

It is seen that nos. 15, 22 and probably 25 and 26 are missing. It is also worth noting that MÄ places the closing sentence before the expression of SSP6, which means that SSP6 is treated as an independent item additional to SSP3.

MÄ144, 182, 198: the position of SSP3 is replaced by the ‘four purifications’.

5.3.3 Further discussion

In this section I would like to discuss the relationship between SSP3 and other lists of moral conduct. There are a number of other presentations of moral conduct, which have more or less the same set of things not to be done by followers of the Buddha. The item numbers of moral conduct could be as few as five precepts for the lay people, and as many as some 227-250 monastic rules for *bhikkhus* and *bhikkhunis*. It is interesting to consider the similarity as well as differences in all these versions of moral conduct, and find out if there is any significant implication.

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225 The wording of this item is slightly ambiguous. It mentions the abandonment of ‘doing business, false weights, accepting money-goods, binding others, false measures, fraud.’ (T1n26, 552c14-16: 我離畜生、斷治生，棄捨稱量及斗斛，不受財貨，不綁束人，不望折斗量，不以小利侵欺於人，我於治生淨除其心。) This is the reason why we think the expression is probably a combination of several items.
There are at least six sets of moral conduct mentioned in the canon, such as: five precepts, eight precepts, ten precepts, ten good paths, *vinaya* rules or *pātimokkha*, and the four purifications. Most scholars have mentioned the first five, but I think the sixth category is also of importance to the morality practice, especially with regard to the main context of SSP3. I will return to explain this later. Damien Keown gives a useful list and explanation of the first five categories of moral conduct in his *The Nature of Buddhist Ethics*, and points out that all five are closely related to the short Tract of the SSP3. On the one hand, he sees the Short Tract as primary, with the Medium and Long Tracts developing out of certain portions of it. On the other hand, he sees other formulations of moral conduct as being derived from the Short Tract. The latter point is worth noting. He has made a comparison between SSP and the five aforementioned lists, and suggests that the first four compress the Short Tract and the fifth (*pātimokkha*) expands it. His comparison can be well summarized as follows:

Chart 1: A comparison of five precepts, eight precepts, ten precepts, ten good paths and Short Tract of SSP3

<table>
<thead>
<tr>
<th>5 precepts</th>
<th>8 precepts</th>
<th>10 precepts</th>
<th>10 good paths</th>
<th>ST of SSP3</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. stealing</td>
<td>2. stealing</td>
<td>2. stealing</td>
<td>2. stealing</td>
<td>2. stealing</td>
</tr>
<tr>
<td>3. sexual misconduct</td>
<td>3. incelibacy</td>
<td>3. incelibacy</td>
<td>3. sexual misconduct</td>
<td>3. incelibacy</td>
</tr>
<tr>
<td>4. false speech</td>
<td>4. false speech</td>
<td>4. false speech</td>
<td>4. false speech</td>
<td>4. false speech</td>
</tr>
<tr>
<td>5. intoxication</td>
<td>5. intoxication</td>
<td>5. intoxication</td>
<td>Intoxication (DA version)</td>
<td>8. damaging plants</td>
</tr>
<tr>
<td>6. eating at improper time</td>
<td>6. eating at improper time</td>
<td>9. eating at improper time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. unsuitable shows + wearing garlands</td>
<td>7. unsuitable shows</td>
<td>10. unsuitable shows</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. wearing garlands</td>
<td>8. wearing garlands</td>
<td>11. wearing garlands</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. luxurious beds</td>
<td>9. luxurious beds</td>
<td>12. luxurious beds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. accepting</td>
<td>10. accepting</td>
<td>13. accepting gold</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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226 For example, MT3 develops ST10 and MT5 expands ST12.
227 Keown 1992, p. 27.
228 I have omitted the term ‘no/not’ in every item.
In fact, we may add another two categories to the above charts: the four purifications and the Noble eight-fold path. The purification of bodily act is equivalent to ST1-3; the purification of verbal act is equivalent to ST4-7; the purification of livelihood is equivalent to ST8-26 as well as all items in MT and LT; the purification of mental act is equivalent to the last three items of the ten good paths and it may underline the practice of SSP3 as a whole. In terms of the Noble eight-fold path, right conduct, right speech, right livelihood and right mindfulness & right contemplation correspond precisely to the four purifications, and are therefore connected to the SSP3.

Keown makes a clear distinction between pātimokkha and SSP3 in that one represents monastic precepts and the other moral precepts. He further suggests that these two sets of precepts represent two different lifestyles: the rules of pātimokkha relate to the sedentary bhikkhus and the rules from SSP3 to the wandering samāna.\textsuperscript{229} Japanese scholars have a similar view, claiming that one set of rules is set up for the self-discipline of practitioners and the other is concerned with the maintenance of the Saṅgha community.\textsuperscript{230} They even think that SSP3 is some kind of practice for the ascetic life, which is common to other traditions of asceticism. This latter claim is somewhat doubtful, since, on the one hand, we could not find any definite evidence

\textsuperscript{229} Ibid., 32.
\textsuperscript{230} Yamagiwa 1995, 81.
that other traditions practise the same items, on the other hand the SSP context itself makes it quite clear that some recluses and *brahmīns* (*ekate saṃṇa-布拉帽*) were actually doing the opposite things. It is the SSP3 practice that clearly distinguishes Buddhism from the other traditions. Besides, these items are called *si-la-sampanna*, and, in a sense, echo what was originally intended in DN1 to refer to the conduct of the Buddha.

In the same article examining the relationship between SSP3 and the *Vinaya*, Yamagiwa lists more parallels between than are pointed out by Keown, and adds material from Chinese translations of the *Vinaya* of other schools. His observations can be reproduced as follows:\textsuperscript{231}

<table>
<thead>
<tr>
<th>Short Tract of SSP3</th>
<th>pātimokkha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. [Not] taking life</td>
<td>Pc 61</td>
</tr>
<tr>
<td>2. Stealing</td>
<td>Pā 2</td>
</tr>
<tr>
<td>3. incelibacy</td>
<td>Pā 1</td>
</tr>
<tr>
<td>4. false speech</td>
<td>Pc 1</td>
</tr>
<tr>
<td>5. slander</td>
<td>Pc 3</td>
</tr>
<tr>
<td>6. harsh speech</td>
<td>Pc 2</td>
</tr>
<tr>
<td>7. idle chatter</td>
<td>Parivāra (Vin V 126)</td>
</tr>
<tr>
<td>8. damaging plants</td>
<td>Pc 11</td>
</tr>
<tr>
<td>9-1. eating once per day</td>
<td>Pc 31, 37</td>
</tr>
<tr>
<td>9-2. eating at improper time</td>
<td>Pc 37</td>
</tr>
<tr>
<td>10. unsuitable shows</td>
<td>Bhikkhunī Pc 10, Khuddaka-kkhandha 2-6 (Vin II 107-8)</td>
</tr>
<tr>
<td>11. wearing garlands + 12. luxurious beds</td>
<td>Pc 87, Khuddaka-kkhandha (Vin II 106-7), Seyyāsana-kkhandha (Vin II 163-4)</td>
</tr>
<tr>
<td>13. accepting gold</td>
<td>Np 18</td>
</tr>
<tr>
<td>14. accepting grain</td>
<td>Mahāsaṅghika Vinaya, Skandhakavagga 46</td>
</tr>
<tr>
<td>15. accepting raw meat</td>
<td>Mahāsaṅghika Vinaya, Skandhakavagga 47</td>
</tr>
<tr>
<td>22. running messages</td>
<td>Dharmaguptaka Vinaya, Kṣudrakavastu (T22n1428, 962a)</td>
</tr>
<tr>
<td>23. buying and selling</td>
<td>Np 20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Medium Tract of SSP3</th>
<th>pātimokkha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. injuring plants (= ST8)</td>
<td>Khuddaka-kkhandha (Vin II 138)</td>
</tr>
<tr>
<td>2. stored up</td>
<td>Pc 38, Np 1</td>
</tr>
<tr>
<td>3. visiting shows (= ST11)</td>
<td>Sd 13, Kamma-kkhandha, Khuddaka-kkhandha</td>
</tr>
<tr>
<td>4. games</td>
<td>Sd 13, Kamma-kkhandha, Khuddaka-kkhandha</td>
</tr>
<tr>
<td>5. high couches (= ST 12)</td>
<td></td>
</tr>
<tr>
<td>6. adorning (= ST12)</td>
<td></td>
</tr>
<tr>
<td>9. running messages (= ST 22)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Long Tract of SSP3</th>
<th>pātimokkha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-7. Low arts</td>
<td>Khuddaka-kkhandha (Vin II 138), Bhikkhunī Pc 49, 50</td>
</tr>
<tr>
<td>6. charms, incarnations</td>
<td>Sd 5</td>
</tr>
</tbody>
</table>

\textsuperscript{231} Ibid., 79-80.
Yamagiwa’s comparison in some cases is not based on the exact wording or meaning, but on an approximate statement. For example, he seems to point out that in item LT6, a kind of wording on ‘promoting marriage’ is mentioned (related terms: āvāhana, vivāhana, etc.), connecting it to the section of Saṅghādisesa no. 5 that refers to the act of a go-between for a man and a woman. By using such approximate statements, we may find more examples of corresponding descriptions. For instance, in the same section of the Saṅghādisesa no. 5 (Vin III 143), a description of ‘sending a message’ (related terms: patigaphati, vimamsati, paccaharati) is stated, which can fairly be seen as corresponding to ST 22. Another such instance is the passage of MS 7, regarding the low art of frivolous chatter (tiracchānakathā, such as rājakathā, etc.), in that it can be found in two places in the Vinaya texts: Cāmmakkhandhaka of Mahāvagga (Vin I 188) and Pācittiya 85 (Vin IV 164). Further examples: the mention of vīggaḥikakathā of MS8 is also seen in Vin V 158; the mention of tiracchānavijjā of MT1 is stated briefly in Vin II 139 (an act of duṭṭaka of learning tiracchānavijjā), Pācittiya 49-50 (Vin IV 305-6) and Vin V 65, 77, 89. By applying the same principle, using similar key words or phrases to search the related database, we may find more parallels in the Chinese translations of the Vinayas. However, such a huge task must be left for another occasion. Nevertheless, it is worth noting that the whole SSP list is found in the Dharmaguptaka Vinaya (四分律, T22n1428, 962b-966a). It is mentioned in the context of a story in the Kṣudrakavastu of the Skandhaka. For obvious reasons the Buddha taught the ‘big-small’ sīla-skandha for the bhikkhus.’ (爾足比丘說大小戒犍度) The mention of sīla-skandha is interesting, since it accords with the use of sīla-kkhandhavagga in the DN and the Sarvāstivāda’s version of DĀ, as referring to the SSP list (or SSP3 in the case of DN1). This also implies that the designation of sīla-kkhandha / sīla-skandha is known to the Dharmaguptaka tradition, at least in the Vinaya text. One further point worth noting is that the expression of the SSP list in the Dharmaguptaka Vinaya differs from the presentation in DĀ only in minor wording. This should be less surprising because both texts (Dharmaguptaka Vinaya and DĀ) are recorded as having the same reciter.

232 The term ‘big-small’(大小) should refer to ‘from maha to cilā’, which virtually includes the Long, Medium and Short Tracts, as is clear in the mentioning of all three Tracts in its context.
(Buddhayagas) and translator (Zhufonian) which indicates that they have the same origin for the SSP list.\textsuperscript{233}

From the above analysis, we get a clear impression that many items of SSP3 have their corresponding expression in the \textit{Vinaya}, particularly the core content of the Short Tract. This indicates that both sets of rules have a very close connection to each other. The main difference is, perhaps, in the way the statements are presented and in the considerable number of secondary rules in the \textit{Vinaya}. In short, there are many points of overlap in the two contexts, and this makes it difficult to see them as two different kinds of practice in the way that some scholars insist. The distinction between the wandering \textit{samana} and the sedentary \textit{bhikkhus} does not necessarily help to make clear the reality between these two practices. For example, do the sedentary \textit{bhikkhus} practise only the \textit{Vinaya} rules and the wandering \textit{samana} only SSP3? Or do they all practise both? It seems more likely that the latter is the case, but then how do we differentiate them? This question suggests that it may be safer to say that they both engage in a similar practice called \textit{sila}, and that this practice has been recorded in two different types of Buddhist literature: \textit{sutta} and \textit{vinaya}, by two different types of transmitter/redactor (i.e., \textit{vinayadhara} and \textit{suttadhara}).\textsuperscript{234} Following this point, one might still ask that why there are two different versions of the same practice? Or isn’t that clear evidence that these are really two different practices? Of course, in terms of the ‘form and style’ we may accept that they are two types of practice. However, the view that they are different practices has to be based on the presupposition that the two sets of rules appeared at the same time.\textsuperscript{235} It might be the case that they come from different times, which would make a different story. In fact, if we think of them as coming from different times, they could significantly be seen as stages in the development of \textit{vinaya} /\textit{sila} discipline. That is to say, they are two stages in the development of the same practice. The \textit{sutta} records one stage and the \textit{vinaya} records another. Possibly the \textit{sutta} has recorded a version earlier than the \textit{vinaya}. In other words, a version recorded before the \textit{vinaya} has been fully completed.

\textsuperscript{233} This in turn supports the assumption that the existing Chinese translation of DA appears to belong to the \textit{Dharmaguptaka} tradition.

\textsuperscript{234} As has been mentioned by Yinshun 1994 (1981), 289.

\textsuperscript{235} Even if we consider them as the products originated at the same time it does not necessarily lead to the conclusion that the \textit{Vinaya} expands the SSP3, as suggested by Keown. It may well be the case that the SSP3 compress or summarise the comprehensive rules of \textit{Vinaya}.
To elaborate this point in more detail we should return to the description in the SSP list itself. From the SSP2 we know that SSP3 is a practice for someone who has ‘gone forth from home’ (pabbajita), and his status is definitely a ‘Buddhist monk’ because he heard the dhamma and gained confidence in the Buddha. Just before the statement of SSP3, it is mentioned that the gone forth person lives by the restraint of the pātimokkha (pātimokkhā-samvarasamvuto), and practises the sikkhāpada (sikkhati sikkhāpadesu) as represented by the pātimokkha fixed-sentence. The terms pātimokkha and sikkhāpada are important terms in the vinaya since they refer to the vinaya rules. Here we have two ways of reading. First, the pātimokkha fixed-sentence refers to the completion of ordination as a Buddhist monk, accepting all the monastic rules. Second, the fixed-sentence refers to the following description of SSP3, which means the Buddhist monk practices the sila in the way of SSP3 equivalent to pātimokkha and sikkhāpada. The first reading assures that SSP3 and vinaya rules are in the same level of sila performance, though we do not have any explanation in the SSP context that the pātimokkha fixed-sentence definitely refers to the vinaya. The second reading shows a direct and definite identification of sila = pātimokkha + sikkhāpada = SSP3. This gives us a completely different picture in the sense that in the SSP context the practice of sila (or to use DN’s term: silasamppana) refers only to SSP3, and the pātimokkha fixed-sentence does not yet refer to the full version of vinaya. This expression is of significant because it has shown a record in the SSP list. This is significant since it suggests that in an early period someone who wanted to be a Buddhist monk practiced only SSP3 rather than the full vinaya rules (227 in the Theravada tradition, around 250 in other traditions).

This will become clear as we could find evidence in the canon that being a Buddhist monk in the early period does not mean that the full vinaya rules have been taken, simply because at that time the vinaya has not been established and the Saṅgha community is probably not yet well formed. The example of Aññātakonḍañña is a good case in point, in that he gained his full ordination (upasampada) straight away through being called by the Buddha: ‘come bhikkhu!’ (ehi bhikkhu). There might be more formulations for the admission of being a member of the Saṅgha during the early period of the gradual development of the vinaya, that topic goes beyond the

236 This is seen by the reading of one Chinese translations, JZG: practice 250 rules of bhikkhu-sila, (奉比丘戒，二百五十). But other versions do not have such statement.
scope of the present investigation. Here it must suffice to show that the list of rules as set out in the vinaya is a relatively late device. Therefore SSP2 and 3 are good witnesses to show what was happening at that time. In sum, it is still valuable to see both vinaya and SSP3 as one type of practice.

Finally, in association with the above discussion, we could also examine one further interesting point. In the early section of this chapter we found some cases where in the MN/MĀ's expression of the SSP list the item of SSP3 is replaced by other statements, such as: the four purifications and the pätimokkha fixed-sentence. What then is the relationship between them? If we compare these different statements with the expression in DN/DĀ and other texts, we get the chart below:

<table>
<thead>
<tr>
<th>DN (SSP2 part 3)</th>
<th>DĀ, SBV, MNs (SSP2 part 3)</th>
<th>MN53, etc. missing</th>
<th>MN39, MĀ 144, etc. missing</th>
</tr>
</thead>
<tbody>
<tr>
<td>pätimokkha f.s.</td>
<td>pätimokkha fixed-sentence (f.s.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>↓</td>
<td>↓</td>
<td>↓</td>
<td>↓</td>
</tr>
<tr>
<td>parisuddha f.s.</td>
<td>↓</td>
<td>↓</td>
<td>↓</td>
</tr>
<tr>
<td>↓</td>
<td>SSP3</td>
<td>SSP3</td>
<td>pätimokkha f.s.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>four purifications</td>
</tr>
</tbody>
</table>

It may seem reasonable to see the idea of the four purifications, pätimokkha and SSP3, together with the vinaya rules and the other aforementioned categories of moral conduct (five precepts, eight precepts, ten precepts, ten good paths, eightfold path) as included in the umbrella of sīla practice. And the occurrences of these different items in different places (sometimes in the same context) may also well reflect a process of development, in terms of the expansion of simple ideas into complicated sets of rules.

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237 Chinese Vinayas have the records that in early period there were no rules of full ordination, some rules come later and the full version of vinaya is only formed afterwards.

238 Yinshun (1994 (1981), 298-9) suggests that there is a trace of three-stages development for the practice of sīla: four purifications → SSP3 → pätimokkha or vinaya rules. Following this proposal, we may assume that SSP3 has been absorbed or incorporated into vinaya in a later period, and then they become only one type of practice.
6 SSP4, 4+, 4++

6.1 The study of SSP4

6.1.1 SSP4 in the Sāmaññañaphala-sutta-type texts

There are four texts for comparison: DN2, SBV, DĀ21 and JZG. The content in each text is listed as follows:

1. DN2 (D I 70, 7-24):

   (1) kathan ca mahā-rāja bhikkhu indriyesu guttadvāro hoti?

   (2) idha mahā-rāja bhikkhu cakkhunā rūpam dīsvā na nimitaggāhi hoti nānuvyanājanaggāhi. yatvādhikaraṇam enaṃ cakkhundriyam asamvutam viharantaṃ abhijjhā-domanassā pāpakā akusalā anvāssaveyyum tassa samvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye samvarām āpajjati. sotena saddām sutvā ... pe ... ghānena gandham ghāyitvā ... pe ... jīvāya rasam sāyitvā ... pe ... kāyena phoṭṭhabbam phusitvā ... pe ... manasā dhammaṃ viññāya na nimitaggāhi hoti nānuvyañjaṅaggāhi. yatvādhikaraṇam enaṃ manindriyam asamvutam viharantaṃ abhijjhā-domanassā pāpakā akusalā dhammaṃ anvāssaveyyum tassa samvarāya paṭipajjati, rakkhati manindriyam, manindriye samvarām āpajjati.

   (3) so iminā ariyena indriyasaṃvarena samannāgato ajjhattām avyāsaka-sukhaṃ paṭisansvedeti. evaṃ kho mahā-rāja bhikkhu indriyesu gutta-dvāro hoti.239

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239 ‘And how, great king, does the bhikkhu guard the doors of his sense faculties? Herein, great king, having seen a form with the eye, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the eye, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the eye, and achieves restraint over the faculty of the eye. Having heard a sound with the ear ... having smelled an odour with the nose ... having tasted a flavour with the tongue ... having touched a tangible object with the body ... having cognised a mind-object with the mind, the bhikkhu does not grasp at the sign or the details. Since, if he were to dwell without restraint over the faculty of the mind, evil unwholesome states such as covetousness and grief might assail him, he practises restraint, guards the faculty of the mind, and achieves restraint over the faculty of the mind. Endowed with this noble restraint of the sense faculties, he experiences within himself an unblemished happiness. In this way, great king, the bhikkhu guards the doors of the sense faculties.’
2. SBV (240, 19-31):

(1) sa indriyair guptadvāro bhava(ḥi; nipakasmṛtir guptasmṛti)mānasah sahavasthāvacāraḥ;

(2) sa caksuṣo rūpāpi drṣṭvā na nimittagrāhī bhavati; nānuvyājanāgrāhī;
yato’dhikaraṇam eva caksurindriyena asamvarasamvṛtasya viharataḥ abhidhyādaurmanasye loke pāpakā akuśalā dharmāḥ (cittam anusravanti; teṣām saṃvarāya pratipadyate; raksati caksurindriyam; caksurindriyena saṃvaram āpadyate; srotendriyena śabdān, ghrāṇendriyena gandhān, jihvāyā rasān, kāyena sprāṣṭavyāni, mansā dharmāṃ vijñāya na nimittagrāhī bhavati; nānuvyājanāgrāhī; yato’dhikaraṇam eva mana(indriyena asamvarasamvṛta)sya viharataḥ abhidhyādaurmanasye loke pāpakā akuśalā dharmāḥ cittam anusravanti; teṣām saṃvarāya pratipadyate; raksati (mana)indriyam; manaindriyena saṃvaram āpadyate

3. DĀ20 (T1n1, 84c):

(1) --

(2) 目雖見色而取相，眼不為色之所拘繫。堅固寂然，無所貪著，亦無憂患：不漏諸惡，堅持戒品，善護眼根。耳、鼻、舌、身、意亦復如是。
善御六根，護持調伏，令得安隱。

(3) 猶如平地駕四馬車，善調御者，執鞭持控，使不失轍。比丘如是，御六根馬，安隱無失。 240

4. JZG (寂志果經, T1n22, 274b):

(1) 桁門寂定，心在安跡，諸根不亂，守護其心，救使無想在道。

(2) 目見好色，不想求以為好。斷後所受，奉行善本，其心內住，遠離內色，守護眼根。如是耳等鼻香舌味身意，不以想求，亦無所著。除諸不善，棄療癡愚，斷不善法。其意內住，救使不亂，令心根定。

240 ‘(2) Having seen a form with eye, [he] does not grasp at the sign; [his] eye is not attached to the form. (He) is firm and calm, without covetousness and with no grief, evil states might not flow into [his mind]. Endowed with moral practice (*silasampanna), he guards the eye faculty properly, and similarly for the ear, nose, tongue, body and mind. He controls the six sense-contacts (*phassa), through restraint and taming he seeks to gain stability.

(3) Just like a skilful charioteer drives a four horses chariot on even ground, he takes the whip and holds the goad to get the chariot under control. In the same way, a bhikkhu should guard the horses of the six sense faculties, to make it stable and without mistake.’
The content of SSP4 can be divided into three parts: (1) the introductory sentence, (2) the main formulation and (3) the closing sentence or a simile. The variations between texts can be found in each part, and we will begin with part (1). DN2 has a short sentence about the question of what is the practice of SSP4: kathaṁ ca mahā-rāja bhikkhu indriyesu guttadvāro hoti, this is a stereotyped way of introducing each SSP in DN. SBV presents an introduction to its formula with a sentence which is not seen in DN: sa indriyair guptadvāro bhavati. nipakasmṛtir guptasmṛtimānasah sahavasthāvacārakah. DĀ does not have part (1) but starts from the part (2). JZG expresses a sentence which is different from others: 根門寂定，…救使無想在道。Since both SBV and JZG’s expression are quite distinctive they are worth of examining.

The expression of part (1) in SBV is very much similar to a formulation in the Śr Bh(S):

SBV: sa indriyair guptadvāro bhavati; nipakasmṛtir guptasmṛtīmānasah sahavasthāvacārakah.

Śr Bh(S): rakṣitasmṛtir bhavati. nipakasmṛtih smṛtyārakṣitamānasah samāvasthāvacārakah.

Compared to Śr Bh(S) only minor differences are found in SBV: sa indriyair guptadvāro bhavati replaces rakṣitasmṛtir bhavati, the reading of guptasmṛtimānasah versus smṛtyārakṣitamānasah and sahavasthāvacārakah vs. samāvasthāvacārakah. In

241 (1) He is the one who has the sense doors calmed (*indriyadvāra-upaśama*), his mind is in a peaceful state. His sense faculties are not confused (*avikṣipta-indriya*). [He] protects the mind(*raksitasmṛt) and tends to make it with the way without thought/consciousness. (i.e. he does not have any thought attached to the sense objects)

(2) Having seen a pleasing form with the eye, he does not look upon it as pleasing. He cuts off what was being felt/received and practices good conduct; he dwells his mind internally (*ajjhattam cittain sapṭhitam*) and turns away from inner form(?); he guards the eye faculty. And similarly the [hearing of] sound with ear, odour with the nose, flavour with the tongue, tangible objects with the body. He does not look upon and attach to [the sense objects]. He gives up the unpleasing, abandons and heals the ignorance. By cutting off the unwholesome states he dwells his mind internally, he tends to be unconfused in order to settle down the mind faculty.

(3) The bhikkhu practises the noble precepts, excellent contentment, his mind is calm and guarding the sense faculties properly.
fact these differences are doubtful. The term *guptasmṛti* is a conjectural reading in brackets in Dutt and Gnoli’s edition of SBV, which indicates that the original word is probably unclear in the manuscript, and I suspect that *smṛtyāraksīta*, might be its correct form. The similar case is also applied to *sahavasthā*- which might be read as *samāvasthā*. Therefore SBV mostly agrees with ŚṛBh(S).

A similar expression is seen in the *Ji yimen zhu lun* (JYM 集異門足論 T26n1536, 407a) as follows:

密護根門，安住正念，由正念力防守其心。（Well guarded the sense doors = *indriyair guptadvāro bhavati*, set the mind at ease = *nipakasmṛtir*, from the strength of mindfulness one watching over the mind = *smṛtyāraksītamānasah +/- samāvasthāvacārakah*.）

The fact that the expression of SBV is seen in the ŚṛBh(S) as well as in JYM indicates that they all might have come from a similar source.²⁴² It is even interesting to note that the similar expression is not totally absent in the Nikāya. One account in the AN (A III 138) does record a resemblance of such sentence:

\[
\text{indriyesu guuttadvārā viharathā ārakkhasatino nipakkasatino sārakkhitamānasā satārakkhena cetasā samannāgatā ti.}²⁴³
\]

Next we turn to see the case in JZG. The sentence of JZG can be read separately in several phrases for the convenience of discussion:

根門寂定(*genmen jiding*): lit. ‘the calming of the sense doors’(* indriyadvāra-upaśama*). The word 寂定 is a bit doubtful, although it occupies the place in which *gupta* or *saṃvara* is expected but the word is usually a translation of *upaśama*. We choose *upaśama* because we do see term like *indriya-upaśama* occurs in the N/A sources.²⁴⁴ It might be the case that in some texts this is used as a synonym for

²⁴² Apparently a source coming from the Sarvāstivāda tradition. Both SBV and JYM are believed to belong to this tradition.
²⁴³ ‘Live with the sense-doors guarded, being mindfulness of watching over, be wise in mindfulness, with the way of the mind well watched over, possessed of a mind that is mindful on watch.’
²⁴⁴ S I 48, Spk I 106, EĀ16-4 (T2, 579c).
indriyesu guttadvāro. For example, the Saundarananda X III 38 records a phrase to express the calming of sense faculties: indriyāṇām upaśamāt.

心在安跡(xin zai anji): lit. ‘the mind is in the peaceful state.’ This is an expression close to nipakasmytri.

諸根不亂(cugen buluan): lit. ‘sense faculties are not confused.’ This means that the sense faculties are in controlled, which in turn resembles the meaning of indriya-samvara.

守護其心(shouhu qixin): lit. ‘protecting the mind.’ This is apparently a translation of rakṣitasmytri.

救使無想在道(jiushi wuxiang zai dao): lit. ‘to make it with the way without thought.’ The exact meaning for this phrase is not easy to understand. It seems to be something like: ‘do not have any thought attached to the sense objects.’ This echoes the later phrase, which occurs in the main formulation in part (2) that ‘when seeing pleasing forms, ... you should cut off the feeling (or what has been received).’ (目見好色，...斷識所受)

The resemblance of JZG will be discussed again in the cases wherever we meet.

Next we turn to discuss part (2) of SSP4, which is the main body of the SSP4 formulation. First of all we compare the reading between DN2 and SBV. They are only minor differences in some wording:

DN2:  
āsāṃvutam  
---  
cakkhundriye samvaram āpajjati  
(...over the eye faculty)

SBV:  
asāṃvarasāṃvṛtasya  
loke  
caksurindriyena samvaram āpadyate  
(...by means of eye faculty)
Secondly, the versions of DA20 and JZG are slightly shorter, and they present a slightly different reading from DN2 and SBV in the first few sentences. For example, DA20 reads:

目雖見色而不取相，眼不爲色之所拘縛。
(The eyes, having seen a form, do not grasp at the sign; the eyes are not attached to the form.)

The second phrase in this sentence seems to interpret nānuvyājanagāhi as ‘not attached to the form.’ Furthermore, DA20 reads:

堅固寂然，無所貪著，亦無憂患，不漏諸惡。
(He is firm and calm, without covetousness, with no grief, evil states might not flow into (assail?)).

The phrase ‘firm and calm’ is not seen in DN.

JZG’s reading of part (2) is also interesting. It has ‘having seen a pleasing form with the eye, he does not look upon it as pleasing. He cuts off what was being felt/received’. This expresses a meaning slightly different from DN or SBV. It is worth noting that a very similar expression of this sentence is seen at S IV 120: cakkhunā rūpaṃ disyā pīyāṣā pâte pādhinuccati. It appears that this expression is applied as second type of fixed-sentence for the SSP4 formula, as will be indicated later.

Next we come to examine part (3) of the formulation. SBV has nothing here. DN2 adds a sentence to the closing phrase: so iminā ariyena indriyasamvaram samannāgato ajjhattam avyāsaka-sukham paṭisamvedeti. This is a sentence about the experience of unblemished happiness as a result of practising the restraint of sense faculties. We have seen in the study of SSP3 that a similar expression is applied to the

The abhijjhādomanassā set phrase is also seen in M III 114:
so cakkhamati evam maṃ cakkhamamāṃ nābhijjhādomanassā papakā akusalā dhammā anvāssavissanti iti tha sampaṭāno hoti.

And A IV 167:
evam me purathinam disam ālokayato nābhijjhādomanassā papakā akusalā dhammā anvāssavissanti iti tha sampaṭāno hoti.
fulfilment of *sīla* practice that will lead to the experience of unblemished happiness (*avyāseka-sukha*). DN inserts this sentence in SSP4 indicating a kind of continuation from SSP3. It is noted that this sentence is a special addition only to DN because it is not seen in DÄ20, JZG nor SBV.

The expression of DÄ20 in part (3) has an extra sentence, which is a simile attached to the main formula. This simile is not seen in other versions, nor in any text in the SSP context. However, we may find one instance that this simile appears in one non-SSP context in the SN (S IV 176).

6.1.2 **SSP4 in texts other than the *Sāmaññaphala-sutta* in N/Ā**

DN3-13 = DN2.

The expression of SSP4 in DN3-13 is totally the same as DN2. In DÄs, SSP4 is abbreviated in most texts.

One DÄ-type text, the *Fanwang liushierjian jing* (FW62), which is an independent translation of DÄ21, reads the formula in a special wording (T1n21, 265b):

1. 見色作想，亦不互相見鬬人變者。緣寂寢，不癡亂，諸不可意，惡不善之法。不能亂其志，皆護眼根。

2. 是為比丘奉跡者誠品，賢者如是息定根門於內不念鬱亂。

The wording is difficult because phrases like 亦不互相見鬬人變者 (lit. ‘not seeing each other, which could make confusion while meeting’) are quite difficult to read.

MNs = DN2

MNs' expression is the same as DN2. The expression in MÄs needs further explanation. It repeats several times (MÄ80, 144, 146, 182, 187, etc.), and the wording in part (1) of the formula is special. MÄ144 (T1, 652b11-17) is one example:
(1) 守護諸根，常念閉塞，念欲明達，守護心念而得成就，恒起正知。

(He guards the sense faculties, thinks of the closing up constantly and tends to be luminous in mind. He achieves restraint over the mind and arouses the clear comprehension all the time.)

(2) 若眼見色，然不受想，亦不味色，謂忘靜故... (the rest is similar to DN2)

MĀs clearly have a fixed-sentence in the first part of the formula, which is different from DNs and MNs. But it agrees with others such as JZG and SBV. The wording of this fixed-sentence is worthy of discussion. The phrase of ‘thinks of the closing up constantly and tends to be luminous in mind’ is of particular interesting because it is not seen in the standard form of SSP4 in Pali or Sanskrit source. However, the meaning of ‘closing’ is not totally unfamiliar. We have seen one expression in the JZG of ‘cutting off the feeling’. It is worth mentioning that a similar idea occurs in later important texts. For example, in a context explaining the formula similar to SSP4, the Visuddhimagga states that (p. 21):

\[
\text{tassa samvarāya patipājatiti tassa cakkhundriyassa satikavātena pidahanatthāya patipājati.}
\]

(‘he practises restraint’ means: he enters upon the way of closing that eye faculty by the door panel of mindfulness.)

In the Saundarananda XIV 1, we have the same expression in the same context:

\[
\text{atha smrtikavātena pidhāyendriya-samvaram. bhujane bhava mātrajño dhyanānāmāmayāya ca.}
\]

(restraining of the senses by closing [them] with the door-panel of mindfulness...)

MĀ has a phrase which is quite similar to some Sanskrit texts: ‘He achieves restraint over the mind and arouses right comprehension all the time.’ A possible reconstruction in Sanskrit might be something like this: ārakṣitamāyāt bhavati (or

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246 This is a form of indriya-saṁvara rather than indriyesu gutadvāro.
247 味色, lit. ‘characterize the form.’ Chinese seems to translate a term from vyañjayati rather than anuvyājanaka, because 色 is usually a translation for vyañjana.
248 忘靜, lit. ‘dispute’, Chinese seems to take up the third meaning of adhikaraṇa, see PED 27.
smṛtisamvarāya pratipadyate nipakasmṛtih. This is very close to SBV or even texts like the Śrāvakabhūmi (Srīh) or the Mahāvastu (Mvu). This similarity could point to a common source for all these texts.

An independent translation corresponding to MA144 and MN107 is preserved in the Foshuoshijing (佛說四經, T1n70, 875b). The wording of its first part of SSP4 also reads different from others:

Bhikkhu! You should guard the door of your sense faculties, guard yourself the mind, until you achieve restraint over the mind-thought [maybe a reading of the faculty of the mind], and be exertion.

Next, the SĀ636 (T2, 176b) has a shorter version of SSP list, and it reads SSP4 in a standard form:

ANs = DNs = MNs. The expression of SSP4 in AN (two accounts) is not different from MNs, which has no part (3) in the formula.

6.1.3 SSP4 in Non-SSP contexts in NĀ

Pali accounts and the Chinese parallels


The occurrence of SSP4 in non-SSP context is found once in the DN: the Saṅgīti-sutta (DN33, D III 225-6). It occurs in the section of explaining four endeavours (cattāri padhānāni), namely the endeavor of restraint, abandoning, development and protecting (saṃvara, pahāna, bhāvanā, anurakkhaṇā). SSP4 is applied to represent
the meaning of the endeavor of restraint (samvara-ppadhāna)\(^{249}\). The same application is also seen in the AN (A II 16). However, it should be noted that the explanation of these endeavors in both sutta is rather specific because it has an unusual form that is different from the most common form of the samma-ppadhāna formula.\(^{250}\) There are two Chinese accounts parallel to DN33: 春集經 Zhongji jing (T11n1, 50c) and 大集法門經 Daifamen jing (T11n12, 228b), none of them uses SSP4 for the expression of samvara-ppadhāna in explaining four endeavors. Instead, they use the most common form of samma-padhāna formula. This raises one interesting question: why one tradition uses a standard form and the other uses a specific one? Or the question may be turned into asking whether one of them is more valid than the other, or both are equally valid.\(^{251}\) We will return to this in a later discussion.

MN33 (M I 223): Eleven qualities, SSP4 = quality no. 4.

The context in this text (the Mahāgopālaka-sutta) is about eleven qualities (ekādasa-dhamma) which make a bhikkhu capable of growth, increase and fulfilment in the dhamma and vinaya. These qualities refer to a simile of a cowherd who possesses eleven factors. The fourth factor is ‘he dresses wounds’ (vaṇam paticchadetā hoti) and SSP4 is applied to represent this factor.

There are three Chinese parallels to MN33: SĀ1249, EA40-1 and one independent translation, the Foshuo fangnìu jing (C), all of them have the same application of SSP4 as MN33. However, the wording in each text differs slightly.\(^{252}\) I will mention the differences and their implication again in the later discussion.

\(^{249}\) There is one variant reading in the formula: The PTS edition of D III 225 reads anvāya-ssaveyyuṃ whereas CSCD reads anvāssevenyyuṃ.

\(^{250}\) Cf. Gethin 1992a, 69-78 for the explanation of the basic samma-ppadhāna formula and pp. 74-5 for a specific type of this formula.

\(^{251}\) Gethin (ibid., p. 74) mentions that the difference of these two usages in the Nikāyas is ‘of the kind between a general statement of a matter and a specific and particularised statement’, and the specific statement is to bring together ‘various themes that features repeatedly in the Nikāyas’. However, this explanation does not help to clarify the expression in Chinese accounts.

\(^{252}\) Chinese parallel 1, SĀ1249 (T2, 343a2-4): 云何不護護？謂眼見色，隨取形相，不守眼根。世間貪愛，惡不善法，心隨生漏，不能防護。耳、鼻、舌、身、意根亦復如是，是名不護護。
The passage in this text is of importance because it contains a description that does not follow DN2’s type. MN138’s description appears in some Chinese texts, especially accords with the concept of ‘no consciousness/thought attached to the sense faculties.’ This is an important evidence to show that alternative expression of SSP4 exits.

S IV 104: A set of three items (indriyesu guttadvāro, bhojane mattānū, jāgariyam anuyutto). The context of this text is: whoever is devoted to the practice of one who ‘guards the doors of the sense faculties, is moderate in eating and intent on wakefulness’ (indriyesu guttadvāro, bhojane mattānū, jāgariyam anuyutto), he will maintain all his life the complete and pure holy life. The content of indriyesu guttadvāro is exactly the SSP4 formula.

S IV 176: a set of three items as seen at S IV 104, but adds a simile. The context of this text is: a bhikkhu who possesses these three practices will live full of happiness and joy in this very life, as well as holding a ground for the destruction of the defilements. This text contains not only the description of each practice, which is represented by a standard formula, but also adds a simile to them. The simile of SSP4 reads:

Foshuo fangniu jing (佛說放牛經, T21n123, 547a): 云何比丘應護諸根而護？比丘！眼見色，不分別好惡，守護眼根，不著外色，遠捨諸惡，護於眼根，耳聽聲、鼻嗅香、舌嘗味、身食細滑、意多念，滅不令著，護此諸根，不染外塵，如吐惡見。如是，比丘！為知護諸。
This is the only place in the Nikāyas that SSP4 is accompanied by a simile. It is interesting to recall that a simile is also seen at DĀ20 for the expression of SSP4. Both similes are identical to each other, although the wording of SN is slightly longer. The same simile has been applied in non-SSP contexts in several places. For example, at M I 124 (=EĀ193, T1, 744a) it is applied to explain the Buddha’s attitude that he had no need to keep on instructing bhikkhus but only to arouse mindfulness in them, his attitude is just like the charioteer. At M III 97 it refers to a context where when anyone has developed and cultivated mindfulness of the body, etc., he attains the ability to witness any aspect therein. And at A III 28, the simile is applied to be one of the three similes explaining the mind having attained four jhānas, is capable of realizing higher knowledge.

SN 35-127 (S IV 112): SSP4 is a cause and reason why young bhikkhus lead the complete and pure holy life all their lives and maintain it continuously.

SĀ1165 (T2, 311b) is a Chinese parallel to SN 35-127.

The passage at S IV 120 is interesting:

kittāvatā nu kho bho kaccāna guttadvāro hotiti. idha brāhmaṇa bhikkhu cakkhunā rūpaṁ disvā piyarūpe rūpe nādhimuccati, apiyarūpe rūpe na vyāpajjati upaṭṭhitāya satiyā ca viharati appamāpacato. taṁ ca cetovimuttim paññāvimuttīṁ yāthābhūtam pañjānāti, yathāsa te uppannā pāpakā akusalā

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253 ‘Suppose, bhikkhus, a chariot harnessed to thoroughbreds was standing ready on even ground at a cross road, with a goad on hand. Then a skilful trainer, a charioteer of horses to be tamed, would mount it and taking the reins in his left hand and the goad in his right, would drive away and return by any route he wants, whenever he wants. So too, a bhikkhu trains in protecting these six sense faculties, trains in controlling them, trains in taming them, trains in pacifying them. It is thus in this way, bhikkhu, that a bhikkhu guards the doors of the sense faculties.’

254 The Chinese parallel MĀ81 (T1, 557b) omits the simile.

255 The text reads SSP4:
The above passage is interesting because it contains a description supporting the reading in some Chinese translations regarding the concept of ‘does not dwell on pleasing or unpleasing form’. This can be seen as one particular type of SSP4 formula.\(^{256}\)

AI 113 mentions that practicing three items (SSP4, 4+, 4++) a bhikkhu is proficient in the practice leading to true course and hence has strong foundation for the destruction of defilements. There is one Chinese parallel, EĀ21-6 (T2, 603c22-27):

One interesting point in the above passage is, the description of SSP4 is different from A I 113. It mentions that ‘a bhikkhu, with the eyes having seen a form, does not arouse the attached thought; he does not have the conscious mind, in order to gain purification in the eye faculty.’ As will be mentioned again in the later section, this formulation is in fact another type of SSP4.

A II 16 = D III 225. The Chinese parallel, SĀ879 (T2, 221a23-25):

1. 云何律儀斷？(What is the samvara-ppadhāna?)
2. 若比丘善護眼根，隱密，調伏，進向，如是耳、鼻、舌、身、意根善護，隱密，調伏、進向，是名律儀斷。(If, a bhikkhu, guards his eye faculty, protects it closely,

\(^{256}\) Similar expression is also seen at S IV 73-6: rūpam disvā sati muṭṭhā piyanimittam manasi karoto, sāratācitto vedeti, taṅca ajjhosa titthati. ...
controls and achieves restraint over it, (thus in the same way for other faculties) this is called samvara-ppadīna.}

Again, the expression in Chinese parallel differs slightly from AN, because it has an extra phrase: ‘protects it closely, control and achieve restraint over it’. Interestingly this phrase is very similar to a set phrase seen in SN (SIV 176): ārakkhaṃa sikkhatī, sanyāmāya sikkhatī damāya sikkhatī upasamāya sikkhatī.

A II 39: A set of four items (silasampanno, indriyesu guttadvāro, bhojane mattaṃṇī, jāgariyam anuyutto)

A II 152: Four paṭipadā (akkhā, khamā, damā, samā), SSP4 = damā.

Four paṭipadā is also explained in the Ji yi menzhu lun (T26, 395b) by applying SSP4.²⁵⁷

A III 99: Five kind of persons, SSP4 = fifth kind person. Its Chinese parallel, EÅ33-4 (T2, 688a) does not include the content of SSP4 in its context.

A III 163: the bhikkhu who can practice SSP4 is said to be a protector (rakkhitā).

A V 351 = MI 223.

**Chinese accounts and their Pāli parallels.**

SĀ275 (T2, 73a):

彼離陀比丘閉閉根門故。若眼見色，不取色相，不取離形好。若諸眼根不律儀，無明闇障，世間貪、愛、惡不善法不滅其心。生諸律儀，防護於眼、耳、鼻、舌、身、意根，生諸律儀，名離陀比丘閉閉根門。

²⁵⁷ 云何調伏行？答：眼見色時，專意繫念，防護眼根，調伏其心。不令發起，煩惱惡業。耳出聲時，鼻嗅香時，舌嘗味時，身覺觸時，意了法時，專意繫念，防護耳根，廣說乃至防護意根，調伏其心，不令發起，煩惱惡業，是名調伏行。
This text mentions that Nanda was praised by the Buddha as having a number of excellent qualities, and the quality of the restraint of sense faculties is one of them. The text applies SSP4 to reflect such quality. However, the Pali parallel, A IV 167 has a different reading. It uses another formula to represent Nanda’s quality of the restraint of sense faculties: purattimī disā āloketabbā ... (the eastern quarter is to be watched, ...). In Buddhaghosa’s commentary, this passage is taken to be the explanation of one section of the satisampajañña fixed-sentence, regarding the description of ālokite vilokite, cf. DA I 193 (also MA I 261, SA I 91). Since Buddhaghosa has never referred to it as the content of indriyesu guttadvaro, and we have also found nowhere for the similar application in the Nikāyas, it might then be possible to assume that AN has mistaken this passage to refer to SSP4. This passage should be taken as for the explanation of Nanda’s next quality: the mindfulness and clear comprehension (SSP5). 258

SĀ279 (T2, 76b): the restraint of six sense faculties. (六根調伏)259

SĀ1165 (T2, 311b): the restraint of sense faculties. (守護根門)260

EĀ49-8 (T2, 802a): The practice of recluses. (SSP4, 4+, 4++) (沙門法行: 諸根寂靜、飲食知足、恵如尊寮).261 This text describes three kinds of practices for recluses (SSP4, 4+, 4++). However, the formulation of SSP4 (guarding the doors of the sense faculties) in EĀ49-8 is not the common form but another type.

EĀ16-4 (T2, 579c) mentions that someone has gone forth from household life to be a recluse (SSP2), and he practices the calming of sense faculties (SSP4), moderation in

258 Aśvaghosa in his Saundarananda also used the same passage as important basis for his explanation of Nanda’s great qualities, and he hasn’t applied AN’s variant description for the explanation of the restraint of sense faculties as well. Cf. Saun XIII 38.

259 云何六根善調伏？善關閉，善守護，善執持，善修習，於未來世必受樂報。多聞聖弟子眼見色，不取色相，不取隨形好，任其眼根之所趣向，常住律儀，世間貪愛、惡不善法不離其心，能生律儀。善護眼根，耳、鼻、舌、身、意根，亦復如是。

260 云何比丘諸根寂靜？於是，比丘若眼見色，不起想著，興諸亂念，於中眼根而得清淨，除諸惡念，不念不善之法，若耳聞聲、鼻臭香、舌知味、身知細滑，意法，不起想著，興諸亂念，於意根而得清淨。如是，比丘根得清淨。
eating (SSP4+) and thirty-seven bodhipakkhiyā-dhamma. Followed by this is the description of SSP4. The formulation of SSP4 in this text is distinctive, as it has added one specific sentence: ‘the eye faculties should be purified, wholesome thoughts should be produced, and he should be in control to get rid of unwholesome thoughts, therefore he always takes restraint on the eye faculties.’

EĀ34-5 (T2, 696b) mentions the practice of SSP4 together with the wakefulness (SSP4++), and its expression of SSP4 is also of another type.

6.1.4 Further discussion: various types of SSP4

In this section, we are going to bring together all different types of expression of SSP4 as mentioned before, fit them into different categories, and discuss interesting features about the divergence occurring in different texts. First, there seems to be three main different types of expression for SSP4, and minor variations are also seen within each type. Second, in the same text, differences are seen between the Nikāyas and Āgamās. Finally, the reason for explaining the differences might be a clue in understanding how the formula works in the process of transmission and recitation of Buddhist texts.

First type of formulation and its variations:

1.1 DNs, MNs, ANs, SĀ275, 1165, 1249: expressed by the nimittagāhi set phrase *(na nimittagāhi hoti nānuvyañjanaggāhi)* in part (2) of the formula.

1.1.1 SĀ279: *nimittagāhi* set phrase + ārakkhāya set phrase. (*ārakkhāya sikkhati.samyamāya sikkhati damāya sikkhati upasamāya sikkhati*)

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262 若有人，剃除諸根，著三法衣，以信牢固，出家學道。爾時，彼人諸根寂定，飲食知節，
竟日經行，未曾捨離意遊三十七道品之法。若眼見色，不起色想，亦無流馳之念。爾時眼根則
應清净，生諸善想，亦能制持，無復諸惡，常繫著於眼根，耳聲、鼻香、口味、身細滑、意
法，不起識病，爾時意根則得清淨。

263 聲時，雜類梵志即得為道。諸根寂靜，自修其志，除去睡眠，設眼見色，亦不起想念，其眼
根亦無惡想流遶諸念，而護眼根。若耳聞聲、鼻嗅香、舌知味、身知細滑，不起細滑之想，意
知法亦然。是時，便滅五結藴，覆蔽人心者，令人無智慧。
1.2 SBV, MĀs, JYM, SĀ636: nipakasīmrti fixed-sentence in part (1) of the formula + the nimittaggāhī set phrase.

1.3 DĀ20: nimittaggāhī set phrase + a simile in part (3) of the formula.

1.3.1 S IV 176: nimittaggāhī set phrase + a simile + ārakkhāya set phrase.

Second type of formulation and its variation:

2.1 FW62, EĀ40-1, 21-6, MN138: with key point of ‘without thought/ perception or consciousness attached to the sense objects’. (na rūpanimittanusarī viññāṇam hoti)

2.2 EĀ16-4, 34-5, 37-9, 39-4, 40-6, 49-8, 52-7: key point of ‘no perception nor consciousness’ plus ‘purify the sense faculties, develop wholesome thoughts and dispel wholesome thoughts.’

Third type of formulation and its variation:

3.1 Fangniu jing, S IV 73-6, 120, SĀ1170: with key idea of ‘does not dwell on

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264 EĀ37-9 (T2, 714c):
梵志！若无因眼色，不起想著，不起識念，除恶想，去不善法，得全眼根，是謂此人清淨修梵行。若耳聞聲，鼻嗅香，舌知味，身知細滑，意知法，都無識想，不起想念，清淨得修梵行，全其意根，如此之人得修梵行，無有缺漏。

265 EĀ39-4 (T2, 730b):
復次，比丘！若眼見色，不起想著，亦不興念，具足眼根，無所缺漏，而護眼根，耳聲、鼻香、舌味、身觸、意法，亦復如是，亦不起想，具足意根而無亂想，具足護護意根，是謂比丘成就此第二法。

266 Which reads (T2, 802a3-7):
云何比丘諸根寂靜？於是，比丘！若眼見色，不起想著，興諸亂念，於中眼根而得清淨，除諸惡念，不念不善之法。若耳聞聲，鼻嗅香，舌知味，身知細滑，意知法，不起想著，興諸亂念，於意根而得清淨。

267 EĀ52-7 (T2, 827a):
云何比丘成就六，王當知之？若比丘見色已，不起色想，緣此護眼根，除去惡不善念，而護眼根，若耳、鼻、口、身，意不起意識，而護意識。如是，比丘成就六。

268 This text reads (T2, 313a):
云何律儀？多聞聖弟子，若眼見色，於可念色不起想，不可念色不起想，次第不起眾多識想相續住。見色過患，見過患已，能捨離。耳、鼻、舌、身，意亦復如是，是名律儀。And its Pali parallel is SN 35-206 (S IV 198).
pleasing nor unpleasing form'. (*piyarūpe rūpe nādhimuccati apiyarūpe rūpe na vyāpajjati*)

3.2 JZG: *nipakasmṛti* fixed-sentence in part (1) + key idea of ‘does not dwell on pleasing nor unpleasing form’.

Other types of formulation for expressing SSP4:

4.1 SĀ879: ārakkhāya set phrase.

4.2 MĀ10 (T1, 432b) and *Foshuo yiqielisheshouying jing* 佛說一切流隴守因經 (T1n31, 813c):

眼見色護眼根者，以正思惟不浄觀也。  
(having seen a form with the eye, he guards the faculty of the eye, by arising the right thought: the perception of impurities.)

EĀ40-6 (T2, 741a) is a parallel of MĀ10, but it reads a full form of SSP4 in the second type of formulation.  

4.3 MN1 (M I 9):

*patisāṅkhā yoniso cakkhundriyasamvarasamvuto viharati, ... asamvutassato viharato uppajjeyyum āsavā vighatapariḷāhā ...*

Moreover, it is interesting to see a common phenomenon that different types of expression are seen in the *same texts* with their parallels, some examples are shown as follows:

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269 The context in this text is about seven dhamma (有七斷漏烦恼感法: 見、護、離、用、忍、除、思惟) that can cut off the defilements, and the restraint of sense faculties is one of them (有漏從護斷).

270 A similar passage is seen in EĀ33-4 (T2, 688a).

271 Which reads: 云何有漏威儀所斷？於此，比丘！若眼見色，不起色想，亦不起染污之心，具足眼根，亦無缺漏，而護眼根。若耳聞野、鼻嗅香、舌知味、身知細滑、意知法，亦不起染污之心，亦不起想著，而護意根。若不護其威儀，則生有漏。若護其威儀者，則無有漏之思，是謂此漏威儀所斷。
1. DN2: type 1.1, SBV: 1.2, DĀ20: 1.3, JZG: 3.1;
2. MĀ144: 1.2, MN107: 1.1, Foshuoshu jing: 1.2;
3. MN33: 1.1, SĀ1249: 1.1, EĀ40-1: 2.1, Fangniu jing: 3.1;
4. A I 113: 1.1, EĀ21-6: 2.1;
5. DN33: 1.1, A II 16: 1.1, SĀ879: 4.1, Zhongji jing and Dajifamen jing: samvara-ppadhāna formula;
6. A III 99: 1.1, EĀ33-4: ---;
7. SĀ275: 1.1, A IV 167: purrathimi fixed-sentence;

The above observation raises an important question: why the expression for the practice of the restraint of sense faculties in various versions of the same texts is different? It seems possible that there have been already three types of expression for the same practice at the early stage, probably used in a mixture way without making a strict distinction. Along with the transmission of the texts, the transmitters applied alternatively one of these into the context relevant to the practice according to their memory, and different people might have different options for their selection. When the texts were fixed, these different versions became a record of their preference.

Finally, it is worth mentioning that the formula of SSP4 is seen in many Sanskrit treatises, which may provide us a good source for the comparative study.272

272 SrBh (C)(《瑜伽師地論》<聲聞地>T30n1579, 397a21-b1):

云何根律儀。謂即依此尸羅律儀。守護正念修常定念。以念防心行平等位。眼見色已而不同相不取相隨好。恐依是處由不修習眼根律儀防護而住其心。漏泄所有貪愛惡不善法。故即於彼修律儀行防護律儀。依於眼根守律儀行。如是行者。耳聞聲已鼻嗅香已舌嚐味已身覺觸已患了法已。而不取相不同相好。恐依是處由不修習眼根律儀防護而住其心。漏泄所有貪愛惡不善法。故即於彼修律儀行防護意根。依於意根守律儀行。名根律儀。

SrBh (S)(9, 13ff.):

indriyasamvarah katanaḥ, sa tam eva śilasamvaranī niśrityāraksitasmīr bhavati nipakasmṛtih
smṛtyāraksitaṁ asaṁ samavasthāvacāraṇaḥ sa cakṣuṣaṁ rūpāṇi dṛṣṭaṁ / na nimittagṛhi bhavati,
nānuvyaṁ janağrāhi, yato'dhikaraṇam asya pāpakā akṣaṁlā dharmāś cīttaṁ anuvravṛṇya teṣām
samvarṣaḥ pratipadyate / frakṣati caṇṣurindriyaṁ / caṇṣurindriyaṁ samvarṣaṁ āpadyate] sa
śrotṛṇa śabdaṁ, gṛṇaṇa gandhaṁ, jñāṇaṁ vyayaṁ, kāyaṁ sprāṣṭavāni / manasaṁ dharmāś vijñāya
na nimittagṛhi bhavati, nānuvyaṁ janağrāhi, yato'dhikaraṇam asya pāpakā akṣaṁlā dharmāś cīttaṁ
anuvravṛṇya teṣām samvarṣaḥ pratipadyate / raksati maṇindriyaṁ / maṇindriyaṁ samvarṣaṁ
āpadyate / ayam ucyate indriyasamvarah //
Mvu III 52.3-15:

tasmai iha kāśyapa evam śikṣāvyaḥ. Kīm tv ahūṃ śatuś indriy-esu guptaddvāro vihāriśyāmiś 
ārakṣāsmytī nidhiyapamāṃśatī samavasthāvihāri ādīnnavāsāṛīv niḥśarāraṇaḥ prajāho arakṣēta cetās 
samanvāgataḥ. so caksunā rūpaṃ drṣṭvā na ca nimittāragrihi bhavīyān na ca nānuvājanāgarāḥ. yato 
adhikaraṇaṃ ca me caksunidrīyena anavartyāsya viharantāsya abhiḍhvādārāṃ bhūrmanāsya aneke 
pāpākāḥ dharmāḥ cāttāṇaḥ anuprāvensusuḥ teṣāṃ samvarāya pratipādiśyāmiṃ rāksaśyāmiṃ 
(*caksunidrīyam) caksunidrīyena saṃvarāṇaṃ āpādiśyāmiṃ iti. ēvam kāśyapa śikṣāvyaṃ. śrotreṇa 
śabdāṃ śrūtvā gṛhīṇeṇa gandhāṃ gṛhītyāṃ jīvāyāṃ rasāṃ svādyāyīṃ kāyena prasaṅgavāṃ sprṣṭīvā 
manasā dharmāṃ vijñāya na ca nimittāragrihi bhavīyān na ca nānuvājanāgarāḥ. yato adhikaraṇaṃ 
cme caksunidrīyena anavartyāsya viharantāsya abhiḍhvādārāṃ bhūrmanāsya aneke pāpākāḥ akusaṇā 
dharmāḥ cāttāṇaḥ anuprāvensusuḥ teṣāṃ samvarāya pratipādiśyāmiṃ rāksaśyāmiṃ manindriyena 
manindriyena saṃvarāṇaṃ āpādiśyāmiṃ. ēvam kāśyapa śikṣāvyaṃ.

Śikṣā 202.9-15:

sa caksunā rūpaṃ drṣṭvā na nimittāragrihi bhavāti nānuvājanāgarāḥ. yato bhikṣarāṇaṃ asya 
caksunidrīyena prasarvasanāvartyāsya viharato ’bhṛtih-dārāṃ bhūrmanāsye ane vē pāpākāḥ akusaṇā 
dharmāḥ cāttāṇaḥ anuprāvensusuḥ teṣāṃ samvarāya pratipādyate rākṣati caksunidrīyam. ēvam śrotreṇa 
śabdāṃ śrūtvā gṛhīṇeṇa gandhāṃ gṛhītyāṃ jīvāyāṃ rasāṃ śvādyāyīṃ kāyena prasaṅgavāṃ sprṣṭīvā 
manasā dharmāṃ vijñāya na ca nimittāragrihi bhavīyān na ca nānuvājanāgarāḥ. yato bhikṣarāṇaṃ asya 
manindriyena saṃvarāṇaṃ āpādiśyāmiṃ rāksaśyāmiṃ manindriyena manindriyena saṃvarāṇaṃ āpādiśyāmiṃ.

Śikṣā 357.1-3:

uktaṃ hyāryātthāgataguhyaśūtre. tatra katamo’ramādā. yadindriyasaṃvarāḥ. sa caksunā rūpaṃ drṣṭvā 
na nimittāragrihi bhavati nānuvājanāgarāḥ. yato bhikṣarāṇaṃ asya ca caksunā rūpaṃ drṣṭvā na 
nimittāragrihi bhavati nānuvājanāgarāḥ. yato bhikṣarāṇaṃ asya ca nimittāragrihi bhavati nānuvājanāgarāḥ. 
manasā dharmāṃ vijñāya na ca nimittāragrihi bhavāti nānuvājanāgarāḥ. yato bhikṣarāṇaṃ asya manindriyena 
prasarvasanāvartyāsya viharatā ’bhṛtih-dārāṃ bhūrmanāsye ane vē pāpākāḥ akusaṇā dharmāḥ cāttāṇaḥ 
anuprāvensusuḥ teṣāṃ samvarāya pratipādyate rākṣati manindriyam. ēvam ca kāśyapa śikṣāvyaṃ.


(Reconstruction, mss line 40-60)

kada(*ra bhikṣave sa)bara-prasane ° a bhikṣave bhikhu caksunā ruvo dhriśpāna ° na nimittighrahe 
(*bhavadi( ° ) na auo)vejanaghrāhi ° yavad eva asiaranam e(*va( ° ) caksuḍhīr asabrodo viharādi ° 
abhijā domanāsui pavea ahu(° sāla dharmā ° Citam arsaveti ° tada sabarac pradivajadi raksadi 
caksudhrī ° caksudhrī ° sabar(° ram) avajadi ° sādaṇa chado śutvāna ° na nimittighrahe bhavadi ° na 
avojevajaghrāhi(*hi ° yavad e)va asiaranam eva ° sudidhrī asabrodo viharādi ° abhijā domaṇaṣtu 
p(*vea akušala dharmā ° Citam arsaveti ° tada sabarac pradivajadi raksadi sudidhrī su(° didhrī 
sabaram avaja)di ° ghanṛṇa ghadhoro gḥāta na nimittighrahe bhavadi ° na avoorajaghrāhi ° yavadi eva 
asiaranam eva ° ghanidhrī asabrodo viharādi ° abhijā doma(*ntu p(° u(° c(° o)*uśa)la) 
dharrma ° Citam arsaveti ° tada sabarac pradivajadi raksadi ° (° ghanidhrī ° ghanidhrī sabaram 
avajadi ° jibhit(*a)rasu śp(*ay)*a na nimittighrahe bhavadi ° (° )na avoorajaghrāhi ° yavad eva 
asiaranam eva ° jibhridhrī asabrodo viharādi ° (° abhijā domaṇaṣtu pavae akusala dharrma ° Citam 
arsaveti ° tada sabarac ° pradivajadi raksadi ° (° abhijā domaṇaṣtu pavae akusala dharrma ° Citam 
avajadi ° tada sabarac ° pradivajadi raksadi ° ghanidh(*i'I( ° ) ghanidh(*i'I( ° ) yavad eva 
sabaram avaja)di ° aP buca)di Silbal"i1plaSil/70 ° 
dharrma ° Citam arsaveti ° tada sabarac ° pradivajadi raksadi ° 
manindriyena saṃvarāṇaṃ āpādiśyāmiṃ 
manindriyena manindriyena saṃvarāṇaṃ āpādiśyāmiṃ.

(Reconstruction, mss line 40-60)
6.2 The study of SSP4+

In the following sections, we are going to look at two other SSP members: SSP4+ and 4++. These two items are not seen in DN’s version of SSP list, but occur in some of MN’s version. The order of them is normally placed after SSP4 and before SSP5, this is why we label them as 4+ and 4++. This labeling is not only for the convenience of recognizing their position, but to indicate their close relationship to SSP4. We will further illustrate this connection in the later discussion.

6.2.1 SSP4+ in the Sāmaññaphala-sutta-type texts

DN2: ---

SBV: ---

JZG: ---

DĀ20 (T1n1, 84c20-27):

食知止足，亦不貪味，趣以養身，令無苦患而不實，調和其身。令故苦滅，新苦不生，有力、無事，令身安樂。猶如有人以藥塗瘡愈使瘡差，不求飾好，不以自高。摩納！比丘如是，食足支身，不懷慢怠。又如車軸，欲使通利以用運載，有所至到。比丘如是，食足支身，欲為行道。  

This fixed-sentence is not seen in most of the Sāmaññaphala-sutta type texts except DĀ20. However, it occurs several times in the SSP list in MNs, and in a number of other cases we found that it is incorporated with other SSP members playing a significant role in explaining meditation practice. It occurs in many texts, and we will find these occurrences important throughout the discussion. Here it will suffice to

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273 ‘He is moderate in eating, he does not indulge in taste, but eats for the sake of body maintenance, in order to avoid suffering, not being proud but balancing the body. He causes to terminate old suffering without arousing new suffering, with strength, no trouble, he makes the body living in comfort. Just like someone who anoints a wound only for the purpose of healing it, not for attractiveness, nor being proud. Likewise, a bhikkhu is moderate in eating, in order to support his body and not for being proud. Furthermore, just as greasing an axle, only for the convenience of transporting [a load], and getting it to the destination. Likewise, a bhikkhu is moderate in eating, to support the body and practice the path.’
show that it was not ignored by every version of the *Sāmaññaphala-sutta*: DĀ follows
a tradition that keeps SSP4+ in the SSP list. From DĀ20 we see that the structure of
the formulation can be divided into two parts: the basic formula and the similes (the
anointment of a wound and the greasing of an axle). As we have no other text for
comparison we will move our discussion to the next sections.

6.2.2 SSP4+ in texts other than the *Sāmaññaphala-sutta* in N/A

DNs: ---.

In the DN3-13, it is not surprising that none of them contains SSP4+ because they
follow DN2’s pattern. In the Chinese version of DĀs, the expression of SSP4+ is
probably the same as DĀ20. They are missing in the abbreviated form and hence no
chance for comparison. However, we do find the description of SSP4+ in an
independent translation of the *Brahāmajāla-sūtra*: FW62. Its reading is shorter, as seen
below (T1n21, 265b-c):

There are a number of points FW62 differs from DĀ20:
1. The set phrase about considering the amount of food while eating (not too much,
too little, etc. 食也不多亦不減, 處支命, 不用作筋力，
但欲令身安，不苦痛，有氣力，得定行。274)
2. Some set phrases describing the purpose of eating food are not applied in FW62.
For example, a set phrase like ‘terminate old suffering without arousing new
suffering’ is not seen. FW62 has a phrase: ‘gaining the practice of calming
meditation’(得定行), which does not appear in DĀ20.
3. FW62 does not have similes.

MN5: only MN39, 53, 107 and 125 have the item of SSP4+.

274 ‘Moderate in eating only, do not eat too much as well as too little, get the moderate [amount] in the
middle [between these two]. Always maintain one meal [in a day], no more nor less; [eating] is for the
purpose of supporting the life, not for the strengthening of force, but to make the body be comfortable,
no suffering, with strength, gaining the practice of calming meditation.’
The expression of SSP4+ occurs four times in the MN. This is one important aspect that we can divide the SSP list in MNs into two groups according to the occurrence of SSP4+(and 4++). The first group has SSP4+ and 4++, and the second without them. There are some other aspects that can further distinguish the former group from the latter. For example, the former group has its specific way of explanation in some SSP items, which do not follow DN’s pattern, whereas the latter resembles more or less to the DN’s. We will return to investigate this feature afterwards but now we are going to look at the group texts that contain SSP4+ (and later 4++), and look at the Chinese counterparts accordingly. There are four of such texts in MN, which contain item SSP4+, namely, MN39, 53, 107 and 125. As their wordings are exactly the same therefore we only need to list one of them.

MN39 (M I 273)=MN53, 107, 125:

\[
\text{bhojane mattaññuno bhavissāma}^{275}, \text{paṭisaṅkhā yonis̄o āhāram āhārissāma,}
\]
\[
n'eva davāya na madāya na maṇḍanāya na vibhūsanāya, yavād-eva imassa kāyassa thitiyā yāpanāya, vihimsuparatiyā brahmacariyānuggahāyā: iti purāṇānā ca vedanām paṭihaṅkhami navāṇa ca vedanām na uppādessāmi, yātra ca me bhavissati anavajjata ca phāsuvihāro cāti evam hi vo bhikkhave sikkhitabbam̄}^{276}
\]

Compare MN’s wording to DĀ20, one point is interesting: DĀ20 has mentioned six reasons for the moderation in eating whereas MN has mentioned seven. About half of them are less matched:

\[
\text{In other places, the more common introductory sentence is: kathāna ca XXX ariyasāvako bhojane mattaññuno hoti.}
\]

\[
\text{We will be moderate in eating. Reflecting wisely, we will take food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: "Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort."}
\]

\[
^{275} \text{In other places, the more common introductory sentence is: kathāna ca XXX ariyasāvako bhojane mattaññuno hoti.}
\]

\[
^{276} \text{"We will be moderate in eating. Reflecting wisely, we will take food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for ending discomfort, and for assisting the holy life, considering: "Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort."}
\]
### DĀ20

1. not to indulge in taste
2. body maintenance
3. avoid suffering
4. not being proud\(^{277}\)
5. balancing body
6. practice

### MN

5. the support and maintenance of body
6. ending discomfort
2. intoxication
5. 
7. assisting the holy life

---
1. not for amusement
3. not for physical beauty
4. not for attractiveness

**MĀs:** ---.

The Chinese parallel to MN39, the MĀ182, does not have SSP4+. There are no parallels in MĀs corresponding to MN53, 107 and 125. It is interesting to note that most MĀs do not incorporated SSP4+ into their SSP list, while some MN texts do.

**ANs:** ---.

The situation in AN is also similar to DN that SSP4+ is absent in the list.

To review again all the cases mentioned above, as the majority of accounts do not integrate the SSP4+ (and also SSP4++) into the SSP list, we might raise a question of whether these two items were added to the list at a relatively late date. This question will be examined again shortly.

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\(^{277}\) Chinese uses the word 賢, lit. 'arrogance', which adopts a second meaning of 酗暦 (the first is 'intoxication'), see PED 518: 'pride, conceit.'
6.2.3 SSP4+ in non-SSP contexts in N/Ā

Although we do not find many occurrences of SSP4+ in the SSP list, we have, however, found a lot of cases for its appearance in other contexts. As we have mentioned before, SSP4+ is not included in the SSP list in DN2-13 and about two third of cases in MNs, it does nevertheless occur many times in the N/Ā texts. It appears in the DN twice (DN28, DN33) by name, though the complete formula is not stated. The first occurrence is in the *Sampasādanīya-sutta* (D III 106-7) in a passage where Sāriputta described how the Buddha’s way of teaching dhamma is in regard to a person’s proper ethical conduct (*purisa-sīla-samācāre*). A number of qualities possessed by such person are listed, and three of them are interesting: *indriyesu guttadvāro, bhojane mattaṇṇu* and *jāgariyāṇuyogam anuyutto*. These are three members in the SSP list (SSP4, 4+, 4++).

The second occurrence is located at the *Saṅgīti-sutta* (D III 213), where *indriyesu guttadvāro* and *bhojane mattaṇṇu* appear as a paired item among many. This again, is another example where SSP4+ comes along with other SSP member. In fact, the appearance of SSP4+ is always connected with *indriyesu guttadvāro*, or/and with *jāgariyāṇuyogam anuyutto* and even more other SSP members. This is very obvious in many examples in MNs, ANs and SNs, as seen in the following presentation.

MN5 (M I 32), A III 199:
Context: A clansmen who is engaging in good practice, hearing Sariputta’s discourse on the dhamma, he practises it by word and thought.
Content: the good practice includes: gone forth out of confidence from the home life into homelessness, not fraudulent, deceitful, treacherous haughty, hollow, personally vain, rough-tongued or loose-spoken, SSP4, 4+, 4++, greatly respectful of training, not luxurious or careless, keen to avoid backsliding, leaders in seclusion, energetic, resolute, established in mindfulness, fully aware, concentrated, with unified minds, possessing wisdom, not drivellers.

278 The corresponding passage in Chinese (T1, 78a) seems to have mentioned only one related item out of three under such phrase: 過棄睡眠 (the abandoning of sleeping). Additionally, these three items are totally neglected by another Chinese parallel in an individual translation of the same text Xingfogongde jing 信佛功德經 (T18, 257c).
MN69 (M I 471):
Context: the proper training of a forest-dwelling bhikkhu.
Content: things to be practiced: a number of living manners in the sangha, SSP4, 4+, 4++, energetic, established in mindfulness, concentrated, be wise, apply himself to the higher dhamma and the higher discipline, apply himself to those liberations that are peaceful and immaterial, transcending forms, apply himself to superhuman states.

S II 218-9: do not live with young bhikkhus who do not practice SSP4, 4+ and 4++.

S IV 104-5: who practices SSP4, 4+ and 4++ will maintain all his life the complete and pure holy life.

S IV 175-7: by possessing three qualities (SSP4, 4 and 4++) a bhikkhu lives full of happiness and joy in this very life, and he has laid a foundation for the destruction of the defilements.

The first case of SN states SSP4+ only by name, the second explains in full formulation and the third adds a simile after the formulation. It is very important to see the phrasing at S IV 176 because this is the first time we meet the expression of simile which is quite rare in the Pali source. The sentence reads:

Bhikkhus, just as a person anoints a wound only for the purpose of enabling it to heal, or just as one greases an axle only for the sake of transporting a load.

(seyyathāpi bhikkhave puriso vaṇam ālimpeyya yāvad eva ropanatthāya,
seyyathā vā pana akkham abbañjeyya yāvad bhārasa nīṭharaṇatthāya)

A I 94 = DN33

A I 113-4: three qualities (SSP4, 4+, 4++) for one to be proficient in the practice leading to the sure course (apannakam paṭipannam) and has strong foundation for the destruction of the defilements.
A II 39-40: four qualities (SSP3, 4, 4+, 4++) for a man to be incapable of falling away and near to *nibbāna*.

A III 71, 301: five things to be trained by bhikkhus: SSP4, 4+, 4++, look for righteous things (*vipasakā kusalānaṃ dhammānaṃ*) and practicing *bodhipakkhika-dhamma* (*pubbarattāpararattām bodhipakkhiṇānaṃ dhammānaṃ bhāvanānyuyogaṃ anuyuttā*).

A III 173, 330, 450; IV 25, 331: five things lead to the falling away of a monk who is occasionally released (*samaya vimuttassa bhikkhuno aparihānāya saṃvattanti*): delight in body work, in gossip, in sleep, lack of SSP4, 4+.

A III 430: one can realize the excellent of true Ariyan knowledge and insight if giving up six things: forgetfulness in mindfulness, lack of clear comprehension, lack of SSP4 and 4+, deceit, mealy-mouthedness.

A IV 167-8: Nanda lives the holy life in all its purity with the practice of SSP4, 4+, 4++, 5.

From the above instances we can make a brief summary about the relationship of SSP4+ with other SSP members:

A set of two items (SSP4, 4+): A III 173, 330, 450, IV 25, 331.

Three items (SSP4, 4+, 4++): M I 32, 471, III 6-7; S II 218-9, IV 103-5, 175-7; A I 94, 113-4, III 70-1, 199, 300.


Four items (SSP4, 4+, 4++, 5): A IV 167.

A set of more items: M I 32, A III 199. The cases in this category are worthy of noting because the context is associated with some kinds of meditation path structure that resemble the SSP list.

The presentation of all these occurrences is of three kinds: S IV 103-5; A I 114, II 40, III 71, 168 are expressed in full, S IV 175-7 has the formula together with a simile, and the rest are only mentioned in a shorthand form.
Next we proceed to see the Chinese sources. The situation of SSP4+'s appearances in Chinese materials has interesting points to be discussed in terms of the wording.

MA26 (T1n26, 455b): SSP4+ is stated only by name, it occurs with the mentioning of SSP4 and SSP5. This is slightly different from its parallel, MN69, which mentions SSP4+ together with SSP4 and 4++.

*Foshuopufayi jing* (佛說普法義經, T1n98, 923b-c): SSP4, 4+, 4++ in shorthand.

SA271 (T2n99, 71a): SSP4, 4+, 4++ by name, but the correspondent in SN (S III 106) does not have this item.

SA275 (T2n99, 73b) = A IV 166: *Nanda*

Moderation in eating, the *Bhikkhu Nanda* is reflecting upon taking food; he does not [think of] pride, not earnestless, nor attached to form, nor attached to attractiveness, only for the sake of supporting the body. Whatever [food] he has consumed it is for the ending of hunger and thirsty, and for the practice of holy life, [considering:] ‘[Thus I shall] terminate old feelings without arousing new feelings.’ To fulfill the going on [of life], [the body is] with strength, comfort; for the sake of not being blamed and living alone (?)280. Just as the transportation, the greasing of oil [to the axle] is not for the [showing of] pride, nor for the attractiveness, but for the sake of transporting a load. And again just as the anointment of a wound, is not for the greedy of flavor, but the ceasing of suffering.

It is noticed that SA275 and A IV 166 (which has the same content of SSP4+ as MN39) differ each other in minor wording, and AN does not have the simile in its expression.

279 饮食知量者，雖奮比丘於食無數，不自高、不放逸、不著色、不著莊嚴，支身而已。任其所得，為止飢渴，修梵行故。故起苦覺令息滅，未起苦覺令不起故，成其崇向故，氣力、安樂、無聞、獨住故。如人乘車，塗以膏油，不為自高，乃至莊嚴，為載運故。又如塗病，不貪其味，為息苦故。

280 The corresponding phrases in this place in Pali is: *anavajjata ca phāsuvihāro cāti*. Chinese reads *anavajjātā* and *phāsuvihāro*, literally means 'not being heard', may refer to the English phrases such as 'for not being blamed' or 'not reprimanded.'
SA801 (T2n99, 206a): Five dharmas that benefit the practice of anāpanāsatī (有五法，多所饋益修安那般那念): abiding in sīla (住於淨戒), less desire and less business (少欲少事), SSP4+, SSP4++ and SSP7. No Pali parallel for SA801. The wording of SSP 4+ in this text is shorter than and different from the standard formula.  

SA1261 (T2n99, 346a): shorthand of SSP4, 4+, 4++; no Pāli parallel. 

ASĀ (T2n100, 375a-b) = SA275. This is a translation from another version of SA collection. Its wording is also shorter. 

EĀ16-4 (T2n125, 579c): shorthand of SSP4, 4+, 4++; no Pāli parallel. 

EĀ21-6 (T2n125, 603c-4a)= A 1113: three dharmas (SSP4, 4+, 4++) which lead to the happiness and the destruction of defilements. (成就三法，於現法中，善得快樂，勇猛精進，得盡有漏。) SSP4+ is mentioned in full and it comes with a simile in Chinese version, while AN omits the simile. 

EĀ34-3 (T2n125, 693c): A summary of SSP list by indicating SSP2, 3, 4, 4+, 4++, 18-20 by name; no Pāli parallel. 

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281比丘！飲食知量，多少得中，不為飲食起求欲想，精勤思惟。是名三法多所饋益修安那般那念。(Oh Bhikkhu! Moderate in eating, get the moderate amount between much and little, do not arise the thought of desire for eating, but be earnestly in meditation. These are three dharmas that plentifully benefit the practice of anāpanāsatī.)

282<num>云何名難陀比丘飲食知量？食以止飢，不為色力，為修梵行，裁自取足，如似飲車，又如治癒，不為色力，肥鮮端正，是名難陀飲食知量。<num></num>

283<num>云何，比丘！飲食知節？於是，比丘！思惟飲食所從來處，不求肥白，趣欲支形，得全四大。我今當除故病，使新者不生，令身有力，得修行道，使梵行不絕。猶如男女身生惡瘡，或用脂膏塗瘡，所以瘡愈者，欲使時愈故。此亦如是，諸比丘！飲食知節。於是，比丘！思惟飯食所從來處，不求肥白，趣欲支形，得全四大。我今當除故病，使新者不生，令身有力，得修行道，使梵行不絕。猶如重載之車，所以脂膏所，欲致重有所至。比丘亦如是，飲食知節。思惟所從來處，不求肥白，趣欲支形，得全四大。我今當除故病，使新者不生，令身有力，得修行道，使梵行不絕。如是，比丘！飲食知節。<num></num>

(Bhikkhu, what is moderation in eating? Herein, bhikkhu, reflecting upon where the food comes from, do not ask for bodily beauty, but for the sake of supporting the physical form, and maintenance of four great elements. ... (the rest same as standard formula, plus two similes.)
EĀ34-5 (T2n125, 696c): This text has the expression of the latter parts of SSP list. The SSP4+ is mentioned in full together with only one simile: the anointment of a wound. 284

EĀ44-4 (T2n125, 765c): SSP4, 4+, 4++, 5 in Nine dharmas. (賢哲比丘亦復成就九法。)
The formulation of SSP4+ is unusual:

(Bhikkhu, what is moderate in eating? Herein, bhikkhu, what was gained additionally should be shared with others, do not be stingy with gaining. It is in this way, bhikkhu, called moderate in eating.)

EĀ49-2 (T2n125, 795a): shorthand of SSP3, 4, 4+ and 4++, and they occur in the context of eleven dharmas; no Pali parallel.

EĀ49-8 (T2n125, 802a): SSP4, 4+, 4++ are described as essential items of the practice for ascetics (samā, 沙門行). SSP4+ is mentioned in full form of formula together with the similes. 285

Furthermore, there is one very important case to be examined in MN because the SSP4+ is mentioned alone without accompanying any other SSP items. This is seen in MN2 (M I 9-10). It occurs in the context that the defilements are to be abandoned by repeated practise (āsavā patisevanā pahātabbā), where four practice items are listed: robe, alms food, resting place and medicinal requisites (cīvaraṇ, pindapātaṇ,

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284 於食知足，不著氣味，不著菜色，不著肥白，但欲支其形體，使全其命。欲除故痛，使新者不生，得修行道，長處無為之地。猶如有男女，以脂膏塗抹者，但欲除愈故也。此亦如是，所以於食知足者，欲除故痛除愈，新者不生。

285云何，比丘！飲食知足？於是，比丘設腹而食，不求肥白，但欲使此身赴命而已。除去故痛，新者不生，得修行梵行。猶如有男女身生腫腫，隨時以膏塗抹，常欲除愈故。今此比丘，亦復如是，設腹而食。所以以臂臂者，欲致遠故。比丘！設腹而食者，欲詭存命故也。
The formula of SSP4+ is referred to as the explanation of alms food, which reads:

Reflecting wisely, he uses alms food neither for amusement nor for intoxication (the rest is same as usual formula, without simile).

There are three Chinese parallels for this text. It is interesting to list their formula of SSP4+ for comparison, each of which has a different description. The underlined phrases are interesting expression compared to the Pali version:

1. MĀ10 (T1, 432b):

若用飲食，非為利故，非以貲高故，非為貪故，但為令身久住，除煩惱、愛感故（for getting rid of defilements and grief），以行梵行故，欲令故病斷，新病不生故。久住、安隱、無病故也。287

2. EĀ40-6 (T2n125, 741a):

又持心隨時乞食，不起染著之心，但欲養支形體。使故病得差，新者不生。守護衆行，無所觸犯（guarding all his acts, without committing wrong conduct），長夜安隱，而修梵行，久存於世。288

3. Foshuo yiqieliusheshouyingjing (佛說一切流禪守因經, T1n31, 813c):

所食不樂故、不貪故、不健故、不端正故，但令是身得住行道故。供養令斷故痛痒，新痛痒不復起。令從是差，不離罪、得力、安隱行。289

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286 This passage is also applied by Buddhaghosa in his Visuddhimagga to explain the second kind of virtue – the virtue concerning requisites (paṭiccaasaṅkubhīsīla), cf. Vism 30.
287 'The purpose of eating is not for amusement, nor for being proud, nor for physical beauty, but for the maintenance of body, in order to get rid of defilements and grief, and practising the holy life. Also for terminating the old illness without arousing new illness. Therefore he lives long lively, in comfort and without illness.'
288 'His mind is ready for the alms food, without the thought of desire arising, but for the maintenance of the body, to recover from the old pain without arousing new pain, guarding all his acts, without committing wrong conduct, he lives in comfort all the time, practising the holy life and lives long lively in the world.'
289 'What was eaten was not for happiness, not for greediness, not for physical fitness and beauty, but for the maintenance of the body in order to practice the path. The supplying [of food] is to terminate
Finally, it is also significant to look at a text in SN (S II 98), as it mentions a simile about the right attitude for monks in eating. The context is: how should the nutriment edible food be seen (*kathāṃ ca kabālīṃkāro āhara dattṭhabbo*). The content is: A couple eats their son’s flesh in order to cross the rest of the desert (*yāvadeva kantarassa nitharapatthāya āhāram āhareyyunti*). They eat that food not for amusement nor for enjoyment nor for the sake of physical beauty and attractiveness. It is in this way that the nutriment edible food should be seen by *bhikkhus*. In this text, a fixed set phrase from SSP4+ is applied: *n'eva davaṇa na madāya na maṇḍanāya na vibhūsanāya*. There is one Chinese parallel (SĀ373, T2, 102b) which also tells the same story and expresses the reason for taking food in a slight different wording: [not] for attaching to the flavour, [nor] greedy [nor] for the beauty and happiness. (取其味，貪嗜美、樂)

Although these two texts do not have a full description of SSP4+, they seem to have delivered a similar message about the practice of moderation in eating. Indeed, as we will see in the next discussion, the simile of eating a son’s flesh is applied in the context of SSP4+ particularly by the commentarial texts. It is therefore important not to exclude them from the current context.
6.2.4 Further Discussion: SSP4+ in non-N/Ä texts

In this section, we will examine a number of texts written in Sanskrit and Chinese, which come slightly later from the canonical texts. The application of SSP4+ in these texts is noteworthy because their wording and usage are crucial for our purpose of comparison.

SrBh(S) (10, 4-10):

\[
\text{pratisamkhyäyähäm āharati, na dravärtham, na madārtham, na maṇḍanārtham, na vibhūṣaṅārtham, yāvad evāsya kāyasya sthītaye, yāpanāyai, jighatsoparataye brahmacaryānugrahāya iti paurānām vedānām prahāśyāmi, navāṃ ca nopādayayiṣyāmi yātṛca me bhaviṣyatī balaṃ ca, sukhaṃ cānāvadyata ca, sparśāvihāratā ceyam ucyate bhojanē mātrajñatā.}
\]

SrBh(C), the Shengwendi (瑜伽師地論 <摩訶地>, T30n1579, 397b):

It is seen that the overall expression in both texts is very much the same as the standard form in N/Ä, only several minor points are different compared to Pali texts:

- Skt: pratisamkhya (Ch: 正思惟), P: patisamkhā yoniso. Skt: jighatsoparataye (Ch: 無除飢渴), P: vihimsāparatiyā. Skt: balaṃ ca, sukhaṃ ca (Ch: 力・樂), P: ---. The second and third examples support some Chinese Āgamas’ reading as mentioned in the above sections. Another difference is, SrBh does not use the similes of the anointing of a wound and the greasing of the axle. It uses another two similes instead: the eating of a son’s flesh and the simile of Candropama. We have mentioned before that the first simile originates from S II 98 or SĀ373. The later simile occurs in the story illustrated in the Candropama-sūtra from SĀ/SN collection.290 After the

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290 There are three Chinese versions: 1. SĀ1136 (T2, 299c-300a); 2. ASĀ111 (T2, 414a-c); 3. Foshuo yueyu jing (《佛說瑜伽經》T2, 544b-545a). One Pali version: S III 198-200 and a Sanskrit fragment: A. F. Rudolf Hoernle’s Eastern Turkestan manuscript, no. 149X/10.
formulation of SSP4+, Śrībh has employed a number of lengthy passages to explain each phrase in the formula. 291

Vism 30-33 and 45:

There are two places where Vism mentioned SSP4+. The first occurrence is at Vism 30-33, where a quotation from MN2 (M I 9-10) is being employed for the explanation of ‘the reflection on using alms food’. (This usage has been seen in our previous section) In a later place the Vism provides a long interpretation commenting on each phrase from the fixed-sentence. It is the second account that offers a detailed exegetical explanation on SSP4+. It would be a good study to compare and investigate the explanation in Vism and Śrībh because both are commentarial texts originated from different traditions. Unfortunately the study is too long to be accommodated here.

The second occurrence is located in a section called: ‘the accomplishment of virtue dependent on requisites.’ In the end of this section, there is a concluding passage expressed by a number of verses. Among them, two verses are interesting (Vism 45):

Since aid it is and timely, procured from another, the right amount he reckons, mindful without remitting. In chewing and in eating, in tasting food besides; he treats it as an ointment, applied upon a wound. So like the son’s flesh in the desert, like the greasing for the axle, he should eat without delusion, nutriment to keep alive. 292

It is seen that all three similes that are connected to SSP4+ are employed. 293

Jat II 293-4:

291 Cf. Wayman 1961, 139-162.
292 kālēna laddhāparato anugghāthā khajjesu bhojjesu ca sāyanesu, mattaṁ so jañña satatam upaṭṭhato vanassa ālepanarūhane yathā. kantāre puttanamāsaṁ va akkhassobhājen-nilam yathā, evam āhare āharaṁ yāpanattham anucchito ti.
293 The same application is also seen in the Nīdesa, cf. Nd I 368, 484 where three similes are combined together to refer to the reflection on eating: akkhabbhaṁjana-vānapajjicchādana-puttanamāsaṁ.
In the story about the Saka from the Jātaka (no. 255 Saka-jātaka), the context of moderation in eating is mentioned. At the end of the story, the Master (Buddha) uttered the following stanzas about the lesson to learn from improper eating:

What time the bird without excess did eat, he found the way, and brought his mother meat. But once he ate too much, forgot the mean, he fell; and afterward was no more seen. So be not greedy; modest be in all. To spare is safe; greed goeth before a fall. 294

In explaining the phrase: tasmā mattaññutā sādhu, the commentary adds a passage of explanation. At the end of the passage an abbreviated SSP4+ fixed-sentence is inserted: ātha vā paṭisāṅkhā yoniso āhāram āhāreti, n’eva davaṭā -pe- phāsuviḥāro ca. This indicates that the commentary takes the context of the verse as related to the SSP4+. Later in the same passage, the commentary further adds the following lines:

\[
\text{evam vanṇitā mattaññutapi sādhu,} \\
\text{kantāre puttamsam va akkhasabbaṅjanam yathā,} \\
\text{evam āhare āhāram yāpanattham amucchito ti.}
\]

Note that the last two lines is the verse we have just seen in the Vism. It is also worth noting that the same verse appears in the Milindapañha (Mil 367) where it is stated that this is a verse said by the Lord, the deva above devas. Moreover, in the same context about 'the yogin, the earnest student of yoga eats a mouthful of food constantly reflecting', SSP4+ is also applied. This also indicates that the text is aware of the combination of the verse applied along with the SSP4+, as we have seen in the Vism before.

Saundarananda XIV:

In the Saundarananda Canto XIV, there are about 19 verses being devoted to describe the practice of SSP4+. This considerable number of verses and their explanation provides us with a good source for comparison. From a close examination of these

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294 yāvaṁ so mattam aññasi bhojanasmiṁ vihāngamo, tāva addhānam āpādi mātaraṁ ca aposayi. yati ca so bahūtaram bhojanam aṣṭiḥpāhari, tato tatth’ eva samsīdi, amatthaṁ hi so ahu. tasmā mattaññutā sādhu bhojanasmiṁ agidhāhitā, amatthaṁ hi siddhati mattaññā ca na siddaṁti.

180
verses, it is not surprising that many of them were drawn from the canonical texts because of the wording resemblances. More importantly, the collected materials in this canto originate not only from one or two standard references in SSP4+ context in the canon, but cover a wider range of sources. It is therefore interesting to see what has been considered and chosen by the author as an important explanation for SSP4+. The abundant information composed in this text is also significant in terms of wording and interpretation, which will offer a ground for comparison. We could look at how the author has adopted or perhaps adapted the messages from the canonical accounts. And we could also find the basis of understanding unusual readings in some non-Pali materials as mentioned before. In the following discussion, each of the related verses from the Saundarananda canto XIV will be listed, the matching of sources from all the examples mentioned in this section will be employed, and the cases of resemblance will then be revealed. 295

atha smrtikavāṭena pidhāyendriyasamvaram / 
bhojana bhava maṭrajiño dhyānāyānāmayāya ca // (1 = verse no. 1)296

This verse combines the practice of SSP4 and 4+, in which the former was just being explained in the previous canto. After the explanation of SSP4+ in the subsequent 18 verses, it is followed by the practice of SSP4++ (v. 20ff.). This shows that the author is well aware of the tradition of putting all these three items as a fixed set of practice, as mentioned many times in the canon. The explanation of SSP4+ starts from the second half of the verse (pada cd), the phrase dhyānāyānāmayāya is interesting. First, the dhyānāya means the practice of SSP4+(and 4) is served for the purpose of calming meditation towards dhyāna(s). This expression is also seen in FW62 which states: 得定行 (the gaining of the practice of calming meditation). This implies that the extra word in FW62 is probably not an arbitrary interpolation. Furthermore, the idea that SSP4, 4+, 4++ and perhaps some other items are means for leading to dhyāna/jhāna is a very important concept in the exegetical texts, one such example is that the commentary of DN2 emphasises that these items are the ‘requisites’ for one

295 All English translation of these verses is taken from Johnston, 1931.
296 'Then, closing up the dam of the senses with the sluice-gate of attention, learn exact measure in the eating of food for the sake of mystic meditation and of freedom from disease.'
who aims at reaching the higher fruits of recluseship.\textsuperscript{297} Other Buddhist tradition also has a similar idea.\textsuperscript{298}

\begin{quote}
prānāpāna u nigṛñatī glāninidre prayacchati /
kṛto hy atyartham āhāro vihanti ca parākramam // (2)\textsuperscript{299}
\end{quote}

The concept of too much food impedes the breathing, etc., is a another way of saying the same thing in the SĀ801 that the moderate in eating is one important factor in assisting the practice of ānāpānasati (i.e. the practice of breathing.).

\begin{quote}
yathā cātyartham āhāraḥ kṛto 'narthāya kalpate /
upayuktas tathātālatpo na sāmartyāya kalpate // (3)\textsuperscript{300}
\end{quote}

This verse explains the meaning of moderate in eating in terms of avoiding two extremes. The similar expression is also seen in the following accounts:

FW62: Do not eat too much as well as too little, get the moderate [amount] in the middle [between these two extremes]. (食亦不多亦不少，適得其中。)

SĀ801: moderate in eating, get the moderate between much and little. (飲食知量，多少得中。)

Jat II 293: One ate too much fell.

\begin{quote}
ācayam dyutim utsāham prayogam balam eva ca /
bhojanam kṛtam atyalpam śarīrasyāpakarṣati // (4)\textsuperscript{301}
yathā bhārena namate laghunonnamate tulā /
samā tiṣṭhati yuktena bhojyeneyam tathā tanah // (5)\textsuperscript{302}
\end{quote}

\textsuperscript{298} Cf. Liumen jiaoshou jiding lun ("The treatise of teaching six subjects for the practice of meditation"
六門教授習定論, T31n1607, 775c). This is a text from the Yogācāra school, translated by Xuan Zhang.
\textsuperscript{299} 'For food taken in excessive quantities impedes the intake and outflow of the breath, induces lassitude and drowsiness and destroys enterprise.'
\textsuperscript{300} 'And as too much food conduces to disaster, so eating too little leads to loss of capacity.'
\textsuperscript{301} 'Deficiency of food drains away the substance of the body with its brilliance, energy, activity and strength.'
\textsuperscript{302} 'As the scales fall with too heavy a weight, rise with too light a one and remain level with the proper one, so is it with the body and its nourishment.'
These three verses are further explanation of verse 3. No parallels are found in the canon, at least not in the context of SSP4+. However, the phrase meyam mānavaśād api (not under the influence of pride) from verse 6cd is significant because it explains the second meaning of madāya. The same phrase is repeated in a number of cases in Chinese sources of SSP4+:

DĀ20: 不資高(not being proud); SĀ275: 不自高(not being proud); MĀ10: 非以貴高故(not out of proud).

These two verses further expound the point made in verse 3. I do not have their references in the canon, though Johnston mentioned that verse 7 is similar to a passage in the Mahābhārata (XII, 11055).

This expression is not seen in the related passage of SSP4+, yet a similar idea of choosing food is found at DN25.
na hy ekavisyaye 'nyatra sajyante praninas tathaa /
avijnate yathahare bodhavyaam tatra karapam /// (10)308

The reference for this verse is unclear.

cikitsartham yathaa dhatte vranasyalepanam vranii /
kshudvighatartham aharas tadvat sevyo mumuksunaa /// (11)309

This verse records a common simile for SSP4+, as seen in DĀ, SN, ASĀ, EĀ, ŚrBh, Vism, JatA, Mil, Nid, etc. The phrase kṣudvighatārtham is interesting, which confirms some places of Chinese and Sanskrit’s reading of ‘ending the hunger (and thirst)’ (jighatsoparataye, 爵前餓渴、食以止饑), whilst the Pali correspondent always reads vihimsūparatiyā (for ending discomfort). Moreover, the phrase sevyo mumukṣunā at 11d could be referring to SSP4+’s phrase of brahmacaryānugghāya.

bhārasyodvahanartham ca rathākṣo bhavajyate yathā /
bhojanaṃ prāṇayātrārtham tadvat vidvān niśevate /// (12)310

This verse conveys another important simile for SSP4+, which appears alongside with the simile of anointing a wound. The meaning of verse 12cd is similar to SSP4+’s phrase yātrā ca me bhavissati, and its actual wording (‘enable life to continue’) is even closer to some Chinese sources: FW62: 趣支命; EĀ34-5: 使全其命; EĀ49-8: 欲趣存命故也. They all means: enable life to continue.

samatikramanartham ca kāntārasya yathādhwagau /
putramāmsāni khādētam dampatī bhṛśadukkhitau /// (13)311
This verse gives an account of third simile, which occurs not in most cases of SSP4+, but applied in Śṛbh, Vism, JatA, Mil and Nid.

\[
\text{evam abhyavahartavyam bhojanam pratisamkhayayā /}
\]
\[
na bhūsārtham na vapuçē na madāya na drēptaye // (14)\textsuperscript{312}
\]

This is almost the same as the standard expression of the beginning of SSP4+.

\[
dhārapārtham śāriṣasya bhojanam hi vidhiyate /
\]
\[
upastambhah pipatiṣor durbalasyeva veśmanah // (15)\textsuperscript{313}
\]

The first half of this verse is similar to the phrase kāyassa thitīyā yāpanāya and its Chinese equivalent in SSP4+. However, no example is found in the canon corresponding to the second half of the verse.

\[
\text{plavam yatnād yathā kaś cīd badhniyād dhārayed api /}
\]
\[
na tatsnehena yāvat tu mahaughasyottīrṣayā // (16)\textsuperscript{314}
\]

\[
tathopakaranāh kāyam dhārayanti parikṣakāh /
\]
\[
na tatsnehena yāvat tu duḥkhaughasya titīrṣayā // (17)\textsuperscript{315}
\]

\[
\text{śocatā pidyamānena diyate śatrave yathā /}
\]
\[
na bhaktyā nāpi tarsena kevalaṁ prāṇaguptaye // (18)\textsuperscript{316}
\]

Again, no references for the above three verses.

\[
yogācāras tathāhāraṁ śāriṣyā prayacchati /
\]

\textsuperscript{312} 'So food should be eaten with circumspection, not to obtain splendour or beauty of form or out of intoxication or wantonness.'

\textsuperscript{313} 'For food is intended for the support of the body, like a prop for the support of a weak dwelling that is falling down.'

\textsuperscript{314} 'As a man will construct a boat with great labour and even carry it, not because he loves it, but simply in order to cross a great flood.'

\textsuperscript{315} 'So men of insight support the body by the usual means, not out of love of it, but simply to cross the flood of suffering.'

\textsuperscript{316} 'Just a man who is being oppressed gives in grief to an enemy, not out of devotion to him or of desire for anything, but merely to preserve his life.'
kevalam kṣudvigātārthāṁ na rāgeṇa na bhaktaye // (19)\textsuperscript{317}

The first half of this verse is a repetition of verse 12cd and 15ab, pada c in this verse is equivalent to verse 11c, and the phrase na rāgeṇa is seen in a number of Chinese accounts: DĀ20: 不貪味; Foshuo yiqieliu sheshou yin jing: TZa; SĀ373: 貪嗜. This idea is found in some Pali sources (Jat, Mil, Vism) by using the word agiddhitā.

From the above comparison, we can get an impression that the Saundarananda has included most of the common points from SSP4+.\textsuperscript{318} The wording of many expressions in the Saundarananda is significant, as a lot of phrases that are absent in Pali sources are found in other sources. A great deal of these were included in non-Pali texts particularly in existing Chinese materials. This may further imply that Chinese materials follow a tradition, which could roughly call a ‘northern tradition’. Therefore the Chinese readings though sometimes different from the Pali expression, retain valid wordings and interpretations, and should not simply be seen as faulty translations.

\textsuperscript{317}‘So the Yoga adept tenders food to his body merely to suppress hunger, not out of gluttony or devotion to it.’

\textsuperscript{318}Several points are not seen: 1. the expression about purāṇaḥ ca vedanam patihāṅkhāmi navaṇ ca vedanam na uppaṅdassāmi; 2. phāṣuvihara; 3. balam ca sukham ca (this occurs only in non-Pali sources).
6.3 The study of SSP4++

6.3.1 SSP4++ in the *Sāmaṇṇaphala-sutta*-type texts

DN2: --- 

SBV: --- 

JZG: --- 

DĀ20 (T1n1, 84c-85a):

初夜、後夜、精進覺悟。又於昼日，若行、若坐，常念一心，除眾陰蓋。彼於初夜，若行、若坐，常念一心，除眾陰蓋。乃至中夜，偃右臂而臥，念時時起，懆想在明，心無錯亂。至於後夜，便起思惟，若行、若坐，常念一心，除眾陰蓋。319

As similar to SSP4+, this formula is not seen in most versions of the *Sāmaṇṇaphala-sutta* except DĀ20, but it occurs several times in the SSP list in MNs, which we will examine shortly. According to DĀ’s description, the formulation of SSP4++ indicates two types of practice in a day, and the time scale for a day has been divided into four sections in which each section is fitted by one type of practice, as can be summarized as follows:

1. Day time: First type of practice: while moving, walking or sitting, always keep mindfulness (or concentration), in order to get rid of hindrances.

2. First watch of the night: First type of practice.

3. Middle watch of the night: Second type of practice: lies down on his right side, noting in his mind the time to get up, applying the mind to the thought of light and being mindful.

4. Third watch of the night: First type of practice.

319 ‘He is devoted to wakefulness in the first and last watch of the night. Herein, during the day, while walking and sitting, he keeps his mind concentrated on getting away from obstructive hindrances. In the first watch of the night, while walking and sitting, he keeps his mind concentrated on getting away of obstructive hindrances. In the middle watch of the night he lies down on his right side, noting in his mind the time to get up, applying the mind to the thought of light and be mindful. In the third watch of the night, he gets up and contemplates, while walking and sitting, he keeps his mind concentrated on getting away of obstructive hindrances.’
kevalam kṣudvighātārtham na rāgeṇa na bhaktaye // (19)\(^{317}\)

The first half of this verse is a repetition of verse 12cd and 15ab, \textit{pada c} in this verse is equivalent to verse 11c, and the phrase \textit{na rāgeṇa} is seen in a number of Chinese accounts: DĀ20: 不貪味; \textit{Foshuo yiqieliu sheshou yin jing}: 不貪故; SĀ373: 食噛. This idea is found in some Pali sources (Jat, Mil, Vism) by using the word \textit{agiddhitā}.

From the above comparison, we can get an impression that the \textit{Saundarananda} has included most of the common points from SSP4+.\(^{318}\) The wording of many expressions in the \textit{Saundarananda} is significant, as a lot of phrases that are absent in Pali sources are found in other sources. A great deal of these were included in non-Pali texts particularly in existing Chinese materials. This may further imply that Chinese materials follow a tradition, which could roughly call a 'northern tradition'. Therefore the Chinese readings though sometimes different from the Pali expression, retain valid wordings and interpretations, and should not simply be seen as faulty translations.

\(^{317}\) 'So the Yoga adept tenders food to his body merely to suppress hunger, not out of gluttony or devotion to it.'

\(^{318}\) Several points are not seen: 1. the expression about \textit{purāṇaḥ ca vedanampaṭihāṁkhāṁi navaḥ ca vedanam na uppādessāṁ}; 2. \textit{phāsuvihāra}; 3. \textit{balaṁ ca sukham ca} (this occurs only in non-Pali sources).
6.3 The study of SSP4++

6.3.1 SSP4++ in the Sāmaññaphala-sutta-type texts

DN2: ---

SBV: ---

JZG: ---

DĀ20 (T1n1, 84c-85a):

初夜、後夜、精進覺悟。又於盤日，若行、若坐、常念一心，除眾煩蓋。彼於初夜，若
行、若坐，常念一心，除眾煩蓋。乃至中夜，偃右骨而臥，念當時起，繫想在明，心無錯誤
亂。至於後夜，便起思惟，若行、若坐，常念一心，除眾煩蓋。319

As similar to SSP4+, this formula is not seen in most versions of the Sāmaññaphala-
sutta except DĀ20, but it occurs several times in the SSP list in MNs, which we will
examine shortly. According to DĀ’s description, the formulation of SSP4++ indicates
two types of practice in a day, and the time scale for a day has been divided into four
sections in which each section is fitted by one type of practice, as can be summarized
as follows:

1. Day time: First type of practice: while moving, walking or sitting, always keep
mindfulness (or concentration), in order to get rid of hindrances.
2. First watch of the night: First type of practice.
3. Middle watch of the night: Second type of practice: lies down on his right side,
noting in his mind the time to get up, applying the mind to the thought of light
and being mindful.
4. Third watch of the night: First type of practice.

319 'He is devoted to wakefulness in the first and last watch of the night. Herein, during the day, while
walking and sitting, he keeps his mind concentrated on getting away from obstructive hindrances. In
the first watch of the night, while walking and sitting, he keeps his mind concentrated on getting away
of obstructive hindrances. In the middle watch of the night he lies down on his right side, noting in his
mind the time to get up, applying the mind to the thought of light and be mindful. In the third watch of
the night, he gets up and contemplates, while walking and sitting, he keeps his mind concentrated on
going away of obstructive hindrances.'
6.3.2 SSP4++ in texts other than the *Sāmaññaphala-sutta* in N/Ā

DNs: ---.

FW62 (T1n21, 265c):

思惟道：初夜、後夜行道，應妙不傾動，行道念。晝日，若坐、若經行，不念惡法。初夜、若經行、若坐、中夜，倚右脣、纏兩足而臥，意即念起，常欲見明。後夜、復坐、念道，若經行，不念惡法。

FW62 has a similar expression to DĀ20, apart from some extra words, such as: 應妙不傾動(lit. should not be lying down?)，行道念 (thinking of practising the path) and it uses 不念惡法 (does not think of unwholesome dhammas) instead of DĀ’s ‘get rid of hindrances’.

MNs: MN39, 53, 107 and 125

As mentioned in the previous study, the SSP list in MNs can be divided into two groups according to the occurrence of SSP4+ together with SSP4++. The first group contain these two items but the second does not. The expression of the former group not only is different from the latter in terms of these extra items but also has its specific way of explanation in other members of SSP, whereas the latter group resembles more or less the DNs. This feature will be seen throughout our examination of SSP and now we are going to look at SSP4++ in the MNs. There are four such texts with item SSP4+, namely, MN39, 53, 107 and 125. Their wordings are exactly the same so we only need to list one of them.

MN53 (M I 355)=MN39, 107, 125:

*Kathanca ariyasaṅkho jāgariyaṁ anuyutto hoti: idha ariyasaṅkho divasaṁ caṅkamena nisajjyaā āvarāṇīyehi dhammehi cittaṁ parisodheti, rattiyaṁ pathamām yāmanā caṅkamena nisajjyaā āvarāṇīyehi dhammehi cittaṁ parisodheti, rattiyaṁ majjhimam yāmaṁ dakkhiṇena passena sīhaseyyam*

---

320 M I 273 reads nissajjya in the PTS edition, which is probably a mistake.
Compare to DÄ20, the wording of MN is only different in minor ways:

1. MN has a shorter title, without mentioning ‘in the first watch and third/last watch’.
2. In the first type of practice, MN mentions ‘purifies his mind’ while DÄ uses ‘always keep mindfulness’.
3. In the second type of practice, MN gives the title of ‘the lion’s pose’ whereas this is not mentioned in DÄ. Moreover, DÄ has the practice of ‘applying the mind to the thought of light’, which is absent in MN.

In fact, although some phrases appear in one text but not in the other, all of them are seen in the formulation of SSP4++ in different versions of texts in N/Ä, as will be illustrated in the later examination.

ANs: ---.

The situation in AN is similar to DN that SSP4+ is missing from the list.

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321‘How is a noble disciple devoted to wakefulness? Herein, during the day, while walking back and forth and sitting, a noble disciple purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. In the middle watch of the night he lies down on the right side in the lion’s pose with one foot overlapping the other, mindful and fully aware, after noting in his mind the time for rising. After rising, in the third watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. This is how a noble disciple is devoted to wakefulness.’
6.3.3 SSP4++ in non-SSP contexts in NĀ

In this section, we begin with recalling the occurrences already listed in the previous discussion where SSP4++ is always accompanied by SSP4+.

SSP4++ occurs only once in the DN, DN28: Sampaśādaniya-sutta (D III 106-7) and it is mentioned simply in shorthand: jāgariyānyogam anuyutto (devoted to the practice of wakefulness). The rest of the other accounts can be summarised below:

MN5 (M I 32), MN69 (M I 471), S II 218-9, A III 199: SSP4, 4+, 4++ are mentioned in shorthand.

S IV 104-5, S IV 175-7, A I 113-4, A II 40: SSP4, 4+, 4++ are mentioned in full.

A III 71, 301: SSP4, 4+, 4++ in shorthand, together with the phrase vipassakā kusalānaṃ dhammānaṃ pubbarattāparattam bodhipakkhiṃnam dhammānaṃ bhāvanānyogam anuyuttā viharissāmati (‘look for righteous things, and dwell day in day out, devoting to the practice of cultivation of the dhammas that contribute to awakening’). This phrase although is not common in AN’s context of SSP4++, is frequently seen in EA’s expression, as will be shown in the later examination.

A IV 167-8: SSP4, 4+, 4++, 5, full formula.

Foshuopuyì jìng (佛說睡法義經, T1n98, 923b-c): SSP4, 4+, 4++ in shorthand. The title of SSP4++ reads: 上夜後夜行不睡眠 (Devoting to the practice of not sleeping in the first and last watch of the night).

SĀ271 (T2n99, 71a): SSP4, 4+, 4++ in shorthand, but its counterpart in SN (S III 106) does not have this item. SSP4++ in this text has a shorter form of description.322

SĀ275 (T2n99, 73b)= A IV 166: Nanda’s excellent qualities.323

322初夜、後夜、覺悟精進，觀察善法，樂分別法，樂修梵行，離於睡眠。（Devoted to wakefulness in the first and last watch of the night. He observes the wholesome dhammas, is happy to examine dhammas, happy to practice the holy life and to get away from sleeping.)
SĀ801 (T2n99, 206a): it has a list containing *sīla*, deireless and ventureless, SSP4+, SSP4++, SSP7; the Pali parallel is not seen. The SSP4++ reads: (Not attached to sleeping in the first and last watch of the night, he contemplates diligently.)

SĀ1261 (T2n99, 346a): only the title of SSP4, 4+, 4++, no Pali parallel.

ASĀ (T2n100, 375b) = SĀ801. This is from another translation of SĀ collection.324

EA16-4 (T2n125, 579c): only the title of SSP4, 4+, 4++, no Pali parallel.

EA21-6 (T2n125, 604a)= A I 114: SSP4, 4+, 4++ are expressed in full.325 This text mentions the title of SSP4++ is ‘not losing the practice of walking meditation.’ (不退行) It has the wording of ‘constantly devoting the mind to the practice of path-items (=cultivation of the dhammas that contribute to awakening)’ (常念繫意在道品之中), which is similar to A III 71’s expression as mentioned before. This expression is also seen in many of the accounts below.

324 It reads: 云何名難陀比丘於初夜、後夜精勤修道？答則經行，夜則坐禪，除險惑心。於於初夜，洗足已訖，正身端坐，繫念在前，入于定禪，訖於初夜。又於中夜，右倚著地，足足相累，繫心在明，修念覺意。而此難陀於初、後夜，專心行道，等無有異。

325 SSP4++ reads:

云何比丘不失經行？於是，比丘前夜、後夜，恆念經行，不失時節。常念繫意在道品之中。若在晝日，若行、若坐、思惟妙法，除去險禪。復於初夜，若行、若坐，思惟妙法，除去險禪，復於中夜，右倚臥，思惟、繫念在明。彼復於後夜起，行思惟禪法，除去險禪。如是，比丘不失經行。
EA34-3 (T2n125, 693c): it has a list containing SSP2, 3, 4, 4+, 4++, 18-20; no Pali parallel. The title of SSP4++ reads: 恒念經行。

EA34-5 (T2n125, 696c): SSP4++(title: 繼行不失時節) is mentioned in full.326

EA44-4 (T2n125, 765c): SSP4, 4+, 4++, 5 in full formula; SSP4++’s title: 少睡眠.(little drowsiness)327

EA49-2 (T2n125, 795a): shorthand of SSP3, 4, 4+, 4++.

EA49-8 (T2n125, 802a): SSP4, 4+, 4++ in full.328

Apart from the above occurrences, there are several other accounts where the SSP4++ appears without any other SSP members. These occur in a number of different contexts, as presented below.

SĀ503 (T2n99, 132c-133a).329 In this text, the Buddha explains to Moggalāna that the meaning of ‘one with energy arose’ (懇懃精進, āraddhaviriya) is the practice of SSP4++. However, the corresponding text in the SN (S II 276) has another explanation, which does not refer to the SSP4++. The wording of SĀ503’s passage is very similar to MN’s description, though one extra phrase is seen: 出房外洗足，還入房 (having washed his feet outdoors, he enters the room).

326 云比丘少睡眠？於是，比丘初夜，習於警寤，習三十七品無有漏脫，恒以經行，臥覺而淨其意。復於中夜，思惟深奧。至後夜時，右脅著地，腳腳相累，思惟計明之想。復起經行，而淨其意。如是，比丘少於睡眠。

327 SSP4++ reads: 雲何比丘少睡眠？於是，比丘，初夜、後夜習於警寤，習三十七道之行。若晝日經行，除去惡念、諸結之想。復於初夜，後夜經行，除去惡念、不善之想。復於中夜，右脅著地，腳腳相累，思惟計明之想。復於後夜，出入經行，除去不善之念。如是，比丘知時警寤。

328 Cloud何名懇懃精進？世尊答我言：目犍連！若比丘，著則經行，若坐，以不障礙法自淨其心。初夜，若坐、經行，以不障礙法自淨其心。於中夜時，出房外洗足，還入房，右脅而臥，足足相累，保念明相，正念、正知，作起思惟。於後夜時，徐覺，徐起，若坐、亦經行，以不障礙法自淨其心。目犍連！是名比丘懇懃精進。
SĀ1144 (T2, 302c) mentions that some young monks do not practice SSP4, 4+ and 4++, and the last item is described as: ‘[They are] unable to practice meditation diligently at the first and last watch of night, but are keen on sleeping.’ (不能初夜、後夜，精勤禪思，樂著睡眠。) There is another translation corresponding to this text, ASĀ119 (T2, 417), which reads slightly different: ‘[They are] unable to practice the path and recite the canon diligently at the first and last watch of night. Rather, they position their left hand side towards the ground and give themselves over to sleep.’ (初夜、後夜，不勤行道，讀誦經典，左手著地，自著睡眠。)

A III 120-1: Three texts (sutta 96, 97 and 98) mentioned that five qualities in assisting the practice of ānāpānasati, in which the third is called ‘someone who has little drowsiness, devoted to wakefulness.’ (appamiddho hoti jāgariyaṁ anuyutto) It is noted that the word ‘one who has little drowsiness’(appamiddho) confirms some Chinese readings (e.g. EĀ44-4).

The below three texts have a shorter form of expression on SSP4++.

DĀ7(T1n1, 44c)330: 有比丘，初夜，後夜損除睡眠，精勤不懈，專念道品，以三味力，修浮天眼。

MĀ209(T1n26, 787b)331: 迦旃！請我弟子，初夜，後夜常不眠臥，正定，正意，修習道品。生已盡，梵行已立，所作已辦，不更受有，知如是。彼盡如我所說。

MĀ72(T1n26, 535c): 僧者婆娑釋家子，晝夜不眠，精勤行道，志行常定，住道品法。

Next, a text with a number of parallels is worthy of examining. MĀ123 (T1n26, 612a) reads:

爾時，尊者沙門二十億亦遊舍衛國，在闍林中，前夜，後夜，學習不眠，
精勤正住，修習道品。

This is a text telling the story about Sona, and the passage quoted above appears at the

330 Its Pali parallel, DN23, does not have this sentence.
331 Its Pali parallel, MN80, does not have this sentence.
beginning of the story, saying that he learns not sleeping in the first and last watches of the night, dwells diligently and practices the path-items. But later when he reflects that he was practicing in vain and has not reached liberation, he starts to think about abandoning the monk’s way of life. The Buddha then solves this problem by correcting Sona’s inappropriate way of practice. There are six other texts which record the same story, and each version has its own way of describing Sona’s practice in a difficult but wrong way. Although the passage in MA is clearly a description of SSP4++, only a few of its parallels apply the description of SSP4++. A list of all these versions is shown below:

1. EÄ23-3 (T2, 612a): 尊者二十億耳，在一靜處，自修法本，不捨頭陀十二法行。晝夜經行，不離三十七道品之教。若坐、若行，常修正法。初夜、中夜、竟夜，恆自剋勵，不捨斯須。

2. SÄ254 (T2, 62a): 彼時，尊者二十億耳，住者閬崛山，常精勤修習諸提分法。

3. A III 374:  ---

4. Mv (Vin I 182) states that he has been working too hard, and got his feet hurt in practicing walking back and forth.

5. The *Mahāśāsaka Vinaya, Mishasaipu hexi wufen lu* (T22n1421, 146a): 於陀林精進經行，足傷血流，鳥隨啄吞。

6. The *Vinaya of the Dharmagupta, Shifen lu* (T22n1428, 844b): 陀林中住，勤行精進，經行之處，血流汚地。

From the above accounts, it is seen that Vinaya texts do not have phrases of SSP4++, they are quite consistent in explaining the reason for getting hurt feet as a result of working too much on the practice of walking back and forth. On the contrary, the texts from suttas, such as SÄ254 and A III 374 use SSP4++ for the explanation. Moreover, EÄ and MÄ have both adopted the phrasing of SSP4++ is a simpler

332 Commentary explains that he had been walking up and down till his feet bled, without avail.
wording. We can see a seemingly developed sequence of the sentence placed in the context in terms of the length of description: AN(nothing) → Vinaya texts → SĀ → MĀ and EĀ. One might infer that the phrasing in MĀ and EĀ probably comes later, but the question of whether this is an interpolation is unclear and should remain open until further proof.

From a comparative perspective on all the aforementioned accounts, there are a number of interesting points for discussion.

The title of SSP4++

First, the title of SSP4++ has been expressed by different texts in various ways, some are shorter and some are longer. For example, Pali has two kinds of expression: jāgatryam anuyuttā, pubbarattāpararattam jāgariyānuyogam anuyutto. Chinese has six kinds: (1) 初夜、後夜、精進覺習 / 精勤修習(*pubbarattāpararattam jāgariyānuyogam anuyutto); (2) 初夜、後夜、不著睡眠 (not attached to sleep in the first and last watch of the night); (3) 少睡眠 (Giving only a small time to sleep); (4) 恒知習習 (*jāgariyam anuyuttā); (5) 不失經行 (not loosing the walking meditation); (6) 遠曉行道 (practice the path until dawn).

In the later section we will see at least four kinds of titles preserved in the Sanskrit sources, some of which confirm Chinese reading: (ŚrBh(S)) pūrvarātrāpararātram jāgarikānuyasyānuyuktatā, pūrvarātrāpararātram jāgarikānuyuktatā, jāgarikānuyoga; (Śiks, 191.6) jāgarikāyogam anuyuktasya.

The phrase of ‘practicing the thirty seven items of path’ (= bodhipakkhiya-dhamma).

In most accounts from EĀ, this phrase has been added to the formula of SSP4++. However, it does not happen in AN except A III 71 and 300.333 While we do not know why it is seldom seen in AN (parallel to EĀ), it seems to indicate that the occurrence of this phrase in EĀ is not without its Indic origin.

The term: ālokasamjñā/ ālokasaññā.

In most of the Chinese occurrences, the term ālokasamjñā (or ālokasaññā) is seen in the middle part of the formula. But it does not occur in the Pali accounts. However, if we search for the same term in the Pali canon, several accounts are found. They are not applied in the SSP but in the context of how to cultivate a brightness state of the mind. And generally they are connected closely to the method of ‘abandoning the drowsiness.’ The first such example is seen in the DN33 (D III 223), where the ālokasaññā fixed-sentence reads: 334

ālokasaññām manasikaroti: divāsaññām adhiṭṭhāti yathā divā tathā rattiṁ, yathā rattiṁ tathā diva, iti vivaṭena cetasā aparīyonadhāna sappabhāsām cittam bhāveti. 335

Second example locates at SV 278-8, in which two set phrases from the fixed-sentence are further explained respectively. The set phrase yathā divā tathā rattiṁ, yathā rattiṁ tathā diva going together with viharati is explained as: cultivate the basis for spiritual power that possesses concentration due to desire and volitional formations of striving (chandasamādhīpadhānaśāṅkhārasamāpañņagatam iddhipādam bhāveti) in the day time as well as at night. 336 And the other main part of the sentence, vivaṭena cetasā aparīyonadhāna sappabhāsām cittam bhāveti, is explained as: the thought of light is well grasped; the perception of day is well resolved upon (ālokasaññā suggahitā hoti divāsaññā svādhiṭṭhitā).

The third example is about the expelling of the dullness and drowsiness (thīna-middhaṁ pahāya). It is referred to in the context of abandoning five hindrances (=SSP8), as the abandoning of the third hindrance: ‘Having abandoned dullness and drowsiness, he dwells perceiving light, mindful and clearly comprehending; he

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334 Similar fixed-sentence is also applied in the A II 45, IV 87.
335 'Apply the mind to the thought of light: he fixes his mind to the thought of day, by night as by day, by day as by night. In this way, with a mind clear and unclouded, he develops a state of mind that is full of brightness.'
336 idha bhikkhave bhikkhu yehi ākārhehi yehi linghehi yehi nimitehi diva chandasamādhīpadhānaśāṅkhārasamāpañņagatam iddhipādam bhāveti, so tehi ākārhehi tehi linghehi tehi nimitehi rattiṁ chandasamādhīpadhānaśāṅkhārasamāpañņagatam iddhipādam bhāveti, ... evaṁ kho bhikkhave bhikkhu yathā diva tathā rattiṁ, yathā rattiṁ tathā diva viharati.
purifies his mind from dullness and drowsiness. (thīna-middham pahāya vigatathīna-middho viharati, ālokasaññī sato sampajāno thīna-middhā cittaṃ parisodhetti) This usage of the ālokasaññā fixed-sentence is repeated many times in the canon, and we will return to it again in the discussion on SSP8.

One further example that is also related to the abandoning of dullness and drowsiness. It appears in the context of five hindrances. SĀ715 (T2, 192c) mentions that the ālokasaññā (明照思惟) is in opposition to the food (anāhāra) of the dullness and drowsiness. Finally, the expression that the ālokasaññā helps expelling the dullness and drowsiness is also seen frequently in the commentarial works.

The dakkhiṇena fixed-sentence

In the middle part of the formula, namely, the content of explaining what should be done in the middle watch of the night, it is usually expressed by a fixed-sentence: the dakkhiṇena fixed-sentence. The occurrence of this sentence is seen individually in many places that are separated from the SSP4++ context. Most of them refer to the Buddha’s way of sleeping:

DN16 (D II 134):

\[
dakkhiṇena passena sihaseyyam kappesi pāde pādam accādhāya sato sampajāno utthānasaññam manasikaritvā
\]

D II 137, 190:

\[
dakkhiṇena passena sihaseyyam kappeti pāde pādam accādhāya sato sampajāno
\]

Note that the phrase utthānasaññam manasikaritvā is missing in the second case.

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337 D 1 71, III 49; M I 181, 269, 275, 347, II 162, 226, III 3, 35; A II 211, III 92, IV 437, V 207.
338 Interestingly, the counterpart of this text in the SN (S V 105) states that the anāhāra for the thīnamiddha is ārambhā-dhātu, nikkama-dhātu, parakkama-dhātu. Unfortunately, I have not been able to do a full scale of tracing on the exact usage of these terms in other places. It seems that, according to S V 65, they are more relevant to be as the food of the viṭṭha-bojjhāṅga.
339 Cf. MA I 283; Vism 132, etc.
Note that these accounts have an additional phrase: _catuggunam samghātim paññāpetvā_ (laying out the outer robe folded in four).

It is interesting to note that in this text some phrases from the standard formulation of SSP4++ such as _sihaseyyam kappeti pāde pādam accādhāya_ and _uṭṭhānasāṇānam manasikaritvā_, are missing in the above expression. Instead, an unusual phrase ‘he falls asleep’(_niddam okkamitā ti_) is inserted.

In this text one additional sentence is added before the expression of SSP4: ‘Then, when the night was fading, the Blessed one, having spent much of the night walking back and forth in the open, washed his feet, entered his dwelling.’ This sentence is significant, as it may explain why some Chinese accounts (e.g. SĀ275, 503, 801) have similar expression that appears in the formula. One interesting point is, although it is popular in SĀ, it is rather rare in SN. Probably this indicates a certain attitude of

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340 ‘Then, when the night was fading, the Blessed one, having spent much of the night walking back and forth in the open, washed his feet, entered his dwelling, and lay down on his right side…’
selecting words during the process of transmission. Furthermore, the *dakkhinena* fixed-sentence in this example is applied mostly to the Buddha’s lying down, together with a certain reason:

D II 134-5: The Buddha is tired and wanting to lie down.

D II 137: The Buddha is lying down, preparing for his final *nibbāna*.

D II 190: The king *Mahā-sudassana* is lying among the golden palm-trees.

D III 209, S I 27, IV 184, A V 123, 127: The Buddha’s back is aching, he stretches it and the teaching of *dhamma* was handed over to his great disciple.

M I 249: The Buddha is returning from alms round and after a meal.

S I 107: The Buddha lays down after walking back and forth at night.

The implication from the above list shows that very few are connected directly to the context of SSP4++ (e.g. S I 107). However, as this is the standard way of Buddha’s lying down, it may then be the norm for disciples and hence it is reasonable to be suggested in the practice of SSP4++ at the same time.

**Chinese accounts in expressing the *dakkhinena* fixed-sentence.**

Chinese Ágamas also preserves a large number of accounts for the appearance of *dakkhinena* fixed-sentence, and they are more or less similar to the expression in the aforementioned Pali accounts. Most examples can be classified into three categories:

1. The usage that is similar to D II 137 (final passing)\(^{341}\):

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\(^{341}\) Examples such as:

T1n1, 21a(DĀ): 爾時，世尊自四頭僧伽梨，従右臂如師子王，累足而臥。

T1n5, 172c: 北首枕手，於右臥臥，屈膝累腳，便般泥目。

T1n6, 184c: 佛到雙樹，就繩床側，右臂而臥。

T1n7, 199a: 右臂著床，累足而臥，如師子眠，端心正念。

T1n26, 474a(MĀ33): 四疊優婆通僧以敷床上，覆僧伽梨作柳，右臂而臥，足足相累。
2. The usage that is similar to D 111 209 (back ache, teaching was then handed over to disciple); \(^{342}\) and

3. The usage that is similar to S I 107. \(^{343}\)

There is another interesting account for the occurrence of SSP4++ in N/A which needs further examination. It is seen in the AN, in a section explaining what is *sihaseyya* (the lying of lion). This case is significant because it is possibly one important source from which SSP4++ originates. In one text (A II 245), the Buddha describes that the meaning of *sihaseyya* is: \(^{344}\)

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\(^{342}\) Examples such as:

- T1n26, 515b (MĀ68):
  四乱鬱多羅僧以敷床上，袈僧伽梨作枕，右脻而臥，足足相累，最後欲取般涅槃。

- T2n99, 254a (SÄ979):
  世尊詣諸僧房，於繖床上北首，右脻而臥，足足相累，繫念明想，正念、正智。

- T2n99, 325b (SÄ1197):
  於是，世尊乃於繖床，右脻著地，北首而臥，足足相累，繫念明相。爾時，世尊於中夜，於無餘涅槃而滅涅槃。

- T2n100, 413b (ASA110):
  然時，世尊即從坐起，往趣諸僧房上，北首右脻而臥，足足相累，繫心在明，起於念覺，先作涅槃想。

- T2n125, 51a (EA42-3):
  舊時，世尊脻自袈僧伽梨四疊，右脻著地，腳腳相累。

\(^{343}\) Examples such as:

- T1n1, 49c:
  正念、正智、腳脚相累，臂臂無鳥之道。

- T1n5, 168c *(Pannihuanjing, another translation of the *Parinirvāna-sūtra* in Western Jin period):*
  佛僧伽梨作枕，屈膝著腳，臥於無鳥之道。

- T1n6, 184b *(Pannihuanjing, another translation of the *Parinirvāna-sūtra* in Eastern Jin period):*
  佛僧伽梨作枕，屈膝著腳，臥於無鳥之道。

- T1n26, 552b (MĀ80):
  對四疊鬱多羅僧以敷床上，袈僧伽梨作枕，右脻而臥，足足相累，作光明，立正念、正智，常作起想。

- T1n26, 570b (MĀ88):
  於是，世尊四疊鬱多羅僧以敷床上，袈僧伽梨作枕，右脻而臥，足足相累，作光明，立正念、正智，常作起想。

- T2n99, 195c (SÄ727):
  餥時，世尊脻袈僧伽梨枕頭，右脻而臥，足足相累，繫念明相，正念、正智，作起想。

- T2n99, 316b (SÄ1176):
  世尊脻袈僧伽梨枕頭，右脻而臥，足足相累，繫念明相，作起想。

- T2n125, 639a (EA26-9):
  然時，世尊脻袈僧伽利，右脻著地，腳腳相累，意在明。

\(^{344}\) Examples such as:

- T2n99, 285a (SÄ1087):
  餥時，世尊脻夜起經行，至後夜時，洗足入室，右臂臥息，繫念明相，正念、正智，作起想。

- T2n99, 285c (SÄ1090):
  餥時，世尊脻夜起露地，或坐或行。至後夜時，洗足入室，安身臥息，右臂著地，足足相累，繫念明相，作起想。

- T2n100, 381c (ASA26):
  餥時，世尊於初夜後分，坐臥經行。於其晨朝，洗足入房，右臂著地，足足相累，繫心在明，修於念覺，作起想。

- T2n100, 382b (ASA29):
  佛於初夜，坐禪經行。初夜以証，洗足入室，右臂著地，足足相累，繫心在明，作起想。

\(^{344}\) The text goes on to describe that: *On waking the lion straightens out the forepart of the body and looks round to the hinder part. Then, if the lion, king of beasts, sees any part of his body displaced or*
siho mīgarājā dakkhinena passena seyyam kappeti, pāde pādam accādhāya antarāsatthinam naṅgutthaṃ anupakkhipitvā

Its Chinese parallel (MĀ33, T1, 473c) also records a similar passage on explaining the posture of a lying lion. It differs from AN in the way of stating four stages for the ‘lion’s lying’:

First stage: In daytime, the lion, king of beasts, wandering for food. (獅王師子戦食行）。

Second stage: Having wandered he goes back to his cave, when feeling sleepy, he takes up a posture on his right side, laying foot on foot and stretching his tail backward. (行已入窟，若欲眠時，足足相繫，伸尾在後，右側而臥。)

Third stage: In the early morning, he looks round to his body. Then, if the lion, king of beasts, sees any part of his body displaced or disarranged, thereupon he is displeased. But if the lion sees no part of his body displaced or disarranged, then he is pleased. (過夜平旦，回顧視身，若獅王師子身體不正，見已不喜，若獅王師子其身周正，見已便喜。)

Fourth stage: Waking up from lying, he goes outside from the cave and yawns. Having yawned, he looks around his body; having looked, he looks around in the four directions; having looked, he roars three times; having roared he wanders again to seek [food]. (彼若臥起，從窟而出，出已頻呻：頻呻已自觀身體，自觀身已四顧而望：四顧望已便再三吼，再三吼已便行求，獅王師子臥法如是。)

This text goes on to apply the same stages for explaining the ‘lion’s lying for a bhikkhu’. It is worth noting that this extra section is not seen in the Pali text (i.e. AN II 245). MĀ33 refers the first stage to the early morning that the bhikkhu goes to the village for begging food; the second stage is referred to as during the day time and in the first watch of the night, the bhikkhu is walking back and forth and sitting, purifies...
his mind from obstructive states. The third stage corresponds to the middle watch of the night, in which the bhikkhu is doing the lying on his right side; and the fourth stage happens in the last watch of the night that he wakes up quickly, and again practising the walking back and forth and sitting, purifies his mind from obstructive states. It is interesting to see that in the description for the third stage, a longer version of the dakkhīṇena fixed-sentence, is adopted: "於中夜時，入室欲臥。四疊優哆遮僧，敷著床上，襲僧伽梨作枕，右脅而臥，足足相累，意係明相，正念正智，恒念起想。This accords not with its parallel, A II 245, but with D III 209, etc. as seen before. In the last stage, a phrase ‘waking up quickly’ appears. This is also found in many Chinese expressions but is lacking in the Pali texts.

Furthermore, the dakkhīṇena fixed-sentence is also seen in one important text, which might give significance to its application on the practice of ‘wakefulness’. In A IV 87, the Buddha teaches his eminent disciple Moggallāna on how to practice the abandoning of sleeping. Several methods were taught and the last is exactly the dakkhīṇena fixed-sentence. It is noteworthy that in the same paragraph, after the appearance of this fixed-sentence, the Buddha told Moggallāna: ‘and on awakening, get up quickly, thinking “I’ll not live yoked to the pleasures of lying, reclining and drowsiness.”’ (paṭibuddhena ca te Moggallāna khipā yeva paccutṭhātabbāṁ na seyyasukhāṁ na passasukhāṁ na middhasukhāṁ anuyutto viharissāmīti). The phrase ‘get up quickly’ (khipā yeva paccutṭhātabbāṁ) has been employed by some Chinese texts in the expression of SSP4++, as just mentioned before.

Apart from the method described in the dakkhīṇena fixed-sentence, AN (A IV 87) is also of particular importance in offering a number of other ways for the abandoning of drowsiness taught by the Buddha to his disciples. All these methods seem to have been explained in a step-by-step sequence and the dakkhīṇena fixed-sentence is put in
the last place. This may reflect that the *dakkhina* fixed-sentence represents the most effective way among all, particularly when the previous methods have been failed:

1. Abides thoughtful, comes the thought: 'That drowsiness has descended.' Take no heed of it, do not make much of that thought. (*yathā saññissa te viharato tam middham okkamati, tam saññam manasākāsi tam saññam bahulam akāsi*)

2. Ponder in heart on *dhamma* as heard, as mastered, explore it, with the mind review it. (*yathāsutam yathāpariyattam dhammam cetasā anuvitakkeyāsi anuvicāreyāsi manasānupekkheyyāsi*)

3. Make repeated recitation on the *dhamma* as heard, as mastered in detail. (*yathā sutam yathā pariyattam vitthārena sajjhāyam kareyyāsi*)

4. Pull both earlobes and knead the limbs with the hand. (*ubho kaṇṇasotāni āvijeyyāsi pā Ninā gattāni anumajjeyyāsi*)

5. Arise from sitting, cleanse the eyes with water, survey the horizon and gaze up at the starry constellation. (*utthāzyasana udakena akkhani anumajjita dīsā anuvilokeyyāsi nakkhatāni tārakarīpāni ullokeyyāsi*)

6. Apply the mind to the thought of light. Fix the mind to the thought of day, by night as by day, by day as by night. In this way, with a mind clear and unclouded, develop a state of mind that is full of brightness. (*ālokasaññam manasikareyyāsi diva saññam adhiṭṭheyyāsi, yathā diva tathā rattim, yathā rattim tathā diva. iti vivatena cetasā aparīyonaddhena sappabhāsaṁ cittām bhāveyyāsi*)

7. With the senses withdrawn, the mind not outward gone, fix the thought on the alley-walk, conscious of its front and back. (*pacchāpure saññi caṅkamam adhiṭṭheyyāsi antogatehi indriyebhi abahigatena mānasena*)

8. *dakkhina* fixed-sentence.

There are two Chinese parallels for the same text: MĀ83 (T1, 559c-560a) and (Lishui *jing*, T1n47, 837b). The first text reads ten steps rather than eight because it expands the seventh and eighth steps into four. The second text reads nine steps, since it expands the seventh step into two.
6.3.4 Further discussion: SSP4++ in non-N/A texts

SSP4++ appears in many post canonical texts, such as ŚrīBh(S) (10, 11ff.; 98, 6ff.), ŚrīBh(C) (T30n1579, 397b, 411ff.), Vibhanga (Vibh 244). In the mātikā section, the title of SSP4++ is stated with other SSP members as (Vibh 244). Mil 345, and the accounts occur in the Saundarananda is of particular interesting.

In the Saundarananda canto XIV, fifteen verses (vv. 20-34) have been devoted to explain the practice of SSP4++ in canto XIV. Among them, many can be found

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Concluding sentence: 大目捷連！莫計床栯，眠臥安快，莫貪財利，莫著名鬱。

349

1. 莫行想，莫分別想，莫多分別，如是當離。
2. 如所聞法，如所說法，廣當誦習。
3. 如所聞法，如所說法，當廣為他說。
4. 如所誦法，如所聞，意當念，當行。
5. 當以兩手相挑兩耳。
6. 當起出講堂，四方視及觀眾。
7. 當在空處住行行，當護諸根，意念諸施後當具想。
8. 當還徙所，舉梵那於著床上，結跏趺坐。
9. 當還入講堂，四頭頭頃於僧著床上，舉僧伽梨頭前，右肩著床上，足足相累，當作明想，當無亂想，常作起想愁歎住。

Concluding sentence: 汝日乾連！莫樂床，莫樂右脣眠，莫樂睡，莫樂世間恭敬以為味。

350 jāgariṇīyovogah katamah (in another place: pūvarātraparaṇām jāgariṇīyasyānyānuktā)? sa dīva cāmpkramanamādyābyāṃ āvāranēvubhiyāḥ dharmēbhāyaḥ cītām paripādoṣhayati. sa rātyāḥ prathame yāne cāmpkramanamādyābyāṃ āvāranēvubhiyāḥ dharmēbhāyaḥ cītām paripādoṣhayati. tato vīhārāṁ nirγamya, bāhūr vīhārasaṁ pādu prakṣāiyā, dāksinena pārśvena simhasyāyām kalapatyā ilokasamjñā, smṛtaṁ sampṛjñānaṁ, uttānasamjñānāṁ eva manasi kruvān. sarātryāh pāsme yāme laghu laṅgh eva prativibhūdyā, cāmpkramanamādyābyāṃ āvāranēvubhiyāḥ dharmēbhāyaḥ cītām paripādoṣhayati. iyam ucyate pūvarātraparaṇām jāgariṇīyānuktātā.

351云何初夜、後夜，常勤修習覺寤瑜伽？謂彼如是知重已，於畳日分，經行、宴坐二種威儀，從順障法淨修其心。於初夜分，經行、宴坐二種威儀，從順障法淨修其心。於此分已，出住處外，洗濯其足，右脣而臥，重累其足，住光明想，正念，正知，思惟起想。於夜後分，速疾覺寤，經行、宴坐二種威儀，從順障法淨修其心。如是名為初夜、後夜，常勤修習覺寤瑜伽。

352 kathā ca bhikkhā pu ṣu bbarattāpararattām jāgariṇīyovogamanuyutto hoti? (followed by SSP4++ formula)

353 bhāojane mattaṭṭhā pu ṣu bbarattāpararattām jāgariṇīyovogamanuyutto sītaccaṁ nepakkāṁ bodhipakkhiṁ ānabhāvāḥ ūvānāvānāvogamanuyutto. 354 ye pana te maharājas, bhikkhū pu ṣu bbarattāpararattām jāgariṇīyovogamanuyutto nisañjñātanācankāmeki rattiṇdham viśūmānti, bhāvānāvānāvogamanuyutto kilesapatibhaṅganaṁ sadatthapassatā. Evarāpi kho maharājas, bhikkhū bhagavato dharmamagare nangaguttikāti vuccanti.
similar to the expression of SSP4++ in the canonical texts (N/Ā). However, the wording used by the author is sometimes slightly different from the canonical texts, which is likely to be subject to the restriction of kāvya writing in order to fit the metrical rules. Yet we can still figure out interesting parallels between his expression and the canonical sources. These parallels indicate that the Saundarananda has many resemblances in terms of wording closer to the Chinese sources rather than the Pali materials. Another point worth noting is, the arrangement of the Saundarananda is interesting, because it integrates the methods mentioned in A IV 87 (and its Chinese parallels) regarding the abandonment of drowsiness, and incorporates them into the context of SSP4++. A summary of its presentation and comparison is listed below:

manodhāraṇayā caiva pariṇāmyātmavān ahaḥ / 
vidhūya nidrāṁ yogena niśām apy atināmayeh // (20)355

This is an introductory sentence for the SSP4++. 

hrdi yatsaṁjñinaḥ caiva nidrā prādurbhavet tava /
guṇavatsaṁjñitāṁ samjñāṁ tadā manasi mā kṛthāḥ // (21)356

Cf. A IV 87, the first method of expelling the drowsiness.

dhātur ārambahārtyoṣ ca sthānavikramayor api /
nityaṁ manasi kāryas te bādhyaṃānena nidrayā // (22)357

Cf. S V 66, also part of the A IV 87 expression, method number one.

āmnātavyaṣ ca viśadam te dharma ye pariśrutāḥ / 
parebhyaṣ copadeśtavyaḥ saṁcintyāḥ svayam eva ca // (23)358

355 ‘After passing the day self-controlled in the restraint of your mind, you should shake off drowsiness and spent the night too in the practice of yoga.’
356 ‘And do not deem your consciousness to be then properly conscious, when during that consciousness drowsiness may also make itself felt in your heart.’
357 ‘When overcome by drowsiness, always apply to your mind the principles of energy and steadfastness, of strength and courage.’
358 ‘You should repeat aloud those scriptures you have studied, and you should teach them to others and reflect on them yourself.’
Cf. A IV 87, the second method; and MĀ83, second and third method.

prakleядмabdih vadaнam vilokyah sarvato divah /
carya дrтiш ca тarасu jijagarшunap sadah // (24)359
cf. A IV 87, the fifth method; MĀ83, sixth and seventh method.

antargatair acapalair вaсastхayibhir indriyaih /
avikшiptenап manasа caмkramyasvасvа vа nisй /// (25)360
cf. MĀ83, eighth and ninth method, and the first part of the SSP4++ formula.

bhaye pritau ca शoke ca nidrayа nabhishayate /
tasmан nirdrбhiyogeshu sevityayam idam trayam /// (26)361

bhayam āgamanаn mthyoш prтim dharmaparigrahаt /
janmaduhkаd aparyantаc chokam āгantum arhasi /// (27)362
evамdй kramаh saumya kаryo jаgaraшanа prati /
vandhyаm hi шayanаd аyuх kаh praйnаh kartum arhati /// (28)363
doशavyаlаn аtikramya vyаllаn grhagaтаn iva /
кшамаm praйnаsya na svaptum nistitаsor mahadbhayam /// (29)364

pradipte jivaloka hi мtyuvyаdhijaragnibhih /
kaх шаyita nirudvegah pradipta iva vesmani /// (30)365

359 ‘In order to keep always awake, wet your face with water, look around in all directions and fix your gaze on the stars.’
360 ‘Walk about or sit down at night, keeping your mind from wandering and your senses directed inwards, steady and under control.’
361 ‘Drowsiness has no hold on a man affected by fear, love or grief. Therefore practice these three feelings when drowsiness assails you.’
362 ‘You should foster fear of the approach of death, love in marriage with the dharma and grief at the boundless sufferings from birth.’
363 ‘This and the like, my friend, is the course to be followed to keep awake. For what wise man would let his life become unproductive by lying down to sleep?’
364 ‘It is no more fitting for the wise man who desires to escape from the great danger to sleep in neglect of the snakes of the vices than for a man to sleep in neglect of snakes in his house.’
In sum, the Saundarananda has covered quite a wide range of various expressions of SSP4++ from the canon. The author is capable of composing many materials relevant to SSP4++. 

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365 'For since the world of the living is blazing with the fires of death, disease and old age, who would lie down in it without agitation any more than in a burning house?'

366 'Therefore recognising sleep to be mental darkness, do not let it overtake you while the vices, like armed foes, are still unquelled.'

367 'But after passing the first of the three night-watches in activity, you should lie down to rest your body in full control of yourself.'

368 'Lie with tranquil mind on your right side, keeping present the idea of light and bearing watchfulness in your heart.'

369 'Rise up in the third watch and, either walking or sitting, practice yoga again in purity of mind with your senses under guard.'
7 SSP5, 6, 7, 8

7.1 The Study of SSP5

7.1.1 SSP5 in the Sāmaññaphala-sutta texts

DN2 (D I 70-1):

kathaṁ ca mahā-ṛaja bhikkhu sati-sampajaññena samannāgato hoti? idha
mahā-ṛaja bhikkhu abhikkante paṭikkante sampajāna-kārī hoti, ālokite vilokite
sampajānakārī hoti, sammiñjite pasārite sampajāna-kārī hoti, samghāṭi-pattac-
civara-dhārane sampajāna-kārī hoti, asite pite khāyite sāyite sampajāna-kārī
hoti, uccāra-passāva-kamme sampajāna-kārī hoti, gate ṭhite nisinne sutte
jāgarite bhāsite tuḥhi-bhāve sampajāna-kārī hoti. evam kho mahā-ṛaja
bhikkhu sati-sampajaññena samannāgato hoti.370

SBV (241, 3-6):

so' tikramapratikrame samprajānavihāri bhavati, ālokitavyavalokite
samājitaprasārite sanghātipātācivara-dhārane gate sthite niṣaṇaṁ sāyite
jāgarite (bhāsite) tuṣṇīmbhāve nidrāklamapraitivinodane, (samprajānavihāri
bhava)ti

DĀ20 (T1n1, 85a5-16):

常念一心，無有錯亂，云何比丘念無錯亂？如是，比丘內身身觀，精勤不懈，憶念不忘，
除世貪愛。外身身觀，內外身身觀，精勤不懈，憶念不忘，捨世貪愛。受、意、法觀亦復
如是。是為比丘念無錯亂，云何一心？如是，比丘若行步出入，左右顧視，屈申俯仰，執
持衣袂，受取飲食，左右便利，睡眠覺寤，坐立語默，於一切時，常念一心，不失威儀，

370. And how, great king, is the bhikkhu endowed with mindfulness and clear comprehension? Herein,
great king, in going forward and returning, the bhikkhu acts with clear comprehension. In looking
ahead and looking aside, he acts with clear comprehension. In bending and stretching the limbs, he acts
with clear comprehension. In wearing his robes and cloak and using his alms bowl, he acts with clear
comprehension. In eating, drinking, chewing, and tasting, he acts with clear comprehension. In
defecating and urinating, he acts with clear comprehension. In going, standing, sitting, lying down,
waking up, speaking, and remaining silent, he acts with clear comprehension. In this way, great king,
the bhikkhu is endowed with mindfulness and clear comprehension.
As we can see from the above three accounts, the formula of SSP5 is presented differently in terms of the title and the length of the formulation. DN2 gives the title of *sati-sampajaññena samannāgato hoti* for the formulation, and a passage of clear comprehension on a series of actions (going, looking, etc.) is given. This passage can be referred to as the *sampajaña* fixed-sentence. SBV gives no specific title, probably from the context we can consider the term *samprajānavihārī* as its title. Although shorter, SBV's formulation is similar to DN, i.e. contains a shorter version of the *sampajaña* fixed-sentence. Compared to the above two expressions, the formulation in DA20 is distinctive. It gives a title for SSP5 formula as 「常念一心，無有錯亂」(*sampājāno sato*) which seems to refer to two different concepts. And indeed in its formulation it contains two different passages: one for *sampājāno* and the other for *sato*. The explanation for *sampājāno* is represented by a fixed-sentence, which is exactly the same as *sampajaña* fixed-sentence. The other is expressed by a sentence referred here as the *sato* fixed-sentence, which is in fact a bare formula for the practice of *satipaṭṭhāna*.

The differences seen in the above three accounts raises a question: which one represents the correct form for the SSP5 formula? Or is each of them equally valid? The doubt comes firstly from DN2's expression as its title is composed by two words: *sati* and *sampajañña*. Although the title appears to reflect two concepts, only one fixed-sentence is given in its formulation. This fixed-sentence seems to express only the concept of *sampajaña* since throughout the passage only the word *sampajaña-kūrī*.

371 'Clear comprehension (DA’s translation literally means: always be one-minded) and mindfulness (DA’s translation literally means: without confusion). How, is the bhikkhu, with mindfulness? Herein, a bhikkhu, contemplates the body as body internally, earnestly, mindful, without being absent-minded, he abandons the covetous and grief for the world. He contemplates the body as body externally, both internally and externally, earnestly, mindful, without absent-minded, he abandons the covetous and grief for the world. And likewise for the contemplation of feeling, mind and dhāraṇā. That is how a bhikkhu being with mindfulness.

How, is the clear comprehension? Herein, a bhikkhu, when he is going forward and returning; looking left and right; flexing and extending his limbs; looking ahead and looking away; sitting and standing; carrying his robe and bowl; eating, drinking, consuming food; defecating and urinating; falling asleep, waking up, sitting, standing, talking and keeping silent, he acts with clear comprehension all the time, without loosing good manner (*iriyapatha*). Just as someone, who goes with a group of people, whether his position is in the front, middle or back place, he feels secure all the time and without fear. Amraṣṭha! A bhikkhu, when he is going forward and returning, as to the talking and keeping silent, he acts with clear comprehension all the time, without worry and fear. This is the clear comprehension.
is seen. We didn’t find any word that has direct connection to the *sati*. The expression in SBV is less problematic as it does not use the title similar to DN2. Its expression suggests that only one concept is stated: *samprajñānavihārī*. The doubt on DN2 brings us to consider that possibly DĀ20’s expression is more reasonable because it contains two key words in the title, and two separate fixed-sentences are fitted in which accord well with the title. This in turn makes us consider whether one fixed-sentence, which is related to the concept of *sati* is probably missing in DN2.

Nevertheless, does it mean DN2’s expression is *definitely* insufficient? If we read its expression in another angle the understanding may be different. The reading in DN2 is still valid if it applies the title without differentiating two key terms in the compound. In other words, it sees *sati* and *sampajañña* as synonymous words and both of them represent only one concept, therefore one fixed-sentence is sufficient.

To summarise the above question, we seem to have three ways of expressing SSP5: First, DN2’s expression combines *sati* and *sampajañña* as one compound word and it refers to one concept. Second, SBV is straightforward that it uses one sentence to refer to one concept without mentioning *sati*. Thirdly, DĀ20 adopts two terms to express two concepts. In addition to this, we might also have to look at the terminology whether the term *sati*-sampajañña is in nature different from the words *sampajñāno sato* in terms of the grammatical form and meaning. Or we might also need to find out whether *sati* is essentially different from, or basically the same as *sampajañña* throughout the usages in the canon. To explore this issue in detail, more accounts from other contexts should be examined, and the discussion in the following sections aims at finding more relevant accounts for the investigation.

JZG (T1n22, 274b):

無所希望，一曉節度，其行安隱，盡行安詳。視畱、觀眄，不失儀範。屈伸、進止、依法從宜。坐起安雅，行無所壞。³⁷²

³⁷² He does not have [other] intention, only paying his attention on the manner. His action is peaceful, and completely calm. When looking aside and surrounding, he does not lose his good manner; when flexing and extending his limbs, going forward and stopping, he follows the rule properly; when sitting and standing, he acts gently, without mischief.
JZG has a short version of expression, which follows the structure of the \textit{sampajāna} fixed-sentence, and its description about various actions is shorter. Additionally, JZG's wording is special because a number of extra words are found. Terms such as 不失儀範, 依法從宜 do not appear in the DN2, SBV or DA20. In the following discussion we will try to find if these words appear in other texts.

7.1.2 SSP5 in suttas other than the \textit{Sāmaññaphala-sutta} in the Nikāyas and Āgamas

DN3-13 = DN2.

DĀs = DĀ20.

FW62 (T1n21, 265c):

FW62's expression of SSP5 is worth mentioning. It does not use the fixed-sentence found in any aforementioned cases. It refers to a sentence describing the guarding of sense faculties and being mindful during the alms round. Interestingly this expression is included in JYM as part of its SSP5 formula.\footnote{JYM (T26n1536, 407a): 彼由戒薩(密)護根門, 鸞顧往來, 明且起著衣、持鉢, 入部國、縣邑, 分衛, 皆護身諸根常念著意分衛讫。} Perhaps we could consider this as another kind of expression for SSP5.

MNs= DN2; only MN53 does not have SSP5.

MĀ80 (T1, 553a):

\textit{JYM}'s expression contains two concepts: mindfulness and clear comprehension (**sato sampajāna**). The latter is referred to a shorter version of \textit{sampajāna} fixed-sentence, and the former refers to a sentence, which is similar to FW62's expression.
MĀ uses a word ‘clear comprehension’ (正知 sampajāna) as the title for the formula, and the content for the formula is the sampajāna fixed-sentence. This is therefore similar to SBV’s expression.\footnote{In some later treatises, such as the Śrāvakabhūmi (Śrbh(S) 11), this fixed-sentence is also seen: samprajānadvihārītā katana? sa tathā jāgārikānyuktah abhiramapratikrame samprajānadvihārī bhavati, ālokityavavalojite samājātaprasārīte saṃghātīcīvaraśrādhāre' śītapakhdāditaśvādīte, nīdīkamavinojade, gate sthite niṣapne sayite jāgṛte bhisite tūṣṇīmbhāve, samprajānadvihārī bhavati. iyaṃ ucya anty samprajānadvihārītā.}

MĀ144, 146, 182, 187 = MĀ80. MĀ198, 201, 208 do not have SSP5.

A II 208, V 204 = MN27.

SĀ636 (T2, 176b) mentions the first half of the SSP list (SSP1, 2, 3, 4, 5, 7, 8). Its description of SSP5 is briefer and similar to MĀ’s expression.\footnote{Shenwendi (T30, 397b and 413c):}

7.1.3 SSP5 in non-SSP contexts in NĀ

In this section, we would like to look at the passages similar to SSP5, which appear in the context outside the SSP list. One of the most interesting cases is probably the passage seen in the DN16 Mahāparinibbāna-sutta (D II 94-5). SSP5 occurs before the story about the Buddha’s visit to Ambapāli and Licchāvī:

\begin{quote}
 sato bhikkhave bhikkhu vihareyya sampajāno, ayaṃ vo amhākaṃ anusāsani. kathaṃ ca bhikkhave bhikkhu sato hoti? idha bhikkhave bhikkhu kāye kāyanupassi viharati āṭāpi sampajāno satimā vineyya loke abhijjhā- dumanassam vedānāsu ... pe ... citte ... pe ... dhameṣu
\end{quote}

\footnote{彼以賢聖戒律成就，善攝根門，來往周旋，顧、視、屈、伸、坐、臥、眠、覺、語、默，住智正智。}
The above quotation is worth noting. It uses the title of *sato vihareyya sampajāno* applying two concepts: *sato* and *sampajāno*. They can be confirmed by the appearance of two fixed-sentences in the subsequent description. These two sentences agree very well with the expression in DĀ20. The *sampajāna* fixed-sentence is completely the same as DN2's formulation but here it is only referred to *sampajāna* rather than *sati-sampajānā*. The term *sati* is expressed by another sentence: the *satipatthana* basic formula. The implication for this is then twofold: on the hand we found that the expression of DĀ20 is not without example in DN, on the other hand it is interesting to investigate why DN16 adopts a different expression from DN2 particularly when they both come from the same collection? This somehow increases the doubt to think that DN2’s expression is probably not without problem.

It is worth mentioning that the quotation from DN16 has been arranged differently in several Chinese versions of the *Mahāparinibbāna-sutta*. Some of them do not have the same paragraph inserted in the same frame story (the meeting of the Buddha and the courtesan *Ambapāli*). There are at least four versions of such texts (DĀ2, Fo bannihuan, Ban nihuan jing and Da banniepan). Their content can be summarized as a chart below in terms of the story sequence and the place where the formula appears. DN16 will also be listed at first for comparison:
### Several points are worth adding:

1. The passage of the *sato* and the *samppajāno* fixed-sentences in DN16 does not seem to have particular connection with the *Ambapatī* story because it happens before the meeting of the Buddha and *Ambapatī*. Unlike other versions, when meeting the courtesan the Buddha reminds the bhikkhu to do contemplation on impurities, it is only said in the passage that these sentences represent the Buddha’s teaching (*anusāsani*).

2. The *sato* and *samppajāno* fixed-sentences in DĀ2 is placed in the context which is different from DN. They are applied in explaining that the *Licchavis* have good looks.
and behavior (儀儀容飾), the bhikkhus should possess the same qualities (="sampaṭāno fixed-sentence") and being mindful (="sato fixed-sentence").

3. Fo bannihuan jing and Da banniepan jing do not have sato and sampajāno fixed-sentences, but they apply the description of contemplation on impurities in the context of the Ambapāli story. Ban nihuan jing has a similar application, but adds three other fixed-sentences, one of which is the sato fixed-sentence.

Next, although the formula of SSP5 is not seen in some versions of the Mahāparinibbāna-sutta, the same story of Ambapāli is recorded in other places. One case is found in SĀ622 (T2, 174a), which has clearly stated the same formula as DN16 does. The formula was inserted in the beginning of the story when Ambapāli went to meet the Buddha. The Buddha reminds the bhikkhus to be energetically maintaining the mind being mindful (勤勉心住), being mindful (正念) and clearly comprehending (正智). The first is referred to as the samma-ppadhana formula, the rest the SSP5 formula. Note that this application is exactly the same as the Ban nihuan jing.

Furthermore, the expression of SSP5 in DN16 is sometimes expressed under the notion of ayam vo amhākam anusāsanī ("this is my teaching"). This passage is seen independently in a number of places that have nothing to do with the story of Ambapāli. SĀ1028 (T2, 268c) is a case in point, and a number of accounts are also found in SN (S IV 211, 214, V 142, 180, 186). The formulation in the first three cases is completely the same as DN, though in S IV 211 and 214 the beginning sentence is slightly different: sato kho bhikkhe bhikkhu sampajāno kālam āgameyya, ayam vo amhākam anusāsanī. Note that kālam āgameyya replaces vihareyya in DN.

376 The formula reads:

377 It reads the formula as:

378 The sentence: sato kho bhikkhe bhikkhu sampajāno vihareyya, ayam vo amhākam anusāsanī, is also applied in the Milindapañha (Mil 378) to introduce the SSP5 formula.
and this phrase also appears in SÄ1028 (Chinese parallel to S IV 211). The other two cases from SN are interesting because they have a different expression. The formulation in S V 186 is incomplete, it has only the first part of the expression: the sato fixed-sentence, and the sampajāno fixed-sentence is not mentioned. S V 180 has a similar structure explaining sato and sampajāno, but the formulation for sampajāno is different:

\[\text{Bhikkhuno vidità vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhattham gacchanti; viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhattham gacchanti; viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhattham gacchanti.}\]

(Feelings are understood by the monk as they arise, understood as they remain, understood as they pass away, so the same for the perceptions ...)

Note that this fixed-sentence (\textit{viditā} fixed-sentence) has been applied in AN (A IV 168), and it is used for the explanation of the phrase: \textit{Nandassa sati-sampajaññaśasmin hoti}. It is worth noting that this phrase has exactly the same expression for the title of SSP5 in DN2, as mentioned in the very beginning of our discussion.

AN’s expression needs further clarification. It perhaps contains a wrong arrangement, and this can be pointed out compared to its Chinese parallel, SÄ275. AN applies only the \textit{viditā} fixed-sentence to \textit{sati-sampajañña}, while SÄ has two sentences: the \textit{puratthimā} fixed-sentence for explaining \textit{sato} (or \textit{sati}) and the \textit{viditā} fixed-sentence for \textit{sampajāno} (or \textit{sampajañño}). The difference between them is that SÄ has one extra sentence for its explanation: the \textit{puratthimā} fixed-sentence. As we have already

379 T2, 268c: 當正念正智以待時，是則為我隨順之教。
380 It mentions that Nanda has endowed with mindfulness and clear comprehension (難陀正念正智成就, possibly \textit{sato sampajañño} or \textit{sati-sampajaññaena samannāgato} if we follow AN’s statement), the explanation for mindfulness is exactly the same as the \textit{puratthimā} fixed-sentence (T2, 73b):

彼善男子難陀，勝念正智者。是善男子難陀，觀察東方，一心正念，安住觀察。觀察南、西、北方，亦復如是，一心正念，安住觀察。如是觀者，世間貪愛、貪不善法不順其心。

The explanation for clear comprehension is equivalent to the \textit{viditā} fixed-sentence (T2, 73b-c):

彼善男子難陀，覺諸受起，覺諸受住，覺諸受滅，正念而住，不令散亂。覺諸想起，覺諸想住，覺諸想滅：覺諸想起，覺諸想住，覺諸想滅，正念而住，不令散亂。是名善男子難陀正念正智成就。
seen in the discussion of SSP4 that this fixed-sentence is not absent in AN. It refers to SSP4 under the phrase of itiha tattha sampajāno. This has been shown to be incorrect because we have never seen such an application in other places. It is possible that the whole sentence is misplaced in AN in a wrong order and according to Chinese expression it belongs to the explanation of sato (or sati). If this is the case then we can try to ‘amend’ AN’s arrangement that moves the viditā fixed-sentence to join the explanation of sati-sampajañña. As a result both AN and SĀ will agree with each other well. This is further supported by several examples of the application of viditā fixed-sentence (M III 124, A II 45, IV 32, D III 223), some of which has made a connection between the viditā fixed-sentence and the practice of sati-sampajañña.

From the expression of SĀ275 we have an alternative explanation for sampajāno. Similar application can be found under the title phrase of itiha tattha sampajāno. For example, in MN122 (M III 112-5) sampajāno refers to the thinking of a variety of ‘emptiness’. In AN (A IV 47-53) it refers to the perceptions of ‘impurities, death, cloying of food, all-world discontent, impermanence, suffering relating to impermanence, being no self relating to suffering’ (asubhasañña, maraṇasañña, āhāre paṭikkūlasañña, sabbaloke anabhīratasañña, aniccasañña, anicce dukkhasañña, dukkhe anattasañña).

Another expression similar to the SSP5 formula is found in the Satipatthāna-type suttas. For instance, DN22, the Mahāsatipaṭṭhāna-sutta (D II 292) has a passage as part of the kāyasatipaṭṭhāna formula, and the same passage is also repeated in MN10, the Satipatthāna-sutta (M I 57) and in MN119, the Kāyagatāsati-sutta (M III 90), it implies the kāyagatāsati formula as:

381 itiha tattha sampajāno = puratthimā disā (eastern direction) ālokettabbā hoti ... (thus for the other three directions) evam me anudisaṁ anuvilokayato nābhijjhādomananassī pūpakā akusāla dhīmumā anvāssavissantī.

382 A II 45 and D III 223 states that this practice (viditā fixed-sentence) ‘leads to mindfulness and clear comprehension, as a development of concentration.’ (samādhibhāvanā bhāvād bahuli-katā sati-sampajaññāya samvattati)

383 Chinese parallel to the MN 10, MA98 (T1, 582b) reads:

云何觀身如身念處？比丘者，行則知行，住則知住，坐則知坐，臥則知臥，眠則知眠，寤則知寤，眠寤則知眠寤，如是比丘觀內身如身，觀外身如身，立念在身，有知有見，有明有達，是謂比丘觀身如身。復次，比丘觀身如身。比丘者，正知出入，善觀分別，屈伸低昂，皆容遙
7.1.4 Further Discussion

In this section we would like to examine one set phrase, which forms major part to the SSP5 formula in terms of the *sampajāna* fixed-sentence: the *abhikkante* set phrase. This set phrase contains a group of different actions while doing the practice of clear comprehension. In the case of DN2 some twenty types of actions are listed, whereas in some other cases the number of actions may have been reduced or abbreviated. The set phrase has been applied widely in various contexts, some of which can be shown in the following examples.

The first application is seen in AN (A IV 169):

Chinese parallel to the MN119, MĀ81 (T1, 555a) reads:

云何比丘修習念身？比丘者，行則知行，住則知住，坐則知坐，臥則知臥，眠則知眠，寤則知寤，眠寤則知眠寤，如是比丘隨其身行，便知上如真。彼若如是在遠離獨住，心無放逸，修行精勤，斷心諸患而得定心，得定心已，則知上如真，是謂比丘修習念身。復次，比丘修習念身。比丘者，正知出入，善觀分別，屈伸低仰，儀容庠序，善著僧伽梨及諸衣服，行、住、坐、臥、眠、寤、語、默，皆正知之。

384 Going forward, returning, looking ahead, looking aside, bending or stretching the limbs, wearing robes and cloak, using his alms bowl, eating, drinking, chewing, tasting, passing water or discharges, going, standing, sitting, lying down, waking up, speaking, and remaining silent.
idha bhikkhave, ekaccassa puggalassa tādisam yeva hoti, abhikkantam paṭikkantam ālokitam vilokitam sammiñjitaṁ pasāritaṁ saṅghāṭīpatacīvaradhāraṇaṁ; seyyathāpi aṅgasaṁ bhaddakānaṁ bhikkhunāṁ, yāv'assa bhikkhū āpattiṁ na passanti.

Chinese parallel to this text is found in MĀ122 (T1, 611b):

或有癡人，正知出入，善觀分別，屈、申、低、仰，儀容庠序，善著僧伽梨及諸衣鉢，
行、住、坐、臥、眠、語、默，皆正知之，似如真梵行，至諸真梵行所，彼或不知。

It is seen that no phrase of sampajānakāri hoti is mentioned in Pali source (AN), but the phrase 正知 has been retained in the MĀ. Therefore the Chinese account contains a version of the sampajāna fixed-sentence rather than simply the abhikkante set phrase. In another example, the same set phrase is used to denote ‘four kinds of person’ in AN (A II 104-7). Each person is described in a passage beginning with the sentence below:

idha bhikkhave, ekaccassa puggalassa (or na) pāśādikam hoti, abhikkantam paṭikkantam ālokitam vilokitam sammiñjitaṁ pasāritaṁ saṅghāṭīpatacīvaradhāraṇaṁ;

This is followed by a fixed-sentence:

so idam dukkhan ti yathābhūtāṁ nappajānāti ... ayaṁ dukkhanirodhaṁminī paṭipadā ti yathābhūtāṁ pajañāti.

Two Chinese parallels are found: one appears in EĀ25-7 (T2, 634a-b), and another EĀ25-10 (T2, 635a).

385 Here four texts (AN, division IV, nos. 103-6) are mentioned, each of which applies a simile to its context: no. 103 mentions four kinds of ‘pots’ (kumbhā) as the simile for the four persons; both no. 104 and 105 use four ‘pools of water’ (udakaranaḥdha), and ‘mangoes’ (ambāna) is applied in no. 106.
386 This text has adopted a more comprehensive way than Pali account in applying the abhikkantam set phrase:
1. 或有人，往來行步，不行卒暴，眼目視瞻，恒隨法教。著衣持鉢，亦復隨法。行步視地，不
左右顧望。
2. 或有比丘，性行似猿，視瞻無端，亦不隨法行，喜左右顧視。然復隨事，多聞，修行善法，
恒持戒律，不失威儀，見少非法，便復懼懟。
The application of the \textit{abhikkante} set phrase is also seen in other Chinese accounts in different contexts, some of which show a discrepancy in the wording of the set phrase. Some extra phrases are mentioned in those texts, such as 颜貌端政 (good looks), 威儀成就 (endowed with good behaviour), 行步覈地 (looking down while walking), etc. It is interesting to note that in a number of the \textit{Vinaya} passages, these terms have been used in the passage where the \textit{abhikkante} set phrase is seen. For instance, in a context describing the monk Assaji entering Räjagaha begging for food, a fixed-sentence is always presented:

\begin{quote}
\textit{atha kho so bhikkhu pubbaññasamayaṁ niväsetvā pattacivaramāḍāya}
\textit{kiṭāgirīṁ pīṇḍāya pāvisi, pāśādikena abhikkantena paṭikkantena ālokitena}
\textit{vilokitena sammiñjñitena pasāritena, okkhittacakkhu īriyāpáthasampanno.}
\end{quote}

Note that \textit{pāśādikena, okkhittacakkhu} and \textit{īriyāpáthasampanno} are exactly the equivalent words for the above mentioned three Chinese terms (顏貌端政, 威儀成就, 行步覈地). Moreover, the above usage from the \textit{Vinaya} texts is significant in terms of its context. It indicates that the \textit{abhikkante} fixed-sentence is related to the expression of the monk who is going for alms round. A similar application is also seen in Chinese.
accounts such as Sā1173 (T2, 314a-b), which states that while doing the departing to the village for alms round, the monk should go with mindfulness.\textsuperscript{389}

These cases could explain why in FW62 and JYM, a similar application regarding the ‘being mindful when going for alms round’ is used for the SSP5 formula.

Finally, in fewer occasions, the set phrase is applied to the context of ‘knowing measurement’(?:知節，知足):\textsuperscript{390}

MĀ1 (T1, 421b):

若比丘善知節者，謂知若飲、若食、若去、若住、若坐、若臥、若語、若默、若大小便，捐除睡眠，修行正智，是謂比丘善知節也。

EĀ39-1 (T2, 728c):

云何比丘自知止足？於時，比丘能自籌量睡眠、覺寤、坐臥、行步、進止之宜，皆能知止足。

\textit{Foshuo qizhi jing (佛說七知經, T1n7, 810a)}:

何謂知節？能少飲食，大小便便得消化。能節出入、坐起、行步、習、語、默，事從約省，是為知節。

\textsuperscript{389}有士夫入於林中，有所營作，入林中已，前、後、左、右、上、下，進有棘刺。爾時，士夫正念而行，正念來去，正念明目，正念端視，正念屈身。所以者何？莫令利刺傷壞身故。多聞聖弟子亦復如是，若依聚落城邑而住，晨朝著衣持鉢，入村乞食，善護其身、善執其心，正念安住，正念而行，正念明目，正念觀察。

\textsuperscript{390} But their Pali parallel, A IV 114, explains the ‘knowing measurement’ in terms of ‘knows measure in accepting the requisites of the robe, alms, lodging and medications.’ (\textit{mattāñā jānāti civara-piṇḍapātasamaññilājanapañña-samāhāra-yena bhāsajjāparikākūhāranāṁ patiggaññāya)
7.2 The Study of SSP6

7.2.1 SSP6 in the Sāmaññaphala-sutta-type texts

DN2 (71, 3-11):\[391\]

突然 ca mahārāja bhikkhu santūṭho hoti? idha maharaja bhikkhu santūṭho hoti kāyaparihārikena civarena kuṭciparihārikena piṇḍapātena, so yena yen’eva pakkamati samādāy’eva pakkamati. seyyatāpi maharaja pakkhi sākuno yena yen’eva ṛeti sapattabhāro va ṛeti, evam eva ’eva maharaja bhikkhu santūṭho hoti.

The position of this item is seen in the place between SSP5 and 7. This order is quite unique to DN2, as we will see shortly that no other versions of text place SSP6 after SSP5 or before SSP7. They always mention it in an earlier location, which is either treated after SSP3 as an independent item or incorporated into SSP3.

SBV (233, 19-234, 2):

sa kāyapārihārikena civarena tuṣṭo bhavati, samtuṣṭah, kuksipāripūrikena piṇḍapātikena tuṣṭo bhavati, samtuṣṭah; yena yena prakṛmati sapātraśivarāḥ prakṛmati; tadyathā pakṣi śakunako yena yenoḍḍayate, sapakṣah sapalāśaḥ uḍḍayate; evam eva sa kāyapārihārikena civarena tuṣṭah, samtuṣṭah, kuksipāripūrikena piṇḍapātena tuṣṭah, samtuṣṭah, yena yena prakṛmati, sapāṭraśivarāḥ prakṛmati.

This formula is placed by SBV after the Short Tract from SSP3a and before the first of Medium tract from SSP3b (i.e. ‘restraint from the injury to seedlings and plants’, bijagrāmabhūtagrāma), therefore it is seen as part of the SSP3 formula (probably SSP3a). SBV differs DN2 only in minor wording:

\[391\] ‘And how, great king, is the bhikkhu content? Herein, great king, a bhikkhu is content with robes to protect his body and alms food to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. Just as a bird, wherever it goes, flies with its wings as its only burden, in the same way a bhikkhu is content with robes to protect his body and alms food to sustain his belly; wherever he goes he sets out taking only (his requisites) along with him. In this way, great king, the bhikkhu is content.’
1. SBV uses *kuksi-pāripūrikena* where DN uses *kucchi-pariḥārikaṇa*. DN repeats the same term *pariḥārikaṇa* for expressing the protection of both body and belly, but SBV adopts an alternative term.

2. SBV has *sapāṭracivaraḥ prakrāmati* while DN uses *samādāy'eva pakkamati*. It seems to me that SBV reads more smoothly in expressing ‘wherever he goes he goes with the robes and bowls’. In contrast to this, DN reads that: ‘he goes with taking’, which seems to have omitted the object for taking (presumably robes and bowl). Perhaps this is a kind of colloquial expression. Indeed the equivalent term for *sapāṭracivaraḥ* appears in almost every Chinese account, which indicates that it shall not be missed out in the context.

3. SBV mentions *sapakṣāḥ sapalāśaḥ uḍdayate* whereas DN reads *sapatṭabhāro va ḍeti*. The word *sapalāśaḥ* is interesting. It means ‘together with the flower of the *Palāśa* tree’ or ‘together with a leaf.’ This is not seen in other text and may be containing an interesting linguistic message.

DĀ20 (84a4-7):

行則知時，非時不行。曠腹而食，無所藏積。度身而衣，趣足而已。法服，應器常與身俱，猶如飛鳥翼翩隨身。比丘無餘，亦復如是。

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392 Apte, 327a. MW 1124 has a less definite explanation.

393 Pali plays a nice pun in the formula. First, compare the two sentences: ‘wherever he goes he goes taking only [with the robes and bowls (*sapāṭracivara*)]’ and ‘a bird, wherever it goes, flies with its wings as its only burden (*sapatṭabhāra*)’. Second, compare the Sanskrit term *pātra* and Pali term *patta*, what is the relationship between these two terms? The answer may be hinted by the origin of the *patta*. There are three possibilities where the Pali *patta* may derive from: 1. *pātra*, from the root *pā* (drink), plus a primary nominal suffix *-tra* (function: expressive of the instrument) it means ‘bowl’ or ‘cup’; 2. *pattra*, from the root *pa* (fly), plus *-tra* it means ‘wing’; 3. *patra*, it simply means ‘leaf’. Therefore potentially Pali *patta* has three meaning: bowl, wing and leaf. When it refers to ‘bowl’ (*pātra*) in the first sentence, it corresponds to ‘wing’ (*pattra*) in the second sentence, which is an interesting pun. It is even significant when we apply these three possible readings to SBV. In the expression of the bird, SBV contains the words for ‘wing’ (*sapakṣa*) and ‘leaf’ (*sapalāśa*), together with the previous term ‘bowl’ (*pātra*) it includes all three possible readings for the Pali term *patta*. This is a hint indicating that the editor of the SBV knows very well of the origin of the term *patta* and has tried to preserve its meaning in full, hence the appearance of the *sapakṣa* and *sapalāśa*. If this is the case, it also indicates that SBV was transposed from a MIA (Middle Indo-Aryan) language. Thanks to Dr Gethin, who originally gave the above inspiring explanation in a private discussion.

394 ‘He knows when to go and when not to go. He is moderate in eating to sustain his belly, without storing the foods; he dresses according to the need of his body, only with contentment. He always carries the dhamma-robe and alms-bowl with him, just as a bird, flies with its wings. Likewise, a bhikkhu does not have additional things with him.’
The location of this formula is also placed after the expression of SSP3a and before the beginning of SSP3b, so it is treated as part of the SSP3 formula. DĀ’s expression is not very different from the DN or SBV, apart from having two extra phrases: ‘he knows when to go and when not to go’ (行則知時，非時不行), and ‘he does not store [foods].’ (無所藏積) The phrase ‘the dharma robes and alms-bowl should always be carried’ (法服、應器常與身俱) agrees well with SBV’s sapātracīvaraḥ.

JZG (274a29-b1):

行知止足，衣取蔽形，食裁充口。所遊至處，衣缽隨身，無所顧戀。譬如飛鳥飛行空中，兩翅隨身。395

This formula is accommodated between the end of SSP3c and the expression of SSP5. The order of adjacent formulas in JZG is therefore: SSP3a, 3b, 3c, SSP6, SSP5, 4, 7, 8 … . The evidence for SSP6 as being treated as an individual item is further confirmed by the fact that its title is listed together with the title of SSP3, 4 and 5.396 The wording of JZG is similar to others, and it has the term for sapātracīvaraḥ (衣缽隨身) along with one extra term: ‘[taking the robes and bowl] without any longing [for other things].’ (無所顧戀) This term is not seen in other texts but it occurs in MĀ.

7.2.2 SSP6 in texts other than the Sāmaññaphala-sutta in N/Ā

DN3-13 = DN2.

DĀ21 (T1, 89a)’s description is similar to DĀ20.397 Though both texts come from the same collection, DĀ21 shows a wording slightly different from the DĀ20.

FW62 (T1, 265b) has a formula close to SBV.398 It places SSP6 as an independent formula after SSP3c, and before SSP4, 4+, 4++.

395 While going he knows when to stop his feet, he dresses to protect his body and eats only to sustain his mouth (belly). Wherever he goes he carries his robe and bowl, without longing for [additional things]. Just as a bird, flies in the air and carries only with its two wings.’
396 T1n22, 274b: 其比丘奉賢聖戒，第一知足，其心寂定，禮節根定。
397 非時不行，為身養燄，塗腹而食，其所至處，衣缽隨身，譬如飛鳥，羽翼身俱。
MN27 (M I 180) = MN 38, 51, 60, 112. The formulation of SSP6 in these texts is entirely the same as DN2, but its position is organized differently: after SSP3a (MN does not have SSP3b, 3c) and before SSP4.

MN76, 79 and 101 do not have SSP6, due to the missing in abbreviation.

MN39, 53, 107 and 125: SSP6 is not seen in the group of formulas SSP4-7.

MÄ19, 144, 182, 198, 201 and 208 do not have SSP6.

MÄ80, 146, 187: the wording in MÄ is similar to others, and as mentioned before, it has an extra word "[going] without longing" (無顧戀), which is only seen in JZG but in not other versions. The position of SSP6 is placed after SSP3a and before SSP4, which agrees with MN.

AN (A II 208, V 204) = MN27.

JYM (T26, 407a):

於衣喜足，粗得蔽身：於食喜足，飽除饑渴。凡所遊往，衣蚨自隨，如鳥飛上，不捨翅翼。

Position: after SSP3a, before SSP4.

398行知止足，於衣蚨食，取足而已。所行至處，皆爾衣蚨自隨身，譬如飛鳥，所行至處，兩翅隨其身。比丘亦如是，於衣蚨飯食取足而已，所行至處，衣蚨皆隨身。

399諸賢！我已成就此聖戒聚，當復學極知足。衣取蔽形，食取充飽，隨所遊至與衣蚨俱行，無顧戀。譬如騰鳥與兩翅翼，飛翔空中。諸賢！我亦如是，隨所遊至與衣蚨俱行，無顧戀。
7.2.3 SSP6 in non-SSP contexts in N/A

It appears that there is no account of SSP6 outside the context of SSP list. However, there are quite a considerable number of cases mentioning the term *santuṭṭho*. It may be interesting to examine whether these cases have any connection with SSP6. Some examples are summarized as follows:

The first example is seen in DN2, where *santuṭṭha* is one practice for the wanderer (*paribbājaka*). But we do not know the content it refers to, as DI 60-1 states:

\[
\text{so evam pabbajito samāno kāyena saṃvuto vihareyya vācāya saṃvuto vihareyya manasā-saṃvuto vihareyya ghāsacchādana-paramatāya santuṭṭho abhirato paviveke.}
\]

The second example is related to a category of four kinds of contentment. S II 194 explains that there are things to be content: robes, alms food, lodging and medical requisites (*cīvara, piṇḍapāta, senāsana, gilānapaccayā-bhesajja-parikkhāra*):

\[
santuṭṭho hoti itaritareṇa cīvara, itaritara-cīvara-santuṭṭhiyā ca vaṃsa-vāḍi, na ca cīvara-hetu anesanaṃ appāṭirūpaṃ āpajati, aladdhā ca cīvaram na paritassati, laddhā ca cīvaram agathito amucchito anajjhāpanno ādina davassāvi nissaraṇa-paṇño paribhujjati. + (itaritareṇa piṇḍapāṭena ..., itaritareṇa senāsanena..., itaritareṇa gilānapaccayabhesajjaparikkhārena...).
\]

In some cases this formulation is summarized into a shorter sentence: *santuṭṭho hoti itaritara-cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārena*. It is referred here as the *santuṭṭho* fixed-sentence for the convenience of recalling.

The third example is related to the contentment of other things: A IV 230 shows five things to be contented with: *pamsukūlacīvara, piṇḍiyālopabhojana,*

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400 In two other cases, A II 27-8 and D III 224, only the first three items are mentioned, which is followed by one item that is nothing to do with *santuṭṭha*: bhāvanārāmo hoti bhāvanārato pahānarāmo hoti pahānarato tāya ca pana bhāvanārāmatāya bhāvanāratiyā pahānaratiyā pahānaratiyā, n’ev’ attān-ukkamseti ... arīya-vamse thito.

401 A III 135, M III 11, D III 268, 190.
rukkhamūlasenāsana, tiṇasanthārakasayanāsana, pūtimuttabhēṣajja. A III 145-6 also reveals five things: content with cīvara, piṇḍapāta, senāsana, gilānappaccayabhēṣajja parikkhāra, and lives full of the intention of being free from lust (nekkhmasañkappabhūlo ca viharati). M II 6 mentions three contentment (cīvara, piṇḍapāta, senāsana) and two other qualities: taking little food, secluded (appāhāra, pavivitta).

The fourth example is about a category that the santuttīha is located as one member of a set list. The set list includes various items, which could range from three up to ten, as seen in the below summary:

Three items: D III 115 (appicchatā, santuttīhitā, sallekkhatā); A III 448 (santuttīha, sampajāñña, appicchetā).

Five items: A I 13 (vīryārambha, appicchatā, santuttīhitā, yonisomanasikāra, sampajāñña); A III 219 (appiccha, santuttīha, sallekkha, paviveka, idamattithita); M I 113 (appiccha, santuttīha, sallekkha, subharata, vīryārambha).

Six items: A III 434 (santuttīha, saddha, sīlavā, āraddhavirīya, satimā, paññavā).

Eight items: A IV 230-33, D III 287: eight great man thought (attha mahāpurisavitakkā: appiccha, santuttīha, pavivitta, āraddhavirīya, upātthita, samāhita, paññavā, nippapañcārāma, nippapañcaratin); A IV 281 (vīrāga, visamyoga, apacaya, appicchatā, santuttīhi, paviveka, vīryārambha, subharata).

Nine items: S II 203, 208 (āraññika, piṇḍapātika, pāṃsukūlīka, tecīvarika, appiccha, santuttīha, pavivitta, asamsatthā, āraddhavirīya).

Ten items: M III 113, A III 117, IV 352, 357, V 130 (appiccha, santuttīha, pavivitta, asamsatthā, āraddhavirīya, silasampanna, samādhisampanna, paññasampanna, vimuttisampanna, vimuttīnāpadassanasampanna); A V 23, 28, 91 (sīlavā, bahussuta, kalyānamitta, suvaca, sabrahmacārīnaṃ uccāvacāni kīṃkaraṇīyāni, dhammakāma, āraddhavirīya, santuttīha, satimā, paññavā); A V 154 (saddhā, sīlavā, bahussuta, suvaca, kalyānamitta, āraddhavirīya, upāṭṭhisatati, santuttīha, appiccha, sammādiṭṭhiha). S I 63 (paññā, appiccha, santuttīha, pavivitta, asamsatthā, āraddhavirīya, vattā, vacanakkhama, codaka, pāpagarahi).
It is seen that appicchatā, santutṭhitā and sallekkhatā are three common items widely appearing in many lists. Sometimes santutṭha is only mentioned in shorthand and sometimes it refers to the santutṭha fixed-sentence. The most interesting point from the above lists, particular in the last category of ten item, is that it acts as a member of a list that is similar to a list of the SSP path-structure. For instance, santutṭha comes before the sīla, samādhi, pāññā (M III 113), or satimā, pāññavā (A V 23), or appears along with other related items. Further examples that show a link of santutṭha with other meditation items can also be found in the following cases:

A III 135: sīlavā, bahussuta, santutṭha, 4 jhānas, āsavānamaṃ khayā (M III 11, D III 268, 290 have similar expression); A V 67: bahujanahitāya paṭipanno, sīlavā, digharattām āraṇṇika, santutṭha, āhuneyya, kathā abhisallekhikā cetovivaranānasappāya, 4 jhānas, SSP 18, 19, 20. A V 132: sīlavā, sabrahmacārīnaṃ piyo, lābhi cīvaraṃdappātāsaṅgīnakānappaccayabhīsajja-parikkārānam, mahapphalā mahānisamsā, santutṭha, tiibbāna, aratiratiṃ abhibhuyya, bhayabheravāṃ abhibhuyya, 4 jhānas, āsavānamaṃ khayā. A V 201: rattaṇānū cirapabbajito, sīlavā, bahussuta, pātimokkhāni svagatāni honti, adhikaraṇasamuppadātipamasamakusalō hoti, dhammakāma, santutṭha, pāsādika, 4 jhānas, āsavānamaṃ khayā.

These cases indicate that santutṭha is indeed one important practice of the meditation path-structure, which supports the usage of SSP6 in the SSP list.

Lastly, it is also worth looking at the cases from the Chinese Āgamas. Chinese accounts have shown interesting features, as seen in the following three examples.

First, SĀ637 (T2, 176b) states that:

出家已，住於靜處，受波羅提木叉律儀，行處具足，於微細罪生怖畏。受持學戒，離殺斷殺，不樂殺生，乃至一切業跡如前所說，衣鉢隨身，如鳥兩翼；如是學戒成就。

This passage mentions SSP6 only in a very short phrase: ‘robes and bowl are carried all the time, just like the two wings of the bird.’ (衣鉢隨身，如鳥兩翼) It is attached just after the description of the practice of good conduct (sīla) and before the concluding
phrase: ‘This is so called the accomplishment of the practice of good conduct.’ (如是學戒成就) This in turn suggests that it is in close proximity to SSP3(a) rather to be seen as an independent item.

Second, MĀ145 (T1, 655a) mentions ten things that make bhikkhus pay respect to each other: (禁戒、譚學多聞、善知識、樂住遠離、樂於燕坐、知足、成就正念、精進、智慧、漏盡). The item of contentment (知足) is expressed by the formula SSP6. Pali parallel to this text, MN108 (M III 11-2) also mentions ten things: silavā, bahussuta, santutṭha, four jhānas and SSP15-20. However, it differs from MĀ in two points. First, the items for ten things are not exactly the same. Although both have mentioned the item santutṭha, the explanation is not identical. While MĀ uses SSP6, MN applies the santutṭha fixed-sentence. This is again an evidence showing that the redactor or transmitter of the text may have been chosen alternative expression for the conveying of the same concept under the same title.

The third example is the description of ‘eight great-man thoughts’ (attha mahāpurisavitakka) at MĀ74 (T1, 541c). The item of contentment is explained as: 云何道從知足，非無願得。謂比丘知足，衣取覆形，食取充腹，是謂道從知足，非無願得。This expression accords with SSP6 rather than the santutṭha fixed-sentence. However, if we examine three other parallels to this text, the picture is different: A IV 230 uses the santutṭha fixed-sentence. The independent translation of MĀ74, Analu banian jing (阿那律八念經 T1n46, 836a) also applies the santutṭha fixed-sentence. But EĀ42-6 (T2n125, 754b) simply says that santutṭha means ‘not asantutṭha’.

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402 衣取覆形，食取充腹，隨所遊至與衣砵俱行，無顧慮。猶如鸕鳩與兩翼俱，翔翔空中。
403 比丘知足，謂宿器、法衣、牀臥、病藥，得食止足，不蜜遊餘。
404 我法知足者行，非無願者之所行也。Interestingly, Chinese uses two different words to translate santutṭha (知足)and asantutṭha (無願).
7.3 The Study of SSP7

7.3.1 SSP7 in the Sūmaññaphala-sutta-type texts

DN2 (D I 71, 12-20):405

(1) so imīna ca ariyena sīla-kkhandhena samannāgato imīna ca ariyena indriya-samvareṇa samannāgato imīna ca ariyena sati-sampajaññena samannāgato imīya ca ariyāya suttuthiyā samannāgato (2) vivittām senāsanām bhajati, araññam rukkha-mūlam pabbatam kandaram giri-guham susānam vana-pattham abbhokāsam palāla-puñjām. (3) so pacchābhattam piñḍapāta-patikkanto nisīdati pallāṇkam ābhujītvā ujuṃ kāyaṃ paṇidhāya parimukham satim upaṭṭhapetvā.

SSP7 is a formula describing the dwelling of secluded place and the practice of sitting in a meditation. We may divide the formula into three parts: First, so imīna ca ariyena ... santuṭṭhiyā samannāgato is the introductory sentence, which connects the previous formulas to the current one. Secondly, from vivittām senāsanām bhajati to palāla-puñjām is the vivittām fixed-sentence, which expresses the different types of secluded places. The last is the nisīdati fixed-sentence (so pacchābhattam ... satim upaṭṭhapetvā), which explains the practice of sitting meditation.

SBV 241, 6-14:

(1) so' nena āryena sīlaskandhena samanvāgataḥ anayā ca indriyaguptadvāratayā anena ca parameṇa smṛtisamprajanyena samanvāgataḥ, adhyatnam avyābādhasukham pratisāṃvedayate; (2) so' nena āryena sīlaskandhena samanvāgataḥ anayā ca (indriyaguptadvāratayā) anena ca parameṇa smṛtisamprajanyena samanvāgataḥ, prāntāni sāyanāsanānī adhyāvasati, aranyāni, vṛksamūlāni, śūnyāgārāṇī; (3) so' raṇyagato vā,

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405 'Endowed with this noble aggregate of moral discipline, this noble restraint over the sense faculties, this noble mindfulness and clear comprehension, and this noble contentment, he resorts to a secluded dwelling – a forest, the foot of a tree, a mountain, a glen, a hillside cave, a cremation ground, a jungle grove, the open air, a heap of straw. After returning from his alms-round, following his meal, he sits down, crosses his legs, holds his body erect, and sets up mindfulness before him.'
The description of SBV agrees with DN2 in terms of three-parts expression. However, there are a number of differences that occur in each part. First, there are minor variations in wording in the first part. For instance, SBV uses *indriyaguptadvāra* for the title of SSP7 in contrast to DN2's *indriya-samvara*. It uses *paramena* rather than *ariyena*; it does not have the item of *santuṭṭhi*, which indicates that this item is treated in SBV not as a separate item but part of the SSP3 formula. Moreover, SBV adds one extra set phrase: *adhyaṭṭam avyābādhasukham pratisamvedayate*, which is not used by DN2.406 Second, the first half of this introductory sentence repeats again in the second part, and it is followed by the description of dwelling in secluded places. SBV uses *prāntāni šayanāsanāny adhyāvasati* to illustrate the solitary living, which is slightly different from DN’s *vivittam senāsanam bhajati* (i.e. the verb and the adjective applying to *senāsanam*). Additionally, SBV mentions only three types of such place (*araṇya vrksamūla śūnyāgāra*) while DN uses a group of nine different places without using *śūnyāgāra*. The description of the three places mentioned by SBV later becomes a set phrase (*so' ranagato vā, vrksamūlagato vā, śūnyāgāragato vā= araṇa set phrase henceforth*) in the next part of the formula. As this set phrase occurs many times in the N/Ā, we will return to it later. This set phrase is used by SBV in the beginning of the *niśidati* fixed-sentence, and this is again different from DN’s beginning phrase of the same part. (*so pacchābhattam piṇḍapāta-paṭikkanto*) This somehow suggests that different phrases can be attached to the *niśidati* fixed-sentence.

*DA20 (T1, 85a16-21):*

比丘有如是聖戒，得聖諸根，食知止足，初夜、後夜精勤覺悟，常念一心，無有錯亂：樂在靜處、樹下、塜間、若在山窟，或在露地及薫聚間，至時乞食，還洗手足，安置衣鉢，結跏趺坐，端身正意，繫念在前。407

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406 This set phrase is applied in DN’s SSP3 and 4.
407 A *bhikkhu* is endowed with this noble moral conduct, the noble [restraint over] sense faculties, the moderation in eating, the devotion to wakefulness in the first and last watch of the night, clear comprehension and mindfulness, he is happy to resort to quiet place(s), the foot of a tree, a cremation ground, mountain, cave, or the open air and a heap of dung. At times he goes for alms round, having
DA20 has a similar expression to DN2, though slight differences are also found. For instance, DA20 does not mention the title of SSP6. It translates the set phrase *vivittam senāsanam bhajati* as ‘he is happy to stay in quiet place(s)’ (楽在静處)*408. It mentions only seven secluded places rather than nine.*409 It has extra words ‘washed his hands and feet, and put away his bowl’ (還洗手足，安置衣缽) in the beginning of the *niśidati* fixed-sentence.*410

JZG (T1, 274b13-16):

`具比丘奉是賢聖戒，第一知足，其心寂定，禮節桿定，於內無起，而行安隱，闊居寂然，山薮、避餓、巖穴、野處，身燕其中，離世無點，心念無想。*411`

Though the main expression can be identified, JZG’s expression is slightly difficult to deal with because the vagueness of some words. For example, it has the term 第一知足 (‘the first-contentment’) indicates *santutthi*. The phrase: 於內無起，而行安隱 (‘internally he does not arise [embarrassing thoughts?], and he practices the tranquillity) is not easy to match with corresponding phrase in DN or SBV. This is also the case for another two phrases, which appear at the end of the formula: 離世無點，心念無想 (‘away from the world and the ignorance, he thinks of thoughtlessness’). They might be considered as extra phrases added to the main formula. Besides, JZG mentions only five secluded places.
7.3.2 SSP7 in texts other than the Sāmaññaphala-sutta in NĀ

DN3-13 = DN2.

FW62 (T1, 265c):

若入郡國縣邑分衛，明且起，著衣持钵，入郡國縣邑分衛，皆護身諸根，常念著意分衛
訥。出飯食已，澡手、洗足、去毘，便入在獨夜坐。若空閑，樹下、若廬處、山間、巖石
間、若草屋、水所盡處，正坐，不左右顧視。

The first part of SSP7 in FW62 is different from others. It uses another fixed-sentence, which expresses the process of going out for alms round in the early morning. In the second part, seven secluded places are mentioned. The sentence in the last part is rather short. Instead of the niṣīdati fixed-sentence, it only states: ‘sit properly, not seeing right side nor left side.’ (正坐，不左右顧視)

MN27 (M I 181), MN38, 51, 112 = DN2, the phrase: imāya ca ariyāya santutṭhiyā samannāgato is missing in the introductory sentence. This is quite understandable because MN does not consider SSP6 as an individual item.

MN39, 125, 107: the formula starts from the vivittam fixed-sentence.

MN53: no mention of SSP7.

MN60, 76, 79, 101: SSP7 is lost in abbreviation.

MĀ80 (T1, 553a):

我已成就此聖戒聚及極知足。守護諸根。正知出入。當復學獨住遠離。在無事處，或至樹
下，空安靜處，山巖、石室、露地、稜碁、或至林中，或在塹間，諸賢！我已在無事處、
或至樹下，空安靜處，敷尼師檀，結加趺坐，正身，正顧，反念不向。

412 This sentence is quite close to the expression at A III 100, as will be mentioned again later.
The formula of SSP7 in MĀ is also presented in three parts. In the first part, the titles of SSP3, 6, 4, 5 are mentioned, and their order is consistent with the sequence of each formula. The second part is represented by the vivittam fixed-sentence. The expression of secluded places has nine items, which is equivalent to the details in DN. However, in the third part, the niśidati fixed-sentence is much closer to SBV, because it begins with 我已在無事處，或至樹下，空安靜處 (= so’ ranyagato vā, vrksamūlagato vā, sūnyāgāragato vā).

MĀ144, 146, 182, 187, 198, 201 and 208 do not have SSP7, which is probably being abbreviated.

A II 208, V 204 = MN27. At A II 208, the editor (from PTS edition?) added the phrase ‘[imāya ca ariyāya santutthiyā samannāgato]’ into the passage, which appears to be a mistake since in the context of AN SSP6 (santutthi) is not seen as an individual item.

JYM (T26, 407a-b):
既得食已，還至本處，飯食讫，收衣缽，洗足已，持坐具往阿難若、曠野、山林、遠恶有情，捨諸臥具，其處唯有非人所居。或在空閑，或在樹下，結加趺坐，端直其身，捨異攀緣，住對面念，心恒專注。

The expression in JYM is similar to A III 100. Some interesting phrases are found in the description of secluded places in JYM, such as: ‘away from bad beings’ (遠惡有情), ‘the place where only non-human beings are living.’(其處唯有非人所居) Extra words are also inserted in its niśidati fixed-sentence: ‘the abandoning of other matters,’(捨異攀緣) ‘the mind keeps concentrating.’(心恒專注)

SĀ636 (T2, 176b):

413 MĀ19 (T1, 444b26-c1) has a similar expression, but the first section of the formula is missing: 彼為斷欲故，獨住遠離。在無事處，或至樹下，空安靜處，山巖、石室、露地，巖積，或至林中，或在塹間，彼已在無事處，或至樹下，空安靜處，敷尼師壇，結加趺坐，正身、正頷，反念不向。
SĀ's expression is shorter in each part, and its *nisīdāti* fixed-sentence is also similar to SBV in terms of the beginning phrase. The above analysis shows that, most non-Pali versions (DĀ20 is an exception) are using an expression of the *nisīdāti* fixed-sentence similar to SBV. They do not use *pacchābhattam piṇḍapāta-paṭikkanto* in the beginning but apply other phrase: *aranyagato vrkṣamūlagato sūnyāgāragato*. The former form of expression indicates that the sitting meditation happens after the alms round, and the latter mentions that it was done while staying in the secluded places. Are they significantly different? We will leave the discussion of this question until the last part of this study.

### 7.3.3 SSP7 in Non-SSP texts in the Nikāyas and Āgamas

The whole formula of SSP7 appears once in DN25 (D III 49). It is placed as one member in a practice list. The list contains seven items:

1. Fourfold restraint (not harming, taking, lying and craving⁴¹⁴).
2. SSP7.
3. SSP8a (without similes).
4. Four *brahmavihāra*.
5. SSP18.
6. SSP19.
7. More far-reaching and excellent dhamma (*uttarītaran ca paṇītataran ca dhamma*).

The above list clearly resembles the latter part of the SSP path structure. The first item might be seen as equivalent to the practice of *sīla* (SSP3), the second and third items

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⁴¹⁴ The original phrase for 'craving' is: *na bhāvīsam āsiṁsatī*, which means literally 'he does not desire on what has been achieved.' However, Buddhaghosa interpreted the term *bhāvītam* as 'five sense pleasures' (*pāṇca kāma-gupā*), see DA 840, and modern translators tend to follow his interpretation, seeing the phrase as having the meaning of 'he does not crave for sense pleasures.' It should be noted that, Chinese translation does not adopt this phrase, but uses 'no sexual misconduct' (不邪淫) instead; together with the first three items it suggests the common expression of four precepts.
are the preparatory practice of *samādhi*, the fourth item occupies the place of *samādhi*, and the rest are the result of *abhiñā*. This list is interesting in several points. First, it suggests a close relationship between SSP7 and 8. Secondly, four *brāhmavihāras* occupy the place usually reserved for four *jhānas*. Finally, the item of SSP20, which is expected to come up after SSP19, is not seen, but is replaced by another simple set phrase.

DN25 is the only case where the complete version of SSP7 is seen outside the SSP context in DN. In contrast to this, partial expression of SSP7 is frequently found. For example, the second part of the SSP7 (the *vivittam* fixed-sentence) occurs at DN19 (DII 242). This text mentions a question about how one could reach the deathless *Brähma* world. The answer is listed through the following four aspects: abandoning claims of me and mine or possessive thoughts (*hitvā mamattam tāham*), being concentrated (*ekodibhūto*), compassion-intent (*karunādhimutto*), away from stench and free from lust (*nirāmagandho virato methunasmā*). The first aspect is explained by the *pahāya* fixed-sentence which could be found in SSP2, the third aspect is referred to the *karupa-bhāvana* formula, and the last is explained by a short phrase: ‘bounded by anger, lying, etc.’. It is interesting to see that the second aspect, being concentrated (*ekodibhūta*), is explained by the *vivittam* fixed-sentence from SSP7. The significance of this is, first of all, the feature of concentration represented by the *vivittam* fixed-sentence. Secondly, there is a kind of resemblance to the previous example (DN25), which put the SSP7 in the place before the practice of *brāhmavihāras*. The Chinese parallel (DĀ5) has the same question and answer but the detailed explanation is missing. Therefore we do not know whether the aspect of *ekodibhūta* is represented by the *vivittam* fixed-sentence.

In MN, the complete version of SSP7 formula in non-SSP contexts is also absent. However, the *vivittam* fixed-sentence is seen in two places. First, in MN65 (MI 440-1), the *vivittam* fixed-sentence is associated with several other SSP items as follows: *vivittam* fixed-sentence → realization of a superhuman state → SSP9-12 → SSP18-20. The order of the *vivittam* fixed-sentence is similar to SSP 7 in SSP list as it comes

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415 It is noted that the corresponding Chinese text (DĀ8, TI 48c-49a) does not mention SSP7 and SSP8a in its context.
before the SSP9, though the description of SSP8 is not seen. Second, MN122 (M III 116) has a context explaining that the teacher, pupil or someone who lives the holy life should resort to a secluded resting place. The resting place is represented by the *vivittam* fixed-sentence.

In AN, a fuller version of SSP7 is found. At A III 92, it is incorporated into a list explaining the fifth kind of warrior: the victory in battle (*sangāmavijaya*). The list contains seven SSP items: SSP7, 8, 9-12, 20. Both the *vivittam* and *nisidati* fixed-sentences are composed in the formula of SSP7.\(^{416}\) It is worth noting that the beginning of the *nisidati* fixed-sentence reads *so araṇāgato vā rukkhamūlagato vā suṇāgāragato vā*, which is different from DN’s usual expression (*so pacchābhattam piṇḍapātapatikkanto*). More importantly, it differs from the usage in the same collection of AN (A II 204), but agrees with the expression in SBV, MĀ, SĀ and others. The implication of this is that it further shows a fact that DN’s expression is not the only standard form in the Nikāyas. In other words, the variant expression, which mostly occurs in and is characteristic of non-Nikāya texts, is not totally absent in the Nikāyas.

Now, we would like to look at one important case, which has been briefly touched on before, to further demonstrate the implication just mentioned. At A III 100, the context of five warriors is repeated, and the fifth type of warrior is said to be the one who practices alms round in the village (in the way of the restraint of sense faculties = SSP4), as well as practising the following items: [alms round + SSP4,] 7, 8-12 (abbreviation), 20. The whole passage appears after SSP4.\(^{417}\) It is seen that the formula of SSP7 in this text contains both the *vivittam* and the *nisidati* fixed-sentences. The expression of these sentences is interesting: the phrase *so pacchābhattam piṇḍapātapatikkanto* (the *pacchābhattam* set phrase) is added in the beginning of the *vivittam* fixed-sentence, and the phrase *so araṇāgato vā rukkhamūlagato vā suṇāgāragato vā* is stated in the beginning of the *nisidati* fixed-

\(^{416}\) It is noted that the Chinese parallel, EĀ (T2, 686c) does not have SSP7 in the same context.

\(^{417}\) *so pacchābhattam piṇḍapātapatikkanto vivittam senāsanam bhajati, araṇāman rukkha-mulān pabbatam kandaram giri-guhaṃ susānaṃ vana-pattham abbhokṣām palīla-priyam so araṇāgato vā rukkhamūlagato vā suṇāgāragato vā nisidati pallāṇaṃ abhujītvā ujjum kāyaṃ parādhaya parimukham satiṃ upaṭṭhapetvā.*

Again, the Chinese parallel from EĀ (T2, 687b) does not have SSP7.
The presence of the *pacchābhattam* set phrase is perfectly well allocated because it connects the previous passage: the alms round in the village and SSP4, to the SSP7. The way of putting the *pacchābhattam* set phrase in the *vivittam* fixed-sentence as a connection with SSP4 is quite reasonable because it expresses the following sequence of actions: alms round in the village → coming back from the alms round and eating (the *pacchābhattam* set phrase) → going to secluded places → sitting meditation. Otherwise if the *pacchābhattam* set phrase is put in a later place, as the way applied in DN (the set phrase occurs between *nisīdati* fixed-sentence and *vivittam* fixed-sentence), the sequence would be: going to secluded places → coming back from the alms round and eating → sitting meditation, which seems slightly odd. It is odd because it means that one goes to the secluded places, already preparing for the sitting meditation, goes out again for alms round and then comes back for the meditation. Additionally, AN’s way of arranging the *pacchābhattam* set phrase is not exceptional, as both FW62 and JYM use a similar way that accords with A III 100. This indicates that it is a fairly common way for the *pacchābhattam* set phrase to be attached to the *vivittam* fixed-sentence rather than to the *nisīdati* fixed-sentence. FW62’s formulation is even significant, as its expression of SSP7 is entirely identical to A III 100: alms round + restraint of sense faculties + the *vivittam* and *nisīdati* fixed-sentences.

The other case of SSP7 in AN is located at A IV 436, where the content in this text is about a sequence of SSP7, 8, 9-12, which is followed by four *arūpasamāpatti* and *nirodhasamāpatti*. The expression of SSP7 is totally the same as the one that occurs at A III 92. The combination of SSP7 and 8 shows that they belong to the preliminary stages for the practice of *jhānas* and *samāpattis*.

From the above examples, we may sum up several points. First, the complete expression of SSP7 only appears few times outside the list of SSP. Second, in most cases perhaps SSP7 is only represented by the *vivittam* fixed-sentence when it appears in the context similar to the SSP list (shorter version). Following this point, questions can be raised, regarding why only the *vivittam* fixed-sentence is found in the list similar to SSP? Is this an indication that this is a mark of the early composition of SSP7 before it was expanded into a longer version? These might be important questions but could only be left out for the moment. Third, in the same context of the
same text, the *vivittam* fixed-sentence is missing in many Chinese parallels. Finally, regarding the arrangement of the *pacchābhattam* set phrase in the DN. As most texts do not use *pacchābhattam* set phrase in their expression of *nisidati* fixed-sentence (they use *araṇṇagato* set phrase), which is also supported by some AN texts, it therefore looks as if DN has made a change to the more common usage. This doubt leads us to the further investigation in the next section.

7.3.4 Further Discussion

In the following discussion, we like to examine two set phrases: the *pacchābhattam* set phrase (*so pacchābhattam pīṇḍapātapatikkanto*) and the *araṇṇagato* set phrase (*so araṇṇagato vā rukkhamūlagato vā suuṇṇāgāragato vā*) to further think about their roles in the SSP7, and reconsider again why two different usages are applied in the *nisidati* fixed-sentence. We may get some implications by dealing with their occurrences throughout the Nikāyas.

The application of the *pacchābhattam* set phrase

There are at least four types of main application for the *pacchābhattam* set phrase used in the texts. Their relevant expression and references are listed as follows:

A number of monks who had gathered together after their meal, after the alms round, sitting in a certain place, there arose a serious discussion on a certain issue. 418

When it was morning, the Buddha, dressed, took his robe and bowl, went into XXX (e.g. Vesālī) for alms. Having eaten on his return from the alms round, he said to Ānanda to go to XXX (e.g. Cāpāla Shrine) for the siesta. 419

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418 Cf. D II 1; M III 88, 118; S IV 281, V 436; A III 392, 399, V 89: *atha kho sambahūlānām bhikkhiṇānām pacchābhattam pīṇḍapātapatikkantānām XXX* (e.g. Karcri-mantā-nālī) sansāriṇānānām sansāriṇānānām XXX (e.g. pubbe-nivāsa-paṭissabhīvattā dhammī) kathā udāpādi. 419 pubbaṁ-samayaṁ nivāsetvā patta-civaraṁ ṣādāyā Vesālimi pīṇḍaya pāvisi Vesālimi puṇḍara caritvā pacchābhattam pīṇḍapātapatikkantānām āyasmanyatām Ānandaṁ ānantesi: ye ca Cāpālan caetiyaṁ ten' upasaṁkamissāmi diva-vihārāyaṁ. Cf. D II 102, 122 (without the siesta), 204 (the siesta is replaced by washing feet, entering to the house, sitting down and thinking), III 15 (the siesta is replaced by visiting someone); M I 108, 160, 359 (plus sitting under the tree), 447, 501, II 112, III 109, 271 (without the siesta), 276; S I 1130-5, III 235, IV 105, V 259; A III 75, 344, IV 308, 438.
In addition to the second type, there are also a number of different descriptions seen in other texts, regarding different things the Buddha did after his alms round and meal. For example, M I 249 records the Buddha’s recollection that in one last month of the hot season, on returning from his alms-round, after his meal he laid out his outer robe folded in four, and lying down on his right side, fell asleep mindful and fully aware. At M II 98, he is said - when he had returned from his alms-round, etc., taking his bowl and outer robe, he set out on the road leading towards Añgulimāla. At M III 153, he was standing and uttered some stanzas. At S III 95, it is mentioned that without informing his attendants, without taking leave of the Saṅgha, he set out on tour alone, without any companion.

When it was morning, a disciple (e.g. Sāriputta), dressed, and taking his bowl and outer robe, went into XXX (e.g. Vesāli) for alms... Returned from the alms round, after the meal, he went to the Blessed one, and after paying homage to him, he sat down at one side.\textsuperscript{420}

Furthermore, we also find several cases describing what the disciple did after the alms round and the meal. For instance, S I 128 mentions that the bhikkhunī Ālavikā went to the Blind men’s Grove seeking seclusion. S I 186 describes that when the venerable Nigrodhakappa returned from his alms round, after his meal he would enter the dwelling and not leave it again till evening or the next day. S I 204 reports that a certain bhikkhu used to descend into a pond and sniff a red lotus when he had returned from his alms-round and after his meal.

The above three types of the application of the pacchābhattam set phrase shows the most common activities for the Buddha and his disciples after the returning from alms round and meal. It should be noted that none of them was mentioned any connection to the activity of sitting meditation. However, in the next category, we found three cases relating the pacchābhattam set phrase to the sitting meditation, which are then much closer to the standard usage of SSP7.

\textsuperscript{420} Cf. M I 68, 84, 371, II 103, III 139; S I 77, 83, 182, II 34, 255, V 5, 117, 155, 453; A I 185, III 348, IV 35, 212, 216, 354, 379, V 49, 138: \textit{atha kho āyasmā Sariputto punabba-samayaṃ nivāsetvā patta-civaram adāya Vesālim pindāya pāvisi ... Vesāliyam pindāya caritvā pacchābhattam pindapāta- patikkantānam yena Bhagavā tēn’ upasaṃkami, upasaṇkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidi,}
pacchābhattam set phrase + sitting meditation.

The first case is seen at MI 219 (the end of MN32), that the Buddha explained to Sāriputta about 'what kind of bhikkhu could illuminate the Gosinga Sāla-tree wood', saying that: 'when a bhikkhu has returned from his alms round, after his meal, he sits down, folds his legs crosswise, sets his body erect, and establishing mindfulness in front of him, resolves: “I shall not break this sitting position until through not clinging my mind is liberated from the taints.”' (bhikkhu pacchābhattam pindapāta-pañjikkanto nisidati pallaṅkaṃ abhujītvā ujjum kāyaṃ paṇīḍhāya parimukhaṃ satiṃ upaṭṭhapetvā: nā tāvāham imam pallaṅkaṃ bhindissāmi yāva me nāṇupādāya āsavehi cittam vimuccissatī.) In this case, the pacchābhattam set phrase is attached to the nisidati fixed-sentence, as in the case of DN2.

The second case is located in AN (A I 182-4) in the context of explaining three kinds of 'couches which are high and broad' (uccāsayna-mahāsayana). These couches are: the couch of dibba (divine), brahma and ariya. In each explanation of the couch, there is a passage appears in the beginning:

idhāham brāhmaṇa yaṃ gāmaṃ vā nigamaṃ vā upaniṣāya vihairāmi so pubbanhasamayaṃ nivāsetvā pattacīvaram ādāya tam eva gāmaṃ vā nigamaṃ vā piṇḍāya pavītámi. so pacchābhattam piṇḍapātapañjikkanto vanaṃ tam yeva pacārayāmi. so yad eva tattha honti tiṇāni vā paṇṇāni vā tāni ekajjham samharitvā nisidāmi pallaṅkaṃ abhujītvā ujjum kāyaṃ paṇīḍhāya parimukkaṃ satīṃ upaṭṭhapetvā.

It is seen that the first part of the passage is about the alms round in the morning, as we have seen in the second type of SSP7 above. The second part is about the sitting meditation. It is worth noting that there is a phrase occurring between the pacchābhattam set phrase and the nisidāti fixed-sentence, which reads: [when returning from alms round and after the meal], I visit the forest. There I gather together whatever grasses or leaves there are into one place [and sit down cross-legged ...]. The pacchābhattam set phrase is not attached directly to the nisidāti fixed-sentence, and the inserted phrase is not seen in the SSP7 or any other relevant
passage. It is even interesting to see that, after this passage, different formulas were employed in the context in accordance with the meaning of different couches (sayana). The four jhānas formula is employed to indicate the couch of dibba; the formula of four brahma-vihāra is applied for the couch of brahma; and the couch of ariya is represented by the abandonment of the lust, hatred and delusion.\footnote{I know thus for certain: desire is abandoned by me. It is cut off at the root, made like a palm-tree stump, made such as not to grow again, unable to sprout again in future time'. (The same sentence is repeated for the hatred and delusion)} This reflects that three types of meditation were practiced in the sitting meditation (the nisīdati fixed-sentence). The relationship among them is unclear. It may indicate a sequential meditation, which connects all three, or simply a list of three individual practices.

The third example is seen at A III 320 in the discussion of what is the proper time to go and see a bhikkhu who is of right mind-cultivate (mano-bhāvanīyassa). A sentence occurs in this context presenting almost the same form as the latter part of SSP7, apart from a phrase is added (underlined): pacchābhattam piṇḍapāta-paṭikkanto pāde pakkhaḷetvā (washed his feet) nisinno hoti (here nisīdati is replaced by nisinno hoti) pallaṅkaṁ ābhujitvā ujum kāyaṁ paṇidhāya parimukham satīṁ upaṭṭhapetvā. In the same text, this slightly different nisīdati fixed-sentence repeats three times, each of which has various phrases occur in the beginning, and it is interesting to see that the pacchābhattam set phrase is only one of them as the combination with the nisīdati fixed-sentence. The other two phrases are: ‘In the evening he has arisen from seclusion and is seated in the shade of his lodging’ (sāyaphasamayam paṭisallānā vutṭhito vihārapacchāyām) and ‘night moves away and day dawns’ (rattiyaṁ paccūsasamayam paccuṭṭhaya). All these cases are said to be not the proper time for someone to go and see the bhikkhu because of an obvious reason. The significance of these expressions is, as told in the text, that there are at least three occasions where the nisīdati fixed-sentence is applied: the sitting meditation happens not only in the time of returning from the alms round and after the meal, but also in the evening and dawn. This implication in turn indicates that the nisīdati fixed-sentence is an independent sentence, its combination with the pacchābhattam set phrase is not always exclusive but only one of its options. This may further support the arrangement that many versions of SSP7 do not have the pacchābhattam set phrase in the beginning of the nisīdati fixed-sentence.
The application of the araṇṇagato set phrase

As we have seen in the previous discussion that in the expression of SSP7, some texts have the set phrase araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā in the beginning of the nisidati fixed-sentence instead of the pacchābhattam set phrase. In this section we attempt to trace the occurrences of the araṇṇagato set phrase, to see if we could further understand why it was applied in the SSP7.

We begin with the example in DN. At D II 291 (DN22 Mahā-satipaṭṭhāna-suttanta), it is found that the araṇṇagato set phrase occurs together with the nisidati fixed-sentence as the introductory sentence for the formula expressing the examination of body (kāye kāyānupassi viharati):

\[
idha bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisidati pallaṅkaṃ ābhūjitvā ujum kāyaṃ paṇidhāya parimukkham satiṃ upaṭṭhapetvā. so sato va assasati, sato passasati ... .
\]

This shows that the combination of araṇṇagato set phrase and the nisidati fixed-sentence does occur in DN, though in the Silakkhandha-vagga it is replaced by the pacchābhattam set phrase. This difference may cause a problem, or a test for the DN transmitters or reciters (e.g. Dīgha-bhānakas) while memorizing the passage from DN22 and the texts from the Silakkhandha-vagga, as they have to distinguish the differences between the two.

The same introductory sentence appears consistently in the formula of the examination of body, or as the beginning of the ānāpānasati formula throughout the Nikāyas. For example, it occurs in the MN10 Satipaṭṭhāna-sutta (M I 56), MN62 Mahā-Rahulovādasutta (M I 425) and MN118 Ānāpānasati-sutta (M III 82). In one occasion it happens in the practice of kāyagatā-sati at MN119, the Kāyagatāsati-sutta (M III 89), in which the context is equivalent to the formula of kāye kāyānupassi viharati. The most apparent examples to show that this is a standard introductory sentence for the ānāpānasati formula are found in the section of ānāpānasati saṁyutta.
in SN. It occurs many times in various suttas (S V 311, 314, 317, 322-3, 329, 334, 340). Additionally, it is also seen in AN (A V 111).

Apart from the context of the ṛṇpānasati formula, the araṇṇagato set phrase has been applied in many other contexts. One interesting case is that it is associated with the practice or thinking of suññatā. For instance, in MN43 (M I 297) it is put in the context explaining suññatā cetovimuttī:

katamā c’ āvuso suññatā cetovimuttī? Ĩdh’ āvuso bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā īti patisañcikkhati: suññam idam attena vā attaniyena vā ti. ayam vuccat’ āvuso suññatā cetovimuttī.

At M II 263 (MN106 Āneñjasappāya-sutta), the same expression is employed in the explanation of ‘the second way directed to the base of nothingness’ (dutiya ākinnācaññāyatanā sappāyā paṭipadā akkhayati).

The sentence as it occurs in the above two examples could be seen as explaining the emptiness of ‘I’ and ‘mine’. Furthermore, the case at S IV 296, which applies the same statement in explaining the suññatā cetovimuttī, supports the case of MN43. From the above three examples it is found that the araṇṇagato set phrase has been connected with īti patisañcikkhati as another set phrase, and this, which I call the patisañcikkhati set phrase, is seen several times in the Nikāyas. It was applied in a number of different contexts, which can be shown as follows:

M I 323: thinking of any obsession that obsesses the mind.

A I 147: patisañcikkhati set phrase is served as the introductory phrase of three forms of dominance (ādhipateyyānī).

422 puna ca param bhikkhave araṇṇagato vā rukkhamūlagato vā suññāgāragato vā īti patisañcikkhati: suññam idam attena vā attaniyena vā ti. (Again, bhikkhu, a noble disciple, gone to the forest or to the root of a tree or to an empty hut, considers thus: this is void of a self or of what belongs to a self.)

423 The related sentence is: Ĩdh’ āvuso bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā īti patisañcikkhati: atthi nu kho me tam pariyuṭṭhanam ajjhataṁ appaṁnaṁ yenāhaṁ pariyoṭṭhānena pariyuṭṭhitacitto yathābhūtaṁ na jāneyyaṁ na passeyyaṁ ti.
A V 109: the perception of not-self (*anattasañña*).\(^{424}\)

Finally, we also found a number of occurrences of the *araññagato* set phrase, which is served in various applications.

M I 335: in association with the *brahma vihāra* formula.\(^{425}\)

M I 333: entered upon the cessation of perception and feeling.\(^{426}\)

S I 219: the recollection of the Buddha/Bhagavā.\(^{427}\)

A III 353: being beset by unrighteous thoughts.\(^{428}\)

A V 122: content with happiness and discontent in unhappiness.\(^{429}\)

Note that in this case the *araññagato* set phrase is in the part of a series of actions (going, standing, sitting, lying, going to forest, the root of a tree, open space, open air, amid the monks).

A V 324: lives not with the heart obsessed by five hindrances.\(^{430}\)

We may sum up the above usages that while combining with *iti paṭisaṅcikkhati* the *araññagato* set phrase is applied in the contexts usually associated with important

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\(^{424}\) The relevant sentence is:

\[\text{paṭisaṅcikkhati set phrase + cakkhum anattā, rūpaṃ anattā, ... dhammā anattā ti. iti innesu chasu ajjhatikabāhiresu āyatanesu anattānupassī viharati. ayaṃ vuccat 'Ānanda anattasañña.}\]

\(^{425}\) Relevant sentence:

\[\text{evam ovadiyamanā evam anusāsiyamāna araññagato pi rukkhamūlagato pi suñāgāragato pi mettāsahagatena cetassā ēkaṃ disāṃ pharīvā viharimṣu ... .}\]

\(^{426}\) Āyasma pāpīma Saṅjivo araññagato pi rukkhamūlagato pi suñāgāragato pi appakasīren' eva sañāvedayilirodham samūpajjati.

\(^{427}\) sa ce tumhākam bhikkhu araññagataṃ vā rukkhamūlagatānāṃ vā suñāgāragatānāṃ vā upajeyya bhayaṃ vā chambhitattām vā lomahamsa vā mam eva tumhāsā samaye anussoryātha, iti pi so bhagavā ... .

\(^{428}\) tam enam araññagataṃ vā rukkhamūlagatām vā suñāgāragatām vā vipaṭṭisārasahagatā pāpaka ākusalavītasā samuddācarati. idām asa anucāriyāya vadāmi.

\(^{429}\) gacchanto pi sukham sālāṃ nādhigacchati, thito pi sukhampi sālāṃ nādhigacchati, niśinna pi so sayano pi ... gāmāgato pi ... araññagato pi rukkhamūlagato pi suñāgāragato pi abbhokāsagato pi ... bhikkhuvaṭṭhagato pi sukhampi sālāṃ nādhigacchati.

\(^{429}\) araññagato pi rukkhamūlagato pi suñāgāragato pi na kāmarāgagacchitaṃ cetassā viharantu na kāmarāgagacchitaṃ, uppannasā ca kāmarāgagacchitaṃ nissaraṇam yathābhūtanā pañjhātī, ... .
insight contemplation (*suññatā*, not-self, etc.). While not combining with any other phrase, the *araññagato* set phrase alone is involved in a particular meditation practice (e.g. *brahma vihāra*, the recollection of the Buddha, no hindrances, etc.). This indicates that the meditation activities are the common things to do while going to the secluded places, and this application verifies very well to the role of SSP7 (in non-DN2 versions) in the SSP list, which later mentions the practice of *jhānas* and *abhīññās*. In contrast to this, as we have fewer cases in expressing the combination of the *pacchābhattam* set phrase and meditation practice, DN2’s usage should then not to be considered as the most standard expression.
7.4 The study of SSP8

7.4.1 SSP8 in the Sāmaññaphala-sutta-type texts

The formulation for SSP8 can be divided into two parts: bare formula and similes, we will treat them separately in the following discussion.

Bare formula

DN2 (D I 71, 21-30): \(^{431}\)


The presentation in DN2 appears to have a three-phases expression: XXX pahāya, XXX viharati and XXX cittam parisodheti, which is repeatedly applied in five things to be abandoned: covetousness, ill will and hatred, dullness and drowsiness, restlessness and worry, and doubt. This is probably a stylistic feature that helps the memorisation.

SBV (241, 14-18):

so’bhidhyāṁ loke prahāya vigatābhihyena cetasā bahulaṁ viharati; abhidhyāyāś

\(^{431}\) Having abandoned covetousness for the world, he dwells with a mind free from covetousness; he purifies his mind from covetousness. Having abandoned ill will and hatred, he dwells with a benevolent mind, sympathetic for the welfare of all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells without dullness and drowsiness, perceiving light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and worry, he dwells at ease within himself, with a peaceful mind; he purifies his mind from restlessness and worry. Having abandoned doubt, he dwells one who has passed beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.'
SBV also adopts the three-phases expression, as seen in the first item and the rest are only mentioned by the name of hindrances. There are several minor differences in SBV’s wording compared to DN: SBV has an extra word bahulan before the viharati. It does not have padosā (Skt. pradosa) after vyāpāda, the second loke before prahāya is probably an augment; it uses tirnakāṅkṣo instead of tiṇa-vicikiccho; the term tirṇavicikitsākṣaḥ is different from Pali’s akathāṅkathā.

DĀ20 (T1, 85a):

除去憤貪，心不與俱，滅頑恨心，無有怨結。心住清淨，常做慈愍。除去睡眠，繫想在明，念無錯亂。斷除掉戲，心不與俱，內行寂滅，減掉戲心。斷除疑惑，已度疑網，其心專一，在於善法。  

DĀ20 has the structure of three-phases expression, though in some items it is not stated in full. Together with the omission of some words, its overall expression becomes shorter than DN2. Some minor differences between DN2 and DĀ20 are seen: In the first item, DĀ20 does not have the term loke pahāya and citram parisodhety. In the second item, the word sabba-pāna-bhūta is not seen. In the third it seems to have only translated middha (睡眠) rather than thīna-middha (昏沈睡眠), and the expression of XXX viharati and XXX citram parisodheti is missing. In the last item it contains ‘has overcome the net of doubt’ (已度疑網) in which the word ‘net’ is not seen in DN2. Moreover, DĀ20 has a term ‘the mind is concentrated’ (其心專一), which appears before the phrase 在於善法 (kusalesu dhammesu). This is probably an

432 Having abandoned covetousness, his mind does not have anything to do with it. Having abandoned ill will and hatred, his dwells with mind purified and always endowed with compassion. Having abandoned drowsiness, he perceives brightness, and is mindful. Having abandoned restlessness and worry, his mind does not have anything to do with them; he practices internally the tranquillity, he abandons the mind of restlessness and worry. Having abandoned doubt, he overcomes the net of doubt, his mind is concentrated and remains in the wholesome dhammas.'

433 DN’s expression of abhijjham loke pahāya is very similar to the phrase vineyya loke abhijjhā-domanassam from the basic formula of the four satipaṭṭhāna. Whether one has influenced the other we do not know; but it seems to me possible. Cf. D III 58, 77, 141, 221, 276; M I 340; A I 39, 296; IV 300ff., 457ff., and many other examples in the satipaṭṭhāna-samyutta (S V 141-192).
interpretation of *akathānkathī*,\(^{434}\) or it might belong to another Indic word, such as *ekaggacittā.*

JZG (T1, 272c-273a):

遠離無黠，除去愚心，不貪他有，不求人短，已身及人，常求大止。其心清淨，不懷愚癡，
遠離瞋怒，無諸惡意，常懷慈心，志存善德，哀護織織，羞恥安慰一切眾類。其心清淨，不
懷患怒，遠離睡眠，心習空行，常行寂然，未曾安寢。欲思明了，想欲得起。其心清淨，志
不睡。遠離調戲，嘲謔，語語，行無所著，無有卒暴。其心清淨，志不調戲。遠離狐疑，心
不猶豫，乘心一定，在於善法。其心清淨，志不狐疑。\(^{435}\)

The wording of JZG is quite distinctive compared to DN. However, as the order of five hindrances is clear and the structural expression is also seen, we can still recognise this passage as SSP8. In the expression of first item, the phrase ‘having freed from ignorance, and abandoned the deluded mind’ (遠離無黠，除去愚心) is ambiguous because the terms ‘ignorance’ and ‘deluded mind’ do not reflect the original meaning of *abhijjhā*, but seem to represent the word *avijjā* or *moha.* Nevertheless, the following phrase ‘not covet others’ possessions’ (不貪他有), confirms that this is the passage of ‘un-covetousness’. This phrase is also interesting, as it is not expressed by DN, but probably comes from the phrase *parassa paravittippakaroṇāṃ* from the context of the ten good paths of action (*dasakusalakammapathā*).\(^{436}\) The next phrase ‘not to seek others fault, worrying about others as oneself, and always looking for great stop (?)’ (不求人短，已身及人，常求大止) is also unclear, as it does not exist in the *abhijjhā* fixed-sentence in DN.

\(^{434}\) Apart from the meaning ‘having doubt’, PED 184 also explains *kathaṇkathin* as: unsettled, uncertain. Hence *akathānkathī* can be seen as ‘settled, certain’, which might be closer to ‘concentrated’.

\(^{435}\) ‘Having been away from ignorance, he abandons the deluded mind; he does not covet others’ possessions, he is not to seek others fault, worrying about others as oneself, and always looking for great stop (?)’. His mind is purified, and he does not have ignorance. Having been away from ill will and hatred, without the harmful thought, he is always endowed with compassionate mind; out of good intention, he tries to protect even the wriggling beings. He is ashamed [of harming], and he tries to comfort all sentient beings. His mind is purified, and he does not have ill will and hatred. Having been away from drowsiness, his mind practices empty-action; he always remains tranquil and does not fall asleep. He is intent upon perceiving brightness, and thinking of awakening. His mind is purified, and he is not intent upon drowsiness. Having been away from restlessness, ridicule and crazy talk, he acts without attachment and being no pressing. His mind is purified, and he does not have restlessness. Having been away from doubt, his mind is doubtless; he concentrates his mind on wholesome *dhammas*. His mind is purified, and he does not have doubt.’

\(^{436}\) See the discussion in the end of this chapter.
The expression of the second item is less ambiguous, apart from a slightly longer expression of *sabbapānabhūtahitānukampi*. It contains extra phrases such as ‘out of good intention to protect even the wriggling beings (e.g. insects)’ and the word ‘disgraced, ashamed’ (*šaśabha*). The third item also contains the extra phrase: ‘[his] mind practices empty-action (? ), always remains calm and does not fall asleep’ (*kīcchāyāna*, 常行寂然, 未曾安寢), as well as phrases like: ‘come along with *āloka-saṅī*’ (欲想見明). It also has the phrase ‘thinking of awake’ (*naṃ samahiti*), which is equivalent to *uttānasāsanīna*. This apparently comes from the context of SSP4++. Additional words are also seen in the fourth item such as: ‘ridicule, crazy talk’ (*lāsaka*), ‘no pressing’ (*vacām*, 无相), and the word *pākkhā*, literally ‘acts without attachment’, might be the explanation for *vāpasanta-citta*. In the last item, the wording agrees with DN2, though its usage of ‘the mind is concentrated’ (*samādhi* before *kīcchāyāna dhammesu*) is closer to DA20.

### Similes

Having stated the basic formula, five similes will be elucidated here. This includes the similes of loan, sick, prison, slavery and cross over the desert. It is not stated explicitly in most texts that which simile, refers to which hindrance except JZG. It might be the case that the order of the similes accords with the order of the hindrances as listed, which indicates that each simile applies to a certain hindrance. It might also be possible that the similes are collectively mentioned to indicate all the five hindrances without special assignment. The order of the similes in these texts, together with FW62, is summarised as follows:

<table>
<thead>
<tr>
<th></th>
<th>DN</th>
<th>SBV</th>
<th>DĀ</th>
<th>JZG</th>
<th>FW62</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Loan</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Sick</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Prison</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Slavery</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Cross over desert</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
</tr>
</tbody>
</table>

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437 This might be an equivalent word to *lajji*, which is again, come from the context of *dasakusalakammapathā*, in the first item of ‘not taking life’. Cf. A V 266.

438 Cf. M 1273.
A simple statistic can be made according to the above accounts. Item ① has the 80% of possibility (four instances out of five) to remain in the first place; item ② has 60% in the second place; item ③ has 40% in the third place; item ④ has only 20% in the fourth place; and item ⑤ has 100% in the last place. If items ③ and ⑤ (the meaning of these two items are also very close) in SBV and JZG exchange their order, then they both follow quite close to DN’s arrangement. In this respect DĀ and FW62’s order is rather out of line compared to the other three.

In the following discussion, each simile will be examined separately.

**Simile 1**

DN2 (D I 71, 31-72, 4):

> seyyathā pi mahā-rāja puriso iñam ādāya kammante payojeyya, tassa te kammantā samijjheyyum, so yāni ca porāṇāni iñā-mūlāni tāni ca vyantikareyya, siyā c’ assa uttarim avasisīthaṃ dārābharaṇāyi. tassa evam assa: "aḥam kho pubbe iñam ādāya kammante payojesim, tassa me te kammantā samijjhimsu, so 'ham yāni ca porāṇāni iñā-mūlāni tāni ca vyanti-akāsim, atthi ca me uttarim avasisīthaṃ dārābharaṇāyīti." so tato-nidānaṃ labhetha pāmujaṃ adhigacchā somanassam. ⁴³⁹

SBV (241, 19-25):

> tadyathā maharaja puruṇaḥ iñam ādāya kāmaṇtāṃ prayūñjita, tasya te kāmaṇtāḥ sampadyeran; sa tasmāt tac ca iñam śodhayet; asti cāsya svāpateyamātṛa yāvad eva dārāṇām poṣāńarthaḥ; tasyāṁva bhavati: (iñam ā)dāya kāmaṇtāḥ prayuktāḥ; tasya te me kāmaṇtāḥ sampannāḥ; na vipannāḥ; tena mayā tac ca iñam śodhitam; asti ca me svāpateyamātṛa yāvad eva dārāṇām poṣāńyaḥ; sa tatānidānam adhigacchet saumanasyam.

⁴³⁹ 'Great king, suppose a man were to take a loan and apply it to his business, and his business were to succeed, so that he could pay back his old debts and would have enough money left over to maintain a wife. He would reflect on this (omitted), and as a result he would become glad and experience joy.'
SBV’s way of description is almost the same as DN, except minor differences in wording:

<table>
<thead>
<tr>
<th>SBV</th>
<th>DN</th>
</tr>
</thead>
<tbody>
<tr>
<td>sampacyeran</td>
<td>samijjheyum</td>
</tr>
<tr>
<td>šodhayet</td>
<td>vyantikaryya</td>
</tr>
<tr>
<td>svāpateyamātrā</td>
<td>asa uttarim avasīṭṭham</td>
</tr>
<tr>
<td>dārānām poṣaṅārthā</td>
<td>dārābharaṇāya</td>
</tr>
<tr>
<td>na vipannāh</td>
<td></td>
</tr>
<tr>
<td>labhetha pāmujjam</td>
<td></td>
</tr>
</tbody>
</table>

The last example shows that the phrase labhetha pāmujjam is missing in SBV’s concluding sentence, and it is not seen in other similes as well.

DA20 (T1, 85a27-b1):

又如有人舉財治生，大得利還，還本主物，餘財足用。彼自念言：我本舉財，恐不如意，今得利還，還本主物，餘財足用，無復憂畏，發大歡喜。440

The description in DĀ is also similar to DN though briefer. It has the word ‘extra wealth’(餘財), which is closer to DN’s avasīṭṭham and not seen in SBV. It also expresses the meaning of labhetha pāmujjam adhigacche somanassap in full: 無復憂畏, 發大歡喜, and this is repeated in every other simile. The phrase ‘worry about not successful [on his business]’ is probably a supplementary word.

JZG (T1, 274b18-21):

心無所著，快善安順。譬如有人遠行求利，經過惡道，得度輪迴，多獲盈利，無所遺亡，供給妻室，男女親族。其人自念，心甚歡喜。比丘如是，遠離愚癡，其心清淨，無

440 ‘Suppose a man were to take a loan and use it for his business; then his business were a great successful, so that he could pay back his old debts, and still have extra money to spend. He reflects to himself: ‘I was taking a loan, and was so frightened if not succeeded; now my business were successful, I have paid back my old debts and have extra money to spend.’ Thus he does not have fear and grief, and a great joy arises.’

441 無復憂畏 literally means: he does not have worry, which is not a literal translation but possibly the interpretation of labhetha pāmujjam.
The description of JGZ is slightly longer. Though the main point remains the same, extra phrases are found. For example, it mentions that someone went for dangerous expedition to seek profit (有人遠行求利，經過惡道), overcoming dangers and eventually earned a lot in return (得度險途，多獲盈利). It has the word 無所逃亡, which is equivalent to SBV’s na vipannāḥ. This simile is identified as ‘free from ignorance’ (離離愚癡), which is supposed to correspond to the abandoning of covetousness as occurring in other versions.

Simile 2

DN2 (D I 72, 5-14):

seyyathā pi mahā-raja puriso ābādhiko assa dukkhito bālha-gilāno bhattāñ c’ assa nacchādeyya, na c’ assa kāye balamattā. so aparena samayena tamhā ābādhā mucceyya bhattāñ c’ assa chādeyya siyā c’ assa kāye balamattā. tassa evam assa: “aham kho pubbe ābādhiko ahośīm dukkhito bālha-gilāno bhattān ca me nacchādesi na ca me āsi kāye balamattā, so ‘mhi etarahi tamhā ābādhā mutto bhattāñ ca me chādeti, atthi ca kāye balamattā ti.” so tato-nidānaṃ labhetā pāmujjāṃ adhigacche somanassam.443

SBV (241, 26-242, 3):

tadyathā puruṣah ābādhikah syāt duḥkhī rogi durbalah; tasya bhojanam bhuktam na kāyam chādayati; pānakam pītam kuṅśim ca vyābādhate; so'parcna samayena sukhī syāt, arogah, balavān; tasya bhojanam bhuktam kāyam chādayati; pānakam pītam kuṅśim na vyābādhate; tasya evam syāt: aham asmi pūrvam ābādhikah dukkhī (rogi durbalah; mama bhojanam bhuktam na kāyam

442 ‘His mind is non-attached; he is happy and peaceful. Just as someone who went for dangerous expedition to seek profit, having crossed over dangerous pathway and overcome risk, eventually he earned a lot in return without loss. As a result he could offer to maintain his family and wife, male and female relatives. He reflects to himself and feels a great joy. So as a bhikkhu, having got away from ignorance, without dust and dirt his mind is purified.’

443 ‘Again, Great king, suppose a man were to become sick, afflicted, gravely ill, so that he could not enjoy his food and his strength would decline. After some time he would recover from that illness and would enjoy his food and regain his bodily strength. He would reflect on this, and as a result he would become glad and experience joy.’
SBV’s way of description is almost the same as DN apart from two phrases:

<table>
<thead>
<tr>
<th>SBV</th>
<th>DN</th>
</tr>
</thead>
<tbody>
<tr>
<td>rogi durbalah</td>
<td>bālha-gilāno</td>
</tr>
<tr>
<td>pānakam pitam kuśīm ca vyābādhate</td>
<td>na c’ assa kāye balamattā</td>
</tr>
</tbody>
</table>

DĀ20 (T1, 85b1-4):

如人久病，從病得差，飲食消化，色力充足。彼作是念，我先有病，而今得差，飲食消化，色力充足，無復憂畏，發大歡喜。⁴⁴⁴

DĀ20’s wording is closer to DN2’s. For instance, 久病 (gravely ill) = bālha-gilāno; 飲食消化，色力充足 (he could consume the food and regain his bodily strength) = bhattan ca me chādeti atthi ca kāye balamattā.

JZG (T1, 274b22-25):

已除患害，喜悅無礙。譬如有人得疾著床，連年羸頹，後日得愈，安隱有力，飯食消竭。心自念言：我今除愈。比丘如是，除患患心，熟自思惟，心亦歡喜。⁴⁴⁵

JZG’s description is briefer, some phrases are closer to DN (e.g. 連年羸頹 = bālha-gilāno) but others seem to be closer to SBV (e.g. 安隱有力 = arogah, balavān; tasya bhojanam bhuktam kāyaṃ chādayati). It has an indication that this simile refers to the abandoning of ill will and hatred (除瞋恚心).

⁴⁴⁴ ‘Just as someone who was gravely ill, when he has recovered from that illness; he can consume the food and regain his bodily strength. He reflects to himself: ‘I was ill, and now am recovered; I have consumed the food and regained my bodily strength.’ Thus he does not have worry and grief, and a great joy arises.’

⁴⁴⁵ ‘Having abandoned ill will and harm, he is joyful and without impurity. Just as a man was ill, lying on the bed, and gravely ill. After some days he recovered, he is healthy and with strength, and able to consume the food. He reflects to himself: ‘I was ill, and now get recovered.’ So as a bhikkhu, having abandoned ill will and hatred, by reflecting himself [in such a good condition], he feels a great joy.’
Simile 3

DN2 (D I 72, 15-22):

seyyathā pi mahā-rāja puriso bandhanāgāre baddho assa. so apareṇa samayena tamhā bandhanā mucceyya sotthānā avyayena, na c’ assa kiñ ci bhogānām vayo. tassa evaṃ assa: "ahaṃ kho pubbe bandhanāgāre baddho ahoṣīṃ, so 'mhi etarahi tamhā bandhanā mutto sotthinā avyayena, n’ atthi ca me kiñ ci bhogānām vayo ti." so tato-nidānam labhetha pāmujjāṃ adhigacche somanassam. ⁴⁴⁶

SBV (242, 9-13):

tadyathā puruṣo bandhanāgāre baddho paścādbhūgāḥhabhandhanabaddhaḥ; sa ca tato muktaḥ svastikśemābhūyām avyayena; tasyaivaṃ syāt: yah pūrvam bandhanāgāre baddho) paścādbhūgāḥhabhandhanabaddhaḥ' bhūvaṁ so 'haṃ tato muktaḥ svastikśemābhūyām avyayena; sa tatiṇ(dānam adhigacchet prāmodyam.

The differences between SBV and DN are:

<table>
<thead>
<tr>
<th>SBV</th>
<th>DN</th>
</tr>
</thead>
<tbody>
<tr>
<td>paścādbhūgāḥhabhandhanabaddhaḥ</td>
<td>---</td>
</tr>
<tr>
<td>na c’ assa kiñ ci bhogānām vayo</td>
<td>⁴⁴⁷</td>
</tr>
</tbody>
</table>

DĀ20 (T1, 85b4-6):

又如人久閑牢獄，安隱得出。彼自念言：我先拘閉，今已解脫，無復憂畏，發大歡喜。 ⁴⁴⁸

⁴⁴⁶ 'Again, Great king, suppose a man were locked up in a prison. After some time he would be released from prison, safe and secure, with no loss of his possessions. He would reflect on this, and as a result he would become glad and experience joy.'

⁴⁴⁷ This phrase is not seen in other versions as well.

⁴⁴⁸ 'Just as a man was locked up in a prison for a very long time, and later he was released safely. He reflects to himself: 'I was locked up and now have been released.' Thus he does not have worry and grief, a great joy arises.'
DĀ’s description is simpler, and similar to DN.

JZG (T1, 274b28-c3):

比丘去疑，心無豫豫，立在清淨，欣喜踊躍，譬如有人，拘閉牢獄，楚痛苦毒，然後得出。心自念言：我本幽閉，今已得脫，亦自俛愛。比丘如是，除去狐疑，心無豫豫，歡喜。

JZG has some extra words, such as: ‘extremely painful [in the prison]’ (楚痛苦毒); ‘feel himself fortunate [on being released]’ (亦自俛愛). This simile is designated to the abandoning of doubt (除去狐疑), which is seen as the last hindrance in other texts.

Simile 4

DN2 (D 172, 23-73, 2):

seyyathā pi mahā-rāja puriso dāso assa anattādhino parādhino na yena kāmam gamo. so apareṇa samayena tamhā dāsayya mucceyya attādhino aparādhino bhujisso yena kāmam gamo. tassa evam assa: "aham kho pubbe dāso ahosim anattādhino parādhino na yena kāmam gamo, so 'mhi etarahi tamhā dāsayya mutto attādhino aparādhino bhujisso yena kāmam gamo ti." so tato-nidānam labhetha pāmujaṃ adhigacche somanassaṃ. ⁴⁵⁰

SBV (242, 4-8):

tadyathā puruṣo dāsaḥ syāt presyo nirdeśyo bhujisyo nayenakāmagah; so 'pareṇa samayena na dāsaḥ syāt presyo bhujisyo nayenakāmagah; tasya evam syāt: aham asmi pūrvaṃ dāsaḥ presyo nirdeśyo bhujisyo nayenakāmagah; so 'smy etarhy adāso (presyo) bhujisyo (na)yenakāmagah; sa tato(nidānam

⁴⁴⁹ 'A bhikkhu, having put away doubt and his mind is no ambiguous. He becomes purified, experiences happiness and great joy. Just as someone who was locked up in prison, felt extremely painful and suffering. After some while he was released, he reflects to himself: ‘I was locked up, and now am released.’ He feels very fortunate. So as a bhikkhu, having abandoned doubt, his mind is purified and experiences a great joy.’

⁴⁵⁰ ‘Again, Great king, suppose a man were a slave, without independence, subservient to others, unable to go where he wants. After some time he would be released from slavery and gain his independence; he would no longer be subservient to others but a free man able to go where he wants. He would reflect on this, and as a result he would become glad and experience joy.’

256
SBV’s wording is only different from DN in the description of the slave:
SBV has *dāsoh syāt presyo nirdēsyo bhujisyo nayenākāmagah*, whereas DN has
*dāso assa anattādhino parādhino na yena kāmana gamo*.

DĀ20 (T1, 85a27-b1):

瞥如僕僕，大家賜姓，安隱解散，兔於僕使，其心歡喜，無復憂畏。451

DĀ uses 僕僕 (servant), rather than slave (*dāsa*), which is closer to SBV’s *preṣya*. It indicates that the reason of release from being servant is because of the ‘offering of a surname by the master’ (大家賜姓) which might show an old custom in ancient Chinese society.452

JZG (T1, 274b26-28):

瞥如有人，為他下使，靡靡作役，終無休閑，不得自在。然後得免，脫為良民，心自念言：
我本僕人，今得脫出，心亦踊悅。453

JGZ’s explanation is closer to SBV.

Simile 5

DN2 (D I 73, 3-12):

*seyyathā pi maha-rāja puriso sadhano sabhogo kantāraddhānamaggaṃ*
*patipajjeyya dubhikkham sappatibhayam. so aparena samayena tam kantāram*

451 ‘Just as a servant was offered a family name by his master, and was freed and secure, dismissed from his duty. He experiences a great joy, and is no longer frightened and worried.’
452 According to the Hanyudacidian (漢語大詞典, Vol. 3, p. 6027b), the original meaning of ‘the offering of a surname’ (賜姓) is usually referred to as an offering of a ‘royal family name’ by the emperor/king to the minister who has made a great contribution to the country.
453 ‘Just as someone who was a slave, subservient to others, working all the time without rest and he does not have freedom. Then he was dismissed, and becomes a free man again. He reflects to himself: ‘I belonged to others, and now am freed.’ He experiences a great joy.’
Again, Great king, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.\footnote{Again, Great king, suppose a man with wealth and possessions were travelling along a desert road where food was scarce and dangers were many. After some time he would cross over the desert and arrive safely at a village which is safe and free from danger. He would reflect on this, and as a result he would become glad and experience joy.}

Just as someone carrying a lot of wealth and treasures, travels across a wilderness; he does not encounter robbery and crosses over safely. He reflects to himself: “I was carrying wealth and treasures, and crossed over this wilderness and danger.” Thus he is no longer worried and frightened, and experiences a great joy.\footnote{Just as someone carrying a lot of wealth and treasures, travels across a wilderness; he does not encounter robbery and crosses over safely. He reflects to himself: “I was carrying wealth and treasures, and crossed over this wilderness and danger.” Thus he is no longer worried and frightened, and experiences a great joy.}
encounter robbery), and 他的心安樂 (his mind is happy). The latter is closer to SBV's *adhicacchet sukham*.

**JZG (T1, 274c3-8):**

比丘除不正心，正心無瑕想，清淨其志。譬如有人遭倉穀貴，恐怖飢餓，得濟安隱，救擇其命，倉穀豐殖，穀米平賃，逸豫無畏。心自念言：我本飢糢，危困難言，今得飽安，心亦歡喜。比丘如是，除不正心，無眾想行，卻本清淨，無疑心。456

The description in JZG is quite different from others. This simile illustrates that because of the inflation of food people live in fear and famine. Once the crisis is over, the price of food returns to normal, people are then able to live in comfortable life. Such a relief has made one feels at ease. (譬如有人遭倉穀貴，恐怖飢餓，得濟安隱，救擇其命，倉穀豐殖，穀米平賃，逸豫無畏。) It does not mention the crossing over of desert, and its highlight of famine versus no more hunger seems to have echoed SBV’s description, particularly with regard to the keywords *durbhiksa* and *subhiksa*. Moreover, JZG refers this simile to ‘the abandoning of unrighteous mind’ (除不正心), which means ‘no flawed thoughts’ (無瑕想). This does not accord with the category of any hindrance.457 In the end of the sentence, it states that this is a state of ‘thoughtless’ (無眾想行) and ‘doubtless mind’ (無疑心), in which the latter seems to support the hindrance of ‘doubt’.

**Concluding sentence**

**DN2 (D I 73, 13-19):**

*evam eva kho mahā-rāja bhikkhu yathā iṇaṁ yathā rogam yathā bandhanāgāram yathā dāsavyaṁ yathā kantāraddhānamaggam ime pañca*

456 *A bhikkhu, having abandoned unrighteous mind, his mind is righteous, no defective thoughts and purified. Just as someone, because of the inflation of food, lives in fear and hunger. He was helped, secured, and his life remains alive. When the time of harvest comes, the price of food is returning to normal, he feels relief and no fear. He reflects to himself: “I was starving, suffering a lot, and now I have enough to eat.” Thus he experiences a great joy. So as a bhikkhu, having abandoned unrighteous mind, without [unrighteous] thoughts, he is purified and without doubt.*

457 The only option is either ‘the dullness and drowsiness’ or ‘restlessness and worry’, which have not been mentioned explicitly yet in JZG.
The concluding sentence summarises the five similes, and refers to the abandoning of five hindrances to the freedom of five difficult occasions.

SBV (242, 19-20):

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evam eva (maharaja) imāni pāñcavaranā(ṇi tadyathā ṇam rogam dāsyam bandhanāgāram kāntāraṃ prahāya samanupāṣyatī;```

SBV clearly has a shorter depiction, which does not have a repetition as seen in DN. Some phrases such as pahīne attani samanupassati has been reduced to as samanupāṣyatī. It is noted that one title of simile mentioned here is kāntāra, which is not seen in its corresponding passage (simile no. 4). It might be the case that some related words such as kāntāra are missing in the original passage.

DĀ20 (T1, 85b8-11):

摩納!比丘有五蓋自覆，常懷憂畏，亦復如奴，如負債人，久病在獄，行大曠野，自見未離諸障[蓋心，覆蔽聞冥，慧眼不明。] 459

DĀ20 is closer to DN2, the statement such as 自見未離諸障 (= na nīvaraṇe pahīne attani samanupassati) is one evidence.

JZG (274c8-9):

458 ‘In the same way, great king, when a bhikkhu sees that these five hindrances are unabandoned within himself, he regards that as a debt, as a sickness, as confinement in prison, as slavery, as a desert road. But when he sees that these five hindrances have been abandoned within himself, he regards that as freedom from debts, as good health, as release from prison, as freedom from slavery, as a place of safety.’

459 ‘When a bhikkhu is covered by five hindrances, he always feels worry and fear, just as a slave, a man with debts, a grave illness, jailed in prison, the crossing over of wilderness. Seeing himself that these hindrances are not abandoned, ...’
JZG has put on the descriptive phrases (遠慮勞心，力得智慧) for explaining the abandoning of hindrances, but no mention of ‘seeing within himself’. This phrase also serves as the introductory sentence for the first jhāna formula.

7.4.2 SSP8 in texts other than the Sāmaññaphala-sutta in N/Ā

DN3-13 = DN2.

FW62 (T1n21, 265c):

(bare formula)
離世間癡，意念行不作惡意，以慈心哀傷一切人民及餓飛蠕動之類。意亦不念惡，去受欲。去離睡眠，常念疾得定行而不念睡眠。去離猶疑眾想，不說惡亦不作想，內意寂定。去離外疑，去離眾想行，不行惡法，意亦不念眾想。皆棄五蓋及塵勞意。

(similes)
譬如人舉息錢，行貨作如意，還本償息，常有餘末，饒足自活。其人自念，心亦歡喜。譬如人久行作奴婢，得脱奴身，出入自在。自念言: 今得脫爲民，其人自念，心亦歡喜。譬如人拘閉牢獄，遇赦得脫。其人自念，心亦歡喜。譬如人得重病，連年累歲，遭遇良醫，攻治得愈，有氣力、行步出入、飲食。其人念言: 昔時病累歲，今得除愈，有氣力、飯食、出入。其人自念亦歡喜。譬如人持重財，經過惡道，財物畜甚安穩，得至善道。其人自念亦歡喜。比丘亦如是，去離五蓋，譬如負債以償，拘閉得脫，久病除愈，奴冕爲民，經過惡道以脫，是心歡喜。

The wording of FW62 is interesting because compared to DĀ the terminology it uses is uncommon. For example, in the expression of bare formula, the covetousness seems to be translated as 癡, a word that is usually referred to ‘delusion’ (avijjā). The translation of sato sampajāno is 常念疾得定行惡, the words for uddhaaca-kukkuccum is 猶豫眾想. The same word: 想 or 眾想 (meaning: thought, or thoughts), occurs several times indistinguishably. This seems to reflect that FW62 is an individual translation work made in an early period.

460 ‘Abandoning five hindrances, which are defilements, weakeners of the mind and wisdom, he is freed from all dangers; bring jailed in prison and starvation have gone.’
The order of similes arranged in FW62 is: ①, ④, ③, ②, ⑥, each of which has a brief description. The first simile is closer to DA, though no mention of the maintenance of a wife. The second is rather close to JZG but the third is again closed to DA. The fourth simile (⑥) is comprehensive. It has a description similar to both DA and JZG, which mentions that the recovery from a chronic, heavy illness is due to the healing given by a brilliant doctor, who brings the patient to regain his strength (有氣力, bālavant), enjoy food (飯食) as well as walking around (行步出入). The last simile is similar to DA and DN because it mentions the carrying of wealth, goods and livestock for crossing over a dangerous road.

MN27, 38, 51, 107, 112, 125 = DN2, they only have bare formula without similes.

MN39 = DN2, with similes. 461


MN60, 76, 94, 101: SSP8 is probably missing in the abbreviation.

MĀ19 (T1, 444c):

斷除貪伺，心無有謹，見他財物，諸生活具，不起貪伺，欲令我得，彼於貪伺，淨除其心，
如是識悉，睡眠，掉悔，斷疑，度懾，於諸善法，無有猶疑，彼於疑惑，淨除其心。

The formulation of MĀ19 adopts the three-phases expression. Only the first item is explained in full and others have been abbreviated. It is interesting to note that the details of the first item are not what we expected in the abhijjhā fixed-sentence in DN or DĀ, it reads: “Having abandoned covetousness, his mind has no dispute; seeing the possession and daily uses of others, he does not produce covetousness, not thinking ‘I shall have them’; he purifies his mind from covetousness.” As we will see shortly in

461 There is a little variation in the description of fifth simile between DN2 and MN39. DN reads: so aparena samayena tam kantāram niṭṭhoreyya, sotthinā gāmantam anusāpūpeneyya khampp apatibhayam whereas MN reads: so aparena samayena tamhā kantāra niṭṭhoreyya, sotthinā abhayena, na' cassa kiñcī bhogānam vavo ... This underlined phrase is probably mistakenly copied from the third simile.
the later discussion, this sentence is the content of the eighth item, *anabhijjhālu*, from the context of *dasakusalakammapathā*. It indicates that the redactor of *MĀ* took up a similar sentence from *dasakusalakammapathā* to its expression of *abhijjhā* in *SSP8*. The influence comes perhaps from its previous three *sūtras* (*MĀ*15, 16, 17), which were arranged in the order just before *MĀ*19. They all have the explanation of *dasakusalakammapathā*. In the expression of item number eight (*anabhijjhālu*), a slightly modified form of the *abhijjhā* fixed-sentence is applied, and this appears again in *MĀ*19.

*MĀ*80, 144, 146, 182, 187 = *MĀ*19.

*MĀ*198, 201: no mention of *SSP8*.

A II 208, V 204 = MN27.

*SĀ*636 (T2, 176b):

斷世貪愛，離貪欲，淨除貪欲，斷世瞋恚，睡眠，掉悔，疑蓋，離瞋恚，睡眠，掉悔，疑蓋，
，淨除瞋恚，睡眠，掉悔，疑蓋。

This is an abbreviated version of three-phases expression. The presentation is very similar to SBV that only the first item is explained and the others are abbreviated. The term *斷世* (*loke prahāya*) is repeated twice and it stands for the first and the other items. This is again in agreement with the SBV and it indicates that the abbreviation in Chinese text is not a product of intentional emendation from the translator(s), but a faithful translation of the original expression of Indic form.
7.4.3 Further discussion

The description of SSP8 is basically associated with the abandoning of five things, and these are referred to as five hindrances in the end of the formula. However, it is interesting to point out that if we compare SSP8 to another usual expression of five hindrances, some points are worthy of noting. Their expression is slightly different from SSP8 in several ways:

1. In many places, the list of five hindrances is: kamacchanda, vyapāda, thinamiddha, uddhaccakukkucca and vicikicchā.462 The first item kamacchanda, is named differently from SSP8’s abhijjhā. In some places, this first item is replaced by kāmarāga.463

2. The similes used in SSP8 are not seen in other passages relevant to five hindrances. The similes applied to the other type of hindrances passage are ‘the tree’,464 ‘a bowl of water’,465 ‘the defilement of unworked gold’466 and ‘the river’,467 etc, which are all different from SSP8.

3. The expression of each hindrance is also not the same between the two, we do not find three-phases presentation in the expression from non-SSP8 occurrences.468

4. In terms of how to abandon the hindrances, the description between SSP8 and non-SSP8 passages is also different. One instance can be shown in the table below:

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462 D I 246, II 300, III 234, 278; M I 60, 144; S V 91-98, 146, 327; A I 3, 161, III 16, 63-5, IV 457, V 16.
463 S V 84, 121; A III 230.
464 S V 96.
465 S V 121, A III 230.
466 S V 92-3.
467 A III 64.
468 In most cases, five hindrances are summarised by the same sentence which is applied to all items. For example, S V 92 states that each hindrance is ‘the defilement of mind’ (cittassa upakillesa).
With regard to the first point, it is worth noting that the list of five hindrances in SSP8, which begins with the *abhijjhā*, is seen in a number of places related to ten dhammas. For example, A V 95, 97 and 104 list the below items as ten things to be examined: *abhijjhālu, vyāpannacitta, thinamiddapariyutthita, uddhata, vicikicchā, kodhana, samkiliṭṭhacitta, sāraddhakāya, kusīta, asamāhīta*. A V 163-4 also mentions the first five items together with kammārama, bhassārāma, niddārama, saṅganikārama, muṭṭhassati.

Following this, and also in relation to the third point, we could compare some items from SSP8 to other contexts that have similar expressions. For instance, the content of *vyāpada* in SSP8 can be compared to the first item of ‘not taking life’ from five precepts (*pañcasīla*), eight precepts (*āṭṭhaṅgasīla*) or ten precepts (*dasasīla*). Moreover, the items *abhijjhā* and *vyāpada* are related to two items in the group of mental act from the ten good path of action (*dasakusalakammapathā*). The comparison of these passages can be summarised as follows:
<table>
<thead>
<tr>
<th>SSP8 (D II 73)</th>
<th>5,8 or 10 precepts (D II 63, A V 284)</th>
<th>10 kusalakammapathā (A V 266-8)</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhijjha</td>
<td>(no. 1) so abhijjhām loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittam parisodhīti.</td>
<td>(no. 8) anabhijjhālu hoti, yan taṁ parassa paravittūpakaranāṁ, taṁ anabhijjhūdā hoti ‘aho vata yaṁ parassa, taṁ mama assā’ti.</td>
</tr>
<tr>
<td>vyāpada</td>
<td>(no. 2) vyāpāda-padosām pahāya avyāpanna-citto viharati, saba- pāṇa-bhūta-hitānukampī vyāpāda- padosā cittam parisodhīti.</td>
<td>(no. 1) pāñītipātaṁ pahāya pāñītipātā paṭivirato hoti, nibbatāṇḍo nibhita-sattho lalji dayāpanno saba-pāṇa- bhūta-hitānukampī viharati</td>
</tr>
</tbody>
</table>

The above table indicates that the expression of vyāpada in SSP8 is fairly similar to the first item of precepts or kusalakammapathā because they all contain a key word saba-pāṇa-bhūta-hitānukampī. The item of abhijjha is interesting, for although the title is exactly the same in both SSP8 and kusalakammapathā, the expression does not look alike. This is also seen in the case of vyāpada. It is even interesting to note that a similar expression of abhijjha from kusalakammapathā has been applied by MĀ19 and JZG in their layout of SSP8, which has clearly indicated the influence from kusalakammapathā.

In conclusion, it seems to me that the expression of five hindrances in SSP8 has its own kind, which is slightly different from the other standard formulation of five hindrances. This is proved from the title of the first item, as well as the statement for each hindrance. And it also seems reasonable to assume that one or two items of hindrances in SSP8 are closer to or possibly affected by the expression of precepts and kusalakammapathā.
8 Analysis and Conclusion to Part II

We have made our examination of each SSP formula in the above studies through three stages of comparison. Formulas SSP1-8 have been examined in full detail, and the contents of SSP9-20 have been summarised (in appendix). From these studies we should have a clear picture of how the content of each formula varied in different texts, and the similarities between some versions. Our major findings include comprehensive information about how the components of the formula, particularly the related fixed-sentences and set phrases, are applied throughout the canon. After the comparative studies, one could ask whether the application of these units (formulas, fixed-sentence, set phrases) have great variations in the context of SSP list, as well as non-SSP contexts? It is fairly conclusive in our studies that we have found rather few examples of the contexts showing a great diversity, or contradicting each other. Most examples seem to occur in a similar context, particularly underlined by the path-structure represented by the three-fold trainings. However, throughout our studies, good deal of variant readings are found between different texts. It is quite frequently found that the presentation of a particular formula in different versions of texts shows some variations. They cannot be dismissed as these variations probably contain important information about the formation of the SSP formulas. In the following analysis, there is a summation of the findings with regards to the features that the variations have performed in all the instances discussed above.

8.1 The categories of variations

The common features of the variations can be classified into three main categories: 'addition' or 'subtraction', 'relocation' and 'wording' or 'replacement'. These categories represent different types of variation. These are are useful for us in identifying a particular type of variant reading before we proceed to highlight the possible factors that produced these variations, or some other hidden implication.

The first category is addition and subtraction. By addition is meant some elements or passages have been added to the main formula in one or a few versions of a text, while the majority do not contain the extra portion. By subtraction is meant the
opposite case: some elements or passages are missing in one or a few versions of a text, whereas the majority do keep the missing portion. It is apparent that the definition of addition and subtraction is sometimes applied loosely since the missing part for one text can be seen at the same time as exactly the added part for another text, or vice versa. Nevertheless, the context itself should make it clear. Furthermore, the length of the additional or missing part varies, from a very long passage, or an entirely new formula, to a short passage such as a fixed-sentence or a set phrase, or even only one or two words. We will give examples of what we consider as addition firstly and list the examples of subtraction subsequently.

Addition of a long passage: In part (1) of the SSP2, whilst most versions have only the saddhā fixed-sentence, SBV adds a very long passage on the abandonment of three defilements after the sentence. This passage is not found in any context relating to the SSP list, and seems unique to SBV. Addition of a fixed-sentence: Again in SSP2, DN2 has the extra parisuddha fixed-sentence in part (3) after the pātimokkha fixed-sentence, whereas the majority of texts have only the pātimokkha fixed-sentence. In SSP4, while DN2 and DĀ20 do not have the nipākasmiṃti fixed-sentence in part (1) of the formula, SBV, JZG and MĀs keep the sentence as their main expression for part (1) of SSP4. Obviously in this case we may also say that the nipākasmiṃti fixed-sentence is missing in DN2 and DĀ20. Many other examples can also be listed, such as DN2 and SBV. They have only the sampajāna fixed-sentence for SSP5, while DĀ20 contains both the sampajāna fixed-sentence and the sato fixed-sentence. Addition of a set phrase or few words: In SSP1 MĀ adds a kliīna set phrase after the sadevaka fixed-sentence, and this is not seen in other texts. In part (2) of SSP1, DN2 uses only three adjectives (kevala, paripuna, parisuddha) to qualify the term brahmacariya in the ādikalyāna fixed-sentence, whilst SBV and JYM add one extra word: paryavadāta. Lastly, it is worth mentioning that the appearance of SSP 4+, 4+++ seems to be an addition to some texts in MN and DĀ20.

Next, we would continue to give examples for the variations of subtraction. In SSP1, DN2 and others include the sadevaka fixed-sentence as part (2) of the formula, but this is missing in SBV and JZG. In SSP3, while DN and DĀ have SSP3a, 3b and 3c, MN/MĀ and others preserve only SSP3a. In SSP9-20, DN/DĀ both have simile(s) attached to the formulas, while the simile(s) are missing in MN/MĀ.
Next, we move to the examples of the second category of variations: relocation. The most obvious example is the location of SSP6. While it is located by DN2 as between SSP5 and 7, most of the other texts attempt to fix it in an earlier location instead:

DN2: SSP3abc, 4, 5, 6, 7; SBV&DĀ20: SSP3a, 6, 3b, 3c, 4, 5,7; JZG: SSP3abc, 6, 5, 4, 7; FW62: SSP3abc, 6, 4, 4+, 4++, 5, 7; MN/MĀ: SSP3a, 6, 4, 5, 7. The relocation of SSP formulas is rare, but the order of some items mentioned in the formula is much more common. For instance, the order of the items listed in the Short, Medium and Long Tracts is inconsistent in various texts. This can be recalled and attested by the tables listed in the study of SSP3. Moreover, the order of the similes for five hindrances in various texts is another case. It is worth noting that the relocation of items is sometimes trivial and minor, such as the reasons why moderation in eating is arranged in a different order between DĀ20 and MN. In many instances, the sequence of some important items remains fixed in almost every text. The titles of the Buddha that are arranged in a fixed order are one case in point. That the order of the six sense faculties appears to be never altered is another case.

Lastly, we come to the category of replacement and wording. By replacement I mean some sections of a formula are expressed by some versions in one form, but appear in another form in other versions. One of the best examples is seen in SSP4. While DN2 uses the nimittagāhi fixed-sentence in part (2) of the formula, JZG seems to adopt the piyarūpa fixed-sentence. While DN2 uses the avyaseka fixed-sentence in part (3) of the same formula, DĀ20 adopts a simile instead. Minor replacement of wording is another common feature, and this can be seen in the case of SSP2. While DN2 expresses the life of the householder as ‘crowded, a path of dust’, DĀ20 mentions that ‘wife and son are the bondage of household life.’ Therefore, the replacement is about differences in the wording of a formula. It is crucial to point out that these differences do not usually contradict each other, as they always point to the same idea or similar meaning that does not affect the main point. Quite often the differences are just a question of alternative expressions, such as the usage of prabhūtāṁ bhoga-kkhandham in DN2 but mahantāṁ dhanaskhandham in SBV; as well as kucchi-pariharikena in DN2 but kūksi-paripūrikena in SBV. Indeed, the minor changing of the wording is very common, and more examples could be added:
DN2 uses *sa-arther sa-vyañjana* while SBV uses *su-artha su-vyañjana*; DN2 uses accusative for a set of items in SSP3, such as the games and recreations: *atthapadam dasapadam ... saläka-hattham*, whilst SBV uses locative: *aṣṭāpade ... saläkahaste*.

So far we have listed examples for my categorisation of variations occurring in the SSP formulas in various texts. To sum up, these variations are mostly not big changes. Compared to the whole structure of SSP list and the presentation of each formula, the variations are only minor changes. When we examine the expression of SSP formulas in a very detailed way, the context, main idea, and even the style of presentation of the formulas remain unchanged. The overall structure of the formulas is mostly the same even if variations are found. The other characteristic of the variations is that the differences are commonly seen within the fixed units (fixed-sentences, set phrases, etc.) of the formula. In other words, the content of the fixed units are changeable but the structure of the formula is fixed. Different small fixed units are moveable, exchangeable and compatible without altering the whole structure. This is very much similar to the situation of changing the building blocks, not in terms of different shaped or sized blocks, but in terms of colours of the same sized blocks. The structure of the building is not affected by the changing of the colours of blocks. In short, the variations present some changes, but these changes do not affect the whole entity.

This characteristic of the SSP formulas is perhaps one important feature for understanding the transmission and composition of Buddhist meditation formulas, or early Buddhist texts in general, and we will return to indicate this shortly.

### 8.2 Variations in N/Ā

We have summarised the variations in terms of common types. Next, we would like to highlight another important aspect, which also arises from the findings concerning variations: the variations that occur in different collections of N/Ā. A summary of my observations is made as follows. We can easily gain an impression that the variations occur when we compare the texts that belong to different collections. For instance, the variations occur between the Nikāyas and Āgamas, as well as within the Nikāyas and Āgamas. The former difference is about the distinction of two or more traditions, whereas the latter is about the differences between different collections of the canon.
within the same tradition. The examples for the former instance are that variations are
found between DN and DÄ, MN and MÄ, SN and SÄ, AN and EÄ, and so on. The
main example for the latter case is the variations that are found between DN and MN.
The former case can be easily understood from the point of view that different
Buddhist traditions or schools preserved different versions of the canon, and for some
common reasons, particularly the language transposition and scribal errors, the
variations were produced. The latter case can also be understood with reference to the
bhāpaka systems working slightly differently within the same tradition. However, it is
interesting to see some cases, in terms of a ‘cross-tradition, cross-collection’
comparison. For instance, we found that some expressions of SSP formulas (e.g. SSP6,
9a, etc.) in MN do not agree with DN, but with DÄ’s expression. Moreover, some
expression in DÄ (e.g. 4+, 4++) does not agree DN nor MÄ, but with some MN’s
expression. These instances are harder to explain simply by the factors of different
traditions or bhāpaka systems. The reason why MN and DN do not agree is perhaps
due to the bhāpaka systems, but the reason why MN and DÄ agree is rather
complicated. The reason why DÄ does not agree with DN can be explained by the
differences of tradition, but it is more complicated to explain why DÄ agrees with
some MN texts. In order to explain these specific instances, we may need a broader
explanation. Before we can offer such an explanation, we would like to continue by
pointing out an additional observation: that the variations do not occur only between
different traditions, nor different collections, but even within the same collection. One
representative example is that there are a number of texts in MN (MN39, 53, 107 and
125), which contain the list in a form slightly different from others (MN27, etc.). The
former group of texts differ from the latter in a number of ways: the initial items of
the list (SSP1, 2, 3), or additional formulas (e.g. SSP4+, 4++) in the list. It is
interesting to raise a question of why weren’t these ‘unusual’ texts ‘assimilated’ to the
standard form of expression, as is the case in the Silakkhandha-vagga of DN? Before I
attempt to explore this question, we would like to continue by pointing out another
important observation: the variations occur even in the same text in various versions.

This is in fact the very crucial result arising from the first stage of comparison of
individual SSP formulas, the variation scattered throughout the Sāmaññaphala-sutta
in DN2, DÄ20 (which represents DÄ27), SBV and JZG. Although the variations can
somehow be attributed to the differences between the traditions behind each text, the
picture seems to be more complicated. Two tendencies are worth mentioning in the comparison of the Sāmaññaphala-sutta texts. First, DN2 seems to be the most distinctive version among all four texts since it contains more specific arrangement for the SSP formulas. For instance, it has the extra parisuddha fixed-sentence in part (3) of SSP2, the extra pāmujja fixed-sentence in part (1) of SSP9a, the location of SSP6 is different from others, as well as the application of the avyāseka-sukha fixed-sentence in some formulas. Most other versions are in high agreement in these instances. Second, perhaps a slightly less definite but still quite significant tendency is the consistency of many items between SBV and JZG. Although JZG’s wording is the most problematic due to the looseness of the Chinese translation, it tends to agree with SBV in a number of ways: the omission of the sadevaka fixed-sentence in part (2) of SSP1, the mention of only ‘the householder and his son’ (without the mention of ‘someone from another clan/family’) in the beginning of SSP2, the order of many items in the Medium and Long Tracts in SSP3, the nipakasmiti fixed-sentence in part (1) of SSP4, the order and wording of the five similes in SSP8, so on and so forth. Incidentally, DĀ20 tends to be in agreement with DN2 in all the above instances. The similarity between JZG and SBV is interesting, whether this provides enough evidence to indicate a common source for these two texts must await more findings for confirmation. Since there are several differences between the two, a final conclusion is difficult to reach.

8.3 Explanation and implications of the variations

On the basis of the aforementioned accounts, several points can be made:

1. There are variations between the same texts in various versions.
2. The variations are also seen between different collections in the same tradition, i.e. DN and MN.
3. Variant forms of expression occur between different recensions: the Pali, Sanskrit and Chinese sources.
4. Some arrangement in DN2 differs from others.

How are we to interpret all these points?
One simple and usual way to explain the above points is that these texts were preserved by different Buddhist schools perhaps in different periods. For instance, the Pali source is believed to belong to the Theravāda tradition, SBV has a Sarvāstivāda origin, DĀ may be a product of the Dharmaguptaka, while the affiliation of JZG is uncertain. The variations are probably a result of changes occurring within each school, or simply speaking, each school has its own version of the text. Again, a simple reason for explaining the second point is that the difference between MN and DN may come from the bhāpaka system. However, this general view, though plausible and useful, does not tell us much about the real causes for the variations, and thus it is not a completely satisfactory answer.

Another interpretation is that the variations come perhaps from the fallibility of either the redactor(s), the transmitter(s), the scribe(s) or even the translator(s) of the texts, and the changes are made either intentionally or unintentionally. However, when we examine the above variations in detail, they do not seem to be ‘corruptions’ or ‘errors’ from the perspective of textual criticism.469 Further to this problem, as we do not have definite evidence of an original root text from which all these versions and all the variations were later made, we need a methodology involving a complex study based on textual criticism, before we can obtain direct evidence that the redactor(s), etc., are to ‘blame’. However, to a large extent the surviving manuscripts of early texts are relatively rare, and we lack a tradition of critical Buddhist textual criticism. And the task of collecting every manuscript representing each tradition has not been achieved to a satisfactory level. Thus the task of discovering the explanation through textual criticism is far short of being realised today on a comprehensive scale.

Nevertheless, academic enquiry can still be fruitful with the examination of the existing published or printed versions of the Nikāyas and Āgamas, by using all the features of the kinds of variation mentioned above. We should here consider two implications. First, it seems that the boundary between texts in terms of collection is

469 The common possibilities for the corruptions suggested by the textual criticism (though mainly based on manuscripts traditions) are: handwriting, changes in spelling and pronunciation, omissions, addition, transposition, context, the influence of religious (e.g. Christian in Biblical studies, or Buddhist in our cases) thought, deliberate activity of the scribe, etc., (Cf. Reynolds and Wilson 1991, pp. 222-233) and they do not seem to apply to the variations seen in Buddhist texts, at least in explicit way.
sometimes loose. Many findings indicate that variations occur on the basis of an individual text. In other words, a text-based device is more important than the idea of collection. Possibly the individual text is primary whilst the collection is secondary, and individual texts were circulated originally whereas the grouping of many texts happened at a later time. This view helps us to understand the feature of why variations happen in two groups of MN texts, and why DN2 is specific. It may also provide an explanation of why MN texts follow other texts in other traditions (MĀ or DĀ): because the influence comes from individual texts before they were grouped. This may not be easy to follow directly therefore a little elaboration is called for. It is possible that before the device of N/Ā was widely used, texts were circulated separately. Some texts have a fixed form of expression in some content, for example, the introductory fixed-sentence of the first jhāna (SSP9a) is not expressed by the pāmuṣja fixed-sentence but by the nīvaraṇa fixed-sentence, and it becomes a standard for most of the texts that contain SSP9a. Yet for some reason DN2 preserved an alternative expression or it may be the case that it changed the original expression. Later when texts were put together into a certain category, some texts were grouped in the MN/MĀ collection while DN2 and others were put in the DN/DĀ collection. For this reason we saw the differences between DN2 and others, as well as the similarity between MN and DĀ or MĀ. The authority of the tradition, which preserves the canon, seems to have little responsibility for these differences. That is to say, even when the Majjhima bhānakas recognize that DN has a different expression they do not make a change in order to agree with DN only because they both are the products of Theravāda tradition. Even significantly, the Majjhima bhānakas did not change the few texts that contain a slightly different way of expressing the SSP list in order to conform to the standard form in MN27. The differences have rather been preserved, which seems to be a kind of ‘respect’ for each individual text. Of course, the above thinking is a simple working hypothesis. It may not reflect the true reality, as DN2 may simply have changed or added the pāmuṣja fixed-sentence to SSP9a after the text had been incorporated in the DN collection. Similarly the minority of MN texts may have been added to the MN collection from somewhere else after the MN was formed. Nevertheless, this does not contradict the suggestion that the single text-base is the tendency prior to the collection. A similar situation can be explained according to this principle: In SSP4, DĀ20 has a simile attached to the formula, but DN2 and others (MN, AN, MĀ, etc.) do not have the same expression. However, this does not mean
that we cannot find such an arrangement in the Nikāyas. Indeed DA20’s expression finds agreement in a text in SN (S IV 176), which adopts a simile for the SSP4 formula. This indicates that the difference is not between DĀ and DN, but DĀ20 and DN2; and the similarity is not between DĀ and SN, but DĀ20 and a particular SN text. In fact, that the principle that the earliest phase of transmission is primarily text-base is attested by the evidence that some texts in AN are found in SĀ, some texts in MN are not found in MĀ but EĀ, and so on.

The second implication of variations is that differences are based on a fixed unit. This supports the widely accepted view that the presentation of the canonical texts tends to use fixed units as their main device, and apply them to express a certain concept. This can be shown by abundant examples of SSP formulas, where almost every formula, fixed-sentence, or even set phrase is designed for such purpose. The way the tathāgata fixed-sentence has a fixed form of ten titles, the way SSP6 is always expressed by the main formula together with a simile about the bird’s flying, and the fixing of SSP9-20, are all good examples. It is very difficult to find a fixed unit that expresses two different concepts.

The fixed units have a practical function for the memorisation and transmission of the formulas or texts, and they also gave rise to the occurrence of the variations because fixed units are easier to add or take away. Thus we see the adding or omitting of a fixed unit in the formula in various texts. However, it should be mentioned that although the variations are seen in the components (i.e. fixed-sentences and set phrases) of the formula, the combination of these components is rarely changed. In other words, the presentation of a formula is generally quite fixed. For instance, although there are variant readings in SSP2 in various texts, the combination of three parts (introductory, main and closing sentences) is never confused. And this fixed form has only room for DN2 to add the extra parisuddha fixed-sentence to the end of part (3), rather than interrupt the original structure of the formula. The use of fixed units, as well as the fixed structure of the formula, have provided a good foundation to explain one important aspect of the SSP list: the high extent of similarity of SSP formulas in various texts. In the next discussion, there is a further analysis of this characteristic.
8.4 Similarity of SSP formulas

In the above discussion we have paid much attention to the variations in different texts. However, this should not give us the wrong impression that the different versions of the SSP formulas are full of variations. On the contrary, variant readings occupy only a very small proportion; the majority of formulas remain in a highly consistent form regardless of the places in which they appear. The study of Part I has revealed something of this tendency, and the examination of individual formulas in Part II has further illustrated the same characteristic. There are too many examples to be repeated here. SSP1 is a typical instance. The presentation of SSP1 is very similar in each version of texts in the following perspectives:

1. The whole formula was placed first in the SSP list; hence the location of the formula is fixed.
2. The combination and order of three fixed-sentences (though there are only two in SBV and JZG) is unchangeable; hence the order of the fixed-sentences is fixed.
3. The wording in each fixed-sentence is almost the same. No significant change was found except for a few words; hence the wording of the formula is fixed.

These basic features of similarity are repeated frequently in almost every SSP formula. It ensures the great consistency of the SSP list in many and various places, and should not have less significance than their variations. They are therefore not to be ignored. Furthermore, we may even apply the idea of consistency to examine the variations, or seemingly ‘inconsistent readings’ in the texts. For instance, we found that SSP4 appears to have variant reading in various versions of texts: DN2 has no further reading in part (1) except the introducing of the title of SSP4, whilst SBV and others (MÄ, JZG, SÄ636, etc.) have the nipākasṃṛti fixed-sentence. It looks as if this is a difference between the Pali source and other traditions. Yet again we do find the incorporation of the nipākasṃṛti fixed-sentence into SSP4 in AN (A III 138); therefore the presentation of SBV, etc., is not absent or alien to the Nikāyas.

Therefore the expression of SSP4 containing the nipākasṃṛti fixed-sentence is quite consistent or in agreement throughout the canon. The simile of SSP4 in DĀ is another example which has been mentioned before. Even the wording of the formula is
different. In most cases almost every difference can be found in one place or another. Already the study of SSP4 has demonstrated this. Many other instances such as SSP5 are also good examples. SSP5 in DN2 contains only one fixed-sentence whereas DĀ20 contains two fixed-sentences, yet the latter case can be found in DN16. This in turn means that both collections are in agreement with the expression of two fixed-sentences. Therefore the variations do not really refer to inconsistency or incoherence.

To sum up, the independently ‘unique’ or ‘distinctive’ expression of SSP formulas is found very rarely throughout the canon. It appears that every tradition has preserved, very largely, exactly the same content (though not quite 100%) of the SSP list. The variations are not ‘variant readings’ but a kind of optional reading. There is little doubt that the redactors of DN (or Dīgha bhānaka) would recognize the expression of SSP5 in one sentence in DN2 and two sentences in DN16, but there is a surprise that two types of presentation were kept. Maybe this is indicative that the redactors of DN wanted to acknowledge the validity of both presentations.

We have concluded that both the variations and the similarity are important features exhibited in the SSP formulas. The variations do not amount to a big change, whilst the similarity does not mean unchangeability. On the whole the presentation of the SSP list is consistent and coherent throughout the canon. If this is the basic picture of Buddhist meditation formulas it may well be the case for early Buddhist texts in their entirety. In the following discussion the above conclusion will be applied in attempting to examine some aspects of the nature of early Buddhist texts in terms of the oral literature that represents the earliest phase of the Buddhist canon. To present such an examination it is perhaps best to review the recent studies of the models for the transmission and composition of Buddhist oral literature proposed by scholarship.
8.5 Application of the similarity and variations to the oral composition of early Buddhist literature

It is generally accepted that the early Buddhist canonical texts (i.e. Pali Nikāyas and Chinese Āgamas) were composed and transmitted orally during the early stages of their formation.\(^{470}\) According to the Theravāda tradition, these early texts were written down in the period around 1st century B.C.\(^{471}\) In other words, there was a long period for the composition and transmission of the canon in an oral form. The features of the canon can be considered as full of oral characteristics. These characteristics are crucial for understanding the possible ways of formation of the texts. It is also pointed out by scholars that one of the typical features of this oral literature is that it contains many formulaic expressions, or formulas.\(^{472}\) These formulas, and some other fixed units of words, such as lists,\(^{473}\) are frequently seen in such literature. They were applied as important devices in expressing the key concepts of doctrine, and in composing the main body of the Buddhist texts. They were particularly of great value in their mnemonic function in preserving early Buddhist teachings.\(^{474}\) The SSP formulas in our study fit very well into the category of oral literature. The features they have presented may further assist our understanding of the process of oral transmission.

What is oral transmission? What do we know about the process of oral transmission? How much influence did oral transmission have on the formation of the early Buddhist texts? These are basic questions and complicated issues, but sometimes difficult to explain in a direct way because of the lack of evidence and the ambiguity of the materials we have. A few scholars have attempted to offer explanatory models, which are particularly important in helping us to explore the subject matter. In this section, three scholars are introduced, whose work has offered us good models to


\(^{471}\) Norman 1997 chapter V.

\(^{472}\) Gombrich 1990, 21-2; Cousins 1983, 1; Allon 1997, 8.

\(^{473}\) A comprehensive study on the lists and their significance in Buddhist literature is done by R. Gethin 1992b.

\(^{474}\) The formulas and lists may well reflect the original and earliest form of the teaching or the words of the Buddha, as suggested by some scholars, though this speculation requires further extensive studies.
elucidate this area of concern. The first of these contributions comes from Lance Cousins. He claims that *sutta* literature (i.e. Nikāyas) is similar in nature to oral epic poetry, which has shown a strong improvisatory element in the process of composition. He indicates that each text is not entirely ‘fixed’ (i.e. not exactly the same in content) because it has been improvised during each performance or recitation. The second model is proposed by Richard Gombrich. Gombrich argues that Cousins’s model is not appropriate. He maintains that Buddhist texts were deliberate compositions that were later committed to memory. In other words, they have become fixed from the very beginning. The third contributor to this discussion is Mark Allon. His doctoral study explores this area more deeply than the other two scholars with conclusions leaning towards the latter. The points raised by these scholars have in many ways helped our understanding of specific characteristics presented in early Buddhist literature. However, their arguments are not without problems. The following discussion, therefore, attempts to address such problems, illustrating that simple models are not sufficient in tackling the complex issues we find in the study of Buddhist oral literature. Many factors have affected the composition and transmission of this literature. These factors ought to be considered more carefully and thoroughly than has hitherto been attempted in order that we may more fully understand the whole process of composition and transmission. The study of SSP formulas has particularly demonstrated the complexity of these issues.

**Lance Cousins’s model**

According to Cousins,\(^475\) the *sutta* literature (i.e. Nikāyas) has characteristics that are similar in nature to oral epic poetry, represented by the Greek Homeric epics. One such characteristic is that many *suttas* were designed for chanting.\(^476\) During the chanting, or performance, the chanter or singer of the *suttas* may change or re-arrange the content of the text, either in the light of the length or the order of the stories. Changes were made according to the needs and situation of the hearers: ‘An experienced chanter would be able to string together many different traditional episodes and teachings so as to form a coherent, profound and moving


\(^{476}\) Ibid., 1.
composition.\footnote{ Ibid., 1.} This leads to his argument that the chanter does not have a fixed text. Based on this argument he articulates his model of the composition of Buddhist oral literature: ‘In the early period it (i.e., the early Buddhist literature) affords the possibility of a strong improvisatory element.’\footnote{ Ibid., 9.} In fact, this view mainly follows the so-called ‘Lord-Parry model’, which proclaims that oral literature has an improvisatory nature, and the content of the text changed each time in the oral performance.

Little evidence was provided by Cousins to support his model. First, he mentions that: ‘if we compare the Pali recension of the nikāyas with other surviving versions, the differences we find are exactly those we might expect to discover between different performances of oral works. The titles tend to change, the location may alter, material is abridged here, expanded there.’\footnote{ Ibid., 2.} Next, he suggests that the four great Nikāyas should be seen as simply different performances of the same material.\footnote{ Ibid., 2.} For example, the Dīgha Nikāya and Majjhima Nikāya are considered to be the collections of this material in the form of long and medium discourses, respectively. The Āṅguttara Nikāya is the arrangement of the material according to a straightforward numerical approach and the Samyutta Nikāya links the material in five large sections by topic.\footnote{ Ibid., 2.} Then, he expands his point with reference to the different versions of the four Nikāyas preserved by various schools in Pali, Sanskrit, Chinese and Tibetan sources, saying that the divergences and variations found in these sources are also the results of the oral compositions in the improvisatory manner.\footnote{ Ibid., 5-6.} Again, he emphasises that these divergences are of little importance in items such as ‘the location of suttas, the names of individual speakers or the precise order of occurrence of events.’ He also mentions that ‘Only very rarely are they founded on doctrinal or sectarian differences.’\footnote{ Ibid., 5.}

Lastly, he seems to interpret the four mahāpadesa as emphasising that the authenticity that lies in the dhamma-vinaya is somehow greater than what lies in the monks.

\footnote{ In addition to this, the monks specialising in a certain Nikāya, i.e., the bhāṇakas, are also examples of the performances dealing with the same material.}
By this evidence Cousins thinks that the oral composition does not have a fixed form in the early stages. Only later when they were set in writing do the compositions become gradually fixed.\textsuperscript{484} He further suggests that the divergences in various recensions must go back to as early as the first sectarian divisions of the Buddhist community,\textsuperscript{485} and the content of the Nikāyas became fixed in a later period, when the \textit{Abhidhamma} texts had arisen and a rigid memorisation method had become established.

In short, Cousins’ model clearly suggests a picture of unfixed and changeable compositions for early Buddhist texts. These texts have gone through frequent oral performances, and they were composed in an improvisatory way during the performances.

\textbf{Gombrich’s model}

Gombrich is the first scholar who strongly and explicitly opposes Cousins’ model, at the same time he has also offered a model that is quite different from Cousins.\textsuperscript{486} Gombrich points out that early Buddhist texts are the preservation of the Buddha’s words and discourses. They are very different from the general run of other oral literatures, because they perform ‘logical and sometimes complex arguments’; therefore ‘the precise wording mattered.’\textsuperscript{487} Following this argument, he maintains that when the Buddha’s words were formalised into the texts in prose or verse, they were preserved in an accurate way. Gombrich’s model is that Buddhist texts are ‘deliberate compositions which were then committed to memory, and later, systematically transmitted to pupils.’\textsuperscript{488} He has given a number of reasons to support this model.

First, Gombrich mentions that ‘Buddhists had before them the example of the Brahmins, who had been orally preserving their sacred texts (i.e., the Vedic literature)
for centuries.\textsuperscript{489} He points out that Buddhist literature resembles the Vedic literature, as they both adopted important mnemonic devices such as numbered lists, redundancy and versification, in order to memorise the words of the text correctly.

Gombrich also proposes that the Buddhist canon is perhaps modelled on Vedic literature, as can be shown by the similarities between these two literatures. For example, both contain verse and prose texts; a hymn in the \textit{gveda} is called \textit{sûkta}, literally ‘that which is well spoken’, and early Buddhist poems were also called \textit{sûkta}, which in Pali becomes \textit{sutta}, as in the \textit{Suttanipāta}. Furthermore, The Sanskrit \textit{vedānta} (meaning the conclusion of \textit{veda}) can equal Pali’s \textit{suttanta} (meaning ‘the conclusion of Buddhist sacred texts’).\textsuperscript{490}

Second, Buddhists have the fear of losing their canon. They do not want to follow the example of early Jain tradition, where some of their original canon has been lost. In order to preserve the Buddha’s words professional monks were very much concerned to preserve the scriptures in a deliberate way, and hence the texts must be deliberate compositions, which were then committed to memory.\textsuperscript{491}

Third, Buddhism has the working group of the Sangha, which acts as an excellent institution performing a strong function of preserving the Buddhist texts. The preservation of vast texts requires organization. In this respect the Sangha is the best party attempting to ensure the transmission of the texts down the generations. The actual mechanics of how the Sangha work as an effective organization for preserving texts are little known. Perhaps the mention of \textit{vinayadhara, dhammadhara, māṭikādhara}, which refer to specialists in memorising monastic rules, discourses and the lists of important terms in the canon, provides us with some significant clues.\textsuperscript{492}

Last, the Buddhist councils (\textit{saṅgayana}) have served the function of systematising the canon and organising its further preservation. The division of the four Nikāyas was probably designated in the councils, and hence represents four traditions of

\textsuperscript{489} Ibid., 23.
\textsuperscript{490} Ibid., 23.
\textsuperscript{491} Ibid., 24-5.
\textsuperscript{492} Ibid., 25.
memorisation. Here it is interesting to see the difference between Gombrich and Cousins on considering the four Nikāyas as different productions derived from their own models.

Based on this evidence, Gombrich makes a suggestion, which opposes Cousins’ thought. He suggests that the texts had been fixed at an early period, and only later, when writing came into use, did the opportunity to change the texts arise.

Gombrich’s assertion has provided us some points in arguing the problems of Cousins’s model. There are, however, some even stronger points. These points have been revealed by the third scholar, Mark Allon, who has been involved in the same area of discussion. The next section is to explain his study.

Mark Allon’s study

Allon has devoted his doctoral thesis to the study of the stylistic features of the prose portions of Pali texts and their mnemonic function. The title: ‘Style and Function’, well reflects the main theme of his study. He examines one type of formula – the approach formula – in the Dīgha Nikāya, and he makes a thorough analysis of one particular text – the Udumbarikāsīhanādasutta.

His researches can be divided into three parts. The first part is an examination of at least six kinds of approach formula. The basic structure of these formulas is: yena ... ten'upasaṃkami, upasaṃkamitvā ..., meaning: someone approaches another person, having approached, [he does something]. According to his investigation, the wording of the formulas has changed depending on the situation encountered. A particular approach formula is applied to a particular situation. His investigation shows that there is a marked difference between the formulas used to depict someone approaching the Buddha and his monks, or a monk approaching the Buddha; and the formulas used to depict the Buddha approaching someone, or a monk approaching someone of the non-Buddha/monk class. For instance, when a brāhmin is depicted approaching a king, the following combination of words will be used:

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493 Ibid., 25-6.
(Then) + the brahmin approached the king. Having approached + he said this to the king.\textsuperscript{494}

In contrast, the formula used to depict a brahmin approaching the Buddha in order to question him will be:

(Then) + the brahmin approached the Bhagavat. Having approached + he exchanged greetings with the Bhagavat, and having exchanged agreeable and courteous talk (with him), + he sat down to one side. + Seated to one side, the Brahman + said this to the Bhagavat.\textsuperscript{495}

Again, the following combination of words will be used to depict a monk approaching the Buddha when he has been summoned by him:

(Then) + the monk approached the Bhagavat. Having approached + having paid homage to the Bhagavat, + he sat down to one side. + To the monk who was seated to one side + the Bhagavat said this.\textsuperscript{496}

The differences are clearly shown in the wording of the formulas. One of the important implications of these differences is that the formulas also function to establish the superior status of the Buddha and his monks.

The second part of Allon’s study is an attempt to indicate a common feature in the \textit{suttas}, namely that there is a tendency to proliferate similar word elements and units of meaning to form sequences or ‘strings’. For example, we frequently find sequences of two, three or more adjectives or adjectival units qualifying the same nouns, all of them acting as the subject of the same sentence. The arrangement of these strings is based on the Waxing Syllable Principle. In other words, in sequences that consist of

\textsuperscript{494} E.g. D II 237: \textit{atha kho bho mahāgovinda brāhmaṇo yena reṇu rāja ten‘upasaṃkami, upasaṃkamitvā reṇum rājānaṃ etad avoca.}
\textsuperscript{495} D II 236: \textit{atha kho Vasettha-Bhāradvāja māṇava yena Bhagavā ten‘ upasaṃkamimsu. upasaṃkamitvā Bhagavatā saddhiṃ sammodiṃsu, sammodaniyam katham sārāniyam vītisāretvā ekamantam nisīdinsu. Ekamantam nisīnno kho Vasettho māṇavo Bhagavantaṃ etad avoca.}
\textsuperscript{496} D II 144: \textit{ayasmiḥ Ānando ... yena Bhagavā ten‘upasaṃkami, upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantam nisīdi. Ekamantam nisīnnaṃ kho āyasmanam Ānandam Bhagavā etad avoca.}
similar word elements of an unequal number of syllables, the words of fewer syllables preceed the words of more syllables. It is best to use an actual instance to explain this. For example, in the *Udumbarikasihānadāsutta* we find an ascetic telling the Buddha that he had challenged him 'as he was foolish, confused, and unskilled': *yathā-bālēna yathā-mūlēna yathā-akusālēna*. This consists of a string of three adverbial expressions. The first has 5 syllables, the second 5 syllables and the third 7 syllables; that is, the pattern is 5+5+7. This arranging of elements according to an increasing syllable length tends to produce a crescendo effect in these sections of the texts. Many other syllable patterns can also be found; all of them have a similar arrangement:

*rāja-kathām cora-kathām mahāmattā-kathām* (4+4+6); *anna-kathām pāna-kathām vattha-kathām sayana-kathām* (4+4+4+5); *gāma-kathām nigama-kathām nagara-kathām janapada-kathām* (4+5+5+6), so on and so forth.

The last subject of Allon's study is the repetition of sentences, passages or whole sections of the text, and the repetition of set structures in the *Udumbarika-sihānadāsutta*. Five categories of quantifiable repetition were established: Verbatim Repetition (VR), Repetition with Minor Modification (RMM), Repetition with Important Modifications (RIM), Repetition of Structure Type-1 (RS-1) and Repetition of Structure Type-2 (RS-2). According to his counting, VR represents 30% of the sutta, RMM makes up 34.5%, RIM represents 3.8%, RS-1 represents 16% and RS-2 represents 2.5% of the sutta. In total almost 87% of the text involves quantifiable repetition of one kind or another at a primary level: This is surely a significantly high proportion of the text. The implication of this, as Allon mentions, is that repetition is a mnemonic device because the more frequently a passage or unit of word is repeated the more likely it is to be remembered.

Now we will turn to see how Allon applied the results of these studies to the models proposed by Cousins and Gombrich. He argues that the first two stylistic features (from approach formulas and proliferation of the words) could have functioned as aids to composition both within a tradition of composing material during the performance in an improvisatory manner (= Cousins's model) and in a tradition of composing fixed texts which were to be transmitted verbatim (= Gombrich’s model). In the latter tradition these features have further had a mnemonic function. (p.52) In contrast to
this, the third feature (repetition) strongly indicates that the texts with abundant repetition were designed to be memorised and transmitted verbatim. In other words, it should not feature in the first model, in which texts were composed ‘during the performance’.

In addition to these studies, Allon has also made another contribution in his thesis. He makes an important observation that the Parry-Lord model may be appropriate to the Homeric-Yugoslav tradition of the oral narrative epic verse, but is not thereby an applicable model for all traditions of oral literature. For instance, the Buddhist and Homeric-Yugoslav tradition differs in many respects that influence the character of an oral literature, which can be summarised as follows:

<table>
<thead>
<tr>
<th>Buddhist tradition</th>
<th>Homeric-Yugoslav tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medium:       dominantly prose</td>
<td>verse</td>
</tr>
<tr>
<td>Topics:       complex practices, detailed analyses of concepts, psychological processes</td>
<td>lives and activities of heroes</td>
</tr>
<tr>
<td>Purpose:      preservation of the teaching of a religious teacher</td>
<td>entertainment</td>
</tr>
<tr>
<td>Performers:   monks and nuns from monastic institution</td>
<td>bards or poets</td>
</tr>
<tr>
<td>Audience:     members of religious community</td>
<td>public, who have important influence</td>
</tr>
<tr>
<td>Others:       communally and individually</td>
<td>individually, with musical accompaniment</td>
</tr>
</tbody>
</table>

Some factors are overwhelming, such as the communal or group recitation in Buddhist community, which requires fixed wording. It is impossible for more than one individual to perform improvisatorially at the same time because this will only create confusion.

So far, we have presented the main points indicated by Mark Allon. It seems that he has attempted to support and inclines to the model of Gombrich. However, he does not reach such a conclusion. On the contrary, he maintains that both Gombrich and Cousins are correct. He believes that ‘accounts of what the Buddha said would have been given by the monks and nuns after the Buddha’s death in an improvisatory
manner, at times drawing heavily on memorised material, which may then have become the basis of later fixed texts.’ This position seems confusing because the two models are irreconcilable. One model suggests a fixed form in the beginning and the other one suggests an unfixed form. Does Allon want to make a point that Cousins’s model works for the earlier time and Gombrich’s model works only for the later period? But if this is so it contradicts Gombrich’s original proposal. It seems likely that this is not what Gombrich wants to claim. Therefore Allon’s position of trying to include both does not work very well. This reflects the fact that it is difficult to reconcile these two models. Nevertheless, Allon’s study is a good example of identifying the relationship between the style and function in early Buddhist texts. In turn, this relationship has provided clear evidence to illustrate some aspects of Buddhist oral literature. Therefore he is more comprehensive than Cousins and Gombrich, both of whom merely offer a hypothesis without giving much direct evidence.

Review of Cousins’s and Gombrich’s models

Next, we would like to apply my findings in the study of the SSP to review Cousins’s and Gombrich’s models. This study can be considered as an examination of a specific type of literary style in Buddhist literature: the meditation formulas and the sequence of path-structure it constructs. The characteristics of this style provide a good foundation for us to understand some aspects of how Buddhist texts were composed and transmitted, and even suggest a useful methodology for further research in the field. This would allow us to test the models proposed in recent scholarship for the composition and transmission of Buddhist oral literature. For example, there doesn’t appear to be much evidence from the meditation formulas that support the features proposed by Lance Cousins when he says that there is ‘a strong improvisatory element’ in early Buddhist texts. The examples given by Cousins are very limited, and they are insufficient to prove that the whole body of the Buddhist literature runs according to the model proposed by him. He does not provide any clear example of how the variation occurs in various versions, apart from the mention of the place, names and the order of events that are not consistent in various versions. Yet this suggests that differences only occur in the narrative part of the text. This seems to imply that the whole content of the text does not show much difference in the various
sources except on minor points. He also admits that these points have: 'no direct connection to the important doctrines.' And indeed these doctrinal contents are referred to by Gombrich as 'complicated and logical arguments', which appear in a characteristic fixed form, because 'the precise wording mattered.' Moreover, this kind of content is mostly composed in the form of formulas, or the 'mnemonic formulae' mentioned by Cousins himself, that they are mostly fixed in the canon. Thus Cousins's model is not representative of the majority of the content of Buddhist literature, except the place, names or the order of events. 497 The current study shows that the content of the formulas, for instance, the meditation formulas, are consistently similar in the various versions of the SSP. They do not display the features of frequent variation that we might expect had they been improvised in the way that is sometimes to be seen within the narrative portion of Buddhist texts. The order of the formulas and the contents require a high degree of accuracy. Even where there are variations, they are not exactly 'variant readings'. The variations always occur within the fixed framework of smaller fixed units (fixed-sentences, set phrases), which do not make significant changes to the whole passage. Moreover, the whole SSP list is a very long body of text. If the transmitters can memorise this long passage in an exact way, there would seem to be no reason why they should not have competently memorised the whole sūtra in the same way. In particular the device of fixed units and the styles mentioned by Allon have been very effective tools for memorisation.

Next, we shall briefly discuss Gombrich's model. His proposal of a rigid, perhaps word-for-word, or verbatim model, is not entirely applicable to the Buddhist formulas, because it cannot fully explain the 'changes' or variations, which do occur, such as the variations of addition/subtraction, wordings, etc., as mentioned previously. Furthermore, his model is heavily based on the Brahmanical tradition. The characteristic of this tradition is somewhat different from the Buddhist tradition, including their doctrines and organization. Since these differences could have impact

497 Even these items in the texts have the tendency of consistent performance. It is noticed that in the study of the location of sūtra in the Chinese Madhyama Āgama and the Pali Majjhima Nikāya, Thich Minh Chau observes that there are nearly 80% agreement between the two versions. Among the 20% which have different locations, two third of the Pali versions have a strong preference for the well-known locations such as Sāvatthī, Jetavana. This high proportion of consistency between Pali and Chinese versions may not be an accident. It seems to suggest a tendency of coherence rather than variations, which in turn is not supportive to the improvisatory model. Cf. Thich Minh Chau, 1991, pp. 52-56.
on their way of preserving the sacred texts, we should not equate them without critical discrimination. For example, the language policy for transmitting the Buddha’s teaching is rather freer in Buddhism, and the disciples’ attitude on what they think of as buddhavacana is somewhat slightly open. Both features indicate that there is flexibility in adopting and adapting the words of the Buddha’s teaching. (But this flexibility does not mean the changes can be made in an ‘improvisatory’ way)

Therefore, the verbatim model in Brahmanism, which sees the words as divine revelation and hence cannot be changed, is less applicable to the Buddhist canon. We should also note that the Brahmanical model fails to explain the variations found in the Buddhist texts. It seems that too much emphasis on the difference leads to Cousins’ model, whilst too little emphasis on the variations leads to Gombrich’s. Neither of which seem to adequately reveal the reality of the situation.

In addition to this, it is important to think on what is the better way to deal with the issues of the composition of Buddhist texts. The position of this study is: a simple model cannot exhaust the whole picture. There are too many problems to be clarified before we can reach a conclusion. For instance, the transmission of the Buddhist texts has occurred over a very long time-span, including the period of the Buddha, the first to third councils, and possibly even up to the sixth council. During these periods, the transmission methods have changed, at least from oral → oral + written → written (= manuscripts traditions). The changing of the language medium of the texts occurred, such as from the local dialects to hybrid Sanskrit or Sanskritization, and then on to the use of standard classical Sanskrit, with the consequent language transposition or translation. Additionally, the authorities presiding over the preservation of the canon have also changed when sectarian Buddhism began to arise and flourish. In short, the products of the Buddhist canon we have today have been subject to a lot of influences caused by the above factors. It is not difficult to realise that all these factors have involved changes to the composition and transmission of the Buddhist texts in one way or another. Without ascertaining a specific factor for a particular variation,

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500 See Norman 1997, chapter IV and VI.
501 See Lamotte 1988, chapter Six.
without knowing whether the variations were made earlier or later, it is difficult to draw a definite conclusion. Unless we have worked out the details of each major factor for the variation, any speculation would be imprecise. This may be the problem of the models proposed by either Cousins or Gombrich, as they do not seem to consider the changes or the fixing of the texts as a combination of many factors.

Although so many problems are awaiting solution, there are profitable ways in which we might improve our understanding of the composition of the early Buddhist texts. First, we should include all possible factors that might have affected the contents of the texts, the historical reality of the councils, the sectarian developments and the changing of the languages are of prime importance.

Second, both Cousins and Gombrich have borrowed a model from non-Buddhist traditions, but this causes some problems, as there are certain levels of difference between Buddhist and the particular non-Buddhist traditions used. The most reliable evidence still needs to be drawn from the Buddhist materials, which will provide a picture close to the historical truth of the Buddhist tradition. Following this, we should work primarily on the Buddhist materials, though I am aware that the findings in the traditions of other oral literature might be helpful. However, the Buddhist canon has covered a wide range of materials, including narrative portions such as stories, monastic rules, doctrines, religious experiences, various formulas, lists, even the activities of religious communities, contemporary Indian society, and so on and so forth. Different topics may have different forms of presentation, styles and their relevant functions. It is necessary to establish a classification of all these forms, followed by a thorough investigation on each particular category. Then a comparison of all these categories will seem better to reflect the bigger picture. In this respect, Allon's study has provided a good example as he has used his findings from particular categories of content (e.g. approach formulas, strings of words) and features (e.g. different types of repetition in a text). The features found in different categories may differ, but only through comparative studies will a more objective conclusion may be obtained.

Lastly, the use of non-Pali materials is also important. Very few scholars have included Chinese materials on a scale equal to Pali sources. They are thus missing out
on abundant evidence coming from other Buddhist schools. Although some of this
evidence is common to every tradition, such as the principle of the _mahāpadesa_, some
are seen differently in the different tradition. For instance, the arrangement of the
_sutta_ materials in the Nikāyas in the _Theravāda_ school is different from the Āgamas
collections in other schools. As a result, the conclusion based only on Pali canon will
be valid for one tradition but not necessarily for others. This would then reflect only a
partial picture rather than the whole. For instance, in the study of SSP4+ and 4++,
without examining Chinese materials we would not know that SSP4+ and 4++ that are
absent in Pali sources of DN are a standard expression in Chinese DĀ. Although these
two items are incorporated in the SSP list by a few texts in Pali MN, there are totally
missing in Chinese MĀ. Furthermore, the introductory sentence of the first _jhāna_ in
DN2 is entirely absent in other Nikāyas. It is unique to DN2 since it is also missing in
Chinese sources. More significantly, MN’s expression in this case is in agreement
with Chinese texts rather than DN. Therefore in order to get a clearer picture, the non-
Pali materials ought not to be omitted in this area of research. This thesis then, can
serve not only as a special examination on a specific type of content in Buddhist texts,
but also an example to contribute to a broader comparative study through Pali and
non-Pali sources on exploring the nature of early Buddhist literature.
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Appendix I: The passages of SSP3 in DN2, SBV, DĀ20 and JZG

SSP3a: The Small Tract (ST) on Moral Discipline (Cīla-sīla)

ST1: Not taking life

DN2 (D I D 1 63, l.19-23):

kathā ca mahā-rāja bhikkhu sīla-sampañno hoti? idha mahā-rāja bhikkhu pāṇātipātaṃ pahāya pāṇātipātaṃ pātivirato hoti, nihita-daṅdo nihita-satho lajji dayāpanno sabba-pāpa-bhûta-hītānukampī viharati. idam pi 'ssa hoti sīlasmiṃ.

(And how, great king, is the bhikkhu possessed of moral discipline? Herein, great king, having abandoned the destruction of life. He has laid down the rod and weapon and dwells conscientious, full of kindness, sympathetic for the welfare of all living beings. This pertains to his moral discipline.)

SBV (232, 9-12):

sa pāṇātipātaṃ prahāya, pāṇātipātaṃ pātivirato bhavati; nyastadaṇḍaḥ, nyastāśastraḥ, lajji, dayāvān, sarvasaśvapraṇābhūteśv antalāḥ kūntapiṁlabhāṅgam upādiya, pāṇātipātaṃ pātivirato bhavati.

DĀ20 (T1, 83c):

不害眾生，捨於刀杖，懷慚愧心，慈念一切，是爲不殺。

DĀ21 (T1, 88c):

誠殺，除殺，捨於刀杖，懷慚愧心，慈愍一切。

FW62 (T1, 264b):

不殺生，無怨結。不持刀杖，教人為善，慈哀一切及蜎蠕蠕動之類。

JZG (T1, 272c):

遠離於殺，不執刀杖，心懷慚愧，普安一切。不施恐慌，其心清淨，無所加害。

ST2: Not stealing

DN2 (D I D 1 63, 24-26):

adinnādānam pahāya adinnādāna pātivirato hoti diinnādāyi diinnā-pāṭikāṅkhī athenena suci-bhūtena attanā viharati. idam pi 'ssa hoti sīlasmiṃ.

(Having abandoned taking what is not given, he abstains from taking what is not given. Accepting and expecting only what is given, he lives in honesty with a pure mind. This too pertains to his moral discipline.)

SBV (232, 12-16):

sa adattādānam prahāya, adattādāna pātivirato bhavati; dattādāyi, dattarataḥ, dattāyaktamuktipratīkaṅkṣi, astenaṁ, alolopam, ēdūdham, ēcūṛṃ, ātmanām parihaṇan, anavadyam adattādāna pātivirato bhavati.

DĀ20 (83c):

捨竊盜心，不與不取。其心清淨，無私竊意，是爲不盜。
ST3: In celibacy

DN2 (D I 63, 27-28):

(abrahmacariyaṃ pahāya brahmacārī hoti ārā-cārī virato methunā gāma-dhammā. idam pi 'ssa hoti silasmiṃ.

(Having abandoned incelibility, he leads the holy life of celibacy. He dwells aloof and abstains from the vulgar practice of sexual intercourse. This too pertains to his moral discipline.)

SBV (232, 16-19):

(sa abrahmacaryam pahāya, abrahmacaryāt pratīvirato bhavati; brahmacārī, ārācārī, sūdēhā, sūci, nirāmagandhaḥ, virato maithunā, apeto grāmyadharmā, abrahmacaryāt pratīvirato bhavati.

ST4: No false speech

DN2 (D I 63, 29-31):

(muśā-vādam pahāya muśā-vādī pratīvirato samaṇo gotamo sacca-vādi sacca-sandho thuto paccayiko avisamvādakko lokassa. idam pi 'ssa hoti silasmiṃ.

(Having abandoned false speech, he abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world. This too pertains to his moral discipline.)

SBV (232, 20-22):

(sa muśāvādam pahāya, muśāvādī pratīvirato bhavati; satyavādī satyaratāḥ ārakdhītaḥ pratīyātah stheyaḥ avisamvādakko lokasya, muśāvādī pratīvirato bhavati;
DÄ20 (83c):
捨離妄語，至誠無欺。不詭他，是為不妄語。

DÄ21 (88c):
捨滅妄語，所言不誠，所說真實，不詭世接。

FW62 (264b):
亦不妄語，所言不誠，樂實無虛。世間人皆信其言，無有異意。

JZG (272c):
遠離妄語，不尚虛誕。未曾詐殆，志存誠信，所住安諧，不遑世譽。其心清淨，不懷欺僞。

ST5: No slander

DN2 (D I 63, 32-64, 5):
"...and he says no slander to separate others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendship. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord. This too pertains to his moral discipline."
pharusā-vācam phābhyā pharusāya vācāya pativirato hoti. yā sā vācā nelā kaṇṇa-sukha pemanīyaḥ hadayāṅgama pariḥ bhujana-kariṇāḥ bhujana-amanāpā tathārūpyaṃ vācāṃ bhāṣitā hoti. idam pi 'ssa hoti silasmīn.

(Having abandoned harsh speech, he abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, polite, amiable and agreeable to the manyfolk. This too pertains to his moral discipline.)

SBV (232, 26-233, 1):

pāurusyam prabhāya, pārusyāt prativirato bhavati; sa yā iyam (vāg)bādhakā, karkaśā, paraśatukā, parābhisaṅgīni, bhujanāṅkāntā, bhujanapṛīya, bhujanāmanāpā, asamāhitā, asamādhiṣaṃvartaniyā ityevaṃrūpāṃ vācāṃ prabhāya, yeyam vāk nelā, kāraṇaṃkhaḥḍayaṅgamaḥ, premaṇīya, pauri, vālguvīṃpasta, vijaśīyā, anīśritā, apratiṣṭhātā, aprāyaḍātā, bhujanāṅkāntā, bhujanapṛīya, bhujanāmanāpā, samāhitā, samādhiṣaṃvartani, ityevaṃrūpāṃ vācāṃ bhāṣate; pārusyāt prativirato bhavati,

DĀ20 (83c):

捨離惡口，所言纏獵，善嘗他人，令生懲結，捨如是言。言則柔潤，不生怨害，多所饒益，眾人敬愛，樂聞其言，是為不惡口。

DĀ21 (88c):

捨滅惡口，若有讒言，傷損於人，增彼結恨，長怨憎者，如此讒言，盡皆不為。常以善言，悅可人心，眾所愛樂，聽無厭足，但說此言。

FW62 (264b):

亦不惡口，所說令眾人歡喜。但說善、不欺言。知時、至誠，有義行法，所言柔軟。

JZG (272c):

遠離惡口，不好罵詈，每制自在。未曾放恣，吐不善言。所說柔順，無麤獵辭，聽說，踊躍歸仰。其心清淨，曾不罵詈。

ST7: No idle chatter

DN2 (D 1 64, 11-15):

samphappalāpam phābhyā samphappalāpāḥ prativirato hoti kaśa-vādi bhūta-vādi attha-vādi dharmavādi vinayavādi, niḍhānavatini vācāṃ bhāṣitā kālena sāpadesāpi pariyanvatātip attha-sāphitaṃ. idam pi 'ssa hoti silasmīn.

(Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual and beneficial, speaks on the Dhamma and the Discipline. His words are worth treasuring; they are timely, backed by reasons, measured, and connected with the good. This too pertains to his moral discipline.)

SBV (2323, 1-5):

sa ca bhavati kālavādi, bhūtavādi, tattvavādi, arthavādi, dharmavādi, niṣṭhāvyavādi; niṣṭhāvyatiṃ vācāṃ bhāṣate kāla na vipraśīrṇāṃ, sāvadānām, sopadeśām, dharmeḥ, arthopasuphitām; sambhūnāpralāpāḥ prativirato bhāvati.

DĀ20 (83c):

捨離纏語，所言知時。誠實如法，依律滅靜。有義而言，言不虛發，是為捨離纏語。
ST7-26: Not damaging plants, etc.

DN2 (D 1 64, 16-33):

bijagāma-bhūtagāma-samārambhā paṭivirato hoti. eka-bhāttiko hoti ruttaparato, virato vikāla-bhoojanā. nacca-gīha-vādita-visūka-dassana paṭivirato hoti. mālīgandha
-vilepana-dhārana-mandaṇa-vibhūsanaṭṭhāna paṭivirato hoti. uccāsaya-mahāsayaṇa paṭivirato hoti. jātarīpa-rajata-paṭiggaṇaṇa paṭivirato hoti. āmaka-dhañha-paṭiggaṇaṇa paṭivirato hoti. āmaka-
manna-paṭiggaṇaṇa paṭivirato hoti. itth-kumārīka-paṭiggaṇaṇa paṭivirato hoti. dāsi-dāsa-paṭiggaṇaṇa paṭivirato hoti. ajālaka-paṭiggaṇaṇa paṭivirato hoti. kūkuta-sūkra-paṭiggaṇaṇa paṭivirato hoti. laṭhi-
vāsava-vaṭāva-paṭiggaṇaṇa paṭivirato hoti. khetta-vaṭṭha-paṭiggaṇaṇa paṭivirato hoti. dūteyapa-
phañja-gāmanānuvaṭā paṭivirato hoti. kaya-vikkaya paṭivirato hoti. tulikā-laṃ-kasaṅka-muṅkaṅka paṭivirato hoti. ukkoṭa-laṅka-

(He abstains from damaging seed and plant life.
He eats only in one part of the day, refraining from food at night and from eating at improper times.
He abstains from dancing, singing, instrumental music, and from witnessing unsuitable shows.
He abstains from wearing garlands, embellishing himself with scents, and beautifying himself with
unguents.
He abstains from high and luxurious beds and seats.
He abstains from accepting gold and silver.
He abstains from accepting uncooked grain, raw meat, women and girls, male and female slaves, goats
and sheep, fowl and swine, elephants, cattle, horses and mares.
He abstains from accepting fields and lands.
He abstains from running messages and errands.
He abstains from buying and selling.
He abstains from dealing with false weights, false metals, and false measures.
He abstains from mutilating, executing, imprisoning, robbery, plunder, and violence.
This too pertains to his moral discipline.)

SBV (233, 6-19):

... (sa) vadhavandhanachedanatādanaparāmarṣāṁ prahāya, vadhavandhanachedanatādanaparāmarsāṁ
pratīvarto bhavati. ālokasaḥāgārasāyīṁ prahāya, ālokaśāhāgārasāyīyaṁ pratīvarto bhavati, sa
kṣetravastuḥgahastväpaṇāvastupaṅgeṇaḥ prahāya kṣetravastugahastväpaṇāvastupaṅgeṇa pratīvarto bhavati; ālokaṣāvaṃvedaḥkukkuṭaśaṅkraṇapratīvarto bhavati, ālokaṣāvaṅvedaḥkukkuṭaśaṅkraṇapratīvarto bhavati; sa
dīsṭikāśaṃkaraṇaparaurṣeyaṇapratīvarto bhavati, dīsṭikāśaṃkaraṇaparaurṣeyaṇapratīvarto bhavati; sa
stirupuṣadāraṇādāraṇīkṣaṇapratīvarto bhavati, sa jātarīpa-jaṭaparājaṇapratīvarto bhavati, jātarīpa-jaṭaparājaṇapratīvarto bhavati; āmadhārayapratīvarto bhavati, āmadhārayapratīvarto bhavati; sa ekabhāttiko bhavati; sa rātryuparato bhavati; virato-kālabhōjanāḥ kālācārī, kālācārayogam anuyuktāḥ;
SSP3b: The Medium Tract (MT) on moral discipline (majjhima-sila)

MT1: Not damaging seed and plant life

DN2 (D I 64, 34-65, 2):

yathā va paṇ ṃ ete bhūto samama-brahmanī saddhā-deyyāni bhojanānaṃ bhuvānāṃ te evāriṣṭaṃ bijagāma-bhūtāgāma-samāraham kathā suṣṭhānaṃ ānuyuttā viharanti, seyyathādaṃ mūḷa-bijaṃ khandha-bijaṃ phala-bijaṃ agga-bijaṃ bijabijāṃ eva pañcaśānaṃ. iti evaṇāṃ bijagāma-

(Whereas some recluses and Brahmins, while living on food offered by the faithful, continually cause damage to seed and plant life – to plants propagated from roots, stems, joints, buddings, and seeds – he abstains from damaging seed and plant life. This too pertains to his moral discipline.)

SBV (234, 3-7):
yathāpi tan maharaja eke śramaṇābrāhmaṇāḥ śraddhādeyaṁ paribhujya, vividha-bija-grāmabhiṣṭa-grāmāsāmānambhānyogam anuyuktā viharanti; tadyathā mūlabije, skandabije, agra-bije, śpūṭabije, bijābije eva paścarne ity api evaṁrūpāṁ śramaṇo vividha-bija-grāmabhiṣṭa-grāmāsāmānambhānyogāṁ pratīvāt bhavati.

DÄ20 (84a10):
摩納！如餘沙門、婆羅門，食他信施，自營生業，種殖樹木，鬼神所依。入我法者，無如是事。

DÄ21 (89a18):
如餘沙門、婆羅門，食他信施，自營生業，種殖樹木，鬼神所依。入我法者，無如是事。

FW62 (264c15):
譬如異道人，受人信施食，畜聚落、舍宅、穀食、樹木、果蓏、菜圃，自取食之，佛皆離是事。

JZG (272c):
This is missing.

MT2: Not stored up

DN2 (D I 65, 3-9):
yathā vā pan' eke bhontō samāṇa-brāhmaṇī saddhā-devyāni bhurjītvāte eva vāpam sannādhi-kāra-parībhōgam anuvātī viharanti sevyāhāṁ anam sānindhiṁ pāna-sānindhiṁ vatta-sānindhiṁ yāna-sānindhiṁ sayana-sānindhiṁ gandha-sānindhiṁ śmis-sānindhiṁ iti vā iti eva vāpā sānindhi-kāra-parībhōgam paṭīvāt bhavati. idam pi 'ssa hoti silasmiṁ.

(Whereas some recluses and Brahmins, while living on food offered by the faithful, enjoy the use of stored up goods, such as stored up food, drinks, garments, vehicles, bedding, scents, and comestibles — he abstains from the use of stored up goods. This too pertains to his moral discipline.)

SBV (234, 8-13):
yathāpi tan maharaja eke śramaṇābrāhmaṇāḥ śraddhādeyaṁ paribhujya vividhasanāndhisamāsamabhānyogam anuvātī viharanti tadyathā annasānindhau, pānasānindhau, vastrasānindhau, gandha-sānindhau, mālyāsānindhau, patrasānindhau, puspasānindhau, phāsānindhau, ity api eva vāpād vividhasanāndhisamāsamabhānyogāt pratīvāt bhavati.

DÄ20 (84a7-9):
摩納！如餘沙門、婆羅門，受他信施，更求餘積。衣服飲食，無有厭足。入我法者，無如是事。

DÄ21 (89a15-17):
如餘沙門、婆羅門，受他信施，更求餘積。衣服飲食，無有厭足。沙門瞿曇，無有此事。

FW62 (264b):
Included in MT1.

JZG (273b1-6):
MT3: Not visiting shows

DN2 (D 1 D 165, 10-21):

(Whereas some recluses and Brahmins, while living on food offered by the faithful, attend unsuitable shows, such as:
 Shows featuring dancing, singing, or instrumental music; theatrical performances; ballad recitations; music played by hand-clapping, cymbals, and drums; art exhibitions; acrobatic performances; combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails; staff-fights, boxing, and wrestling; sham-fights, roll-calls, battle-arrays, and regimental reviews – he abstains from attending such unsuitable shows. This too pertains to his moral discipline.)

SBV (233, 3-20)*: (* refers to the order not in accordance with DN2)

DA20 (84b10-15)*:

DA21 (89b17-21)*:

FW62 (265a7-9)*:

JZG (273b15-22)*:
MT4: No games and recreations

DN2 (D1D1 65, 22-30):

yathā va pan' eke bhonto samaṇa-brāhmaṇā saddhādevyāni bhowanāni bhujītvan āte evarūpaṃ jūta-
pamadāṭṭhānaṇuyogam anuvutta viharantī seyyathidaṃ atīpapadaṃ
dasa-padaṃ akāsam paripāra-patham sanctam khalikam ghatikam salāka-hatlham akkham pan
gaciram vahakam mokkhacikam cīyulikam pattīlakam rathakam
dhaanakam akkarikam manesikam yathā-vajjum iti āti evarūpaṃ jūta-pamāda-ṭhānaṇuyogā
pātiṭhivato hotī. Īdam pit 'ssa hiti silasmin.

(Whereas some recluses and Brahmins, while living on food offered by the faithful, indulge in the
following games and recreations: eight-row board games; ten-row board games; imagined board games;
hopsotch; spillikins; dice; stick games; finger-painting; ball games; blowing through pipes; playing
with toy ploughs; turning somersaults; playing with toy windmills; playing with toy measures; playing
with toy chariots; playing with toy bows; guessing letters; guessing thoughts; mimicking deformities —
he abstains from such games and recreations.

This too pertains to his moral discipline.)

SBV (235, 21-236, 4)*:

yathā-pitan maharāja eke śāramāṇabrāhmaṇā śradhādevyāṃ parihūjya
vividhāsakacakadītisasamārambhānuṣyogam anuvuttā viharantī; tadyathā āstipade dūsāpade,
ākāsaṃ, parā ... se, ghatikā, caile, muskale, aksavānkāncarite, sālākāhaste yathāpi vā prayojayanti
āte ity apyevaṃrūpāt śāramaṇa vaṭaṇcakadītisasamārambhānyogāt pātiṭhivato bhavati.

DĀ20 (84a19-22)*:

摩納！如餘沙門、婆羅門，食他信施，專爲嬉戲，基局博奕。八道、十道、百道，至一切道，
種種戲笑，入我法者，無如此事。

DĀ21 (89a27-29)*:

如餘沙門、婆羅門，專爲嬉戲。基局博奕。八道、十道，至百千道，種種戲法，以自娛樂。沙
門瞿昙，無如是事。

FW62 (264b)*:

有異道人，受人信施食，常行樗蒲博博。便言：我以得犍毘陀樹樹塞維修。佛皆離是事。

JZG (273b22-25)*:

若有沙門、梵志，受人信施食，行樗蒲博博，所住非法，其行不一。便共競競犍毘陀樹樹
塞維修。如是之行，非法所住。沙門道人，已達離此。

MT5: Not using high couches

DN2 (D1D1 65,31-66,2):

yathā va pan' eke bhonto samaṇa-brāhmaṇā saddhā-devyāni bhowanāni bhujītvan te evarūpaṃ
caccayananamahāsayanā anuvuttā viharantī seyyathidaṃ āsindham pattalakham gacirakam citakam paṭikam paṭalikam uṭikam vikalikam uddha-loṣmip ekanta-loṣmip kaṭṭhitaṃ kṣeyam kuttakam haṭṭhaṭhe ram assattānaṃ rathathānaṃ ajinappavenip
kadali-nilga-pavara-paccatthānāṃ sa-uttara-cchadam ubhuto-lohitakūpaddhānaṃ iti vā iti evarūpaṃ
caccayana-mahāsayanā pātiṭhivato hotī. Īdam pit 'ssa hiti silasmin.
(Whereas some recluses and Brahmins, while living on food offered by the faithful, enjoy the use of high and luxurious beds and seats, such as: spacious couches; thrones with animal figures carved on the supports; long-haired patchwork coverlets; white woolen coverlets; woolen coverlets embroidered with flowers; quilts stuffed with cotton; woolen coverlets with hair on both sides or on one side; bedspreads embroidered with gems; silk coverlets; dance-hall carpets; elephant, horse, or chariot rugs; rugs of antelope-skins; choice spreads made of kadali-deer hides; spreads with red awnings overhead; couches with red cushions for the head and feet – he abstains from the use of such high and luxurious beds and seats.

This too pertains to his moral discipline.)

SBV (234, 14-21):

yathāpi tan mahāraja eke śramanabrāhmaṇāḥ śraddhādeyam paribhujya
uccāsāyana(mahāśāyana)saṁārambhānuyogam anu(yuktā) viharanti;
ladyathā āsandyāṃ, paryuṅke,
paṭṭikāyāṃ, gonikāyāṃ, bhātikāyāṃ, citrikāyāṃ, pāṭa(līkā)yāṃ, hastyāstarane,
avāstarane, ekātarome, uccarome, adhorome, skandharome, kālīngapradārane, prayāstarane,
sottarocchadapanate, ubhayāntalohitopadāhānte ity apy evaprūpāt śramanāḥ
uccāsāyanamahāśāyanasaṁārambhaṇuyogāt pratīvīrato bhavati.

DĀ20 (84a11-14):

摩納！如餘沙門婆羅門，食他信施，更作方便求諸利養，象牙、雜寶、高廣大床、種種文繡，挽縑被擁。入我法者，無如是事。

DĀ21 (89a19-22)*:

如餘沙門、婆羅門，食他信施，更作方便，求諸利養，象牙、雜寶、高廣大床、種種文繡，氈氈(毯-義+蓋)【毯-義+遷】，挽縑被擁，沙門瞿曇，無如此事。

FW62 (264c17-19)*:

有異道人，受人信施食，入高廣绮床上臥起，以金銀好畫之上布施【敷-由+延】，及諸象馬咨生諸飛鳥之毛，以布座上。佛即離是事。

JZG (273b6-10)*:

若有沙門、梵志，食信施食，坐高廣绮床，處於賢床，所行求應，詣校榻筵錦文錦繡。若好織錦，謙起毛豔，執持缬拂。乘象車馬，志求好食。常在名色。沙門道人，皆遠離是。

MT6: Not adorning

DN2 (D I D I 66, 3-12):


(Whereas some recluses and Brahmins, while living on food offered by the faithful, enjoy the use of such devices for embellishing and beautifying themselves as the following: rubbing scented powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, mirrors, ointments, garlands, scents, unguents, face-powders, make-up, bracelets, haed-bands, decorated walking sticks, ornamented medicine-tubes, rapiers, and long-fringed white robes – he abstains from the use of such devices for embellishment and beautification.

This too pertains to his moral discipline.)

SBV (234, 22-234, 2):
Whereas some recluses and Brahmins, while living on food offered by the faithful, engage in frivolous chatter; such as: talk about kings, thieves, and ministers of state; talk about armies, dangers, and wars; talk about food, drink, garments, and lodgings; talk about garlands and scents; talk about relations, vehicles, villages, towns, cities, and countries; talk about women and talk about heroes; street talk and talk by the well; talk about those departed in days gone by; rambling chit-chat; speculations about the world and about the sea; talk about gain and loss - he abstains from such frivolous chatter. This too pertains to his moral discipline.

SBV (236, 5-12):

yathā pītan maharajā eke śramaṇabrāhmaṇāḥ śraddhādeyam paribhujya vividhakathā sanmārambhānvogam anuyuktā viharanti; tadyathā rājakathāyām, corakathāyām, annakathāyām, pānakathāyām, vastrakathāyām, vithikathāyām, uṣṭakathāyām, kāmyakathāyām, samudräkhyānathakathāyām, (lokākhyāna)kathāyām; iti vā iti evarūpāya tiracchāna-kāthaya pativirato hoti. idam pi 'ssa hoti sīlasūm.

(Whereas some recluses and Brahmins, while living on food offered by the faithful, engage in frivolous chatter, such as: talk about kings, thieves, and ministers of state; talk about armies, dangers, and wars; talk about food, drink, garments, and lodgings; talk about garlands and scents; talk about relations, vehicles, villages, towns, cities, and countries; talk about women and talk about heroes; street talk and talk by the well; talk about those departed in days gone by; rambling chit-chat; speculations about the world and about the sea; talk about gain and loss - he abstains from such frivolous chatter. This too pertains to his moral discipline.)

DĀ20 (84a14-19):

摩納！如餘沙門、婆羅門，受他信施，更作方便，求自莊嚴。酥油摩身，香水洗沐。香末自塗，香澤梳頭。著好華鬘，染目绀色。拭面莊飾，鋸綈澡潔，以鏡自照，雜色萃麗，上服純白。刀杖、侍從、寶蓋、寶扇、莊嚴車馬。入我法者，無如此事。

DĀ21 (89a22-27):

如餘沙門、婆羅門，食他信施，更作方便，求自莊嚴。酥油摩身，香水洗沐。香末自塗，香澤梳頭。著好華鬘，染目绀色。拭面莊飾，鋸綈澡潔，以鏡自照，著寶雜麗，上服純白。藏蓋執拂，熾炭莊飾。沙門瞿曇，無如此事。

FW62 (265a4-6):

有異道人，受人信施食，便沐浴，以雜香塗身自莊嚴。以鏡自照，持高華蓋，著履結髮，以珠珞毘。佛皆離是事。

JZG (273b11-14):

若有沙門、梵志，食信施食，沐浴自在，所行不應，所行斷絕，香華自薰。求索供養，不以道理。手執刀蓋，校以真珠瓊瑤，臂腕頸腳，身著白淨衣服，短葦樹木，如此住行。沙門道人，當遠離是。
MT8: No wrangling argumentation

DN2 (D I D 1 66, 26-36):

yathā vā pañc' eke bhonta samaça-brāhmaṇā saḍdha- девyāni bhojanāṇi bhunājītvā te eva rūpam
viggānākathāṃ anyuytā viharanti sacyathīdañc: "na tvam imaṃ
dhamma-vinayam ājānāsi, aham imaṃ dhamma-vinayam ājānāni, kiṃ tvam imaṃ dhamma-
vinayam ājānāsi? mīcchā-patiṇāpana tvam aṣṭi, aham asmi samā-patiṇāpana sahītan me, asahītan
tere vacantyaṃ pacccha avaca, paḥcha vacantyaṃ pūre avaca - aviciṇāpana vīparāvattam āropi
te vādo, nīgghāhitoti 'si cara viddappamokkhaḥ, nibbethihi vā sace pahosati' iti vā iti eva rūpāṇāya
viggānākathāya paṭivīroti hoti. Idam pi 'ssa hoti sīlāsmīnā.

(Whereas some recluses and Brahmins, while living on food offered by the faithful, engage in wrangling
argumentation, (saying to one another): 'You don’t understand this doctrine and discipline. It is I who
understands this doctrine and discipline.' 'How can you understand this doctrine and discipline?'
'You’re practicing the wrong way. I’m practicing the right way.' 'I’m being consistent. You’re
inconsistent.' 'What should have been said first you said last, what should have been said last you said
first.' 'What you took so long to think out has been confuted.' 'Your doctrine has been refuted.
You’re defeated. Go, try to save your doctrine, or disentangle yourself now if you can’ – he abstains
from such wrangling argumentation.

This too pertains to his moral discipline.)

SBV (236, 13-23):

yathāpitān mahāraja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhujya
(vividhi)vigrhyakathāṣamārambhānyogam anuyuktā viharanti; tat yathā na tvam enam
dharmavinayam ājānāsi; aham enam dharmavinayam ājānāmi; yathā vā vaivaha enam
dharmavinayam ājānāmi; yathā navavaha enam dharmavinayam ājānāsi; yaktaṃ mama; ayuktān
tava; sahitam mama; asahitam tava; pūrvaṃ vacantyaṃ paścād avocat; paścād vacantyaṃ pūrvaṃ
avocat; attitūnam te parāmśaṃ; ārotipas te vādah vādārthāḥ; apahara vādaṇa vādāpi mokṣiṣya; gṛhitoti 'si, nīvethaya; sače uttaraṃ praṇāṇīsi, bhūti praśātah iti apya eva praṇāpit śramaṇo
vividhavigrhyakathāṣamārambhānyogat prativīroti bhavati.

DA20 (84a29-b6):

摩納！如餘沙門、婆羅門，食他信施，但共靜詐，或於園觀，或在浴池，或於堂上，互相是
非，言：我知經，律；汝無所知。我趣正道，汝向邪徑。以前者後，以後者前。我能忍汝，汝
不能忍。汝所言說，皆不正真。若有所疑，當來問我，我盡能答。入我法者，無如此事。
MT9: Not running messages

DN2 (D1D1 66, 37-67, 6):

yathā vā paṇṭ ekattho sannātārāma-brāhmaṇā saddhā-decyāṇi bhojanaṇi bhuhijāti tv evatīrṇaṁ
dūteya-parihāna-gamana-nāyuṇyogaṁ anuyuttā víbarantu seyyathīdaṁ
raṇāṁ rāja-mahāmattatiṇī khattiyāṇaṁ brāhmaṇāṇaṁ gahapatikānaṁ kunāraṇam 'idha gaccha,
amutrāgaccha, idam hara, amutra idaṁ āharāti' iti vā iti evatīrṇaṁ dūteya-parihaṇa-gamana-nāyuṇyogā
pratīvīrato hoti. idam pī 'ssā hoti sīlaṃśīṃ
tān (Whereas some recluses and Brahmins, while living on food offered by the faithful, engage in running
messages and errands, for kings, ministers of state, khattiyas, Brahmins, householders, or youths, (who
command them): 'Go here, go there, take this, bring that from there' - he abstains from running such
messages and errands.
This too pertains to his moral discipline.)

SBV (236, 24-237, 4):

yathāpiitam maharaja eke śramaṇabrāhmaṇāh śraaddhayeṣu paribhuyya
dūtāgamana-sampreṣaṇamāthājīvena jīvīkanā kalpaṇantī; te rājñāṁ, rājāmāyāyāṁ, brāhmaṇāyāṁ,
nāgāyāṁ, jānapadāyāṁ, śrēṣṭha-yāyāṁ, gāthāyāṁ, ... (iha āhavaṇa amutra preṣaṇa iha
preṣaṇa amutra āhavaṇa) ity apy evanṛūpāt śramaṇo dūtāgamana-sampreṣaṇamāthādīvāt pratīvīrato
bhavati.

DĀ20 (84b6-10):

摩挐！如餘沙門、婆羅門，食他信施，更作方便，求為使命。若為王、王大臣、婆羅門、居士
通信使，從此詰彼，從彼至此。持此信授彼，持彼信授此，或自為，或教他為。入我法者，無
如此事。

DĀ21 (89b13-17):

如餘沙門、婆羅門，食他信施，更作方便，求為使命。若為王、王大臣、婆羅門、居士通信
使。從此詰彼，從彼至此。持此信授彼，持彼信授此，或自為，或教他為。沙門誓懲，無如是
事。

FW62 (264b):

Probably missing.
MT10: Not flattering

DN2 (D I D 167, 7-11):

yathā va pan' eke bhonto sumaṇa-brāhmaṇā saddhā-deyyāni bhujāṇāni bhujaṁtyā te kuhakā ca houti
lapakā ca nemitaṁkā ca nippesikā ca lābhena ca lābbm
nigujimśtāro iti evavūpā kuhana-lapanā paṭivirato hoti.idam pi 'ssa hoti sīlasmin.

(Whereas some recluses and Brahmins, while living on food offered by the faithful, engage in scheming,
talking, hinting, belittling others, and pursuing gain with gain, he abstains from such kinds of scheming
and talking. This too pertains to his moral discipline.)

SBV (237, 5-10):

yathāpi pitam maharaja eke śramaṇa-brāhmaṇā śuddhādeyam paṁrhiyā kuhakā ca bhavati, lapakāś
cā, naimitī(kāś ca, naipaśikā ca lābhena lābbm naścikūraṇe) te kuhana-lapanā
naimitīkanaipaśikālābhenaścikūraṇa jīvikāṁ kalpayanti ity apy evanuḥpāt śramaṇo
vividhākuhanalapananaṁśtaṇānaipaśikālābhenaścikūraṇā
ścikūraṇā prátiyārasi (bhavati).

DĀ20 (84a26-29)*:

DĀ21 (89b5-7):

FW62 (264c24-26):

有異道人，受人施食，行虛現實。應表裏不相副，示光法明，以求財利，常食齋。佛皆罷是
疑惑。

JZG (273c12-16):

沙門，梵志，受信施食，而行誹謗。所為非法，其行不應，坐共語，是為得利。是為衰折治
生、貢販財物之人。如是誹謗，非法之事。沙門道人，已遠離此。

SSP3c: The Long Tract (LT) on moral discipline (mahā-sīla)

LT1: low art 1 - palmistry, etc.

DN2 (D I D 167, 12-22):

yathā vā pan' eke bhonto saṁaṇa-brāhmaṇā saddhā-deyyāni bhujāṇāṇi bhujaṁtyā te evavūpāya
tiracchāṇavijjāya nicchājīviena jīvikān kappante, seyyathidham aṣṭaṁ nimitāṁ uppādam supinām
lakkhaṇaṁ mūsikācchinnam aggi-homāṁ dabbi-homāṁ thusa-homāṁ kāpa-homāṁ tanḍula-homāṁ
sappi-homāṁ tela-homāṁ nukha-homāṁ lohitā-homāṁ anga-vijjā vatthu-vijjā khatta-vijjā sīnavijjā
bhūta-vijjā bhūri-vijjā ahi-vijjā vis-a-vijjā vicchāka-vijjā mūsika-vijjā sakaṇa-vijjā vāyasa-vijjā
pakkajhānaṁ sarapanatānaṁ migacakkāṁ iti vā iti evavūpāya tiracchāṇavijjāya paṭivirato hoti.
idam pi 'ssa hoti sīlasmin.
(Whereas some recluses and Brahmins, while living on food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as: prophesying long life, prosperity, etc., or the reverse, from the marks on a person’s limbs, hands, feet, etc; divining by means of omens and signs; making auguries on the basis of thunderbolts and celestial portents; interpreting ominous dreams; telling fortunes from marks on the body; making auguries from the marks on cloth gnawed by mice; offering fire oblations; offering oblations from a ladle; offering oblations of husks, rice powder, rice grains, ghee and oil to the gods; offering oblations from the mouth; offering blood-sacrifices to the gods; making predictions based on the fingertips; determining whether the site for a proposed house or garden is propitious or not; making predictions for officers of state; laying demons in a cemetery; laying ghosts; knowledge of charms to be pronounced by one living in an earthen house; snake charming; the poison craft, scorpion craft, bird craft, crow craft; foretelling the number of years that a man has to live; reciting charms to give protection from arrows; reciting charms to understand the language of animals – he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.)

SBV (237,17; 18-238,2):

yathāpitān mahāraja eke śramaṇabrāhmaṇāḥ śraddhādeyaṁ paribhujya tiryagyādīṃmāhīṣṭhājaviva jīvikāṃ kalpayanti; tadyathā utpāte, vaṇapalakṣaṇe, svapnalakṣaṇe, agnīdageṇ, daksaprāte, mūṣṭikacchinnē, śveṣāne, svaravācaye, sarvarūpaśe, atigāvidīyāṁ, vāstuvīdyāyāṁ, śuka(vidīyāṁ, śakun)vidīyāyām preṣojayanti eke ity āpy evanṛpāt śramapāḥ tiryagyādīṃmāhīṣṭhājavivā prativirātā bhavati.

yathāpitān mahāraja eke śramaṇabrāhmaṇāḥ śraddhādeyaṁ paribhujya tiryagyādīṃmāhīṣṭhājaviva jīvikāṃ kalpayanti; tadyathā nakṣatratānaṁ (samaṃpryoğe) mūhūrtānāṁ abhyutthāne, śavaparikṣāyāṁ, patrakarmane, bhūṭakarmane, pustikarmane, prāṇidhikarmane, ganane, nyasanē, sanākiyāyāṁ, mūḍāyāyāṁ, mārgadarśāvidīyāyāṁ pravyajayanti eke ity āpy evanṛpāt śramaṇāḥ tiryagyādīṃmāhīṣṭhājavivā prativirātā bhavati.

DA20 (84b28-c4):

摩納！如餘沙門、婆羅門，食他信施，行遮道法，邪命自活，或咒水火，或為鬼咒，或詛利剎利咒，或詛鳥咒，或支節咒，或是宅符咒，或火燒，鼠噚能為解咒，或詛別死生書，或詛夢書，或相手書，或詛天文書，或詛一切音書。入我法者，無如是事。

DA21 (89c5-10):

如餘沙門、婆羅門，食他信施，行遮道法，邪命自活，或咒水火，或為鬼咒，或詛利剎利咒，或詛象咒，或支節咒，或宅符咒，或火燒，鼠噚能為解咒，或詛知死生書，或詛夢書，或相手書，或詛天文書，或詛一切音書。沙門瞿曇，無如是事。

FW62 (265a21-27):

有異道人，受人信施食，以畜生業自給活。呼人言使東西行，咒令共鬥訃訃，相相搏人。墮人著地，咒女人使傷胎，以蛇咒著人臂，佛皆離是事。有異道人，受人信施食，以畜生業自給活。持薪燃火，咒束皮毒蒲萄子作煨，咒鼠傷殺人，學咒知人生死時，佛皆離是事。

JZG (273c16-25):

沙門、梵志受信施食，學修幻術。興起邪見，誣日之怪，遙占觀相，妄語有所奪。學品端處度術，所學咒，欺詐術。乾陀羅咒，孔雀咒，鶴鶴咒，是異術，欺詐迷惑。如是之像，非法之術。沙門道人，已遠離此也。沙門、梵志，受信施食，學迷惑術，欺詐之術。觀人面像，星宿災變，風雲雷雹，求索良日。夏月之時，某聚落當雨、不雨。其地當吉、不吉，說國王事，如是之行，非法之術。沙門道人，已遠離此也。

LT2: low art 2 - interpreting signs

DN2 (D I 67, 23-36):
Whereas some recluses and Brahmins, while living on food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as interpreting the significance of the colour, shape, and other features of the following items to determine whether they portend fortune or misfortune for their owners: gems, garments, staffs, swords, spears, bows other weapons, women, men, boys, girls, slaves, slave-women, elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, iguanas, earrings (or house-gables), tortoises, and other animals — he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.)
(Whereas some recluses and Brahmins, while living on food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as making predictions to the effect that: the king will march forth; the king will return; our king will attack and the enemy king will retreat; the enemy king will attack and our king will retreat; our king will triumph and the enemy king will be defeated; the enemy king will triumph and our king will be defeated; thus there will be victory for one and defeat for the other – he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.)

SBV (239, 17-23):

yathāpitan maharaja eke śramaṇabrāhmaṇāḥ śraddhādeyam paribhujya (tiryagvidyāmithyā)jīvena jīvikām kulapuyanti; tadātthā abhyantarāpām rājām jayo bhavisyatāḥ; bāhyakāmām parājīvyaḥ; bāhyakāmām rājāh jayo bhavisyatāḥ; abhyantarāpām parājīvyaḥ; abhyantarāpām rājāh apayānam bhavisyatāḥ; abhyantarāpām nityānam ity apy evamprāptā śramaṇās tiryagvidyāmithyājīvāt pratīvīrato bhavatā.

DĀ20 (84c9-13)*:

摩納！如餘沙門，婆羅門，食他信施，行遮道法。邪命自活，或言此國勝彼，彼國不如；或言彼國勝此，此國不如。聰相吉凶，說其盛衰。入我法者，無如是事。

DĀ21 (89c15-18):

如餘沙門，婆羅門，食他信施，行遮道法。邪命自活，或言此國勝彼，彼國不如；或言彼國勝此，此國不如。聰相吉凶，說其盛衰。沙門瞿昙，無如是事。

FW62 (265b12-17):

有異道人，受人信施食，以畜生業自給活。一人言此國王，當往破彼國；彼國王，當來破此國。一人言此國王，車馬畜少。为人解夢，咒人不能語，令人口噤。為人告取其價，為人持校，計取其價，分別好惡色取其價。佛皆離是事。

JZG (274a14-19):

沙門，梵志，受人信施食，說某國王戰鬥當勝，某國王當不如；某國王當出遊親他國，他國王不得自在。此當勝，彼當敗敗。此王象馬六畜車乘多，彼王象馬車乘少。如是之類，邪見之業。沙門道人，已遠離此。

LT4: low art 4 – foretelling eclipses

DN2 (D 168, 13-36):

an eclipse of the sun, an eclipse of a constellation; the sun and the moon will go on their proper courses; there will be an aberration of the sun and moon; the constellations will go on their proper courses; there will be an aberration of a constellation; there will be a fall of meteors; there will be a skyblaze; there will be an earthquake; there will be an earth-roar; there will be a rising and setting, a darkening and brightening, of the moon, sun, and constellations; such will be the result of the moon’s eclipse, such the result of the rising and setting, darkening and brightening, of the moon, sun, and constellations—he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.)

SBV (239, 24-240, 17):
yathāpitān mahāraja eke śramaṇabrāhmaṇapāḥ śraddhādeyam paribhujya tiryagyāṇīmīthāyājīvena jīvikāṁ kalpayanti; tadyathā (evam virūpaḥ pa)tha sūryācandramasa gacchataḥ; evam virūpav utpāthā sūryācandramasa gacchataḥ; evam virūpākāpathā sūryācandragrahāḥ, ukāpāḥ, disodāḥ; antarikṣe devadundubhayaḥ atinadanti; utpāthā sūryācandragrahāḥ, ukāpāḥ, disodāḥ; (antarikṣe devadundubhayaḥ ) atinadanti; anayor vā sūryācandramasar evammahādbhikayor evammahādbhikayor udgamanāgamanaśaktiśavravavajavyavasthānaviśuddhir na prajñāyate, yaduta pathā, apy utpāthāpi ity apy evanūryāt śramaṇās tiryagyāṇīmīthāyājīvāt prativirato bhavati. yathāpitān mahāraja eke śramaṇabrāhmaṇapāḥ śraddhādeyam paribhujya tiryagyāṇīmīthāyājīvena jīvikāṁ kalpayanti; tadyathā evam virūpākāpathā sūryācandramasa gacchataḥ; evam virūpākāva utpāthā sūryācandramasa gacchataḥ; evam virūpākāpathā sūryācandragrahāḥ; candragrahāḥ, ukāpāḥ, disodāḥ, antarikṣe devadundubhayaḥ atinadanti; anayor vā sūryācandramasar evam mahādbhikayor evam mahādbhikayor udgamanāgamanaśaktiśavravavajavyavasthānaviśuddhir na prajñāyate, yaduta pathā, apy utpāthāpi ity apy evanūryāt śramaṇās tiryagyāṇīmīthāyājīvāt prativirato bhavati.

DĀ20 (84c7-9):
摩納！如餘沙門，婆羅門，食他施施，行遮道法，邪命自活。瞻相天時，言雨、不雨，穀貴、穀賤，多病、少病，恐怖、安隱、或說地動、彗星、日月薄蚀，或言星蝕，或言不蝕。如是善瑞，如是惡徵，入我法者，無如是事。

DĀ21 (89c10-15):
如餘沙門，婆羅門，食他施施，行遮道法，邪命自活。瞻相天時，言雨、不雨，穀貴、穀賤，多病、少病，恐怖、安隱、或說地動、彗星、月蝕、日蝕，或言星蝕，或言不蝕。方處所在，皆能記之。沙門瞿昙，無如此事。

FW62 (265a27-b12):
有異道人，受人信施食，以畜生業自給活。一人言當大雨，一人言當小雨，一人言米粟當豊熟，一人言不熟。一人言米粟當貴，一人言當賤。一人言當大病疫，一人言不。一人言有賊來破壞此國，一人言當有大死亡，一人言當有崩，當有立王。一人言地當大動，一人言不。一人言月當蝕，一人言月不蝕。一人言日當蝕，一人言日不蝕。一人言日從東西行，一人言從西東行。一人言月星宿從東西行，一人言從西東行，用是故有吉西。一人言用是故日月星宿從東西行，一人言用是故日月星出，一人言用是故日月星入，一人言雲當覆日，一人言當出於雲，一人言當天當清無雲。佛皆離是事。

JZG (274a19-28):
沙門道人，已遠離此。沙門、梵志，受信施食，共說日月順行，日月差錯。星宿順行，星宿差錯，日月運行，邊無。順當有災異無常之變，日月當蝕，或雨霧雹，或當霹靂，如是之像，邪見之業。沙門道人，已遠離此。沙門、梵志，受信施食，便說日月是故順行，以是不順行，星宿順有因緣，不順亦有因緣。有所星隕怪變，日月西行，或言東行，或言當蝕，又云何不蝕，當電雷霹靂。如是之像，常見證驗。沙門道人，已遠離此。

LTS: low art 5 – foretelling rainfall

DN2 (D1 68, 37-69, 7):
While living on food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as:

* Predicting: there will be abundant rain; there will be a drought; there will be a good harvest; there will be a famine; there will be security; there will be danger; there will be sickness; there will be health; or they earn their living by

  * Accounting,
  * Computation,
  * Calculation,
  * The composing of poetry,
  * Speculations about the world.

This too pertains to his moral discipline.

Whereas some recluses and Brahmans, while living on food offered by the faithful, earn their living by wrong means of livelihood, by such debased arts as:

* Arranging auspicious dates for marriages, both when the bride is brought home and when she is sent out;
* Arranging auspicious dates for betrothals and divorces;
* Arranging auspicious dates for the accumulation or expenditure of money;
* Reciting charms to make people lucky or unlucky;
* Rejuvenating the fetuses of abortive women;
* Reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness;
* Obtaining oracular answers to questions by means of a mirror, a girl, or a god.

Such practices are not to be tolerated.

(Whereas some recluses and Brahmans, while living on food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as predicting there will be abundant rain; there will be a drought; there will be a good harvest; there will be a famine; there will be security; there will be danger; there will be sickness; there will be health; or they earn their living by accounting, computation, calculation, the composing of poetry, and speculations about the world he abstains from such wrong means of livelihood, from such debased arts.

This too pertains to his moral discipline.)
the sun; worshipping Mahābrahmā; bringing forth flames from the mouth; invoking the goddess of luck – he abstains from such wrong means of livelihood, from such debased arts.

This too pertains to his moral discipline.)

SBV (239, 3-10):

yathāpi tan mahārajā aneka śramaṇābrahmanāḥ śraddhādeyām paribhūjya (tiryagvidyāmithījīvānā jīvikām kalpayantāndyathā (vahāne) āvāhana, vivāhana, āmohana, saṃmohana, (uccāśane, māraṇe, sукhakaraṇe, duṣṭhakaraṇe, darbhahaṁe, tilahaṁe, tarpulahaṁe, dhanaḥhaṁe, dhānyaḥhaṁe, mudgahaṁe, māśaḥhaṁe, dravyahaṁe, (agniḥhaṁe, ādityopasthāne), nakṣatropasthāne, devatopasthāne, mahāprasthānānāṃ va eke ity aṣṭāvāraṇā śrāmaṇas tiryagvidyāmithījīvāt pratīvīrato bhavati.

DĀ20 (84b15-18):

摩納！如餘沙門、婆羅門，食他信施，行遁道法，邪命自活。召喚鬼神，或復誘說，或能令住，種種[絹-由+厥]誓，無數方道，恐懼於人，能聚能散，能否能樂。又能為人安胎出衣，亦能咒人作驅馬，亦能使人害貧瘠嘔，現諸技術，叉手向日，作諸苦行，以求利養。入我佛法，無如是事。

DĀ21 (89b22-24):

如餘沙門、婆羅門，食他信施，行遁道法，邪命自活。召喚鬼神，或復誘說，種種[絹-由+厥]誓，無數方道，恐懼於人，能聚能散，能否能樂。又能為人安胎出衣，亦能咒人作驅馬，亦能使人害貧瘠嘔。現諸技術，叉手向日，作諸苦行，以求利養。沙門瞿昙，無如是事。

FW62 (264b):

Perhaps mixed up in LT7.

JZG (273c29-274a5):

LT7: low art 7 – use of medicine

DN2 (D 169, 19-31):

yathā va pan’ eke bhonto sambil-brāhmaṇā suddhā-decyāni bhajanāni bhujījīvā te evairūpāya tirachāṇa-vijjāya micchājīvāna jīvikām kappentī sēyyāthiđām tanti-kammatī pāṇidhi-kammatī bhūri-kammatī (bhūti-kammatī) vassa-kammatī vassa-kammatī vattu-paṭiktakamam sāmanam naḥpamam

juhanām vamanām virecanam uddhā-virecanam adho-virecanam sīṣa-virecanam kaṇṇa-telam netatāppaṇam naṭṭhu-kammān anjanam paṭṭaṇānām sālikāya

sallakatikam daraka-tikicchā mūla-bhesajjānam antuppādānam osadhānām paṭimokkho iti vā iti evairūpāya tirachāṇa-vijjāya micchājīvā paṭivirato hoti.

(idam pa’ ssa hoti silasmi).

(Whereas some recluses and Brahmins, while living on food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as: promising gifts to deities in return for favours; fulfilling such promises; demonology; reciting spells after entering an earthen house; inducing virility and impotence; preparing and consecrating sites for a house; giving ceremonial mouthwashes and ceremonial bathing; offering sacrificial fires; administering ear-medicine, eye-medicine, nose-medicine, collyrium, and counter-ointments; curing, catarracts, practicing surgery, practicing as a child’s doctor; administering medicines to cure bodily diseases and balms to counter their after-effects – he abstains from such wrong means of livelihood, from such debased arts. This too pertains to his moral discipline.)

SBV (238, 19-239, 2):
摩納！如餘沙門、婆羅門，食他信施，行遮道法，邪命自活，為人造咒，或誦惡術，或為善咒，或為醫方、鍼灸、藥石，療治眾病。入我法者，無如是事。

DA20 (84b18-28):

摩納！如餘沙門、婆羅門，食他信施，行遮道法，邪命自活，為人造咒，或誦惡咒，或誦善咒，或為醫方、鍼灸、藥石，療治眾病，沙門瞿昙，無如此事。

DA21 (89b24-c5):

有異道人，受人信施食，作畜生業，以自給活，作男女小兒醫，作象馬牛羊之醫，佛皆觀是事。有異道人，受人信施食，作畜生業自給活，作鬼神事，作衣被，作自醫，作女人頭醫，作咒說，女人往來之時，持革化作美食，與人食之，便詐騙彼好物化驅役，與人能令飛行。佛皆觀是事。有異道人，受人信施食，以作畜生業自給活，持藥與人便吐。佛皆觀是事。

JZG (273c25-29):

沙門、梵志，受信施食，學有若千種非取之法，畜生之業，處方行業，住在所欲，令人短氣，吐下出水。動人血脈，志不忠正。說欺詐術，占安隱事，如是之象，畜生之業，沙門道人，已遠離此。

Closing sentence

DN2 (D 169, 32-70, 6):

（Great king, the bhikkhu who is thus possessed of moral discipline sees no danger anywhere in regard to his restraint by moral discipline. Just as a head-anointed noble warrior who has defeated his enemies sees no danger anywhere from his enemies, so the bhikkhu who is thus possessed of moral discipline sees danger anywhere in regard to his restraint by moral discipline. Endowed with this noble aggregate of moral discipline, he experiences within himself a blameless happiness. In this way, great king, the bhikkhu is possessed of moral discipline.）

SBV (240, 18-19):

so 'nena āryena śilaskandhena samanvāgatah adhāyātmam anavadyasukham prativedaye.

DĀ20 (84c13):

但修聖戒，無染著心，內懷喜樂。

DĀ21 (89c19):

此是持戒小小因緣，彼修聞凡夫以此毀佛。
FW62 (265b22-23):

比丘亦如是，受賢者誠奉行，自觀身不謙訟，思惟道，所作安詳。

JZG (274a29):

是謂賢聖，我弟子沙門，以是奉賢聖戒品。
Appendix II The passages of SSP9-20 in DN2, SBV, DĀ20 and JZG

In this section, we will not do a comprehensive analysis on each formula of SSP9-20. Instead, a summary will be provided. The summary will only focus on major variations in each version of the Sāmaññaphala-sutta.

1 The Study of SSP9-12

SSP9: First jhāna

DN2 (73, 20-74, 12):

0. (introductory sentence)
   tass' ime panca nivarane pahíne attani samanupassato pāmujjān jāyat, pamuditassa piti jāyat, piti-manassa kāyo passambhati, passaddha-kāyo sukham vedeti, sukhino cittam samaddhiyati.

1. (bare formula)
   so vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekaṁ piti-sukham pāṭhamajjhānam upasampajja viharati, so imam eva kāyaṁ vivekaṁ piti-sukhena abhisandeti pariṇādhi pariṇāparati, nāsa kīficci sabbāvato kāyoṁaṁ vivekaṁ piti-sukhena apphutam hoti.

2. (simile)
   seyyatha pi mahā-rāja dakkho nahāpako vā nahāpakuntevāsi vā kamsa-thāle nahāṇīya-cūpānī śīvītva udebena pariṇāphosakan pariṇāphosakan sanneyya, sa ssa nahāṇīyapiṇī śīheṇugatā śeha-paretā santara-bhūrā phutī sīneheṇa, na ca paggharani; evam eva kho mahāraja bhikkhu imam eva kāyaṁ vivekaṁ piti-sukhena abhisandeti pariṇādhi pariṇāparati, nāsakīficci sabbāvato kāyoṁaṁ vivekaṁ piti-sukhena apphutam hoti.

3. (closing sentence)
   idam pi kho mahā-rāja sanditthikaṁ sāmaññā-phaḷam purimehi sanditthikehi sāmaññā-phaḷāhi abhiṣsaktattaraṁ ca pariṇātaraṁ ca.

SBV (242, 20-243, 11):

0. imāni pañcavaranāni cittopaklesakāraṁ prajñān yā ca vā pāḷi-paricchedaṁ sanātanaṁ dhammanitthāni.

1. viviktāṁ kāmaṁ viviktāṁ (pāpakārī akusadalharānaṁ savitarkāṁ savicāraṁ vivekaṁ piritukkhāṁ prathāmanāṁ dhiyānaṁ upasampanṇaṁ viharati;}

---

1 When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.

2 Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

3 Great king, suppose a skilled bath attendant or his apprentice were to pour soap-powder into a metal basin, sprinkle it with water, and knead it into a ball, so that the ball of soap-powder would be pervaded by moisture, encompassed by moisture, suffused with moisture inside and out, yet would not trickle. In the same way, great king, the bhikkhu drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of seclusion, so that there is no part of his entire body which is not suffused by this rapture and happiness.

4 This, great king, is a visible fruit of recluseship more excellent and sublime than the previous one.
The content of formulas SSP9-12 can be divided into four parts: introductory sentence, bare formula, simile(s) and closing sentence. Some main points from the comparison of the above four texts can be summarised as follows:

**DN2**: The most distinctive expression in DN2 is that it has the pāññāja fixed-sentence as its introductory sentence for the first jhāna, whereas all other versions have the nīvaraṇa fixed-sentence.

**DA20**: DA20 has one extra ānaddha fixed-sentence occurring in part (3) as closing sentence. This is not seen in other versions. This sentence is frequently found in the tcvijjā context (=SSP18-20) for the enlightenment of the Buddha.

**SBV and JZG**: their contents are basically the same as DN2.

**SSP10**: Second jhāna

**DN2 (74, 13-75, 5):**

1. (bare formula)\(^8\)

\[^5\] The correct reading should be ‘jā’.

\[^6\] Full details of examination of this fixed-sentence throughout the canon and its validity in DN2 can be found in my unpublished paper: ‘Remarks on Buddhist meditation formulas occurring in various versions of early canonical texts’, 2004.

\[^7\] Cf MN4, 19, 36, 100.

\[^8\] Further, great king, with the subsiding of applied and sustained thought, the bhikkhu enters and dwells in the second jhāna, which is accompanied by internal confidence and unification of mind, is without applied and sustained thought, and is filled with the rapture and happiness born of concentration. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness, so that there is no part of his entire body, which is not suffused by this rapture and happiness.
Great king, suppose there were a deep lake whose waters welled up from below. It would have no inlet for water from the east, west, north, or south, nor would it be refilled from time to time with showers of rain; yet a current of cool water, welling up from within the lake, would drench, steep, saturate and suffuse the whole lake, so that there would be no part of the entire lake which is not suffused with the cool water. In the same way, great king, the bhikkhu drenches, steeps; saturates, and suffuses his body with the rapture and happiness born of concentration, so that there is no part of his entire body which is not suffused by this rapture and happiness.
This formula contains three parts of description. The description is quite consistent in every version of texts, except the simile in JZG. JZG’s simile is in fact a simile applied by most versions as for the SSP11.

SSP11: Third jhāna

DN2 (75, 6-27):

1. (bare formula)¹⁰

      puna ca paraṁ mahā-rāja bhikkhu pitiyā ca virāgā ca upekhako ca viharati
      sato ca sampajāno, sukhā ca kāyena paṭisamanvedeti yan taṁ ariyā śākkhanti:
      “upekhako satīma sukhā-vihāri” ti tatiyajjhami upasampajja viharati,
      so imaṁ eva kāyaṁ nipprittikena sukkhaṁ abhidanti pariṣanti pariśpriti pariṇpharati,
      nāssa kīcī sabbāva kāyassa nipprittiṇa sukkhena apphutaṁ hoti.

2. (simile)

      sāyyathā pi mahā-rāja uppaliniyaṁ paduminiyaṁ pundarikiniyaṁ app
      ekaccāni uppalāṇi vā padumāni vā pundarikāni vā udake-jātiṇi udake-
      samvaddhāni udakā 'nuggatāni anto-nimuggā-posnī, tāni yāva c' aggā
      yāva ca mūla sītāna vārīṇā abhidannā pariṣannā pariśpriti pariṇphuṭhāni,
      nāssa kīcī sabbāvaṁ uppalānaṁ vā padumānaṁ vā pundarikānaṁ vā
      sītāna vārīṇā apphutaṁ asa.
      evam eva kho mahā-rāja bhikkhu imaṁ eva kāyaṁ nipprittikena sukkhaṁ
      abhidanti pariṣanti pariśpriti pariṇpharati, nāssa kīcī sabbāva kāyassa
      nipprittiṇa sukkhena apphutaṁ hoti.

3. (closing sentence)

      idam piklo mahā-rāja, sandiṣṭhiṇaṁ sāmaññha-phalaṁ purimehi sandiṣṭhiṇe
      sāmaññha-phalena abhikkantarāṁ ca pañhitatarāṁ ca.

SBV (244, 9-24):

1. sa prīter virāgād upekkhā viharati smṛtaṁ samprajñānaṁ sukhāṁ ca kāyena
   pratissauvedayate yat tad āryā ācaksate upekkhāṁ sāmyānaṁ sukhāṁ
   viharatiti nisprīkām tīṭhaṁ dhyaṇaṁ upasampadya viharati,
   sa imaṁ evam eva kāyaṁ nipprittiṇa sukkhena abhiggayanāyati pariṣayanāyati
   pariśpriti pariṇpharati; nāsya kīcīt sarvataṁ kāyāt asphutam bhavaty
   aspharanīyam yaduta nisprīkānaṁ sukkhena

2. tadeyyathā utpalāṇi vā padmāni vā kumudāni vā pundarikāni vā vudake jātiṇi
   udake yuddhāni ... tiṣṭhaṁ; teṣāṁ agrato mūlānaṁ ... na kīcīt asphutam
   bhavati aspharanīyam yaduta sītāna vārīṇā evam eva imaṁ eva kāyaṁ
   nipprittiṇa sukhṛṇābhisayāyati (parīṣayāyati) pariśpriti pariṇpharati; 
   nāsya kīcīt sarvataṁ kātāt asphutam bhavati aspharanīyam yaduta
   nisprīkānaṁ sukkhena.

¹⁰ Further, great king, with the fading away of rapture, the bhikkhu dwells in equanimity, mindful and clearly comprehending, and experiences happiness with the body. Thus he enters and dwells in the third jhāna, of which the noble ones declare: 'He dwells happily with equanimity and mindfulness.' He drenches, steeps, saturates, and suffuses his body with the happiness free from rapture, so that there is no part of his entire body, which is not suffused by this happiness.

¹¹ Great king, suppose in a lotus pond there were blue, white, or red lotuses that have been born in the water, grow in the water, and never rise up above the water, but flourish immersed in the water. From their tips to their roots they would be drenched, steeped, saturated, and suffused with cool water, so that there would be no part of those lotuses not suffused with cool water. In the same way, great king, the bhikkhu drenches, steeps, saturates, and suffuses his body with the happiness free from rapture, so that there is no part of his entire body which is not suffused by this happiness.
3. *kim manyase maharaja na tv evam sati maya' durishitam sāmṛṣṭākām śrāmanyaphalam? tathyaṁ bhadanta evam sati bhagavatā durishitam sāmṛṣṭīkām śrāmanyaphalam.*

DĀ20 (T01n1, 85b24-c2):

1. 彼捨憤，住離，念不亂，身受快樂，如聖所說：起諸念樂，入第三禅，
彼身無害，以樂潤沃，周遍盈溢，無不充滿。
2. 譬如優婆離，鬢頭遊華，拘頭遊花，分陀利花，始出淤泥，而未出水，根
茎枝葉，潤沃水中，無不周遍。
3. 墨漙！比丘如是入第三禪，離愈住，樂調和於身，無不周遍，此是第三
現身得樂。

JZG: (T01n22, 274c22-275a3)

1. 彼以是正受之心，至于堅住，得無有異，清淨其心，無有欲故，第三一
心，彼以是心，身安隱，意定，安隱無著，設無有身，普觀退無所有，亦
不復歡喜，安隱不亂。
2. 譬如有山，完具無缺，廣普無邊，東方風來而不能動，南、西、北風，亦
復如是。所以者何？其下根堅，不可動故，中有流水，消浄且美，無能汚
者。用依山故，流滿具足，周普遶流，無所不至，用水消浄之故。
3. 比丘如是，於是觀身，無所愛樂，所倚安隱，其行具足，觀視無身，爾乃
普見。

Most versions are in agreement of the expression. JZG’s simile here is supposed to be put in the
previous formula, which means it has exchanged the similes between SSP10 and 11. Besides, the
description of the simile here is slightly different from others.

SSP12: Fourth *jhāna*

DN2 (75, 28-76, 12):

1. (bare formula)12

2. (simile)13

3. idam pi kho mahā-rāja sandhiṭhikām sāmañña-phalaṁ purimehi sandhiṭhikāe
sāmañña-phalehi abhiśacketaraṁ ca paññitataṁ ca.

12 Further, great king, with the abandoning of pleasure and pain, and with the previous passing away
of joy and grief, the bhikkhu enters and dwells in the fourth *jhāna*, which is neither pleasant nor painful
and contains mindfulness fully purified by equanimity. He sits suffusing his body with a pure bright
mind, so that there is no part of his entire body not suffused by a pure bright mind.

13 Great king, suppose a man were to be sitting covered from the head down by a white cloth, so that
there would be no part of his entire body not suffused by the white cloth. In the same way, great king,
the bhikkhu sits suffusing his body with a pure bright mind, so that there is no part of his entire body not
suffused by a pure bright mind.
This formula is the same in every version, apart from SBV, DĀ20 and JZG, which contain two similes, whereas DN2 contains only one simile. Additionally, JZG’s second simile is slightly different from others.

SSP9-12 occur in many other texts, notably MN and MĀ. However, all similes for the formulas are missing in MN/MĀ, except one text in MN (M II 15).
The study of SSP13-14

SSP13

DN2 (76, 13-77, 5):

1. (bare formula)\(^{14}\)

so evam saṃsāhite citte parisisuddhe pariyođāte anangae vigatūpaikkilese mūdū-
bhūte kammanyē thīte ānejappattē fñānā-dassanāyē cittām abhinirhati
abhinninnāmeti. so evam pājānāti: "āyaṁ kho me kīyo rūpī cātum-mahā-
bhūtiko mātā-pēttika-sambhavo odāna-kummnās-upacayo anicc-uccchādāna-
parimadddana-bhedana-viddhamsana-dhammo, idāñ ca pana me viññāṇaṃ etthā
siṭām etthā paṭibaddhan ti"

2. (simile)\(^{15}\)

seyyathā pi maḥā-rāja maṇi velūriyo subhō jātimā aṭṭhaṃso suparikamma-kato
accho vippasanno anāvilo sabbākāra-sampanno, tatā suttāṃ avutāṃ niñān ā
piṭāṃ ā lohitāṃ vā oṭāsāṃ vā pāṇḍu-suttām vā. tam eva cakkhumā purīso
hatte karīvā paccavekkhēya: "āyaṁ kho maṇi velūriyo subhō jātimā
aṭṭhamsu suparikamma-kato accho vippasanno anāvilo sabbākāra-sampanno,
tati" idāṃ suttāṃ avutāṃ niñān ā piṭāṃ ā lohitāṃ vā oṭāsāṃ vā pāṇḍu-
suttām vā ti. evam eva kho maḥā-rāja bhikkū evam saṃsāhite citte
parisisuddhe pariyođāte anangae vigatūpaikkilese mūdū-bhūte kammanyē thīte
ānejappattē fñānā-dassanāyē cittām abhinirhati abhininnāmeti. so evam
pājānāti; "āyaṁ kho me kīyo rūpī cātum-mahā-bhūtiko mātā-pēttika-sambhavo
odāna-kummnās-upacayo anicc-uccchādāna-parimadddana-bhedana-viddhamsana-
dhammo, idāñ ca pana me viññāṇaṃ etthā siṭām etthā paṭibaddhan ti."

3. (closing sentence)

idāṃ pi kho maḥā-rāja sandīṭṭhikam sāmaṅgā-phalaṃ purimehi sandīṭṭhikehi
sāmaṅgā-phałe hi abhikkantaraṇā ca paṭṭararāṇa ca.

SBV (245, 24-5):

(āyaṁ maṇa kayo rūpī odārika(s cātūrmahābhūtikaḥ; vijjñānam atra
pratiṣṭhitam atra paryāpannam;

DĀ20 (T01n1, 85c13-25)

1. 念不錯亂。樂穏靜居之所也。彼得定心。靜淨無穢。柔濡調伏。住無動地

- 自於身中超變化心。化作異身。支節具足。諸根無闕。彼作是觀。此身色四

化成彼身。此身亦異。彼身亦異。從此身起心。化成彼身。諸根具足。支節無闕。

2.1 警如有人獵中拔刀。彼作是念。黙異刀異。而刀從鞘出。

\(^{14}\) When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attainted to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’

\(^{15}\) Great king, suppose there were a beautiful beryl gem of purest water, eight faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And through it there would run a blue, yellow, red, white, or brown thread. A man with keen sight, taking it in his hand, would reflect upon it thus: ‘This is a beautiful beryl gem of purest water, eight faceted, well cut, clear, limpid, flawless, endowed with all excellent qualities. And running through it there is this blue, yellow, red, white, or brown thread.’ In the same way, great king, when his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attainted to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’
The details of the formula seem to be missing in SBV, as only one short sentence is retained. There is a very irregular expression in both D20 and JZG, and the disorder picture is not easy to be pointed out. First, D20 has a reverse order of SSP13 and 14. Its description of SSP13 is also quite different from DN2, may be problematic: no title of the näna-dassana is mentioned; the bare formula is mixed up with partial description of SSP14; the only indication we could recognise is the simile which corresponding to DN2’s simile. Second, JZG’s order of SSP13 and 14 is normal, but its simile for SSP13 is different from DN2, which are supposed to be attached to SSP14. Besides, JZG’s wording on bare formula has a couple of extra phrases.

SSP14

DN2 (77, 6-29):

1. (bare formula)\(^{16}\)
   
   \[
   \text{so evam samāhitā cīte pariṣuddhe pariyoṭāțe anāṅgaye vīgatāppakkilese mudubhūte kammanīye ātejippatte mano-mayaṃ kāyanā abhinimmanāya cītīṃ abhinīharati abhinīnīmeti. so imamhā kāyā aṇānā kāyā abhinimmanātī rūpīṃ manomayaṃ sabbāga-paccāngīṃ abhinīdiyāṃ}
   \]

2. (simile)\(^{17}\)
   
   \[
   \text{seyyathā pi mahā-rāja puriso muñjāmā īsikāṃ pavāhiye. tassa evam assa: “āyaṃ muñjo āyaṃ isikā, aṇāno muñjo aṇāno isikā, muñjāmā tv eva isikā pavāhi ti.” sseyyathā pi pana mahā-rāja, puriso asi kosiyā pavāhiye. tassa evam assa: “āyaṃ asi āyaṃ kosi, aṇāno asi aṇāno kosi, kosiyā tv eva asi pavāhi ti.” sseyyathā pi pana mahā-rāja puriso ahiṃ karaṇḍa uddhāreyya. tassa evam assa: “aṇāno ahi karaṇḍo aṇāno ahi aṇāno karaṇḍo, karaṇḍa tv eva ahi ubbhato ti.” evam eva kho mahā-rāja bhikkhu evam samāhitā cīte pariṣuddhe pariyoṭāțe anāṅgaye vīgatāppakkilese mudubhūte kammanīye ātejippatte mano-mayaṃ kāyanā abhinimmanāya cītīṃ abhinīharati abhinīnīmeti. so imamhā kāyā aṇānā kāyā abhinimmanātī rūpiṃ}
   \]

---

\(^{16}\) When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body having material form, mind-made, complete in all its parts, not lacking any faculties.

\(^{17}\) Great king, suppose a man were to draw out a reed from its sheath. He would think: ‘This is the reed; this is the sheath. The reed is one thing, the sheath another, but the reed has been drawn out from the sheath.’ Or suppose a man were to draw a sword out from its scabbard. He would think: ‘This is the sword; this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from its scabbard.’ Or suppose a man were to pull a snake out from its slough. He would think: ‘This is the snake; this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.’ In the same way, great king, when his mind is thus concentrated, pure and bright, .... not lacking any faculties.
SBV (245, 25-246, 12):

1. yanuv aham asmāt kāyāt mānasam vyuttāpyānyām kāyam abhinirmyāṁ rūpīṇam manomayaṁ avikalam ahinendriyam; sa tasmāt kāyāt mānasam vyuttāpyānyām kāyam abhinirminīte rūpīṇam manomayaṁ avikalam ahinendriyam;

2. tadāyāth manir aṣṭāmgo vaidūryaḥ subho jātīmānān accho viprasyanāmo ‘nāvilaḥ pācāngarāṅgike sūtre ‘tripah syāt nile pite lohite avadāte maṇḍīṭhe; tām caksusmān puruṣo dṛṣṭvā jāniyād: ayaṁ manir idam sūtraṁ, sūtre manir arpiḥ ‘śṭiţti; evam eva sa tasmāt kāyāt mānasam vyuttāpyānyām kāyam abhinirminīte rūpīṇam manomayaṁ avikalam ahinendriyam; tadyāthā puruṣo muṇḍād īśkāmāvṛhyāt; tam caksusmān puruṣaḥ dṛṣṭvā jāniyād: (ayaṁ muṇḍa iyam isikā, muṇḍād īśkām āvṛhatī evam e)va sa tasmāt kāyāt mānasam vyuttāpyānyām kāyam abhinirminīte rūpīṇam manomayaṁ avikalam ahinendriyam; tadyāthā puruṣaḥ karaṇād āhin āvṛhyāt; tām caksusmān puruṣaḥ dṛṣṭvā jāniyād ayaṁ karaṇād ayaṁ ahiḥ, karaṇād āhin āvṛhatī; evam eva sa) tasmāt kāyāt mānasam vyuttāpyānyām kāyam abhinirminīte rūpīṇam manomayaṁ avikalam ahinendriyam; tadyāthā puruṣah kośād asim āvṛhyāt; tām caksusmān puruṣo dṛṣṭvā jāniyād ayaṁ kośo ‘yaṁ ahiḥ kośād asim āvṛhyāt(titi) evam eva sa tasmāt kāyāt mānasam vyuttāpyānyām kāyam abhinirminīte rūpīṇam manomayaṁ avikalam ahinendriyam

DĀ (T01n1, 85c25-86a6):

1. 彼已定心。清浄無縁。柔潤潤伏。住無動地。從己四大色身中起心。化作化身。一切諸根。支節具足。彼作是觀。此身是四大合成。彼身從化而有。此身亦異。彼身亦異。此心在此身中。依此身住。至他身中。

2. 譬如琉璃。瑣尼。瑣治甚明。清浄無縁。若以青。黃。赤縈貫之。有目之士置掌而觀。知珠異縈異。而縈依於珠。從珠至珠。

3. 嬛絃。比丘觀心依此身住。至彼化身亦復如是。此是比丘第二勝法。所以者何。斯由精勤。念不退轉。樂獨閑居之所得也。

JZG (T01n22, 275a26-b3):

2. 比丘如是。曉了如此。是有形之身。依所溫煇。四大合成。從父母生。魂神依之。當立身心。變現眾形。無有名色。異足形容。說根無缺。從三昧起。化無數身。

SBV now has a clearer description of SSP14, but the introductory part of the bare formula (sa evam samāhīte cite pariṣuddhe paraṇvadāte anagāgāne vigatopakleṣe rũjubhīte karmayye sthiite ānihīyapārāte XXX citām abhinirāmyaya) is not seen. SBV’s similes in SSP14 are different from DN2, as they are corresponding to the similes of SSP13 in DN2. DĀ20’s description of SSP14 does not have the title of mano-mayam kāyam, and it has one extra simile in the formula, which makes it as having four similes in total. JZG’s formula is less ambiguous, but it has only one simile for the formula, while two others are missing.
When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the modes of supernatural power. He exercises the various modes of supernatural power: having been one, he becomes many and having been many, he becomes one; he appears and vanishes; he goes unimpeded through walls, ramparts, and mountains as if through space; he dives in and out of the earth as if it were earth; sitting cross-legged he travels through space like a winged bird; with his hand he touches and strokes the sun and the moon, so mighty and powerful; he exercises mastery over the body as far as the Brahma-world.
There are three similes in DN2. SBV has a minor difference: its order for the first two similes is reverse compared to DN2. The title of the formula in non-DN2 texts is worth mentioning. As they adopt the name of -sūkṣṭkāryāyām abhijñāyām for each formula, while DN2 mention nothing about this. DA20 has one extra simile added to part (2); JZG has few extra words in its part (1), and its description of the second simile is slightly different from others.

SPP16

DN2 (77, 30-79, 5):

1 (bare formula)\(^{20}\)

\(^{20}\) When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element.
With the divine ear-element, which is purified and surpasses the human, he hears both kinds of sound, the divine and the human, those which are distant and those which are near.

Great king, suppose a man travelling along a highway were to hear the sounds of kettledrums, tabours, horns, cymbals and tomtoms, and would think: 'This is the sound of kettledrums, this the sound of tabours, this the sound of horns, cymbals and tomtoms.' In the same way, great king, when his mind is thus concentrated, ... those which are distant and those which are near.
1 (bare formula)\(^{22}\)

so evam samāhihe citte parisuddhe pariyođāte anangāne vagatopakkleśe

mūla-bhūte kammanye thīte ēnejīpputte ceto-pariyānāya citṭaṁ

abhūhītāri abhiṁnāṇēti. so para-sattānaṁ para-puggalānaṁ cetassā

ceto-paricca pājānāti : sa-rāgam vā cittaṁ sa-rāgam cittaṁ ti pājānāti,

vīta-rāgam vā cittaṁ vīta-rāgam cittaṁ ti pājānāti,

sa-dosanā vā cittaṁ sa-dosanā cittaṁ ti pājānāti,

sa-mohānā vā cittaṁ sa-mohānā cittaṁ ti pājānāti,

vīta-mohānā vā cittaṁ vīta-mohānā cittaṁ ti pājānāti,

sankhāram vā cittaṁ sankhāram cittaṁ ti pājānāti,

vikkhyātām vā cittaṁ vikkyātām cittaṁ ti pājānāti,

mahaggataṁ vā cittaṁ mahaggataṁ cittaṁ ti pājānāti,

anahaggataṁ vā cittaṁ anahaggataṁ cittaṁ ti pājānāti,

sa-uttaraṁ vā cittaṁ sa-uttaraṁ cittaṁ ti pājānāti,

anuttaraṁ vā cittaṁ anuttaraṁ cittaṁ ti pājānāti,

sa-gam cittaṁ gam cittaṁ ti pājānāti,

sarāgam cittaṁ sarāgam cittaṁ ti pājānāti,

asamāhitam cittaṁ asamāhitam cittaṁ ti pājānāti,

vimuttaṁ vā cittaṁ vimuttaṁ cittaṁ ti pājānāti,

avimuttaṁ vā cittaṁ avimuttaṁ cittaṁ ti pājānāti,

2 (simile)\(^{23}\)

seyyathā pi mahā-rāja itthā vā puriso vā dhoro vā yuvā maṅgana-jāthikol

ādāse vā parisuddhe pariyođāte aṣehec vā udāka-patte sakaṁ mukhi-nimittān

pacca vekkhamāno sakaṅkham vā sakaṅku ti jāneya acaṅku vā

ačaṅku ti jāneya,

evam eva kho mahā-rāja bhikkhu evam samāhihe citte parisuddhe pariyođāte

anangāne (... The bare formula is repeated again )

3 (closing sentence)

idam pi kho mahā-rāja sandittākāṁ sāmañña-phalaṁ purimchi sandittākāchi

sāmañña-phalehi abhikkantarañña ca paññītarāñña ca.

SBV (248, 16-249, 2):

1 sa evam samāhihe cite parisuddhe paryavadāte anangāne vagatopakleśe

rijūhootāle karmanye sthīte aññiypanprāpte cetaḥparyājānasākṣāthkriyāyām

abhiḥjāyām cittaṁ abhiṁnāṇamaya; sa paraśattvānāṁ para-puggalānaṁ

vitarkitaṁ vicārānta manasaṁ mahānaṁ yathābhūtaṁ prajāṇāti; sarāgam cittaṁ

sarāgam cittaṁ iti yathābhūtaṁ prajāṇāti; vitgarāgam cittaṁ vitgarāgam

cittaṁ iti yathābhūtaṁ prajāṇāti; sadveṣam vagatañveṣam samohāṁ

vagatamohāṁ sanjāsāntaṁ vikṣiptaṁ ānāṁ prāhṛitaṁ uddhatam anuddhatam

22 When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of encompassing the minds (of others). He understands the mind of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust and a mind without lust as a mind without lust; he understands a mind with hatred as a mind with hatred and a mind without hatred as a mind without hatred; he understands a mind with delusion as a mind with delusion and a mind without delusion as a mind without delusion; he understands a contracted mind as a contracted mind and a distracted mind as a distracted mind; he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind.

23 Greta king, suppose a young man or woman, fond of ornaments, examining his or her facial reflection in a pure bright mirror or in a bowl of clear water, would know, if there were a mole, 'It has a mole,' and if there were no mole, 'It has no mole.' In the same way, great king, when his mind is thus concentrated, ... He understands the mind of other beings and persons, having encompassed them with his own mind.
SBV has extra words in part (1), such as vitarkitam vicāritam munśā mānasā yathābhūtaṁ praśānti, ānām praghāṇitam, etc. These words can be found in the same formula in MA (e.g. T1n26, 553b). SBV’s simile in part (2) is slightly shorter than DN2’s. DĀ20’s overall wording is closer to DN2. A number of extra words are found in JZG’s description, and its simile here is supposed to be put in SSP18, which may be a mistake.

4 The study of SSP18-20

SSP18

DN2 (81, 9-82, 21):

1 (bare formula)\(^{24}\)

so evam saṁśāhite citte parisuddhe pariyoḍāte anāgaṇe vigatipakṣite muddhē kāmnāṇiye ātte ānejanappate pubbe-nivāśaṁnussati-tāṇāya cītām abhinīharati abhinīnāmeti. so aneka- vihitam pubbe-nivāśaṁ anussarati seyyathidam ekam pi jātiṁ dve pi jātiyo tīso pi jātiyo caṭasso pi jātiyo

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\(^{24}\) When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives. He recollects his numerous past lives, that is, one birth, two birth, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life. Passing away from that state, I re-arose here.’ Thus he recollects his numerous past lives in their modes and their details.
25 Great king, suppose a man were to go from his own village to another village, then from that village to still another village, and then from that village he would return to his own village. He would think to himself: ‘I went from my own village to that village. There I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I went to still another village. There too I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I returned to my own village.’ In the same way, great king, when his mind is thus concentrated, ..., and he recollects his numerous past lives in their modes and their details.
1 (bare formula)²⁶ 

When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the passing away and re-appearing of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and re-appearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma, thus:

‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views, and undertook actions governed by wrong views—after death, have reappeared in the plane of misery, the bad destinations, the lower realms, in hell. But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, held right views, and undertook actions governed by right views—after death, have reappeared in the plane of good destinations, in the heavenly world.’ Thus with the divine eyes, which is purified and surpasses the human, he sees beings passing away and re-appearing—inferior and superior, beautiful and ugly, fortunate and unfortunate—and he understands how beings fare according to their kamma.

2 (simile)²⁷

Great king, suppose a central square there were a building with an upper terrace, and a man with keen sight standing there were to see people entering a house, leaving it, walking along the streets, and sitting in the central square. He would think to himself: ‘Those people are entering the house, those are leaving it, those are walking along the streets, and those are sitting in the central square.’ In the same way,... and he understands how beings fare according to their kamma.
repeated again) satte pājñātāti.

(3 elosing sentence)

"idam pi kho mahā-rāja sanditthikam sāmañña-phalaṃ purimehi sanditthikehi sāmañña-phalehi abhiṣkattaraṇaṃ ca paṇṭiṭṭharaṇaṃ ca.

SBV (250, 3-22):

1 sa evam samāhite cite pariśuddhe paryavādāte anānagape vigatopakleśe rjābyāste karmayante sthitena nājāyāpade cyutuyapadājñayānāsākṣēkāryāyān abhiṣṭāyān citattam abhināvāmayati divyena cākṣūṣa viśuddhenākāntamānasyakena sattvān paśayati cyavamanān apapadāyanānān
api suvarṇān api durvarṇān api hīmān api praṇītān api sūgatām api gacchato durgatān api yathākarmapayo gātā sattvān yathābhūtaṃ praṇānāti; amī bhavantaḥ sattvāḥ kāyaduscaritaṃ samanvāgataṃ vānmanoduscaritaṃ samanvāgataḥ āryānāṃ api vādevākā niṣṭhādṛṣṭayo mithyādṛṣṭikarmadharmasamādhiñhānotos tattvārotani kāyasya bhedat paraṃ maraṇād apiyadurgati vinipātam narakam apapadyante; amī vā pimar bhavantaḥ sattvāḥ kāyasucaritaṃ samanvāgataṃ vānmanasucaritaṃ samanvāgataḥ āryānām anavavādakhāḥ samyagdṛṣṭiyāḥ samyagdṛṣṭikarmadharmasamādhiñhānotos tattvārotani kāyasya bhedat sugatau svargaloke deveṣṣapadyante;

2 tadyate ca kākṣaṃsānām puruṣāḥ rathiyācatvārā niśanṭe mahājanakāyāh agacchati gacchati tiṣṭhatī niṣīṣati ity anekān samudācārān paśyeta; sa evam samāhite (The bare formula is repeated) deveṣṣapadyante.

3 (kim manyase maharaja nath evam sati māyā darśaṃ samādhiṣṭikam śrāmanyaphalam? tathāya bhadanta evam sati bhagavatā darśaṃ samādhiṣṭikam śrāmanyaphalam.)

DĀ20 (T01n1, 86b15-c3):

1 彼以定心，清浄無穢，柔順調伏，住無動地，見生死智證。彼天眼淨，見諸眾生，死此生彼，從彼生此，形色好醜，善惡諸果，尊貴卑賤，隨所造業，報應垢緣，皆悉知之。此人身行惡、口言惡、意念惡、誦説賢聖、言邪倒見，身敗命終，墮三惡道。此人身行善、口言善、意念善、不語賢聖、見正信行，身壞命終，生天、人中。以天眼淨，見諸眾生，隨所業緣，往來五道。

2 譬如城內，高廣平地，四交道頭，起大高樓，明目之士，在上而觀，見諸行人，東西南北，舉行所為，皆悉見之。

3 摩訶！比丘如是，以定心清浄，住無動處，見生死智證。以天眼淨，盡見眾生，所作善惡，隨業受生，往來五道，皆悉知之。此是比丘得第二明，斷除無明，生於慧明，捨離閹闇，出智慧光，此是見眾生死智明證也。所以者何？斯由精勤，念無間斷，樂獨開悟之所得也。

JZG (T01n22, 275e13-21):

1 佛言：比丘得神通者，其心清浄，道眼瞿視，過於人本，見人沒生，善惡好醜，歸善道、惡道，是人身行善、口言善、心念善，正觀、無邪見，緣是之本，遂終生天上。是人身行惡、口言惡、心念惡，緣是之本，身死之後，墮惡道中。

2 譬如有人，住高樓上，見行人往來，出入，及坐歡喜，悲哀。比丘如是，遂得神通，道眼瞿視，清浄無瑕，見去來事。

SSP20

DN2 (77, 30-79, 5):

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When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of the destruction of the cankers. He understands as it really is: 'This is suffering.' He understands as it really is: 'This is the origin of suffering.' He understands as it really is: 'This is the cessation of suffering.' He understands as it really is: 'These are the cankers.' He understands as it really is: 'This is the origin of the cankers.' He understands as it really is: 'This is the way leading to the cessation of suffering.' He understands as it really is: 'These are the cankers.' He understands as it really is: 'This is the way leading to the cessation of cankers.' Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: 'It is liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.'

Great king, suppose in a mountain glen there were a lake with clear water, limpid and unsullied. A man with keen sight, standing on the bank, would see oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still. He would think to himself: 'This is a lake with clear water, limpid and unsullied, and there within it are oyster-shells, sand and pebbles, and shoals of fish moving about and keeping still.' In the same way,... He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.'

This too, great king, is a visible fruit of recluseship more excellent and sublime than the previous one. And, great king, there is no other fruit of recluseship higher or more sublime than this one.
There is no big difference for the description of SSP18-20 in all four versions of the Sāmaññaphalasutta, except JZG, which has missing the simile in SSP20.
Appendix III  A summary of different versions of SSP list throughout the N/Ā

DN1: SSP3

DÄ1: SSP3

FW62: SSP3, 6, 4, 4+, 4++, 5, 7, 8.

DN1: SSP9a-12a.

DN2: SSP1, 2, 3abc, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20

SBV: SSP1, 2, 3abc, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20

JZG: SSP1, 2, 3abc, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20

DÄ20: SSP1, 2, 3abc, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20

DÄ22, 23, 25, 27, 29 = DÄ20 (abbreviation)

DN3, 4, 5, 6, 7, 8, 10, 11, 12 = DN2

DN9: SSP1, 2, 3abc, 4, 5, 6, 7, 8, 9, 10, 11, 12, 3 arūpa samāpattis.

DÄ28: SSP1, 2, 3abc, 4, 5, 6, 7, 8, 9, 10, 11, 12, 4 arūpa samāpattis, nirodha-

samāpatti.

DN13: SSP1, 2, 3abc, 4, 5, 6, 7, 8, 9, 10, 11, 12, 4 brāhmaviharas.

DÄ26 = DN13

DN16: SSP9a-12a, 4 arūpa samāpattis, nirodha-samāpatti.

DÄ2 = DN16

DN17: SSP9a-12a, 4 brāhmaviharas.

DN22: SSP9a-12a.

DN25: 4 restraints, SSP7, 8a, 4 brāhmaviharas, SSP18a, 19a, uttara-dhamma.

DN26: pātimokkha fixed-sentence, SSP9a-12a, 4 arūpa samāpattis, destruction of
āsavās.

DÄ6 = DN26
DN28: SSP18, 19, 15, 9a-12a.
DÄ18 = DN28
DN29: SSP9a-12a, 4 phālas.
DÄ17 = DN29
DN33, 34: SSP18, 19, 20.
DN33, 34: SSP4, 4+.
DÄ9, 10 = DN33, 34.

MN4: SSP1, āraddha fixed-sentence, SSP9a-12a, 18a-20a.

MN5: SSP2, 4, 4+, 4++, ..., established in mindfulness, fully aware, concentrated, with unified minds, possessing wisdom, not drivellers.

MN19: āraddha fixed-sentence, SSP9a-12a, 18a-20a.
MN27: SSP1, 2, 3a, 6, 4, 5, 7, 8a, 9a-12a, 18a-20a.
MN36: SSP9a-12a, 18a-20a.
MN38: SSP1, 2, 3a, 6, 4, 5, 7, 8a, 9a, 10a, 11a-12b, the cessation of suffering.
MN39: hīrrottapa, SSP4, 4+, 4++, 5, 7, 8, 9-12, 18-20.

MN40: the purification of unwholesome dhammas, pāmujja fixed-sentence, four brāhmaviharas, SSP20.
MN51, 60, 76, 94 = MN27.
MN53: pātimokkha fixed-sentence, SSP4, 4+, 4++, satta-saddhamma, 9a-12a, 18a-20a.
MN69: SSP4, 4+, 4++, energetic, established in mindfulness, concentrated, ...
MN79: SSP1, 9a-12a, 18a-20a.
MN100: SSP9a-12a, 18a-20a.
MN101: SSP1, 9a-12a, 18a-20a.
MN107: pātimokkha fixed-sentence, SSP4, 4+, 4++, 5, 7, 8a, 9a-12a.
MN108: pātimokkha fixed-sentence, bahussuta, santuttha, SSP9a-12a, 15a-20a.
MN112: SSP2, 3a, 6, 4, 5, 7, 8a, 9a-12a, 20a.
MN125: SSP1, 2, 4+, 4++, 5, 7, 8a, satipaṭṭhāna formula, 10a-12a, 18a-20a.
MĀ19: SSP7, 8a, 9a-12a, 20a.
MĀ26: SSP4, 4+, 5.
MĀ65: alms round, SSP7, 8a, 9a-12a, 20a.
MĀ80: the dislike of the suffering, SSP2, 3a, 6, 4, 5, 7, 8a, 9a-12a, 15a-20a.
MĀ81: SSP9a-11a (?)..
MĀ105: SSP1, 9a-12a, 20a.
MĀ144: 4 purifications, satipaṭṭhāna formula (1), satipaṭṭhāna formula (2), SSP4, 5, 7, 8a, 9a-12a, 20a.
MĀ145: pātimokkha fixed-sentence, bahussuta, kalyāṇamitta, pavivutta, sitting meditation, santutṭha, satimā, āraddhavīrya, paṅña, SSP20a.
MĀ146: SSP1, pātimokkha fixed-sentence, 3a, 6, 4, 5, 7, 8a, 9a-12a, 20a.
MĀ157: SSP9a-12a, 18a-20a.
MĀ160: SSP7, 4 brāhmaviharas.
MĀ171: SSP9a-12a, 4 brāhmaviharas, 4 arūpa samāpattis, nirodha-samāpatti.
MĀ182: 4 purifications, SSP4, 5, 7, 8a, 9a-12a, 20a.
MĀ183: 4 purifications, SSP8a, 4 brāhmaviharas, 20a.
MĀ185: SSP9a-12, 4 brāhmaviharas, 4 arūpa samāpattis, 15a-20a.
MĀ187: the dislike of the suffering, SSP2, 3a, 6, 4, 5, 7, 8a, 9a-12a, 20a.
MĀ192: SSP9a-12a, 4 arūpa samāpattis.
MĀ194: SSP7, 9a-12a, 18a-20a.
MĀ198: SSP1, 2, 4 purifications, satipaṭṭhāna formula (1), satipaṭṭhāna formula (2), 9a-12a.
MĀ203: SSP9a-12a, 20a.
MĀ208: SSP1, [abbreviations], 9a-12a.
MA39, 98, 180, 190, 212, 741: SSP9a-12a.

MA217: SSP9a-12a, 4 brahma viharas, 4 arūpa samāpatti; 3rd or 4th fruit from each of the previous attainments.

MA218: SSP9a-12a, 15a-20a.

S I 104, 176, II 218, IV 104, 175: SSP4, 4+, 4++.

S I 158: SSP9a-12a, 4 arūpa samāpatti.

S III 210, 216, 235: SSP9a-12a, 4 arūpa samāpatti, nirodha-samāpatti.

S IV 236, 298: SSP9a-12a.

S V 308: SSP9a-12a, nibbāna.

S V 309: SSP9a-12a, the abandonment of five upper fetters.

SÄ271, 1144, 1261: SSP4, 4+, 4++.

SÄ275: SSP4, 4+, 4++, 5.

SÄ636: SSP1, 2, 4 purifications, 4, 5, 7, satipatthāna formula.

SÄ801: abiding in sīla, less desire, SSP4+, 4++, 7.


A I 113: SSP4, 4+, 4++.

A I 163: SSP9a-12a, 18a-20a.

A II 39: pātimokkha fixed-sentence, SSP4, 4+, 4++.

A II 208: SSP1, 2, 3a, 6, 4, 5, 7, 8a, 9a-12a, 18a-20a.

A III 25: SSP9a-12a, paccavekkhā-nimitta, 15a-20a.

A III 71, 301: SSP4, 4+, 4++, look for righteous things, practicing bodhipakkhika-dhamma.

A III 92: SSP7, 8a, 9a-12a, 20a.

A III 100: SSP4, 7, 8a, 9a-12a, 20a.

A IV 167: SSP4, 4+, 4++, 5.
A IV 436: SSP7, 8a, 9a-12a, 4 arūpa samāpattis, nirodha-samāpatti.

A V 199: sīlava, bahussuta, kalyanamitta, sammadiṭṭhika, SSP15a-19a, 20a.

A V 204: SSP1, 2, 3a, 6, 4, 5, 7, 8a, 9a-12a, 4 arūpa samāpattis, nirodha-samāpatti.

A V 338-41: pātimokkha fixed-sentence, bahussuta, kalyanamitta, suvaca, aḷāṃ katum, dhammakāma, āraddhaviriya, SSP9a-12a, SSP18, 19, 20a.

EĀ16-4, 21-6, 49-8: SSP4, 4+, 4++. 

EĀ34-3: SSP2, 3, 4, 4+, 4++, 18a-20a. (a summary)

EĀ44-4: SSP4, 4+, 4++, 5 ... (nine dharmas).

EĀ49-2: SSP3, 4, 4+, 4++ ... (eleven dharmas).