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On the Five Aggregates (4) — A Translation of  
*Samyukta-āgama* Discourses 33 to 58

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法鼓佛學學報第 14 期 頁 1-72 (民國 103 年) · 新北市：法鼓佛教學院  
Dharma Drum Journal of Buddhist Studies, no. 14, pp. 1-72 (2014)  
New Taipei City: Dharma Drum Buddhist College  
ISSN: 1996-8000

# Abstract

This article translates the fourth fascicle of the *Samyukta-āgama*, which contains discourses 33 to 58.<sup>1</sup>

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\* Date of submission: 2013/12/01; date of review: 2014/03/02.  
I am indebted to sāmaṇeri Dhammadinnā, bhikṣu Kongmu, bhikṣuṇī Syinchen, and Ken Su for their collaboration and to the journal's proof readers for helpful suggestions.

<sup>1</sup> The translated section comprises the second fascicle of the Taishō edition of the *Samyukta-āgama*, T II 7b22 to 15b1, corresponding to the fourth part of the section on the aggregates according to the reconstructed order of this collection. My identification of Pāli parallels is based on Akanuma 1929/1990 and Yinshùn 1983, in the case of Sanskrit fragment parallels I am indebted to Chung 2008; Tibetan parallels in Śamathadeva's compendium of discourse quotations from the *Abhidharmakośabhāṣya* have been identified by Honjō 1984 and are translated by Dhammadinnā 2014, who in her footnotes covers variations found in the Tibetan parallels. Here and elsewhere, I adopt Pāli for proper names and doctrinal terms in order to facilitate comparison with the Pāli parallels, except for terms like Dharma and Nirvāṇa, without thereby intending to take a position on the original language of the *Samyukta-āgama* manuscript used for translation. In the case of reproducing Sanskrit texts from romanized editions, I follow the conventions of the respective editors (except for capitalization). For discourses 33 to 36 my reconstruction of the respective titles is based on the *uddāna* found after discourse 36. In case the same title applies to more than one discourse, I have added "first", "second", etc., to the title, which is without support in the respective *uddānas*.

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## Keywords

Samyukta-āgama; Five Aggregates

### 33. [Discourse on Not-self]<sup>2</sup>

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

At that time the Blessed One said to the monks: "Bodily form is not self. If bodily form were the self, then it should not happen that disease and pain arise in relation to bodily form, and there should not be the wish for bodily form to be in this way and not to be in that way. Because bodily form is not self, there is the arising of disease and pain in relation to bodily form and one gets the wish for bodily form to be in this way and not to be in that way. Feeling ... perception ... formations ... consciousness *is also like this*.

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

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

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

The monks said to the Buddha: "It is *dukkha*, Blessed One." [7c]

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

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

[The Buddha said]: "Feeling ... perception ... formations ... consciousness *is also like this*. Therefore, monks, whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all of it is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor

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<sup>2</sup> This discourse, of which no parallels are known, is similar to the next discourse, SĀ 34, except for the location and audience of the discourse, and for some minor difference in formulation. Due to the different audience, it also does not have the indication in SĀ 34 that the five monks were liberated on hearing this instruction.

does a self] exist [within it]. In this way it should be examined. Feeling ... perception ... formations ... consciousness *is also like this*.

"Monks, a learned noble disciple examines these five aggregates of clinging as they really are as not self and not belonging to a self. Having examined them as they really are, he does not cling to anything in the whole world. Because of not clinging to anything, he is not attached to anything. Because of not being attached to anything, he personally realizes Nirvāṇa, [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'"

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

### 34. [Discourse to the Five]<sup>3</sup>

Thus have I heard. At one time the Buddha was staying at Vārāṇasī in the Deer Park at Isipatana.

At that time the Blessed One said to remaining [four]<sup>4</sup> of the five monks:<sup>5</sup> "Bodily form is not self. If bodily form were the self, then it

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<sup>3</sup> Parallels: SN 22.59 at SN III 66,23 (= Vin I 13,18); T 102 at T II 499c5 (= Mūlasarvāstivāda *Vinaya*, T 1451 at T XXIV 407a26; cf. also T 1450 at T XXIV 128b16, Gnoli 1977: 138,10, Waldschmidt 1957: 162, and Hartmann 1991: 102 §25), the Mahīśāka *Vinaya*, T 1421 at T XXII 105a15, the Dharmaguptaka *Vinaya*, T 1428 at T XXII 789a12, the *Mahāvastu*, Senart 1897: 335,11; for a Gāndhārī fragment parallel cf. Allon in Glass 2007: 15 (I am indebted to Mark Allon for sharing with me information on the as yet unpublished fragment and his discussion of it in the light of its parallels), for further fragments cf. Hartmann and Wille 1992: 36 and 1997: 139 (cf. Chung 2008: 60 note 47), 144 and 145. A comprehensive survey of the parallel versions would require an article on its own, hence in what follows I confine myself to providing the reconstruction of the corresponding Sanskrit passages from Waldschmidt's edition of the *Catusparīṣat-sūtra*. A more detailed comparison will be provided in Allon (forthcoming).

<sup>4</sup> According to the Mūlasarvāstivāda tradition's account of the beginnings of the Buddha's teaching activities, Kondaṇḍa had already become an arahant previously; cf. Waldschmidt 1951/1967: 180. With the present instruction the other four of the five will reach the same.

<sup>5</sup> Waldschmidt 1957: 162 (15.1): (*atha bhagavān avasiṣṭān pañcakāṇām bhikṣūṇām*

should not happen that disease and pain arise in relation to bodily form, and one should not get the wish for bodily form to be in this way and not to be in that way.<sup>6</sup> Because bodily form is not self, there is the arising of disease and pain in relation to bodily form and one gets the wish for bodily form to be in this way and not to be in that way.<sup>7</sup> Feeling ... perception ... formations ... consciousness *is also like this*.<sup>8</sup>

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

The monks said to the Buddha: "It is impermanent, Blessed One."<sup>9</sup>

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

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*āmantrayate*).

<sup>6</sup> Waldschmidt 1957: 162 (15.2): (*rūpaṃ bhikkṣavo 'nātmā, rūpaṃ ced ā(tmābhaviṣyad rūpaṃ na vyābādāhāya duhkhāya saṃvarteta labhyeta ca rūpa)sya, evaṃ me rūpaṃ bhava(tv evaṃ mā bhūd iti*). SN 22.59 at SN III 66,27 has a closely corresponding formulation, indicating that if bodily form were the self, "one would be able to have it of bodily form: Let my bodily form be like this; let my bodily form not be like that," *labbhettha ca rūpe: evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī ti*. While Kuan 2009: 169 finds a substantial difference between the formulations in SN 22.59 and SĀ 34, it seems to be that both point to the same issue, namely the lack of control over the respective aggregate; cf. also the corresponding passage in the *Mahāvastu*, Senart 1897: 335,14, which reads: *rdhyāc ca rūpe kāmākārikatā evaṃ me rūpaṃ bhavatu evaṃ mā bhavatu*. In view of the similarity between the *Catuṣpariṣat-sūtra* fragments and SN 22.59, differences in SĀ 34 stand good chances of being the result of the translation and need not be reflecting a substantially different conception of the teaching of not self. Thus I take it that the main point in all these versions would be to highlight the aggregate's failure to be amenable to the full exercise of control, this in turn being an intrinsic requirement for a self. According to the standard descriptions of *sakkāyadiṭṭhi*, such a self conception can be construed in relation to each aggregate in different ways: a) by considering the aggregate to correspond to the self, b) by taking the self to be endowed with the aggregate, c) by presuming the aggregate to be part of the self, d) by taking the self to be within the aggregate; cf. Anālayo 2010b: 47 note 21. For a reply to Kuan 2009 cf. also Adam 2010/2011: 246f note 13.

<sup>7</sup> Waldschmidt 1957: 164 (15.3): (*yasmāt tarhi rūpaṃ anātmā tasmād rūpaṃ vyābādāhāya duhkhāya saṃvartate na) ca labhyate rūpa(sya, evaṃ me rūpaṃ bhavatv evaṃ mā bhūd iti*).

<sup>8</sup> Waldschmidt 1957: 164 (15.4): (*ve)danā saṃjñā saṃskārā vijñānaṃ bhikkṣavo 'nātmā*), followed by giving the full exposition again for the case of consciousness.

<sup>9</sup> Waldschmidt 1957: 164 (15.6): *kiṃ manyadhve bhī(kṣavaḥ, rūpaṃ nityam ani)tyam vā? anityaṃ bhadant(a)*.

The monks said to the Buddha: "It is *dukkha*, Blessed One."<sup>10</sup>

[The Buddha said]: "Monks, what is impermanent, *dukkha*, of a nature to change, would a learned noble disciple herein regard it as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]?"<sup>11</sup>

The monks said to the Buddha: "No, Blessed One."<sup>12</sup>

[The Buddha said]: "Feeling ... perception ... formations ... consciousness *is also like this*."<sup>13</sup>

"Therefore, monks, whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all of it is not self and does not belong to a self. In this way it should be examined as it really is.<sup>14</sup> Feeling ... perception ... formations ... consciousness *is also like this*."<sup>15</sup>

"Monks, a learned noble disciple sees these five aggregates of clinging as not self and not belonging to a self. Examining them in this way, he does not cling to anything in the whole world. Because of not clinging to anything, he is not attached to anything. Because of not being at-

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<sup>10</sup> Waldschmidt 1957: 166 (15.7): *y(at punar anityaṃ duḥkhaṃ tan na vā duḥkhaṃ) duḥkhaṃ bhadanta*.

<sup>11</sup> Waldschmidt 1957: 166 (15.8): *yat punar anityaṃ duḥkhaṃ vipariṇāmadharmy (api nu tac chrutavān āryaśrāvaka ātmata upagacched e)tan mama, eṣo 'ham asmi, (eṣa ma ātmeti)?*

<sup>12</sup> Waldschmidt 1957: 166 (15.9): *no bhadanta*.

<sup>13</sup> Waldschmidt 1957: 166 (15.10): *evaṃ vedanā saṃjñā saṃskārā vijñānaṃ nit(y)am (anityaṃ vā)*; followed by giving the full exposition again for the case of consciousness.

<sup>14</sup> Waldschmidt 1957: 168 (15.16): *(ta)smāt tarhi bhikṣavo yat kiñcid rūpam atīānāg-atapratyutpannam ādhyātmikaṃ vā bahirdhā vaudārikaṃ vā sūkṣmaṃ vā hīnaṃ vā praṇītaṃ vā ya)d vā dūre yat vāntike tat sarva(m) naitan mama, naiṣo 'ham (a)smi, naiṣa ma ātme(ti, evaṃ etad yathābhūtaṃ samyakprajñayā draṣṭavyam)*. The statement that all bodily form as well as all of the other aggregates are not self is missing from the Gāndhārī fragment parallel; cf. Allon (forthcoming).

<sup>15</sup> Waldschmidt 1957: 168 (15.17): *(evaṃ) yā kācid vedanā yā kācit saṃjñā ye kecit saṃskārā yat kiñ(cid vijñānam)*; followed by giving the full exposition again for the case of consciousness.

tached to anything, he personally realizes Nirvāṇa, [8a] [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'"<sup>16</sup>

When the Buddha had spoken this discourse, by not clinging the remaining [four] of the five monks attained liberation from the influxes in their minds.<sup>17</sup> When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully.<sup>18</sup>

### 35. [Discourse to the Three]

Thus have I heard. At one time the Buddha was staying among the Cetis in the [Eastern] Bamboo Grove Dwelling.

At that time there were three worthy ones who had recently gone forth, namely the venerable Anuruddha, the venerable Nanda, and the venerable Kimbila.

At that time the Blessed One, knowing the thoughts in their minds, admonished them: "Monks, this mind, this mentality, this consciousness should think this and should not think that. Abandon this sensual desire, abandon this bodily form, and dwell being completely established

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<sup>16</sup> Waldschmidt 1957: 170 (15.18): *yataś ca bhikṣa(vah śrutavān āryaśrāvakaḥ pañco-padānaskandhān naiṣo 'haṃ naiṣo mama samanupaśyaty evam eva samanupaśyan na kiñcid loka upādatte, nopā)dadāno na paritasyate ('paritasyan pratyātmam eva parinirvāti, kṣīṇā me jātir uṣitaṃ brahmacaryaṃ kṛtaṃ karaṇīyaṃ nāparam asmād bhāvam iti prajānāti)*. Progress towards Nirvāṇa in SN 22.59 at SN III 68,20 leads from seeing the aggregates as they really are to becoming disenchanted, *nibbindati*, becoming dispassionate, *virajjati*, and becoming liberated, *vimuccati*.

<sup>17</sup> Waldschmidt 1957: 170 (15.19): *(a)smin khalu dha(r)maparyā(ye bhāṣyamāṇe 'va-śiṣṭānāṃ pañcakānāṃ bhikṣūnāṃ anupādāyāsravebhyaś cittaṃ vimuktam)*. The Sanskrit parallel indicates that the expression 不起 in the phrase 不起諸漏心得解脫 in SĀ 35 would render *anupādāya*.

<sup>18</sup> SN 22.59 at SN III 68,26 first notes that the five monks delighted in the Buddha's discourse and then reports that during its delivery they attained liberation from the influxes.



in its direct realization. Monks, would there be a bodily form that is permanent and unchanging, which firmly remains?"

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

The Buddha said to the monks: "It is well, it is well. Bodily form is impermanent and of a nature to change, it is to become disenchanted with, it fades away, ceases, become appeased, and disappears. In this way bodily form, since its beginning, is entirely impermanent, *dukkha*, and of a nature to change.

"Having understood it in this way, all the harmful influxes, burning, and worry, which in dependence on that bodily form arise, will be abandoned and eradicated completely. Having been abandoned and eradicated, one is no attached to anything. Not being attached to anything, one is established in peace. Being established in peace, one attains Nirvāṇa. Feeling ... perception ... formations ... consciousness *is also like this*.

When the Buddha spoke this discourse, by not clinging the three worthy ones attained liberation from the influxes in their mind. When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully.

## 36. [Discourse to Sixteen]<sup>19</sup>

Thus have I heard. At one time the Buddha was staying in the Madhurā country, in the Parasol Mango Tree Grove by the side of the river \*Bhaddikā.<sup>20</sup>

At that time the Blessed One said to the monks: "Dwell with yourself

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<sup>19</sup> Parallels: SN 22.43 at SN III 42,6 and a discourse quotation in the Mūlasarvāstivāda *Vinaya*, D 1 *kha* 99b5 or Q 1030 *ge* 92a6; cf. also T 1448 at T XXIV 37b27; translated below by Dhammadinnā 2014: 76f.

<sup>20</sup> SN 22.43 at SN III 42,6 instead mentions Sāvathī as the location. The location of the present discourse recurs in SĀ 639 at T II 177a15, parallel to SN 47.14, which at SN V 163,24 gives the location as Ukkacelā on the bank of the river Ganges.

as your island, dwell by relying on yourself; dwell with the Dharma as your island, dwell by relying on the Dharma, having no other island and no other reliance.

"Monks, dwelling with yourself as your island and relying on yourself, with the Dharma as your island and relying on the Dharma, having no other island and no other reliance, you should properly examine this: 'What causes the arising of worry, sorrow, vexation, and *dukkha*? Why do these four exist?'<sup>21</sup> What is their cause? Where am I bound by attachment?"

"How does one examine oneself regarding the arising of not yet arisen worry, sorrow, vexation, and *dukkha*, and the growing and increase of already arisen worry, sorrow, vexation, and *dukkha*?"

The monks said to the Buddha: "The Blessed One is the root of the Dharma, the eye of the Dharma, and the foundation of the Dharma. May he explain it. Having heard it, the monks will receive it respectfully as it was said."<sup>22</sup>

The Buddha said to the monks: [8b] "Listen and pay careful attention to what I shall tell you. Monks, one examines oneself: with the existence of bodily form, in dependence on bodily form, and being bound by attachment to bodily form, not yet arisen worry, sorrow, vexation, and *dukkha* arise, and already arisen [worry, sorrow, vexation, and *dukkha*] grow further and increase. Feeling ... perception ... formations ... consciousness *is also like this*. Monks, is there a bodily form that is permanent, lasting, and unchanging, that firmly remains?"

They replied: "No, Blessed One."<sup>23</sup>

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<sup>21</sup> Yinshùn 1983: 143 note 3 suggests to emend 四 to read 因, on following which the present inquiry would not explicitly refer to "four".

<sup>22</sup> SN 22.43 does not report a request by the monks and instead continues with the Buddha describing the predicament of the unlearned worldly who in four alternative modes (see above note 6) regards each aggregate as a self and then is afflicted by its change.

<sup>23</sup> Here, too, instead of a question and answer exchange, SN 22.43 continues with the Buddha expounding the topic.

The Buddha said to the monks: "It is well, it is well, monks. Bodily form is impermanent. If a clansman has understood that bodily form is impermanent,<sup>24</sup> [of a nature] to change, to fade away, to cease, to be appeased, and to disappear; on having known that bodily form since its beginning is entirely impermanent, *dukkha*, and of a nature to change, then the worry, sorrow, vexation, and *dukkha* that arise in dependence on bodily form are abandoned. Having abandoned them, one is not attached to anything. Because of not being attached, one is happily established in peace. Being happily established in peace is called being quenched.<sup>25</sup> Feeling ... perception ... formations ... consciousness *is also like this*.

When the Buddha spoke this discourse, by not giving rise to [clinging] sixteen monks attained liberation from the influxes in their mind.<sup>26</sup> When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully.

### 37. [Discourse on [What the Unwise Take to Be] the Self]<sup>27</sup>

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

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<sup>24</sup> The CBETA editors emend 已 to 苦, in line with the reading found in the next part of the exposition. This suggestion is not supported by SN 22.43 at SN III 43,4, which (taking the case of the first aggregate) just reads *aniccatam veditvā vipariṇāmaṃ* (C<sup>o</sup>: *vipariṇāma*), but then continues with *aniccaṃ dukkhaṃ vipariṇāmadhamman ti* (E<sup>o</sup>: *vipariṇāma*<sup>o</sup>); cf. also Yinshùn 1983: 141, who does not emend 已.

<sup>25</sup> According to SN 22.43 at SN III 43,10, such a monk is reckoned to be "quenched in that respect", *tadaṅganibbuto*.

<sup>26</sup> SN 22.43 does not report any realizations.

<sup>27</sup> Parallels: SN 22.94 at SN III 138,25; a Gāndhārī fragment parallel, described by Allon in Glass 2007: 16 (I am indebted to Mark Allon for sharing with me information on the as yet unpublished fragment and his discussion of it in the light of its parallels); and a quote in the *Prasannapadā*, La Vallée Poussin 1903/1970: 370,6. For discourses 37 to 46 my reconstruction of the respective titles is based on the *uddāna* found after discourse 46.

At that time the Blessed One said to the monks: "I do not dispute with the world; the world disputes with me.<sup>28</sup> Why is that? Monks, if one speaks according to the Dharma, one does not dispute with the world. What the wise in the world declare to exist, I also declare to exist.<sup>29</sup> What do the wise in the world declare to exist, which I also declare to exist?

"Monks, bodily form is impermanent, *dukkha*, and of a nature to change. The wise in the world declare this exists, and I also declare this exists. *In the same way* feeling ... perception ... formations ... consciousness is impermanent, *dukkha*, and of a nature to change. The wise in the world declare this exists, and I also declare this exists.<sup>30</sup>

"What the wise in the world declare not to exist, I also declare not to exist. That is, bodily form that is permanent, lasting, and unchanging, that firmly remains; the wise in the world declare that this does not exist, and I also declare that this does not exist. Feeling ... perception ... formations ... consciousness that is permanent, lasting, and unchanging, that firmly remains; the wise in the world declare this does not exist, and I also declare this does not exist. This is called what the wise in the world declare not to exist, which I also declare not to exist.

"Monks, there is a worldly phenomenon in the world which I have also myself understood and myself realized, and which I analyse, explain, and disclose to people. Those in the world who are blind and without vision do not understand and do not see this, but this is not my fault.

"Monks, what is the worldly phenomenon in the world that I have myself understood, myself realized, [8c] which I explain, analyse, and disclose to people, and which those who are blind and without vision

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<sup>28</sup> La Vallée Poussin 1903/1970: 370,6: *loko mayā sārđhiṃ vivadati nāhaṃ lokena sārđhiṃ vivadāmi*.

<sup>29</sup> La Vallée Poussin 1903/1970: 370,7: *yallope 'sti saṃmatam, tan mamāpyasti saṃmatam, yallope nāsti saṃmatam, mamāpi tan nāsti saṃmatam*.

<sup>30</sup> SN 22.94 and the Gāndhāri fragment parallel adopt the opposite sequence, as they first cover the non-existence of a permanent bodily form, etc., before taking up the existence of impermanent bodily form, etc.

do not understand and see?

"Monks,<sup>31</sup> bodily form is impermanent, *dukkha*, and of a nature to change.<sup>32</sup> This is called a worldly phenomenon in the world. *In the same way* feeling ... perception ... formations ... consciousness is impermanent, *dukkha*, [and of a nature to change].<sup>33</sup> This is a worldly phenomenon in the world.

"Monks, this is the worldly phenomenon in the world that I have myself understood and myself realized, which I analyse, explain, and disclose to people, and which those who are blind and without vision do not understand and do not see. What can I do about those who are blind and without vision, who do not understand and do not see?"<sup>34</sup>

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

## 38. [Discourse on What is Lowly]

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

At that time the Blessed One said to the monks: "People in the world through lowly activities seek in various way for wealth and a livelihood, and for becoming immensely rich. People in the world know about all this.

"As it is known to people in the world, I also speak in this way. Why is that? May I not be apart from the people in the world.

"Monks, it is just as a vessel which persons in one location call *qiāncí*,

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<sup>31</sup> My rendering follows the suggestion by Yinshùn 1983: 146 note 3 to delete 是.

<sup>32</sup> SN 22.94 at SN III 139,29 simply mentions each aggregate, without repeating their impermanent, etc., nature.

<sup>33</sup> My supplementation follows Yinshùn 1983: 144.

<sup>34</sup> SN 22.94 at SN III 140,16 at this point continues with a simile that compares the Buddha's condition to a lotus that has risen above the water. The simile is also found in the Gāndhārī fragment parallel; cf. Allon (forthcoming).

some call it *bō* [a bowl], some call it *bībīluó*, some call it *zhēliú*, some call it *píxīduō*, some call it *póshénà*, some call it *sàláo*.<sup>35</sup> As it is known to them, I also speak in this way. Why is that? May I not be apart from the people in the world.

"In this way, monks, there is a [worldly]<sup>36</sup> phenomenon in the world which I have myself understood and myself realized, and which I analyse, explain, and disclose to people, speaking with knowledge and vision. Those in the world who are blind and without vision do not understand and do not see it. What can I do about those in the world who are blind and without vision, who do not understand and do not see it?"

"Monks, what is the worldly phenomenon in the world that I have myself understood, myself realized ... *up to* ... who do not understand and do not see it? Bodily form is impermanent, *dukkha*, and of a nature to change. This is a worldly phenomenon in the world. Feeling ... perception ... formations ... consciousness is impermanent, *dukkha*, and of a nature to change. This is a worldly phenomenon in the world.

"Monks, this is called the worldly phenomenon in the world that I have myself understood, myself realized ... *up to* ... what can I do about those who are blind and without vision, who do not understand and do not see it?"

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

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<sup>35</sup> A comparable listing of various names for a vessel can be found in the MN 139 at MN III 234,<sup>34</sup> and its parallels MĀ 169 at T I 703a<sup>4</sup> and D 4094 *ju* 46a<sup>5</sup> or Q 5595 *tu* 50a<sup>2</sup> (cf. Pradhan 1967: 31,14); cf. also fragment 423r<sup>4-5</sup> of the *Pr̥ṣṭhapāla-sūtra*, Melzer 2006: 284.

<sup>36</sup> My supplementation follows Yinshùn 1983: 144.

## 39. [Discourse on Seeds]<sup>37</sup>

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

At that time the Blessed One said to the monks: "There are five types of seeds. What are the five?"<sup>38</sup> That is, there are root-seeds, stem-seeds, joint-seeds, seeds falling off on their own, and fruit seeds.<sup>39</sup> [If] these five types of seeds are not broken, not spoiled, not rotten, not [carried away] by the wind, [9a] [if] they are new, mature, and solid,<sup>40</sup> and there is the earth element, but not the water element, then those seeds will not grow and flourish.<sup>41</sup>

"If those seeds are new, mature, solid, not broken, not spoiled, [not rotten],<sup>42</sup> not [carried away] by the wind, and there is the water element, but not the earth element, then those seeds will also not grow and flourish. If those seeds are new, mature, solid, not broken, not spoiled, not rotten, not [carried away] by the wind, and there are the earth and the water elements, then those seeds will grow and flour-

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<sup>37</sup> Parallels: SN 22.54 at SN III 54,5; Sanskrit fragment Kha ii 6a, La Vallée Poussin 1913: 574; discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 15,16, 118,10, 333,6 (cf. also Pāsādika 1989: 104 §409), and 434,20, with quotations in Śamathadeva's *Abhidharmakośopāyikāṭīkā*, D 4094 *ju* 107a7 or Q 5595 *tu* 122b8, D 4094 *nyu* 10b1 or Q 5595 *thu* 43a7, and D 4094 *nyu* 71a2 or Q 5595 *thu* 115b1, (cf. also D 4094 *ju* 24b1 or Q 5595 *tu* 27a3), translated below by Dhammadinnā 2014: 77ff; and quotations in the *Abhidharmakośavyākhyā*, Wogihara 1936: 522,20, and in the *Nibandhana* to the *Arthaviniścaya-sūtra*, Samtani 1971: 164,1.

<sup>38</sup> Kha ii 6a1, La Vallée Poussin 1913: 574: *katamāni paṃca?*

<sup>39</sup> The listing of the five types of seed differs slightly in SN 22.54 at SN III 54,7.

<sup>40</sup> Kha ii 6a2, La Vallée Poussin 1913: 574: *tāni navāni sārāṇi sukhaśayitā*; cf. also Kha ii 6a3: *pūṭini vātātapaṇupahatāni na*, and Kha ii 6a5: *jātāni akhaṇḍāny apūṭini vātātapā*.

<sup>41</sup> SN 22.54 at SN III 54,10 begins with the case that there is neither earth nor water, followed by the possibility that there is earth and water but the seeds are damaged and not well planted, and then has the case that there is earth and water and the seeds are well planted. Another difference is that SN 22.54 works through these cases by way of a question and answer exchange between the Buddha and the monks.

<sup>42</sup> My supplementation follows Yinshùn 1983: 146.

ish.<sup>43</sup>

"Monks, those five seeds are a simile for consciousness being conjoined with the aggregates of clinging;<sup>44</sup> the earth element is a simile for the four establishments of consciousness;<sup>45</sup> the water element is a simile for lustful delight in the four [aggregates of] clinging as a basis for the establishment of consciousness. What are the four? Being established in bodily form, with bodily form as its basis, and moistened by lustful delight, consciousness will grow and flourish. Being established in feeling ... perception ... formations ... based on feeling ... perception ... formations, and moistened by lustful delight, consciousness will grow and flourish. Monks, it is herein that consciousness comes, goes, stands, departs, grows, and flourishes.

"Monks, suppose separate from bodily form, feeling, perception, and formations, there were consciousness that would come, go, stand, [depart], grow [and flourish]. Even though someone may say so repeatedly, on being questioned about it he will not know and give rise to ever more bewilderment, because this is outside the sphere of his experience.

"On being free from lust for the bodily form element, having become free from lust, the bondage in the mind that arises by engaging with

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<sup>43</sup> Kha ii 6a4, La Vallée Poussin 1913: 574: *bhikṣavaḥ pañca bījajātāni akha*. Wogihara 1936: 522,20: *yataś ca bhikṣavaḥ pañca bīja-jātāny akhaṇḍāni acchidrāṇi apūtīni a-vāt'ātapa-hatāni navāni sārāṇi sukha-śayitāni, pṛthivī-dhātus ca bhavaty abdhātus ca. evaṃ tāni bījāni vṛddhiṃ virūḍhiṃ vipulatām āpadyante*. Samtani 1971: 164,1: *yataś ca bhikṣavaḥ pañcabījajātānyakhaṇḍānyacchidrāṇyapūtīnyavātātapahatāni na vā nī-sārāṇi pṛthivyam sukhaśayitāni pṛthivīdhātus ca bhavati, abdhātus ca bhavati, tejo-dhātus ca bhavati. evaṃ tāni bījajātāni vṛddhiṃ virūḍhiṃ vipulatāmāpdyante*.

<sup>44</sup> Kha ii 6a6, La Vallée Poussin 1913: 574: *tad[ya]thā bhikṣavaḥ*. Pradhan 1967: 333,6: *pañca bījajātānīti sopādānasya vijñānasyaitad adhivacanam*. Wogihara 1936: 522,23: *iti hi bhikṣava upamēyam kṛtā yāvad evāsyārthasya vijñāptaya itīmam dṛṣṭāntam upanyasyēdam uktaṃ. pañca bīja-jātānīti bhikṣavaḥ sōpādānasya vijñānasyaitad adhivacanam*. Samtani 1971: 164,4: *iti bhikṣava upameyam kṛtā yāvadasyārthasya vijñāptaye and pañcabījajātānīti sopādānasya vijñānasyaitad adhivacanam*.

<sup>45</sup> Pradhan 1967: 333,6: *pṛthivīdhātur iti catasṛṇām vijñānasthitīnām etad adhivacanam iti*. Wogihara 1936: 522,25: *pṛthivī-dhātur iti catasṛṇām vijñāna-shtitīnām etad adhivacanam iti*. Samtani 1971: 164,6: *pṛthivīdhātur'iti catasṛṇām vijñānasthitīnām etad adhivacanam*.



bodily form is abandoned.<sup>46</sup> The bondage that arises in the mind by engaging with bodily form being abandoned, the basis is abandoned. The basis being abandoned, [that] consciousness is not established anywhere and does not grow further and increase. On being free from lust for the feeling ... perception ... formations element, having become free from lust, the bondage that arises in the mind by engaging with formations is abandoned.<sup>47</sup> The bondage that arises in the mind by engaging with formations being abandoned, the basis is abandoned. The basis being abandoned, that consciousness is not established anywhere and does not grow further and increase.

"Because of not growing, there is no creating of formations. Not creating formations, one is steady. Being steady, one is contented. Being contented, one is released. Being released, one does not grasp at anything in the whole world and is not attached to anything. Not grasping at anything and not being attached to anything one personally realizes Nirvāṇa, [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'<sup>48</sup>

"I say that consciousness does not proceed to the east, the west, the south, the north, the four intermediate [directions], above, below, it does not proceed to anywhere. One just sees the Dharma and wishes to enter Nirvāṇa, which is peaceful, cool, pure, and true."

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

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<sup>46</sup> My translation of the expression 封滯 in SĀ 39 at T II 9a14 and 9a17 as "engaging with" is based on the next discourse, where it clearly functions as the counterpart to *upāya* in the parallel SN 22.53.

<sup>47</sup> Here and in the next sentence I follow the emendation by Yinshùn 1983: 149 note 2 of 觸 to read 縛, in line with the formulation used previously in SĀ 39 for bodily form.

<sup>48</sup> SN 22.54 concludes at this point and thus has no counterpart to the remaining part of SĀ 39.

## 40. [Discourse on Engaging With]<sup>49</sup>

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

At that time the Blessed One said to the monks: "One who takes up is not liberated. By not engaging with, one is liberated. How is one not liberated by engaging with? Monks, with the four aggregates of clinging as a basis, [9b] consciousness is established. What are the four? Engaging with bodily form, consciousness is established, engaging with feeling ... perception ... formations, consciousness is established ... *up to* ... because this is outside the sphere of his experience.<sup>50</sup> This is called not being liberated because of engaging with.

"How is one liberated by not engaging with? Being free from lust for the bodily form element, being free from lust for the feeling ... perception ... formations element<sup>51</sup> ... *up to* ... pure, and true.<sup>52</sup> This is how one is liberated by not engaging with."

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

## 41. [Discourse on Five Turnings]<sup>53</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in

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<sup>49</sup> Parallels: SN 22.53 at SN III 53,5 and Sanskrit fragment Kha ii 6b, La Vallée Poussin 1913: 574. Differences between SN 22.53 and SĀ 40 are as between SN 22.54 and SĀ 39.

<sup>50</sup> Kha ii 6b1, La Vallée Poussin 1913: 574: *tīṣṭhitam namdyu[pase]vanam vṛddhi*; cf. also Kha ii 6b2: *gatiṃ vā sthitiṃ vā cyutiṃ vā upapattiṃ vā vṛddhiṃ*.

<sup>51</sup> My rendering follows the suggestion by Yinshùn 1983: 149 note 4 to emend 識 to read 界.

<sup>52</sup> Kha ii 6b3, La Vallée Poussin 1913: 574: *padhātoḥ bhikṣoḥ rāgo vigato bhavati rāgasya*; cf. also Kha ii 6b4: *cchidyata ālambanam, pratiṣṭhā vijñānas[ya]*, and Kha ii 6b5: *eva parinirvāti kṣīṇā me*.

<sup>53</sup> Parallel: SN 22.56 at SN III 58,29.

Jeta's Grove, Anāthapiṇḍika's Park.

At that time the Blessed One said to the monks: "There are five aggregates of clinging, the bodily form aggregate of clinging, the feeling ... perception ... formations ... consciousness aggregate of clinging. In five modes I understand these five aggregates of clinging as they really are:<sup>54</sup> I understand bodily form as it really is, I understand the arising of bodily form ... the gratification in bodily form ... the danger in bodily form ... the escape from bodily form as it really is. *In the same way* I understand feeling ... perception ... formations ... consciousness as it really is, understand the arising of consciousness ... the gratification in consciousness ... the danger in consciousness ... the escape from consciousness as it really is.<sup>55</sup>

"How does one understand bodily form as it really is? Whatever bodily form, all of it is the four elements and the form that is made out of the four elements – this is called bodily form. In this way one understands bodily form as it really is.

"How does one understand the arising of bodily form as it really is? Delight and craving for bodily form – this is called the arising of bodily form.<sup>56</sup> In this way one understands the arising of bodily form as it really is.

"How does one understand the gratification in bodily form as it really is? That is, the delight and joy that arise in dependence on bodily form – this is called the gratification in bodily form. In this way one understands the gratification in bodily form as it really is.

"How does one understand the danger in bodily form as it really is? That bodily form is impermanent, *dukkha*, and of a nature to change –

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<sup>54</sup> SN 22.56 at SN 59,4 instead adopts a fourfold turning (following the pattern of the four noble truths): the aggregate, its arising, its cessation, and the path leading to its cessation.

<sup>55</sup> According to SN 22.56 at SN III 59,3, the Buddha did not claim to have reached full awakening until he had gained such full understanding of the five aggregates of clinging.

<sup>56</sup> SN 22.56 at SN 59,21 instead relates the arising of bodily form to nutriment (*āhāra*).

this is called the danger in bodily form. In this way one understands the danger in bodily form as it really is.

"How does one understand the escape from bodily form as it really is? If one disciplines lustful desire, abandons lustful desire, and goes beyond lustful desire for bodily form – this is called the escape from bodily form. In this way one understands the escape from bodily form as it really is.

"How does one understand feeling as it really is? There are six classes of feeling: feeling arisen from eye-contact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and feeling arisen from mind-contact – this is called feeling. In this way one understands feeling as it really is.

"How does one understand the arising of feeling as it really is? With the arising of contact, feeling arises – [this is called the arising of feeling]. In this way one understands the arising of feeling as it really is.

"How does one understand the gratification in feeling as it really is? The delight and joy that arise in dependence on the six feelings – this is called the gratification in feeling. In this way one understands the gratification in feeling as it really is.

"How does one understand the danger in feeling as it really is? That feeling is impermanent, *dukkha*, and of a nature to change – this is called the danger in feeling. In this way one understands the danger in feeling as it really is.

"How does one understand the escape from feeling as it really is? The disciplining of lustful desire, the abandoning of lustful desire, and the going beyond lustful desire for feeling – this is called the escape from feeling. In this way one understands the escape from feeling as it really is.

"How does one understand perception as it really is? That is, [one understands] the six classes of perception. What are the six? That is, perception arisen from eye-contact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and perception arisen from mind-contact. This is called perception. [9c] In this way one understands perception as it really is.

"How does one understand the arising of perception as it really is? That is, with the arising of contact, perception arises. [This is called the arising of perception]. In this way one understands the arising of perception as it really is.

"How does one understand the gratification in perception as it really is? The delight and joy that arise in dependence on perception – this is called the gratification in perception. In this way one understands the gratification in perception as it really is.

"How does one understand the danger in perception as it really is? That is, perception is impermanent, *dukkha*, and of a nature to change – this is called the danger in perception. In this way one understands the danger in perception as it really is.

"How does one understand the escape from perception as it really is? If one disciplines lustful desire, abandons lustful desire, and goes beyond lustful desire for perception – this is called the escape from perception. In this way one understands the escape from perception as it really is.

"How does one understand formations as they really are? That is, [one understands] the six classes of intentions: intention arisen from eye-contact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and intention arisen from mind-contact – these are called formations. In this way one understands formations as they really are.

"How does one understand the arising of formations as it really is? With the arising of contact, formations arise – [this is called the arising of formations]. In this way one understands the arising of formations as it really is.

"How does one understand the gratification in formations as it really is? That is, the delight and joy that arise in dependence on formations – this is called the gratification in formations. In this way one understands the gratification in formations as it really is.

"How does one understand the danger in formations as it really is? That formations are impermanent, *dukkha*, and of a nature to change – this is called the danger in formations. In this way one understands the danger in formations as it really is.

"How does one understand the escape from formations as it really is? If one disciplines lustful desire, abandons lustful desire, and goes beyond lustful desire for formations – this is called the escape from formations. In this way one understands the escape from formations as it really is.

"How does one understand consciousness as it really is? That is, [one understands] the six classes of consciousness: the class of eye-consciousness ... ear-[consciousness] ... nose-[consciousness] ... tongue-[consciousness] ... body-[consciousness] ... and the class of mind-consciousness. These are called the classes of consciousness. In this way one understands the classes of consciousness as they really are.

"How does one understand the arising of consciousness as it really is? That is, with the arising of name-and-form, [consciousness arises] – this is called the arising of consciousness. In this way one understands the arising of consciousness as it really is.

"How does one understand the gratification in consciousness as it really is? The delight and joy that arise in dependence on consciousness – this is called the gratification in consciousness. In this way one understands the gratification in consciousness as it really is.

"How does one understand the danger in consciousness as it really is? That consciousness is impermanent, *dukkha*, and of a nature to change – this is called the danger in consciousness. In this way one understands the danger in consciousness as it really is.

"How does one understand the escape from consciousness as it really is? That is, the disciplining of lustful desire, the abandoning of lustful desire, and the going beyond lustful desire for consciousness – this is called the escape from consciousness. In this way one understands the escape from consciousness as it really is.

"Monks, if recluses and brahmins understand bodily form in this way, see it in this way, and by understanding it in this way and seeing it in this way they proceed free from desire, then this is called rightly proceeding. If one proceeds rightly, I say that person has entered [this teaching]. Feeling ... perception ... formations ... consciousness *is also like this*.

"If recluses and brahmins understand bodily form as it really is, see it as it really is, [then] they give rise to disenchantment for bodily form, become free from desire, and by not clinging attain liberation from the influxes in their minds. If one's mind has attained liberation, then one has become an accomplished one.<sup>57</sup> One who is accomplished is established in the holy life. [10a] One who is established in the holy life is free and at ease. This is called the end of *dukkha*.<sup>58</sup>

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

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

## 42. [Discourse on Seven]<sup>59</sup>

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

At that time the Blessed One said to the monks: "Being skilled in seven cases and contemplating the meaning in three ways, one completely

<sup>57</sup> SĀ 41 at T II 9c29: 純一, which would be a rendering of *kevalin*, similar to the term found in SN 22.56 at SN III 61,27; cf. Hirakawa 1997: 927.

<sup>58</sup> A comparable description occurs in SN 22.56 after each aggregate. Instead of concluding with a reference to the end of *dukkha*, SN 22.56 (e.g., SN III 59,35) points out that no round can be designated for them, *vaṭṭam tesam n'atthi paññāpanāya*; for a discussion of this expression cf. Ñāṇananda 2007: 446.

<sup>59</sup> Parallels: SN 22.57 at SN III 61,29; SĀ<sup>3</sup> 27 at T II 498c19; T 150A at T II 875b4 to 875c16 and 876b1 to 876c7; a discourse quotation in Śamathadeva's *Abhidharmakośopāyikāṭikā*, D 4094 *nyu* 19a2 or Q 5595 *thu* 53a3 (cf. Pradhan 1967: 356,9), translated below by Dhammadinnā 2014: 82ff, a discourse quotation in the *Abhidharmakośavyākhyā*, Wogihara 1936: 552,6; a discourse quotation in the *Abhidharmadīpa & Vibhāṣāprabhāvṛtti*, Jaini 1959: 320,17+19; and perhaps SHT IV 30h3, Sander and Waldschmidt 1980: 93. The title of T 150A, 七處三觀經, appears to be inspired by the present discourse, whose being part of T 150A appears to be the result of a later addition to the collection; cf. Lü 1963: 242 and Harrison 1997: 262f, who has succeeded in reconstructing the order of T 150A. As Harrison 2002: 19 points out, the version of the discourse in T 150A is similar to SĀ<sup>3</sup> 27. A synoptic edition and translation of the T 150A version and SĀ<sup>3</sup> 27, side by side with SN 22.57, can be found in Vetter and Harrison 1998. For a translation of the introductory phrase on bodily form in SĀ 42 cf. Choong 2000: 34.

attains the destruction of the influxes in this Dharma,<sup>60</sup> attains the influx-free liberation of the mind and liberation by wisdom, personally knowing here and now and being completely established in the direct realization that 'birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'<sup>61</sup>

"How is a monk skilled in seven cases?<sup>62</sup> Monks, this is by understanding bodily form as it really is, by understanding the arising of bodily form ... the cessation of bodily form ... the path to the cessation of bodily form ... the gratification in bodily form ... the danger in bodily form ... and the escape from bodily form as it really is.<sup>63</sup>

"*In the same way* it is by understanding feeling ... perception ... formations ... consciousness ... the arising of consciousness ... the cessation of consciousness ... the path to the cessation of consciousness ... the gratification in consciousness ... the danger in consciousness ... and the escape from consciousness as it really is.<sup>64</sup>

"How does one understand bodily form as it really is? Whatever bodily form, all of it is the four elements and the form that is made out of the four elements – this is called bodily form. In this way one understands bodily form as it really is.

"How does one understand the arising of bodily form as it really is? Craving and delight [for bodily form] – this is called the arising of

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<sup>60</sup> Jaini 1959: 320,19: *saptasthāne kuśalo bhikṣuḥ trividhārthopaparīkṣī kṣipramevāsra-vakṣyaṃ karoti.*

<sup>61</sup> SN 22.57 at SN III 61,31 speaks of being an accomplished one (*kevalin*) in this Dharma and Vinaya, the highest person.

<sup>62</sup> Wogihara 1936: 552,6: *kathaṃ ca bhikṣavo bhikṣuḥ sapta-sthāna-kuśalo bhavati?*

<sup>63</sup> Wogihara 1936: 552,6: *rūpaṃ yathābhūtaṃ prajānāti, rūpa-samudayaṃ rūpa-nirodhaṃ rūpa-nirodha-gāminīṃ pratipadaṃ rūpaṃ' āsvādam ādinavaṃ nihsaraṇaṃ yathābhūtaṃ prajānāti.* Jaini 1959: 320,17: *rūpaṃ yathābhūtaṃ prajānāti rūpasamudayaṃ rūpanirodhaṃ rūpanirodhagāminīṃ pratipadaṃ rūpaṃ' āsvādam rūpas-yādinavaṃ rūpasya nihsaraṇam.*

<sup>64</sup> Wogihara 1936: 552,9: *evaṃ vedanāṃ saṃjñāṃ saṃskārān vijñānaṃ yathābhūtaṃ prajānāti, vijñāna-samudayaṃ vistareṇa yāvan nihsaraṇaṃ yathābhūtaṃ prajānāti.*



bodily form.<sup>65</sup> In this way one understands the arising of bodily form as it really is.

"How does one understand the cessation of bodily form as it really is? The cessation of craving and delight – this is called the cessation of bodily form. In this way one understands the cessation of bodily form as it really is.

"How does one understand the path to the cessation of bodily form as it really is? That is, it is the noble eightfold path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration – this is called the path to the cessation of bodily form. In this way one understands the path to the cessation of bodily form as it really is.

"How does one understand the gratification in bodily form as it really is? That is, the delight and joy that arise in dependence on bodily form – this is called the gratification in bodily form. In this way one understands the gratification in bodily form as it really is.

"How does one understand the danger in bodily form as it really is? That bodily form is impermanent, *dukkha*, and of a nature to change – this is called the danger in bodily form. In this way one understands the danger in bodily form as it really is.

"How does one understand the escape from bodily form as it really is? That is, the disciplining of lustful desire, the abandoning of lustful desire, and the going beyond lustful desire for bodily form – this is called the escape from bodily form. In this way one understands the escape from bodily form as it really is.<sup>66</sup>

"How does one understand feeling as it really is? That is, [one understands] the six classes of feeling: feeling arisen from eye-contact ...

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<sup>65</sup> SN 22.57 at SN III 62,13 instead relates the arising of bodily form to nutriment; SĀ<sup>3</sup> 27 at T II 499a2 and T 150A at T II 875b20 agree in this respect with SĀ 42.

<sup>66</sup> SN 22.57 at SN III 62,22 continues after bodily form with a description of recluses and Brahmins similar to what is found in SN 22.56, a pattern that continues similarly for the other aggregates; SĀ<sup>3</sup> 27 and T 150A proceed directly from bodily form to the topic of feelings, thereby agreeing in this respect with SĀ 42.

ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and feeling arisen from mind-contact – this is called feeling. In this way one understands feeling as it really is.

"How does one understand the arising of feeling as it really is? With the arising of contact, feeling arises – [this is called the arising of feeling]. In this way one understands the arising of feeling as it really is.

"How does one understand the cessation of feeling as it really is? With the cessation of contact, feeling ceases – [this is called the cessation of feeling]. In this way one understands the cessation of feeling as it really is.

"How does one understand the path to the cessation of feeling as it really is? That is, it is the noble eightfold path: right view ... *up to* ... right concentration – this is called the path to the cessation of feeling. In this way one understands the path to the cessation of feeling as it really is. [10b]

"How does one understand the gratification in feeling as it really is? The delight and joy that arise in dependence on feeling – this is called the gratification in feeling. In this way one understands the gratification in feeling as it really is.

"How does one understand the danger in feeling as it really is? That feeling is impermanent,<sup>67</sup> *dukkha*, and of a nature to change – this is called the danger in feeling. In this way one understands the danger in feeling as it really is.

"How does one understand the escape from feeling as it really is? If one disciplines lustful desire, abandons lustful desire, and goes beyond lustful desire for feeling – this is called the escape from feeling. In this way one understands the escape from feeling as it really is.

"How does one understand perception as it really is? That is, [one understands] the six [classes of] perception: perception arisen from eye-contact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[con-

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<sup>67</sup> Adopting a variant that adds 受; cf. also Yinshùn 1983: 154 note 2.

tact] ... and perception arisen from mind-contact. This is called perception. In this way one understands perception as it really is.

"How does one understand the arising of perception as it really is? With the arising of contact, perception arises. [This is called the arising of perception]. In this way one understands the arising of perception as it really is.

"How does one understand the cessation of perception as it really is? With the cessation of contact, perception ceases – [this is called the cessation of perception]. In this way one understands the cessation of perception as it really is.

"How does one understand the path to the cessation of perception as it really is? That is, it is the noble eightfold path: right view ... *up to* ... right concentration – this is called the path to the cessation of perception. In this way one understands the path to the cessation of perception as it really is.

"How does one understand the gratification in perception as it really is? The delight and joy that arise in dependence on perception – this is called the gratification in perception. In this way one understands the gratification in perception as it really is.

"How does one understand the danger in perception as it really is? That perception is impermanent, *dukkha*, and of a nature to change – this is called the danger in perception. In this way one understands the danger in perception as it really is.

"How does one understand the escape from perception as it really is? If one disciplines lustful desire, abandons lustful desire, and goes beyond lustful desire for perception – this is called the escape from perception. In this way one understands the escape from perception as it really is.

"How does one understand formations as they really are? That is, [one understands] the six classes of intentions: intention arisen from eye-contact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and intention arisen from mind-contact – these are called formations. In this way one understands formations as they really are.

"How does one understand the arising of formations as it really is? With the arising of contact, formations arise – [this is called the arising of formations]. In this way one understands the arising of formations as it really is.

"How does one understand the cessation of formations as it really is? With the cessation of contact, formations cease – [this is called the cessation of formations]. In this way one understands the cessation of formations as it really is.

"How does one understand the path to the cessation of formations as it really is? That is, it is the noble eightfold path: right view ... *up to* ... right concentration – this is called the path to the cessation of formations. In this way one understands the path to the cessation of formations as it really is.

"How does one understand the gratification in formations as it really is? That is, the delight and joy that arise in dependence on formations – this is called the gratification in formations.<sup>68</sup> In this way one understands the gratification in formations as it really is.

"How does one understand the danger in formations as it really is? That formations are impermanent, *dukkha*, and of a nature to change – this is called the danger in formations.<sup>69</sup> In this way one understands the danger in formations as it really is.

"How does one understand the escape from formations as it really is? If one disciplines lustful desire, abandons lustful desire, and goes beyond lustful desire for formations – this is called the escape from formations.<sup>70</sup> In this way one understands the escape from formations as it really is.

"How does one understand consciousness as it really is? That is, [one understands] the six classes of consciousness: the class of eye-con-

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<sup>68</sup> Cf. also SHT IV 30h3B8, Sander and Waldschmidt 1980: (u)[*tpa*]dyate *sukham-u*.

<sup>69</sup> Cf. also SHT IV 30h3B9, Sander and Waldschmidt 1980: *rmiṇī ayaṃ saṃ*.

<sup>70</sup> Cf. also SHT IV 30h3B10, Sander and Waldschmidt 1980: (c)[*cha*]ndarāgasa[m].

sciousness ... [10c] ear-[consciousness] ... nose-[consciousness] ... tongue-[consciousness] ... body-[consciousness] ... and the class of mind-consciousness. This is called consciousness. In this way one understands consciousness as it really is.

"How does one understand the arising of consciousness as it really is? With the arising of name-and-form, consciousness arises – [this is called the arising of consciousness]. In this way one understands the arising of consciousness as it really is.

"How does one understand the cessation of consciousness as it really is? With the cessation of name-and-form, consciousness ceases – [this is called the cessation of consciousness]. In this way one understands the cessation of consciousness as it really is.

"How does one understand the path to the cessation of consciousness as it really is? That is, it is the noble eightfold path: right view ... *up to* ... right concentration – this is called the path to the cessation of consciousness. In this way one understands the path to the cessation of consciousness as it really is.

"How does one understand the gratification in consciousness as it really is? The delight and joy that arise in dependence on consciousness – this is called the gratification in consciousness. In this way one understands the gratification in consciousness as it really is.

"How does one understand the danger in consciousness as it really is? That consciousness is impermanent, *dukkha*, and of a nature to change – this is called the danger in consciousness. In this way one understands the danger in consciousness as it really is.

"How does one understand the escape from consciousness as it really is? If one disciplines lustful desire, abandons lustful desire, and goes beyond lustful desire for consciousness – this is called the escape from consciousness. [In this way one understands the escape from consciousness as it really is.]

"Monks, this is called being skilled in seven cases.

"How does one contemplate the meaning in three ways? Monks, this is if in an empty place, at the root of a tree, [or] in an open field one con-

templates the aggregates, the elements, and the sense spheres, and one gives attention with right effort to their meaning.<sup>71</sup> This is called being a monk who contemplates the meaning in three ways.

"This is called being a monk who is skilled in seven cases and who contemplates the meaning in three ways, and who will completely attain the destruction of the influxes in this Dharma, attain the influx-free liberation of the mind and liberation by wisdom, personally knowing here and now and being completely established in the direct realization that 'birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'"

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

### 43. [First Discourse on Being Bound by Attachment]<sup>72</sup>

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

At that time the Blessed One said to the monks: "Because of clinging, attachment arises. By not clinging, there is no attachment. Listen and pay careful attention to what I shall tell you."

The monks replied to the Buddha: "Yes, we [are ready] to receive the instruction".

The Buddha said to the monks: "How does attachment arise because of clinging? A foolish unlearned worldling sees bodily form as the

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<sup>71</sup> According to SN 22.57 at SN III 65,14, the triple investigation takes the elements, spheres, and dependent arising as its topics. SN 22.57 does not specify where such investigation is to be carried out.

<sup>72</sup> Parallels: SN 22.7 at SN III 15,26 and SHT V 1347, Sander and Waldschmidt 1985: 234f (with a correction of R3 by S. Dietz in Bechert 1995: 293).

self,<sup>73</sup> as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] existing [within bodily form]. He clings to it, having seen bodily form as the self and as belonging to the self.<sup>74</sup> Clinging to it, when that bodily form changes, when it becomes otherwise, his mind revolves and follows after it.<sup>75</sup> [Because] the mind revolves and follows after it, clinging and attachment arise and dwell obsessing his mind. Because his mind dwells being obsessed, fear and the obstruction of mental confusion arise, because of clinging and attachment.<sup>76</sup>

"A foolish unlearned worldling sees feeling ... perception ... formations ... consciousness as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] existing [within consciousness]. He clings to it, having seen consciousness as the self and as belonging to the self. Clinging to it, when that consciousness changes, when it becomes otherwise, his mind revolves and follows after it. Because the mind revolves and follows after it, clinging and attachment arise and dwell obsessing his mind. Dwelling [like this], fear and the obstruction of mental confusion arise, [11a] because of clinging and attachment.

"This is called being with clinging and attachment.

"What is called being without clinging and without attachment? A learned noble disciple does not see bodily form as the self, as distinct from the self [in the sense of being owned by it], as existing [within

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<sup>73</sup> SHT V 1347 V3, Sander and Waldschmidt 1985: 234: *prthagjano rūpam-ātm-eti samanupa[śya](ti)*. SN 22.7 at SN III 16,4 gives a more detailed description of the worldling.

<sup>74</sup> SHT V 1347 V4, Sander and Waldschmidt 1985: 234: *parāmarśasthāyī bhavati tasy-āhaṃ rūpaṃ mama rūpam-iti*.

<sup>75</sup> SHT V 1347 V5, Sander and Waldschmidt 1985: 234: *pariṇāmād-anyathibhāvād-rūpavipariṇām-anuparivartī bhavati vijñānaṃ*.

<sup>76</sup> SHT V 1347 V6, Sander and Waldschmidt 1985: 234: *pariyādāya tiṣṭhati cetasaḥ [pa] (ryā)dānā-uttrāsav[ā](m)[ś]*; SHT V 1347 R1: *[v]ā[ny]am iyatā ūpādāya-pari [tasya]nā bhavati, kiyatā*.

the self, or a self] existing [within bodily form].<sup>77</sup> He does not cling to and see bodily form as the self and as belonging to the self. Not clinging to and seeing it as the self and as belonging to the self,<sup>78</sup> when that bodily form changes, when it becomes otherwise, his mind does not revolve and follow after it.<sup>79</sup> Because the mind does not revolve and follow after it,<sup>80</sup> clinging and attachment do not arise and dwell obsessing his mind.<sup>81</sup> Because his [mind] does not dwell being obsessed,<sup>82</sup> fear and the obstruction of mental confusion do not arise, because there is no clinging and attachment.<sup>83</sup>

"In the same way he does not see feeling ... perception ... formations ... consciousness as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] existing [within consciousness]. Not clinging to and seeing it as the self and as belonging to the self, when that consciousness changes, when it becomes otherwise, his mind does not revolve and follow after it. Because the mind does not revolve and follow after it, clinging and attachment do not [arise and] dwell obsessing his mind. Because his mind does not dwell being obsessed, his mind is without fear and the obstruction of mental confusion, because there is no clinging and attachment.

"This is called being without clinging and attachment.

"This is called being with clinging and attachment and being without clinging and attachment."

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<sup>77</sup> SHT V 1347 R2, Sander and Waldschmidt 1985: 234: *nupaśyati na rūpam-ātmāni rūpaṃ na rū<paṃ> ātmā na so-haṃ rūpaṃ mama.*

<sup>78</sup> Adopting the variant 已 instead of 色; cf. also Yinshùn 1983: 156 note 3.

<sup>79</sup> SHT V 1347 R3, Sander and Waldschmidt 1985: 234: *rāmarśasthāyinaḥ tad-rūpa(m) vipariṇamaty-a<nya>athībhavati, ta* (cf. Bechert 1995: 293).

<sup>80</sup> SHT V 1347 R4, Sander and Waldschmidt 1985: 235: *vati vijñānaṃ tasya na rūpavi-pariṇāmānuparivartī.*

<sup>81</sup> SHT V 1347 R5, Sander and Waldschmidt 1985: 235: *paryādānād-anutrāsavāṃś-ca bhavaty-avighātavāṃś-c-ānupādārpāya.*

<sup>82</sup> My supplementation follows Yinshùn 1983: 155.

<sup>83</sup> SHT V 1347 R6, Sander and Waldschmidt 1985: 235: *anupādāya-aparitasyanā bhavati, iti hy-āyusmaṃto yad.*



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

#### 44. [Second Discourse on Being Bound by Attachment]<sup>84</sup>

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

At that time the Blessed One said to the monks: "As regards the giving rise to and being bound by attachment; and the not giving rise to and not being bound by attachment. Listen and pay careful attention to what I shall tell you.

"How is there the giving rise to and being bound by attachment? Because a foolish unlearned worldling does not understand 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,<sup>85</sup> he delights in bodily form with craving, commends it, and clings to it with attachment. He clings to bodily form as the self and as belonging to the self. Clinging to it, when that bodily form changes, when it becomes otherwise, his mind follows after it, changing and becoming otherwise.<sup>86</sup>

"Because his mind follows after it, changing and becoming otherwise, he dwells with his mind obsessed. Because of dwelling with the mind obsessed, fear and the obstruction of worry arise, because of giving rise to and being bound by attachment. Feeling ... perception ... formations ... consciousness *is also like this*. This is called giving rise to and being bound by attachment.

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<sup>84</sup> Parallel: SN 22.8 at SN III 18,14.

<sup>85</sup> In SN 22.8 at at SN III 18,18 the worldling regards each aggregate as: "this is mine, I am this, this is my self".

<sup>86</sup> SN 22.8 at at SN III 18,21 simply indicates that with the change and becoming otherwise of the aggregate, sorrow, lamentation, etc., arise.

"How is there not giving rise to and not being bound by attachment? 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. Because he understands it as it really is, he does not delight in it with craving, commend it [or] cling to it with attachment. He is not bound to it and does not cling to it as the self and as belonging to the self. Because of not clinging to it, when that bodily form changes, when it becomes otherwise, his mind does not follow after it, changing and becoming otherwise.

"Because his mind does not follow after it, changing and becoming otherwise, his mind is not bound by attachment that dwells obsessing his mind. Because of not dwelling with the mind being obsessed, there is no fear and the obstruction of worry in the mind, because of not giving rise to and not being bound by attachment. Feeling ... perception ... formations ... consciousness *is also like this*. This is called not giving rise to and not being bound by attachment."

When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully. [11b]

## 45. [Discourse on Thoughts]<sup>87</sup>

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

At that time the Blessed One said to the monks: "There are five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging ... the feeling ... the perception ... the formations ... the

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<sup>87</sup> Parallels: SN 22.47 at SN III 46,8, a discourse quotation in the *Abhidharmakośa-bhāṣya*, Pradhan 1967: 282,1 (cf. also Pāsādika 1989: 94 §365), with fuller quotations preserved in Śamathadeva's *Abhidharmakośopāyikāṭikā*, D 4094 *ju* 268b7 or Q 5595 *thu* 12a4 and D 4094 *nyu* 83b7 or Q 5595 *thu* 130a5, translated below by Dhammadinnā 2014: 89ff, and a discourse quotation in the *Abhidharmadīpa & Vibhāṣā-prabhāvṛtti*, Jaini 1959: 272,6; for a translation of an extract from SĀ 45 cf. Choong 2000: 63.

consciousness aggregate of clinging.<sup>88</sup>

"If recluses and Brahmins see the existence of a self, they all see the self in these five aggregates of clinging.<sup>89</sup> Recluses and Brahmins see bodily form as the self, bodily form 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. They see feeling ... perception ... formations ... consciousness as the self, consciousness 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.

"Because of ignorance a foolish unlearned worldling sees bodily form as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it], claiming that the self is really true and not abandoning it. Because of not abandoning it, the faculties grow.<sup>90</sup> The faculties having grown, contact increases. Because of being contacted through the six spheres of contact, painful and pleasant feelings arise to the foolish unlearned worldling, arisen from the six spheres of contact. What are the six? That is, the eye-contact sphere, the ear[-contact] ... nose[-contact] ... tongue [-contact] ... body[-contact] ... and the mind-contact sphere.

"In this way, monks, there is the mind element, the mind-object element, and the element of ignorance. Because of contact with ignorance a foolish unlearned worldling gives rise to the sense of existing, the sense of not existing, the sense of existing and not existing, the sense 'I am better', the sense 'I am equal', the sense 'I am inferior', the sense 'I know' and 'I see'. The sense 'I know in this way' and 'I see in

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<sup>88</sup> SN 22.47 does not have such an introductory statement on the five aggregates.

<sup>89</sup> Pradhan 1967: 282,1: *ye kecid bhikṣavaḥ śramaṇā vā brāhmaṇā vā ātmeti samanupaśyantaḥ samanupaśyanti sarve ta imān eva pañcōpādanaskandhān iti.* Jaini 1959: 272,6: *ye kecid ātmeti samanupaśyantaḥ samanupaśyanti sarve ta imān eva pañcōpādānaskandhān samanupaśyantaḥ samanupaśyanti;* cf. also Wogihara 1932: 300,13: *ye keci chramaṇā brāhmaṇā vā ātmēti samanupaśyantaḥ samanupaśyaṃti sarve ta imān eva pañcōpādāna-skandhān iti.*

<sup>90</sup> SN 22.47 at SN III 46,21 lists the five physical faculties at this juncture, after which it continues directly with the mind, mind-objects, and the element of ignorance.

this way' are all because of the six spheres of contact.<sup>91</sup>

"The learned noble disciple abandons ignorance in relation to the six spheres of contact and gives rise to knowledge.<sup>92</sup> He does not give rise to the sense of existing, the sense of not existing, the sense of existing and not existing, the sense 'I am better', the sense 'I am equal', the sense 'I am inferior', the sense 'I know' and 'I see'. Having known it in this way and seen it in this way, the formerly arisen contact with ignorance ceases, and feelings arise from contact with knowledge."

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

#### 46. [Discourse on Being Consumed by the Aggregates of Clinging in the Three Times]<sup>93</sup>

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

At that time the Blessed One said to the monks: "There are five aggregates of clinging. What are the five? They are the bodily form ... the feeling ... the perception ... the formations ... and the consciousness

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<sup>91</sup> The thoughts described in SN 22.47 at SN III 46,26 are 'I am', 'I am this', 'I shall be', 'I shall not be', 'I shall be with form', 'I shall be without form', 'I shall be percipient', 'I shall be impercipient', and 'I shall be neither percipient nor impercipient'.

<sup>92</sup> SN 22.47 at SN III 47,1 begins the corresponding section by indicating that the five faculties remain right there, but the noble disciple abandons ignorance and gives rise to knowledge.

<sup>93</sup> Parallels: SN 22.79 at SN III 86,9 (cf. also Net 30,17), discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 9,10, 10,21, and 467,7 (cf. also Pāsādika 1989: 21 §9, 22 §12, 127 §514f), and in the *Abhidharmakośavyākhyā*, Wogihara 1936: 705,15 (cf. also Wogihara 1932: 34,13, 37,24, and 282,14), with fuller quotations preserved in Śamathadeva's *Abhidharmakośopāyikāīkā*, D 4094 ju 15b6 or Q 5595 tu 17b1 and D 4094 ju 66b1 or Q 5595 tu 74a2 (cf. also D 4094 nyu 84a2 or Q 5595 tu 130a8), translated below by Dhammadinnā 2014: 92ff; for translations of extracts from SĀ 46 cf. Choong 2000: 25–29. My reconstruction of the title based on the *uddāna* reference relies on a correction suggested by Yinshùn 1983: 160 note 5.

aggregate of clinging.<sup>94</sup>

"If recluses and Brahmins through recollection of past lives cognize their own various past lives – have cognized them, will cognize them, or now cognize them – they all have cognized, will cognize, or now cognize these five aggregates of clinging.<sup>95</sup> 'In the past what I experienced was bodily form in this way, feeling in this way, perception in this way, formations in this way, and consciousness in this way.'<sup>96</sup>

"Since it can resist and can break, it is called the bodily form aggregate of clinging. This refers to being resistant. If it is by hand, if it is by stone, if it is by stick, if it is by knife,<sup>97</sup> if it is by coldness, if it is by warmth, if it is by thirst, if it is by hunger, if it is by mosquitoes, gadflies, or any poisonous insect, or by contact with wind and rain, this is called resisting contact. Because of [such] resistance, it is [called] the bodily form aggregate of clinging.<sup>98</sup> [11c] Again, this bodily form aggregate of clinging is impermanent, *dukkha*, and [of a nature] to change.<sup>99</sup>

"All that has the characteristic to feel is the feeling aggregate of clinging. What is being felt? There is painful feeling, pleasant feeling, and neutral feeling. Because it has the characteristic to feel, it is called the feeling aggregate of clinging. Again, this feeling aggregate of clinging is impermanent, *dukkha*, and [of a nature] to change.

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<sup>94</sup> SN 22.79 does not have such an introductory statement on the five aggregates.

<sup>95</sup> Pradhan 1967: 467,7: *ye kecid anekavidhaṃ pūrvanivāsaṃ samanūsmanantaḥ samanūsmaṃr̥ṣuḥ samanūsmananti samanūsmaṃr̥ṣyanti vā punaḥ sarve ta imān eva pañcōpādānaskandhān iti*. Wogihara 1936: 705,15: *yadīmān eva pañcōpādāna- skandhān samanūsmanantaḥ samanūsmaṃr̥ṣuḥ samanūsmananti samanūsmaṃr̥ṣyanti vā*.

<sup>96</sup> Pradhan 1967: 467,9: *rūpavān ahaṃ abhūvam atīe 'dhvanīti*. Wogihara 1936: 705,17: *rūpavān ahaṃ babhūvātīe adhvanīti*.

<sup>97</sup> SN 22.79 does not list various forms of being attacked.

<sup>98</sup> Pradhan 1967: 9,10: *rūpyate rūpyata iti bhikṣavas tasmād rūpōpādānaskandha ity ucyate. kena rūpyate? pāṇisparśenāpi spr̥ṣto rūpyata iti*; cf. also Wogihara 1932: 34,13. SN 22.79 at SN III 86,22 indicates that form (*rūpa*) is afflicted (*ruppatti*) by cold, heat, hunger, thirst, and by contact with flies, mosquitoes, wind, sun, and serpents.

<sup>99</sup> SN 22.79 does not follow its definition of each aggregate with a reference to their true nature.

"All perceptions are the perception aggregate of clinging. What is being perceived? There are few perceptions, many perceptions, immeasurable perceptions, [or] in relation to the totality of nothingness one has the perception of nothingness.<sup>100</sup> Because it has [the characteristic of perceiving], it is called the perception aggregate of clinging. Again, this perception aggregate of clinging is impermanent, *dukkha*, and of a nature to change.

"What has the characteristic of being constructed is the formations aggregate of clinging. What is being constructed? Bodily form is being constructed ... feeling ... perception ... formations ... consciousness is being constructed. Because it has the characteristic of being constructed, it is [called] the formations aggregate of clinging.<sup>101</sup> Again, this formations aggregate of clinging is impermanent, *dukkha*, and of a nature to change.

"What has the characteristic of discerning is the consciousness aggregate of clinging. What is being cognized? Forms are cognized ... sounds ... odours ... flavours ... tangibles ... mental objects are cognized. Because it has [the characteristic of discerning] it is called the consciousness aggregate of clinging.<sup>102</sup> Again, this consciousness aggregate of clinging is impermanent, *dukkha*, and of a nature to change.

"Monks, the learned noble disciple trains in regard to the bodily form aggregate of clinging in this way: 'Now I am being consumed by present bodily form. In the past I have already been consumed by bodily form, just as now by the present one.'

"He further reflects: 'Being now [already] consumed by present bodily form, if I continue to delight with attachment in future bodily form, I will further be consumed by that bodily form, just as now by the pre-

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<sup>100</sup> The definition of perception in SN 22.79 at SN III 87,5 instead lists various colours.

<sup>101</sup> Pradhan 1967: 10,21: *saṃskṛtam abhisamkaroti, tasmāt saṃskārā upādānaskandhā ity uccayta*; cf. also Wogihara 1932: 37,24 and 282,14.

<sup>102</sup> SN 22.79 at SN III 87,19 defines consciousness by way of cognizing various tastes.

sent one.' Having understood it in this way, he is not concerned with past bodily form, does not delight with attachment in future bodily form, and gives rise to disenchantment in relation to present bodily form, to dispassion and cessation, and proceeds towards its cessation.<sup>103</sup>

"A learned noble disciple trains in regard to this feeling ... perception ... formations ... consciousness aggregate of clinging [in this way]: 'Now I am being consumed by present consciousness. In the past I have already been consumed by consciousness, just as now by the present one. Being now already consumed by present consciousness, if I continue to delight with attachment in future consciousness, I will further be consumed by that consciousness, just as now by the present one.'

"Having understood it in this way, he is not concerned with past consciousness, does not delight [with attachment] in future consciousness, and gives rise to disenchantment in relation to present consciousness, to dispassion and cessation, and proceeds towards its cessation.<sup>104</sup> He decreases it and does not increase it,<sup>105</sup> retreats from it and does not advance [towards it], [lets it] cease and does not give rise to it, abandons it and does not cling to it.

"What does he decrease and does not increase? He decreases bodily form and does not increase it, he decreases feeling ... perception ... formations ... consciousness and does not increase it.

"What does he retreat from and does not advance [towards]? He retreats from bodily form and does not advance [towards it], he retreats from feeling ... perception ... formations ... consciousness and does not advance [towards it].

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<sup>103</sup> Here and below my rendering follows the suggestion by Yinshùn 1983: 160 note 3 to emend 減患 to read 減盡.

<sup>104</sup> SN 22.79 continues at this juncture with the standard catechism on the five aggregates being impermanent, *dukkha*, and not self, followed at SN III 89,22 with a comparable set of four phrases, although formulated with some differences.

<sup>105</sup> Here and below my rendering follows the suggestion by Yinshùn 1983: 160 note 4 to emend 減 to read 減.

"What does he [let] cease and does not give rise to? He [lets] bodily form cease and does not give rise to it, he [lets] feeling ... perception ... formations ... consciousness cease and does not give rise to it.

"What does he abandon and does not cling to? He abandons bodily form and does not cling to it, he abandons feeling ... perception ... formations ... consciousness and does not cling to it.

"Decreasing and not increasing it, [12a] he is established in the peace of decreasing. Retreating from it and not advancing [towards it], he is established in the peace of retreating. [Letting it] cease and not giving rise to it, he is established in the peace of cessation. Abandoning it and not clinging to it, he does not give rise to the bondage of attachment.<sup>106</sup> Not being bound by attachment he personally realizes Nirvāṇa, [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'"

When the Buddha spoke this discourse, by not clinging a group of many monks attained liberation from the influxes in their minds.<sup>107</sup> When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully.

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<sup>106</sup> This passage has no direct counterpart in SN 22.79, which after describing the attainment of awakening, however, continues by taking up again the four phrases mentioned earlier. This is followed by a poem describing the homage paid to such a monk by *devas*.

<sup>107</sup> SN 22.79 does not report the effect the discourse had on its audience.



## 47. [First Discourse on Faith]<sup>108</sup>

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

At that time the Blessed One said to the monks: "A clansman with a faithful mind should reflect: 'I should follow the Dharma, I should dwell cultivating much disenchantment in relation to bodily form, dwell cultivating much disenchantment in relation to feeling ... perception ... formations ... consciousness.

"Because a clansman with a faithful mind dwells cultivating much disenchantment in relation to bodily form, dwells cultivating much disenchantment in relation to feeling ... perception ... formations ... consciousness, he gains disenchantment with bodily form, gains disenchantment with feeling ... perception ... formations ... consciousness.<sup>109</sup> Being disenchanted, he is free from desire and liberated. Being liberated he knows and sees: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'"

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

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<sup>108</sup> Parallel: SN 22.39 at SN III 40,22 (which is also a parallel to SĀ 27; cf. Anālayo 2012: 45). Akanuma 1929/1990: 28 instead identifies SN 22.146 as a parallel to the present discourse, and then SN 22.147 as a parallel to the next, SĀ 47. The correct identification has been discussed in Glass 2007: 185f. The main difference is that SN 22.39 introduces its exposition with a reference to practising the Dharma in accordance with the Dharma, whereas SN 22.146 speaks of having gone forth out of faith. The exposition given in SN 22.39 and SN 22.146 is followed in each case by other discourses who apply the same to impermanence, *dukkha*, and not-self, resulting in SN 22.40-42 and SN 22.147-148 (where in E<sup>c</sup> the application to *dukkha* seems to have been lost). No parallels to these discourses appear to be known. For discourses 46 to 56 my reconstruction of the respective titles is based on the *uddāna* found after discourse 56.

<sup>109</sup> According to SN 22.39 at SN III 40,28, having disenchantment (*nibbidā*) he fully understands (*parijānāti*) the aggregates. This then leads to being freed from the aggregates and thus being freed from all *dukkha*.

## 48. [Second Discourse on Faith]<sup>110</sup>

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

At that time the Blessed One said to the monks: "A clansman with a faithful mind, who out of right faith has gone forth into homelessness, thinks to himself: 'I should follow the Dharma, I should dwell cultivating much disenchantment in relation to bodily form, dwell cultivating much disenchantment in relation to feeling ... perception ... formations ... consciousness.

"A clansman with a faithful mind who out of right faith has gone forth into homelessness and who has dwelled cultivating much disenchantment in relation to bodily form, has dwelled cultivating much disenchantment in relation to feeling ... perception ... formations ... consciousness, gains freedom from bodily form, gains freedom from feeling ... perception ... formations ... consciousness.<sup>111</sup> I say, such a person is completely freed from all birth, old age, disease, death, worry, sorrow, vexation, and pain."

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

## 49. [First Discourse to Ānanda]<sup>112</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in

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<sup>110</sup> Parallels: SN 22.146 at SN III 179,<sup>10</sup> and a Gāndhārī fragment, Glass 2007: 187ff. Glass 2007: 221 has already translated SĀ 48.

<sup>111</sup> According to SN 22.146 at SN III 179,<sup>15</sup> having disenchantment he fully understands the aggregates. This then leads to being freed from the aggregates and thus being freed from all *dukkha*. The Gāndhārī fragment, Glass 207: 189, also proceed from disenchantment to full understanding, and then from full understanding to being freed.

<sup>112</sup> Parallel: SN 22.37 at SN III 37,<sup>25</sup> and Sanskrit fragment Kha ii 12k, La Vallée Poussin 1913: 573. Akanuma 1929/1990: 28 also mentions SN 22.38, yet this discourse gives a considerably more detailed exposition of the topic covered by SN 22.37 and SĀ 49.

Jeta's Grove, Anāthapiṇḍika's Park.

At that time the Blessed One said to the venerable Ānanda: "If a faithful householder or the son of a householder comes and asks you:<sup>113</sup> 'In relation to what things should one understand their arising and passing away?'<sup>114</sup> [12b] How would you answer?"

Ānanda said to the Buddha: "Blessed One, if a faithful householder or the son of a householder comes and asks me this,<sup>115</sup> I would answer: 'One understands that bodily form is of a nature to arise and pass away, one understands that feeling ... perception ... formations ... consciousness is of a nature to arise and pass away.'<sup>116</sup> Blessed One, if a faithful householder or the son of a householder asks me like this, I would answer in this way."

The Buddha said to Ānanda: "It is well, it is well, that you should answer in this way. Why is that? Bodily form is of a nature to arise and pass away, feeling ... perception ... formations ... consciousness is of a nature to arise and pass away. Understanding that bodily form is of a nature to arise and pass away is called the understanding of bodily form. Understanding that feeling ... perception ... formations ... consciousness is of a nature to arise and pass away is called the understanding of consciousness."<sup>117</sup>

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<sup>113</sup> Kha ii 12k1, La Vallée Poussin 1913: 573: *upasaṃkramyaivaṃ prccheyuh*.

<sup>114</sup> The question (and subsequent discussion) in SN 22.37 at SN III 37,30 concerns not only arising and passing away, but also an 'otherwiseness' [i.e., a change] while things persists. The same threefold distinction is also found in AN 3.47 at AN I 152,7, in which case a similar presentation is found in a parallel, EĀ 22.5 at T II 607c15; cf. also the *Abhidharmakośavyākhyā*, Wogihara 1932: 171,26: *trīṇimāni bhikṣavaḥ saṃskṛtasya saṃskṛta-lakṣaṇāṇi. katamāni trīṇi? saṃskṛtasya bhikṣava[h] utpādo 'pi prajñāyate, vyayo 'pi prajñāyate, sthity-anyathātvam apīti*. The same type of presentation can also be found in the *Vastusaṃgrahaṇī*, T 1579 at T XXX 795c21: 三有為相施設可得，一生，二滅，三住異性。

<sup>115</sup> Kha ii 12k2, La Vallée Poussin 1913: 573: *paññitāḥ śramaṇapaññitāḥ*; cf. also Kha ii 12k4: *[grhapatī]paññitāḥ śramaṇapaññi[tāḥ]*, and Kha ii 12k6: *tāḥ brāhmaṇapaññitāḥ grhapatīpa[ññitāḥ śramaṇapaññitāḥ]*.

<sup>116</sup> Kha ii 12k3, La Vallée Poussin 1913: 573: *ñ[ā]yate sthityanyathātvam pra[j]ñā; cf. also Kha ii 12k5: jñāyate vyayah pra[j]ñāyate*.

<sup>117</sup> In SN 22.37 at SN III 38,12 the Buddha just repeats the presentation by Ānanda,

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

## 50. [Second Discourse to Ānanda]<sup>118</sup>

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

At that time the Blessed One said to the venerable Ānanda: "If outside wanderers come and ask you: 'Ānanda, for what reason does the Blessed One teach people the cultivation of the holy life?' Being asked in this way, how would you answer?"<sup>119</sup>

Ānanda said to the Buddha: "Blessed One, if outside wanderers come and ask me: 'Ānanda, for what reason does the Blessed One teach people the cultivation of the holy life?' I would answer:<sup>120</sup> 'For cultivating disenchantment in relation to bodily form, for being free from desire for it, for its cessation, for being liberated from it, for not giving rise to it does the Blessed One teach people the cultivation of the holy life.

'For the cultivation of disenchantment in relation to feeling ... perception ... formations ... consciousness, for being free from desire for it, for its cessation, for being liberated from it, for not giving rise to it does [the Blessed One] teach people the cultivation of the holy life.'<sup>121</sup>

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without indicating that one who understands this is reckoned to be understanding the aggregates.

<sup>118</sup> Parallel: Sanskrit fragment Kha ii 10a, La Vallée Poussin 1913: 572f, revised edition in Chung 2008: 327f (who juxtaposes SĀ 50 with the Sanskrit fragments).

<sup>119</sup> Kha ii 10av5-6, Chung 2008: 327: *sacet te ānaṃdānyatīrthikaparivṛājākāḥ upasaṃkramyaivaṃ pṛccheyuḥ: kimarthaṃ śrama[n](a)sya g[au]tamasyā[m]tike (brahmacāryam uṣyate? evaṃ pṛṣṭas t)[v](am kathaṃ vyākuryāḥ?* This is preceded by describing how Ānanda had approached the Buddha, paid respect, and sat down to one side.

<sup>120</sup> Kha ii 10av6, Chung 2008: 327: *(sa)[c]e[n mā] bhadaṃtānyatīrthikapa[ri]vrājakā [upa]saṃkramyaivaṃ pṛccheyuḥ: kimarthaṃ śramaṇasya gautamasyāṃtike brahmacāryam uṣya[t]e? evaṃ pṛṣṭo 'ham evaṃ vy[ā]kuryāṃ.*

<sup>121</sup> Kha ii 10av7, Chung 2008: 327: *(rūpasya nirvide virāgāya ni)[r](o)dadhāya [bh](a)gavato 'ntike brahmacāryam uṣyate, vedanāyāḥ saṃjñ[ā]yāḥ saṃskārāṇāṃ vijñānasya*

Blessed One, if outside wanderers ask me in this way, I would answer in this way."<sup>122</sup>

The Buddha said to Ānanda: "It is well, it is well, that you should answer in this way. Why is that? I truly teach people the cultivation of the holy life for the cultivation of disenchantment in relation to bodily form, for being free from desire for it, for its cessation, for being liberated from it, for not giving rise to it."<sup>123</sup> I teach people the cultivation of the holy life for the cultivation of disenchantment in relation to feeling ... perception ... formations ... consciousness, for being free from desire for it, for its cessation, for being liberated from it, for not giving rise to it."<sup>124</sup>

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

## 51. [Discourse on Being of a Nature to be Destroyed]<sup>125</sup>

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

At that time the Blessed One said to the monks: "I will now teach you what is of a nature to be destroyed and not to be destroyed. Listen and

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*nirvvide virāgā[ya] (ni)rodhāya bhagavato 'ntike brahmacaryam u[sya]te.*

<sup>122</sup> Kha ii 10av7-8, Chung 2008: 327: *sacen me bhadaṃtānyatī(rthikaparivrājakā upasamkramyaivaṃ) p[rc]ch[e]yuh kimarthaṃ śramaṇasya gautamasyāṃtike brahmacaryam uṣyate? e[va]ṃ p[ri]ṣṭo 'ham evaṃ vyākuryāh.*

<sup>123</sup> Kha ii 10av8, Chung 2008: 327: *sādhu sādhu ānaṃda [rūp](a)sy ānaṃ[da] nirvvide virāgāya nirodhāya [ma]māntike brahmacaryam uṣyate.*

<sup>124</sup> Kha ii 10av9, Chung 2008: 327f: *(vedanāyāh samjñāyāh saṃskā)raṇāṃ vi[j]ñ[ā]nasya nirvvide virāgāya nirodh[āya] mamāntike brahmacarya[m] uṣyate.* The fragment continues with the Buddha confirming that Ānanda should answer like this if he were to be asked by outside wanderers.

<sup>125</sup> Parallel: SN 22.32 at SN III 32,27.

pay careful attention to what I shall tell you.

Monks, bodily form is of a nature to be destroyed. The cessation and quenching of bodily form is not of a nature to be destroyed. Feeling ... perception ... formations ... consciousness is of a nature to be destroyed. The cessation and quenching of consciousness is not of a nature to be destroyed."

When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, [12c] were delighted and received it respectfully.

## 52. [Discourse to Uttiya]

*The Discourse on Uttiya should be recited as in the Fours of the Ekottarika-āgama.*<sup>126</sup>

## 53. [Discourse at Sālā]

Thus have I heard. At one time the Buddha was wandering among the people of the Kosala country, staying in a Siṃsāpa grove north of the village of Sālā.

At that time the village chiefs, Brahmins from great clans, had heard that the recluse [Gotama], son of the Sakyans, from the great Sakyan clan, who has shaved off hair and beard, donned the yellow robes, and out of right faith gone forth into homelessness to train in the path, has accomplished supreme and full awakening. He is wandering here among the people of the Kosala country and has reached this village of Sālā, staying in a Siṃsāpa grove north of it.<sup>127</sup>

Moreover, that recluse Gotama has been commended with such kind of repute, heard in the eight directions, as one who is praised as truly virtuous by *devas* and humans: He is a Tathāgata, an arahant, fully and

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<sup>126</sup> The reference would intend the Fours of the Mūlasarvāstivāda *Ekottarika-āgama*.

<sup>127</sup> Adopting a variant that adds 此 and the variant 薩 instead of 婆.

perfectly awakened, accomplished in knowledge and conduct, a well gone one, a knower of the worlds, an unsurpassable person, a leader of persons to be tamed, teacher of *devas* and humans, a Buddha, a Blessed One. In the whole world, among *devas*, Māras, Brahmās, recluses and Brahmins, he has great wisdom and has personally been able to realize and know that: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'

To the world he teaches a Dharma that is good in its beginning, middle, and end, that has good meaning and good expression, and [he teaches] an entirely complete and pure holy life. He expounds the sublime Dharma. It is well if one would see him, it is well if one would approach him, it is well if one would pay respect to him!

Having had this thought, they harnessed their horses and, followed by many attendants carrying golden containers, sticks,<sup>128</sup> and parasols, they approached the Buddha to pay respect and make offerings. Having reached the entrance to the grove they descended from their chariots to proceed on foot to approach the Blessed One. They inquired about his well being, withdrew to sit to one side and said to the Blessed One: "Recluse Gotama, what do you proclaim, what do you teach?"

The Buddha told the Brahmins: "I proclaim causes, I teach causes."

They again said to the Buddha: "What causes do you proclaim, what causes do you teach?"

The Buddha said to the Brahmins: "There are causes and conditions for the arising of the world, there are causes and conditions for the world to arise. There are causes and conditions for the cessation of the world, there are causes and conditions for the world to cease."

The Brahmins said to the Buddha: "Blessed One, what are the causes and conditions for the arising of the world, what are the causes and conditions for the world to arise?"

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<sup>128</sup> Yinshùn 1983: 167 note 2 suggests to emend 杖杖 to 金杖, as a result of which the sticks would be "golden", just as the previously mentioned containers.

The Buddha said to the Brahmins: "A foolish unlearned worldling does not understand 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. Because of not understanding it as it really is, he craves for and delights in bodily form, he commends bodily form, and he dwells with the mind defiled by attachment. Because of craving for and delighting in bodily form, he clings to it. In dependence on clinging there is becoming. [13a] In dependence on becoming there is birth. In dependence on birth there is old age, death, worry, sorrow, vexation, and pain. This is how this great mass of *dukkha* arises.

"Feeling ... perception ... formations ... consciousness *is also like this*. Brahmins, these are called the causes and conditions for the arising of the world, these are the causes and conditions for the world to arise."

The Brahmins said to the Buddha: "What are the causes and conditions for the cessation of the world, what are the causes and conditions for the world to cease?"

The Buddha said to the Brahmins: "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. Understanding it as it really is, he does not crave for or delight in bodily form, he does not commend it, and he dwells without being defiled by attachment and without taking a stance on it. Because of dwelling without craving and delight, and without taking a stance on it, craving for bodily form ceases. With the cessation of craving, clinging ceases. With the cessation of clinging, becoming ceases. With the cessation of becoming, birth ceases. With the cessation of birth, old age, death, worry, sorrow, vexation, and pain cease.

"Feeling ... perception ... formations ... consciousness *is also like this*. Brahmins, these are called the causes and conditions for the cessation of the world, these are the causes and conditions for the world to



cease."<sup>129</sup>

The Brahmins said to the Buddha: "Gotama, in this way you proclaim causes, in this way you teach causes. We have many affairs in the world, now we request permission to return."

The Buddha said to the Brahmins: "Know that it is the proper time for it."

When the Buddha had spoken this discourse, the Brahmins, hearing what the Buddha had said, were delighted and rejoiced in it. They paid respect at his feet and left.

## 54. [Discourse on the World]

Thus have I heard. At one time the Buddha was staying at Vārāṇasī in the Deer Park, the Dwelling-place of Seers.

At that time a brahmin from the \*Vigatāloka village had come and approached the Buddha.<sup>130</sup> He paid respect, exchanged polite greetings, withdrew to sit to one side, and said to the Buddha: "Gotama, I have a young disciple who knows astrology and family lineages, and who for the whole great assembly makes predictions based on auspicious and inauspicious marks. Of what he says to exist, it certainly exists. Of what he says not to exist, it certainly does not exist. Of what he says that it becomes accomplished, it certainly will be accomplished. Of what he says that it will be ruined, it certainly will be ruined. Gotama, what do you think about this?"

The Buddha said to the Brahmin: "Let be for the time being your young disciple who knows astrology and family lineages. I will now ask you, answer as you think. Brahmin, what do you think, is bodily

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<sup>129</sup> My translation follows the suggestion by Yinshùn 1983: 167 note 3 to delete a second occurrence of 是名.

<sup>130</sup> SĀ 54 at T II 13a18: 毘迦多魯迦; my reconstruction of the name, which here refers to the village and below to the Brahmin from this village, is highly conjectural, based on the gloss provided in T 2130 at T LIV 1007c2: 毘迦多魯迦婆羅門 (應云毘伽多魯今, 譯曰去光亦云闍也).

form originally without pedigree?"

He replied: "It is like this, Blessed One."

[The Buddha said:] "Is feeling ... perception ... formations ... consciousness originally without pedigree?"

He replied: "It is like this, Blessed One."

The Buddha said to the Brahmin: "You said: 'I have a young disciple who knows astrology and family lineages, and who for the great assembly makes such statements that of what he says that it exists, it certainly exists; of what he says that it does not exist, it certainly does not exist. What he knows and sees, is it not unreal?'"

The Brahmin said to the Buddha: "It is like this, Blessed One."

The Buddha said to the Brahmin: "What do you think, [13b] is there a bodily form that remains permanent for a hundred years, or does it arise differently and cease differently? [Is there] feeling ... perception ... formations ... consciousness that remains permanent for a hundred years, or does it arise differently and cease differently?"

He replied: "It is like this, Blessed One, [it arises and ceases differently]."

The Buddha said to the Brahmin: "What do you think, your young disciple who knows astrology and family lineages, and who for the great assembly makes statement about what will be accomplished and what will not be ruined, what he knows and sees, is it quite different [from what I just stated]?"

He replied: "It is like this, Blessed One."

The Buddha said to the Brahmin: "What do you think, this teaching and that teaching, this saying and that saying, which is superior?"

The Brahmin said to the Buddha: "Blessed One, this is speaking according to the Dharma, as the Buddha has spoken, by revealing and instructing. It is just as being able to rescue a person who is drowning,

being able to rescue a prisoner who has been caught,<sup>131</sup> showing the road to one who is lost, or bestowing a bright light to one who is in darkness.<sup>132</sup> The Blessed One has now well spoken the sublime Dharma and further revealed and instructed me in this way."

When the Buddha had spoken this discourse, the Brahmin \*Vigatāloka, hearing what the Buddha had said, was delighted and rejoiced in it. He rose from his seat, paid respect at [the Buddha's] feet and left.

## 55. [Discourse on the Aggregates]<sup>133</sup>

Thus have I heard. At one time the Buddha was staying at Vārāṇasī in the Deer Park, the Dwelling-place of Seers.

At that time the Blessed One said to the monks: "I will now teach you the aggregates and the aggregates of clinging. What are the aggregates? Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all that is collectively called the aggregate of bodily form.<sup>134</sup>

"Accordingly, whatever feeling ... perception ... formations ... consciousness *is also like this*. All that is collectively called the aggregate of feeling ... perception ... formations ... consciousness. These are called the aggregates.

"What are the aggregates of clinging? This is if bodily form is with influxes and there is clinging, if in relation to that bodily form – be it

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<sup>131</sup> Adopting the variant 囚 instead of 彼; cf. also Yinshùn 1983: 169 note 1.

<sup>132</sup> Adopting the variant 惠 instead of 慧; cf. also Yinshùn 1983: 169 note 2.

<sup>133</sup> Parallel: SN 22.48 at SN III 47,7 and discourse quotations in the *Abhidharmakośa-bhāṣya*, Pradhan 1967: 5,8 (*ye sāsravā upādānaskandhās te*) and 13,5 (cf. also Pāsādika 1989: 22 §14), with a fuller quotation preserved in Śamathadeva's *Abhidharmakośopāyikāṭīkā*, D 4094 ju 12a3 or Q 5595 tu 13a7, translated below by Dhamma-dinnā 2014: 101f. Most of SĀ 55 has already been translated by Choong 2000: 31.

<sup>134</sup> Pradhan 1967: 13,5: *yat kiñcid rūpam atītānāgatapratyutpannam ādhyātmikabāhyam audārikaṃ va sūkṣmaṃ vā hīnaṃ vā prañītaṃ vā yad vā dūre yad vā antike tat sarvaṃ aikādhyam abhisamkṣipyā rūpaskandha iti samkhyāṃ gacchatī ti.*

past, future, or present – one gives rise to lustful desire, anger, delusion, as well as to other various types of secondary afflictions that become the object of the mind.<sup>135</sup> Feeling ... perception ... formations ... consciousness *is also like this*. These are called the aggregates of clinging".

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

## 56. [Discourse on Things With Influxes and Without Influxes]<sup>136</sup>

Thus have I heard. At one time the Buddha was staying at Vārāṇasī in the Deer Park, the Dwelling-place of Seers.

At that time the Blessed One said to the monks: "I will now teach you things with influxes and without influxes. If bodily form is with influxes and there is clinging, one might give rise to craving or hatred for that bodily form. *In the same way* [if] feeling ... perception ... formations ... consciousness is with influxes and there is clinging, one might give rise to craving or hatred for that consciousness. These are called things with influxes.<sup>137</sup>

"What are things without influxes? Whatever bodily form is without influxes and without clinging, one will not give rise to craving or hatred for that bodily form – be it past, future, or present.<sup>138</sup> [13c] *In*

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<sup>135</sup> SN 22.48 at SN III 47,26 only mentions being with influxes and clung to.

<sup>136</sup> Parallel: discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 3,8 and 196,10 (cf. also Pāsādika 1989: 73 §265), with a fuller quotation preserved in Śamathadeva's *Abhidharmakośopāyikāṭīkā*, D 4094 *ju* 6a3 or Q 5595 *tu* 6b7 (cf. also D 4094 *ju* 200b5 or Q 5595 *tu* 229a2), translated below by Dhammadinnā 2014: 102f. Harrison 2002: 12 also mentions discourse quotations in T 1562 at T XXIX 331a5 and 541a8.

<sup>137</sup> Pradhan 1967: 196,10: *anāsravāḥ dharmāḥ katame? yamin rūpe 'tūnāgatapratyutpanno notpadyate 'nunayo vā pratigho vā yāvād yasmin vijñāne, ima ucyante 'nāsravā dharmā iti.*

<sup>138</sup> My translation is based on deleting a reference to 彼色 which, judging from the formulation employed for the other aggregates (and the formulation used in the preced-

*the same way* [whatever] feeling ... perception ... formations ... consciousness is without influxes and without clinging, one will not give rise to craving or hatred for that consciousness – be it past, future, or present.<sup>139</sup> These are called things without influxes."

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

## 57. [Discourse at Pārīleyya]<sup>140</sup>

Thus have I heard. At one time the Buddha was staying at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park.<sup>141</sup>

At that time the Buddha put on his robe and took his bowl to enter the town of Sāvathī to beg for food. Having returned, he took his robe and bowl and, without informing the community and without telling his attendant, alone and without a companion, he went to wander among the people in the countries in the West.<sup>142</sup>

Then in the Andhavana grove there was a monk who saw from afar

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ing SĀ 55), seems to be redundant.

<sup>139</sup> Adopting the variant 愛 instead of 貪, in keeping with the formulation found earlier.

<sup>140</sup> Parallels: SN 22.81 at SN III 94,25; Sanskrit fragment Kha ii 7/8b, 8c/viii 11n, La Vallée Poussin 1913: 578f, revised edition in Chung 2008: 329–335 (who juxtaposes SĀ 50 with the Sanskrit fragments and the quote in the *Dharmaskandha*); a discourse quotation in the *Dharmaskandha*, Dietz 1984: 52–55; discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 73,2 and 135,13 (cf. also Pāsādika 1989: 36 §84 and 57 §187), with a fuller quotation preserved in Śamathadeva's *Abhidharmakośopāyikāṭīkā*, D 4094 ju 70b6 or Q 5595 tu 79b1 (cf. also D 4094 ju 139a5 or Q 5595 tu 160a1), translated below by Dhammadinnā 2014: 104ff; and a discourse quotation in the *Pratītyasamutpādayākyā*, Tucci 1971: 244,9 and 244,22. For discourses 57 to 58 my reconstruction of the respective titles is based on the *uddāna* found after discourse 110; cf. also the discussion in Sū 2009.

<sup>141</sup> SN 22.81 at SN III 94,25 instead has the Ghositārāma in Kosambī as its venue. Spk II 304,1 relates the present discourse to the litigation that had arisen among the Kosambī monks.

<sup>142</sup> Here and below, SN 22.81 does not give any indication about the direction in which the Buddha had set out to wander.

that the Blessed One [had set out wandering] without informing the community and without telling his attendant, alone and without a companion. Having seen it, he approached the venerable Ānanda and said to Ānanda: "Venerable, you should know that, without informing the community and without telling his attendant, the Blessed One has set out wandering alone and without a companion."

At that time Ānanda said to that monk: "If the Blessed One, without informing the community and without telling his attendant, has set out wandering alone and without a companion, he should not be followed. Why is that? Because now the Blessed One wishes to dwell at peace, with little concerns."<sup>143</sup>

At that time, wandering north the Blessed One reached the village of Pārileyya in the Vaṃsa country, where he dwelled at the root of a Bhaddasāla tree in a grove guarded by men.<sup>144</sup>

Then a group of many monks approached Ānanda and said to Ānanda: "We now [have come to] ask you: Where is the Blessed One dwelling?"<sup>145</sup>

Ānanda said: "I heard that wandering north the Blessed One has reached the village of Pārileyya in the Vaṃsa country, where he dwells at the root of a Bhaddasāla tree in a grove guarded by men."

Then the monks said to Ānanda: "Venerable, you should know that for a long time we have not seen the Blessed One."<sup>146</sup> If this is not troublesome for you, could you together with us approach the Blessed One,

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<sup>143</sup> Adopting a variant without the second instance of 滅; cf. also Yinshùn 1983: 174 note 2.

<sup>144</sup> While SN 22.81 gives no further specifications about the grove, Spk II 305,1 explains that not far from the village there was a protected wood, *rakkhitavanasaṅdo*. For a survey of other instances where information provided in the Pāli commentaries is similarly found in *Samyukta-āgama* discourses, but not in the corresponding *Samyutta-nikāya* parallel, cf. Wēn 2006 and Anālayo 2010a: 4f.

<sup>145</sup> Adopting the variant 問 instead of 聞.

<sup>146</sup> Adopting a variant that adds 當; cf. also Yinshùn 1983: 174 note 3.

out of compassion?"<sup>147</sup> Ānanda, knowing that it was the [proper] time for it,<sup>148</sup> accepted it by remaining silent.

At that time, in the morning, when the night was over, the venerable Ānanda and the group of many monks put on their robes, took their bowls and entered Sāvattḥī to beg for food. Having begged for food, they returned to the monastery, put away their bedding, took robes and bowl, and went out to wander among the people in the countries in the West. Wandering north they reached the village of Pārileyya in the Vamsa country and the grove guarded by men. Then the venerable Ānanda and the group of many monks put away their robes and bowls. Having washed their feet, they approached the Blessed One, [14a] paid respect with their heads at his feet, and sat to one side.<sup>149</sup>

At that time the Blessed One taught the Dharma to the group of many monks, instructing, teaching, benefitting, and delighting them.

At that time there was one monk among those seated there who thought: "How does one understand, how does one see so as to reach the destruction of the influxes quickly?"

At that time, knowing the thought in the mind of that monk, the Blessed One said to the monks: "Perhaps among those seated here a monk thinks: 'How does one understand, how does one see so as to reach the destruction of the influxes quickly?'"

"I have already taught you the Dharma: 'You should well contemplate the aggregates, that is, [based on cultivating] the four establishments of mindfulness, the four right efforts, the four bases for supernormal power, the five faculties, the five powers, the seven awakening factors,

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<sup>147</sup> In SN 22.81 at SN III 95,<sup>24</sup> the monks just express their wish to hear a teaching on the Dharma from the Buddha, without suggesting that Ānanda could go with them to approach the Buddha, although the same would be implicit; in fact Spk II 305,<sup>34</sup> explains that they approached Ānanda because it would not really have been possible for them to approach the Buddha on their own.

<sup>148</sup> SN 22.81 makes no such indication.

<sup>149</sup> SN 22.81 just mentions that Ānanda and the monks approached the Buddha, without reporting that they first went begging, etc.

and the eight factors of the noble path.<sup>150</sup>

"I have already taught you the Dharma in this way,<sup>151</sup> how you should contemplate the aggregates. Now a clansman who still does not make an effort with the wish to act, does not make an effort delighting in it, does not make an effort reflecting on it, does not make an effort having confidence in it, but who is himself conceited and lazy, will be unable to advance and to reach the destruction of the influxes.<sup>152</sup>

"Suppose again a clansman, being taught by me the Dharma on contemplating the aggregates, makes an effort with the wish [to act], makes an effort delighting in it, makes an effort reflecting on it, makes an effort having confidence in it. He is able to reach the destruction of the influxes quickly.<sup>153</sup>

"A foolish unlearned worldling regards bodily form as the self. If he regards bodily form as the self, this is called a formation. What is the condition for this formation, how does it arise, how does it grow, how does it evolve? Contact with ignorance gives rise to craving. In dependence on craving, this formation arises.<sup>154</sup>

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<sup>150</sup> Dhsk 10r10-11v1, Dietz 1984: 52f: *deśitā vo bhikṣavo mayā dharmmāḥ skandhānāṃ pravīcayāya, yad uta catvāri smṛtyupasthānāni catvāri samyakpradhānāni catvāra rddhipādāḥ pañcendriyāṇi pañca balāni sapta bodhyamgāny āryāṣṭāṃgo mārgga.*

<sup>151</sup> At this juncture, SN 22.81 at SN III 96,19 continues directly by describing the unlearned worldling who sees bodily form as the self.

<sup>152</sup> Dhsk 11v1-2, Dietz 1984: 53: *evaṃ deśīteṣu vo bhikṣavo [ma]yā dharmmeṣu skandhānāṃ pravīcayāya. aṭha ca punar ihaikatyo mohapurūṣo na tīvacchandā viharāṃti na tīvasnehā na t[ī]vrapr[e]māṇo na tīvrapramādās. te dhandham evānuttarayaṃ sprśāṃti yat utāsravāṇāṃ kṣayāya* (this is followed by a repetition of the initial statement *evaṃ deśīteṣu* etc.); Dietz 1984: 53 note 182 comments that *ihaikatyo mohapurūṣo* should be *ihaikatyaḥ mohapurūṣā*.

<sup>153</sup> Dhsk 11v2-3, Dietz 1984: 53: *aṭha ca punar ihaikatyaḥ kulaputtrāḥ atīvatīvacchandā viharāṃti atīvatīvasnehā atīvatīvrapremāṇo tīvatīvrapramādās, te kṣipram evānuttarayaṃ sprśāṃti yat utāsravāṇāṃ kṣayāya* (again followed by repeating *evaṃ deśīteṣu* etc); Dietz 1984: 53 note 183 points out that the doubling of *atīvatīvasnehā* would be the result of dittography. SN 22.81 does not explicitly mention the need to make an effort.

<sup>154</sup> Kha ii 98.7 Aa, Chung 2008: 330: (*saṃskārā*)ḥ kinnidānāḥ kiṃsa(mudayaḥ). Dhsk 11v3-4, Dietz 1984: 53: *aṭha ca punar ihaikatyo rūpaṃ ātmataḥ samanupaśyati, yā sā samanupaśyanā saṃskārās te. te punaḥ saṃskārāḥ kinnidānāḥ kiṃsamudayaḥ*



"What is the condition for craving, how does it arise, how does it grow, how does it evolve?<sup>155</sup> Feeling is the condition for that craving, it arises with feeling, it grows with feeling, and with feeling it evolves.<sup>156</sup>

"What is the condition for feeling, how does it arise, how does it grow, how does it evolve? Contact is the condition for that feeling, it arises with contact, it grows with contact, and with contact it evolves.<sup>157</sup>

"What is the condition for contact, how does it arise, how does it grow, how does it evolve? That is, the six sense spheres are the condition for that contact, it arises with the six sense spheres, it grows with the six sense spheres, and with the six sense spheres it evolves.<sup>158</sup>

"Those six sense spheres are impermanent, conditioned by the mind, dependently arisen states.<sup>159</sup>

"That contact, feeling, craving, and formation are also impermanent,<sup>160</sup> conditioned by the mind, dependently arisen states.<sup>161</sup>

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*kiṃjātīyāḥ kiṃprabhavāḥ. avidyāsaṃsparśajāṃ bhikṣavo vedayitaṃ pratīya trṣṇotpannā. tatas te saṃsāra-kārās. Pradhan 1967: 73,2: avidyāsaṃsparśajāṃ hi veditaṃ pratīyotpannā trṣṇety (cf. also Pradhan 1967: 135,13). Tucci 1971: 244,9: avidyāsaṃsparśajāṃ bhikṣavo veditaṃ: pratīyotpannā trṣṇā, tatas te saṃsārah (cf. also Tucci 1971: 244,22).*

<sup>155</sup> Instead of pursuing the condition for craving, SN 22.81 at SN III 96,28 indicates that craving is impermanent, conditioned, dependently arisen, and that the same applies to feeling, contact, and ignorance. Understanding and seeing this, one quickly destroys the influxes.

<sup>156</sup> Kha ii.98(7) Ab Chung 2008: 331: *vedanāsamudayā. Dhsk 11v4-5, Dietz 1984: 53: trṣṇā punar bhikṣavaḥ kinnidānā kiṃsamudayā kiṃjātīyā kiṃprabhavā, trṣṇā bhikṣavo vedanānidānā vedanāsamudayā vedanājātīyā vedanāprabhavā.*

<sup>157</sup> Dhsk 11v5-6, Dietz 1984: 53: *vedanā punar bhikṣavaḥ kinnidānā kiṃsamudayā kiṃjātīyā kiṃprabhavā? vedanā bhikṣavaḥ sparśanidānā sparśasamudayā sparśajātīyā sparśaprabhavāḥ; Dietz 1984: 53 note 186 corrects to sparśaprabhavā.*

<sup>158</sup> Dhsk 11v6-7, Dietz 1984: 53: *sparśaḥ kinnidānā kiṃsamudayaḥ kiṃjātīyāḥ kiṃprabhavaḥ? sparśo bhikṣavaḥ ṣaḍāyatananidānaḥ ṣaḍāyatanasamudayaḥ ṣaḍāyatanajātīyāḥ ṣaḍāyatanaprabhavaḥ.*

<sup>159</sup> Dhsk 11v7, Dietz 1984: 53: *tattra bhikṣavaḥ ṣaḍāyatanam anityaṃ saṃkṛtaṃ cetitaṃ pratīyasamutpannaṃ.*

<sup>160</sup> My rendering follows an emendation by Yinshùn 1983: 175 note 4 of 行受 to read 愛行.

"In this way [a foolish unlearned worldling] contemplates and sees bodily form as the self. [Or] he does not see bodily form as the self, but sees bodily form as belonging to the self.<sup>162</sup> [Or] he does not see bodily form as belonging to the self, but sees bodily form as being in the self. [Or] he does not see bodily form as being in the self, but sees the self as being in bodily form.<sup>163</sup>

"[Or] he does not see the self as being in bodily form, but sees feeling as the self. [Or] he does not see feeling as the self, but sees feeling as belonging to the self. [Or] he does not see feeling as belonging to the self, but sees feeling as being in the self. [Or] he does not see feeling as being in the self, but sees the self as being in feeling.<sup>164</sup>

"[Or] he does not see the self as being in feeling, but sees perception as the self. [Or] he does not see perception as the self, but sees perception as belonging to the self. [Or] he does not see perception as belonging to the self, but sees perception as being in the self. [Or] he does not see perception as being in the self, but sees the self as being

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<sup>161</sup> Kha ii.11v6, Chung 2008: 331: *pf[i] vedanāpi tṛ[ṣṇā]*. Dhsk 11v7-8, Dietz 1984: 53f: *so 'pi sparśaḥ sāpi vedanā sāpi tṛṣṇā sāpi samanupaśyanā anityā saṃskṛtā cetitā prāṭīyasamutpannā*.

<sup>162</sup> After each alternative way of viewing a self, SN 22.81 continues with the whole exposition from identifying such view as a formation to the quick destruction of the influxes.

<sup>163</sup> Kha ii 11v7, Chung 2008: 332f: *api tu rūpavaṃtam ā(tmataḥ)*; cf. also Kha ii 11v8: *(sa)[m](a)nupa[ś]ya[ti] nāpi rūpavaṃ*, Kha ii 11v9: *ti punar aparam a[ś]rutavān pṛ[tha]gja[no]*, Kha ii 11v10: *(e)vaṃ jānato bhī[k]ṣa[va] evaṃ paśyataḥ ananta(ram)*. Dhsk 11v8, Dietz 1984: 54: *sa rūpam ātmeti samanupaśyati*, followed by exegesis, and then Dhsk 11v9-10, Dietz 1984: 54: *na haiva rūpam ātmeti samanupaśyaty api tu rūpavantaṃ ātmānaṃ samanupaśyati. na haiva rūpavantaṃ ātmānaṃ samanupaśyaty api tu rūpam ātmīyaṃ samanupaśyati. na haiva rūpam ātmīyaṃ sa[manu]paśyaty api tu rūpe ātmānaṃ samanupaśyati*.

<sup>164</sup> Kh ii 11v11, Chung 2008: 332: *(samanu)[p](a)śyati [a]pi tu vedanāṃ āt[m]ataḥ [s](amanupaśyati)*. Dhsk 11v10-r1, Dietz 1984: 54: *na haiva rūpe ātmānaṃ samanupaśyaty api tu vedanāṃ ātmataḥ samanupaśyati. na haiva vedanā(m ātmataḥ) samanupaśyaty api tu vedanāvantaṃ ātmānaṃ samanupaśyati. na haiva vedanā(vantaṃ) [ātmānaṃ sa]manupaśyaty api tu vedanāṃ ātmīyaṃ samanupaśyati. na haiva vedanāṃ ātmīyaṃ samanupaśyaty api tu vedanāyāṃ ātmānaṃ samanupaśyati*.

in perception.<sup>165</sup>

"[Or] he does not see the self as being in perception, [14b] but sees formations as the self. [Or] he does not see formations as the self, but sees formations as belonging to the self. [Or] he does not see formations as belonging to the self, but sees formations as being in the self. [Or] he does not see formations as being in the self, but sees the self as being in formations.<sup>166</sup>

"[Or] he does not see the self as being in formations, but sees consciousness as the self. [Or] he does not see consciousness as the self, but sees consciousness as belonging to the self. [Or] he does not see consciousness as belonging to the self, but sees consciousness as being in the self. [Or] he does not see consciousness as being in the self, but sees the self as being in consciousness.<sup>167</sup>

"[Or] he does not see the self as being in consciousness, but he further holds the view of annihilation, the view that becoming will be destroyed.<sup>168</sup> [Or] he does not hold the view of annihilation, the view that becoming will be destroyed, but he is not free from the self conceit. One who is not free from the self conceit still sees an 'I'. That seeing of an 'I' is a formation. What is the condition for that formation, how does it arise, how does it grow, how does it evolve?<sup>169</sup>

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<sup>165</sup> Dhsk 11r2-3, Dietz 1984: 54f: *na haiva vedanāyāṃ ātmānaṃ samanupaśyaty api tu saṃjñāṃ āmataḥ samanupaśyati. na haiva saṃjñāṃ āmataḥ samanupaśyaty api tu saṃjñāvantam ātmānaṃ samanupaśyati. na haiva saṃjñāvantam ātmānaṃ samanupaśyaty api tu saṃjñāṃ ātmānaṃ samanupaśyati. na haiva saṃjñāṃ ātmānaṃ samanupaśyaty api tu saṃjñāyāṃ ātmānaṃ samanupaśyati.*

<sup>166</sup> Dhsk 11r3-4, Dietz 1984: 55: *na haiva saṃjñāyāṃ ātmānaṃ samanupaśyaty api tu saṃskārāṇ āmataḥ samanupaśyati. na haiva saṃskārāṇ āmataḥ samanupaśyaty api tu saṃskāravantam ātmānaṃ samanupaśyati, vistarāḥ.*

<sup>167</sup> Dhsk 11r4-5, Dietz 1984: 55: *vijñānaṃ āmataḥ samanupaśyati. na haiva vijñānaṃ āmataḥ samanupaśyaty api tu vijñānavantam ātmānaṃ samanupaśyati. na haiva vijñānavantam ātmānaṃ samanupaśyati (api tu vijñānaṃ ātmānaṃ samanupaśyati). na haiva vijñānaṃ ātmānaṃ samanupaśyaty api tu vijñāne ātmānaṃ samanupaśyati.*

<sup>168</sup> At this juncture, SN 22.81 at SN II 98,<sup>30</sup> takes up the eternalist view, followed by the view of annihilation and by being perplexed about the Dharma.

<sup>169</sup> Dhsk 11r5-7, Dietz 1984: 55: *na haiva vijñāne ātmānaṃ samanupaśyaty api tu kāmṅṣī bhavati vicikitsī. na haiva kāmṅṣī bhavati vicikitsī api tu bhavadrṣṭī bhavati vibha-*

To be recited as previously up to self conceit.<sup>170</sup> One who understands in this way and sees in this way quickly reaches the destruction of the influxes."

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

## 58. [Discourse on Ten Questions]<sup>171</sup>

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

At that time the Blessed One rose from meditation in the afternoon and sat on a seat prepared in front of the monks. He said to the monks: "There are five aggregates of clinging. What are the five? That is, they are the bodily form aggregate of clinging, the feeling ... perception ... formations ... consciousness aggregate of clinging."<sup>172</sup>

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*vadrṣṭiḥ. na haiva bhavadrṣṭir bhavati vibhavadrṣṭiḥ api tv astīti vācādhigataṃ bhavaty. ayam aham asmīti samanupaśyati. yo 'sāv asmīty adhigamo 'yam aham asmīty adhigamo. yāsāv asmī samanupaśyanā saṃskārās] te. te punaḥ saṃskārāḥ kiṃnidānāḥ kiṃsamudayāḥ kiṃjātīyāḥ kiṃprabhavā? vistareṇa yāvāt; Dietz 1984: 55 note 200 comments that yāsāv asmī should be yāsāv asmīti.*

<sup>170</sup> Cf. Kh ii 12, Chung 2008: 334f, and Dhsk 11r8-9, Dietz 1984: 55.

<sup>171</sup> Parallels: MN 109 at MN III 15,17 and SN 22.82 at SN III 100,1; Sanskrit fragment Kha ii 8c/viii 11n, La Vallée Poussin 1913: 578f; a discourse quotation in the *Dharmaskandha*, Dietz 1984: 53 (cf. above notes to SĀ 57); discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 13,5 and 400,16 (cf. also Pāsādika 1989: 22 §14 and 116 §468), with a fuller quotation preserved in Śamathadeva's *Abhidharmakośopāyikāṭikā*, D 4094 *nyu* 54a1 or Q 5595 *thu* 95a3, translated below by Dharmadinnā 2014: 113ff; a discourse quotation in the *Abhidharmakośavyākhyā*, Wogihara 1932: 179,27; a discourse quotation in the *Abhidharmasamuccaya*, Pradhan 1950: 41,14; a discourse quotation in the *Nibandhana to the Arthavinīścaya-sūtra*, Samtani 1971: 124,8; and a discourse quotation in the *Pratītyasamutpādayākhyā*, Tucci 1971: 245,3. An extract from SĀ 58 has been translated by Choong 2008: 32f; for a comparative study of MN 109 cf. Anālayo 2011: 630–633. Akanuma 1929/1990: 29 also mentions MN 110, which does not seem to be relevant to the present discourse. SN 22.82 at SN III 104,17 and SĀ 58 at T II 15b2 have an *uddāna* that lists the topics covered in the discourse.

<sup>172</sup> According to MN 109 at MN III 15,18 and SN 22.82 at SN III 100,4, the Buddha was seated with a community of monks on the observance day when a monk asked per-

Then one monk rose from his seat, adjusted his robes so as to bare his right shoulder, knelt on the ground with his right knee and with palms together said to the Buddha: "Blessed One, [may I ask a question about] these five aggregates, the bodily form aggregate of clinging, the feeling ... perception ... formations ... consciousness aggregate of clinging?"<sup>173</sup>」

The Buddha said to the monk: "Return to your seat and ask. I will explain it to you."

Then that monk paid respect to the Buddha and returned to his former seat. He said to the Buddha: "Blessed One, what is the root of these five aggregates of clinging, how do they arise, how do they grow, how do they evolve?"<sup>174</sup>

The Buddha said to the monk: "These five aggregates of clinging have their root in desire, they arise from desire, they grow from desire, they evolve from desire."

Then that monk, hearing what the Buddha had said, was delighted and rejoiced in it. He said to the Buddha: "Blessed One, it has been said that the five aggregates are clung to, which is well said. Now I would ask further about it. Blessed One, regarding the aggregates, are the five aggregates different from the clinging to them?"<sup>175</sup>

The Buddha said to the monk: "The five aggregates are not the same as the clinging to them and the five aggregates are not different from the clinging to them. The potential of having desire and lust for them,

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mission to pose a question and, on being given permission, inquired about the five aggregates of clinging. The same is also reported in Kha ii 8c/viii 11n obv.5-7, La Vallée Poussin 1913: 578.

<sup>173</sup> Kha ii 8c/viii 11n obv.8, La Vallée Poussin 1913: 578: *bhadamta upādānaskandhāḥ? [paṃ]ca bhikṣoḥ upādānaskandhāḥ. katame paṃca? rūpaṃ upādānaskandho.*

<sup>174</sup> Kha ii 8c/viii 11n obv.9, La Vallée Poussin 1913: 578: *modya uttaraṃ praśnam aprcchad: ime bhadaṃta paṃcopādānaskandhāḥ kimmūlakāḥ? ime bhikṣoḥ paṃ.* My translation here and below follows an emendation by Yinshūn 1983: 179 note 2 of 觸 to read 轉.

<sup>175</sup> Kha ii 8c/viii 11n obv.10, La Vallée Poussin 1913: 579: *[ska]ndhāḥ tāny upādānāni utānyatraiva skandhebyaḥ upādānāni? na bhi.*

that is the clinging to the five aggregates."

The monk said to the Buddha: "It is well, Blessed One", and he was delighted and rejoiced in it.<sup>176</sup> "Now I have another question. Blessed One, are two [instances of] the aggregates connected to each other?"<sup>177</sup>

The Buddha said to the monk: "It is like this, it is like this. Suppose a person attends to them in this way: 'May I in the future obtain bodily form like this, [14c] feeling like this, perception like this, formations like this, and consciousness like this.' Monk, this is called connecting aggregates to aggregates."<sup>178</sup>

The monk said to the Buddha: "This is well said", and he was delighted and rejoiced in it.<sup>179</sup> Then he asked again: "Blessed One, what are called the aggregates?"

The Buddha said to the monk: "Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all that is collectively called the aggregate [of bodily form]. This is called an aggregate.<sup>180</sup> Feeling ... perception ... formations ... consciousness *is also like this*.<sup>181</sup> In this way, monk, these are called the aggregates."

The monk said to the Buddha: "This is well said", and he was delighted

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<sup>176</sup> Kha ii 8c/viii 11n obv.11, La Vallée Poussin 1913: 579: *teṣāṃ upādānaṃ. sādhu bhadaṃteti sa bhikṣur bhagava.*

<sup>177</sup> As already noted by Choong 2000: 33, the question in SĀ 58 differs from MN 109 at MN III 16,21 and SN 22.82 at SN III 101,4, where the monks asks if there is diversity in desire and lust for the aggregates; cf. also the Sanskrit fragment below note 179.

<sup>178</sup> Kha ii 8c/viii 11n rev.1, La Vallée Poussin 1913: 579: *yathā katha[m] punar bhadaṃta syād iti vistaraḥ? iha bhikṣoḥ. Pradhan 1967: 400,16: ime pañcopādānaskandhās chanda-mūlakās chandasamudayās chandajātīyās chandaprabhavā iti.*

<sup>179</sup> Kha ii 8c/viii 11n rev.2, La Vallée Poussin 1913: 579: *ṣu chamdarāgavaimātratā. sādhu bhadaṃteti sa bhikṣur bhagava.*

<sup>180</sup> Kha ii 8c/viii 11n rev.3, La Vallée Poussin 1913: 579: *pratyutpannam ādhyātmikam vā bāhyaṃ vā audārikam vā sūkṣmaṃ vā hīnaṃ vā praṇīṭ; cf. also Pradhan 1967: 13,5 above note 134.*

<sup>181</sup> Kha ii 8c/viii 11n rev.4, La Vallée Poussin 1913: 579: *nāgatapratyutpannam ādhyātmikam vā bāhyaṃ vā audārikam vā sūkṣmaṃ vā hīnaṃ vā praṇīṭam.*

and rejoiced in it. Then he asked again: "Blessed One, what is the cause, what is the condition for calling it the bodily form aggregate? What is the cause, what is the condition for calling it the feeling ... perception ... formations ... consciousness aggregate?"<sup>182</sup>

The Buddha said to the monk: "The four elements are the cause, the four elements are the condition for the bodily form aggregate being so called. Why is that? It is because whatever bodily form there is, all of it is the four elements and what is made based on the four elements."<sup>183</sup>

Contact is the cause, contact is the condition for the arising of feeling, perception, and formations. Therefore the feeling, perception, and formations aggregates are so called. Why is that? Because whatever feeling, perception, and formations there are, all of them are conditioned by contact.<sup>184</sup> Name-and-form is the cause, name-and-form is the condition, wherefore the consciousness aggregate is so called. Why is that? Because whatever consciousness there is, all of it is conditioned by name-and-form."<sup>185</sup>

The monk said to the Buddha: "This is well said", and he was delighted and rejoiced in it.<sup>186</sup> Then he asked again: "What is the gratification in bodily form? What is the danger in bodily form? What is the escape from bodily form? What is the gratification in feeling ... perception ...

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<sup>182</sup> Kha ii 8c/viii 11n rev.5, La Vallée Poussin 1913: 579: *ndyānumodya uttaraṃ praśanam aprcchat: ko nu bhadaṃta hetuḥ kaḥ pratyaya rūpasypādānaskandhasya.*

<sup>183</sup> Kha ii 8c/viii 11n rev.6, La Vallée Poussin 1913: 579: *yat kiṃ cid rūpaṃ atītānāgata-pratyutpannam ādhyātmikaṃ vā bāhyaṃ vā audārikaṃ vā sūkṣmaṃ.* Pradhan 1950: 41,14: *yat kiṃcid rūpaṃ sarvaṃ taṃcatvāri mahābhūtāni catvāri ca mahābhūtānyupādāye ti.*

<sup>184</sup> Wogihara 1936: 179,27: *yaḥ kaścid vedanā-skandhaḥ saṃjñā-skandhaḥ saṃskāra-skandhaḥ, sarvas sa sparśaṃ pratīyēti vistarāḥ.* Samtani 1971: 124,8: *yaḥ kaścid vedanāskandhaḥ saṃjñāskandhaḥ saṃskāraskandhaḥ, sarvaḥ sparśā pratīye ti.* Tucci 1971: 245,3: *yaḥ kaścidvedanāskandhaḥ saṃjñāskandhaḥ saṃskāraskandhaḥ sarvaḥ saṃsparśaṃ pratīya iti.*

<sup>185</sup> Kha ii 8c/viii 11n rev.7, La Vallée Poussin 1913: 579: *[k]iṃ cid vijñānam atītānāgata-pratyutpannam ādhyātmikaṃ vā bāhyaṃ vā audārikaṃ vā sūkṣmaṃ vā hīnaṃ vā pra.*

<sup>186</sup> Kha ii 8c/viii 11n rev.8, La Vallée Poussin 1913: 579: *tad vijñānopādānaskandhasya prajñapanāya. sādhu bhadaṃteti sa bhikṣur bhagavato bhāṣitam.*

formations ... consciousness? What is the danger in consciousness? What is the escape from consciousness?"

The Buddha said to the monk: "The delight and joy that arise in dependence on bodily form – this is called the gratification in bodily form. Bodily form is impermanent, *dukkha*, and of a nature to change – this is called the danger in bodily form. If one disciplines lustful desire, abandons lustful desire, goes beyond lustful desire for bodily form – this is called the escape from bodily form.

"The delight and joy that arise in dependence on feeling ... perception ... formations ... consciousness – this is called the gratification in consciousness. Feeling ... perception ... formations ... consciousness is impermanent, *dukkha*, and of a nature to change – this is called the danger in consciousness. The disciplining of lustful desire, the abandoning of lustful desire, the going beyond lustful desire for feeling ... perception ... formations ... consciousness – this is called the escape from consciousness."

The monk said to the Buddha: "This is well said", and he was delighted and rejoiced in it. Then he asked again: "Blessed One, how does the I-conceit arise?"<sup>187</sup>

The Buddha said to the monk: "A foolish unlearned worldling regards bodily form as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it].<sup>188</sup> He regards feeling ... perception [15a] ... formations ... consciousness 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].<sup>189</sup> This is the arising of I-conceit."

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<sup>187</sup> In MN 109 at MN III 17,22 and SN 22.82 at SN III 102,5, where this question occurs before the topic of gratification, etc., the point at stake is identity view, *sakkāyadiṭṭhi*, instead of I-conceit, *asmimāna*.

<sup>188</sup> Kha ii 8c/viii 11n rev.9, La Vallée Poussin 1913: 579: *nūtaḥ āryadharmeṣy akovidahaḥ satpuruṣāṇāṃ adarśi satpu*.

<sup>189</sup> Kha ii 8c/viii 11n rev.10, La Vallée Poussin 1913: 579: *mena vedanā saṃjñā saṃskārān vijñānam āmataḥ samanupaśyati vijñāna*.



The monk said to the Buddha: "This is well said", and he was delighted and rejoiced in it. Then he asked again: "Blessed One, how is there no I-conceit?"<sup>190</sup>

The Buddha said to the monk: "A learned noble disciple does not regard bodily form as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]. He does not regard feeling ... perception ... formations ... consciousness as the self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or the self] as existing [within it]."

The monk said to the Buddha: "This is well said. I have another question: What is to be understood, what is to be seen, to reach the destruction of the influxes quickly?"<sup>191</sup>

The Buddha said to the monk: "Whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all of it is not self, is not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it]. Feeling ... perception ... formations ... consciousness *is also like this*. Monk, understanding in this way, seeing in this way, one quickly reaches the destruction of the influxes."

At that time among the assembly there was another monk with dull faculties and unwise. Dwelling covered by ignorance he gave rise to a wrong view, thinking: "If there is no self, and deeds are performed by no self, then who will experience their fruit in the future?"

At that time, knowing the thought in the mind of that monk, the Blessed One said to the monks: "Suppose among this community there is a foolish person without wisdom and knowledge who thinks: 'If bodily form is not self, feeling ... perception ... formations ... consciousness is

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<sup>190</sup> Kha ii 8c/viii 11n rev.11, La Vallée Poussin 1913: 579: *dyottaraṃ praśnam aprcchat: katham samanupaśyato bhadaṃta asmīti na bhavati*. MN 109 at MN III 18,29 and SN 22.82 at SN III 103,9 take up the question how to avoid I-making, mine-making and the underlying tendency to conceit.

<sup>191</sup> My translation follows an emendation by Yinshùn 1983: 179 note 3 of 盡 到 疾.

not self, and deeds are performed by no self, then who will experience their fruit?' In this way he is perplexed. First of all, by way of explaining to him: How is it Monks, is bodily form permanent or is it impermanent?"

They replied: "It is impermanent, Blessed One."

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

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

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

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

[The Buddha said]: "Feeling ... perception ... formations ... consciousness *is also like this*. Therefore, monks, whatever bodily form, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all of it is not self and does not belong to a self. One who sees it in this way has right view. Feeling ... perception ... formations ... consciousness *is also like this*.

"A learned noble disciple who contemplates in this way cultivates disenchantment. Being disenchanted, he is free from desire. Being free from desire, he is liberated. Being liberated, he knows and sees: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'"

When the Buddha spoke this discourse, by not clinging a group of many monks attained liberation from the influxes in their minds.<sup>192</sup>

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

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<sup>192</sup> MN 109 at MN III 20,22 reports that 60 monks became arahants. SN 22.82 concludes without giving any such indication, but according to its commentary, Spk II 308,6, SN 22.82 and the other discourses in this chapter each resulted in 500 monks becoming arahants.

## Abbreviations

AN	<i>Aṅguttara-nikāya</i>
C <sup>e</sup>	Ceylonese edition
D	Derge edition
Dhsk	<i>Dharmaskandha</i>
E <sup>e</sup>	PTS edition
EĀ	<i>Ekottarika-āgama</i> (T 125)
MĀ	<i>Madhyama-āgama</i> (T 26)
MN	<i>Majjhima-nikāya</i>
Nett	<i>Nettipakaraṇa</i>
Q	Peking edition
SĀ	<i>Samyukta-āgama</i> (T 99)
SĀ <sup>3</sup>	<i>Samyukta-āgama</i> (T 101)
SN	<i>Samyutta-nikāya</i>
Spk	<i>Sāratthappakāsinī</i>
T	Taishō edition, CBETA
Vin	<i>Vinaya</i>

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