
On the Five Aggregates (5) — A Translation of
Samyukta-āgama Discourses 103 to 110

Bhikkhu Anālayo
Research Fellow
Dharma Drum Institute of Liberal Arts

法鼓佛學學報第 15 期 頁 1-65 (民國 103 年) · 新北市：法鼓文理學院
Dharma Drum Journal of Buddhist Studies, no. 15, pp. 1-65 (2014)
New Taipei City: Dharma Drum Institute of Liberal Arts
ISSN: 1996-8000

Abstract

This article translates the fifth fascicle of the *Samyukta-āgama*, which contains discourses 103 to 110.¹

Contents

- 103. Discourse to Khemaka
- 104. Discourse to Yamaka
- 105. Discourse to Seniya
- 106. Discourse to Anurādha
- 107. Discourse to a Householder
- 108. Discourse on the West
- 109. Discourse on the Tip of a Hair
- 110. Discourse to Saccaka

* Date of submission: 2013/07/12; date of review: 2013/09/04.

I am indebted to Mike Running, Shi Synchen, and Ken Su for their collaboration and to the journal's proof readers for helpful suggestions.

¹ The translated section comprises the fifth fascicle of the Taishō edition of the *Samyukta-āgama*, T II 29c6 to 37b25, corresponding to the fifth 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. 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). I only reproduce the parts of the respective fragment that are sufficiently preserved so as to make sense. My reconstruction of the respective titles is based on the *uddāna* found after discourse 110.

Keywords

Samyukta-āgama; Five Aggregates

103. [Discourse to Khemaka]²

Thus have I heard. At one time a group of many elder monks were staying at Kosambī in Ghosita's Park. Then the monk Khemaka was dwelling at Kosambī in the Jujube Tree Park. His body had become seriously ill. Then the monk Dāsaka was looking after the sick. Then the monk Dāsaka approached the elder monks, paid respect at the feet of the elder monks, and stood at one side.

The elder monks said to the monk Dāsaka: "Approach the monk Khemaka and say: The elder monks ask you: 'Is your body recovering a little and at ease, is the severity of your painful afflictions not increasing?'"³

Then the monk Dāsaka, having received the instructions from the elder monks, approached the monk Khemaka. He said to the monk Khemaka: "The elder monks ask you: 'Are you gradually recovering from your painful afflictions? Are the multitude of pains not increasing?'"

The monk Khemaka said to the monk Dāsaka: "I have not recovered from the illness and my body is not at ease, the pains keep increasing and there is no relief. It is just as if many strong men were to grab a weak man, put a rope around his head and with both hands pull it tight, so that he is in extreme pain. My pain now exceeds that. It is just as if a cow butcher with a sharp knife cuts open a living [cow's] belly to take its internal organs. How could that cow endure the pains in its belly? My belly is now more painful than that cow's. It is just as if two

² Parallels: SN 22.89 at SN III 126,29, SHT IV 30c, Sander and Waldschmidt 1980: 81f, and a discourse quotation in the *Abhidharmasamuccayabhāṣya*, Tatia 1976: 62,5. On a discourse quotation in the *Abhidharmakośabhāṣya*, Pradhan 1967: 464,5 (cf. also Pāsādika 1989: 123 §499), cf. Anālayo 2012: 14f notes 38 and 43.

³ SHT IV 30c1 A1, Sander and Waldschmidt 1980: 81: *āyusmamtaṃ*; SHT IV 30c1 A2: *bāḍhā duḥkhā*. SHT IV 30c1 A3: *yāpanīyaṃ*.

strong men grabbed one weak person and hung him over a fire, roasting both his feet. The heat of both my feet now exceeds that."⁴

Then the monk Dāsaka approached the elders. He completely told the elders what the monk Khemaka had said about the condition of his illness.

Then the elders sent the monk Dāsaka back to approach the monk Khemaka, to say to the monk Khemaka: "There are five aggregates of clinging, taught by the Blessed One.⁵ What are the five? They are the bodily form aggregate of clinging, the feeling ... perception ... formations ... consciousness aggregate of clinging. Khemaka, are you just able to examine these five aggregates of clinging as not self and not belonging to the self?"

Then the monk Dāsaka, having received the instructions from the elder monks, approached the monk Khemaka and said:⁶ "The elders say to you: 'The Blessed One has taught the five aggregates of clinging. [30a] Are you just able to examine them as not self and not belonging to the self?'"

The monk Khemaka said to Dāsaka: "I am able to examine these five aggregates of clinging as not self and not belonging to the self."

The monk Dāsaka returned and said to the elders: "The monk Khemaka says: 'I am able to examine these five aggregates of clinging as not self and not belonging to the self.'"

The elders again sent the monk Dāsaka to say to the monk Khemaka: "Being able to examine these five aggregates of clinging as not self

⁴ The corresponding part in SN 22.89 is abbreviated. Elsewhere in the *Samyukta-āgama* the three similes are also given in abbreviation, cf. Anālayo 2010c: 6 note 10.

⁵ SHT IV 30c1 A4, Sander and Waldschmidt 1980: 81: [*bha*]gavatā, katame paṃ(ca)? SHT IV 30c2 V9: paṃc-eme [*up*]ādānaska(ndh)ā pūrvvat kaccid.

⁶ SHT IV 30c1 A5, Sander and Waldschmidt 1980: 81: evaṃ [*s*](tha)virā. SHT IV 30c1 B6, (*u*)pety-āyuṣma(ṃ)ta(ṃ) kṣ[e]ma(kam).

and not belonging, are you thus an arahant, with the influxes being eradicated?"⁷

Then the monk Dāsaka, having received the instructions from the elder monks, approached the monk Khemaka. He said to Khemaka: "A monk who is able to contemplate the five aggregates of clinging in this way, is he thus an arahant, with the influxes being eradicated?"

The monk Khemaka said to the monk Dāsaka: "I contemplate the five aggregates of clinging as not self and not belonging to the self, [yet] I am not an arahant, with the influxes being eradicated."

Then the monk Dāsaka returned to the elders.⁸ He said to the elders: "The monk Khemaka says: 'I contemplate the five aggregates of clinging as not self and not belonging to the self,'⁹ yet I am not an arahant, with the influxes being eradicated."

Then the elders said to the monk Dāsaka: "Return again to say to the monk Khemaka: You say: 'I contemplate the five aggregates as not self and not belonging to the self, yet I am not an arahant, with the influxes being eradicated.' The former and the latter [statement] contradict each other."

Then the monk Dāsaka, having received the instructions from the elder monks, approached the monk Khemaka and said:¹⁰ "You say: 'I contemplate the five aggregates of clinging as not self and not belonging to the self, yet I am not an arahant, with the influxes being eradicated.' The former and the latter [statement] contradict each other."

⁷ SHT IV 30c1 B7, Sander and Waldschmidt 1980: 81: *kṣīṇāsravaḥ i(ti)*. SHT IV 30c2 V10, Sander and Waldschmidt 1980: 82: *paṃcopādānas[ka]ndhāṃ n-aiv-ātmato (sa)[ma]nupaśyā[m]i ath-āyuṣ[m]āṃ*. SHT IV 30c2 R1: *kṣemakaṃ stha[v](i)[r](ā)[n](āṃ) vacanena sa ... [ha]ṃ paṃco(pād)ānaskandhān*. SHT IV 30c2 R2: *(u)pe-ty-āyuṣmaṃtaṃ kṣemakam-evaṃ va(da āyu)ṣmaṃ kṣemaka bhikṣava evam*. SHT IV 30c2 R3: *(ā)yuṣmāṃ kṣemakaḥ arhāṃ bhaviṣya[t]i (e)vaṃ sthavirā iti āyuṣmāṃ*.

⁸ SHT IV 30c1 B8, Sander and Waldschmidt 1980: 81: *bhikṣavas-ten-opa[jagāma]*.

⁹ SHT IV 30c1 B9, Sander and Waldschmidt 1980: 81: *ātmīyataḥ*.

¹⁰ SHT IV 30c1 B10, Sander and Waldschmidt 1980: 81: *kṣemakasya*.

The monk Khemaka said to the monk Dāsaka: "I examine these five aggregates of clinging as not self and not belonging to the self, yet I am not an arahant, [with the influxes being eradicated]. I have not yet abandoned the 'I am' conceit, the desire [related to the notion] 'I am', and the underlying tendency towards 'I am', have not yet [fully] understood it, not yet become separated from it, not yet vomited it out."¹¹

The monk Dāsaka returned to the elders. He said to the elders: "The monk Khemaka says: 'I examine these five aggregates of clinging as not self and not belonging to the self, yet I am not an arahant, with the influxes being eradicated. I have not yet abandoned the 'I am' conceit, the desire [related to the notion] 'I am', and the underlying tendency towards 'I am', have not yet [fully] understood it, not yet become separated from it, not yet vomited it out.'"

The elders again sent the monk Dāsaka to say to the monk Khemaka: "You [seem] to affirm that there is a self. Where is that self? Is bodily form the self? Or is the self distinct from bodily form? Is feeling ... perception ... formations ... consciousness the self? Or is the self distinct from consciousness?"

The monk Khemaka said to the monk Dāsaka:¹² "I do not say that bodily form is the self, or that the self is distinct from bodily form; that feeling ... perception ... formations ... consciousness is the self, [30b] or that the self is distinct from consciousness. Yet in relation to these five aggregates of clinging I have not yet abandoned the 'I am' conceit, the desire [related to the notion] 'I am', and the underlying tendency towards 'I am', have not yet [fully] understood it, not yet become separated from it, not yet vomited it out."

¹¹ In SN 22.89 at SN III 128,³³ Khemaka had already during the previous exchange mentioned the conceit 'I am', thus the present exchange is without parallel in SN 22.89. A similar passage can be found, however, in the *Abhidharmasamuccayabhāṣya*, Tatia 1976: 62,5: *nāham āyuṣman dāsake mān pañcopādānaskandhān āmata [ā]tmīyato va samanupaśyāmyapi tvasti me eṣu pañcasūpādānaskandheṣvasmīti māno 'smīti chando 'smītyanuśayo 'prahīno 'parijñāto 'nirōdhitō 'vāntīkṛta iti.*

¹² In SN 22.89 at SN III 129,²⁷ Khemaka replies by directly indicating that he will approach the elders himself.

The monk Khemaka said to the monk Dāsaka: "Why trouble you now, making you run back and forth? Bring my walking stick. Supporting myself with the walking stick, I will approach the elders. [So] I ask you to give me the walking stick for my use."

The monk Khemaka, supporting himself with the walking stick, approached the elders. Then the elders saw from afar that the monk Khemaka was coming, supported by a walking stick. They themselves prepared a seat for him and set up a foot rest. They came forward themselves to welcome him, took his robe and bowl, and told him to sit down right away.¹³ They exchanged polite greetings with each other. Having exchanged polite greetings, the [elders] said to the monk Khemaka:

"You speak of the conceit 'I am'. Where do you see a self? Is bodily form the self? Or is the self distinct from bodily form? Is feeling ... perception ... formations ... consciousness the self? Or is the self distinct from consciousness?"

The monk Khemaka said: "Bodily form is not self and there is no self that is distinct from bodily form. Feeling ... perception ... formations ... consciousness is not self, and there is no self that is distinct from consciousness. However, in relation to these five aggregates of clinging I have not yet abandoned the 'I am' conceit,¹⁴ the desire [related to the notion] 'I am', and the underlying tendency towards 'I am', have not yet [fully] understood it, not yet become separated from it, not yet vomited it out.

"It is just like the fragrance of *uppala* lotuses, *paduma* lotuses, *kumuda* lotuses, *punḍarīka* lotuses — is the fragrance in the roots? Is the fragrance distinct from the roots? Is the fragrance in the stalks, the leaves, the stamen, its finer and coarser parts? Or is it distinct from ... its finer and coarser parts? Is this correctly spoken?"

¹³ SN 22.89 does not report that the elders prepared a seat, etc.

¹⁴ My rendering follows the suggestion by Yinshùn 1983: 183 note 5 to emend 能 to read 然.

The elders replied: "No, monk Khemaka. The fragrance is not in the roots of *uppala* lotuses, *paduma* lotuses, *kumuda* lotuses, *punḍarīka* lotuses, nor is the fragrance distinct from the roots. The fragrance is also not in the stalks, the leaf, the stamen, its fine and coarse parts, and the fragrance is also not distinct from ... its fine and coarse parts."

The monk Khemaka asked again: "Where is the fragrance?"

The elders replied: "The fragrance is in the flower."

The monk Khemaka said again: "With me it is in the same way. Bodily form is not self and there is no self distinct from bodily form. Feeling ... perception ... formations ... consciousness is not self, and there is no self distinct from consciousness. Although in relation to these five aggregates of clinging I see no self and nothing belonging to the self, still I have not yet abandoned the 'I am' conceit, the desire [related to the notion] 'I am', and the underlying tendency towards 'I am', have not yet [fully] understood it, not yet become separated from it, not yet vomited it out.

"Elders, allow me to speak a simile. Wise ones usually gain understanding because of a comparison through a simile. It is just like a wet-nurse who gives a cloth [used as diaper] to the launderer. With various kinds of lye and soap he washes out the dirt, yet there is still a remainder of smell. By mixing it with various kinds of fragrance he makes that disappear.¹⁵

"In the same way, although the learned noble disciple rightly contemplates these five aggregates of clinging as not self and not belonging to a self,¹⁶ still he has not yet abandoned the 'I am' conceit in relation to these five aggregates of clinging,¹⁷ the desire [related to the notion]

¹⁵ According to the simile in SN 22.89 at SN III 131,8, where it is not evident how the cloth became dirty, this cloth still smells of the washing materials, to get rid of which the owners put it into a scented casket.

¹⁶ My rendering follows the suggestion by Yinshùn 1983: 183 note 6 to emend 離 to read 雖.

¹⁷ My rendering follows the suggestion by Yinshùn 1983: 184 note 7 to emend 能 to read 然.

'I am', and the underlying tendency towards 'I am', has not yet [fully] understood it, not yet become separated from it, not yet vomited it out.

"Yet at a later time he progresses in giving attention to these five aggregates of clinging by examining their rise and fall: [30c] 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. Having contemplated the rise and fall of these five aggregates of clinging in this way, he completely relinquishes all 'I am' conceit, desire [related to the notion] 'I am', and the underlying tendency towards 'I am'. This is called truly and rightly contemplating."

When the monk Khemaka spoke this teaching, the elders attained the pure eye of Dharma that is remote from [mental] stains and free from [mental] dust, and the monk Khemaka by not clinging attained liberation from the influxes in his mind.¹⁸ Because of the benefit of the joy of Dharma, his body got completely rid of the illness.

Then the elder monks said to the monk Khemaka: "When we heard what [our] friend said for the first time, we already understood and already delighted in it, what to say of hearing him again and again.¹⁹ When asking [further] we wished that [our] friend manifests his refined eloquence. Not to harass you, [but] for you to be willing and able to teach in detail the Dharma of the Tathāgata, the arahant, the fully awakened one."

Then the elders, hearing what the monk Khemaka had said, were delighted and received it respectfully.

¹⁸ According to SN 22.89 at SN III 132,10, not only Khemaka, but also the sixty elders attained full awakening.

¹⁹ Such an indication is not made in SN 22.89 at SN III 132,1, where the elders simply indicate that they wanted him to explain the teachings.

104. [Discourse to Yamaka]²⁰

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

At that time a monk called Yamaka had given rise to an evil wrong view, speaking in this way: "As I understand the Dharma taught by the Buddha, an arahant, with the influxes being eradicated, will not exist anywhere after the body breaks up at the end of life."

Then a group of many monks heard what he had said. They approached the monk Yamaka and said to him: "Is it true that you said this: 'As I understand the Dharma taught by the Buddha, an arahant, with the influxes being eradicated, will not exist anywhere after the body breaks up at the end of life?'"

He replied: "It is true, venerable ones."

Then the monks said to Yamaka: "Do not misrepresent the Blessed One! It is not good to misrepresent the Blessed One. The Blessed One does not say this. You should completely give up this evil wrong view."

When the monks said this, the monk Yamaka still held on to his evil wrong view, speaking in this way: "Venerable ones, only this is true, what differs is false." He spoke in this way three times.²¹

When the monks were unable to correct the monk Yamaka, they forthwith gave up and left. They approached the venerable Sāriputta and said to the venerable Sāriputta: "Venerable one, you should know that the monk Yamaka has given rise to an evil wrong view in this way: '[As] I understand the Dharma taught by the Buddha, an arahant, with the influxes being eradicated, will not exist anywhere after the body breaks up at the end of life.'

²⁰ Parallels: SN 22.85 at SN III 109,15 and the as yet unpublished Schøyen manuscripts 2380/47 and 2380/54a, which have preserved parts of the simile of the murderer.

²¹ SN 22.85 does not mention three times.

"Having heard what he had said, we therefore approached and asked the monk Yamaka: 'Is it true that your understanding and view is like this?' He replied to us: 'It is true, venerable ones, what differs [from my understanding] is foolish talk.'

"We said: [31a] 'Do not misrepresent the Blessed One. The Blessed One does not say this. You should give up this evil wrong view.' We admonished him three times, yet he did not give up his evil wrong view. Therefore we now have approached the venerable one. May the venerable one appease the evil wrong view of the monk Yamaka, out of compassion for him."

Sāriputta said: "It being like this, I will appease his evil wrong view."²²

Then the group of many monks, hearing what Sāriputta had said, rejoiced and were delighted. They returned to their former dwellings.

At that time, in the morning, the venerable Sāriputta put on his robe and took his bowl to enter the town of Sāvattḥī to beg for food. Having eaten, he came out of the town. Having returned to his monastery to store away his robe and bowl, he approached the monk Yamaka.²³

When the monk Yamaka saw from afar that the venerable Sāriputta was coming, he prepared a seat for him, [water] for washing the feet, and set up a foot rest. He welcomed him, taking his robe and bowl,²⁴ and invited him to sit down right away.

²² In SN 22.85 at SN III 110,²⁶ Sāriputta expresses his acceptance of the task by remaining silent.

²³ In SN 22.85 at SN III 110,²⁷ Sāriputta approaches Yamaka after emerging from seclusion in the afternoon, thus SN 22.85 does not report his going to beg food in town, etc.

²⁴ The present reference to taking the robe and bowl of the arriving monk seems to be the result of the application of a pericope description, since according to the preceding narration Sāriputta had stored these in his own dwelling and thus would have been arriving without them. Perhaps this part originates from the preceding discourse SĀ 103, where the providing of a foot rest makes sense since Khemaka was seriously ill and thus presumably not in a condition to sit comfortably without such an aid. The circumstance that in both discourses the description begins by indicating that the monk(s) saw from afar that a visiting monk was coming could easily have led to an

Having right away sat down and washed his feet, the venerable Sāriputta said to the monk Yamaka: "Is it true that you speak in this way: '[As] I understand the Dharma taught by the Blessed One, an arahant, with the influxes being eradicated, will not exist anywhere after the body breaks up at the end of life?'"

The monk Yamaka replied to Sāriputta: "It is true, venerable Sāriputta."

Sāriputta said: "I will now ask you, answer me according to your understanding. How is it, Yamaka, is bodily form permanent or is it impermanent?"

[Yamaka] replied: "It is impermanent, venerable Sāriputta."

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

[Yamaka] replied: "It is *dukkha*."

[Sāriputta] asked again: "What is impermanent, *dukkha*, of a nature to change, would a 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]?"

[Yamaka] replied: "No, venerable Sāriputta."

Feeling ... perception ... formations ... consciousness *is also like this*.²⁵

application of the description given in SĀ 103 to SĀ 104. SN 22.85 at SN III 110,²⁹ abbreviates the description of what happened on Sāriputta's arrival. Judging from other discourses in the same collection, it seems that the part to be supplemented here would only be the standard description of a friendly exchange of greetings, followed by sitting down.

²⁵ SN 22.85 at SN III 111,¹³ at this point takes the instruction up to the realization of arahant-ship (given in abbreviation). This provides a better transition to what follows, since in this way the attainment of arahant-ship forms a basis for the subsequent discussion of the nature of the Tathāgata. In the present context, the term Tathāgata would stand for an arahant in general, not specifically for the Buddha (cf. also Bodhi 2000: 1079 note 152) and also not for a being in general (contrary to the commentarial gloss at Spk II 311,1: *tathāgato ti satto*); cf. in more detail Anālayo 2008: 278f.

[Sāriputta] asked again: "How is it, Yamaka, is bodily form the Tathāgata?"

[Yamaka] replied: "No, venerable Sāriputta."

[Sāriputta asked again]: "Is feeling ... perception ... formations ... consciousness the Tathāgata?"

[Yamaka] replied: "No, venerable Sāriputta."

[Sāriputta] asked again: "How is it, Yamaka, is the Tathāgata distinct from bodily form? Is the Tathāgata distinct from feeling ... perception ... formations ... consciousness?"

[Yamaka] replied: "No, venerable Sāriputta."

[Sāriputta] asked again: "Is the Tathāgata in bodily form? Is the Tathāgata in feeling ... perception ... formations ... consciousness?"

[Yamaka] replied: "No, venerable Sāriputta."²⁶

[Sāriputta asked again]: "Is bodily form in the Tathāgata? Is feeling ... perception ... formations ... consciousness in the Tathāgata?"²⁷

[Yamaka] replied: "No, venerable Sāriputta."

[Sāriputta] asked again: "Is the Tathāgata without bodily form ... feeling ... perception ... formations ... consciousness?"

[Yamaka] replied: "No, venerable Sāriputta." [31b]

[Sāriputta said]: "In this way, Yamaka, the Tathāgata as existing truly here and now cannot be gotten at anywhere, cannot be designated anywhere. Why do you say: '[As] I understand the Dharma taught by the Buddha, an arahant, with the influxes being eradicated, will not exist

²⁶ SN 22.85 at SN III 111,²⁰ presents the same inquiries in a different manner, as here Sāriputta first inquires if Yamaka takes the Tathāgata to be in bodily form, and then if he takes him to be distinct from bodily form. After that Sāriputta turns to the other aggregates.

²⁷ This inquiry is not found in SN 22.85, which instead at SN III 111,³² reports the inquiry if the Tathāgata is equivalent to the five aggregates together. The exposition in SĀ 104 thus follows more closely the pattern of the twenty modes of identity view, *sakkāyadiṭṭhi*.

anywhere after the body breaks up at the end of life'? Is that properly spoken?"²⁸

[Yamaka] replied: "No, venerable Sāriputta."

[Sāriputta] asked again: "Yamaka, earlier you said: '[As] I understand the Dharma taught by the Buddha, an arahant, with the influxes being eradicated, will not exist anywhere after the body breaks up at the end of life'. Why are you now replying by stating that this is not the case?"

The monk Yamaka said: "Venerable Sāriputta, earlier I did not understand. Because of ignorance I generated and expressed an evil wrong view like this. Having heard what the venerable Sāriputta said, all that lack of understanding and ignorance have been completely abandoned."

[Sāriputta] asked again: "Yamaka, if you are further asked: 'Monk, as you earlier declared an evil wrong view, knowing and seeing what has this now all been completely removed?'²⁹ What would you answer?"

Yamaka replied: "Venerable Sāriputta, if someone comes and asks, I would answer in this way: 'The bodily form of an arahant, with the influxes being eradicated, is impermanent. What is impermanent, is *dukkha*. What is *dukkha* has become tranquil and become cool, it has forever disappeared. Feeling, perception ... formations ... consciousness *is also like this*.' [If] someone comes and asks, I would answer in this way."

Sāriputta said: "It is well, it is well, monk Yamaka. You should answer in this way. Why is that? The bodily form of an arahant, with the influxes being eradicated, is impermanent. What is impermanent, is *dukkha*. What is impermanent and *dukkha* is of a nature to rise and

²⁸ My translation is based on the assumption that the qualification 時 found at this point is the result of confounding *kalya* with *kālyā*. Literally translating the Chinese as it is would result in Sāriputta inquiring if what Yamaka had said was "timely" spoken, which does not fit the context well. The corresponding inquiry in SN 22.85 at SN III 112,6 reads indeed *kallaṃ nu te*, "it is proper for you?"

²⁹ The inquiry in SN 22.85 at SN III 112,14 differs in as much as Sāriputta asks Yamaka how he would answer on being queried about what happens to an arahant at death.

fall.³⁰ Feeling ... perception ... formations ... consciousness *is also like this.*"

When the venerable Sāriputta spoke this teaching, the monk Yamaka attained the pure eye of Dharma that is remote from [mental] stains and free from [mental] dust.

The venerable Sāriputta said to the monk Yamaka: "I will now speak a simile. Wise persons gain understanding through a simile. It is like the son of a householder; a son of a householder who is very rich and has much wealth. He seeks widely for a retinue that well protects his wealth.

"Then an evil person who is his enemy pretends to have come as a close friend in order to become his retainer.³¹ He often waits for an opportunity, going to sleep late and rising early, looking after him nearby when he rests. He is careful and respectful in his affairs, modest in his words, causing his master to think of him with delight, to perceive him as a friend, to perceive him as a son, with utmost trust and without doubt, without guarding himself. Later on, with a sharp knife in his hand, he cuts off [his master's] life.

"Monk Yamaka, what do you think? That evil enemy, acting at the householder's friend, was he not acting from the outset as an expedient with a mind intent on harm, constantly waiting for an opportunity until bringing about [the householder's] end?³² Yet that householder was not able to realize it, until the moment he suffered harm."

[Yamaka] replied: "It is true, venerable [Sāriputta]." [31c]

Sāriputta said to the monk Yamaka. "What do you think? Had that householder actually understood that the man pretending to be a friend

³⁰ Adopting the variant 若 instead of 苦. In SN 22.85 at SN III 112,25 Sāriputta does not repeat the point made by Yamaka, but instead proceeds directly with the simile of the rich man.

³¹ SN 22.85 at SN III 113,1 reports the murderer reflecting how he can best fulfill his aim.

³² Sāriputta's inquiry in SN 22.85 at SN III 113,14 is longer, taking up various aspects of the murderer's behaviour.

wished his harm, would he have well guarded himself and not suffered harm?"³³

[Yamaka] replied: "It is like this, venerable Sāriputta."

[Sāriputta said]: "In the same way, monk Yamaka, a foolish unlearned worldling perceives these five aggregates of clinging as permanent, perceives them as ease, perceives them as health, perceives them as the self, perceives them as belonging to the self. He keeps guarding and cherishing these five aggregates of clinging. In the end he is harmed by the enemy of the five aggregates of clinging, just as that householder was harmed by the enemy pretending to be a friend, without realizing it."³⁴

"Yamaka, a learned noble disciples who examines these five aggregates of clinging as a disease, as a carbuncle, as a thorn, as a killer, as impermanent, as *dukkha*, as empty, as not self, and as not belonging to a self,³⁵ does not cling to these five aggregates of clinging and [therefore] is not attached to them.

"Because of not clinging he is not attached, because of not being attached 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 any further existence.'"

³³ This query has no counterpart in SN 22.85.

³⁴ SN 22.85 at SN III 113,²⁶ takes up the case of the unlearned worldling in more detail, describing his taking the five aggregates of clinging to be a self in the twenty modes that make up the standard presentation of identity view, followed by describing his not understanding them, as they really are, to be impermanent, unsatisfactory, not self, conditioned, and 'murderous'.

³⁵ SN 22.85 at SN III 114,³⁰ works through the same topics used in its exposition of the worldling when taking up the case of the noble disciple, of course with the difference that the noble disciple does the very opposite of the worldling. SN 22.85 does not have a counterpart to the indication in SĀ 104 that in this way the noble disciple realizes Nirvāṇa.

When the venerable Sāriputta spoke this teaching, the monk Yamaka by not clinging attained liberation from the influxes in his mind.³⁶

The venerable Sāriputta, having spoken this teaching to the monk Yamaka, having instructed, taught, illuminated, and delighted him, rose from his seat and left.³⁷

105. [Discourse to Seniya]³⁸

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place.

At that time a heterodox wanderer called Seniya approached the Buddha, paid respect, exchanged greetings, sat at one side, and said to the Buddha: "Blessed One, on a former day recluses, brahmins, itinerants (*caraka*), and wanderers (*paribbājaka*) gathered in a hall in the hope of some discussion on what is meaningful and praiseworthy in this way:

"Pūraṇa Kassapa is the leader of a great congregation, being surrounded on all sides by five hundred disciples. There are among them some who are very wise and some who have dull faculties. When they pass away, he does not declare of any of them the place where they have been reborn.

"There is also Makkhali Gośālaputta,³⁹ who is the leader of a great congregation, being surrounded on all sides by five hundred disciples.

³⁶ In SN 22.85 at SN III 115,²⁸ Yamaka himself states that he has reached full awakening.

³⁷ SN 22.85 at SN III 115,³¹ instead closes with the standard description of the delight of the audience, in this case of Yamaka.

³⁸ Parallel: a discourse quotation in T 1509 at T XXV 368b20, translated by Lamotte 1976: 2141f note 1. Akanuma 1929/1990: 32 mentions SN 44.9, which is too different to be considered a parallel.

³⁹ Basham 1951: 78 explains that while Pāli texts give his name just as Gośāla, in Sanskrit literature he is referred to as Gośālīputra or Gośalikāputra (and Jain texts speak of Gośāla Maṅkhaliputta).

Some of his disciples are wise and some have dull faculties. When they pass away, he does not declare of any of them the place where they have been reborn.'

"*In the same way* Sañjaya Belaṭṭhiputta, Ajita Kesakambalī, Pakudha Kaccāyana, and Nigaṇṭha Nātaputta, each of them is surrounded on all sides by five hundred disciples ... *as above*.

"The recluse Gotama was then also mentioned in that discussion: 'The recluse Gotama is the leader of a great congregation ... when his disciples pass away, he does declare that certain have been reborn in that place, [32a] certain have been reborn in this place.' Formerly the doubt had arisen in me: 'How come the recluse Gotama has reached a condition like this?'"

The Buddha said to Seniya: "Do not give rise to doubt! Because of uncertainty, one gives rise to doubt. Seniya, you should know that there are three kinds of teacher. What are the three?"

"There is a teacher who has the view that [only] in the present world there truly is a self, and he speaks according to his understanding, yet he is not able to know matters of the afterlife. This is called the first [kind of] teacher that appears in the world.

"Again, Seniya, there is a teacher who has the view that in the present world there truly is a self, and he also has the view that in the afterlife there [truly] is a self, and he speaks according to his understanding.

"Again, Seniya,⁴⁰ there is a teacher who does not have the view that in the present world there truly is a self, and he also does not have the view that in the afterlife there truly is a self.

"Seniya, the first teacher who has the view that in the present world there truly is a self and who speaks according to his understanding, he is reckoned as having the view of annihilation.

⁴⁰ Adopting the variant 仙 instead of 先.

"The second teacher who has the view that in the present world and in the future world there truly is a self, and who speaks according to his understanding, he has the view of eternalism.

"The third teacher who does not have the view that in the present world there truly is a self, and who also does not have the view that in the afterlife there [truly] is a self — this is the Tathāgata, the arahant, the fully awakened one, who in the present has abandoned craving, become separated from desire, has made them cease, and has attained Nirvāṇa."⁴¹

Seniya said to the Buddha: "Blessed One, having heard what the Blessed One said had the effect of further increasing my doubt."

The Buddha said to Seniya: "It is right that your doubt should increase. Why is that? This is a very profound matter, which is difficult to see and difficult to understand. The very profound has to be illuminated in its subtle aspects until it is comprehended by the wise. Living beings of the common type are not able to distinguish and understand it. Why is that? It is because living beings have for a long time had a different view, a different acceptance, a different quest, and a different aspiration."

Seniya said to the Buddha: "Blessed One, [so that] my mind gains pure faith in the Blessed One, may the Blessed One teach me the Dharma so that in this very seat my wisdom eye will be purified."

The Buddha said to Seniya: "I shall teach you now according to your liking."

The Buddha said to Seniya: "Is bodily form permanent or is it impermanent?"

[Seniya] replied: "It is impermanent."

The Blessed One asked again: "Seniya, what is impermanent, is it *dukkha*?"

⁴¹ Adopting a variant that adds 得.

[Seniya] replied: "It is *dukkha*."

The Blessed One asked Seniya again: "What is impermanent, *dukkha*, of a nature to change, would a 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]?"

[Seniya] replied: "No, Blessed One."

Feeling ... perception ... formations ... consciousness *is also like this*.

[The Buddha] asked again: "How is it, Seniya, is bodily form the Tathāgata?"

[Seniya] replied: "No, Blessed One."

[The Buddha asked again]: "Is feeling ... perception ... formations ... consciousness the Tathāgata?"

[Seniya] replied: "No, Blessed One."

[The Buddha] asked again: "Seniya, is the Tathāgata distinct from bodily form? [32b] Is the Tathāgata distinct from feeling ... perception ... formations ... consciousness?"

[Seniya] replied: "No, Blessed One."

[The Buddha] asked again: "Seniya, is the Tathāgata in bodily form? Is the Tathāgata in feeling ... perception ... formations ... consciousness?"

[Seniya] replied: "No, Blessed One."

[The Buddha] asked again: "Seniya, is bodily form in the Tathāgata? Is feeling ... perception ... formations ... consciousness in the Tathāgata?"

[Seniya] replied: "No, Blessed One."

[The Buddha] asked again: "Seniya, is the Tathāgata without bodily form ... feeling ... perception ... formations ... consciousness?"

[Seniya] replied: "No, Blessed One."

The Buddha said to Seniya: "[Although] all my disciples hear what I teach, [some] do not completely understand its significance and do not give rise to right comprehension of conceit. Because of not rightly

comprehending it, they do not abandon conceit. Because they have not abandoned conceit, on having given up these aggregates [at death] they take part in the succession of aggregates and are reborn. For this reason, Seniya, I declare that these disciples, when their body breaks up at the end of life, have been reborn in this or that place. Why is that? It is because they have a remainder of conceit.

"Seniya, [some] disciples of mine are able to understand the significance of what I teach. They gain right comprehension of all conceit. Because of gaining right comprehension of it, they abandon all conceit. Because they have abandoned all conceit, when the body breaks up at the end of life there is no succession [of the aggregates for them]. Seniya, I do not declare that such disciples, on having given up these aggregates [at death], are reborn in this or that place. Why is that? It is because there is no condition whereby this could be declared.

"Wishing me to make some declaration, I would declare: 'They have abandoned all craving and desire, are forever apart from the bondage of existence, and their mind is rightly liberated with the complete ending of *dukkha*.'

"From former times until the present, I constantly teach the danger in conceit,⁴² in the accumulation of conceit, in the arising of conceit, and in the rising up of conceit. If conceit is contemplated with right comprehension, the manifold *dukkha* does not arise."

When the Buddha spoke this teaching, the wanderer Seniya attained the pure eye of Dharma that is remote from [mental] stains and free from [mental] dust.

At that time the wanderer Seniya saw the Dharma and attained the Dharma, abandoning all doubt and uncertainty, not needing to rely on others to understand, not needing to rely on others to cross over, and his mind had attained fearlessness in the right Dharma.

⁴² Yinshùn 1983: 191 note 3 suggests to emend the present passage to read instead the teaching of the "root" of conceit.

He rose from his seat and with his palms held together [in respect] towards the Buddha he said: "Blessed One, can I gain the going forth in this right Dharma to cultivate the holy life?"

The Buddha said to Seniya: "You can gain the going forth in this right Dharma, the receiving of full ordination, and the becoming of a member of the monastic [community]."

At that time Seniya, having gained the going forth, alone in a quiet place practised dwelling without negligence, reflecting in this way on that for the sake of which a clansman's son shaves off beard and hair to go forth out of right faith into homelessness to train in the path and cultivate the practice of the holy life, personally knowing here and now and realizing directly that 'birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.' He became an arahant.

Hearing what the Buddha had said, [32c] he was delighted and received it respectfully.⁴³

106. [Discourse to Anurādha]⁴⁴

Thus have I heard. At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place. At that time a monk called Anurādha was staying on Mount Vulture Peak.⁴⁵

Then a group of many heterodox wanderers approached Anurādha and exchanged greetings. Having exchanged greetings and standing at one

⁴³ This conclusion seems a little out of place and would have a better placing before the report of his attainment of arahant-ship.

⁴⁴ Parallels: SN 22.86 at SN III 116,1 (= SN 44.2 at SN IV 380,3) and fragment Kha ii 3 recto, La Vallée Poussin 1913: 579.

⁴⁵ According to SN 22.86 at SN III 116,1, the Buddha was staying in the Great Wood in Vesālī and Anurādha was in a forest hut nearby.

side, they said to Anurādha: "We would like to ask a question. Would you have free time to explain it?"

Anurādha said to the heterodox [wanderers]: "Ask according to your wish, on knowing it I shall reply."

The heterodox [wanderers] asked again: "How is it, venerable one, does the Tathāgata exist after death?"⁴⁶

Anurādha said: "According to the teaching of the Blessed One, this is [left] undeclared."

They asked again: "Does the Tathāgata not exist after death?"

Anurādha said: "According to the teaching of the Blessed One, this is also [left] undeclared."

They asked again: "Does the Tathāgata exist and not exist after death? Does he neither exist nor not exist [after death]?"

Anurādha said: "According to the teaching of the Blessed One, this is also [left] undeclared."⁴⁷

They again asked Anurādha: "How is this, venerable one? [Being asked]: 'Does the Tathāgata exist after death?', you reply that this is [left] undeclared. [Being asked]: 'Does he not exist after death?', you reply that this is [left] undeclared. [Being asked]: 'Does he exist and not exist after death? Does he neither exist nor not exist?', you reply

⁴⁶ In SN 22.86 at SN III 116,¹¹ the heterodox wanderers do not ask for permission and then present all four alternatives together, instead of posing them as single questions. They also qualify the Tathāgata as the highest and supreme person, who has reached the supreme. The same qualifications can also be found in the Sanskrit fragment, Kha ii 3 R1, La Vallée Poussin 1913: 579: *uttamapuruṣaparamapuruṣaḥ parama-prāptiprāptaḥ ta[m] v[ayam]*.

⁴⁷ Instead of qualifying these positions as undeclared, according to SN 22.86 at SN III 116,¹⁹ Anurādha proposed that the Buddha had declared the nature of the Tathāgata to be distinct from these four alternatives; cf. also Kha ii 3 R2, La Vallée Poussin 1913: 579: *ramapuruṣaḥ paramaprāptiprāptaḥ taṃ vāyam anyatraiva*.

that this is [left] undeclared.⁴⁸ How is this, venerable one, is the recluse Gotama without knowledge and without vision?"

Anurādha said: "The Blessed One is not without knowledge, he is not without vision."

Then the minds of the heterodox [wanderers] did not delight in what Anurādha had said. Having blamed him,⁴⁹ they rose from their seats and left.

When Anurādha knew that the heterodox [wanderers] had left, he approached the Buddha,⁵⁰ paid respect with his head at the Buddha's feet and, standing at one side, told the Buddha fully what he had been asked by the heterodox [wanderers].⁵¹ He said to the Buddha:⁵²

"Blessed One, having been asked in this way, on replying in this way, have I been speaking in line with the teachings? Have I not gotten into misrepresenting the Blessed One? Is this in line with the Dharma or is this in violation of the Dharma? On being closely questioned by others who have come, will this not cause me to fall into an occasion for criticism?"

The Buddha said to Anurādha: "I will now ask you, answer according to my questions. Anurādha, is bodily form permanent or is it impermanent?"

[Anurādha] replied: "It is impermanent."

⁴⁸ Kha ii 3 R3, La Vallée Poussin 1913: 579: *na ca bhavati tathāgataḥ paraṃ marañān naiva bhavati na na*. Kha ii 3 R4: *prajñāpayamānāḥ prajñāpayāmaḥ atha te anyatīrthi*.

⁴⁹ In SN 22.86 at SN III 116,²⁶ the heterodox wanderers conclude that Anurādha must have been recently ordained or else he must be a fool.

⁵⁰ Kha ii 3 R5, La Vallée Poussin 1913: 579: *raprakrāntānāṃ teṣāṃ anyathīrtikaparivṛājakānāṃ āyuṣmat*.

⁵¹ Kha ii 3 R6, La Vallée Poussin 1913: 579: *mya bhagavata etad artham*.

⁵² SN 22.86 at SN III 117,² records the reflection that motivated Anurādha to approach the Buddha and also gives his report to the Buddha in more detail.

[The Buddha asked again]: "Is feeling ... perception ... formations ... consciousness permanent or is it impermanent?"

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

*As spoken fully in the Discourse to Yamaka, up to: "Is consciousness the Tathāgata?"*⁵³

[Anurādha] replied: "No."

The Buddha said to Anurādha: "One who speaks in this way is in accordance and in line with all that has been declared [by me], he does not misrepresent the Tathāgata and does not come to be [speaking] out of order. He speaks as the Tathāgata speaks and is in order with all teachings. [33a] On being closely questioned by others who have come, there is nothing capable of being criticized. Why is that?

"I understand bodily form as it really is, I understand the arising of bodily form ... the cessation of bodily form ... the path to the cessation of bodily form as it really is. [Feeling ... perception ... formations ... consciousness *is also like this*]."⁵⁴

"Anurādha, if one leaves behind what the Tathāgata has done and claims he is without knowledge and without vision, then this is not correctly spoken."⁵⁵

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

⁵³ Judging from the context and from SN 22.86, the text that should be supplemented from the Discourse to Yamaka would be up to the indication that "the Tathāgata as existing truly here and now cannot be gotten at anywhere, cannot be designated anywhere".

⁵⁴ As Vetter 2000: 232 note 97 points out, this passage mentions only bodily form. Since all five aggregates are mentioned in the preceding part, I supplement the other four aggregates here.

⁵⁵ In SN 22.86 at SN III 118,³⁵ the Buddha questions Anurādha if his former proposition (that a Tathāgata can be described apart from the four alternatives) is appropriate. Anurādha admits that this is not appropriate. The Buddha then praises Anurādha for this reply and points out that formerly as well as now he only teaches *dukkha* and its cessation.

107. [Discourse to a Householder]⁵⁶

Thus have I heard. At one time the Buddha was staying among the Bhaggas at Suṃsumāragira in the Deer Park, the Bhesakaḷā Grove.

At that time the householder Nakula was hundred and twenty years old, his faculties ripe with age. [Although] being weak and suffering from disease, he still wished to come and meet the Blessed One and the senior and esteemed monks who were his good friends (*kalyāṇa-mitta*). He approached the Buddha, paid respect with his head at the Buddha's feet, withdrew to sit at one side, and said to the Buddha:

"Blessed One, I am feeble from old age, I am weak and suffer from disease, [yet] with my own strength I make the effort to come to meet the Blessed One and the senior and esteemed monks who are my good friends. May the Blessed One give me a teaching so that it will be for my peace for a long time."

At that time the Blessed One said to the householder Nakula: "It is well, householder. You are really ripe with age, being weak and suffering from disease, yet you are able with your own strength to come to meet the Tathāgata and the other senior and esteemed monks who are your good friends.

"Householder you should know,⁵⁷ [when] the body is suffering from disease, you should constantly train that the (mind) does not suffer from disease."⁵⁸

⁵⁶ Parallels: SN 22.1 at SN III 1,1 and EĀ 13.4 at T II 573a1.

⁵⁷ SN 22.1 at SN III 1,14 and EĀ 13.4 at T II 573a8 precede this injunction with a reference to fools who claim to be healthy for a moment (SN 22.1) or who rely on the body to be happy for a moment (EĀ 13.4).

⁵⁸ My rendering here and in the next passage is based on emending 身 to read 心, an emendation I mark with () in the translation. My emendation is based on the formulation used by Sāriputta in his exegesis and by the context. The parallels confirm that it is the mind which should not be sick; cf. SN 22.1 at SN III 1,16: *cittaṃ anāturaṃ bhavissati* (E: *cittam anāturam*) and EĀ 13.4 at T II 573a9: 令心無病; cf. also the *Vastusaṃgrahaṇī*, T 1579 at T XXX 799a7. The occurrence of a similar error can be seen in EĀ 13.4, which precedes this injunction by referring to the sick mind, T II

At that time the Blessed One, having instructed,⁵⁹ taught, illuminated, and delighted the householder Nakula, remained silent.

The householder Nakula, hearing what the Buddha had said, rejoiced in it and was delighted. He paid respect to the Buddha and left. The venerable Sāriputta was then seated under a tree not far from the Buddha. The householder Nakula approached the venerable Sāriputta, paid respect with his head at [Sāriputta's] feet, and withdrew to sit at one side.

Then the venerable Sāriputta asked the householder: "Your faculties are now joyfully relaxed, the colour of your complexion is bright. Have you been able to hear a profound teaching from the Blessed One?"

The householder Nakula said to Sāriputta: "Today the Blessed One has given me a teaching, instructing, teaching, illuminating, and delighting me, [as if] anointing my body and mind with the ambrosia of the Dharma. For this reason my faculties are now joyfully relaxed and my complexion is bright."

The venerable Sāriputta asked the householder: "How has the Blessed One taught you the Dharma, instructing, teaching, illuminating, and delighting you, [as if] anointing you with ambrosia?"

The householder Nakula said to Sāriputta: "I approached the Blessed One. I said to the Blessed One: 'I am feeble from old age, weak, and suffer from disease, yet with my own strength I come to meet the Blessed One and the senior and esteemed monks who are my good friends.'

"The Buddha said to me: 'It is well, householder. You are really ripe with age, [33b] being weak and suffering from disease, yet you are

573a9: 心有病, with only a variant reading preserving the clearly correct reference to the sick body, 身有病 (also found later at T II 573a28 in the form 身雖有患). Thus in this case an error appears to have occurred in relation to the preceding statement, resulting in replacing a correct reference to 身 with a wrong reference to 心.

⁵⁹ My rendering follows the suggestion by Yinshùn 1983: 195 note 2 to emend 宗 to read 示.

able with your own strength to come to meet me and the senior and esteemed monks. Now that your body is suffering from disease, you should constantly train that your (mind) does not suffer from disease.' Giving me a teaching in this way, the Blessed One has instructed, taught, illuminated, and delighted me, [as if] anointing me with ambrosia."

The venerable Sāriputta asked the householder: "Did you not proceed to ask the Blessed One again: 'How does the body suffer from disease and the mind [also] suffer from disease? How does the body suffer from disease and the mind not suffer from disease?'"

The householder replied: "I have approached the venerable one because of the meaning [of this]. May he explain to me in brief the import of the teaching."⁶⁰

The venerable Sāriputta said to the householder: "It is well, householder. Now listen to what I shall tell you. A foolish unlearned worldling does not understand as it really is the arising of bodily form, the cessation of bodily form, the danger in bodily form, the gratification in bodily form,⁶¹ and the escape from bodily form.⁶² Because of not understanding it as it really is, he craves with delight for bodily form, declaring bodily form to be the self or to belong to the self, and he clings and takes hold of it.

"If his bodily form is ruined, if it becomes otherwise, his mind and consciousness follow it in turn, giving rise to vexation and pain. Vexa-

⁶⁰ Whereas in SĀ 107 Nakula seems to have come on purpose to Sāriputta to receive a more detailed explanation, SN 22.1 at SN III 3,1 gives the impression that he had at first not thought of the possibility of receiving further explanations, but once Sāriputta mentioned this possibility, he happily took up the opportunity, indicating that he would come a long way to get such explanations. EĀ 13.4 at T II 573a12, however, explicitly records the householder reflecting that he would now approach Sāriputta to ask about this matter.

⁶¹ In the standard formulation, found also below, the gratification comes before the danger.

⁶² In SN 22.1 at SN III 3,15 and EĀ 13.4 at T II 573b10 the worldling's lack of insight manifests in construing a self according to the different modes of identity view (*sakkāyadiṭṭhi*).

tion and pain having arisen, he is frightened, obstructed, worried, distressed, and passionately bound. With feeling ... perception ... formations ... consciousness *it is also like this*. This is called body and mind suffering from disease.

"How does the body suffer from disease and the mind not suffer from disease? A learned noble disciple understands as it really is the arising of bodily form, the cessation of bodily form, the gratification in bodily form, the danger in bodily form, and the escape from bodily form. Having understood it as it really is, he does not give rise to craving with delight, seeing bodily form as the self or as belonging to the self.

"If his bodily form changes, if it becomes otherwise, his mind does not follow it in turn, giving rise to vexation and pain. His mind not having followed it in turn and given rise to vexation and pain, he does not get frightened, obstructed, worried, [distressed], and passionately bound. With feeling ... perception ... formations ... consciousness *it is also like this*. This is called the body suffering from disease and the mind not suffering from disease."

When the venerable Sāriputta spoke this teaching, the householder Nakula attained the pure eye of Dharma.⁶³ At that time the householder Nakula saw the Dharma, attained the Dharma, understood the Dharma, entered the Dharma, crossing beyond all doubt, not needing to rely on others, his mind had attained fearlessness in the right Dharma.

He rose from his seat, adjusted his clothes, paid respect and, with his palms held together [in respect] towards the venerable Sāriputta, he said:

"I have gone beyond, I have crossed over. I now take refuge in the jewels of the Buddha, the Dharma, and the Saṅgha as a lay follower, be my witness that from today until the end of my life I take refuge in the three jewels."

⁶³ SN 22.1 at SN III 5,17 and EĀ 13.4 at T II 573b29 do not report any attainment.

At that time the householder Nakula, hearing what Sāriputta had said, rejoiced in it and was delighted. He paid respect and left.

108. [Discourse on the West]⁶⁴

Thus have I heard. At one time the Buddha was staying among the Sakyans at Devadaha. At that time there was a group of many monks from the west who wished to return to the west for the rains retreat.⁶⁵ They approached the Blessed One, [33c] paid respect with their heads at the Buddha's feet, and withdrew to sit at one side.

At that time the Blessed One taught them the Dharma, instructing, teaching, illuminating, and delighting them. Then, having in various ways been instructed, taught, illuminated, and delighted, the group of many monks from the west rose from their seats and, with palms held together [in respect] towards the Buddha, they said: "Blessed One, our group of many monks from the west wishes to return to the west for the rains retreat. We now ask respectfully to take our leave."

The Buddha said to the monks from the west: "Have you so far not taken leave from Sāriputta?"

They replied: "We have so far not taken leave from him."

The Buddha said to the monks from the west: "Sāriputta genuinely cultivates the holy life. You should respectfully take leave from him. This will enable you to benefit and be at peace for a long time."

Then the monks from the west, being discharged, wished to leave. The venerable Sāriputta was then sitting under a solid tree not far away from the Buddha. The monks from the west approached the venerable

⁶⁴ Parallels: SN 22.2 at SN III 5,19 and a partial parallel in EĀ 41.4 at T II 745b26 (the latter part of EĀ 41.4 no longer parallels SĀ 108 and SN 22.2).

⁶⁵ Although the indication that they wanted to spend the rains retreat in the West is not made in SN 22.2 (or in EĀ 41.4), such information is given in the commentary Spk II 256,10.

Sāriputta, paid respect with their heads at his feet, withdrew to sit at one side, and said to the venerable Sāriputta:

"We wish to return to the west for the rains retreat. Therefore we have come to take our leave respectfully."

Sāriputta said: "Have you so far not taken leave from the Buddha?"

They replied: "We have already taken leave from him."⁶⁶

Sāriputta said: "Returning to the west and being in various places in different countries, with various types of different communities, you will certainly be asked questions. Having now heard the well spoken Dharma from the Blessed One, you should receive it well, remember it well, contemplate it well, and enter into it well.

"Is it sufficient to enable you to teach and declare it to others completely, without misrepresenting the Buddha? On being closely questioned by those communities, will this not make you be rebuked and fall into an occasion of being defeated?"

The monks said to Sāriputta: "We have approached the venerable one in order to hear the Dharma. May the venerable one explain it to us completely, out of compassion."

The venerable Sāriputta said to the monks: "The people of Jambudīpa are clever and with sharp faculties. Be they warriors, or brahmins, or householders, or recluses, they will certainly ask you: 'What is the teaching given by your great teacher? With what instruction does he instruct you?'

"You should answer: 'The great teacher just teaches the disciplining of desire and lust, with this instruction he instructs us.'

"They may ask you again: 'In relation to what phenomena does one discipline desire and lust?'

⁶⁶ In SN 22.2 at SN III 6,14 and EĀ 41.4 at T II 745c11 the monks inform Sāriputta of this without being asked.

"You should again answer: 'The great teacher just teaches the disciplining of desire and lust for bodily form, the disciplining of desire and lust for feeling ... perception ... formations ... consciousness. Such are the teachings given by our great teacher.'

"They may ask you again: 'What is the fault in desire and lust, wherefore the great teacher teaches the disciplining of desire and lust for bodily form, the disciplining of desire and lust for feeling ... perception ... formations ... consciousness?'

"You should again answer: 'If desire for bodily form has not been abandoned, lust for it has not been abandoned, craving for it has not been abandoned, [fondly] thinking of it has not been abandoned, thirst for it has not been abandoned, when that bodily form changes, when it becomes otherwise, worry, sorrow, [34a] vexation, and pain arise. Feeling ... perception ... formations ... consciousness *is also like this*.

"Because of seeing such a fault in desire and lust, therefore desire and lust for bodily form are to be disciplined, desire and lust for feeling ... perception ... formations ... consciousness are to be disciplined.'

"They may ask again: 'What is the benefit in seeing desire and lust abandoned, wherefore the great teacher teaches the disciplining of desire and lust for bodily form, the disciplining of desire and lust for feeling ... perception ... formations ... consciousness?'

"You should again answer: 'If desire for bodily form has been abandoned, lust for it has been abandoned, [fondly] thinking of it has been abandoned, craving for it has been abandoned, thirst for it has been abandoned, when that bodily form changes, when it becomes otherwise, worry, sorrow, vexation, and pain do not arise.' Feeling ... perception ... formations ... consciousness *is also like this*.

"Venerable ones, if because of experiencing unwholesome states one would dwell happily in the present, without pain, without being obstructed, without vexation, without fever, and on the breaking up of the body, with the end of life, one would be reborn in a good realm, the Blessed One would certainly not say: 'You should abandon unwholesome states', and he would not teach people the cultivation of

the holy life in the Buddha's Dharma to attain the eradication and making an end of *dukkha*.⁶⁷

Since experiencing unwholesome states one dwells painfully in the present, being obstructed, feverish, and vexed, and on the breaking up of the body, with the end of life, one will fall into an evil realm, therefore the Blessed One says: 'You should abandon unwholesome states', and [he teaches] the cultivation of the holy life in the Buddha's Dharma evenly to eradicate *dukkha*, to make a complete end of *dukkha*.

"If because of experiencing wholesome states one would dwell painfully in the present, being obstructed, feverish, and vexed, and on the breaking up of the body, with the end of life, one would fall into an evil realm, the Blessed One would certainly not say: 'You should experience and uphold wholesome states', and [he would not teach] the cultivation of the holy life in the Buddha's Dharma evenly to eradicate *dukkha*, to make a complete end of *dukkha*.

"[Since]⁶⁸ by experiencing wholesome states one dwells happily in the present, without pain, without being obstructed, without vexation, without fever, and on the breaking up of the body, with the end of life, one will be reborn in a good realm, therefore the Blessed One commends and instructs people to experience wholesome states and [teaches] the cultivation of the holy life in the Buddha's Dharma evenly to eradicate *dukkha*, to make a complete end of *dukkha*."

When the venerable Sāriputta spoke this teaching, the monks from the west by not clinging attained liberation from the influxes in their minds.⁶⁹ When the venerable Sāriputta had spoken this teaching, the monks rejoiced and were delighted, paid respect and left.

⁶⁷ Here and below SN 22.2 at SN III 8,22 does not follow the topic of unwholesome and wholesome states with a reference to the Buddha teaching the holy life for making an end of *dukkha*.

⁶⁸ My supplementation follows Yinshùn 1983: 197.

⁶⁹ SN 22.2 at SN III 9,9 concludes without reporting any attainments.

109. [Discourse on the Tip of a Hair]⁷⁰

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: "It is just as if there were a water pond that is fifty leagues (*yojana*) in each direction and of similar depth, and it were full of water. Again, a person with a hair or with a blade of grass or with a fingernail takes a drop of that water.⁷¹ Monks, which do you think is more, that person's drop of water or the water in the pond?"

The monks said to the Buddha: "The drop of water taken by that person with a hair or with a blade of grass or with a fingernail is little, [34b] so little it is not enough to be spoken about. The water in the pond is very much, a hundred, a thousand, a ten-thousand times more, it cannot be compared."

"In the same way,⁷² monks, like that pond water is the manifold *dukkha* that has been abandoned by one who has seen the truth, it will never arise again in the future."⁷³

At that time the Blessed One, having given this teaching, entered into his hut to sit in meditation. Then the venerable Sāriputta was seated in the assembly. After the Blessed One had gone and entered his hut, [Sāriputta] said to the monks:

"I have never before heard the simile of the pond that the Blessed One so well spoke today. Why is that? A noble disciple who is endowed with the vision of the truth gains the fruit of right comprehension (*abhisamaya*). If the common folk has wrong view, that has its basis

⁷⁰ Parallel: SN 13.2 at SN II 134,7, which only parallels the first part of the discourse.

⁷¹ The simile in SN 13.2 at SN II 134,11 only speaks of a blade of grass.

⁷² Adopting a correction in the CBETA edition of 加 to read 如.

⁷³ SN 13.2 at SN II 134,28 ends after the Buddha's delivery of the simile and thus has no counterpart to the exposition given in SĀ 109 by Sāriputta.

in identity view (*sakkāyadiṭṭhi*), accumulates through identity view, arises through identity view, and emerges through identity view. That is, being covered by and experiencing worry and sorrow, they [still] celebrate and cherish it, call it a self, call it a living being, call it outstanding, special, and hold it to be superior.

"In this way this multitude of wrongness has all been completely given up and eradicated, removed at its root; like a plantain tree it will not arise again in the future.

"Monks, what is the multitude of wrongness [mentioned] above which the noble disciple, who has seen the truth, has abandoned, and which will never arise again in the future? A foolish unlearned worldling sees bodily form as the self, as being distinct from the self [in the sense of being owned by it], the self as being in bodily form, or bodily form as being in the self. He sees feeling ... perception ... formations ... consciousness as the self, as being distinct from the self [in the sense of being owned by it], the self as being in consciousness, or consciousness as being in the self.

"How does he see bodily form as the self?⁷⁴ Having attained the earth *kaṣiṇa* and contemplated it, he thinks: 'Earth is the self, the self is earth, the self and earth are just one, not two, they are not different, they are not separate.'

"In the same way having attained the water ... fire wind ... blue ... yellow ... red ... white *kaṣiṇa* and contemplated it, he thinks: 'White[ness] is the self, the self is white[ness],⁷⁵ they are just one, not two, they are not different, they are not separate.' In this way he conceives of a self in relation to each of the *kaṣiṇas*. This is called [see-

⁷⁴ The detailed exposition of the twenty modes of identity view (*sakkāyadiṭṭhi*) presented here in SĀ 109 does not have a counterpart in the Pāli discourses, but only in the *Paṭisambhidāmagga*; cf. Paṭis I 143,26. The present passage thus seems to be an instance in line with a tendency noted by Baba 2004, where *Āgama* discourses have incorporated presentations that in the Pāli tradition are only found in later texts and commentarial literature; cf. also Anālayo 2010a.

⁷⁵ My translation follows the suggestion by Yinshùn 1983: 202 note 1 to emend 行 to read 白.

ing] bodily form as the self.

"How does he see bodily form as distinct from the self? Suppose he sees feeling as the self. Having seen feeling as the self, he sees bodily form as belonging to this self. Or he sees perception ... formations ... consciousness as the self and sees bodily form as belonging to this self. [This is called seeing bodily form as distinct from the self.]

"How does he see bodily form as being in the self? That is, he sees feeling as the self and bodily form as being in this self. Or he sees perception ... formations ... consciousness as the self and bodily form as being in this self. [This is called seeing bodily form as being in the self].

"How does he see the self as being in bodily form? That is, he sees feeling as the self, which dwells in bodily form, enters bodily form, being surrounded by the [other aggregates] as its four limbs.⁷⁶ Or he sees perception ... formations ... consciousness as the self, which dwells in bodily form, [enters bodily form], being surrounded by the [other aggregates] as its four limbs. This is called [seeing] the self as being in bodily form.

"How does he see feeling as the self? That is, there are six classes of feeling: feeling arisen from eye-contact, feeling arisen from ear- ... nose- ... tongue- ... body- ... mind-contact. He sees each of these six classes of feeling as the self.⁷⁷ This is called [seeing] feeling as the self. [34c]

"How does he see feeling as distinct from the self? That is, he sees bodily form as the self and feeling as belonging to this self. That is, [he sees] perception ... formations ... consciousness as the self and feeling as belonging to this self. This is called [seeing] feeling as distinct from the self.

⁷⁶ SĀ 109 at T II 34c5: 周遍其四體; I am indebted to Rod Bucknell for help in trying to make sense of this expression.

⁷⁷ Adopting a variant without 我是受.

"How does he see feeling as being in the self? That is, [he sees] bodily form as the self and feeling as being within it. [He sees] perception ... formations ... consciousness as the self and feeling as being within it. [This is called seeing feeling as being in the self].

"How does he see the self as being in feeling? That is, [he sees] bodily form as the self which dwells among feelings, being surrounded by the [other aggregates] as its four limbs. [He sees] perception ... formations ... consciousness as the self which dwells among feelings, being surrounded by the [other aggregates] as its four limbs. This is called [seeing] the self as being in feeling.

"How does he see perception as the self? That is, there are six classes of perception: perception arisen from eye-contact, perception arisen from ear- ... nose- ... tongue- ... body- ... mind-contact. He sees each of these six classes of perception as the self. This is called [seeing] perception as the self.

"How does he see perception as distinct from the self? That is, he sees bodily form as the self and perception as belonging to this self. [He sees feeling ... formations]⁷⁸ ... consciousness as the self and perception as belonging to this self. This is called [seeing] perception as distinct from the self.

"How does he see perception as being in the self? That is, [he sees] bodily form as the self and perception as dwelling within it. [He sees] feeling ... formations ... consciousness as the self and perception as dwelling within it. This is called [seeing] perception as being in the self.⁷⁹

"How does he see the self as being in perception? That is, [he sees] bodily form as the self which dwells among perceptions, being surrounded by the [other aggregates] as its four limbs. [He sees] feeling ... formations ... consciousness as the self which dwells among

⁷⁸ My supplementation follows Yinshùn 1983: 202 note 6.

⁷⁹ Adopting a variant that adds this concluding remark.

perceptions, being surrounded by the [other aggregates] as its four limbs.⁸⁰ This is called [seeing] the self as being in perception.

"How does he see formations as the self? That is, there are six classes of intention: intention arisen from eye-contact, intention arisen from ear- ... nose- ... tongue- ... body- ... mind-contact. He sees each of these six classes of intention as the self. This is called [seeing] formations as the self.

"How does he see formations as distinct from the self? That is, he sees bodily form as the self and formations as belonging to this self.⁸¹ [He sees] feeling ... perception ... consciousness as the self and formations as belonging to this self. This is called [seeing] formations as distinct from the self.

"How does he see formations as being in the self? That is, [he sees] bodily form as the self and formations as dwelling within it. [He sees] feeling ... perception ... consciousness as the self and formations as dwelling in it.⁸² This is called [seeing] formations as being in the self.

"How does he see the self as being in formations? That is, [he sees] bodily form as the self which dwells among formations, being surrounded by the [other aggregates] as its four limbs. That is, [he sees] feeling ... perception ... consciousness as the self which dwells among formations, being surrounded by the [other aggregates] as its four limbs. This is called [seeing] the self as being in formations.

"How does he see consciousness as the self? That is, there are six classes of consciousness: eye-consciousness, ear- ... nose- ... tongue- ... body- ... mind-consciousness. He sees each of these six classes of consciousness as the self. This is called [seeing] consciousness as the self.

⁸⁰ Adopting a variant that adds the exposition for the aggregates of feeling, formations, and consciousness.

⁸¹ Adopting a variant that adds 見.

⁸² Adopting a variant without an occurrence of 行 between perception and consciousness.

"How does he see consciousness as distinct from the self? That is,⁸³ he sees bodily form as the self and consciousness as belonging to this self. He sees feeling ... perception ... formations as the self and consciousness as belonging to this self. This is called [seeing] consciousness as distinct from the self.

"How does he see consciousness as being in the self? That is, [he sees] bodily form as the self and consciousness as dwelling within it. [He sees] feeling ... perception ... formations as the self and consciousness as dwelling within it. This is called [seeing] consciousness as being in the self.

"How does he see the self as being in consciousness? That is, [he sees] bodily form as the self which dwells among consciousness, being surrounded by the [other aggregates] as its four limbs. [He sees] feeling ... perception ... formations as the self which dwells among consciousness, [35a] being surrounded by the [other aggregates] as its four limbs. This is called [seeing] the self as being in consciousness.

"In this way a noble disciple who has seen the four truths gains the fruit of right comprehension and abandons all wrong views, which will never arise again in the future.

"Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, he contemplates it taken together completely in this way:

"All of it is impermanent, all of it is *dukkha*, all of it is empty, all of it is not self, it should not be craved with delight, grasped or kept up. Feeling ... perception ... formations ... consciousness *is also like this*, it should not be craved with delight, grasped or kept up.'

"Contemplating in this way he well collects the mind and establishes it, without being deluded by phenomena. He furthermore contemplates with energy, being apart from indolence, and his mind gains joy and happiness, his body and mind are calm, quietly established in equi-

⁸³ Adopting a variant that adds 調.

poise. He is endowed with the constituents of awakening and brings them to fulfilment by cultivation.

"He is forever apart from all evil, it is not the case that he does not extinguish it, it is not the case that he does not bring it to cessation, he eradicates it and does not give rise to it, he decreases it and does not increase it, he abandons it and does not give rise to it. Not clinging and not being attached, he personally realizes Nirvāṇa,⁸⁴ [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'"

When Sāriputta spoke this teaching, sixty monks by not clinging attained liberation from the influxes in their minds. When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully.

110. [Discourse to Saccaka]⁸⁵

Thus have I heard. At one time the Buddha was staying at Vesālī by the side of the Monkey Pond. In the country of Vesālī there was a son of the Nigaṇṭhas who was intelligent and clever, skilled at understanding any doctrine. He was proud of his intelligence and of his refined knowledge of vast collections of doctrines and their subtle details. When giving teachings to assemblies, he surpassed all debaters and he kept on thinking:

"Among recluses and Brahmins I am unrivalled, able to debate even with a Tathāgata. On [merely] hearing my name, any kind of debater will have sweat pouring forth from his forehead, armpits, and the pores of his hair. Debating a matter, I am [like a strong] wind that is

⁸⁴ Adopting a variant without 不生.

⁸⁵ Parallels: MN 35 at MN I 227,15 and EĀ 37.10 at T II 715a28. SĀ 110 has already been translated in Anālayo 2010b (although unfortunately in the editing process a piece of the translation was lost); for a comparative study cf. Anālayo 2011: 223–232.

able to flatten grass and trees, break up metal and stone, and subdue serpents and elephants, what to say of any kind of debater among humans being able to equal me?"⁸⁶

Then a monk by the name of Assaji, having put on the [outer] robe and taken his bowl in the morning, entered the town to beg food with awe-inspiring and decorous behaviour, walking calmly and with eyes lowered. At that time Saccaka, the son of the Nigaṇṭhas, who owing to some small matter was going to the villages, was coming out of the town gate and saw from afar the monk Assaji.⁸⁷ He approached him and asked: "What teachings does the recluse Gotama give to his disciples, what are the teachings with which he instructs his disciples for their practice?" [35b]

Assaji replied: "Aggivessana, the Blessed One instructs his disciples with teachings for them to train accordingly in this way, saying: 'Monks, bodily form should be contemplated as being not self, feeling ... perception ... formations ... consciousness should be contemplated as being not self. Make an effort to contemplate the five aggregates of clinging as a disease, as a carbuncle, as a thorn, as a killer, as impermanent, as *dukkha*, as empty, as not self.'⁸⁸

On hearing these words, the mind of Saccaka, the son of the Nigaṇṭhas, was not delighted and he said:⁸⁹ "Assaji, you certainly heard wrongly,

⁸⁶ MN 35 at MN I 227,¹⁸ introduces a similar set of presumptions as public claims made by Saccaka. The introductory narration of EĀ 37.10 at T II 715a29 does not provide a description of Saccaka, hence it has these presumptions neither as reflections nor as public claims made by Saccaka. Notably, later on SĀ 110 also considers these as public claims; cf. below page 50.

⁸⁷ MN 35 and EĀ 37.10 neither describe the inspiring and calm manner in which Assaji went begging, nor do they indicate that Saccaka had some matter to attend to.

⁸⁸ Assaji's reply in MN 35 at MN I 228,¹⁰ does not bring in the characteristic of *dukkha*, only mentioning impermanence and not-self. In EĀ 37.10 at T II 715b4, however, his reply covers all three characteristics, indicating that each aggregate is impermanent, what is impermanent is unsatisfactory, and what is unsatisfactory is not-self.

⁸⁹ According to EĀ 37.10 at T II 715b10, Saccaka was so displeased that he covered his ears with his hands and told Assaji: "Stop, stop!".

the recluse Gotama would not speak like this at all.⁹⁰ If the recluse Gotama does speak like this, then this is a wrong view and I shall approach him, argue with him, and closely interrogate him, so as to stop him [from speaking like this]."

At that time Saccaka, the son of the Niganṭhas, approached the villages. He told the Licchavis, who had gathered in the assembly hall of the Licchavis:

"Today I met a foremost disciple of the recluse Gotama by the name of Assaji and we had a small debate on a matter. According to what he has told me, I shall approach that recluse Gotama and, debating the matter with him, I will certainly make him advance, retreat, and turn around according to my wish.

"It is just as a man mowing grass might pull out the grass at its roots and, grabbing the stalks with his hand, shake it in the air to get rid of any dirt. In the same way I shall debate that matter with the recluse Gotama, argue with him, and closely interrogate him, taking hold of what is essential and making him advance, retreat, and turn around according to my wish, getting rid of his mistaken assertions.

"[Or] it is just as, in a liquor shop, someone might take a liquor filter and press it, to get pure wine and to get rid of the residual grains. In the same way I shall approach the recluse Gotama, debate and argue with him,⁹¹ closely interrogate him, taking hold of the pure essence and making him advance, retreat, and turn around, getting rid of any mistaken assertions.

"[Or] it is like a master in weaving mats who, wanting to sell a dirty mat in the market, will wash it with water to get rid of any smell or dirt. In the same way I shall approach the recluse Gotama and debate

⁹⁰ MN 35 and EĀ 37.10 do not report that Saccaka assumed Assaji may have misheard what the Buddha teaches.

⁹¹ Adopting the correction of 義 to 議 suggested in the CBETA edition; cf. also Yinshùn 1983: 204.

that matter with him, taking hold of what is essential, making him advance, retreat, and turn around, getting rid of any tainted assertions.

"[Or] it is just as if a master elephant trainer in a king's household were to lead a large and drunken elephant into deep water to wash its body, the four limbs, ears, trunk, washing it all round to get rid of any dust or dirt.⁹² In the same way I shall approach the recluse Gotama, debate and argue that matter with him, closely interrogate him, make him advance, retreat, and turn around according to my free will, taking hold of the main points and getting rid of any dirty assertions.⁹³ Licchavis, you may come with me to see how he will be defeated."

Among the Licchavis there were some who spoke like this: "That Saccaka, the son of the Nigaṇṭhas, should be able to [hold his ground] in debating that matter with the recluse Gotama, that is not possible." Others said: "Saccaka, the son of the Nigaṇṭhas, is intelligent and of sharp faculties, he will be able to [hold his ground] in debating that matter." [35c]

Then Saccaka, the son of the Nigaṇṭhas, together with five-hundred Licchavis, approached the Buddha for the purpose of debating the matter.

At that time the Blessed One was seated under a tree in the Great Wood for the day's abiding, while many monks were outside of the [monastic] dwelling, practising walking meditation in the forest. They saw from afar that Saccaka, the son of the Nigaṇṭhas, was coming.

He gradually approached the monks and asked them: "Where is the recluse Gotama staying?"

⁹² Adopting the variant 塵 instead of 麈; cf. also Yinshùn 1983: 212 note 3.

⁹³ MN 35 at MN I 228,29 also has four similes, which describe dragging a sheep by its hair, dragging a brewer's sieve around, shaking a brewer's strainer, and an elephant who plays in water. The images of dragging a sheep by its hair and of an elephant that plays in water recur in EĀ 37.10 at T II 715b20, which besides these two has one more simile of two strong men that take hold of a weak third man and roast him over a fire.

The monks answered: "He is [seated] under a tree in the Great Wood for the day's abiding."

Saccaka, the son of the Nigaṇṭhas, approached the Buddha, paid respect and, after exchanging greetings, sat at one side. The Licchavi householders also approached the Buddha, some of them paid respect, others held their hands with palms together [in homage], exchanged greetings and, having exchanged greetings, stood at one side.⁹⁴

Then Saccaka, the son of the Nigaṇṭhas, said to the Buddha: "I have heard that Gotama gives such teachings and such instructions to his disciples, instructing his disciples to contemplate bodily form as being not self, to contemplate feeling ... perception ... formations ... consciousness as being not self; making an effort to contemplate the five aggregates of clinging as a disease, as a carbuncle, as a thorn, as a killer, as impermanent, as *dukkha*, as empty, as not self."⁹⁵

"Does Gotama teach in this way or does this report misrepresent Gotama? Is this said as it was said or is it not said as it was said? Is this said according to the Dharma, is it said in accordance with the Dharma, so that there is nothing causing one to fall into an occasion of being defeated in a situation of being argued with and closely interrogated by another person who has come?"⁹⁶

The Buddha told Saccaka, the son of the Nigaṇṭhas: "What you have heard is said as it was said, it is said according to the Dharma, it is said in accordance with the Dharma, it is not a misrepresentation and there is nothing causing one to fall into an occasion of being defeated on being argued with and closely interrogated. Why is that?"

⁹⁴ While EĀ 37.10 does not record the behaviour of the Licchavis at all, MN 35 at MN I 229,27 describes an even broader variety of behaviour, with some of the Licchavis announcing their name and others just remaining silent, though all of them sit down.

⁹⁵ Instead of reporting what he had heard from Assaji, in MN 35 at MN I 230,1 and EĀ 37.10 at T II 715c10 Saccaka asks the Buddha the question he had earlier asked Assaji (with some minor differences in wording in EĀ 37.10).

⁹⁶ Adopting the variant 人 instead of 忍.

"I truly give such teachings to my disciples, I truly continuously instruct my disciples, so that in conformity with my teaching and instruction they contemplate bodily form as being not self ... feeling ... perception ... formations ... consciousness as being not self, and contemplate these five aggregates of clinging as a disease, as a carbuncle, as a thorn, as a killer, as impermanent, as *dukkha*, as empty, as not self."

Saccaka, the son of the Nigaṇṭhas, said to the Buddha: "Gotama, I shall now speak a simile."

The Buddha told Saccaka, the son of the Nigaṇṭhas: "Know that it is the proper time for it."

[Saccaka said]: "It is just as whatever is done in the world all depends on the earth, in the same way bodily form is a person's self, from which good and evil arise, feeling ... perception ... formations ... consciousness is a person's self, from which good and evil arise."⁹⁷

"Again, just as in the realm of humans, [or] in the realm of [earthen] spirits, herbs, grass, trees, and woods all depend on the earth for their arising and growth, in the same way bodily form is a person's self, feeling ... perception ... formations ... consciousness is a person's self."

The Buddha said [36a]: "Aggivessana, do you say that bodily form is a person's self, that feeling ... perception ... formations ... consciousness is a person's self?"

He replied: "It is like this, Gotama, bodily form is a person's self, feeling ... perception ... formations ... consciousness is a person's self – and this whole assembly says the same."

The Buddha said: "Aggivessana, just keep to your own doctrine. [What] is the use of bringing in the people in the assembly?"

⁹⁷ EĀ 37.10 at T II 715c18 differs from the other two versions in so far as here the issue at stake is whether bodily form, etc., are permanent or impermanent, so Saccaka affirms that the aggregate of bodily form is permanent. The progression of this part in EĀ 37.10 is substantially different from the other versions.

Saccaka, the son of the Nigaṇṭhas, said to the Buddha: "Bodily form is truly a person's self."

The Buddha said: "Aggivessana, I shall now question you, answer me according to your understanding. It is just as the king of a country who in his own country can put to death a man who has committed a crime, or bind him, or expel him, or have him be whipped and his hands and feet cut off; and if someone has done a meritorious deed, [the king can] grant him the gift of an elephant, a horse, a vehicle, a town, or wealth – could he not do all that?"⁹⁸

He answered: "He could do it, Gotama."

The Buddha said: "Aggivessana, whoever is the owner, would he not be totally free to do anything he likes?"⁹⁹

He answered: "It is like this, Gotama."

The Buddha said: "Aggivessana, you say that bodily form is a person's self, that feeling ... perception ... formations ... consciousness is a person's self, [but] are you able, in accordance with your wish, freely, to have them be like this, [or] not be like this?"

Then Saccaka, the son of the Nigaṇṭhas, remained silent.

The Buddha said: "Aggivessana, come now and speak, come now and speak. Why do you remain silent?"

In the same way for three times Saccaka, the son of the Nigaṇṭhas, remained silent as before.

Then a powerful thunderbolt spirit, holding a thunderbolt, fierce and blazing with fire, staying in the empty space close above the head of Saccaka, the son of the Nigaṇṭhas, said this: "The Blessed One has

⁹⁸ MN 35 at MN I 231,4 illustrates the king's power by bringing in the examples of King Pasenadi and King Ajātasattu, differing from SĀ 110 also in not taking up the positive case of rewarding those who have done something positive.

⁹⁹ This additional inquiry, driving home the implication of the simile on the king, is without a counterpart in MN 35.

asked you three times. Why do you not reply? With this thunderbolt I shall break your head into seven pieces!"¹⁰⁰

Owing to the Buddha's supernormal power, only Saccaka, the son of the Nigaṅṭhas, saw the thunderbolt spirit; the rest of the assembly did not see it.¹⁰¹ Saccaka, the son of the Nigaṅṭhas, became greatly afraid and said to the Buddha:¹⁰² "No, Gotama."

The Buddha said: "Aggivessana, pay steady attention and reply after having understood it. Earlier in this assembly you proclaimed that bodily form is the self, that feeling ... perception ... formations ... consciousness is the self, yet now you say it is not so. The earlier and the latter contradict each other. You earlier kept on saying: 'Bodily form is the self, feeling ... perception ... formations ... consciousness is the self.'¹⁰³ Aggivessana, now I will ask you: Is bodily form permanent or is it impermanent?"

He answered: "It is impermanent, Gotama."¹⁰⁴

¹⁰⁰ The intervention of this spirit is similarly reported in MN 35 at MN I 231,30 and EĀ 37.10 at T II 716a7, a minor difference being that in the Pāli version he appears before the Buddha repeats his question a third time, whereas in the two Chinese versions he takes action once the third repetition of the question has not met with a reply. On the threat that an opponent's head will split to pieces in ancient Indian literature cf., e.g., La Vallée Poussin 1932, Hopkins 1932: 316, Insler 1989/1990, and Witzel 1987.

¹⁰¹ MN 35 at MN I 231,35 agrees with SĀ 110 that only Saccaka and the Buddha could see the spirit, without, however, indicating that this was due to the Buddha's supernormal power. In EĀ 37.10 at T II 716a10 Saccaka apparently at first did not notice the spirit and only realizes what is happening when the Buddha tells him to look up into the sky.

¹⁰² When describing Saccaka's fear, MN 35 at MN I 232,1 indicates that he was seeking from the Buddha protection, shelter, and refuge; cf. also EĀ 37.10 at T II 716a13.

¹⁰³ Instead of reminding him of the position he earlier took, in MN 35 at MN I 232,4 the Buddha takes up each aggregate individually and inquires about the possibility to control it, in each case concluding that the reply Saccaka gives does not square with what he upheld before.

¹⁰⁴ MN 35 at MN I 232,37 proceeds similarly, differing from SĀ 110 in that it does not refer to the well-taught noble disciple. In EĀ 37.10, however, at this point the Buddha points out that even a wheel-turning king will grow old. A counterpart to the teachings given at present in SĀ 110 and MN 35 on the true nature of the five aggregates occurs only later in EĀ 37.10 at T II 716b25.

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

He answered: "It is *dukkha*, Gotama."

[The Buddha] asked again: "What is impermanent, *dukkha*, and of a nature to change, would a learned noble disciple herein see 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]?"

He answered: "No, Gotama."

Feeling ... perception ... formations ... consciousness *should also be spoken like this*.

The Buddha said: "Aggivessana, you [should] attend well and then speak." [36b]

[The Buddha] asked again: "Aggivessana, if one is not free from lust in regard to bodily form, not free from desire for it, not free from [fondly] thinking about it, not free from craving for it, not free from thirst in regard to it, if that bodily form changes, if it becomes otherwise, will sadness, sorrow, vexation, and pain arise?"¹⁰⁵

He answered: "It is like this, Gotama."

Feeling ... perception ... formations ... consciousness *should also be spoken like this*.

[The Buddha] asked again: "Aggivessana, if one is free from lust in regard to bodily form, free from desire for it, free from [fondly] thinking about it, free from craving for it, free from thirst in regard to it, if that bodily form then changes, if it becomes otherwise, will sadness, sorrow, vexation, and pain not arise?"

He answered: "It is like this, Gotama; this is true and not otherwise."

Feeling, perception, formations and consciousness *should also be spoken like this*.

¹⁰⁵ This argument is not found in MN 35, although it occurs in other Pāli discourses, cf., e.g., SN 22.84 at SN III 107,5.

[The Buddha said]: "Aggivessana, it is just like a person whose body is afflicted by various types of pain, being constantly accompanied by pain, pain that does not cease, does not go away. Will [this person] be able get delight from that?"¹⁰⁶

He answered: "No, Gotama."

[The Buddha said]: "It is like this, Aggivessana. A [person whose] body is afflicted by various types of pain, being constantly accompanied by pain, suffering pain does not cease, does not go away, will not be able get delight from that.

"Aggivessana, it is just as if a person in search of solid heartwood were to enter a mountain, carrying an axe. On seeing a very large and perfectly straight plantain tree, he cuts it at the root and removes the sheaths, taking off the skin, until nothing is left. [He would find that it is] totally without a solid essence.¹⁰⁷ Aggivessana, you are also like that. Your self-established arguments have come to an end, I have now properly searched for their true and real essence. They are totally without solid essence, like a plantain tree.

"Yet, among this assembly you dared to make the declaration: 'I do not see, among recluses or Brahmins who possess knowledge and possess vision, [even] a Tathāgata, an arahant, a fully awakened one who possesses knowledge and possesses vision, who is able to take part in debating a matter without being shattered and defeated [by me].'

"You also said of yourself: '[When] debating a matter, I am [like a strong] wind that flattens grass and trees, breaks up metal and stones, and subdues serpents or elephants, I am certainly able to cause others to have their sweat pour forth from their forehead, armpits, and the pores of their hair.' Now you have not established your own doctrine and your own matter, [although] at first you boasted of being able to

¹⁰⁶ In MN 35 at MN I 233,9 the Buddha instead points out that someone who regards as self what in reality is *dukkha* will not be able to transcend *dukkha*.

¹⁰⁷ This simile has a counterpart in MN 35 at MN I 233,15, although it is absent from EĀ 37.10. The Buddha's subsequent reminding Saccaka of his earlier boasting, however, is reported in all three versions.

subdue the modes of [thought of] others. Now you have reached your own [wits'] end and you have not been able to stir a single hair of the Tathāgata."

At that time the Blessed One, in that great assembly, took off his upper robe and bared his chest, [saying]: "Try to see if you could stir a single hair of the Tathāgata!"¹⁰⁸

At that time Saccaka, the son of the Nigaṇṭhas, lowered his head in silence, pale and ashamed.

At that time in the assembly there was a Licchavi named Dummukha, who got up from his seat, arranged his clothes and, holding his hands with palms together [in respect] towards the Buddha, said: "Blessed One, allow me to speak a simile."

The Buddha said: "Dummukha, know that it is the proper time for it."

Dummukha said to the Buddha: "Blessed One, it is as if a person were to take just a peck-sized or ten-peck-sized [container] in order to gather twenty or thirty pecks from a great heap of grains. Now this Saccaka, the son of the Nigaṇṭhas, is just like that. [36c]

"Blessed One, it is as if a householder of great wealth and much treasure were to commit a transgression out of neglect, due to which all his wealth [is confiscated] and taken to the king's household. Saccaka, the son of the Nigaṇṭhas, is just like that, his ability at arguing has been completely taken away by the Tathāgata."¹⁰⁹

"It is as if there was a big pond alongside a town or village. Men and women, young and old, are all playing in the water and, having caught a crab in the water, cut off its legs and then put it on the dry ground. Because of having no legs, it is unable to go back into the big pond.

¹⁰⁸ In MN 35 at MN I 233,35 and EĀ 37.10 at T II 716b5 the Buddha uncovers his upper body in order to show that he is not sweating, unlike Saccaka. In a record of this episode in T 1509 at T XXV 251c16, (trsl. Lamotte 1970: 1666) the point of the Buddha's baring his chest is also to show the absence of sweat.

¹⁰⁹ This and the previous simile are not found in MN 35 or EĀ 37.10, which only have counterparts to the next simile of the crab.

Saccaka, the son of the Nigaṇṭhas, is also like that. All his ability at arguing has been completely cut off by the Tathāgata, he will never again dare to approach the Tathāgata and challenge him to debate a matter."

At that time, Saccaka, the son of the Nigaṇṭhas, was angry and upset. He upbraided the Licchavi Dummukha,¹¹⁰ saying: "You are rude and impolite! Not having investigated the truth, why are you yapping? I am discussing with the recluse Gotama myself. Will you mind your own business?"

Having upbraided Dummukha, Saccaka, the son of the Nigaṇṭhas, in turn said to the Buddha: "Let be that ordinary low-level kind of talk. Now I have another question."¹¹¹

The Buddha told Saccaka, the son of the Nigaṇṭhas: "Feel free to ask, I will answer in accordance with your question."

[Saccaka asked]: "Gotama, how do you give teachings to your disciples so that they become free from doubt?"

The Buddha said: "Aggivessana, I tell my disciples: 'Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it should all be contemplated as it really is 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].' Feeling ... perception ... formations ... consciousness ... *is also like this.*

"Training [like this] they will certainly come to see the path and not abandon it or let it come to ruin, being able to achieve dispassion, knowledge, and vision, [thereby] taking hold of the door to the deathless. Even though they do not all attain the supreme, yet they [all]

¹¹⁰ Adopting the variant 呵 instead of 唾.

¹¹¹ The section beginning with the present question, up to Saccaka's admission of defeat, is without counterpart in EĀ 37.10, which instead reports how the Buddha teaches Saccaka the true nature of the five aggregates.

move towards Nirvāṇa.¹¹² A disciple who is taught the Dharma by me in this way reaches freedom from doubt."

[Saccaka] asked again: "Gotama, how do you further instruct your disciples so that in the Buddha's teaching they attain the destruction of the influxes, the influx-free liberation of the mind and liberation by wisdom, here and now personally knowing and realizing: '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?'"

The Buddha said: "Aggivessana, by properly employing this [same] teaching: 'Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, it should all be contemplated as it really is 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].' Feeling ... perception ... formations ... consciousness ... *is also like this*.

"At the time of [contemplating like this], they accomplish three unsurpassable qualities [37a]: unsurpassable knowledge, unsurpassable awakening, and unsurpassable liberation.¹¹³ Having accomplished these three unsurpassable qualities, they honour the great teacher, esteem, and worship him as a Buddha: 'The Blessed One has realized all teachings, and with these teachings he tames his disciples so that they attain peace, so that they attain fearlessness, are tamed, at peace, and [attain] the ultimate, Nirvāṇa. For the sake of Nirvāṇa the Blessed One gives teachings to his disciples.'

"Aggivessana, in this teaching my disciples attain the destruction of the influxes, attain liberation of the mind, attain liberation by wisdom, here and now personally knowing and realizing: 'Birth for me has been eradicated, the holy life has been established, what had to be

¹¹² This sentence is without counterpart in MN 35.

¹¹³ Adopting the variant readings 道無上 and 解脫無上 for the second and third item; cf. also Yinshùn 1983: 212 note 5.

done has been done, I myself know that there will be no receiving of any further existence."

Saccaka, the son of the Nigaṇṭhas, said to the Buddha: "Gotama, it is just as if one might escape from a strong man recklessly wielding a sharp sword, [but] from the debating skills of Gotama it is difficult to escape. As if one might avoid a poisonous snake, or avoid a vast swamp or a fierce fire, or one might escape from a fierce drunken elephant, or from a mad and hungry lion; from all these one might escape, [but] from the debating skills of Gotama it is difficult to find an escape.¹¹⁴ It is not for me, a commoner, impetuous, and a lowly man, not endowed with debating skill, to come and call on Gotama for the sake of debating a matter.

"Recluse Gotama, this country of Vesālī is pleasant and prosperous. There are the Cāpāla shrine, the Sattambaka shrine, the Bahuputta shrine, the *Gotama-nigrodha shrine, the *Sāradhāra shrine, *Dhurānikkhepana shrine, and the *Balaratana shrine.¹¹⁵

"May the Blessed One feel at ease in this country of Vesālī, may the Blessed One always receive worship, respect, and offerings from *devas*, Māras, Brahmās, recluses, Brahmins, and anyone else in the world, so that these *devas*, Māras, Brahmās, recluses, and Brahmins for a long time may be in peace. May he stay here, and with the great congregation [of monks] may he accept my humble food offering tomorrow morning."¹¹⁶

¹¹⁴ MN 35 at MN I 236,3 has three similes, which describe reaching safety after attacking an elephant, a fire, or a snake. EĀ 37.10 at T II 716c7 only describes a fierce lion who is not afraid on seeing a man coming.

¹¹⁵ My attempt to reconstruct the names of the shrines is conjectural.

¹¹⁶ The listing of shrines and Saccaka's wish for the Buddha to be at ease and respected are not reported in the parallel versions. Whereas MN 35 at MN I 236,12 instead directly proceeds to the invitation for a meal, according to EĀ 37.10 at T II 716c12 Saccaka at this point takes refuge. Some degree of conversion appears to be also implicit in SĀ 110, since in the present passage Saccaka no longer addresses the Buddha as "recluse Gotama", 沙門瞿曇, as he did earlier, this being a mode of address used in the early discourses by outsiders. Instead, in the present passage Saccaka employs the honorific address 世尊, corresponding to *bhagavant* and indicative of the respectful attitude a disciple has towards the Buddha.

At that time, the Blessed One accepted by [remaining] silent. Then Saccaka, the son of the Nigaṇṭhas, knowing that the Buddha, the Blessed One, had accepted the invitation by [remaining] silent, rejoiced, and was delighted and thrilled. He rose from his seat and left.

At that time, while Saccaka, the son of the Nigaṇṭhas, was on his way [back], he said to the Licchavis: "I have invited the recluse Gotama and a great congregation [of monks]. [Let us] supply the meal together. Each of you prepare one dish of food and send it to my place."¹¹⁷

The Licchavis each returned to their homes, made preparations during the night and in the morning sent [the food] to the place of Saccaka, the son of the Nigaṇṭhas. In the morning Saccaka, the son of the Nigaṇṭhas, swept [his place], sprinkled water [on the floor], set out seats, and prepared clean water [for washing]. He sent a messenger to the Buddha to announce that the time [for the meal] had arrived. [37b]

At that time the Blessed One, together with a great company [of monks], put on his robes, took his bowl, and approached the place of Saccaka, the son of the Nigaṇṭhas. He sat in front of the great company. Saccaka, the son of the Nigaṇṭhas, with his own hand respectfully served pure beverages and food, sufficient for the great company. [When] they had eaten and completed washing their bowls, Saccaka, the son of the Nigaṇṭhas, knowing that the Buddha had finished eating and had completed washing his bowl, took a low seat and sat before the Buddha.

At that time, the Blessed One spoke the following verses as a thanksgiving to Saccaka, the son of the Nigaṇṭhas:¹¹⁸

¹¹⁷ MN 35 at MN I 236,16 and EĀ 37.10 at T II 716c18 proceed similarly, although without Saccaka giving specific indications as to how much each Licchavi should prepare.

¹¹⁸ Instead of listening to a set of verses by the Buddha, in MN 35 at MN I 236,33 Saccaka wishes to share the merit of his offering with the Licchavis and is then told by the Buddha that the Licchavis will receive the merit to be gained by giving to one not free from defilements, like Saccaka, whereas Saccaka himself will receive the merit to be gained by giving to one free from defilements, like the Buddha, after which MN 35 ends. In EĀ 37.10 at T II 716c29, the Buddha gives a gradual teaching at the

"The [performance of the] fire sacrifice
Is foremost among all great gatherings.

The Sāvithī is foremost
Among treatises and higher scriptures.¹¹⁹

The king is foremost among men,
The ocean is foremost of all rivers.

The moon is foremost of all stars,
The sun is foremost in brilliance.

Among gods and men in the ten directions
A fully and rightly awakened one is foremost."

At that time the Blessed One taught the Dharma in various ways to Saccaka, the son of the Nigaṇṭhas. Having instructed, taught, illuminated, and delighted him, he returned to his former dwelling place.

Then the monks, being together as a group on the road [back], were discussing this matter: "The five-hundred Licchavis each prepared food and drinks for Saccaka, the son of the Nigaṇṭhas. What merit have the Licchavis gained, what merit has Saccaka, the son of the Nigaṇṭhas, gained?"

At that time, [when] the monks had returned to their own residence, put away their robes and bowls, and washed their feet, they approached the Blessed One, paid respect with their heads at his feet, withdrew to sit at one side, and said to the Buddha:

"Blessed One, on our way back we discussed this matter together: 'The five-hundred Licchavis prepared the food and drinks for Saccaka, the son of the Nigaṇṭhas, which he offered to the Blessed One and the great company [of monks]. What merit have the Licchavis gained, what merit has Saccaka, the son of the Nigaṇṭhas, gained?'"

end of which Saccaka attains stream-entry, at which point the Buddha delivers a set of verses similar to those found in SĀ 110.

¹¹⁹ Adopting the variant 闍 instead of 闍. On this set of verses cf. the study by Skilling 2003.

The Buddha told the monks: "The Licchavis prepared beverages and drinks for Saccaka, the son of the Nigaṇṭhas, so they obtained merit in dependence on Saccaka, the son of the Nigaṇṭhas. Saccaka, the son of the Nigaṇṭhas, obtained merit [in dependence] on the virtues of the Buddha. The Licchavis obtained the fruits in dependence on giving to one who has desire, anger, and delusion. Saccaka, the son of the Nigaṇṭhas, obtained the fruits in dependence on giving to one who is free from desire, anger, and delusion."

Abbreviations

AN	<i>Aṅguttara-nikāya</i>
DDJBS	Dharma Drum Journal of Buddhist Studies
EĀ	<i>Ekottarika-āgama</i>
E ^c	PTS edition
MN	<i>Majjhima-nikāya</i>
Paṭis	<i>Paṭisambhidāmagga</i>
SĀ	<i>Samyukta-āgama</i>
SHT	Sanskriithandschriften aus den Turfanfunden
SN	<i>Samyutta-nikāya</i>
Spk	<i>Sāratthappakāsinī</i>
T	Taishō edition, CBETA

References

- Akanuma, Chizen 1929/1990: *The Comparative Catalogue of Chinese Āgama & Pāli Nikāyas*, Delhi: Sri Satguru.
- Anālayo 2008: "Tathāgata", in *Encyclopaedia of Buddhism*, W.G. Weeraratne (ed.), 8.2: 277–283, Sri Lanka: Department of Buddhist Affairs.
- 2010a: "The Influence of Commentarial Exegesis on the Transmission of Āgama Literature", in *Translating Buddhist Chinese, Problems and Prospects*, K. Meisig (ed.), 1–20, Wiesbaden: Harrassowitz.
- 2010b: "Saccaka's Challenge – A Study of the Saṃyukta-āgama Parallel to the Cūlasaccaka-sutta in Relation to the Notion of Merit Transfer", *Chung-Hwa Buddhist Journal*, 23: 39–70.
- 2010c: "Teachings to Lay Disciples – The Saṃyukta-āgama Parallel to the Anāthapiṇḍikovāda-sutta", *Buddhist Studies Review*, 27.1: 3–14.
- 2011: *A Comparative Study of the Majjhima-nikāya*, Taipei: Dharma Drum Publishing Corporation.
- 2012: "On the Five Aggregates (1) – A Translation of Saṃyukta-āgama Discourses 1 to 32", *Dharma Drum Journal of Buddhist Studies*, 11: 1–61.
- Baba, Norihisa 2004: "On Expressions Regarding 'śūnya' or 'śūnyatā' in the Northern Āgamas and the Pali Commentaries", *Journal of Indian and Buddhist Studies*, 52.2: 946–944.
- Basham, A.L. 1951: *History and Doctrine of the Ājīvikas, A Vanished Indian Religion*, London: Luzac.
- Bodhi, Bhikkhu 2000: *The Connected Discourses of the Buddha, A New Translation of the Saṃyutta Nikāya*, Boston: Wisdom Publication.
- Chung, Jin-il 2008: *A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama*, Tokyo: Sankibo.
- Hopkins, E. Washburn 1932: "The Oath in Hindu Epic Literature", *Journal of the American Oriental Society*, 54.4: 316–337.
- Inslar, Stanley 1989/1990: "The Shattered Head Split and the Epic Tale of Śakuntalā", *Bulletin d'Études Indiennes*, 7/8: 97–139.

- Lamotte, Étienne 1970 (vol. 3) and 1976 (vol. 4): *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāsāstra)*, Louvain-la-Neuve: Institut Orientaliste.
- La Vallée Poussin, Louis de 1913: "Documents Sanscrits de la second collection M. A. Stein", *Journal of the Royal Asiatic Society*, 569–580.
- 1932: "Pārāyana cite dans Jñānaprasthāna", *Études d'orientalisme publiées par le Musée Guimet à la mémoire de Raymonde Linossier*, Paris: Librairie Ernest Leroux, 2: 323–326.
- Pāsādika, Bhikkhu 1989: *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu*, Göttingen: Vandenhoeck & Ruprecht.
- Pradhan, P. 1967: *Abhidharmakośabhāṣya*, Patna: K.P. Jayaswal Research Institute.
- Sander, Lore and E. Waldschmidt 1980: *Sanskrihandschriften aus den Turfanfunden, Teil IV*, Wiesbaden: Franz Steiner.
- Skilling, Peter 2003: "On the agnihotramukhā yajñāḥ Verses", in *Jainism and Early Buddhism: Essays in Honor of Padmanabh S. Jaini*, O. Qvarnström (ed.), 637–667, California: Asian Humanities Press.
- Tatia, Nathmal 1976: *Abhidharmasamuccaya-bhāṣyam*, Patna: Kashi Prasad Jayaswal Research Institute.
- Vetter, Tilmann 2000: *The 'Khandha Passages' in the Vinayaṭīka and the Four Main Nikāyas*, Wien: Österreichische Akademie der Wissenschaften.
- Witzel, Michael 1987: "The Case of the Shattered Head", *Studien zur Indologie und Iranistik*, 13/14: 363–415.
- Yinshùn 印順法師 1983: 《雜阿含經論會編》, Tapei: 正聞出版社, vol. 1 (page references are to the actual edition, not to the front matter).

Appendix: Survey of Translated *Samyukta-āgama* Discourses on the Aggregates and Their Pāli Parallels

The tables below provide a survey of the Translation of the five fascicles from the Section on the Aggregates in the *Samyukta-āgama*. Table 1 surveys *Samyukta-āgama* discourses from the section on the aggregates according to fascicle number of the reconstructed order of the collection and the volumes of the *Dharma Drum Journal of Buddhist Studies* (DDJBS) in which the respective translations appeared. Column 1 gives the fascicle, column 2 the discourses, and column 3 the volume of the journal.

Table 1. *Samyukta-āgama* Translations, Section on the Aggregates

1 st fascicle	SĀ 1 to SĀ 32	DDJBS vol. 11 (2012)
2 nd fascicle	SĀ 256 to SĀ 272	DDJBS vol. 12 (2013)
3 rd fascicle	SĀ 59 to SĀ 87	DDJBS vol. 13 (2013)
4 th fascicle	SĀ 33 to SĀ 58	DDJBS vol. 14 (2014)
5 th fascicle	SĀ 103 to SĀ 110	DDJBS vol. 15 (2014)

In table 2, column 1 lists the Pāli discourse, column 2 give its location in the PTS edition, column 3 lists the parallel *Samyukta-āgama* discourse by number, and column 4 gives the number and page of the *Dharma Drum Journal of Buddhist Studies* where the translation of this *Samyukta-āgama* discourse and further information on other parallels can be found.

Table 2. Pāli Discourses and their *Samyukta-āgama* Parallels

MN 35	MN I 227	SĀ 110	DDJBS 15: 41
MN 109	MN III 15	SĀ 58	DDJBS 14: 60

SN 13.2	SN II 134	SĀ 109	DDJBS 15: 35
SN 18.21	SN II 252	SĀ 23	DDJBS 11: 40
SN 18.22	SN II 253	SĀ 24	DDJBS 11: 41
SN 22.1	SN III 1	SĀ 107	DDJBS 15: 27
SN 22.2	SN III 5	SĀ 108	DDJBS 15: 31
SN 22.5	SN III 13	SĀ 65	DDJBS 13: 18
SN 22.5	SN III 13	SĀ 66	DDJBS 13: 20
SN 22.7	SN III 15	SĀ 43	DDJBS 14: 30
SN 22.8	SN III 18	SĀ 44	DDJBS 14: 33

SN 22.9	SN III 19	SĀ 8	DDJBS 11: 14
SN 22.9	SN III 19	SĀ 79	DDJBS 13: 43
SN 22.12	SN III 21	SĀ 1	DDJBS 11: 6
SN 22.15	SN III 22	SĀ 9	DDJBS 11: 16
SN 22.15	SN III 22	SĀ 10	DDJBS 11: 18
SN 22.18	SN III 23	SĀ 11	DDJBS 11: 18
SN 22.18	SN III 23	SĀ 12	DDJBS 11: 20
SN 22.21	SN III 24	SĀ 260	DDJBS 12: 13
SN 22.22	SN III 25	SĀ 73	DDJBS 13: 33
SN 22.24	SN III 26	SĀ 3	DDJBS 11: 9
SN 22.25	SN III 27	SĀ 77	DDJBS 13: 41
SN 22.27	SN III 29	SĀ 14	DDJBS 11: 23
SN 22.28	SN III 29	SĀ 13	DDJBS 11: 21
SN 22.29	SN III 31	SĀ 5	DDJBS 11: 11
SN 22.29	SN III 31	SĀ 7	DDJBS 11: 13
SN 22.30	SN III 31	SĀ 78	DDJBS 13: 42
SN 22.32	SN III 32	SĀ 51	DDJBS 14: 45
SN 22.33	SN III 33	SĀ 269	DDJBS 12: 49
SN 22.34	SN III 34	SĀ 269	DDJBS 12: 49
SN 22.35	SN III 34	SĀ 16	DDJBS 11: 28
SN 22.36	SN III 36	SĀ 15	DDJBS 11: 25
SN 22.37	SN III 37	SĀ 49	DDJBS 14: 42
SN 22.39	SN III 40	SĀ 47	DDJBS 14: 41
SN 22.39	SN III 40	SĀ 27	DDJBS 11: 45
SN 22.43	SN III 42	SĀ 36	DDJBS 14: 9
SN 22.44	SN III 43	SĀ 69	DDJBS 13: 26
SN 22.45	SN III 44	SĀ 84	DDJBS 13: 55
SN 22.47	SN III 46	SĀ 45	DDJBS 14: 34
SN 22.47	SN III 46	SĀ 63	DDJBS 13: 11
SN 22.48	SN III 47	SĀ 55	DDJBS 14: 51
SN 22.49	SN III 48	SĀ 30	DDJBS 11: 48
SN 22.50	SN III 50	SĀ 31	DDJBS 11: 52
SN 22.51	SN III 51	SĀ 1	DDJBS 11: 6
SN 22.52	SN III 51	SĀ 2	DDJBS 11: 8
SN 22.53	SN III 53	SĀ 40	DDJBS 14: 18
SN 22.54	SN III 54	SĀ 39	DDJBS 14: 15
SN 22.55	SN III 55	SĀ 64	DDJBS 13: 13
SN 22.56	SN III 58	SĀ 41	DDJBS 14: 18
SN 22.57	SN III 61	SĀ 42	DDJBS 14: 23
SN 22.58	SN III 65	SĀ 75	DDJBS 13: 38
SN 22.59	SN III 66	SĀ 34	DDJBS 14: 5
SN 22.60	SN III 68	SĀ 81	DDJBS 13: 48
SN 22.63	SN III 73	SĀ 21	DDJBS 11: 37

SN 22.64	SN III 73	SĀ 21	DDJBS 11: 37
SN 22.65	SN III 73	SĀ 21	DDJBS 11: 37
SN 22.68	SN III 77	SĀ 17	DDJBS 11: 31
SN 22.69	SN III 78	SĀ 18	DDJBS 11: 33
SN 22.70	SN III 79	SĀ 19	DDJBS 11: 34
SN 22.70	SN III 79	SĀ 20	DDJBS 11: 36
SN 22.79	SN III 86	SĀ 46	DDJBS 14: 36
SN 22.80	SN III 91	SĀ 272	DDJBS 12: 60
SN 22.81	SN III 94	SĀ 57	DDJBS 14: 53
SN 22.82	SN III 100	SĀ 58	DDJBS 14: 60
SN 22.83	SN III 105	SĀ 261	DDJBS 12: 15
SN 22.84	SN III 106	SĀ 271	DDJBS 12: 55
SN 22.85	SN III 109	SĀ 104	DDJBS 15: 11
SN 22.86	SN III 116	SĀ 106	DDJBS 15: 23
SN 22.89	SN III 126	SĀ 103	DDJBS 15: 4
SN 22.90	SN III 132	SĀ 262	DDJBS 12: 18
SN 22.91	SN III 135	SĀ 23	DDJBS 11: 40
SN 22.92	SN III 136	SĀ 24	DDJBS 11: 41
SN 22.93	SN III 137	SĀ 268	DDJBS 12: 47
SN 22.94	SN III 138	SĀ 37	DDJBS 14: 11
SN 22.95	SN III 140	SĀ 265	DDJBS 12: 34
SN 22.96	SN III 143	SĀ 264	DDJBS 12: 27
SN 22.99	SN III 149	SĀ 266	DDJBS 12: 40
SN 22.100	SN III 151	SĀ 267	DDJBS 12: 43
SN 22.101	SN III 152	SĀ 263	DDJBS 12: 24
SN 22.102	SN III 155	SĀ 270	DDJBS 12: 52
SN 22.103	SN III 157	SĀ 70	DDJBS 13: 27
SN 22.105	SN III 159	SĀ 71	DDJBS 13: 29
SN 22.106	SN III 159	SĀ 72	DDJBS 13: 32
SN 22.115	SN III 163	SĀ 26	DDJBS 11: 44
SN 22.115	SN III 163	SĀ 29	DDJBS 11: 47
SN 22.116	SN III 164	SĀ 28	DDJBS 11: 46
SN 22.117	SN III 164	SĀ 74	DDJBS 13: 36
SN 22.118	SN III 165	SĀ 76	DDJBS 13: 40
SN 22.122	SN III 167	SĀ 259	DDJBS 12: 10
SN 22.125	SN III 170	SĀ 22	DDJBS 11: 38
SN 22.127	SN III 172	SĀ 256	DDJBS 12: 4
SN 22.128	SN III 172	SĀ 256	DDJBS 12: 4
SN 22.129	SN III 172	SĀ 256	DDJBS 12: 4
SN 22.130	SN III 172	SĀ 256	DDJBS 12: 4
SN 22.133	SN III 175	SĀ 256	DDJBS 12: 4
SN 22.134	SN III 175	SĀ 258	DDJBS 12: 8
SN 22.135	SN III 176	SĀ 257	DDJBS 12: 6

SN 22.146	SN III 179	SĀ 48	DDJBS 14: 42
SN 26.10	SN III 231	SĀ 78	DDJBS 13: 42
SN 44.2	SN IV 380	SĀ 106	DDJBS 15: 23

AN 7.67	AN IV 125	SĀ 263	DDJBS 12: 24
---------	-----------	--------	--------------

五蘊之研究 — 漢譯《雜阿含經》103 至 110 經之英文譯註

無著比丘

法鼓文理學院研究員

摘要：

本文為漢譯《雜阿含經》第五卷經號 103 至 110 之英文譯註。

關鍵詞：

雜阿含經、五蘊