

Some Problems of *An-ātman* Theory

—In reference to the Pāli Nikāyas—

HAJIME SAKURABE

The verse texts, such as Dhammapada, Sutta-nipāta and Sagāthava-gga, generally contrast with the prose portions of the Nikāyas in their style and terminology.

It is the same case with the teaching of *an-ātman*, one of the well-known Buddhist tenets. Much of the *an-ātman* theory as found in Khandha-saṃyutta, the 22nd saṃyutta of the Saṃyutta-nikāya, consists in stereotyped expressions intent on denying that any of the five *khandhas* is *attan* (self). The verse texts, on the contrary, often speaks highly of self-established person (*thitatta*). Everywhere in those verse texts we find such phrases as *atta-dīpa* (having oneself for refuge), *attakāma* (one who wishes himself well), *atta-gutta* (guarding oneself), *atta-d-attha* (one's own welfare), *attano nātho* (self protector), and *attano pariyodapanam* (self purification).

An-attan as insisted on in the prose texts is, however, no other than self-establishing inculcated earnestly in the verse texts. Both of them agree in their ideology despite an apparent unconformity.