

For the *vyākaraṇa-aṅga* texts (i.e., ‘Sections spoken by *Śrāvakas* and by the Buddha’), there are substantial differences between the *Saṃyukta-āgama* and the *Saṃyutta-nikāya* (Choong 2000: 21–22). The *Saṃyutta-nikāya* version is not marked off with a heading corresponding to *Dizi suoshuo song* 弟子所說誦 (‘Section Spoken by *Śrāvakas*’).¹³ Master Yinshun (1971: 700–701 and 1983: I 32, 43, 56–57) suggested that historically the *vyākaraṇa-aṅga* discourses were at first attached to, or subordinated to, the relevant *sūtra-aṅga* sections, and that later editors decided to group them into *saṃyuktas/saṃyuttas* collected in a single section (Choong 2000: 23, note 22; also Nagasaki 2004: 52).¹⁴ That is, the two sections were new creations within the *Saṃyukta-āgama* transmission.

III. The *Geya/Geyya-aṅga*

Ācāriya Buddhaghosa explains this *aṅga* thus:¹⁵

sabbam pi sagāthakaṃ suttaṃ geyyan ti veditabbaṃ, vise-sena Saṃyuttake sakalo pi Sagāthā-vaggo.

All the *suttas* containing verses should be known as *geyya*, particularly the entire *Sagātha-vagga* in the *Saṃyutta*.

In view of that, the explanation “all the *suttas* containing verses should be known as *geyya*” given by Ācāriya Buddhaghosa seems just too broad, being unclear as to which texts it refers to.

¹³ T 99 at T II 126a3.

¹⁴ Cf. also my series of articles for a comparison of the Pali and Chinese versions of individual *saṃyutta/saṃyukta* topics selected from the two collections (Choong 2014b, 2016, 2017a, 2017b and 2018).

¹⁵ Ps II 106,11–13, Sp I 28,11–12, Sv I 23,40–24,2 and As 26,14–16.

However, the next statement, “particularly the entire *Sagātha-vagga* in the *Samyutta*”, gives a concrete example of a textual collection representing *geyya-aṅga*, i.e., the *Sagātha-vagga* section of the *Samyutta-nikāya* (SN 1). This is supported by the findings of Master Yinshun (1971: 517 and 1983: I 23).¹⁶

There is, however, one exception to it, in that the extant *Bhikkhu-samyutta* (SN 21) is located apart in the second section of the *Samyutta-nikāya*, the *Nidāna-vagga* (SN 2). Ten of the twelve *suttas* comprised in the *Bhikkhu-samyutta* actually contain verses. This suggests that this *samyutta* properly belongs to the *Sagātha-vagga* (Yinshun 1971: 701 and 1983: I 56, and Bodhi 2000: 532). It is likely, therefore, that the *Bhikkhu-samyutta* of the *Samyutta-nikāya* was at some time accidentally displaced from its original location (Bucknell 2007: 14–18) (see Appendices 1 and 2 below).

Also, one may consider the issue why the *Sagātha-vagga* is at the beginning of the *Samyutta-nikāya* but at the end of the *Samyukta-āgama*. Elsewhere the sequence of the first two *aṅgas* is always *sūtra* followed by *geya*, not only in the Pali and Sarvāstivāda traditions but also in other early Buddhist traditions (Mayeda 1964: 188 [a section of his additional table of the nine and twelve *aṅgas*] and Yinshun 1971: 494–497; cf. also Nattier 2004). It is possible, therefore, that the location of *Sagātha-vagga* (or the *geya-aṅga* collection) at the

¹⁶ This *geya-aṅga* collection has close connection with the ‘shorter’ *Samyukta-āgama* (*Bieyi za ahan jing* 別譯雜阿含經, T 100). Cf. Bucknell 2011 for a discussion of the historical relationship between T 99 and T 100 and Bingenheimer 2011 for relevant textual studies of T 100. Cf. also my series of articles for a comparison of the Pali and Chinese versions of individual *Samyutta/Samyukta* topics (i.e., *Kosala-*, *Bhikkhu-*, *Vaṅgīsa-thera-*, *Brāhmaṇa-*, *Māra-*, *Devatā-*, *Devaputta-*, *Sakka-* and *Brahmā-*) in the collection (Choong 2006a, 2006b, 2007, 2009a, 2009b, 2011, 2012 and 2014a).

end of the *Saṃyukta-āgama* preserves the earlier textual structure (Yinshun 1983: I 39 and 53–54). The reason that the *Sagātha-vagga* is instead at the beginning of the *Saṃyutta-nikāya* is not apparent.

IV. The *Sūtra/Sutta-aṅga*

Ācāriya Buddhaghosa explains this *aṅga* thus:¹⁷

suttan ti ādisu ubhato-Vibhaṅga-Niddesa Khandhaka Parivāra Sutta-nipāte Maṅgala-sutta Ratana-sutta Nālaka-sutta Tuvaṭṭaka-suttāni; aññam pi ca suttanāmakaṃ Tathāgatavacanaṃ suttan ti veditabbaṃ.

Herein, the *Niddesas* of the twofold *Vibhaṅga*, the *Khandhaka*, the *Parivāra*, the *Maṅgala-sutta*, *Ratana-sutta*, *Nālaka-sutta* and *Tuvaṭṭaka-suttas* of the *Sutta-nipāta*, and other sayings of the Tathāgata bearing the name *sutta* should be known as *sutta*.

Accordingly, the *Niddesas* (‘Explanations’) of the twofold *Vibhaṅga* (i.e., the *Mahā-vibhaṅga* and *Bhikkhunī-vibhaṅga*), *Khandhaka* (the *Mahāvagga* and *Cullavagga*), and the *Parivāra* are entirely components of the *Vinaya-piṭaka*. These textual examples given by Ācāriya Buddhaghosa seem irrelevant to the *Dhammas* (‘Teachings’) of the *Sutta-piṭaka*.

Next, the *Maṅgala-sutta*, *Ratana-sutta*, *Nālaka-sutta* and *Tuvaṭṭaka-suttas* are located in the *Sutta-nipāta*, one of the fifteen collections of the *Khuddaka-nikāya*. These *suttas* are all in verse, hence are inappropriate to the style of *sutta-aṅga* (i.e., short, simple prose).

Finally, regarding the idea that other discourses of the Buddha

¹⁷ Ps II 106,8–11, Sp I 28,8–11, Sv I 23,37–24,1 and As 26,11–14.