

3. “Self-conceit/pride” (asmi-māna 我慢), “self-excitement/impulse” (asmi-chanda 我欲), and “self-bias” (asmi-anusaya 我使=我隨眠).

In SN 22. 91-92 and their counterparts SA 23-24 Rāhula asks the Buddha how one should know (jānato 知) and see (passato 見) so that with regard to this body with its consciousness (saviññāṇake kāye 此識身) and all external objects (bahiddhā sabbanimittesu 外境界一切相), one will be without “the view of I and mine, the conceit, the bias” (ahaṃkāra-mamaṃkāra-mānānusayā 我、我所見、我慢、使); the Buddha tells him it is achieved by seeing (disvā 觀) with right insight (sammappaññāya 平等慧) the five aggregates as not-self.⁹⁷ Hence, in this teaching conceit and bias (mānānusayā 慢、使) based on the view of I and mine (ahaṃkāra-mamaṃkāra 我、我所見) are overcome by the insight of not-self.

A similar teaching with these three terms, self-conceit (asmi-māna 我慢), self-excitement/impulse (asmi-chanda 我欲), and self-bias (asmi-anusaya 我使), together in the same sequence is found in SN 22. 89 and its counterpart SA 103.⁹⁸ Each of the terms is combined with the word asmi 我 (“I am” or “self”); the conceit, excitement, and bias are based on the view of I or mine, and liberation from them entails the insight of not-self. Thus, expression of the notion of not-self as freedom from self-conceit, self-excitement, and self-bias is a feature shared in common by the two versions.

4. SN has these two forms of expression:

- I. “This⁹⁹ is not mine, I am not this, this is not my self” (n’etam mama, n’eso ’ham asmi, na m’eso attā ti).¹⁰⁰
- II. One does not regard (na samanupassati) material form as self (rūpaṃ attato), or self as possessing material form (rūpavantaṃ attānaṃ), or material form as being in self (attani rūpaṃ), or self as being in material form (rūpasmiṃ attānaṃ). (and similarly for feeling, perception, activities, and consciousness)¹⁰¹

Corresponding to these two forms of wording found in SN, SA has just one form of wording: “This is not self, this is not other than self, neither is

97 SN iii, pp. 136-137; T 2, p. 5a-b (CSA i, pp. 31-32). See also SN 22. 72: SN iii, pp. 80-81 (no SA counterpart), and SN 22. 124-125: SN iii, pp. 169-170, but their counterpart SA 22: T 2, pp. 4c-5a (CSA i, p. 30) has different expression.

98 SN iii, pp. 130-131; T 2, p. 30a-c (CSA i, pp. 180-182).

99 Referring to each of the five aggregates.

100 E.g. SN. 22. 45, 49, 59, 118-119: SN iii, pp. 45, 49-50, 67-68, 165-166.

101 E.g. SN 22. 55, 85; cf. 47: SN iii, pp. 56-57, 113-114, 46.

self in this nor this in self” (非我/不是我, 不異我, 不相在).¹⁰² The difficult phrase 不相在 (neither is self in this nor this in self) is clarified at SA 45 and SA 109, and specific explanation of each wording, such as “this is not other than self” etc., is found in SA 109.¹⁰³

The two forms of expression in SN and the corresponding one form in SA are frequent in the two versions.¹⁰⁴ They are semantically close, meaning simply that there is nothing in compounded phenomena (whether within or beyond the five aggregates) that is self or belongs to self. Thus, despite the different wording, the two versions share this fundamental teaching of the notion of not-self.

5. Freedom from the view “superior am I” (seyyo ’ham asmi, 我勝), “equal am I” (sadiṣo ’ham asmi, 我等), or “inferior am I” (hīno ’ham asmi, 我劣).

In SN 22. 49 the Buddha says to Soṇa:¹⁰⁵

Whatsoever recluses or brahmins, Soṇa, in regard to the impermanent material form, the suffering unstable phenomenon, have the view (samanupassanti) “superior am I”, “equal am I”, or “inferior am I”, what else are they but non-seers of things as they really are? (and similarly for feeling, perception, activities, and consciousness)

He then says that those who do not have this view are seeing things as they really are; and he goes on to use the more familiar formulation: “This is not mine, I am not this, this is not my self”.

The corresponding SA 30 instead has Śroṇa asking Śāriputra:¹⁰⁶

102 Corresponding to the first form of SN: SA 84 (= SN 22. 45), SA 30 (= SN. 22. 49), SA 34 (= SN 22. 59), and SA 76 (= SN 22. 118-119): T 2, pp. 21c, 6b, 7c, 19c (CSA i, pp. 135, 38-39, 139, 124). Corresponding to the second form of SN: SA 64 (= SN. 22. 55), SA 104 (= SN 22. 85); cf. SA 45 and 63 (= SN 22. 47): T 2, pp. 16c, 31a, 11b, 16b (CSA i, pp. 102, 185, 157, 100).

103 T 2, pp. 11b, 34b-35a. SA 45 is counterpart of SN 22. 47: SN iii, pp. 46-47; SA 109 has no SN counterpart (CSA i, pp. 157, 198-200).

104 E.g. SN 22. 15-17, 44-47, 49, 55, 59, 71-72, 76-77, 79-80, 82, 85, 91-93, 99, 118-119, 124-125, 150, 158; SN iii, pp. 22-23, 44-46, 49-50, 56-57, 67-68, 80-81, 82-84, 88-89, 94, 102-104, 113-114, 136-138, 150, 165-166, 169-170, 181-182, 187. SA 23-24, 30, 33-34, 45, 62-64, 76, 82-87, 104, 109, 264: T 2, pp. 5a-b, 6b, 7c, 11b, 16a-c, 19c, 21b-22b, 31a, 34b-35a, 68b (CSA i, pp. 31-32, 38, 63-64, 98-102, 124, 134-139, 157, 185, 198-200).

105 SN 22. 49: SN iii, pp. 48-49.

106 T 2, p. 6a-b (CSA i, p. 38). Cf. also SA 45 and 63: T 2, pp. 11b, 16b-c (CSA i, pp. 157, 100), counterparts of SN 22. 47: SN iii, pp. 46-47.