
On the Six Sense-spheres (1) — A Translation of
Samyukta-āgama Discourses 188 to 229 (Fascicle 8)

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Abstract

This article translates the eighth fascicle of the *Samyukta-āgama*, which contains discourses 188 to 229.¹

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¹ The translated text is found at T II 49b7 to 56a17, which is the eighth fascicle in the Taishō edition corresponding to the eighth fascicle in the reconstructed order of this collection. In what follows, my identification of Pāli parallels is based on Akanuma 1929/1990 and Yinshūn 1983, in the case of Sanskrit fragment parallels I am indebted to Chung 2008. Here and elsewhere, I adopt Pāli for proper names and doctrinal terms in order to facilitate comparison with the Pāli parallels, except for terms like Dharma and Nirvāṇa, without thereby intending to take a position on the original language of the *Samyukta-āgama* manuscript used for translation. My provision of titles is mostly based on Akanuma 1929/1990; in the case of the same title being repeated I add “first”, “second”, etc.

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Keywords

Samyukta-āgama; Sense-spheres

188. [Discourse on Freedom from Delight and Lust]²

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

At that time the Blessed One said to the monks: “You should rightly examine the eye as impermanent. One who examines it like this is called ‘with right view’. Because of rightly contemplating it, disenchantment arises. Because of the arising of disenchantment, one is free from delight and free from lust.³ Because of being free from delight and lust, I say the mind is rightly liberated.

“In the same way [one should rightly examine] the ear ... the nose ... the tongue ... the body ... the mind ... [*up to*] ... one is free from delight and free from lust. Monks, because of being free from delight and lust, I say the mind is rightly liberated.

“One whose mind is rightly liberated is able to declare of himself: ‘Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.’”⁴

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

As for being impermanent, in the same way also [discourses] are to be recited in this way for being dukkha, empty, and not-self.

² Parallel: SN 35.155 at SN IV 142,1. Akanuma 1929/1990: 38 also lists SN 35.156, SN 35.179–181, and SN 35.185. SN 35.156 differs from SN 35.155 in that it takes up the objects of the senses instead of the senses themselves. Of these two discourses, SN 35.155 is therefore the closer parallel to SĀ 188. SN 35.179–181 and SN 35.185 are on the true nature of the sense in past, present, and future times and thus do not seem to be parallels.

³ SN 35.155 at SN IV 142,3 presents the destruction of delight and the destruction of lust as mutually supportive.

⁴ This declaration is not found in SN 35.155, which concludes its description with the indication that the mind is well liberated.

189. [Discourse on Right Attention]⁵

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

At that time the Blessed One said to the monks: "You should give right attention to the eye and examine it as impermanent. Why is that? Because of giving right attention to the eye and examining it as impermanent, desire and lust for the eye are abandoned. [Of one who] has abandoned desire and lust, I say, the mind is rightly liberated.

"Because of giving right attention to the ear ... the nose ... the tongue ... the body ... the mind and examining it [as impermanent], desire and lust [for it] are abandoned.⁶ Of one who has abandoned desire and lust, I say, the mind is rightly liberated.

"Monks, one whose mind is rightly liberated in this way is able to declare of himself: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.'"⁷

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

190. [First Discourse on the Eye]⁸

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

⁵ Parallel: SN 35.157 at SN IV 142,21.

⁶ SN 35.157 at SN IV 142,25 presents the destruction of delight and the destruction of lust as mutually supportive.

⁷ Such a declaration is not found in SN 35.157, which concludes its description with the indication that the mind is well liberated.

⁸ Parallel: SN 35.27 at SN IV 18,25; cf. also SN 35.26 at SN IV 17,8.

At that time the Blessed One said to the monks: “If one does not discern and does not understand the eye, does not abandon and does not become free from desire for it, one is not capable of rightly eradicating *dukkha*.⁹

“The ear ... the nose ... the tongue ... the body ... the mind *is also like this*.

“Monks, one who discerns and understands the eye, [49c] and who abandons and becomes free from desire for it, is capable of rightly eradicating *dukkha*. One who knows and understands the ear ... the nose ... the tongue ... the body ... the mind, and who abandons and becomes free from desire for it, is capable of rightly eradicating *dukkha*.”

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

191. [Second Discourse on the Eye]¹⁰

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

⁹ SN 35.27 at SN IV 18,²⁵ precedes the analysis of each sense-sphere with a general statement that one is incapable of eradicating *dukkha* without understanding (etc.) “all”; the same holds for SN 35.26 at SN IV 17,8. SN 35.27 continues after each of the senses by mentioning the corresponding object, consciousness, and things to be cognized by consciousness. In SN 35.26 this type of treatment covers the corresponding object, consciousness, contact, and the three feelings. Due to the additional length of this treatment, SN 35.27 seems the closer parallel to SĀ 190. Regarding this treatment in SN 35.27 at SN IV 18,³⁰ it is noteworthy that it also includes things to be cognized by the respective sense-consciousness, such as, in the case of the eye, *cakkhuvīññānaviññātabbā dhammā*. Since the same exposition earlier already mentioned *rūpā*, such a reference is redundant. The commentary, Spk II 359,¹⁰ (translated Bodhi 2000: 1400 note 12) reflects awareness of this redundancy, leading to proposing explanations which, as already noted by Bodhi, seem rather “contrived”. In the light of SĀ 190 it seems probable that the tendency to expand such expositions, by adding ever more aspects of the experience of each sense, resulted in this redundancy, whereby in the case of each sense the respective sense objects and the things to be cognized by the respective consciousness are mentioned separately, even though they refer to the same.

¹⁰ The parallel is the same SN 35.27 as in the case of the preceding discourse SĀ 190.

At that time the Blessed One said to the monks: “One who does not discern and does not understand the eye, does not abandon and does not become free from desire for it, is not capable of going beyond the *dukkha* of birth, old age, disease, and death. One who does not discern and does not understand the ear ... the nose ... the tongue ... the body ... the mind, does not abandon and does not become free from desire for it, is not capable of going beyond the *dukkha* of birth, old age, disease, and death.

“Monks, one who discerns and understands the eye,¹¹ who abandons and becomes free from desire for it, is capable of going beyond the *dukkha* of birth, old age, disease, and death. One who discerns and understands the ear ... the nose ... the tongue ... the body ... the mind, who abandons and becomes free from desire for it, is capable of going beyond the *dukkha* of birth, old age, disease, and death.”

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

192. [First Discourse on not Being Free from Desire]¹²

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

At that time the Blessed One said to the monks: “If one is not free from desire for the eye, one’s mind is not liberated and one is not capable of rightly eradicating *dukkha*. [If] one is not free from desire for the ear ... the nose ... the tongue ... the body ... the mind, one’s mind is not liberated and one is not capable of rightly eradicating *dukkha*.

¹¹ The rendering follows the suggestion by Yinshùn 1983: 217 note 4 to emend 色 to become 眼.

¹² Regarding parallels, Akanuma 1929/1990: 38 mentions SN 35.21–22, but both discourses seem too different from SĀ 192 to be reckoned parallels.

“Monks, if one is free from desire for the eye,¹³ one’s mind is liberated and one is capable of rightly eradicating *dukkha*. [If] one is free from desire for the ear ... the nose ... the tongue ... the body ... the mind, one’s mind is liberated and one is capable of rightly eradicating *dukkha*.”

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

193. [Second Discourse on not Being Free from Desire]¹⁴

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

At that time the Blessed One said to the monks: “If one is not free from desire for the eye,¹⁵ one’s mind is not liberated and one is not capable of going beyond the *dukkha* of birth, old age, disease, and death. [If] one is not free from desire for the ear ... the nose ... the tongue ... the body ... the mind, one’s mind is not liberated and one is not capable of going beyond the *dukkha* of birth, old age, disease, and death.”

“Monks, if one is free from desire for the eye, one’s mind is liberated and one is capable of going beyond the *dukkha* of birth, old age, disease, and death. [If] one is free from desire for the ear ... the nose ... the tongue ... the body ... the mind, one’s mind is liberated and one is capable of going beyond the *dukkha* of birth, old age, disease, and death.”

¹³ Adopting a variant reading without an additional reference to 色.

¹⁴ Regarding parallels the same applies as in the case of the preceding discourse SĀ 192.

¹⁵ The translation is based on an emendation by deleting an additional reference to 色, here and below for the positive case of being free from desire. This seems to be the same error as in the previous discourse (cf. above note 13), given that for the other senses the respective objects are not mentioned.

When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully. [50a]

194. [Discourse on Giving Rise to Delight]¹⁶

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

At that time the Blessed One said to the monks: "If one gives rise to delight in relation to the eye, then one gives rise to delight in relation to what is *dukkha*. If one gives rise to delight in relation to *dukkha*, I say, one is not liberated from *dukkha*. [If] one gives rise to delight in relation to the ear ... the nose ... the tongue ... the body ... the mind, then one gives rise to delight in relation to *dukkha*. [If] one gives rise to delight in relation to what is *dukkha*, I say, one is not liberated from *dukkha*.

"Monks, if one does not give rise to delight in relation to the eye, then one does not give rise to delight in relation to what is *dukkha*. One who does not give rise to delight in relation to *dukkha*, I say, is liberated from *dukkha*. [If] one does not give rise to delight in relation to the ear ... the nose ... the tongue ... the body ... the mind, then one does not give rise to delight in relation to what is *dukkha*. One who does not give rise to delight in relation to *dukkha*, I say, is liberated from *dukkha*."

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

¹⁶ Parallel: SN 35.19 at SN IV 13,11. Akanuma 1929/1990: 38 also lists SN 35.20, which differs from SN 35.19 in that it takes up the objects of the senses instead of the senses themselves. Of these two discourses, SN 35.19 is the closer parallel to SĀ 194.

195. [First Discourse on Impermanence]¹⁷

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: "All is impermanent. What is all that is impermanent? That is, the eye is impermanent, forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, be it painful feeling, pleasant feeling, or neutral feeling, that is also impermanent.

"The ear ... the nose ... the tongue ... the body ... the mind *is also like this.*

"A learned noble disciple who contemplates like this gives rise to disenchantment for the eye, and gives rise to disenchantment for forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, be it painful feeling, pleasant feeling, or neutral feeling.

"He gives also rise to disenchantment for the ear ... the nose ... the tongue ... the body ... the mind, and for sounds ... odours ... flavours ... tangibles ... mental objects ... mind-consciousness, mind-contact, and feeling arisen in dependence on mind-contact, be it painful feeling, pleasant feeling, or neutral feeling.

"Because of being disenchanted, he does not delight in it. Because of not delighting in it, 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 any further existence.'"

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

As with the discourse on being impermanent, in the same way also [discourses] are to be recited in this way for being dukkha, empty, and not-self.

¹⁷ Parallel: SN 35.43 at SN IV 28,12.

196. [Second Discourse on Impermanence]¹⁸

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: "All is impermanent. What is all [that is impermanent]? That is, the eye is impermanent, forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, be it painful, pleasant, or neutral, that is also impermanent.

"In the same way the ear ... the nose ... the tongue ... the body ... the mind¹⁹ ... mental objects ... mind-consciousness, mind-contact, and feeling arisen in dependence on mind-contact, be it painful, pleasant, or neutral, that is also impermanent. [50b]

"A learned noble disciple who contemplates like this is liberated from the eye, and is also liberated from forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, be it painful, pleasant, or neutral.

"In the same way he is also liberated from the ear ... the nose ... the tongue ... the body ... the mind ... mental objects ... mind-consciousness, mind-contact, and feeling arisen in dependence on mind-contact, be it painful, pleasant, or neutral.

"I say that he is liberated from birth,²⁰ old age, disease, death, worry, sorrow, vexation, and pain."

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

As has been said for all is impermanent, in the same way for all is dukkha ... all is empty ... all is not-self ... all is of the nature of void

¹⁸ The parallel is the same as in the case of the preceding discourse SĀ 195.

¹⁹ The rendering follows the suggestion by Yinshùn 1983: 220 note 4 to delete an additional reference to 識.

²⁰ Adopting a variant that adds 解脫.

activity ... all is subject to destruction ... all is subject to birth ... all is subject to old age ... all is subject to disease ... all is subject to death ... all is subject to worry ... all is subject to affliction ... all is subject to arising ... all is subject to cessation ... all is of the nature to be understood ... all is of the nature to be known ... all is of the nature to be abandoned ... all is of the nature to be awakened to ... all is to be realized ... all is [the domain] of Māra ... all is within Māra's power ... all is Māra's tool ... all is burning ... all is ablaze ... all is on fire, *for all of these, each discourse is to be recited in full as above.*²¹

197. [Discourse on Being on Fire]²²

Thus have I heard. At one time the Buddha was staying at the *cetiya* at Gayāsīsa together with a thousand monks, who were all former matted-hair brahmins.

At that time the Blessed One taught the thousand monks by way of performing the three type of miracles.²³ What are the three? They are the miracle of psychic power, the miracle of telepathy, and the miracle of instruction.

For the miracle of psychic power, the Blessed One entered into an attainment of concentration appropriate for the manifestation of his ascent into the air towards the east to perform [the miracle of psychic power] in the four postures of walking, standing, sitting, and reclining.

²¹ The translation is based on emending 二 to 一; cf. also the discussion in Yinshùn 1983: 220 note 6.

²² Parallels: SN 35.28 at SN IV 19,22 (= Vin I 34,14), EĀ 24.5 at T II 622b8, the *Catuṣ-pariṣat-sūtra*, Waldschmidt 1962: 316,6 (§26.2), the Dharmaguptaka *Vinaya*, T 1428 at T XXII 797a11, the Mahīśāsaka *Vinaya*, T 1421 at XXII 109b25, the Mūlasarvāstivāda *Vinaya*, Gnoli 1977: 230,10, with its Chinese and Tibetan counterparts in T 1450 at T XXIV 134b4 and Waldschmidt 1962: 317,7 (§26.2), as well as several biographies of the Buddha preserved in Chinese, such as, e.g., T 185 at T III 483a9 (which just mentions the three miracles), T 189 at T III 650a2, T 191 at T III 962a11, and T 196 at T IV 151c29; cf. also Waldschmidt 1951/1967: 193.

²³ SN 35.28 does not mention the three miracles and only has a counterpart to the last of these three; cf. also the discussion in Anālayo 2015a: 26ff.

He entered into concentration on fire and various type of flames emerged in blue, yellow, red, white, crimson, and crystal colours. He manifested fire and water concurrently. The lower part of his body emitted fire and the upper part of his body emitted water, or else the upper part of his body emitted fire and the lower part of his body emitted water. In the same way he kept going around the four directions. Then, having performed various miracles, the Blessed One sat among the assembly. This is called the miracle of psychic power.

For the miracle of telepathy, [the Blessed One knew] such is the other one's mind, such is the other one's intention, such is the other one's consciousness; the other one should think like this and should not think like that, the other one should give up like this, the other one should be established in direct realization like this.²⁴ This is called the miracle of telepathy.

For the miracle of instruction, the Blessed spoke thus: "Monks, all is on fire. What is all on fire? That is, the eye is on fire, forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, be it painful, pleasant, or neutral, that is also on fire. [50c]

"In the same way the ear ... the nose ... the tongue ... the body ... the mind is on fire, mental objects, mind-consciousness, mind-contact, and feeling arisen in dependence on mind-contact, be it painful, pleasant, or neutral, that is also on fire.

"With what is it on fire? It is on fire with the flames of lust, it is on fire with the flames of anger, it is on fire with the flames of delusion, and it is on fire with the flames of birth, old age, disease, death, worry, sorrow, vexation, and pain."

At that time, hearing what the Buddha had said, by not clinging the minds of the thousand monks were liberated from the influxes.²⁵

²⁴ The translation "direct" is based on the assumption that 身 renders the instrumental *kāyena* (found at the present juncture in Waldschmidt 1962: 320,17 (§26.14) and Gnoli 1977: 230,29), on the significance of which cf. Anālayo 2011: 379 note 203.

²⁵ On the translation of 不起 as "not clinging" cf. Anālayo 2014: 8 note 17.

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

198. [First Discourse to Rāhula]²⁶

Thus have I heard. At one time the Buddha was staying at Rājagaha on Mount Vulture Peak.

At that time the venerable Rāhula approached the Buddha, paid respect with his head at the Buddha's feet, withdrew to stand to one side, and said to the Buddha:

“Blessed One, how [should] one know and how [should] one see so that in this body of mine with consciousness within and all external signs [the sense of] ‘I’, ‘mine’, and the underlying tendency, fetter, and attachment to the I-conceit will not be caused to arise?”

Then the Blessed One said to Rāhula: “It is well, Rāhula, you are able to ask the Tathāgata about what has a very profound meaning.”

The Buddha said to Rāhula: “Understand it as it really is that the eye, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, all that is not self, not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it].

“The ear ... the nose ... the tongue ... the body ... the mind *is also like this*.

“Rāhula, engaging in knowing like this and seeing like this, in this body of mine with consciousness within and all external signs [the sense of] ‘I’, ‘mine’, and the underlying tendency, fetter, and attachment to the I-conceit are not caused to arise. Rāhula, in this way one does not give rise to [the sense of] ‘I’, ‘mine’, and the underlying tendency, fetter, and attachment to the I-conceit. Rāhula this is called

²⁶ The present and the next discourse have no parallel among the Pāli discourses, although comparable expositions related to the five aggregates can be found in SN 18.21–22 at SN II 252,7 and SN 22.91–92 at SN III 135,24.

abandoning craving and murky views by rightly comprehending the unsurpassed transcendence of *dukkha*.²⁷

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

As for the internal sense-spheres, in the same way also for the external sense-spheres of forms, sounds, odours, flavours, tangibles, mental objects, for eye-consciousness ... ear- ... nose- ... tongue- ... body- ... and mind-consciousness, for eye-contact ... ear- ... nose- ... tongue- ... body- ... and mind-contact, for feeling arisen from eye-contact ... ear- ... nose- ... tongue- ... body- ... and feeling arisen from mind-contact, for perception arisen from eye-contact ... ear- ... nose- ... tongue- ... body- ... and perception arisen from mind-contact, for intention arisen from eye-contact ... ear- ... nose- ... tongue- ... body- ... and intention arisen from mind-contact, for craving arisen from eye-contact ... ear- ... nose- ... tongue- ... body- ... and craving arisen from mind-contact, [discourses] are also to be recited as above.

199. [Second Discourse to Rāhula]²⁸

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

At that time the Blessed One said to Rāhula: “How [should] one know and how [should] one see so that in this body [of mine] with consciousness and all external signs there is no [sense of] an ‘I’, ‘mine’, and the underlying tendency, fetter, and attachment to the I-conceit?”^[51a]

²⁷ Instead of “murky views”, according to an emendation suggested by Yinshùn 1983: 223 note 3 the “continuity of bondage” is abandoned; this would correspond to the expression found in an instruction to Rādha in SĀ 123 at T II 40b10, translated Anālayo 2015b: 22.

²⁸ Cf. the comment above in note 26.

Rāhula said to the Buddha: “The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma. It would be well if the Blessed One were to explain the meaning of this fully to the monks. Having heard it, the monks will uphold and receive it respectfully.”

The Buddha said to Rāhula: “It is well, listen to what I shall teach you. Whatever eye, whether past, future or present, internal or external, gross or subtle, sublime or repugnant, far or near, one rightly contemplates as it really is that all that is not self, not distinct from the self [in the sense of being owned by it], does not exist [within the self, nor does a self] exist [within it].

“Rāhula, the ear ... the nose ... the tongue ... the body ... the mind *is also like this.*

“Rāhula knowing like this and seeing like this, in this body of mine with consciousness and all external signs, the [sense of] an ‘I’, ‘mine’, and the underlying tendency, fetter, and attachment to the I-conceit do not arise. Rāhula, in this way a monk goes beyond duality, is free from all signs, at peace, and liberated. Rāhula, in this way a monk abandons all craving and desire, turns around and leaves all bondage, and [attains] the unsurpassed transcendence of *dukkha*.”

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

As for the internal sense-spheres, in the same way also for the external sense-spheres ... up to ... for feeling arisen in dependence on mind-contact, [discourses] are to be recited fully as above.

200. [Third Discourse to Rāhula]²⁹

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

At that time the venerable Rāhula approached the Buddha, paid respect with his head at the Buddha's feet, withdrew to sit to one side, and said to the Buddha:

“It would be well if the Blessed One were to teach me the Dharma so that, on having heard the Dharma, I will in a quiet and secluded place engage in meditative contemplation and abide in diligence. Having in a quiet and secluded place engaged in meditative contemplation and abided in diligence, I will contemplate in such a way [as to realize] that for whose sake clansmen shave their hair and beard, with right faith become homeless, go forth to train in the path, to practise and uphold the holy life. I here and now will realize and know by myself that: ‘Birth for me has been eradicated, the holy life has been established, what had to be done has been done’, I myself know that there will be no receiving of any further existence.”

Then the Blessed One, observing that Rāhula's liberation of the mind and his wisdom were not yet mature, that he was not yet ready to receive the higher Dharma, asked Rāhula: “Have you taught the five aggregates of clinging to people?”³⁰

Rāhula said to the Buddha: “Not yet, Blessed One.”

The Buddha told Rāhula: “You should expound the five aggregates of clinging to people.”

²⁹ Parallels: MN 147 at MN III 277,²¹ and SN 35.121 at SN IV 105,¹¹; for a comparative study and for a translation cf. Anālayo 2011: 836f and 2012 respectively.

³⁰ Su 2015: 120 points out that the Buddha's instruction to Rāhula given in the present discourse can also be found in T 212 at T IV 626b²⁷, with the difference that here Rāhula is advised to recite the discourses on conditionality, the five aggregates, and the six sense-spheres, and after reflecting on these he becomes an arahant.

Then, having received this instruction from the Buddha, on another occasion Rāhula expounded the five aggregates of clinging to people. Having taught them, he again approached the Buddha, paid respect with his head at the Buddha's feet, withdrew to stand to one side, and said to the Buddha:

“Blessed One, I have taught the five aggregates of clinging to people. I would wish that the Blessed One teaches me the Dharma so that, ^[51b] on having heard the Dharma, I will in a quiet and secluded place engage in meditative contemplation and abide in diligence ... *up to* ... knowing by myself that there will be no receiving of any further existence.”

Then the Blessed One, again observing that Rāhula's liberation of the mind and his knowledge were not yet mature, that he was not ready to receive the higher Dharma, asked Rāhula: “Have you taught the six sense-spheres to people?”

Rāhula said to the Buddha: “Not yet, Blessed One.”

The Buddha told Rāhula: “You should expound the six sense-spheres to people.”

Then, on another occasion Rāhula expounded the six sense-spheres to people. Having taught the six sense-spheres, he approached the Buddha, paid respect with his head at [the Buddha's feet], withdrew to stand to one side, and said to the Buddha:

“Blessed One, I have expounded the six sense-spheres to people. I would wish that the Blessed One teaches me the Dharma so that, on having heard the Dharma, I will in a quiet and secluded place engage in meditative contemplation and abide in diligence ... *up to* ... knowing by myself that there will be no receiving of any further existence.”

Then the Blessed One, [again] observing that Rāhula's liberation of the mind and his knowledge were not yet mature, that he was not ready to receive the higher Dharma, asked Rāhula: “Have you taught the principle of causality to people?”

Rāhula said to the Buddha: “Not yet, Blessed One.”

The Buddha told Rāhula: “You should expound the principle of causality to people.”

Then Rāhula, having on another occasion given widely teachings on the principle of causality to people, approached the Buddha, paid respect with his head at [the Buddha’s] feet, withdrew to stand to one side, and said to the Buddha:

“[May] the Blessed One teach me the Dharma so that, on having heard the Dharma, I will in a quiet and secluded place engage in meditative contemplation and abide in diligence ... *up to* ... knowing by myself that there will be no receiving of any further existence.”

Then the Blessed One, again observing that Rāhula’s liberation of the mind and his knowledge were not yet mature ... *to be spoken in full up to* ... he told Rāhula: “You should in a quiet and secluded place engage in meditative contemplation and examine the meaning of those teachings you earlier taught.”

Then Rāhula, having received the Buddha’s instruction and orders, contemplated and pondered the teachings he earlier had heard and taught, examining their meaning. He thought: “All these teachings proceed towards Nirvāṇa, flow towards Nirvāṇa, ultimately establish [one] in Nirvāṇa.”

Then Rāhula went to the Buddha, paid respect with his head at [the Buddha’s] feet, withdrew to stand to one side, and said to the Buddha: “Blessed One, in a quiet and secluded place I contemplated and pondered the teachings I earlier had heard and taught, examining their meaning. I understood that all these teachings proceed towards Nirvāṇa, flow towards Nirvāṇa, and ultimately establish [one] in Nirvāṇa.”

Then the Blessed One, observing that Rāhula’s liberation of the mind and his knowledge were mature, ^[sic] that he was ready to receive the higher Dharma, told Rāhula: “Rāhula, everything is impermanent. What kind of things are impermanent? That is, the eye is impermanent, forms, eye-consciousness, eye-contact ...” *as spoken above in detail on impermanence.*

Then Rāhula, having heard what the Buddha said, was delighted, rejoiced, paid respect to the Buddha, and returned.

Then, having received the Buddha's teaching, Rāhula engaged in meditative contemplation in a quiet and secluded place and abided in diligence. That for whose sake clansmen shave off their hair and beard, don the yellow robes, and out of right faith go forth into homelessness to train in the path, to practise the pure holy life ... *up to* ... he here and now realized and knew by himself that: "Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence." He had become an arahant whose mind was well liberated.

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

201. [Discourse to a Monk]³¹

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

Then a certain monk approached the Buddha, paid respect with his head at the Buddha's feet, withdrew to stand to one side, and said to the Buddha: "Blessed One, knowing what, seeing what, does one step by step reach the quick destruction of the influxes?"

Then the Blessed One said to that monk: "One should rightly contemplate impermanence. What kind of things are impermanent? That is, one should contemplate the eye as impermanent, forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, be it painful, pleasant, or neutral, [that is also] impermanent.

"One should contemplate the ear ... the nose ... the tongue ... the body ... the mind as impermanent ... mental objects ... mind-consciousness, mind-contact, and feeling arisen in dependence on

³¹ Parallel: SN 35.56–57 at SN IV 32,9.

mind-contact, be it painful, pleasant, or neutral, that is also impermanent. Monk, knowing like this, seeing like this, one step by step reaches the destruction of the influxes.”

Then, hearing what the Buddha had said that monk was delighted. He paid respect and left.³²

In the same way, as the discourse spoken to the monk, [other discourses are to be recited] with this difference: “knowing what, seeing what ... does one step by step reach the destruction of all fetters ... does one abandon all bondages ... does one abandon all underlying tendencies ... does one abandon all higher afflictions ... does one abandon all fetters ... does one abandon all flows ... does one abandon all yokes ... does one abandon all clinging ... does one abandon all contacts ... does one abandon all hindrances ... does one abandon all entanglements ... does one abandon all blemishes ... does one abandon all craving ... does one abandon all [wrong] intentions ... does one abandon wrong view and give rise to right view ... does one abandon ignorance and give rise to knowledge?”

“Monk, in this way contemplate the eye as impermanent ... *up to* ... knowing like this, seeing like this, one step by step abandons ignorance and gives rise to knowledge.”

Then, hearing what the Buddha had said, that monk was delighted. Being delighted, he paid respect and left.

202. [Discourse on Abandoning the View of Self]³³

Thus have I heard. At one time the Buddha was staying at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park. [52a]

³² SN 35.56–57 (to be supplemented from SN 35.53) do not report the monk’s delight and departure.

³³ Parallel: SN 35.166 at SN IV 148,1.

Then a certain monk approached the Buddha, paid respect with his head at the Buddha's feet, [withdrew to stand to one side], and said to the Buddha: "Blessed One, knowing what, seeing what, does one step by step abandon the view of self and give rise to the view of not-self?"³⁴

The Buddha said to that monk: "One rightly contemplates the eye as not-self,³⁵ and one also rightly contemplates forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, be it painful, pleasant, or neutral, as not-self. In this way ... *up to* ... one also rightly contemplates feeling arisen in dependence on mind-contact, be it painful, pleasant, or neutral, as not-self.

"Monk, knowing like this, seeing like this, one step by step abandons the view of self and gives rise to the view of not-self."

Then, hearing what the Buddha had said, that monk was delighted. Being delighted, he paid respect and left.³⁶

203. [Discourse on Being Able to Abandon One Thing]³⁷

Thus have I heard. At one time the Buddha was staying at Vesālī in Jīvaka's Mango Grove.³⁸

³⁴ The monk's inquiry in SN 35.166 at SN IV 148,2 only mentions abandoning the view of self, not giving rise to the view of not-self.

³⁵ The translation is based on emending 無常 to read 無我, in line with what is used in the rest of the discourse (the occurrence of 無常 could easily be a copying error caused by its occurrence in the preceding discourse). SN 35.166 speaks throughout of not-self.

³⁶ SN 35.166 does not report the monk's delight and departure.

³⁷ Parallel: SN 35.79 at SN IV 49,22.

³⁸ SĀ 203 at T II 52a10: 耆婆拘摩羅藥師菴羅園, which Akanuma 1930/1994: 250 lists as one of the renderings of Jīvaka's Mango Grove. According to the Pāli tradition, the Mango Grove given by Jīvaka was rather situated at Rājagaha; cf. Malalasekera 1937/1995: 959f.

At that time the Blessed One said to the monks: “If a monk is able to abandon one thing, he then attains right knowledge and is able to declare of himself: ‘Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.’”³⁹

The monks said to the Buddha: “The Blessed One is the root of the Dharma, the eye of the Dharma, the foundation of the Dharma. May he expound it. Having heard it, the monks will uphold and receive it respectfully.”

The Buddha said to the monks: “Listen and pay proper attention to what I shall teach you. Monks, because of abandoning what one thing ... *up to* ... no receiving of any further existence? That is, becoming dispassionate with ignorance and giving rise to knowledge, one attains right comprehension and is able to declare of oneself: ‘Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.’”

Then a certain monk rose from his seat, adjusted his robes so as to bare his right shoulder, paid respect to the Buddha, knelt on the ground with his right knee and, with palms together, said to the Buddha: “Blessed One, knowing what, seeing what, does one become dispassionate with ignorance and give rise to knowledge?”

The Buddha said to the monk: “One should rightly examine the eye as impermanent, and also rightly contemplate forms, eye-consciousness,

³⁹ SN 35.79 at SN IV 49,22 sets in with a monk approaching the Buddha with the inquiry if there is one thing whose abandoning leads to abandoning ignorance and giving rise to knowledge. The Buddha replies that the one thing is abandoning ignorance, which then leads the monk to inquire how to know and how to see so as to abandon ignorance, similar to the question posed later on in SA 203. Bodhi 2000: 1405 note 42 comments on this part of the exchange in SN 35.79 that, “though it may sound redundant to say that ignorance must be abandoned in order to abandon ignorance, this statement underscores the fact that ignorance is the most fundamental cause of bondage, which must be eliminated to eliminate all the other bonds.” Given that SA 203 does not have such a statement, perhaps the presentation in SN 35.79 is just the result of a textual error.

eye-contact, and feeling arisen in dependence on eye-contact, be it painful, pleasant, or neutral, as impermanent.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like this*.

“Monk, knowing like this and seeing like this, one becomes dispassionate with ignorance and gives rise to knowledge.”

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

204. [Discourse on Understanding and Seeing as it Really Is]

Thus have I heard. At one time the Buddha was staying at Vesālī in Jīvaka’s Mango Grove.

At that time the Blessed One said to the venerable Ānanda: “One should understand the eye as it really is and see it as it really is; as the eye, so one should also understand as they really are and see as they really are forms,⁴⁰ eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, ^[52b] be it painful, pleasant, or neutral.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like this*.

“One who has understood the eye as it really is and seen it as it really is, gives rise to disenchantment with it, and gives also rise to disenchantment with forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, be it painful, pleasant, or neutral.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like this*.

⁴⁰ The translation follows the suggestion by Yinshùn 1983: 253 note 1 to delete an additional reference to 眼.

“Being disenchanted, he does not delight in it. Not delighting in it, he becomes 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 any further existence.’”

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

205. [Discourse on the *Udāna*]

Thus have I heard. At one time the Buddha was staying at Vesālī in Jīvaka’s Mango Grove.

At that time the Blessed One, having recited all of the verses of the *Udāna*, said to the venerable Ānanda: “The eye is impermanent, *dukkha*, of a nature to change and become otherwise. Forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, be it painful, pleasant, or neutral, is also impermanent, *dukkha*, of a nature to change and become otherwise.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like this*.

“A learned noble disciple who contemplates like this becomes liberated from the eye, and also becomes liberated from forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact [be it painful, pleasant, or neutral]. He becomes liberated from the ear ... the nose ... the tongue ... the body ... the mind, mental objects, mind-consciousness, mind-contact, and feeling arisen in dependence on mind-contact, be it painful, pleasant, or neutral. I say that he becomes liberated from birth, old age, disease, death, worry, sorrow, vexation, and pain.”

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

206. [First Discourse at Jīvaka’s Mango Grove]⁴¹

Thus have I heard. At one time the Buddha was staying at Vesālī in Jīvaka’s Mango Grove.⁴²

At that time the Blessed One said to the monks: “You should make a diligent effort at meditation, calm the mind within.⁴³ Why is that? Monks, in this way diligently practising meditation and calming the mind within, one understands [things] as they really manifest. What does one understand as it really manifests? One understands as it really manifests the eye, and one also understands as they really manifest forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact, be it painful, pleasant, or neutral.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that*. All these things are impermanent and conditioned,⁴⁴ and in this way one understands them also as they really manifest.”

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

207. [Second Discourse at Jīvaka’s Mango Grove]⁴⁵

Thus have I heard. At one time the Buddha was staying at Vesālī in Jīvaka’s Mango Grove.⁴⁶ [52c]

⁴¹ Parallel: SN 35.160 at SN IV 144,17; cf. also SN 35.100 at SN IV 80,28.

⁴² SN 35.160 at SN IV 144,17 also mentions Jīvaka’s Mango Grove as the venue of the discourse, but locates it at Rājagaha.

⁴³ SN 35.160 at SN IV 144,20 does not mention the need to calm the mind within. A discourse quotation paralleling the statement in SĀ 206 can be found in the *Yogācārabhūmi*, Delhey 2009: 208,14 (§4.2.1): *pratisaṃlayanāya bhikṣavo yogam āpad-yadhvam adhyātmaṃ cetahśamathāyeti*.

⁴⁴ A reference to being conditioned is not found in SN 35.160, in fact the same is also missing from the earlier exposition in relation to the eye in SĀ 206.

⁴⁵ Parallels: SN 35.159 at SN IV 144,29; cf. also SN 35.99 at SN IV 80,11.

At that time the Blessed One said to the monks: “You should cultivate boundless concentration, energetically and with collected mindfulness.⁴⁷ Why is that? Having cultivated boundless concentration, energetically and with collected mindfulness, [things] then manifest as they really are. What manifests as it really is? The eye manifests it really is ... *to be spoken in full up to* ... All these things, being impermanent and conditioned, manifest as they really are.”

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

208. [Discourse on the Eye in the Present]⁴⁸

Thus have I heard. At one time the Buddha was staying at Vesālī in Jīvaka’s Mango Grove.

At that time the Blessed One said to the monks: “The eye in past and future is impermanent, what to say of the eye in the present! A learned noble disciple who contemplates in this way is not concerned with the eye of the past and does not rejoice in the eye of the future. Being disenchanted with the eye in the present, he does not delight in it, becomes free from desire for it, and proceeds towards disenchantment with it.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that.*”

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

⁴⁶ SN 35.159 at SN IV 144,²⁹ also mentions Jīvaka’s Mango Grove as the venue of the discourse, but locates it at Rājagaha.

⁴⁷ SN 35.159 at SN IV 144,³³ does not qualify concentration as boundless, nor does it mention mindfulness. A discourse quotation paralleling the statement in SĀ 207 can be found in the *Yogācārabhūmi*, Delhey 2009: 209,⁷ (§4.2.2.1): *samādhiṃ bhikṣavo bhāvayata, apramāṇam nīpakāḥ pratismṛtā iti.*

⁴⁸ Parallel: SN 35.7 at SN IV 4,¹.

Just as for being impermanent, in the same way [discourses] are also to be recited for being dukkha, empty, and not self.

Just as the four discourses for the internal sense-spheres, in the same way also four discourses for the external sense-spheres, [i.e.] forms, sounds, odours, flavours, tangibles, mental objects, and four discourses for the internal and external sense-spheres are to be recited.

209. [Discourse on the Six Spheres of Contact]⁴⁹

Thus have I heard. At one time the Buddha was staying at Vesālī in Jīvaka’s Mango Grove.

At that time the Blessed One said to the monks: “There are six spheres of contact. What are the six? They are the sphere of contact of the eye ... the ear ... the nose ... the tongue ... the body ... the sphere of contact of the mind.

“[As for] recluses and brahmins who do not understand as it really is the arising of these six spheres of contact, their cessation, their gratification, their danger, and the escape from them, it should be known that these recluses and Brahmins depart from my teaching, are far from my discipline, just as the sky in regard to the earth.”⁵⁰

Then a certain monk rose from his seat, arranged his robes, paid respect to the Buddha and, with palms together, said to the Buddha: “I am endowed with understanding as it really is of the arising of these

⁴⁹ Parallel: SN 35.71 at SN IV 43,11; cf. also SN 35.72 at SN IV 44,1 and SN 35.73 at SN IV 44,32. SN 35.72 differs from SN 35.71 and SĀ 209 in so far as the Buddha’s teaching to the monk takes the form of asking him if he does *not* see a self in any of the senses, etc.; in SN 35.73 the Buddha takes up the impermanent nature of the senses, followed by their lack of satisfaction and not-self nature. Another difference is that in SN 35.73 the exposition leads up to the pericope description of awakening in terms of birth being eradicated, etc.

⁵⁰ SN 35.71 at SN IV 43,11 (as well as SN 35.72 at SN IV 44,1, and SN 35.73 at SN IV 44,32) speaks of “monks” who, by not understanding, are far from the Buddha’s teaching and discipline. This fits the context better than the reference to recluses and brahmins in SĀ 209. SN 35.71, SN 35.72, and SN 35.73 also do not have the comparison with the sky and the earth.

six spheres of contact, their cessation, their gratification, their danger, and the escape from them.”⁵¹

The Buddha said to the monk: “I will now ask you, answer according to my question. Monk, do you see the sphere of contact of the eye as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] existing [within it]?”

He replied: “No, Blessed One”.

The Buddha said to the monk: “It is well, it is well. The sphere of contact of the eye is not self, it is not distinct from the self [in the sense of being owned by it], it does not exist [within the self, nor does a self] exist [within it]. By not clinging the mind of one who knows and sees this as it really is will be undefiled by attachment, and his mind will be liberated from the influxes. This is called [one] who has abandoned the first sphere of contact, ^[53a]having understood it, abandoning it at the root like the cut off crown of a Palmyra tree, so that in future it will never again arise, that is, eye-consciousness and forms.

“Do you see the sphere of contact of the ear ... the nose ... the tongue ... the body ... the mind as self, as distinct from the self [in the sense of being owned by it], as existing [within the self, or a self] existing [within it]?”

He replied: “No, Blessed One”.

The Buddha said to the monk: “It is well, it is well. The sphere of contact of the ear ... the nose ... the tongue ... the body ... the sphere of contact of the mind is not self, it is not distinct from the self [in the sense of being owned by it], it does not exist [within the self, nor does a self] exist [within it]. By not clinging the mind of one who knows and sees this as it really is will be undefiled by attachment, and his mind will be liberated from the influxes.”⁵² This is called a monk who

⁵¹ In SN 35.71 at SN IV 43,16 (as well as in SN 35.72 at SN IV 44,6, and SN 35.73 at SN IV 45,5) the monk rather says that he does not understand.

⁵² Adopting the variant 心, instead of 以, in keeping with the formulation used for the eye.

has abandoned the six spheres of contact, having understood them, abandoning them at the root like the cut off crown of a Palmyra tree, so that in future they will never again arise,⁵³ that is ... mind-consciousness and mental objects.”

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

210. [Discourse on Extensive Joy and Extensive Suffering]⁵⁴

Thus have I heard. At one time the Buddha was staying at Vesālī in Jīvaka’s Mango Grove.

At that time the Blessed One said to the monks: “There is extensive joy and extensive suffering.⁵⁵ Why is that? There are six spheres of contact in hell.⁵⁶ Living beings born in that hell encounter with the eye forms that are disagreeable and do not encounter agreeable forms, they encounter forms one would not like to think of and do not encounter forms one would like to think of, they encounter bad forms

⁵³ The rendering follows the suggestion by Yinshùn 1983: 255 note 3 to emend 欲 to read 永, in keeping with the formulation used for the eye.

⁵⁴ Parallel: SN 35.135 at SN IV 126,1.

⁵⁵ In SN 35.135 at SN IV 126,1 the Buddha highlights that it is a gain for the monks to have the opportunity to live the holy life.

⁵⁶ In SN 35.135 at SN IV 126,3 the Buddha affirms that he has seen the hell called “six spheres of contact”. The commentary, Spk II 400,5, explains that no hell of this name actually exists, in fact this name applies to all hells; followed by adding that in the present context the reference is in particular to Avīci. Had this indeed been the original intention, it would have certainly been more straightforward for the Buddha just to refer to Avīci directly. In view of the fact that no such affirmation by the Buddha is reported in SĀ 210, perhaps the formulation in SN 35.135 could be the result of a later addition. This would explain the coming into being of a remark that, due to being concerned with one particular hell called “six spheres of contact”, does not seem to fit a contexts that is clearly about the six spheres of contact in any hell realm. The same applies to the case of heaven, where in SN 35.135 at SN IV 126,16 the Buddha affirms that he has seen the heaven called “six spheres of contact”, which Spk II 400,9 then explains to intend the city of Tāvātimsa.

and do not encounter good forms. Because of this condition, their entire experience is one of worry and pain [for a long time].⁵⁷

“They encounter with the ear sounds ... with the nose odours ... with the tongue flavours ... with the body tangibles ... and with the mind they cognize mental objects that are disagreeable and do not encounter what is agreeable, they encounter what one would not like to think of and do not encounter what one would like to think of, they encounter bad mental objects and do not encounter good mental objects. Because of this condition, their [entire] experience is one of worry and pain for a long time.

“Monks, there are [also] six spheres of contact [in heaven]. Living beings born in that realm encounter with the eye what is agreeable and do not encounter what is disagreeable, they encounter forms that one would like to think of and do not encounter forms one would not like to think of, they encounter good forms and do not encounter bad forms. Because of this condition, their entire experience is one of joy and delight for a long time.

“They encounter with the ear sounds ... with the nose odours ... with the tongue flavours ... with the body tangibles ... and with the mind they cognize mental objects that are agreeable and not disagreeable, [they encounter] what one would like to think of and not what one would not like to think of, they encounter what is good and not what is bad. [Because of this condition, their entire experience is one of joy and delight for a long time].”

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

⁵⁷ Here and below, such a conclusion is not drawn in SN 35.135.

211. [Discourse on the Five Sense Pleasures]⁵⁸

Thus have I heard. At one time the Buddha was staying at Vesālī in Jīvaka’s Mango Grove.

At that time the Blessed One said to the monks: “Formerly, when I had not yet attained full awakening, I was meditating alone in a quiet place and thought: ‘I should examine: What direction does my own mind often incline towards? My own mind often pursued the five strands of sense pleasure of the past, ^[53b] it seldom pursues the five strands of sense pleasure of the present, and it very seldom keeps revolving in those of the future.’⁵⁹

“When I had contemplated that I often pursued the five [strands] of sense pleasure of the past,⁶⁰ I thoroughly aroused energy and effort to guard myself so that I would not again follow after the five strands of sense pleasure of the past. Because of this diligent self protection, I gradually drew closer to supreme and right awakening.⁶¹

“Monks, you also often pursued the five strands of sense pleasure of the past, very seldom those of the present and the future. You should now also increasingly protect yourself, because the mind often pursued the five strands of sense pleasure of the past, and you will soon attain the destruction of the influxes, the influx-free liberation of the mind and liberation by wisdom, knowing here and now for yourself and realizing that: ‘Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.’⁶²

⁵⁸ Parallel: SN 35.117 at SN IV 97,17.

⁵⁹ In SN 35.117 at SN IV 97,¹⁹ past and present sense pleasures hold similar attraction and only those of the future are qualified do so to a lesser degree.

⁶⁰ The translation is based on an emendation in the CBETA edition of 正 to 五.

⁶¹ This remark has no counterpart in SN 35.117.

⁶² SN 35.117 does not indicate that protection will lead the monks to liberation, although the same is implicit.

“Why is that? In dependence on seeing forms with the eye, feeling arises within, be it painful, pleasant, or neutral. In dependence on the ear ... the nose ... the tongue ... the body ... the mind and mental objects, feeling arises within, be it painful, pleasant, or neutral.”⁶³

“Therefore, monks, you should realize that sphere wherein the eye ceases and which then is apart from a perception of forms, wherein the ear ... the nose ... the tongue ... the body ... the mind ceases and which then is apart from a perception of mental objects.”

The Buddha said: “You should realize that sphere.”⁶⁴ Having said this, he entered his hut to sit in meditation. Then, soon after the Blessed One had left, a group of many monks had this discussion: “The Blessed One has taught us the essentials of the teaching in brief, and without analyzing it in detail he has entered his hut to sit in meditation.

“The Blessed One has said: ‘You should realize that sphere, wherein the eye ceases and which then is apart from perception of forms, wherein the ear ... the nose ... the tongue ... the body ... the mind ceases and which then is apart from perception of mental objects.’ Now we still do not understand herein the teaching which the Blessed One has taught in brief. Among this community, who now has the power of

⁶³ This exposition of the dependent arising of feeling has no counterpart in SN 35.117, which after the injunction to make an effort in relation to the five sensual pleasures proceeds directly to the need to experience the cessation of the eye, etc.

⁶⁴ Here and below, the translation is based on emending 六入處 to 入處, in line with the formulation found in the previous reference, of which the present and the next occurrence are a repetition. The expression 六入處 only fits the context as part of Ānanda’s explanation later in the discourse, when he clarifies that the Buddha spoke in reference to the cessation of the six sense-spheres. The Buddha’s original injunction, just as in SN 35.117, is instead concerned with a single “sphere”, namely the experience of Nirvāṇa; cf. also Spk II 391,4: *nibbānasmim̐ hi cakkhu-ādīni c’eva nirujjhanti, rūpasaññādayo ca nirujjhantī ti*. The same idea of a single *āyatana* as representative of Nirvāṇa is also reflected in Ud 8.1 at Ud 80,9. That such a reference can easily be misunderstood can be seen in the translation by Choong 2000: 75 of the first occurrence of the singular *āyatane* in SN 35.117 at SN IV 98,3 as “sense-spheres” and thus in the plural. Yet, the statement is not about knowing a plurality of sense-spheres, but rather refers to the single experience of Nirvāṇa, and it is with this “sphere” of experiencing Nirvāṇa that the six sense-spheres come to cease simultaneously.

wisdom and the capability of expounding to us in detail the meaning herein of the teaching which the Blessed One has taught us in brief?”

They further thought: “The only one is the venerable Ānanda, who constantly attends on the Blessed One and who is constantly praised by the great teacher as a wise practitioner of the holy life. The venerable Ānanda is the only one who is capable of expounding to us the meaning herein of the teaching which the Blessed One has taught in brief. We should now all together approach the venerable Ānanda and ask him about its meaning. We will all respectfully remember it as [the venerable] Ānanda explains it.”

At that time the group of many monks approached the venerable Ānanda. Having exchanged polite greetings, they sat to one side and said to the venerable Ānanda: “Venerable, you should know that the Blessed One has taught us the essentials of the teaching in brief ... *as said above* ... we together ask that Ānanda would explain to us in detail its meaning.”

The venerable Ānanda said to the monks:⁶⁵ “Listen and pay proper attention, ^[53c] I shall herein explain in detail to you the meaning of the teaching the Blessed One has taught in brief. What the Blessed One has taught in brief was in regard to the cessation of the six sense-spheres. On purpose saying more than that [single expression], he said: ‘The sphere wherein the eye ceases and which then is apart from perception of forms, wherein the ear ... the nose ... the tongue ... the body ... the mind sense-sphere ceases and which then is apart from perception of mental objects.’ Of this teaching, which the Blessed One had taught in

⁶⁵ In SN 35.117 at SN IV 99,²⁸ Ānanda tells the monks that they should have asked the Buddha directly, comparing their coming to him instead to someone who, being in quest of heartwood, takes instead the branches and leaves of a tree. This is a standard pericope in the early discourses, regularly employed by monk disciples when asked to explain a short saying by the Buddha. Yet, given that the Buddha had withdrawn into his hut, it could hardly be expected that the monks ask him for an explanation. This makes the presentation in SĀ 211, where Ānanda does not censure the monks for not having asked the Buddha himself, fit the narrative context more naturally. In relation to SN 35.117 it could easily be that during oral transmission a passage describing such censure was applied to all instances where a disciple explains a short statement by the Buddha, even to instances where this does not fit the narrative setting so well.

brief when he entered his hut to sit in meditation, I have now analyzed its meaning for you.”⁶⁶

When the venerable Ānanda had explained its meaning, hearing what he had said the monks were delighted and received it respectfully.

212. [Discourse on Cultivating Diligence]⁶⁷

Thus have I heard. At one time the Buddha was staying at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park.⁶⁸

At that time the Blessed One said to the monks: “I do not say to all monks that they [should] cultivate diligence, and I also do not say to all monks that they [should] not cultivate diligence.”⁶⁹

“In relation to what type of monk do I not say that he [should] cultivate diligence? If a monk has become an arahant and has eradicated all the influxes, he is free from the heavy burdens, has gained his own benefit, eradicated all the fetters of existence, and his mind has been rightly liberated.

“To a type of monks like this I do not say that they [should] cultivate diligence. Why is that? Because such monks have already undertaken [the cultivation of] diligence, they are no more capable of undertaking a negligent matter. Because I now see that those venerable ones have

⁶⁶ In SN 35.117 at SN IV 100,¹⁹ Ānanda encourages the monks to get his explanation checked by the Buddha (who in the meantime must have come out of his hut again), which is another standard pericope. The Buddha confirms the correctness of Ānanda’s explanation and lauds his wisdom.

⁶⁷ Parallels: SN 35.134 at SN IV 124,²² and a discourse quotation in the *Abhidharmakośabhāṣya*, Pradhan 1967: 375,¹³ (cf. also Pāsādika 1989: 109 §438 and Wogihara 1936: 588,²⁰), with a fuller quotation preserved in Śamathadeva’s *Abhidharmakośopāyikāṭīkā*, D 4094 *nyu* 30b4 or Q 5595 *thu* 67a2, translated by Dhammadinnā 2016.

⁶⁸ SN 35.134 at SN IV 124,²² gives the location as Devadaha, a town of the Sakyans.

⁶⁹ In SN 35.134 at SN IV 124,²⁵ the Buddha specifies that such cultivation (or non-cultivation) of diligence is done in relation to the six spheres of contact.

attained the fruit of diligence, I do not say to them that they [should] cultivate diligence.⁷⁰

“In relation to what type of monks do I say that they [should] cultivate diligence? If monks are at the stage of a trainee (*sekha*), they have not yet attained the supreme appeasement of the mind and are [still] proceeding towards becoming established in Nirvāṇa.

“To a type of monks like this I say that they [should] cultivate diligence.⁷¹ Why is that? As such a monk trains in the faculties and delights the mind accordingly,⁷² is endowed with the necessities of life, and associates with good friends, he will soon attain the destruction of the influxes, the influx-free liberation of the mind and liberation by wisdom, knowing here and now for himself and realizing that: ‘Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of any further existence.’

“Why is that? In relation to forms cognized by the eye which he could crave for with delight and become defiled by attachment, on having seen them that monk does not delight in them, does not praise them, is not defiled by them, and is not established in the bondage of attachment. As he does not delight in them, not praise them, is not defiled by them, and is not established in [the bondage of] attachment, he diligently progresses in the appeasing of body and mind.

“With the mind fully established in peace without forgetfulness, always concentrated and single-minded, with boundless joy in the Dharma, but still attaining the foremost concentrative attainment, he will certainly not regress by following a form with the eye.⁷³ In rela-

⁷⁰ This sentence has no counterpart in SN 35.134, which concludes its description of arahants with the indication that they are incapable of negligence.

⁷¹ Pradhan 1967: 375,13: *śaikṣaysa cāpramāḍakaraṇīye 'pramāḍakaraṇīyaṃ vadāmītye*.

⁷² SN 35.134 at SN IV 125,17 instead describes the arising of energy, mindfulness, bodily tranquillity, and mental concentration; it does not continue after that with a description of the attainment of the destruction of the influxes, etc.

⁷³ Adopting the variant 退減 instead of 退滅; cf. also Yinshùn 1983: 261 note 2.

tion to [sounds cognized by] the ear ... [odours cognized by] the nose ... [flavours cognized by] the tongue ... [tangibles cognized by] the body ... mind-objects cognized by the mind *it is also like this.*”

When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully. [54a]

213. [First Discourse on Two Things]⁷⁴

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

At that time the Blessed One said to the monks: “I will expound to you two things, listen and pay proper attention. What are the two? The eye and forms are two, the ear and sounds ... the nose and odours ... the tongue and flavours ... the body and tangibles ... the mind and mental objects are two. These are called two things.⁷⁵

“Suppose a recluse or brahmin speaks like this: ‘These are not two. The things declared by the recluse Gotama as being two, they are not two’, and he proclaims two things according to his own ideas. Yet, on being questioned about what he says, he will not know,⁷⁶ and be increasingly bewildered, because this is not within his domain.⁷⁷ Why is that?

“In dependence on the eye and forms, eye-consciousness arises. In dependence on the coming together of these three things there is contact. From contact arises feeling, be it painful, pleasant, or neutral.

“He does not understand as it really is the arising of these feelings, the

⁷⁴ Parallels: SN 35.92 at SN IV 67,10 and a discourse quotation in the *Abhidharmakośa-vyākhyā*, Wogihara 1936: 581,14 (although this is addressed to a single monk, instead of to a group, as in SN 35.92 and SĀ 213).

⁷⁵ Wogihara 1936: 581,14: *tena hi bhikṣo dvayaṃ te deśayiṣyāmi tac chrṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye. dvayaṃ katamat? cakṣū-rūpāni yāvan mano-dharmās cetī.*

⁷⁶ Adopting the variant 問 instead of 聞; cf. also Yinshùn 1983: 262 note 2.

⁷⁷ The remainder of the exposition in SĀ 213 has no parallel in SN 35.92.

cessation of feelings, the gratification of feelings, the danger in feelings, and the escape from feelings.

“He breeds the bodily knot of lustful desires, he breeds the bodily knot of anger, he breeds the bodily knot of clinging to rules, and he breeds the bodily knot of the view of self, and he breeds and increases evil and unwholesome states.⁷⁸ In this way the entire great mass of *dukkha* completely arises from it.⁷⁹

“*In the same way* in dependence on the ear [and sounds] ... the nose [and odours] ... the tongue [and flavours] ... the body [and tangibles] ... the mind and mental objects, mind-consciousness arises. [In dependence on] the coming together of these three things there is contact ... *to be recited in full as above.*

“Again, in dependence on the eye and forms, eye-consciousness arises. The coming together of these three things is contact. In dependence on contact there is feeling, be it painful, pleasant, or neutral. One understands in this way the arising of these feelings, their cessation, their gratification, their danger, and the escape from them.

“Having understood it in this way, one does not breed the bodily knot of lustful desires, does not breed the bodily knot of anger, does not

⁷⁸ The translation is based on emending 身觸 to 身縛, on the assumption that the underlying Indic original might have had a reference to *kāyagrantha*, given that a reference to bodily contact fails to make sense in the context. The first three items mentioned in SĀ 213 correspond to the first three of the four *kāyaganthas* known in Pāli discourses, where the fourth is instead dogmatism. In the case of a listing of the four *kāyaganthas* in DN 33 at DN III 230,18, the parallel DĀ 9 at T I 50c6 has instead the view of self as fourth, 我見身縛. The same is also the case for another discourse in the *Samyukta-āgama*, although this speaks just of four *granthas*, SĀ 490 at T II 127a15: 四縛: 謂貪欲縛, 瞋恚縛, 戒取縛, 我見縛. A listing of the four *kāyaganthas* in the *Saṅgītiparyāya*, T 1536 at T XXVI 399c23, agrees with the Pāli tradition on reckoning dogmatism to be the fourth of this set, 實執取身繫; cf. also the reconstructed Sanskrit fragment of the *Saṅgīti-sūtra* in Stache-Rosen 1968: 118 and the *Jñānaprasthāna*, the **Mahāvibhāṣā*, and the *Yogācārabhūmi*, T 1544 at T XXVI 929b18, T 1545 at T XXVII 248c8, T 1579 at T XXX 314c20 (preceded by the four types of clinging where the fourth is indeed concerned with the advocacy of a self).

⁷⁹ The translation is based on adopting the variant 聚 instead of 集; cf. also Yinshùn 1983: 262 note 3.

breed the bodily knot of clinging to rules, does not breed the bodily knot of the view of self, and does not breed evil and unwholesome states. In this way evil and unwholesome states cease and the entire great mass of *dukkha* ceases.

“[In dependence] on the ear [and sounds] ... the nose [and odours] ... the tongue [and flavours] ... the body [and tangibles] ... the mind and mental objects *it is also like this*.

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

214. [Second Discourse on Two Things]⁸⁰

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

At that time the Blessed One said to the monks: “There are two conditions for the arising of consciousness.⁸¹ What are the two? That is, the eye and forms, the ear and sounds, the nose and odours, the tongue and flavours, the body and tangibles, the mind and mental objects ... *to be recited fully in this way up to* ... because this is not within his domain. Why is that?

“In dependence on the eye and forms, eye-consciousness arises. That [eye] is impermanent, conditioned, thought out, dependently arisen,⁸² and forms, just as eye-consciousness, are impermanent, conditioned, thought out, dependently arisen.

⁸⁰ Parallels: SN 35.93 at SN IV 67,22 and a discourse quotation in the *Abhidharmakośa-bhāṣya*, Pradhan 1967: 295,14 (cf. also Pāsādika 1989: 97 §377, Muroji 1993: 67, and Wogihara 1936: 705,10); cf. also Dhammadinnā 2016.

⁸¹ Pradhan 1967: 295,14: *dvayam pratīya vijñānasyotpāda ity*. After the corresponding statement, SN 35.93 at SN IV 67,25 continues directly with what in SĀ 214 comes only in the next paragraph, namely the impermanent nature of the two conditions for the arising of consciousness, followed by drawing the conclusion that this implies that consciousness arisen in dependence on these conditions must also be impermanent.

⁸² Here and below, SN 35.93 does not refer to the conditioned and dependently arisen nature of the eye, etc.

“The coming together of these three things is contact. Having been contacted, there is feeling. Having felt, there is intention. Having intended, there is perception. All these things are impermanent, conditioned, thought out, dependently arisen. That which is contact, [feeling], perception, and intention [in relation to] the ear ... the nose ... the tongue ... the body ... the mind *is also like that.*” [54b]

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

215. [Discourse to Puṇṇa]⁸³

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

At that time a monk, the venerable Puṇṇa, approached the Buddha, paid respect with his head at the Buddha’s feet, withdrew to stand to one side, and said to the Buddha: “The Blessed One teaches the Dharma that is directly visible, he teaches the extinction of the fire, he teaches what is immediate, he teaches what leads onward, he teaches what is to be seen right here, he teaches what is to be realized in dependence on oneself. Blessed One, what is the Dharma that is directly visible ... *up to* ... what is to be realized in dependence on oneself?”

The Buddha said to Puṇṇa: “It is well, Puṇṇa, that you are able to make this inquiry. Puṇṇa, listen and pay proper attention to what I shall teach you.”⁸⁴

“Puṇṇa, on having seen forms with the eye, a monk experiences the forms and he experiences that there is lust for the forms: ‘within me there is lust for forms cognized by the eye.’ He knows it as it really is that ‘within me there is lust for forms cognized by the eye.’

⁸³ Parallels: SN 35.70 at SN IV 41,15, whose monk protagonist is Upavāṇa/Upavāna, not Puṇṇa.

⁸⁴ In SN 35.70 at SN IV 41,22 the Buddha straightaway begins his exposition, without explicitly approving of the fact that the monk had posed such a question.

“Puṇṇa, on seeing forms with the eye and experiencing the forms, one who experiences lust for the forms and knows as it really is that ‘within me there is lust for forms cognized by the eye’, this is called a directly visible teaching.⁸⁵

“What is the extinction of the fire? What is immediate? What leads onward? What is to be seen right here? What is to be realized in dependence on oneself?

“Puṇṇa, on having seen forms with the eye, a monk experiences the forms and he experiences that lust for forms does not arise. He knows as it really is that ‘within me there is no lust for forms cognized by the eye,⁸⁶ I experience no arising of lust for forms.’

“Puṇṇa, suppose on having seen forms with the eye, a monk experiences the forms,⁸⁷ and experiences that lust for forms does not arise, and he knows form as it really is. Knowing as it really is that he experiences no arising of lust for forms, this is called the extinction of the fire, immediate, leading onward, to be seen right here, and what is to be realized in dependence on oneself.

"The ear ... the nose ... the tongue ... the body ... the mind *is also like that.*"

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

⁸⁵ In SN 35.70 at SN IV 41,²⁸ the Buddha at this juncture also brings in the other epithets of the Dharma (which show some variations compared to SĀ 215) and then turns to the other senses.

⁸⁶ The translation is based on an emendation in the CBETA edition that adds 無.

⁸⁷ The translation is based on adopting the variant 色 instead of 已, in line with the formulation found earlier.

216. [First Discourse on the Great Ocean]⁸⁸

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: “Speaking about ‘the great ocean’ is what fools speak about, it is not what noble ones speak about. It is just more or less water.

“What do the noble ones call ‘the ocean’? That is, on having cognized forms with the eye one has thoughts of craving, is defiled by attachment,⁸⁹ and lusts for delightful bodily, verbal, and mental activities.⁹⁰ This is called the ocean. The whole world, from *asuras* to *devas* and humans, are all sinking in such lust for delight. They are like the contents of a dog’s stomach,⁹¹ they are like a disorderly bundle of grass, they are entangled, shackled, and trapped in this world and that world.⁹²

*“In the same way also for the ear cognizing sounds ... the nose cognizing odours ... the tongue cognizing flavours ... the body cognizing tangibles ... they are entangled, shackled, and trapped in this world and that world, also [to be recited] in the same way.”*⁹³ [54c]

⁸⁸ Parallel: SN 35.188 at SN IV 157,24.

⁸⁹ The translation is based on adopting the variant 染 instead of 深; cf. also Yinshùn 1983: 267 note 2.

⁹⁰ SN 35.188 does not refer to bodily, verbal, and mental activities.

⁹¹ In SN 35.188 at SN IV 158,8 the expression that comes before a reference to having become like grass and reeds (which would be the counterpart to the bundle of grass mentioned next in SĀ 216), reads *gunāgunīkajāta*, with the variants *kulāgunīkajātā* (and *gulāgunīkajātā*); cf. also B^c: *kulāganīkajātā*, C^c: *gulāgunīkajātā*, and S^c: *kulāgunīkajātā*. Perhaps the reference to a dog’s stomach, T II 54b27: 狗肚, has come about as the result of a phonetic rendering of a possibly corrupted reference to *gunītha* (according to Pulleyblank 1991: 83 and 109, the two characters 狗 and 肚 would reflect an early middle Chinese pronunciation *kəw*’ and *də*’).

⁹² SN 35.188 at SN IV 158,8 adds that they are not beyond bad realms of rebirth.

⁹³ SN 35.188 continues with a poem, which in the PTS edition is part of the next discourse, SN 35.189.

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

Just as for bodily, verbal, and mental deeds, in the same way also for lust, anger, and delusion, and for old age, disease, and death, [discourses] are to be recited in this way. Just as the three discourses on the five faculties, also three discourses on the six faculties are to be recited in this way.

217. [Second Discourse on the Great Ocean]⁹⁴

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: "The so-called ocean is what fools speak about in this world, not what noble ones speak about. The ocean is just more or less water.

"For a person the eye is the great ocean, whose waves are those forms. If one is able to endure the waves of forms, one crosses over the great ocean of the eye and finishes with the waves and whirlpools of its waters,⁹⁵ and with its evil reptiles and female demons.⁹⁶

"For a person the ear ... the nose ... the tongue ... the body ... the mind is the great ocean, whose waves are ... odours ... flavours ... tangibles ... mental objects. If one is able to endure the waves of mental objects, one crosses over the great ocean of the mind and finishes with its waves and whirlpools, and with its evil reptiles and female demons."

At that time the Buddha spoke a poem:

⁹⁴ Parallel: SN 35.187 at SN IV 157,1.

⁹⁵ Here and below, adopting the variant 洄 instead of 迴; cf. also Yinshùn 1983: 267 note 5.

⁹⁶ SN 35.187 at SN IV 157,7 adds the image of a brahmin who stands on firm ground.

“The great ocean with its tremendous waves,
Its evil reptiles and frightful demons,
Is difficult to cross. One who is able to cross it
Is free from its waters without remainder.”⁹⁷

“Being able to abandon all *dukkha*,
One no more receives a further existence,
Forever [has attained] Nirvāṇa,
And will never again be negligent.”

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

218. [Discourse on the Path]⁹⁸

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

At that time the Blessed One said to the monks: “I will now teach you the path to the arising of *dukkha* and the path to the cessation of *dukkha*.”⁹⁹ Listen and pay proper attention to what I shall teach you.

“What is the path to the arising of *dukkha*? In dependence on the eye and forms, eye-consciousness arises. The coming together of these three things is contact. In dependence on contact, there is feeling. In dependence on feeling, there is craving. In dependence on craving, there is clinging. In dependence on clinging, there is becoming. In dependence on becoming, there is birth. In dependence on birth, old age, disease, death, worry, sorrow, vexation, and pain arise.

⁹⁷ SN 35.187 at SN IV 157,20 has only a counterpart to this first stanza.

⁹⁸ Parallel: SN 35.106 at SN IV 86,14.

⁹⁹ SN 35.106 at SN IV 86,14 just speaks of the arising and cessation of *dukkha*, without bringing in the path.

“In the same way the ear ... the nose ... the tongue ... the body ... the mind *is also [to be recited] like that*. This is called the path to the arising of *dukkha*.

“What is the path to the cessation of *dukkha*? In dependence on the eye and forms, eye-consciousness arises. The coming together of these three things is contact. With the cessation of contact, feeling then ceases.¹⁰⁰ With the cessation of feeling, craving then ceases. With the cessation of craving, clinging then ceases. With the cessation of clinging, becoming then ceases. With the cessation of becoming, birth then ceases. With the cessation of birth, old age, disease, death, worry, sorrow, vexation, and pain then cease. In this way the entire great mass of *dukkha* ceases.

“The ear ... the nose ... the tongue ... the body ... the mind *is also to be recited like that*. [55a] This is called the path to the cessation of *dukkha*.”

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

219. [First Discourse on the Path to Nirvāṇa]¹⁰¹

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

At that time the Blessed One said to the monks: “I will now teach you the path to Nirvāṇa. What is the path to Nirvāṇa? That is, contemplate the eye as impermanent. Forms, eye-consciousness, and feeling arisen in dependence on eye-contact that is experienced within, be it painful, pleasant, or neutral, that is also impermanent.

¹⁰⁰ SN 35.106 at SN IV 86,27 instead continues with the dependent arising of feeling based on contact and then begins the exposition of cessation only with craving. This seems a more meaningful presentation, since the arising of craving does not inevitably follow from the experience of feeling, hence this is indeed the juncture where the dependent arising of *dukkha* can be averted.

¹⁰¹ Parallel: SN 35.146 at SN IV 133,19.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that*. This is called the path to Nirvāṇa.”

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

220. [Second Discourse on the Path to Nirvāṇa]¹⁰²

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

At that time the Blessed One said to the monks: “There is a path leading to Nirvāṇa. What is the path leading to Nirvāṇa? Contemplate the eye as not-self. Contemplate also forms, eye-consciousness, and feeling arisen in dependence on eye-contact that is experienced within, be it painful, pleasant, or neutral, as being not-self.¹⁰³

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that*. This is called the path leading to Nirvāṇa.”

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

221. [Discourse on Clinging]

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

At that time the Blessed One said to the monks: “There is a path that leads to all [types of] clinging. What is the path that leads to all [types of] clinging? In dependence on the eye and forms, eye-consciousness arises. The coming together of these three things is contact. In dependence on contact, there is feeling. In dependence on feeling, there is

¹⁰² Parallel: SN 35.148 at SN IV 134,26.

¹⁰³ The rendering follows the suggestion by Yinshùn 1983: 269 note 5 to emend 無常 to read 非我, in line with the formulation used previously for the case of the eye.

craving. In dependence on craving, there is clinging. Therefore there is clinging and what is clung to.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that*. Therefore there is clinging and what is clung to. This is called the path that leads to all [types of] clinging.”

“What is the path of abandoning all [types of] clinging? In dependence on the eye and forms, eye-consciousness arises. The coming together of these three things is contact. With the cessation of contact, feeling then ceases. With the cessation of feeling, craving then ceases. With the cessation of craving, clinging then ceases.

“In the same way the ear ... the nose ... the tongue ... the body ... the mind *is also like that*. [This is called the path of abandoning all types of clinging].”

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

222. [First Discourse on Understanding]¹⁰⁴

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

At that time the Blessed One said to the monks: “You should understand all things that are to be understood, all things that are to be discerned.¹⁰⁵ Listen and pay proper attention to what I shall teach you. What are all things that are to be understood, all things that are to be discerned? ^[55b]

“Monks, the eye is a thing to be understood, a thing to be discerned. Forms, eye-consciousness, eye-contact, and feeling arisen in depend-

¹⁰⁴ Parallel: SN 35.25 at SN IV 16,15 and a discourse quotation in the *Abhidharmakośa-bhāṣya*, Pradhan 1967: 465,3 (cf. also Pāsādika 1989: 124 §504).

¹⁰⁵ Pradhan 1967: 465,3: *sarvābhijñeyam vo bhikṣavo dharmaparyāyam deśayiṣyāmīty*. The corresponding part in SN 35.25 at SN IV 16,15 adds that all (things) should also be abandoned.

ence on eye-contact and experienced within, be it painful, pleasant, or neutral, all these are things to be understood, things to be discerned.¹⁰⁶

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that.*”

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

223. [Second Discourse on Understanding]¹⁰⁷

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 do not say that without understanding and without discerning one thing, one attains the unsurpassed transcendence of *dukkha*.¹⁰⁸ What is the one thing of which I do not say that, without understanding and without discerning it, one attains the unsurpassed transcendence of *dukkha*? That is, I do not say that, without understanding and without discerning the eye, one attains the unsurpassed transcendence of *dukkha*.

¹⁰⁶ Pradhan 1967: 465,4: *caḅsur ābhijñeyam rūpāṇi caḅsurvijñānam caḅsuḅsaḅsparśo yad api tac caḅsuḅsaḅsparśapratyayam adhyātman utpadyate veditam sukham duḅkham vā aduḅkḅhāsukham vā yāvāt manasḅsaḅsparśapratyayam.*

¹⁰⁷ Parallels: SN 35.26 at SN IV 17,8 and discourse quotations in the *Abhidharmakośa-bhāḅya*, Pradhan 1967: 10,24 (cf. also Pāsādika 1989: 22 §13), and in the *Abhidharmakośavyākhyā*, Wogihara 1932: 4,16, with a fuller quotation preserved in Śamathadeva’s *Abhidharmakośopāyikāṅkā*, D 4094 ju 19as or Q 5595 tu 21as, translated by Dhammadinnā 2016. A closely similar discourse is SN 35.27 at SN IV 18,25, which differs slightly from SN 35.26 by first defining what the “all” refers to and then indicating that this all needs to be understood, etc. Since SN 35.26 instead applies the need to understand, etc., individually to each sense, etc., it is a closer parallel to SĀ 223.

¹⁰⁸ Pradhan 1967: 10,24: *nāham ekadharmam api anabhijñāyāparijñāya duḅkḅhasyānta-kriyām vadāmīti*; cf. also Wogihara 1932: 4,16. SN 35.26 at SN IV 17,8 speaks of the need to know, fully understand, become dispassionate towards, and abandon all.

“I also do not say that without understanding and without discerning forms,¹⁰⁹ eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact and experienced within, be it painful, pleasant, or neutral, one attains the unsurpassed transcendence of *dukkha*.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that.*”¹¹⁰

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

224. [First Discourse on Abandoning]¹¹¹

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: “All things [related to] desire should be abandoned.¹¹² What are all things [related to] desire that should be abandoned? That is, the eye is [one of] all the things [related to] desire that should be abandoned. Forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact and experienced within, be it painful, pleasant, or neutral, all these things [related to] desire should be abandoned.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that.*”

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

¹⁰⁹ The rendering follows the suggestion by Yinshùn 1983: 274 note 2 to emend 見 to read 識, in line with the formulation used earlier.

¹¹⁰ In SN 35.26 at SN IV 17,³³ the Buddha continues by expounding the corresponding positive case, when understanding, etc., leads to eradicating *dukkha*.

¹¹¹ Parallel: SN 35.24 at SN IV 15,²⁰.

¹¹² SN 35.24 at SN IV 15,²⁰ just speaks of abandoning all, without qualifying this all as being related to desire.

225. [Second Discourse on Abandoning]¹¹³

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

At that time the Blessed One said to the monks: “I do not say that, without understanding and without abandoning one thing, one [attains] the unsurpassed transcendence of *dukkha*.¹¹⁴ What is the one thing of which I do not say that, without understanding and without abandoning it, one [attains] the unsurpassed transcendence of *dukkha*? That is, I do not say that, without understanding and without abandoning the eye, one [attains] the unsurpassed transcendence of *dukkha*.

“I do not say of forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact and experienced within, be it painful, pleasant, or neutral, that, without understanding and without abandoning all these, one [attains] the unsurpassed transcendence of *dukkha*.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that*.”

When the Buddha had spoken this discourse, hearing what the Buddha had said the monks were delighted and received it respectfully. ^[55c]

226. [First Discourse on Conceiving]¹¹⁵

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

At that time the Blessed One said to the monks: “I will now teach you the abandoning of all conceiving. Listen and pay proper attention to what I shall teach you. What should not to be conceived of? That is,

¹¹³ Parallel: SN 35.25 at SN IV 16,15.

¹¹⁴ SN 35.25 at SN IV 16,15 instead speaks of understanding and abandoning “all”.

¹¹⁵ The parallel is the same as for SĀ 227.

do not conceive of a self in the seeing of forms, do not conceive of the eye as belonging to the self, do not conceive of it as belonging to another. Also do not conceive of and delight in forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact and experienced within, be it painful, pleasant, or neutral, as a self, as belonging to the self, and do not conceive of and delight in it as belonging to another.¹¹⁶

“Do not conceive of the ear ... the nose ... the tongue ... the body ... the mind *is also like that.*”

“For one who does not conceive in this way, there is nothing in the world to cling to as permanent. 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 any further existence.’”

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

As spoken above on not conceiving the eye, etc., not conceiving all things is also [to be recited] in this way.

227. [Second Discourse on Conceiving]¹¹⁷

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

¹¹⁶ The rendering follows the suggestion by Yinshùn 1983: 274 note 6 to emend 樂 to read 屬, in line with the formulation used earlier.

¹¹⁷ Parallel: SN 35.90 at SN IV 64,32. A closely similar discourse is SN 35.91, with the difference that at SN IV 67,3 it also refers to the aggregates, elements, and sense-spheres. These are not mentioned in SN 35.90 and SĀ 227. The same holds for the preceding discourse, SĀ 226, which differs from SN 35.90 and SĀ 227 by just speaking of the need to abandon all conceiving, without qualifying conceiving as a disease, etc., and also by not bringing in the Tathāgata.

At that time the Blessed One said to the monks: “Conceiving is a disease, conceiving is an ulcer, conceiving is a thorn. Because of being established in the absence of conceiving, the Tathāgata is free from disease, free from the ulcer, free from the thorn.

“Therefore a monk, who wishes to seek being established in the absence of conceiving, being free from disease, free from the ulcer, free from the thorn, that monk should not conceive of the eye as a self, as belonging to a self, and he should not conceive of the eye as [belonging] to another. He should not conceive of forms, eye-consciousness, eye-contact, and feeling arisen in dependence on eye-contact and experienced within, be it painful, pleasant, or neutral, as a self, as belonging to the self or as [belonging] to another.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that.*”

“Monks, one who does not conceive in this way then does not cling to anything.¹¹⁸ 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 any further existence.’”

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

As in relation to the eye, etc., each of the remaining topics are to be recited in this way.

228. [Discourse on What Increases]

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

¹¹⁸ The translation is based on an emendation in the CBETA edition of 眼 到 則, cf. also Yinshùn 1983: 272.

At that time the Blessed One said to the monks: “I will now teach you what is of a nature to increase and what is of a nature to cease. What is of a nature to increase? That is, in dependence on the eye and forms, eye-consciousness arises. The coming together of these three things is contact. In dependence on contact, there is feeling ... *to be spoken in full up to* ... this is the arising of the entire great mass of *dukkha*. This is called being of a nature to increase. [56a]

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that*. This is called being of a nature to increase.

“What is of a nature to cease? In dependence on the eye and forms, eye-consciousness arises. The coming together of these three things is contact. With the cessation of contact, feeling then ceases ... *to be spoken in full up to* ... the cessation of the entire great mass of *dukkha*.

“The ear ... the nose ... the tongue ... the body ... the mind *is also like that*. This is called being of a nature to cease.”¹¹⁹

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

As for increasing and ceasing, in the same way also for being of a nature to rise up, being of a nature to change while remaining, being of a nature to rise, and being of a nature to cease, [discourses] are to be recited as above.

¹¹⁹ Adopting the variant 減 instead of 滅.

229. [Discourse on What is With Influxes and Without Influxes]¹²⁰

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 with influxes and to be without influxes. What is of a nature to be with influxes? That is, it is the eye and forms,¹²¹ eye-consciousness, eye-contact, feeling arisen in dependence on eye-contact that is experienced within, be it painful, pleasant, or neutral, [which is mundane].¹²²

“It is the ear ... the nose ... the tongue ... the body ... the mind and mental objects, mind-consciousness, mind-contact, feeling arisen in dependence on mind-contact that is experienced within, be it painful, pleasant, or neutral, which is mundane. This is called being of a nature to be with influxes.

“What is of a nature to be without influxes? That is, it is ... supramundane mind and mental objects, mind-consciousness, mind-contact, feeling arisen in dependence on mind-contact that is experienced within, be it painful, pleasant, or neutral, which is supramundane. This is called being of a nature to be without influxes.”

¹²⁰ Parallels: discourse quotations in the *Abhidharmakośabhāṣya*, Pradhan 1967: 197,9 or 439,16 (cf. also Pāsādika 1989: 74 §270 and 121 §491), and in the *Abhidharmakośavyākhyā*, Wogihara 1932: 355,26 and 675,7; with a fuller quotation preserved in Śamathadeva’s *Abhidharmakośopāyikāṭīkā*, D 4094 ju 34a2 or Q 5595 tu 37a4, translated by Dhammadinnā 2016.

¹²¹ Pradhan 1967: 197,9: *sāsravā dharmāḥ katame, yāvad eva caḥsur yāvad eva rūpāṇīti*; cf. also Pradhan 1967: 439,16 and Wogihara 1932: 355,26, and a longer quote in Wogihara 1932: 675,7: *sāsravā dharmāḥ katame. yāvad eva caḥsur yāvanti eva rūpāṇi yāvad eva caḥsurvijñānam, yāvad yāvān eva kāyo yāvanty eva spraṣṭavyāni yāvad eva kāyavijñānam iti*.

¹²² SĀ 229 at T II 56a13 applies the qualification 世俗者 to the other senses, wherefore in the translation the same has been supplemented for the eye.

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

Abbreviations

B ^c	Burmese edition
C ^c	Ceylonese edition
D	Derge edition
DĀ	<i>Dīrgha-āgama</i> (T 1)
DN	<i>Dīgha-nikāya</i>
EĀ	<i>Ekottarika-āgama</i> (T 125)
MN	<i>Majjhima-nikāya</i>
Q	Peking edition
S ^c	Siamese edition
SĀ	<i>Samyukta-āgama</i> (T 99)
SN	<i>Samyutta-nikāya</i>
Spk	<i>Sāratthappakāsinī</i>
T	Taishō edition, CBETA
Ud	<i>Udāna</i>
Vin	<i>Vinayapiṭaka</i>

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六根品 — 漢譯《雜阿含經》（卷八）188 至 229 經 英文譯注

無著比丘

法鼓文理學院研究員

摘要：

本文為漢譯《雜阿含經》第八卷經號 188 至 229 之英文譯注。

關鍵詞：

雜阿含經、六根

