
On the Five Aggregates (3) — A Translation of
Samyukta-āgama Discourses 59 to 87

Bhikkhu Anālayo
Research Fellow
Dharma Drum Buddhist College

法鼓佛學學報第13期 頁1-66（民國102年），新北市：法鼓佛教學院
Dharma Drum Journal of Buddhist Studies, no. 13, pp. 1-66 (2013)
New Taipei City: Dharma Drum Buddhist College
ISSN: 1996-8000

Abstract

This article translates the third fascicle of the *Samyukta-āgama*, which contains discourses 59 to 87.¹

Contents

- 59. Discourse on Arising and Ceasing
- 60. Discourse on Not Delighting
- 61. Discourse on Analysis
- 62. Discourse on Lustful Attachment
- 63. Discourse on Types of Contemplation

* Date of submission: 2013/05/04; date of review: 2013/09/23.

I am indebted to Bhikṣu Kongmu, Bhikṣuṇī Syinchen, and Ken Su for their collaboration, and to the journal's proof readers for helpful suggestions.

- 1 The translated section comprises the third fascicle of the Taishō edition of the *Samyukta-āgama*, T II 15b10 to 22b13, corresponding to the third 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; Tibetan parallels in Śamathadeva's compendium of discourse quotations from the *Abhidharmakośabhāṣya* have been identified by Honjō 1984 and are 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 Nirvāṇa, 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). For discourses 59 to 64 my reconstruction of the respective titles is based on the *uddāna* found after discourse 64. 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*.

64. Discourse on an Inspired Utterance
65. Discourse on Feeling
66. Discourse on Arising
67. Discourse on Delighting
68. Discourse on the Six Sense-spheres
69. Discourse on the Path
70. Discourse on True Realization
71. Discourse on Identity
72. Discourse on Understanding Things
73. Discourse on the Heavy Burden
74. Discourse on Approaching
75. [no title]
76. Discourse on Contemplation
77. Discourse on Desire and Lust
78. Discourse on Arising
79. Discourse on a Brief Teaching
80. Discourse on the Seal of Dharma
81. Discourse on Pūraṇa
82. Discourse at the Bamboo Park
83. Discourse at Vesālī
84. Discourse on Purification
85. Discourse on Rightly Examining
86. Discourse on Impermanence
87. Discourse on *Dukkha*

Keywords

Samyukta-āgama; Five Aggregates

59. [Discourse on Arising and Ceasing]²

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: "There are five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging.

"[Monks], contemplate these five aggregates of clinging, their nature to arise and cease, that is: '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.'

"What is the arising of bodily form? What is the cessation of bodily form? What is the arising of feeling ... perception ... formations ... consciousness? What is the cessation of feeling ... perception ... formations ... consciousness?

"With the arising of craving and delight, bodily form arises; with the cessation of craving and delight, bodily form ceases. With the arising of contact, feeling ... perception ... formations arise; with the cessation of contact, feeling ... perception ... formations cease. With the arising of name-and-form, consciousness arises; with the cessation of name-and-form, consciousness ceases.

2 Parallel: Akanuma 1929/1990: 29 lists SN 22.5 at SN III 13,28 as a parallel, but the discourse seems only distantly related to SĀ 59 in as much as both explain how each of the five aggregates arises and ceases; cf. also the discussion in Vetter 2000: 174. SN 22.5 differs in as much as it sets out on the topic of concentration, which provides the title for the discourse, indicating that concentration is required for understanding things as they really are. According to SN 22.5, the arising of each aggregate is due to delight leading to clinging and the remaining links of dependent arising (*paṭicca samuppāda*), wherefore its cessation takes place through the cessation of clinging, etc.

“Monks, in this way bodily form arises and bodily form ceases, this is the arising of bodily form and the cessation of bodily form. In this way feeling ... perception ... formations ... consciousness arises and feeling ... perception ... formations ... consciousness ceases, this is the arising of feeling ... perception ... formations ... consciousness and the cessation of feeling ... perception ... formations ... consciousness.”

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

60. [Discourse on Not Delighting]³

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: “There are five aggregates of clinging. What are the five? That is, they are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging.

“It would be well, monks, if you do not delight in bodily form, do not commend bodily form, do not cling to bodily form, do not attach to bodily form. It would be well, monks, if you do not delight in feeling ... perception ... formations ... consciousness, do not commend consciousness, do not cling to consciousness, do not attach to consciousness. Why is that?

“If a monk does not delight in bodily form, does not commend bodily form, does not cling to bodily form, does not attach to bodily form, then by not delighting in bodily form his mind attains liberation. In the same way [if he] does not delight in feeling [15c] ... perception ...

³ Parallel: as in the case of the previous discourse SĀ 59, Akanuma 1929/1990: 29 lists SN 22.5 at SN III 13,28 as a parallel; cf. the comments in note 2 above.

formations ... does not delight in consciousness,⁴ does not commend consciousness, does not cling to consciousness, does not attach to consciousness, then by not delighting in consciousness his mind attains liberation.

“If a monk does not delight in bodily form and his mind has attained liberation ... in the same way [if he] does not delight in feeling ... perception ... formations ... consciousness and his mind has attained liberation, [for him] there is no perishing and no [re-]arising, he is established in balanced equanimity, with right mindfulness and right comprehension.

“That monk, who understands like this and sees like this, has forever eradicated the view of the past without a remainder. The view of the past having been forever eradicated without a remainder, he has also forever eradicated the view of the future without a remainder. The view of the future having been forever eradicated without a remainder, he has also forever eradicated the view of the present without a remainder and is not attached to anything.

“One who is not attached to anything does not cling to anything in the whole world. One who does not cling to anything does not seek for anything. One who does not seek for anything personally 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 further existence.’”

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

4 My translation follows the suggestion by Yinshùn 1983: 95 note 1 to delete an occurrence of "consciousness", 識, found just before the phrase "does not delight in consciousness", 不樂於識.

61. [Discourse on Analysis]⁵

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: "There are five aggregates of clinging. What are the five? That is, there are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging.

"What is the bodily form aggregate of clinging? Whatever bodily form, all of it is the four elements and the form made out of the four elements. This is called the bodily form aggregate of clinging.

"Again, that bodily form is impermanent, *dukkha*, and of a nature to change. If that bodily form aggregate of clinging is forever given up without a remainder, completely relinquished, ceases, fades away,⁶ is appeased, and disappears, and further [instances of] the bodily form aggregate of clinging are discontinued, do not arise, do not emerge – [then] this is reckoned sublime, this is reckoned peaceful, this is reckoned the complete abandoning of all acquisitions, the eradication of craving, dispassion, cessation, Nirvāṇa.

"What is the feeling aggregate of clinging? That is, there are six classes of feeling. What are the six? That is, there is feeling arisen from eye-contact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... feeling arisen from mind-contact. This is called the feeling aggregate of clinging. Again, that feeling aggregate of

5 Parallels: discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 10,19, (cf. also 75,3 and 309,10), identified as a quote from the present discourse in Pāsādika 1989: 22 (§11), with fuller quotations preserved in Śamathadeva's *Abhidharmakośopāyikāṭikā*, D 4094 *ju* 18a2 or Q 5595 *tu* 20a2, D 4094 *ju* 75a3 or Q 5595 *tu* 84b4, and D 4094 *ju* 281b7 or Q 5595 *thu* 26b3, translated below by Dhammadinnā 2013: 125ff; cf. also the *Abhidharmakośavyākhyā*, Wogihara 1932: 37,16, and the *Nibandhana* to the *Arthavinīścaya-sūtra*, Samtani 1971: 111,7.

6 SĀ 61 at T II 15c19 reads: 離欲, corresponding to *virāga*, which in the present context I take to have the sense of "fading away" rather than "dispassion"; on these two senses of the Pāli term *virāga* cf. Anālayo 2009: 36–39.

clinging is impermanent, *dukkha*, and of a nature to change ... *up to* ... cessation, Nirvāṇa.

“What is the perception aggregate of clinging? That is, there are six classes of perception. What are the six? That is, there is perception arisen from eye-contact ... *up to* ... perception arisen from mind-contact. This is called the perception aggregate of clinging. Again, that perception aggregate of clinging is impermanent, *dukkha*, and of a nature to change ... *up to* ... cessation, Nirvāṇa.

“What is the formations aggregate of clinging? That is, there are six classes of intentions.⁷ What are the six? That is, there is intention arisen from eye-contact ... *up to* ... intention arisen from mind-contact. [16a] This is called the formations aggregate of clinging. Again, that formations aggregate of clinging is impermanent, *dukkha*, and of a nature to change ... *up to* ... cessation, Nirvāṇa.

“What is the consciousness aggregate of clinging? That is, there are six classes of consciousness. What are the six? That is, there is the class of eye-consciousness ... *up to* ... the class of mind-consciousness. This is called the consciousness aggregate of clinging. Again, that consciousness aggregate of clinging is impermanent, *dukkha*, and of a nature to change ... *up to* ... cessation, Nirvāṇa.

“Monks, if one gives attention with wisdom to this teaching, examines it, analyses it, and accepts it, [then] one is called a faith-follower, who transcends and leaves behind [the round of] births,⁸ who goes beyond the stage of a worldling, who will certainly attain the fruit of stream-entry and will not pass away in-between without having attained the fruit of stream-entry.

7 Pradhan 1967: 10,19: *ṣaṭ cetanākāyā iti*; Samtani 1971: 111,7: *saṃskāropadānaskandhaḥ katamaḥ, ṣaṭ cetanākāyā iti*; Wogihara 1932: 37,16: *saṃskāra-skandhaḥ katamaḥ, ṣaṭ cetanā-kāyā iti*.

8 SĀ 61 at T II 16a6: 超昇離生. A counterpart phrase found in a description of a *saddhānusārin* in the otherwise unrelated SN 25.10 at SN III 227,29 reads *okkanto sammattaniyāmaṃ*. I doubt that the phrase in SĀ 61 translates a similarly worded Indic original, hence I my conjectural rendering as "transcends and leaves behind [the round of] births".

“Monks, if one gives attention with superior wisdom to this teaching, examines it, [analyses it], and accepts it, [then] one is called a Dharma-follower, who transcends and leaves behind [the round of] births, who goes beyond the stage of a worldling, who will certainly attain the fruit of stream-entry and will not pass away in-between without having attained the fruit of stream-entry.

“Monks, one who sees this teaching as it really is with right wisdom will eradicate the three fetters, abandoning them with knowledge, that is, [the three fetters of] personality view, clinging to rules, and doubt. Monks, this is called the fruit of stream-entry; without falling into evil destinies one will certainly progress rightly to full awakening, after [at most] seven existences of being reborn as a *deva* or a human, one will then [reach] the complete ending of *dukkha*.

“Monks, if one sees this teaching as it really is with right wisdom and does not give rise to the influxes in the mind, one is called an arahant, who has eradicated the influxes, has done what had to be done, relinquished the heavy burden, gained his own benefit, eradicated all the fetters of existence, one whose mind with right understanding has attained liberation.”

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

62. [Discourse on Lustful Attachment]

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: “There are five aggregates of clinging, that is, the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging.

“A foolish unlearned worldling, who is ignorant and without wisdom, in regard to the five aggregates of clinging gives rise to the view of self, which is a tie of attachment and a mental tendency to bondage

that gives rise to lustful desires.⁹

“Monks, a learned noble disciple, who has knowledge and wisdom, in regard to these five aggregates of clinging does not have the view of self, which is a tie of attachment and a mental tendency to bondage that gives rise to lustful desires.

“How does a foolish unlearned worldling, who is ignorant and without wisdom, in regard to the five aggregates of clinging have the view of self, which is a tie of attachment and a mental tendency to bondage that gives rise to lustful desires?

“Monks, a foolish unlearned worldling, who is ignorant and without wisdom, sees bodily form as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] as existing [within bodily form]. In the same way [he sees] feeling ... perception ... formations ... consciousness as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] as existing [within consciousness]. In this way a foolish unlearned worldling, who is ignorant and without wisdom, in regard to the five aggregates of clinging proclaims a self, which is a tie of attachment and a mental tendency to bondage that gives rise to lustful desires. [16b]

“Monks, how does a [learned] noble disciple, who has knowledge and wisdom, not proclaim a self, which is a tie of attachment and a mental tendency to bondage that gives rise to lustful desires? A [learned] noble disciple does not see bodily form as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] as existing [within bodily form]. In the same way he does not see feeling ... perception ... formations ... consciousness as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] as existing [within consciousness]. In this

9 My translation follows Yinshùn 1983: 99 note 1, who emends the present passage in line with the reading found later in the discourse.

way a learned noble disciple, who has knowledge and wisdom, in regard to the five aggregates of clinging does not have the view of a self, which is a tie of attachment and a mental tendency to bondage that gives rise to lustful desires.

“Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all such [bodily form] he rightly contemplates as all being entirely impermanent. 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 such [consciousness] he rightly contemplates as all being entirely impermanent.”

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

63. [Discourse on Types of Contemplation]¹⁰

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: “There are five aggregates of clinging, that is, the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging.

“ Monks, if recluses and Brahmins speculate about the existence of a self, they all speculate about the existence of a self in relation to these

10 Parallels: SN 22.47 at SN III 46,8 and discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 282,1, identified as a quote from the present discourse in Pāsādika 1989: 94 (§365), and in the *Abhidharmadīpa & Vibhāṣāprabhāvṛtti*, Jains 1959: 272,6. A closely similar discourse within the same collection is SĀ 45 at T II 11b1. A section of SĀ 63 has already been translated by Choong 2000: 63.

five aggregates of clinging.¹¹ What are the five?

“Recluses and Brahmins see bodily form as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] as existing [within bodily form]. In the same way they see feeling ... perception ... formations ... consciousness as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] as existing [within consciousness].

“In this way a foolish unlearned worldling speculates about the self, being ignorant of [how] to distinguish it. Contemplating it like this, he is not separated from ‘mine’. One who is not separated from ‘mine’ engages with the sense faculties.¹² Being engaged with the sense faculties gives rise to contact. [Through] the six contacts engaging with contact, pleasure and pain arise to a foolish unlearned worldling, from which this kind [of view] or others arise, that is, [through] the six classes of contact. What are the six?

“That is, there is the eye-contact sphere, the ear[-contact] ... nose[-contact] ... tongue[-contact] ... body[-contact] ... mind[-contact] sphere. Monks, there is the mind element, the mind-object element and the element of ignorance. Being contacted by ignorant contact, a foolish unlearned worldling proclaims existence, proclaims non-existence, proclaims existence-and-non-existence, proclaims neither-existence-nor-non-existence, proclaims himself to be superior, [proclaims himself to be inferior],¹³ proclaims himself to be equal, [saying:] ‘I

11 Pradhan 1967: 282,1: *ye kecid bhikṣavaḥ śramaṇā vā brāhmaṇā vā ātmeti samanupaśyantaḥ samanupaśyanti sarve ta imān eva pañcopādānaskandhān iti*; Jaini 1959: 272,6: *ye kecid ātmeti samanupaśyantaḥ samanupaśyanti sarve ta imān eva pañcopādānaskandhān samanupaśyantaḥ samanupaśyanti*; cf. also Wogihara 1932: 300,13: *ye kecid chramaṇā brāhmaṇā va ātmēti samanupaśyantaḥ samanupaśyaṃti sarve ta imān eva pañcopādāna-skandhān iti*.

12 SĀ 63 at T II 16b20: 入於諸根, which literally means to "enter" among the sense faculties. SN 22.47 at SN III 46,21 speaks of the "descent", *avakkanti*, of the five faculties, after which it continues by listing the mind, mind-objects and the element of ignorance.

13 The supplementation follows Yinshùn 1983: 100.

know it, I see it.’¹⁴

“Again, monks, a learned noble disciple, [while] being established in the six spheres of contact,¹⁵ is able to become disenchanted with ignorance and is able to give rise to knowledge. With the fading away of ignorance and the arising of knowledge he does not [proclaim] existence, does not [proclaim] non-existence, does not [proclaim] existence-and-non-existence, does not [proclaim] neither-existence-nor-non-existence, does not [proclaim] himself to be superior, does not [proclaim] himself to be inferior, [16c] does not [proclaim] himself to be equal, [saying:] ‘I know it, I see it.’ Having produced knowledge like this, vision like this, the formerly arisen contact by ignorance ceases, whereon contact by knowledge arises.”¹⁶

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

64. [Discourse on an Inspired Utterance]¹⁷

Thus have I heard. At one time the Buddha was staying at Sāvathī in the Eastern Park, the Hall of Migāra’s Mother.

At that time the Blessed One rose from meditation in the afternoon, came out of the hall and in the shade of the hall sat down on a prepared seat in front of a great assembly.¹⁸ At that time the Blessed One uttered an inspired utterance:

14 In SN 22.47 at SN III 46,26 the worldling has the notions ‘I am’, ‘I am like this’, ‘I shall be’, ‘I shall not be’, ‘I shall be of form’, ‘I shall be formless’, ‘I shall be percipient’, ‘I shall be non-percipient’, ‘I shall be neither-percipient-nor-non-percipient’.

15 SN 22.47 at SN III 47,1 speaks of the five faculties instead.

16 A statement of this type is not found in SN 22.47, which also does not have the standard conclusion reporting the delight of the listening monks.

17 Parallel: SN 22.55 at SN III 55,28. A section of SĀ 64 has already been translated into French by Lamotte 1980: 2291 note 1.

18 SN 22.55 does not have such a preamble.

“In the Dharma there is no ‘I’
and also no ‘mine’.
Since there won’t be an ‘I’,
how could ‘mine’ arise?
A monk resolved on this,¹⁹
will abandon the lower type of fetters.”²⁰

Then a certain monk rose up from his seat, bared his right shoulder, knelt on the ground with his right knee and with palms together said to the Buddha: “Blessed One, how is it that:

““There is no ‘I’
and also no ‘mine’.
Since there won’t be an ‘I’,
how could ‘mine’ arise?
A monk resolved on this
will abandon the lower type of fetters?’”

The Buddha said to the monk: “A foolish unlearned worldling speculates that bodily form is the self, is distinct from the self [in the sense of being owned by it], exists [within the self, or a self] exists [within bodily form] ... that feeling ... perception ... formations ... consciousness is the self, is distinct from the self [in the sense of being owned by it], exists [within the self, or a self] exists [within consciousness].²¹

“A learned noble disciple does not see bodily form as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] as existing [within bodily form]. He does not see feeling ... perception ... formations ... consciousness as the

19 SĀ 64 at T II 16c10: 比丘解脫此, where I assume that 解脫 here renders *adhimukta*; cf. Hirakawa 1997: 1068.

20 The corresponding inspired utterance (*udāna*) in SN 22.55 at SN III 55,29 reads: "it might no be, it might not be for me; it shall not be, it shall not be for me."

21 SN 22.55 at SN III 56,13 continues by describing that the unlearned worldling does not understand that the aggregates are impermanent, *dukkha*, not self, conditioned, and that they will be annihilated.

self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] as existing [within consciousness]; he is not one who understands [it in this way], not one who sees [it in this way].

“This bodily form is impermanent; feeling ... perception ... formations ... consciousness is impermanent. Bodily form is *dukkha*; feeling ... perception ... formations ... consciousness is *dukkha*. Bodily form is not self; feeling ... perception ... formations ... consciousness is not self. This bodily form will not be; feeling ... perception ... formations ... consciousness will not be.²² This bodily form will become extinct;²³ feeling ... perception ... formations ... consciousness will become extinct. Therefore it is not I and not mine. There shall be no I and mine. One who resolves in this way will abandon the five lower types of fetters.”

Then that monk said to the Buddha: “Blessed One, having abandoned the five lower types of fetters, how does one eradicate the influxes

22 SN 22.55 at SN III 56,31 similarly speaks of the annihilation of each aggregate, *vibhavissati*, explained by Spk II 275,19 to stand for *bhijjissati*, "will break up". Bodhi 2000: 1063 note 76 quotes the commentarial gloss and then suggests an alternative interpretation, according to which "the verb refers to the final cessation of the aggregates with the attainment of the *anupādisesanibbānadhātu*. This meaning harmonizes better with the opening formula, and also seems supported by Th 715cd: *saṅkhārā vibhavissanti, tattha kā paridevanā*, 'formations (only) will be exterminated, so what lamentation can there be over that!' Since in SĀ 64 the *udāna* does not have a reference that could be taken to imply the final Nirvāṇa of an arahant, the expression "shall not be", T II 16c20: 非當有, would imply a type of disappearance along the lines of the commentarial explanation. Regarding the description of the unlearned worldling in SN 22.55, the other characteristics of the aggregates – being impermanent, *dukkha*, not self, conditioned – all apply to the worldling's own case. In contrast, the fact that the aggregates of an arahant cease would be different, since a worldling is not an arahant nor on the path to arahantship. Thus perhaps in SN 22.55 *vibhavissati* also carries a sense that applies to the worldling, similar to the corresponding expression in SĀ 64. Regarding Th 715, the reading of the stanza is somewhat uncertain, as B^c and C^e read *saṅkhārā vīgamissanti* instead, although Norman 1969: 226 argues that "the structure of the verse, with *bhavati* appearing four times in one form or another in the first line, seems to demand a compound of *bhavati* in the second line."

23 This expression has no counterpart in SN 22.55.

and by the influx-free liberation of the mind and liberation by wisdom knows here and now for oneself and is completely established in the realization 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 further existence?’²⁴

The Buddha said to the monk: “A foolish worldling, an unlearned being, gives rise to dread and fear on occasions that are not fearful. For a foolish worldling, an unlearned being, it gives rise to fear that: ‘there is no ‘I,’ that ‘there is no ‘mine,’ that these two together should not arise.²⁵[17a]

“There are four establishments of consciousness, by which it is supported. What are the four? That is, consciousness is established on bodily form, is supported by bodily form, craves for and delights in bodily form, [thereby] increasing, expanding, and evolving. Consciousness is established on feeling ... perception ... formations, is supported by them, craves for and delights in them, [thereby] increasing, expanding, and evolving.

“Monk, on this occasion consciousness – as it comes, as it goes, as it is established, as it arises, as it ceases – increases, expands, and evolves.²⁶ Suppose someone were to say: ‘There is still another way how consciousness – as it comes, as it goes, as it is established, as it arises, as it ceases – increases, expands, and evolves.’ Yet, on being questioned, one who says so would not know and give rise to ever more bewilderment,²⁷ because this is outside the sphere of his

24 The corresponding query in SN 22.55 at SN III 57,25 is shorter; the monk just asks how one should know and see so that the influxes are destroyed immediately.

25 In SN 22.55 at SN III 57,29 the worldling is afraid of this: ‘it might not be, it might not be for me; it shall not be, it shall not be for me.’ SN 22.55 does not indicate that such fear should not arise, instead of which it continues by describing the case of a noble disciple who is not afraid.

26 This statement has no counterpart in SN 22.55, where the description of consciousness coming and going, etc., occurs only as part of the impossible claim to point out an additional mode of consciousness.

27 Yinshùn 1983: 106 note 2 suggests to read “doubt”, 疑, instead of “bewilderment”, 癡.

experience.²⁸ Why is that?

“Monks, on having become free from lust for the sphere of bodily form, the fetter that arises in the mind for bodily form is also abandoned. On having abandoned the fetter that arises in the mind for bodily form, the support for consciousness is also abandoned. Consciousness will not be further established and will not further increase, expand or evolve. On having become free from lust for the sphere of feeling ... perception ... formations, the fetter that arises in the mind for feeling ... perception ... formations is also abandoned. On having abandoned the fetter that arises in the mind for feeling ... perception ... formations, the support [for consciousness] is also abandoned. Consciousness will not be further established and it will not further increase, expand or evolve.

“Because consciousness is not established anywhere, it does not increase. Because of not increasing, it is not active anywhere. Because of not being active anywhere, it is steady.²⁹ Because of being steady, it is content. Because of being content, it is liberated.³⁰ Because of being liberated, there is no clinging to anything in the whole world. Because of not clinging to anything, there is no being attached to anything. Because of not being attached to anything, one personally realizes Nirvāṇa, [knowing]: ‘Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I know myself that there will be no receiving of further existence.’

“Monk, I say his consciousness is not established in the eastern direction, the southern ... western ... northern direction, the four

28 SN 22.55 at SN III 58,12 just indicates that this claim is impossible.

29 SĀ 64 at T II 17a14: 住, a character that occurs at the beginning of the sentence in the indication that consciousness is "nowhere established", 無所住. The corresponding statement in SN 22.55 at SN III 58,22 similarly begins with the expression *apatiṭṭhita* and at the present juncture has *ṭhita*. I have followed the example of Bodhi 2000: 894, who translates *apatiṭṭhita* as "unestablished" and *ṭhita* as "steady".

30 SN 22.55 at SN III 58,24 proceeds from being content via not being agitated to attaining Nirvāṇa.

intermediate directions, above, or below.³¹ Having relinquished desire he sees the Dharma, Nirvāṇa, cessation, peace, the cool.”

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

65. [Discourse on Feeling]³²

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: “You should constantly cultivate meditation with diligence, calm the mind within. Why is that? Monks, you should constantly cultivate meditation with diligence, calm the mind within and examine [the aggregates] as they really are.

“How to examine [the aggregates] as they really are? [In this way:] ‘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.’

“What is the arising of bodily form, the arising of feeling ... of perception ... of formations ... of consciousness? A foolish unlearned worldling does not examine painful, pleasant or neutral feelings as they really are: [17b] ‘this is the arising of feeling, the cessation of feeling, the gratification of feeling, the danger in feeling, and the escape from feeling.’ Because of not examining it as it really is, he

31 This and the following sentence have no counterpart in SN 22.55.

32 Parallel: SN 22.5 at SN III 13,28. Akanuma 1929/1990: 29 also mentions SN 22.6. The two discourses differ from each other only in regard to the introduction part, where in SN 22.5 at SN III 13,29 the Buddha recommends the development of concentration, whereas in SN 22.6 at SN III 15,20 he recommends seclusion. Since SĀ 65 recommends meditation and calming the mind, SN 22.5 appears to be the closer parallel. For discourses 65 to 68 my reconstruction of the respective titles is based on the *uddāna* found after discourse 68.

delights in feeling and is attached to it, giving rise to clinging.³³ In dependence on clinging, there is becoming. In dependence on becoming, there is birth. In dependence on birth, there is old age, disease, death, worry, sorrow, vexation, and pain. In this way this entire great mass of *dukkha* arises again and again. This is called the arising of bodily form, this is called the arising of feeling ... of perception ... of formations ... of consciousness.

“What is the cessation of bodily form, the cessation of feeling ... of perception ... of formations ... of consciousness? The learned noble disciple examines the experience of painful, pleasant or neutral feelings as it really is: ‘this is the arising of feeling, the cessation of feeling, the gratification of feeling, the danger in feeling, and the escape from feeling. Because of examining it as it really is, delight in feeling and attachment to it ceases. Because of the cessation of attachment, clinging ceases. Because of the cessation of clinging, there is the cessation of becoming. Because of the cessation of becoming, there is the cessation of birth. Because of the cessation of birth, there is the cessation of old age, disease, death, worry, sorrow, vexation, and pain. In this way this entire great mass of *dukkha* completely attains cessation. This is called the cessation of bodily form, the cessation of feeling ... of perception ... of formations ... of consciousness.

“Therefore, monks, you should constantly cultivate meditation with diligence, calm the mind within. A monk who is established in meditating with diligent effort and who calms the mind within, examines [the aggregates] as they really are.”³⁴

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

33 The description of arising and cessation in SN 22.5 at SN III 14,7 simply speaks of delighting in each aggregate, without relating this to the three feelings, etc.

34 SN 22.5 does not repeat the injunction given by the Buddha at the outset of the discourse.

*As for 'examining', in the same way for 'analysing', 'analysing in various ways', 'understanding', 'widely understanding', 'understanding in various ways', 'becoming familiar with', 'becoming familiar with by cultivating', 'engaging with', 'contacting', and 'realizing', twelve discourses should be recited fully in the same way.*³⁵

66. [Discourse on Arising]³⁶

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: "You should constantly cultivate meditation with diligence, calm the mind within. Why is that? Having cultivated meditation with diligence and calmed the mind within, one examines [the aggregates] as they really are.

"How to examine [the aggregates] as they really are? By examining as it really is: '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.'

"What is the arising of bodily form? What is the arising of feeling ... of perception ... of formations ... of consciousness? Monks, because a foolish unlearned worldling does not examine as it really is the arising of bodily form, [the cessation of bodily form], the gratification

³⁵ The original refers only to "two discourses", 二經, which I have emended to "twelve discourses", 十二經, following Yinshùn 1983: 111 note 3, in line with the *uddāna* and the formulation found in the next two discourses. As pointed out by Yinshùn 1983: 111 note 2, the actual count of discourses amounts to eleven only, which he suggests might be the result of a textual error where the expression "'becoming familiar with', 'becoming familiar with by cultivating'", 親近, 親近修習, may have been "'becoming familiar with', 'cultivating', 'cultivating much'", an expression found in the *Yogācārabhūmi* (a digital search in CBETA results in ten occurrences of 親近, 修習, 多修習 in T 1579).

³⁶ Parallel: SN 22.5 at SN III 13,28, cf. comments in note 32 above.

of bodily form, the danger in bodily form, and the escape from bodily form, he delights in that bodily form, he commends craving and attachment for it, and he gives rise to further bodily form in the future ... feeling ... perception ... formations ... consciousness *should also be recited fully in the same way.*

“That bodily form having arisen, feeling ... perception ... formations ... consciousness having arisen, he is not liberated from bodily form, he is not liberated from feeling ... perception ... formations ... consciousness. I say, he is not liberated from birth, old age, disease, death, worry, sorrow, vexation, and pain, from this entire great mass of *dukkha*. This is called the arising of bodily form, the arising of feeling ... perception ... formations ... consciousness.

“What is the cessation of bodily form? What is the cessation of feeling ... of perception ... of formations ... of consciousness? A learned noble disciple examines 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 form, understanding it as it really is. Because of understanding it as it really is, [17c] he does not delight in bodily form, he does not commend bodily form. Not delighting with attachment in bodily form, he also does not give rise to bodily form in the future ... feeling ... perception ... formations ... consciousness *should also be recited fully in the same way.*

“Because of not giving rise to bodily form, not giving rise to feeling ... perception ... formations ... consciousness, he attains liberation from bodily form, attains liberation from feeling ... perception ... formations ... consciousness. I say, he is liberated from birth, old age, disease, death, worry, sorrow, vexation, and pain, from this entire great mass of *dukkha*.³⁷ This is called the cessation of bodily form, the cessation of feeling ... perception ... formations ... consciousness.

“Therefore, monks, you should constantly cultivate meditation with diligence, calm the mind within, make a diligent effort to examine [the

37 Adopting a variant that adds 純大苦, in conformity with the formulation in the preceding passage on the worldling; cf. also Yinshùn 1983: 112 note 5.

aggregates] as they really are.”

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

As for ‘examining’, in the same way ... up to ... ‘realizing’, twelve discourses should be recited fully in the same way.

67. [Discourse on Delighting]³⁸

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: “You should constantly cultivate meditation with diligence, calm the mind within. Why is that? Monks, having cultivated meditation with diligence and calmed the mind within, one examines [the aggregates] as they really are.

“How to examine [the aggregates] as they really are? By understanding as it really is: ‘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.’

“What is the arising of bodily form, the arising of feeling ... of perception ... of formations ... of consciousness? A foolish unlearned worldling does not understand 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 form. Because of not understanding it as it really is, he delights with attachment in that bodily form, he commends bodily form. Because of delighting with attachment in bodily form and commending bodily form, there is clinging. In dependence on clinging, there is becoming. In dependence on becoming, there is birth. In dependence on birth, there is old age, [disease], death, worry, sorrow, vexation, and pain. In this

38 Parallel: Akanuma 1929/1990: 29 mentions SN 22.7 at SN III 51,26, but the discourse seems to be too different from SĀ 67 to be considered a parallel.

way this entire great mass of *dukkha* arises. This is called the arising of bodily form, the arising of feeling ... of perception ... of formations ... of consciousness.

“What is the cessation of bodily form, the cessation of feeling ... of perception ... of formations ... of consciousness? A learned noble disciple understands 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 form. Because of understanding it as it really is, he does not delight with attachment in bodily form, he does not commend bodily form. Because of not delighting with attachment in bodily form and commending it, craving and delight cease. Because of the cessation of craving and delight, clinging ceases. Because of the cessation of clinging, becoming ceases. Because of the cessation of becoming, birth ceases. Because of the cessation of birth, old age, disease, death, worry, sorrow, vexation, and pain cease. In this way this entire great mass of *dukkha* ceases.

“A learned noble disciple understands feeling ... perception ... formations ... consciousness as it really is,³⁹ understands the arising of consciousness, the cessation of consciousness, the gratification of consciousness, the danger in consciousness, and the escape from consciousness as it really is. Because of understanding it [as it really is], he does not delight with attachment in that consciousness, he does not commend consciousness. Because of not delighting with attachment in consciousness and commending it, craving and delight cease. Because of the cessation of craving and delight, clinging ceases. Because of the cessation of clinging, becoming ceases. Because of the cessation of becoming, birth ceases. Because of the cessation of birth, old age, disease, death, worry, sorrow, vexation, and pain cease. [18a] In this way this entire great mass of *dukkha* ceases, it all attains complete cessation. Monks, this is called the

39 My translation follows Yinshùn 1983: 112 note 6, the original sentence is instead phrased as a question.

cessation of bodily form, the cessation of feeling ... of perception ... of formations ... of consciousness.

“Monks, you should constantly cultivate meditation with diligence, calm the mind within.”

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

As for ‘examining’ ... up to ... ‘realizing’, twelve discourses should be recited fully in the same way.

68. [Discourse on the Six Sense-spheres]⁴⁰

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: “You should constantly cultivate meditation with diligence, calm the mind within, and examine [the aggregates] as they really are.

“How to examine [the aggregates] as they really are? By understanding as it really is: ‘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.’

“What is the arising of bodily form, the arising of feeling ... perception ... formations ... consciousness? In dependence on eye and forms, eye-consciousness arises. With the coming together of the three, contact arises.⁴¹ In dependence on contact, feeling arises. In dependence on feeling, craving arises ... *up to* ... this entire great mass of *dukkha* arises. This is called the arising of bodily form.

40 Parallel: a discourse quotation in the *Abhidharmakośabhāṣya*, Pradhan 1967: 143,5, identified as a quote from the present discourse in Pāsādika 1989: 63 (§217); for a partial translation of SĀ 68 cf. Choong 2000: 45.

41 Cf. Pradhan 1967: 143,5: *iti ya eṣāṃ trayāṇāṃ dharmāṇāṃ saṃgatiḥ saṃnipātaḥ samavāyah sa sparśah*; for further quotes of this formulation cf. Chung 2008: 55.

“In the same way in dependence on ear ... nose ... tongue ... body ... the mind and mental objects,⁴² mind-consciousness arises. With the coming together of the three, contact arises. In dependence on contact, feeling arises. In dependence on feeling, craving arises ... *in the same way up to* ... this entire great mass of *dukkha* arises. This is called the arising of bodily form, the arising of feeling ... perception ... formations ... consciousness.

“What is the cessation of bodily form, the cessation of feeling ... perception ... formations ... consciousness? In dependence on eye and forms, eye-consciousness arises.⁴³ With the coming together of the three, contact arises. With the cessation of contact, feeling ceases ... *up to* ... this entire great mass of *dukkha* ceases.

“*In the same way* in dependence on ear ... nose ... tongue ... body ... the mind and mental objects, mind-consciousness arises. With the coming together of the three, contact arises. With the cessation of contact, feeling ceases. With the cessation of feeling ... *up to* ... this entire great mass of *dukkha* ceases.⁴⁴ This is called the cessation of bodily form, the cessation of feeling ... perception ... formations ... consciousness.

“Therefore, monks, you should constantly cultivate meditation with diligence, calm the mind within.”

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

As for ‘examining’ ... up to ... ‘realizing’, twelve discourses should be recited fully in the same way.

42 Here and in the next paragraph my translation follows a variant found only in the next paragraph which reads just 意 instead of 意緣意. Yinshùn 1983: 112 note 10 emends the same to 緣意.

43 Adopting the variant 及 instead of 乃至; cf. also Yinshùn 1983: 112 note 11.

44 Adopting the variant 受 instead of 愛; cf. also Yinshùn 1983: 112 note 13.

69. [Discourse on the Path]⁴⁵

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: "I will now teach you the path to the arising of identity (*sakkāya*) and the path to the cessation of the arisen identity.

"What is the path to the arising of identity? A foolish unlearned worldling does not understand as it really is [bodily form],⁴⁶ 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. [18b]

"Because of not understanding it as it really is, he delights in bodily form, commends bodily form, is attached to bodily form, and becomes established on bodily form. Because of delighting in bodily form, commending bodily form, being attached to bodily form, and becoming established on bodily form, he clings to it with craving and delight. In dependence on clinging, there is becoming. In dependence on becoming, there is birth. In dependence on birth, there is old age, disease, death, worry, sorrow, pain, and vexation. In this way this entire great mass of *dukkha* arises.

"In the same way feeling ... perception ... formations ... consciousness are to be recited fully. This is called the path to the arising of identity. Monks, you should know that the path to the arising of identity is the path to the arising of *dukkha*.

"What is the path to the cessation of the arisen identity? A learned noble disciple understands as it really is bodily form, the arising of

45 Parallel: SN 22.44 at SN III 43,33. For discourses 69 to 71 my reconstruction of the respective titles is based on the *uddāna* found after discourse 71.

46 My translation follows the suggestion by Yinshùn 1983: 115 note 2 to delete a reference to "seeing", 見, found at the outset of the phrase "does not understand as it really is".

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 bodily form, does not commend it, is not attached to it, and does not become established on it. Because of not delighting in it, not commending it, not being attached to it, and not becoming established on it, craving and delight for bodily form cease. With the cessation of craving and delight, clinging ceases. With the cessation of clinging, becoming ceases. With the cessation of becoming, birth ceases. With the cessation of birth, old age, disease, death, worry, sorrow, pain, and vexation [cease], and this entire great mass of *dukkha* ceases.

“*As for bodily form, in the same way for feeling ... perception ... formations ... consciousness. This is called the path to the cessation of identity. The path to the cessation of identity is the path to the cessation of dukkha. Therefore I have taught you the path to the cessation of identity.*”

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

*As for “I will teach”, [so with] “there is” and “you should understand” [three discourses] should be recited in the same way.*⁴⁷

70. [Discourse on True Realization]⁴⁸

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:⁴⁹ “I will now teach

47 The count of three discourses is mentioned in the *uddāna*.

48 Parallel: SN 22.103 at SN III 157,22. For a partial translation of SĀ 70 cf. Choong 2000: 39f.

49 The exposition in SN 22.103 at SN III 157,23 begins by explaining that there are four *antas*, which are: the *sakkāyanta* (on this term cf. the note below), its arising, its cessation, and the path to its cessation.

you what is on the side of identity (*sakkāyanta*),⁵⁰ the arising of what is on the side of identity, and the cessation of what is on the side of identity. Listen and pay careful attention to what I shall tell you. What is on the side of identity? That is, it is the five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging. This is called what is on the side of identity.

“What is the arising of what is on the side of identity? That is, it is craving for experiencing future becoming, which is conjoined with lust and joy, delighting with attachment here and there – this is called the arising of what is on the side of identity.⁵¹

“What is the cessation of what is on the side of identity? That is, it is the abandoning without remainder of this craving to experience future becoming, which is conjoined with lust and joy, delighting with attachment here and there, its vomiting out, its eradication, its fading away, its cessation, its appeasement, its disappearance – this is called the cessation of what is on the side of identity.

“For this reason [I said]: ‘I will teach you what is on the side of identity, the arising of what is on the side of identity, and the cessation

50 SĀ 70 at T II 18b17: 有身邊, counterpart to the term *sakkāyanta*. Translations of *sakkāyanta* vary; Bodhi 2000: 963 uses "portion of identity", Woodward 1925/1975: 134: "person pack", and Nānaponika 1967/2003: 173 "Endpunkt der Persönlichkeit". I have not followed any of these renderings for the following reasons: While "person pack" strikes me as somewhat unclear, the sense of "portion" or a "final point" does not seem to me to work so well, since *sakkāyanta* stands in both discourses for all five aggregates of clinging and thus for the whole of identity, not a portion of it and also not its final point. Choong 2000: 39 renders the Chinese equivalent as "the totality of personality", which fits the fact well that the expression stands for all of the five aggregates of clinging. I have nevertheless opted for "what is on the side of identity", since the "side" is one of the main meanings of *anta*, cf., e.g., the phrase *ekamantaṃ* in the standard description of someone who sits or stands "at one side".

51 SN 22.103 at SN III 158,10 mentions three types of craving: for sensual pleasures, for existence, and for annihilation; on this recurring difference between Pāli discourses and their *Samyukta-āgama* parallels cf. Choong 2000: 166, Delhey 2009: 69 note 4 and Anālayo 2011: 70 note 216.

of what is on the side of identity’.”⁵²

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

*As for “I will teach”, [so with] “there is” and “you should understand” [three discourses] are to be recited in the same way.*⁵³

71. [Discourse on Identity]⁵⁴

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: “I will now teach you identity, [18c] the arising of identity, the cessation of identity, and the path to the cessation of identity. Listen and pay careful attention to what I shall tell you.

“What is identity? That is, it is the five aggregates of clinging.⁵⁵ What are the five? They are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging. This is called identity.

“What is the arising of identity? It is craving for future becoming, which is conjoined with lust and joy, delighting with attachment here and there – this is called the arising of identity.⁵⁶

52 Instead of a repetition of the introductory statement, SN 22.103 at SN III 158,15 expounds the noble eightfold path as what leads to the cessation of *sakkāyanta*.

53 The count of three discourses is mentioned in the *uddāna*.

54 Parallel: SN 22.105 at SN III 159,5 and a discourse quotation in the *Abhidharmakośabhāṣya*, Pradhan 1967: 281,20, with a fuller quotation preserved in Śamathadeva’s *Abhidharmakośopāyikāṭīkā*, D 4094 *ju* 268b1 or Q 5595 *thu* 11b4, translated below by Dhammānā 2013: 130f. A section of SĀ 71 has already been translated by Choong 2000: 39f.

55 Pradhan 1967: 281,20: *satkāyaḥ pañcopādānaskandhāḥ*.

56 My translation follows the suggestion by Yinshùn 1983: 115 note 5 to emend 染 to 樂, in line with the formulation used in the exposition on cessation.

“What is the cessation of identity? It is the abandoning without remainder of this craving for future becoming, which is conjoined with lust and joy, delighting with attachment here and there, its vomiting out, its eradication, its fading away, its cessation – this is called the cessation of identity.

“What is path to the cessation of identity? That is, it is the noble eightfold path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is called the path to the cessation of identity.

“This is called [the explanation of:] ‘I will teach you identity, the arising of identity, the cessation of identity, and the path to the cessation of identity’.”⁵⁷

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

Another [discourse] is to be recited in the same way, with the difference: “you should understand identity, you should understand the abandoning of the arising of identity, you should understand the realization of the cessation of identity, and you should understand the cultivation of the path to the abandoning of identity.”

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

As for “I will teach”, [so with] “there is” and “you should understand”, [three discourses] should be recited in the same way, again with the difference: “a monk who understands identity, abandons the arising of identity, realizes the cessation of identity, and cultivates the path to the abandoning of identity is called a monk who has abandoned the bondage of desire and craving, and all that is of the nature to fetter, who has cultivated comprehension and completely made an end of *dukkha*.”

Again [it should be recited] with this difference: “This is called a

57 Such a statement is not found in SN 22.105.

monk who [has reached] the complete end, the supreme freedom from [mental] dust, the supreme holy life, a pure true person [*sappurisa*].”

Again [it should be recited] with this difference: “This is called a monk who is an arahant, who has eradicated the influxes, who has done what had to be done, who has relinquished the heavy burden, who has gained his own benefit, who has eradicated all the fetters of existence, and whose mind has been liberated with right comprehension.”

Again [it should be recited] with this difference: “This is called a monk who has abandoned the barrier, crossed over the moat, surpassed the limitations, shed off all guards, and established the noble banner of the Dharma.”

Again [it should be recited] with this difference: “What is abandoning the barrier? That is, it is abandoning the five lower types of fetter. What is crossing over the moat? That is, it is crossing over the deep moat of ignorance. What is surpassing the limitations? That is, it is the supreme [surpassing] of the beginningless [round of] births and deaths. What is shedding of all guards? That is, it is eradicating the craving for becoming. What is establishing the noble banner of the Dharma? That is, it is eradicating the ‘I’-conceit.”

Again [it should be recited] with this difference: “This is called a monk who has abandoned five factors,⁵⁸ who has accomplished six factors, who is protected by one, who has supports of four types, who has relinquished all [individual worldly] truths, who is free from

58 My translation of the first ten epithets is based on a similar listing found in AN 10.20 at AN V 30,5, according to which the five factors (*aṅga*) are the five hindrances; the six factors refer to equanimity at the six sense-doors; the single guard is mindfulness; the four supports are using, enduring, avoiding and dispelling with reflection; the individual truths (*paccekasacca*) are the standard wrong views (the world is eternal, etc.); the quests (*esaṇā*) are for sensuality, existence, and the holy life; the intentions to be purified are the standard three; the bodily actions are calmed with the fourth absorption; the mind is well liberated from the three poisons; and the mind well liberated by wisdom refers to understanding that the mind has been well liberated from the three poisons.

any quest, who has purified all realizations,⁵⁹ whose bodily actions are calm, whose mind is well liberated, [19a] who is well liberated by wisdom, who is singly established in the holy life, being an unsurpassable person.”

72. [Discourse on Understanding Things]⁶⁰

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: “I will teach you things to be understood, knowledge, and one who knows. Listen and pay careful attention to what I shall tell you.

“What are the things to be understood? That is, they are the five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging. These are called things to be understood.

“What is knowledge? The disciplining of lustful desire, the abandoning of lustful desire, the going beyond lustful desire – this is called knowledge.⁶¹

“Who is the one who knows? It is the arahant.⁶² The arahant neither exists in another world after death, nor does he not exist in another

59 SĀ 71 at T II 18c29 here uses 覺, whereas the corresponding quality in AN 10.20 at AN V 30,7 speaks of "intentions", *saṅkappa*.

60 Parallel: SN 22.106 at SN III 159,23. Akanuma 1929/1990: 30 mentions also SN 22.23 at SN III 26,18, but this discourse only takes up things that should be fully understood and full understanding, it thus has no counterpart to the exposition on the arahant as the one who has fully understood. Hence SN 22.106 is the closer parallel to SĀ 72. For discourses 72 to 81 my reconstruction of the respective titles is based on the *uddāna* found after discourse 81.

61 SN 22.106 at SN III 160,1 instead defines full understanding as the destruction of lust, hatred, and delusion.

62 SN 22.106 at SN III 160,4 continues by indicating that such an arahant would be a venerable one of such and such a name and clan; it thus does not have a counterpart to the ensuing description in SĀ 72.

world after death, nor does he exist-and-not-exist in another world after death, nor does he neither-exist-nor-not-exist in another world after death. Stating this in detail is without limit, [as for him] all reckonings have forever ceased.

“This is called the teaching of things to be understood, knowledge, and one who knows.”

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

73. [Discourse on the Heavy Burden]⁶³

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: “I will now teach you the heavy burden, the taking up of the burden, the relinquishing of the burden, and the one who [carries] the burden.⁶⁴ Listen and pay careful attention to what I shall tell you.⁶⁵

63 Parallel: SN 22.22 at SN III 25,14, EĀ 25.4 at T II 631c11, SHT IV 30b, Sander and Waldschmidt 1980: 79, and discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 468,2, in the *Abhidharmakośavyākhyā*, Wogihara 1971: 706,3, identified as a quotes from the present discourse in Pāsādika 1989: 128 (§518); in the *Tattvasaṅgraha*, Shastri 1981: 165,1; and in Śamathadeva’s *Abhidharmakośopāyikāṭīkā*, D 4094 *nyu* 85b4 or Q 5595 *thu* 132a7, translated below by Dhammadinnā 2013: 132ff. ŚĀ 73 has been translated into German by Frauwallner 1956: 25f.

64 Pradhan 1967: 468,2: *bhāraṃ ca vo bhikṣavo deśayiṣyāmi bhārādānaṃ ca bhāranikṣepaṇaṃ ca bhārahāraṃ ceti* (= Wogihara 1971: 706,3 which continues the quotation and therefore ends with *ca*), Shastri 1981: 165,1: *bhāraṃ vo bhikṣavo deśayiṣyāmi bhārādānaṃ bhāranikṣepaṇaṃ bhārahāraṃ ca*. The counterpart to *bhārāhāra* in ŚĀ 73 at T II 19a17 reads just: 擔者. SN 22.22 at SN III 25,15 and EĀ 25.4 at T II 631c12 adopt a different sequence of listing here and in their exposition, as after the burden comes the one who carries it, which is then followed by the taking up (or its causal condition, 因緣, in EĀ 25.4) and the laying down or giving up of the burden. In a recapitulation of the initial statement, EĀ 25.4 at T II 631c25 then adopts yet another sequence: the burden, its causal condition, the carrier, and its giving up.

65 Wogihara 1936: 706,4: *tac chr̥ṇuta sādhu sa suṣṭhu ca manasi-kuruta bhāṣiṣye*.

“What is the heavy burden? That is, it is the five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging.⁶⁶

“What is the taking up of the burden? It is craving for future becoming, which is conjoined with lust and joy, delighting with attachment here and there.⁶⁷

“What is the relinquishing of the burden? It is if the craving for future becoming, which is conjoined with lust and joy, delighting with attachment here and there, has been forever abandoned without remainder, has ceased, been vomited out, been eradicated, faded away, ceased, and disappeared.⁶⁸

“Who is the one who [carries] the burden? That is, he is the person; a person who has such a name, such a birth, such a clan, such food, such experience of pleasure and pain, such life span, such length of existence, such limit of the life span.⁶⁹

66 Wogihara 1936: 706,5: *bhāraḥ katamaḥ? pañcôpādāna-skamdhāḥ*. Shastri 1981: 165,2: *tatra bhāraḥ pañcôpādānaskamdhāḥ*.

67 Wogihara 1936: 706,6: *bhār'ādānaṃ katamat? tṛṣṇā paunarbhavikī nandī-rāga-sahagatā tatra-tatrābhinandīnī*. Shastri 1981: 165,2: *bhārādānaṃ tṛṣṇā*. SN 22.22 at SN III 26,3 mentions the three types of craving; cf. above note 51.

68 SHT IV 30b V1, Sander and Waldschmidt 1980: 79: (*tatt*)*ra tattr-ābhinandinyāḥ a(se)*. Wogihara 1936: 706,7: *bhāra-nikṣepaṇaṃ katamat. yad aśyā eva tṛṣṇāyāḥ paunarbhavikyā nandī-rāga-sahagatāyāḥ tatra-tatrābhinandinyāḥ aśeṣa-prahāṇaṃ pratiniḥsargo vyantī-bhāvaḥ kṣayo virāgo nirodho vyupaśamo 'staṅgamaḥ*. Shastri 1981: 165,3: *bhāranikṣepaḥ mokṣaḥ*.

69 SHT IV 30b V2, Sander and Waldschmidt 1980: 79: (*e*)*[va]*(*m*)*nāmā evaṃjātyaḥ evaṃgottraḥ*. Pradhan 1967: 468,5: *yo 'sāv āyuṣmān evaṃnāmā yāvad evaṃcirasthitiḥ evaṃāyuhparyantaḥ*. Wogihara 1936: 706,10: *bhāra-hāraḥ katamaḥ? pudgala iti syād vacanīyaṃ. yo 'sāv āyuṣmān evaṃ-nāmā evaṃ-janya evaṃ-gotraḥ evaṃ-āhāraḥ evaṃ-sukha-duḥkha-pratisaṃvedī evaṃ-dīrgh'āyur evaṃ-cirasthitiḥ evaṃ-āyusmanta iti*. Shastri 1981: 165,3: *bhārahāraḥ pudgalaḥ*, and Shastri 1981: 165,12: *yo 'sāv āyuṣmān evaṃ nāmā evaṃ jātiḥ evaṃ gotraḥ evaṃhāraḥ evaṃsukhaduḥkhapratisaṃvedī evaṃ-dīrghāyuh*. The corresponding definition in SN 22.22 at SN III 25,22 is shorter; it just mentions that the person is a venerable one, *āyasmant*, of such name and such clan. EĀ 25.4 at T II 631c19 is more detailed, similar to SĀ 73.

“This is called the heavy burden, the taking up of the burden, the relinquishing of the burden, and the one who [carries] the burden.”⁷⁰

At that time the Blessed One spoke these stanzas:

“Having relinquished the heavy burden,⁷¹
one should not take it up again.
The heavy load is great *dukkha*,
relinquishing the load is a great delight.

“One should abandon all craving
and eradicate all formations.”⁷²

Fully understanding existence and the remainder of the mental sphere
one will no more revolve in further existence.”⁷³ [19b]

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

70 SHT IV 30b V3, Sander and Waldschmidt 1980: 79: *bhāraharam c-eti iti me ya*. EĀ 25.4 at T II 631c27 instead continues with an injunction to the monks that they should approach a tree, etc., and meditate without negligence.

71 A counterpart to the first two lines can be found at the beginning of the second stanza in SN 22.22 at SN III 26,14, with the difference that the not taking up of another burden is a completed action, instead of being an injunction. The first stanza in SN 22.22 at SN III 26,10 begins instead by identifying the five aggregates as the burden and the person as the one who carries the burden. Similar to SĀ 73, the stanza in EĀ 25.4 at T II 631c29 begins with the theme of relinquishing the burden without taking up a new one.

72 SHT IV 30b V4, Sander and Waldschmidt 1980: 79: (*sa*)*ṃskārasaṃkṣayāt sarvovopatipa* (the editors note 4 suggest reading *sarvovopadhī*^o). Instead of referring to formations in general, 行, EĀ 25.4 at T II 632a2 recommends relinquishing activities that are against the Dharma, 捨非法行.

73 SN 22.22 at SN III 26,16 indicates that one who has pulled out craving with its root is stilled (*nicchāta*) and fully quenched (*parinibbuta*). According to EĀ 25.4 at T II 632a3, one should completely relinquish this (i.e. what was mentioned in the stanza before), so that one will not experience further becoming (adopting the variant 有 instead of 愛).

74. [Discourse on Approaching]⁷⁴

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: “There are five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging.”⁷⁵

“A foolish unlearned worldling 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.”⁷⁶

“Because of not understanding it as it really is, he delights in bodily form, commends it, is tied to it with attachment, and established on it. Bound by the bondage of bodily form, he is bound by a bondage within, without understanding its origin, without understanding its crossing over,⁷⁷ without understanding the escape from it.”⁷⁸

“This is called a foolish unlearned worldling who thereby is in bondage to birth and thereby is in bondage to death. Thereby he is in bondage to going from this world to the next world.”⁷⁹ There, also,

74 Parallel: SN 22.117 at SN III 164,²⁵ and SHT IV 30b, Sander and Waldschmidt 1980: 79; Akanuma 1929/1990: 30 mentions also SN 22.65 at SN III 75,23, but the discourse seems to be too different from SĀ 74 to be considered a parallel.

75 SHT IV 30b V5, Sander and Waldschmidt 1980: 79: (*vijñ*)[*ā*]nam-upādānaskandhaḥ *bālo*. SN 22.117 does not have a counterpart to this introductory exposition.

76 SHT IV 30b V6, Sander and Waldschmidt 1980: 79: (*astam*)gamaṃ c-āsvādam c-ādīnavaṃ ca. In SN 22.117 at SN III 164,²⁷ the worldling instead regards the aggregates as a self.

77 My translation follows the suggestion by Yinshùn 1983: 122 note 2 to emend 邊 to 津, in line with the reading found below for the case of the noble disciple.

78 SHT IV 30b V7, Sander and Waldschmidt 1980: 79: *anissaraṇadar[ś]ī aya*.

79 SHT IV 30b V8, Sander and Waldschmidt 1980: 79: *baddho mriyate baddhas-tasmāl-lo*.

he is thereby again in bondage to birth and thereby in bondage to death.⁸⁰ This is called a foolish unlearned worldling who follows Māra’s power, who has gone into Māra’s net, who follows Māra’s manifestations, who has been bound by Māra’s bondage and who is being pulled along by Māra.⁸¹ For feeling ... perception ... formations ... consciousness *it is also in this way*.

“A learned noble disciple understands as it really is bodily form,⁸² 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 understanding it as it really is, he does not have joyful lust for bodily form, does not commend it, is not tied to it with attachment and established on it. Not being bound by the bondage of bodily form, he is not bound by a bondage within,⁸³ he understands its origin, understands its crossing over, and understands the escape from it.

“This is called a learned noble disciple who does not follow the bondage to birth and does not follow the bondage to death. He does not follow the bondage to going from this world to the next world and does not follow Māra’s power, has not entered into Māra’s hand, does not follow Māra’s activities, has not been bound by Māra; he is liberated from Māra’s bondage and free from being pulled along by

80 In SN 22.117 at SN III 164,30 the worldling is bound by the bondage of bodily form, bound by an inner and outer bondage, does not see this shore, does not see the other shore, is born in bondage, dies in bondage, and goes from this world to the other world in bondage. SN 22.117 does not continue by bringing in Māra. As already noted by Bodhi 2000: 1091 note 223, B^c has the variant *baddho jīyati* (cf. also S^c *bandho jīyati*) whereas E^c and C^e read *baddho jāyati*. The corresponding expression in SĀ 74 at T II 19b8: 縛生 agrees with E^c and C^e.

81 SHT IV 30b V9, Sander and Waldschmidt 1980: 79: (*bandha*)[*nai*]ḥ *aparimukto mārapāsaiḥ*.

82 SHT IV 30b V10, Sander and Waldschmidt 1980: 79: *prajānāti sa rūpasya sa(mu)*.

83 SHT IV 30b R1, Sander and Waldschmidt 1980: 79: *baddh ... ntabandha[na] baddh[ah]*.

Māra.⁸⁴ For feeling ... perception ... formations ... consciousness *it is also in this way.*”

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

75.⁸⁵

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: “There are five aggregates of clinging. What are the five? That is, they are the bodily form aggregate of clinging ... [the feeling ... the perception ... the formations ... the consciousness aggregate of clinging].⁸⁶

“Monks, being liberated by becoming disenchanted with bodily form and free from desire for it,⁸⁷ by its cessation and not arising, one is called a Tathāgata, who is an arahant, fully awakened. In the same way being liberated by becoming disenchanted with feeling ... perception ... formations ... consciousness and free from desire for it, by its cessation and not arising, one is called a Tathāgata, who is an arahant, fully awakened.

“Monks, by also becoming disenchanted with bodily form and free from desire for it, by its cessation [and not arising], one is called

84 SHT IV 30b R2, Sander and Waldschmidt 1980: 79: *mukto mārabandhanebhyaḥ pari.*

85 As pointed out by Chung 2008: 56 note 36 and Sū 2009: 115, this discourse does not appear to be mentioned in the *uddāna*. Parallel: SN 22.58 at SN III 65,20 and SHT IV 30b R, Sander and Waldschmidt 1980: 80; for a partial translation of SĀ 75 cf. Choong 2000: 68.

86 SHT IV 30b R3, Sander and Waldschmidt 1980: 80: (*upā*)*dānaskandhaḥ vedanā samjñā*. Such an introductory statement is not found in SN 22.58.

87 SHT IV 30b R4, Sander and Waldschmidt 1980: 80: (*samjñā*)*yāḥ saṃskārāṇāṃ vijñānasya.*

an arahant who has been liberated by wisdom.⁸⁸ In the same way becoming disenchanted with feeling ... perception ... formations ... consciousness and being free from desire for it, by its cessation [and not arising], once is called an arahant who has been liberated by wisdom.

“Monks what is the difference between the Tathāgata, who is an arahant, fully awakened, and an arahant who has been liberated by wisdom?”⁸⁹

The monks said to the Buddha: “The Tathāgata is the root of the Dharma, the eye of the Dharma, [19c] the foundation of the Dharma.⁹⁰ May the Blessed One explain the meaning of this fully to the monks. Having heard it, the monks will uphold and receive it respectfully.”

The Buddha said to the monks: “Listen and pay careful attention to what I shall tell you. The Tathāgata, who is an arahant,⁹¹ fully awakened, has realized the Dharma that he had not heard before, has been able himself to realize the Dharma, to penetrate to supreme awakening. He teaches the Dharma to future generations to awaken his disciples, that is, the four establishments of mindfulness,⁹² the four right efforts, the four bases for supernatural power, the five faculties, the five powers, the seven awakening [factors], and the eight[fold] path.⁹³

88 SHT IV 30b R5, Sander and Waldschmidt 1980: 80: (*u*)*pādāya vimokṣād-arhān-
pra[jñā]*.

89 SHT IV 30b R6, Sander and Waldschmidt 1980: 80: (*i*)*ty-ucyate iha bhikṣavaḥ ko*.

90 SHT IV 30b R7, Sander and Waldschmidt 1980: 80: *nnetrīyā bhagavatpratisaran[ā]*
(following the correction in Wille and Bechert 2004: 368).

91 SHT IV 30b R8, Sander and Waldschmidt 1980: 80: (*bhā*)[*ṣ*](*i*)*ṣye, tathāgato
bhikṣava arhāṃ*.

92 SHT IV 30b R9, Sander and Waldschmidt 1980: 80: [*pa*]*ti yad-uta catvāri
smṛtyu[pa]*.

93 The explanation of the difference in SN 22.58 at SN III 66,15 is that the Tathāgata has given rise to, brought into being, and proclaimed the path; he is the one who knows the path, has discovered it, and is skilled in it. The disciples now dwell following the path, having become endowed with it afterwards. Both versions do not offer a comparable description of the arahant, which appears to be implicit in the description given of the Tathāgata, in the sense that only the Tathāgata discovers the path.

“Monks, this is called a Tathāgata, who is an arahant, fully awakened, who has attained what had not been attained,⁹⁴ who has gained what had not been gained, who understands the path, who distinguishes the path, who teaches the path, who penetrates the path, who moreover is able to successfully teach and admonish disciples, who in this way teaches them rightly and in such a way that they joyfully delight in the good Dharma. This is called the difference between a Tathāgata and an arahant.”

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

76. [Discourse on Contemplation]⁹⁵

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: “There are five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the consciousness aggregate of clinging.⁹⁶ Monks, you should examine bodily form. Having examined bodily form, do you see it as being the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] as existing [within bodily form]?”

The monks said to the Buddha: “No, Blessed One.”

94 SHT IV 30b R10, Sander and Waldschmidt 1980: 80: *[sa]ṃmyaksambuddho anadhigata[s](ya)*.

95 Parallel: SN 22.118 at SN III 165,26. Akanuma 1929/1990: 30 also mentions the closely similar SN 22.119 at SN III 166,9. The difference between the two Pāli discourses is that in SN 22.118 the monks indicate that they do not regard bodily form, etc., as a self, while in SN 22.119 they affirm that they do regard bodily form, etc., as not being a self. Thus SN 22.118 is a closer parallel to SĀ 76.

96 SN 22.118 does not have an introductory exposition on the five aggregates of clinging.

The Buddha said to the monks: “It is well, it is well. Bodily form is not self. What is not self is impermanent. What is impermanent is *dukkha*.⁹⁷ If it is *dukkha*, then it is entirely without a self, it is not distinct from the self [in the sense of being owned by it], and it does not exist [within the self, nor does a self] exist [within it]. This is how it should be contemplated. Feeling ... perception ... formations ... consciousness *are also like this*.

“A learned noble disciple examines these five aggregates of clinging as being without a self and without what belongs to a self. Having examined them in this way, he does not cling to anything in the world. One who does not cling to anything is not attached to anything. One who is not attached to anything personally 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 further existence.’”

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

77. [Discourse on Desire and Lust]⁹⁸

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: “You should abandon desire and lust for bodily form. Having abandoned desire and lust for it, bodily form will be abandoned. Having abandoned bodily form, you will attain the understanding that it has been abandoned. Having attained the understanding that it has been abandoned, its root will be

⁹⁷ SN 22.118 does not bring in impermanence and *dukkha*.

⁹⁸ Parallel: SN 22.25 at SN III 27,¹² and a discourse quotation in the *Abhidharmakośabhāṣya*, Pradhan 1967: 92,20, identified as a quote from the present discourse in Pāsādika 1989: 44 (§124), with a fuller quotation preserved in Śamathadeva’s *Abhidharmakośopāyikāṭīkā*, D 4094 *ju* 95b5 or Q 5595 *tu* 109a7, translated below by Dhammadinnā 2013: 134f.

abandoned, like cutting off the crown of a Palmyra tree, so that it will not grow again in the future.

“In the same way, you should abandon desire and lust for feeling ... perception ... formations ... consciousness ... *up to* ... so that it will not grow again in the future.”⁹⁹ [20a]

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

78. [Discourse on Arising]¹⁰⁰

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: “If bodily form arises, is established, and emerges, then *dukkha* arises therewith, disease is established therewith, and old age and death emerge therewith. Feeling ... perception ... formations ... consciousness *should also be recited in the same way*.

“Monks, if bodily form ceases, is appeased, and disappears, [then] *dukkha* ceases therewith, disease is appeased therewith, and old age and death disappear therewith. Feeling ... perception ... formations ... consciousness *are also like this*.”

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

99 Pradhan 1967: 92,20: *yo rūpe cchandarāgas taṃ prajāhūta, cchandarāge prahīṇe evaṃ vas tad rūpaṃ prahīṇaṃ bhaviṣyati pariññātaṃ vistareṇa yāvad vijñānam iti.*

100 Parallels: SN 22.30 at SN III 31,29, SN 26.10 at SN III 231,11 (identified by Salomon in Allon forthcoming), and a Gāndhārī fragment parallel, RS 22.4, briefly described by Allon in Glass 2007: 16; I am indebted to Mark Allon for sharing with me information on the as yet unpublished fragment.

79. [Discourse on a Brief Teaching]¹⁰¹

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: “Past and future bodily form is after all impermanent, what to say of present bodily form!¹⁰² A learned noble disciple who examines it in this way is not concerned with past bodily form and does not rejoice in future bodily form.¹⁰³ Being disenchanted with present bodily form, he becomes free from desire for it and proceeds towards its cessation.¹⁰⁴ Feeling ... perception ... formations ... consciousness *are also in this way*.¹⁰⁵

“Monks, if there were no past bodily form, it would not [happen that]

101 Parallels: SN 22.9 at SN III 19,14 and discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 295,9, in the *Abhidharmakośavyākhyā*, Wogihara 1936: 468,29, identified as quotes from the present discourse in Pāsādika 1989: 97 (§376), 135ff a fuller quotation preserved in Śamathadeva's *Abhidharmakośopāyikāṭīkā*, D 4094 ju 273b7 or Q 5595 thu 17b4, translated below by Dhammadinnā 2013: 135ff; in the *Abhidharmadīpa & Vibhāṣāprabhāvṛtti*, Jaini 1959: 265,1; and in the *Prasannapadā*, La Vallée Poussin 1903/1992: 444,11. Akanuma 1929/1990: 30 also lists SN 22.10 and SN 22.11 as parallels, but these two discourse apply the otherwise same exposition to the aggregates being *dukkha* (22.10) and not self (22.11). Since SĀ 79 takes up impermanence, the proper parallel appears to be SN 22.9, which also takes up the theme of impermanence. The indications given at the end of SĀ 79 to recite the same exposition by replacing impermanence with *dukkha* and with not self would then correspond to SN 22.10 and SN 22.11.

102 Wogihara 1936: 468,29: *rūpam anityam atītānāgataṃ kaḥ punar vādah pratyutpannasya?* Jaini 1959: 265,1: *rūpam anityam atītānāgataṃ, kaḥ punar vādah pratyutpannasya?*

103 Wogihara 1936: 468,30: *evam-darśī śrutavān ārya-śrāvakah atīte rūpe 'napekṣo bhavati anāgataṃ rūpaṃ nābhinandati*. Jaini 1959: 265,2: *evamdarsī śrutavān āryaśrāvako 'tīte rūpe 'napekṣo bhavaty anāgataṃ rūpaṃ nābhinandati*.

104 SĀ 79 at T II 20a14 actually reads: 滅寂靜, which I have emended to 滅盡向, the reading found later in the discourse at T II 20a20 and T II 20a21; cf. also SN 22.9 at SN III 19,19: *nirodhāya paṭipanno hoti*, Wogihara 1936: 468,31: *pratyutpannasya rūpasya nirvide virāgāya nirodhāya pratipanno bhavati*, and Jaini 1959: 265,3: *pratyutpannasya rūpasya nirvide virāgāya nirodhāya pratipanno bhavati*.

105 SN 22.9 concludes at this point and does not have a counterpart to the remainder of SĀ 79.

the learned noble disciple is not concerned with past bodily form.¹⁰⁶ Because there is past bodily form, the learned noble disciple is not concerned with past bodily form.¹⁰⁷

“Monks, if there were no future bodily form, it would not [happen that] the learned noble disciple does not rejoice in future bodily form.¹⁰⁸ Because there is future bodily form, the learned noble disciple does not rejoice in future bodily form.¹⁰⁹

“Monks, if there were no present bodily form,¹¹⁰ it would not [happen that] the learned noble disciple gives rise to disenchantment towards present bodily form, becomes free from desire for it, and proceeds towards its cessation. Because there is present bodily form,¹¹¹ the learned noble disciple gives rise to disenchantment towards present bodily form, becomes free from desire for it and proceeds towards its cessation. Feeling ... perception ... formations ... consciousness *should also be recited in the same way.*”

106 Pradhan 1967: 295,9: *atītaṃ ced bhikṣavo rūpaṃ nābhaviṣyan na śrutavān āryaśrāvako 'tīte rūpe 'napekṣo 'bhaviṣyat.* Wogihara 1936: 468,32: *atītaṃ ced bhikṣavo rūpaṃ nābhaviṣyan na śrutavān ārya-śrāvako atīte rūpe 'napekṣo 'bhaviṣyat.* Jaini 1959: 265,4: *atītaṃ ced rūpaṃ nābhaviṣyan na śrutavān āryaśrāvako 'tīte rūpe 'napekṣo 'bhaviṣyat.* La Vallée Poussin 1903/1992: 444,11: *atītaṃ ced bhikṣavo rūpaṃ nābhaviṣyan na śrutavān āryaśrāvako 'tītaṃ rūpaṃ abhyanandiṣyat.*

107 Pradhan 1967: 295,10: *yasmāt tarhy asty atītaṃ rūpaṃ, tasmāc chrutavān āryaśrāvako 'tīte rūpe 'napekṣo bhavati.* Wogihara 1936: 468,33: *yasmāt tarhy asty atītaṃ rūpaṃ, tasmāc chrutavān ārya-śrāvako atīta-rūpe 'napekṣo bhavati.* La Vallée Poussin 1903/1992: 444,12: *yasmāt tarhi bhikṣavo 'sty atītaṃ rūpaṃ, tasmād āryaśrāvakaḥ śrutavān atītaṃ rūpaṃ abhinandatī ti.* Jaini 1959: 265,5: *yasmāt tarhy asty atītaṃ rūpaṃ, tasmāc chrutavān āryaśrāvakaḥ atīte rūpe 'napekṣo bhavati.*

108 Pradhan 1967: 295,11: *anāgataṃ ced rūpaṃ nābhaviṣyat na śrutavān āryaśrāvako 'nāgataṃ rūpaṃ nābhyanandiṣyat.* Wogihara 1936: 469,1: *anāgataṃ ced rūpaṃ nābhaviṣyan na śrutavān ārya-śrāvako 'nāgataṃ rūpaṃ nābhyanandiṣyat.* Vallée Poussin 1903/1992: 444,13: *anāgataṃ ced bhikṣavo rūpaṃ ity ādi.*

109 Pradhan 1967: 295,12: *yasmāt tarhy asty anāgataṃ rūpaṃ iti.* Wogihara 1936: 469,2: *yasmāt tarhy asty anāgataṃ rūpaṃ, tasmāc chrutavān ārya-śrāvako 'nāgataṃ rūpaṃ nābhinandati.*

110 Wogihara 1936: 469,4: *pratyutpannaṃ ced bhikṣavo rūpaṃ nābhaviṣyad iti vistaraḥ.*

111 Adopting the variant 有 instead of 欲; cf. also Yinshùn 1983: 127 note 2.

When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully. *As for “impermanent”, [so with] “dukkha”, “empty” and “not self” three discourses should be recited in the same way.*

80. [Discourse on the Seal of Dharma]¹¹²

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: “I will teach you the seal of the noble Dharma and the reaching of purification of [knowledge and] vision. Listen and pay careful attention.

“If a monk speaks like this: ‘Without having attained concentration on emptiness, I shall give rise to signlessness (*animitta*), nothingness, and have knowledge and vision of being free from conceit’, he should not speak like this. Why is that? Without having attained [concentration on] emptiness, it is impossible to claim: [20b] ‘I attain signlessness, nothingness, and have knowledge and vision of being free from conceit’.

“If a monk speaks like this: ‘I attain [concentration on] emptiness and I am able to give rise to signlessness, nothingness, and have knowledge and vision of being free from conceit,’ then this is well spoken. Why is that? It is certainly possible that, having attained [concentration on] emptiness, one is able to give rise to signlessness, nothingness, and have knowledge and vision of being free from conceit.

“How does a noble disciple reach purification of [knowledge and] vision?”

112 Parallels: T 103 at T II 500a4, T 104 at T II 500b17, and SHT I 106 b, Waldschmidt 1965: 90 (identified as a parallel to SĀ 80 by Tang Huyen in Bechert and Wille 1995: 239).

The monks said to the Buddha: “The Buddha is the root of the Dharma, the eye of Dharma, the foundation of the Dharma. May he teach us! Having heard him teach the Dharma, the monks will receive it respectfully as he has taught it.”

The Buddha said to the monks: “Suppose a monk sits down in an empty place at the root of a tree and well contemplates bodily form as being impermanent, being of a nature to wear away and to fade away. In the same way he examines feeling ... perception ... formations ... consciousness as being impermanent, being of a nature to wear away and to fade away. Examining those aggregates as being impermanent, of a nature to wear away, to be unstable, and to change, his mind is delighted, purified, and liberated. This is called emptiness. One who contemplates in this way, even though not yet able to be free from conceit, purifies his knowledge and vision.

“Again there is a rightly attending to concentration by contemplating the abandoning of the sign (*nimitta*) of forms, the abandoning of the sign of sounds, of odours, of flavours, of tangibles, and of mental objects.¹¹³ This is called signlessness.¹¹⁴ One who contemplates in this way, even though not yet free from conceit, purifies his knowledge and vision.

“Again there is a rightly attending to concentration by contemplating the abandoning of the sign of lust, the abandoning of the sign of anger ... and of delusion.¹¹⁵ This is called nothingness. One who contemplates in this way, even though not yet free from conceit, purifies his knowledge and vision.

“Again there is a rightly attending to concentration by contemplating: ‘From where do [the notions] ‘I’ and ‘mine’ arise?’¹¹⁶

113 SHT I 106 bB1, Waldschmidt 1965: 90: *tte prahīnaṃ sama samanu[p]*.

114 SHT I 106 bB2, Waldschmidt 1965: 90: *[ma]sy-ocyate ānimittam evam*.

115 SHT I 106 bB3, Waldschmidt 1965: 90: *sa rāga kiñca*.

116 Adopting a variant that adds 我; cf. also Yinshùn 1983: 130 note 1. SHT I 106 bB5, Waldschmidt 1965: 90: *yat-punar-idam-ucyate aha(a)m-(a)vāma[m]*.

“Again there is a rightly attending to concentration by contemplating: ‘[The notions] ‘I’ and ‘mine’ arise from seeing, from hearing, from smelling, from tasting, from touching, and from cognizing.’¹¹⁷

“Again he examines like this: ‘Whatever causes and conditions give rise to consciousness,¹¹⁸ are those causes and conditions for consciousness permanent or impermanent?’¹¹⁹

“Again he reflects like this: ‘Whatever causes and conditions give rise to consciousness,¹²⁰ all those causes and conditions for consciousness are entirely impermanent’. Again, those causes and conditions all being entirely impermanent, how could consciousness, which arises from them, be permanent?’

“That which is impermanent is a conditioned formation, it has arisen from conditions and it is of a perilous nature, of a nature to cease, of a nature to fade away, of a nature to be abandoned with understanding.¹²¹ This is called the seal of the noble Dharma and the purification of knowledge and vision.

“This is called [the explanation of:] ‘Monks, I will teach you the seal of the noble Dharma and the purification of knowledge and vision’, as taught fully in this way.”¹²²

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

117 Yinshùn 1983: 130 note 2 reads this part as still belonging to the previous contemplation. SHT I 106 bB6, Waldschmidt 1965: 90: *bhavati aham-asmi yad-yad-eva paśyāmi y.*

118 SHT I 106 bA1, Waldschmidt 1965: 90: *vijānāmi tāṃs-thāṃ hetupratyayāt-pratītyo.*

119 SHT I 106 bA2, Waldschmidt 1965: 90: *tyayā nityā vā anityā vā tasy-aivaṃ [bh].*

120 SHT I 106 bA2, Waldschmidt 1965: 90: *tupratyayā[t-pr].*

121 SHT I 106 bA4, Waldschmidt 1965: 90: *vyayadharmī vi.*

122 SHT I 106 bA5, Waldschmidt 1965: 90: *[ā]ryāyā vo bhikṣavo dharma[k].*

81. [Discourse on Pūraṇa]¹²³

Thus have I heard. At one time the Buddha was staying at Vesalī in the Hall with the Peaked Roof by the side of the Monkey Pond.¹²⁴

At that time there was a Licchavi by the name of Mahānāma, who every day used to roam around. [20c] While he was approaching the Buddha,¹²⁵ that Licchavi thought: ‘If I were to approach the Blessed One in the morning, then the Blessed One and the monks known to me will all be meditating. Let me now approach the *ājīvikas* and heterodox practitioners who are at the Seven Mango Trees.’ He approached the place where Pūraṇa Kassapa stayed.

Then Pūraṇa Kassapa, being the leader of an assembly of heterodox practitioners, was surrounded on all sides by five hundred heterodox practitioners, who were making a loud clamour discussing worldly things. Then Pūraṇa Kassapa, on seeing from afar that the Licchavi Mahānāma was coming, told his followers that they should stay quiet: “You be silent! This is the Licchavi Mahānāma, who is a disciple of the recluse Gotama. Among those who are white clothed disciples of the recluse Gotama in Vesalī he is foremost. They always delight in quietude and commend quietude. He approaches quiet assemblies, therefore you should be quiet.”

Then Mahānāma approached the assembly of Pūraṇa and exchanged

123 Parallels: SN 22.60 at SN III 68,30; SHT I 376, Waldschmidt 1965: 167; and discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 332,11; in the *Abhidharmakośavyākhyā*, Wogihara 1936: 521,10, identified as a quote from the present discourse in Pāsādika 1989: 103 (§406); with a fuller quotation preserved in Śamathadeva's *Abhidharmakośopāyikāṭīkā*, D 4094 *nyu* 7b6 or Q 5595 *thu* 40a2, translated below by Dhammadinnā 2013: 138ff; and a discourse quotation in the *Dharmaskandha*, Dietz 1984: 50,17.

124 The Monkey Pond appears to be unknown in the Pāli canon; cf. Lamotte 1958/1988: 155, Skilling 1997: 406f, Bingenheimer 2011: 198f note 35, and Anālayo 2011: 223f note 95.

125 The Buddha's visitor in SN 22.60 has the name Mahāli; he directly approaches the Buddha to report the view held by Pūraṇa Kassapa. Thus SN 22.60 does not report an actual encounter with Pūraṇa.

polite greetings with Pūraṇa. Having friendly greeted each other, he withdrew to sit at one side. Then Mahānāma said to Pūraṇa: “I heard that Pūraṇa gives this teaching to his disciples: ‘There is no cause, there is no condition for the defilement of living beings; there is no cause, there is no condition for the purification of living beings.’¹²⁶

“In the world, is there such a doctrine? Is this truly yours? Or is this a saying by an outsider to discredit you? Is this composed by people in the world, is this your teaching or is this not your teaching? Are there people in the world who have discussed this with you, closely questioned you about it, and criticized it?”

Pūraṇa Kassapa said: “It is true that there is such a doctrine [by me], it is not handed down wrongly in the world. I have established this doctrine, this doctrine is in accordance with my teaching and doctrines. I proclaim this teaching, it is all in line with my teaching and no person in the world has come and, closely questioning me, criticized it. Why is that? Mahānāma, I have this view and make this proclamation: ‘There is no cause, there is no condition for the defilement of living beings; there is no cause, there is no condition for the purification of living beings.’”

Then Mahānāma, hearing what Pūraṇa had said, was not pleased in his mind. Having disapproved of it, he rose from his seat and left. He approached the Blessed One, paid homage with his head at the [Buddha’s] feet, withdrew to sit at one side and told the Buddha fully the discussion he had had with Pūraṇa.

The Buddha said to the Licchavi Mahānāma: “What that Pūraṇa has said, giving vent to his ideas, is not worth being remembered. Pūraṇa is thus a fool, he does not differentiate and is unskilful. Denying causation, he says this: ‘There is no cause, there is no condition for

126 While SN 22.60 at SN III 69,3 agrees with SĀ 81 that this was the view held by Pūraṇa Kassapa, DN 2 at DN I 53,25 instead associates this view with Makkhali Gosāla, as does a parallel in the *Saṅghabhedavastu*, Gnoli 1978: 221,28, whereas DĀ 27 at T I 108c10 associates such a view with Pakudha Kaccāyana; for comparative studies of the parallel versions of DN 2 cf. Bapat 1948, Meisig 1987, and Macqueen 1988.

the defilement of living beings; there is no cause, there is no condition for the purification of living beings.’ Why is that? There is a cause, there is a condition for the defilement of living beings; there is a cause, there is a condition for the purification of living beings.’¹²⁷

“Mahānāma, what is the cause, what is the condition for the defilement of living beings? [21a] What is the cause, what is the condition for the purification of living beings?

“Mahānāma, if bodily form were entirely *dukkha* and unpleasant,¹²⁸ not followed by pleasure and not nourishing pleasure, being without pleasure, [then] living beings would not give rise to delight and attachment because of it.¹²⁹ Mahānāma, because bodily form is not entirely *dukkha* and unpleasant, [but] is followed by pleasure and nourishes pleasure, being not without pleasure, therefore living beings are defiled by attachment to bodily form. Because of being defiled by attachment, they are tied to it. Because of being tied to it, there is vexation.¹³⁰

127 At this point SN 22.60 at SN III 69,12 continues with a question by Mahāli about the causes and conditions.

128 My translation here and below follows the suggestion by Yinshùn 1983: 133 notes 3 and 4 to delete 非 found at the outset of the phrase.

129 Pradhan 1967: 332,11: *rūpaṃ cen mahānāmann ekāntaduḥkham abhaviṣyan na sukhaṃ na sukhānugataṃ ity*. Wogihara 1936: 521,11: *rūpaṃ cen mahānāmann ekānta-duḥkham abhaviṣyat na sukhaṃ na sukhānugataṃ na saumanasyaṃ na saumanasyānugataṃ na sukha-veditaṃ hetur api na prajñāyate rūpe saṃrāgāya*. Dietz 1984: 50,17: *rūpaṃ cen mahānāmann ekāntaduḥkham bhaven na sukhaṃ na sukhānugataṃ na sukhasaumanasyaparītam avakkrāntam eva sukkena hetur api mahānāman na prajñāyate satvānāṃ rūpe saṃrāgāya na ceme satvā rūpe saṃrajyeraṇ*.

130 SHT I 376 V2, Waldschmidt 1965: 167: (*saṃra*)*jjyant[e] saṃraktā*. Wogihara 1936: 521,13: *yasmāt tarhi asti rūpaṃ sukhaṃ sukhānugataṃ pūravavad ato rūpe hetuḥ prajñāyate yad uta saṃrāgāyati*. Dietz 1984: 50,20: *yasmāt tu mahānāman rūpaṃ naikāntaduḥkham sukhaṃ sukhānugataṃ sukhasaumanasyaparītam avakkrāntam eva sukkena tasmād ime satvā rūpe saṃrajyaṃte saṃraktāḥ saṃyujyaṃte saṃyuktāḥ saṃkliṣyaṃte*. The indication in SN 22.60 at SN III 69,19 that the condition of being bound leads to being defiled is also not followed by a reference to vexation.

“Mahānāma, if feeling ... perception ... formations ... consciousness were entirely *dukkha* and unpleasant,¹³¹ not followed by pleasure and not nourishing pleasure, being without pleasure, [then] living beings would not give rise to delight and attachment because of it.¹³² Mahānāma, because consciousness is not entirely *dukkha* and unpleasant, [but] is followed by pleasure and nourishes pleasure, being not without pleasure, therefore living beings are defiled by attachment to consciousness. Because of being defiled by attachment, they are tied to it. Because of being tied to it, vexation arises.¹³³

“Mahānāma, this is called [the explanation of]: ‘there is a cause, there is a condition for the defilement of living beings.’

“Mahānāma, what is the cause, what is the condition for the purification of living beings?¹³⁴

“Mahānāma, if bodily form were entirely pleasant and not *dukkha*, not followed by *dukkha* and not nourishing sorrow and pain, being without *dukkha*, [then] living beings would not give rise to disenchantment because of bodily form. Mahānāma, because bodily form is not entirely pleasant and is *dukkha*,¹³⁵ is followed by *dukkha* and nourishes sorrow and pain, not being without *dukkha*, therefore living beings give rise to disenchantment towards bodily form. Because of being disenchanted, they do not delight in it. Because of not delighting in it, they are liberated from it.

131 Dietz 1984: 50,26: *vedanā saṃjñā saṃskārā*.

132 Dietz 1984: 50,27: *vijñānaṃ cen mahānāman ekāntaduḥkham bhaven na sukhaṃ na sukhānugataṃ na sukhasaumanasyaparītam avakkrāntam ceva sukhena hetur apī mahānāman na prajñāyate sa(tvānāṃ) v[i]jñāne saṃrāgāya na ceme satvā vijñāne saṃraḥyeraṇ*.

133 Dietz 1984: 51,3: *yasmāt tu mahānāman vijñānaṃ naikāntaduḥkham sukhaṃ sukhānugataṃ sukhasaumanasyaparītam anavakkrāntam eva sukhena tasmā ime satvā vijñāne [saṃra]jyaṃte saṃra[k]t[ā](h saṃ)yuḥjyaṃte saṃyuktāḥ saṃkliṣyaṃte*.

134 SHT I 376 V3, Waldschmidt 1965: 167: *y(e) kathaṃ sahetusap[ra]*. SN 22.60 at SN III 70,15 here again has a question by Mahāli that prompts the Buddha's exposition on the causes and conditions for the purification of living beings.

135 SHT I 376 V4, Waldschmidt 1965: 167: *[pa]ḥ tasmāt-tarhi ma[h] ... na rūpam*.

“Mahānāma, if feeling ... perception ... formations ... consciousness were entirely pleasant and not *dukkha*, not followed by *dukkha* and not nourishing sorrow and pain,¹³⁶ being without *dukkha*, [then] living beings would not give rise to disenchantment because of consciousness. Mahānāma, because feeling ... perception ... formations ... consciousness is not entirely pleasant and is *dukkha*, is followed by *dukkha* and nourishes sorrow and pain, not being without *dukkha*, therefore living beings give rise to disenchantment towards consciousness. Because of being disenchanted, they do not delight in it. Because of not delighting in it, they are liberated from it.

“Mahānāma, this is called [the explanation of]: ‘There is a cause, there is a condition for the purification of living beings.’”¹³⁷

Then Mahānāma, hearing what the Buddha had said, rejoiced and was delighted. He paid respect to the Buddha and left.

82. [Discourse at the Bamboo Park]¹³⁸

Thus have I heard. At one time the Buddha was staying at the dwelling of the [Eastern] Bamboo Park among the Cetis.

At that time the Blessed One said to the monks: “What does a learned noble disciple regard as impermanent and *dukkha*?”¹³⁹

The monks said to the Buddha: “The Blessed One is the root of the Dharma, the eye of Dharma, the foundation of the Dharma. May he teach us! Having heard it, the monks will receive it respectfully as he has taught it.”

136 SHT I 376 V6, Waldschmidt 1965: 167: *(vi)ñ(ā)[na]m-(e)kāntasukhaṃ duḥkhaṃ duḥkhānu*.

137 SHT I 376 V7, Waldschmidt 1965: 167: *yaḥ satvānāṃ viśuddhaye evaṃ sahetu[s]*.

138 Parallel: SHT I 376, Waldschmidt 1965: 167. For discourses 82 to 87 my reconstruction of the respective titles is based on the *uddāna* found after discourse 36.

139 SHT I 376 V9, Waldschmidt 1965: 167: *(a)[nit]y[am] d]uḥkham*.

The Buddha said to the monks: “Listen and pay careful attention to what I shall tell you.¹⁴⁰ A learned noble disciple regards bodily form as impermanent and *dukkha*,¹⁴¹ [21b] he regards feeling ... perception ... formations ... consciousness as impermanent and *dukkha*. Monks, is bodily form permanent or impermanent?”

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

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

The monks said to the Buddha: “It is *dukkha*, Blessed One.”

[The Buddha said]: “Monks, what is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein regard it as the 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]?”¹⁴²

The monks said to the Buddha: “No, Blessed One.”

[The Buddha said]: “Feeling ... perception ... formations ... consciousness *are also like this*. Therefore, monks, whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near,¹⁴³ all of it is entirely not self, 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]. Feeling ... perception ... formations ... consciousness *are also like this*.¹⁴⁴

“A learned noble disciple who examines it in this way becomes disenchanted with bodily form, becomes disenchanted with feeling ... perception ... formations ... consciousness.¹⁴⁵ Because of being disenchanted, he does not delight in it. Because of not delighting in it,

140 SHT I 376 R1, Waldschmidt 1965: 167: [s](ā)dhu ca su[sthu ca].

141 SHT I 376 R2, Waldschmidt 1965: 167: *anīyaṃ duḥkham-[iti] dṛṣṭam*.

142 SHT I 376 R3, Waldschmidt 1965: 168: *ryyaśrāvakaḥ āmata upagacched-etan-mama*.

143 SHT I 376 R4, Waldschmidt 1965: 168: [v]ā audārikam vā sūkṣmaṃ vā hīnam vā.

144 SHT I 376 R5, Waldschmidt 1965: 168: *kācit-saṃjñā ye keci*.

145 SHT I 376 R6, Waldschmidt 1965: 168: *nāyāḥ saṃjñāyāḥ (sa)[m]skārebhyo vijñā*.

he is liberated from it. Because of being liberated, [he understands:]¹⁴⁶ ‘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 further existence.’”

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

83. [Discourse at Vesālī]¹⁴⁷

Thus have I heard. At one time the Buddha was staying at Vesālī in the Hall with the Peaked Roof by the side of the Monkey Pond.¹⁴⁸

At that time the Blessed One said to the monks: “What does a learned noble disciple regard as not self, as not distinct from the self [in the sense of being owned by it], as not existing [within the self, nor a self] as existing [within it], so that rightly and evenly contemplating it in this way he knows and sees it as it really is?”

The monks said to the Buddha: “The Blessed One is the root of the Dharma, the eye of Dharma, the foundation of the Dharma. May he teach us! Having heard it, the monks will receive it respectfully as he has taught it.”

The Buddha said to the monks: “Listen and pay careful attention to what I shall tell you. A learned noble disciple regards bodily form as not self, as not distinct from the self [in the sense of being owned by it], as not existing [within the self, nor a self] as existing [within it]. This is called rightly contemplating it as it really is. Feeling ... perception ... formations ... consciousness *are also like this.*”

The Buddha said to the monks: “Is bodily form permanent or impermanent?”

146 SHT I 376 R7, Waldschmidt 1965: 168: [*pra*]jñānāmi.

147 Parallel: SHT I 376, Waldschmidt 1965: 168.

148 SHT I 376 R7, Waldschmidt 1965: 168: *vaiśāly(āṃ)*.

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

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

The monks said to the Buddha: “It is *dukkha*, Blessed One.”

[The Buddha said]: “Monks, what is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein regard it as the 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 said to the Buddha: “No, Blessed One.”

[The Buddha said]: “Feeling ... perception ... formations ... consciousness *are also like this*. Therefore, monks, whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all of it is entirely not self, 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]. This is called rightly contemplating it as it really is. [21c] Feeling ... perception ... formations ... consciousness *are also like this*.

“A learned noble disciple who examines it in this way attains liberation from bodily form, attains liberation from feeling ... perception ... formations ... consciousness. I say, he is liberated from birth, old age, disease, death, worry, sorrow, vexation, and pain, from this entire great mass of *dukkha*.”

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

84. [Discourse on Purification]¹⁴⁹

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

149 Parallel: SN 22.45 at SN III 44,33, fragment Kha ii 1d/10c/12a, La Vallée Poussin 1913: 577f, revised edition in Chung 2008: 311–313; cf. Anālayo 2012: 16f; for discourse quotations cf. also Chung 2008: 59.

At that time the Blessed One said to the monks: “Bodily form is impermanent. What is impermanent is *dukkha*. What is *dukkha* is not I and not the self; it is entirely not the self, not distinct from the self [in the sense of being owned by it], and does not exist [within the self, nor does a self] exist [within it]. Understanding this, as it really is, is called right contemplation.”¹⁵⁰

“Feeling ... perception ... formations ... consciousness *are also like this*. A learned noble disciple examines these five aggregates of clinging as being without a self and without what belongs to a self. Examining them in this way he does not cling to anything in the whole world. Because of not clinging to anything, he is not attached to anything. Because of not being attached to anything, he personally 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 further existence.’”¹⁵¹

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

150 According to SN 22.45 at SN III 45,3, such seeing with wisdom results in dispassion and liberation from the influxes through not clinging.

151 SN 22.45 at SN III 45,9 proceeds differently, as it indicates that being liberated the mind is steady, content, and not agitated, which then leads to the realization of Nirvāṇa. The sequence in SN 22.45 is not entirely clear to me, since already the liberation through not clinging in relation to each aggregate seems to imply the reaching of the final goal, hence there would be no need to continue from that by indicating that the steady, content, and not agitated mind realizes Nirvāṇa. Perhaps this is the result of an error in textual transmission. In fact, in relation to the last part, which seems somewhat redundant, Bodhi 2000: 1056 note 59 points out that “it is noteworthy that the passage makes an unexpected transition from impersonal neuter nominatives (describing the bhikkhu's mind, *cittaṃ*) to verbs that imply a personal subject (*na paritassati*, *parinibbāyati*, *pajānāti*).” Such an unexpected transition may well be the sign of a passage having been added, perhaps inadvertently during oral transmission, which originally did not belong to this discourse.

85. [Discourse on Rightly Examining]¹⁵²

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: “Monks, what does one not regard as the 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 said to the Buddha: “The Blessed One is the root of the Dharma, the eye of Dharma, the foundation of the Dharma. May he teach us! Having heard it, the monks will receive it respectfully as he has taught it.”

The Buddha said to the monks: “Listen and pay careful attention to what I shall tell you. One does not regard bodily form as the 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]. One does not [regard] feeling ... perception ... formations ... consciousness ... *also like this*.

“Monks, is bodily form permanent or impermanent?”

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

The Buddha said: “Monks, what is impermanent, is it *dukkha*?”

The monks said to the Buddha: “It is *dukkha*, Blessed One.”

[The Buddha said]: “Monks, what is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein regard it as the 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 said to the Buddha: “No, Blessed One.”

152 Parallel: Akanuma 1929/1990: 30 mentions SN 22.46 at SN III 45,17 with a question mark; in fact the discourse seems to be quite different from SĀ 85.

[The Buddha said]: “Feeling ... perception ... formations ... consciousness *are also like this*. Therefore, monks, whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all of it is not self, 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]. Feeling ... perception ... formations ... consciousness *are also like this*.”

“Monks, a learned noble disciple examines the five aggregates of clinging as being without a self and without what belongs to a self. [22a] One who examines them in this way does not cling to anything in the whole world. One who does not cling to anything is not attached to anything. Because of not being attached to anything, he personally 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 further existence.’”

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

86. [Discourse on Impermanence]

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: “If impermanent bodily form were permanent, then it should not happen that bodily form becomes sick and is in pain, and there should not be the pursuit in relation to bodily form, wishing it to be in this way and not in that way. Because bodily form is impermanent, bodily form becomes sick and pain arises, and one gets what one does not wish to be in this way and not in that way. Feeling ... perception ... formations ... consciousness *are also like this*.”

“Monks, what do you think, is bodily form permanent or impermanent?”

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

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

The monks said to the Buddha: “It is *dukkha*, Blessed One.”

[The Buddha said]: “Monks, what is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein regard it as the 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 said to the Buddha: “No, Blessed One.”

[The Buddha said]: “Feeling ... perception ... formations ... consciousness *are also like this*. Therefore, monks, whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all of it is entirely without a self and without what belongs to a self; this should be understood as it really is. Feeling ... perception ... formations ... consciousness *are also like this*.

“A learned noble disciple rightly contemplates bodily form. Having rightly contemplated it, he gives rise to disenchantment towards bodily form, becomes dispassionate towards it, does not delight in it, and is liberated from it. He gives rise to disenchantment towards feeling ... perception ... formations ... consciousness, becomes dispassionate towards it, does not delight in it, and is liberated from it, [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 further existence.’”

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

87. [Discourse on *Dukkha*]

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: “Bodily form is *dukkha*. If bodily form were not *dukkha*, then it should not happen

that bodily form becomes sick and pain arises, and one should neither be wishing it to be in this way nor [wishing] it to be not in that way. Therefore bodily form is *dukkha*. Because bodily form is *dukkha*, disease arises in bodily form and one gets the wish for bodily form to be in this way and not in that way. [22b] Feeling ... perception ... formations ... consciousness *are also like this*.

“Monks, is bodily form permanent or impermanent?”

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

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

The monks said to the Buddha: “It is *dukkha*, Blessed One.”

[The Buddha said]: “Monks, what is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein regard it as the 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 said to the Buddha: “No, Blessed One.”

[The Buddha said]: “Feeling ... perception ... formations ... consciousness *are also like this*. Therefore, monks, whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all of it is entirely not self, 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]. Examine it as it really is. Feeling ... perception ... formations ... consciousness *are also like this*.

“A learned noble disciple attains liberation from bodily form, attains liberation from feeling ... perception ... formations ... consciousness. I say, he is liberated from birth, old age, disease, death, worry, sorrow, vexation, and pain, from this entire great mass of *dukkha*.”

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

Abbreviations

AN	<i>Aṅguttara-nikāya</i>
B ^e	Burmese edition
C ^e	Ceylonese edition
D	Derge edition
DĀ	<i>Dīrgha-āgama</i> (T 1)
DN	<i>Dīgha-nikāya</i>
E ^e	PTS edition
EĀ	<i>Ekottarika-āgama</i> (T 125)
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>Sāratthappakāsinī</i>
T	Taishō edition, CBETA
Th	<i>Theragāthā</i>

References

- Akanuma, Chizen 1929/1990: *The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas*, Delhi: Sri Satguru.
- Allon, Mark (forthcoming): *Ancient Buddhist Scrolls from Gandhāra II: The Senior Kharoṣṭhī Fragments*, Seattle: University of Washington Press.
- Anālayo 2009: *From Craving to Liberation – Excursions into the Thought-world of the Pāli Discourses (I)*, New York: Buddhist Association of the United States.
- 2011: *A Comparative Study of the Majjhima-nikāya*, Taipei: Dharma Drum Publishing Corporation.
- 2012: “On the Five Aggregates (I) – A Translation of Saṃyuktāgama Discourses 1 to 32”, *Dharma Drum Journal of Buddhist Studies*, 11: 1–61.
- Bapat, P.V. 1948: “The Śrāmaṇyaphala-Sūtra and its Different Versions in Buddhist Literature”, *Indian Culture*, 15: 107–114.
- Bechert, Heinz and K. Wille 1995: *Sanskrihandschriften aus den Turfanfunden, Teil 7*, Wiesbaden: Franz Steiner.
- 2004: *Sanskrihandschriften aus den Turfanfunden, Teil 9*, Wiesbaden: Franz Steiner.
- Bingenheimer, Marcus 2011: *Studies in Āgama Literature, With Special Reference to the Shorter Chinese Saṃyuktāgama*, Taiwan: Shin Weng Feng Print Co.
- Bodhi, Bhikkhu 2000: *The Connected Discourses of the Buddha, A New Translation of the Saṃyutta Nikāya*, Boston: Wisdom Publication.
- Choong, Mun-keat 2000: *The Fundamental Teachings of Early Buddhism, A Comparative Study Based on the Sūtrāṅga Portion of the Pāli Saṃyutta-Nikāya and the Chinese Saṃyuktāgama*, Wiesbaden: Otto Harrassowitz.
- Chung, Jin-il 2008: *A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama*, Tokyo: Sankibo.
- Delhey, Martin 2009: “Vakkali: A New Interpretation of His Suicide”, *Journal of the International College for Postgraduate Buddhist Studies*, 13: 67–107.

- Dhammadinnā 2013: “A Translation of the Quotations in Śamathadeva's Abhidharmakośopāyikā-ṭīkā Parallel to the Chinese Saṃyukta-āgama Discourses 61, 71, 73, 77, 79 and 81”, *Dharma Drum Journal of Buddhist Studies*, 13: 123-151.
- Dietz, Siglinde 1984: *Fragmente des Dharmaskandha, Ein Abhidharma-Text in Sanskrit aus Gilgit*, Göttingen: Vandenhoeck & Ruprecht.
- Frauwallner Erich 1956: *Die Philosophie des Buddhismus*, Berlin: Akademie Verlag.
- Glass, Andrew 2007: *Four Gāndhārī Saṃyuktāgama Sūtras: Senior Kharoṣṭhī Fragment 5*, Seattle: University of Washington Press.
- Gnoli, Raniero 1978 (part 2): *The Gilgit Manuscript of the Saṅghabhedavastu, Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*, Rome: Istituto Italiano per il Medio ed Estremo Oriente.
- Hirakawa, Akira 1997: *Buddhist Chinese-Sanskrit Dictionary*, Tokyo: Reiyukai.
- Honjō, Yoshifumi 1984: *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā*, Kyoto.
- Jaini, Padmanabh S. 1959: *Abhidharmadīpa with Vibhāṣāprabhāvṛtti, Critically Edited with Notes and Introduction*, Patna: Kashi Prasad Jayaswal Research Institute.
- Lamotte, Étienne 1958/1988: *History of Indian Buddhism, From the Origins to the Śaka Era*, S. Webb-Boin (trsl.), Louvain-la-Neuve: Institut Orientaliste.
- 1980 (vol. 5): *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra)*, Louvain-la-Neuve: Institut Orientaliste.
- La Vallée Poussin, Louis de 1903/1992: *Mūlamadhyamakakārikās (Mādhyamikasūtras) de Nāgārjuna avec le Prasannapadā, Commentaire de Candrakīrti*, Delhi: Motilal Banarsidass.
- 1913: “Documents Sanscrits de la second Collection M. A. Stein”, *Journal of the Royal Asiatic Society*, 569–580.
- Macqueen, Graeme 1988: *A Study of the Śrāmanyaphala-Sūtra*, Wiesbaden: Otto Harrassowitz.

- Meisig, Konrad 1987: *Das Śrāmaṇyaphala-Sūtra: Synoptische Übersetzung und Glossar der chinesischen Fassungen verglichen mit dem Sanskrit und Pāli*, Wiesbaden: Otto Harrassowitz.
- Norman, K. R. 1967: *The Elder's Verses I, Theragāthā, Translated with an Introduction and Notes*, London: Pali Text Society.
- Pāsādika, Bhikkhu 1989: *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu*, Göttingen: Vandenhoeck & Ruprecht.
- Pradhan, Pralhad 1967: *Abhidharmakośabhāṣya*, Patna: K.P. Jayaswal Research Institute.
- Ñānaponika Thera 1967/2003: “Khandha-Vagga, Buch der Daseinsgruppen”, in *Die Reden des Buddha, Gruppierte Sammlung, Saṃyutta-nikāya, Aus dem Pālikanon übersetzt von Wilhelm Geiger, Nyānaponika Mahāthera, Hellmuth Hecker, H. Hecker (ed.), Herrnschrot: Beyerlein – Steinschulte*.
- Samtani, N.H. 1971: *The Arthaviniścaya-Sūtra & Its Commentary (Nibandhana), (Written by Bhikṣu Vīryaśrīdatta of Śrī-Nālandāvihāra), Critically Edited and Annotated For the First Time With Introduction and Several Indices*, Patna: K.P. Jayaswal Research Institute.
- Sander, Lore and E. Waldschmidt 1980: *Sanskrihandschriften aus den Turfanfunden, Teil IV*, Wiesbaden: Franz Steiner
- Shastri, Swami Dvarikadas 1981: *Tattvasaṅgraha of Ācārya Shāntarakṣita with the Commentary Pañjikā of Shri Kamalashīla*, Varanasi: Bauddha Bharati.
- Skilling, Peter 1997 (vol. 2): *Mahāsūtras: Great Discourses of the Buddha*, Oxford: Pali Text Society.
- Sū 蘇錦坤 2009: 〈《雜阿含經》攝頌初探, 兼談印順導師在《雜阿含經》攝頌研究的創見〉, 《福嚴佛學研究》4: 89–139.
- Vetter, Tilmann 2000: *The 'Khandha Passages' in the Vinaya-piṭaka and the Four Main Nikāyas*, Wien: Österreichische Akademie der Wissenschaften.
- Waldschmidt, Ernst et al. 1965: *Sanskrihandschriften aus den Turfanfunden, Teil I*, Wiesbaden: Franz Steiner.

- Wille, Klaus and H. Bechert 2004: *Sanskrihandschriften aus den Turfanfunden, Teil 9*, Wiesbaden: Franz Steiner.
- Wogihara, Unrai 1932: *Sphuṭārthā Abhidharmakośavyākhyā by Yaśomitra, Part I*, Tokyo: The Publishing Association of Abhidharmakośavyākhyā.
- 1936: *Sphuṭārthā Abhidharmakośavyākhyā by Yaśomitra, Part II*, Tokyo: The Publishing Association of Abhidharmakośavyākhyā.
- Woodward, F.H. 1925/1975: *The Book of the Kindred Sayings (Saṃyutta-nikāya) or Grouped Suttas Part III*, London: Pali Text Society.
- Yinshùn 印順法師1983 (vol. 1): 《雜阿含經論會編》, Taipei: 正聞出版社 (page references are to the actual edition, not to the front matter).

五蘊之研究 —— 漢譯《雜阿含經》59至87經之英文譯註

無著比丘

法鼓佛教學院研究員

摘要：

本文為漢譯《雜阿含經》第二卷經號59至87之英文譯註。

關鍵詞：

雜阿含經、五蘊