
On the Five Aggregates (2) — A Translation of
Samyukta-āgama Discourses 256 to 272

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Abstract

This article translates the second fascicle of the *Samyukta-āgama*, which contains discourses 256 to 272.¹

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1 The translated section comprises the tenth fascicle of the Taishō edition of the *Samyukta-āgama*, T II 64b22 to 72b11, corresponding to the second part of the section on the aggregates according to the reconstructed order of this collection. My identification of Pāli parallels is based on Akanuma 1929/1990 and Yinshùn 1983, in the case of Sanskrit fragment parallels I am indebted to Chung 2008, a Tibetan parallel in Śamathadeva's compendium of discourse quotations from the *Abhidharmakośabhāṣya* has been identified by Honjō 1984 and is translated by Dhammadinnā 2013, who in her footnotes covers variations found in the Tibetan parallels. Here and elsewhere, I adopt Pāli for proper names and doctrinal terms in order to facilitate comparison with the Pāli parallels, except for terms like Dharma and Nirvāna, without thereby intending to take a position on the original language of the *Samyukta-āgama* manuscript used for translation. In the case of reproducing Sanskrit texts from romanized editions, I follow the conventions of the respective editors (except for capitalization).

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Keywords

Samyukta-āgama; Five Aggregates

256. [First Discourse on Ignorance]²

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place. At that time the venerable Sāriputta and the venerable Mahākoṭṭhita were on Mount Vulture Peak.

Then, in the afternoon the venerable [Mahā]koṭṭhita rose from meditation and approached the venerable Sāriputta. Having exchanged polite greetings and in various ways expressed their mutual delight, the venerable Mahākoṭṭhita withdrew to sit at one side and then said to the [venerable] Sāriputta: "I would like to ask a question. Would you have free time for me to speak?"

Sāriputta said: "According to what you have to ask, on knowing it I shall reply."

Mahākoṭṭhita asked Sāriputta: "Regarding ignorance: What is ignorance? Who has this ignorance?"

Sāriputta replied: [64c] "One who is ignorant is reckoned as not understanding, one who does not understand is ignorant."

[Mahākoṭṭhita asked again]: "What does he not understand?"

2 Parallels: comparable exchanges between Sāriputta and Mahākoṭṭhita on the nature of ignorance and knowledge can be found in SN 22.127-130 and SN 22.133 at SN III 172ff, none of which completely matches the present discourse. All of these discourses take place at Benares in the Isipatana, without a reference to the whereabouts of the Buddha. In SN 22.127-130 Mahākoṭṭhita is the inquirer; in SN 22.133 Sāriputta is the inquirer. SN 22.127 explains ignorance in terms of the worldlyling not knowing as it really is that the five aggregates are of a nature to arise, to pass away, and to arise and pass away; SN 22.128 has the corresponding explanation for knowledge, i.e., the noble disciple knows that the five aggregates are of a nature to arise, to pass away, and to arise and pass away. SN 22.129 and SN 22.130 follow the pattern set by SN 22.127 and SN 22.128, with the difference that they take up knowing as it really is the gratification, the danger, and the escape in relation to the five aggregates. SN 22.133 combines SN 22.129 and SN 22.130 into one discourse, with the difference that Sāriputta and Mahākoṭṭhita change roles. For discourses 256 to 262 my reconstruction of the respective titles is based on the *uddāna* found after discourse 262. In case the same title applies to more than one discourse, I have added "first", "second", etc., to the title, which is without support in the respective *uddānas*.

[Sāriputta said]: "That is, of bodily form, which is impermanent, he does not understand as it really is that bodily form is impermanent. Of bodily form, which is of a nature to wear away, he does not understand as it really is that bodily form is of a nature to wear away. Of bodily form, which is of a nature to arise and cease, he does not understand as it really is that bodily form is of a nature to arise and cease.

"Of feeling ... perception ... formations ... consciousness ... he does not understand as it really is that feeling ... perception ... formations ... consciousness is impermanent. Of consciousness, which is of a nature to wear away, he does not understand as it really is that consciousness is of a nature to wear away. Of consciousness, which is of a nature to arise and cease, he does not understand as it really is that consciousness is of a nature to arise and cease.

"Mahākoṭṭhita, not understanding these five aggregates of clinging as they really are, not seeing them, not comprehending them, being stupid, dull, and without understanding [in this respect] – this is called ignorance. One who fulfils this [condition] is called ignorant."

[Mahākoṭṭhita] asked again: "Sāriputta, regarding one who is knowledgeable: What is knowledge? Who has this knowledge?"

Sāriputta said: "Mahākoṭṭhita, regarding one who is knowledgeable, he understands. One who understands is called knowledgeable."

[Mahākoṭṭhita] asked again: "What does he understand?"

[Sāriputta said]: "That is,³ of bodily form, which is impermanent, he understands as it really is that bodily form is impermanent. Of bodily form, which is of a nature to wear away, he understands as it really is that bodily form is of a nature to wear away. Of bodily form, which is of a nature to arise and cease, he understands as it really is that bodily form is of a nature to arise and cease.

3 My translation follows the suggestion by Yinshùn 1983: 48 note 3 to delete an additional reference to knowing found at the outset of the present and the next phrase.

"Of feeling ... perception ... formations ... consciousness ... he understands as it really is that feeling ... perception ... formations ... consciousness is impermanent. Of consciousness, which is of a nature to wear away, he understands as it really is that consciousness is of a nature to wear away. Of consciousness, which is of a nature to arise and cease, he understands as it really is that consciousness is of a nature to arise and cease.

"[Mahā]koṭṭhita, understanding these five aggregates of clinging as they really are, seeing them, understanding them, realizing them, having wisdom in regard to them, comprehending them – this is called knowledge. One who fulfils this condition is called knowledgeable."

The two worthy ones kept on delighting in hearing what each other had said, rose from their seats and returned to their respective former dwellings.

257. [Second Discourse on Ignorance]⁴

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place. At that time the venerable Sāriputta and the venerable Mahākoṭṭhita were on Mount Vulture Peak.

Then, in the afternoon [the venerable] Mahākoṭṭhita rose from meditation and approached the venerable Sāriputta. Having exchanged polite greetings and in various ways expressed their mutual delight, the venerable Mahākoṭṭhita withdrew to sit at one side and then said to the [venerable] Sāriputta: "I would like to ask a question. Would you have a little free time for me to speak?"

Sāriputta said: "Friend, you can just ask, on knowing it I shall reply."

⁴ Parallel: SN 22.135 at SN III 176,14, which differs in so far as Sāriputta asks Mahākoṭṭhita and the location is at Benares in the Isipatana, without a reference to the whereabouts of the Buddha.

Mahākoṭṭhita asked Sāriputta: "Regarding ignorance: What, again, is ignorance? Who has this ignorance?"

Sāriputta replied: "One who is ignorant is reckoned not to understand, one who does not understand is ignorant."

[Mahākoṭṭhita asked again]: "What does he not understand?"

[Sāriputta said:] "That is, he does not understand as it really is bodily form ... the arising of bodily form ... the cessation of bodily form, [65a] and he does not understand as it really is the path leading to the cessation of bodily form. He does not understand as it really is feeling ... perception ... formations ... consciousness ... the arising of consciousness ... the cessation of consciousness, and he does not understand as it really is the path leading to the cessation of consciousness.

"Mahākoṭṭhita, not understanding these five aggregates of clinging as they really are, not understanding them, not seeing them, not comprehending them, being stupid, dull, and without understanding [in this respect] – this is called ignorance. One who fulfils this [condition] is called ignorant."

[Mahākoṭṭhita] asked Sāriputta again: "What is knowledge? Who has this knowledge?"

"Sāriputta said: "Regarding one who is knowledgeable, he understands. One who understands is knowledgeable."

[Mahākoṭṭhita] asked again: "What does he understand?"

Sāriputta said: "He understands as it really is bodily form ... the arising of bodily form ... the cessation of bodily form, and he understands as it really is the path leading to the cessation of bodily form. He understands as it really is feeling ... perception ... formations ... consciousness ... the arising of consciousness... the cessation of consciousness, and he understands as it really is the path leading to the cessation of consciousness.

"[Mahā]koṭṭhita, understanding these five aggregates of clinging as they really are, seeing them, understanding them, realizing them, having wisdom in regard to them, comprehending them – this is

called being knowledgeable. One who fulfils this condition is called knowledgeable."

The two worthy ones kept on delighting in hearing what each other had said, rose from their seats and returned to their respective former dwellings.

258. [Third Discourse on Ignorance]⁵

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place. At that time the venerable Sāriputta and the venerable Mahākoṭṭhita were on Mount Vulture Peak.

Then, in the afternoon Mahākoṭṭhita rose from meditation and approached Sāriputta. Having exchanged polite greetings and expressed their mutual delight, Mahākoṭṭhita withdrew to sit at one side and then said to Sāriputta: "I would like to ask a question. Friend, would you have free time to show me the answer?"

Sāriputta said: "Friend, you can just ask, on knowing it I shall reply."

Then Mahākoṭṭhita said to Sāriputta: "Regarding ignorance: How is someone ignorant? Who has this ignorance?"

Sāriputta said: "Not understanding is ignorance."

[Mahākoṭṭhita asked again]: "Not understanding what?"

[Sāriputta said]: "That is, he does not understand as it really is bodily form ... the arising of bodily form ... the cessation of bodily form ... the gratification of bodily form ... the danger in bodily form ... and he

5 Parallel: SN 22.134 at SN III 175,25, which differs in so far as Sāriputta interrogates Mahākoṭṭhita and the location is at Benares in the Isipatana, without a reference to the whereabouts of the Buddha. SN 22.131 at SN III 174,9 corresponds to the first part of SĀ 258 in as much as here Mahākoṭṭhita asks about ignorance and receives a reply similar to what is found above; the corresponding exchange about knowledge is then found in SN 22.132 at SN III 174,20. A partial parallel to SĀ 258 is SHT IV 30e V1-3, Sander and Waldschmidt 1980: 85, and perhaps Schøyen fragment 2381/22.

does not understand as it really is the escape from bodily form.⁶ He does not understand as it really is feeling ... perception ... formations ... consciousness ... the arising of consciousness ... the cessation of consciousness ... the gratification of consciousness ... the danger in consciousness ... and the escape from consciousness.

"Mahākoṭṭhita, not understanding these five aggregates of clinging as they really are, not seeing them as they really are, not comprehending them, being dull and stupid [in this respect] – this is called ignorance. One who fulfils this condition is called ignorant.

"[Mahākoṭṭhita] asked again: "[Regarding] one who is knowledgeable: What is knowledge? Who has this knowledge?"

Sāriputta said: "One who understands is knowledgeable."

[Mahākoṭṭhita asked again]: "What does he understand?"

Sāriputta said: "He understands as it really is bodily form ... the arising of bodily form ... the cessation of bodily form ... the gratification of bodily form ... the danger in bodily form ... and he understands as it really is the escape from bodily form.⁷ He understands as it really is feeling⁸ ... perception ... formations ... consciousness ... the arising of consciousness [65b] ... the cessation of consciousness ... the gratification of consciousness ... the danger in consciousness ... and he understand as it really is the escape from consciousness.

"Mahākoṭṭhita, understanding these five aggregates of clinging as they really are, seeing them as they really are, understanding them, realizing them, having wisdom in regard to them, comprehending them – this is called being knowledgeable.⁹ One who fulfils this

6 SHT IV 30e V1, Sander and Waldschmidt 1980: 85: *ca yathābhūtaṃ na prajānāti iti.*

7 SHT IV 30e V2, Sander and Waldschmidt 1980: 85: *naṃ ca yathābhūtaṃ prajānāti vedanā.*

8 Adopting a variant without 如是, in conformity with the formulation in the preceding passage on ignorance; cf. also Yinshùn 1983: 48 note 4.

9 SHT IV 30e V3, Sander and Waldschmidt 1980: 85: *ya [t]eṣu paṃcas-ūpādānaskandhe[su].*

[condition] is called knowledgeable."

Then the two worthy ones delighted in hearing what each other had said and left.

259. [Discourse on Comprehension]¹⁰

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place. At that time the venerable Sāriputta and [the venerable] Mahākoṭṭhita were on Mount Vulture Peak.¹¹

In the afternoon Mahākoṭṭhita rose from meditation and approached Sāriputta. Having exchanged polite greetings and expressed their mutual delight, Mahākoṭṭhita withdrew to sit at one side and then said to Sāriputta: "I would like to ask a question. Friend, would you have free time to show me the answer?"

Sāriputta said: "Friend, you can just ask, on knowing it I shall reply."

Then Mahākoṭṭhita asked Sāriputta: "If a monk, who has not yet attained comprehension of the Dharma,¹² wishes to seek comprehension of the Dharma, how should he diligently seek for it?¹³ What teachings should he give attention to?"

Sāriputta said: "If a monk, who has not yet attained comprehension of the Dharma, wishes to seek comprehension of the Dharma, he should energetically give attention to the five aggregates of clinging

10 Parallels: SN 22.122 at SN III 167,16 and SHT IV 30e V4-R6, Sander and Waldschmidt 1980: 85.

11 The location in SN 22.122 at SN III 167,17 is the Isipatana at Benares, without a reference to the whereabouts of the Buddha.

12 SĀ 259 at T II 65b12: 無間等法, where 無間等 would render *abhisamaya*; cf. Anālayo 2012b: 41 note 116.

13 SHT IV 30e V4, Sander and Waldschmidt 1980: 85: *ta dharmena āyuṣmaṃ śāriputra bhikṣuṇā dharmān-abhi[sa](mayati)*. In SN 22.122 at SN III 167,21 the query is about the teachings that should be attended to by a virtuous monk, with no reference to seeking for comprehension, etc.

as a disease, as a carbuncle, as a thorn, as a killer, as impermanent, as *dukkha*, as empty, and as not self.¹⁴ Why is that? Because it is possible that a monk who energetically gives attention to these five aggregates of clinging [in this way] attains the realization of the fruit of stream-entry."¹⁵

[Mahākoṭṭhita] asked again: "Sāriputta, having attained the realization of the fruit of stream-entry and wishing to attain the realization of the fruit of once-return, what teaching should he give attention to?"

Sāriputta said: "[Mahā]koṭṭhita, having attained the realization of the fruit of stream-entry and wishing to attain the realization of the fruit of once-return,¹⁶ he should also energetically give attention to the nature of these five aggregates of clinging as a disease, as a carbuncle, as a thorn, as a killer, as impermanent, as *dukkha*, as empty, and as not self.¹⁷ Why is that? Because it is possible that a monk who energetically gives attention to these five aggregates of clinging [in this way] attains the realization of the fruit of once-return."

Mahākoṭṭhita asked Sāriputta again: "Having attained the realization of the fruit of once-return and wishing to attain the realization of the fruit of non-return, what teaching should he give attention to?"¹⁸

Sāriputta said: "[Mahā]koṭṭhita, having attained the realization of the fruit of once-return and wishing to attain the realization of the

14 My translation follows the suggestion by Yinshùn 1983: 50 note 2 to emend 爲 to 如. SHT IV 30e V5, Sander and Waldschmidt 1980: 85: (*i*)*me paṃ[c]o[p]* (*ā*)*dānaskandhā abhīkṣṇam*. According to SN 22.122 at SN III 167,24, the five aggregates of clinging should be attended to as impermanent, *dukkha*, a disease, a tumour, a dart, a misery, an affliction, alien, disintegrating, empty, and not self.

15 SHT IV 30e V6, Sander and Waldschmidt 1980: 85: *yad-asau bhikṣur-imān-dharmān-abhīkṣṇam [manasīkurvva](n)*.

16 SHT IV 30e V7, Sander and Waldschmidt 1980: 85: *srotā[pa]nen-āpy-āyuṣmaṃ mahākoṣ[thīla] bhikṣuṇā sakṛdā[g]*.

17 SHT IV 30e V8, Sander and Waldschmidt 1980: 85: (*ani*)*tyataḥ duḥkhataḥ śunyataḥ anāt[m]ato manasikarttavayāḥ tat-kasm[ā](d-dhetoh)*.

18 SHT IV 30e V9, Sander and Waldschmidt 1980: 85: (*ā*)*yuṣmaṃ sārīputtra bhikṣu[nā] a[n](a)[gām]i[phala]ṃ [s](ā)[kṣīka]rta[vy](a)[m]*.

fruit of non-return, he should again energetically give attention to the nature of these five aggregates of clinging as a disease, as a carbuncle, as a thorn, as a killer, as impermanent, as *dukkha*, as empty, and as not self.¹⁹ Why is that? Because it is possible that a monk who energetically gives attention to these five aggregates of clinging [in this way] attains the realization of the fruit of non-return."²⁰ [65c]

[Mahākoṭṭhita asked Sāriputta again: "Having attained the realization of the fruit of non-return and wishing to attain the realization of the fruit of arahantship, what teaching should he give attention to?"

Sāriputta said: "Mahākoṭṭhita, having attained the realization of the fruit of non-return] and wishing to attain the realization of the fruit of arahantship,²¹ he should again energetically give attention to the nature of these five aggregates of clinging as a disease,²² as a carbuncle, as a thorn, as a killer, as impermanent, as *dukkha*, as empty, and as not self.²³ Why is that? Because it is possible that a monk who energetically gives attention to these five aggregates of clinging [in this way] attains the realization of the fruit of arahantship."

19 SHT IV 30e V10, Sander and Waldschmidt 1980: 85: *eta eva paṃcopādāna[skandhā] (a)[bhikṣṇam] ro[ga]o mana[sika]r[ttav]yāḥ*.

20 SHT IV 30e R1, Sander and Waldschmidt 1980: 85: *yad-as[au] bhikṣur-imān-dharmān-abh[ikṣṇam] manasikurvann[anāgā]miphal[am] [s](ā)kṣ[īka]*.

21 SHT IV 30e R2, Sander and Waldschmidt 1980: 85: *[ka]r[ttav]yāḥ anāgāmin-āpy-āyuṣman-mahākoṣṭhila bhikṣuṇā aggra[ha]*.

22 SN 22.122 at SN III 168,³¹ similarly employs the expression "five aggregates of clinging" even when describing the arahant. As far as I can see this need not be understood to imply that an arahant still has aggregates 'of clinging', since, as I discussed elsewhere in relation to the Pāli passage (Anālayo 2008: 406), "the instruction speaks throughout of 'these five aggregates of clinging', *ime pañc' upādānakkhandhā*, without providing a direct grammatical relation to the different type of noble ones mentioned ... it would ... be possible to interpret this passage to be intending the *pañc' upādānakkhandhā* of the monk to whom the discourse was given, who apparently had come for instructions on how to progress on the path."

23 SHT IV 30e R3, Sander and Waldschmidt 1980: 85: *(a)[gha]taḥ anityato duḥkhataḥ sunyataḥ anātmato manasikartavyā*.

Mahākōṭṭhita asked Sāriputta again: "Having attained the realization of the fruit of arahantship, what teaching should he further give attention to?"²⁴

Sāriputta said: "Mahākōṭṭhita, an arahant still gives attention to the nature of these five aggregates of clinging as a disease, as a carbuncle, as a thorn, as a killer, as impermanent, as *dukkha*, as empty and as not self.²⁵ Why is that? [Not] for the sake of attaining what had not been attained,²⁶ for the sake of realizing what had not been realized, [but] for the sake of a pleasant abiding in the here and now."²⁷

Then the two worthy ones delighted in hearing what each other had said and left.

260. [Discourse on Cessation]²⁸

Thus have I heard. At one time the Buddha was staying at Sāvattṭhī in Jeta's Grove, Anāthapiṇḍika's Park. At that time the venerable

24 SHT IV 30e R4, Sander and Waldschmidt 1980: 85: (*arha*)*tā nv-āyusmaṃ sārīputtra bhikkṣunā katame dharmā [abhi]kṣṇaṃ ma[na]*.

25 SHT IV 30e R5, Sander and Waldschmidt 1980: 85: *śalyataḥ aghataḥ anityataḥ duḥ[khataḥ śu](nyataḥ)*.

26 My supplementation of a negation at the outset is guided by the context, as with the attainment of full liberation nothing more is to be attained or realized; cf. also the parallel SN 22.122 at SN III 168,35: *n'atthi ... arahato uttari* (C^c: *uttariṃ*) *karaṇīyaṃ*, the comment on the present passage in the *Vastusaṃgrahaṇī*, T 1579 at T XXX 779b22: 若已證得阿羅漢果, 更無未得為得乃至未證為證故, 正勤修習但為現法樂住, and the discussion in Wēn and Sū 2011: 68f. Loss of a negation is in fact not an uncommon occurrence in the transmission of Indic texts and thus all the more to be expected in translations that are based on Indic texts.

27 SHT IV 30e R6, Sander and Waldschmidt 1980: 85: *yāvad-eva dṛṣṭadharmasukhavihā[ra]*. SN 22.122 at SN III 168,35 explains that for an arahant there is nothing further to be done, nor anything to be added to what has already been done, yet cultivating and making much of these teachings leads to a pleasant abiding in the here and now and to mindfulness with clear comprehension.

28 Parallels: SN 22.21 at SN III 24,14, SHT IV 30e R7-10, Sander and Waldschmidt 1980: 85f, and BL Or. 8212/103A+B Stein Kha.ii.1.c & 8.a & 9.a, Chung 2009: 28. A section of SĀ 260 has already been translated by Choong 2000: 70.

Sāriputta approached the venerable Ānanda.²⁹ Having exchanged polite greetings, the venerable Sāriputta withdrew to sit at one side and then asked the venerable Ānanda: "I would like to ask a question. Friend, would you have free time to show me the answer?"³⁰

Ānanda said: "Friend, you can just ask, on knowing it I shall reply."

Sāriputta said: "Ānanda, regarding one who has [realized] cessation: What is cessation? Who has [realized] this cessation?"³¹

Ānanda said: "Sāriputta, the five aggregates of clinging are the product of former deeds, of former intentions.³² They are impermanent and of a nature to cease. Because of their nature to cease, this is called cessation. What are the five? That is, the bodily form aggregate of clinging is the product of former deeds, of former intentions. It is impermanent and of a nature to cease. Because of its nature to cease, this is called cessation. *In the same way* feeling ... perception ... formations ... consciousness is the product of former deeds, of former intentions. It is impermanent and of a nature to cease. Because of its nature to cease, this is called cessation."³³

29 SHT IV 30e R7, Sander and Waldschmidt 1980: 85: *(pa)jagāma upety-āyuṣmat-ānandena [s]ā*. BL Or. 8212/103A+B r5, Chung 2009: 28: *(athā)[y]u[ṣm]ān ānaṃdo ye(na)*. Thus while the SHT fragment is similar to SĀ 260, the Stein fragment agrees with SN 22.21 at SN III 24,15 in reporting that it is Ānanda who approaches the Buddha to inquire about cessation.

30 SHT IV 30e R8, Sander and Waldschmidt 1980: 86: *(ā)[y]uṣmann-ānanda kaṃ[ci] d-eva [pra]deśaṃ [sa](cet)(avakāśaṃ kuryāḥ praśnasya vyākaraṇāya)*.

31 BL Or. 8212/103A+B r6, Chung 2009: 28: *bhadata ucyate, katamo [bh](adanta)*.

32 SHT IV 30e R9, Sander and Waldschmidt 1980: 86: *[i]ty-ucyate, paṃc-eme āyuṣmaṃ śāri(putra)*, and SHT IV 30e R10: *śāriputtra upādānaskandhaḥ pūrvvam-abhi*. Choong 2000: 70 instead translates the present passage in SĀ 260 as "the five aggregates with attachment are grounded on the compounded and are grounded on the thought out".

33 BL Or. 8212/103A+B r7, Chung 2009: 28: *(vayadha)rmi virāgadharmi nirodhadharmi tasya nirodhān nirodha ity ucyate, vedanā saṃjñā saṃskāra*, and BL Or. 8212/103A+B r8: *(i)me ānaṃda paṃcopādānaskandhā anityāḥ saṃskṛ(t)āḥ cetitā pratītyasa[m](utpannāḥ)*. SN 22.21 at SN III 24,22 similarly indicates that bodily form is impermanent, conditioned, dependently arisen, of a nature to be destroyed,

Sāriputta said: "Indeed, indeed, Ānanda, as you said: these five aggregates of clinging are the product of former deeds, of former intentions. They are impermanent and of a nature to cease. Because of their nature to cease, this is called cessation. What are the five? That is, the bodily form aggregate of clinging is the product of former deeds, of former intentions. It is impermanent and of a nature to cease. Because of its nature to cease, this is called cessation. *In the same way* feeling ... perception ... formations ... consciousness is the product of former deeds, of former intentions. It is impermanent and of a nature to cease. Because of its nature to cease, this is called cessation.

"Ānanda, if these five aggregates of clinging were not the product of former deeds, [66a] of former intentions, how could they cease? Ānanda, because the five aggregates of clinging are the product of former deeds, of former intentions, they are impermanent and of a nature to cease. Because of their nature to cease, this is called cessation."

Then the two worthy ones delighted in hearing what each other had said and left.³⁴

261. [Discourse on Puṇṇa]³⁵

Thus have I heard. At one time the venerable Ānanda was staying at Kosambī in Ghosita's Park.³⁶ Then the venerable Ānanda said to

of a nature to disappear, of a nature to fade away, and of a nature to cease. After the Buddha has expounded this much in relation to all five aggregates, SN 22.21 ends; thus it has no counterpart to the confirmation given in SĀ 260 by Sāriputta of the exposition delivered by Ānanda.

34 BL Or. 8212/103A+B r9, Chung 2009: 28: (*āyu*)*ṣmān ānaṃdo bhagavato bhāṣitaṃ abhyanandat.*

35 Parallel: SN 22.83 at SN III 105,1.

36 SN 22.83 at SN III 105,2 has Jeta's Grove at Sāvattī as its location.

the monks: "At the time of having just been recently ordained,³⁷ the venerable Puṇṇa Mantāniputta often gave me profound teachings, speaking like this:

'Ānanda, it is by clinging to states that one conceives 'I am this', not without clinging to states.³⁸ Ānanda, by clinging to what states does one conceive 'I am this', not without clinging to them? Clinging to bodily form one clings to it as 'I am this', not without clinging to it. Clinging to feeling ... perception ... formations ... consciousness one clings to it as 'I am this', not without clinging to it.

'Just as a person who holds in his hand a clear mirror or clean water [in a bowl as a] mirror and clings to it to see his own face, who sees because of clinging to [the mirror], not without clinging to it.³⁹

'Therefore Ānanda, clinging to bodily form one clings to it conceiving it as 'I am this', not without clinging to it. Clinging to feeling ... perception ... formations ... consciousness one clings to it conceiving it as 'I am this', not without clinging to it. Why is that?

'Ānanda, is bodily form permanent or is it impermanent?'

"[I] replied: 'It is impermanent.'

"[Puṇṇa] asked again: 'What is impermanent, is it *dukkha*?'

"[I] replied: 'It is *dukkha*.'

37 In SN 22.83 at SN III 105,8 the reference to being just recently ordained is formulated by Ānanda in the first person plural.

38 SĀ 261 at T II 66a8 has 生法 as its counterpart to *upādāya* in SN 22.83 at SN III 105,10. My translation follows the indication in Hirakawa 1997: 832 s.v. 生 that this character can, besides its more common meaning of *utpāda*, also render *upāda*. Perhaps a confusion between *utpāda* and *upāda* was already present in the Indic text used for translating SĀ 261. I have decided against a literal rendering of the Chinese text as it is now, because this would not really work for the context. States still 'arise' in the case of an arahant, even though an arahant no longer conceives of them in terms of 'I am this', etc., which is precisely because an arahant is without 'clinging' to any states. That is, conceiving in terms of 'I am this' is not caused just by the fact that states have 'arisen', but much rather happens because one 'clings' to these states.

39 SN 22.83 at SN III 105,16 indicates that the person holding the mirror or the bowl of water could be a young man or a young woman, fond of ornament.

"[Puṇṇa] asked again: 'What is impermanent, *dukkha*, of a nature to change, does a noble disciple herein further conceive it as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?'"

"[I] replied: 'No.'

"[Puṇṇa asked again]: '*In the same way* feeling ... perception ... formations ... consciousness, is it permanent or is it impermanent?'

"[I] replied: 'It is impermanent.'

"[Puṇṇa] asked again: 'What is impermanent, is it *dukkha*?'"

"[I] replied: 'It is *dukkha*.'

"[Puṇṇa] asked again: 'What is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein further conceive it as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?'"

"[I] replied: 'No.'

"[Puṇṇa said]: 'Ānanda, therefore, [whatever] bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all that is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. *In the same way* [whatever] feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all that is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. One understands it as it really is and examines it as it really is.⁴⁰'"

'A noble disciple who contemplates like this gives rise to disenchantment in regard to bodily form, is free from desire for it and becomes liberated, [66b] [knowing]: 'Birth for me has been

40 Following Yinshùn 1983: 53 note 2, who suggests deleting the character 不 found at the end of the sentence, which would change the statement into a question.

eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.' *In the same way* [a noble disciple] gives rise to disenchantment in regard to feeling ... perception ... formations ... consciousness, is free from desire for it and becomes liberated, [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'

"Monks, you should know that the venerable [Puṇṇa] greatly benefitted me. When I had heard this teaching from the venerable one, I attained the pure eye of Dharma that is remote from [mental] stains and free from [mental] dust.⁴¹ From then on I often spoke to the four assemblies in reliance on this teaching, without mentioning what is from other heterodox recluses, brahmins and wanderers."

262. [Discourse to Channa]⁴²

Thus have I heard. At one time a community of many senior monks was staying at Benares in the Deer Park at Isipatana, not long after the Buddha had attained final Nirvāṇa.⁴³

Then, in the morning, the elder Channa put on his robe and took his bowl to enter the town of Benares to beg for food. Having eaten, he put away his robe and bowl. Having washed his feet, he took hold

41 In SN 22.83 at SN III 106,3 Ānanda explains that he made the breakthrough to the Dharma after hearing this teaching, with which the discourse closes. Thus SN 22.83 has no counterpart to the reference in SĀ 261 to heterodox recluses, etc.

42 Parallel: SN 22.90 at SN III 132,13 and a discourse quotation in the *Abhidharmakośabhāṣya*, Pradhan 1967: 27,21, identified as a quote from the present discourse in Pāsādika 1989: 26 (§31). SĀ 262 has already been translated by Choong 2004: 16-28.

43 SN 22.90 at SN III 132,13 does not explicitly indicate that the Buddha had attained final Nirvāṇa.

of a door opener and,⁴⁴ moving from [one] grove to [another] grove, from [one] dwelling to [another] dwelling, from [one] walking path to [another] walking path, everywhere [on seeing] monks he made this request:⁴⁵ "Give me an instruction, teach me the Dharma, so that I understand the Dharma and see the Dharma, so that I shall understand in accordance with the Dharma and contemplate in accordance with the Dharma."

Then the monks said to Channa: "Bodily form is impermanent ... feeling ... perception ... formations ... consciousness is impermanent. All formations are impermanent, all things are not self,⁴⁶ Nirvāṇa is the peace of cessation."⁴⁷

Channa said to the monks: "I already know that bodily form is impermanent ... feeling ... perception ... formations ... consciousness is impermanent; that all formations are impermanent, that all things are not self, and that Nirvāṇa is the peace of cessation."

Channa further said: "Yet I do not delight in hearing this: 'All formations, being completely empty, are not to be taken up; the cessation of craving, being free from desire, is Nirvāṇa.' Herein, how could it be for me to say [as if I had realized it]: 'Knowing like this, seeing like this – this is called seeing the Dharma?'"⁴⁸ He spoke in this way a second and a third time.

44 As von Hinüber 1992: 14-18 explains, such a door opener serves to unlock a simple type of lock that would have been found in ancient Indian monasteries at the inside of a door, whose bolt can be closed from the outside with the help of a rope that is connected to this bolt and then put through a small hole in the door so as to be accessible from the outside. The same rope does not suffice on its own for opening the door from the outside, however, for which a door opener is required. With the help of such a door opener any door with this kind of lock in a monastery can be opened in order to enter and convey some message to the monk(s) staying inside.

45 In SN 22.90 at SN III 132,15 he requests an instruction in the evening, after having risen from seclusion .

46 Cf. Pradhan 1967: 27,21: *sarvadharmā anātmāna iti*.

47 The instruction in SN 22.90 at SN III 132,22 is that each aggregate is impermanent and not self.

48 According to SN 22.90 at SN III 133,6, his mind was agitated and clinging arose at the thought 'what is my self?', which would not happen if he had seen the Dharma.

Channa further said: "Herein who else has the power and ability to teach me the Dharma, so that I understand the Dharma and see the Dharma?" Then he thought further: "The venerable Ānanda is now in Ghosita's Park in the country of Kosambī. Formerly he served and attended on the Blessed One.⁴⁹ He was praised by the Buddha and is a good friend to all of his companions in the holy life. He certainly will be able to teach me the Dharma, so that I understand the Dharma and see the Dharma."

Then, when the night was over, in the morning, Channa put on his robe and took his bowl to enter the town of Benares to beg for food. Having eaten, he put away his bedding. Having put away his bedding, he took his robe and bowl to set out for the country of Kosambī.⁵⁰ Walking in stages he reached the country of Kosambī. Having put away his robe and bowl, and having washed his feet, he approached the venerable Ānanda. Having exchanged polite greetings, Channa withdrew to sit at one side and then said to the venerable Ānanda:

"At one time senior monks were staying at Benares in the Deer Park at Isipatana. [66c] Then in the morning I put on my robe and took my bowl to enter the town of Benares to beg for food. Having eaten, I put away my robe and bowl. Having washed my feet, I took hold of a door opener and, moving from [one] grove to [another] grove, from [one] dwelling to [another] dwelling, from [one] walking path to [another] walking path, everywhere on seeing monks I made this request:

'Give me an instruction, teach me the Dharma, so that I understand the Dharma and see the Dharma.' Then the monks gave me this teaching: 'Bodily form is impermanent ... feeling ... perception ... formations ... consciousness is impermanent. All formations are impermanent, all things are not self, Nirvāṇa is the peace of cessation.'

49 That Ānanda formerly served the Buddha is not mentioned explicitly in SN 22.90.

50 SN 22.90 at SN III 133,17 does not describe that he had gone begging alms, etc., but just reports that he put his dwelling place in order, took bowl and robe, and approached Kosambī.

"At that time I said to the monks: 'I already know that bodily form is impermanent ... feeling ... perception ... formations ... consciousness is impermanent; that all formations are impermanent, all things are not self, and that Nirvāṇa is the peace of cessation. Yet I do not delight in hearing this: 'All formations, being completely empty, are not to be taken up; the cessation of craving, being free from desire, is Nirvāṇa.' Herein, how could it be for me to say [as if I had realized it]: 'Knowing like this, seeing like this – this is called seeing the Dharma?'

"At that time I thought: 'Herein who else has the power and ability to teach me the Dharma, so that I understand the Dharma and see the Dharma?' Then I thought further: 'The venerable Ānanda is now in Ghosita's Park in the country of Kosambī. Formerly he served and attended on the Blessed One. He was praised by the Buddha and is a good friend to all of his companions in the holy life. He certainly will be able to teach me the Dharma, so that I understand the Dharma and see the Dharma.'

"It would be well if the venerable Ānanda now were to teach me the Dharma, so that I understand the Dharma and see the Dharma."

Then the venerable Ānanda said to [the venerable] Channa: "It is well, Channa, my mind is greatly pleased. Friend, I rejoice in your ability to come forward among the companions in the holy life, without hiding anything, uprooting the thorn of vanity and falsehood."⁵¹

"Channa, a foolish worldling is unable to understand [fully] that bodily form is impermanent, that feeling ... perception ... formations ... consciousness is impermanent; that all formations are impermanent, that all things are not self, and that Nirvāṇa is the peace of cessation."⁵²

51 According to SN 22.90 at SN III 134,22, Ānanda noted that Channa had opened himself up and broken down his own barrenness. The notion of mental barrenness receives a more detailed exposition in MN 16 and its parallels; cf. Anālayo 2011a: 128f.

52 This indication has no counterpart in SN 22.90, which directly proceeds from Channa having broken down his barrenness to Ānanda's declaration that Channa was now capable of understanding the Dharma.

You are now able to accept this sublime teaching. Now listen to what I will tell you."

Then Channa thought: "I am now delighted and have attained a wonderful state of mind, attained an inspired and joyful state of mind. I am now [indeed] able to accept this sublime teaching."

At that time Ānanda told Channa: "Formerly I heard this from the Buddha, an instruction given to Mahākaccāna: 'People in the world are confused,⁵³ depending on two extremes: Existence and non-existence. People in the world cling to objects and conceive them in the mind with attachment.⁵⁴

'Kaccāna, if one does not accept, does not cling to, does not get established on and does not conceive of a self, then when this *dukkha* arises, it [just] arises; when it ceases, it [just] ceases. Kaccāna, herein without doubt, without being puzzled, without needing to rely on others, [67a] one is able to understand this for oneself – this is called right view, as taught by the Tathāgata. Why is that?

'Kaccāna, rightly contemplating the arising of the world as it really is, one will not give rise to the view of the non-existence of the world. Rightly contemplating the cessation of the world as it really is, one will not give rise to the view of the existence of the world.

'Kaccāna, avoiding these two extremes the Tathāgata teaches the middle way; that is, because this exists, that exists; because of the arising of this, that arises [as well];⁵⁵ that is, conditioned by ignorance are formations ... *up to* ... birth, old age, disease, death, worry, sorrow, vexation, and pain arise. That is, because of this not existing, that does not exist; because of the cessation of this, that ceases [as well];

53 SN 22.90 does not qualify those who rely on the two extremes as confused (*viparīta*).

54 This statement has no counterpart in SN 22.90. Another difference is that SN 22.90 first mentions seeing the arising and cessation of the world, before turning to the attached condition of people in the world and proclaiming that just *dukkha* arises and ceases.

55 SN 22.90 at SN III 135,15 proceeds directly to the twelve-link presentation of dependent arising, without preceding this with a statement of specific conditionality.

that is, with the cessation of ignorance, formations cease ... *up to* ... birth, old age, disease, death, worry, sorrow, vexation, and pain cease."

When the venerable Ānanda gave this teaching, the monk Channa attained the pure eye of Dharma that is remote from [mental] dust and free from [mental] stains. At that time the monk Channa saw the Dharma, attained the Dharma, understood the Dharma, excelled in the Dharma, transcended doubt and without needing to rely on others [any more] he had attained fearlessness in the Dharma taught by the great teacher.⁵⁶ Respectfully with his palms held together he said to the venerable Ānanda:

"This is just as it should be. In this way a knowledgeable and wise companion in the holy life, a skilful good friend instructs, gives instruction, admonishes, and teaches the Dharma. Now hearing the Dharma in this way from the venerable Ānanda that: 'All formations are empty, they will all be appeased, they are not to be taken up; the cessation of craving, being free from desire, complete eradication, is *Nirvāṇa*', my mind delights in it and is rightly established in liberation, without again turning back, without further having a view of a self, only seeing the right Dharma."⁵⁷

Then Ānanda said to Channa: "You have now attained great benefit in wholesomeness by attaining the noble eye of wisdom into the profound Dharma of the Buddha."

Then the two worthy ones, who kept on delighting, rose from their seats and returned to their respective former dwellings.

56 SN 22.90 does not explicitly report Channa's stream-entry, but only his subsequent informing Ānanda of his realization.

57 According to SN 22.90 at SN III 135,23, Channa stated that on hearing this teaching he had made the breakthrough to the Dharma, after which SN 22.90 concludes.

263. [Discourse on What Should be Said]⁵⁸

Thus have I heard. At one time the Buddha was staying in the Kuru country, in the village of Kammāsadamma.⁵⁹

At that time the Buddha said to the monks: "I [say] that the destruction of the influxes is attained based on knowledge and vision, not without knowledge and vision.⁶⁰ How is it that the destruction of the influxes is attained based on knowledge and vision, not without knowledge and vision?⁶¹ That is, [by knowing and seeing that]: 'This is bodily form, this is the arising of bodily form, this is the cessation of bodily form; this is feeling ... perception ... formations ... consciousness, this is the arising of consciousness, this is the cessation of consciousness.'

"Without cultivating the means that bring success, yet [a monk] makes the mental aspiration: 'May I eradicate the influxes and may my mind attain liberation' – it should be known that such a monk is certainly not able to attain the eradication of the influxes and be liberated. Why

58 Parallels: SN 22.101 at SN III 152,24 (most of SĀ 263, except for the introductory part on knowing and seeing and on contemplation of the five aggregates, also has a parallel in AN 7.67 at AN IV 125,10), a Gāndhārī fragment parallel, Glass 2007: 195ff, and a discourse quotation in the *Bhaisajyavastu* of the Mūlasarvāstivāda *Vinaya*, T 1448 at T XXIV 31b22 (the Tibetan counterpart is abbreviated and has only the beginning of the discourse). SĀ 263 has already been translated by Glass 2007: 222f; for a partial translation cf. also Choong 2000: 34. For discourses 263 to 272 my reconstruction of the respective titles is based on the *uddāna* found after discourse 272.

59 SN 22.101 at SN III 152,24 and the Gāndhārī fragment parallel have Sāvattī as the location; the *Bhaisajyavastu*, T 1448 at T XXIV 31b22, instead agrees with SĀ 263 on the location.

60 My supplementation of "[say]" is based on SN 22.101 at SN III 152,25 and the Gāndhārī fragment parallel, Glass 2007: 196, where a comparable statement is accompanied by the expression "I say", *vadāmi* or *vaḍemi*. The same is the case for the *Bhaisajyavastu* version, T 1448 at T XXIV 31b24: 我知一切諸漏說皆滅盡; cf. also the Tibetan parallel, D 1 *kha* 61b4 or Q 1030 *ge* 57a6: *ngas zag pa zad pa shes shing mthong nas gsungs te*.

61 In the Gāndhārī fragment parallel, Glass 2007: 198, at this juncture a monk intervenes and asks why the mind of some monks is not liberated. This then affords the opportunity for the Buddha's reply on the need for cultivation.

is that? It is because of not cultivating. Not cultivating what? That is, not cultivating the establishments of mindfulness, the right efforts, [67b] the bases for supernatural power, the faculties, the powers, the awakening [factors], and the [noble eightfold] path."

"It is just as a brooding hen who has laid many eggs, but who is unable to shelter and incubate them,⁶² regulating their changing temperature at the proper time.⁶³ Yet she wishes: 'May the chicks with their beaks and claws peck the egg and hatch on their own, emerging safely from the eggshells. It should be known that the chicks do not have the power on their own that would enable them to emerge safely from the eggshells by means of their beaks and claws. Why is that? It is because the mother hen has not been able to shelter and incubate them, regulating their temperature at the proper time and [thereby] nurturing the chicks.

"In the same way, without energetically cultivating what brings success, yet a monk has the wish: 'May I attain the eradication of the influxes and be liberated' – it is impossible [for him to achieve that]. Why is that? It is because of not cultivating. Not cultivating what? That is, not cultivating the establishments of mindfulness, the right efforts, the bases for spiritual power, the faculties, the powers, the awakening [factors], and the [noble eightfold] path.

"If a monk cultivates what brings success, even though he does not have the wish: 'May I eradicate the influxes and be liberated', yet such a monk will naturally eradicate the influxes and his mind will attain liberation. Why is that? It is because of cultivating. Cultivating what? That is, cultivating the establishments of mindfulness, the right efforts, the bases for supernatural power, the faculties, the powers, the awakening [factors], and the [noble eightfold] path.

62 SN 22.101 at SN III 154,10 and the Gāndhārī fragment parallel, Glass 2007: 207, mention that the hen might have eight, ten, or twelve eggs; the *Bhaiṣajyavastu*, T 1448 at T XXIV 31c4, speaks of five, six, or twelve eggs.

63 My understanding of the present passage has benefitted from Glass 2007: 222 note 14, whose proposed solution is based on a suggestion made by Paul Harrison.

"It is just as a brooding hen who has properly provided for her eggs by sheltering them and incubating them, properly regulating their temperature at the proper time. Even if she does not have the wish that the chicken come out on their own by means of pecking at the eggshells, nevertheless the chicken will be able to emerge safely from the eggshells by their own means. Why is that? It is because that brooding hen has sheltered and incubated them, properly regulating their temperature at the proper time.

"In the same way, a monk who properly cultivates the means, even if he does not additionally have the wish to eradicate the influxes and be liberated, yet such a monk will naturally eradicate the influxes and his mind will attain liberation. Why is that? It is because of cultivating. Cultivating what? That is, cultivating the establishments of mindfulness, the right efforts, the bases for supernatural power, the faculties, the powers, the awakening [factors], and the [noble eightfold] path.

"It is just as a skilled master or a skilled master's apprentice who [regularly] takes hold of the handle of a hatchet with his hand. Taking hold of it continuously, tiny impressions of the hand and the fingers become gradually visible in places. Even if he is not aware of the tiny impressions on the handle of the hatchet, the impressions become visible in places.⁶⁴

"In the same way, a monk who energetically cultivates what brings success does not know and see on his own: 'Today this much of the influxes has been eradicated, tomorrow this much of the influxes will be eradicated.' Yet that monk knows that the influxes are being eradicated. Why is that? It is because of cultivating. Cultivating what? That is, cultivating the establishments of mindfulness, the right efforts, the bases for supernatural power, the faculties, the powers, the awakening [factors], and the [noble eightfold] path.

64 In SN 22.101 at SN III 154,31 the point of the simile is that the carpenter does not know how much of the handle has worn away today, how much the day before. Yet, once it has worn away, he will know that this has happened.

"It is just as a great ship that is [docked] on the sea shore during the summer. For six months being blown on by the wind and exposed to the sun, its rigging gradually breaks apart.⁶⁵

"In the same way, a monk who energetically cultivates what brings success will gradually attain liberation from all fetters, underlying tendencies, defilements, and entanglements.⁶⁶ Why is that? It is because of properly cultivating. Cultivating what? That is, cultivating the establishments of mindfulness, the right efforts, the bases for supernatural power, the faculties, [67c] the powers, the awakening [factors], and the [noble eightfold] path."

When this teaching was given, sixty monks, not giving rise to the influxes in their mind, attained liberation.⁶⁷ When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully.

264. [Discourse on a Small Ball of Earth]⁶⁸

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park.

65 According to SN 22.101 at SN III 155,6, the rigging had already been affected when the ship was in the water for six months and is now further affected by sun and wind, when the ship is hauled up on dry land during the winter. It then breaks apart when a rain comes. The *Bhāṣajyavastu*, T 1448 at T XXIV 32a11, also describes the ship being first in the water for six months and then hauled up on the shore (although in its account this happens during the summer), where it is then affected by wind and sun. When later a great rain comes, it naturally breaks apart.

66 SN 22.101 at SN III 155,11 just mentions the breaking apart of the fetters, *samyojana*; the *Bhāṣajyavastu*, T 1448 at T XXIV 32a13, lists several detrimental states that are overcome, similar to SĀ 623.

67 SN 22.101 does not report the outcome of the teaching or the delighted reaction of the monks; the *Bhāṣajyavastu*, T 1448 at T XXIV 32a16, also reports that sixty monks attained full liberation.

68 Parallels: SN 22.96 at SN III 143,12, MĀ 61 at T I 496a15 and EĀ 24.4 at T II 617b7. The section that describes the karmic fruits of the Buddha's seven years of *mettā* practice has parallels in AN 7.58 at AN IV 89,1 and It 22 at It 15,2.

At that time a certain monk, while meditating and reflecting, had the thought: "Is there a bodily form that is permanent, lasting and unchanging, that firmly remains?⁶⁹ *In the same way*, is there a feeling ... perception ... formations ... consciousness that is permanent, lasting and unchanging, that firmly remains?"

Then in the afternoon the monk rose from his meditation and approached the Buddha. He paid homage with his head at the [Buddha's] feet, withdrew to stand at one side and said to the Buddha:

"Blessed One, while meditating and reflecting, I had the thought: 'Is there a bodily form that is permanent, lasting and unchanging, that firmly remains? *In the same way*, is there a feeling ... perception ... formations ... consciousness that is permanent, lasting and unchanging, that firmly remains?' I now ask the Blessed One:⁷⁰ 'Is there a bodily form that is permanent, lasting and unchanging, that firmly remains? Is there a feeling ... perception ... formations ... consciousness that is permanent, lasting and unchanging, that firmly remains?'"

At that time the Blessed One took in his hand a small ball of earth and said to the monk:⁷¹ "Do you see the ball of earth in my hand?"

The monk said to the Buddha: "I have seen it, Blessed One."

[The Buddha said]: "Monk, [even] a self as much as this small [ball] of earth cannot be obtained, supposing one could obtain a self which is of a nature to be permanent, lasting and unchanging, that firmly remains."

69 According to MĀ 61 at T I 496a20, he also wondered if such a permanent and unchanging bodily form is entirely pleasant, 一向樂。

70 Adopting the variant 白 instead of 曰。

71 In SN 22.96 at SN III 144,3, MĀ 61 at T I 496a26 and EĀ 24.4 at T II 617b12, the Buddha first denies that any such bodily form, etc., could exist, and then delivers the simile. Another difference is that according to SN 22.96 at SN III 144,10 and MĀ 61 at T I 496a28 what he took up to provide an illustration was cowdung, *gomayapiṇḍa*/牛糞, while EĀ 24.4 at T II 617b21 speaks of earth, 土. The *Vastusamgrahaṇī*, T 1579 at T XXX 781b14, mentions a ball of mud or a ball of cowdung, 泥團 or 牛糞團。

The Buddha said to the monk: "I recall in former lives I cultivated merits for a long time, attaining superior, sublime, agreeable, and lovable fruits. For seven years I cultivated a mind of benevolence (*mettā*). For seven aeons of evolution and destruction I did not return to this world. For seven aeons of destruction I was born in the Heaven of Radiance (*ābhassara*), for seven aeons of evolution I was in turn born in an empty palace in the Brahmā world, becoming the great Brahmā king, without superior, without [anyone] higher, ruler over a thousand world systems. After that I became the heavenly king Sakka thirty-six times.⁷²

"For a hundred-thousand times I became a noble wheel-turning king, ruler of the four continents, governing by the right Dharma, endowed with the seven treasures, that is, the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the precious woman treasure, the master steward treasure, and the master general treasure.⁷³ I was endowed with a thousand sons, which were all brave and strong. In the four oceans and on level land there were no poisonous thorns. Without threat, without coercion, I governed by relying on the Dharma.

"As is customary for a consecrated king, I had eighty-four thousand elephants,⁷⁴ all adorned with various jewels and decorated, covered

72 The Buddha's practice of *mettā* and the resultant rebirths in heavenly spheres are not mentioned in SN 22.96 (although a similar account can be found in AN 7.58 at AN IV 89,1 and It 22 at It 15,2). MĀ 61 at T I 496b5 proceeds similar to SĀ 264, as does EĀ 24.4 at T II 617b27, although without mentioning the practice of *mettā*.

73 SN 22.96 at SN III 144,21 and MĀ 61 at T I 496b10 only report a past life of the Buddha as a consecrated warrior king, without indicating that he was a *cakkavattin*. EĀ 24.4 at T II 617c1 qualifies him as a wheel-turning king, 轉輪聖王, preceded by listing the seven jewels with which according to tradition such a king is endowed. Thus the application of the *cakkavattin* motif could be a later development in SĀ 264; for a study of another case that shows a gradual application of this motif cf. Anālayo 2011b.

74 The sequence of listing the various endowments, always counted as 84,000, as well as the type of endowments, differ in the parallel versions.

with a net of jewels, with bejewelled banners put on them; foremost of them was the elephant-king Uposatha.⁷⁵ In the morning and in the afternoon,⁷⁶ at these two times they met in front of the palace on their own. Then I thought: 'This great crowd of elephants come and go again and again, day in day out, [68a] killing innumerable beings by stepping on them. Let me now have [only] forty-two thousand elephants come once in a hundred years.' According to my wish, out of the eighty-four thousand elephants, [only] forty-two thousand elephants came once in a hundred years.

"As is customary for a consecrated king, I had also eighty-four thousand horses, with riding equipment made of pure gold, covered with golden nets; foremost of them was the horse-king Valāhaka.

"As is customary for a consecrated king, I had eighty-four thousand chariots, that is, golden chariots, silver chariots, beryl chariots, and crystal chariots, with lion, tiger, leopard hides, and variously coloured woollen blankets as covering and lining; foremost of them was the chariot Vejayanta of beautiful sound.⁷⁷

"As is customary for a consecrated king, I had eighty-four thousand cities, peaceful and flourishing, with abundant people; foremost of them was the royal town Kusāvati.

75 My reconstructions of the proper names of the elephant, the horse, the chariot, and the town follow Akanuma 1930/1994: 714, 732, 751, and 332. In the case of the first three, the transcriptions employed at the present juncture, SĀ 264 at T II 67c28ff, differ from those found a little later at T II 68a24ff. Thus the elephant is referred to as 布薩 and 布薩陀, the horse as 婆羅 and 婆羅訶, and the chariot as 毗闍耶難提 and 毘闍耶難提.

76 The story of the elephants meeting on their own is without counterpart in the parallel versions.

77 SĀ 264 at T II 68a7 precedes the name of the chariot with 跋求, a character pair that recurs in SĀ 809 at T II 207b21 as part of a rendering of the river Vaggumudā, 跋求摩河, hence I assume that in the present context the couplet might be rendering an Indic original corresponding to *vaggu*, "beautiful".

"As is customary for a consecrated king, I had eighty-four thousand palaces, that is, of gold, silver, beryl, crystal, and precious gems; foremost of them was the [palace] Vyūha.⁷⁸

"Monk, as is customary for a consecrated king, I had eighty-four thousand types of bejewelled beds, that is, of gold, silver, beryl, and crystal, with various silk mattresses, woollen rugs, and woollen coverlets, with antelope hide as bedding and red pillows placed on top.

"Again, monk, as is customary for a consecrated king, I had eighty-four thousand garments, that is, silk, linen, cotton, and woollen garments.

"Again, monk, as is customary for a consecrated king, I had eighty-four thousand precious women, that is, women from the warrior [class], or women from [classes] similar to the warrior [class],⁷⁹ and other women as well.

"Again, monk, as is customary for a consecrated king, I had eighty-four thousand vessels with meals,⁸⁰ endowed with a variety of flavours.

"Monk, out of the eighty-four thousand precious women, I had only one waiting on me; out of the eighty-four thousand bejewelled garments, I wore only one garment; out of the eighty-four thousand bejewelled beds, I lay down on only one bed; out of the eighty-four thousand palaces, I dwelled in only one palace; out of the eighty-four

78 My reconstruction of the name of the palace follows a suggestion made in the Fóguāng edition page 71 note 3. SN 22.96 at SN III 144,26 gives the name as *dhammapāsāda*, "Palace of Dharma"; MĀ 61 at T I 496b21 has the similar "Hall of the Right Dharma", 正法殿; and EĀ 24.4 at T II 617c5 also speaks of the "Dharma Hall", 法講堂.

79 Judging from the gloss in Spk II 325,29 on the corresponding expression in SN 22.96, the point at stake are women who are from a warrior parent and a brahmin parent.

80 Adopting the variant 釜 instead of 飲.

thousand cities, I lived in only one city, called Kusāvati; out of the eighty-four thousand chariots, on going out of the town for sightseeing I drove in only one chariot, called Vejayanta by name; out of the eighty-four thousand horses, I rode only one horse, called Valāhaka, whose hair and tail were of purplish colour; out of the eighty-four thousand elephants, on going out of the town for sightseeing I rode only one elephant, called Uposatha.

"Monk, attaining such might and comfort is the fruit of what deeds? It is the fruit of three types of deed. What are the three? The first is giving, the second is self-discipline, and the third is cultivating the path.⁸¹

"Monk, you should know, [68b] a worldling is defiled by pursuing the five sensual pleasures, without getting enough of them. A noble person, who is accomplished in wisdom, will always be contented.⁸²

"Monk, all these formations are from the past and have ceased, they are from the past and have changed.⁸³ Those various natural endowments that could be given a name, they all have been obliterated.

81 While this passage has not counterpart in SN 22.96, a similar exposition can be found in MĀ 61 at T I 496c28, according to which the three deeds were giving, self-discipline, and restraint, and in EĀ 24.4 at T II 617c28, which lists giving, benevolence, and self-restraint.

82 The contrast between the worldling and the noble disciple is not found in the two parallels.

83 SN 22.96 at SN III 147,¹ continues, after the indication that all those *sāṅkhāras* from the past have changed and disappeared, by enjoining disenchantment, dispassion, and liberation from all *sāṅkhāras*, after which it concludes. MĀ 61 at T I 496c29 just indicates that all that has ceased and was lost, after which it directly proceeds to the question and answer exchange on the five aggregates. EĀ 24.4 at T II 618a1 notes that all those formations have forever ceased without remainder, contrasting the lack of satisfaction derived from those sensual pleasures to the satisfaction to be gained from the noble discipline, after which it also proceeds to the question and answer exchange on the five aggregates.

"Therefore, monk, [let] all formations be forever appeased, be disenchanted with them, abandon desire for them and be liberated from them!

"Monk, is bodily form permanent or is it impermanent?"

The monk said to the Buddha: "It is impermanent, Blessed One."

[The Buddha said]: "What is impermanent, is it *dukkha*?"

The monk said to the Buddha: "It is *dukkha*, Blessed One."

[The Buddha said to] the monk: "What is impermanent, *dukkha*, of a nature to change, would a noble disciple herein further conceive it as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?"

The monk said to the Buddha: "No, Blessed One."

[The Buddha said]: "*In the same way*, is feeling ... perception ... formations ... consciousness permanent or is it impermanent?"

The monk said to the Buddha: "It is impermanent, Blessed One."

[The Buddha said]: "What is impermanent, is it *dukkha*?"

The monk said to the Buddha: "It is *dukkha*, Blessed One."

[The Buddha said to] the monk: "What is impermanent, *dukkha*, of a nature to change, would a noble disciple herein further conceive it as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?"

The monk said to the Buddha: "No, Blessed One."

The Buddha said to the monk: "Any bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such bodily form is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. *In the same way* feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all that is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]."

"Monk, you should give rise to disenchantment in regard to bodily form,⁸⁴ be free from desire for it and become liberated from it. *In the same way* you should give rise to disenchantment in regard to feeling ... perception ... formations ... consciousness, be free from desire for it and become liberated from it. Being liberated you will know and see: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'"

Then that monk, having heard what the Buddha had said, was thrilled with delight, paid homage and left. Constantly mindful of the teaching he had received on the earth ball simile, being alone in a quiet place he energetically gave attention to it, being established in it without negligence. Having been established in it without negligence, [he came to know] that for whose sake a clansman's son shaves off beard and hair, and out of right faith goes forth into homelessness to train in the path for the unsurpassed supreme holy life, accordingly knowing here and now and realizing directly that 'birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'

Then that venerable one, understanding the Dharma accordingly, with his mind attaining liberation, became an arahant.⁸⁵

265. [Discourse on Bubbles and Foam]⁸⁶

Thus have I heard. At one time the Buddha was staying in Ayojjhā, on the bank of the river Ganges. [68c]

84 My translation follows a suggestion by Yinshùn 1983: 65 note 3 to leave out one of the two occurrences of 厭離, perhaps the result of an accidental duplication.

85 MĀ 61 at T I 497a28 also reports that, after practice in seclusion, the monk became an arahant.

86 Parallels: SN 22.95 at SN III 140,21, T 105 at T I 501a4, T 106 at T I 501c8, a discourse quotation in the *Abhidharmakośabhāṣya*, Pradhan 1967: 73,19, with a

At that time the Blessed One said to the monks: "It is just as if a collection of foam drifts on a great wave that has risen on the river Ganges, and a clear-sighted person carefully examines and analyses it.⁸⁷ At the time of carefully examining and analysing, [he finds that] there is nothing in it, nothing stable, nothing substantial, it has no solidity. Why is that? It is because there is nothing solid or substantial in a collection of foam.

"In the same way, on carefully examining, attending to, and analysing whatever bodily form, past, future, or present, internal or external, gross or subtle, sublime or repugnant, far or near, a monk [finds that] there is nothing in it, nothing stable, nothing substantial, it has no solidity; it is like a disease, like a carbuncle, like a thorn, like a killer, it is impermanent, *dukkha*, empty, and not self.⁸⁸ Why is that? It is because there is nothing solid or substantial in bodily form.

"Monks, it is just as when during a great rain there are bubbles on [the surface of] water,⁸⁹ arising and ceasing one after another, and a clear-sighted person carefully examines, attends to, and analyses them. At the time of carefully examining, attending to, and analysing

fuller quotation preserved in Śamathadeva's *Abhidharmakośopāyikāṭikā*, D 4094 *ju* 239a2 or Q 5595 *tu* 273a3, translated below by Dhammadinnā 2013; as well as quotations in the *Bodhisattvayogācāracaṭuḥṣatakaṭikā*, Suzuki 1994: 294,13, and in the *Prasannapadā*, La Vallée Poussin 1903/1970: 41,9 (again at 549,2); cf. also the *Viniścayasamgrahaṇī* of the *Yogācārabhūmi*, Kramer 2005: 99,1 (8.2.5).

87 While in SN 22.95 the motif of the foam also takes the form of a simile, in T 105 at T II 501a7 and T 106 at T II 501c12 the same motif is part of a description of what actually happened, in that the Buddha saw some foam carried away by the river Ganges and then drew the attention of the monks to this. This appears to be an instance of a pattern observable elsewhere, where something that originally would have been merely a parable is eventually taken literally as something that really happened; for further examples cf. Anālayo 2010: 59ff and Anālayo 2012a.

88 While SN 22.95 and T 106 do not have the comparisons to a disease, etc., and also do not mention impermanence and *dukkha*, such topics are taken up in T 105 at T II 501a13.

89 SN 22.95 at SN III 141,5 adds that this happens during autumn.

them, [he finds that] there is nothing in them, nothing stable, nothing substantial, they have no solidity. Why is that? Because there is nothing solid or substantial in water bubbles.

"In the same way, a monk carefully examines, attends to, and analyses whatever feeling, past, future, or present, internal or external, gross or subtle, sublime or repugnant, far or near. When carefully examining, attending to, and analysing it, the monk [finds that] there is nothing in it, nothing stable, nothing substantial, it has no solidity; it is like a disease, like a carbuncle, like a thorn, like a killer, it is impermanent, *dukkha*, empty, and not self. Why is that? It is because there is nothing solid or substantial in feeling.

"Monks, it is just as when towards the end of spring or the beginning of summer,⁹⁰ in the middle of the day when the sun is strong and there are no clouds and no rain, a shimmering mirage appears, and a clear-sighted person carefully examines, attends to, and analyses it. At the time of carefully examining, attending to, and analysing it, [he finds that] there is nothing in it, nothing stable, nothing substantial, it has no solidity. Why is that? It is because there is nothing solid or substantial in a mirage.

"In the same way, a monk carefully examines, attends to, and analyses whatever perception, past, future, or present, internal or external, gross or subtle, sublime or repugnant, far or near. When carefully examining, attending to, and analysing it, the monk [finds that] there is nothing in it, nothing stable, nothing substantial, it has no solidity; it is like a disease, like a carbuncle, like a thorn, like a killer, it is impermanent, *dukkha*, empty, and not self. Why is that? It is because there is nothing solid or substantial in perception.

"Monks, it is just as if a clear-sighted person in need of heartwood takes hold of a sharp axe and enters a mountain forest, where he sees

90 In SN 22.95 at SN III 141,18 the time period is the last month of the summer. T 106 at T II 501c29 similarly indicates that this happens during the last days of summer; T 105 at T II 501a22 just speaks of the summer season in general.

a large plantain tree that is thick, straight, and tall.⁹¹ He cuts it down at the root, chops off the treetop and gradually takes off leaf after leaf, all of which are without solid core, and he carefully examines, attends to, and analyses them. At the time of carefully examining, attending to, and analysing them, [he finds that] there is nothing in them, nothing stable, nothing substantial, [69a] they have no solidity.⁹² Why is that? It is because there is nothing solid or substantial in a plantain tree.

"In the same way, a monk carefully examines, attends to, and analyses whatever formations, past, future, or present, internal or external, gross or subtle, sublime or repugnant, far or near. When carefully examining, attending to, and analysing them, the monk [finds that] there is nothing in them, nothing stable, nothing substantial, they have no solidity; they are like a disease, like a carbuncle, like a thorn, like a killer, they are impermanent, *dukkha*, empty, and not self. Why is that? It is because there is nothing solid or substantial in formations.

"Monks, it is just as if a master magician or the disciple of a master magician at a crossroads creates the magical illusion of an elephant troop, a horse troop, a chariot troop, and an infantry troop,⁹³ and a clear-sighted person carefully examines, attends to, and analyses it. At the time of carefully examining, attending to, and analysing it, [he finds that] there is nothing in it, nothing stable, nothing substantial, it has no solidity. Why is that? It is because there is nothing solid or

91 T 106 at T II 502a9 adds that on seeing the plantain tree the person is very happy.

92 A section of a commentary on the present passage has been published by Matsuda 1994: 96f: *katha(m) sa(m)skārāḥ kadalīnibhāḥ? tat yathā cakṣuṣmāṃ puruṣa ity āryaśrāvakaḥ, tīkṣṇā kuṭhārī prajñāsastraṃ, vanapraveśaḥ paṃcagatyāttajanaṃ, vivīdhātambhāvād duḥkhād vṛkṣasādharmyeṇa kadalīstambho, navo rjuṛ iti kārakabhōjakātmadarśanaṃ, sa taṃ mūlataś chindya(d āmada)(r)(rśana)prahānaṃ, [patrapa]ṭṭaṃ vinibhujeta anekacetanāsaṃskāravipākamātrapravicayāt, sa tatra phalguṃ api nāsādayet iti teṣāṃ kālāntarānavasthānāt, kutāḥ punaḥ saram itī kutāḥ punar atyānimittāṃ dhruvaṃ ātmānaṃ kārakaṃ bhōjakaṃ vā drakṣyati.*

93 SN 22.95 and T 106 do not specify what types of magical illusion are being created; T 105 at T II 501b10 proceeds similar to ŚĀ 265.

substantial in a magical illusion.⁹⁴

"In the same way, a monk carefully examines, attends to, and analyses whatever consciousness, past, future, or present, internal or external, gross or subtle, sublime or repugnant, far or near. When carefully examining, attending to, and analysing it, the monk [finds that] there is nothing in it, nothing stable, nothing substantial, it has no solidity; it is like a disease, like a carbuncle, like a thorn, like a killer, it is impermanent, *dukkha*, empty, and not self. Why is that? It is because there is nothing solid or substantial in consciousness."⁹⁵

At that time the Blessed One, wishing to emphasize the significance of what he had declared, spoke these stanzas:⁹⁶

"Contemplate bodily form as a mass of foam,
feelings like bubbles on water,
perception like a glare in spring time,
formations like a plantain,
and the nature of any consciousness like a magical illusion,

94 Suzuki 1994: 294,13: *tadyathā bhikṣavo māyākāro vā māyākārāntevāsī caturma[hāpa]the vivi[dh]aṃ māyākarma vidarśayet, tadyathā hastikāyaṃ rathakāyaṃ pattikāyaṃ taṃ cakṣuṣmān puruṣaḥ paśyen nidhyāyed yoniśaś copaparikṣeta, tasya taṃ paśyato nidhyāyato yoniśaś copaparikṣamānasyāsato 'py asya khyāyād riktato 'pi tucchato 'py asārato 'pi. tat kasya hetoh? kim asmin māyākṛte sāram astīti.* A section of a commentary on the present passage has been published by Matsuda 1994: 97: *kathaṃ māyopamaṃ vijñānaṃ, māyākāraka iti puṇyāpuṇyāniṃjyopagamyavijñā[nā](dhi)(r)vacanaṃ, caturmahāpathe sthi[tve] ti catasṛṣu vijñānasthitiṣu pratiṣṭhāya, caturvidhaṃ māyākarmeti yathā tatra hastikāyādayo drśyaṃte, na ca teṣāṃ hastyādikāyānāṃ pariniṣpattir evaṃ tad vijñānaṃ puṇyāpuṇyāniṃjyopagaṃ caturvijñānasthitipratiṣṭhitāṃ narakādikam āimabhāvam upadarśayati, na ca tenaiva tasyātmabhāvasya pariniṣpattiḥ.*

95 Suzuki 1994: 294,19: *evam eva yat kiṃcid vijñānaṃ atītānāgatapratyutpannam ādhyātmikaṃ vā bāhyaṃ vaudārikaṃ vā sūkṣmaṃ vā hīnaṃ vā praṇītaṃ vā yad vā dūre yad vāntike tad bhikṣuḥ paśyen nidhyāyed yoniśaś copaparikṣeta, tasya taṃ paśyato nidhyāyato yoniśaś copaparikṣamānasyāsato 'py asya khyāyād riktato 'pi tucchato 'py asārato 'pi rogato 'pi gaṇḍato 'pi śalyato 'py aghato 'py anityato 'pi duhkhato 'pi śūnyato 'py anātmato 'py asya khyāyāt. tat kasya hetoh? kim asmin vijñānaskandhe sāram astīti.*

96 Before turning to the stanzas, SN 22.95 at SN III 142,22 describes the disenchantment of the noble disciple in regard to each aggregate that then issues in liberation.

as the Kinsman of the Sun has explained.⁹⁷

"Carefully attending to it from all sides,
with right mindfulness examining it well,
it is [found to be] insubstantial and without solidity,
there is no a self or what belongs to a self
in this bodily aggregate, which is *dukkha*.⁹⁸

"The Greatly Wise One has analyzed and explained that,
bereft of three things,
the body will become a thing that is abandoned:
Vitality, heat and any consciousness,
bereft of these, the remaining body falls apart
and will forever be discarded in a grave or in a cemetery,
like a log, without conscious perceptions.⁹⁹

"This body is always in this way
illusory and false,¹⁰⁰ enticing foolish people.
It is like a killer, like a poisonous thorn,¹⁰¹
being without any solidity.

97 Cf. La Vallée Poussin 1903/1970: 41,9: *phenapiṇḍopamaṃ rūpaṃ, vedanā budbudopamā, marīcisadrśī saṃjñā, saṃskārāḥ kadalīnibhāḥ, māyopamaṃ ca vijñānamuktamādityabandhunā*. As already pointed out by Vetter 2000: 243 note 115, the reference to the Buddha as a kinsman of the sun, found similarly in SN 22.95 at SN III 142,31, gives the impression that this stanza was not originally composed by the Buddha himself. This problem does not arise in T 105 at T II 501b20, as here the stanza speaks of "all Buddhas" teaching like this, 諸佛.

98 A reference to *dukkha* is not found in the corresponding stanza in SN 22.95, T 105, and T 106.

99 SN 22.95 at SN III 143,5 does not mention a grave or a cemetery and qualifies the body as having become food for others and without volition; other occurrences of this motif in the Pāli discourses speak of the body being like an unconscious log, cf. MN 43 at MN 296,8 and Dhṛ 41. This is also the image found in the *Abhidharmakośabhāṣya*, cf. Pradhan 1967: 73,19 (= Wogihara 1971: 668,16): *āyur ūsmā 'tha vijñānaṃ, yadā kāyaṃ jahaty amī, apaviddhas tadā śete, yathā kāṣṭham acetana iti*. The version of the simile in T 105 at T II 501b26 describes grass or straw that does not know anything, 猶草無所知.

100 Adopting the variant 偽 instead of 爲.

"For a monk who energetically cultivates
contemplation of this bodily form aggregate,¹⁰² [69b]
day and night constantly engaging in it
with right comprehension and collected mindfulness established,
conditioned formations will be appeased
and he forever attains the cool place."¹⁰³

Then the monks, hearing what the Buddha had said, were delighted
and received it respectfully.

266. [First Discourse on Not Knowing]¹⁰⁴

Thus have I heard. At one time the Buddha was staying at Sāvattthī in
Jeta's Grove, Anāthapiṇḍika's Park.

At that time the Buddha said to the monks: "*Samsāra* is without a
beginning, the revolving for a long time of those who are hindered by
ignorance and bound by the fetter of craving, without understanding
the origin of this *dukkha*."¹⁰⁵

101 SN 22.95 does not mention a poisonous thorn, the corresponding stanza in T 105
has neither a poisonous thorn nor the comparison to a killer (T 106 does not have
this stanza and the following stanza at all).

102 According to SN 22.95 at SN III 143,8 and T 105 at T II 501b29, all aggregates
should be contemplated in this way.

103 The corresponding stanza in SN 22.95 at SN III 143,10 is longer, enjoining that
the monk should discard all fetters, make a refuge for himself, dwell [as if]
his head were on fire, yearning for the immovable state; after which SN 22.95
concludes. La Vallée Poussin 1903/1970: 42,1: *evam dharmān viṣamāṇo, bhikṣur
ārabdhavīryavān, divā vā yadi vā rātrau, samprajñānaṃ pratismṛtaḥ, pratividhyet
padam śāntaṃ, saṃskāropaśamaṃ śivaṃ.*

104 Parallels: SN 22.99 at SN III 149,22, SHT IX 2013 12V3-4, Wille and Bechert 2004:
18, and discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 471,23,
in the *Divyāvadāna*, Cowell and Neil 1886: 197,15, and in the *Prasannapadā*, La
Vallée Poussin 1903/1970: 218,4.

105 The present passage has several parallels in quotations: SHT IX 2013 12V3-4, Wille
and Bechert 2004: 18: *ṭṣṇāgardūlabandhānāṃ satvānāṃ saṃdhāva ... s(a)ratā[ṃ]
pūrvā koṭī na [p]pr(a)[jñā]y(a)te*; Pradhan 1967: 471,23: *avidyānivaranañāṃ*

"There is a time when it does not rain for a long time and the hundreds of cereal plants and the vegetation that grows on the earth all dry up completely.¹⁰⁶ Monks, yet for living beings revolving in *samsāra*, hindered by ignorance and bound by the fetter of craving, there is no ending of the fetter of craving [by that], no eradication of *dukkha* and making an end of it [by that].

"Monks, there is a time when it does not rain for a long time and the water in the great ocean becomes completely exhausted. Monks, [yet] for living beings revolving in *samsāra*, hindered by ignorance and bound by the fetter of craving, there is no ending of the fetter of craving [by that], no eradication of *dukkha* and making an end of it [by that].

"Monks, there is a time when, after a long time, Sineru, the king of mountains, completely collapses.¹⁰⁷ [Yet] for living beings revolving in *samsāra*, hindered by ignorance and bound by the fetter of craving, there is no ending of the fetter of craving [by that], no eradication of *dukkha* and making an end of it [by that].

"Monks, there is a time when, after a long time, the great earth is completely destroyed. Yet, for living beings revolving in *samsāra*, living beings hindered by ignorance and bound by the fetter of craving, there is no ending of the fetter of craving [by that], no

sattvānāṃ ... saṃdhāvātāṃ saṃsaratāṃ iti; Cowell and Neil 1886: 197,15: *anavarāgro bhikṣavaḥ saṃsāro 'vidyānivarāṇānāṃ sattvānāṃ tṛṣṇāsamyōjanānāṃ tṛṣṇārgalabaddhānāṃ dīrgham adhvānaṃ saṃdhāvātāṃ saṃsaratāṃ pūrvā koṭir na prajñāyate dukkhasya*; and La Vallée Poussin 1903/1970: 218,4: *anavarāgro hi bhikṣavo jātijāmarāṇasamsāra iti, avidyānivarāṇānāṃ sattvānāṃ tṛṣṇāsamyōjanānāṃ tṛṣṇāgāṇḍurabaddhānāṃ* (de Jong 1978: 52: °*gardūla*°, Wille and Bechert 2004: 30 note 25: °*gaṇḍura*°) *samsaratāṃ saṃdhāvātāṃ pūrvā koṭir na prajñāyata iti* (the first part of the quote recurs in La Vallée Poussin 1903/1970: 328,6 and 535,6).

106 SN 22.99 does not have this illustration, as it begins right away with the drying up of the ocean.

107 SN 22.99 at SN III 149,31 indicates that the mountain collapses because of being burnt up. The same recurs in relation to the next illustration, where SN 22.99 at SN III 150,3 again indicates that the earth disappears because of being burnt up.

eradication of *dukkha* and making an end of it [by that].

"Monks, it is just as if a dog is bound to a post.¹⁰⁸ [Because] that bondage is not severed,¹⁰⁹ for a long time [the dog] circles around that post, revolving and turning around it.

"In the same way, monks, foolish living beings that do not understand as it really is bodily form, the arising of bodily form, the cessation of bodily form, the gratification of bodily form, the danger in bodily form, and the escape from bodily form, for a long time revolve and turn around bodily form.¹¹⁰

"In the same way not understanding as it really is feeling ... perception ... formations ... consciousness, the arising of consciousness, the cessation of consciousness, the gratification of consciousness, the danger in consciousness, and the escape from consciousness, for a long time [foolish living beings] revolve and turn around consciousness.

"Monks, [foolish living beings] follow after and turn around bodily form, follow after and turn around feeling, follow after and turn around perception, follow after and turn around formations, follow after and turn around consciousness. Because of following after and turning around bodily form, they are not liberated from bodily form. Because of following after and turning around feeling ... perception ... formations ... consciousness, they are not liberated from consciousness. Because of not being liberated from it, they are not liberated from birth, old age, disease, death, worry, sorrow, vexation, and pain.

108 SN 22.99 at SN III 150,7 similarly refers to a dog, *gaddula*, which then provides the title for SN 22.99 and, judging from SHT IX 2013 12V4, Wille and Bechert 2004: 18: *gardūlasūtrasy-otpattiḥ*, also for a Sanskrit parallel version.

109 SN 22.99 does not mention the fact that the bondage is not severed.

110 SN 22.99 at SN III 150,11 proceeds differently, as it describes how the worldling conceives of a self in relation to each aggregate.

"A learned noble disciple understands as it really is bodily form, the arising of bodily form, the cessation of bodily form, the gratification of bodily form, the danger in bodily form, and the escape from bodily form. He understands as it really is feeling ... perception ... formations ... consciousness, the arising of consciousness, the cessation of consciousness, the gratification of consciousness, the danger in consciousness, and the escape from consciousness. Therefore he does not follow after and turn around [bodily form ... feeling ... perception ... formations ...] consciousness.

"Because of not following after and turning around, he is liberated from bodily form, liberated from feeling ... perception ... formations ... consciousness. I say, he is liberated from birth, old age, disease, death, worry, sorrow, vexation, and pain."

When the Buddha had spoken this discourse, [69c] the monks, hearing what the Buddha had said, were delighted and received it respectfully.

267. [Second Discourse on Not Knowing]¹¹¹

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the Blessed One said to the monks: "*saṃsāra* is without beginning, the revolving for a long time of living beings, hindered by ignorance and bound by the fetter of craving, without understanding the origin of this *dukkha*."¹¹²

"Monks, it is just as if a dog is bound to a post by a rope. Because the

111 Parallels: SN 22.100 at SN III 151,1 and, besides the discourse quotations already mentioned in relation to SĀ 266, a short quote in the *Abhidharmasamuccaya*, Pradhan 1950: 47,10.

112 For discourse quotations of this statement cf. above note 105.

bondage is not severed,¹¹³ [the dog] turns around that post; whether standing or lying down, it is not separated from the post.¹¹⁴

"In the same way a foolish living being who in regard to bodily form is not separated from lustful desire for it, not separated from craving for it, not separated from missing it, not separated from thirst for it, revolves around bodily form.¹¹⁵ Following after and turning around bodily form, whether standing or lying down, he is not separated from bodily form. *In the same way* [he revolves around] feeling ... perception ... formations ... consciousness. Following after and turning around feeling ... perception ... formations ... consciousness, whether standing or lying down, he is not separated from consciousness.

"Monks, you should well give attention to and examine the mind. Why is that? It is because for a long time the mind has been defiled by lustful desire,¹¹⁶ by anger, and by delusion.¹¹⁷ Monks, because of the mind being afflicted, living beings are afflicted; because of the mind being purified, living beings are purified.

"Monks, I do not see a single form as variegated as the spotted colours on a bird. The mind is even more [variegated]. Why is that? Because of the variegation of their mind, animals are of variegated colours.¹¹⁸

113 SN 22.100 does not mention the fact that the bondage is not cut.

114 SN 22.100 at SN III 151,6 describes the dog taking up all four postures, i.e., walking, standing, sitting, and lying down, and then refers to the same four postures when depicting the behaviour of the worldling.

115 In SN 22.100 at SN III 151,12 the worldling conceives of each aggregate in terms of "this is mine, this I am, this is my self".

116 Here and below, adopting the variant 所 instead of 使.

117 Pradhan 1950: 47,10: *dīrgharātram vo rāgadveśamohā upakliśyanti vikṣipanti citram saṅkliśyanti*.

118 A counterpart to this passage occurs at a later point in SN 22.100 at SN III 152,1, as the second illustration of variegation, according to which the diversification found among animals is the [karmic] result of the mind, which is even more variegated.

"Therefore, monks, you should well give attention to and examine the mind. Monks, for a long time the mind has been defiled by lustful desire, by anger, and by delusion. Monks, you should know that because of the mind being afflicted, living beings are afflicted; because of the mind being purified, living beings are purified.

"Have you seen the variegated and different colours of a *carāṇa* bird?"¹¹⁹

[The monks] replied: "We have seen it before, Blessed One."

The Buddha said to the monks: "Like the variegated and different colours of a *carāṇa* bird, I say the mind is also variegated and different just like that. Why is that? Because of the variegation of its mind, that *carāṇa* bird is of variegated colours."¹²⁰

"Therefore you should well examine and give attention to the mind, which for a long time has been defiled by variegated lustful desires, by anger, and by delusion."¹²¹ Because of the mind being afflicted,

119 SĀ 267 at T II 69c18: 嗟蘭那鳥. My hypothetical reconstruction of the name is based on the assumption that the original would have had a reference to *carāṇa*, similar to the *carāṇaṃ nāma cittaṃ* (following B^e and C^e; E^e instead reads *carāṇaṃ*, S^e reads *carāṇaṃ*) in the corresponding section in SN 22.100 at SN III 151,25, which was then in some way misunderstood to refer to a bird. Bodhi 2000: 1088 note 206 explains that in the Pāli expression "*citta* here is the equivalent of Skt *citra*, picture. The exact meaning of the picture's title is obscure. Spk glosses *vicarāṇacitta*, 'the wandering picture' [Spk-pt: because they take it and wander about with it], but *carāṇa* here possibly means conduct, as in other contexts." Spk II 327,18 explains that certain Brahmins had illustrations of karma and its fruit painted on a canvass and wandered around showing this to people, *sankhyā nāma brāhmaṇapāsaṇḍikā honti. te paṭakoṭṭhakaṃ katvā tattha nānappakārā sugatiduggativasena sampattivipattiyo lekhāpetvā, 'idaṃ kammaṃ katvā, idaṃ paṭilabhati; idaṃ katvā, idaṃ 'ti dassentā taṃ cittaṃ gahetvā vicaranti.*

120 According to SN 22.100 at SN III 151,25, the picture (*citta*) called *carāṇa* has been designed (B^e and C^e: *cittita*, E^e and S^e: *cintita*) by the mind (*citta*). Bodhi 2000: 1089 note 207 explains that in this sentence "there are several puns here that cannot be successfully conveyed in translation (nor even in Skt for that matter). *Citta* is both mind (as in Skt) and picture (= Skt *citra*). *Cittita* (E^e: *cintita*) is 'thought out' (related to *citta*, mind) and 'diversified' (related to *citra*, picture)."

121 Following Yinshùn 1983: 73 note 4, who emends the second instance of 種種 to 所染.

living beings are afflicted; because of the mind being purified, living beings are purified.

"It is just as if a master painter or the disciple of a master painter, having well prepared an uncoloured background and being equipped with various colours, according to his wish paints variegated types of images.¹²²

"Monks, in the same way a foolish living being does not understand as it really is bodily form, the arising of bodily form, the cessation of bodily form, the gratification of bodily form, the danger in bodily form, and the escape from bodily form. Because of not understanding bodily form as it really is, he delights in and is attached to bodily form. Because of delighting in and being attached to bodily form, he further gives rise to future [instances of] bodily form.

"In the same way a fool does not understand as it really is feeling ... perception ... formation ... consciousness, the arising of consciousness, the cessation of consciousness, the gratification of consciousness, the danger in consciousness, and the escape from consciousness. Because of not understanding it as it really is, he delights in and is attached to consciousness. Because of delighting in and being attached to consciousness, [70a] he further gives rise to future [instances of] consciousness.¹²³

"Should he be giving rise to future [instances of] bodily form ... feeling ... perception ... formations ... consciousness, [then] he will not be liberated from bodily form ... feeling ... perception ... formations ... consciousness, I say he will not be liberated from birth, old age, disease, death, worry, sorrow, vexation, and pain.

"A learned noble disciple understands as it really is bodily form, the

122 SN 22.100 at SN III 152,¹¹ describes various colours used to paint the form of a woman or of a man on a plank, wall, or canvass.

123 SN 22.100 at SN III 152,¹⁸ instead continues with the standard question and answer exchange on the five aggregates being impermanent, *dukkha*, and not self.

arising of bodily form, the cessation of bodily form, the gratification of bodily form, the danger in bodily form, and the escape from bodily form. Because of understanding it as it really is, he does not delight in and is not attached to bodily form. Because of not delighting in and not being attached to it, he does not give rise to future [instances of] bodily form.

"He understands as it really is feeling ... perception ... formation ... consciousness, the arising of consciousness, the cessation of consciousness, the gratification of consciousness, the danger in consciousness, and the escape from consciousness. Because of understanding it as it really is, he does not delight in and is not attached to consciousness.¹²⁴ Because of not delighting in and not being attached to it, he does not give rise to future [instances of] consciousness.

"Because of not delighting in and being attached to bodily form ... feeling ... perception ... formation ... consciousness, he attains liberation from bodily form, attains liberation from feeling ... perception ... formation ... consciousness, I say he is equally liberated from birth, old age, disease, death, worry, sorrow, vexation, and pain."

When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully.

268. [Discourse on the Flowing River]¹²⁵

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the Blessed One said to the monks: "It is just as if from a

124 Following Yinshùn 1983: 73 note 5, who emends 染 to 樂, in conformity with the rest of the passage.

125 Parallel: SN 22.93 at SN III 137,14.

mountain ravine the water of a river gushes forth, whose water is deep and quick, with a strong current and much that is afloat upon it. On the two banks of the river various vegetation grows, which the great water has bent so that it is along the borders of the water.¹²⁶ Persons wading cross the water are often set afloat by the water and carried away by the stream, sinking and drowning.¹²⁷ Being carried by the waves close to the bank, with the hand they clasp the vegetation, yet the vegetation breaks off and they are again carried away by the water, drifting along.

"In the same way, monks, suppose a foolish living being does not understand as it really is bodily form, the arising of bodily form, the cessation of bodily form, the gratification of bodily form, the danger in bodily form, and the escape from bodily form.¹²⁸ Because of not understanding it as it really is, he delights in and is attached to bodily form, declaring bodily form to be the self, [even though] that bodily form subsequently breaks apart. *In the same way* he does not understand as it really is feeling ... perception ... formations ... consciousness, the arising of consciousness, the cessation of consciousness, the gratification of consciousness, the danger in consciousness, and the escape from consciousness. Because of not understanding it as it really is, he delights in and is attached to consciousness, declaring consciousness to be the self, [even though] consciousness in turn subsequently breaks apart.

"A learned noble disciple understands bodily form as it really is, the arising of bodily form, the cessation of bodily form, the gratification of bodily form, the danger in bodily form, and the escape from bodily

126 SN 22.93 at SN III 137,16 describes various types of vegetation that grow overhanging the banks of the river.

127 SN 22.93 does not indicate that the person is carried away by the river because of an attempt to cross it.

128 SN 22.93 at SN III 138,3 instead describes how the worldling conceives of a self in relation to each aggregate, similar to SN 22.99, cf. note 110 above.

form. Because of understanding it as it really is, he does not delight in and is not attached to bodily form.¹²⁹

"*In the same way* he understands as it really is feeling ... perception ... formations ... consciousness, the arising of consciousness, the cessation of consciousness, the gratification of consciousness, the danger in consciousness, and the escape from consciousness. Because of understanding it as it really is, he does not delight in and is not attached to consciousness.

"Because of not delighting and being attached, in this way he attains Nirvāṇa and accordingly knows: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'"

When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully. [70b]

269. [Discourse on Jeta's Grove]¹³⁰

Thus have I heard. At one time the Buddha was staying at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the Blessed One said to the monks: "Phenomena that

129 SN 22.93 does not take up the case of the noble disciple and instead has the standard question and answer exchange on the five aggregates being impermanent, *dukkha*, and not self, as SN 22.100 mentioned above in note 123. Vetter 2000: 240 points out that the exposition on the noble disciple in SĀ 268 does not fit the context so well, as "this is difficult to combine with the simile (because the person in a river who does not clutch at grasses, etc., might even sooner come to destruction)."

130 Parallels: SN 22.33 at SN III 33,18 (as well as SN 22.34 at SN III 34,18, which is identical to SN 22.33 except for the fact that it does not have the simile), a Gāndhārī fragment parallel, Glass 2007: 177ff, and Sanskrit fragment Kha ii 1c4, La Vallée Poussin 1913: 570. SĀ 269 has already been translated by Glass 2007: 219f.

are not yours should be abandoned completely.¹³¹ Having abandoned those phenomena, for a long time you will have peace and happiness. Monks, what are the phenomena that are not yours, which you should quickly abandon? In this way, bodily form ... feeling ... perception ... formations ... consciousness is not yours, you should abandon it completely. Having given up this phenomenon, for a long time you will have peace and happiness.

"It is just as if a person chopped and cut the branches and twigs of the trees in Jeta's Grove, picking them up and carrying them away.¹³² You would not be worried or sad. Why is that? It is because [for you] those trees are not 'me' and not 'mine'.¹³³

"In this way, monks, what is not yours should be abandoned completely. Having abandoned it, for a long time you will have peace and happiness. What is it, that is not yours and which you should [abandon]? Bodily form is not yours, you should abandon it completely. Having abandoned it, for a long time you will have peace and happiness. *In the same way* feeling ... perception ... formations ... consciousness is not yours, you should quickly abandon it. Having abandoned this phenomenon, for a long time you will have peace and happiness.¹³⁴

131 Cf. Kha ii 1c4, La Vallée Poussin 1913: 570: *yad bhikṣavo na yuṣmākam tat praj.*

132 SN 22.33 at SN III 35,5 and the Gāndhārī fragment parallel, Glass 2007: 180, lists grass, sticks, branches, and leaves that are being carried off or burnt, without describing that these were earlier chopped off from the tree.

133 In SN 22.33 at SN III 34,8 and in the Gāndhārī fragment parallel, Glass 2007: 180, the question is if, on seeing the twigs, etc., being carried away, the monks would think that they themselves are being carried away. The monks then reply that they would not have such a thought. Variations can also be found in the case of another instance of the Jeta's Grove simile: in MN 22 at MN I 141,8 the question is also whether the monks think they are being carried away themselves, while in the parallel MĀ 200 at T I 766a29 the grass and twigs think they are being carried away; cf. Anālayo 2011a: 157.

134 SN 22.33 does not have the question and answer exchange on the five aggregates being impermanent, *dukkha*, and not self.

"Monks, is bodily form permanent or is it impermanent?"

The monks said to the Buddha: "It is impermanent, Blessed One."

[The Buddha said]: "Monks, what is impermanent, is it *dukkha*?"

[The monks] replied: "It is *dukkha*, Blessed One."

The Buddha said to the monks: "What is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein see it as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?"

[The monks] replied: "No, Blessed One."

[The Buddha said]: "*In the same way*, is feeling ... perception ... formations ... consciousness permanent or is it impermanent?"

[The monks] replied: "It is impermanent, Blessed One."

[The Buddha said to] the monks: "What is impermanent, is it *dukkha*?"

[The monks] replied: "It is *dukkha*, Blessed One."

The Buddha said to the monks: "What is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein see it as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?"

[The monks] replied: "No, Blessed One."

"Therefore, monks, any bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all that is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it]. *In the same way* feeling ... perception ... formations ... consciousness, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all that is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self nor does a self] exist [within it].

"A noble disciple contemplates these five aggregates of clinging as not self or mine. When contemplating in this way, he does not grasp

anything in the whole world with attachment. One who does not grasp anything with attachment accordingly attains Nirvāṇa, [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'"

When the Buddha had spoken this discourse, the monks, [70c] hearing what the Buddha had said, were delighted and received it respectfully.

270. [Discourse on the Tree]¹³⁵

Thus have I heard. At one time the Buddha was staying at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the Blessed One said to the monks: "Perception of impermanence, cultivated, much cultivated, enables one to abandon all craving for sensual pleasures, craving for form, craving for the formless, restlessness, conceit, and ignorance.

"It is just as if a farmer at the end of summer, in autumn, first deeply ploughs the earth to expose the roots and get rid of the grass. In the same way, monks, perception of impermanence, cultivated, much cultivated, enables one to abandon all craving for sensual pleasures, craving for form, craving for the formless, restlessness, conceit, and ignorance.

"Monks, it is just as if a person who cuts grass takes hold of it at one end with the hand, lifts it up and shakes it, to get rid of all dry and withered part, and [then] takes it [along] for the head of the household.¹³⁶ In the same way, monks, perception of impermanence, cultivated, much cultivated, enables one to abandon all craving

135 Parallel: SN 22.102 at SN III 155,13.

136 SN 22.102 at SN III 155,25 does not explain the rationale for shaking what in its description are reeds.

for sensual pleasures, craving for form, craving for the formless, restlessness, conceit, and ignorance.

"It is just as when a strong wind shakes the branches of a tree with mango fruits and all the fruit falls down.¹³⁷ In the same way, perception of impermanence, cultivated, much cultivated, enables one to abandon all craving for sensual pleasures, craving for form, craving for the formless, restlessness, conceit, and ignorance.

"It is just as a house with a peaked roof whose central [beam] is solid and firm. Being depended on by the various rafters, it holds them so that they do not get loose. In the same way, perception of impermanence, cultivated, much cultivated, enables one to abandon all craving for sensual pleasures, craving for form, craving for the formless, restlessness, conceit, and ignorance.¹³⁸

"It is just as among the footprints of all living beings, the footprint of an elephant is the largest, because it is able to contain them [all].¹³⁹ In the same way, perception of impermanence, cultivated, much cultivated, enables one to abandon all craving for sensual pleasures, craving for form, craving for the formless, restlessness, conceit, and ignorance.

"It is just as all rivers in Jambudīpa flow into the great ocean and the great ocean is foremost and first, because it is able to contain them all.¹⁴⁰ In the same way, perception of impermanence, cultivated, much cultivated, enables one to abandon all craving for sensual pleasures,

137 SN 22.102 at SN III 155,28 instead describes cutting the stalk of a bunch of mangoes.

138 The next three similes in SĀ 270 have no parallel in SN 22.102, which instead continues by illustrating the importance of perception of impermanence with the example of the foremost among fragrant roots, fragrant wood and fragrant flowers, after which SN 22.102 also turns to the wheel-turning king.

139 This simile occurs also in MN 28 at MN I 184,26 and MĀ 30 at T I 464b23; cf. Anālayo 2011a: 193f.

140 A comparable simile can be found in MN 119 at MN III 94,24 and its parallel MĀ 81 at T I 556c11; cf. Anālayo 2011a: 676.

craving for form, craving for the formless, restlessness, conceit, and ignorance.

"It is just as when the sun rises, it is able to dispel all the darkness in the world.¹⁴¹ In the same way, perception of impermanence, cultivated, much cultivated, enables one to abandon all craving for sensual pleasures, craving for form, craving for the formless, restlessness, conceit, and ignorance.

"It is just as a noble wheel turning king, who is supreme among all smaller kings, being the foremost. In the same way, perception of impermanence, cultivated, much cultivated, enables one to abandon all craving for sensual pleasures, craving for form, craving for the formless, restlessness, conceit, and ignorance.

"Monks, cultivated in what way does the perception of impermanence, being cultivated, much cultivated, enable abandoning all craving for sensual pleasures, craving for form, craving for the formless, restlessness, conceit, and ignorance?"

"Suppose a monk in an open field or among trees in a forest gives well attention to and contemplates bodily form as impermanent ... feeling ... perception ... formations ... consciousness as impermanent.

"Giving attention in this way he will abandon all craving for sensual pleasures, craving for form, craving for the formless, restlessness, conceit and ignorance. [71a] Why is that? One who has the perception of impermanence is able to establish perception of not self. A noble disciple who has established the perception of not self will separate the mind from the 'I am' conceit and proceed to attain Nirvāṇa."

When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully.

141 SN 22.102 at SN III 156,25 has the simile of the sun as its last, further specified to have risen in a cloudless sky in autumn. This is preceded by another simile that presents the radiance of the moon as chief among stars.

271. [Discourse on Admonishing Tissa]¹⁴²

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park.

At that time there was a monk by the name of Tissa, who was together with a community of many monks that had gathered in the dining hall.¹⁴³ He said to the monks: "Venerable ones, I am not distinguishing the teachings, I do not enjoy cultivating the holy life, I much enjoy sleeping and I have doubts about the teachings."¹⁴⁴

At that time one monk who was among the community approached the Buddha,¹⁴⁵ paid respect at the Buddha's feet, withdrew to stand at one side, and said to the Buddha: "Blessed One, the monk Tissa, who was together with a community of many monks that had gathered in the dining hall,¹⁴⁶ spoke like this, explicitly stating it: 'I am not able to distinguish the teachings, I do not enjoy cultivating the holy life, I much enjoy sleeping, and I have doubts about the teachings.'"

The Buddha told the monk: "The monk Tissa is a foolish person, he does not guard the sense-doors, does not know his limits with beverages and food, in the first watch of the night and the last watch of the night his mind is not awake, he is lazy and indolent, not being energetic, not properly examining and giving attention to the good

142 Parallels: SN 22.84 at SN III 106,5 and a Gāndhārī fragment parallel, briefly described by Allon in Glass 2007: 13; I am indebted to Mark Allon for sharing with me information on the as yet unpublished fragment.

143 SN 22.84 at SN III 106,6 does not specify where the monks had gathered and introduces Tissa as the paternal cousin of the Buddha.

144 According to SN 22.84 at SN III 106,8, his body had become as if intoxicated, the directions were not apparent to him, the teachings not clear, his mind was overwhelmed by sloth and torpor, he was practising the holy life with dissatisfaction, and he had doubts about the teachings.

145 In SN 22.84 at SN III 106,13 several monks approach the Buddha to brief him on what had happened.

146 Following Yinshùn 1983: 82 note 2, who suggests emending 以 to 與, in conformity with the previous passage.

teachings. That he should distinguish the teachings, that his mind should enjoy cultivating the holy life, that he should be free from sleepiness and that in the right teachings he should be free from doubt – that is not possible.¹⁴⁷

"Suppose there would be a monk who guards the sense-doors, who knows his limits with beverages and food, who in the first watch of the night and the last watch of the night is awake and energetic, examining the good teachings. That he should delight in and distinguish the teachings, enjoy cultivating the holy life, be free from sleepiness and have no doubt about the teaching in his mind – that is possible."

At that time, the Blessed One said to one monk: "You approach the monk Tissa and tell him: 'The great teacher calls you.'"¹⁴⁸

The monk said to the Buddha: "Yes, certainly, I have received the instruction" and coming forward he paid respect at the Buddha's feet. He approached Tissa and said: "Elder Tissa, the Blessed One calls you." Having heard the order, Tissa approached the Blessed One, paid respect with his head at [the Buddha's] feet and withdrew to stand at one side.

At that time the Blessed One said to the monk Tissa: "Tissa, is it true that when a community of many monks had gathered in the dining hall, you explicitly said this: 'Elders, I am not able to distinguish the teachings, I do not enjoy cultivating the holy life,¹⁴⁹ I much enjoy sleeping, and I have doubts about the teachings?'"

Tissa said to the Buddha: "It is true, Blessed One."

The Buddha asked Tissa: "I will now ask you, answer as you think.

147 This explanation about why Tissa was in such a condition is without a parallel in SN 22.84.

148 In SN 22.84 at SN III 106,25 the Buddha just refers to himself as the "teacher", without the qualification "great".

149 Adopting a variant that adds 修.

What do you think? If one is not separated from lust for bodily form, not separated from desire for it, not separated from craving for it, not separated from missing it, not separated from thirst for it, [71b] and that bodily form changes and becomes otherwise, what do you think, will worry, sorrow, vexation, and pain arise?"

Tissa said to the Buddha: "Indeed, Blessed One, if one is not separated from lust for bodily form, not separated from desire for it, not separated from craving for it, not separated from missing it, not separated from thirst for it, and that bodily form changes and becomes otherwise, then worry, sorrow, vexation, and pain will truly arise. Blessed One this is true and not otherwise."¹⁵⁰

The Buddha said to Tissa: "It is well, it is well, Tissa, this is indeed how one should explain the teaching on not being separated from lustful desire [for bodily form].

"Tissa if one is not separated from lust for feeling ... perception ... formations ... consciousness, not separated from desire for it, not separated from craving for it, not separated from missing it, not separated from thirst for it, and that consciousness changes and becomes otherwise, what do you think, will worry, sorrow, vexation, and pain arise?"

Tissa said to the Buddha: "Indeed, Blessed One, if one is not separated from lust for [feeling ... perception ... formations ...] consciousness, not separated from desire for it, not separated from craving for it, not separated from missing it, not separated from thirst for it, and that consciousness changes and becomes otherwise, then worry, sorrow, vexation, and pain will truly arise. Blessed One this is true and not otherwise."

The Buddha said to Tissa: "It is well, it is well, Tissa, this is indeed how one should explain the teaching on not being separated from lustful desire for consciousness."

150 In SN 22.84 at SN III 107,¹⁰ Tissa just agrees, without repeating what the Buddha had said.

The Buddha said to Tissa: "What do you think? If one is separated from lust for bodily form, separated from desire for it, separated from craving for it, separated from missing it, separated from thirst for it, when bodily form changes and becomes otherwise, will worry, sorrow, vexation, and pain arise?"

Tissa said to the Buddha: "No, Blessed One."

[The Buddha said]: "What do you think, is it in this way, not otherwise? If one is separated from lust for feeling ... perception ... formations ... consciousness, separated from desire for it, separated from craving for it, separated from missing it, separated from thirst for it, if that consciousness changes and becomes otherwise, will worry, sorrow, vexation, and pain arise?"

Tissa said to the Buddha: "No, Blessed One. It is in this way and not otherwise."

The Buddha said to Tissa: "It is well, it is well, Tissa.¹⁵¹ Now I shall tell you a simile, a wise person gains understanding with the help of a simile.¹⁵²

"It is as if two persons walk on a path together,¹⁵³ one knows the path well and the other does not know the path. The one who does not know the path speaks to the one who knows the path in this way:

'I wish to approach a certain town, a certain village, a certain dwelling place, show me the path.'¹⁵⁴ Then the one who knows the

151 Before coming to the simile, which is not explicitly introduced as a means for the wise to understand, SN 22.84 at SN III 108,7 has the standard question and answer exchange on the five aggregates being impermanent, *dukkha*, and not self. The Gāndhārī fragment parallel does not have this standard question and answer exchange.

152 Adopting the variant 夫 instead of 大.

153 SN 22.84 does not mention that they are walking together.

154 SN 22.84 does not specify what places the questioner wants to reach. The listing in SĀ 271 is in fact not in full agreement with the remainder of the simile and its explanation, which mentions only a town, not a village or a dwelling place.

path shows the other one the path, saying: 'Man, you follow this way, further on you see two ways, let be the one on the left and go forward on the right. Then there is a ravine with a stream. You let it be to the right and follow the left. Then there is a forest, you let it be to the right and follow the left.'¹⁵⁵ Proceeding gradually in this way, you will reach a certain town."¹⁵⁶

The Buddha said to Tissa: "That simile is like this: The one who does not know the path stands for a foolish worldling, the one who knows the path stands for the Tathāgata, who is an arahant, fully awakened. [71c] The two paths in front is the doubt of living beings. The left path is the three unwholesome states: thoughts of lust, hatred, and malevolence. The right path is the three wholesome thoughts: thoughts of renunciation and dispassion, thoughts without hatred, and thoughts of not harming.

"Going forward on the left path is wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. Going forward on the right path is right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. The ravine with a stream is anger, obstruction, worry, and sadness. The forest is the five strands of sensual pleasures. The city is Nirvāṇa."¹⁵⁷

The Buddha said to Tissa: "The Buddha, being the great teacher, has done what is to be done for his disciples. What now should be done out of thoughts of compassion and empathy, for the sake of their

155 SN 22.84 at SN III 108,22 has the forest earlier, after having passed the forked road, while subsequent to the forest comes a marsh and then a precipice.

156 Instead of a certain town, in SN 22.84 at SN III 108,27 the final destiny is a delightful level spot.

157 According to SN 22.84 at SN III 109,6, the forest stands for ignorance, the marsh for sensual pleasures, the precipice for anger and despair, and the delightful level ground for Nirvāṇa.

peace and happiness, all that he has done. Now you should do what needs to be done. At the root of a tree, in an open field, or in a cave in a mountain, gathering some grass you should sit, well giving attention with mindfulness, cultivating it without negligence. Do not later have regrets, this is my teaching to you."¹⁵⁸

Then Tissa, hearing what the Buddha had said, was delighted and received it respectfully.

272. [Discourse on Perceptions]¹⁵⁹

Thus have I heard. At one time the Buddha was staying at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park.¹⁶⁰

At that time among the community there had been a dispute on a minor matter and the Blessed One had for this reason admonished the monks.¹⁶¹ In the morning he put on his robe and took his bowl to enter the town and beg for food. Having eaten and come out [of the town], he put away his robe and bowl, washed his feet, and entered the Blind Men's Grove to sit at the root of a tree.¹⁶² Being alone and in a quiet [place], he reflected and had this thought:

"Among the community there has been a dispute on a minor matter and I have admonished the monks. Yet, among the community

158 Instead of stating that the Buddha had done what needs to be done, etc., according to SN 22.84 at SN III 109,¹¹ the Buddha concluded his exhortation by cheering Tissa up, telling him to rejoice, as the Buddha was there to give him instructions. The Gāndhārī fragment parallel appears to have concluded with Tissa becoming an arahant.

159 Parallels: SN 22.80 at SN III 91,³ and a Sanskrit fragment, SHT IX 2052, Wille and Bechert 2004: 70; the later part of SĀ 272, which reports the Buddha classifying begging for alms as a lowly livelihood, etc., has additional parallels in MĀ 140 at T I 647a16, It 91 at It 89,¹⁰ and T 765 at T XVII 682a20.

160 SN 22.80 at SN III 91,³ gives the location as Nigrodha's Park in Kapilavatthu.

161 SN 22.80 at SN III 91,⁵ indicates that the Buddha had dismissed the monks.

162 In SN 22.80 at SN III 91,¹⁰ the Buddha approaches the Mahāvāna.

there are many young monks, who have recently gone forth. Not seeing the great teacher, regret might arise in their minds, worry, and dissatisfaction.¹⁶³ For a long time I have given rise to a mind of compassion and empathy for all monks. Let me now return and assemble the community, out of compassion and empathy.

Then the great Brahmā king, knowing the thought in the Buddha's mind, just as a strong man might flex an arm, disappeared from the Brahmā Heaven and stood in front of the Buddha, saying to the Buddha: "It is like this, Blessed One, it is like this, Well-gone One. You have admonished the monks because of a dispute on a minor matter. Among the community there are many young monks who have recently gone forth. Not seeing the great teacher, regret might arise in their minds, worry, and dissatisfaction. The Blessed One has for a long time with a mind of compassion and empathy assembled and received the community. It would be well if the Blessed One would now return and assemble the monks."

At that time, because of commiserating with Brahmā,¹⁶⁴ the Blessed One accepted it by remaining silent. Then the great Brahmā, knowing that the Buddha, the Blessed One, had accepted it by remaining silent, paid respect to the Buddha, [72a] circumambulated him to the right three times and disappeared on the spot.

At that time the Blessed One, soon after the great heavenly king Brahmā had left, returned to Jeta's Grove, Anāthapiṇḍika's Park, spread out his sitting mat and sat down collected and with straight body, displaying his subtle marks, so that the monks would venture to come and meet him.¹⁶⁵ Then the monks approached the Buddha

163 SN 22.80 at SN III 91,¹⁷ illustrates the situation with two similes that describe a calf in need of its mother and seeds in need of water. Both similes recur in MN 67 at MN I 457,³⁴ and its parallel EĀ 45.2 at T II 771a8; cf. Anālayo 2011a: 367f.

164 SN 22.80 does not mention why the Buddha accepted by remaining silent.

165 In SN 22.80 at SN III 92,²⁹ the Buddha performs a feat of supernormal power, so that the monks come to him singly or in pairs.

with ashamed appearance. They came forward to pay respect at the Buddha's feet and then withdrew to sit at one side.

At that time the Blessed One said to the monks: "A person who has gone forth has a lowly livelihood, having shaved off the hair and taken a bowl to go begging from house to house for alms, as if he were under a curse.¹⁶⁶ The reason for this is that he searches for the highest benefit, for crossing over birth, old age, disease, death, worry, sorrow, vexation, and pain; it is for the sake of the complete ending of *dukkha*.¹⁶⁷

"Clansmen, you have not gone forth because kings or bandits forced you, being in debt to someone, being afraid, or lacking a livelihood, but rightly to be liberated from birth, old age, disease, death, worry, sorrow, vexation, and pain – have you not gone forth because of this?"¹⁶⁸

The monks said to the Buddha: "It is true, Blessed One."

The Buddha said to the monks: "Monks, you have gone forth in this way for the supreme benefit. How could it be that yet among you there is still a foolish worldling who gives rise to lustful desires, gives rise to extremely defiled attachments, being angry and violent, lazy and bad, with mindfulness lost and without concentration, all faculties being confounded?

"It is just as if a person proceeds from darkness to darkness, from obscurity to obscurity, coming out of a dung pit he falls again into a dung pit, he uses blood to wash off blood, letting go of evils he again takes up evils.¹⁶⁹ A foolish monk is just like this simile I have spoken.

166 Adopting the variant 禁 instead of 嚧.

167 SN 22.80 at SN III 93,6 does not give such a detailed description of the benefits to be expected from taking up the livelihood of a begging monk.

168 In SN 22.80 at SN III 93,8 the Buddha just makes a corresponding statement, without asking the monks for confirmation.

169 This illustration is not found in SN 22.80.

"Or else he is like burnt wood from a cremation fire. Being abandoned in a cemetery, it cannot be picked up and used as firewood.¹⁷⁰ A foolish worldlying, a monk who gives rise to lustful desires, gives rise to extremely defiled attachments, being angry and violent, lazy and bad, with mindfulness lost and without concentration, all faculties being confounded, is just like this simile I have spoken.

"Monks, there are three unwholesome thought conditions. What are the three? They are thoughts with lust, thoughts with hatred, and thoughts of harming. These three thoughts arise from perception.¹⁷¹ What perception? Perceptions of innumerable kinds: perceptions of lust, perceptions of hatred, and perceptions of harming – all unwholesome thoughts arise from this.

"Monks, perceptions of lust, perceptions of hatred, perceptions of harming, thoughts with lust, thoughts with hatred, and thoughts of harming – these are innumerable types of what is unwholesome.

"What is their complete cessation? [If] the mind is well settled in the four establishments of mindfulness or established in concentration on the signless. Cultivating it, much cultivating it, evil and unwholesome states will thereby cease, be forever eradicated without remainder, rightly by way of this practice.¹⁷²

"A clansman or a clanswomen who out of faith delights in going forth and cultivates concentration on the signless, who has cultivated it, much cultivated it, stands at the door of the deathless and proceeds to the supreme deathless of Nirvāṇa.¹⁷³ [72b]

170 According to the description in SN 22.80 at SN III 93,17, the wood from the cremation fire is burnt at both ends and smeared in the middle with excrement.

171 This indication and the following exposition on unwholesome thoughts having their origin in perception is not found in SN 22.80. A comparable exposition occurs, however, in MN 78 at MN II 27,27 and in its parallel MĀ 179 at T I 721a22, translated in Anālayo 2012c: 127; cf. also Anālayo 2011a: 428.

172 SN 22.80 at SN III 93,26 instead just remarks that this is sufficient to develop signless concentration, whose cultivation is of much benefit.

173 This sentence has no counterpart in SN 22.80.

"I do not say this deathless of Nirvāṇa is for one who depends on three views. What are the three? One type of view is like this, declaring like this: 'The soul is the same as the body.' Then there is a view like this: 'The soul and the body are different.' And there is this declaration: 'Bodily form is my self, it is unique, not otherwise, and forever without change.'"¹⁷⁴

"A learned noble disciple gives attention to this: 'Is there in the world a single thing that I could cling to without being at fault?' Having given attention, he does not see a single thing that he could cling to without being at fault: 'If I cling to bodily form, I will be at fault; if I cling to feeling ... perception ... formations ... consciousness, I will be at fault.'

Having understood this, he does not cling to anything in the whole world.¹⁷⁵ One who does not cling accordingly realizes Nirvāṇa, [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence!'"

When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully.

174 Instead of these three views, SN 22.80 at SN III 93,29 takes up two views, the view of existence and the view of annihilation.

175 SN 22.80 at SN III 94,8 proceeds from clinging via becoming to the remaining links of the twelve link formulation of dependent arising, followed by the standard question and answer exchange on the five aggregates being impermanent, *dukkha*, and not self.

Abbreviations

AN	<i>Anguttara-nikāya</i>
B ^e	Burmese edition
C ^e	Ceylonese edition
D	Derge edition
Dhp	<i>Dhammapada</i>
E ^e	PTS edition
EĀ	<i>Ekottarika-āgama</i> (T 125)
Fóguāng	佛光電子大藏經, 阿含藏, 雜阿含
It	<i>Itivuttaka</i>
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
Q	Peking edition
S ^e	Siamese edition
SĀ	<i>Samyukta-āgama</i> (T 99)
SHT	Sanskrihandschriften aus den Turfanfunden
SN	<i>Samyutta-nikāya</i>
Spk	<i>Sāratthappakāsini</i>
Spk-pt	<i>Sāratthappakāsini-purāṇaṭṭhā</i>
T	Taishō edition, CBETA

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五蘊之研究——漢譯《雜阿含經》256至272經之英文譯註

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摘要：

本文為漢譯《雜阿含經》第二卷經號256至272之英文譯註。

關鍵詞：

雜阿含經、五蘊