

## SN 22. 58

## SA 75

the Tathāgata, <i>arahant</i> , fully enlightened	the Tathāgata, worthy one, fully enlightened
a bhikṣu liberated by wisdom.	an <i>arhant</i> liberated by wisdom

The SN version applies the term “*araham*” (Skt. arhant) to the Tathāgata but not to the person who is “liberated by wisdom”.<sup>141</sup> The SA version does the reverse. The expression “worthy one”, used in SA, is equivalent in meaning to “arhant”;<sup>142</sup> but normally in the Chinese āgamas the term “arhant” is not *translated*, as here; the usual practice is to *transcribe* the Sanskrit thus: 阿羅漢, a-luo-han = arhant. It is therefore clear that here the SA version is distinguishing not only between the *fully enlightened one* (the Tathāgata) and the *wisdom-liberated one*, but also, and particularly, between the Buddha and the arhant (who is liberated by wisdom).

It is possible that this feature of the SA version to some extent reflects later Mahāyāna developments, whereby arhants, apart from the historical Buddha, came to be rated less highly than practitioners of the Bodhisattva path. That would explain why the term *arhant* appears to have been transferred from the *fully enlightened one* (SN) to the *wisdom-liberated one* (SA). It is perhaps significant that the translator of SA, Guṇabhadra, is believed to have belonged to a Mahāyāna school (Vijñānavāda or Yogācāra).<sup>143</sup>

The description of *one who is liberated by wisdom* (paññāvimutta 慧解脫), in terms of liberation from attachment to the five aggregates, through disgust, fading of desire, and cessation, is found repeated, with some variation in terminology, in several other discourses. For example, SN 22. 51 = SA 1<sup>144</sup> and SN 22. 115-116 = SA 28<sup>145</sup> give much the same account of one whose *mind is liberated* (cittaṃ vimuttaṃ 心解脫) and one who

141 In this SN discourse (SN 22. 58) one who is “liberated by wisdom” has attained liberation from attachment to the five aggregates. In other discourses one who has achieved this is also called *arahant*; e.g. SN 22. 76-77, 110: SN iii, pp. 82-84, 161 (no SA counterpart); SN 22. 63-65: SN iii, pp. 73-76 (= SA 21: T 2, p. 4b-c; CSA i, pp. 28-29).

142 PED, p. 77.

143 CSA i, “RESA”, pp. 58-59.

144 SN iii, p. 51 (cf. SN 22. 12: SN iii, p. 21 = SA 1); T 2, p. 1a (CSA i, pp. 2-3).

145 SN iii, pp. 163-164 (= SA 26-29: T 2, pp. 5c-6a; CSA i, pp. 35-37); T 2, p. 6a (CSA i, p. 36).

experiences *nirvana in this very life* (diṭṭhadhamma-nibbāna 見法涅槃) respectively.<sup>146</sup>

### 9. Sectarian components or teachings

The possibility of Mahāyāna influence in SA has already been mentioned in connection with the SA emphasis on emptiness and its seeming downgrading of the arhant. Note will now be taken of a few further pieces of evidence indicating the possible influence of sectarian teachings.

(1) SN 22. 21 states:<sup>147</sup>

... material form [and the rest] is impermanent (aniccam), compounded (saṅkhatam), *arisen by condition* (paticcasamuppannam). It is subject to destruction (khayadhammam), to decay (vayadhammam), to fading away (virāgadhammam), to cessation (nirodhadhammam). Because of its cessation, one says ‘cessation’.

The corresponding SA 260 reads:<sup>148</sup>

... the five aggregates with attachment are grounded on the compounded (本行所作)<sup>149</sup> and are *grounded on the thought out* (本所思願).<sup>150</sup> They (the five aggregates with attachment) are impermanent, subject to cessation. Because those phenomena are subject to cessation, one says ‘cessation’.

Thus, the SA version has “grounded on the thought out”, where the SN has simply “arisen by condition”.

A similar situation is found in another discourse. In SN 22. 81 an activity (saṅkhāro) is described as:<sup>151</sup>

146 See also SA 2: T 2, p. 1a (CSA i, p. 3) = SN 22. 52: SN iii, p. 52. Cf. also Chapter 3, p. 100, and SN 35. 124: SN iv, p. 109 = SA 237: T 2, p. 57c (CSA i, p. 286); SN 12. 16: SN ii, p. 18 = SA 363-365: T 2, p. 101a (CSA ii, p. 81).

147 SN iii, p. 24.

148 T 2, p. 65c (CSA i, p. 51).

149 P. abhisamkhata; Skt. abhisamskṛta.

150 P. Skt. abhisañcetaṭṭhāyita. Cf. CHOONG Mun-keat (Wei-keat), *The Notion of Emptiness in Early Buddhism* (1995; Motilal Banarsidass, Delhi, 1999), p. 74.

151 SN, iii, pp. 96-99.